

calendar

8 thurs

Boston — Celebrate the sun in Sagittarius. Open poetry reading. Bring writings, journals, friends. Cafe Gallery, Dartmouth and Appleton Sts., South End.

Cambridge, MA — Discussion group for gay students on coming out and sexuality, 7:30pm, MIT Walker Memorial Hall, 142 Memorial Dr., rm. 306. Call 253-5440 for details.

Storrs, CT — "The Naked Civil Servant" a film by the BBC, will be shown in Room 143 of Arjona Bldg., UConn Gay Alliance. (203) 486-2273.

9 fri

Amherst, MA — Disco, 9pm until 1, 10th fl., Murray D. Lincoln Campus Center, UMass. \$1 donation. (413) 545-0154.

Boston — Be an Instant Blessing: come help us fold, stuff and seal GCN. In return you will receive enlightening conversation, free refreshments, and large amounts of appreciation. Come to the GCN office any Friday between 5:30 and 8:30pm, 22 Bromfield St.

10 sat

Boston — Concert: The Return of the Great Mother, an oratorio for women's chorus and instrumental ensemble. Performed by Women Like Me, a group of 30 singers, at the Arlington St. Church. Tickets available at New Words Bookstore, 186 Hampshire St., Cambridge.

Boston — Am Tikva Chanukah Party, Frost Lounge, Northeastern U., 360 Huntington Ave., 7pm.

Boston — Boston Men's Center is organizing men's groups for consciousness-raising, mutual support, and a new look at men and their roles in society. Campus Free College, 14 Beacon St., 2pm.

Cambridge, MA — Folk dancing for men and women, 3-6pm, Phillips Brooks House, Harvard Yard.

Cambridge, MA — Christmas Fair and Flea Market for the benefit of Daughters of Bilitis. Old Cambridge Baptist Church, Parish Hall, 1151 Mass. Ave. Spaces are limited so call 683-0474 or for general info call DOB, Tues. nights 8-10pm at 661-3633.

12 mon

Boston — Coming Out: An Introductory Course sponsored by the Gay Education Service and Emerson Homophile Org., 7:30-9:30pm. Call 277-2484 for info.

Boston — BU Women's Center benefit concert for Ella Ellison Support Committee. New Harmony Sisterhood Band. 9 pm, BU Morse Auditorium, 602 Commonwealth Ave. \$2. For more info call 353-4240.

13 tues

Allston — Women's International Folk Dance Evening, Allston Congregational Church, Quint Ave. (near Comm. Ave. & Harvard St. \$1. Refreshments. Info, Laura, 623-1462.

16 fri

Boston — A ritual to celebrate the coming winter solstice, to reaffirm a community, to regain our tribal roots, to create the power to resist and struggle. Poetry, music, rites, food. The Hedge School, 211 Bay State Road (near Kenmore Sq.), 8:30 pm.

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gay community news

Vol. 5, No. 23

December 10, 1977

The Gay Weekly

35¢

Aspen No. 42, p.1
The Village Minister, p.8



Lavender Collar Workers:
A Look at Gay Labor

Looking Left/cpf

gay community news

Vol. 5, No. 23

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December 10, 1977

House-Senate Conference Action

Conferees Kill Gay Legal Aid Ban

By David Brill

WASHINGTON, D.C.—An amendment to the Legal Services Corporation appropriations bill to prohibit the use of any LSC funds in gay rights cases was killed in a House-Senate conference committee last week. The amendment, sponsored by Rep. Larry McDonald (D-Ga.), had been approved by the House on June 27 by a roll-call vote of 230-133. (See GCN, July 2).

It was expected that Sen. Jesse N. Helms (R-N.C.) would re-introduce the amendment in the Senate, which would be necessary if the anti-gay prohibition were to be maintained. However, Helms did not introduce it, and the amendment was one of several differences between the House and Senate versions of the legislation that had to be ironed out in a conference committee chaired by Sen. Gaylord Nelson (D-Wisc.) and Rep. Robert W. Kastenmeier (D-Wisc.).

The Legal Services Corporation is a quasi-public agency that channels federal funds to more than 3,000 lawyers and firms that represent indigent persons in civil legal actions. It was enacted more than a decade ago as part of the Johnson administration's anti-poverty program, and includes such groups as the Boston Legal Assistance Project. LSC funds have been used in such matters as custody cases.

The McDonald amendment prohibited the use of any funds for "legal assistance for any proceeding or litigation in any disputes or controversies arising out of homosexuality or so-called gay rights."

According to Art Wolfe, legislative

aide to Rep. Robert F. Drinan (D-Mass.), a member of the conference committee, "The Senate was against it [the McDonald amendment]. It was the general view of the conferees that they don't like restrictions. The whole direction has been to remove restrictions in general."

Following the June vote, there was an outpouring of constituent opinion against the McDonald amendment, according to Joe Totten of the Gay Rights National Lobby. Totten told GCN, "There was impressive lobbying — telephone calls and letters to a lot of congressmen — from lots of people. It shows what we can do when we have to."

In the conference committee's meetings, there was no support for the McDonald amendment. Gail Higgins-

Fogarty, the committee's staff director, told GCN, "The Senate said it was completely opposed" to the amendment, and "Mr. Kastenmeier agreed that it should be taken out."

In addition, Higgins-Fogarty said, "Nobody knew exactly what it meant. The conferees dismissed it very quickly."

The new Legal Services Corporation bill was returned to the House last Wednesday, where the conference committee's version will have to be approved. McDonald may, if he desires, move to recommit the measure, but he cannot offer an amendment. Higgins-Fogarty predicted that the revised bill would be enacted. "I can't imagine that any group is going to get so high-and-mighty just to add that thing on," she added.

Council Vote 8 to 1

Rochester Group Gets \$35,000 in CETA Funds



Rochester Republican City Councillor Charles A. Schiano speaking against CETA funding proposal.

ROCHESTER, NY — After three hours of emotional public debate, the Rochester city council has voted 8-1 to approve a grant of \$35,406 in federal CETA funds to the Gay Alliance of the Genesee Valley. The council made its decision after the black civil rights organization, the Urban League, had recommended the funding.

The council had originally delayed approving the funds, after a Community Chest recommendation that the gay group be given the money created a major furor. Fearful of becoming the center of controversy, the Community Chest—which had contracted with the city to screen all CETA applications—withdrawed its agreement with the city. The council then selected the Urban League to reconsider the Chest recommendations of the funding for the gay organization and 52 other groups and to report back to the council. The Urban League returned with a slightly different package, but with funding for the Gay Alliance intact.

Opposition to the gay funding came from the council's lone Republican, Charles A. Schiano. Schiano earlier had warned that if the Urban League approved the funding, "the orange juice war starts again." In his address

to the council, Urban League director Bill Johnson said, "If lines are going to be drawn on the basis of sexual preference, then they can also be drawn on the basis of race."

Tim Mains, the editor of the Rochester gay newspaper *The Empty Closet*, told GCN that he was "very pleased" that the Democrats on the council "stuck to their guns." "We had to go through a lot of hassles, but the Democrats didn't let us down," said Mains. He also noted that anti-gay councillor Schiano had read portions from the *Empty Closet's* "bar column" during the debate, in an effort to discredit the gay community. "We had to rush out and get copies of the *Closet* to bring to the council chamber to prove that we were a responsible publication and not just a bar rag," he said.

Despite the victory, Mains fears that there may be a "hate campaign" mounted against the gay community in the aftermath of the vote. Mains said that he saw Schiano conferring with Mike Maclusa, who heads a group called "Citizens for a Decent Community", after the vote was taken in an apparent effort to map strategy.

The Gay Alliance controversy brought the largest amount of media coverage ever to the Rochester gay community. Carter administration aide and former Rochester vice-Mayor Margaret (Midge) Costanza earlier supported the grant in a speech before the Community Chest "They're [the Gay Alliance] not selling homosexuality," she said. "They're selling human rights."

The \$35,406 will pay salaries and fringe benefits for three people working in the Gay Alliance's Project Equality. The Project lists its goals as public education, upgrading mental health services for the gay community, and the identification of discrimination in housing and employment. Employ-

ees will be hired and funding will begin in December with all monies coming from the payroll of the Urban League, which will administer the program.

The CETA grant is one of the first grants of federal Comprehensive Edu-

cation and Training Money to a gay organization. Last year the Los Angeles Gay Community Services Center received a large grant from CETA, but the Rochester funding is the first on the East Coast.

Gay Rights Passed in Aspen, CO.

ASPEN, CO. — The city council of this major ski area has passed an ordinance which forbids discrimination in employment, housing, public accommodations and services because of sexual preference. The gay rights ordinance, passed by a 5 to 1 vote, makes Aspen the 42nd city in the country to forbid discrimination against gays.

Aspen City Attorney Dorothy Nuttall, who drew up the legislation, called it "the most progressive piece of anti-discrimination legislation in the U.S." The new ordinance also forbids discrimination because of political affiliation, physical handicaps and material status.

Ralph Brendes, legal counsel for the Aspen Gay Community, told GCN that the new statute is "a model for smaller communities and eliminates the need for human rights commissions." "It offers private recourse for individuals who feel they have been discriminated against in housing, employment, etc.," added Brendes.

Before passage of the ordinance by the Aspen city council, Aspen Gay Community received support from the Chamber of Commerce, the Aspen Community Church, and the Aspen Sexuality Task Force. "You see, we did not call it a gay rights ordinance," said Brendes. "That made all the difference in the world."



The Aspen ordinance calls for both civil and criminal penalties for violations of the discrimination statutes. It allows the city to suspend the licenses and franchises of convicted offenders.

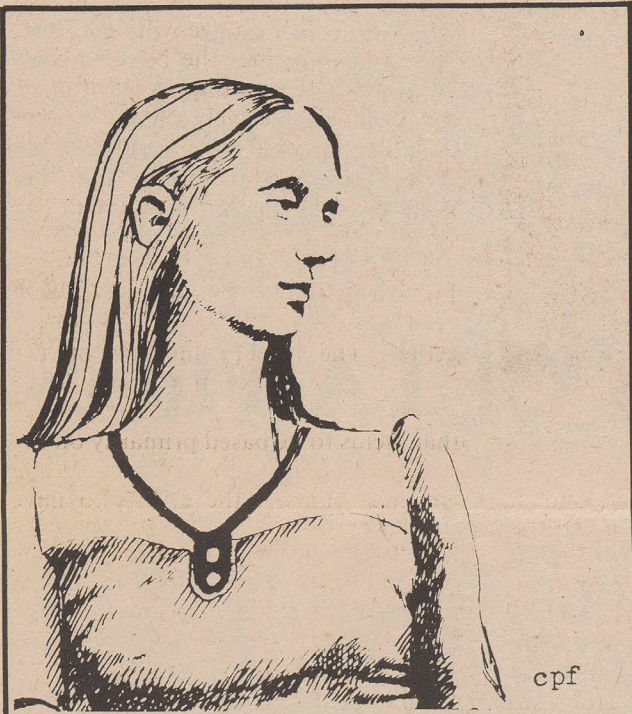
news notes

SAVED MONEY FOR SOC

MIAMI — Reportedly the US Postal Service granted an educational organization permit to Anita Bryant's Save Our Children, Inc. during the June referendum campaign in Dade County. That permit enabled the organization to send 350,000 anti-gay sample ballots to voters at a substantially lower postal rate.

S. J. Boldrick, head of the Miami-Dade County Public Library's Rare Books Division, charged that Miami postal officials have ignored questions about the special rate for Save Our Children. Reportedly a letter to the Postmaster General has also gone unanswered.

The granting of the bulk rate to Bryant's antigay group meant it had to pay only about four cents for each item mailed, rather than the standard 13 cents per item rate. This allowed Save Our Children to save approximately \$35,000. Boldrick made his charge in the October issue of *American Libraries*.



MUSIC WOMEN

NEW YORK, NY — A new monthly newsletter especially for managers and producers of women's music is being published by Sight & Sound Women, a distribution and production company based in New York City. *Music Women* was born in Mt. Pleasant last summer in a "Women in Production" workshop led by Boo Price. The women in the workshop expressed the need for the formation of a manager/producers network.

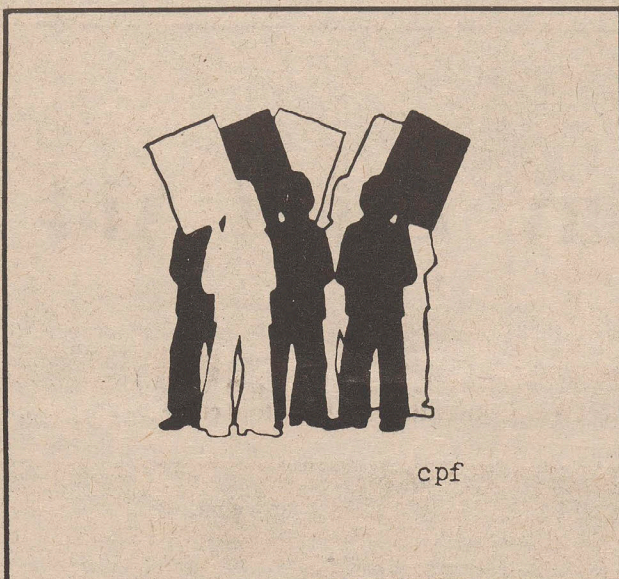
Sight & Sound Women is looking for input for the newsletter. You can write them at Box 880/Downstairs, 166 West 21st Street, New York, NY 10011.

GAY LEGAL NEEDS

BOSTON — William R. Anderson, John P. Ward, and Andrew R. Weiss have established a law firm at 2 Park Square in this city. The firm is dedicated to serving the legal needs of the gay community, and is particularly concerned with cases involving discrimination against gays. The firm is planning to establish a non-profit foundation for a study of those issues.

The firm of Anderson Ward (later to become Anderson Ward Weiss, after Weiss' admission to the Massachusetts bar in January) hopes to take on a woman partner in the future. The three attorneys told GCN that they share the view "that feminist causes and gay causes are inextricably related."

Although Anderson Ward wants to concentrate on gay cases and clients, the firm operates a general law practice and will take cases from the community at large.



KUNST'S HURRICANE

MIAMI — "Hurricane Anita," a new North Miami Beach disco, is set to open on December 1. Dade County Co-alition leader Bob Kunst refers to his new club as a "little oasis in the middle of all this disaster." For the past two months Kunst, along with Andy Martorano and Carey Moreno, designed and rebuilt a former restaurant into what they are calling a showplace for "people who can handle freedom to explore and discover the myriad relationships and possibilities."

Florida orange juice, Coors beer, and Coca-Cola will be banned from the bar, says Kunst, because of their affiliation with the Florida Citrus Growers and its lack of support for both gay rights and the Equal Rights Amendment. Twenty-five percent of the profits from Bob Kunst's "Hurricane Anita" will be given to the Miami Victory Campaign.

BOYCOTT PETITION

KISSIMMEE, FL — Two members of the Florida Farm Bureau presented the organization's annual convention with a petition in which 5,000 people pledged their support of a Florida citrus boycott. Gary Hopfmann and Jeff Drupe, members of the Florida Citrus Boycott Committee, also informed Farm Bureau President Walter Kautz that they have been organizing a gay farmer's caucus.

According to Dupre, Kautz "nearly collapsed" when he heard that there were gay farmers. The Bureau president recently endorsed Florida Citrus Commission spokesperson Anita Bryant in an anti-gay editorial in the monthly journal of the organization. Dupre and Hopfmann said that they are attempting "to obtain a statement of policy from the Citrus Commission permitting all individuals to work, regardless of their sexual preference."

ONE JUDGE'S PROBLEM

DAYTON, OH — Municipal Court Judge W. Erwin Kilpatrick says he has a problem on his hands. He must decide if a man can be forced to testify against his spouse, when that spouse is also a man. Kilpatrick is considering a case involving Barry Doney and William E. Merrica, who were arrested after a fight. The couple has a marriage certificate issued in Florida and Judge Kilpatrick says that "seems" to make them legally married. "But I don't know which one's the husband and which one's the wife," said Kilpatrick.

GAY MARRIAGE RECOMMENDED

OHIO — A task force appointed by the Commission on Ministry for the Episcopal Diocese of Ohio has recommended that "practicing homosexuals" be ordained and be married in the church. The report stated that rather than placing guilt on "God's people for sexual expression, the church needs to give thanks that they are as responsible as they are while at the same time working to increase responsibility in sexual activity."

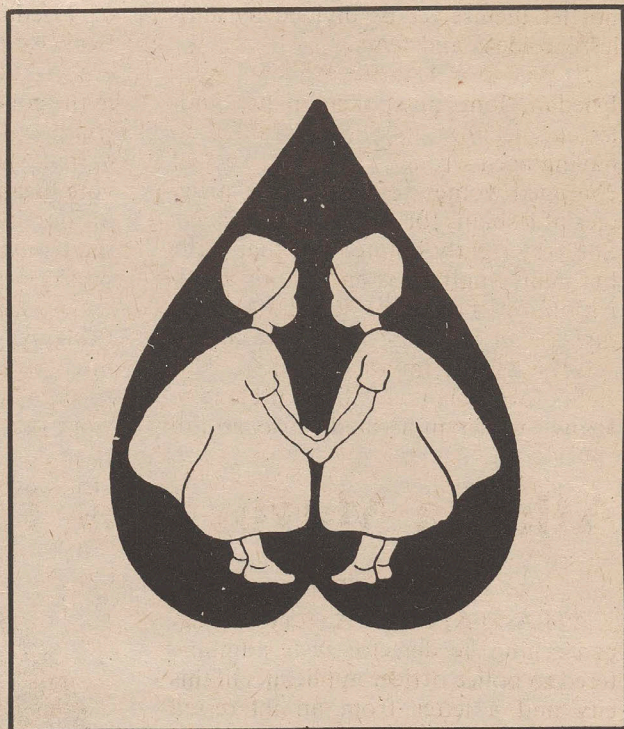
The task force report recommended to the Ohio Episcopal churches that "Scripture must be viewed in the light which it is offered and in the context of a culture which we cannot thoroughly understand." The report suggested that the church would leave itself open to the charge of hypocrisy unless "it is willing to change its attitudes and behavior towards the homosexual."

PRESBYTERIAN QUESTIONS

CHICAGO — The possible ordination of homosexuals poses a "considerable" threat to the unity of the United Presbyterian Church, the church's top elected officer said.

Noting that his mail is running 10 to 1 against, the Rev. John T. Conner suggested that some parishes will be "distressed enough to break away if ordination is approved." The issue will be voted on next May at the church's 189th General Assembly. As chairperson of the meeting, the Rev. Conner will present the findings of a task force report on the ordination of gays. That recommendation is due to be presented in February.

The Rev. Conner said he is remaining neutral on the subject, but said he has "very strong feelings" about human rights and referred to gays as the "lepers of the modern world."



ALASKA GAY CENTER

ANCHORAGE, AK — The Alaska Gay Community Center, organized to serve the community and "promote common good and general social welfare by helping in the understanding and relating to gay members of the community," has opened. The center, according to director Bob Purdy, is a "place to sit down and read or visit . . . a meeting place for various organizations within the gay community . . . a place where we can get to know ourselves and those around us."

Purdy added, the center is serious about its role in the community as a whole and as such has set down some rules to which it will adhere. "There will be no dope," he said. "And there will be no hanky-panky or whatever you want to call it here. If somebody wants to solicit a relationship, they can go someplace down the street."

An Observers's Analysis

IWY: Lesbians at Houston and Beyond

By Leslie Cagan

As the International Women's Year Conference in Houston moved through its agenda, tension mounted with the approach of the potentially explosive issue of Sexual Preference. Originally scheduled to come up mid-way through the alphabetically-ordered agenda by being listed as "Lesbianism," the issue was pushed back to 23 (out of 26 resolutions) with the renaming of it as "Sexual Preference." During the weekend women who had come to Houston from all over the country, and from various economic, racial and social backgrounds and interests talked about the issue. Would it divide what was emerging as a unified conference of diverse women? Would lesbians and lesbian concerns be ignored by the predominately heterosexual group of women? Would women allow the fact of lesbianism and the reality of homophobia to be used against us? Would all the talk of addressing the needs of ALL women hold up under the pressure of anti-lesbian attitudes?

As reported in GCN last week, the resolution supporting sexual and affectional preference passed with a resounding and overwhelming majority. As the vote was taken, not only did literally hundreds of balloons reading "We Are Everywhere" appear throughout the conference hall, but we all felt the tension subside. It was clear that women in Houston, representing thousands more in the communities they came from, had not fallen for the homophobic proselytizing of Anita Bryant and of the anti-gay, right-wing political movement in America. The passage of this resolution was a strong indication that American women will not let themselves be divided by anti-lesbian ideas and fears.

It was not significant that Betty Friedan, long outspoken in her anti-lesbian feelings, publicly admitted to having been wrong in the past. She encouraged women to support the struggles of lesbians for equality and justice. She very rightly pointed out that while her main emphasis is on winning ratification of the Equal Rights Amendment, this piece of constitutional reform will in no way speak to civil rights for lesbians. I will not pretend to know what motivated Friedan to



Lesbians at the IWY Convention in Houston cheer as the sexuality resolution passed.



Ivy Bottini (r.) and Maxine Geldman (second from r.) join other lesbians in cheering passage of sexuality resolution in Houston.

change her position. The importance of Friedan's remarks, and the significance of the vote in favor of this resolution, takes on even greater meaning in the context of right-wing attempts to win people over to the anti-gay stance.

In trying to understand what this vote meant, what impact it might have on our lives, we have to look beyond the Houston experience. It is clear that passage of the resolution represents the many years of work by gay activists in bringing gay issues and concerns out into the public, political arena. More specifically, it represents the very hard work that was done in the state confer-

ences leading up to Houston, and in the various other pre-Houston efforts.

The National Gay Task Force put a great deal of energy into this resolution and, in fact, played a key role in insuring its passage. But there were other forces at work too. The fact that so many lesbians were in Houston, either as delegates or observers, and were up-front about being lesbians had its impact on everyone. For many women this was the first time they had had sustained and intense contact with lesbians, thus breaking down old myths and stereotypes. Just as the presence of a gay liberation movement

throughout America has helped change peoples' attitudes, the presence of so many lesbians and their contacts with heterosexual women was a factor in making the issue of Sexual Preference not just a concern about an isolated group of women. I felt as if many women voted for this resolution because they had begun to understand that it is an issue for all women.

The passage of the resolution might be useful for us in any future organizing. But we must not get caught in the trap of thinking that this resolution, or even a piece of progressive, pro-gay legislation, is the end of our battle. Indeed, I have little hopes that the passage of this, or any of the other resolutions, will have any immediate or concrete affect on our daily lives. Nonetheless, it was crucial that this resolution be adopted for it indicates an openness on the part of masses of women to support lesbians and our struggles.

One of the problems I felt during the Houston conference was an emphasis on the idea that change will come with new laws. At times the National Gay Task Force was putting so much of its energies so exclusively on the resolution that it could not adequately address other issues that lesbians had brought to Houston. Their focus was on the delegates and many of the non-delegate lesbians present felt isolated, shunted or cut out of what could have been a process of bringing us closer together. The NGTF emphasis on the passage of this resolution is, I believe, a reflection of a larger political strategy that seems to be based primarily on the struggle for legislative reform. While we must support the efforts to have better laws, and while I think it is central to our survival to remove repressive anti-gay legislation from the books and to have gay civil rights laws enacted, in the long run I don't believe that that is enough.

Laws guaranteeing the civil rights of gay people are important because they allow us the space in which to live our lives. But I would hope that as a movement we want more. We want not only to live our lives but also to re-shape the meaning of those lives. I am not satis-

Continued on page 8

Atlanta Mayor Has Tests Under Consideration

By Jim Marko

ATLANTA, Ga. — A story in GCN concerning lie detector tests administered to police officer applicants in this city and a letter from an interested reader, have prompted a reply from Mayor Maynard Jackson.

In the Aug. 27, 1977 issue of GCN, it was reported that Atlanta Public Safety Commissioner Reginald Eaves had apparently decided to continue a policy of questioning applicants about their sexuality. A question on the lie detector test given to applicants asks, "Have you or have you not had sexual relations with a member of the same sex?"

Commissioner Eaves had refused to answer repeated telephone requests from GCN for an interview. Those repeated efforts resulted in an aide's terse reading of a portion of a letter which the Commissioner had sent to gay organizations in Atlanta. "I have not taken a position on whether homosexuals will be admitted into the Police Bureau," the letter read. "I have not been confronted with that issue and I



Reginald Eaves

have not publicly stated what position the Bureau of Police Services is going

to take. However, as I have in the past, when involved with the issue, I will take what I believe is the appropriate action — what in my estimation is morally right for the citizens of this city."

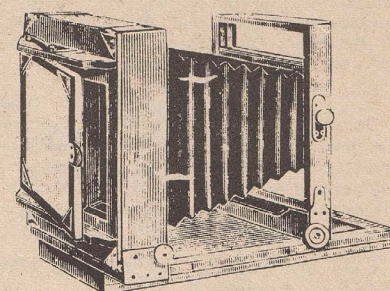
At the time of that initial inquiry, a spokesperson for Atlanta Mayor Jackson admitted to GCN that "there is a question concerning homosexuality on the lie detector test." "But," he continued, "the tests are not being used just now."

GCN reader Gail King of Buffalo, N.Y., informed us that she had written to the newly-elected Jackson after reading the Atlanta story in the paper.

The Mayor replied that he had seen the article in GCN and added: "Commissioner Eaves' public comments on this subject were not made in any judgment as to the appropriateness of the question, but simply as an effort on his part to keep the polygraph examination consistent with the past hiring practices of the department in light of pending litigation. I now have this matter under consideration and I

appreciate learning of your viewpoint." The Atlanta Mayor concluded: "I am committed to protection of civil liberties and rights of all people regardless of their race, age, sex or sexual preference."

A court injunction, handed down over two years ago, followed suits brought against the hiring practices in Atlanta. The reverse discrimination case is being litigated by both the Fraternal Order of Police (a white officers' organization) and the Afro-American Patrolman's Association. Since the injunction there has been no hiring of police officers in the city of Atlanta.



-editorial-

A Question of Balance

If Anita Bryant had lost her Florida Citrus Commission job we might have anticipated a wave of backlash against gays. She did not lose her job. Yet, in spite of the Commission's vote of confidence, a pro-Anita sympathy backlash seems to be developing in the American press. In a near-hysterical article about Bryant in last week's *Time* magazine, gay militants are described as Bryant's "tormenters" and *Time* notes that "their fight, a bitter one from the beginning, has taken an ugly turn." *Time* cites death threats, anti-Bryant demonstrators, and assertions by Bryant's husband that her take from show business has declined by 70% as evidence of Bryant's "persecution." In this week's *Village Voice* (see "Did You See?"), the newspaper's highly-respected columnist Nat Hentoff describes attempts to silence Bryant as "blacklisting." Hentoff is critical of gays who have decided to boycott orange juice as well as performers who have refused to appear with the singer. Is not a boycott also a right? And should we expect gays and their sympathizers in the entertainment business to sit down between takes on the set to have tea with the enemy?

Both *Time* and Hentoff seem to have accepted Bryant's argument that attempts to fire her from the Florida Citrus Commission are a violation of her right to free speech. Without discussing the wisdom of a boycott of Florida citrus products, we can't help but view this new sympathy campaign with some suspicion.

We find it misleading, at best, to compare attacks on Bryant with the "blacklisting" of left-wing screenwriters in '50s Hollywood. Bryant has led a nationwide crusade that, in effect, has slandered an entire group of American citizens, labelling them child molesters out to prey upon the youth of this country.

It is impossible to know how many ugly anti-gay incidents, beatings, and even murders have been the result of the climate of fear and hatred which Bryant's campaign has engendered.

Certainly Bryant's position as spokesperson for Florida citrus products is quite different from most other jobs. Because of her close identification with the denial of civil rights to homosexuals, Bryant's constant presence on American television becomes virtually a free advertisement for her anti-gay position. Presently when people hear Anita Bryant's name, they tend to think of her anti-gay stand rather than sunshine and oranges.

A 70% decline in Bryant's show business income still leaves her with considerably more income than the zero income of a gay person fighting a job market riddled with homophobic employers. In any minority's fight for justice against a clearly visible single antagonist it is inevitable that the forces of sentimentalism rally to the wrong martyr. Alongside *Time's* plea for Anita's rights, where is the article decrying the recent murder of Robert Hillsborough in San Francisco, or an investigative piece on the number of unknown gays who are being beaten and harassed by the children Anita is trying to save? The personal cause of a celebrity necessarily becomes a public issue; it makes better news. The magnitude of press such a person receives tends to distort the measure of sympathy due that individual. It is a question of balance and numbers. We cannot circumvent the rights of gays by constructing a lopsided defense for a bigot who is also a show-biz star. We suggest that the straight press watch this political drama a little more closely: the initial antagonist is playing an ingenue.

-community voice-

sexist behavior?

Dear GCN:

As a lesbian I appreciate your paper, and as a journalist, I appreciate the information I get from it. But in reading over the latest issue I found (or rather was reminded) that just because you/we are gay, you/we are still capable of sexist behavior. Page 2 — News Notes "On Probation" — the article states that a gay person . . . and then refers to that person as the *man*. Does that imply, then, that this ruling does not apply to lesbians?

Page 3 — "Schlafly and DeCrow Debate Feminist Issues" — the picture shows three women — Ms. DeCrow, Ms. Schlafly and a Third World woman in the middle who was the moderator. Does she not earn enough respect to have a name also?

I hope that in trying to get everyone else's act together, you can also get your own in line. This kind of racism/sexism in a gay/alternative newspaper is really unforgivable. But I'll try.

Sincerely,

Susan Terrell
Coordinator
Women's Media Project

(Ed.'s Note: GCN intended no racist/sexist behavior in the above instances. In the "On Probation" article, the person in question was a man. That obviously did not imply that the decision did not apply to lesbians. Unfortunately, we did not know and were unable to find out the name of the woman who served as moderator at the Schlafly-DeCrow debate. We try, too.)

unity through patience

Dear Brothers & Sisters:

As depressed as I was about last June's anti-gay vote in Dade County, I am now ecstatic over the passage of the pro-gay rights resolution by the delegates of the Women's Conference in Houston.

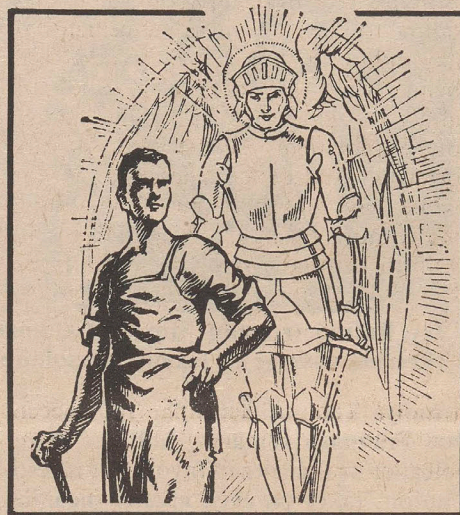
Lesbians and gay men cannot complain that the feminist movement has ignored the gay rights issue. Feminists have become our closest allies and are bold and courageous in their support of our rights and our struggle.

We gay men must recognize that Anita Bryant is not the enemy. The forces of patriarchy and male supremacy have used Anita as their spokesperson. Therefore, as gay men we must seriously begin to deal with sexism in our own community and fully support our sisters in the feminist movement. Frankly, I'm a bit disturbed at the cult of machismo which seems so prevalent in the gay male community these days.

On the other hand, I hope lesbians will be more patient in working with gay men and realize that we are the victims of a sexist society and are usually not maliciously anti-female. Lesbian feminists sometimes adhere to the false and simplistic belief that all men are bad, all women are good; everything men do is bad, and everything women do is good.

It sounds naively idealistic, but we should start building bridges — not tearing them down — between men and women, gays and nongays. We will achieve liberation united or not at all.

In Gay Liberation & Pride,
Mark N. Silber



write to amnesty

Dear GCN,

A recent article in GCN gave the impression that Amnesty International is about to take on the issue of gay people imprisoned, tortured and persecuted because of their homosexuality. Actually, quite the opposite is true. The issue of gay prisoners was brought up before the Amnesty International board of directors, and the entire thing was shelved for at least a year. Only pressure from gay people will move AI to take action on behalf of Sergio Paradzhanov (in the Soviet Union), George Blue (in the U.S.A.), and many other prisoners being persecuted on account of their homosexuality. A lesbian working at the AI office in New York has suggested that a grass-roots campaign on behalf of such prisoners be directed toward the AI office in New York (2112 Broadway, New York City 10023).

Yours sincerely,
Allen Young

one more time

Editor, GCN:

So now we all know. David Brill thinks Elaine Noble should have someone else for a lover. And some of Boston's gay community agrees with that, and some don't.

But the only opinion about who anyone wants for a lover that counts is that person's, and the lover's. The opinion of any columnist or anyone else is personal, an attempt to evaluate an individual's work by a personal response to a personal life. This kind of talk is understandable in a community of people. But GCN chose to print it. And there is no way to defend that in a newspaper which by its very name identifies itself as a responsible news source for a joining together of people in community. Think about it.

It was a change in districting which it seems is going to take the only openly gay Rep. out of the Mass. State House of Representatives, not "courageous journalism." All the critics sounding off now sound like a bunch of crows croaking after the last hurrah, or is it the first raspberry. "We knew she was a bad'un all along and now she done got her just deserts."

Remember our whole fight is because of people who want to make who we have as lover their personal business, and call us "bad'uns," and judge where we can work, live or exercise our personal, political or religious beliefs. Talk about becoming like the oppressor!

It seems to me the letter Elaine Noble wrote to GCN shows just how hard she has worked and how much she has given. Anyone who has worked and given public service knows she is telling it like it is. And I can tell you, it's going to be a lot colder out here if she is no longer in the House.

While you people in Boston are hacking away at one another, the only one smiling is the likes of Anita Bryant. If the only openly gay person in the Mass. State House of Representatives is finishing a term, we should keep her legacy. Take your spitballs and frustrations and throw them at a bigot — or better yet, use angry energy to build the community we share; fight — for gay rights.

Yours sincerely,

J. L. Sperry
Springfield, MA



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DID YOU SEE?

the village VOICE

Around the country, in honor of Anita Bryant's right to free expression, campaigns to boycott orange juice have been organized. And not only by her targets. Some indignant heterosexuals have also switched to tomato juice or, if they're particularly cosmopolitan, Calvados. Legions of letter-writers have warned the Florida Citrus Commission to jettison its spokeswoman or suffer a blight more fearful than any in the annals of nature. As Arthur Bell reported [*Voice*, April 4], economic threats have also been directed against the Miami tourist bureau and a Miami bank for which Anita Bryant has done television commercials. Bell quotes Bryant as saying, "I'm a victim of blacklisting."

Ira Glasser, executive director of the New York Civil Liberties Union, concurs: "Anita Bryant has taken certain public positions, and certain people who disagree with those positions are trying to punish her economically. This is exactly what happened during the McCarthy years. I see no difference between blacklisting people then through *Red Channels* and blacklisting Anita Bryant now."

So what's wrong with boycotting Anita Bryant? I asked Floyd Abrams, the republic's leading First Amendment lawyer, shortly after he had won a crucial federal appeals court decision that prevents libel lawyers from poking around in the thought processes of journalists. Abrams declared himself "very disturbed" at the mounting of any economic boycott aimed at any individual who has spoken out, however outrageously, on any issue.

"The boycotts of California growers and of J. P. Stevens," Abrams said, "are against *actions* by these employers in their business — when they resist workers' attempts to get a fair wage, for example, or violate their employees' collective bargaining rights. But Anita Bryant is being boycotted because she has engaged in *speech*, in-

cluding political speech, that has nothing to do with her work advertising orange juice. If this kind of boycott against an individual happens often enough, there has to be a dangerously inhibiting effect on a lot of other people's speech."

Although Bryant's contract with the Florida Citrus Commission has finally been extended, the boycott continues. And when a boycott is on, you may well lose other jobs without knowing that you've lost them. Employers don't like trouble. Bryant claims too that talk-show appearances have been canceled because other performers would not sit alongside her. And in Bryant's line of work, when that kind of exposure dissolves, it's the *Red Channels* effect all over again.

Let us suppose, however, that Anita Bryant had been applying her off-hours to the fervent advancement of gay rights. In that event, the odds still being what they are, a landslide of abuse would already have denuded her of employment as the lady of the oranges. And of all other gigs. Meanwhile, gays and their allies — including many now trying to strip her of all gainful employment — would be clamoring for Bryant's right to speak freely. And they would be denouncing those trying to shut her up.

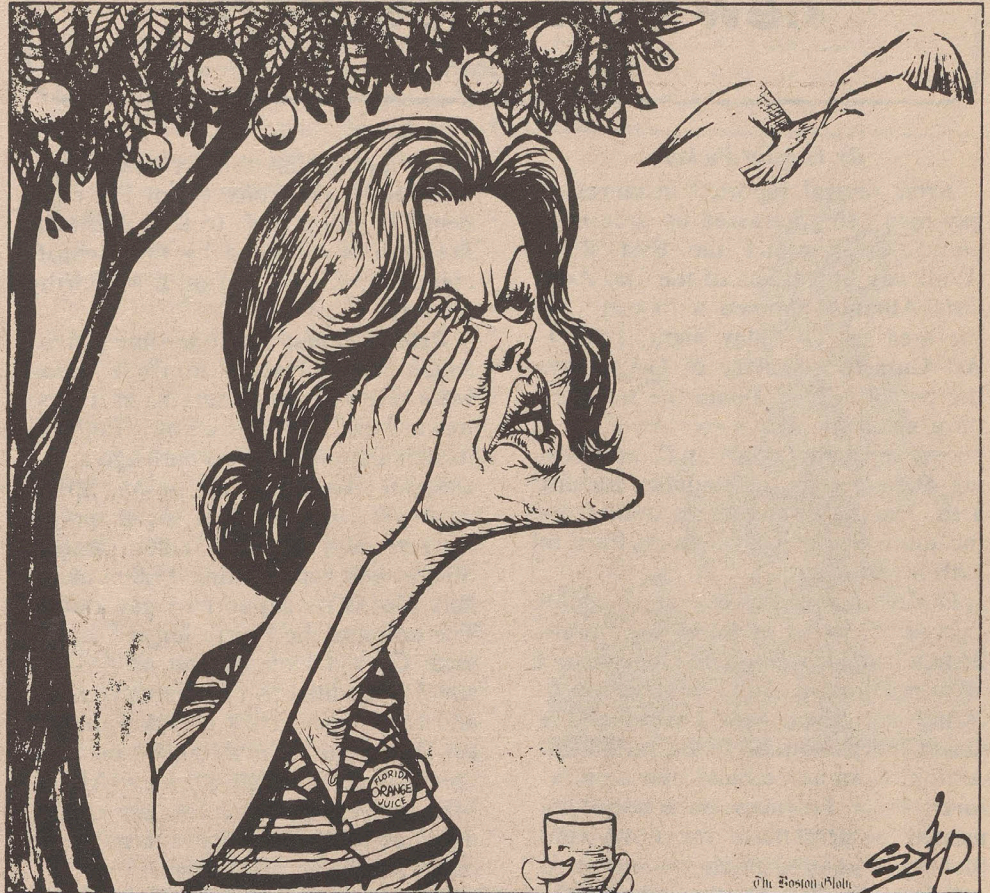
What do we learn from this confusion? That in defining free speech and who may exercise it, most Americans agree with Humpty Dumpty:

"When I use a word, it means just what I choose it to mean — neither more or less."

And that is why, every once in a while, the skies darken as the monstrous crow — blacklisting — spreads its thick black wings to choke off an individual's dissent.

This time, the victim is Anita Bryant.

—from an article by Nat Hentoff in the *Village Voice*, Nov. 28, 1977.



News item: Research team finds 14 percent of female seagulls off California coast are homosexuals.

A cartoon by Paul Szep which appeared in the Boston Sunday Globe on Nov. 27, 1977.

The New York Times

Anita Bryant's career as the nation's chief proponent of orange juice has survived despite her activities as the nation's chief adversary of homosexuals. The Florida Citrus Commission has extended her juicy \$100,000-a-year promotional contract through August 1979.

Although we find Miss Bryant's opposition to civil rights for homosexuals uncongenial, we are pleased that she has retained her own. Any time that a performer is threatened with economic reprisal for political views, we are reminded of the bad old days of the 1950's blacklist, when actors were refused work in film and television because they had been charged with Communist sympathies.

To be sure, Miss Bryant's position is special. Her job is to sell orange juice, and she was chosen for her wholesome

image. Consumers who now find that image has been soured might be moved to switch to tomato juice. Such are the risks run by an advertiser who hires a personality to identify with a product. The Florida Citrus Commission took those risks into account. As its chairman explained: "Our research shows that she's still most effective with the large majority of our public."

The decision is especially welcome because of the nature of some attacks on Miss Bryant by some homosexual groups. She has been threatened with violence, hit in the face with a pie, and called unprintable names. Her views, we think, are benighted, but she has the right to express them without suffering abuse.

—from an editorial in the New York Times, Nov. 18, 1977.

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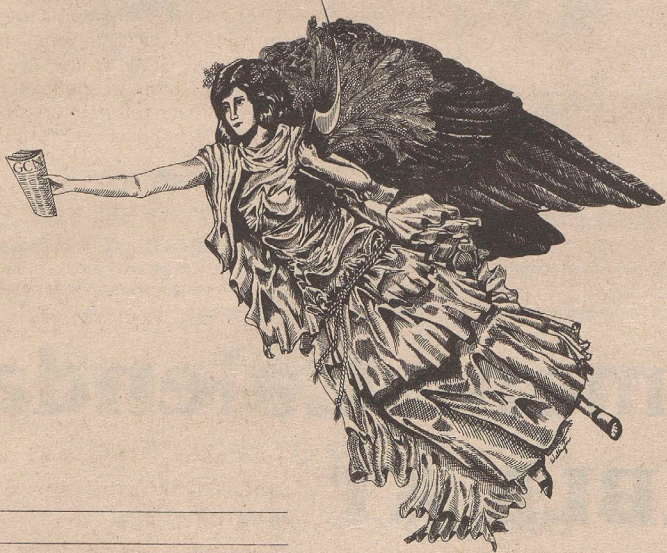
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new york, new york

By Harold Pickett

By Harold Pickett

After several reported instances of gay men being harassed by groups of young thugs along the East River 'Walkway,' members of the **Gay Activists Alliance** planned a "sweep" of the area on Thursday night, Dec. 1. **Art Gursch**, Secretary of GAA, says the patrol is to evaluate the situation on a given night and to "see if these people are hanging around" and posing a danger in the popular cruising area. The Walkway extends south from the south end of Carl Schurtz Park to 59th Street.

During the past week at the Film Forum's showing of **Rosa Von Praunheim's** film, *It's Not The Homosexual Who Is Perverse, But The Situation In Which He Lives*, **Seth Lawrence**, the new Chairperson of GAA's Political Action Committee, and his activist-lover **Peter Freeman** were collecting needed contributions for GAA and making a pointed pitch for increased activism. So far, they've raised over \$200 and GAA members plan on being at the theatre next week, too.

Lawrence and Freeman have written a letter, accepted for publication, in response to **Nat Hentoff's** *Village Voice* column. Hentoff authored a twisted diatribe recently in which he compared orange juice boycotts and anti-Anita demonstrations to the "black crow" of McCarthyism. It seems to me that 'free speech' isn't "free" when it is paid for by the oppression and suffering of others. There is not right to advocate persecution.

While publishing the Lawrence-Freeman letter, the *Voice* editor felt compelled to run a reply to it by Hentoff. Freeman is outraged by the Hentoff column and says "Bryant is McCarthy from the first!"

Peter Freeman is a long-time activist who's been involved in trade union work. He's currently serving as a shop steward and is on his union's Political Action Committee. A month ago at the Delegate Assembly, his union, SSEU local 371, composed of social service workers and hospital aides, among others, and representing 11,000 members, voted its support of gay rights. The union is the fourth largest in the local District Council and its pro-gay stand is credited to Freeman's courage and hard work. He's also working to get **Victor Gotbaum's** 100,000-member union of government workers (AFSCME) actively pushing for gay rights, intending to "get delegates to go to the reform clubs and twist arms."

Freeman sees a right-wing coalition, composed of The Conservative Caucus, Bryant and Schlafly forces, and the like, as "an overall move to hit back at every social gain of the Sixties" and that "gays are the weakest link" in these gains. He continues, "The gay movement and the women's movement are the front lines. The right-wing is attempting to rally around them as issues, demanding 'no more abortions and no more perverts'. We must organize our movement toward where this is coming from."

Referring to the Hentoff column,



Freeman says "While they split legalistic hairs, the right-wing thugs are splitting gay heads."

Speaking of gay heads and where they're at, a large percentage of the audience was angry that I attended the showing of **Rosa Von Praunheim's** film, *It Is Not The Homosexual*. . . Von Praunheim is one of West Germany's leading gay activists and made the film in 1970 before the **German Gay Liberation Movement** developed and without any contact with the newly developing American movement. The film was originally made for German television, but was found unacceptable for general audience viewing by the TV board, which said it would reinforce a negative attitude toward gays.

The film is scathing in its depiction of male homosexual lifestyles and values. It is stereotyped and the portrayals are carried to an extreme. This is why the film works. Audiences are immediately interacting with and evaluating the premise of the film. Acceptance or rejection of the premise becomes a consciousness-raising session. In fact, after its television rejection, the film toured Germany for local showings. The film challenges gays to repudiate unrealistic romanticism, consumerism, heterosexual imitations, sex-objectification, and both personal and rela-

tional shallowness.

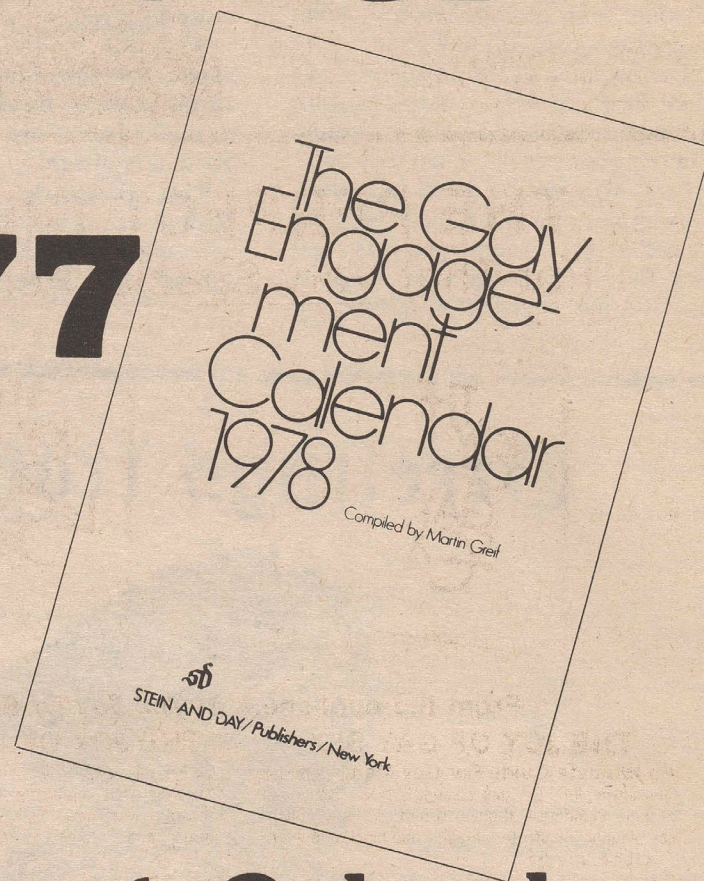
I love the film. Its home-movie style abounds in kitsch humor, from garish fashions and posed theatrics to the intentionally over-serious, stylized commentary. It's funny, witty, and delightful.

And it's serious, too. While at first the film appears too exaggerated, a closer examination reveals that many of us do exhibit some of the tendencies it identifies. There are at least a couple of segments in the plot with which most of us can identify. Self-criticism is necessary for our personal growth, even though there's an inclination to resist it.

Although I may change my opinion, I don't believe the film should be shown for primarily straight audiences. Maybe I'm overly sensitive, but I think we should wash our linen before hanging it on the line for the neighbors to see. For gays, though, it's absolutely a must.

The film concludes with a call for militant activism, proclaiming "gay power." Even those who criticize the film, wouldn't, I believe, criticize Von Praunheim for a failing commitment to gay liberation. If you haven't seen the film, by all means do so when you get the chance.

How did you ever make it through 1977 without it?



The 1978 Gay Engagement Calendar IS NOW AVAILABLE AT COPLEY FLAIR

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35 Speakers in Favor

Ordinance Hearings in Providence Draw 100s

PROVIDENCE, R.I. — Over 150 people in a crowded Providence City Council Chamber heard 35 speakers strongly endorse a proposed comprehensive anti-discrimination ordinance which includes a ban on discrimination against gay people. No one spoke in opposition to the ordinance, although two persons had indicated their intention to do so. Speakers represented groups as diverse as the NAACP, League of Women Voters, the Roman Catholic Sisters of Mercy and the Lesbian Feminist Union. Most of those who spoke specifically endorsed the sections of the ordinance forbidding discrimination because of sexual orientation. Others simply endorsed the ordinance as a whole.

Also at the hearing, the Chair of the State Commission on Human Rights, Cleon Harvey, endorsed the inclusion of sexual orientation among the protected groups under the ordinance. He said he spoke for the State Commission, and that the Commission would seek similar legislation from the state legislature.

State Senator Steve Fortunato (D., Prov.) spoke in favor of the ordinance, saying that it was time to "get govern-

ment out of the bedroom." Councilmembers John Garan (D., Prov.) and Phil Addison (D., Prov.), and Acting City Solicitor Ronald Glantz also endorsed the ordinance.

Providence Human Relations Commission Chair Frederick Williamson told the committee that no anti-discrimination ordinance could be truly comprehensive if it did not protect the rights of gay persons. "Morality is not the issue here," said Williamson. "The sole issue before this committee is that each individual should be treated as an individual and not according to a stereotype. Ability to perform a job, to responsibly assume the obligations of tenancy, etc., are not affected by sexual orientation and ought not, therefore, provide a legitimate basis for discrimination. If this committee chooses to exclude gay men and women from the protection of this ordinance, then it is saying in effect that the 15,000 homosexuals in this city are the legitimate targets of prejudice, discrimination and oppression. You gentlemen have the power to decide whether gay people will be able to begin to live in dignity and peace or whether we here in Providence will allow this un-

warranted and tragic oppression to continue."

The Council Committee on Ordinances, which conducted the hearings, is expected to make its recommendations to the full Council some time in December. The ordinance would forbid discrimination because of race, color, sex, sexual orientation, religion, age, handicap and country of ancestral origin, in housing, employment, public accommodations, credit and education. Providence Mayor Vincent Cianci has promised to sign the ordinance if it reaches his desk. The mayor has expressed reservations about the sexual orientation portions of the ordinance.

Groups endorsing the ordinance included the NAACP, RI Chapter of the ACLU, RI Commission on Human Rights, RI State Council of Churches, the Sisters of Mercy, Coalicion Hispanica, United Spanish Speaking of RI, RI Working Women and the RI Workers' Union. Also the Gay Political Caucus, Women's Political Caucus, Women's Liberation Union, Gay Community Services of RI, the Lesbian Feminist Union and the YWCA.

The wide community support for the ordinance and lack of opposition at the hearing has upset earlier, pessimistic predictions regarding the possibility of passing the ordinance with the sexual orientation provisions included. Sharp, negative reaction had been expected, but it failed to materialize despite the efforts of Councillor Thomas Pearlman (R., Prov.) to mobilize conservative opposition.

Concerted lobbying by the gay community will continue while the ordin-

ance is before the Council. People interested in working for passage are urgently needed, and should attend the meeting of Gay Community Services, 55 Eddy St., Providence, on Tuesday, Dec. 6 at 7:30 p.m.



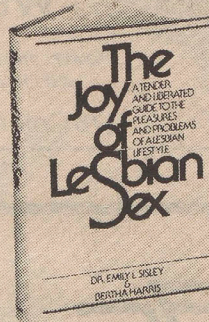
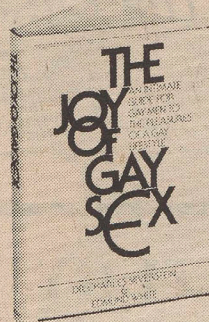
Photo by Gabriel Brooke Dix

ANN WELD RUNS AGAIN: Ann Weld-Harrington, gay activist and Provincetown Civil Defense director, has announced her candidacy for the Democratic nomination for State Representative. Weld-Harrington was a candidate for the position in 1976 but was defeated in the overwhelmingly Republican 2nd Barnstable district. The candidate's campaign headquarters is at 14 Center St., Provincetown. Volunteer information or literature may be obtained by writing P.O. Box 839, Provincetown 02657 or by calling 487-9136.

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GCN Announces Changes in Staff

BOSTON — GCN has announced major staff changes and the appointment of four new people to the staff of the newspaper. Harry Seng, GCN's Business Manager for the past year, is the new Managing Editor. Seng will continue his work as Business Manager when he assumes his new position. Jim Marko, a member of the news staff and a theater critic, will assume the responsibilities of News Editor while the paper continues its search for a per-

manent replacement for editor Neil Miller.

Annette Gagne is the newspaper's new Features Editor, David Peterson becomes Promotions Manager, and Tony Caporaletti is the new GCN Office Manager. Lisa Nussbaum joins the GCN advertising department replacing Ken Sjonnesson who is leaving Boston.

Features Editor Gagne has served as a newswriter for GCN, covering Rhode Island news. Gagne was also Features

Editor of the *Good 5¢ Cigar*, the campus paper at the University of Rhode Island in Kingston. She also served as Liaison Officer of the Kingston (RI) Women's Liberation.

Promotions Manager Peterson is one of the founders of GCN and served as managing editor, classified ad manager, and distribution manager during the early days of the paper. He is also the founder and former Managing Editor of *A Gay Person's Guide to New*

England. He is currently president of the Gay Speakers Bureau and is active in the Cambridge Gay Political Caucus.

Office Manager Caporaletti has worked at GCN in the past as both a classified manager and fund raiser. He founded and served as editor of *Morning Glory*, a Rhode Island alternative newspaper. Caporaletti has also been active in the past in Rhode Island gay liberation organizations.

Minister Offers Covenant Services to Gays

By Lisa Nussbaum

The Rev. Paul Abels, pastor of the Washington Square United Methodist Church in New York's Greenwich Village, has begun performing "covenant services" in recognition of homosexual relationships. He has conducted four such services — two for lesbian couples and two for gay male couples — over the past few months.

The covenants do not amount to a legal marriage ceremony, nor are they intended as such. Instead, they are meant as "a public witness by the couple of their relationship and a public witness by the church that we affirm that relationship," Abels told

GCN.

In discussing the substance of the service, Abels stressed the distinction between it and a marriage ceremony. "I perceive marriage as a legal relationship between a man and a woman — it should be dedicated to heterosexual life." He added that "to apply the same model to gay relationships becomes a problem."

"Since the institution of marriage is in such decline," Abels pointed out, "it is appropriate to look for alternative approaches for gays. The covenant service represents that alternative."

"Our purpose is to offer the church's support and affirmation to

those gay Christians who seek them. If their motive is sincere and the relationship is a good one, we take it seriously," said Abels.

Abels, who became pastor at the Village church three years ago, declared his homosexuality during a sermon and said he met with little disapproval. By his estimate, gays account for less than half of his congregation of 150.

His superior and district supervisor, Bishop Ralph Ward of Rye, N.Y., said he does not know of the covenant service. "In policy, we do not affirm this kind of relationship," the Bishop stated. "Friendship, yes, but sexual friendship, no. However, we try to let

Abels work things out in his own congregation."

Abels told GCN that he expects to receive criticism from diocese higher-ups. "Here at Washington Square, we have been tolerated for doing some pretty unconventional things," he said. "If this [performance of covenant services] gets too much notice, though, we will probably have to answer for it."

Abels noted that he is taking a "necessary risk." "We bless people. We don't condemn people. I feel that as a clergyman and a Christian and as a human being, this is a decent and a good thing to do — to affirm people in their homosexual relationships."

Lesbians at Houston

Continued from page 3

fied with just having more gay legislators, and more gay professionals, and more gay people who are "integrated" in mainstream America. One of the most exciting and important aspects of the gay liberation movement has been our willingness to question so many of the assumptions that now define who and what we are. We have to make sure that those questions are kept alive, and that means challenging everything from the so-called norms of sexual ex-

pression, to the traditional nuclear family as a model, to the political structures that operate in America today. It is not enough to get one good resolution passed in Houston, it is not enough to send a recommendation to the White House and to Congress.

I came away from Houston feeling both good and happy that the Sexual Preference resolution had passed and feeling that there are still many questions we have to answer. How do we

build on the positive experience of so many different women working together in Houston? How do we take the issue of lesbianism and gay liberation to more and more people? What is the role of legislative and reform battles in our struggle? How do we make alliances with other people in ways that

really mean mutual respect and support? These are some of the important issues we face as individuals, as a community, as a movement. The challenge we are left with after Houston is to see if we can use what happened there as one step in the process of collectively finding the answers.

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Gays On Campus — One Story

With the development of the gay liberation movement, gay student groups have been formed on many campuses across the country. The following article traces the inception and growth of one such group in Florida. GCN would like to hear from other students and former students who have also had experience with gay organizations on their campuses. We'd like to know how you dealt (are dealing) with the school administration, student government and the surrounding community. Also, how individual members handle coming out, living on campus, relating within the group (i.e. lesbians and gay men), what difficulties you had and how you overcame them. Sharing your experiences could be helpful to people who are in the process of starting up gay student groups themselves. Write to GCN Features, 22 Bromfield St., Boston, MA 02128.

by Mark N. Silber

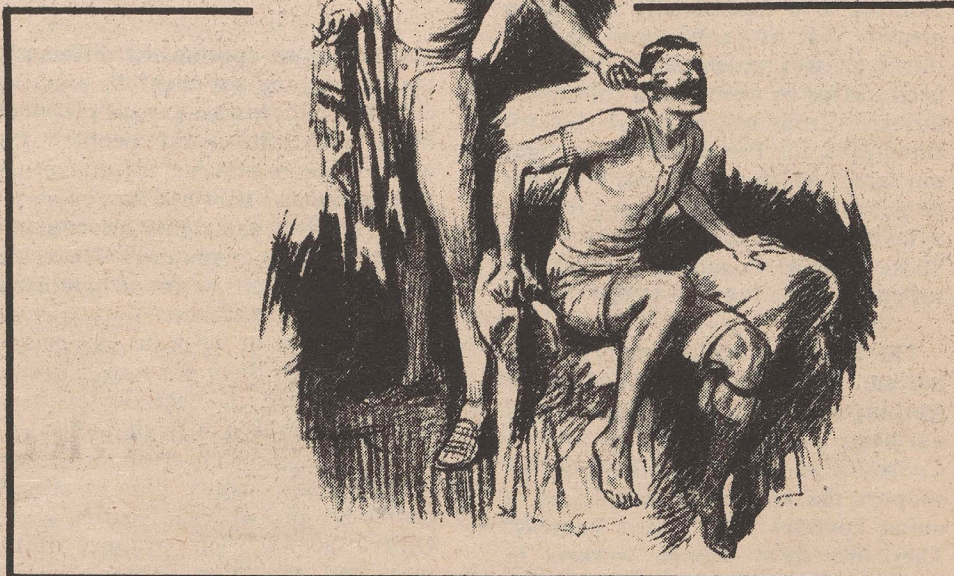
Looking back at more than four years spent going to college I can now positively say that the most meaningful thing I accomplished (the *only* meaningful thing I accomplished!) was establishing a gay liberation group on campus. Otherwise my college education was almost useless, being a major in Anthropology. (What do people with a B.A. in Anthropology do anyhow? Open an anthropology store? Put an ad in the Yellow Pages, "Excavating your back yard? Call your friendly local anthropologist at . . .?")

Anyway, a gay friend of mine challenged me into starting a gay group at Florida Atlantic University (FAU) shortly after I started attending classes

there. It was 1975 and I had already been involved in gay activism for a few years, but I was still scared to initiate such an organization. After all, this would mean I'd have to come out openly to all my classmates and professors. Furthermore, FAU was situated in ultraconservative Boca Raton. Nonetheless, I said I'd try my best, providing this friend - his name is Gary Lee - would help me.

The first step Gary and I took was making an appointment with the editor of the campus weekly newspaper. As it turned out, the editor was a feminist-oriented woman who was enthusiastic about having a feature article on gay students at the university. Meanwhile, we made several dozen small signs to be posted on the myriad of bulletin boards in the hallways. Some were discreet and only showed interlocking male-male and female-female symbols. Others were to the point and said "Gay? Call (my off-campus number)." Later in the week, most of our signs were either ripped off or defaced (One person wrote "Forget It!" under our "Gay?" sign).

The following week not only did the editor run my article, simply titled "On Being Gay," but she ran it on the front page and made it the cover page (prime) story. Sure enough, my byline was there and now there wasn't a person at school who didn't know who and what I was. A day after the paper came out I received a phone call from a reporter with the *Boca Raton News*, who wanted to do a story on the new gay group. Like Scarlett O'Hara after she accepted her first dance with Rhett Butler, I felt my reputation was already in shreds, so there is no use in going



back into my closet. Within hours the reporter met me on campus, but I finally managed to talk Gary Lee into being there also. Two days later we were on the front page.

Actually, organizing a gay group was easier than I thought. Because of the pioneering efforts of a dedicated gay activist named Joel Starkey, a group of Boca Raton area gay men and women were meeting at his apartment off and on for the past few years. Joel was very supportive and he convinced several of his friends to attend our first meeting. Joel's roommate Bob, who had a degree in Counseling, also helped us immensely in our efforts.

The first meeting brought 14 people forward. We were mostly gay men, but there were two or three lesbians. It was decided that we would apply for official recognition at the university. At our second meeting, in which 18 people showed up, we chose the name Gay

Academic Union (GAU), because an organization with the same name in New York City was very successful.

There were little or no efforts by the administration to stop our official recognition from going through. But there was some hostility from individual students. Several anti-gay letters appeared in the campus newspaper. I started receiving a few obscene phonecalls. On the other hand, we received a lot of support from straight students and professors. The editor asked me to write a weekly column, "On Being Gay," which she later said was the most widely read column in the paper. A few months later, both Gary Lee and I were elected to the Student Body Senate, making the GAU the best represented club in Student Government.

The first real controversy the GAU was involved in was over a mere \$21 which was awarded to our group by the

Continued on page 15



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By Kate Gyllensvard and Richard Millen

Last year the strikers at Preterm Abortion Clinic in Brookline raised a number of issues about workplace organizing in a traditionally non-union area — that of health care. Because this is an area which has traditionally been staffed by women and considered different from other, nonservice-oriented jobs, the Preterm strike brought out issues which other labor struggles do not touch on. The following is from a leaflet distributed by the Preterm Strike Support Coalition, encouraging support for the Preterm strike:

The issues the strike raised are important. They focus on control of our working conditions, our bodies and our lives.

Control over working conditions: We support the strikers' demands for a union contract with decent benefits. They, like most women workers in Boston, are underpaid and receive few benefits. In order for these women workers — hospital, sales, and clerical — to begin to overcome their economic inequality, they need to organize unions, have union contracts, and union shops. These are first steps toward achieving meaningful control. **Control over our bodies:** We support women's rights to choose whether or not to have a child. In order to make this choice, women must have access to effective birth control. Preterm, however, had decreased gynecological care, doesn't accept Medicaid for it, had sped up its counselors, and had repeatedly refused to allow post-abortion counseling. Abortion is also necessary, but Preterm, by making a profit on each abortion, makes the price higher than it should be.

Control over our lives: Preterm Institute researches and develops population control devices and hard-sell advertising methods for convincing Third World women they need sterilization. Preterm clinic patients are guinea pigs for this: their bodies are the testing grounds for abortion methods and their fees pay for sterilization training.

We would like to share some of our thoughts about the issues raised by the Preterm strike and how they relate to lesbians and gay men. We hope that this article will lead to further analysis of the particular oppression of gay people in the context of work situations, class differences, sexism and racism.

Control Over Working Conditions

Does being gay affect a person's attitudes about job possibilities? How does being gay affect one's attitude at work and toward one's co-workers? How are job possibilities limited by being out? How are these questions



and situations approached differently by lesbians and gay men? by working class and middle class gay people? with black and third-world people? Do work place organizing efforts recognize gay issues? How can they be incorporated? Will gay rights reforms improve working conditions? These are the main questions we found in looking at gay work experience.

What kinds of work do gay people do? Although there are some discernable categories, the necessity of invisibility makes this a difficult question to answer. Since society assumes heterosexuality and family life, most gay people are probably closeted at work. Other factors such as sex, class, race, and education probably affect job possibility or choice more than gayness does. As a result, gay people are distributed evenly throughout the job force.

Heterosexism

More important to understanding gay working conditions than the types of work gay people do, are the effects of heterosexism in the workplace. Heterosexism is the assumption and domination of heterosexuality in our society. Like racism and classism, it limits the ways which we relate to one another. In an individualistic, competitive society, differences are often reacted to with suspicion, mistrust, fear, hate, and the assumption that one of many differing forms of behavior must be right or better than the others. Those in power use differences to divide and control people. Thus, heterosexism oppresses all gay people, isolating and dividing them from others at work while forcing them to be like those other people. For example, during Monday lunch when the other secretaries discuss their dates, boyfriends, Saturday nights, the invisible lesbian will either listen attentively and smile or, for fear of being different, will manufacture an assumed boyfriend.

The Closet

Since the gay liberation movement sparked a collective anger against heterosexism and a pride in being gay, more gay people have demanded acceptance or recognition from their fellow workers as well as friends and family. They have expressed a variety of definitions of and forms for being out. But most gays are not and cannot be out at work.

Gay invisibility makes it easier for individual gays to assimilate. Yet, it also means being in an isolated and vulnerable position, always afraid of being found out and ostracized by friends at work or fired with no recourse or support. They try to be anonymous and keep a low profile. This means less chance for promotion or developing a career. The ability to "pass" also helps promote the notion that homosexuality is each gay person's burden, problem, sin, or sickness. Closeted gay people are often unable to see that their individual torments and problems are really a result of society's heterosexism. They are unable to see themselves as part of a distinct and oppressed group, like blacks and women, with their own particular oppression in the workplace.

Even some gay men and women who are open are afraid of appearing different, of "flaunting" their identity. They maintain that homosexuality is something you do in bed and what people do in bed is their own business. Being gay is not being queer. It's being like everyone else and doing your own thing;

Blue Collar, White Collar A Look At The Gay

it's being a productive, competitive, individualistic worker in American society. It's demonstrating acceptability and showing that gay is not a threat. The opportunity to be known as gay at work and be taken seriously is important. Yet, these accepted individuals are still vulnerable. They are still outside of and controlled by the assumptions and dominance of heterosexism. They are tokens who must be twice as good as the straight white man and still accept his institutional power to remain an unchanged sexist.

Gay Rights

This "gay is as good as straight" attitude forms the ideology of gay civil rights organizations. Although fighting for equal hiring and housing is very important, legal reforms do not change the bigotry of sexism or any other divisive "ism" in this hierarchical, competitive society. The history of the black civil rights movement certainly points that out. Also, we do not take these rights. They are granted to us by the power structure which can and does take them back as in Dade County. Those in power use our differences to divide and control us by granting only some groups legal rights or taking them away from others. For years women fought for and finally won the right to legal abortion. Now the government has decided to take that right away from women on Medicaid who cannot afford to pay for any profit-oriented medical care themselves. However, the government will still pay for the sterilization of poor women, many of whom are black, third-world, or native-American. Thus, the power structure controls their whole populations while dividing them from white, middle class women.

In a different way the struggle for gay rights divides gays. The passage of pro-gay legislation mostly benefits gay, white, middle-class, or aspiring to be so, men. Lesbians will still be discriminated against as women; racism will still control the lives of black and third-world gays; classism will contain the mobility of most working-class gays. This is not to say that fighting for civil rights isn't important; it is, but we must recognize the limitations, who has the power, and the need to connect with other struggles.

Being Out At Work

Being out threatens the assumptions of heterosexism. It also exposes the futility of the attempt to be respectable via the "gay is as good as straight" approach. Any sex role reversal, from effeminacy in men and independent assertiveness in women to sporting drag and butchiness, threatens the hierarchy of sexism. Although not all effeminate men and assertive women are gay, they are often pejoratively labeled so. Sexual differences are categorized as good and bad. Straying from the heterosexual norm is regarded as a fall from grace. Therefore, any openly gay person trying to be respectable by upwardly mobile, middle class, white collar standards will not be totally assimilated.

What job possibilities are there for gay people who are out or for people who question sex roles? Men can be openly gay to varying degrees in many of the arts, like ballet and theater, and in the entertainment business. Gay men can wait on and serve middle class so-



ciety, especially middle class women. For instance, hairdressers and interior designers. Some effeminate men prefer "women's" or nurturing work like daycare. This is not because it is easier to be out in these jobs, it is usually harder. Rather, it's because these jobs do not demand competitive, aggressive, macho, behavior. They offer an opportunity to be warm, gentle, and caring.

The service industries, like health care, civil service, food service and retail clothing-work, are also commodifications of work which women used to do in the home. They, too, attract many gay men and women. Again, this is not because it is easier to be out in these jobs. Much of this type of unskilled work is not taken seriously or is considered peripheral and cosmetic to the important work of macho managerial and productive society. These jobs are non-career oriented. They offer little chance for advancement into powerful positions. As a result, there is a high turnover in employment. For these reasons, slightly abnormal behavior (by white, middle class, male standards), as long as it is docile, is acceptable. These jobs are considered suitable for unambitious people like women, blacks, third world people, the handicapped, the retarded, and the "socially maladjusted."

Because of the history and nature of service industries, most of them are unorganized. This means poor pay, no benefits, no job protection. The only compensation that gay people have, and only in a few of these jobs, is the "privilege" of being out. Yet, even in the most "gay" jobs, like bartending in a gay bar, varying standards of respectability and sometimes straightness dictate behavior.

Lesbians

Lesbians bear a double stigma. As women their job possibilities are already limited. There are very few jobs in which a lesbian can be out; some of the arts, alternative businesses, maybe taxi-driving, some factory work. There are more situations where women can be strong and independent. The women's movement has pushed open job opportunities for women and developed a positive image of an assertive woman. One result of this is that some women, both gay and straight, are scornful of traditional women's work.

Collar, Lavender Collar: Gay Work Force



They fight their way into traditionally male jobs like construction or law. Unfortunately, this often means aping the individualistic, aggressive qualities associated with men who are trying to "make it" in a competitive capitalist society.

Lesbians, especially those who are out, face two other conflicts which affect their attitudes about work. One is sexism in the gay liberation movement and gay community. For instance, even the term "gay" implies male homosexuals and ignores lesbians. Most of the leadership of the early gay liberation movement and of today's gay rights organizations are men. As we pointed out before, gay men have more to gain from gay rights than lesbians do. Another expression of male privilege in the gay community is the far greater proportion of gay male bars to lesbian ones. Most importantly, many gay men have never dealt with their own sexism. And many gay organizations have not dealt with the basic historic and material differences between gay men and lesbians. This is an area which needs a lot of research, analysis, and education.

The other conflict has been the gay/straight split in the women's movement. The various tendencies of the women's movement have since dispersed and developed into separate groups, life styles, and ideologies. Although the gay/straight split has never really been resolved, it is no longer a major issue of debate.

One of these tendencies, which is also a response to sexism in the gay movement and community, is lesbian separatism. Some are separatist in their personal and political lives and but not necessarily in their work lives. This is probably true due to economic necessity more than clothes. Our vagueness in this area is because there are different shades of separatism and we know very little about them. Some lesbians choose to create communities in the country, some of which are self-sufficient.

The ability to make such a choice is, for the most part, a white, middle class privilege. For one thing, it usually requires money. It also often depends on an attitude of confidence in one's ability. This attitude is trained into men more than women. It is also of much greater importance in middleclass socialization than that of the working

class.

Questions of Class

Being out, no matter what the degree, is dependent on several factors. It is dependent on confidences, a sense of self-worth and support from people at work and/or friends outside of work. It is also dependent on class, race, and sex. Working class people have the least to lose in coming out at work, in terms of upward mobility and attaining middle class aspirations, but are, realistically the most afraid of losing their jobs, their means of survival. Middle class people have less to lose in terms of survival but more in terms of their future. They've usually invested more in their job/profession and are on the upward road of their career.

Is it easier to be out if you're middle class or working class? in a middle class or working class job? Does coming out, being out mean different things for people of different classes, as well as races and sexes?

One thing seems evident. There is a gap between working class gays who remain in their communities and middle class gays. (This seems to be more true for men than women probably because of the women's movement.) This gap is produced by the strength of machismo in working class culture versus the middle class individualistic approach to coming out. Power over women and children is one of the few powers that working class men have (including blacks and third world). Machismo is practically sacred in cultures where it is a dominant factor. Being out in the sense of being effeminate or draggy is unacceptable and means a loss of male privilege. Yet men can remain in the community and sleep with other men without being called homosexual as long as they are macho in most aspects of their lives; e.g. are married, have many kids, get authoritarian, sleep with many women or talk a good line, etc. Middle class males derive power, even if it is not real, from work, politics, clubs, education. Their male chauvinism takes different forms. Faggots, if confined to their own businesses, parts of town, bars, the arts, and hairdressing are not threatening. Lesbians are ignored or used for pornographic purposes by straight men.

Some gay men hate and fear traditional masculine culture, especially the qualities of crassness, insensitivity, brutality and showing off associated with the working class male stereotype. An extreme expression of this is the "don't hang back with the brutes" attitude of the romantic individualistic artists. Actually, becoming gay is one

way for some working class men to escape traditional male culture and their class. So is doing well in school or the arts; becoming effeminate and effete. Yet the classism of middle class gay communities, the visible gay culture, can make it very difficult for working class and third world gays to come out, as long as coming out is equated with joining that culture.

Gay Liberation

One impetus for the gay liberation movement of the early seventies was the explosive desire to break through all the individual, lonely, and deadening forms of gay existence which heterosexism forced us into; coming out was a proud self-assertion, a way of finding each other and making ourselves known, a coming together to stand up against the heterosexism of American white, capitalist society. To be strong, independent and self-defined meant much the same thing in the early women's movement. Both concepts have changed and developed many meanings over the years. We feel that some of the original meanings, the anger and pride, the sense of collective struggle, have been lost. We want to re-examine the concept of gay pride. We want to develop a collective definition and strategy for coming out which connects with the strategies of other struggling oppressed groups. We feel that workplace organizing which includes feminist and gay issues can rekindle that collective anger, pride and sense of struggle.

Health Care Industry

Health care is one of Boston's largest industries. It is also one of the most unorganized. As in most service industries, many of the jobs are semi- or unskilled, offering low pay with little security. Many poor, women, nonwhites, and probably gays work at these jobs. There have been a few attempts at workplace organizing at specific hospitals and clinics. The Preterm strike was a successful attempt. The issues raised by the Preterm strikers included not only control over working conditions of women from a feminist perspective but also control over the qual-

ity and kind of health care offered.

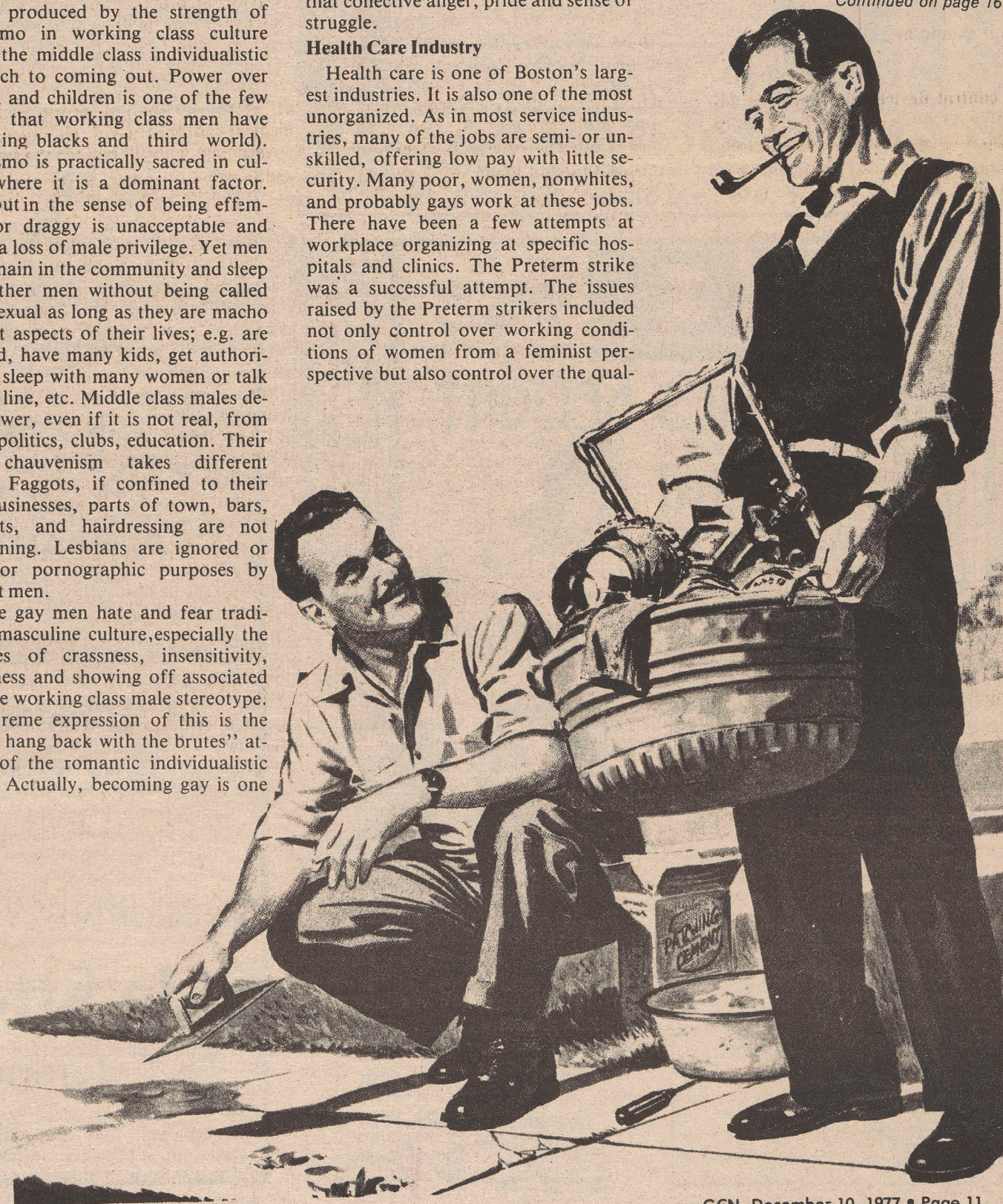
The Preterm issues were specifically about women controlling their own bodies and about abortion and sterilization. These issues affect everyone. None of us has control over our bodies. And, as we pointed out before, the government uses abortion "rights" to divide people. It also uses sterilization to control poor and non-white people. Those in power, like drug companies and research institutes, use health care for their own profit and at the expense of the general welfare.

In a capitalist society, medicine and medical knowledge are commodities like everything else. Medical knowledge is owned by the ruling class. Although they take a few token blacks, third world people and women, medical school is too expensive and time consuming for most people to even consider.

Another way that medical knowledge is kept as the property of those in power is through the use of an elaborate, foreign (Latin), and almost mystical language. As a result most people feel that they are too stupid to learn or to understand any thing about medicine or about their health. What the brilliant and godly doctor says is taken for the never-to-be-questioned truth. The myth of the infallibility and objectivity of medicine and all science has come to replace religious myths.

A third area of control includes the decisions to do research and health care primarily in curative rather than preventive medicine. For example, the owners of Preterm decided that sterilization research was more important

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Lesbian Version of 'Breaking Up Is Hard To Do'

By Robin E. Smith

Lesbians have a lot of bad habits. Aside from being human, I mean. One of the most irksome habits I can think of is the "Ex-Lover Syndrome." It works something like this: you, A, fall passionately, monogamously/non-monogamously in love with That Wonderful Woman, B. You and B have a passionate, more or less monogamous/nonmanogamous, long-term affair. You and B break up, passionately. You both find New Wonderful Women. You forget all about B, who wasn't Worthy Of You anyway. Right? Wrong. You've just begun your relationship with B. You are now an official 'Ex-Lover.'

There ought to be an Ex-Lover's Bill of Rights, or at least some form of divorce, such as that available to heterosexuals. Because what happens to lesbian couples during and after break-up makes the most sexist divorce court settlements look like the Judgement of Solomon.

1. The Division of Property

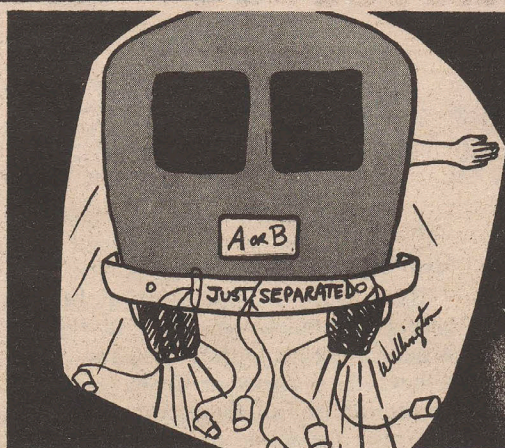
If you've been living with your lover, you'll be amazed at the amount of junk you've acquired in common. Neither

of you have a lawyer to serve as a buffer, so the initial Pound of Flesh negotiations are going to be pretty nasty.

In addition to the sheer, daunting number of items whose ownership must be settled immediately, you have another problem. You can't trust dear old B one inch. For all practical purposes she's gone insane, and so have you. The character changes you are both experiencing make Dr. Jekyll/Mr. Hyde look tame. When Jekyll is uppermost, you will both swear to be fair, rational — B will admit that the T V is really yours, and you will agree that the couch is hers. When Hyde is in control, you will return from work one night to an empty, echoing apartment, and the neighbors will tell you that B was last seen driving away in a bulging moving van.

2. Emotional Support Payments

Determination of Emotional Support Payments is made in a manner similar to that of heterosexual courts. Let's take the worst kind of break-up as an example. A (you) have been dumped. You are, therefore, obviously the one most in need of emotional



support from your ex-lover. The dumper, B, equally obviously, is the Guilty Party, and should give emotional support (in the form of phone calls, quick dinners, small loans, and letters), for six months to a year, to the dumpee. (The sentence is usually pronounced by A's friends, acting as a kangaroo court.) What then follows is touchingly analogous to what happens in the aftermath of heterosexual divorce cases, i.e. the dumper defaults outright or pays only a small percentage of the adjudged Emotional Support Payments, alleging, again like her heterosexual counterpart, that she already has a New Affair to support, or that the assessed payments are too high, or simply disappearing without any explanation.

3. Emotional Alimony Payments

Emotional Alimony is allotted in a manner directly the opposite of heterosexual divorce cases. Let's refer to the worst case analysis made above. B defaulted completely on her Emotional Support Payments — she sent you

cold, three-line letters (when she bothered to reply at all), failed to return your phone calls, and cancelled dinners with you. You finally gave up trying to collect, and either found a new long-term lover, or have settled into a comfortable self-sufficiency. It is over a year since the break-up, and you have not talked with B in months. One morning a letter arrives — or the phone rings — and it's B. B wants to know "how you're doing." With that innocent code phrase, you are being notified that your Emotional Alimony Payments have begun. Emotional Alimony Payments begin six to eighteen months after the break-up, and are paid by the dumpee to the dumper, the terms being set by the dumper, though the dumpee can default, or pay a percentage much smaller than that assessed by the dumper. As the months go by, you will discover that you are expected to: see B at least twice a month if she still lives in the same area; write B every three months if she lives out of town; listen sympathetically to long stories about how badly That Woman is treating her; forgive her for all the rotten things she did during the break-up; in short, you are expected to behave as if she had become a first cousin of whom you are very fond.

Possibly the worst thing about Emotional Alimony Payments is their duration. Emotional Alimony Payments are for the length of B's life, and at the same rate yearly for as long as B shall live. That may not sound like much, but if you have more than four ex-(long-term)-lovers — it's a life sentence!

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'Tolerant' Rhetoric masks Anti-Gay Bias

Homosexuality: A Symbolic Confusion. By Ruth Tiffany Barnhouse. The Seabury Press, N.Y., 1977. \$8.95

Review by Eric Rogers

Perhaps the two greatest enemies of gays have been church people and psychiatrists. Both fields have adhered to archaic attitudes towards sexuality and have consistently been in the vanguard of anti-gay crusades. It may be surprising, therefore, to find a book written by a woman who is both a psychiatrist and theologian which condemns recent anti-gay bigotry and violence. In *Homosexuality: A Symbolic Confusion*, Ruth Tiffany Barnhouse presents her unique analysis of homosexuality which, despite a superficial appearance of liberalism, does not succeed in transcending the Bible-based attitudes of her professional colleagues.

Boston readers may remember Dr. Barnhouse from this summer's WBZ forum on homosexuality which included several psychiatrists. When she appeared on television Barnhouse seemed to maintain a contradictory attitude towards gayness. Although she argued against discrimination against homosexuals, she insisted gays were abnormal and should seek psychiatric help. Despite attempts to explain her position, Dr. Barnhouse seemed only to confuse the other panel members. She left viewers with the impression that she had a long-thought-out theory fusing her knowledge of the human psyche with the moral considerations of the church. *Homosexuality: A Symbolic Confusion*, is the book that

attempts to present her theory.

Barnhouse begins by exploring the scientific and psychological evidence on homosexuality. Any author must choose between contradictory surveys and reports and Dr. Barnhouse's choices reveal her biases. She prefers to focus on outdated, conservative researchers — Bieber, Karlen, and Hatterer (author of *Changing Homosexuality in the Male*). The achievement of C. A. Tripp is thoroughly criticized, so much that the frequent diatribes against Tripp distract from the book. Standing on a crumbling foundation of Freud and Jung, Barnhouse explains how the family is responsible for their child's sexuality and blames the mother, who tends to over- or under-nurture her child. Barnhouse manipulates the evidence in an irresponsible manner that allows her to make such ludicrous claims as 30% of all homosexuals can be cured, and women who are not "feminine" are the products of "extremely abnormal parenting." Barnhouse even uses penis envy as a sign of lesbianism!

In Barnhouse's mind, their screwed-up childhoods have left homosexuals stalled at an adolescent point in the normal progression of psycho-social development. Unable to attain the "normal" gender identification and separation from mother, they are forced to lead incomplete lives and thus remain "immature." This is the loaded word — we're stuck in a phase that heteros have progressed beyond. The errors in this circuitous reasoning are obvious. Gays certainly do grow in maturity, just as well as straights. Rela-



Barnhouse is a Diplomat of the American Board of Psychiatry and Neurology, and a Fellow of the American Psychiatric Association.

tionships — gay and straight — experience similar development. Not only gay people but most people today have to confront problems involving their parents which go back to early childhood. The bits of evidence that Barnhouse accepts as facts are just not as definite as she would like them to be. By confusing theories with proven facts, her book rests on very shaky foundations.

The value judgments which permeate the book are finally confronted in the final chapters. The Bible is used as the major reference for

showing sex as a sacramental symbol. Through hetero-sex, women and men attain completeness, yin and yang, the universal joining of polarities. Homosex is between "sames," and is therefore incomplete and unprogressive. This attitude is based firmly in heterosexual bias and sexism and assumes men and women are opposites and need each other for fulfillment. In a time when women and men are breaking out of roles and becoming full humans on their own terms, the sacramental symbol just does not hold up. By setting a universal definition of fulfillment and satisfaction, Barnhouse attempts to dictate the needs of the individual and limits the creative potential of human beings. Why not let each person find their own definition of fulfillment?

While *A Symbolic Confusion* does not contain new ideas, it is an interesting fusion of liberal lip-service and reactionary bigotry and it cogently presents the thoughts behind the "gay as a phase" attitude. Despite her love and charity as a religious person, Ruth Barnhouse has all the makings of an intellectual Anita Bryant. Hiding behind words of universal love and compassion and building on a base of biased psychological research and Christian morality, Barnhouse has written a book that flaunts her oppressive ignorance. By masking her bigotry as a tacit acceptance of homosexuality, *A Symbolic Confusion* becomes nothing more than rhetorical confusion.

Looking for alternatives: A new political analysis

NEW AGE POLITICS: The Emerging New Alternative to Marxism and Liberalism. By Mark Satin. Fairweather Press, 2344 Spruce St., Vancouver, B.C., Canada. 84 pp., \$1.50.

Reviewed by Arnold W. Klassen

I spent 1001 New York Nights stumbling through the bushes in Riverside Park, hungry for one more trick, just one more, before taking my aching feet and overused body home to bed. Later, through therapy and personal growth, lovers and friends, I began to notice that I was cruising for strokes, the same kind of strokes that my cat cruises for. Just recently, I began to suspect that I had been "brainwashed" to cruise for strokes, that the whole pattern of behavior just might be a political question. Could it be that our oppression includes our being programmed to be hungry, to consume more: more candy, more beer, more sex?

"Is Our Main Enemy the Capitalist Economy — or the Stroke Economy?" is the title of chapter eight of *New Age Politics: The Emerging New Alternative to Marxism and Liberalism*. Maybe that was what hooked my interest in the book; maybe I wondered why a review copy was sent to a gay paper. Most political writers bore me. I've heard so much rhetoric, so many slick generalizations, so much quibbling over the sick idea that homosexual behavior is another aspect of bourgeois decadence, that I stopped reading

anything political.

But now, here is something new. Mark Satin has done an enormous piece of important work, pulling together the thoughts of over a hundred "new age" thinkers that began to emerge in the sixties and molding them into an evolutionary political process which just might work to make survival a possibility after the demise of industrial civilization.

"The Six-Sided Prison" is the way this book describes the condition in which we find ourselves now. It begins with a brief analysis of the cultural happenings over the millennia which have conspired to bring us to this point in time when we find ourselves literally prisoners of the system, totally dependent and totally controlled. Patriarchal attitudes have made a society where men rule and women obey, where "you'd-better-know-your-place-boy," where gay men actually play husband-and-wife (my lover and I did it for four years, until it became intolerable), where king prick lays down the law.

Egocentricity isolates us from other people, makes us suspicious, hateful, jealous, manipulative. Scientific single vision convinces us that: Any way of seeking reality other than through science and technology is crazy; makes us rape the earth; makes the machine more important than people; makes government more important than "We The People"; and rushes on toward technological suicide. The bureaucratic mentality sees people as objects to be used for its own self-preservation,

makes us pigeon-hole people rather than getting to know them. Nationalism is a vulgarized religion which makes us proud to be imperialistic, proud of the flag instead of proud of ourselves, makes us ignore the trouble and hunger of other people in the world. The big city outlook, seeing streams of anonymous people pass by every day, helps convince us that human life is cheap (a jailer's mentality). This is a condensation of Mark Satin's analysis of the "Six-Sided Prison"; from the analysis he proceeds to demonstrate that racism, as obviously as sexism and ageism, is a product, not of capitalism, but of the six-sided prison, a prison ingrained in our minds.

And the prison is far from obvious: the writer proposes a "tri-level" method of analysis which clarifies the plausibility of the prison's reality. He then proceeds to apply this mode of thinking to "history as if people mattered," people rather than armies, governments and technology. The analysis is very brief — he promises a much expanded second edition, which must obviously explore sexual history.

Economics is treated as the institutionalization of the prison: the monolithic mode of production has virtually eliminated personal craft in favor of mass production. Much too extensive to treat here, the development of modern institutions is described as follows: "1) Each institution appears to earn the right to a monopoly in its

field; 2) Each institution comes to frustrate the end it was originally designed to serve; 3) Each institution becomes a threat to society itself."

The author now brings economics to the personal level, asking and pondering these uneasy, but close-to-the-bone questions: Are we economic people or self-developing persons? Should we look to the proletariat or to all those who love life? Are we suffering from exploitation or from negative symbiosis? Questions of my own after pondering his questions are: Is this really a game of victim and perpetrator? Or is it perhaps like the majority of S-M scenes where the masochist exerts far greater than 50% of control over the scene?

In the last half of the book, Mark Satin projects into the future, into "New Age Society." Alternatives to prison thinking include androgynous attitudes rather than patriarchal ones, freedom to give all we want to give, ways of dealing with violent, death-oriented people who might burst into our peaceful lives, and much more. For me to continue telling you about his conclusions would be like ruining a good suspense movie for you by telling you the outcome. Anyone who's interested in politics, community, the feminist and gay movements, or just living the rest of your life will find this little book a worthwhile investment. It's available at Redwing or 1000 Flowers or from the publisher, and it's yours for less than the cost of two beers.

Lesbian Health Issues—A Bibliography

by the Santa Cruz
Women's Health Center

The present health system is geared toward serving the heterosexual nuclear family, not the personal family made up of people we love. Because of this and because almost all of the medical establishment is indoctrinated with male assumptions and stereotypes, lesbian health care has largely been ignored . . .

Working toward solutions to this lack of adequate health care can take us in (at least) two directions: 1) putting pressure on the health profession to educate itself on the validity of lesbianism as a lifestyle and 2) developing alternative lesbian and/or feminist run health centers.

Both of these directions require a self-education about our specific health needs . . . Education is one of our most valuable tools. Myths about us thrive on ignorance and prejudice against us has its basis in the misinterpretation of facts. In the realm of health care, it is important for us to redirect the interpretation and teaching of science and medicine . . .

The following is a list of the literature we found as well as a list of individuals or groups interested in continuing work on Lesbian Health Issues. Some of the articles and books we found are extremely valuable and relevant, some are harmful in their misconceptions and should be exposed as such, and some can be used as refer-

ences although they were not written by or for lesbians . . . The unannotated bibliography . . . is available for 50 cents. Write to the Santa Cruz Women's Health Center, c/o Mary O'Donnell, 250 Locust Street, Santa Cruz, California 95060.

"Lesbians and the Health Care System" by the Radicalesbians Health Collective. Found in *Out of the Closets: Voices of Gay Liberation* by Karla Jay and Allan Young. Quick Fox, 33 West 60th St., NY, NY. 10023 (Article)

"Lesbian-Related Medical Research" by L.W. (Write to us to find out where this is available.) (Article)

Lesbian Health Care by Frances Hornstein. Available for \$1 from FWHC, 1112 Crenshaw, Los Angeles, CA 90019 (Booklet)

Health Care for Lesbians written by and available from The Chico Feminist Women's Health Center, 330 Flume St., Chico, CA 95926 (Pamphlet/Fact Sheets)

Gay V.D. available from The Gay Community Service Center, 1614 Wilshire Blvd., Los Angeles, CA 90017 (Pamphlet)

"Information on V.D. for Gay Women and Men" by Julian Bamford in *After You're Out*, by Karla Jay and Allen Young. Links Books, New York, 1975. (Article)

"Radical Reproductions: X Without Y" by Laurel Galana. *The Lesbian Reader*, Amazon Press, Oakland, CA, 1975. (Article)

Utopian Motherhood — New Trends in Human Reproduction by Dr. Robert Francoeur. Doubleday and Co., Inc., Garden City, NY 1970 (Book)

"The Psychoanalysis of Edward the Dyke" by Judy Grahn in *Edward the Dyke and Other Poems*. Women's Press Collective, 5251 Broadway, Oakland, CA 94618 (Short story)

"Far From Illness: Homosexuals May be Healthier than Straights." by Mark Freedman. *Psychology Today*, March 1975, Ziff Davis Pub. Co. (Article)

Love Between Women by Charlotte Wolff. St. Martin's Press, NY, NY (Book)

"Lesbians" in *Women and Madness* by Phyllis Chesler. Avon Books, NY, NY (Chapter)

"Oppression is Big Business: Scrutinizing Gay Therapy" by Karla Jay in *After You're Out* by Jay and Young. See above. (Article)

Society and the Healthy Homosexual by Dr. George Weinberg. Anchor Books, Garden City, NY, 1973 (Book)

"Alcohol use and abuse in the Gay Community" by Kevin McGirr in *After You're Out*. See above. (Article)

"Homophobia" by Mark Freedman. Available from the National Gay Task Force, Rm. 506, 80 Fifth Ave., NY, NY. 10011 (Pamphlet/-Booklet)

What Lesbians Do. Amazon Reality Collective, Eugene, Oregon. (Book)

The Hite Report by Shere Hite. Dell, NY 1976. (pp 389-414 in the book)

The Lesbian Myth, by Betty Wysor. Random House 1975 (Book)

"In Amerika They Call Us Dykes" in *Our Bodies, Ourselves* by the Boston Women's Health Book Collective. Simon and Shuster, NY, NY. (Chapter)

Literature that we haven't looked into but that will probably be valuable:

"Lesbian Clinic, Why and How" by the Lesbian Health Collective, c/o Freemont Women's Clinic, 6817 Greenwood Ave. N., Seattle, Wash. 98103

Female Sexuality by Kass Teeters. Women Inc. Box 32236, San Jose, CA. 95132

"On Lesbian Health Care" by Common Women's Force, Concord, CA.

Gay Public Health Workers Newsletter, c/o Walter Lear, M.D., 206 N. 35th St., Phila., PA 19104

"Is There Life After Abortion" by Freddy Brass, Iowa City's Women's Press, 116½ E. Brenton, Iowa City, IA 52240 (This is about lesbians in the Women's Health Movement.)

Gay People/Straight Health Care (audio-visual) by Jeri Dilno, 1974. Slides and separate audio cassette, color, 15 min., also on filmstrip. Available from Gay Nurses Alliance, Box 5687, Phila., PA. 19129

Groups or individuals who may be valuable resources or who are interested in further work on lesbian health issues. (If you want to be added to this list, or want to remove yourself or a group that is no longer existant, please write Mary O'Donnell below.)

Mary O'Donnell, c/o S.C. Women's Health Center, 250 Locust St., Santa Cruz, CA 95060 (interested in expanding this bibliography and compiling a referral on lesbian/gay health organization.)

Gretchen Welsh, c/o S.F. Women's Centers, 63 Brady St., S.F., CA 94103

Women's Community Health Center, 137 Hampshire St., Cambridge, MA 02139

Chico Lesbian Self-Help Group, c/o FWHC, 330 Flume St., Chico, CA 95926

Lesbian Health Collective, 6817 Greenwood Ave. N., Seattle, WA 98103

Gay Health Workers, P.O. Box 42242, San Francisco, CA 94142

Gay Health Collective of Boston, c/o Fenway Community Health Center, 16 Haviland St., Boston, MA 02115

Gay People in Medicine Committee, c/o Janet Yardley, 23 Dover St., Worcester, MA 01609

National Gay Health Coalition, 206 N. 35th St., Phila., PA 19014

Assoc. of Gay Psychologists; Gay Caucus, Amer. Psychiatric Assoc.; Gay Nurses' Alliance; Amer. Public Health Assoc.; Caucus of Gay Public Health Workers; Assoc. of Gay Social Workers; Caucus of Gay Counselors, Amer. Personnel and Guidance Assoc. (No addresses available as yet. Probably can be contacted through the Gay Health Collective of Boston — see above.)

A study of the health of lesbians and gay men over 60 funded by the National Institute of Mental Health at San Francisco State University, to be conducted over the next two years. Reported in *Lesbian Connection*, April 1977. No further information.

Herself Health Clinic, 4146 Santa Monica Blvd., Los Angeles, CA

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Campus Gays

(Continued from page 9)

Student Body Senate for the purchase of gay V.D. literature. Local newspapers thought it was remarkable that we got the donation. Significantly, when we received over \$250 from the Student Body Senate a year later to hold a gay dance on campus, the press was silent.

The biggest controversy our group was involved with was in regard to undercover police activities at a semi-gay section of Boca Raton Beach. One day Gary and I went to this famous stretch of beach and a young guy wearing only a pair of tight cutoffs started hassling us. He soon identified himself, and turned out to be a Boca Raton policeman. We were not arrested, but the next fall several new GAU members complained of police entrapment at Boca Raton beach. By now, our group had grown to almost 50 members - we were either the first or second largest and most active group on campus. One member drew up a complaint against the Boca Raton Police Department and sent a copy to city hall. A few days later I read the complaint to the Community Relations Board, which voted to investigate the matter.

During the next few days I spoke to enough reporters for a lifetime. Our complaint received banner headlines across the front pages of every local newspaper: the *Palm Beach Post*, the *Palm Beach Times*, the *Boca Raton News*, the *Sun Sentinel*, the *Fort Lauderdale News*, the *Palm Beach* section of the *Miami Herald*. I was invited to appear on the Alan Burke radio program. Suddenly the Police

Department was on the defensive because we alleged "provocatively dressed young police decoys" were enticing and entrapping gays on the beach. An absurd rumor about my being attacked by several nude male beach goers that weekend was circulated to the extent that the *Palm Beach Times* printed a story about my being in the hospital with broken bones after an attack from no less than a dozen nude men on the beach! I should only be so lucky! The members of the GAU frantically tried to find out what hospital I was in, only to discover that I was safe at home.

A couple of months later the Community Relations Board dropped our complaint because of insufficient evidence. We sent them two affidavits on police entrapment, but some of our key testimonies were lost because individuals were intimidated by the press. At least one of the members of the Community Relations Board was still on our side and warned the police not to engage in such practices. In any case, our efforts helped bring homosexuality out of the closet in much of Palm Beach and Broward Counties. My own name and picture appeared in so many newspapers by now that my gayness was known to absolutely everyone - friends, relatives, etc. Fortunately, my parents were very supportive of me and stood by me.

During the winter of '75 and the first part of '76 the GAU was at its peak. As many as forty members a week were showing up at our meetings and we were a close bunch. I'm proud to say that a couple of pairs fell in love

through our meetings. The group also helped many sisters and brothers come out of their closets. One student had been so afraid to come to our meetings that he would secretly meet me in the bookshelves of the library and confide about the miseries of being gay, closeted, and a virgin. The very next quarter he bashfully emerged into one of our meetings and came back every week. He was a journalism student. I recently found out he is working for a gay liberation newspaper in Ohio and has a lover.

The Gay Academic Union did accomplish a great deal. We put out a newsletter which was sent to every professor, administrator, student senator on campus. It grew to be a fine publication with professional graphics and photography and its circulation increased to nearly 2,000! (The President of the University was disturbed by the appearance of the word 'cocksucker' in our newsletter, once). We also held social events, dances, and entered a car in the homecoming parade. We were visible, alright.

After Interstate 95 was completed, and linked Boca Raton with civilization (Fort Lauderdale and West Palm Beach) our attendance gradually dropped. Gays had already gained more acceptance at the university, so they became apathetic. It was no longer shocking to see two men or two women dancing together in the Ratskeller. One rather effeminate gay student who lived in the dorms got along superbly with his roommates, even though he was a bit outrageous (a poster of a nude man hung over his bed). This was just a year after Gary Lee had to flee the dorms because he was brutally

harassed by his suitemates.

Even as our membership was declining in late '76 and early '77, we were active and had become a respected group on campus. The new student body president was elected with our support and she came to a dance we held. When the director of housing tried to get a lesbian member of the GAU kicked out of the dorms, all it took was a couple of phone calls from me suggesting a GAU complaint against him to insure a room for this sister in the dorms.

One of the last actions we took while I was there involved the movie *Boys In The Band*. We asked that this film should not be shown as it negatively portrayed stereotypes of gay men. Because of our opinion that it was offensive to gay people, the movie was not shown. Several students and the campus newspaper accused us of censorship, but we were only opposed to student money being spent on an offensive film. We wouldn't have objected if it was free. Anyway, Student Government decided not to show it - not us.

In the spring of '77 I graduated. While I look back at my college years, I'm filled with nostalgia. I think of Gary Lee, Joel Starkey, and all the others. We were all idealistic and we helped change people's lives. There were moments of frustration and rage, especially when Gary Lee was being treated so cruelly. But in the long run we caused a little revolution, and it was rewarding. I do not regret founding the GAU, for it was exhilarating in many ways. We did our share for human rights, and I'm proud of it.

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The decadent style of Paul Vanase: Pop, camp, sensuality and glitter-rock scenes are all blended together in Vanase's personal fantasy, *A Not So Silent Night*. His past credits include his own gay morality play, *A Drop In The Pudding*, the films, *Saturday Night At The Baths*, *A Very Natural Thing* and others. Vanase and musical director Ken Stevens will be performing at The Pub Lounge, 382 Dwight St. in Springfield, Massachusetts on Wednesday and Thursday, December 14th and 15th and Frank's Cabaret Place, 9 Tilley St. in New London, Connecticut the following Friday and Saturday.

lavender labor

Continued from page 11

(profitable) than birth control and abortion counseling. Preventive medicine, including educating the public, would diminish the doctors' control, importance and profit.

The emphasis on sterilization research for population control shows the medical profession and health care industry to be no less racist, sexist, elitist, and profit motivated than any other business. As a result most people, especially those who can't pay, receive inadequate health care. The poor, the non-white, women and old people are treated with condescension and sometimes cruelty, or are just left. Gynecological care is worst for poor

and non-white women. Gynecologists treat women like babies. They keep them ignorant and use medicine against them in misogynist and racist ways. Women have had to fight for every bit of knowledge and decent health care they have gotten since the medical profession replaced midwifery, etc.

Gay people are also affected by the gross inadequacies and inhuman attitudes of the health care industry. Doctors rarely acknowledge the existence of homosexuality. When they do

it is with disdain, contempt and psycho-surgery. They are more concerned with trying to cure the "disease" of homosexuality than with preventing such things as VD. They are most concerned with maintaining the dominance of white, middle-class, male, heterosexual society. They use sterilization to control women, blacks, and third world people; psycho-surgery and traditional therapy to control women, gays, and social and emotional deviants.

Work Place Organizing

The demand for control over our bodies is very important. It is the demand of progressive workplace organizing which questions all aspects of the workplace, not only wages. It questions the reasons for and the quality of the service offered. It questions the humanity of hierarchical decision making and healthcare for profit. It connects the worker with the consumer. This is the type of organizing which can incorporate gay issues, as well as issues of sex, race, and class.

We don't have any illusions about the revolutionary potential of unions and this society at this time. Established unions avoid gay and other progressive issues because they would divide the workers. This is essentially ignoring the divisions which are already there. Even with the problems and limitations of unions, the initial organizing of a workplace has positive aspects. From fatalism and alienation, seeing life and work as an individualistic struggle against the cold cruel work, you can grow to see work as well as race, class, and sex as a collective experience; to see and establish connections with coworkers. Making such connections gives people a sense of group power, strength in numbers. This develops the courage to demand change of and control over the situation. And union struggles in traditionally unorganized areas, like health care and other service industries, can be and often are more experimental and pro-



gressive. They have the potential for including gay and anti-sexist issues.

We feel that work plan organizing in areas like health care affects gay people both as workers and as recipients of poor health care. We agree with the Preterm strikers that "winning the strike means furthering all worker's fights to organize and all women's fights for equality and good health care." It means furthering anti-sexist attitudes in union organizing, unions, service and health care work places. As socialists we see the interconnection between the institutions of classism, sexism, and racism in our personal, working lives. We feel that any and all struggles for change have to confront all these issues.

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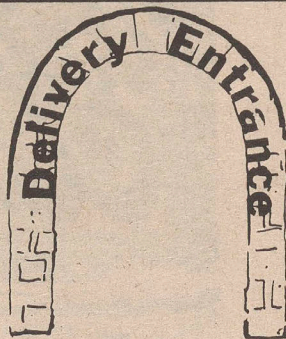
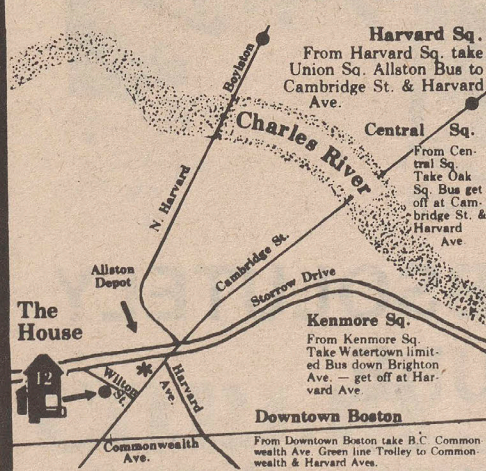
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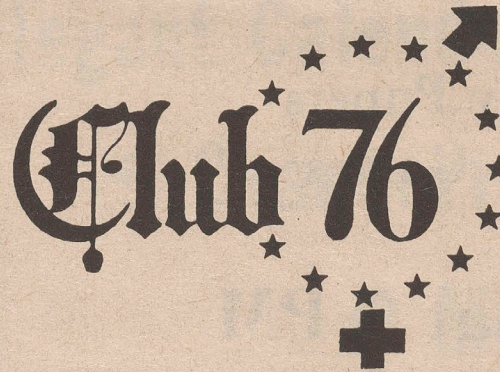
it's different

Tom Bosco, creator of there is no other appropriate word of the excellent 'House' restaurant in Brighton, recently opened a bar in the basement of the same building, called 'The Delivery Entrance'. Predictably, the design of the place is wonderful, a low beamed ceiling, warm quarry tile floors, stone and rough paneled walls, a dim room filled with pillows for provocative lounging, wicker chairs and palms set on oriental carpets, a few discreet games.

Joseph Cam. In Touch

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people, places and flings

By Eric Rogers

After months of preparation and months of publicity, the **Big Splash** has arrived! By now most people have seen the posters, advertisements or invitations to the "Party of the Year," organized by **Gay Legislation** and the **Gay Business Association**. Most people know the place (New England Aquarium) and the time (Tuesday, December 6th, 7:30-midnight). What most people don't know is what they're out to experience during this evening of "entertainment, refreshments and education." To check out the specifics of this bash I called **Linda Carford** of **Beacon Tours** and the **Gay Business Association** and she filled me in on everything. It sounds like an evening not to be missed. The Splash begins at 7:30 and I advise you not to be fashionably late or you'll miss some of the festivities — music, mime and merry-making! The entertainment begins with **Steve Gangi** on the electric piano and he'll be followed by singers **Ellie Boswell**, **Bill Norris** and **Mary Tacey**. **Linda Gerard** will be sharing some of her sparkle and I've heard it whispered that a certain popular women's band will be making an appearance but since things are not beyond the rumor stage, I'll keep that one under my hat.

Mimes **Peter Burke** and **Laura Shepard** will be circulating through the crowds. Throughout the evening there will be movies in the auditorium, a cash bar, and muchies and hors d'oeuvres passed around. At 9:30 the crowds will move up to the top of the Fish-Tank for disco music from our fa-

vorite Boston dj's — **Jacqui Mac** (who's making her **Club 76** the hot spot in town for women and their friends), **Danie** from **1270** and **Jeff** from **Styx**.

The Eagle has again expanded and is now two big rooms complete with pool table, 5 pinball machines, and the friendliest fellows in town. The Monday evening film will be "**Gaslight**" with **Charles Boyer** and **Ingrid Bergman**. Stop by around 8:00 and catch the film! . . . On December 18th, take a hop up to **DiRocco's Cabaret** in Tyngsboro and catch **Patty O'Keefe** and the **Mainliners**. The show should be terrific and it'll provide a great opportunity to break away from Boston's holiday madness for the madness of the north country . . . Going even further north, up to Portsmouth, New Hampshire, visit the **Seaport Club** — Wednesday's Denim Night and Thursday through Sunday there's dancing to the disco beat. If you're headed up that way, give them a call at (603) 431-9451, for directions. . .

Norman Gamble, who charms his clients while he snips their hair, is now getting his locks off at **Salon d'Italia**, at 128 Newbury St. I have no idea what caused Norman's transfer from his former salon, but "I'm relieved to find he hasn't moved far. It's so hard to find a good 'lock-smith' these days . . . Singer & songwriter **Donna Price** is back from a successful tour of the Midwest and has signed a contract with **LeClar** and will be performing limited engagements before she takes off again on a nationwide tour . . . Also in town are **Jade & Sasparilla**, over at **Paul's**



Mall on December 13-18. They're sharing the stage with **Musica Orbis** . . .

Be sure to get your holiday shopping done early and be sure to stop in at some of my favorite shops. **Forever Flamingo** on Newbury St. is stocked with lovely gifts for the season — nostalgia-wear, glassware, and jewelry. You can be sure to find a special gift for a special friend . . . **Design-o-Mite** is the place to go for custom made clothing and creative costumes. Splurge a little on yourself and order something splendid for the office party. Call 254-0765 for an appointment . . . For your holiday flowers visit our friends at **Green Leaf Florists** at 478 Columbus Ave. They've got beau-

tiful bouquets and creative arrangements for Christmas . . . and they're such friendly folks. Brighten up someone's cold, gray winter with a vase of pretty posies. . .

Birthdays, Birthdays, Birthdays . . . GCN joins with the White House in wishing **Midge Costanza** a Happy 45th Birthday! I'd love to have dropped in on Jimmy Carter's celebration for her, but I couldn't get down to Washington for the bash . . . **Oscar Wilde Bookshop** in Manhattan, is celebrating its 10th birthday! The people who work at the shop have provided a great service to the Northeast gay community by providing gay books, records, and paraphernalia over these years. While the shelves in '67 were stocked with any book that was at all related to gayness, today they're overflowing with the books, magazines, and newspapers that reflect the flowering of the gay community. Happy Birthday, Oscar Wilde Bookshop. . .

This week begins **Chanukah**, the Jewish Festival of Lights celebrating the victory of the Jews in preserving their culture and religion against assimilation into a dominant Hellenistic culture. There's a lot for us all to learn in the story of Chanukah and **Am Tikva's** celebrating with a special holiday party. There'll be good food, including potato pancakes, and a lot of fun. Call 628-3986 for more information.

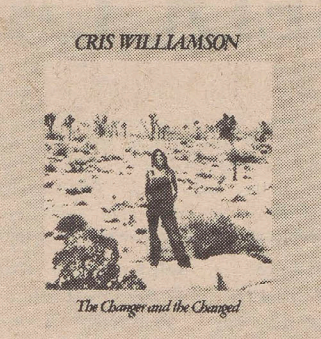
The first snow's over, and the ice on the roads and potholes have already announced the perils of winter. Keep warm by the fire and enjoy the spirit of the season. Ho-Ho-Ho. . .



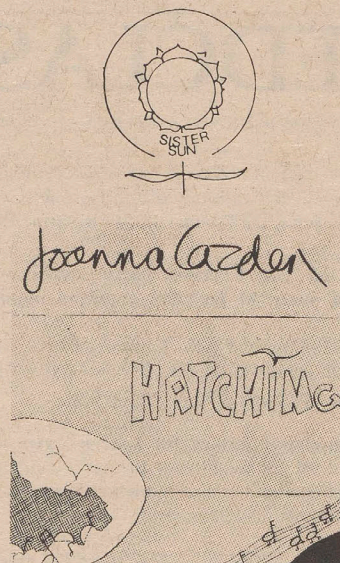
women's music



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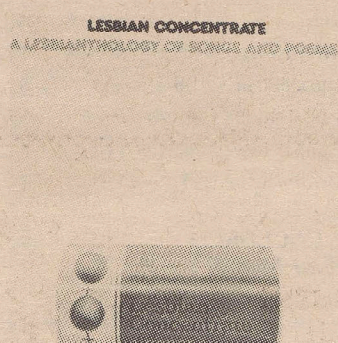
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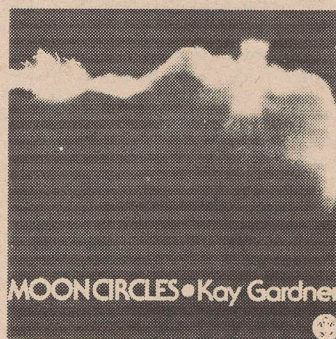
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(maximum of 6 weeks)
Orders must be postmarked no
later than Jan. 1, 1978.
Include this coupon with order,
no discount given without it.
(regular rate applies
to box rentals)

THE BIG SPLASH

is looking for musicians and mimes to
donate their time for the Dec. 6 benefit
for Gay Legislation and the Gay Busi-
ness Association at the Aquarium. Call
247-3431 (23)

ZOE MOU, Ph.D.

Next time, call up and find out when the
bus leaves. It does; my love doesn't. Ain't
you the lucky one? All my love. Porc.

GAY LEGISLATION

NEEDS YOUR HELP, MAKE A DIFFER-
ENCE. For information call 742-4811 or
write Gay Legislation, Box 8841 JFK Sta-
tion, Boston, MA 02114. (48)

STAN ST. GEORGE

It was good to speak with you. Sorry
you're not well. George didn't understand
why past 2 wks hadn't come; this wk
something had gone wrong. Let me know
if issues don't come. He said they
should. Give 'em two wks, then holler.
With love.

Need chicken live in 16-19 Rural area ME
under 16 OK M or F prefer M discreet no
drugs fat phonies replies conv. P.O. Box
56, Turner, ME. (23)

ELGIN

Wonderful to see you again. It's hard to
believe that so much time had gone by
since we last met. You are very easy to be
with. Do come again. N and P.

ARTHUR EIZE

You are an angelic sadist with a twinkle
in your eye and malice in your heart. For
shame, for sooth, and here I thought you
were all wool and a yard wide. Mine the
error. I'll go soak my head. Ansa. (23)

QUANTUM THEORY

How much is too much? Cum laude,
Horatio. (24)

F AND S IN NEW HAMPSHIRE

Long silence not result of lack of interest.
Lots of sickness, moving, superabund-
ance of work, etc. Do hope all is well with
you. NW. (24)

SKI WEEKEND

If you're gay, young, and would like to
plan a ski weekend up north—call David
after 11:30 p.m.—would like to get about 8
guys and rent a bungalow. Call (413)
245-3268. (22+)

Barbara Rice. My love life in Rolands Bar
no longer exists since you have been
gone. From Terry Bruno. (22+)

NOV. LILLI 999-9999 '77

Loving A Lilli Sounds Really Silly
When There's A Renee Around
But You Love A Mouse That Lives In THE
House

You Truly Know How To Astound!
THE MOUSSE (22+)

Discreet attractive prof GWF age 38 lo-
cated North Shore area would like to
meet persons interested in friendship
and sharing thoughts. GCN Box 844. (24)

GWM 24 seeks others for group sex. SM
—whatever your fantasy. Prefer near my
age. Am into many different things. GCN
Box 845. (22)

HITCHHIKING

Have you had any unusual experience on
either end of the thumb? Scary?
Romantic? Fun? GCN is doing a story on
the experiences of gays hitchhiking.
Send your stories to GCN Box 843 or
leave a tel. no. and we will get back to
you. (22)

NOTHING SUCCEEDS LIKE SUCCESS

Try a GCN Classified and get to know
what good is! If you see gays walking
around the streets and smiling it's
because they've tried it and liked it! Be
the first on your block to have your very
own GCN Box.

CLOSET WOMEN

If you care about what happens to gays
and want to contribute in some way,
please contact Nancy at GCN Box K77.
Give me some non-revealing way of
getting in touch with you. Please make
suggestions about how you think women
in the closet can make some impact on
the political scene without being
exposed or uncomfortable in any way.
Thanks very much. (c)

ATTENTION "SENIOR IN YEARS"

If the gentleman who wrote in August
asking about correspondents will tell me
how to get in touch with him and forward
his mail, I will gladly run his penpal ad.
Write Nancy, GCN Classifieds, 22 Brom-
field St., Boston, MA 02108. (24)

DOB CHRISTMAS FLEA MARKET

Dealers wanted. \$5.00 a space, Sat, Dec
10, Hvd Sq area. Inquire at 1-683-0474 or
DOB Tues. nites 661-3633. (23)

Francaise, 33, tres jolite, elegante,
cherche une femme sympa, bisexuelle,
pour plaisir erotique sans et avec son
mari. GCN Box 842. (23)

If you wish to respond to a box number in
any of our ads, send to GCN Classifieds,
Box _____, 22 Bromfield St., Boston
MA 02108.

services

MASSAGE

GWM 23 handsome, strong, will give
great massage any age. Reasonable fee.
Please write Chris, GCN Box 847. (23)

ATTENTION STUDENTS ET AL
Expert editing done on all your work. No
more embarrassment over errors. Also
typing of finished product. Typing only,
75¢ per double-spaced page. Editing
negotiable. Call Nancy 266-7880, leave
message, keep trying. (c)

APARTMENTS CLEANED

On a weekly basis. Call Bob 266-8190 or
Brad 367-0660. (19)

APARTMENTS CLEANED

Reliable, efficient, call 241-7535, ask for
Mario. (c)

MASS. BAY COUNSELING ASSOCIATES

INDIVIDUALS, COUPLES
& GROUP COUNSELING

For Quincy and Newton call 472-1331
For Blackstone Valley or Narragansett Bay Area
CALL (617) 883-8220 FOR APPT.

Light housekeeping done by the hour or
the job. Call Greg at 367-1822 evenings.

BEACON TOURS

(FOR ALL TRAVEL ARRANGEMENTS)
160 Comm. Ave. (Vendome Mall)
Boston (617) 247-1832

PRINTING: The kind your mother would
approve of: neat, clean, not too expen-
sive, and produced with a smile. Bro-
chures, letterheads, business cards —
we do most kinds of printing. Also type-
setting. Call us. Xanadu Printing.
661-6975.

GAY BUSINESS PERSONS

Tired of dealing with many sales people?
Have problems deciding where to invest
your money for business promotions? D.
Bellavance Agency will help you. Free
consultations. Call 739-2200. A Board
Member of the Gay Business Associa-
tion. (c)

TYPING

Manuscript, thesis, term paper, authors,
legal work —all kinds of typing done by
expert professional typist. (75 wpm) 80¢ a
page. Call eves after 5, 241-7535 or days
at GCN, 426-4469. Ask for Tony. (c)

HASSLE-FREE PSYCHOTHERAPY FOR NH GAYS

Ethical-Confidential
Individual & Couples
Judith Sigler, Lyn Foley
(Both MSW, ACSW)
By Appointment
(603) 224-5600 Concord

PERSONALITY PROFILE

from writing. Send writing sample, \$10.00
to J. Benson, Graphologist, 30 Franklin
St., Braintree, MA 02184. (25)

Brighten your environment for the holi-
days. Exp interior painting. We specialize
in transforming the dreary into the grace-
ful. Custom work, wall repair. For appt &
free estimate call Ariel 426-3485. (23)

for sale

FIND A LOVER™ GAME

Finally, a game for all gay people. \$9.00.
Carol Chaney Productions, Box
1337-GCN, New Haven, CT 06505. (25)

3 APT HOUSE FOR SALE

Income and investment FHA in very good
cond with excellent tenants next to Car-
melite Cloister Mount Pleasant Ave, Rox-
bury, 266-6947, vy reas. (24)

Moving—must sell: Colonial-style dress-
ers, chair, table, woman's 5 speed bike
(Raleigh) and more. All in really good con-
dition and reasonably priced! Call
787-4536 after 6 p.m. (22+)

Conway NH 1/2 A. lot water/utls 3 lakes nr
5 ski areas \$250 down ez repaymt swap
Cape/Fire Isle or?? Box 519 Springfield
VT (802) 885-5258 days. (24)

LESBIAN WALL CALENDAR

Black and white photographs of 1st
Michigan Women's Music Festival with
well-designed sun and moon signs. Send
\$4 + 30¢ mailing to WOMEN'S FESTI-
VAL CALENDAR 1978, Box 1662, Saska-
toon, Saskatchewan, Canada. (24)

apartments

LARGE APARTMENT

7 nice rooms in Allston \$300.00. Call Tony
Bosco 783-5131. (c)

Modern 4 room apt in split level ranch in
Stoneham, min to Rt 93 and Boston. \$300
monthly includes heat and elec. Call
438-9274 evenings. Females pref. (24)

APARTMENTS

Nice, inexpensive, all sizes, close to pub-
lic trans in Allston. Tony Bosco 783-5131,
783-5701. (c)

ELEGANT VICTORIAN APTS.

South End — Beautiful one and two bed-
room apts in newly restored Victorian
Townhouse. High ceilings, elegant
carved mahogany detail. Marble fire-
places, wall-to-wall carpet, dishwasher/
disp., laundry, heated. Owner-occupied
premises. Available Jan. 1. Rent:
\$325-450. Call 267-8262. (24)

SPACIOUS ROOM

will be available in about a week, in all-
gay-male South End townhouse. Extra
large, sunny, closets, wall-to-wall carpet-
ing. Laundry facilities in bldg. Call Dave
661-6975.

GIVE YOURSELF A PRESENT

Spacious, renovated 1 bdrm apt, living rm
w/bay window, dining area, attractive,
convenient street, \$315/mo incl. util. Call
267-5410. (24)

ELEGANT 9 ROOM DUPLEX FOR RENT
1st floor: walnut paneled living and
dining rooms, den, music room, kitchen,
1/2 bath and granite porch. 2nd: 3 1/2 huge
bedrooms, 2 full baths, kitchen, foyer and
railed deck. 3 working fireplaces (7 in all),
parking, gas heat and electric included.
Rent \$850 per month. (2 months security.)
Located in fine area of Newton Corner. 1
block — Watertown-Boston car line. 3
blocks — Boston express bus. Resident
management is gay and believes only
gays would have true appreciation and
creative ability to make this a "Home
Plus." Call (617) 965-3822. (24)

Large rm w/kitchenette, high ceiling,
nicely furnished in quiet bldg, attractive
and convenient SE street. \$40/wk. Call
267-5410, 6-8pm. (24)

instruction

Want to form small recorder group in
New York City. Call (212) 499-8708.
Bennett. (24)

roommates

Prot. or Grad Student, BIWM or GWM,
wanted to share 2 bed, mod. apt. Natick/
Framingham line — close to Bos. A/cond,
gym fac. Call 879-6707. (11)

Two women looking for two more for
sunny, spacious apt in Jamaica Plain
near T. Mixed gay and straight. Share veg
meals, interest in the arts, women's
music. 522-3246 evenings. (23+)

Arlington GF sks GF to share 2 bdrm
furn apt 107.50 mo. inc ht. Call Cynthia
646-6815 or 1-667-6674. Keep trying.
(23+)

2 GF need 3rd for quiet, sunny 3 bdrm apt
in house — res. area, Bri. No cigs, no
more pets. Rent \$95 + . Call 782-3539 eves
and wknd. (26)

Mixed group seeks 4th for spacious
Newton house-apt; shared meals and
chores; fireplace, piano, good people, car
needed; \$94 + . Gail 965-3998. (23)

Hi! I need a rmmate. GF seeks GF or GM
to share lg 6 rm apt, Beacon Hill. Lots of
space, must be friendly, resp and clean.
\$151. 742-0785 after 5. (22+)

Need 1 GF to share 4 bdrm Camb duplex
for 1/78. Conv to trans and stores. We are
into photog and feminism. Rent is 106 per
mo + elec. Call 354-7662 eves. (23)

2 fags in collective house skg 3rd person
who is congenial, independent and will-
ing to grow with us thru the winter. Rox-
bury location, low rent. Conv to public
trans. John or Bruce 427-2778. (22+)

M or F roommate wanted to share W.
Somerville apt w/GF and GM. \$87.50 +
utilities. Nonsmoker pls. Call 628-9213.
Available Jan. 1. (25)

We are 5 diverse GM living in a 12 rm hse
we own in Medford. Looking for 1 more
nonsmoker. half hr. dwntwn Boston by
MBTA. 396-7836. (23)

job op

WANT A REAL CHALLENGE?

Be a force in the community—GCN
seeks a NEWS EDITOR. Call Harry or
Tony at 426-4469 or send resume to GCN,
22 Bromfield St, Boston, MA 02108. (C)

Press operator, experienced & depend-
able, with some camera skills. Full-time
position in a gay-owned business doing
offset printing and graphic arts photog-
raphy. Initiative and problem solving abil-
ity a must; gender and orientation are
unimportant. Call Manager, Xanadu Print-
ing, 661-6975.

GWM help run greenhouse for rm/bd.
Send info re: yourself & interests, prefer
non-smoker 30-50 (flexible). Contact
Thalers, Pittsfield, ME 04967. (21,23,25)

COMPANION TO FLY

TO TUCSON FOR WINTER

All expenses paid no swishes man very
straight acting no beards or long hair
good looking 21 to 28 yrs old. Share cook-
ing and cleaning apt. there. Man is very
considerate \$100 per week plus all
expenses. Call 1-401-846-1889. (23)

APPRENTICE +

Did you begin to read at about age 5? Can
you use the English language well, spell,
type? Are you mentally & manually dex-
terous? I seek male companion/best
friend/lover who is together, a hard
worker, quick learner, who will live with
me, sharing joy and contentment. In
return I will teach you a trade which will
support you comfortably the rest of your
life. Located Greater Boston. Write fully
about yourself; pix helps. GCN Box 69.

Experienced keypunchers needed for
work on sexuality survey. Contact
Don Barrett at Box 761.

Experienced carpet layer needed for job
at Fenway Health Center, 16 Haviland St.,
Boston. Call 267-7573, ask for Kevin Cun-
ningham. (23+)

Hotline Co-coordinator. Full time job. Su-
pervise and train volunteer hotline and
counsel women in crisis. Experienced or
degree in human services desirable. Ex-
perience in crisis intervention, adminis-
tration and training required. Relocation
to lower Cape necessary. \$9,600 per year.
Send resume to Provincetown Drop-in
Ctr., 6 Gosnold St., Provincetown, MA
02657. Send resume by Dec. 7. (23)

TYPIST (TYPE) NEEDED for a job that
embraces not just a keyboard (and its
only similarity is that the keyboard is the
same), but thinking while your fingers fly,
working for gay-owned and operated
Cambridge company. You must have
literary judgment, good spelling, fleet
digital and mental ability. You will learn a
skill which will serve you well the rest of
your life. This is a good job for someone
with capability, and a desire to be
challenged and grow mentally. Write fully
about yourself to GCN Box 860. Do it
now!

misc

ANIMAL FARE

Science diet Eukanuba Kibble Bench and
Field Litter, Grain, Pet Accessories. Free
delivery north of Boston. Call (617)
646-6581 eves, 723-2669 days. (23)

wanted

GCN is always in need of office furniture,
paint, sofa, file cabinets, shelves and any-
thing that is in good repair for our office.
To donate contact Tony at 426-4469. (c)

We need a driver with a van or truck to
donate time & truck (we'll pay gas) to help
pick up donations for GCN. Call Tony at
426-4469. (c)

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movers

The Jim Clark Moving Co.
Licensed-Insured-Professional
24 hrs./day—7 days/wk.—No O.T. charges
Local Jobs—Local Rates 354-2184

job wanted

GAYS AND MUSIC

Bassist/vocalist w/eqip and trans is looking for a gig with a group of dedicated, creative people. Will also help organize people looking for a full-time outfit. Contact Bill at (617) 369-3874. (23)

penpals

ATTENTION INMATES

If you desire penpals, please contact M.C.C. of the Rockies, POB 9536, Denver, CO 80209. (c)

Black male, Gemini, in prison since 1950. 5'8 1/2". 160, long black Afro, brown eyes, 28" waist. Likes dancing to the funky tunes, drawing and writing all kinds of poetry. Nathaniel Tayari Ingram, 001190, V-3-South-3, P.O. Box 747, Starke, FL 32091. (22)

Lonely prisoner seeks "help," wants some prospects for the future. "Letters of encouragement would be appreciated." Reggie Riggins 144-545, P.O. Box 511, Columbus, OH 43216. (22)

organizations

LUTHERANS

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

SUPPORT LESBIAN MOTHERS

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

INTEGRITY MAINE AT LAST!

Gay men and women all ages meet twice monthly in private home. For time and place write: Integrity, Box 283, RFD Damariscotta, Maine 04543 or telephone (207) 563-5856. Keep trying. (26)

UNITARIAN UNIVERSALIST GAY CAUCUS OF NEW ENGLAND has been formed. We are an inclusive group of religious liberals who seek to provide opportunities for community building among gay people. We meet Sunday evenings at 7:00 p.m. at the Arlington St. Church. For more information, contact Bob Wheatly at the UUA Office of Gay Concerns, 25 Beacon St., Boston, MA 02108, or (617) 742-2100. (c)

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics every Sunday at Arlington Street Church (Boston), Boylston St. entrance at 5:30 pm. For info, contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (35)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, NY 10011.

GAY ACTIVISTS ALLIANCE NJ

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

MONTCHUSETT GAY ALLIANCE

Our group is forming in Fitchburg & there are so many Gay people in this area. We will feature talk, speakers, understanding and gay parties! Come. (23)

The GAY NURSES' ALLIANCE needs your support if you are an RN, LPN/LVN, or student nurse. Basic membership is \$5.00 per year, which includes a subscription to our newsletter. (Contributions greater than \$5.00 are encouraged and appreciated). Many states are in need of coordinators to help organize local chapters. An apathetic nurse misses out on learning and growing experiences. Get involved! For more info, please write: GNA, P.O. Box 530, Back Bay Annex, Boston, MA 02117. (20)

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

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

COMING TO S.F. BAY AREA?

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

CONSCIOUSNESS RAISING

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

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

publications

CALIFORNIA SCENE, 9th year. Single copy \$2.25. Six issues \$10. Articles of general interest and news of all California plus photos, theatre, movie reviews and book reviews. Box 26032, Los Angeles, CA 90026. An independent, GAY OWNED magazine. (c)

Collector wishes to acquire back issues of Arcadia, Better Life, Hermes, Puberty Rites, Ben. Xerox or photocopies acceptable. GCN Box 846. (24)

CORRESPONDENTS WANTED

in states other than New York to cover local news. Background and experience not nearly as important as good judgment and ability to write standard news journalism. Still no pay yet. Contact Bruce Gelbert at Gaysweek, 216 W. 18 St., NY, NY 10011. (212) 929-7720. (21)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10: sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, Ga. 30306. (c)

FOCUS

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

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere: Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Cent. St., NYC 10017.

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS, C/O DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

BOSTON BAR GUIDE

BAMBOO LOUNGE

30 Avery St.

Food, Mixed.

BOSTON EAGLE

88 Queensberry St. 247-9586

Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM

CARNIVAL LOUNGE

39 Boylston St. 338-7159

Dancing, Mixed.

CHAPS

27 Huntington Ave. 266-7778

Food, Men.

CITADEL

22 Avery St. 482-9040

Dancing, Men.

CLUB 76

76 Battery March St. 542-3377

Food, Women and their friends.

COMMUNITY CLUB

252 Boylston St. 247-9308

Noon to 2AM, 7 days a week.

Dancing, Games, Food.

DELIVERY ENTRANCE

At The House Restaurant.

12 Wilton St., Allston 783-5701

Men & Women. "It's Different."

HARRY'S PLACE

45 Essex St.

Dancing, Men.

HERBIE'S RAMROD ROOM

12 Carver St. 338-8577

Leather, Men, Sunday Brunch 7PM, Thurs.

NAPOLEON CLUB

52 Piedmont St. 338-7547

Dancing Fri., Sat., Sun. Men.

PARADISE

180 Mass. Ave., Cambridge

Talking, Mostly Men, 864-4130

PLAYLAND

21 Essex St.

Men (Some Women).

119 MERRIMAC

119 Merrimac St. 523-8960

Dancing, Men, Tues.-Thurs. Buffet 9-11PM

RAINBOW ROOM

15 Lansdowne St.

Disco Dancing, Men.

SAINTS

(C 11 354-8807) Women.

SOMEWHERE

295 Franklin St. 423-7730

Disco Dancing, Mixed, Sunday Brunch

12-2PM.

SPORTER'S CAFE

228 Cambridge St.

Food, Men, Saturday Brunch 5PM,

Movies Mon., 3PM, Sunday Brunch 3PM.

STYX

20 Blagden St. 247-3910

Disco Dancing, Men.

THE SHED

272 Huntington Ave.

Leather, Men, Sunday Brunch 4PM.

TOGETHER

110 Boylston St.

Disco Dancing, Mixed.

1270

1270 Boylston St. 261-1257

Disco Dancing, Mixed (Mostly Men).

TWELVE CARVER

12 Carver St.

Men

KEVERYWEEKEVERYWEEKEVERYWEEKEVERYWEEKEVE

MONDAYS

11:30am — Lesbian Support Group meeting at Tufts Women's Center, 628-5000 ext. 702.

12 noon — Northeastern U. GSO meeting, Ell Center, rm. 349, 369 Huntington Ave., Boston. Everyone welcome.

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

6-10pm — NH Lambda for Lesbians, phone (603) 228-8542.

6-8pm — Lesbian awareness consciousness-raising group. BU Women's Center, Basement of Sherman Union Bldg. 353-4240.

6:30-9pm — Gay Youth get together. MIT Walker Memorial, rm 306, 142 Memorial Dr., Cambridge. Social get together for gay teens 15-19.

6:30-8pm — Alcoholism discussion/education group for lesbians, Old Cambridge Baptist Church, 1145 Mass. Ave. Cambridge, MA, 661-1316.

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

7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA.

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

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

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

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

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

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

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

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

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

8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300.

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

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

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

TUESDAYS

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

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

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.

7:30pm — Integrity, gay Episcopalians, Emmanuel Church, 15 Newbury St., Boston.

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

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

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.

WEDNESDAYS

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

7pm — MCC/Providence Potluck at Parsonage, rap during and after dinner. Bring and share. (401) 272-9247.

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

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

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

7-9pm — GRAC Volleyball on Fenway (between rose garden and baseball diamond), Boston.

7-10pm — Gay Women's Collective meeting, Storrs, CT. Info: (203) 486-4738.

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

7-10pm — Gay Women's Collective meeting, Storrs, CT. Info: (203) 486-4738.

7-9pm — University of Vermont Gay Switchboard, (802) 656-4173.

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

8pm — Nashua, NH Area Gays rap session; call Ken (603) 673-5315 or Doug, 882-8732.

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

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

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

8-10pm — Harvard-Radcliffe Gay Student Assoc. meeting, 2nd floor, Phillips Brooks House, Harvard Yard, 498-2014.

8-10pm — URI Gay Social Club, 4th floor Group Room, Roosevelt Hall. (401) 792-5954 or Carl 789-8360.

8:30pm — Gay-straight Rap, UConn, Mental Health Clinic, (203) 486-4705.

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

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

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

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THURSDAYS

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

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

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

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

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

7:30pm — UConn Gay Alliance meets in the Student Union, Rm. 218, University of Connecticut, Storrs.

8pm — Womenspace coffeehouse and workshop, 11 Amity St., Hartford, CT.

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

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

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

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

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

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

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

FRIDAYS

7-8:30pm — GRAC swimming, Lindemann Cntr, Staniford St., across from Longfellow Towers.

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.

8:30 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.