

calendar



9 mon

Boston—The Gay Business Association will hold its first board meeting at Somewhere, 7pm. All members invited.

10 tues

Allston—Women's folk dance evening, Allston Congregational Church, Quint Ave., (Near Comm. Ave. & Harvard St. corner). Expert instruction, beginners welcome. \$1. Info Laura, (617) 623-1462, 7:30pm.

12 thurs

Boston — Volunteers are always needed for layout and paste up here at GCN, 22 Bromfield St. Drop by between 5 and 6pm.

13 fri

Boston — Break the unlucky 13th by doing a good deed at GCN by helping us to fold and stuff envelopes. We promise friendly atmosphere, good conversation and refreshments. Drop by around 5pm.

14 sat

Cambridge — Gay folkdancing for women and men, 3-6pm. Peabody Room, 3rd floor, Phillips Brooks House (north end of Harvard Yard).

15 sun

Boston Area — Joe Martin interviews Harvey Milk, newly elected gay city councilor in San Francisco. WCAS 740AM, 9am.

17 tues

New York City — Integrity Gay USA, a documentary film on positive aspects of gay life in America. Church of St. Luke-in-the-Fields. Hudson at Grove St. New York City — "Exploring the Mystics of Sodomasochism," West Side Discussion Group. Info (212) 675-0143.

18 wed

Boston — Coming: A GCN benefit at a new bar opening in downtown Boston. See next week's GCN for details.

27 fri

Seattle, WA — Radical Women, the oldest socialist women's organization in the country, will hold a conference this weekend. "A Decade of Socialist Feminism" is the theme. Call (206) 632-1815 or 623-7449 for information.

28 sat

New York City — Benefit sponsored by Congregation Beth Simchat Torah, Metropolitan Community Church of New York, and the Church of the Beloved Disciple for the benefit of the Village Nursing Home in Greenwich Village. Minimum donation is \$5 per person. All proceeds will go to the Caring Community to help purchase the Village Nursing Home. If \$100,000 is not raised by Feb. 1, 200 residents will have to be relocated.

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New Renewal

Mail to:
GCN Subscriptions
 22 Bromfield Street
 Boston, Mass. 02108

Enclose check or money order payable to "GCN." DO NOT send cash through the mail. All copies sent in sealed, no-peek envelope.

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



gay community news

VOL. 5 NO. 27

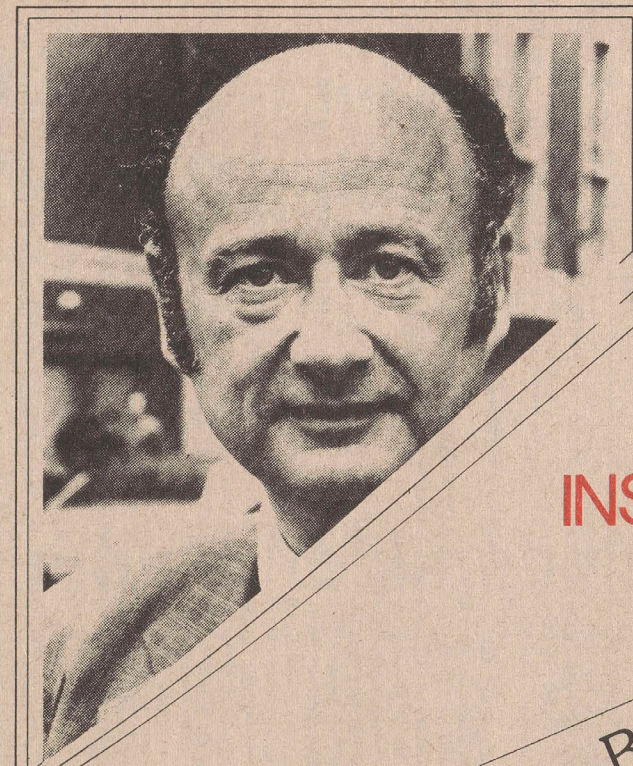
January 14, 1978

The Gay Weekly 35¢

CANADIAN GAY NEWSPAPER RAIDED!

Now It's "Protect Our Children"

Mayor Edward Koch: "HIRE GAYS"



INSIDE

"The Anita Bryant Story"
 30th ANNIVERSARY OF
 THE KINSEY
 REPORT

gay community news

Vol. 5, No. 27

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January 14, 1978

Canada's Gay Liberation Journal

Files Seized in Raid on Body Politic

By Richard Burns

TORONTO — On Friday, Dec. 30, the operation of the highly-respected Canadian gay liberation journal, *The Body Politic*, was effectively shut down by a police raid on its offices. The invading force consisted of four metropolitan Toronto police officers, one Ontario provincial police officer with a warrant to search for "corporate records . . . invoices and documents pertaining to business operations" under Section 164 of the criminal code of Canada which prohibits the "use of mails for the purpose of transmitting or delivering anything indecent, immoral or scurrilous."

On Jan. 5 charges under Sections 159 and 164 of the Criminal Code of Canada were laid by the Crown Attorney against Pink Triangle Press, the non-profit publisher of *The Body Politic*, and against the officers of the corporation. Corporation President Kenneth Popert, Secretary Edward Jackson and Treasurer Edward Hannon were arrested and then freed on their own recognizances pending trial.

The charges under Section 159 ruled obscene the book "Loving Man" by Mark Friedman. Early in 1977, Canadian Customs had ruled that the book was not obscene. The obscenity charges under Section 164 of the Code were filed against the December/January issue of the newspaper for "publication of obscene material."

During the search on Dec. 30, the attorney for the Body Politic collective, Clayton Ruby, offered the police admission of any evidence which they might request relating to pending charges, in order to prevent the seizure

of material vital to publication. The offer was refused, however, and 12 large crates were seized in the raid, ostensibly for "study," including present and past subscription lists, distribution and ad records, check books, classified ad books, manuscripts, letters to the editor, and all available

allowed his reader an honest and positive insight into a kind of sexuality which is both terrifying and darkly myth-ridden to a majority of people, gay and straight. The conclusion reached is not an endorsement of pedophilia, for the reporter is never completely comfortable with it, but is an

THE **Body Politic** 75c
DEC '77 - JAN '78 GAY LIBERATION JOURNAL

copies of Pink Triangle books. The officers opened mail, searched through the personal files, and went on to commandeering copies of *The Joy of Gay Sex*, *The Joy of Lesbian Sex*, and *Loving Man*.

According to atty. Ruby, "The terms of the warrant were so broad that they allowed seizure of almost anything on the premises . . . this warrant is illegal under law . . ." He has since gone to the Superior Court of Ontario to question the legitimacy of the warrant and to demand the return of everything seized in the raid.

The raid is viewed by members of the collective as a political response to a feature article entitled "Men loving boys loving men" which appeared in the Dec./Jan. issue of *BP*. The story was part of a series on youth sexuality by Gerald Hannon and focused on the lives and relationships of three men who love boys and who are content with their sexual orientation. Hannon

assertion that any kind of love relationship is healthier than the hate and fear fostered by Anita Bryant and "Save Our Children, Inc."

The decision to print the article was the result of a long controversy within the *BP* collective itself. It was reached only after six months of delay and equivocation, due in part to fear of political repercussions and to the possibility that the article could be used as a weapon against the gay community by a media establishment which equates boy-love with child molestation.

Edward Jackson, a member of the collective who was present when the raid occurred, has pointed out that "this is only one article in a paper that has been in publication for six years and it is about the lives of only four men. That the government uses it as an excuse to refuse recognition of the rights of thousands of gay people is simply further evidence of how much

we need protection. The real intent of the raid was to shut this newspaper down . . . all the police needed to press charges under Section 164 was a copy of the paper and proof that we distributed it. Our lawyer has stated that the police could easily have established that *BP* was sent through the mails by checking with the post office." Jackson went on to conclude that the raid "was an obvious attempt to terrorize the readers of this newspaper by seizing the subscription list. It has the effect of intimidating subscribers of a publication of which the government does not approve. The article has serious and frightening implications for the entire Canadian publishing industry. Freedom of the press is the issue."

The future of *The Body Politic* is in serious jeopardy; however, the collective intends to keep the paper alive. Jackson stated that "the gay liberation movement which gave birth to the paper must not be intimidated. We will make every effort to continue to publish."

Lynn King of the feminist-identified law firm of Cornish King Sachs and Waldman has volunteered to administer a legal defense fund in anticipation of the long and costly legal battles which now face the collective. Separate from the accounts of the newspaper itself, the Body Politic Free the Press Fund has already received the support of the Boston/Boise Committee and will accept contributions c/o Cornish King Sachs and Waldman, 111 Richmond St. W, Suite 320 Toronto, Ontario, Canada M5H 3N6.

First Executive Order

NY Mayor Koch Will Ban Job Discrimination

By Harold Pickett

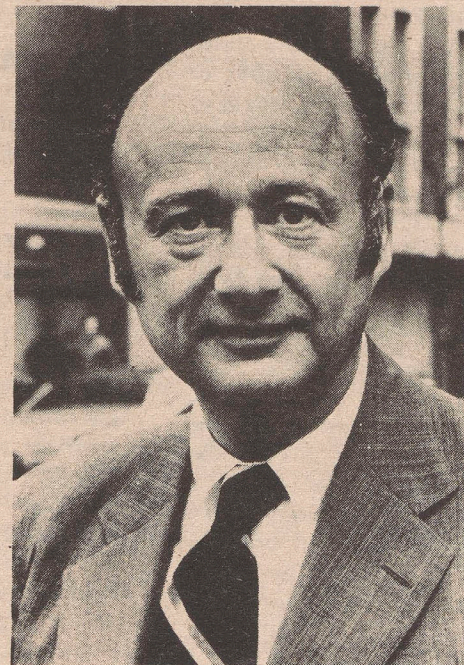
NEW YORK CITY — Monday, Jan. 2, in one of his first acts as mayor, Edward Koch announced that he will issue an executive order banning discrimination against homosexuals in all areas of city employment. The order, now being prepared by Koch's counsel, will extend to employment policies of both the police and fire departments, past opponents of gay rights legislation in the City Council.

Richard Vizzini, president of the city's Uniformed Firefighters association, criticized the order saying that if gays were hired by the fire department, "separate bathrooms, showers and living facilities" would have to be provided for the gays.

However, a statement issued by spokespeople for the Coalition for Lesbian and Gay Rights welcomed Mayor Koch's announcement: "This executive order represents a long overdue step forward for the lesbians and gay men of New York City."

While calling the order "an encouraging victory for the lesbian and gay

movement" the Coalition pointed out that "even those whose jobs will be protected by this order will still not be protected against discrimination in



New York City Mayor Edward Koch

housing and public accommodations." They urged "immediate passage" of a gay rights bill by the City Council.

On Tuesday, Jan. 3, City Council supporters of gay rights announced that a bill banning discrimination against homosexuals in the areas of employment, housing and public accommodation will soon be re-introduced in the Council.

Passage of the bill in the 43-member Council seems more likely now than ever before. Koch's executive order has reportedly produced a more favorable climate for the bill and he has been active in his support of gay legislation in the past. Newly elected Council President Carol Bellamy is a past supporter of gay rights in the state senate and has said the issue will be one of her "priorities" in office.

At this point, there is no definite date set for the bill's introduction and it is unlikely that it would come up for a Council vote for several months.

One point of controversy that could arise in the gay community may have to do with the exact wording of the bill. Council President Bellamy referred to gay rights during her inauguration

speech using the term "affectional preference." Individual members of the Coalition for Lesbian and Gay Rights, as well as members of the Gay Activists Alliance, oppose the phrase as being "too closety" and "anti-sexual." They insist on the more specific wording "sexual orientation." Any change of wording may result in strong opposition to the bill itself from a large segment of the gay community.

The Coalition has stated that the bill must be passed without any amendments. "We will not accept the elimination of teachers, police, firefighters, or any other section of our community from protection under the provisions of this bill."

Gay activists do expect a city referendum on the bill if it does pass the Council. The two unions representing police and fire department members said that they have asked their lawyers to look into the legality of the Koch order. That action could be the first step to a referendum on any measure from the Koch administration. A referendum would first require the signatures of 45,000 registered voters on a petition calling for it.

News Notes

GAA'S DISHONOR ROLL

NEW YORK CITY — The Gay Activists Alliance of New York issued its 1977 Dishonor Roll. The organization has listed the names of people and groups which "have been most oppressive to gay men and lesbians during the preceding year, whether intentionally or not."

On the 1977 roll are the Archdiocese of New York, for "consistently silencing and oppressing gay people"; California State Sen. John Briggs; Los Angeles Police Chief Ed Davis; President Carter; and Susan Harris, writer of the TV series "Soap."

Other members of the GAA/NY "Dishonor Roll" are California Sen. S. I. Hayakawa; comedian Richard Pryor; Save Our Children, Inc.; the Supreme Court; and New York Attorney Adam Walinsky.

GAA also presented a dishonorable mention to the "average orange juice drinker, who swallows bigotry with every gulp."

VILLAGE HOME HELPED

NEW YORK, NY — On Saturday, January 28, beginning at 9 p.m., Congregation Beth Simchat Torah will host a fundraising dance to benefit the Village Nursing Home. Village is the only nursing home in Greenwich Village and is in danger of closing if \$100,000 is not raised by February 1. Two hundred residents will be forced to relocate if the home is closed.

The Caring Community, a non-profit, non-sectarian organization of synagogues, churches and social welfare agencies wants to purchase the home. If this is done, state and federal funds will be available to operate the establishment.

Congregation Beth Simchat Torah, Metropolitan Community Church of New York, and the Church of the Beloved Disciple — gay religious organizations of the Village community — are sponsoring a disco dance on Jan. 28. Minimum donation is \$5 per person and there will be refreshments and door prizes. All proceeds from the dance will go to the Caring Community, to help them purchase the Village Nursing Home. For further information call Barrett Brick, 212-666-8814.

CLEARSPACE'S NEW YEAR

BOSTON — Clearspace, the community center for lesbians and gay men, is holding four "get acquainted parties" in January. The first will be held on Tuesday, Jan. 10 at 8 p.m. in Everett. Similar parties will be held on Jan. 18 in Boston, Jan. 26 in Allston, and Jan. 31, again in Boston.

If you are interested in attending any of the parties, call Brie Rodin in Boston at 262-5121.

Clearspace opens the new year with a free introductory first lesson in their "Coming Out" course, every Monday night from 7:30 to 9:30 at 126 Beacon St., Boston. For more information about "Coming Out" call Paul DiAngelo at 482-0494.

ANTI-ERA STAND HURTS

KANSAS CITY, MO — Political leaders in this city say that the Missouri legislature's anti-ERA stand has cost Kansas City an estimated \$1.1 million in convention business and they will now ask the state to help make up the losses.

Three conventions scheduled to take place here were cancelled in 1977 and moved to pro-ERA states because of the nationwide boycott of anti-ERA states sponsored by the National Organization for Women.

Kansas City is planning to send the state legislature an itemized bill for the lost convention dollars and, if necessary, city officials say, they will take the state to court to make it pay for at least part of the city's lost convention revenues.

SEXUAL PRIVACY IN BOSTON

BOSTON — The Boston Police Department has re-affirmed its position on the subject of sexual privacy among consenting adults, in the wake of last month's Supreme Judicial Court decision in the case of *Commonwealth v. Scagliotti*. Police Commissioner Joseph M. Jordan made the statement in response to a request from Rep. Barney Frank.

Jordan contended that it was the 1974 *Balthazar* decision, and not the more recent *Scagliotti* case, which had the effect of legalizing private sexual acts between consenting adults. "The Boston Police Department has recognized since the *Balthazar* ruling that the performance of consensual unnatural acts by consenting adults in private places in non-criminal activity," Jordan wrote. "Nevertheless, the Department deploys manpower to control illegal activities such as prostitution, to prevent the performance of sexual acts in public, and to ensure that minors are not being exploited."

Jordan's statement marks the first pronouncement from any Massachusetts law enforcement official in response to the *Scagliotti* decision. Rep. Frank said he thought the commissioner's statement was "very significant. I hope the people who read it are reassured."

GAY AD BANNED

WASHINGTON, D.C. — A high school newspaper in Fairfax County has been ordered not to print an advertisement for Lambda Rising, a gay bookstore in this city. Hud Clark, the faculty adviser to the *Saxon Scope*, The Langley High School newspaper, called the ad "inappropriate."

Lauren Simon, the editor of the paper, contended that the adviser was imposing his personal views on the students by "censoring" the ad. Superintendent of Schools S. John Davis agreed that the bookstore advertisement should not run adding that the action taken by the adviser was appropriate.

The ad causing the controversy reads: "Gay? Books, Magazines, Gifts for gay men and lesbians, their families and friends. Celebrate the gay experience at Lambda Rising . . . Gay Youth Group meets at Lambda Rising . . . Gay teens and friends welcome."

Lambda Rising manager Richard Ginnis said the ad campaign in high schools was undertaken at the request of "gay youth in the D.C. area." "We are trying to convey that there are gay high school students. We know how lonely it can be and we wanted them to know that there was somewhere they could come," said Ginnis.

N.O.W. IN JANUARY

SAN FRANCISCO, CA — The national board of the National Organization for Women met in this city in early December. NOW reported that in October and November of 1977, 20,000 new members joined the organization and the number of local chapters was up to 770. The meeting assessed the organization's participation at the Houston National Women's Conference and discussed ratification of the Equal Rights Amendment.

Eleanor Smeal, president of NOW, will join other national leaders of the feminist and labor movements at a January 22 demonstration for the ERA in Richmond, Virginia. The rally in Richmond will climax a week of pro-ERA activity organized by Labor for Equal Rights, a coalition of Virginia trade unions. The Richmond rally will be the first of a number of similar rallies set for this month around the nation. A pro-ERA rally will be held in Phoenix, Arizona on Jan. 21. A statewide rally in Sacramento, CA is set for Jan. 23 and a rally on the same day in Akron, Ohio will focus on an anti-abortion bill before the City Council there. On January 22, there will be demonstrations and rallies held in Frankfort, Kentucky and Annapolis, Maryland.

NEW WITCH HUNT

BOSTON — Rev. Philip Zwerling will speak on "Homosexuals and the New Witch Hunters" at the Community Church of Boston, Morse Auditorium, 602 Commonwealth Ave., on Sunday, January 8 at 11 a.m.

Minister of the Community Church, Rev. Zwerling, will discuss the politics and psychology of Gay Liberation and its "backlash." "The reactionary Right says that homosexuals are sick and criminal and that sexuality is a matter of private, not political, choice. What if they are both wrong? What if Gay Liberation means greater freedom for all of us? I hope that all of you who have strong feelings, of whatever kind, about homosexuality will join me in thinking through these different views," says Zwerling.

The Community Church is non-sectarian and all are invited to hear the Zwerling talk. Special music for the service will be provided by "Turn Out!" and child care will be available.

WAGES DUE LESBIANS

TORONTO — Wages Due Lesbians has announced publication of their own pamphlet, *Motherhood, Lesbianism and Child Custody*, by Francis Wyland.

According to Dorothy Kidd of Wages Due Lesbians, the new pamphlet "exposes what is at the heart of the lesbian movement," by uncovering the situation of the lesbian mother. In that struggle, said Kidd, "we find the basis of the connection between all women in all our fights for the time and money we need to make free choices about our sexuality, and whether or not to have children."

Motherhood, Lesbianism and Child Custody is available in Canada from Wages Due Lesbians, PO Box 38, Stn. E, Toronto M6H 4E1, Canada. In the U.S. order from Women in Distribution, PO Box 8858, Washington, DC 20003. The pamphlet costs \$1.20.

TWO NEW MEN'S GROUPS

BOSTON — Two new groups will meet at the Homophile Community Health Service this month. A group for gay/bisexual men who are married or recently divorced will meet Thursdays at noon. This group will enable men who work in Boston to come during lunch hours. Led by experienced therapists, the group will deal with issues relevant to men who are or have been married, and who have a secret or open bisexual lifestyle.

A single men's group will meet on Tuesday evenings at 7:30. It will provide a supportive atmosphere in which gay men can work on feelings and issues with the help of professional group therapists and their peers.

A preliminary interview is required for participation in either group. For information and an appointment, call the health service at 542-5188.

NO GAY APPAREL

LAKELAND, FL — The Florida Citrus Commission, which has been in constant publicity difficulties since its re-negotiation of Anita Bryant as spokesperson, finds itself in the spotlight again.

The Commission is one of the major sponsors of the annual Florida Citrus Open — a sports tournament. Christmas cards mailed this year by officials were supposed to contain the lyrics to the song "Deck the Halls."

The card that was sent out included 14 lines from the famous carol, but it did delete the phrase, "Don't wear our gay apparel." Both the Commission and the tournament directors insisted that the deletion was completely accidental and had nothing to do with the fact that the word "gay" was mentioned in the missing lines.

Executive Director of the Commission Edward Taylor said that this is the first, and will probably be the last, time the Commission sends cards.

Injunction Dropped

Boston/Boise Forces End to 'Hotline'

By Tony Domenick

BOSTON — The telephone "hotline" that was set up to obtain information on the alleged "boy sex ring" has been dropped. Instituted by the Suffolk County District Attorney's office, the line was discontinued on orders from D.A. Garrett Byrne. His decision came following the class action suit brought in Massachusetts Superior Court by members of the Boston/Boise Committee.

The committee, organized as a committee of outrage, protested the "abusive treatment" and "sensationalized" media coverage of the 24 men indicted in the so-called ring.

John Ward, attorney for Boston/Boise, told GCN that the shut-down of the phone line was a "victory in that

we forced the office of the district attorney to publicly state that the 'hotline' be dropped. . . . We voluntarily dismissed our injunctive effort against the 'hotline' but retained the option to bring it again," said Ward.

The committee, along with State Representative Barney Frank, has written to Assistant District Attorney Thomas Dwyer requesting that the information received on the "hotline" be destroyed — specifically the information obtained from anonymous tips.

Rep. Frank's letter to Dwyer, dated Dec. 20, 1977, stated: "If you will . . . explain to me in writing just what will happen to the 'hotline' information or information sent to you by any other means, I think most of the uneasiness

that exists in some parts of the gay community could be alleviated."

Asst. D.A. Dwyer has not yet responded to Frank's request.

Members of the Boston/Boise Committee have also met with Charles Whipple, ombudsman of the *Boston Globe*. According to committee co-chairperson Tom Reeves, "He told us that the paper was wrong to publish the 'child molestation' headline and that the *Globe* had 'erred' in its coverage of the arrests. Whipple also told us that we had a strong case in our efforts to pressure the *Globe* into an apology."

Commenting on the committee's present activity, Reeves told GCN that the group "does not intend to be a permanent committee, but there are just

too many pressing issues here for us to disband at this time." Reeves added that the committee welcomes the active support of other gay organizations in Boston as "we try to act as a watchdog to make sure the upcoming trials are held in fairness."

Two working groups from the Boston/Boise Committee have been formed to deal with the upcoming cases. A media committee to draw up guidelines for coverage of such cases and a liaison committee to work with the defendants are now in operation.

The next meeting of the Boston/Boise Committee will be Tuesday, Jan. 17 at 8 p.m. at the Old West Church, 131 Cambridge St., Boston.

Sentence Could Be Life

Cordova Is Guilty in Hillsborough Case

SAN FRANCISCO — John Cordova has been found guilty of second degree murder in the fatal stabbing death of Robert Hillsborough, a 33 year old gay gardener. The 20 year old Cordova could receive a sentence of life.

Assistant District Attorney Eugene Sweeters stated after the trial that he was able to bring a substantial argument for conviction based on the evidence offered by one of the other men accused in the case. Michael Chavez was granted immunity for testifying against Cordova, who is the second person convicted in the Hillsborough murder. Earlier, a 16 year old juvenile was placed with the California Youth Authority where he could remain for up to four years. A fourth defendant, Thomas Spooner, will be tried later this month.

It took the jury of four women and eight men about four hours of deliberation to return a verdict of guilty against John Cordova. The defendant remained emotionless during the trial and showed no reaction at the decision. Court-appointed defense attorney George Walker had contended that it was co-defendant Spooner who actually stabbed Hillsborough.

The beating death of Hillsborough on June 22 came shortly after the defeat of the gay rights ordinance in Dade County, Fla. It was alleged that

one of the four attackers had shouted out, "Here is one for Anita [Bryant]," while all four yelled "Faggot, Faggot." The murder outraged the gay community in San Francisco and across the nation. The city's mayor George Moscone and former Sheriff Richard Hongisto led the sentiments of outrage expressed at the time.



Convicted murderer John Cordova

During the course of the trial, Cordova's attorney underplayed the apparent anti-homosexual motive of the murder, all but ignoring it in his final presentation. Asst. D.A. Sweeters, however, concluded in his argument to the jury that the anti-gay motive was a viable and probable one.

Defense attorney Walker said that he will appeal the Cordova conviction because, he maintained, it was unclear during the trial whether it was his client or Spooner who fatally stabbed Hillsborough.

Meanwhile, an appeal has been filed against a federal judge's order dismissing Anita Bryant and others as defendants in the \$5 million lawsuit brought by Robert Hillsborough's mother (GCN, Dec. 24, 1977). The judge granted the defendants' motion

to dismiss on the grounds that the San Francisco court had no jurisdiction over the defendants because of their "lack of contacts with California."

The appeal pointed out a number of these "contacts" between Bryant and her then-called Save Our Children, Inc., and California anti-gay state Senator John Briggs. The Hillsborough suit is seeking damages from Anita Bryant, John Briggs, and the Save Our Children, Inc.

Sex Discrim. Ruled at Houghton

BOSTON — Five women and the Houghton Mifflin Company have reached settlement of a federal lawsuit charging that publishing firm with sex discrimination in employment. Under the terms of the proposed settlement, Houghton Mifflin has agreed to distribute \$680,000 in back pay and damages to some 250 past and present women employees and an additional \$70,000 for attorneys' fees and costs. The company has also agreed to comply with goals for the employment of women in editorial positions, maintain and establish affirmative action programs, and to create a committee to monitor compliance with the terms of the settlement.

The suit, which was filed by five editorial employees of Houghton Mifflin,

alleged that the company discriminated on the basis of sex in its employment practices and the plaintiffs sought to bring the action on behalf of all similarly situated editorial employees of the firm.

Massachusetts Atty. Gen. Francis Belotti, through his Women's Rights Office, filed a motion to intervene on behalf of the plaintiff women in the public interest. The parties, however, have not agreed as to the merits of the claims or defenses presented in the suit, and the company has denied all charges. Settlement was filed as a consent decree in the U.S. District Court for the District of Massachusetts before Federal Judge Andrew J. Caffrey.

Gay Waffles, Anyone?

By David Brill

It started with a telephone call from a reporter from another Boston weekly. Is there anything, he asked, to this television commercial for Aunt Jemima showing two men having breakfast together? The implication is that the men are gay.

This friendly reporter not only watches television more than I do but also apparently watches it a lot more closely. I must have seen that commercial, but it just didn't ring a bell.

Two weeks ago I saw it: Aunt Jemima's Big Waffles and Little Waffles are indeed peddled on the tube by two men at the breakfast table. A few pertinent observations:

- The men are both men, around age 30 or so — not the fourth-graders on the Duncan Hines commercials or the father-and-son teams selling Aim or Crest or the college students in the Scope ads.

- These men are having breakfast (as opposed to lunch or dinner) together, which suggests that they just woke up around the same time in the same household.

- Their morning conversation proceeds like a 60-second, frick-and-frack routine concerning the difference between Big Waffles and Little Waffles. Ignoring the implications of waffle size, the two of them certainly sound like television's "typical" married couple.

Egads! Madison Avenue has finally called the National Gay Task Force's bluff and is presenting realistically-portrayed gay couples on prime time. Or are they?

A call to the Quaker Oats Company in Chicago, Aunt Jemima's father confessor, disclosed that the commercial, which was produced for A.J. by the J. Walter Thompson agency of New

York, was in no way intended to depict a gay couple. According to Quaker spokesperson Kathy Rand, "Sex was not considered. All people eat breakfast."

Rand explained that the two men supposedly do not live together. She said that the original version of the

commercial portrayed them in an empty setting but this was later revised to a kitchen setting "to improve the ambience."

Has anyone else asked about the commercial? Quaker hasn't gotten any calls, she said, but the designer has had "a number of questions" about it. There are no plans to modify or discontinue the commercial.

7¢ 7¢
Save 7¢
on any of these Aunt Jemima Jumbo Waffles

commercial portrayed them in an empty setting but this was later revised to a kitchen setting "to improve the ambience."

Perhaps this incident has one other

significant feature to it. Since there has been no outcry against the ad from *Morality in Media* or any other such vigilantes of the airwaves, it clearly shows that homophobes could not recognize a "natural" (if unintentional) gay setting even when presented with one. There is very little to distin-

guish gay breakfasts from other breakfasts and that's the entire point. (Watch for someone to soon launch a campaign to "ban homosexual commercials" from television!)

Quaker's Kathy Rand had an afterthought of her own about the commercial: "Maybe we should have put orange juice on the table just to make sure."

speaking out

Ghetto Villagers

By Ken Fornataro

Politics has many unpleasant connotations for most people. There are many gay activists, but for every politically active gay person there are probably twice as many to whom politics represents nothing more than a mire of rhetoric, hypocrisy and misrepresentation. In many instances, this perspective is the most accurate, but it is essential not to completely block out of the mind anything that even vaguely hints at politics because of the past malfunctions of the system.

Our rights could eventually be rewarded to us by the existing heterosexist legal structures, such as federal and local governments and courts, but just how much energy and hope should we put into speeding up the process? Being officially tolerated would certainly make life a little easier, but we can't overestimate the importance of such tolerance. Dade County showed us just how secure we are with legal protection. Is anyone naive enough to think that homophobes won't try the same thing anywhere, anytime they think it possible? As soon as we realize that symbolic legal victories are only so effective in securing us real protection from harassment, we will begin to see that bureaucratic politics must be supported by constant personal political statements.

Election managers realize that in order to gain support for their causes every individual must be confronted with a positive image and idea. The hardest thing to overcome is a stubbornly ingrained negative association. Gays, due to a massive conspiracy on the part of the social and moral institutions of our society, are associated with very negative images, and it is our responsibility to change this image. Naturally, constantly pressuring the media for fair representation and coverage is important, but we can't rely only on this method, usually employed by larger organizations. We must confront each individual on an individual, one to one basis. Stereotypes have to be broken down. Gay people have to shout out: I'm gay, I'm human and real, and I'm demanding that you see me as I really am, because the more there are of us, the harder it will be for them to arbitrarily place us in a detested category in order to oppress us.

I grew up in a town with a black population of about two, and most of my ideas about black people, although not bizarre, were subject to the speculation I heard about them, which I couldn't really prove otherwise by examples of real black people. Once I had the chance to talk with and relate to black people I lost the uneasiness I felt about confronting one. We all know about those people who constantly complain about the fact that they can't use the word gay without

feeling uneasy or worrying about offending someone. The only way to help these people overcome their uneasiness is to be constantly visible. It's energy demanding to help others accustom themselves to gayness. You could easily ask yourself why we have to do it, we should have our rights, etc. . . . Such an attitude can only further segregate us, because there are ten people out there for every one of us who is saying to himself that he shouldn't have to go through the trouble of dealing with homosexuality, that we should just stay in the closet and there would be no problem.

People are selfish. We can't legislate against selfishness. Most people will do whatever they can to avoid having to go through the process of confronting their ideas about homosexuality. They have to be forced. They may be terrified of us, but whether that is because of society or their personal beliefs, we must approach them in an authentic manner without making any real compromises in the process.

Gay people are also sometimes evasive of direct confrontation, and although society is mostly to blame for this, we only compromise our identity by not confronting people. Our task is not easy, but we can't let ourselves wither away in the ghettos of nightlife and gaybars where sexual objectification is reinforced by intoxication. We must come out in the open, in stores, churches, streets, theaters, parks in the light. Let people know you're gay. Talk with them about it. Sometimes it's so scary that you think you'll vomit your life away in nervous agitation, but it must be done. We're all scared. We've got to come out fighting with our gay brothers and sisters, supporting each other with love and friendship, supporting ourselves with letters and calls to friends and relatives and the media saying that we're gay and damn okay. Support people who advertise in gay media, and tell the straight media that you want to see more gay coverage. If someone says something positive about gays tell them you think that's great.

We can't afford to be racist or sexist or worshipers of the great macho cult. We cannot watch our brothers and sisters being beaten or killed, hoping maybe we won't get it next. The more we let people treat us like shit, the more they will treat us like shit. I want out of this ghetto. We've all got to come out fighting!

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

community voices

unholy prophet

A warning to freedom-lovers.

There is a new Anita Bryant-type running around loose these days. Her name is Elizabeth Clare Prophet, her organization is called Summit Lighthouse, and Prophet claims to speak for the "ascended masters." Since she is gathering a goodly number of people to her new religion, her verbal garbage deserves to be countered.

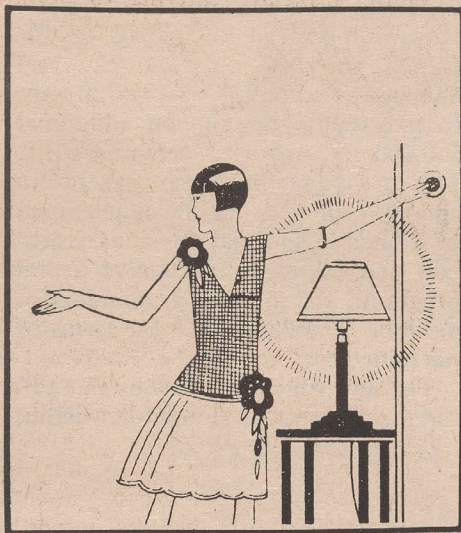
Prophet tells us, "These things [homosexuality, oral sex] are the abomination of desolation standing in the holy place of the sacred union where they ought not . . ." She goes on to tell her devotees, "Those that take the sword to kill the holy innocents while they are yet in their mothers' wombs, must also be killed with the sword." Abortion-proponents beware!!!

If this sounds like Middle Ages Crusader mentality, that's because it is. In person, Prophet has a great power over people, especially manipulating their residual Christian guilt to its fullest. A congregation of the Summit Lighthouse which I saw on TV reminded me exactly of a Hitler youth rally, complete with raised-arm saluting.

Let's nip this one in the bud, folks.

In love and struggle,

satya
San Francisco, CA



even-handed

Dear GCN,

I'm writing to say thanks for publishing Tom Reeves's perceptive, even-handed comments on boy-love and the recent Boston arrests. I hope you won't be discouraged or intimidated but rather will deal with this subject fully in the future.

Allen Young
Orange, MA

anything goes

Dear GCN:

Tom Reeves seems to condone and apologize for gay men who have sex with minors. The vast majority of men in the Gay Community do not approve of so-called "boy love." It is contrary to the best interests of the Community to excuse this small but infamous minority within. We cannot secure our civil and legal rights as long as the Straight Community believes we practice "anything goes." The lax viewpoint presented by "In Defense of Boy Love" is provocative and could be harmful to the Gay Rights Movement.

Phil Lease
Boston, MA

bias and consent

Dear People:

I heard Mr. Tom Reeves on WBCN last weekend, and read with interest his "Speaking Out" article in GCN 24 Dec 77. It is clear that the actions of the straight press and government are xenophobic, unfair, and irrational. It is indeed interesting to begin to see the magnitude of the distortion as the facts begin to emerge.

It seems to me, however, that the central thesis of Mr. Reeves' article is reflected in its title: "In Defense of Boy Love." He presents the information that the relationships between boys and men can be both beneficial and sexual. He points out that the juvenile care system in this supposedly "enlightened" state generates a group of individuals who are able to rely on this support system. He suggests solidarity, and points out that gay teenagers have special needs.

I do not believe this issue should be approached as a "gay issue," but rather the gay community should attempt to assume a role of constructive social leadership by raising this as a human issue. Problems that Mr. Reeves documents from his experience occur with equal or increased frequency in the straight world, as any casual encounter with the Combat Zone will confirm.

This society has been unwilling to legitimize sexual relationships between adults and children in the straight world, and it seems to me unreasonable to suggest that it should legitimize adult-child sexual relationships in any other. "Jailbait" is "jailbait," friends.

It is, however, reasonable to demand that sexist bias in the age of consent be removed where it still exists. It is reasonable that sexuality bias be removed from consent as well. That is, the age of consent should be the same for men and women and the sexual acts that men and women consent to, should be a matter of clear personal privacy. The welfare system must choose whether or not to continue to rely on the "juvenile hustler" as an informal social support system. This is a rather "sterile" issue of simple bureaucratic policy. I am being facetious. I can't imagine the bureaucrats are unaware of the child abuse problems Mr. Reeves so emotionally documents. The issue is what their *value* are, and therefore if they care enough to give both children and adults the right of *free choice*.

It is not possible to fight for freedom in a single context and win, at least I don't think so. Sincerely,

Neil Williamson
Boston, MA

GCN Contributors

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first exemption

To the Editor:

The issue of Dec. 24, 1977 in reporting on the granting of tax exempt status to an Ohio gay group states that the IRS previously denied tax exempt status to gay groups unless the applicant in its articles of incorporation or bylaws described homosexuality as a "sickness, disturbance or diseased pathology."

Our organization has had tax exempt status for a number of years. Indeed, we believe we are the first organization known to be gay by the IRS to achieve tax exempt status. At no time did the IRS request that we take any particular position on homosexuality, let alone the negative one described above. We would appreciate if you would bring this fact to your readers' attention.

Very truly yours,

William J. Thom, President
Lambda Legal Defense
& Education Fund, Inc.
New York City

support clarified

To the Editor:

In your cover story on the initial meeting of the Boston/Boise Committee, I was quoted as stating that Boston/Boise had my 'unqualified support'. While this was and is true, I further stated, when asked for verification of my statement by your reporter, that my support and that of the Board of Dignity/Boston, was for the stated aims and goals of the Committee.

It was not my intention, or that of Dignity, to convey any sense of approval, or disapproval for that matter, of any other action, decision or judgment of the Committee. Our concern is basically with justice and the issue of civil rights, issues that have tremendous implications in this case, not only for the men and boys involved, but also for the gay community and society in general.

Therefore, with this clarification in mind, the Committee continues to have our support and cooperation.

In Unity and Solidarity,
Patrick Keefe, President
for the Board of Dignity/Boston

no more anita

Dear GCN:

I've had it! Today I got my copy of GCN and who is on the cover? Ms. Bryant! Nearly every issue has at least one picture of her. I'm ready to quit subscribing! There are plenty of gay men and women to fill the pages of GCN with beautiful pictures. Why must we constantly view that bigot in our paper?

Visually poor,

Charles Bedard
Cambridge, MA

double standard

Dear GCN,

I want to congratulate you on the "Speaking Out" "In Defense of Boy Love." There are so many facets of gay love, so many ways of loving, it's high time the above ideas be explored and

discussed and the lies and myths be exposed.

To *sell* our bodies, be they girls, women, men, boys, is a purely economic thing. It has nothing to do with "loving" at all, or even attraction!

No one suggests that the recent news of a young man of 17 marrying his 70-odd step-grandmother is totally wrong. No one suggests she be arrested as "contributing to the delinquency of a minor." It's taken for granted in the non-gay world that many young men love *only* much older women.

Yes, I belong to "Parents of Gays," but I must insist I'm speaking only for myself. I have not even discussed my ideas on this subject with them.

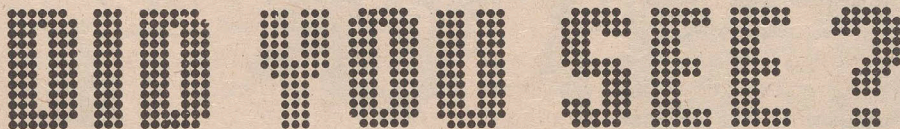
Girls fall in love with older men. That seems to be even more than acceptable behavior.

It's all only condemned in the gay world by the ignorance and lack of willingness to understand in the non-gay world.

I congratulate you on opening the subject and will follow with interest any replies you receive.

Yours in appreciation and love,

Sarah Montgomery
New York City



ANN LANDERS



Dear Ann: As a mother I am deeply concerned about what is happening in our society. Much has been written about gay men but one reads very little about gay women.

The other day while shopping in a neighborhood supermarket, I saw two lesbians carrying on physically. Finally I said, "Please — not in public." They were incensed.

I realize that such relationships do exist and I find them deplorable. What's more I reserve the right as a parent to educate my children on such matters in my own way under the cir-

cumstances I choose. I don't want them to learn about homosexuality in the supermarket. These are my views, Ann. What are yours? — Gainesville.

Dear G: What proof do you have that those women were lesbians? Simply because two females caress one another warmly in public does not constitute evidence. With a mind like yours I hope you didn't see my twin sister and me at the Los Angeles airport yesterday.

—from Ann Landers' column of Dec. 5, 1977.

The New York Times

The power of the word "homosexual" to cloud minds and stir passions has again been demonstrated in New York City. Scarcely had Mayor Koch promised, on his first day in office, to ban discrimination against homosexuals in the municipal employ than Richard Vizzini, the president of the firemen's union, attacked the proposal, warning that "separate bathrooms, showers and living facilities" might have to be provided for homosexual firemen. This sort of response lends credence to the recent charges by such European figures as John Paul Sartre, Gunter Grass and Alberto Moravia that antihomosexual prejudice is rife in this country.

Can it be that the city's firemen are atremble over the possibility of being ravished in the shower room? We doubt it, as we doubt that Mr. Vizzini knows how many homosexuals are al-

ready in the Fire Department. The point is, it doesn't matter. Anyone who can pass the qualifying examination for fireman, policeman or any other job, public or private, should have a chance at it, and we hope the City Council will finally bring a civil rights law for homosexuals out of the legislative closet.

The excesses of some opponents to such a law, however, should not obscure the genuine and widespread concern that deeply held values about sex roles and family life are in some way being undermined by the movement for homosexual rights. Homosexuality has come to be identified with all manner of bizarre behavior, as personified by some conspicuous proselytizers for a "gay life style."

Will a law that forbids discrimination against homosexuals in employment, housing and public accommodations result in a sudden epidemic of policemen with earrings or firemen in high heels? To still fears on that score, the lawmakers should state explicitly that rules of appropriate behavior may still be required on the job. A school principal, for example, must be able to enforce reasonable classroom regu-

Fire stories are staples of most metropolitan dailies, and, when nine people die in a blaze, it's generally front-page news. City editors tend to give fatal fires even bigger play when the victims turn out to be more prominent than the average man in the street. But a recent fire in Washington, D.C. — one of the worst in the city's history — was handled rather unusually by *The Washington Post*.

On Monday, Oct. 24, the Cinema Follies, a theater catering to homo-

sexuals, was gutted by fire. Eight patrons died that night, and a ninth died two weeks later.

On Tuesday morning, stories about the tragedy appeared in both the *Post* and *The Washington Star*. The names of the victims were not published because the police did not release them. The police blamed the delay on difficulties in notifying next of kin and on the fact that some of the dead had been carrying false identification.

By Wednesday, five of the victims were identified in both papers. The *Star* continued to follow the story, publishing additional names and profiles of the dead.

But the *Post* played the story differently. Profiles of the victims appeared with one significant omission — no names were mentioned.

Several of the victims of the Cinema Follies fire were prestigious members of the Washington community, including a Congressional legislative assistant, an economist for the International Monetary Fund, an Army major stationed at Fort Mead, and a minister.

Post Metro Editor Leonard Downie admits that, "a great deal of discussion by editors" took place before the final agreement not to print the victims' identities. The five names appeared in Wednesday's paper only because "the night editor inserted them," Downie says. "We didn't have a chance to decide on the issue until the following day."

At the *Star*, Managing Editor Sidney Epstein admits to some soul-searching, but concludes, "I thought we handled it right. I can't see doing a story without names, since it was a public event. People died in a fire, and it was our responsibility to report on them."

Star Ombudsman George Beveridge criticized the *Post* in an Oct. 31 column. "I can't, for the life of me, imagine a like tragedy in any other location in which the victims should not be identified as a matter of legitimate reader interest," he wrote.

—from an article in *More* magazine's December issue.

VOLUNTEER

On Friday nights, GCN needs people to help get the newspaper in the mails. Give us as much of your time as you can.

Subscribe

Anita Changes Name But Not Tactics

By Jim Marko

MIAMI, FL — Anita Bryant has begun the new year with a new name for her anti-gay organizing efforts. In unsolicited mailings, Bryant is urging people to send money to "Protect America's Children," at a Miami address.

In the guise of an "opinion survey ballot," Bryant tells prospective contributors that she "urgently" needs opinions on the "issues of homosexuality, child pornography, sex and violence on television, and prayer taken out of school." Lamenting in tone, Bryant points to her "recent problems" in the short letter. The singer states that she had "no idea" that her speaking out would lead to "the attempted blacklisting of my career . . . ugly persecution at the hands of militant homosexuals . . . constant bitter threats to shut me up for good . . . [to being] the national target for comedians and their audiences."

Bryant, who signs the appeal Anita Bryant Green, notes that she has had to change the name of her organization from "Save Our Children" to "Protect America's Children" because of a lawsuit. In reality, two lawsuits left the coffers of SOC empty and placed the group under court order to change its name.

Money Problems

In October 1977, Mike Thompson of the Miami group indicated that unless Bryant came to the group's aid with money and support, SOC might have to disband. Attorney Robert Brake, another leader of the anti-gay group,

agreed with Thompson. "We've exhausted our treasury on these suits," Brake said in October. The two court challenges included one by "Save the Children" of Westport, Conn., to force the Miami group to change its name, and the other by the family of murdered San Francisco gay Robert Hillsborough.

The Survey

In the new appeal for money, Bryant asks people to let her know how "you feel about the disgusting morals our



Anita Bryant with her husband and two of her children.

children are being taught in private and public schools. In some cities homosexuality is taught as an 'alternate life style' and is supported by the law."

Bryant continues to refer to this thinly disguised money plea as an actual survey, adding that votes will be tabulated by her office immediately. This will enable Bryant "to present your concerns in my books, during press interviews, and on my national television appearances."

The slickly designed questionnaire has four boxes to check: "Yes, I want to stand with Anita to protect my children from the evils in America!"; "Yes, I will support Protect America's Children because I believe this is a needed organization and because I think America's children need protection."; "Yes, I have enclosed my gift of \$25, \$50, \$100 to pay for educational and public awareness programs."; and "Yes, please send me your monthly newsletter."

Also enclosed in the mailing is "another way you can help." Recipients of the request are asked to send in names of friends so that they may join the organization and contribute funds.

Bryant's Year

Despite Bryant's suggestions that her livelihood has been much affected by the gay community's fight against her, she was able to hold on to her \$100,000

contract as spokesperson for the Florida Citrus Commission this year. She also wrote a new book, *The Anita Bryant Story*, published by a religious book firm in New Jersey.

NBC TV's decision to dump the singer as co-host of this year's televised Orange Bowl Parade on New Year's Eve led to a petition drive in Oklahoma City. Evangelist Larry Jones delivered the 10,000 name document to the network, which had replaced Bryant on the program with Rita Moreno. Jones, who formed a group called "Oklahomans for Anita," to support the newly christened effort out of Miami, said that Bryant's "civil rights to freedom of speech are being abridged." NBC continued to deny that the replacement of Bryant had anything to do with her anti-gay campaigns.

Bryant Is Admired

Oklahoma, Bryant's home state, does not seem to be the only place from where support comes for the leading anti-gay figure in the country. *Good Housekeeping* magazine announced in their year-end issue that Bryant topped the list of the "most admired women in America."

Bryant held what the magazine called a "slim but substantial margin" over former First Lady Pat Nixon in the voting done by *Good Housekeeping* readers. Among others on the list were Betty Ford, Rosalyn Carter, Barbara Jordan, Beverly Sills, Julie Nixon Eisenhower, and Princess Grace of Monaco.

Sentence Given in Murder Case

RIVERSIDE, CA — The man who confessed to being the so-called "trash-bag murderer" has pleaded guilty to three of the 27 murders of which he stood charged. Patrick Kearney was sent to prison for life without possibility of parole.

Kearney, 38, was indicted for the three murders by the same grand jury which freed his roommate, David Hill, because of insufficient evidence. The two turned themselves in to police last June and told a bizarre tale of a number of murders of young men in and around Los Angeles.

Officials asserted at the time of the arrests that as many as 40 murders, most of them unsolved killings of gays, could be solved in their investigation. Ten bodies have been discovered to date, some of them dismembered and placed in plastic trashbags. All of the victims were young men between the ages of 13 and 28.

Kearney and Hill admitted to the police that they were homosexuals. Despite the fact some of the victims were apparently gay, there has not been a discernable common denominator among them.

At the time of the arrests of the two, Lt. Edward Douglas of the L.A. County Sheriff Dept. said that there was "no indication of a motive." Despite the apparent lack of connection between the homosexuality of Kearney and Hill and any motive for the crimes, newspapers across the nation headlined the fact that homosexuals were accused of murder. "Two Homosexuals, Held in 2 Slayings, Suspected of 26 Other Coast Deaths," headlined *The New York Times* in a front-page story. The subsequent freeing of Hill and the recent conviction of Kearney have been all but ignored by the straight media.

Support Comes From Europe

NEW YORK CITY — In a full-page advertisement in *Time* magazine, the Foundation for Free Human Partnership, which is in The Netherlands, calls on President Carter and the American people to bound homosexual rights "inseparably" to human rights.

The advertisement, headlined "What's Going on in America?," is signed by writers and government officials from around the world. The message expresses puzzlement that "in certain states fundamental human rights are being withheld or revoked."

Pointing to Article 2 of the Universal Declaration of Human Rights, which states that everyone is entitled to fundamental rights and liberties with no distinctions between groups or classes of people, the message charges that in this country "universal rights do not seem to include homosexuals."

"In spite of the Declaration of Helsinki, in defense of which President Carter has declared himself so strongly abroad, in certain states homosexuals are excluded from government jobs. Many homosexuals have been denied housing, employment and access to public accommodations," the message declares.

It continues: "We are alarmed by the campaign of Anita Bryant, who preaches discrimination in the name of God. We are also alarmed by the fact that many politicians in America, who do not personally believe in discrimination against homosexuals, lack the courage to stand up to this bigotry."

"President Carter's human rights policy can gain credibility only if the rights of homosexuals in the United States of America are bound inseparably to human rights for all people."

"We ask our traditional friends and allies in America to fight this injustice. You have done it before; you can do it again," the advertisement concludes.

The signers of the advertisements taken out by the Foundation for Free Human Partnership include authors Simone de Beauvoir, Jean-Paul Sartre, Gunther Grass, and Alberto Moravia. Other signers include Sir John Gielgud, the actor; Felipe Gonzales, the First Secretary of the Worker's Socialist Party of Spain; Mrs. Ien van den Heuvel, Chairperson of the Labor Party of The Netherlands; Marco Pannella, a Parliamentary leader in Italy; and Sicco Mansholt, former President of the European Commission.

DID YOU SEE?

The Martinsburg Journal Comment

Editorials — Viewpoint — Opinions — Letters

Paul Buxton Martin — Editor
John F. Halenar — Executive Editor
Edward W. Kruger — General Manager
William M. Thompson — Managing Editor

THURSDAY NOVEMBER 10, 1977

WASHINGTON, D.C. — "I have nothing to declare but my genius," said Oscar Wilde to the N.Y. customs officer, and nobody ever blamed him for not confessing his homosexuality. Oscar's perversion got him into the civil courts, the criminal courts, Reading Gaol, and into an exile so deep that his sons legally altered their names to hide from the shame.

I think the eight homosexuals who were trapped and burned to death in a "queer" movie house (here where there are also "queer bars" and clubs Page 6 • GCN, January 14, 1978

where the homos hide out in the closet) — I think they are better off dead.

I mourn only for their families (who could change their names), and I have sympathy only for the American society which doesn't know what to do about the 20 million queers at large in the United States. I doubt if our state and national legislatures could summon a majority vote in an explicit amendment to the Civil Rights laws to protect these sexual outcasts. It's been estimated by a fellow-columnist who writes much on the subject that the

perverts are about where the blacks were at Emancipation — a century at least from the privileges of de facto equality. That is why I believe that the movie house fire victims are "better off dead," and at peace with nature.

Admittedly, political events today move faster than in the past and neither the cop nor the vigilante bothers a pair of "consenting males" at their loathsome play. But before this ink is dry, some perverted maniac will corrupt, rape or murder some child who has a right to normal life. It's

questionable whether a fully-identified homo should be at large in our streets. No psychiatrist has yet done more for the violent queer than the hangman's noose or an enforced exile in Siam where, they tell me, everything goes. . . — from a column by Holmes Alexander in the *Martinsburg (W.Va.) Journal*, Nov. 10, 1977.

Anti-Gay Group Uses Mail Campaign

By Walta Borawski

Once again an attack — in the name of christianity — has been launched against the gay community.

A slick, expensive direct mail package has been circulated by the Christian Youth Corps, under the direction of the Rev. David A. Noebel, president of the American Christian College and professor of biblical studies there. Part of the circular is an ad for Noebel's book, "The Homosexual Revolution." Billed as a work to bring about "Public Awareness and Action . . . the ultimate weapon against 'gay' influence over America's school children," the book sells at \$7.50 per copy, and is available through the Christian Youth Corps' Tulsa, Oklahoma office.

"This alarming book," says part of the four-page brochure that accompanies a "poll questionnaire," post-paid reply envelope, three-page cover letter and request for financial assistance, "is a key element in the Christian Youth Corps crusade to keep homosexual teachers out of our classrooms."

The brochure claims the book is "written from carefully documented facts," and that it "reveals . . . Anita Bryant's epic and courageous fight against homosexual influence in America . . . the shocking story of the San Francisco school system's kindergarten-through-12th Grade program called 'Gay is Good' . . . previously little-known details of homosexual activities, including their methods of seducing adolescents and their quiet drive to legalize them by having the 'age of sexual consent' lowered by law . . . the politics of the homosexual movement with full details of President



CYC director Rev. David A. Noebel

Carter's pursuit of the 'gay' vote; Communist blackmail of highly placed homosexuals in government; the re-definition of 'the family' by H.U.D. that entitles 'gay' couples to federal loans for houses . . . the Bible's condemnation of homosexuality as sinful — with specific quotes from 'Genesis' to 'Revelation' . . . plus numerous other insights and reports that serve to reveal the 'gay rights' movement as a socially destructive and highly dangerous threat to our entire nation."

The Christian Youth Corps bills itself as "Young America's answer to the nation's mounting demand for moral leadership."

Its three-page cover letter asks, in large print: "DO YOU WANT FLAGRANT HOMOSEXUALS TEACHING YOUR FAMILY'S CHILDREN?" Printed under Noebel's letterhead, the letter begins: "Dear Friend: Please forgive me for putting such a question to you during this special holiday season. I would have

waited for a more appropriate time, but the alarming menace headlined above is quietly on the verge of becoming a harsh reality in countless American communities . . . perhaps even your own. I'm afraid it's true. And what's most frightening is that this key aspect of the powerful 'gay rights' movement is being forced ahead, *right now*, with such stealth that *few Americans are even aware of how close its sickening threat has come to touching their youngsters.*"

Noebel goes on: "The question is, how can we prevent it — especially since the 'gay rights' movement is being made to appear harmless by the ill-advised support of public figures ranging from the new mayor of New York City, to the President of the United States himself?"

He proposes that the answer can be found in what he terms "public education — PLUS a massive *Citizen Opinion Campaign* for letting our nation's key decision-makers know how Americans *really* feel about this crucial issue. And luckily," he continues, "the machinery for launching this potent two-pronged drive against the homosexual-teacher menace *already exists!* it consists of the CHRISTIAN YOUTH CORPS, which I serve as Director, myself and *you.*"

A christian man — by his own admission — he goes on to talk of "smashing" the "gay assault," "exposing this vile movement." He assures potential supporters that their names will be kept in strictest confidence. He asks for contributions, and the boxes are there to check, ranging from \$1,000 to \$7.50 (which entitles the donor to a "free" copy of Noebel's book).

On the flip side of the "contribution form" is the "poll questionnaire." There are six questions: "Would you favor a ban against homosexual teachers in your community's schools?" "Do you support Anita Bryant's stand against *all* 'gay rights' bills?" "Would you be likely to vote *against* a politician who favors allowing homosexual teachers in your community's schools?" "Do you agree that homosexuality is abnormal and should not be publicly sanctioned or supported?" "Do you feel that 'gay education' courses in public schools should be outlawed?" "Would you favor the elimination of 'gay' clubs on the nation's high school and college campuses?"

According to the brochure, which shows a male teacher, eyes blocked out with a black rectangle, standing over children, Noebel was educated at the Milwaukee Bible College, Hope College, University of Wisconsin, and the University of Tulsa. His six "books" also include: "Rhythm, Riots and Revolution," "The Marxist Minstrels," "Slaughter of the Innocent." He is a member of the American Philosophical Association, the Southwest Philosophical Society, and the International Platform Association. He is, according to the brochure, listed in the first three editions of "Who's Who in Religion."

VOLUNTEER

On Friday nights, GCN needs people to help get the newspaper in the mails. Give us as much of your time as you can.

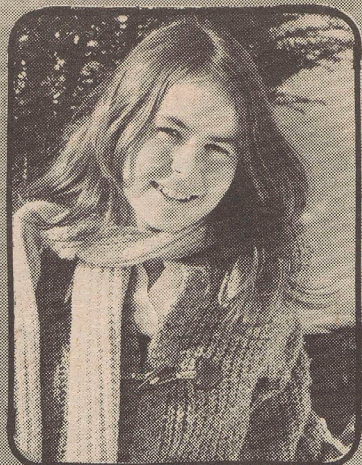
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THE TRAGEDY OF

The Kinsey

By Robert Etherington

This month marks the 30th anniversary of the publication of the first Kinsey Report, *Sexual Behavior in the Human Male*. The following is the first of a two part article about Dr. Kinsey's life and work.

Twenty years ago, the eminent psychologist Evelyn Hooker set out to discover if homosexuals could legitimately be labeled "neurotic" or "diseased." This celebrated study, comparing the results of various psychological tests taken by both homosexuals and heterosexuals, established that most psychiatric theories concerning homosexuality were without merit. Christopher Isherwood declared that Dr. Hooker's work amounted to a "declaration of independence" for homosexuals, freeing them from the sickness stigma. She became famous and deservedly popular in the gay community. As recently as this year, John Rechy in *The Sexual Outlaw* acknowledged his debt, as a homosexual, to Dr. Hooker, who "waged 'the fight' years ago when it was truly dangerous to do so."

Without in any way denigrating Dr. Hooker's achievements, I believe there was another heroic figure in the battle for sexual liberation, one whose work in sex research is certainly the greatest in this century: Alfred Charles Kinsey. He "waged the fight" a decade before Dr. Hooker, when it was even more dangerous to do so — and, unlike Dr. Hooker (who is now justly venerated), his fight killed him outright.

* * *

Sexology, the study of human sexual behavior in and of itself, is a comparatively new science, dating only from the end of the last century. The two major pioneers in this field were Havelock Ellis and, of course, Freud. In the words of the intellectual historian Paul Robinson:

... they sought to broaden the range of legitimate sexual behavior — to investigate and to apologize for those apparently deviant forms of sexuality that the Victorians, with their exclusive commitment to adult, genital, heterosexual intercourse, had been reluctant even to recognize.

A formidable task — one that has yet to be completed.

Like the work of most pioneers, theirs only opened the door on this enormous subject. Ellis, for example, based his ideas concerning, say, homosexuality primarily on letters written to him by various homosexuals. He rarely met his correspondents face to face and, therefore, should be considered largely an arm-chair theorist.

So too, Freud's views on sexual behavior were based on an extremely limited sampling: those who came to him with various real or imagined emotional problems. It is quite impossible to generalize about sexuality when one has examined only those disturbed by their sexuality.

Kinsey, while always respecting the courage of these two men in examining a taboo subject, was to write:

The monumental work of Havelock Ellis and of Freud ... did not involve a general

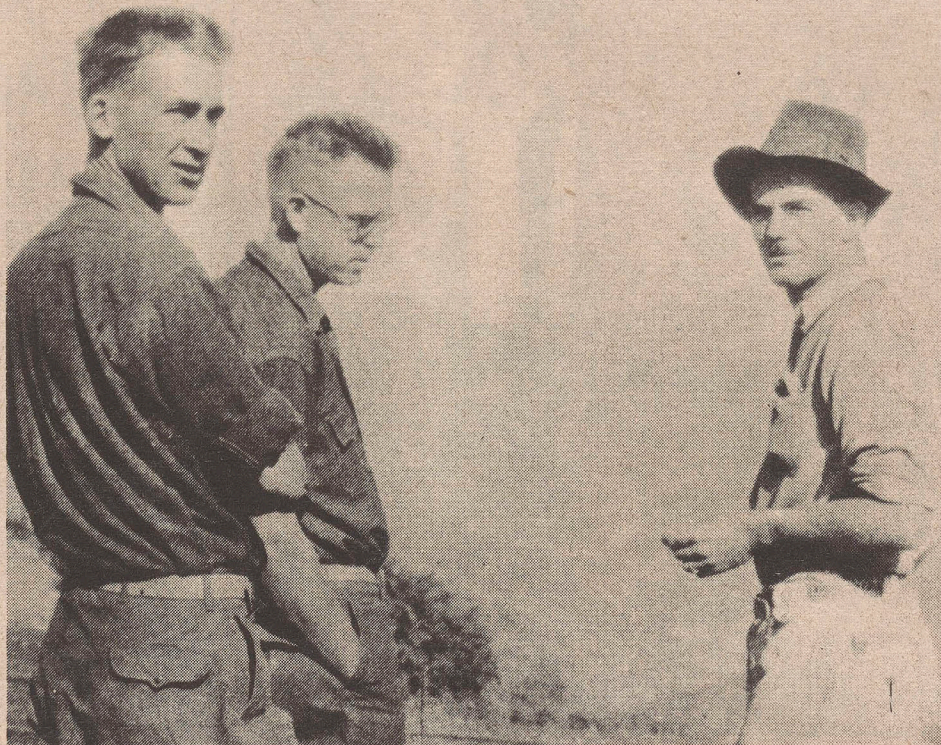
survey of persons who did not have sexual problems which would lead them to professional sources for help.

It was a general survey, the first ever made of sexual behavior among people of both genders in all races and classes, that was to form Kinsey's greatest achievements: the two volumes *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953).

* * *

Alfred Charles Kinsey was born in 1894 to prosaic parents. A sickly child, uninterested in athletics, he occupied his time with wandering in the woods, observing the behavior of various wildlife. While still an adolescent, he published his first article (now lost), "What Do Birds Do When It Rains?" His father, an engineer, wanted the young Kinsey to follow in his footsteps. Kinsey insisted on studying biology and zoology. His father, in effect, threw him out. But he succeeded in entering Bowdoin, taking his degree in biology. He then attended the famous Bussey Institute at Harvard. While there, he found the first great love of his life: the gall wasp. He roamed the country looking for its nests. Over the years he collected endless numbers of the tiny insects, noting all the many variations between them. This fascination with variation in physical characteristics and behavior within a given species was to form the cornerstone of his later research in human sexual behavior.

After earning his Doctorate, Kinsey went to the University of Indiana as Professor of Zoology, a position he was to hold for the rest of his eventful life. It was in the late 1930s that he began to express an interest in studying human sexual behavior. Why? No one really knows, though many have speculated. It is true that he was asked to teach a course on marriage and its problems. While preparing for it, he was appalled to discover in the "scientific literature" so little scientifically valid as opposed to morally tendentious information on sexuality. "Morals masqueraded under the name of science."



Kinsey (center) and students hunt for wasps.

Yet another possible answer has been advanced by Paul Robinson, author of *The Modernization of Sex*, a study of Kinsey's work. Kinsey was attached to another zoologist, Ralph Voris, whose speciality was the staphylinid beetle. Together these two young professors wandered about the country looking for their respective insects. There was a very close relationship and Robinson speculates that it might have had homosexual overtones. (though there probably was no overt homosexual behavior between them). Kinsey, who was married and the father of several children, might have been startled to discover homosexual feelings within himself and decided to try to understand them by studying sexuality in general.

Whatever the answer, Kinsey began asking his own students questions about their sex lives. Within a few years he accumulated hundreds of sex histories, more than in most so-called studies of sexuality that had previously been made. The information Kinsey elicited from his students bore little resemblance to the "facts" that appeared in the psychiatric literature. (He was particularly surprised to learn that homosexual behavior was far more widespread than he or anyone else had suspected.) He saw that an enormous research project was necessary. In the words of Wardell Pomeroy, Kinsey's longtime research assistant and subsequent biographer, Kinsey had "found his mission in life." His ultimate goal was "to distinguish the scientific data in this field from the moralistic claptrap which has invaded the school room." So, he set out to make a Revolution.

* * *

When studying the gall wasp, Kinsey, as a conscientious scientist, knew that a collection of a few hundred or even several thousand of the insects would hardly have been sufficient to learn about the full range of its behavior. So too, he believed that at least 100,000 sex histories would be needed to understand human sexual behavior. When the *Male* volume was published in 1948, only 12,000 such histories had been obtained. (Kinsey made it clear that the book was only a progress re-



We did dare to face the it threatened to slay Kinsey

port, not a finished study.) At the time of Kinsey's death in 1956, the number had been increased to 18,000, still less than 20% of the sampling Kinsey considered adequate, though far in excess of any other sexual behavior study either before or since.

Kinsey also broke with tradition by discarding the questionnaire method of research in favor of the personal interview. In the once famous second chapter of the *Male* volume, he described his interviewing techniques, principal among them being the ability to "accept any type of sexual behavior objectively, listen to the record without adverse reaction, and record without social or moral evaluation."

By all accounts (even those of his enemies), Kinsey was a masterful interviewer. Robinson has called Kinsey's interviews his "most brilliant creation,

OF ALFRED KINSEY

Kinsey Reports



to face the fact, though
to slay us. — Alfred

an authentic tour de force in which every scrap of sexual information available to memory was wrenched from the subject in less than two hours."

Interviews were conducted in almost every conceivable locale: inside, outside, in cars, on trains, in cellars, attics and bathrooms, wherever Kinsey found people willing to talk — and sometimes people *not* so willing. On them Kinsey would turn his enormous charm. His pitch was usually similar to what he once wrote to a timid homosexual.

It is desperately strategic that our civilization realize something of the diversity in human sexual behavior, and acquire some sympathetic understanding of that which is different from one's own. (Homosexuality) is a subject in which all possible

information needs to be pooled, if we are ever going to affect public understanding of these things.

Kinsey was rarely turned down.

It was while on interviewing trips that Kinsey began to encounter the opposition that would eventually destroy him. Small town sheriffs, after learning what he was up to, would try to run him out of town. A hotel manager once threw him out "because I do not intend that anyone should have his mind undressed in my hotel." As Kinsey wearily wrote:

There were threats of legal action, threats of censorship, and for some years there was criticism from scientific colleagues. It has been interesting to observe how far the ancient traditions and social customs influence even persons who are trained as scientists.

But the administration of Indiana University, despite its subservience to a conservative state government, stood by Kinsey and the work continued.

* * *

The two Kinsey Reports are among the most important books published in this century, but together they contain some 1600 pages of tightly written scientific prose, and so are unfortunately more talked about than read.

Gays, of course, ought to be familiar with the famous statistics about the incidence of homosexual behavior among males and females: 37% of all males and fully 50% of those who remain single to age 35 have at least one homosexual experience; 10% of all males are primarily homosexual for at least a part of their lives; 11% of unmarried, 2% of married females are as much homo- as heterosexual; 6% of unmarried, though less than 1% of married females are primarily homosexual; etc., etc.

These high incidence statistics rather surprised Kinsey and led him to make statements that were then, and are still, thought to be revolutionary in that they fly in the face of orthodox psychiatric theories:

The opinion that homosexual activity in itself provides evidence of a psychopathic personality is materially challenged by these incidence and frequency data. Of

the 40 or 50 per cent of the population which has homosexual experience, certainly a high proportion would not be considered psychopathic personalities on the basis of anything else in their histories. It is argued that an individual who is so obtuse to social reactions as to continue his homosexual activity and make it any material portion of his life, therein evidences some social incapacity; but psychiatrists and clinicians in general might very well re-examine their justification for demanding that all persons conform to particular patterns of behavior.

It must be remembered that Kinsey was first and foremost a zoologist and had witnessed the behavior, homosexual as well as heterosexual, of many animals. He therefore made what is called the *Argument De Animalibus*

Variant types of behavior represent the basic mammalian patterns which have been so effectively suppressed by human culture that they persist and reappear only among those few individuals who ignore custom and deliberately follow their preferences . . . In some instances sexual behavior which is outside the socially accepted pattern is the *more* natural behavior because it is less affected by social restraints.

And finally:

The inherent physiologic capacity of an animal to respond to *any* sufficient stimulus seems, then, the basic explanation of the fact that some individuals respond to stimuli originating in other individuals of their own sex — and it appears to indicate that *every* individual could so respond if the opportunity offered and one were not conditioned against making such responses. (My italics)

The Kinsey Reports are, of course, much more than a defense of homosexual behavior. They contain as thorough an examination as has ever been made of every major form of sexual behavior: adolescent and adult, male and female, married and unmarried, licit and illicit. As Robinson remarks, "Alongside this achievement, . . . Freud's and Ellis's sexual studies appear shabby indeed."

Underlying the two volumes is a delight in the enormous *variation* in sexual behavior from one person to another. During the research, Kinsey encountered two healthy males, one of whom had only a *single* orgasm in thirty years, while the other had thirty *per week* for an equal period. Given



Kinsey interviewing.

such possible variations, who could really say what was "normal" or "abnormal" behavior? (Kinsey once brilliantly defined the psychiatric term "nymphomaniac" as "Someone who has more sex than you do.")

It is interesting in light of this to note that Kinsey doubted that people could legitimately be labeled "homosexual" or "heterosexual." He found great variations in behavior not only between but also *within* individuals. The sex histories of a number of people contained many years of homosexual behavior, but quite suddenly these same people abandoned homosexuality in favor of heterosexuality. Why? Kinsey was forced to conclude that sexual responsiveness was highly fluid. "One may continue to learn and continue to be conditioned by new types of situations at *any time* during one's life." (My italics)

Kinsey, however, couldn't find a single individual whose sexual orientation was significantly altered by psychotherapy. "[Psychiatry] does not begin to accomplish what the analysts claim it does, or can do, in changing patterns of behavior."

* * *

Kinsey always scoffed at the notion that he was in any way a philosopher. He was, I think, unduly modest. The two Reports contain enormous philosophical, moral and religious, or rather anti-religious implications. Kinsey was, for example, a determined atheist who viewed world history largely through a Voltairian prism — as an endless struggle between superstition and science. The power of religion, he believed, caused nothing but fear and continued ignorance of sexual behavior, and the Reports contain bitter denunciations of the Judeo-Christian tradition.

Kinsey was equally bitter in denouncing psychiatry, believing it to be largely a theology with many of its practitioners priests as fraudulent as those in the more conventional religions.

From the *Male* volume, here is the atheist heart of the Kinsey Reports:

Whatever the moral interpretation, there is no scientific reason for considering particular types of sexual activity as intrinsically, in their biologic origins, normal or abnormal. Yet scientific classifications have been nearly identical with theological classifications and with the moral pronouncements of the English common law of the fifteenth century. This, in turn, . . . was based on the tenets of ancient Greek and Roman cults, and of the Talmudic law. Present-day legal determinations of sexual acts which are acceptable, or "natural," and those which are contrary to nature are not based on data obtained from biologists, nor from nature herself. On the contrary, the ancient codes have been accepted by laymen, jurists, and scientists alike as the ultimate sources of moral evaluations, present-day legal procedure, and of the list of subjects that may go into a textbook of abnormal psychology. In no other field of science have scientists been satisfied to accept the biologic notions of ancient jurists and theologians, or the analyses made by the mystics of two or three thousand years ago.

These and similar words, as we will see, destroyed their author.

(Next week: Kinsey and his Critics)

Coming Out On A Bus In America

By Aleine Ridge

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"i came out on a greyhound bus from arkansas"

why the hell is she falling off her chair? laughing at me. doesn't she realise it's the most serious thing i've ever done? sometimes it feels like the only serious thing i've done. it was obvious of course, looking back. the progression that always felt like a string of painful, isolated events; the separate holiday, own rooms, non-monogamy, moving out, going to america, only realising then that i'd gone to america in order to come out — not being quite able to, trying, not knowing what it meant, but knowing that going to bed with a woman was not, definitely not what i meant by coming out. the whole table is laughing now—

they must think i made out, not came out, in that bus . . .

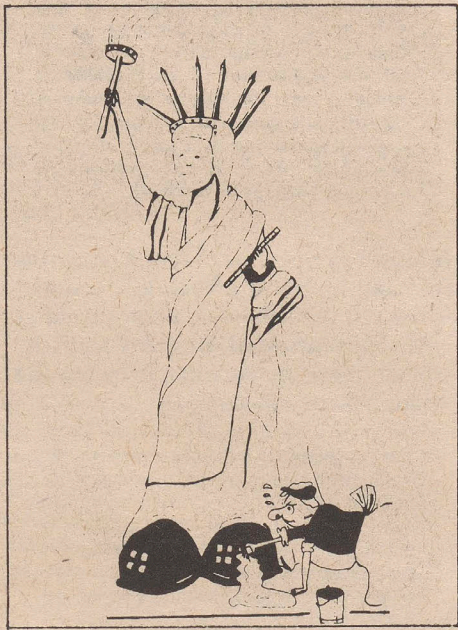
remembering, stroking my journal, "midnight — green light, can't tell reflections from clouds, smoking chimneys through tinted perspex my idea of dante's inferno. she's 17 — her name is tricia, she's already borne a child, been wandering around the states looking for work and now she's curled up next to me.

i so much want to stroke her, hold her, kiss the back of her neck that it hurts. we've talked about men, i almost talked with her about thinking i was a lesbian, but i was scared she'd be afraid of me, the bus and the depots

are not the places for the public display of that sort of confusion, hers and mine.

my confusions are ended now, she's clinched it, and i'm never going to be in this damn closet again.

this is the first time i've ever admitted i've desired a woman, to love



her with my body as well, because i'm a woman and she is too. now, even while i polish the epigrams, i'm loving her, loving with her, for it's the shared womanness, shared pain, but such divergent paths . . .?

already i gently laugh with joy as i

look down where she hides in the dark warmth of my borrowed burnoose."

i'd said i was a lesbian twice before, wishing it were true, but using the word so illegitimately.

the first time, like a man, straights, as a club to beat us into line with.

a taxi driver trying, leering, coming on strong, trapping me inside the cab, pouring rain outside, he squeezes my hand giving me the tinny alloy change, what can i do?

"if i do come round for that drink with you and your friend, it'll just be for the drink, i'm a lesbian" clutching the door, grabbing my pack

"you're a WHAT?"

"a lesbian, bye" free now, out of reach, the light from the woman's coffee house reaches out

"HEY, you mean you don't go with men???"

"that's right you creep now piss off and quit kerb crawling"

i was ashamed of saying it when i had no right, not knowing how to earn the right. the second time i was groveling for a favour, and if i was a dyke this guy might think more kindly of

me, i hoped, him being gay, i so wanted to get out of that city and visit him on the reservation, maybe he'd overlook the lousy colour of my skin.

when he didn't answer the letter i thought about it — how would i feel about a man who wanted me to overlook his prick? i thought everyone could see my hatefulness. the third time.

words can't do it, don't answer, inadequate patriarchal drivel, all i've got.

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Continued on page 12

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Tony Bosco, creator (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.

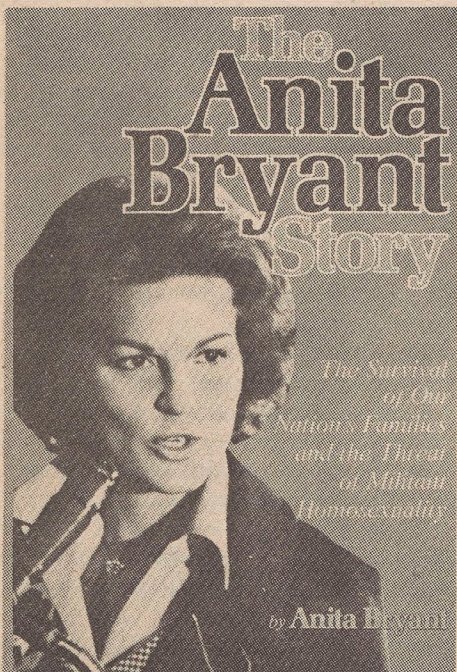
—Joseph Cain. *In Touch*

Men & Women 7 Nights 5-1

BOOKS

Anita Bryant's Story — The Gospel According to Mrs. Robert Green

The Anita Bryant Story: The Survival of Our Nation's Families and the Threat of Militant Homosexuality by Anita Bryant. Fleming H. Revell Company, New Jersey 1977 156 pp.



A Review by Bob Wellington

The most difficult task in reviewing this book was trying to come from a fair and impartial place. I want to state right from the start that I did not enjoy the reading but I found a certain amount of redeeming value within its pages.

First I want to deal with the parts I did not like, which were quite numerous. I hope after reading this review you won't bother to pick up a copy. The main reason I do not advocate buying this book is that it might encourage Mrs. Robert Green to write more of them.

This autobiographical account of the battle for survival of our nation's families against the threat of "militant homosexuality" is basically a one hundred and twenty-five page sermon. The book preaches that everyone is sinful and bad but that the "Militant Homosexual" is at the top of the list.

I keep putting "militant homosexual" in quotations to demonstrate the constant denial of this book to recognize gays and lesbians as human beings as well as distinct personages. The word Gay appears in quotations constantly throughout the whole book. I think she's trying to tell Gay People that she only recognizes us as sinful "homosexuals." Nothing like being stereotyped.

One of the other major themes laced throughout these pages is Sexism. Mrs. Green continually refers to all homosexuals in pronoun form as either "he" or "him." She also lightly refers to most feminists as having "lesbian tendencies anyway."

Mrs. Green, who is constantly stereotyping even herself, reminds readers that she is "only a woman" and this has been a large drain because she says she is the weaker vessel.

At one point, (and I loved this one) she asked Brother Bill (her Pastor) "Why me? I mean I'm just a woman. I shouldn't be this involved. And it's not in the Bible!" This is one example of Mrs. Green's expertise in Scripture.

After questioning, Brother Bill countered by saying that when men don't take a stand God will then raise up a woman. He cited Esther and more specifically Deborah (Judges Chap. 4 verse 4). Mrs. Green took a specific interest in this passage since she had never heard it before. I think a lot of

women will get in touch with why the men never told Mrs. Green about Deborah before — in Sunday School or otherwise.

Brother Bill described Deborah as follows: [She was] "Israel's leader at the time. The one who was responsible for bringing the people back to God was Deborah, a prophetess." I read the chapter and felt it read more like Deborah was Israel's savior at the time and was also a judge (their Leader) who just happened to be a prophetess as well.

Mrs. Green went on to say that Deborah was the weaker vessel (tell that to a woman judge today), yet had the stronger faith and "Dear Lord, she was also a singer." Mrs. Green identified herself with Deborah very strongly.

There are two other points left out of the book's account of Deborah which I feel are important to the full understanding of the story. The first is that all the people in the opposing army were killed off to the last one. Secondly, the other heroine in the story of Deborah, Jael, drove a stake through the opposing general's skull during his sleep as he hid in her husband's abode. This I believe is another of those stories they don't tell Sunday School children because of their R and X rated value.

Mrs. Green is only into hearing the parts of Scripture that she wants to hear. Remember that Baptists once owned slaves in previous times and they claimed this was also condoned in scripture as well. I wonder how she deals with her predecessors' past behavior in light of present times.

Further example of the anti-homosexual (homophobic) quoting from the Bible is taken from the Book of Genesis. You know the one story in there where the fall of man was all a woman's fault. There is another one where the fall of a city was all the homosexual's fault.

The Story is that of Sodom and Gomorrah where the supposed homosexuality is referred to tastefully as "intimacies" (Genesis chapters 27 and 28). The story depicts the journey of 3 angels on their way to Sodom and Gomorrah in the form of humans to pass judgement on the settlement. When they arrive they are welcomed as guests in the house of Lot and his family. Shortly after their arrival the townspeople, described as men, come to Lot's house and demand intimacies with Lot's guests. Lot then offers his daughters who have never known intercourse, to the crowd instead so that his guests will not be bothered. The angels take over at this point and disperse the crowd. Lot and his family are then instructed to leave and never look back. The angels then proceeded to destroy the city.

At this point something interesting in what we might call a twist in the plot occurs. Lot's wife looks back and is turned into a pillar of salt as they flee the area. Lot and his two daughters take refuge and these two young women proceed to ply Lot (unknown to him of course) with drink and have intercourse with him on two consecutive nights. They did this in order that they might have sons. The two illegitimate males produced from this union went on to become the fathers of two nations. It's interesting that Mrs. Green is not concerned about any of this.

To gain further understanding of

this chapter I questioned the Pastor of Metropolitan Community Church of Boston, Ed Hougen, on the meaning. He said that the sin of Sodom and Gomorrah was that of inhospitality.



During the culture of that time the alien depended heavily upon the welcome in a new community for survival. To treat strangers in a non-hospitable way in those days was not in the ways of the Lord.

The next biggy Biblical text thrown at the ungodly "militant homosexual" is the legislative text of Leviticus. This is where God says through Moses that they (the Israelites) are not to behave like their oppressors (the Egyptians) or like the people in the land where God is sending them.

Our specific interest lies in Leviticus Chapter 18 verses 1 through 24 the "Sanctity of Sex" laws. It says here that a man should not lie with another man as he would with another woman. Now this is quite clear even to my way of thinking but there are a lot of other laws in Leviticus as well and some of them are doozies.

The "Sanctity of Sex" part of the law says no sex with relatives, no sex with your mother, no sex with your father's wife (this doesn't mean that she is your mother), and of course you shouldn't marry your wife's sister because it might cause rivalry. These are just a few of the many do's and don't's you can find in this divine message from God through Moses.

Leviticus has a lot of other good laws that the Ungodly would do well to follow — such as not eating seafood, not wearing red dresses and the stoning of stubborn children.

The biblical quoting in this book is continuous and used with what I call a great deal of artistic license. This of course doesn't include the outright lies and myths about lesbians and gay men being pushed off as well established facts.

At this point I would like Mrs. Green to say a few things for herself. (Judgments of whole groups of people make great quotations): First let's start with her love for the "homosexual" where she states "I love the homosexual enough not to allow HIM to assert for HIMSELF a lifestyle the Bible teaches is a perversion and will destroy HIM. I love HIM enough to take a stand and say, No, that ought not to be!" Notice how women get equal billing.

Next she sets herself up as an authority on homosexuality and states "The reason [people are homosexual] is difficult to understand, you cannot

pinpoint sin under a microscope or isolate it in some lab." Oh well, at least she didn't use "he" or "him" in this one.

In another section she speaks of God

and says "God is no respecter of person; He is also no respecter of one's sexual appetites. Hell will be partially populated by 'caring, honest, whole persons' who are proud they are gay." Notice How God always ends up being a man.

The nastiest one of all comes in when she denies calling gay people human garbage. "I merely stated that if I exposed my children to homosexuality I might as well feed them garbage." Close but no cigar.

Mrs. Green quotes a lot from her supporters, most of whom are male. There is one from Dr. Max Rafferty that is particularly offensive. He stated after the smoke had cleared from Dade County, "And school children catch on inevitably and quickly. Little pitchers have big ears, as our forebears were fond of saying, and it's still true. Their reasoning is stark in its simplicity and as certain as sunrise: 'If it's okay to hire a pervert to teach in a public institution and if it's okay to pay a pervert with tax money and if it's okay to put a pervert in charge of the educational destinies of school children, then it must be okay to be a pervert.'" I think the Doctor has stark reasoning well under his control.

This book and its supporters state emphatically that they are part of God's chosen people and the "Militant Homosexual" is not. Frankly there have been so many groups purporting to be God's chosen people I'm not quite sure which group is right. Who knows, maybe we all are.

I stated earlier there is some redeeming value in this book — I still believe that. I felt the fervent belief of this woman and the group she leads (and you are their leader, not just a woman, Anita). I felt their support and love for one another. Make no mistake — they have a strong belief and love for the other members of their group. In this I see very little difference between Save our Children and the Gay Liberation movement which both believe in what they are doing and support one another in their struggle. To bad this is going on in two different camps instead of just one.

In closing I'd like to quote somebody else who said "Love your neighbor as yourself." If we all did this I think we might just see the end of all these so-called Crusades for God.



José Vega, singing and dancing up a storm in the Glines' Christmas show, *Miracle On West Broadway* in New York.

Coming Out

Continued from page 10

stretched out in the bus, the green tinted wind rushing, feeling balmy. energetic and peaceful.

the bus swayed, my torch flickered, the journal kept slipping off the collapsible armrest. i gave her my coat, but couldn't tell i didn't need it 'cos i was warm from thinking of her. thinking of the way she moved as she opened the door for me, saved me a seat, talked open herself. maybe — don't build sandcastles ridge, anyhow she's getting off the bus in 3 hours, in pittsburgh, just don't fall for straights, 'fall for', i know that's not what i'm feeling, trying to protect by trivialisation. as i pondered, reflected and didn't look forward to pittsburgh, this woman over the aisle asked me quietly for a loan of my torch, to cut the bandage, to put over the wound that a man had made. i held the torch, then the bandage, then smoothed it under her breast where the lump had been. she looked at me and smiled the smile that women have always smiled to each other, in the dark. i love the feeling of sharing something so intimate with this woman. her back hurts, the kids have cried all day, smelly old woman with withered breasts and loathsome brats, how blind am i still? what am i now missing, distorting?

there's the woman behind me. she's sitting bolt upright with her sleeping husband and her son sprawled across her, she must 400 different kinds of

cramp and chills; she can hardly breathe, but struggles to keep her head above their clogging hair and clinging hands, quietly, so as not to disturb them, push those millstones off sister, use your strength for yourself for once and stop using it to prop up men.

i sat on the oily gravel and watched tricia disappear into her father's coat, feeling sicker than i thought possible. my head lolls in time to the bumps in this damn road, the seat sticks to the back of my sweaty shirt. why the hell did i ever come to such a rancid country with its s & m hi-fi ads "we'll grab you by the ears and you'll love it." how can i ever feel good again?

i look at the woman with the blood seeping through her blouse and remember the tender touch of her skin; the wife and mother, still supporting twice her weight with her strength after all these years; to give up is to betray the smiles that get hidden even on this, my first dyke dawn. i want to smile in the light at my lovers and women friends, i don't need so many words and i'll help paint a new lesbian, women's language.

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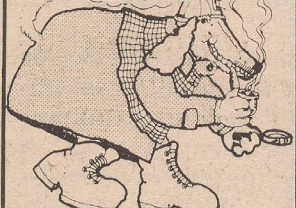
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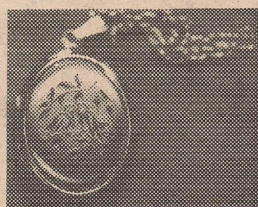
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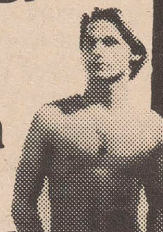
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people, places and flings

By Eric Rogers

The Glines, New York's gay arts complex, provided this roving reporter with the nicest treat of the holiday season. The Glines' holiday show, **Miracle on West Broadway**, sparkled with talent! José Vega, who was in **Boy Meets Boy** off-Broadway, brought his fabulous voice and theatrical charms to the stage. Michael Savoy, a multi-talented comedian and singer, told wild stories about growing up gay on Long Island and did imitations of Lily Tomlin's **Ernestine** — spiced up with gay situations. Another high point of the show was a take-off on **I Love Lucy**, with Lucy and Ethel as lesbian lovers and Rickie and Fred as a romantic duo. Daniel Dassin played Rickie as the manic Latin lover he was on t.v., shouting Cuban obscenities and whispering sweet nothings into Freddie's ear. And Lucy got them into the same scrapes as she did all those years on t.v.!

The surprise hit of the evening was an appearance by Tom Wilson, who must be the gay-version of Tom Lehrer, with a little Randy Newman thrown in on the side. Tom plays the piano and sings his own satiric songs, including the "Gay Name Game" which pulls our celebrity sisters and brothers out of the closet, and "The Recruitment Song" which fulfills all of Anita's fantasies about men who hang around playgrounds and do childcare. Tom can be serious too, and sang a

beautiful Christmas song which his personal charm delivered in such a way that the schmaltz was toned down and the warmth came through. If you ever get the chance to hear this man, don't miss him! Maybe someone will have the good sense to spirit him up to Boston...



Daniel Dassin

Suki

So my trip to the Glines was a wonderful evening of high quality singing, dancing, comedy and drama. Since gay men and lesbians are usually stereotyped as a theatrical bunch, and New Yorkers tend to be culturally involved, I should have expected this group of gay New Yorkers to shine — and shine they did! If you're down in Manhattan, stop by the Glines in Soho. From January 12-15, at 8 p.m., they'll be screening Rosa van Praunheim's "It's Not The Homosexual That's Perverse But The Society in Which He Lives" or "Fortune in the Men's Room." The following weekend, the Pink Satin Bombers of Ithaca will perform "An

Evening of Faggot Theatre." You'll have an evening of gay entertainment that Boston can't (yet) offer...

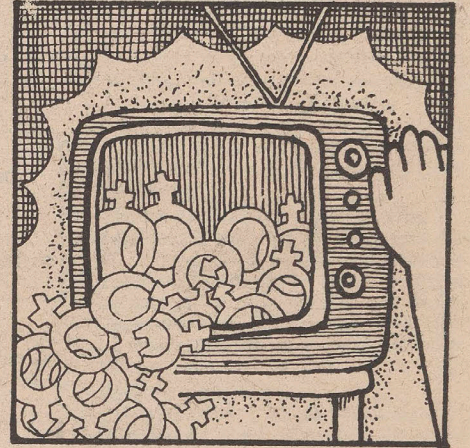
John Travolta might be attractive, but his movie, **Saturday Night Fever**, isn't. The fag jokes are unnecessary — even if they happen in real-life Brooklyn — and I see better dancing any night at 1270. The film seems like a 1977 Brooklyn version of "Rebel Without a Cause," but, despite his charms, Travolta can't pull off a James Dean and the confused kid that plays the Sal Mineo role is downright pathetic. If you like the BeeGees and are longing for the backstreets of Bay Ridge or Coney Island, you just might like the movie. Otherwise, skip the flick and make your own fever...

With the new year, comes some changes in Boston bars. The Boston Eagle has a new assistant manager — Dick Strobel, and Mike Markowski moves up to the manager position. The bar's been doing great business, packing in the leather and levi boys, and the pinball's still top there... Meanwhile, the Eagle's hatched a new egg — the Eagle's Nest, a leather, levi & denim disco, that will be opening in a few weeks adjacent to the present Eagle. Now we'll be able to keep our jackets on and boogie next-door. Can't wait for the opening... Let's look for some big changes down at Randolph Country Club now that Bob White's taken over this suburban gay oasis. It's worth the 20 minute drive down there to check out the changes. Rev up and take a drive...

Everyone's asking "Where are the other thirty bars?" after Anne Beaton, in a Boston Herald article on women's bars, asserts that the Hub holds 60 gay bars. Unless she's including all those bars in Cambridge with "willing" bartenders, I have to challenge her

research... Clearspace, a community center for lesbians and gay men, has come out with a January calendar of exciting events. This week there will be a "Get Acquainted Party" in Everett, on Tuesday evening. For more info call Brie Rodin at 262-5121...

On Monday, Jan. 16 at 8 p.m. on Channel 2, the award-winning dramatic re-enactment of the trial of Dr. Kenneth Edelin will be broadcast. Produced by Susan Mayer and Peter Cook, the show focuses on the trial and confronts the complex issue of



abortion that brought this case into nationwide headlines... Off The Wall Theatre of the Arts, at 861 Main St. in Cambridge will be opening "Magic Movies III," a showcase of the best in new animation along with some of the great old classics. The show opens Wednesday, Jan. 11, and includes such diverse flicks as "Prison," a chilling account of life behind bars, and "Revenge of the Things," a battle of normally inanimate objects that come to life. Shows daily 6, 8, and 10 p.m.

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