

calendar

5 sun

Boston — The Unitarian Universalist Gay Caucus will have a potluck supper for members of the Albany group. Maxine Feldman will sing. 5:30pm. 355 Boylston St.

6 mon

Boston — GCN Benefit! Special Hair Cutting Party at Salon de Jon. \$12. for cut and styling. All proceeds to benefit Gay Community News. Receive a complimentary house plant courtesy of the Gren Leaf Florist. Refreshments will be served. Salon de Jon, 80 Charles St. 4-8pm. 742-0210.

8 wed

Framingham — Lambda of Middlesex Organizational Meeting, 2nd Wednesday of each month. Call 877-8550 for information and directions.

9 thurs

Princeton, NJ — "An Evening with Michael Savoy", comedian/composer/singer/impressionist. 8pm. Princeton Unitarian Church, Cherry Hill Road.

11 sat

Cambridge — Gay folkdancing, 3-6pm. Peabody Room, 3rd floor, Phillips Brooks House, Harvard Yard.

12 sun

Boston — CLEARSPACE Women's Concerns Committee meeting. All lesbian women interested in Clearspace invited. 1:30pm. 96 Beacon St. Call 277-2484.

NYC — "Hold Me 'Til Morning", an intimate dialogue between man and his anatomy, by Daniel Rudman. 2pm. The New York Men's Center, 101 Fifth Avenue (between 16th and 17th).

Boston — "What are our rights, anyway?" Attorney John Ward will speak on gay people and the law, at the Unitarian Universalist Gay Caucus. 7pm. 355 Boylston St.

Cambridge — The Gay Academic Union of New England. Ariadne Kane of the Outreach Foundation will speak on "Androgyny as an Alternative Lifestyle". 4-6pm, Shepard Room, Phillips Brooks House, Harvard Yard.

13 mon

Boston — A multi-media course on homosexuality will be offered at the Community Church Center in Copley Sq. at 565 Boylston St. on five successive Monday evenings at 8pm. The course is designed primarily for heterosexuals to educate them about homosexuality. Tuition, \$10. Write The Community Church of Boston to register.

14 tues

Cambridge — Women's folkdancing. Beginners welcome. Phillips Brooks House, Harvard Yard. 7:30-9:30pm.

Boston — Beginners sign language class for gays and lesbians. 7:30pm. MCC, 131 Cambridge St. Call 523-7664 for info.

NYC — "Gay Bars." Ed Murphy, chairperson of the Christopher Street Liberation Day Committee will discuss the gay bar phenomenon. West Side Discussion Group. 8:30pm. 37 Ninth Ave.

15 wed

Hartford, Ct — MCC/Hartford has bought out the house for the opening night of the Producing Guild's production of the gay comedy "The Ritz". A champagne reception preceding the show is included in the ticket price of \$5. 8:30pm., the tower theatre of the Hartford Insurance Group, 690 Asylum Ave. Call (202) 522-5575.

16 thurs

Boston — The Gay Nurse's Alliance will sponsor a slide/tape show, "Gay People/Straight Health Care" at the Club 76. 7:30pm. 75¢ donation. 76 Battery March St. For further info, call the Boston Gay Hotline, 426-9371.

Princeton, NJ — Gay People/Princeton will sponsor a panel discussion, "To Be a Gay Parent". 8pm. Princeton Unitarian Church, Cherry Hill Road.

17 fri

Boston — Am Tikva service and social for gay Jewish women and men. Joe Martin will speak on gay legislation. 8pm. Frost Lounge, Eli Center, Northeastern University.

18 sat

Boston — CLEARSPACE "Irish at Heart Night" — Irish boiled dinner, \$3. Open bar, \$3. Dancing. 103 Charles St. Tickets: 277-2484.

gay community news

VOL. 5, NO. 34

MARCH 11, 1978

THE GAY WEEKLY 35¢



5,000 March and Rally in London as Gay News Appeals Blasphemy Charge

Fort Hill Part II: The course of an experiment

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gay community news

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(617) 426-4469

MARCH 11, 1978

5,000 Demonstrate in Support

Gay News Appeals Charge of 'Blasphemy'

LONDON, England — The *Gay News* blasphemy appeal is over, following four days of hearings and the largest gay rights demonstration ever held here. The newspaper, and its editor Denis Lemon, expect to hear the judgment in the case within the month.

Gay News was found guilty of "unlawfully and wickedly" publishing a blasphemous libel on the Christian religion by publishing a poem which depicted Christ as a homosexual. The poem was written by James Kirkup, who has contributed to *Fag Rag* and *Gay Sunshine* (GCN reprinted the poem in Vol. 5 No. 6, Aug. 13, 1977).

Two Hearings Held

Beginning on Feb. 13, and for four days after that, the paper's appeal was heard in two separate hearings. The appeal opened at the Royal Courts of Justice, where anti-gay crusader Mary Whitehouse appeared to speak against the paper and homosexuality. The suit against the paper was brought by



Demonstrators rally in London's Trafalgar Square

Whitehouse as part of her anti-pornography campaign.

The public show of the hearing at the Old Bailey ended, however, when the case moved to the Court of Criminal Appeal. Here the public displays and

noisy, angry arguments over the poem were given over to the two central legal questions. Did it matter whether or not *Gay News* and editor Lemon intended to blaspheme? Was it necessary that the poem should attack Christianity?

The Opposing Arguments

Counsel for both sides argued from historical points of view during the four full days of hearings. Darwin's *Origin of the Species*, and Thomas Paine's *Age of Reason* were central to the defense arguments.

Defense attorney John Mortimer stated that all the cases heard under the 17th Century Blasphemy Act required that the defendant should "intend to blaspheme." Mortimer argued that to say that the editor's intention did not matter — that he could be guilty even if he had not meant to cause offense — was to make the law even stricter than it had been at the end of the 19th Century.

Appearing on behalf of Mary Whitehouse, attorney John Smyth countered that the law was not that clear. The poem was so "clearly obscene," he charged, that it was "up to your lordships to make the crime of blasphemy

Continued on page 7

John Gibbs and Christopher Lemmond

Prisoners Preparing Suits Against New Mexico

By Jim Marko

ALBUQUERQUE, NM — Within the month the state of New Mexico will be named in one, and possibly as many as three, lawsuits concerning prison conditions at the New Mexico State Prison. American Civil Liberties Union attorney John Dickey told GCN that he will file a class action suit attacking prison conditions on behalf of gay inmate John Gibbs. Gibbs, who founded the National Gay Prisoners' Coalition at Leavenworth Prison in Kansas in 1972, is now in "protective custody" at the New Mexico facility.

According to Attorney Dickey, Gibbs has not been heard from since a letter he wrote on Jan. 27, 1978. In that letter Gibbs said he was forced to sign a release allowing the prison to open and read his letters. Gibbs charged that prison officials were denying him mail. As Atty. Dickey pointed out, however, Gibbs did receive a piece of mail and based on that prison officials charged the inmate with lying in the Jan. 27 letter.

First Amendment Right

ACLU Atty. Dickey charged that prison officials were denying Gibbs his First Amendment right to freedom of speech. "This is the finest mail case I've ever seen," said Dickey. "Gibbs can lie all he wants in letters to people and prison officials have no basis for calling him on that."

In the suit, which will name New Mexico Gov. Jerry Apodaca as a defendant, Dickey will point out that the New Mexico facility is "one of the worst in the nation."

Repressive Warden

There are 1500 men incarcerated in the New Mexico State Prison; it was designed to handle only 700 inmates. Atty. Dickey charged that there is "a lack of rehabilitative services, extortion, drugs, beatings, and a lot of homosexual rape."

"Warden Claude Malley is really repressive," Dickey told GCN. "I have written a number of letters to Malley,

but his responses have merely been to deny any charges. There are blanket denials of everything. I am convinced that what Gibbs has charged is probably true. . . ."

Gibbs and Lemmond

The squalid conditions charged by Gibbs were echoed graphically in GCN by fellow gay inmate Christopher Lemmond (Vol. 5 No. 32). Lemmond stated that he had suffered "being set on fire, having solid and liquid human waste thrown on me and being subjected to constant harassment." He related horrible conditions and cases of homosexual rape in the New Mexico prison.

Atty. Dickey, with the Western Mountain States ACLU office, told GCN that Lemmond would be one of the plaintiff's in the class-action suit.

Lemmond and Gibbs may also sue the prison officials for money damages as a result of time spent in strip cells and in "protective custody." "Many

gay prisoners are kept in these places," Atty. Dickey said. "In this 'protective custody' they get no privileges. There are no reading privileges, the food is lousy, the conditions are just horrendous. They [prison officials] put two men in 9 by 6 foot cells and call this 'protective custody'." Dickey charged that there is a high incidence of forced rape in the strip cells and in protective custody units.

Present Fate Unknown

The whereabouts and conditions of gay prisoners Gibbs and Lemmond are not known at this time. Lambda De Santa Fe, a prisoner rights group, said that the men have been separated, but that there has been no word from either inmate for over two weeks.

Letters of protest can be sent to Frank Bessera, Human Rights Commission, Bataan Memorial Bldg., Rm. 303, Santa Fe, NM 87503 and to Gov. Jerry Apodaca, State Capital Cldg., Santa Fe, NM 87501.

GAA Protests NY Police Raids and Arrests in Three Theaters

NEW YORK — New York City police officials have refused comment on three raids of gay burlesque houses in mid-town Manhattan. Plainclothes officers raided the Eros Theatre on Jan. 10 and also entered the Ramrod Theatre on Jan. 17 and 30.

In the first raid on the Ramrod, five dancers and a projectionist were arrested. The dancers were charged with "lewdness and obscenity" and the projectionist was charged with "promoting lewdness and obscenity." All six men were fined \$50 each and released; the fines were paid by the management of the theater.

In the Jan. 30 raid, two dancers were arrested and held overnight. They were arraigned in the morning, fined \$250 each and released. Again, the management of the theater paid the fines.

The Gay Activities Alliance of New York demonstrated at the Criminal Court building in Manhattan last month to protest what it called the "fascist tactics" of the police. Pointing out that under the Koch administration "no straight theaters have been raided or shut down," GAA charged that the subject of the police action "was not pornography but the harassment of gay people."

"Was it the police department's way of answering Mayor Koch's executive order [banning discrimination against gays in city department hiring]? When police stoop to fascist tactics all people's rights are in jeopardy," GAA said.

There have been no comments from the police or Mayor Koch's office since the raids over a month ago, and there has been no indication that other gay theaters are marked for police action. A source close to those arrested told GCN that during one of the raids, a police officer was overheard saying, "This week the Ramrod and Eros, next week the Gaiety [another gay theater in the mid-town area]."

LOWELL, MA — Lowell police have requested the assistance of the gay community in gathering information about the still-unsolved murder of Curtis Dale Barbare, who was found shot to death in Lowell on Feb. 2. Anyone who knew Barbare or who might have other information should contact Det. Sgt. Robert Liston at (617) 453-0272. Your call will be kept in confidence.

News Notes

INT'L WOMEN'S DAY

BOSTON — Organizers of activities to mark the 68th anniversary of International Women's Day, which is March 8, have announced plans for a march and indoor events.

A coalition of women's organizations and projects has planned activities for Saturday, March 11 in Boston. A march will leave the Boston Common across the street from the State House and will proceed through the downtown shopping district.

At 2 p.m., indoor activities will get underway at UMass-Boston, 100 Arlington St. Lunch will be available and music will be performed by the New Harmony Sisterhood Band. Organizers say that the main event will be "a mock trial of the institutions which oppress women — the welfare system, health care facilities, the State House and the Federal government, the mass media and the Church."

For additional information call the Cambridge Women's Center, 617-354-8807.

NO ACTION ACTION

WASHINGTON, DC — ACTION, the Federal volunteer agency that includes Vista and the Peace Corps, said that it had abandoned a plan to move its training meetings out of states which have not ratified the Equal Rights Amendment.

"While I personally favor the ERA and would like to see it ratified by other states, I know that this position which I expressed was in error," ACTION's director Sam Brown said in a letter to Senators Herman Talmadge and Sam Nunn of Georgia.

Brown sent his letter after the two senators had written to Attorney General Griffen Bell to say that shifting meetings for "political reasons" exceeded the powers of a Federal agency.

WOMEN AGAINST VIOLENCE

BOSTON — Boston Women Against Violence Against Women (BWAFAV) is urging people to boycott Warner/Elektra/Atlantic records. The boycott is a protest against record covers produced by these companies which depict scenes of violence against women or are demeaning to women in other ways. BWAFAV charges "that these record covers imply that violence towards women is a sexual turn-on, . . . that violence against women is a normal and acceptable part of any healthy male's sexual life." For more information contact Boston WAWAW, Box 252, Chestnut Hill, MA. 02167.

GAY NURSES' ALLIANCE

BOSTON — The Massachusetts Caucus of the Gay Nurses' Alliance will be sponsoring a showing of the slide/tape show, "Gay People/Straight Health Care," on Tuesday, March 16, at 7:30 p.m.

The show is a series of situations involving gay people in conflict with the health care system, both as providers and receivers of health care.

Everyone is welcome, with a special invitation to gay people who would like to talk about their experiences as health care consumers. Donation is 75¢. The showing will be at the meeting room at Club 76, 76 Batterymarch St., Boston. For further information, call the Boston Gay Hotline, 426-9371.

INVISIBLE MINORITY

BOSTON — The Community Church of Boston is offering a five week course, "The Invisible Minority: The Homosexuals in Our Society," to begin on March 13. The course will be taught at the Church Center in Copley Square, by Rev. Philip Zwerling, minister of the Community Church, and Ann Bourlessas, a psychiatric nurse. It is designed primarily for heterosexuals to educate them about homosexuality, and to help them to deal with their own feelings and emotions in this area. It is not, however, a therapy group.

The course will be held on Monday evenings, from 8:00 to 9:30. Enrollment will be limited to 40 people and it is necessary to register in advance. Tuition is \$10 per person. Registration may be mailed to The Community Church Center, 565 Boylston St., Boston 02116.

JEANS DAY IN APRIL

NEW YORK, NY — The National Gay Task Force has announced National Gay Blue Jeans Day on Friday, April 14. The NGTF has urged campus gay groups to announce and locally publicize that on that date lesbians and gay men on campus will wear blue jeans all day to "demonstrate gay pride and self-affirmation."

According to NGTF, "each person who knows about the event will be forced to make a conscious decision about something most college students do automatically, and as a result will have to consider what it's like to be a member of America's 'most discriminated against minority.'"

CLGR BOYCOTTS DRIVE

NEW YORK CITY — The Coalition for Lesbian and Gay Rights (CLGR) is urging all Catholics "who support civil rights for lesbians and gay men" to withhold contributions from the New York Roman Catholic Archdiocese's "Annual Appeal for Catholic Charities and Education."

Father Leo M. Joseph, a priest at the Church of the Beloved Disciple in Manhattan, said that contributions to the Archdiocese would "support a major opponent of human rights."

"We urge instead, that people contribute directly to social service organizations or to a civil rights group," Father Leo said. "This will ensure that money is used for the purpose you intend, and is not diverted."

BE AWARE ON PARKWAY

TRENTON, NJ — State Police have recently disclosed that during the past four months, plainclothes troopers have arrested 84 men on charges of having solicited homosexual acts in rest rooms on the Garden State Parkway. A spokesperson said that the troopers also issued summonses to 62 other men for loitering in Parkway restrooms.

The arrests and the summonses were based on approaches made to the plainclothes troopers inside rest rooms. These officers have been assigned to visit the rest rooms periodically, and with increased frequency on weekend nights, since Oct. 17, according to the State Police spokesperson.

The visits were ordered, the spokesperson added, because State Police and Parkway officials have received "complaints about homosexual activity in rest rooms."

According to the spokesperson, most of the arrests occurred in the Brookdale rest area in Bloomfield and at the Vaux Hall rest area in Union Township.

WOMEN TO GUARD

WASHINGTON, DC — Under pressure from the Carter Administration, military honor guard detachments at the White House were opened to women last week for the first time.

All of the armed services will be invited to provide women for White House honor guards, after pressure from Rosalynn Carter. The women will have to meet some specific standards, however, including a requirement that they be at least 5 feet 10 inches tall.

BENTLEY BANNED

NEW YORK CITY — A play by Eric Bentley, "Are You Now or Have You Ever Been?", has recently been banned in South Africa by the government's Publications Appeal Board.

The play is a documentary history of the House UnAmerican Activities Committee and features many of the individuals who appeared before that committee during its McCarthy-era hearings. The final scene depicts Paul Robeson denouncing racial discrimination.

According to the *New York Times*, a source close to the Board stated that "the production might appear pro-Communist rather than anti-Communist." The play had previously been banned by the Publications Control Board, after a production had been scheduled by the Market Theater in Johannesburg.

Bentley's play about the trials of Oscar Wilde is to be published in the April issue of the *Canadian Theatre Quarterly*. The play is entitled "Lord Alfred's Lover" and is available for \$3 from the *Quarterly*, York University, Downsview, Ont., Can.

NO RING IN CHICAGO

CHICAGO — An investigation into charges concerning an alleged nationwide child pornography ring headquartered here, did not uncover any evidence of either child pornography or prostitution. The investigation was ordered by the governor because of reports that some state child welfare employees were allegedly involved in the illegal activities. The charges were made by the Chicago Police Dept. and the *Chicago Tribune*.

According to investigators, there is "no real indication of an organized type of ring" dealing in either child pornography or prostitution.

The Dept. of Law Enforcement, the investigating unit, found that the state Dept. of Children and Family Services had licensed "three, possibly four" homosexuals as foster parents. Neither these people nor any Services employees were found to be engaged in crimes such as those reported in the *Tribune*.

PHILLY GAY FESTIVAL

PHILADELPHIA — The first Philadelphia Gay Cultural Festival began on March 3 and will continue throughout the months of March and April. Gays at Penn, the Hamilton Village Council and the Christian Association of the University of Pennsylvania are co-sponsoring the Festival. It will be highlighting gay dancers, singers, musicians, actors, poets and filmmakers in a series of events.

The Festival schedule includes programs sponsored by the Festival itself as well as many events presented by other gay and non-gay community organizations.

All Festival-sponsored events will be held at the auditorium of the Christian Association, 3601 Locust Walk, on the Penn campus, with an admission charge of \$2. For more information call the Christian Association, 215-386-1530.

THREE DC MURDERS

WASHINGTON, DC — Police in the nation's capital reported that three gay men were murdered in January under unrelated but "particularly violent" circumstances.

Homocide detectives reported that on Jan. 26, Paul Tonelli, general manager of a DC restaurant, was found beaten to death in his Brown Street residence. Investigators believed that Tonelli had invited his assailant into his home.

In another case, investigators reported that Alfred Cousay was discovered beaten to death on Jan. 27. Police reported that he was robbed and there was evidence that Cousay's residence was broken into.

On Jan. 7, Washington police found the body of Donald Cooper in his home. Police said that he was found dead from "violent slash wounds" and theorized, again, that he knew his assailant.

Washington, DC police have issued a statement saying that gays should "be aware of who they talk to on the streets and who they take home."

JERSEY JOTTINGS

PRINCETON, NJ — As small as it is, this city boasts two active organizations for lesbians and gay men. On Feb. 15, Arnie Kantrowitz spoke before one: the university-based Gay Alliance of Princeton. His topic was "Coming Out in Print: How Far Should We Come Out." Kantrowitz defended his recent book, *Under the Rainbow*, against critics who charged authors of coming out narratives with sentimentalizing experiences that are best treated from a political perspective. Kantrowitz drew heavily on his own college teaching experience to discuss the profoundly political significance of gay openness.

At the town's other group, Gay People Princeton, the historian and playwright Martin Duberman spoke about bisexuality. During his Feb. 16 talk, Duberman rejected the idea that all people are innately bisexual, but ran through recent literature that suggests how widespread bisexuality is and has been. The West, he said, "stands out as peculiar because so many people are exclusively heterosexual or exclusively homosexual."

Setting up bisexuality as a standard "could prove to be the latest tyranny," he warned. Duberman added that bisexuals should not be seen as cop-outs, too afraid to embrace what they "really" are.

New Jersey readers are reminded that the N.J. Gay Switchboard's number is 609-921-2565.

Hotline Information Still Being Held

Boston/Boise Finds Response 'Unsatisfactory'

By Jim Marko

BOSTON — The Boston/Boise Committee announced that it is not satisfied with Assistant District Attorney Thomas Dwyer's letter concerning the disposition of information received on the now defunct hotline. Dwyer was pressed by the Committee, through State Rep. Barney Frank, to clarify his pledge to discard any information received which "does not constitute a serious investigative lead."

In a letter to Rep. Frank, dated Jan. 10, 1978, Dwyer promised that any such information would be discarded within a 30-day period. The hotline was established shortly after the indictments in the so-called "boy-sex ring." The office of the Suffolk County District Attorney placed the line in operation to "monitor reports of child molestation." It was discontinued in early January.



Boston/Boise attorney John Ward

In his latest response to Rep. Frank, Asst. D.A. Dwyer seemed to equivocate. Dwyer told Frank, in a letter dated Feb. 14, 1978, "It is difficult to say . . . what the ultimate disposition will be of information which consti-

tutes a serious investigative lead but which does not result in an indictment."

"Our intention is to complete the analysis of information . . . within the next 60 to 90 days. At the end of that period, we will retain some of this information as intelligence data. This practice is consistent with our usual policies, with our public responsibility, and with the privacy laws of the Commonwealth. I might add that we do not retain as intelligence data information of a frivolous nature," the Dwyer letter stated.

Attorney John Ward, counsel for Boston/Boise, told Rep. Frank that Dwyer's response was "unsatisfactory." "It is unrealistic to expect us to acquiesce in the collection and permanent retention of dossiers on members of our community who are charged with no crime," Ward said.

"We are willing to assume," he continued, "that the threat to privacy inherent in the retention of sensitive personal data is justified by an urgent governmental need."

Ward suggested to Frank that a meeting be set-up with the District Attorney's office at which "the type of information received could be discussed in a general way as well as the safeguards that are employed to prevent unauthorized dissemination of such information."

The Boston/Boise Committee has announced a fund-raising event for April 5. Author and essayist Gore Vidal will be the featured speaker. Vidal, who will address himself to the issue of boy-love, will deliver a talk entitled, "Sex and Political Corruption in Massachusetts." The Committee will have further information on the appearance of Vidal in the near future.

Appears at Anti-Briggs Rally

McGovern Says Struggle Is Civil Rights Battle

BEVERLY HILLS, CA — South Dakota Senator George McGovern appeared at a meeting held to protest the proposed state referendum on a law sponsored by State Senator John Briggs (see above story).

Some 1,000 people gathered at the Beverly Wilshire Hotel for the meeting, sponsored by the Los Angeles New Alliance for Gay Equality. McGovern, the 1972 Democratic Party presidential nominee, received a rousing ovation as he came to the podium.

McGovern said the struggle for gay rights was a continuation of the earlier battles for the rights of women, blacks,

and other minorities. "I had this invitation because of the basic principles you and I stand for in all the struggles against discrimination," McGovern told his audience. "I don't think anyone needs to be told this is a controversial area, but I don't think there's any need for controversy over someone's freedom to personal privacy and against prejudice."

McGovern told the audience that his presence at the meeting was much like a scene from "Alice in Wonderland." He referred to Alice asking Humpty Dumpty why he is alone, when he responds, "Because there is no one with me."

"I have come to this assembly, because I don't want any American to feel alone and deserted," McGovern said.

McGovern was the only national political figure to appear at the rally, but he was joined by a number of California politicians. Among those at the New Alliance meeting were Lt. Governor Mervyn Dymally, Democratic Rep. Anthony Beilenson, Republican Rep. Paul McCloskey, three state senators, nine state representatives, Los Angeles City Attorney Burt Pines, a group of city council members, and a number of candidates for city and state offices.

Organizers of the event, however,

pointed to the appearance of Senator McGovern as the most important aspect of the rally. Syd Crocker, co-chairperson of the New Alliance for Gay Equality, said that McGovern's presence will give a national legitimacy to the gay rights movement. "It's a major breakthrough," Crocker said. "This is the first time a national figure has espoused gay rights and countered the bigotry of Anita Bryant. After him, many other people will find the strength to do so."

Crocker added that he expected McGovern to be among the first Senate sponsors of the Gay Rights Act still before the House of Representatives.

Miami Counseling Group Takes CETA to Court in Funding Dispute

MIAMI, Fla. — The American Coalition for Transperience (ACT) has filed an anti-discrimination suit against the Dade County Consortium of the Federal Government's Comprehensive Employment Training Act (CETA). The Transperience Center, which is headed by gay activists Bob Kunst and psychologist Alan Rockway, filed its suit based on "affectional and sexual preference" discrimination.

The suit, filed on March 3 in Federal court here, charged "undue harassment, violation of civil rights and the Constitution, denial of due process, and discrimination against the Center and its staff."

The Center is a counseling service which centers on the "specialized mental health services" needed by

gays, bisexuals and heterosexuals "in alternative lifestyles." It is a model program "working to alleviate the confusion and violence associated with gender roles."

In October 1977, the Center was awarded \$55,000 in CETA funds. The money was suspended in December 1977, and revoked on Feb. 6, 1978, for what ACT director Kunst charged were political reasons.

After a public debate on the funding, job program officials at CETA rescinded the counseling grant to the Center. Arguing against the funding were many of the people who successfully worked to repeal Dade County's gay rights law in the June, 1977 referendum.

Bob Brake, a Coral Gables City Councillor and a spokesperson for the

Anita Bryant anti-gay campaign, led the opposition to the ACT grant. "These people are counseling homosexuals not on how to relieve themselves of their afflictions but how to accept it," Brake said. He charged that such counseling is like telling gays how to break the law since homosexual acts are illegal in Florida.

Program director Kunst demanded an apology from another opponent after he stated similar sentiments. Richard Gross, a member of the CETA Consortium, had charged that the Center encourages its clients to break Florida laws against homosexuality. Kunst demanded an apology and "retraction of these slanderous remarks, such retractions to be made in kind at the next CETA public meeting." Kunst charged that Gross'

behavior was "clearly unprofessional, illegal, a violation of the public trust, and an insult to the entire community."

According to Kunst, all Transperience programs have continued during and after the CETA fund cut-off. "These forces succeeded in denying Dade County a vital mental health program . . . despite the statement of the [CETA] attorney that the . . . program was well in the bounds of Federal funding guidelines, that the program met community needs, and that it was covered by a legal contract."

Kunst and the staff at the Center have stated that the civil rights suit brought against CETA "may well become a classic test case for the higher courts."

Northeast Conference of Lesbian and Gay Militants Held

PROVIDENCE, RI — Gay activists from Boston, Providence and New York met in this city last week to outline plans for co-ordinated activities leading up to the Christopher Street Liberation Day march in New York City this June.

The conference, initiated by members of the Gay Activists Alliance of New York and the Boston Advocates for Human Rights, agreed on common slogans and themes to appear on banners, posters, tee-shirts and buttons to advertise the actions.

Conference organizers said they

came to basic agreement on "building demonstrations throughout New England on the basis of showing gay movement strength in numbers."

The conference issued a statement saying that, "There are no shortcuts to gay liberation. We have to keep organizing ourselves to publicly and militantly demand our rights. The task may be hard and the rewards few at first, but it is the only way we can gain our freedom."

Banners and posters with the slogan, "Separate Church and State: Government out of the bedroom" will

be distributed at low cost to organizations throughout the Northeast. Buttons and tee-shirts with the theme, "Going on ten: Lesbian and gay rights now," referring to the beginning of the tenth year of the militant gay movement, will also be distributed to groups interested in re-selling them for fund-raising.

In addition to mobilizing demonstrators for the New York march, the group will also be participating in local Gay Pride Week activities throughout New England and New York. The group plans to organize contingents in

local demonstrations to "vocalize the common demands," and plans to organize a night of gay political rallies.

Members of the conference will be holding workshops for groups which would like to participate on the weekend of March 31 at the Maine Gay Symposium in Bangor and the Southeast Regional Gay Conference in Atlanta (GA).

Organizational meetings will be held in various cities in the Northeast with the next meeting scheduled for March 25 at the Hartford (CT) Metropolitan Community Church.

editorial

From Our Business Manager: Facts and Figures

On January 28 (V,29) we opened our pages with a plea to our readers for donations to help us survive this winter's financial crunch. Printing that editorial was an agonizing decision for the staff of GCN. We wrote it following a week in which we had been unable to afford to print the paper.

The response to our editorial was heartening. Almost \$2000 was received over the next four weeks. This money is already working to meet some of our immediate needs. But we still have far to go. Over the years GCN has accumulated a deficit of almost \$10,000 which serves to perpetuate the crisis atmosphere under which we publish.

At this point in time, GCN is directing its energies to stabilizing the economic base of the newspaper. To this end, we are working to increase revenue through the normal channels for a newspaper: subscriptions and advertising. However, there are some limitations to this effort.

Few people are aware that GCN was not established as a commercial enterprise. Rather, GCN is a non-profit corporation, whose stated purpose is to educate about homosexuality and to inform the public of the news of the gay liberation struggle. The role we see for the paper in the community and the convictions of its staff impose some constraints on our business methods. For example, there are some kinds of lucrative advertising we do not solicit or accept. And some of the survival techniques that other gay papers have used would not be right for GCN.

Unlike many non-profit organizations, GCN has no benefactors in government, business or private foundations. Delicately balanced on a middle ground between a business and a service organization, we have to rely for our continued support on other gay businessmen (frequently as marginal as we are) and on individual lesbians and gay men in the community.

We are now initiating a fund-raising drive which we hope will enable us not only to continue our service to the gay community but also to expand and further professionalize our paper. In our effort we have received the support of a number of organizations, near and far. The National Gay Task Force is including a plea for donations in its next national mailing, and a subscription form in the following mailing. Locally, the Salon de Jon, 80 Charles St., is holding a haircutting party for our benefit on March 6, and MCC is co-sponsoring a benefit with us in April. We are also seeking other opportunities for community-based benefits in the near future. We have also applied for a grant from the Haymarket Peoples Fund.

community voices

muse of the paranoid

To Superbrain Mitzel and the Staff of GCN:

How noble of Mitzel, the Boston/Boise crusader who conveniently used the rape trial of a prostitute to vent his anguish over homosexual injustice. Such a sordid victory — persuading six other jurors to condemn a woman on her past sexual activities. Prostitute or virgin, a rape is a rape, be it "unnatural" in category or rape of a navel. As a past contributor to GCN, I am outraged at your insensitivity toward women, be it Noble or a bar dyke, and my suggestion is that you revise your revered "news for the gay community" to "muse of the paranoid male." If I had a subscription, this would surely be my last issue. As for Mitzel, move back to "GO" and reread Brownmiller's "Against Our Will" . . . maybe you can pass for a liberated male next year.

Candyke
Boston

another juror's day

To the Editor:

I read with considerable curiosity your recent article "A Gay Juror's Day in Court", and I confess to mixed reactions. There is merit in much of the complaint, but the overall negative feeling for the jury system is, from my own experience too strongly stated, and I feel therefore, I should comment. Some of the rebukes are purely petty; for instance, one *should* dress decorously in respect to the Court, a jacket and

necktie are not overdressing (and they are not expected to be a Louis or Brooks Brothers suit).

I cannot compare the regular jury pool situation to my own experience as I was in a *voir dire* for a particular case, and, ultimately, in a sequestered jury. I feel that one *can* get a fair trial in Suffolk County, but I temper that feeling with the realization that the utmost care has to be taken in jury selection. The average defendant is not likely to get that care. The question of jurors' ages is not necessarily a valid one; within my own jury only three members out of sixteen were over thirty, yet it was only the most youthful members who had the most conformist views of "duty to the State". Our jury, on the whole, was entirely serious in its task and in its duty to each member's conscience, and it took the "beyond the shadow of a doubt" concept as a fundamental precept. Your writer comments on voting within minutes of entering deliberation. That decision is the prerogative of the foreperson and is usually meant to get a first sense of the group in order to guide deliberative questions.

I differ somewhat with his blanket characterization of D.A. Garrett Byrne and his "hirelings". For the most part, I feel that they are honorable men performing a necessary and frequently unpopular public function. Unfortunately, I also feel that they are too usually sloppy in preparations of cases — and it is only the newsworthy ones that we the public are aware of. The current Revere Ring case is, indeed, one that bears very close scrutiny.

Also, the final comments on raucous jury deliberations particularly perturbed me. How are we sure that behind those locked doors, the

We still need to turn to you, our readers, for support. You can help by making a direct donation or by taking out a subscription or an advertisement for yourself, a friend or an organization. Our goal for this donation drive is \$15,000. Achieving this goal will have several salutary results. It will ensure our survival, which is now in question. It will enable us to get out from under the grinding pressure of a deficit and permit us to reward our friends, staff and creditors for their trust in us. And it will provide us with a margin so that we can reinvest in the paper and improve it.

Your donations will be recorded week by week on the chart below. For your information, we also list liabilities and losses.

LIABILITIES DEC. 31st, 1977

Overdue A/P	\$1036.88
Outstanding Personal	
Loans to GCN	3137.00
Interest due on loans	654.39
Bank loans	2539.08
Pay due staff, 1977	1880.00
	\$9247.37

LOSSES DEC. 31, 1977

Uncollectible A/R	\$4679.82
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Total Liabilities and Losses

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jurors were indeed in deliberation, and not enjoying a break in proceedings? One cannot discuss the case with fellow jurors until deliberation after all, therefore, in such breaks there is much noise, card-playing, and jocular banter to relieve tensions.

Despite my particular carpings on various points, I commend GCN for bringing this personal evaluation of jury experience to your readers' attention.

Sincerely,
Dennis Lee Milford
Boston

passive exploitation

To the Editor:

That a business establishment turning a handsome profit on gay dollars should refuse to recognize its gay patrons, in whatever small ways it might, does not make good business sense. Yet time and again, such passive exploitation is seen in the communities where gays live and spend their money.

Several months ago, while in Gary Drugs, a pharmacy on the corner of Charles St. and Mt. Vernon St. in Beacon Hill, I searched the varied and extensive magazine shelves for a copy of GCN. Not finding GCN or any other gay publications, I asked the owner courteously, if ingenuously, when he would be receiving more GCNs. With ingenuousness exceeding mine, he asked me what a GCN is. I told him, and he responded with a hint of annoyance that he doesn't carry "that sort of stuff." I asked him, then, if his distributor carried any of the numerous national and local gay publications. He replied that he

didn't know, but that he would inquire.

Returning a week later, I again brought the matter up with him. He told me that he had forgotten to check with his distributor and continued, saying that no gays have ever asked him to carry gay publications. I suggested that he carry a few on a trial basis to sample the response. He agreed.

The next time I appeared, two weeks had gone by and still I saw no change in the newsstand. Allowing that the wheels of distribution may grind slow, I asked without accusation what the status of the matter was. He said that he'd been unable to contact the distributor.

Many similar episodes later, when reasonable doubt had disappeared and my patience had been sorely tried, I reappeared with ten copies of GCN which I presented gratis to him so that he might test their saleability.

My last dealings with him a week ago were ugly. He said that he, "would not be coerced by any group of queers" to sell something that he did not want to.

He, of course, is guaranteed the right to run his business as he sees fit. I am hoping, however, that gays who usually bring their business to him will now bring their business elsewhere. Money speaks, and we've got a lot to tell him.

Scott R. Alpert
Boston

GCN is looking for a person to fill the position of Circulation Manager. This is a full-time position paying \$70 per week. For information call 426-4469 and ask for George or Richard.

GCN is looking for volunteers for Thursday night layout and to assist in the Art Department during the week. If you have Drafting skills, paste-up experience, artistic skills or are just plain willing to learn, call Bob at 426-4469. Good opportunity for Design students to get practical experience.

DEAR DOCTOR . . .

GCN, in cooperation with the Gay Health Collective of Boston, would like to begin a question-answer forum on gay health issues as a regular feature of the paper. We feel that this information would be particularly useful to those readers who do not have access to gay health facilities. Please forward questions to GCN, Dept. GH, 22 Bromfield St., Boston, MA 02108.

GCN Contributors

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published weekly and copyright © 1978 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

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speaking out

FBI Director Is No Friend

By Nancy Wechsler

I was heartened to see GCN's February 11th editorial 'Recognizing Your Enemies', which discussed the recent attack on Canada's *Body Politic*, Anita Bryant and the NewRight, and the need to be aware of just what powers might be used against us. The editorial correctly stated "ignore those who keep you down, and your surprise at their ultimate victory will be much too great. Recognize your enemy and the battle is that much easier."

So why then, I asked myself, had GCN, just the week before, carried a story about the new FBI director that read as an endorsement? Why did GCN's story read even more favorably than a Feb. 6th *New York Times* article? Do we delude ourselves into thinking the FBI could be anything but our enemy, no matter who heads it? Has it been that long since we learned the news of the FBI harassment of our communities in New Haven, Connecticut and Lexington, Kentucky — and the jailing of our brothers and sisters for 'not cooperating'? Have we so easily forgotten the FBI and grand jury harassment our friends faced? Are we unaware that the same type of harassment is going on right now in the Puerto Rican communities of N.Y.C. and Chicago and the women's community in Seattle. Does anyone really think that William H. Webster, the FBI's new director, will stop this harassment? There is no reason to think so. It is, in fact, the role of the FBI to monitor and disrupt political dissent in this country, be it from the gay movement, the women's movement or the left.

The *New York Times* reports that Webster "is a conformist rather than an innovator, a man disinclined to upset lower court rulings and very reluctant to disagree with his judicial colleagues." He is a consistent supporter of law enforcement agents against the accused, and more often than not sides with the prosecution. He was a Nixon appointee to the United States Court of Appeals for the 8th Circuit, in 1973. In 1974, according to the *Times*, Judge Webster wrote a decision upholding a federal district court's denial of a preliminary injunction against the FBI that was requested by Indian leaders who claimed agents were violating their constitutional rights. Two years later when the court of appeals upheld most of the criminal convictions resulting from Wounded Knee, Judge Webster went even further and argued that four conspiracy convictions that were reversed by his colleagues should not have been.

And what of the case that GCN mentions in which Webster makes a supposedly favorable ruling for gays? Yes, he did overrule a lower court decision that would have allowed the University of Missouri to refuse recognition to a campus gay group. He is quoted as saying, along with his ruling that, "I have no doubt that the ancient halls of higher learning. . . will survive even the most offensive verbal assaults upon traditional moral values." That's his favorable ruling? That's what we are supposed to be so excited about? His ruling may have helped that gay group but his statement is hardly a pro-gay one.

Let us not rest any easier at night because William Webster has been appointed the new director of the FBI. Let us watch with a careful eye his actions and the actions of the FBI — knowing they are still tapping our phones, trumping up charges against friends, infiltrating our organizations, and making the work we do just a little bit harder.

("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

the gaa's

Dear GCN:

I am in complete agreement with Speaking Out: Controversy and Boycott Must Continue (Feb. 11) re Anita Bryant, and the letter in Community Voices, in the same issue, headlined, "Spotting Anita," written by Henry Pelletier and John Goterch.

I, too, am consumed with rage (not "impotent" rage, mind you: I never let any situation get to me to THAT degree) every time I see the Wicked Witch of the South appear on my home screen. This must not go unanswered, and must not be allowed to continue. If it does, the GAAs (Great American Apathies) will take over, and we shall have no one to blame but ourselves when the rest of America assumes that we do not care enough to sacrifice a little time and effort, individually, to defend ourselves.

A suggestion to go Messers Pelletier and Goterch one better: in addition to calling and post-carding TV stations involved, how about the same procedure directed at the other sponsors, advertising on the same channel? Perhaps, if other advertisers know that we will also boycott their products if they continue to buy time on the same channel that supports Anita, they may put some pressure on the station to discontinue the Florida Citrus ads. In other words, not only continue the protest and boycott, but widen it. (Recently, while watching a two-hour movie, I counted 16 products being advertised, AFTER the Bryant ad was screened.)

Don't let the GAAs (pun, no offense intended) get YOU!!!

Sincerely yours,

D. M. Loveland
Woburn, MA

kinsey on porn

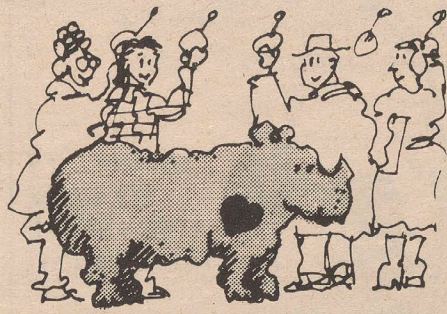
Dear GCN,

Michael Bronski's article about soft core pornography (GCN, Jan. 28) was a perceptive look at a small subject. (Soft core is necessarily small; hard core is large by definition.) Gary Hallee, in a letter about that article (GCN, Mar. 4), writes: "Pornography in our society is almost exclusively a male domain because women in general are not interested in the mechanics of sex where there are no feelings involved." This completely misses the point and shows a lack of understanding of the "Psychological Factors in Sexual Response" (the title of Chapter 16 in Kinsey's *Sexual Behavior in the Human Female*.)

It is precisely the "mechanics of sex" that interests women in general, as Kinsey repeatedly points out. For instance (p. 650), "There is a considerable proportion of the females who masturbate without associated fantasies, and a considerable proportion of our female sample who had never had specifically sexual dreams while they slept. In this respect, such a female differs considerably from the average male, for nearly all males do fantasy while masturbating, and nearly all of them have nocturnal sex dreams."

By failing to appreciate this difference, Hallee misses the point of Bronski's analysis of the use of pornography in society's economic exploitation of gay men. A scientific understanding is not only necessary for a correct analysis, it is essential to a genuine liberation movement. As Magnus Hirschfeld wrote in 1933: "Only an objective scientific study of mankind and of sex can prepare the way for the complete realization of human sex rights."

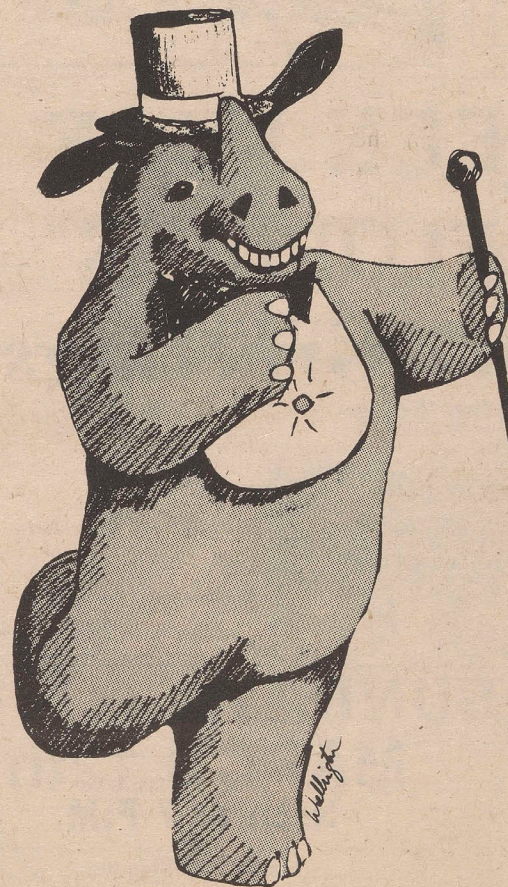
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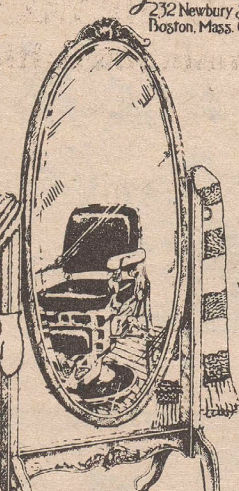
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An Analysis

Boswell Lecture: The Church Is Not the Enemy

By Rudy Kikel

BOSTON — The Church is *not* the Enemy. That, at least, seems to be the conclusion reached by Dr. John Boswell, an Assistant Professor at Yale University. Boswell's long-awaited book on the strained relationship between the Church and homosexuals is due to be published next spring.

In a benefit sponsored by Dignity/Boston on Feb. 26, and before an audience of some 200 at the Arlington Street Church, Boswell delivered a lecture which constituted a revision of the way scholars and laypeople have interpreted the early Christian — in particular, Catholic — attitude toward homosexuality.

Professor Boswell, who was remembered and addressed by friends in the audience as "Jeb," spent many of his graduate student days in Boston. He was a founding member of the Graduate Student Homophile Association at Harvard. He argued that the real source of anti-homosexual oppression in Western Society is not the Catholic Church, but prejudice in general — the hostility of people to those different from themselves. Because of its tendency to enshrine majority opinion ("Vox populi, vox dei") was one of its shibboleths: the voice of the people is the voice of God), and in response to political pressure of the day, the Catholic Church in the 13th century managed to institutionalize anti-homosexual sentiment — this along with sentiment directed against Jews, usurers, Muslims and women.

By the 14th and 15th centuries, homosexuality had become known as "the sin contrary to nature" and was referred to as such at the Lateran Councils responsible for much later persecution of homosexuals. Then, largely because of "gay invisibility," the Church's strictures against homosexuals did not die out — as its laws against Jews, Muslims, usurers and women did. This situation, Boswell intimated, can and *must* now be changed.

There was no attempt by Boswell to exculpate Catholicism for its long-standing tendency to persecute homosexuals, as the foregoing summary makes clear. But, as Dignity's Brian McNaught, who introduced the speaker, suggested, if its own written tradition is not essentially opposed to homosexuality — if it only *reflects* the homophobia of its times — then the Church cannot look to that tradition in

order to justify continued oppression. This oppression was given vivid testimony in the very environment in which Boswell's talk was being held. (Failing to find a Catholic church or chapel here in Boston that would permit it to conduct weekly services for gay people who feel estranged from the larger community of Catholics, Dignity has been conducting weekly masses at the Unitarian-Universalist Church on Arlington Street.) At the very least, the Church should be forced to acknowledge, Boswell would have to argue, the real source of its post-medieval bias: continuous kowtowing to virulent and ignorant popular opinion.

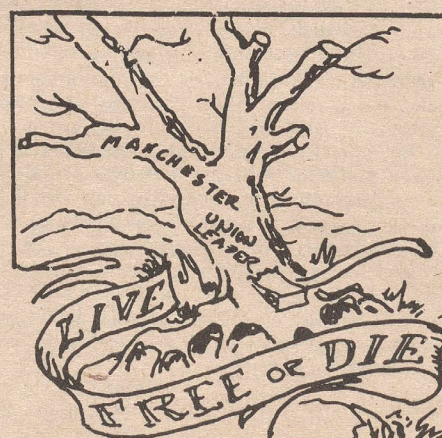
The force of Boswell's argument depended on his demonstrations, too lengthy and involved to go into here, that the Bible and early Christian writings (St. Augustine's for instance) are not sufficient *alone* to account for anti-homosexual sentiment. Nor, for that matter, are Stoic, Neo-Platonic and Manichean influences *on* the Church. In fact, Catholics had nurtured (and carefully concealed) a "positive" tradition of passionate poetry between members of the same sex, evidence of which Boswell gave in his talk.

In the 13th century, because the "failure" of the Crusades had appraised Catholic Europe of the presence and, more important, the *power* of the Muslim Middle East, symptoms of paranoia were ubiquitous. Everyone who was Other came to be feared and persecuted. Strikingly, Boswell compared the hysteria of the period to that of the mid-fifties America, the gay witchhunts which (in Boise, Idaho, for instance, and in the Washington of the McCarthy hearings) can now be seen to have been related to Cold War fever.

Boswell prefaced his talk by apologizing for the misogyny of most of his primary sources. He insisted that he was neither a child prodigy nor was as young as he looked, and suggested (with beguiling modesty) that his being one of the few 20th century scholars to have read the *Summa Theologica* and Canon Law argued for his having "a trivial mind." It was the single logical demonstration of the afternoon by which his audience must have been unpersuaded. If his findings are corroborated, it is likely Boswell will be considered, in Brian McNaught's words, "one of the most important figures in the history of gay liberation."

DID YOU SEE?

On the front page today we carry a United Press International story from New York City to the effect that the 166-year-old City Hall men's room has been turned into a "persons room" under the administration of the newly inaugurated Mayor Edward I. Koch.



The mayor declared also that there should be no discrimination against homosexuals in either the Fire Department or the Police Department.

One of the accusations made against those who oppose the Equal Rights Amendment is that they are hysterical in their claim that if ERA is passed, there will be no more separate public bathrooms for men and women. This report from New York would seem to indicate that rather than being hysterical about this, they are quite right. This is proven by what has happened under the left-wing Mayor Koch.

So, if you want to do away with separate public bathrooms, just continue to support ERA. That's what you will get.

—from an editorial by William Loeb in the Manchester Union Leader, Jan. 26, 1978.

new york, new york

By Harold Pickett

NEW YORK CITY — I was certainly upset the other week when Bob Weiner's column failed to appear in the *Soho Weekly News*. There was no frivolous pause between reading Doug Ireland's shrewd analysis of current political events and Rob Baker's intelligent and perceptive film criticism. Also, certain "friends" were spreading the vicious rumor that I'd abducted Weiner from Studio 54 and intended to hold him a sexual hostage until his mother wrote a check to the Coalition for Lesbian and Gay Rights. Untrue, even though in a January column Weiner referred to *GCN* as a "tissue paper." He said Pickett "infers that I might be Tinkerbell's [Village Voice writer Arthur Bell's] jilted ex-lover. Come on. Call me what you like, but at least acknowledge that I have some taste." Yes, Bob, as you consistently demonstrate, you have *some* taste! I still love you, though, and the next time we both end up at Studio 54, I may even ask you to dance.

On Feb. 18, Sharon Presley, National Co-ordinator of Libertarian Feminists, combined punk and politics by arranging a party to attend The Cramps' performance at CBGB's. Among those who stayed for both sets were Mark Sullivan, editor of *The Storm!*, an anarchist journal; Jim Kernochan, president of Gay Men's Alliance; members of the Clone Collective; Sharon; and myself. It was a fantastic evening. Cramps vocalist Lux Interior sang a version of "Surfin' Bird" that has to be heard to be believed, and seen to be really appreciated. Lux Interior is something of a semi-campy, 1950s, Grade B horror film, punk anti-hero. If that isn't a clear enough description, see The Cramps for yourself and describe Lux to me.

In a completely different vein, I recently saw a performance of excerpts from "Love and Psyche," a new opera in English by Linder Chlarson. I was attracted to the opera by Loretta Edmonds, who was singing the supporting role of Chloe. Last fall, I saw her in James Ferguson's musical *Wonderful Lives* and fell in love with her. She was outstanding in several small roles — a brilliant actress with a lovely soprano voice. This time, as Chloe, she performed the difficult score with a perfected ease. I expect Loretta Edmonds will soon be singing at the Met. Chlarson is a remarkably talented and inventive composer. A full production of "Love and Psyche" deserves appreciation by large audiences.

The latest information regarding New York City's proposed gay rights bill is that the bill's introduction in the

City Council will probably be on April 4. A chief sponsor of the bill should be selected this week after meetings with the gay community. There are presently about 15 Council members willing to co-sponsor the bill.

The gay community is so often divided internally by its differing tactics, political views, priorities, and factions that we forget how society perceives us. At a Coalition meeting this weekend, Andy Humm of Dignity stated that even Robert Livingston, an openly gay member of New York City's Human Rights Commission, is considered



Loretta Edmonds

"radical" in our society. Humm pointed out that "If you are open, gay, and out, you are considered a radical, militant homosexual." We would serve ourselves by remembering this in our dealing with one another.

A January issue of *The Unionist*, the official publication of the Social Service Employees Union Local 371, carried a lengthy "opinion" article on the subject of gay rights, written by Peter Freeman, union activist and Chair of the Gay Activists Alliance's Movement Committee. The article, entitled "Right Wing Unites Against Gays, Minorities and Unionists," after a thorough discussion of the issues, concludes. "The champions of the status quo are determined that the civil rights movement of gays will be stopped, that the Equal Rights Amendment will be defeated and that blacks and other minorities will be pushed back with the Bakke Decision. 'No Raises and No Rights' is the slogan of this coalition of creeps and the unions must reply with a resounding demand for money, full employment and equal rights for all." Non-discrimination based on sexual orientation is listed in the proposed 1978 SSEU Local 371 Unit Contract Demands.

Gay News Blasphemy

Continued from page 1

fit the requirements of the times." Smyth contended that the feelings of the majority should be protected.

Lord Justice Roskill, one of the three judges hearing the case, questioned Smyth's insistence. "The law tends nowadays rather to protect the interests of the minorities," the judge said. "It is the minorities who are most often in need of protection. If the law does protect the majority, it must be very careful that it does not at the same time oppress minorities."

Biggest Demonstration Ever

Some 5,000 people marched through the streets of London on the first day

of the *Gay News* appeals hearing. Marchers came from all parts of Britain and converged on Trafalgar Square. They were brought together by the National Gay News Defense Committee.

Organizers, who said this was the biggest demonstration for gay rights in Britain's history, centered their protests on the *Gay News* case, but also brought up other issues at the rally. The police raid on Canada's *Body Politic*, attacks on gay pubs in Britain and the campaign of Anita Bryant in the United States were issues protested during the London demonstration.

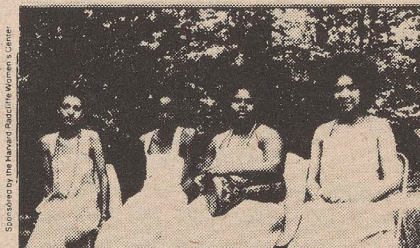
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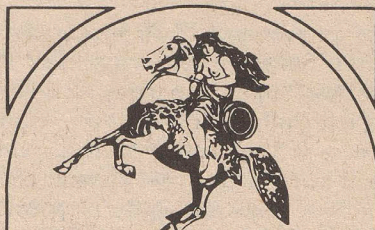
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"Things Fall Apart": A

I WAS ASKT TO

Write something about the disintegration of the collective where you lived/live by a captivating former Ohio fairy transplant. Bostons full of them, Ohioans I mean. Some of the big cities/Cincinnati, Dayton, Cleveland. Most I met though at the FHF for F came from all-white church-steeped hamlets, outskirts of farm-community belts/Unzipped flies buzzing about the manure pile in back of the barn.

"I don't know." I said. I said. "Did it disintegrate, or, did it so to speak, run its course?"

Hard to write about some place you still live, still like. When I first moved to Fort Hill the area was badly blighted/burnt hulks of former townhouses (vintage, 1910). Some remnants of what must of been in colonial days estates of Bostons landed gentry, high ceilinged wooden beauties these, lying, waiting to be reclaimed by who. Who? Reclaimed by appreciative faggots, that's who. Like the South End a mile and a half away, a few imaginative faggots move in, sweep, plant a few shrubs, presto! Magic! Straight orientated real estate agents start buying the property at almost giveaway prices. High line prestigious condominiums in one of New England's oldest Historic section the brochures read. "Get em while they last." The push is on. Westward Ho! Next stop Fort Hill.

Simple, that's how it happens. Anyway we peopple of the collective established a budding faggot awareness all about us. Our houses sold to former members. Fort Hill thrives and lives.

That rhetoric trap out of the way. Tell truthfully why I first applied for residence at the collective. No politics involved. Cheap economic living arrangement being the main factor. I was born and raised in slummy dwellings, love them. Rats in the cellar, roaches on the wall, plenty of cock in bed summer and fall. Robert Dargon who lives on the top floor w/me at 'Stonewall' one of the original houses in the collective, said, "The roofs leaking." — I said, "Robert, do you want to hear about my last nights golden shower?" We both still live here. Live here, that is, when were not on our way to gay mecca land, San Francisco. Roof still leaks. Say, anyone wanting to read about my latest golden shower read the 'Fag Rag'.

freddie greenfield

In 1975 there was a need for a Fort Hill Faggot collective — a will for political change — aspirations for finding intimacy with other faggots — pleasure in celebrating the mobilizing of gay subculture in a community. When the collective was most alive the supportiveness, sexuality, radicalization and work flowed in a unified process. When it didn't, people weren't able to get their needs met. One was left feeling politically involved but unfulfilled, unsupported or bored. Realistically, most of the time we spent as a collective the social dynamic went both ways. Some actively participated and got what they were after and some didn't or couldn't. I feel like most of us achieved some of our fantasies.

When it was (long) apparent that the collective wasn't a group in which our energies were being focused, we started to redirect our energies or we left the community. It felt good to know that we were fed up with it and weren't going to stay in a tired group marriage. It was apparent that our politics really weren't what the liberal Boston gay community wanted to see or hear, as more gay people began trying to make it within the system. This, in addition to not enough strong multiple intimate relationships establishing ties among us, made the collective something neither we nor the gay community needed.

No regrets — it was exciting to have been a part of it and to have known the wonderful faggots that made it work for a time.

Lec Tennyson

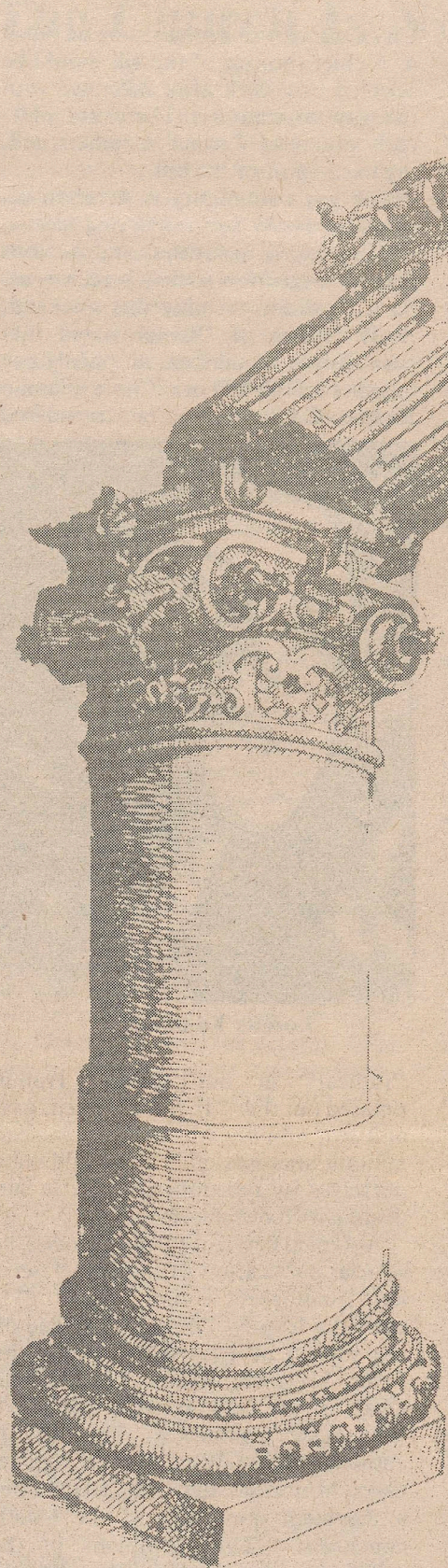
I moved into Fort Hill just three years ago. For me it was the time and the place for a new beginning. There was no collective then. I moved into the first house, which we named "Stonewall." The whole thing grew by happenstance, as we acquired several more houses. (Their location, in Roxbury, had depressed their price — and their physical condition.) Other buildings in the neighborhood burned, and by the following winter we controlled our own little enclave and began to think of ourselves as a community, with regular meetings and poetry readings.

Our number grew, too, and for a long time we averaged 15-20 people, living together in five houses. We sought to be a pro-feminist gay collective, and our efforts met with mixed results: at best it was the most supportive living situation I have ever known, but at times I felt the stings of backbiting and personal irresponsibility. Living in an all-male environment, we were still susceptible to male-game-playing, no matter how radical our aspirations. The collective environment could also become quite incestuous. For some members, constant study of political theory became an obsession, relapsing into rhetoric.

The Fort Hill Faggots went through its cycle, and ended. Finally, late last summer we recognized that the collective was no longer what it had been, and we abandoned the name. Many left but others remained in the neighborhood. I moved a block up the hill. The collective was a growing experience, but it is over and I am exploring new directions I had felt isolated from, living with mothers and their small children. (I think gay men must dislike children more than they dislike women.)

Fort Hill, in balance, is a nicer community without the structure of the collective to impede it. But in its dispersal we discover that we have created a gay neighborhood. As long as I live in Boston, I cannot think of another place I would rather live, because I have found a loose community of loving friends and neighbors. For all the aggravation, it was worth it in the end.

John Kyper



As a rule it is easier to describe the genesis of an organization for its degeneration and final collapse. Historically the Fort Hill collective was a natural outgrowth of the gay liberation movement. Pride was bound to take in divorcing itself from those values and integrity at bay for too many years. If we were declaring our step was to call ourselves separatist. Our theoretical goal was society.

What disintegrated at Fort Hill was an idea. Gay separatism is an ideal. As long as gay people are dependent upon a straight world, a separatist vision is a romanticist notion. We can't live at Fort Hill, but unless we can avoid even minimal commerce with the influence of those powers will eventually contribute to the collective that are not intentionally separatist must accommodate of landowners and banks.

This, then, might explain the external forces working against the collective. And their effect should not be underestimated. Yet resisting such threats from the outside, failure is inherent. To resist a time. It took the form of a massive individual and collective effort before one's intuition of them, to check the so-called natural values. If there were collective members one didn't like, the disaffection and, as often as not, discovered that the prejudice of the baggage brought from the past. "He's not sophisticated," "is crass," "escapist," "irresponsible." Easy judgment standards from very middle-class upbringings were held up to of this caused a great deal of tension — sometimes healthy, sometimes

anguish. Some were too strong to break, others broke because realities were never ignored, however: personality conflicts exist will always opt for the stable, learned response rather than the many challenges, both to individuals and to the collective. Patience, and some impatience. There was neither self-pity nor

It was during our biweekly community meetings that disinterest and obvious boredom among members with both the constant political discussion necessary to instigate change in the collective. Although never stated, interest and disinterest in leftist politics could be mapped along generational lines (we younger members hadn't done their homework, or that hackneyed gap, threatened to splinter a group in which the age span did

There was one group of people (approximately half) who were radical politics during the Vietnam years. To these members was seen as a continuation of the earlier experience in anti-war, necessarily the same, but that every political attitude after that through the degree of disenchantment and resultant radicalization

The younger members (seventeen through twenty years) theirs was a radicalism that derived initially from a type of rebellion of being gay. The rebellion centered around the home, going to college, influence on siblings, exploiting parents for domestic. The scope of the protest was not social, but, rather, was not surprising, then, that many of these members sought There was much adulation of the older members. Individuals even speech patterns, of other individuals. Older members for Individuals started discussing a reorganization of living situation from the confrontations inherent in a collective living situation move to another house."

As a result of such an arrangement of members among the autonomous identity. Personalities took precedence over politics evaluate. At an all-day picnic at the Arboretum the last group of Fort Hill Faggots for Freedom unanimously and amicably decided

The following unedited statements are how others viewed

Dear Mom,

Hi, how's everything? I'm fine. Changes are occurring at Fort Hill, so I'm writing to let you know what's happening. I told you a few months ago that the collective had disbanded. We no longer have biweekly meetings, nor do we identify ourselves as a collective. Some of the people have moved away; some of us remain.

I'm sure I told you that the collective owned the five houses that made up the collective. Now that the collective has dissolved there is no need for it to own the houses. Three of the five houses are still occupied. This brings me to the main point of this letter. Your son is buying a house. The three houses that are occupied are being bought by the people in them. We are buying them from the collective so there will be easy financing. The houses are being bought for the amount of money that is still owed on them. The other houses will be sold.

I have many friends in the neighborhood. In addition to the other two collective houses, there are four houses in the area with gay men living in them. I'm still living with Freddie and Diamond, and I have a new housemate, Jeff, who moved in last week.

For me, living at Fort Hill, the personal and social aspects were always the most important. Fort Hill is no longer the social beehive it once was; that's good. It was a busy pace that was kept up for two years, now it's time to slow down. Personal contacts are within the house or with friends from the neighborhood. I have more time to myself now.

The changes that I went through living in the Fort Hill collective were dramatic and subtle. It was important for me to be in a gay culture. We built our own world and explored it. We found fun and excitement, hostility and frustration, but most of all loving and caring support — things I could get only from other gay people.

Take care,
Love, Lester (Stockman)

t": A Collective View

genesis of an organization than it is to pinpoint the reasons historically the Fort Hill Faggots for Freedom collective came out of the gay liberation movement. It was that one step further that gay liberation came from those values and lifestyles that had kept its energy and life. We were declaring ourselves autonomous, then the next logical step was to live completely apart from straight society.

an idea. Gay separatism, at least at this point in time, remains dependent upon a straight economy for the basics of survival, the separatist notion. We can create islands, even urban oases such as the minimal commerce with the powers-that-be, the perniciously contribute to the undermining of separatist units. Even separatist must accommodate themselves to the arbitrary power of the dominant forces working against the continuance of the Fort Hill collective. Yet, unless there is a strong inner dynamic, failure is inherent. To my mind that dynamic was present—for individual and collective effort to put the politics of relationships on the so-called natural response, to root out the contaminated as one didn't like, then one examined the reasons for that. We feared that the prejudices that fostered the animosity were part of it. "He's not sophisticated enough," "is fat," "lacks our responsibility." Easy judgments did not go unnoticed; ingrained judgments were held up to ridicule. One was held accountable. All were sometimes healthy, sometimes not — and a great deal of others broke because they were too weak. Two unalterable personality conflicts exist independently of politics, and behavior response rather than the dynamic, unlearned one. There were no ties to the collective as a whole. There was a great deal of self-pity neither self-pity nor pity.

unity meetings that the change in dynamics first surfaced. members with both the mechanics of running the collective necessary to instigate change signaled an imminent split within interest and disinterest in the more theoretical aspects of gay generational lines (with one notable exception). Either the network, or that hackneyed social phenomenon, the generation which the age span did not exceed fifteen years. approximately half) who had completed its early schooling in the 1960s. To these members their involvement in gay leftist politics or experience in anti-war protest. Not that the politics were political attitude after the Vietnam debacle would be filtered and resultant radicalization achieved during that period. through twenty years) were radical in a very different sense. ally from a type of rebellion much more closely related to the centered around the home and the family. The issues were: exploiting parents for money. The leave-taking here was not social, but, rather, individualistic, almost iconoclastic. It these members sought replacements for family relationships. members. Individuals began picking up the mannerisms, and old. Older members fell into roles as counselors or advisors. situation of living situations. Members were beginning to escape collective living situation. "I don't want to del with it, so I'll

of members among the various houses, each house took on an precedence over political compatibilities. It was time to return the last group of gay men to call themselves the Fort Hill and amicably decided to relinquish their name. are how others viewed the conclusion of a vital experiment.

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"The Fort Hill Faggots for Freedom is a radical, pro-feminist, separatist collective of gay men living in Roxbury." Thus flows the one line which will forever ring in my ears when I think of my times at Fort Hill. It was the generally accepted definition which we ascribed to our group. Always a logical, profound, and efficient sounding statement, it provided a definition which, for myself, reinforced a sense that we were trying to do something to create radical alternatives to a society which I consider to be sick and oppressive.

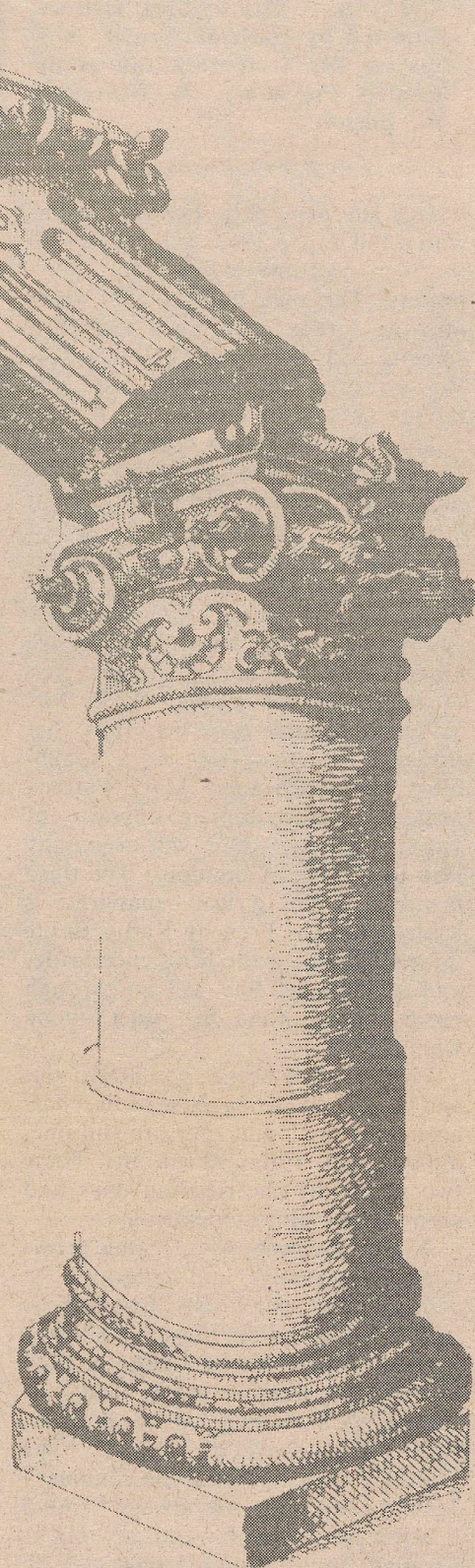
For some time, the collective was populated, in part, by a group of people who generated a dynamic aura of excitement, intensity, and play. It was a great deal of fun. Many of the people who had founded the collective were present at that time, and much of the energy often seemed to focus around them. It was a thrilling and unique time for me, and I continue to cherish the love and friendships which grew out of that time. The general political tone was definitely anti-straight, but that was about it with regards to any highly organized political dialogue.

After a time, some of the more colorful members of our ranks began to leave. And, somehow, that spark of glamour and excitement seemed to leave with them.

The intensity which had once reigned at the collective had provided us with a sense of self-importance which had caused us to blur the fact that we were not the great radical force which we had defined ourselves to be. Our admirably radical definition began to ring with a rather hollow tone. In all the excitement, we had neglected to form a mechanism by which our community could have organized its politics and functioned as a group in implementing those political goals. By the time we had become fully cognizant of this detail, it was, apparently, too late. The people living in the collective had all been drawn to it for a great diversity of reasons, none of which had been the political manifesto of the collective, because there was none.

It was time for a little honesty. We dropped our name, our definition, and the idea that we were a collective. We became a group of faggots living together on Fort Hill in Roxbury. Many of us have left this group for a variety of reasons. Others remain, and they continue to live and grow together as a group of faggots on Fort Hill, devoid of pretensions as to why they are there or what they hope to establish by remaining there.

by John Cummings



Dispassionate reflections on the Fort Hill Faggots' Demise

Others can analyze why the collective dissolved, those who were here when the collective was vital and active.

In all the time I was here, I never thought the political consequences of Fort Hill's actions amounted to anything.

Unless one counts the valuable learning of how to live as faggots outside traditional roles.

Unless one attributes the individual political contributions (Susan Saxe, Pre-term, GCN, Fag Rag) to the collective as a whole.

Many of its members were young, directionless/valueless or in a process of (re)defining directions and values.

That, or fleeing the frozen North.

Many expected an institution, a support structure to care for them: family.

The departure of Mark, Patrick, Paul and Eisha hastened the dissolution.

Other notables included: John Ayer, Freddie, Lester, John Kyper, Harry, Lee, David Walker, but then everyone is worth a story of two.

The refusal to recognize the existing leadership contributed to the continuance of an illusion (a criticism of collective process?).

When in July we were finally forced to say what we all knew, we still clung to the past, the mystique of Fort Hill.

We feared to declare our own lack of vitality.

We all take ourselves too seriously.

The preparation and training is near an end, the beginning of the work I can do approaches. (Just waiting for some elbow room, folks!)

The foregoing sounds like all misery and no lessons learned.

I learned how to see beyond men and their male games.

I learned an important, if maddening, method of decision-making.

I cemented by natural dislikes of butch and femme.

I learned the value of individual motivation/action/pride.

I learned collectives may only work when the group is organized so that there is unity of resolve/action.

I learned the importance of choosing voluntarily and declaring publicly what one's responsibility to a group will be.

The Fort Hill Faggots for Freedom is dead.

Stonewall Nation, Inc., an inherently bloodless thing upon which the whole adventure ultimately hinged, is being dismantled in an a-collective process. But, then, the whole whiz-bang was pretty much one man's experiment (and kudos to him).

We will be able to love each other now that all expectations are gone.

Hard times for oppressed people are coming soon.

What remains on Fort Hill is a strong foundation upon which can be built an alternative gay community which will have substantive impact on the larger Highland Park community.

Fort Hill will continue to have an impact on the Boston gay community (provided we don't relish to much the rising property values).

What remains on Fort Hill will continue to provide a haven for those who can't quite compromise with life as a bar queer.

Fort Hill will remain a place where faggots live.

I'm beginning to like it here.

Bruce McLay

"Fort Hill — das Ende"

The power of inspiration and imagination to establish realities is immense, unfathomable. To such Fort Hill owed its inception, to the removal of such its death. I always have felt the groupings of people, together for a common purpose, have their birth, life and death. So I do not bemoan the passing of the collective spirit.

Inasmuch as the collective was the child of magical imagining by several people, it makes sense that upon their leaving it should change fundamentally. It did. Paul left. Then Eisha. None of the original people were left. And little of the dynamic celebration remained. Gone, too, was the elaborate network which had tied the houses together. With communication ended there was no more conjuring substance from the void.

I felt their going in a way I only now recognize for its significance — I experienced an emptiness when they left. And silence. I began to withdraw into myself. And I began to look for weaknesses in the fabric of the collective. I stayed because I was afraid to go, because I was poor. Others remained for much the same reasons. From our great need for support we breathed life into the old horse, be that breath stale exhaust.

In benumbed desperation we who remained *allowed* several apolitical and emotionally developing people to move into the collective — to flesh it out, so to speak. (After all winter was upon us and it takes money to pay for heat.) With this new group came a certain amorality — a lack of values. And I felt that without a structure of values our collective had no foundation and, therefore, no strength.

There is value, even hope, in persons coming together who are in touch with themselves, in charge of their material and who are desirous of politically expressing their experience. In a group of people where these fundamentals are underdeveloped or altogether lacking, so much education is necessary that to provide it leaves little energy for other work. And in our collective people were not prepared to do this educating work.

In July 1977 we confronted our reality and graciously accepted it. We allowed ourselves to end.

I learned much from living at Fort Hill. I learned how much of a faggot I really am. Much more than Fort Hill's loss, its lessons remain. I came here confused, I survive as a strongly gay-identified faggot — it took the experience of Fort Hill to do it — it took living with other faggots.

David Walker

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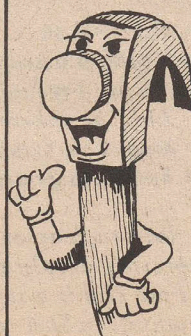
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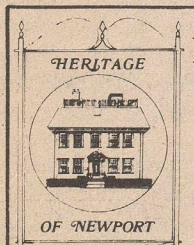
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THEATER Revelations at a Reunion

VANITIES. A play by Jack Heifner.
Directed by Garland Wright. Now
playing for a six-week run at the
Charles Playhouse, 76 Warrenton
St., Boston.

By Pat M. Kuras

Jack Heifner's play, *Vanities*, begins with a fall day in 1963, and focuses on the lives of three high school cheerleaders. The play hop-scotches years into the future, covering a stint in a sorority and then to a reunion in '74. We see these schoolgirls at three different stages of their lives.

The first two scenes of *Vanities* are quite tiresome and mundane. Some may enjoy the camp and nostalgia, but this reviewer found the humor forced and stilted. Followers of Lily Tomlin's Suzie Sorority routine will easily recognize the same hyperactive, Goodie-Two-Shoestraps in the character of Jeanne (Jane Dentinger) during the first act. However, Jeanne strongly lacks Ms. Tomlin's incandescent wit; thus, her performance progresses as a squabbling, whiny caricature. Mary (Patricia Miller) is the complete opposite of virginal Jeanne, which will eventually lead to a clash of opinions. The third member of this girlish triumvirate is Kathy (Dorothy French). Kathy, in the opening scene, is the head cheerleader and very bossy. She will go through more changes than the other young women.

The first two scenes are drawn out and there is no strong sense of the characters. At this point they are still one-dimensional cardboard cut-outs. These two scenes of cheerleading days and sororities are almost identical.

As the play progresses, Jeanne grows more conservative and ignorant. At college in '68, she insists there will be "no drugs or guitar players" allowed in their sorority. Kathy argues the need to have some purpose in life, a cause of some kind. To which Jeanne counters, why get involved in causes? "The Vietcong ain't bombing the campus." Jeanne admits she has always "found it better not to think" and, as long as her plans for a future marriage stay on course, she is satisfied.

She gets that satisfaction when she marries and settles down to raising "precious and beautiful" children. Heifner draws a striking similarity to the bigots of Bryant's brigade who strive to "save our children." Jeanne teaches choir to Bible students. She will not permit her children to be subjected to what she deems pornography. The characterization is an uncanny parallel to Anita's mindless followers.

Mary, running scared, has traveled aimlessly through Europe. Near the play's end, as she approaches thirty, she is the owner of an erotic art gallery, and apparently lives in unabashed freedom.

Kathy initiates the third scene's reunion, which she hopes will bring a few laughs about old times. Her intentions prove disastrous when it becomes apparent that Jeanne and Mary have clung to their individual (and contradicting) high school values, which have now intensified.

It is a long wait for that final third scene, which provides the most dramatic and humorous moments in the play. Nothing in the play can equal the hilarity of Mary's entrance as the free-wheeling "naughty, nomad." Toting dress boxes from exclusive shops and sporting pastel-shaded glasses, her performance is sheer camp.



photo by Roger D. Farrington

This parody more than compensates for the trite humor of the first two scenes.

The play is almost over before Jeanne and Mary begin to shed their shallow characterizations. Kathy, however, has been developing all along.

In the beginning, Kathy was content being a cheerleader and planning dances. Four years later, while at college, her life goes through drastic changes. She is unsure of her future and adulthood appears frightening. During this time, she begins to cloak herself in a veil of secrecy.

We discover the Kathy of 1974 living in a luxurious New York City apartment. The third scene takes place in the garden of that apartment. Kathy does not own this home; she simply lives there. She has forsaken her teaching career and seems to be existing only for the apartment. She has become one of the furnishings. Her life seems aimless. She speaks dreamily of staring at the stars.

Mary and Jeanne attempt to pry loose the secret of who owns the apartment. Is it Kathy's lover? (Is she "a kept woman"?) Smiling wryly, Kathy will only say that the owner of the apartment is a "friend" and they are engaged in a "negotiable" relationship. There is no mention of this friend's sex. (Moments earlier, the audience was teased with the topic of lesbianism when wild woman Mary brazenly gloated over the fact that she had had many sexual adventures with "mostly men.")

There are no male characters in Heifner's play, except in passing reference. It is totally a woman's play and Kathy provides the emotional backdrop for the glaring opposites, Jeanne and Mary. She smiles dotingly at Jeanne's insipid remarks and beams at Mary's sexual zingers. Combined with her compassion and comradeship with women, plus the mystery of her roommate, we are left to wonder if Kathy is indeed a lesbian. (Heifner relinquishes no answers; it is up to the audience to decide.) Considering the secrecy that covers her relationship, it is a justified assumption that Kathy is a closet dyke.

However, it is not a lesbian relationship in the most flattering of terms. Kathy is ripping off her undisclosed roommate. Kathy has positioned herself in a very comfortable home. She has no job, which implies that she is not contributing to rent, bills, etc. Despite the beauty of her surroundings, it is an ugly (but realistic) survival. With Kathy, Heifner has shown how ferociously women have to hustle in order to eke out some kind of existence.

Vanities provides interesting glimpses of women's lives. At times, particularly in the first two scenes, Heifner's male attitudes of women played as little girls is overbearing. But the third scene, though flawed, is thoroughly appealing in its dramatic value. It is a shame that Heifner didn't make his denouement his opening scene. We could have been treated to a far more forceful and entertaining piece of theater.

By Leland Stone

All is transformed upstairs at Harry's bar — noon to night, day lost, myriad reflections of ballroom lights. A thin, ascetic looking man in a Brooks Brothers suit stands on the disco floor-turned-stage taking in his audience as back lights fade and a spot goes up. China, female impersonator extraordinaire, starts to strip his straight work-a-day clothes down to his bare androgynous form, miming the Shirley Bassey rendition of "My Life," as Lenny, her partner, comes forward holding a black gown and platinum wig. As China transforms himself under the theatre lights, the chorus of the song, "It's my life, my life" repeats over and over. Looking around I see the parallel in other terms. Men attend the act dressed in old west cowboy duds as authentic as Audie Murphy's or Randolph Scott's. "It's my life."

The thick exciting odor of leather blends with cigarette smoke and beer. Denim baskets peep from chaps, motorcycle caps cast fierce shadows over Brando 'n' Marvin faces, wild ones all! Sweat smells suffuse the room from the damp wool 'n' flannels of plaid clad Jacques Le Jock men, looking very much the lumberjacks down to the blue, tight-knit wool caps. "It's my life," cries Shirley/China, "it's my life."

So much misconception surrounds any group who dress similarly or costume themselves for erotic reasons or just for the hell of it. The leather fraternity is certainly no exception. They've taken salvos from the radical feminists, socialists and liberals. Well, they should have checked out the Vikings Anniversary Run BO 2-2278*.

*BO stands for Boston, the 2, second month, 22, Washington's Birthday, and 78 the year of their current anniversary.

The Vikings M.C. is Boston's oldest Leather/Denim club, having been founded nine years ago. If you've been to Herbie's Ramrod Room you have seen the case full of trophies and the statue of a Leif Ericson beauty staring out at you. The club has twenty-one members and associates who have set aside every Thursday night at Herbie's as Viking night. It's open to all, but it is also Viking gathering central. The BO 2 is a yearly event which brings other clubs from around the northeast U.S. and beyond.

Registration started at Twelve Carver on Saturday the 18th at 8:00 p.m. Under the amber lights of the bar and pool room, more and more leather and denim filtered in. On a large buffet table a bronze sculpture of a boat dipped its oars in a sea of cold-cuts, salads and fine breads. The "Péfer Max" juke box blared and one became more aware of the growing number of different club colors (patches representing name, symbol and areas). Represented were: The Copper Heads M.C. of western Mass. and Conn., Montreal Tridents, Boston's Ambassadors and A.S.M.C. clubs. The Thunderbolts from Conn., and Secretary of the D.C. Druids, Dave Cundiff, even showed. I say even because of the uncertain weather and the press Boston's blizzard got around the country. After some initial registration 'n' formalities and many warm greetings, drinking and getting acquainted started in earnest. Later, most adjourned to the Trident Hall to enjoy a joint after-hours bash. The Boston Trident Anniversary Run helped to swell the ranks of hunky leather guys that were seen throughout the weekend in the city.

After a day of sight-seeing and resting on Sunday, everybody prepared to attend a cocktail party and banquet at the Charles Street Meetinghouse that evening. No one could have known quite how crazed the evening would get. The program for the banquet was a "roast" of Russ Lewis, president of the club and the first black man to assume that honor. The roast of a sitting president of the club was a first in the northeast, perhaps in the whole country. Cocktail hour was upstairs, and again the snacks were a delight. Shrimp, a wheel of cheese, fresh vegetables, hors d'oeuvres and such graced the table. Tom Oliveri, "gentle giant" and road captain of the Vikings, greeted me wearing a magenta velvet evening jacket, cummerbund and all. Seems he was to oversee the festivities for the evening. He introduced me to his lover, Mike D., vice-president of the club. Other intros included the president emeritus and founding father, George S. and, of course, the Roastee, Russ. I was led to a couple of large bowls filled with a mysterious blue concoction called Viking Punch. Well, why not? It was blue as a Scandinavian fjord and, after the first gasp, quite tasty, by the third glass amazingly delicious. The conversation piece of the evening was a toilet bowl ice chest on the table. The troop, when all amassed, adjourned to the banquet room. I marveled at beautifully set tables, red cloths over white, a raised speakers' dais with tables in front of geometric blue-on-blue patterned backdrops. Between them hung the blue and white Viking banner. The club officers were dressed in blue military shirts, black ties and black pants. Bob and Wynn of La Trattoria

catered the affair, providing Virginia hams, lasagna, *boeuf provençal*, Waldorf salad, and relishes. After drinking happily immoderate amounts of rosé out of huge tumblers, the guys started to warm up to the occasion. Coffee and chocolate mousse on the tables, what was supposed to be a structured evening began. Tom started with a bawdy tale or two about Russ Lewis' sexcapades and all hell broke loose! Everybody on the dais and in the room started in on good-humored dishing. With each name mentioned, a different set of comments ensued. There were more beads read than a cloistered order of nuns could have handled in a lifetime. Hilarity reigned supreme as speaker after speaker served up tawdry pieces of dirt about Russ' prolific sexperiences. Jack, club member and bartender at Herbie's, rattled off a string of one-liners that Don Rickles would have envied, and another bartender, Bob, had the chair pulled out from under him and kept right on reading, quite literally from the floor. Then, enter a guy dressed in black face and drag screaming at Russ, "I know that man . . . he's the one . . . something went wrong!" and turns to

Continued on page 13

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POETRY Getting Through the Dark

Thieves to Flesh, poems by Salvatore Farinella. Dorchester: Manifest Destiny, 1977. \$2.50.

By Walta Borawski

First time I read *Thieves to Flesh* — beginning at Grolier's in Cambridge — there was no place to be alone with it, so I went down to a park bench near the Charles, sat on its iced-over seat and read five of the twenty-nine poems. I left only because I was sticking to the bench.

Fifth time I read the book was in the Baybank money machine line, waiting for 2:58 to turn into 3:27 on a 22 degree day: didn't mind — I was a queer, dancing.

In between these frigid-despite-poetry episodes I have been able to enjoy Sal Farinella's new poems in warmer places; they are tail-blazers, they remove the ice.

They begin in Puerto Rico in a world of bars, back rooms, fuck flicks and go go boys. With urgency and unblinking eyes: "In this deep night / right me on my way / towards you." A world of finger-lickin'-good love, witnessed, answered lust — all for sale, bought for "Cold Cash:" "a different kind of key this cash / unlocks the hearts of heteros. . . ."

Music and images flourish in Farinella poems. "Day Outing" begins: "Catamaran ditched on sand." "Orgy Room," later in the collection, ends: "as if ripe I were / a fruit to pick."

Try stopping tongue from dancing while reading that one aloud. Fruitless attempt! — the words whip it about, refuse to let it remain a wallflower.

Sometimes images dunk us, stop our dancing, dead: From "In Order to Understand One's Self:" "Bucket after bucket / of lost lovers from the well / pour over my head. / Repeat: soaks me / in a glass of selza water. / They stick / like strangers' gum on a shoe."

And, in a poem responding to Charley Shively's "Anus Mystery:"

"... so when the smiles stop / and all we meet at street corners / are red lights still red bandanas / offered out of who cares which / rear pocket what message of affection / these intellectual sorrow rags spell out. . . ."

And, for those who've been taken advantage of by uninvited houseguests, "Suckers, A Meal in Rehash," a poem in which Farinella and friend find themselves hideaways in their own home: "Too sensitive we retreat / as strangers touch our lives. Our privates / are public property; who owns what?"

"Another Sambo" has dreaming Farinella nocturnally running along "... the wharves in New York / the esplanade in Boston / the street that divides Chicago. . . ." "Murder in the House" has him over the corpse of a gay brother, chased from his grief by the cops: "I have no rights. / Bulbs flash, newspapers / will give all the facts / and you who I know / by only a passing smile / disturb me to think dead / the way all of our kind may be dead: . . ."

In "Queer Dancing," the poem that got me through the blizzard and the Baybank line, Farinella sets the beat so: "There was a time dancing / did it to you . . . / and / we got to know each other / this way wild maps to passion / passengers soon in the taxi / cabbi aware of two drunk queers / promising to throw up unless / he gets us through that starry night. . . ."

This poem, all these poems, are filled with the spirit / knowledge / understanding that it is we ("... into black rooms / where only bodies like mine / welcome me." — "Goodbye Hello") ourselves, not straight taxi drivers, who get us through that starry or starless night. This poetry has the force of remembered Roman candles, rainbows propelled through otherwise dull atmospheres by singular diamond ear-rings in lobes of moonlit queens, going home on hot summer nights, angels in tow.

The Quick Gay Tax Guide

This article, a regular GCN feature, is provided by Skip Johnson and Phyllis Carford, consultants on tax matters both for gay individuals and for gay organizations. They are also GCN advertisers.

Last week we discussed using forms other than schedule A when filing the long form, 1040. We were talking about deductions involved with moving expenses. This week we would like to talk about deductions taken with regard to "Employee Business Expenses."

The general rule of thumb when using this form is that you CANNOT take a deduction for anything that your employer reimbursed you for. Here are some general categories of expenses that you can deduct: a) travel (airplane, boat, railroad, etc.), b) meals and lodging, c) educational expenses, and d) travel by car.

First, let's look at what might be the biggest deduction of them all. That catch-all referred to as "Other Business Expenses." This includes all types of goodies such as union dues, dues to professional organizations, tools (everything from wrenches to hair picks), special materials, and anything else which is NEEDED to earn your living. Don't misunderstand my use of the word "needed." You simply have to show, if asked, what it is you do with that given material and that it

actually helps you earn your living — it doesn't have to be required by your employer, but it helps.

The second area we'll discuss is one where a lot of people go astray. That's deducting meals and lodging. Meals and lodging may only be deducted if you were away from home OVER NIGHT and your absence can be directly connected with a requirement of business. Expenses incurred on a "day" trip are generally NOT deductible.

Meals, which as a salesperson you bought to butter up a prospect and get your point across, are deductible IF you keep a diary of who, where, when, and why you fed them (and don't forget to pocket the receipt for your records).

A lot of people wonder whether or not they can claim a "home office." Generally speaking the answer is a resounding NO. You qualify for this deduction ONLY if the space you're claiming is used EXCLUSIVELY for business purposes (your self-employed business, or as a requirement of your employer).

There are more deductions available; however, they are not commonly used. Refer to the instructions for special forms whenever you use them. Should you still have questions, or problems, seek professional assistance.

people, places and flings

By Eric Rogers

A plane ticket to **Montreal** costs \$35 and the flight takes fifty minutes. The city is a wonderful place to escape the late-winter doldrums of New England.

Gay bars are quite different from what we're used to in the States. There is only one stand-up-and-cruise bar in town and that's **Bud's** on Stanley St. My friend introduced me to it as the *Chaps of Montreal* — the bar abounds in flannel, denim and leather, and peanut shells cover the floor. Most of the other gay bars (as numerous as in Boston) can be divided into three categories — taverns, discos, and piano bars.

Peel's Pub, in the heart of the downtown area, was one of my favorites, despite the rude waiters. The crowd there seems to speak more English than in other bars and was friendly and enjoying itself. I also ventured over to the **Bellevue Tavern** in the French-Canadian East End where almost no one spoke English and all I could do was talk with my bilingual guide and observe the Playgirl centerfolds in the walls. Pubs close at midnight — then it's on to the discos.

Discos are open to men and women during the week, but limited to men on weekends. **Studio One**, on Ave. St. Catherine, had one of the best light shows I've seen in discos and had a fairly large dance floor that was made for dancing hard! **Le Jardin**, another popular gay club, located on Stanley Street, had a fine sound system and played some beautiful French slow songs — and the men actually danced . . . I'd like to see that catch on down here! The big disco smash up there now is the **Village People's Macho Man** mixed into *I Am What I Am*, just as strong as their last hit *Hollywood/San Francisco*, but with less appealing lyrics.

Women's bars sound pretty limited in Montreal. Only **Jilly's** was recommended by all the women I spoke to and even that bar is run by men. There is a terrific bookstore, **Androgyny** on Crescent Street, which has an excellent selection of lesbian, gay male, and women's literature . . . including **GCN**! I was able to pick up the first issue of Toronto's **Body Politic** since their bust in December and it is a story not to be missed . . .

Jacqui Mac was in New York City to accept an award at the **First Annual New York City Women's D.J. Awards**, organized by women in the recording industry. **Jacqui's** gold-

plated award was in a special category, for her unique contribution to women and music. The ceremony, held at New York's bath for women, **Native New Yorker**, was attended by women in music, the press, and many interested people. While every other award went to New Yorkers, **Jacqui** is well known throughout the area because of her work with **Women on the Move**, a New York based group, and her summers at the **Pied Piper** in P'town. Congratulations, **Jacqui**! And let's look forward to the celebration party . . . **Jacqui's** throwing it at **Club 76** in honor of the women from New York. New York women d.j.'s will be spinning the vinyl, as well as local d.j.'s **Wendy Hunt** and **Melanie**. This will be a big bash and the entire community is welcome. When is it? Friday evening, March 10th, at **Jacqui's** place . . .

I'm fed up with the *Village Voice*. If it isn't **Arthur Bell** shooting his mouth off about something trite, or articles criticizing gay people who expect gay rights legislation, it's pieces of sensationalistic crap. Last week, all over the cover was splashed *Men and Boys Together: Sex for Love or Money: A Report on the Boston Scandal*. The piece, written by **Frank Rose**, who bills himself as the *Voice's* "second-string gay writer," is enough to send Anita and her troops up to Boston. Rose makes Revere out to be an international center for boy-sex, which, if it wasn't, it soon will be. He also accepts as guilty all of the men indicted and attempts to make a martyr out of **Tom Reeves**. Aside from being verbose and poorly organized, Rose mistakes gay youth worker **Joe Miller** for lobbyist and *Closet Space* host **Joe Martin**, and places **Miller's** words into **Martin's** mouth . . . *The Voice consistently abuses gay people and the paper's opportunism and sensationalism should make them as appealing to the gay community as Boston's Herald . . .*

Let's end on a happy note. Artemis Productions will be presenting **Sweet Honey in the Rock** on March 12, at 2 and 7 p.m., at Paine Hall, Harvard. Childcare will be provided and the suggested ticket price is \$3.50. **Sweet Honey in the Rock** is a group of five Black women who make beautiful *a cappella* music. The women's repertoire included traditional Black songs — work songs, spirituals, protest songs — and beautiful women's music. This is a show that is not to be missed!

In like a lion, now where's the little lamb . . .

VIKINGS

Continued from page 11

the crowd, tummy stuffed to the ninth month with pillows, attacking Russ and saying he was an alleged cell mate in jail, and screaming, "I don't care if it was a backfire, you is supportin' me!" Russ, half laughing and cowering at this onslaught, kept saying, "I don't know you, I swear it!" to the hoots 'n' hollers of the audience.

After that gem of a job, it was Russell's turn. He stood and took in the audience, suppressing a smile at some of the taunts and said, "I haven't seen so much white meat since my Thanksgiving turkey exploded . . . (pause). You will pardon me gentlemen while I turn my back before I become snow blind." Another high point of the evening was George S.'s literate, professorial put-downs, read in a demi-falsetto. And, as an indication of the evening's end, he swung an incense

burner to clear the air, with all the aplomb of "Kitty" Cushing.

After more suds 'n' such at the Ramrod Room, the guys adjourned to another after-hours party where they got in, down, and into, as at most good bike runs, some reveling in good plain sex.

Who are these Vikings? What are they about? They are part of gay life in Boston. Some are into different sex trips, some into the "ordinary." All are into dressing in some way or another to accentuate their manhood, their gender identity as they see it. And they do just that in bigger-than-life images for fun and/or as an erotic stimulus. They are into good food, drink, shows, hellraising and fine times. I know I'll be looking forward to their tenth anniversary run next year . . . so to all . . . SKÖLL!

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personals

PRECIOUS, PHD
I understand why everyone loves you. I love you too. Wish we could be all alone and have fun. All my love, Porcupine.

BARRY U. MENOMA
Vanities needs better actresses. Dancin is in poor taste. American Buffalo ain't about animals, and Fantastics can't be replaced. Thank god for small blessings. Maude.

TO J B C
Where have you been the past month? I can't reach you by phone. Get in touch through GH. Love. M.K. (35)

ROGER THE LODGER
Why don't you ever pay the rent. Pete.
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To Billy Lloyd. Call me at night 617-641-0710. Enjoyed hearing from Bushnell, FL. Got last letter 4-4-77. BB. (36)

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Women-identified Women: Speaking for ourselves. G.W. University, Marvin Center, Washington, DC, April 15, 1978. Speakers: Ginny Vida, Rita Mae Brown, Elaine Noble. Sponsored by D.C. NOW Sexuality Task Force, and Womenspace. Cost: \$10.00. Child care, signing provided. Accommodation provided if arranged in advance. Dance to follow, \$5.00. For information, write D.C. NOW Spring Conference, Box 4064, Arlington, VA 22204 or call (202) 466-2934. (32)

FREE THE GAY PRESS
Let not our apathy silence GCN or Body Politic. They have always provided the meat, now we must send the bread. Renee C. Hanover, Chicago. (35)

GWM 24 6ft and heavy seeks a caring friend of similar size in Southeast Mass. I also welcome penpals to help break the loneliness of a Cape Cod winter. What are you into? Dan, Box 786, Hyannis, MA 02601. (32+)

GAY TEACHERS
A gay teacher is doing a study on the situation of the gay elementary and high school teacher. If you are or have been such a teacher, or you have quit teaching because you are gay, and you are willing to discuss your experiences, please write to Teacher, GCN Box ABC, 22 Bromfield St., Bos. 02108. (ER)

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GF couple seek apt/room from May to Aug. Back from school & cannot stay at home. Prefer Beacon Hill or Back Bay. Write Enid Braveman, 2520 Woodley Rd., NW, Wash. D.C. 20008. (35)

CAMBRIDGEPORT
Efficiency: 1 rm + kit, bath. On sunny 3rd fl of Victorian House, Mar. 1. \$131 incl ht, all util. Co-op garden in rear. No pets. All-gay, owner-occupied; other 5 residents professionals, 25-35, politically involved. (617) 492-3433 (noo n to 11pm only) (DP)

NEAR EAGLE IN BOSTON
Apt to sublet studio with alcove near MBTA \$150 per month available April 1. Call 267-7074 after 7pm. (35)

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

roommates

Wkg GM 25 looking for room in apt or hse with 1 or 2 GM, north of Boston. Can also look for place with 1 or 2 M. Call evenings 334-3407 ask for Dave. (33)

2 les-fem need 3rd for house in country 30 min. from Boston. Lake, parking, privacy. 133 + util, prefer non-smoker, no pets. 1-653-9510 eves.

A private room for you by the Pru, if you are decent guy not into smoke nor dope. \$28/wk. A nice house for nice guys. Call Jay 267-7422. (33)

C'MON OUT—TO SOMERVILLE
2 quiet GWM in 1st fl of home want you to join us. Your own room, all util. On 3 T lines. 20 min to D'town. \$30 a wk. Call BP nites 666-5299. (32+)

GM or GF to share 2 bdrm apt in Springfield rent \$72.50 + elec. Must be neat. GCN Box 863. (32+)

2 women, 3 men, some gay, some not, seek woman for Somerville living collective. Phone 628-1038 for more info please... (ER)

Mature M 27+ to share sunny, spacious 2 bdrm apt in Brookline w/prof M. Sane living w/ample privacy. Pets OK. Near T \$143 htd. Avail 3-1-78. 743-0618.

GF responsible warm friendly to share lge charming apt in Brighton. 2 rms of your own, porch, park, public trans, walk to Charles. Great loc. \$147.50 htd. 787-3189 aft 6, wknds & morns. (34)

Bi WM sought for lg apt in Fenway. Mod apt fireplace eat-in kitchen DD, very nice place, stable living. \$110/mo + elec. 266-9788 after 5pm. (33+)

NASHUA, N.H.
Professional GWM has bedroom in small house for rent to congenial GM. Share kitchen and bath. \$125/month. Call 603-883-5583. (32)

Mellow educ neat person to share two hse nr Har Med Sch w/one. Fine old hse own rm w/lav \$125 plus util. 20's empty or stdnt. 731-6344, early eve. (31+)

HAVE A SPARE BEDROOM?
GM student needs rm in hse or apt now thru Aug 31. Can pay to 130/mo. Prefer neat, responsible, pleasant, non-smoking. Ask for John 443-3356. Boston only. (32)

ROOMMATE NEEDED
F 25 looking for responsible F 22+ to share expenses. \$130 heated + util in a spacious 5 rm apt in the Ten Hills section of Somerville. Short walk to bus to Orange line. Apt needs furniture. Call JoeAnne 617-666-8286. (32)

Clean private room with lite cooking in quiet decent house by the Pru for a quiet decent guy not into dope or smoke, please! \$28/wk. Call 267-7422. (32)

Single father seeks rmmte F or M with feminist pol 4 2 bdrm Camb apt. My int incl daycare, rad pol. 93+. Sandy 661-6694 (H) 492-1990 (W) I'm 22. (31)

Mature adult male to share 2 bdrm apt in Revere. Convenient location, on MBTA bus line. \$150 incl utilities. GCN Box 862. (30)

M + F BU music students need M or F roommate to share convenient 3 bdrm apt in Allston. \$113/mo ht + hw inc. Call after 5, 254-1818. Move in now. (31)

2 fags in collective house skg 3rd person who is congenial, independent and willing to grow with us thru the winter. Roxbury location, low rent. Conv to public trans. John or Bruce 427-2778.

So. End, 3 together gay males seek 4th to share beautiful 3 floor town house. 120/wk + ¼ utilities. Apply 27 Rutland St. after 6 pm. Soon! (33+)

NO POLLUTION
Vegetarian lesbian or gay man for a balanced, beautiful straight and gay home. (3M) in Winchester (near Arlington), 15 min to Boston, 35 by bike or bus. Support, trees, tennis, track, garden, darkroom, \$100, 729-5668. (14)

BOSTON, SO. END
One bedroom apartment in newly restored Victorian townhouse. Spacious rooms, oak paneling, modern kitchen and bath, dressing room, lots of closets, laundry, d/d, w/w, heated, owner-occupied bldg. \$325. Call 267-8262. (30)

Roommate needed Beacon Hill 2 BR htd \$125/mo + util. Be neat clean resp WM 32. Call after 6pm M-Th. 617-227-1435. May 1, dep. req. (36)

Mature adult M 26 mod apt in Revere on MBTA 150 includes all util. Call before 2pm 284-4116. (?)

BIG COMFORTABLE APT
GW seeks roommate for Waltham apartment. Rent is 120, includes heat. Utilities extra. Call 891-7327. Keep trying. (35)

ROOMMATE NEEDED
F 26 looking for responsible F to share 2 bdrm furn apt in Arlington. \$107.50/mo incl heat. Short walk to busline. Call Cynthia 646-6815 H, 661-5479 W.

for sale

Moving to SF, selling furniture and odds and ends. Call 523-1569. (34)

For Sale — Minolta SRT 102 mint condition (used by GCN staff photographer) with 1.4 lens & case. Negotiable price. Call after 6, 289-6584, Angela. (c)

Photos of male high school SWIMMERS (60 semi-nudes \$6.) and WRESTLERS (20 action close-ups \$2.50). Both sets \$8. L. Wiegert Jr., Box 2474-GCN,RHE, CA 90274 (Photos are B and W off-set copies — vary in size to 6"x8") (39)

misc

GAY TEACHERS
A gay teacher is doing a study on the situation of the gay elementary and high school teacher. If you are or have been such a teacher, or you have quit teaching because you are gay, and you are willing to discuss your experiences, please write to Teacher, GCN Box ABC, 22 Bromfield St., Bos. 02108. (ER)

dating

THE GAY WAY
Florida to California
Discreet Professional Dating for Gays Only.
Send \$1.00 for Brochure
Box 189, Malden, MA 02148

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wanted

GAY TEACHERS

A gay teacher is doing a study on the situation of the gay elementary and high school teacher. If you are or have been such a teacher, or you have quit teaching because you are gay, and you are willing to discuss your experiences, please write to Teacher, GCN Box ABC, 22 Bromfield St., Bos. 02108. (ER)
GCN is always in need of office furniture, paint, sofa, file cabinets, shelves and anything that is in good repair for our office. To donate contact Richard at 426-4469. (C)
We need a driver with a van or truck to donate time & truck (we'll pay gas) to help pick up donations for GCN. Call Richard at 426-4469. (C)

penpals

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box K92. (C)

ATTENTION INMATES

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

23, blond, hazel eyes, 5'10", 150, lonely want to hear from fems and gays. Steve Collier, 033124 — 20-2204, P.O. Box 747, Starke, FL 32091. (36)

Young, mature, broadminded guy seeks correspondence with same. Tom E. Hopkins, P.O. Box 747, 030677, Starke, FL 32091. (36)

20, 6'1", blonde hair, hazel eyes, medium build & complexion would like to find someone to help me forget about these last 2 yrs. Fred Suggs, A-055089, B-91, Dorm B, P.O. Box 667, Bushnell, FL 33513. (36)

Yng black male in need of male companionship will answer all letters. Clarence Copeland 043390, P.O. Box 1167, R.P. 38, Gainesville, FL 32601 (36)

30, 6'11", free minded would like to write a gay person who is also lonely looking for real involvement. James McInnis, 053587, P.O. Box 747, P-2-S-10, Starke, FL 32091. (36)

Lonely, interests many, pleasures few. Ricky Allen 147-710, Box 45699, Lucasville, OH 45699. (36)

organizations

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

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

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

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

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

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. 756-0730.

LUTHERANS

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

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

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

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

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

publications

ATTENTION WOMEN!

FOCUS will meet on Monday, Feb. 13, at 6:30. We are a group of congenial, hard-working women who put out a lesbian literary journal of which we are very proud. We welcome all women who wish to join us. You need not have writing skills, layout people are particularly needed. Please come to 1151 Massachusetts Ave., (Old Cambridge Baptist Church) Cambridge. For further info call 259-0063. Ask for Judy or Paula.

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

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

FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women, 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (C)

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

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

BOSTON BAR GUIDE

BAMBOO LOUNGE

30 Avery St.
Food, Mixed.

BOSTON EAGLE

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

CARNIVAL LOUNGE

39 Boylston St. 338-7159
Dancing, Mixed.

CHAPS

27 Huntington Ave. 266-7778
Food, Men.

CITADEL

22 Avery St. 482-9040
Dancing, Men.

CLUB 76

76 Battery March St. 542-3377
Food, Women and their friends.

THE BAR

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

DELIVERY ENTRANCE

At The House Restaurant.
12 Wilton St., Allston 783-5701
Men & Women. "It's Different."

HARRY'S PLACE

45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM

12 Carver St. 338-8577
Leather, Men, Sunday Brunch 7PM, Thurs.

NAPOLEON CLUB

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

PARADISE

180 Mass. Ave., Cambridge
Talking, Mostly Men, 864-4130

PLAYLAND

21 Essex St.
Men (Some Women).

119 MERRIMAC

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

SAINTS

(Call 354-8807) Women.

SOMEWHERE

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

SPORTER'S CAFE

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

STYX

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

THE SHED

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

TOGETHER

110 Boylston St.
Disco Dancing, Mixed.

1270

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

TWELVE CARVER

12 Carver St.
Men.

Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva 524-1890, 628-3986
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-1081, 354-8807
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian women and gay men (now being developed) P.O. Box 398, Allston, MA 02134 277-2484
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
Dignity, 355 Boylston St., Boston, MA 02114 536-6518
Elaine Noble (Rep.) 727-2584
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Gay Academic Union of New England, P.O. Box 212, Boston 02101 492-3353
Gay A/Anon (alcoholics) 843-5300
Gay A/Anon, Greater Boston 471-6884
Gay Business Ass'n, Suite 129 102 Charles St., Boston MA 02114
G.B.A. 367-0733
Job Bank 492-0056
Gay Community News 426-4469
Gay Education Service (Human Achievement Foundation), P.O. Box 398, Allston 02134 277-2484
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
Gay Legislation (Mass. Caucus) P.O. Box 8841, JFK Station, Boston 02117 73 Tremont St., Rm 224 742-4811
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
Gay People of UMass/Boston 287-1900 (X2396)
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gay Youth Advocates 70 Charles St. 523-0368
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Student Assn. 498-2014
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lambda of Middlesex, P.O. 1165, Framingham, MA 01701.
Nites and weekends 877-8550
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers, c/o Women's Center,

46 Pleasant St., Cambridge MA (Meets Thurs., 8pm.)
Lutherans Concerned for Gay People 536-3788
Massachusetts Feminist Federal Credit Union, 186½ Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Homophile League, rm 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358
National Organization for Women 267-6160
New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
Outreach Foundation for crossdressers, transsexuals and gender dysphorics, 102 Charles St., Suite 433, Boston 02114
Project Lambda 523-0368
Project Place 267-9150
Sexual Health centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health in Cambridge 547-2302

EASTERN MASS. (Area Code 617)

Dignity Merrimack Valley P.O. Box 348, Lowell 08853
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739
Martha's Vineyard Gay Group 627-5370
Montachusett's Gay Alliance Box 262, Fitchburg 01420 342-5963
New Bedford Women's Clinic 999-1570
Provincetown 24-Hour Drop-in Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)

Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 442-9450
Common Women Club, 78 Masonic St., Northampton 01060 584-4580
Everywoman's Center, Amherst 545-0883
Gay Women's Caucus, Amherst 545-3438
Help Line 664-6391 664-6392
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 1002 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 732-9315
Together, Box 427, Forest Park Sta., Springfield 01108
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520
CT Gay Task Force, P.O. Box 514, Hartford 06101 522-5575
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945
Gay phone counseling (eves), New Haven Gay Switchboard 522-5575
Gay Women's Collective, Women's Center, U-118, University of CT, Storrs 06268 486-4738
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
The Church of the Eternal Flame Universal UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268 527-2656
Yalebians, Box 2031, Yale Station, New Haven 06520 436-8945
Wesleyan Gay Alliance 635-3035

RHODE ISLAND (Area Code 401)

Brown University Gay Lib. 305 Faunce House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Help Line 751-3322
Gay Community Services of R.I., 55 Eddy St., Rm 306
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189
MCC/Providence, 134 Mathewson St. 272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482
Providence Gay Group of AA 333-1396

NEW HAMPSHIRE (Area Code 603)

MCC-Extension, 292 State St., Portsmouth 03801 382-4678
Nashua Area Gays 882-8732
NH Lambda, Box 1043, Concord 03301 228-8542
Northwood Women's Group, G. Ball, Box 273, RFD 1, Manchester 03104
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834

VERMONT (Area Code 802)

Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland, VT 05701 775-1518
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173
Women's Center, 182 Main St., Burlington 863-1236

NEW YORK (CITY) (Area Code 212)

Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616
Gay People at Columbia, Columbia U., 10027 280-2574
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800
The Glines, 260 W. Broadway 925-2619
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 758-1905
Lesbian Herstory Archives, P.O. Box 1258, 10001
Lesbian Switchboard 741-2610
MCC/NY, 201 W. 13th St. 10011 242-1212
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017
National Gay Task Force, 80 Fifth Ave., Rm 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
Tri-base Collective 533-4492
West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518)462-6138
Capital District Gay Political Caucus, Box 131, Albany 12201 (518)462-6138
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley, Inc., 713 Monroe Ave., Rochester (716) 244-8640 14614 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640 or 244-9030
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Lambda Univ., Box 131, Albany 12201 (518)462-6138
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716)244-9030
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518)462-6138
Stonewall Society, Poughkeepsie (914)473-3857

To update your listing or to put a new listing into the Quick Gay Guide send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.