

CALENDAR

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.

Cambridge — D.O.B. Potluck Supper and Dutch Auction. Old Cambridge Baptist Church, 1151 Mass. Ave. 6pm. \$1 admission.

Cambridge — Closetspace (740am) hosts Cambridge folksinger Willie Sordill, who will sing and discuss Men Against Sexism, a men's music collective. 9am.

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.

Salem — Gay Information Day at Salem State College. 10am-2pm. Lobby of Student Union Building.

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.

Providence — Open meeting of the Rhode Island Gay Political Caucus. 55 Eddy St. at 7:30pm. Info: 751-3322.

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.

Salem — Jonathan Katz will speak on "Gay American History" at 8pm in the Function Room of the Main Library, Salem State College.

NYC — "Gay Liberation, Sexual Freedom and Socialism", a lecture by David Thorstad, co-author of *The Early Homosexual Rights Movement*. The School for Marxist Education, 186 West 4th St., 4th floor. 8-10pm.

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. 428-9371.

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

Amherst, MA — A general meeting of the People's Gay Alliance at UMass. 8pm, room 901, Campus Center. For more info, call (413) 545-0154.

Boston — Gay Pride Planning Committee meeting. 7pm. at 355 Boylston St.

Salem — John D'Emilio, a Dartmouth Fellow at Columbia, will speak on the "Contemporary American Gay Liberation Movement". 8pm in the Function Room of the Main Library, Salem State College. Call (617) 745-0556, ext. 209, for more info.

17 fri

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

19 sun

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

Boston — Dignity is sponsoring a dinner at 7pm in the Arlington St. Church. \$3.50. Beef Burgundy! Open.

Cambridge — Closetspace (740am) hosts the Cambridge Feminist Art Collective. 9am.

20 mon

Boston — John Gerassi, the author of *The Boys of Boise*, will speak at the Boston/Boise Committee meeting at 8pm in the Old West Church, Cambridge St.

Hartford, CT — Public hearing on the proposed anti-discrimination ordinance protecting gay people. 7:30pm in City Hall, 550 Main St. For more info, call (203) 522-5575.

21 tues

NYC — For the Society president David Rosenfeld will speak on gay issues. West Side Discussion Group. 8:30pm. 37 Ninth Ave.

22 wed

Providence — Public hearings on the Comprehensive Anti-Discrimination Ordinance. 7pm in the Council Chambers at City Hall. Info: 421-3708.

23 thurs

Boston — CLEARSPACE is presenting a 3-hour course entitled "Legal Protection for Gays". Instructor will be Attorney Richard Robinson. 6-9pm, 91 Newbury St. 3rd floor. \$7.50 tuition. Info: 277-9966.

24 fri

Providence — Benefit Coffeehouse at Big Mothers, Faunce House, Brown Univ. Food & beverages & lots of music. 9-12am. \$1.50 donation to Gay Community Services.

Boston — gay people's celebration of spring's birth. poetry reading, bring your stuff, cafe gallery, dartmouth & appleton sts. so. end. 8pm.

Boston — 1st Annual Am Tikva Purim Disco Party. 8-11pm. Costumes optional. \$2 admission, wine served. Room 455, Eli Building, Northeastern Univ. Info: 353-1821.

25 sat

Hartford — Organizational meeting for the Northeast Conference of Lesbian and Gay Activists. MCC/Hartford. Call (617) 587-4494.

31 fri

Bangor, ME — Maine Gay Symposium at Bangor Community College. \$5 registration. Write the Wilde-Stein Club Memorial Union, University of Maine, Orono, ME 04473.

gay community news

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MARCH 18, 1978

THE GAY WEEKLY 35¢

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St. Paul Coalition Begins Fight Against Repeal of Standing Rights Ordinance

Rights Ordinance Now Before Council in Hartford, Connecticut

Feature: A Gay Activist Looks at the Movement



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Vernon Berg Pleased But Cautious

Navy Changes Stance on Those Accused of 'Homosexual Acts'

By Jim Marko

NEW YORK, NY — The US Navy has issued a new regulation which for the first time permits retention of sailors who have engaged in homosexual activity.

The new regulation, 1900.9C, states that separation from the service of those who engaged in homosexual acts is customary rather than essential. It does not carry the language of earlier regulations which described homosexuals as persons "who cannot be tolerated in a military organization."

Under the new regulation, enlisted persons accused of committing homosexual acts may now have their cases reviewed by the Secretary of the Navy before being discharged. Previously this privilege was accorded only to officers.

Berg Pleased and Cautious

Former Navy Ensign Vernon Berg, who is suing the Navy after his discharge, told GCN the new regulation is a "significant change and a substantial victory. It takes away the Pentagon's ability to hand out dishonorable discharges arbitrarily," he said.

Berg, who has had his discharge upgraded to honorable by Secretary of the Navy W. Graham Claytor, said that there is still room for abuse under the new regulation. "It does not," Berg



Former Ensign Vernon Berg

said, "state causes for discharge. Nothing says that gays can serve in the Navy and there is enough latitude that a commanding officer can do what he wants to do." Berg was discharged in 1975 after admitting being gay to his commanding officer.

The New Regulation

Under the new regulation a member of the Navy who has committed a homosexual act, "and who does not profess or demonstrate proclivity to repeat such an act may be considered for retention in the light of all relevant circumstances."

"Retention [in the service] is to be permitted only if the aforesaid is not likely to present any adverse impact either upon the member's continued performance or military duties or upon the readiness, efficiency, or morale of the unit to which the member is assigned . . ."

Former Ensign Berg said that the previous processing out of gay people "can still be carried over under the new regulation." Berg told GCN, "Some commanding officers just won't see the difference."

The Berg Appeal

Berg's appeal will be heard some time in mid-April before the US Court of Appeals for the District of Columbia. The government is expected to argue that the military, "as a separate society," can do what it wants [concerning retention of employees] until it is proven that the action is harmful to the nation.

Berg's case, which will be argued concurrently with that of former Air Force Sgt. Leonard Matlovich's (see GCN, Vol. 4, No. 49), follows a recent decision handed down by a Federal Court judge in San Francisco. Judge Cecil F. Poole ordered the Navy to stop processing service people for discharge on grounds of homosexuality. Poole said (GCN Vol. 5, No. 31) that the Navy used "arbitrary, capricious and thus unconstitutional" mandatory proceedings for discharge.

Citizens for Human Rights Ready for Anita

St. Paul Coalition Begins Fight Against Repeal Effort

ST. PAUL, MN — The Citizens Alert for Morality, a group composed primarily of the congregations of two small fundamentalist churches, has filed an initiative with the city of St. Paul to repeal the city's gay rights ordinance. The ordinance was passed in July, 1974 and bans discrimination in housing, education, public accommodations, and public services on the grounds of sexual preference. The Alert Group collected 6100 signatures, 500 more than was needed, to put the question on the April 25 ballot.

The gay community has responded by organizing the St. Paul Citizens for Human Rights, a broad based coalition. One of their first actions was to file a legal challenge to the initiative. The coalition claims that initiatives are primarily for the purpose of instituting new laws, not repealing old ones. They argue that if any group wanted the sexual preference law repealed it should have filed for a referendum within 45 days of the passage of the measure. A decision on this legal challenge is expected by mid-March.

Kerry Woodward, campaign man-

ager for the pro-gay coalition, says that the group is not counting on winning in the courts. She told GCN, "We have begun a full-blown campaign to defeat the initiative. We will be knocking on doors, passing out literature, making hundreds of phone calls. Lesbians, gay men, straight people are working together on this campaign and this unity will be important to our victory."

The main issues in the coalition's campaign appear to focus on the fact that the St. Paul ordinance is 3½ years old and that no problems have occurred during that period, and that this is an issue of human rights — not morality or homosexuality. "We are talking about discrimination and human rights for gay people, especially how discrimination takes place," Steve Endean, who works with the coalition, explained. "But we want to stress that the issue is human rights. If we make it purely an election just for or against homosexuality, we wouldn't stand a chance," he said.

To date, the anti-gay forces seem to be the minority, and support for the gay community has come from a wide

variety of sources — including numerous church groups, the mayor of St. Paul, the League of Women Voters, the local chapter of the National Lawyers Guild, the St. Paul Urban League and the Socialist Workers Party. The local Democratic Farmer Labor Party and the Republican Party have not taken a stand.

The St. Paul Citizens for Human Rights is aware of the national significance of the upcoming vote. It is rumored that Anita Bryant might come to town, and it is fully expected that there will be some form of demonstration in response to her presence. Endean commented on the national ramifications of the local fight, telling GCN, "Unless somebody wins in some city, it is ominous for all of us. It's crucial to get one victory, so we can prove that Dade County isn't the prototype. We are working with the people in Eugene and Wichita who face similar initiative campaigns. We would like to co-ordinate fund-raising nationally for all three cities."

BREAK-IN AT GCN

BOSTON — The offices of GCN were broken into during the early morning hours of Thursday, March 9. Staff members coming in to work on Thursday found that a back window had been forced open.

Although all the desks and file cabinets were forced open and rifled, the offices were not vandalized to any great extent. Two electric typewriters, a combination radio/tape player and a portable tape recorder were stolen in the break-in. A small amount of cash was also taken after a locked desk drawer had been broken open.

The break-in, which is being investigated by officers of District 1 of the Boston Police Dept., did not disrupt the production of the paper for the week.

We must ask again, however, for help from our readers and friends. An effort will begin to find other typewriters to replace the stolen ones, and anything you can do to help would be greatly appreciated. Please call the office any day between 10 a.m. and 6 p.m. at 426-4469.

Rape in Vermont Jail is 'Rare' Says Correctional Chief

ST. JOHNSBURY, VT — Six inmates charged with sexual assault of a 17 year old prisoner at the Community Correctional Center in this city have pleaded innocent to a total of 20 counts of sexual and simple assault and kidnapping.

The six were charged following the

alleged incident at St. Johnsbury Community Correctional Center in mid-February. It is charged that Richard Herschel, Jr. was sexually assaulted by the six other inmates. Herschel had been in the facility for three days after being charged with receiving stolen property.

The superintendent of the center told news people that the alleged attack was "an unusual incident." Superintendent Ted Allen, seemingly ignoring the increasing concern over sexual violence in jails, said the alleged incident and another several years ago in a St. Albans jail were the only known cases

Continued on page 6

News Notes

MAINLY GAY'S FUTURE

PORTLAND, ME — *Mainly Gay*, a monthly journal, has suspended publication as of the January-February 1978 issue. In an editorial, the publication stated that it is the hope of the staff that the suspension of publication will be temporary.

According to the editorial, "many of the long-time staff members . . . became 'burnt out,' exhausted from carrying the burden of responsibility imposed in publishing . . ."

"This left the journal in a tenuous position. Notwithstanding the help of several other individuals . . . the bulk of the responsibility . . . fell on one person's shoulders," the editorial stated.

If you are interested in becoming involved in the future of *Mainly Gay*, you can contact the journal at PO Box 4542, Portland, ME 04112.

TRANSSEXUAL GROUP

BOSTON — Metropolitan Community Church of Boston will begin a group for transsexuals on Saturday, March 18 at 5:30 p.m. at the Old West Church, 131 Cambridge St., Boston.

The stated purpose of the group will be to provide a supportive environment in which transsexuals may share together areas of mutual concern and interests. For further information contact Marie or Claire at 661-3855.

EMILY DICKINSON

BOSTON — An eight-week course on the life and works of Emily Dickinson will be offered at the Boston Center for Adult Education beginning March 27. The course will meet on Monday evenings and Paula Bennet will lead the discussions. Those interested should register now. Enrollment is limited. For further information call BCAE at 267-4430.

A CALL FOR STORIES

SCARBOROUGH, ONT. — Ian Young, editor of the gay poetry anthology *The Male Muse* (Crossing Press, 1973) is editing an anthology of short stories about gay men.

If you are interested, you can send inquiries and submissions (with self-addressed envelope and postage in Canadian stamps or International Reply Coupons) to Ian Young, Catalyst Press, 315 Blantyre Ave., Scarborough, Ont., Canada M1N 2S6.

GAY IN PORTLAND POST

PORTLAND, OR — Jerry Weller, former executive director of Portland Town Council, the coordinating gay rights organization for Oregon, was recently appointed to the Metropolitan Human Relations Commission (MHRC) by the Multnomah County Commission. Multnomah County encompasses the city of Portland. Weller follows other individuals involved in the gay civil rights movement who have served on MHRC in the past. His appointment, however, represents a breakthrough for the county commissioners who tapped him. Officials were initially reluctant to place another gay person on MHRC due to the recent anti-gay climate which surfaced nationally with the campaign of Anita Bryant and locally with the attempt to recall Portland Mayor Neil Goldschmidt after he issued a Gay Pride Day Proclamation.

After intensive lobbying and behind-the-scenes work, Weller not only received the nomination for the post, but was unanimously approved for it.

ABORTION CLINIC FIREBOMBED

CLEVELAND, OH — The Concerned Women's Clinic in this city was destroyed by a firebomb on Feb. 18. While abortions were being performed, a man entered the clinic claiming that he had a package to deliver. He threw a chemical in the face of a worker, temporarily blinding her, and then firebombed the facility. A recent target of vandalism, the clinic had only reopened a few days earlier.

This is the sixth firebombing to occur in the past six months at a mid-western abortion clinic. Ohio police officials claim they are investigating the possible links between the Cleveland act and two others at clinics in Columbus and Cincinnati.

PARALLELS: BOSTON/BOISE

BOSTON — John Gerassi, the author of *The Boys of Boise* will speak at the next regular meeting of the Boston/Boise Committee on March 20 at 8 p.m. Gerassi, whose next book will be on right wing terror in Argentina, will speak on the subject "Boise and Boston: Parallels."

There will be no charge for the Gerassi talk and all are invited. It will be held at the Old West Church, Cambridge St., Boston.

RHODE ISLAND SERVICES

PROVIDENCE — Gay Community Services of Rhode Island is planning a spaghetti supper for April 16 at Marti's Lounge, 174 Railroad St., Central Falls, RI. Tickets are \$3 and all proceeds to go GCS.

Kathy Gorman, a spokesperson for GCS tells GCN that the organization is beginning to become more active. The Services is located at 55 Eddy St. in Providence and conducts a number of counseling programs. Anyone interested in the activity of the Services is welcome to contact the people at 55 Eddy St.

NOW SUED TWICE

JEFFERSON CITY, MO — The state of Missouri has filed suit against the National Organization for Women, accusing it of anti-trust violations for urging conventions to boycott the state because it had not ratified the Equal Rights Amendment.

The suit does not seek damages but asked the court to issue an injunction ordering the group to end its boycott.

Meanwhile, Nevada has also filed suit against NOW, charging that the boycott has injured the state's tourist business. NOW is urging individuals and organizations to boycott Nevada because the legislature has rejected the ERA three times.

VERMONT SEX PROBE

MONTPELIER, VT — Following an internal probe by the city police here, officials said that an investigation into "possible homosexual activities involving local minors" will not be ended until it is "pursued to its logical end."

The investigation is being conducted by Montpelier Police along with Washington County State's Attorney Gregory McNaughton's office.

The investigation, which is being kept under wraps, began as an internal probe in January when the Montpelier Police Dept. began to investigate "alleged misconduct or conduct unbecoming an officer."

Montpelier Mayor Frederic Bertrand said he knew of the investigation some time ago, but decided not to tell other city officials. The officer allegedly involved has resigned the force for "personal reasons."

HUBAND NOT MASTER

NEW ORLEANS — A Louisiana law that gives husbands unrestricted control over property jointly owned with their wives has been declared unconstitutional by a Civil District Court judge.

The law, which has long been opposed by feminists, declares that the husband is the "head and master" of jointly owned property, and that the husband can administer the property without his wife's consent.

In his decision declaring the law unconstitutional, the judge said, "In these times, there is utterly no justification for the state to arbitrarily grant to the husband the sole administration of property legally owned in common, and in fact as often as not actually produced by the joint earnings of husband and wife."

A VARA MOVE

BOSTON — Sources in the Boston Police Department say that Henry Vara, owner of many gay and straight nightclubs in Boston, intends to transfer most of his business activities to Atlanta, Georgia. Vara's investments — which include the Kenmore Club, Together, and the Father's chain — are reportedly for sale, according to the *Boston Globe*.

RESCHEDULED PRIDE '78

DELAWARE WATER GAP, PA — The Penn. Council for Sexual Minorities and the Penn. Rural Gay Caucus have rescheduled their gay conference for April 7, 8 and 9. Pride '78 has been expanded following the snowstorm which postponed the conference in January.

The conference will be held at the Howard Johnson's Motor Lodge in the Delaware Water Gap resort area. Registration includes all events at the conference, the Saturday night banquet, entertainment, use of the indoor heated pool, a continental breakfast on Sunday and child care.

Groups, merchants, craftspeople and individuals interested in attending Pride '78 should call 717-697-3482 or 215-437-2642. You can write Pride '78 at PO Box 552, Lancaster, PA 17604.

INTEGRITY'S PRESIDENT

BOSTON — The National Office of Integrity, the organization for gay Episcopalians, has announced the appointment of John C. Lawrence as the new President. Lawrence, a resident of Boston who has long been active within the Episcopal Church, will replace Rev. Ronald D. Wesner. Rev. Wesner has served as President since July, 1976.

Lawrence, a registered nurse by profession, is President of the Gay Nurses' Alliance and serves on the Commission on Human Sexuality of the Diocese of Massachusetts. Lawrence will serve out the unexpired Presidential term which ends in August, 1979.

MALE MEETS

OBERLIN, OH — The first regional meeting of the new, national Men's Alliance for Liberation and Equality (MALE) has urged passage of a comprehensive Human Rights Law by Congress and three Ohio cities considering similar legislation.

Some 76 men from five Great Lakes states endorsed 25 wide-ranging resolutions passed at the national MALE conference in St. Louis last year. The support indicated the group's concern over the problems of homophobia, institutional sexism, violence, the Equal Rights Amendment, battered women and the structure of the men's movement.

Several feminists and a number of lesbians joined the men at the Oberlin College conference, to explore key issues and interpersonal relationships, in workshops over the four-day Washington's Birthday holiday.

WOMEN AND THE LAW

BOSTON — The third annual conference on "Women and the Law: What Are Your Rights?" will be held at Boston University School of Law, April 1. The conference is presented for those who have little or no legal background in the hope of educating and helping women understand their legal rights and obligations. The keynote address will be delivered by Judge Margaret Ann Burnham, the first black woman to serve on a Massachusetts court.

The one dollar registration donation includes lunch for those who pre-register by March 25. Day care will be provided for all, free of charge.

Pre-registration forms or further information may be obtained by contacting the Boston University Women's Law Assoc., 765 Commonwealth Ave., Boston, MA 02215, or by calling (617) 353-3169.

NEW PRISON MAGAZINE

WASHINGTON, DC — Beginning in June a new publication concerned with the rights of juveniles and prisoners will begin publication. The *Prison Law Monitor* will be edited by James L. Potts who says that the magazine will "provide insight into the issues and problems that confront . . . prisoners' rights and juvenile rights advocates in their day to day work, and 'will lend suggestions on how such matters might be dealt with in terms of strategy, the dangers of certain kinds of litigation. . ."

The *Prison Law Monitor* will be published monthly and will be approximately 20 to 25 pages. It will report all state and federal cases involving the rights of adult and juvenile prisoners.

To subscribe to the publication, contact the Institution Educational Services, Inc., 1830 T St., NW, Washington, DC 20009

Other Conn. Cities Do Not Follow

Ordinance Now Before Council in Hartford, Ct.

HARTFORD, CT — An ordinance which would prohibit this city, or anyone doing business with the city, from discriminating against homosexuals has been submitted to the City Council. Little organized opposition to the ordinance is expected in Hartford, the capital of Connecticut.

The rights ordinance is the briefest and most restricted city ordinance to be filed in some time in Hartford. Proposed by Deputy Mayor Nicholas Carbone and Councilperson Richard Suissman, the measure affects only employment and other matters involving the policies of the city itself, or of anyone doing business with the city.

Limitations to the measure have to do with Connecticut's judicial struc-

ture in which civil rights matters are addressed at the level of state law, not by local municipalities. The ordinance does not address itself to the question of gay teachers, because the Hartford Board of Education has independent jurisdiction over employment policies.

The ordinance, filed on February 14, states that "Neither the City of Hartford, nor any person, firm or corporation with which the City contracts for the purchase of sale of services or products of any kind, shall discriminate against any person because of sexual orientation . . ." The ordinance defines "sexual orientation" as "an individual's preferred mode of sexual behavior as to choice of partner without regard to sex . . ."

Hartford Mayor George Athanson has said that although he is personally in favor of a gay rights ordinance, he is not sure the Hartford City Charter will legally allow for it. Athanson has ordered the city's corporation counsel to look into the matter.

Despite the actions taken in Hartford, only one other Connecticut city seems to be moving forward in the area of legislation for gays. Norwalk Mayor William Collins, a strong supporter of gay rights when a member of the Conn. Legislature, said he favored such an ordinance. Collins believes, however, that the best way to deal with the issue is to have it taken up at the state level.

The other major city mayors in Connecticut have either wavered or come

out against gay rights. New Haven, a liberal stronghold, does not need such legislation, according to Mayor Frank Logue. He has said that legislation should be aimed at "combating some evil . . . but at the moment we haven't had that evil demonstrated."

The mayors of Bridgeport, Waterbury and New Britain stood against gay rights ordinances for their cities.

Breaking a past precedent, State Senator Audrey Beck will not introduce legislation at the state level to protect the rights of gays this year. Beck has said that in 1978, it is up to the cities and towns to deal with the issue of gay rights.

Michigan Custody Case Centers on Anti-Gay Statements by Judge

PONTIAC, MI — An Oakland County Circuit Court judge has denied Margareth Hiller, a lesbian mother, custody of her 11-year-old child. On February 23, Judge Frederick Ziem ruled that Miller, who is from Ann Arbor, was unfit to be a mother because of her "sexual ambivalence."

The judge's decision came after a second hearing that lasted just under two hours. Ziem had been reprimanded February 1 by the Michigan Court of Appeals for a deficient trial record in the case and was ordered to re-hear it. He was directed to interview the daughter of Miller, Jillian, and to consider all factors enumerated in the state's Child Custody Act.

While Judge Ziem admitted "there is no question" that the daughter wanted to remain with her mother, he ruled that "an eleven year old adopted child is not in a position to know what's in her own best welfare in this regard."

He further decided that the father, who has since re-married, is in a "better position to give guidance — and I say this particularly because of the lesbian issue."

Ziem ruled that the father's home would provide the daughter with a more "stable environment," arguing that the "sexual ambivalence or lesbianism must be taken into account."

Even though attorneys for both Margareth Miller and her divorced husband Paul H. Miller, Jr. agreed that the "moral fitness" of the parties was not at issue in the case, Ziem insisted that the "morality criterion" favors the father. "I say this due to the sexual preference or sexual ambivalence [of the mother]," Ziem said.

The Michigan Custody Act allows consideration of additional factors beyond those specified, and Ziem declared that here the "lesbian issue" meant the father should retain custody.

Insisting that he was not criticizing Margareth Miller's sexual preference, the judge stated that "this cannot be called normal — and it is a definite minus factor."

Spectators in the courtroom, including some two dozen high school students from a suburban school, expressed amazement at the decision. Miller's supporters, who had been demonstrating outside the courthouse, said they were shocked at what they called the judge's "blatant homophobia."

Outside the courtroom, Miller told reporters, "I am always upset when injustice is being done to another human being." Asked if she would have done things differently by not coming out, she said, "I am a lesbian. This is how I have to live my life. I will not live a lie."

The custody case now goes back to the Court of Appeals, with Margareth

Miller planning to carry the fight to the Michigan Supreme Court.

Miller's attorney, Shirley Burgoyne, is expected to argue that her client's lesbianism should not be grounds for denial of custody. Burgoyne said she will cite an appeals court ruling in a juvenile court case that sexual preference alone should not be used against a mother.

The daughter remains with her mother pending the outcome of the case. The 11-year-old Jillian and her 15-year-old brother have been with the mother since the separation in 1972. The son now lives with his father, a decision Miller is not contesting.

The Gay Academic Union at the University of Michigan has set up a defense committee for Margareth Miller. Contributions can be sent to Attorney Shirley Burgoyne, 111 N. Main, Ann Arbor, MI 48107.

Nude Dancing Is Permitted in Mass. Bars But Not 'Mingling' ACLU and Texas Gay Task Force Protest Naming Bryant 'Mayor'

BOSTON — The Massachusetts Supreme Judicial Court (SJC) struck down as unconstitutional municipal ordinances prohibiting nude dancing at clubs and bars in a lengthy opinion issued on March 3. However, it upheld as "sound and enforceable" regulations which prohibit entertainers from mingling with customers.

The decision affects bars in cities which have adopted local ordinances prohibiting or restricting nude dancing, such as Revere and Peabody. Nude dancing in Boston clubs, which the Boston Licensing Board legally restricted to a two-block area in the "Combat Zone" last year, may now occur throughout the city. BLB chairperson Andrea Garguilo said the decision "could cause problems in our efforts to limit nude dancing."

"Although dancing is not literally speech, it is a form of expression that should not be abridged except for some overriding governmental reason," Justice Robert Braucher declared in writing the majority opinion. "So far as the record before us discloses, the dancer may have been rendering a selection from the Ballet Africanus or some other work of unquestionable artistic and socially redeeming significance."

In a strong dissent, Chief Justice Edward Hennessey argued that the implications of the case are "disturbing." "The threat to free expression is theoretical rather than actual. Since the

threat to free expression is nonexistent, there is a touch of intellectual masochism in denying the community this moderate exercise of judgement in control of adult entertainment areas," Hennessey wrote.

In the matter of mingling employees, however, the Court was far less tolerant. "[They] were not acting as entertainers or otherwise engaged in expressive conduct," wrote Justice Herbert P. Wilkins in the majority opinion. Wilkins said the Massachusetts Constitution "does not assure a constitutional right, in the name of free speech, to hustle drinks. Such activity is carried on solely for profit and the information transmitted is inconsequential."

Justice Paul Liacos dissented, contending that the decision "would prohibit any kind of off-stage association or dialogue between an entertainer and a patron." An entertainer, Liacos said, "would be barred from saying 'hello' to his friends or admirers."

Three gay bars in Boston have been prosecuted in the last two years for offering entertainment that consisted of nude men dancing. However, the Court's decision did not bother Assistant Suffolk County District Attorney Timothy O'Neil, who handles complaints against licensed premises. O'Neil said that bars could still be prosecuted under obscenity and prostitution statutes.

SAN ANTONIO, TX — The Texas Gay Task Force has protested an act by the Mayor of this city which made Anita Bryant an honorary mayor of San Antonio.

Bryant appeared at a revival meeting attended by some 4,000 people on Feb. 18. Although booked as an "entertainer" for the event, she held an airport news conference at which she made her oft-stated argument against homosexuality and gay rights.

At the revival meeting, San Antonio Mayor Lila Cockrell presented the *alcalde* (keys to the city) to the Master of Ceremonies. Gay activists and others considered the Mayor's action a way for presentation of the honor to Bryant without having to publicly do so. In the past, Mayor Cockrell had refused to give the *alcalde* to Mass. State Rep. Elaine Noble because of her "sexual preference."

Kathy Deitsch, coordinator of the Texas Gay Task Force, told GCN that Cockrell's action "honored Bryant as a mayor of this city." The Task Force wrote to Mayor Cockrell to register its feelings against recognition of Bryant as an *alcalde*. "It is our belief," the letter stated, "that your action disregards the feelings of the community of lesbians and gay men and has served to insult and offend a significant portion of San Antonio's human community."

The letter continued: "As mayor of

the tenth largest city in the country, we would hope your good will would be such that you would attempt to gain a greater understanding of our lifestyle. As an elected public official, we feel it is your responsibility to be attentive to the entire human community. We do not ask you to condone our lifestyle but merely to understand and be aware of the problems and discrimination we face."

Task Force coordinator Deitsch said that Mayor Cockrell has agreed to a meeting with the group and plans for that are being firmed up.

The San Antonio chapter of the American Civil Liberties Union has endorsed the Texas Gay Task Force in questioning the presentation of the *alcalde* to "those individuals who would infringe upon or deny constitutional rights to gay citizens."

The ACLU chapter stated that it defends the right of Anita Bryant to speak her mind on any issue. However, it disagrees with Bryant "if, by her efforts, certain basic constitutional rights are denied to others."

"We question," said the ACLU, "whether San Antonio wants as an honorary citizen an individual who would abridge the rights of our citizens. We encourage our mayor to present the honor of *alcalde* only to those who would defend and protect civil and constitutional rights for all citizens."

community voices

beyond the surface

Dear GCN:

In his letter in reference to Michael Bronski's article on gay soft core porn, Gary Hallee of Amherst says that gay men "have much to learn from our lesbian sisters who have reached an awareness of the importance of inner beauty and recognize the hype of groomed appearance and the latest fashions." If he thinks that many lesbians do not relate to each other on the basis of their manner of dressing, hair style, etc., he hasn't looked beyond the surface of the rhetoric some lesbians and gay males are spewing these days; i.e. lesbians are righteous and good, gay males are shallow, narcissistic and value the physical above the spiritual. Or else, he doesn't know too many lesbians too well. I've observed that many lesbians make invalid assumptions about another's politics, and relative degree of feminist fervor, based on the length of a woman's hair, whether she's wearing a pair of pants or a skirt, what type of pants, and so on.

It's always easier to come to conclusions about someone based on the outside rather than on the inside. God knows, if we took the time to check out the inside, we might have to sit still for a little while, or listen instead of talk, or *think*, and we might even run the risk of changing our minds about some things.

I've also noticed that many gay men whose rap is similar to Mr. Hallee's — who supposedly never become *merely* physically involved, who never pick up a copy of *Mandate* or *Blueboy* or, horror of horrors, the *Advocate* (it wouldn't be the proper liberated reading material) — have a tendency to negatively judge men whose looks meet the magazine-standard before they have a chance to open their mouths. They're presumed to be apologetic, empty-headed, card-carrying members of what has vaguely been termed the "Advocate lifestyle." The point is that one should practice what one preaches. And as long as one keeps in mind that ultimately the quality of a person's inner self is what counts, there's nothing wrong with being well groomed or wearing the latest fashions — if you want to do it, if it's enjoyable: go ahead. Putting the spotlight on the personality, the mind, the soul, the inside, doesn't mean that we have to look like slobs.

John Lafler
Sudbury, MA

from the commissioner

Dear Sir:

Gay Community News should be commended for the position it has taken with respect to the problem of overcrowding within Boston liquor establishments.

This threat to public safety appears to be a continuing problem in some Boston bars. Every licensed premise in the city is required to receive from the Building Department a Building Certificate, which defines their seating capacity and egress requirements. That document should be posted in a location so that it can be readily examined.

I suggest that any Gay Community News reader, who feels that a particular licensed premise constantly permits overcrowding, or fails to adequately provide proper egress facilities to contact this Board.

Sincerely,

Commissioner Jon C. Straight
Boston Licensing Board
City Hall
Boston, MA 02201

moved to tears

Dear Fellow Brothers and Sisters,

I don't know exactly where to begin. I am not a writer nor have I tried to express my emotions and thoughts on paper that often. However, the article which appeared in the Speaking Out section of GCN ("The Plight of the Gay Prisoner") moved me to tears, mixed with anger and resentment. I cry even as I write this letter to you.

As a Black Gay Male, I feel that there is so much misunderstanding in the world, that sometimes I feel like putting my head into a hole and covering it over. I know that this is probably what many people feel and sometimes do. However, for me, this isn't the solution. I'm pushed to join the struggle for the human rights we so rightly deserve. I was brought up not hating people — whether they were white, sissies, dykes, whatever. My grand-parents were very warm and supportive people who gave me a clear idea of what my relationship should be with the rest of the world: to be considerate and respectful of all things. This is not to say that they were not strong in their convictions. On the contrary, my grandfather was very vocal about the plight of the Black Man in this country. Maybe that is why he chose to be a communist, at least in his ideas. Anyway, I sometimes think how sad people like Anita Bryant, Adam Walkinsky, and others, who condemn me and others like me for merely attempting to live and co-exist in such a complex yet simple social system, are.

Instead of the Anita Bryants of the world calling for condemnation and suppression of diversity of lifestyles and values, they should be putting their energies into changing systems, such as prisons, which are places designed for reforming criminals (that being at least one commonly held belief).

If these people had any awareness and Christian beliefs, as my grandmother has, they would be standing in the vanguard for human rights and freedom of self-expression and self-fulfillment as a charitable and loving human being. I feel they suffer from a lack of human understanding and they are many, even within the Third World communities. I am appalled at the response of many Black leaders to gay rights. Having gone through church bombings, being awakened in the middle of sleep by neighbors' homes being bombed, brutal killings, and constant harassment, merely for being Black, you would think they would understand.

I don't understand how any Third World person could condone hatred of Gay and Lesbian lifestyles. Maybe it's that after being given a slice of the economic pie, Third World people are just like any other middle class group — forgetting the struggle we have gone through, and still are going through, to secure our rightful rights and equal protections under the law.

As a Black Gay I am ashamed of my country, my President, Congress, the Supreme Court and my fellow Americans. To have to constantly fight for my right to exist and live like so many do — not hurting, not hating, not condemning — is all I want from life.

Why won't the Anita Bryants of the world get off my back and give me and my other Brothers and Sisters the same chances that they obviously take for granted. The chance to achieve what we feel important to us: Human Dignity.

In the struggle for Human Rights,

Emmanuel Stevenson
New York

VOLUNTEER

The gay community needs your support in many different ways. Join GCN on Thursday nights and help lay-out the paper.

mitzel replies

Darling Amigos:

I read with interest the two letters in the 11 March GCN which were responses to my article on jury duty.

There are several areas pointed out by the letter writers which need clarification:

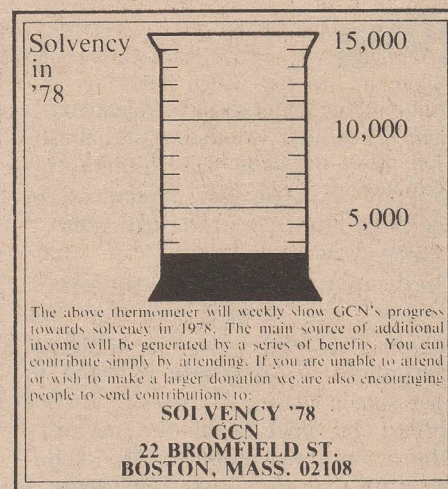
Due to GCN's space limitations, the piece was cut. What was left out was my narrative of the rape trial on which I served as juror. In that section I described the reasons why I concluded that the state's main witness — the female prostitute — was unbelievable. Candyke rushes to assume that I held the witness's occupation of prostitute against her. This is nonsense. Her testimony was impeachable because she was obviously *lying* — her own contradictions made that clear. (For Candyke's information, the only members of the jury who thought her prostitute's status discredited her testimony were two middle-aged females.) Candyke alleges we were moved "to condemn a woman on her sexual practices." This is inaccurate. The woman was not condemned; she wasn't even charged with anything. We *did* refuse to convict on impeachable testimony — not out of misogynistic impulses, as Candyke implies, but because we refused to fall for the D.A.'s ploy of emotionally exploiting the allegation of rape to get a conviction he couldn't get through evidence.

As to rereading *Against Our Will*, Candyke will find my responses to that book in my Dec. '77 column in the Philadelphia *Gay News*. Let me just say that I think Brownmiller is representative of bourgeois feminist thinking; bourgeois in that she is erotophobic and she believes in the justice and efficacy of state power. I cannot emphasize enough that those who believe that crimes against persons will diminish through increasing the powers of The State are totally wrong-headed.

Dennis Millford's letter reveals that he and I differ on important matters. That jurors should be dismissed from a trial because a judge does not like the way they are dressed makes me question the authority of the entire legal system. Our judicial system is geared to encourage conformity — not justice. I think this matter of dress is an essential concern, not "purely petty." It is a measure of Millford's naivete that he accepts that one can get a fair trial in Suffolk County. He might think differently were he to discuss cases with inmates at Concord, Bridgewater or Framingham; or were he up on several indictments himself — say, charges of unnatural acts.

As to the wild noises I heard from behind the locked doors as I walked down the Courthouse corridors, my source was a Court Officer. I had stopped, puzzled at the raucousness of the jury room, and had asked him what was going on. "That's the jury that's still deliberating."

Mitzel
Boston



rape is a crime

To the Editor:

John Mitzel's article, "A Gay Juror's Day in Court" (GCN, Feb. 25, 1978), in which he describes his experiences as a juror in a rape case in the Suffolk County Courthouse, was brought to my attention because I am a staff member of the Boston Area Rape Crisis Center. As a rape counselor and as a feminist attorney, I feel compelled to respond to Mitzel's invidiously oppressive article, especially in view of his crowing about his so-called "feminist" consciousness.

Right from the start, Mitzel tips his sexist hand by identifying the parties in this prosecution for rape and robbery as white, male defendant and "a white prostitute" complainant. Thus, he perpetuates the time-honored, male stereotype of women that there is a world of difference between a "good" woman and a "bad" woman and between a rape-complainant and a complainant in any other criminal prosecution.

I have no qualms with Mitzel's contentions that there is a pervading "anti-sex climate" in this city in the wake of the alleged "Revere sex ring," and that district attorneys have a powerfully repressive tool in their hands in the form of a criminal charge of "unnatural acts." But to compare in the same breath such a charge of "unnatural acts," which involved the consensual, victimless activity of two adults, with the crime of rape, which is a brutal act of violence and hostility, *not* sex, against (usually) females of all ages, is appalling to me. He can't seem to differentiate in his mind between the violent rape and "unnatural acts" perpetrated upon this victim and consensual "unlawful sex"; indeed, he even brags that, "I would have hung the jury rather than convict *anybody* on an unnatural acts charge." For Mitzel's information, the crime of rape in Massachusetts, as provided in Massachusetts General Laws ch. 265, sec. 22, encompasses both "sexual intercourse and unnatural sexual intercourse" and is, by definition, a non-consensual crime; the charge usually levelled at men caught behind the Fenway bushes, on the other hand, is "unnatural and lascivious acts," as defined in Massachusetts General Laws ch. 272, sec. 35. With such a biased, misinformed attitude as his, this man should never have sat on a rape case jury.

Mitzel jumps to the defense of those charged with "sex crimes (*rape included*); but he makes no mention of the fact that rape has the poorest reporting and convictions records of any major felony, including murder, for which crime there is no complaining witness at all. He takes no cognizance of the fact that, in a rape case, it is often the victim's *character*, not the defendant's guilt or innocence, that is on trial; in other words, jurors are allowed to make the fallacious inference that the fact that the victim has had previous consensual sexual activity necessarily implies that she "consented" to "sex" with the defendant. The cards are stacked against *any* rape-complainant, because, according to the rules of this male game, *she* must defend her "chaste," therefore "credible," character against the defense attorney's accusations that she is a vindictive or hysterical crier of rape. Therefore, that this jury initially voted 11 to 1 (with Mitzel the lone holdout) to convict the defendant in a case involving the rape of a prostitute, who in men's eyes is the epitome of a "bad" woman, was a refreshing surprise to me.

Yet despite the conviction of his eleven fellow jurors, Mitzel took it upon himself to dissuade them of the defendant's guilt, or, more accurately, to cast doubt upon the victim's "credibility" (read "chastity"). With righteous indignation, he managed to persuade five other jurors that a prostitute's testimony, by its very nature, is "impeachable." In the end, the jury convicted the defendant on the robbery charge but was hung as to the rape counts.

And so, in the name of defending all forms of consensual, homosexual sex, John Mitzel foisted his prejudices upon this woman, thus victimizing her twice for the sake of his own moral victory. His article proves to me once again that sexism knows no race, sex, creed, or sexual preference.

Linda Giles
Boston

GCN Contributors

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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.

speaking out

Kinsey on Adolescent Sexuality

By Robert Etherington

In view of the enormous ruckus being raised by the so-called Revere sex-ring, involving homosexual behavior between teenagers and adults, it might now be useful to examine the general subject of adolescent and pre-adolescent sexuality. Joseph Jankowski, a solemn psychiatrist at the Tufts New England Medical Center, has flatly stated that teenagers involved in this "sex-ring" will be "scarred for life" by their homosexual experiences. (This despite, or perhaps because Dr. Jankowski, as he himself admits, has had no experience with cases involving adult-adolescent sexual behavior.) But is there anything intrinsically "scarring" in sexual behavior between adults and adolescents? Or is such scarring instead the result of hysterical public reactions to the discovery of such behavior? And what exactly are the sexual capacities of children and adolescents?

Whenever one seeks answers to questions involving sexual behavior, one must inevitably turn to Alfred Kinsey. He had much to say concerning the sexual behavior, both real and potential, of children and teenagers, always with the implication that non-coercive sexual activities involving young people need not be "scarring" or in any way destructive except insofar as adults thought of them in such negative terms and reacted angrily or hysterically (as many are now reacting to the "sex-ring" scandal).

It should be well known that Kinsey was the first to prove once and for all that the sexual capacities of the male are greatest in the teenage years and decline thereafter. (The sexual capacities of females reach their peak at a later age. It is less well known that Kinsey also proved that pre-adolescents have nearly equal capacities. Of course, the idea of infant sexuality is at least as old as Freud. But psychiatrists traditionally have looked upon almost any activity among infants as being sexually motivated. Kinsey, however, thought it ridiculous to believe that sex was involved on "every occasion on which a babe brings two parts of its body into juxtaposition. . . ." He was instead interested in more overtly sexual behavior, principally orgasms, which he found did indeed occur among even the smallest infants (though, of course, without ejaculation).

Among his more startling discoveries (one which his contemporaries greeted with horror) was that of the capacity of male children to have multiple orgasms, i.e. several in quick succession. Few had suspected male children were capable of such sustained sexual arousal.

Kinsey also found that at least 60% of male pre-adolescents engaged in some overt homosexual behavior, usually among themselves but not infrequently with older boys or adults, for "older persons are the teachers of younger people in all matters, including the sexual." Should we assume that all boys who have engaged in such behavior are automatically "scarred for life?" Kinsey, of course, would have scoffed at such a notion.

But it was the adolescent male on whom Kinsey lavished most of his attention. Indeed, if the two Kinsey Reports can be said to have a "hero" it would surely be the teenage boy. Kinsey was at his most eloquent in pleading for greater understanding of the male teenager's colossal sexual capacity and in denouncing American mores for denying teenagers legitimate sexual outlets:

In the normal course of events, the primitive human animal must have started his sexual activities with unrestrained pre-adolescent sex play, and begun regular intercourse well before the onset of adolescence. This is still the case in the other anthropoids, in some of the so-called primitive human societies which have not acquired particular sex taboos, and among such of the children in our society as escape the restrictions of social conventions. The near-universality of adolescent sexual activity in our own Western European civilization down through the Eighteenth Century is poorly understood by those who have not made a study of earlier literature; but there is every indication in that literature, both sober and erotic, that the high capacity of the younger male was recognized and rather widely accepted until near the Victorian day in England. . . .

. . . Prior to the last century or so . . . the great romances of literature turned around the love affairs of teenage boys and girls. Achilles' intrigue with Deidamia, by whom a son was born, had occurred some time before he was fifteen. Acis had just passed sixteen at the time of his love affair with Galatea. . . Narcissus had reached his sixteenth year when "many youths and many maidens sought his love." . . . In one of the greatest of pastoral romances, Daphnis was fifteen and Chloe was thirteen. . . . Tristram was nineteen when he first met Isolde, Juliet was less than fourteen when Romeo made love to her. All of these youth, the great lovers of history, would be looked upon as immature adolescents and identified as juvenile delinquents if they were living today. *It is the increasing inability of older persons to understand the sexual capacities of youth* which is responsible for the opinion that there is a rise in juvenile delinquency, for there are few changes in the sexual behavior of the youth themselves. [My italics]

This last point deserves more examination. According to a recent *Village Voice* article, young boys in Revere engage in homosexual activities for fun or profit with startling regularity. One local resident maintains that "75 per cent of this city, anywhere from [ages] 14 to 25, swings one way or another." That may be an exaggeration, but Kinsey would probably agree with it.

On a specific calculation of our data, it may be stated that at least 85 per cent of the younger male population could be convicted as sex offenders if law enforcement officials were as efficient as most people expect them to be. The stray boy who is caught and brought before a court may not be different from most of his fellows, but the public, not knowing of the near universality of adolescent sexual activity, heaps the penalty for the whole group upon the shoulders of the one boy who happens to be apprehended. [My italics]

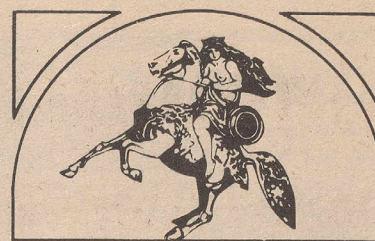
Continued on page 7

("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.)

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.

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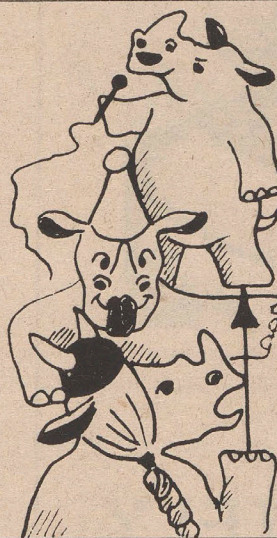
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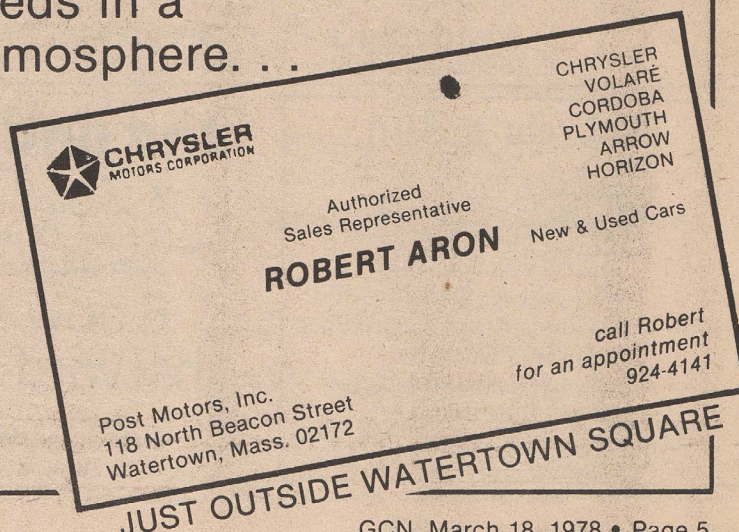
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GCN, March 18, 1978 • Page 5

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Group Cites Gay Program in Challenge of WGBH-TV License

BOSTON — A formal challenge to the license renewal of WGBH-TV (Channel 2), Boston's educational television station, was filed with the Federal Communications Commission on Feb. 28 by a Massachusetts group calling itself "Morality in Media." The group asked the FCC to revoke the station's license because, they charged, it has run programming that depicts homosexuality in a positive light.

WGBH is considered the flagship of educational television stations in the United States. It has won numerous local and national awards for excellence in programming and boasts the largest proportion of viewers of any marketing area in the country.

The complaint, filed by "Morality in Media" leader Barbara Anderson of Melrose, asserts that WGBH has failed to act on behalf of the "promotion and preservation of family life." A documentary show on Rep. Elaine Noble was condemned as "promoting lesbianism," while an episode of "Monty Python" was cited for advocating transvestism. Other shows cited for advocating "immorality" include "Masterpiece Theater" and "Say Brother." The station's evening news — widely acclaimed for its in-depth reporting — was not mentioned in the complaint, although WGBH provided extensive coverage of the state legislature's gay rights debates last year.

WGBH general manager Michael Rice said that the complaint was "intended to deny not only our right, but

any broadcaster's right to present on television a diverse and authentic reflection of issues and realities which are of importance to millions of Americans today. If such an attempt were successful, it would be a sweeping unconstitutional invasion of the rights to free speech and a free press guaranteed by the First Amendment."

Boston Globe television editor William A. Henry 3d said that Anderson's petition has absolutely no chance of success. "It is based . . . on total disregard for legally established free speech rights, and on a belief that religious people are legally entitled to impose their viewpoints, and stifle all others, even though we live in a secular society."

Henry told GCN he believed Anderson's real aim in the challenge is not to deny WGBH its license renewal, but to obtain more publicity for herself and her group. "There's no such thing as bad publicity," Henry said, noting that Anderson has already had two-hour meetings with the general managers from each of Boston's three other commercial television stations.

Since the FCC does not have the authority to censor programming, there is no real legal basis for the suit. Nevertheless, the non-profit educational station has prepared a rebuttal to the challenge to its license, which is scheduled for renewal on April 1.

Letters in support of WGBH may be addressed to FCC Broadcast Bureau, 1919 M Street N.W., Washington, DC 20554.

Prison

Continued from page 1

of homosexual rape in Vermont prisons in recent years.

Allen contended that the Vermont correctional system "minimizes homosexual contact," and it is difficult to determine to what extent homosexual activity takes place among "consenting partners" in jails and correctional facilities.

Allen characterized some of the inmates charged in the alleged assault as "hard core losers" and "itinerants" who have spent most of their adult life in jail.

Prison guards, said Allen, noted no irregularity with inmates during the time of the alleged attack. Investigators said the youth was assaulted for 45 minutes. Superintendent Allen told newspeople that a loud card game was taking place during that time, and it is believed the game may have diverted the guard's attention.

When pressed about the incident, which took place in a two-bed cell,

Allen said he was "surprised" at the news. "Most of the persons involved were more inept than aggressive," he said.

Allen contended that homosexuality is not as prominent in Vermont correctional centers as it is in jails elsewhere. It is minimized, he added, because inmates have the prospect of release and community contact. "The potential for release helps inmates focus on girlfriends and family," he said.

The superintendent added that in "closed institutions," where there is no prospect of release for years, inmates sometimes "turn to homosexuality. While verbal reference to homosexuality is common in the jail, actual homosexual contact is slight," Allen said.

The youth who was allegedly attacked has been transferred to another jail for his safety. The trials of the six inmates charged are tentatively scheduled for mid-April.

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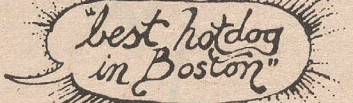


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Did You See?

I read in the public prints (there's a good name for a newspaper) that the old Ridgfield Hotel, on New York City's West 92nd Street, is to be shut down by the State Supreme Court, testing a New York State law that wants to do away with indoor prostitution.

At the same time, the first pronouncement of the city's new Mayor, Ed Koch, was that the rights of homosexuals would be upheld and enhanced, that New York City would tolerate no more discrimination against gays.

Is it not enough that the city go bankrupt, must it also go bonkers? Whatever happened to straights' rights?

I grew up in the apartment hotel next door to the Ridgfield, which was a fleabag even then. After a punchball game (I was a two-sewer hitter) or a curb-ball game (Cliff Irving used to aim for the point of the curb) the gang used to sit on the stoop of the Ridgfield and watch the girls go in and out, which was a formative experience, and at age 13, a genuine thrill.

All that's over now. The civil libertarians who would rush to the defense of a gay bar feel no brotherly love for the illicit heterosexuality in the Ridgfield tradition.

To redress that imbalance, the Straights' Rights Movement has been launched. Although we have not yet retained Intimate Relations Counsel, our principles are set forth in this personifesto:

1. *Let gays alone.* We do not approve, but we do not meddle. What they do in private is their business, so long as they do not try to sell us an "alternative lifestyle," and their radical proposal to rename Bryant Park is to be resisted.

2. *Repeal the Mann Act.* By the way, whatever became of the Mann Act? Probably goes under the name of the Person Act. Anyway, "white slavery" is both racist and sexist and that's no way to regulate interstate commerce.

3. *Legalize prostitution.* If we agree that morality is to be taught and preached but not legislated, why do we persist in treating as illegal a contract between consenting adults to purchase and deliver a service? If this is too much too soon, we have a fall-back position:

4. *Decriminalize prostitution.* The word "decriminalize" is in favor, a fact to which all Movements are sensitive. Besides, continually arresting women as harassment creates court logjams and deters nobody.

5. *Fire the vice squad.* In any police force, despite periodic clean sweeps, the squad is vulnerable to corruption that weakens law enforcement generally. Our slogan: Get those men out of bed and onto the streets.

6. *Provide advertising safeguards.* Garish neon signs should be subject to local zoning ordinances, even sandwich boards for sidewalk solicitation can be restricted to meet current Supreme Court guidelines.

These first few thoughts only tickle the surface. Readers are urged to create their own local chapters of the Straights' Rights Movement and tie in with other action groups. Demand media access. Be pushy.

One day, we shall all meet at the federally funded White House Conference on Courtesanship, to sing our straights' rights songs and wave our straights' rights banners.

—from William Safire's column in *The New York Times*, Feb. 2, 1978.

Kinsey on Sexuality

Continued from page 5

But what of the question, "Won't children or adolescents be disturbed by sexual experiences involving adults, rather than people their own age?" To learn the answer to this, Kinsey obtained the sex histories of a number of adults who had had sex with children and teenagers, as well as the histories of young people who had been involved with adults. His conclusions:

It is difficult to understand why a child, except for its cultural conditioning, should be disturbed at seeing the genitalia of other persons, or disturbed at having its genitalia touched, or disturbed at even more specific contacts. . . . Some of the more experienced students of juvenile problems have come to believe that the emotional reactions of the parents, police officers, and other adults who discover that the child has had such a contact, may disturb the child more seriously than the sexual contacts themselves.

There are, of course, instances of adults who have done physical damage to children with whom they have attempted sexual contacts. . . . But these cases are in the minority, and the public should learn to distinguish such serious contacts from other adult contacts which are not likely to do the child any appreciable harm if the child's parents do not become disturbed.

There remains the serious question of *consent*: can a child or one in his early teens give *knowledgable* consent to a sex act? Sure *ignorant* consent doesn't count. To this, Kinsey would respond first, that those in their teens aren't as ignorant as some adults think they are; and second, that even young children should not be so ignorant concerning sexual behavior. In many primitive societies as well as among lower mammals, pre-adolescents are allowed to engage in sexual play with each other and to observe the sexual behavior of adults, thereby learning at least the basics of sexuality at a very early age. In America, however, children (and adults) have traditionally found it difficult to obtain reasonably accurate sexual information, with the result that sex is made to seem in some way sinister or dangerous, something from which young people must always be protected. Herein lies the fundamental difference between Kinsey's attitudes about sex and those of the Freudians. As historian Paul Robinson remarks:

For Freud sex was hedged with danger, even with the possibility of psychic catastrophe. Kinsey, on the other hand, took an entirely matter-of-fact view of human sexual experience. It might, he allowed, be the source of considerable grief, but it utterly lacked the demonic potential attributed it by Freud.

Thus, Kinsey flatly refused to believe that *any* non-coercive sexual behavior, regardless of the ages of the people involved, would necessarily "scar" anyone "for life." This should perhaps be remembered as the "Revere sex-ring" scandal, or indeed any scandal involving sexual behavior between adolescents and adults, attracts public opprobrium.

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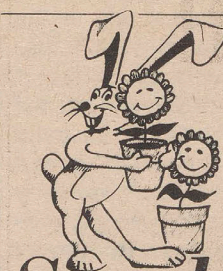
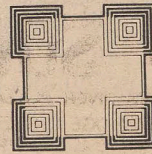


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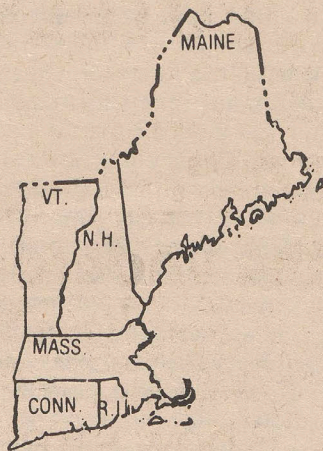
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The Myth of the Com

By John Kyper

When I learned last June that Miami voters had overwhelmingly rejected a gay rights ordinance, my reaction was simple: we'll fight. That night the anger was contagious. Boston Advocates for Human Rights collected \$200 in 20 minutes from patrons of Sporters bar. In New York and in San Francisco thousands staged impromptu marches, and demonstrators in Norfolk, Virginia, caused Anita Bryant to break into tears when they walked out on her prayer at a religious crusade.

We have come to realize, once again, that our lives were on the line. Two weeks after the Florida vote, four young thugs in San Francisco attacked Robert Hillsborough and stabbed him to death, as one of them shouted, "Here's one for Anita." I don't think I had felt so electrified since Nixon's mining of Haiphong harbor, or his terror bombing of Bach Mai hospital. My outrage had overcome my exhaustion, and I was involved—again—because I had no other choice.

The anger and the determination remain, but not the illusion of Gay Unity which some of us had nursed through this period. A Boston benefit held several weeks before the Miami election was actually entitled, "Thank you, Anita Bryant, for getting us together." John Mitzel criticized this kind of logic with the appropriate rebuttal: "We must not kiss the boot that's aiming to smash us in the face."

The truth, of course, is that Bryant did *not* get us together, however great a service she may have performed in shocking people out of their complacency. But the contradictions and divisions within the gay male and lesbian communities persist. All of the nice words in the world could not transform a fraudulent "unity" into a political fact; the power of such positive thinking is self-delusion.

Almost from the beginning of the Miami struggle, the possibility of an effective orange juice boycott, one of our best tactics, was squandered in internal bickering over whether we would be accused of trying to wreck the Florida citrus industry, and of "persecuting" a woman who is worth more money than the vast majority of us will ever see in a lifetime. Misplaced concern for a "respectable" image played into Bryant's cynical martyr complex before the mass media: witness the recent apology by the National Gay Task Force after she had fled New York City, alleging that "militant homosexuals" had made "death threats" against her.

Several months before Miami, Earl Butz had been forced to resign as Secretary of Agriculture after he had been quoted making a racist joke. I don't recall any dissension among blacks, or much compassion from the likes of the New York *Times* or *Time* magazine toward his civil right to be a bigot. It was not acceptable.

One must wonder whether the millionaires who financed the Dade County Coalition, publisher David Goodstein of the *Advocate* and Jack Campbell of the Club Bath Chain, valued the abstraction of "free enterprise" more highly than the matter of our dignity and self-respect in the face of Bryant's lies. Instead of self-respect, such "leaders" exploited misogyny and even self-hatred. Recall Campbell's lapel pin, "Dear Anita—Cram It," or the popularity of "Anita Sucks Oranges" tee shirts. More commonplace, how many, many times have I heard gay men call her a "bitch"?

And so our imagination and creativity were discarded, and the Dade County Coalition tried to sell our rights to Miami voters in a slick public relations campaign coordinated by outsiders brought into Miami. We were requested to remain invisible, lest we antagonize the electorate. Bryant's hysteria campaign, focusing upon selected biblical injunctions and the old red herring of child-molestation, was hardly so circumspect. With the same certitude that he has denounced gay activists as "neurotic to the point of megalomania," Goodstein declared in one of his editorials that a victory in Miami would put us forward five years—and a defeat would set us back five years. No wonder it all failed so miserably!



photo by Alden Smith

Mercifully, the unreality could not last for long. Gay Pride Week, at the end of June, produced much unexpected enlightenment, and a lot of vituperation. Charley Shively burned his Bible at Boston's Gay Pride rally (to shrieks of "Burn in Hell!"), and GCN published a bombastic column by Andrea Dworkin that accused gay men of sexism and misogyny. Both were debated ferociously for weeks.

They were not without their contradictions: Charley, guiding spirit of *Fag Rag*, is an avowed anarchist who teaches at a state college and has testified several times before the Massachusetts Legislature on behalf of gay bills. Dworkin's sweeping invective ("... The male gay movement is unreservedly antifeminist, ruthlessly contemptuous of women, and unashamed in its advocacy of sexual brutality as the essence of masculinity.") reads like a parody of the anger that she had plumed so eloquently in her books *Women Hating* and *Our Blood*. But both could have been anticipated by anyone familiar with their writings.

Atheism has never seemed any more viable for me than Christianity, and I didn't feel moved either to applaud or condemn Charley's action. (The one cogent criticism, that it would alienate support for the gay bills then being considered in the Legislature, became somewhat academic. Seemingly, it had little effect upon the eventual defeat of the civil service antidiscrimination bill in October.) The controversy reminded me of all the fuss surrounding the occasional flag-burnings at antiwar rallies a decade ago, complete with sensational footage for the six o'clock news. Once again, critics seemed oblivious to the much greater obscenity

and blasphemy that had been committed in the name of a sacred symbol. Indeed, the only flag-burning I ever witnessed was committed by a drunken veteran, haunted out of his mind by the memory of the barbarities he had performed as a paratrooper in Vietnam. Such polarizing actions do have the virtue of making a few people think—even if the majority will continue to swear by the old shibboleths.

Andrea Dworkin's column touched an even more sensitive nerve, how gay men and lesbians relate in their uneasy coalition together. I didn't like her accusations any more than I like being blamed for all the crimes of racism because I am white. I didn't need to wallow in bourgeois guilt games. Real guilt is paralyzing enough. Her friend John Stoltenberg used to write about the "unnaturalness" of erections, and Kenneth Pitchford's Effeminate collective once published a "Gay Enemy" list, of men who didn't share their version of Correct Politics. But I needed to know the origins of Dworkin's rage, because I recognize I am a creature of a sexist system (however unwillingly), programmed from birth to be a Man. I did not need to agree with her to realize some truth in what she had written, and to take responsibility for it.

What impressed me was the number of men, judging from the letters to GCN, who felt personally threatened by her invective. They seemed unable merely to disagree, but had to label her "Victorian" and even "homophobic" (a lesbian!). One asked, rhetorically, if he should commit suicide.

Allen Young attempted to explain the bases of Dworkin's anger and disappointment toward gay men, to be branded "sycophantic" by Wayne Dynes in a column that was a signal work of intellectual masturbation, seeking to dismiss feminists and lesbians as a group by smearing them with the anti-male sentiments of a vocal minority. In a response to the one letter by a gay male that might genuinely be called sycophantic, a defender of Dynes unwittingly revealed his own patronizing assessment of women: "For years we (gay males) indulged lesbians with unwarranted priorities, supportive propaganda and wishful thinking, all in hopes of gaining their increased participation and a reasonable unity." He reminded me of a white liberal, disappointed that blacks would want to form their own movement without him.

Some editorials by the publisher of *Esplanade* would have us believe that lesbians are the chief oppressors of gay men. Those of us who see feminism as more than "women's issues," as affecting *our* lives, he once termed "faggo feminists." (I was flattered. Like the lesbians who proudly adopted Betty Fredan's slur "lavender menace," we should take the epithet as our own.) This reaction, like Dynes's, reminds me of the racists of the old South, and in some neighborhoods of Boston, who reserve their worst contempt for whites whom they perceive to be "nigger lovers."

Perhaps Dworkin, Dynes, et al. deserved each other. It doesn't do us much good to debate whether gay men or lesbians are the "most oppressed"—such an endless, circular argument reminds me of the more-radical-than-thou power trips I witnessed in the New Left during the late 1960s, and in the early days of Boston's Gay Liberation Front. It's a recurring nightmare, one more variation of selfish, authoritarian

game-playing in lieu of compassion toward each other, or to the sufferings of other people. (Issues like gay racism and gay classism are overshadowed. Indeed, those blacks and Marxists who insist that gays and women don't know *real* oppression seem a mirror image of our own ideologues.) One letter writer culminated her bombastic put-down of a male critic of Dworkin's with the parting shot: "Remember feminism is the *final* revolution." The polemics are thoroughly predicable, and predictably, they go nowhere.

Sexism is not a simple-minded dualism with one side "right" and the other side "wrong" (reflecting the either/or mentality of our society); it is a *system* that channels us from birth into preordained roles, stunting the humanity of us all. George Whitmore said it best when he remarked that we are vomiting chunks of our oppression all over each other. The sad truth is that it is far, far easier to go after each other than to deal with a society that is thoroughly sexist and homophobic. The frustration makes us easier targets for recriminations, demoralizing ourselves and perpetuating the cycle of our oppression. God knows, we're weak enough without scapegoating and doing The Man's dirty work for him.



photo by Bettye Lane

We would do ourselves a great service to stop pretending that there is one unified gay movement, of both men and women. There never was and there never will be. We should be honest with ourselves and recognize that we are a *coalition*, with intertwined—but not congruent—goals and priorities. It seems we cannot live with each other, but it is just as certain that we cannot live *without* each other, especially with the repression that's been coming down against our communities. We should stop playing games.

Repression, of course, has been with us for longer than any of us can remember. Joseph McCarthy's crusade against the "Communist homosexuals" in the State Department had its antecedents in the medieval inquisitions that judged witches, heretics and homosexuals alike as threats to church and state, and executed them. In the late 1940s the lesbian journal *Vice Versa* had to be circulated clandestinely. It was a decade before the U.S. Supreme Court would finally allow *One*, an early homophile publication, the right to use the mails (one of the lesser-known decisions by the controversial "Warren Court"). And the now-

Common Denominator

mythologized Christopher Street revolt was against a police raid of the kind that had been commonplace for decades.

The first police reaction to Christopher Street was shock: "This time the sissies fought back," one of them said. But we can be certain that it was an automatic, immediate decision to place this new militancy under surveillance. We graduated, so to speak, from the Vice Squad to the Red Squad. In 1971 one member of Boston's Gay Male Liberation was briefly jailed during a grand jury "fishing expedition" into the Mayday Collective. Several years later the FBI was using Patricia Hearst's kidnapping, then Susan Saxe and Katherine Ann Power, as occasions to pry into feminist and lesbian communities about the country. Eight people were jailed for refusing to talk to grand juries in Connecticut and Kentucky.

With the development of gay liberation, the tired old myth of the "homosexual child molester" has been embellished into a conspiracy to subvert the youth of America. Anita Bryant is merely the latest and most successful of the demagogues who have fashioned an ideology reminiscent of the would-you-want-your-daughter-to-marry-one argument of racists — only here the Patriarchy, perhaps remembering its own most suppressed desires, is more concerned for its sons. Lesbians are challenged as "unfit mothers."

Thus black men in the South were lynched or sent to the electric chair for the real or imagined rape of white women, and in Russia Jews endured repeated pogroms whipped up by rumors after the deaths of Gentile children. Gay men are attacked by thugs attempting to prove their threatened masculinity, while the KKK calls for our execution. Historically, the perpetrators could usually count on the collaboration of the authorities and get away with murder. In Tucson, Arizona, a judge reduced to manslaughter charges against four local football players who had killed a man outside a gay bar. Although they admitted to harassing gays, the judge cited their "good character" and gave them probation.

Anyone who has been out for the past several years in Boston can recall a number of unsolved murders of gay men. GCN's first big story, in 1973, was the "Arboretum murder," which the Boston *Globe* had buried on an inside page. Only rarely does the media recognize anti-gay violence for what it is, ostensibly for fear of a libel action. It showed no such reticence, however, upon the discovery of "homosexual mass murderer" Dean Corll, in Houston. When we are victims we are condemned to anonymity, and when we are villains we are condemned to notoriety. Two months after Robert Hillsborough's murder, *Time* published an article "The Gay Goons" that ridiculed gay fears of violent backlash after Miami, and cited a poorly-planned gay zap (against a homophobic aide to a mayoral candidate in New York) to insinuate that gays were attacking straights. Similarly, many whites use black violence against whites as a rationalization for the violence of a racist system.

Early in December the Suffolk County District Attorney's office announced indictments against 24 men in an alleged "child porn ring" involving boys in Revere. As usually happens in such situations, the media was taken in by the sensationalism and

repeated everything that the authorities fed it, including erroneous charges and the home addresses of the accused. (So much for the Good Liberals of the *Globe*, who have yet to admit publicly that they erred.) There is no discussion of the political motives or intense Puritanism of DA Garrett Byrne, an 81-year-old bachelor. (Some people in Revere accuse him of a vendetta against the county's second city. In 1970 Byrne had the musical *Hair* temporarily banned in Boston, and four years later he engineered the indictment of Dr. Kenneth Edelin for manslaughter while performing an abortion.)

I was suspicious from the moment I read of the indictments. Hysteria was



clearly in the air, reminding me of *The Boys of Boise*. I had also read Jonathan Katz's interview with one of the dozen men who were railroaded into prison during that mid-1950s witch-hunt. So had many others. The Boston/Boise Committee was formed as a response and quickly began to pick apart the tissue of lies and half-truths emanating from the DA's office. We learned that these "children" are actually adolescents and that some of them are gay. We got an assistant DA to admit that seven of the defendants had no connection whatever to the "ring."

The indictments were successful, however, in dividing the gay community. A friend told me, "I hope they crucify those men;" and two gays had letters in the *Globe* expressing "revulsion and disgust at the news of the Revere 'sex ring.'" In a television interview Rep. Elaine Noble called on us to "support the efforts of the [District Attorney] in unraveling this contemptuous situation," several days after the DA had established a hotline for people to report suspected cases of boys being molested. She has not retracted her statement.

Such extreme defensiveness seems motivated by the desperate desire to be considered "normal" by the standards of a society that judges us sick to begin with, to fit in at any cost to our integrity and good sense. Behind that is a goodly measure of self-hatred. I am most appalled by Noble's behavior, but I am hardly surprised by her opportunism. Now she is midway through her second term in the State House and is about to lose her seat in redistricting. Her effectiveness and her abrasiveness have been the subject of bitter debate in the gay community, witness to the steady erosion of the constituency that first elected her. Evidently she thought we would be concerned with one issue alone; we

would be so grateful to the first lesbian legislator that we would not concern ourselves with her record on other issues, like rent control or redlining. She gambled by supporting the House leadership in hopes of winning votes for the gay bills — and lost. Her supporters insulted us by responding to criticisms of her as if they were attacks on gay liberation. Now she's interested in running for the U.S. Senate. Good luck.

I felt personally threatened by the hysteria surrounding the indictments, and I joined in Boston/Boise's suit against the hotline. I live with small children. I have worked as a daycamp counselor. Five years ago I was refused a job at a local state hospital because

of my homosexuality, told I was "not suitable to work with young people." I've never been quite the same since that incident. Out of my humiliation and anger came a determination that I was not going to collaborate with my oppression.

We must fight back because our enemies are sure to take advantage of any weakness or division on our part. I can remember an incident eight years ago, when birth control advocate Bill Baird discovered a gay prisoner who had been held in Charles Street Jail without trial for two years. The matter was mentioned at a meeting of a local gay group, and one member shouted that he didn't want his organization associated with the case because he'd been arrested with a "child" of 16. The prisoner's name, I later learned, was Edward Rastellini, and he was stabbed to death in 1973 at Bridgewater State Hospital while serving 15 years for sexual acts that nearly all gay men have performed, what the *Massachusetts General Laws* terms "the abominable and detestable crime against nature," sodomy.

We cannot defend ourselves by running away. If all we want to do is get a few laws passed, we should ask ourselves if it's worth the energy. I am in fact covered by an anti-discrimination order, as an employee of the city of Boston (so much for David Goodstein's attack on us "unkempt, unemployable" gay activists). Yet Mayor Kevin White issued his executive order in virtual secrecy, overshadowed during a period of racial violence, and almost nobody knows about it. I certainly don't feel any more secure, at a time when the Supreme Court refuses to hear the appeal of a public school teacher fired solely for his homosexuality. As long as there is the possibility of some homophobic supervisor deciding to challenge the Mayor's order by dismissing a homosexual em-

ployee, our few gains are not safe.

It is sometimes hard to believe we have made any progress at all. Blacks and women have more of a sense of struggle because they've been at it longer. Our resistance to oppression, historically a sporadic and short-lived phenomenon, began to grow in an organized fashion only thirty years ago. When I came out a few months after Christopher Street, there were three gay and lesbian groups in Boston (only the Daughters of Bilitis survives), and we were ignored by the mass media. It was a big event when the *Globe* finally discovered our existence — over a year later. To be taken seriously enough to become an object of an election was unthinkable.

The Right Wing attack against us is part of a drive against a wide array of scapegoats for the traumas of the last decade and a half: liberal do-gooders, blacks, Puerto Ricans, militant women and homosexuals, welfare recipients, radicals, military deserters. Five years of economic uncertainty have brought home to America that for once it lost a war, that it sacrificed its sons and its wealth in a futile crusade. Well-financed hate merchants are using gay rights, abortion, pornography, the Panama Canal, affirmative action and busing to divert attention from the fact that all of the suffering has benefited only a few wealthy people. We should not forget that a modified version of the repressive Senate Bill One is slowly making its way through Congress.

We are objects of special attack at a time when the family, as constituted in our society, seems destined to rip itself apart by its own contradictions. Many of us are refugees from unhappy families and have grown in our own directions, to show that there are alternatives to the straight-and-narrow expectations that were imposed upon us at birth. Any alternative is threatening to those who are too repressed to believe they could live any differently. And after a lifetime invested in a social convention, the possibility that their children might want to be more than mere extensions of their lives may be too terrifying to contemplate because it is seen as a repudiation. Bob Dylan sketched this anxiety in the early 1960s: "Your sons and your daughters are beyond your command."

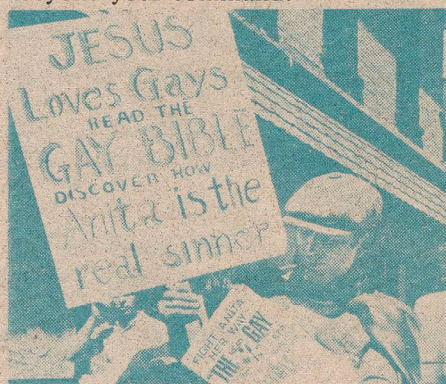


photo by Bettye Lane

We must seek allies wherever we can find them, especially among other oppressed groups. We must counter hysteria and bigotry with the force of the truth we have lived in our lives. The enduring potency of the "recruitment" myth is traceable to the mysterious fascination that homosexuality holds to those who know little about it. The process of coming out, how an individual realizes his/her homosexuality, is the least understood aspect of gay life. Ignorance encourages people to view the homosexual community as a sinister "fraternity," which becomes a self-fulfilling prophecy by the ostracism and persecution that such an attitude encourages. Our work is in front of us.

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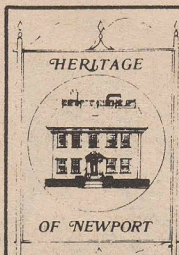
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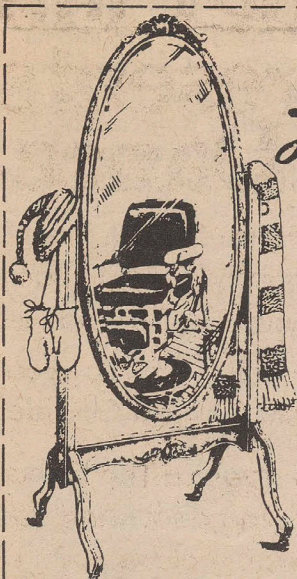
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THEATER

Freedom or Compromise

Freedom and Angelina. Written and directed by June Judson. At the Church of All Nations, 333 Tremont St., Boston. Free to public. Call 266-0099 for information. March 30, 31, April 1 at 8:00 p.m.

By Lee Swislow

Sarah and Angelina Grimke — two sisters raised in South Carolina in the early 1800s who were not content to stay in their place. First Sarah, and then Angelina, moved north where they later became involved in the abolitionist and the feminist movements. *Freedom and Angelina*, a play sponsored by the Massachusetts Foundation for Humanities and Public Policy, speaks of their lives, their activism, and their politics.

The Grimke sisters acquired their abolitionist ideas from their direct experience of what it was like as members of a slave-holding family and their contact with the brutality and degradation of the system. They began attending antislavery meetings in Philadelphia, and eventually were trained by abolitionist leader Thomas Weld to lecture on the issue through the American Antislavery Society. They traveled throughout New England, and were the only women on this lecture circuit.

In the course of speaking and acting as independent women opposed to slavery, the Grimkes' understanding of women's oppression grew and strengthened. One of the most powerful moments of the play comes when Angelina begins a lecture in Boston talking of the need for the emancipation of the slaves, but quickly connects this to the position of women and their virtual slavery to their husbands and families. How can you work for the liberation of slaves, she asks, without fighting for your own liberation.

But for the sisters, life is downhill from there. Caught in the debate over the divisiveness of speaking on women's issues when the movement's focus was slavery, they agreed to speak only about abolition. Shortly thereafter, Angelina married Thomas Weld in what was supposed to be the great

union of the abolitionist with the feminist. Instead, Angelina, Thomas and Sarah retired to the country to keep house and raise a family. The women are never again as active as they were in the years from 1835-1838.

As the story of two activist women who end most of their participation in the movement when one gets married, I found the play disappointing. June Judson, the author, touches on this when she has Angelina ask how she can give mental food to her children when she gets none herself. And later Sarah says she does not know ten women who are happy, healthy and married. And yet from beginning to end the play is joyful and upbeat, interspersed with the singing of traditional abolitionist songs. It moves from the two women's personal lives to the Civil War and the eventual emancipation of the slaves. I found the transition hard to make; I was still back there in the home with Angelina and Sarah, not knowing how to leave.

Throughout the play music is used, sometimes as background and sometimes with the entire cast and audience joining to sing a traditional abolitionist or feminist song. The music is provided by Mitch Davis and Pamela Worth Fraley, both very talented people who open the play by teaching the audience some of the songs used later, and inviting our participation.

Three of the four performers, Letha Elliot, Jay Foote and James Struill, play more than one character and their ability is noteworthy. Changes in posture and tone of voice mark the subtle transformations from one character to another. When Mason is particularly understanding as Angelina, very believably portraying the many changes the central character undergoes.

Freedom and Angelina raises the issue of one's own life and oppression and the connection between that and one's politics and relationships. Sometimes, after raising these vital issues, the play backs off from them. But the questions remain, if not for the play to answer, then for us.

Liberating Myself

By Sandra Murphree

I saw the poster on the Graduate Student bulletin board, my eyes quickly scanned the information: Disco Dance at Harkness Dorm Lobby, Saturday, January 21, 10pm until? Sponsored by the Harkness Medical School Dormitory Council. \$1.00 Free Refreshments. There was a sketch of a man in a suit and a woman in a cocktail dress and heels dancing in the lower right hand corner, with the words, "Do Dress." It appeared the Yale Medical School Council did not have gay people in mind when the posters were designed. Nor did they think there might be gay people who would like to come and dance. It was not so much that we might not be wanted — we simply were not thought of. The man and woman are also white — apparently med students at Yale are white, heterosexual, and dress like they are in the '50s — they may think like they are in the '50s too.

To Go or Not to Go?

My dilemma then settled down to shall we go and dance and enjoy ourselves? One part of me really wanted to be just another person in this society who wants to go out on a Saturday night and dance with my spouse. The

only difference is that I am a woman, my spouse is a woman, and this society does not recognize or accept our relationship. My mind then progressed to anger. I decided I would like to go to this dance, have every right to go, and if other people have problems with our dancing together, it is *their* problem, not mine. We decided we would go and liberate the dance. We happened to see several friends Friday afternoon and asked them to join us. Several said yes, some said they were busy, and we ended up with five gay women.

On to the Dance

We arrived about 10:30. There were people milling around, no one took the dollar admission, we wandered in. It seemed like it was going to be a poor turn-out because of the snowstorm the previous night, or since the dance was advertised as starting at 10:00, the time to show up was 11:00 or after. The latter proved to be the case. We were the only couple on the floor for awhile at the beginning, but by 11:00 we had plenty of company. By midnight close to 200 people were dancing. Fifty per cent were Black but the five of us were the only gays. I am sure my lover and I were clearly observed as two women

Continued on page 11

Pufferton in Concert

By Robin E. Smith

Last month, *The Circulator* went to a concert given by the well-known lesbian feminist musician, Marcia Pufferton. "Puffey," as she is known to her fans, was scheduled to begin performing at 8:00 p.m. in the basement of St. Sleazy's Church, but, as is customary at these functions, the concert began at 8:44 p.m. with an hour long list of announcements by representatives of every feminist organization in Big Urban City — Fang & Claw, our local feminist weekly, a F.U.W.E. (Feminists United for Women's Equality) chapter, Demeter Records, Wombmoon Women's Land Trust, and 143 other lesbian feminist organizations. By the time the announcements were finished, it was 9:44 p.m., and the concert paused for intermission.

During the intermission, the Dyketuffs Collective, who provided security for the concert, broke up a fight between the women taking the tickets and the women who were unable to afford the \$25.00 admission. They also found three men in the parking lot and castrated them.

The concert resumed at 10:02 p.m., with the entrance of Puffey herself, accompanied by her back-up band, Lizzie Borden's Axes. Puffey was wearing a three-piece suit made out of mattress ticking, and Frye boots painted Day-Glo orange. She began with that old lesbian feminist favorite, the rousing "Sister Killers!", playing harmonica and Chinese gong. The song brought the audience to its feet, stomping and cheering. After the applause died down, Puffey announced that there would be another intermission.

The second part of the concert began at 10:31 p.m. with Puffey giving a speech on "The Dangers of Economic Imperialism and U.S. Capitalism." She said that to combat creeping bourgeois selfishness within the Demeter Records Collective she was going to give some space to a new, unknown musician, who turned out to be her current lover, "Janetdarling." (At least, *The Circulator* thinks that's her name; that's what Puffey called her all evening.)

Janetdarling's first song was "Sweet Sister Harmony," played in ¾ time on a comb wrapped in wax paper. This was followed by an acappella duet with Puffey, in which they sang a one note song that Janetdarling had written, "Sister Oppressed," in which the word "sister," followed by the name of a group of oppressed women, was repeated 89 times, as in "Sister Indian,

Sister Chicana, Sister Black, Sister Blue Collar, etc." At the end of the duet, Puffey announced the third intermission.

The third part of the concert commenced at 11:37 p.m. with a speech by the members of the Concert Organizing Committee justifying the political correctness of the allocation of the money earned by the concert. They got into a public argument with members of Demeter Records which ended when someone tripped over a cable and plunged the whole basement into darkness. When the lights came back on at 12:05 p.m., Puffey, Janetdarling, and Lizzie Borden's Axes began a song in Spanish about the women's sugar cane field work brigades of Cuba, "Cube Libre." At the end of the song, Puffey announced that as the finale, Janetdarling would do an Appalachian miner's song, "Picket Line Lament."

The audience began to hiss, murmuring, "What about some lesbian songs? We came to hear Puffey! WE WANT PUFFEY!" Puffey called for quiet, stepped up to the mike, and said, "I think we've all suffered, but I think it's typical U.S. imperialistic individualism to complain about our own personal sufferings as lesbians, when so many people in the world are starving tonight." (One woman sitting in the back shouted, "Do you think we're rich!"). Puffey replied, "I simply cannot relate to your hostility." When the hissing finally died down, Puffey launched into the song that first brought her before the women's community, "Comin' Out By The Back Door." The audience applauded enthusiastically and called for an encore.

Puffey asked the audience for suggestions. She rejected the first thirteen because they came from her original Demeter album, a collection of lesbian love songs, and were written "before my consciousness was raised to the plight of the oppressed everywhere. My head is no longer in that place." She accepted the fourteenth suggestion, an eighteenth century English ballad about a kitchenmaid whose husband beats her. (The kitchenmaid envies a Duchess' life, and then discovers that the Duchess' husband is a wife-beater, too.)

The concert ended at 1:07 a.m. with a seventeen minute speech by Puffey about her new album, "We The Womenpeople." It costs \$3.95 more than her last one, is available only through lesbian-separatist stores, and only to lesbian-separatists committed to the anti-imperialist struggle. *The Circulator* thinks she will pass.

Continued from page 10

dancing together, but I think predominantly seen as two people who enjoyed dancing with each other; and I felt comfortable when we were alone on the dance floor or surrounded by heterosexual couples. Sometimes if a couple danced by us and realized we were two women, they hurried to passionately embrace or kiss — I suppose they had to reassure each other (and themselves) of their heterosexuality. Most people however, enjoyed the dance and related to us as just another couple on the dance floor.

It turned out to be a wonderful dance. The music was very good, the sound system was excellent, the disc jockey made very smooth transitions, and we drank all the beer, rum, or wine we wanted for our \$1 which was finally collected by a friendly efficient medical student. We danced until we could dance no more and finally walked home about 1:30. As we passed by the student taking up the admission, I patted him on the shoulder and said what a nice dance it was, and I sure

hoped they would soon have another. He smiled and said, "hopefully next month." I replied, "I'll come again and bring more friends."

To Thine Own Self Be True

We were relieved that we were not hassled and left to enjoy the dance like anyone else. My overwhelming feeling was that I can be most powerful and make the strongest political statement simply by being myself. I wanted to go out dancing on a Saturday night with some friends and enjoy myself. Being myself and having an enjoyable evening was the prime motivation for my actions, and I found it was very easy to do. All of us felt very comfortable with ourselves and very strong. If I accomplish nothing else while I am at the Medical School, I will have succeeded on my own terms and nobody else's. There may be a similar social event next month at the Med School . . . Wanna Dance?

The above piece appeared in the *Connecticut Gay Task Force Newsletter* and was then picked up by the *Yale Graduate Professional*.

John P. Ward

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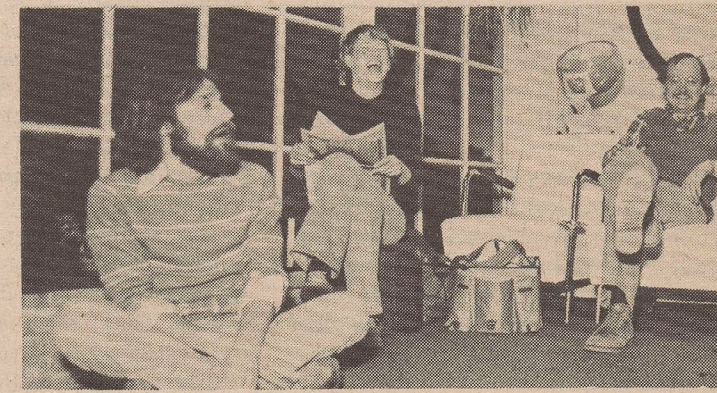
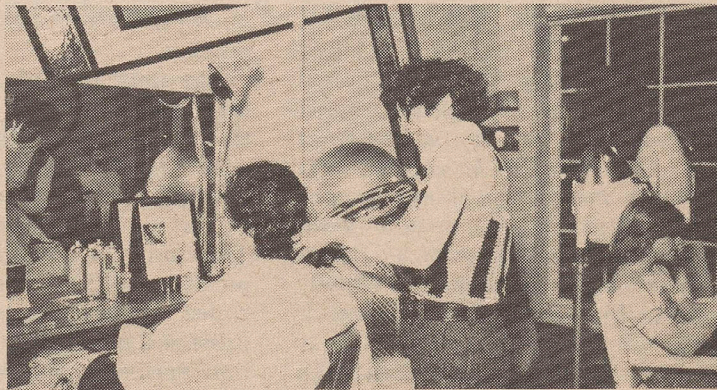


Last Monday evening, a follicle fete was staged at Salon de Jon, 80 Charles St., for the benefit of GCN. Under the management of Diane Bellevance of the D. Bellevance Agency, the evening provided deeply appreciated help to those who can't ever do a *thing* with their hair.

Scissors and comb specialists Nina and Peggy freely donated their time and expertise, turning even the most unpromising curls into obedient and manageable coiffures while the customers shouted encouragement. ("Cut it short." "No, keep it long!" "Is my beard on straight?" "Can't you please, oh please cover up my receding hairline?" "Don't bother with his hair; it fell out *years* ago!")

Wine and cheese were supplied by Ms. Bellevance and a flower or plant donated by Greenleaf Florists of 478 Columbus Ave. was given to each customer.

This is the second time Salon de Jon has held a benefit for GCN, so please keep Nina and Peggy in mind the next time your hair screams for attention.



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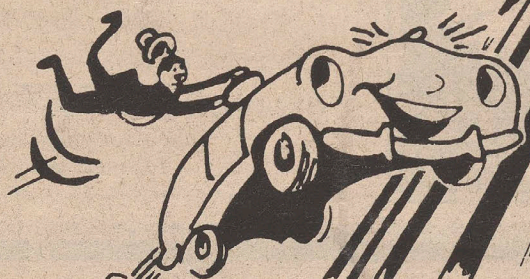
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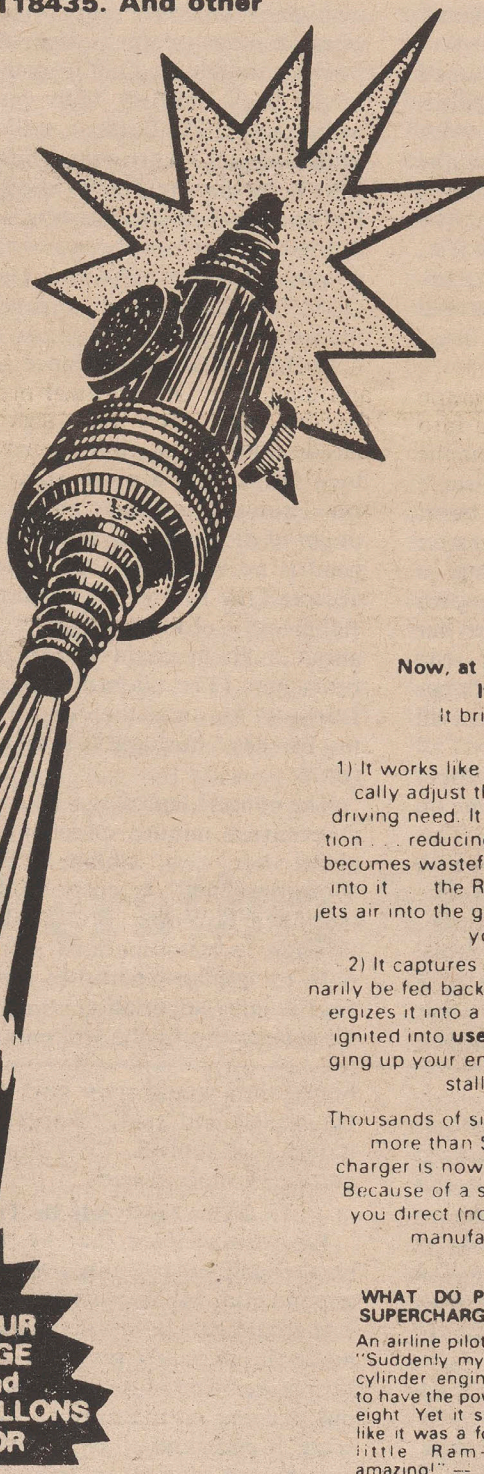
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people, places and flings

By Eric Rogers

I treated myself to a weekend in **P'town** — just to see what it was like in the dead of winter. It was beautiful and relaxing and I couldn't have given myself a better treat. **Dave Schoolman's Land's End Inn** was warm and cozy as the wind and snow whirled past our windows. **P'town's** had a tough winter — the blizzard and storms have done much damage to many buildings. **Arnold's**, where I rent a bicycle in the summer, was flooded by the rush of the tide, as were many private homes and guesthouses in the East End. Long Point, the narrow stretch of sand that leads from the rock dyke to the lighthouse at the very tip of the cape, has been greatly eroded by the surf and there's fear that the lighthouse may end up on an island. In an event unrelated to weather conditions, the **Pied Piper** was the victim of arson, but I'm told rebuilding is going to occur this spring. So, **P'town's** fine women's bar will continue to operate.

Most restaurants are closed down, but I had a delicious dinner at **Ciro's** — shrimp so tender they made me imagine July was all around me. The roads to the beach at **Herring Cove** were snowed in, so I settled for driving through the private beaches of North Truro . . . Less than three months until Memorial Day. Have you made your reservations?

Happy St. Patrick's Day! To celebrate the festive holiday, **Clearspace** is presenting *Irish At Heart* Night on Saturday, March 18th, at 103 Charles St. in Boston. The evening begins with a corned beef and cabbage dinner, at 7:30, and moves into a dance with both disco and slow, romantic music. Three dollars will get you into the dinner or give you privileges at the open bar, and \$5 will open the whole works to you. Tickets are available at 103 Charles St. or by calling 227-4327. Don't miss the chance to celebrate in green with the folks from **Clearspace** . . . **Am Tikva** announces their upcoming **Purim** party on March 25 in the Main Ballroom of Northeastern University's L Building. Their color theme will be orange, yellow and white and there'll be lots of Purim cakes and refreshments!



Gore Vidal

If you're down in New York on Monday, March 13, do not miss the benefit dinner and cabaret performance for the **Glines**, starring **Lawrence Lane**, who starred in the **Glines's** production of *Gulp!*, and comedian **Tim Cahill**. The cash bar opens at 6:00 p.m., with dinner at 7:00 and the show at 8:00. Ten dollars includes dinner and show and, since there's limited seating, call for reservations 254-9397. The event will be held at The Ballroom, 458 W. Broadway in Soho . . . **Nightfall Magazine's Third Annual Disco Awards** will be presented on Sunday, March 12th. Among those disco stars expected to perform will be **Chic**, **Odyssey**, and the

Village People, in town for their shows at **Together**. If you're a disco duck, don't miss this celebration of bumps and hustles; phone 262-5570 for ticket confirmation . . .

John Gerassi, author of the now infamous book, **Boys of Boise**, will be speaking at the Community Church of Boston on Sunday, March 19, at 11 a.m. The subject of his talk is *From Boise to Buenos Aires: A look at Repression, Commitment and Individual Freedom in our Hemisphere*. Stop by Morse Auditorium, 602 Commonwealth Ave., by B.U., for this important talk . . . On Thursday, March 16, at 8 p.m., **Gay People Princeton** will host a discussion *To Be A Gay Parent* at the Princeton Unitarian Church. As usual, a social hour will follow. If you're in the area, stop in . . . those Princeton folk are wonderful people.

Our Right To Love, a lesbian resource book produced in cooperation with women of the **NGTF**, is on the stands. The book looks amazing — great articles and photographs. Some of the writers include **Karla Jay**, **Meryl Friedman**, **Rita Mae Brown**, and **Barbara Gittings**, and there's an interview with Boston's own **Sue Rosen**, of **HCHS** and **Roberta Stone**, **GCN's** business manager, on the subject of lesbians as parents. Do not miss this fabulous volume of lesbian life . . .

Gay Pride '78 is moving ahead at full speed. Last week's meeting was attended by over forty people and much was accomplished. The group chose to have a steering committee with a rotating chairperson, selected at each meeting. People signed up for committees, including, **Publicity**, **Parade**, **Carnival**, and **Childcare**. **John Mitzel** presented the financial report from last year's parade and amidst confusion was offered ten dollars from a stranger for some kind of request, which **Mitzel** dramatically turned down. **Jack Rubin**, in from the **Town House** in **P'Town**, chaired the meeting with enough control to keep things moving and enough flexibility to make for some laughs. Next meeting will be held at **Dignity's** office at 355 Boylston St. on Thursday, March 16 at 7:00. If you have the energy to build a great **Gay Pride Week**, step up.

Jack DeVau's newest film, **A Night at the Adonis**, will be making its New England premiere at the **South Station Cinema** on Wednesday, March 15. Inside sources tell me the film is his hottest yet and **Big Al Little**, who plays "The Jangler" in the film, will be at the moviehouse to meet the patrons and discuss the film. Phone the **South Station Cinema** for more information . . . Looking ahead, **James Purdy**, author of *Malcolm* and *Eustace Chisolm and the Works*, among other novels, will be reading from his works on March 30 from 8:00-10:00 at **Bourbon Street**. **Manifest Destiny Books** has arranged his appearance. I'll have more on this as the date grows near, but be sure to keep this Thursday night open . . . And **Gore Vidal** is coming to town! He'll be appearing at a fundraiser for the **Boston/Boise Committee** on Wednesday, April 5th from 7:30-9:00. The location will be announced later but his topic will be — *Sex and Political Corruption in Massachusetts* . . .

Ann McGuire, manager of **Some-where**, has returned from a vacation in Puerto Rico. Welcome back to Boston in March!! Anyone who wants a bit of warmth and springtime in the midst of snow should stop by **Boston's Annual Spring Flower Show**, which opens on Saturday, March 11 at noon on the **Commonwealth Pier** . . . Let every pansy bloom . . .

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(37)
5'10", 19, 150, blue eyes, brown hair, F.J. Bierend, A049375, Box 667, Bushnell, FL 33513.

(37)
22, blond hair, blue eyes lot of love to share with someone. Parole soon. James R. Justice, SCI, PO Box 667, Bushnell, FL 33513, cell F-135, 052283.

(37)
Black "Brother" seeks correspondence. Sam Elliott 015313, PO Box 747, Starke, FL 32091.

(37)
20, 6', 220, brown hair, hazel eyes. Need sincere gay person to correspond with. Richard Leissa, 049956, D-4-B, PO Box 667, Bushnell, FL 33513.

(37)
Black male, Aries, 24, 5'9", 155. Enjoy writing, reading, getting lovely music and new things and I really dig relating to people. Alvin D. Brown 031464, PO Box 747, Starke, FL 32091.

(36)
Prisoner desires correspondence w/sincere people who know true feelings of loneliness. Will answer all, interested in lasting rel. White, 5'8", 140, blond, blue, Jerry Bridges 148-910, P.O. Box 57, Marion, OH 4302.

(36)
Wish to correspond with people of any age or race. Terry Jones, P.O. Box 747, Starke, FL 32091.

(36)
BM mid 20s, wants sincere correspondents. Freddie Simon, 037773, 61-119, P.O. Box 221, Raiford, FL 32083.

(36)
33. Capricorn, seeking correspondents. Billy Thomas 136-952, P.O. Box 45699, Lucasville, OH 45699.

(36)
30, lonely seeking correspondents regardless of race, creed or age. Carl E. Brock, 141-112, P.O. Box 45699 Lucasville, OH 45699.

(36)
Fems and gays please write soon. Leon Bell, 014352, P.O. Box 747, Starke, FL 32091.

(36)
Lonely, 31 years old, weight lifter, looking for a sexy, sexy man. Samuel Thornton, 145-676, P.O. Box 45699, Lucasville, OH 45699.

(36)
23, a little bald but good lking, 5'11", 150 beautiful body. Ralph Clark 059013, HiB-2, Rm 132, P.O. Box 340, Sharpes, FL 32959.

(36)
Bisexual, 21, Gemini, 5'11", 187, reddish-brown hair, hazel eyes. Sincerely hope to get letters from someone out there; please be sincere for I have been hurt many times in the past. Terry E. Underwood 06284, Hi-A3-113, Brevard Correctional Institute, P.O. Box 340, Camp Road, Sharpes, FL 32959.

organizations

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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.

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.

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)

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)

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.

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

GAY PEOPLE IN MEDICINE
Task force of the Amer Med Stu Assn. organized to support pre-med/med stu and phys. educate and assist the med profession, and provide a speaker's bureau. For info. and confidential assistance contact: AMSA, 1171 Tower Rd. Schaumburg, IL 60195. (38)

SOFTBALL ANYONE?
Some people are trying to organize a Boston area gay softball league. If you would like to help organize call Stewart at 491-6587. (37)

publications

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; Fajious 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 FCCUS, 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.

NAPOLION 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

(Cr!!) 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.

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MONDAYS

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

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

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

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

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

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

6:30-8pm — Alcoholism discussion/education group for lesbians, 20 Sacramento St., Cambridge, MA, 661-1316.

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

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

7-9pm — Supportive lesbian rap, Janus House, 21 Bay St., Cambridge, (617) 661-2537.

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

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

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

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

7:30pm — Coming Out Course, Clearspace Community Center, 126 Beacon St. (617) 482-0494/277-2484.

7:30pm — Lesbian Feminist Union meeting, 55 Eddy St., Providence, RI.

8pm — Nashua (N.H.) Area Gays rap session; call (603) 882-8732.

8pm — Monadnock Area Gays, for information call Fitzwilliam, NH (603) 585-9419.

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

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

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

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

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

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

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

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

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

TUESDAYS

6:30-8pm — Women's Gay Collective, Women's Center, UConn, CT. (203) 486-4738.

7pm — Pot Luck Supper, 228 1/2 Atwells Ave., Providence, RI.

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

8pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.

8pm — Martha's Vineyard gay women and men rap group; info call 627-5370.

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

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

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

WEDNESDAYS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THURSDAYS

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

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

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

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

7:30pm — Daughters of Bilitis, Gay women's rap at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. For more information call 661-3633.

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

8pm — Lesbian Liberation, informal rap group Woman's Center, 46 Pleasant St., Cambridge, MA.

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

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

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

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

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

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

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

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

FRIDAYS

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

7-9pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.

7:30pm — Am Tikva service, social at Frost Lounge, Eli Center, Northeastern Univ., 300 Huntington Ave., Boston.

7:30pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME.

7:30pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA; info call 783-9415.

7:30pm — Gay get-together, downstairs roundroom, Billings Center, U of VT, Burlington.

8:30pm — Berkshire Community Gay Coalition meets at 175 Wendell Ave., Pittsfield, MA. Call (617) 442-9450, M-Th eves.

8:30pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston.

9-12pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT.

SATURDAYS

2pm — Project Lambda Rap session for gay teenagers, 70 Charles St., Boston.

3-6pm — Gay folk dancing for women and men, Peabody room, 3rd floor, Phillips Brooks House (north end of Harvard Yard). Call Eric (617) 776-6377.

10pm-3am — Worcester Hotline, 791-6562.



SUNDAYS

9am — Closet Space 740AM with Lisa Schwartz and Joe Martin (Boston).

11am — Church of the Beloved Disciple, 348 West 14th St., NYC.

12:30pm — GRAC swimming, Lindemann Cntr., Staniford St., across from Longfellow Towers.

2pm — Church of the Beloved Disciple, 348 West 14th St., NYC.

2pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester.

2:30pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.

4-6pm — Gay Women's Group of Providence rap, (401) 831-5184.

5pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.

5pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.

5:30pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston.

5:30pm — Dignity service, Arlington St. Church, Boylston St. entrance, Boston.

6:30pm — Gay Church services, 23 Franklin St., Bangor, ME.

7pm — Church of the Beloved Disciple, 348 West 14th St., NYC.

7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).

7pm — MCC/Providence, 134 Mathewson St. (401) 272-9247.

7pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).

7pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.

7:30pm — MCC worship, 425 College St., New Haven, CT.

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

8pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.

8-12pm — NH Lambda for lesbians; phone (603) 332-4440.