

# CALENDAR

We've expanded our calendar to include monthly listings. The deadline for Calendar Items is Wednesday at noon for the following issue.

## 9 sun

**Boston** — The Unitarian Universalist Gay Caucus will welcome Steve Mehalke of the Gay Health Collective who will speak on "Slaying Healthy and Gay". 7pm. 355 Boylston St.

**Boston** — Gary Ralph will speak on the "Nazi Persecution of Gays" at the B.U. Hillel, 233 Bay State Rd. 3pm.

**Boston** — Closet Space (WCAS 740 am) Gay mental health issues will be discussed with staff from the Homophile Community Health Service. Guests are Shirley Johnson, Bob Andrews and Kevin McGurr. 9am.

**Boston** — A women's music series at Club "76". Shirley Sherwood, lesbian feminist songwriter and guitarist will be featured from 5-9pm. No cover. Info: 542-3377.

## 10 mon

**Amherst, MA** — Gay Men's Counseling Collective. First meeting, 8:30pm in Rm. 815 of Campus Center Bldg., UMass. Call 586-1705 for info.

## 11 tues

**Boston** — CLEARSPACE presents "Inside the Gay Experience", a simple self-discovery course for lesbian women and gay men. 7pm at Somewhere, 2nd floor, 295 Franklin St. Call 277-0966 for info.

**Cambridge** — Women's Folk Dance. 7:30-9:30pm. Phillips Brooks House, Harvard Yard. Info: 623-1462.

**East Bridgewater, CT** — Public seminar and video drama on Women in Prison. United Methodist Church, 54 North Central St.

**NYC** — "The Gay Novel: Onward and Upward." Patricia Nell Warren, author of *The Front Runner*, will discuss her new lesbian novel, *The Beauty Queen*. West Side Discussion Group, 26 Ninth Ave. at 8:30pm.

**Amherst, MA** — Radical feminist Andrea Dworkin speaks on "Protective Oppression: What the Right Offers Women". Distinguished Visitors Program, UMass, Mahar Aud. 8pm.

**Boston** — Behind the Badge (WBUR 90.9fm) Discussion about the problems which homosexuals and prostitutes face along with the state regulations affecting both groups. 11pm.

## 12 wed

**Framingham** — Lambda of Middlesex organizational meeting. Call 877-8550 for directions and info.

**NYC** — "Can You Have A Good Relationship Without Living Together?" Discussion at the gay Women's West Side. 8:30pm. 37 Ninth Ave. at 14th St.

**Cambridge** — Introduction to Women's Center and consciousness raising. 8pm. Cambridge Women's Center, 46 Pleasant St. Call 354-8807 for info.

## 13 thurs

**Salem** — A lecture/reading on "The Lesbian Poet Today" will be given by Susan Sherman, Scarborough Fair, College Union, Salem State College. 7:30pm. Free.

**NYC** — Noel Coward's *A Song at Twilight* plus a musical revue of Coward's career. At The Glines, New York's Gay Arts Center. 260 W. Broadway. \$3 admission. Thur.-Sun. 8pm. Sat. 10:30pm. Call 254-9397 for reservations.

**Boston** — CLEARSPACE presents "Living as a Lesbian Woman" discussion support group. Free. For info call Marty at 646-8598.

**NYC** — A speakout on Coming of Age in the Lesbian Movement, the Gay Women's Alternative, Universalist Church, Central Park West at 76th St. 8pm.

## 14 fri

**Cambridge** — Women's Music from the West. Woody Simmons and Nancy Vogl will be in concert at Paine Hall, Harvard Univ. at 8pm. A portion of the proceeds will benefit Women's Community Health. \$3.50 suggested donation. Free Childcare will be provided. (Call in advance, 547-1378)

**Cambridge** — Autograph Party—*Taking Care of Mrs. Carroll* by Paul Monette. 4:30-6pm. Grolier Bookshop, 6 Plympton St.

**Boston** — Final concert appearance and reception for David and Julia, at Bourbon Street. Chamber orchestra accompaniment. Ticket info: 261-2054.

## 15 sat

**Cambridge** — Celebrate Spring Fever Disco Dance, sponsored by Gays at MIT. 9-1am. MIT Student Center, 84 Mass. Ave. \$2 admission. Free w/MIT/Wellesley ID.

**Providence, RI** — Dance, sponsored by Gay Women of RI. 8pm-1am, Crystal Room, Alumnae Hall, Brown Univ.

**New Brunswick, NJ** — Statewide Conference on the Problems & Progress in the Struggle for Gay Rights. Will feature speakers and workshops. 10am-5pm. Rutgers Student Center, College Ave. Sponsored by New Jersey Gay Coalition. For info call— New Brunswick: 932-7886, Newark: 481-1197, Hackensack: 343-6402, Montclair: 746-6196, evenings.

## 16 sun

**Boston** — Rite of Spring Dinner & Dance, sponsored by Friends of Dignity. Dinner at 7pm. Dance 9-2. Adm. \$4 adv. \$5 at door. Arlington St. Church Parish Hall, 355 Boylston St.

**Boston** — CLEARSPACE is sponsoring 2 separate Health Massage workshops. 10am-3pm. 277-0966 for details.

**Central Falls, RI** — The Gay Community Services of RI are planning a spaghetti supper at Marti's Lounge, 174 Railroad St. \$3. admission

## 17 mon

**Boston** — Dignity Bake Sale, 10am-noon. Arlington St. Church 355 Boylston St.

## 19 wed

**South Orange, NJ** — Dignity monthly meeting at Student Center of Seton Hall University. Panel discussion on "Prejudice within the Gay Community". 7:30pm.

## 20 thurs

**Cambridge** — Open meeting for anyone interested in the Gay Parents Project. 7:30pm. 280 Brookline St. #5. For more info. call Holly at 547-7952.

**NYC** — Midge Costanza, liaison and aide to President Carter, will speak at the Gay Women's Alternative. The Universalist Church, Central Park West at 76th St. 8pm.

## 21 fri

**Boston** — Am Tikva's First Passover. Boston's gay Jewish group invites all to celebrate the first night Seder with us. This will be a pot-luck Seder of appropriate Passover dishes. Info: 353-1821.

**Cambridge** — Autograph Party for Ron Schreiber's book *False Clues*, the first publication of a new gay press. Calamus Books. 4:30-6pm. Grolier Bookshop, 6 Plympton St. 547-4648.

## 22 sat

**Newton Centre** — "Gay Women and the Church" Conference, sponsored by the Women's Theological Coalition of the Boston Theological Institute. 9:30am-4pm in the Faculty Lounge of Andover Newton Theological School, 210 Herrick Road.

**Newton Centre** — Concert of Women's Music by Carole Etzler, feminist musician from Atlanta, GA. 8pm. Sturtevant Hall, Andover Newton Theological School. \$2.50 donation.

**Providence, RI** — Disco sponsored by Brown-RISD Gay Student Assn. 9pm-1am, Pembroke Field House, corner of Brook and Cushing Sts.

**Maplewood, NJ** — Dignity Third Regional Conference. St. George's Episcopal Church, 550 Ridgewood Ave. Contact Dignity/Metro NJ, P.O. Box 337, Irvington, NJ 07111.

## 25 tues

**NYC** — "Working for Gay Rights: The Role of the Media". WBAI-FM commentator Frank Richter will discuss the media's place in the gay rights struggle. West Side Discussion Group, 26 Ninth Ave. 8:30pm.

## 27 thurs

**NYC** — Bertha Harris will speak on "The Joy of Lesbian Sex" at the Gay Women's Alternative. The Universalist Church, Central Park West at 76th St. 8pm.

## 28 fri

**Boston** — Maine to Maryland Women's Conference, Friday evening through Sunday afternoon. Workshops, seminars and open discussions. Park Plaza Hotel. For info. contact Polly Logan (617) 227-2478.

## 30 sun

**Cambridge** — Women's Folk Dance. All dances are easy and will be taught! 7-10pm. \$2.50 admission. Sponsored by Boston Daughters of Bilitis. Old Cambridge Baptist Church, 1151 Mass. Ave. Info: 661-3633.

**Providence, RI** — Panel discussion of members from Gay A.A., "Alcoholics and Gays". McAuley House. 2pm.

**Cambridge** — Non-competitive women's softball game. No practice, no skills, no experience; bring bats, balls, mitts, cold drinks to Magazine Beach (on Charles River near Stop & Shop, 10 blocks south of Central Sq.) 5pm.

# gay community news

VOL. 5, NO. 39

APRIL 15, 1978

THE GAY WEEKLY 35¢

## London Gay News Loses Appeal SF One Step Away from Rights



## Protest at Library

THE BOSTON PUBLIC LIBRARY



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Against  
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# gay community news

Vol. 5, No. 39

©GCN, 1978

(617) 426-4469

April 15, 1978

## Police and Media React Demonstration Protests Arrests in Library

By David Brill

BOSTON — More than 200 persons demonstrated in front of the Boston Public Library and at Boston police headquarters last Saturday, April 1, to protest police harassment and entrapment at the library. The protest was the product of a community meeting held three days earlier to discuss possible responses to the library situation, which has resulted in the arrest of more than 100 men during a two-week period.

The marchers carried signs reading, "I May Be Gay But I'm No Cop-Sucker," "Gays Pay Taxes Too," "Cops Should Arrest Rapists Not Play with Themselves," "Entrapment is the Real Problem," "Cops on the Beat Not Beating Off," and "Globe Lies Ruin Lives." One man dressed himself as a skeleton bearing the epitaph, "Gay Rights, R.I.P." [Rest In Peace].

At 1:45, several of the marchers burned their library cards in a demonstration which recalled the draft-card burning ceremonies of a decade ago.

### Rally at Copley Square

The crowd moved from the Boylston Street entrance of the library to the fountain area in Copley Square for a rally. Rev. Ed Hougen of the Metropolitan Community Church, in brief remarks, said that each member of the community must work to stop the illegal harassment of gay people.

David Drolet of the Massachusetts Caucus for Gay Legislation read a statement from Rep. Mel King apologizing for being unable to attend the demonstration, but expressing support for its goals.

Rep. King also announced last week that he has filed legislation directing state Attorney General Francis X. Bellotti to investigate "allegedly unlawful conduct" by police officers in Boston Police District Four. House Bill 4882, which is presently in the Legislature's Judiciary committee, authorizes the attorney general to hold hearings and



Demonstrators in front of the Boston Public Library



Marchers rally in Copley Square against the BPL

summon witnesses for the purpose of making the investigation.

Drolet then introduced Charley Shively, venerable Boston activist of *Fag Rag* and the Boston/Boise Committee. "When the police clean up the muggers and murderers," Shively said, "then they can go after the queers and prostitutes."

### Police Reaction

Extra police officers — four patrol-officers, one sergeant, and an officer from the Mounted Patrol — had been assigned to cover the demonstration at the request of nervous library officials who had feared that the group would attempt to storm the building. An even larger unit was deployed to police headquarters on Berkeley Street for the same purpose. There were no incidents, however.

Officials at Boston Police District Four have consistently maintained that the library arrests were solely the result of many complaints from library management concerning the alleged nuisance posed by "cruising" on the first and third floors of the building. Police have denied that entrapment tactics were used to make the arrests, although many of the 103 men arrested insist that the plainclothes officer was either masturbating himself in the men's room or initiated conversations in the library.

One aspect of the arrests still being investigated is the claim by nearly all the defendants that they were told by the arresting officers that if they pleaded guilty during their arraignments, their cases would be continued without a finding for one year at Boston Municipal Court. Officer Robert Conlon, Crime Prevention Officer at District Four, told GCN, "I've never seen that done."

Rep. Barney Frank, who is arranging a meeting with high-level officials in the office of Mayor Kevin White to discuss the library arrests, said that

Continued on page 6

## It Awaits Mayor's Signature

# San Francisco Is One Step Away from Rights

SAN FRANCISCO — The ordinance banning discrimination against gays in employment, housing and public accommodations needs only the Mayor's signature before it takes effect here.

The Board of Supervisors gave final approval to the ordinance on April 4 by a vote of 10 to 1, with no discussion. Mayor George Moscone is expected to sign the ordinance within 30 days. When it takes effect, San Francisco, where officials say an estimated one in seven residents is gay, will be the 43rd city in the nation with such a law.

### The One Vote Against

Supervisor Dan White, a former police officer, was the lone dissenting vote. He objected to the measure because he saw it as an "intrusion" into the city's private sector. White said he



SF City Supervisor Harvey Milk

feared that many residents, who are "already upset by the demands of large minorities like the homosexual community," would either leave the city or react punitively if the ordinance becomes law.

There has also been concern that the new ordinance would not stand a court test. Despite the voiced objections, however, there is no indication that any persons or groups are working at repealing the measure through a referendum.

### 'Stringent' Rights Law

Openly gay City Supervisor Harvey Milk told GCN that the law will be the "most stringent gay rights law in the country." "This one has teeth," said Milk; "a person can go to court if his rights are violated."

Milk said he was "enthused" about the firing aspect of the bill. Under the measure a person could not be fired from a position if it became known that he or she is gay. "They can't be fired for announcing they are gay," Milk said, "and this may ease more people out of the closet."

Milk added that the measure "simply gives protection to people." "It may finally change the stereotypes people attach to gays and this is monumental," said the Supervisor.

As Milk pointed out, Mayor Moscone will be signing the measure by the end of the month. The form that signing will take is still being worked out. Milk told GCN that "We are working out the best place, manner and time for the signing."



# News Notes

## POLITICALLY INVOLVED

BOSTON — The Massachusetts Caucus for Gay Legislation is presently looking for candidates for the state legislature this year. MCGL's Political Strategy Committee is interested in both encouraging gay and lesbian persons to present themselves as candidates, and in channeling support to non-gay incumbents and challengers who have been, or who are expected to be, friendly to gay rights bills in the legislature.

Those interested in running or in working for candidates should contact Dave Drolet at 729-5668. Women organizers and people living in outlying areas of the state are especially needed.

## HONGISTO DISPUTE

CLEVELAND, OH — Richard Hongisto, a long-time gay rights supporter, was suspended indefinitely as police chief of this city by Mayor Dennis Kucinich. Hongisto, the former Sheriff of San Francisco County (CA), had accused the Mayor of trying to stall police investigations into municipal corruption.

The Mayor suspended the Chief because Hongisto "failed to produce corroboration of the charges." Hongisto has been pushing his dispute with the Mayor since his dismissal. He accused Kucinich of being "Nixonian," and is planning to remain in Cleveland to press his demands for "an honest and respected" chief to take his place.

## WOMEN'S HEALTH CLINIC

PROVINCETOWN — The Provincetown Women's Health Clinic may be put out of business. In a plea for support, the Clinic says that "the autonomy and independence" of the facility "is being threatened by another area medical provider," Health Associates of Provincetown, Inc.

According to the Health Clinic, "the staff and consumer board of the . . . Clinic insist that the clinic's philosophy of women caring for women, providing free or low-cost quality care, counseling, and education, will be maintained."

Your comments on the clinic and its services, which have been ongoing for more than six years, are needed. You can write WHC, c/o Diane LaFrance, Box C, Truro, MA 02666.

## FEMINIST WRITERS' GUILD

BOSTON — The Feminist Writers' Guild will meet Sunday, April 9, to discuss the recent conference held by the Women's Institute for Freedom of the Press. Rochelle Lefkowitz, who is attending the conference, will cover issues concerning women journalists and the media, their access to media jobs and media portrayal of women. The meeting will be held at 2:00 p.m. at Agassiz House, Radcliffe Yard (off Brattle Street in Cambridge). Refreshments and a business meeting will follow.

The New England Feminist Writers' Guild is a chapter of the national Feminist Writers' Guild which was established in 1976 to counteract the backlash against feminism in the media. Among the most serious threats to feminist writers is the review bias against feminist books and the inclination on the part of many editors in print and broadcast to dismiss feminist journalism or make it a specialized area.

## STEP TAKEN IN NORMAN, OK

NORMAN, OK — The Norman Human Rights Commission has approved a resolution affirming civil rights for all citizens, "including homosexuals." The resolution, which followed a survey of local discrimination against gays, passed 6 - 2. The ordinance now on the books in this city does not mention homosexuals.

John Mehring, president of the Gay Activist Alliance at Oklahoma University called the commission action gratifying and encouraging. "Through the course of the proceedings," he said, "the members of the Human Rights Commission became finally convinced of the extent of prejudice and bigotry, fueled by ignorance and fear, which gays face from wide segments of our society."

The resolution, which reaffirms "basic rights and liberties afforded to all citizens with regard to employment, housing and public accommodations," must be approved by the Norman City Council.

## ARLINGTON ST. ACCEPTS BUUGL

BOSTON — The Arlington Street Church's Prudential Committee, the governing body of the Unitarian Universalist church, voted unanimously to accept Boston Unitarian Universalist Gays and Lesbians (BUUGL) as a church organization. The decision recognizes the seven-month-old group as a fundamental part of the church's program and ministry.

Arlington Street Church also provides the home for Dignity, the organization of gay Catholics. In addition to Arlington Street, Unitarian Universalist churches in San Francisco and Norfolk (VA) have also welcomed gay organizations into the church programs. The Charles Street Meetinghouse in Boston is well-known for its support of the gay movement.

BUGGL meets at the Arlington Street Church at 7 p.m. every Sunday evening. For more information about the group, interested people should contact Bob Wheatly at 742-2100.

## STUDENT SURVEY BANNED

WASHINGTON, DC — The US Supreme Court has let stand a lower court decision upholding a ban against a survey of student sexual attitudes by a New York City high school newspaper.

The survey was banned in 1976 by school officials at Stuyvesant High. They maintained that the questionnaire, even though answered anonymously or not at all, might harm some students psychologically. The newspaper, with the help of the New York Civil Liberties Union, sued but was ruled against in the US Court of Appeals for the Second Circuit. The Supreme Court upheld the lower court decision without comment.

The survey asked students 25 questions on homosexuality, masturbation, premarital sex, contraception and other matters.

## FLEMING, FIEDLER, O.J.

STONY BROOK, NY — Ice skater Peggy Fleming and Boston Pops conductor Arthur Fiedler are two new spokespeople for the Florida Citrus Commission. The skater and the conductor are seen on television commercials, as is Anita Bryant.

A GCN reader, Michael Harismides, has written to both Fleming and Fiedler informing them of his feelings on their decisions to work for the Commission. Harismides wrote that it was "unfortunate that you have accepted this position. I can only assume that you also support the cause espoused" by Bryant and the Commission, he wrote.

Harismides has not heard from Fiedler but Peggy Fleming wrote back this short reply: "I only represent orange juice for the Florida Citrus Commission and do not support Mrs. Green's religious beliefs one way or the other."

You can write to Peggy Fleming, 9000 Sunset Blvd., Los Angeles, CA 90069. Arthur Fiedler can be reached c/o The Boston Pops, Symphony Hall, Boston, MA.

## INTERVIEWING MALE LOVERS

NEW YORK, NY — Dr. Charles Silverstein, author of *The Joy of Gay Sex* and *A Family Matter: A Parent's Guide to Homosexuality*, has announced that he has begun interviewing gay men for a new book for gay male lovers. Silverstein explained that the book "will cover the history of gay relationships, the nature of gay love, and both the satisfactions and trials of male lovers."

Dr. Silverstein is planning on interviewing gay men who have had either a very satisfactory or unsatisfactory love affair and who feel they have some insight into the strengths and weaknesses of the love relationship.

Confidential interviews are planned for a number of geographical areas. For further information contact Dr. Charles Silverstein, 233 W. 83rd St., New York, NY 10024, or by phone at 212-799-8574.

## TRIAL SET IN MINEO MURDER

LOS ANGELES — The accused killer of actor Sal Mineo has been ordered to stand trial on May 25. Lionel Raymond Williams was held on \$500,000 bail. He will face trial before Superior Court Judge Edward A. Heinz, Jr.

Mineo, who starred in *Rebel Without a Cause*, was fatally stabbed outside his Hollywood apartment on Feb. 12, 1976.

## LESBIAN LOVE LETTERS

NEW YORK CITY — A book of the love letters of lesbians is being planned by two New York City women. Joan Gorman and Diane G. Edington are asking women all over the country to share their experiences and send letters to be part of the collection. "This collection," the two have said, "will show all facets of . . . relationships — the ecstasies through the agonies, the beginnings, middle, ends, struggles, experiments, new beginnings, continuing friendships, and each woman's own growth through births, deaths, rebirths."

The compilers will need releases from the letter writers. So, if you do send them letters, include the writer's name and current addresses and Gorman and Edington will "tactfully contact them for releases if their letters are to be published."

Deadline for collection of letters is July 1, 1978. You can send them to Joan Gorman and Diane G. Edington, c/o The Women's Coffeehouse, 54 7th Ave. So., New York, NY 10014.

## BAKKE DEMONSTRATION

NEW YORK, NY — The Committee of Lesbian and Gay Male Socialists is organizing a gay contingent for the "March on Washington to Overturn the Bakke Decision." The march will gather at 1 p.m. in Washington on April 15.

The Bakke decision is due this spring from the US Supreme Court. The case centers on what is called "reverse discrimination" in student admissions.

For more information about joining the march, contact the Committee of Lesbian and Gay Male Socialists, Box 512 Village State, New York, NY 10014, phone 212-988-3012.

## NEW WILLIAMS PLAY

CHARLESTON, SC — A new Tennessee Williams play is due to open in this city on June 1. "Creve Coeur" will have its world premiere at the Dock Street Theater in Charleston, as part of the second Spoleto Festival USA.

Roger Hendricks Simons will direct "Creve Coeur," which is being produced by Craig Anderson.

## DIGNITY BACKS ERA BOYCOTT

LOS ANGELES — Dignity, the national organization of gay and concerned Catholics, has issued a statement backing the boycott of states which have not yet supported the Equal Rights Amendment (ERA) of the United States Constitution.

Carla Kaesbauer and Madeline Ritchie, the two top national officers of Dignity issued a statement in support of the ERA boycott at a national meeting of the group's directors held in the Los Angeles area the weekend of March 12th.

"We, the men and women of Dignity," Ms. Kaesbauer stated, "want to join our voices to those of other oppressed minorities who need the support of the ERA. Although Dignity has a predominantly male membership, this group has taken a dramatic step in support of women's rights by electing two women to the top leadership of the organization."

"We urge all men and women concerned with human rights to back the ERA and boycott conventions and meetings in any state which has voted against ERA or not yet voted in favor of the basic human rights of women and other minorities."

## A CARTER PROMISE

WASHINGTON, DC — President Carter has announced that he would establish an interagency panel to further the aims of women. After being presented with the official report on the National Women's Conference held in Houston last November, Carter promised to "redouble our efforts to keep the spirit of Houston alive."

The President said he "will establish by executive order an interdepartmental agency and will appoint a committee of women to work intimately with Cabinet officers, agency heads and the White House" to carry out the 26-point national Plan of Action that was approved at the Houston conference.



## Paper Will Continue to Publish

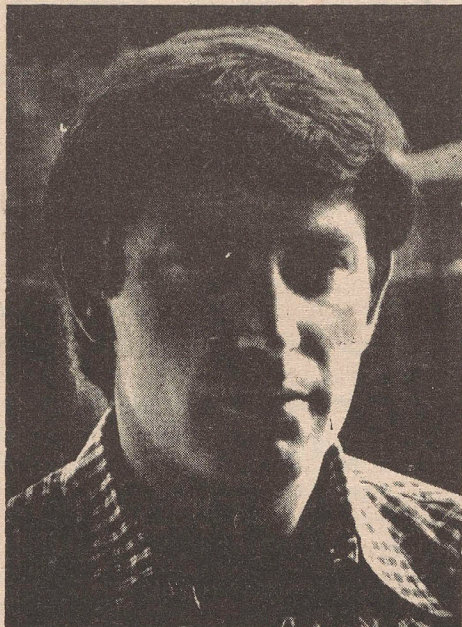
# London's Gay News Loses Blasphemy Appeal

LONDON — *Gay News* has lost its appeal against conviction under the centuries old Blasphemous Libel law in Britain. The court of Criminal Appeal turned down the appeals by the paper and editor Denis Lemon on all grounds.

Lord Justice Roskill delivered the decision of the three justices, upholding the fines against the paper and editor Lemon. The justices also granted court costs to anti-gay crusader Mary Whitehouse, the person who brought the suit against the paper. A prison sentence hanging over Lemon's head was dismissed.

### Lemon Disappointed

Disappointed at the outcome of the hearing, Lemon assured reporters that *Gay News* would not cease publication. "Ever since Whitehouse announced her plans to prosecute us, the letters of support have been flooding in — with



Denis Lemon, editor of London's *Gay News*

cash and checks to help us," said Lemon. "We are confident that our Fighting Fund contains enough now to pay for all the costs up to date. The paper will continue to publish as usual."

*Gay News* was prosecuted under the Blasphemous Libel law for publishing a poem by James Kirkup. The poem depicted Christ as a homosexual and the paper was found guilty of "unlawfully and wickedly" publishing a libel against the Christian religion (see *GCN*, Vol. 5, No. 6).

### Not Down-hearted

In an editorial in its latest issue, *Gay News* promised to keep publishing. "Are we down-hearted?" the editorial asked. "In a few hours and a couple of pints time the answer may be a resounding no."

Thanking readers for support, the

paper stood by its decision to publish the poem. As the editorial stated, "The intention was an honest one in publishing it, even if the results have been bizarre and grotesque. And the outcome of the case only convinces us that the blasphemy laws as they stand are hostile to those who would speak freely and with integrity."

### The Next Step

*Gay News* may now appeal the decision against it to the House of Lords. The paper has decided to leave that decision up to its readers and the general public. "The case must be certified as of public interest," the editors said, "before leave to appeal to the Lords can be obtained. We can now only fight on with your renewed support and we would urge you to let us have your views."

## Boston/Boise Raises \$4,000 at Benefit with Gore Vidal

BOSTON — In a dramatic display of strength, the Boston/Boise Committee held its first major fundraising event last Wednesday at the Arlington Street Church. With author Gore Vidal as the evening's drawing card, more than \$4,000 was raised on behalf of the boys and men allegedly involved in the so-called "Revere sex ring." The money will be used to promote media fairness and defray other costs, such as the National Jury Project, which the Boston/Boise Committee expects to incur in insuring a fair trial.

Rev. Edward Hougen of the Metropolitan Community Church, co-chairperson of the BBC, opened the evening by introducing lesbian folksinger Donna Price, who sang some original songs. Hougen then introduced Rep. Barney Frank.

"I wish I didn't have to be here," Frank said. He noted that the purpose of the BBC was to fight for a "very small demand made upon government — the right to be left alone." Frank condemned "political voyeurism" among politicians who seek to exploit gays and other groups to their own advantages. The Back Bay legislator received a lengthy round of applause.

Joe Martin, co-ordinator of the Massachusetts Caucus for Gay Legislation, read letters from several other state legislators who were unable to attend. Rep. Sandra Graham (I-Cambridge) said, "All hope of justice vanishes when the media and the police use the incident in Revere . . . to destroy the rights of the gay community." Rep. Mel King (D-South End) said, "The growing climate of reaction against gay people in Boston, coupled with worsening police harassment, is characteristic of the type of gross abuses of power and official demagoguery that has been directed against groups who are 'different' in Boston for many years." Rep. Doris Bunte (D-Roxbury) wrote, "I support the aims of the Boston/Boise Committee in its efforts to insure that all law enforcement agencies respect the civil rights and liberties of the members of the gay community and rigorously observe due legal process in all cases that come before them."

Martin was interrupted numerous times by loud booing and hissing, however, when he read a letter from Rep. Elaine Noble, who was unable to attend, but who sent a brief note expressing "support for the principles



Gore Vidal

of the civil liberties of all persons within the Commonwealth." Noble, who originally came out in support of the District Attorney's "hot-line" in December, added, "I intend to continue to exert all of my efforts to this end and would urge all people

involved, including law enforcement agencies, media, and the general public, to do likewise."

Statements of support were also read from Jack Baker, chair of the Target City Coalition in Minneapolis, and Sarah Montgomery, 80-year-old president of Parents of Gays in New York City. It was Montgomery's letter which got the loudest reaction: "We must open our eyes and hearts to all of the forms of sexuality that exist and we must not condemn any which are voluntary."

Thomas Reeves, co-chairperson of the BBC, told the audience of 1100 that they were "the most unusual variety of people ever assembled." On that count, Reeves was likely correct. Not only was every segment of the gay community [from the Vikings to gay Catholics to anarchist socialists] in attendance, but representatives of nearly every media outlet in the Boston area. Prominent Boston lawyer William Homans was in the audience, and Massachusetts Superior Court Chief Justice Robert M. Bonin was sitting in the front row.

*Continued on page 6*

## Ordinance Runs Into Trouble in Providence Committee

PROVIDENCE, RI — The City Council Committee on Ordinances voted 5 to 1 on April 3 to recommend defeat for the entire Comprehensive Anti-Discrimination Ordinance proposed by the Providence Human Relations Commission. The ordinance includes language which would ban discrimination on the basis of sexual orientation, and virtually all of the opposition to the proposal had focused on that issue.

The committee vote came just five days after an emotional hearing was held on the proposal. Last November, all 34 speakers at a committee hearing had endorsed passage of the ordinance. On March 29, however, the crowd of more than 350 people was about evenly divided between supporters and opponents. Thirty-three people signed a list of those wishing to speak against the ordinance, 32 to speak in favor. The committee permitted all of those opposed to the ordinance to speak before any supporters were heard. After a number of the opponents had been heard, some of them speaking for

more than twenty minutes, the committee decided to limit all other speakers to just three minutes, including all of those in support. These procedures were protested by the proponents, and led to a shouting match between committee member Harry Johnson and State Senator Steve Fortunato. [Fortunato later denounced the committee on the floor of the Senate for using the "tactics of the Soviet Union or of some tin-horn dictatorship." The R.I. Gay Political Caucus, meanwhile, together with a number of other organizations, announced that it will be filing a suit in Federal District Court charging that their First Amendment rights were violated at the hearing and that the committee had deliberately conspired to do so.]

The time limit was imposed after the Commissioner of Public Safety, two police officers, the fire chief, a spokesperson for the Roman Bishop of Providence and several other spokespersons for religious groups had spoken. All of these speakers had been

specially invited by the committee to speak against the ordinance.

The strongest opposition came from the two police officials. "The majority of the people in this city are not aware of the habits of homosexuals," declared Lieut. Edward J. Collins. "They are wide and varied and diverse and quite bizarre at times. Once we have a homosexual, where do we move onto from there? To little boys and dogs? To a pederast and then to a peeping Tom? How would you like to have a peeping Tom dressed in a police uniform staring in your window?"

The Rev. Ennio Cugini, pastor of the Clayville Community Church in Foster, said, "I find it difficult to draw the line between a self-confessed murderer and a self-confessed homosexual."

When supporters of the ordinance were allowed to speak, Providence Human Relations Commission Director Benjamin Little proposed that the ordinance could be amended to define the sexual orientation phrase to indicate its intent to protect gay people

but not those convicted of felonious sex crimes. He re-asserted the commission's support for the inclusion of gay people in the protections of the ordinance, and charged that the committee was using the controversy around that section to defeat the whole measure.

P. V. Patrick, speaking in favor of the bill, stated that "We have heard from the police, the John Birchers, the Ku Klux Klanners, the Fascists and the religious fanatics. Please pass this bill to protect us against them." Support for the measure came from several religious groups, labor organizations and representative of the handicapped.

Only about half a dozen persons were present Monday night when the committee met to vote on its recommendation. Councilmember John Garan spoke to defend the ordinance, but there was no second on a motion to recommend the measure to the full council. Then Councilmember Thomas Pearlman moved that the committee recommend defeat of the entire

*Continued on page 7*



# editorial

## Outright Entrapment at the BPL Must Stop

Something to bear in mind when talking about the 103 men arrested at the Boston Public Library is that the explosive community sentiment that has developed probably never would have erupted at all had the four Boston police officers who made the arrests performed their jobs properly. What we mean is that if the police made on-the-spot arrests of men actually engaged in sexual acts in public view, few people in our community would likely rise to stop those types of arrests.

But what has happened in the library is something the likes of which has not been seen in Boston for many, many years: outright entrapment of adult men into non-commercial sexual conversations by (mostly) young, good-looking plainclothes officers in a known cruising area. It is Los Angeles-style police work at its worst; Ed Davis would be proud.

It is fitting that these arrests took place in Boston Police District Four, an area which — in terms of gay population and activities — compares with Precinct 6 (the West-Village) of New York. Police officers in District 4 have long victimized gay men. The state attorney general's office has received innumerable complaints about the misuse of the "protective custody law" in District 4. Rep. Mel King has called for a state investigation of the district's police officers. (See page one story, this week.) On May 16, two District 4 officers are scheduled to appear before a disciplinary hearing for the beating and pistol-whipping of three gay teenagers.

What the police have done is to elevate the mere perception of a man as gay to the level of a criminal violation. Gay men now fear using any part of the public library (in addition to the restrooms) because there is no way to tell whether or not the attractive man who strikes up a conversation in the reference room is looking to give you a felony record. Already, we know of two major casualties of such tactics. The first is a gay man who overstayed his visa and was turned over by Boston Police to Federal Immigration agents, and has since been deported to South America. The second is a heterosexual man who, like many men, cannot urinate while being watched by other persons (including police officers). The disbelieving police officer nabbed this straight man for "open and gross lewdness" because he spent more time than usual in the bathroom.

We must work to dissuade the police, as well as others, from the notion that gay people are not entitled to socialize with each other to the same extent that other people can. And there is no better place to start than in District 4. Within one block of the Boston Public Library, there are not fewer than four gay bars. The BPL is located on the line between Boston's Back Bay and South End — probably the greatest concentration of gay residents on the East Coast. The presence of gay people in the area is a legitimate one.

We must work toward equity in law enforcement. It is a double-standard when straight love-making can proceed unbothered in the Public Garden but gay conversations can get a person arrested in the Public Library, four blocks away. We wonder whether the police officers of District 4 have been lectured by their superiors on the ramifications of the recent decisions of the Supreme Judicial Court in the *Balthazar* and *Scagliotti* decisions. We challenge the police to produce statistics for any year showing how many men were arrested and on what charges, for soliciting plainclothes women officers on the streets.

The men who have been arrested for "open and gross lewdness" have had their names reported to the FBI. Actual and potential professional careers may have been ruined, including, to our knowledge, at least two members of the clergy. Such files exclude persons from the benefits which they are, as responsible citizens, entitled to in a democratic society. Thanks to four Boston police officers, more than 100 men have received life sentences for cruising. It is easier to be a convicted murderer.

District 4 has one of the highest crime rates in Boston. How many rapes occurred while these arrests were taking place? Were any of the muggers or arsonists in the Fenway area apprehended? Was a gay murder solved? And has anyone considered whether these same officers would better earn their substantial salaries by helping to solve the numerous recent attacks against gay men (all attributed to the same youth gang) in the downtown area?

We must also examine the social responsibility of the library administration. The BPL prides itself on the community involvement: story-telling for children, holiday exhibits for the city's ethnic groups, events for the elderly, and special collections in Spanish and Swahili for those who cannot read English. What has the BPL planned for Gay Pride Week this year? (San Francisco city officials recently allocated \$10,000 for that city's annual celebration.) Is the supply of books on gay history and culture adequate? In other words, are the needs of the gay community being met by the library in the same manner that other groups' needs are met?

There is no easy response to those who argue that the BPL should not be used for sexual purposes. But by the same token, the police response to the alleged complaints was wholly inappropriate and it would serve justice if the charges and records against those arrested there were dropped and destroyed. The BPL is, first and foremost, a public place and we agree that there are better places for sexual acts that are more comfortable and entail less risk.

The gay community is to be commended for its prompt, vocal response to these outrageous arrests. But if our actions — our letters, lawsuits, and demonstrations — result in a more favorable climate for gay people in Boston or a more empathetic, aware consciousness on the part of the police, then it will all have been worth it. We must keep working.

## community voices

### a confused craig

Dear GCN:

Now that Craig Russell (GCN April 1) has turned 30 maybe he might try growing up and losing some of the confused hetero mentality that manifested itself in his interview.

Gays who live in gay apartment buildings in gay neighborhoods are in no way kidding themselves. Only by the concentration of homosexuals will economic and political power be achieved. In the Christopher Street area of Manhattan we find an emerging gay theater which will be an important cultural force and it is in San Francisco where homosexuals have the most political power.

The homosexual who moves from a hetero area to a gay neighborhood has only one thing to lose and that is the confused identity that can result from immersion in a hetero culture for one who does not really belong there.

One truly finds one's self when one finds others like oneself.

Best regards and love to all from Christopher Street.

As always,  
Walter J. Phillips  
New York, NY

### business at the library

To GCN:

the nut cracking sweet  
jamaican run  
noggin eggless

the punch will remain in the refrigerator  
for how long?

and the broth  
a stock phrase  
'business at the library'

fuck in, he said  
hold our annual  
fuck in  
at The Historic Novel  
section

legs in the air  
between authors  
X Y and Z

Freddie Greenfield  
Boston

### advocate responds

Dear Gay Community News:

It is most flattering to realize that the internal affairs of the ADVOCATE are of interest to you in Boston. Perhaps the distance makes it impossible for you to report accurately; perhaps it is just your habit. It is interesting to note that often when you write something about the ADVOCATE, you quote a disgruntled former employee.

You can't even get it right that the *Sentinel* is a bi-weekly; you have it as a daily, which tells a lot about your story in general.

The truth about the matters in your article is that no one ever has been fired by me or the ADVOCATE for not taking est. Nor has anyone's promotion hinged on taking it. And several graduates of est have been fired. We have a requirement that whatever job is assigned be done and done well.

My relationship to est and Werner Erhard is perfect. I totally support people taking est or not taking it as does he. Anyone who knows anything about est knows that people participate in it for themselves and not for anyone else. Accordingly, I would not make est a condition of employment because doing so wouldn't work.

James Smith, whom you quoted, has a right to privacy even if he goes around trying to damage me and the ADVOCATE. No one here believes it is anyone's business why he was discharged. That

is why we refused to discuss the matter.

When you were called back by my assistant, he identified himself as David Hirsch-Cypers as is his habit to do.

No one from Eugene, Oregon or Wichita, Kansas approached us with paid advertising. When we were asked about advertising, we submitted our usual list of requirements for any gay organization. These requirements ask for details about the organization and particularly about the people who control its finances. We care that our readers not be exploited. Those requests of ours were never responded to. All advertisers are required to submit this information when the advertisement is for funds.

It is also interesting to note that Sasha Gregory-Lewis never spoke to your reporter. She is leaving our full-time employ to pursue a freelance career. She has sold a book, has another underway, and wishes time to write. We are thrilled that ADVOCATE writers' careers are blooming. It is progress when up-front gay writers no longer end careers in the gay press. Instead at the ADVOCATE, at least, they can begin or advance their careers.

If Randy Shilts told you what you allege he did, he never expressed those views to us which, at least, might have been more appropriate.

Your readers who care to find out the truth about the Advocate Political Action Fund (APAF), the Advocate Research and Education Fund (AREF) and the Advocate Experience would be well advised to read the ADVOCATE and then make up their own minds. At least their opinions will then have some basis in fact.

Sincerely,  
David B. Goodstein  
Publisher  
San Mateo, CA

Editor's Note: GCN stands by its story.

## GCN Contributors

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

Second-class postage paid at Boston, Mass. Annual subscription rate is \$15.00.  
ISSN: 0147-0728

Member New England Press Association  
Gay Press Association  
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and Features  
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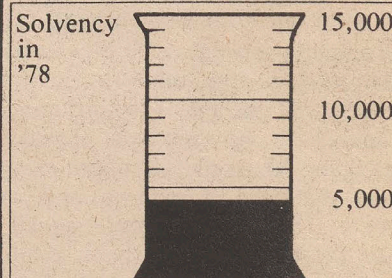
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The above thermometer will weekly show GCN's progress towards solvency in 1978. The main source of additional income will be generated by a series of benefits. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

**SOLVENCY '78**  
GCN  
22 BROMFIELD ST.  
BOSTON, MASS. 02108



# community voices

## an absurd silence

Dear GCN:

I am writing in response to the "Speaking Out" in the March 25 issue concerning censorship.

The Bloomington Gay Rights Coalition apparently feels that some lesbian and feminist groups are endangering feminist and gay publications by supporting censorship of certain pornographic materials, e.g. the movie "Snuff," which promote or condone violence against women (or are otherwise offensive to women). The coalition states, "Once allowed and supported, there is no end to censorship," and urges people everywhere to "cease participation in any kind of censorship campaign," evidently out of a concern that anti-pornography forces and police will seek out and destroy gay and feminist oriented publications, as indeed they have already begun to do (the raid on *The Body Politic*).

I share the coalition's concern about censorship (although I don't think that women are "lending fuel" to our enemies . . . by definition our enemies already hate us anyway). But, I do not think it is fair to ask women to silently suffer violent attacks against our bodies and our minds whether these attacks are "real," i.e. physical, or occur occur on the screen ("Snuff"). To expect women to remain silent in order to protect freedom of speech/the press is absurd.

Judith K.  
Greenfield, MA

## mondanaro, davis, spears

To GCN:

Re: a letter from Jim Davis. I wrote the article on Josette Mondanaro. I was not awfully happy with it, for some of the reasons you describe, and was more or less pleased that it didn't have my byline.

Ms. Mondanaro's story, and the way she cut across cultural stereotypes and political loyalties, made interesting reading for many weeks out here in California. However, I knew that a New England newspaper would not be able to devote thousands of words to the story, which newspapers like the (SF) *Chronicle* and *Examiner* did. I decided to write the article from the angle of her relationship to Brown and Obledo, which I think was closer to the political reality of the situation, and to describe the contents of the "letters" as briefly as possible.

I have read both the *Human Behavior* article and her response to it. I don't believe she was justified in assuming the article was in favor of sexual violence against children. I also tried as carefully as I could to keep it from sounding as if GCN was jumping on any kiddie porn bandwagon. But all this is quite unimportant, and only confusing to a reader who thinks in terms of stereotypes. Josette Mondanaro was obviously fired because she refused to go along with Brown's and Obledo's conyism, and I had hoped my story would make that clear to the astute reader.

Extreme pressure can be brought to bear on public employees who have some convenient personality trait, like lesbianism, to attack. The whole letter business, violence, pornography, children, and all, was a smoke screen. Dr. Mondanaro's private opinions are obviously reasonable, and irrelevant, as the bureaucrat hasn't been invented yet who doesn't use company stationery for writing letters, grocery lists, or doodling.

Ray Spears  
Murphey, CA

## who am I?

Dear Editor,

I wanted to comment on Fran Boyce's survey article: "Toward a Better Understanding of Lesbian Mothers." (Which appeared in GCN, V.5, N.36, March 25th, pp. 8,9)

In my opinion, the plight of the gay mother is really not much different from the plight of most of the rest of us, in that the polarization that exists between lesbians with boy-children and the lesbian separatists (an example cited in the article) is just another *recognizable* aspect of the abysmal ignorance western women have about what constitutes an *individual*.

Without boring your readers with a lengthy treatise on how one gradually comes onto the concept of how to define a *person*, I hope you will let me beg the question by *hypothesizing* that each one of us comes into reality somewhere along the — at least — two dimensional continuum of these variables:

1. who and what AM I?
1. Who can I LOVE?

The point I am trying to make here is: that considering the details of either spectrum, without the other, always leads to total confusion — and this is where we are: Confused!

In the gay and bi-movements today, everyone seems to be totally concerned with the question of who we are having sex with. This is NOT the correct question. And, as the professors are so fond of saying: "If we don't ask the right question; we won't find the right answer!"

Instead of looking only at who our sex partners are, let's try to ask the correct question by looking at our hypothetical variables. And, here, the first item is necessary to the understanding of the second item; so let's examine what it is.

Assuming, for the moment, that one is of some definite genetic sex, at birth; (and not an androgyne) we have an elusive bench mark — but one, at least, to begin with. Suppose, in addition, I am born with a vagina and an estrogenic capability toward femininity. Does that mean I am defined?

The answer is: Certainly NOT! At least half of the definition is left out.

The question should not be: Am I male or female? The real question should be: Am I a masculine female, or a feminine female . . . (or even — a middle ground female.)

Until each one of us realizes that we have to come to grips with this kind of question, we cannot — with any certainty — pass on to an understanding of the second question.

If, (as the argument proceeds) I am a feminine female, does this mean that I have predisposed myself to mating with a man? (Or, secondarily, with a masculine-woman?)

The answer to this one is: No. (The variables *can be* independent of each other!)

Although feminine-women mate with macho-men often enough, one's self-concept merely *disposes* one toward certain types for sexual experimentation, or consummation; it does not define the reality that experience will bring. Until one "falls in love" totally and irrevocably, one has *not* put a real boundary on one's personality!

What is my point in all this? It is this: Are any of these significant questions being asked by anyone?

I rather suspect not.

After all, isn't it better that we should remain in ignorance of ourselves, and our growth direction, so we can stay with those few others who "seem" to be just like us? After all, OUR group is superior to all those other deviant types; isn't it?

Sally Anne Douglas  
Seahorse Collective  
Palo Alto, CA

## re kyper:

Dear GCN:

Many thanks for John Kyper's piece, "The Myth of the Common Denominator", GCN, March 19, 1978. Though I don't agree with his inference as to the impossibility of a unified gay movement, I must admit that such a possibility is far from a reality. I, too, am getting awfully tired of hearing Anita praised for unifying us. The same logic would have Israel celebrate Hitler Day. Or the Black community give thanks to South Africa's whites. Personally, turning the other cheek is a bit much for me to handle, but kissing the hand that hits is plain ludicrous.

I also enjoyed his comments on the o.j. boycott that never was — at least never to any effective extent, in spite of the fact that even the color orange has become increasingly hard for many of us to stomach. The other day, a law school professor was discussing the anti-trust suit that has been brought against various ERA supporters by the Attorneys General of Nevada and Missouri. One of his main contentions was that consumer boycotts are simply a form of expression and as such should be protected from such law suits by the First Amendment's right to freedom of speech. When asked how, then, he would see an o.j. boycott in light of the criticism it has received as an interference with Bryant's freedom of speech, his answer was simple: Bryant should be able to say what ever she wants wherever she wants, but gays should also have an equal right to advocate an economic boycott of citrus products. In doing so, we would simply be exercising our freedom of speech, just as N.O.W. has the right to get its message across by calling for a boycott of non-ratified states. Begging for our rights will simply never work. At least occasionally we must take the initiative to say Enough! We date our current liberation from Stonewall: will that night in June 1969 be the only time we stand up together against our oppressors and fight back?

A lot of the problem seems to be a relative lack of gay anger. Blacks and women don't have "more of a sense of struggle" just because "they've been at it longer." They also do not have access to the same kind of escapism that most gays build their lives around. Very few Blacks can pass as whites, even if they would want to. Even fewer women can pass as men. Yet most gays can — and do — spend most of their time passing as straights. Gays, therefore, need not face the constant, day-in-day-out oppression that Blacks and women are up against. Instead, we can go to good schools, get good jobs, live the "good life", and, in most cases, no one is ever the wiser. Except for the occasional appearance of a rumor monger, gays have a choice as to when and where and to what extent we will allow ourselves to be overtly oppressed. Blacks and women have no such option.

Covert oppression exists for us, of course, from the moment we first acknowledge our homosexuality to ourselves, and there are few things quite as claustrophobic as a closet. But if we learn not to think about it, if we find enough outlets in the local bar scene or in a bottle or a syringe, we can almost ignore our oppression — or at least learn how to live with it. And many of us have been closeted so long that it has become a natural way of life — the lies, the limitations, the frustrations are simply chalked up to that's just the way things are. And so, because we are not continuously put down, we do not constantly keep running into the brick walls and bigoted faces that Blacks and women encounter in practically every aspect of their lives. Because our oppression is usually covert and silent, so too is our anger. Blacks and women see each other oppressed all the time and their anger, therefore, grows collectively. Most gays, on the other hand, suffer quietly in lonely rooms, in the inside of our heads, in the dyke cracks and fag jokes we listen to in silence lest we blow our cover. Our oppression is not a visible constant in our lives so our anger is not constantly visible to our oppressors, or even to our potential supporters. We make ourselves easy to ignore. Is it surprising, then, that most people in this country are so ignorant about us? As our oppression is isolated, so too is our anger. Collectively, gay people could wield an enormous amount of power. And, unlike Blacks and women, we have not been excluded from this country's economy to the point of having very little money with which to finance our struggle. Our potential is substantial. It's too bad that so much of it is still unrealized.

Dai Thompson  
New Haven

## SORRY

Due to editorial oversight, the story headlined "NYC Plan for Gay Rights Bill" in last week's issue (p. 3) was not credited to Harold Pickett. The story was that reporter's "New York, New York" column and should have been noted as such. We apologize for the error.

## the collective battle

Editors:

I would like to thank the handful of women who showed up to support gay men in their struggle for sexual liberty at the Boston Public Library on April 1st.

This is where the gay-feminist coalition loses faggot support quickly and there were a few women out there, with little hope of helping their own cause much, because they recognized that there is a battle for male sexual freedom that has to be won simultaneously with women's goals.

The right to cruise around and be promiscuous, the ultimate gay mentality, is a big step for many women to take. God bless the few who showed up.

Sincerely yours,

R.W. Tyson  
Dorchester, MA

## not becoming involved

To the Editor:

Dissidents, activists, militants, malcontents, or whatever other popular name that applies, have a common ground in exaggerated accusation of situations while being guilty of the sins of those accused.

A case in point is the occasional attack by these groups on misleading statements made by the conventional press, which they feel as undermining their integrity, beliefs, and/or activities. However, these statements are to be found in the "purified press" which presumes to be the spokesorgan for these groups.

Mr. Kyper's feature article (GCN, March 18, 1978) is an example of this. In this article, the context in which Edward Rastellini's incarceration and death is presented, one might think that he should be martyred for his predicament.

Having some knowledge of this case, and limited involvement, I know that the reference in the context of the article is misleading.

Also, having no intentions of reviewing the case and all the allegations against Mr. Rastellini, I will note that his homosexuality was only incidental to his incarceration in that it was the only charge that law enforcement officials could obtain enough evidence to gain a sentence. However, I will point out that the methods used are extremely questionable, if not unconstitutional.

His transfer from Walpole to Bridgewater was for security reasons. His transfer and death were totally unrelated to his homosexuality.

Misleading information and innuendo are one of the many reasons I do not become involved in the gay movement.

Yours truly,  
John B. Fitzgerald, Jr.  
Boston

## our mistake

Dear Friends,

I'm very concerned about an article you ran in the April 8 edition with the head "NYC Plan for Gay Rights Bill" although by now I'm sure you know you made a blooper. The article is run without a byline as a news piece but it is not news. Instead, it is commentary. I'll quote just one of the opinions that is given without an attribution: "Apparently (Councilperson) Stern and others like him have appointed a few secretive individuals as *their* gay leaders, disregarding the demands of the broad gay community."

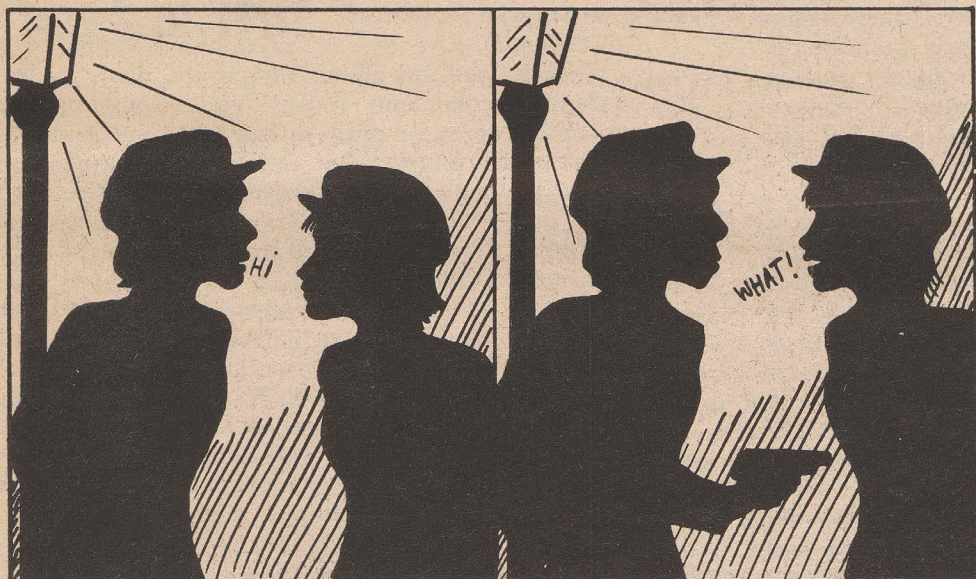
You quote David Thorstad, spokesperson for the Coalition for Lesbian and Gay Rights, in the second paragraph of the article, but there's nothing else to indicate that the opinions expressed so freely throughout might be his, if indeed they are. There is no way for us to know who's making these judgments — your stringer, Thorstad, other gay leaders?

I'm concerned because you made a similar error in journalistic judgment last year by running a front page news story on the Richard Pryor Hollywood Bowl fracas that was bylined but not captioned "news analysis" or "commentary." There were enough different views, and news reports, about this controversial event to throw your own account into doubt. This is terrible for a newspaper that wants to be a non-partisan voice for the gay community.

Now, again, I'm confronted with an article that is almost 99 percent opinion and I have no way of getting at the facts. I might or might not agree with the opinions. But these judgments are clearly disputable and don't belong outside of the editorial columns.

I expect better from GCN as I rely on it. Please don't disappoint me again.

Sincerely,  
George Whitmore  
New York, NY



STRANGERS IN THE NIGHT...  
EXCHANGING GLANCES  
WONDERING WHAT WERE THE CHANCES

G.K. FAGGOT YOU'RE UNDER ARREST

Wellington 78



## Boston Public Library Continued from page 1

such conversations could be considered a type of "plea bargaining" — a very common and accepted occurrence — although Frank said usually it is the District Attorney's office, not the police, that makes such offers.

Capt. James MacDonald, the District Four commander who takes responsibility for ordering the arrests, told GCN, "My position is that it didn't happen. I have complete faith in the officers I selected."

MacDonald added, "I would have preferred the other way" [using uniformed officers instead of plainclothes ones] but said that after some experimentation with that method, it was found to be ineffective.

One police source who requested anonymity said that it is against police regulations for officers to guarantee any type of disposition in a criminal matter. However, a Boston lawyer who is representing several library defendants, told GCN that the offers were probably made because the police knew that the original charges — "open and gross lewdness" for most of them — would not stand up in court.

Supt. John F. Doyle, head of the



David Drolet addresses the BPL rally

photo by Eric Roth

Bureau of Investigative Services, told GCN, "I don't know anything improper about it [such police "deals" to defendants], but I don't think we would do it." Doyle also confirmed

that the charge of "open and gross lewdness" must be "some sort of sexual act" and cannot consist of a verbal conversation, as some of the defendants claim.

### Media Coverage

Because of the advance notice of the demonstration given to media outlets, coverage of the Saturday demonstration was extensive, although only a few reporters were able to grasp the basic issues involved. Estimates of the size of the crowd ranged from 50 (WCVB, Channel 5) to 150 (*Boston Sunday Globe*) to 175 (*Sunday Herald American*). All three major television stations preceded or followed the report on the library demonstration with news of several arrests made by State Police at the Howard Johnson's men's room on the Massachusetts Turnpike in Framingham.

The great publicity also was the cause of a bizarre telephone call from a man, apparently a police officer, to the Arlington Street Church, which issued a statement in support of the demonstration. The caller, who would not identify himself, conceded that there was entrapment in some of the cases, but said that Boston's gay community had overreacted to the arrests. "I don't want to oppress anybody," he was quoted as saying.

## Boston/Boise

*Continued from page 3*

"Ten years ago," Reeves said, "you couldn't have gotten fifteen people together on this goal." Reeves then went into a pointed attack against Suffolk County District Attorney Garrett Byrne, who is up for reelection this year, and the *Boston Globe*, which he accused of refusing to retract "lies" the *Globe* printed in connection with the Revere indictments. "This is not the '40s or '50s; we will not be intimidated," Reeves proclaimed to thundering applause.

Reeves then introduced Gore Vidal. The author began his remarks by noting that the "New Right" had adopted the anti-gay movement after having failed to enlist enough participants in its drives against either the Panama Canal treaties or "Cuban imperialism." He said that Anita Bryant proves "there is a great market for washed-up show-business types who have discovered Jesus" and suggested that Boston gays install a video camera at the Boston Public Library to prove recent police entrapment allegations there.

Despite the facts enumerated by Tom Reeves, Gore Vidal and the other speakers at the Boston/Boise, the Boston dailies treated the story as they have in the past. In a front page story without a by-line, the *Boston Herald American* headlined the fact that Justice Bonin was at the affair. The story again used the phrase, "men indicted on sex charges involving boys 8 to 15 years old."

The *Herald American* listed again a number of the men charged (without naming them) and discussed the charge that these men were part of a "ring" in Revere, something the District Attorney's office has said is not true in all the cases.

The *Boston Globe*, which was attacked by Vidal in his address, ran a short story on page 20 by William Fripp. Both the reporters for the daily papers were given press packets by the Boston/Boise Committee in its effort to continue to "monitor the straight media."

A complete account of Gore Vidal's speech will appear in next week's GCN.

## speaking out

### Community's Support Fund Begins

*The following was written by Brenda Cotter, Gregory Jackson, Aaron Medlock, Janet Meyers, and Peter Sanborn. These five readers of GCN have joined together in an exciting new fund-raising effort.*

*Gay Community News*, has, since the January 28th issue, been actively soliciting financial assistance from its readers. Many readers have already responded to this plea, to the amount of several thousand dollars, as evidenced by the Solvency Fund Thermometer printed each week in the paper. However, as long-time readers of *GCN*, we fear the black ink of that thermometer will rise more and more slowly until it stops altogether, far short of the needed goal of \$15,000.

We not only fear this will happen, we expect it to happen. As the January 28 editorial explained so well, when a newspaper depends upon subscriptions and advertising for its revenues, the resultant income pattern is erratic. Unfortunately, the income from a donation appeal can be just as erratic. In the beginning, after the appeal is made, response is quick and abundant. Contributions flow in and the effectiveness of the donation drive seems evident. However, because *GCN* has a relatively small readership, a sum of money such as \$15,000 is not going to be raised immediately. Some readers write what may be generous checks to *GCN*, feel good about it and that's it. But that's not it. In a few weeks the number of contributions will taper off and the paper will be confronted with a partially realized goal. Then there will be only two courses of action as we see it. The paper can begin to solicit funds again through editorial appeals or it can be content with what it has. Raising money is a thankless task, no matter how urgent the need. None of us likes to be hit up for a donation to any cause even if we clearly see its benefits. And a continual appeal for money is particularly bothersome. Readers would not want to see an appeal for money made in every issue of the newspaper. But the paper cannot be content with five or six or even seven thousand dollars when the need exists for fifteen thousand.

A logical solution to this problem is a program of pledges to be paid regularly during the course of the year. If readers of this newspaper were to pledge the amount needed to make *GCN* solvent, the paper would not have to resort to a constant appeal for money in order to keep its head above the financial waters. To make the paper solvent, debts, many several years old, need to be paid off. The erasure of these will put the paper in a (relatively) good financial position. To do this is probably the single most important thing that *GCN* readers can do to support their paper.

That *Gay Community News* lends invaluable assistance to the cause of gay liberation is undeniable to anyone familiar with the paper. As one of the oldest gay newspapers, and

among the most respected, *GCN* has served the gay community faithfully. As a forum for news, opinion and criticism relating to all aspects of gay life, *GCN* has benefited and influenced the lives of gay people everywhere. Every reader should stop from time to time and ask him/herself how she/he would be affected if *GCN* were forced to stop publication. We would no longer have a reliable, regular source to inform us of those issues that directly affect us, those issues about which no other paper can provide so well. We would no longer have such important information as who are our friends and who are our enemies, what gains we are making and what losses we have sustained, what issues unite us as a people and what issues divide us . . . or even about that new bar that just opened or where to go to get good, reliable T.V. repair.

For us the prospect of life without *GCN* is bleak and even frightening. Any reader who thinks about the possibility will be forced to draw the same conclusion. Such thinking has forced us to action and we can only hope it will do the same for other readers. If you are concerned enough to want to ensure the continued publication of *GCN*, make a pledge to contribute regularly to the Solvency Fund over the next year. If you are unsure of what sum to pledge, consider the following: \$15 a month from April through January will contribute 1% of the needed \$15,000; \$25 per month for the next 12 months will contribute 2%. Fifty persons pledging the latter amount will mean solvency. Clearly, the larger the contribution, the more pronounced the impact. However, the most important aspect is the regularity of the pledge. Regularity will mean a great deal to the newspaper in efforts of long-term financial planning.

*Gay Community News* is, as it says, the gay community's paper. While its political philosophy cannot always reflect that of the whole community, it does conscientiously provide a means for the expression of the diverse viewpoints and concerns of the whole community. A few dedicated people have worked long and hard at weekly wages less than that which many of us in the community spend for clothes, dining, and entertainment in the same period of time. Often these people are more criticized than appreciated.

The five of us whose names appear above have come together as a group to pledge our financial support. The least we readers can do is to relieve the staff of the burden of worrying about the paper's survival. Think how *GCN* works as a positive force for our community. Consider what you are able to pledge and send it to: The Community's Support Fund, GCN Box CSF. Show your commitment to *GCN*'s continued existence. It's our future as well. Think about it. Pledge.

*("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.)*



# Debate over the Use of Nitrites Continues After Research

BOSTON — Although many physicians still caution against the use of nitrite-based products, the firm which manufacturers a number of butyl nitrite products has presented "documented research" that the products are made and sold responsibly.

The evidence presented by the Pacific Western Distributing Corp. of San Francisco was assembled for upcoming trials in California where "Rush" has been banned. Authorities in that state have charged that the advertising suggested drug use for the product. Connecticut has also banned the sale of butyl nitrite products "Rush," "Bolt" and "Locker Room."

A number of physicians contacted by GCN were reluctant to condemn the use of butyl nitrite due to the lack of concrete medical evidence showing the

products might be harmful physiologically. The doctors stated that use of butyl nitrite could lead to headaches, an effect not seen with the use of amyl nitrite. These physicians were not able to say whether the headaches were a result of the by-products of the commercial products — by-products from the distillation process — or were simply due to the fact that amyl nitrite and butyl nitrite are different substances.

Pacific Western, which said that it demands 98% purity in chemicals in "Rush" and its other nitrites, formed "an advisory group composed of the foremost experts on the subjects of pharmacology, toxicology, cardiology and nitrites in general." After "hundreds" of hours and "tens of thousands of dollars" in research, the company reported that when nitrite-

based odorants are used as directed, "the concentrations generated are inadequate to produce any physiological changes whatever." The report added that when greater concentrations are directly inhaled, "the nitrites induce the conversion of a portion of the blood's hemoglobin [which carries oxygen to the cells] to methemoglobin." Methemoglobin cannot carry oxygen to the blood cells. Pacific Western testing showed that the "maximum percentage [of hemoglobin converted to methemoglobin] was 10% or less." The studies indicated that for methemoglobin to produce any apparent symptoms, "at least 30% must be converted." The report showed that there was "no cumulative effect" from use.

Pacific Western data also stated that the nitrites chemically cause the

relaxation of the smooth muscles of the body — analogous to running fluid from a small to a larger pipe. The blood pressure drops during use and the heart rate, in order to compensate, accelerates. The effects "disappear within 60-90 seconds." "Because of the short, transitory nature of this effect," the report stated, "no part of the body is normally deprived of sufficient blood to cause injury."

The physicians contacted by GCN confirmed the findings of the Pacific Western report but remained wary of what some saw as the "inconclusive" discussion of the "abnormality of induced headaches." For the most part, the physicians suggested that information on the effects of nitrites was still too minimal for an informed decision.

## Mass. Welfare Dept. Looks into Placement of Gays

By Jim Marko

BOSTON — The Department of Social Services (Welfare Dept.) in Massachusetts is "questioning regional offices about the number of gay youths and adolescents each office handles. In a memo entitled "Youth Exhibiting Homosexual Behavior," the department is trying to discern the "extent of the problem" of placing gay identified youth.

The memo, a copy of which was secured by GCN, asks the following questions: 1. How many children on your case load exhibiting this symptomology [homosexuality] require placement? 2. How many of this number find their own placement? 3. How many find placement with a single adult of the same sex? Each regional office was directed to take the

survey without telling the individual caseworkers.

According to Ruth Molenka, the Assistant Commissioner for Social Services, the memo was sent out because some of the homes, or "placement sites," found by the children are sites that the department "would not approve."

"We have to watch where all our children are placed," Molenka told GCN, "because we cannot approve all the placement sites." Molenka explained that non-approval is not an arbitrary or anti-homosexual-based decision, but due to the fact that the Office of Children must approve the new home as well.

"We have a policy which talks about approved foster homes and even

though emergency placement [the child finding his or her own home] is sometimes necessary, we have to look into each of these cases thoroughly," Molenka said.

Molenka contended that the memo, which came out of the department's Central Office in Boston, was designed to "see if there is a need for separate services for young persons who have decided that they are homosexual." "We don't have a handle on this situation and we think we should find out if any of the children in our care are homosexual," she stated.

Molenka told GCN that there is no intention to set-up separate programs or conditions for gay youth and that the department has to be "non-judgmental and responsible" to all the

cases handled. Molenka added that the regional office staffs are "simply not focusing on this issue."

"Our staff," she said, "should not be focusing on this and they are not. Sexuality — experimenting with one's sexuality — may be only one problem faced by a foster child. It is just one thing that a child must come to grips with."

Despite the fact that the Dept. of Social Services is collecting the data it requested from its regional offices, Ruth Molenka said there are no plans for a study of the placement of gay children by the department. When asked about this possibility, Molenka countered, "Do you think we need a study? Nothing has come of this memo and nothing will."

## new york, new york

By Harold Pickett

NEW YORK CITY — After reading reports in GCN (Vol. 5, No. 36) of the *Advocate's* firing a staff member because he allegedly refused to participate in EST (Erhard Seminars Training) or some similar spin-off program offered by publisher David Goodstein, I was quite upset. Also, I felt confused, tending to believe there may be some basis in fact behind the allegations of the firing and, at the same time, hoping the allegations were blown out of proportion or were even false rumors spread by the fired employee. Like the rest of the public, I have no way of knowing what actually happened or all of the circumstances involved.

I do feel compelled to come out, though. I am an EST graduate. I took the training over two years ago in New

York City. It was a marvelous experience, worth to me many times over the actual amount of tuition it costs. If I had it to do all over again, I would take the next available training offered. I've continued my involvement with EST events and seminars and am presently enrolled in a seminar. Since the time I took the training, my lover and four close friends have taken EST. Two other friends are taking the EST standard training in May. I have enough love and respect for my friends to recommend EST to them because I've experienced its value. In the case of friends who've completed the four

day EST experience, they've all told me it was worth the time and money, and that they received great personal value.

As for critics calling the program "nothing more than a brain-washing technique" — ridiculous! Some of the most negative articles I've read about EST were written by reporters who registered in the four day program and only completed two days of it before writing their criticisms. There are some shared points of view held by EST graduates: personal experience holds more validity than the mind or belief-systems can offer; we are the ultimate source of our own experience; we have the ability to transform the experience of quality in our own lives; to do this, we recognize that we have *cause* in our own lives and come from a position of responsibility to make things work.

To me, taking responsibility for my life, or for the world being as it is, means that I have *cause* in the matter. Coming from *cause*, I have a position of choice. I can leave things alone or do something about them. I'm a gay activist because I have a responsibility for ending homophobia and establishing "Gay Is Good" wherever I am: on the job; in classroom speaking; writing letters; demonstrating; holding hands on the street. My personal responsibility is my call to participation and activism. It's also real self-expression and it's fun.

Anyone who knows me will verify that I stand opposed to David Goodstein in political orientation. A few months ago, I would have qualified as

one of Goodstein's "unkempt and unemployed" street militants. I'm a bit more "kempt" now and I have a job, though I'm still a street militant. My sympathies are not with the Establishment.

I do feel that many people who read the *Advocate's* firing reports will immediately be prejudiced against Goodstein in this instance, and against EST, based on Goodstein's style and previous activities. I can, though, understand his wanting to share EST with others and possibly even his desire to have an EST-graduate staff. It makes more sense to me than requiring a college degree, which is just about meaningless in every way.

There appears to be a lot of fear and mistrust regarding EST. This may seem reasonable to people who haven't taken EST, but these fears and suspicions are totally unwarranted. EST is a positive contribution to the lives of many people, including my own life. I hate to see these fears spread.

It should be clear that EST is supportive of gay people and not in the least homophobic. I could not recommend it if this were not so.

Just as Goodstein can't rid the gay movement of some of us whose style and politics he may not approve, we also can't rid the movement of Goodstein. He obviously intends to participate and contribute what he can. I may not agree with him or his tactics, but I'd rather have him in the movement than out of it. I want every lesbian and gay to participate and contribute.

And just as we don't judge the gay movement by what Goodstein says or does, let's not judge EST by Goodstein, either.

## Rights Bill

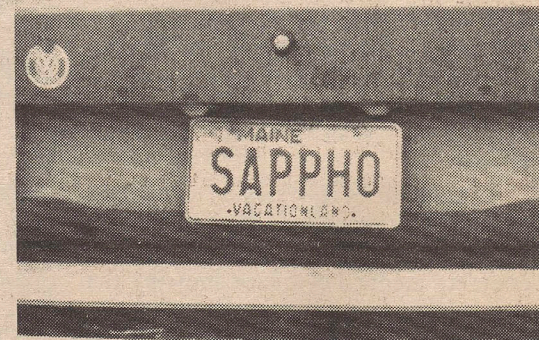
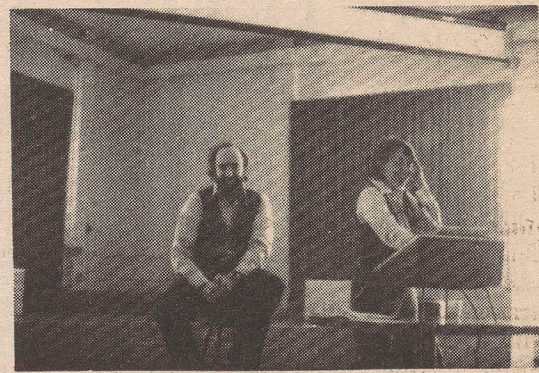
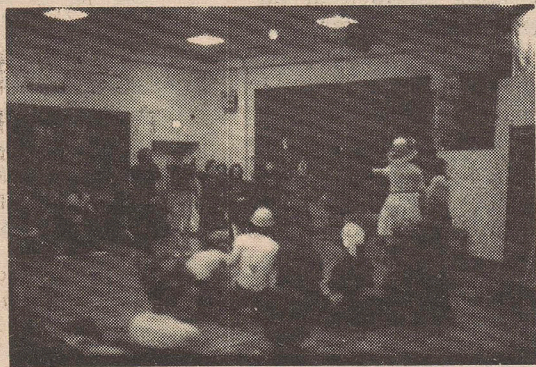
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ordinance, and his motion was seconded by Councilmember Harry Johnson. In the ensuing discussion, most committee members expressed their belief that the State Commission on Human Rights could adequately provide civil rights protections and that the ordinance was, therefore, unnecessary. Councilmember Pearlman differed in his explanation of his vote. He accused the Providence Human Relations Commission of attempting to "hoodwink" the public concerning the true nature of its proposal. He said he opposed passage of the ordinance in any form, saying that the commission's support for the gay rights language proved that it was irresponsible. "I

don't want to give them any power," he said. "I think they are dangerous. I see this as a warning sign, as a red flag for the decline of our civilization." The recommendation to defeat the measure was then approved by the committee.

A final vote on the measure will be taken at a council meeting later this week. Attempts will be made by supporters of the ordinance to amend it and make it more acceptable to that body. Such amendments would probably include deletion of the "sexual orientation" phrase wherever it appears in the ordinance. It is considered unlikely, however, that the council will consider amendments and it is expected that the committee's recommendation will be accepted.





# Not Talking at a Gay Conference

By Don Barrett

"She saw a dyke from the old school ..."

"How'd you like the workshop?"

"Oh, boring, nobody said anything, they just sat ..."

"Did you say anything?"

"No ..."

"Live and let live, that's what I say. There's no reason for me to air my private life ..."

"... an alternative to the bars ..."

"Coming Out (women only)"

"Coming Out (men only)"

"It's not where we put our genitals, it's the economic and social repression of the capitalist system."

"Due to our late start, all events will be moved up 1/2 hour."

Gay conferences are getting pretty predictable — the rhetoric runs on, *ad nauseam*, the workshops are a bore, everything starts late. But, all those new faggots and dykes! Wow! The people, the diverse ages, the new faces from everywhere — these are what grab your attention. I wish though that we could think of some better way to fill the couple of days of time together.

At the dances, the social hours, the Sunday brunches — all those times people smile, talk, kiss, hug. We feel a unity then, a spirit of common gayness, a love for one another. But, go to the workshops, see the politics on display. Poof! It's all gone. People are bored, they're afraid to talk, they fight.

The Maine Gay Symposium was no exception to what conferences have been these days. Most people felt better just seeing all those women and men together, meeting all those new people. It's good just to see that we do exist in numbers. But for a lot of us jaded old conference-goers, the same questions linger: Is that all there is? Haven't we grown? Why are we so divided? Why can't we even talk to each other anymore?

The conference started with a bang. Karla Jay and Allen Young read selections from their forthcoming book, *The Gay Report*. The book is a synthesis of the information gathered from the sexuality surveys they distributed last year. It will deal with what lesbians and gay men really do in bed — and elsewhere. They read quotes from lesbian and gay male respondents. The eroticism in the material was far beyond anything ever read at a large gay conference. It was sexually explicit, forthright, fascinating, and (Uh) stimulating. People loved it. They laughed at the things

that have happened to all of us — the silly predicaments, the problems/hang-ups, the hot stuff. Nobody was offended, nobody left, everyone seemed to enjoy it.

But the enthusiasm didn't carry over to the workshops. In some of the male workshops there was an attempt to talk about the Boston Public Library arrests, the Revere "sex ring" and gay male sexuality, but somehow the topics got confused, the conversation fell off. The workshops as a whole were boring; few people talked, most listened; subjects were skirted, safe topics introduced. The titillation of the keynote address died quickly, killed in the politics and the closetry of our own lives.

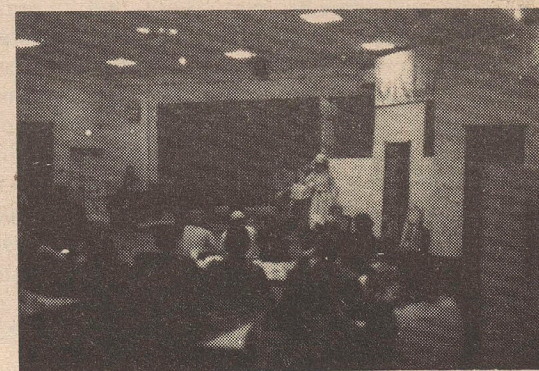
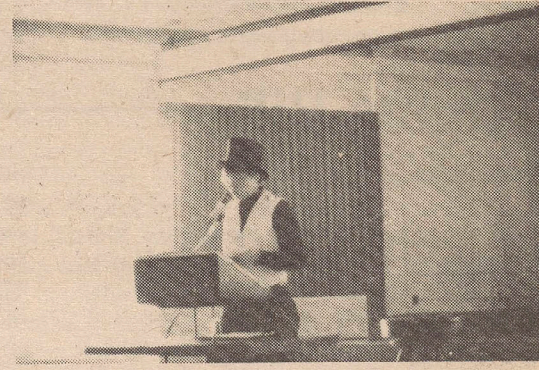
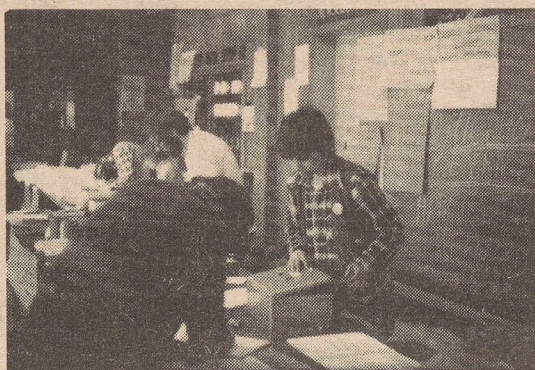
True, workshops are known for being boring; and gay conferences are not known for their willingness to deal with sex. It seems that this very unwillingness to talk about sex, to share our feelings about it, to really explore what it is for us as gay people, that this unwillingness may be what takes the life out of so much of our interaction. Like it or not, who we sleep with, "where we put our genitals" is what we all have in common. It's our sexual behavior that's used against us to deprive us of our rights. It's not because she's a leftist that a lesbian can't be a teacher; it's because she has sex with women. And it's sex that's used to split us

internally — public sex, child sex, S&M vs. NGTF/monogamy/"straight-identified"/put-forth-a-good-image sex. As Allen said in the beginning of his address: dealing with sexuality is a measure of our progress in the gay movement. We live in a sex negative society. Knowing about our sexuality is knowing about the repression that comes from that negativity.

Again, there was a note of success in the social sphere. There was a very special musical put on Saturday night, "Oklahoma!", a loose adaptation of the musical about Anita's home state. The plot had two "straights" find their true loves, but to no avail. They were unable to come out. Dyke Patrol comes in and saves them. The adaptation of the *Oklahoma!* tunes was perfect, the players were good, everybody had fun, and the crowd loved it. Arthur Fiedler and Anita together would not summon forth such an ovation.

Unfortunately, there's very little that I can say about how women felt at the conference. The separation was intense. Men and women shared little; they hardly talked.

But, in spite of all this, it was still a valuable experience. It's people who make a conference, and the people were good. The organizers put a lot of work into the conference, and they did a good job. I hope they continue trying.





# Why's a Nice Dyke Like Me Writing For a Paper Like This?

By Pat M. Kuras

Lesbians may wonder why another dyke would bother to write for *GCN*. The question was posed to me recently while I was at one of the local bars. This particular bar has a small corner reserved for reading material (flyers announcing women-oriented events and alternative newspapers — *GCN*, *Sister Courage*, *Sojourner*.) I was in that corner one quiet evening leafing through the literature, when a somewhat inebriated woman wandered near me. I had taken little notice of her, until she said to me, "You're not reading *that* paper, are you?" She was referring to *GCN*. From her tone it was obvious that she considered *GCN* best suited for wrapping fish or training puppies. I was a bit peeved by her drunkenness and her attitude towards *GCN*, so I found myself curtly replying, "I write for it." Needless to say, this took her aback. However, she recovered quickly enough and demanded to know why I was writing for such a "crappy" newspaper. Why wasn't I writing for *Sister Courage* or *Sojourner*? Her main complaint was that *GCN* was too male-oriented, and lesbians should ignore it. She thought that I would be better off writing for a feminist newspaper, rather than "that piece of junk."

I was a bit perturbed by this woman who crinkled her nose in disgust at the mere mention of *GCN*, but I was more annoyed with her drunken state of being. Half of my ancestors are rowdy Irish, so I know all too well the futility of attempting to hold a serious conversation in a barroom. I did, however, make a few brief remarks, but she was in no condition to find my comments significant. She continued her barrage against our newspaper, (It was bad enough that a lesbian read *GCN*, but to write for it! For shame!) then teetered off with her companion.

I felt a hollow ache for not being able to talk with that woman. (Of course, she was very drunk, but then I am also very shy. Neither is a good asset for beginning a conversation.) I do not feel that I necessarily have to defend my position as a *GCN* feature writer, but perhaps this incident has provided a launching pad for me to step off and introduce myself.

I have considered myself a writer since I was thirteen. (Coincidentally, my thirteenth year was also when I was discovering labels for my yearnings and subsequent lifestyle. For me, thirteen has never proven to be unlucky.) I have had no formal training in my writing, that is to say, no college or creative writing courses. My craft is completely self-taught. When I am not

playing pinball or working at my survival job, I am usually writing. My first *GCN* feature appeared in October of 1977, a nifty article on the search for gay vampires. Some of my more serious and intellectual friends frowned at this and found it a bit needless and off the wall, but then I have always written mainly to please myself. *GCN* has offered me a fine opportunity to have my works printed.

Which more or less brings us back to the question posed by my inebriated acquaintance: Why's a nice dyke like me writing for a yucky, mostly male newspaper?

First, let's define yucky. Yucky, to this woman, meant there were too many sexploitation ads. Face it, fellas, dykes just don't go for male porn flicks and pictures of scantily-clad men. However, may I point out that *GCN*, among all other gay (relating to both lesbians and faggots) publications, is perhaps the least offensive in this area. The lay-out artists should be commended for their efforts to contain these types of ads to obscure corners where they won't offend the majority of readers. (Is it too gracious for me to assume that perhaps even some *gay men* dislike these ads?) To paraphrase one of *GCN*'s favorite lines, advertisements keep us healthy, and anyone knowledgeable with the business side of a newspaper will easily understand this and realize these ads play an essential part in *GCN*'s existence.

*GCN* is a mostly male newspaper — a fairly legitimate remark. I'm sure there are dykes that are unconcerned with entrapment at the Boston Public Library or the efforts of the Boston/Boise Committee. On the flip side of the coin, there are probably gay men that couldn't bother themselves learning about the trials and tribulations of lesbians mothers or the systematic vandalism that nearly destroyed Diana Press.

Most of *GCN*'s articles (news and features) do pertain to men, but there is a concentrated effort to include lesbian-oriented material. Some dykes may shrug this off as patronizing. Not true. *GCN* writers have efficiently reported women's health care issues, the ERA battle, and most recently, International Women's Day. Also printed are notices in regard to action concerning the proposed unit for "violent" women at Worcester State Hospital. Feature articles have included lengthy pieces on lesbian mothers and a dyke minister of MCC, all written by women.

To momentarily return to my encounter from the bar, it is ironic to examine the woman's remarks as to

why a dyke should (or should not) be associated with *GCN*. Her logic is self-defeating. If I am meant to take her advice and bring my writing to another newspaper, then how on earth does she expect *GCN* to include material that would appeal to lesbians? Men writing about women will always seem patronizing, while certain lesbian separatists will badger that men *can't* possibly write about women at all! Lesbian chauvinism does run rampant, but there are also many lesbians who realize the political clout of uniting with gay men on particular issues.

Need I remind you of the first two words in *GCN*'s title — *Gay Community*. The *gay community* is not strictly limited to a group of faggots perched on a hill in Roxbury, nor a clique of Bay Village drag queens, nor a knot of leather-clad macho men in bars. Under the umbrella heading of

*gay community*, there are also militant dykes concerned with other feminist issues, pool-shooting and disco-dancing, bar-hopping women, and quiet homebodies who live almost totally conventional lifestyles. In closing, I hope that lesbians will not dismiss the *Gay Community News* as a yucky, mostly male newspaper. We're just as much a part of it as they are.

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# An Evening and an Afternoon with James Purdy

By Mitzel

James Purdy, the distinguished American novelist, was in Boston the night of March 30 to read at The Citadel. Mr. Purdy read selections from his new novel, *Narrow Rooms*, which has just been published by Arbor House, New York. *Narrow Rooms* is the story of passion, both repressed and released, between Sidney DeLakes and Roy Sturtevant, the renderer's son. (A renderer is a person who collects the carcasses of animals and boils them down — renders — them into fats for soap.) In a sequence quite unlike anything I've ever read, Purdy calmly describes a scene in which Sidney obeys Roy's order to nail him to the barn door. Purdy read this sequence at The Citadel and chilled his audience. Had I had the proverbial pin, you could have heard it drop. *Penthouse* magazine, of all places, is printing this homoerotic crucifixion scene in its upcoming issue. Purdy revealed that *Narrow Rooms*, like all his novels, is based on true incidents which he heard about years ago.

The following day, Jim Marshall and I interviewed James Purdy at Marshall's Beacon Hill apartment.

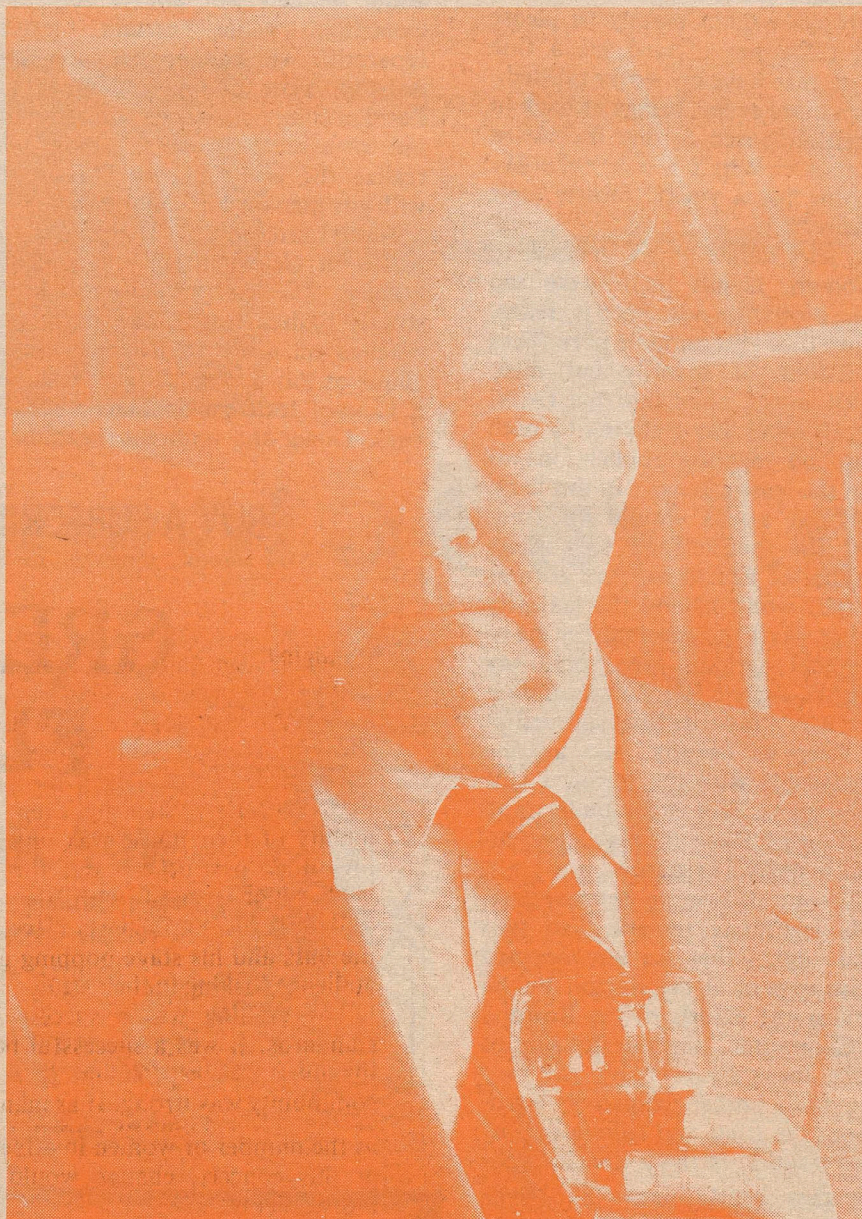
"I was writing for 12 years before I got published. I submitted everywhere. The small magazines were the worst. I once got a vicious rejection letter that said: 'Why don't you see a doctor'."

Born in 1923, James Purdy grew up in Findlay, Ohio, the middle of three children. At age 15, he ran away from Ohio and went to Chicago and worked odd jobs. He later studied in Mexico and taught in Cuba (pre-Castro) and wound up in Manhattan.

A rich benefactor, impressed by Purdy's writing, subsidized the printing of his first two books — a collection of short stories and a short novel.

"When I had this private edition of my first book printed, my patron gave me all of them. I didn't know what to do with them. I sent them around. I couldn't sell them because I was too unknown then. I sent them to people I thought wouldn't read them — like Edith Sitwell and Carl van Vechten."

But in Sitwell and van Vechten Purdy found great and lasting admirers, Sitwell told him: "It really moved her. She said she couldn't get the stories out of her mind. She took the book to her publisher — Gollanz,"



James Purdy

who issued the book in the U.K. Some deletions were made, not pleasing the author. In one of the stories of two brothers — one of them kills their mother — the word "motherfucker" was used and excised in the English edition. "At that time in England, in the '50s, there was a witchhunt against obscenity. There was censorship. The publisher took out the words. He could have published it intact but we would have gone to trial."

What happened then? "The very people who had turned me down in this country got interested. Actually, my book was accepted in Italy before it was in this country." He spoke of Italo Calvino, whose fabulist imagination

seems in league with Purdy's. "I like Calvino's work and he's a great fan of mine, too."

It is ironic — but not unexpected — that James Purdy, whose voice is unmistakably American, would first be published abroad. When U.S. publication finally came in the late '50s, Purdy's work did not earn admirers quickly. His wide-roaming kind of imagination, and his willingness to delve graphically into the violent uses of sexual power and personal control, seem to set off the homogenizing bookchatters who design each season's new tastes, trends, and "talents." It has been — and remains — a struggle for

photos by Ken Rabb

James Purdy to get through to his audience. But when readers discover his work, some glimpse worlds they never could have imagined. And they never forget. Dorothy Parker was the first American to praise Purdy in print; it was *Color of Darkness*. Later, her rave review of *Malcolm* made the book and its author famous. She included some of Purdy's stories in the last anthology she edited before her death.

Carl van Vechten remained a fan. "He used to keep stacks of *Malcolm* in his house. When someone visited him — and if he thought they were ready for it — as they left, he'd hand them a copy. Van Vechten was a wonderful man."

That Purdy can radically affect people's lives is demonstrated by the example of the author of the one critical study of him to date.

"It was published in England, and it's excellent. It's called James Purdy by Stephen D. Adams. Published by Vision Press and distributed in this country by Barnes and Noble. At first he called it *Between The Lines*, just like the movie. Stephen D. Adams is part of the gay movement in England. He said that reading all my books changed his life. He was married. He left his wife. He's only 30, but he started writing this book seven years ago."

At the other end of the spectrum are those who can't stand the work of James Purdy. Wilfred Sheed, representative of them, did a vicious hatchet job on *Eustace Chisholm and The Works* when it was published ten years ago. As a result of the antipathy toward his work among some of the Lit. Brokers (as well as at his publishers — Mr. Giroux is a devout Roman Catholic), Purdy left Farrar, Strauss and Giroux. When the Lit. Mongers deign to notice his work, they dismiss him as a "cult writer," another of their standard ploys. Purdy, not really bitter at the instrumented silence and sneers of the bookchat legions, refers to the standard centerpieces of NYC Lit. Life in this way: "Mother" Mailer, "Mother" Sontag, "Mother" Capote.

Continued on page 17



James Purdy (l.) and Mitzel



Mitzel, Sal Farinella and James Purdy



# Singing Anti-Sexist Songs

Photos by Angela Russo

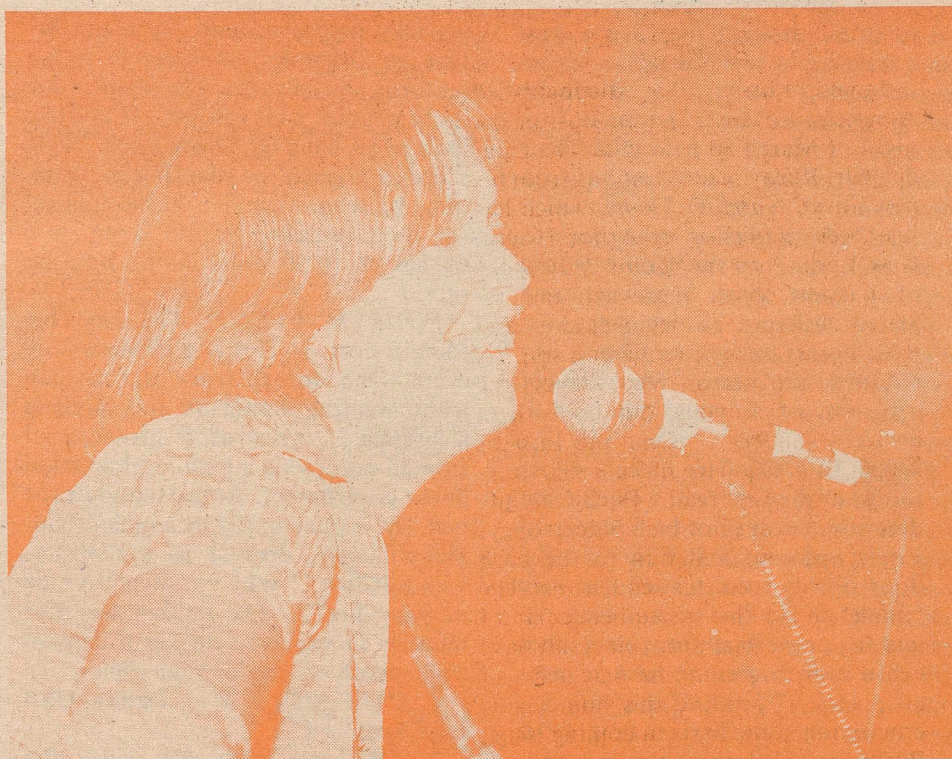
By Eric Rogers

Anti-sexist men's music made its Boston area premier last Saturday night at a benefit concert for Men Against Sexism, a men's music collective. While the evening presented a diverse group of men and women performers, the excitement surrounding the evening arose from the greater issue at hand. A new type of music by men was arriving on the scene, and almost three hundred people packed into the Old Cambridge Baptist Church to experience the difference. Despite the cramped seating and technical difficulties, the audience was not disappointed. The event was filled with the energy and spirit that accompanies an idea whose time has arrived.

Willie Sordill, a Cambridge singer-songwriter and a founder of the National Men's Music Collective, was the evening's first performer. His songs are a gentle blend of sensitive lyrics and pleasant melodies. His first song, "For My Men Friends," focused on the relationships that boys have with boys and men with men, and the love that exists in friendships. Much of Willie's music explores the idea of friendship and how easy it is for men to deny its value.

with the chorus ending, "Will you meet me half way?" Joanna also sang "Golden Boy", a song about the facades and images men tend to acquire. Her most popular song with the audience seemed to be "Left Handed", a spoof on discrimination laws which arbitrarily limit and oppress people who are "different" or "left-handed". While the song could pertain to issues of race, ethnicity or religion, the song seemed to reach out particularly to the lesbians and gay men in the audience. A song like "Left Handed" should certainly be performed at lesbian and gay pride rallies. Joanna's voice is beautiful, her songs are delightful and her stage presence commanding. Her appearance lent the benefit a degree of polish and smoothness that was needed.

Kenny Arkin, a local singer-songwriter, took the stage next and performed songs with great appeal to gay people in the audience. Running the gamut from his experiences as a gay nurse to voices that follow faggots in the street, Kenny's songs were touching and effective. He played several songs by Jeff Langley, including "Lingerie",



Joanna Cazden

Fulginiti, on flute & guitar, drums, and bass respectively. They make fine, political music together and finished out the evening with songs against imperialism, "Burn Baby Burn," and Pete Seeger's "Step by Step." The quality of their music was superior to the other performers and the music held equal ground with the lyrics. Fulginiti was particularly effective on the bass and his stage bopping got the audience rocking in their seats.

The evening was a success by all standards. It was a successful benefit, the music was terrific, and the sense of community was strong. If as many men came out in support of women's music as the number of women in attendance at this concert, change would come more quickly.

Still, the idea of men's music raises many questions. While it is important for men to begin producing anti-sexist music, there are many pitfalls that have to be avoided. I felt the lyrics of gentleness and young children and sensitive men were nice, but certain vital issues were just touched on, or left entirely unexplored. The idea of competition, touched on in most of Willie Sordill's

songs, needs further developing. The war games of children tend to be romanticized by the gentle qualities of his music and he fails to place competition in its context as an inherent, vital part of American capitalism. The collective of men that organized the benefit is made up of gay and non-gay men and yet, while I'm certain that important issues had to be resolved in working together, none of the songs touched on the subject of relationships between gay and straight men. And, though Kenny Arkin gave some beautiful, on-target looks at the gay male experience, there seemed to be all warmth or pain and no struggle and anger.

I guess the major problem I find with this newly arrived men's music is that the issue of power, which I believe is the central issue for all men to deal with, went unaddressed. But most new ideas begin like this — touching on the surface, tentatively, before moving toward deeper analysis and risks. Let's support these men as they continue their fine efforts to produce anti-sexist men's music. Their album, on the Folkways label, will be released this fall.



Kenny Arkin

"Homophobia", written from the perspective of a young boy, shows what boys are not permitted to do and why. The chorus comes around to "Homophobia keeps me from touching my friend." Willie has shown a strong commitment to gay issues in his songs although much of his music also explores the importance of men relating to women in constructive, liberated ways. There is no doubt that sensitivity and gentleness are strong aspects of Willie's music, along with a full appreciation for what it means to be a man.

Joanna Cazden was the next performer and her appearance at the benefit showed her strong support for this group of changing men. Some women musicians who were invited did not perform because, while appreciating the efforts that these men were making, they felt that women had actively supported men for too long and that their energies could be better channeled into benefits for women musicians. Joanna's music confronted these same issues and, in the song "Face to Face", she lays it on the line

another song celebrating the diversity of talents in the gay community. The final song, "Waltz to Roses" confronted the first touchy subject of the evening, cruising the Rambles of Central Park. Outdoor sex is often the point where lesbians' and gay men's feelings diverge, but the audience responded enthusiastically to the song.

The audience did not respond as enthusiastically to the next performer, another gay singer, Johnny Golden, who performed a piece that seemed quite different from the other music of the evening, both in style and lyrics. "The Dances That We Do" explores the disparity between reality and sexual fantasies. While the concept is a good one, the lyrics neither probed the issue sufficiently nor avoided sexist references to gay men as "bits of meat," to make the song work. While I found the Broadway-musical performance style appropriate to a parody, I felt that Johnny was not attempting to criticize the "bits of meat". The song became the only depressing part of the evening.

The final performers were Marcia Taylor, Michael Hussin, and George



Willie Sordill



# The First Annual Gay Olympics

By Robin Smith

I've often thought that a gay person's training in survival tactics in the hostile society we live in would be greatly enhanced by a national Gay Olympics. It could be held every four years, alternating in location between Fire Island, N.Y. and the Florida Keys. Gay and lesbian feminist organizations from each state in the Union would elect two teams, a pair of gay men and a pair of lesbians, to compete in a series of events designed to hone survival skills to the utmost. The events of the Gay Olympics would run as follows:

**FIRST EVENT:** The Clinch — At the sound of the first bell, a given team has five minutes to sit or lie down upon their mats and wriggle into the tightest, most sexually-arousing clinch that they can think of. At the second bell, the team able to pull away from each other and slow their breathing back to normal the fastest is judged the winners. Any team reaching orgasm before the second bell is automatically disqualified. (NOTE: The lesbian section of this event is judged separately from the gay male section because women have longer foreplay requirements.)

**SECOND EVENT:** Telephone Conversation — Each team is provided with two telephones. At the sound of the bell, one partner dials the other, and they have ten minutes to converse completely in code. The team whose conversation is most incomprehensible is judged the winner.

**THIRD EVENT:** Park Solicitation — This is a strictly gay male event. At the sound of the bell, the team members attempt to pick each other up and reach orgasm behind some bushes stra-

tegetically placed around the arena before an Olympics employee in police uniform arrests them. The winners are those couples who can get off and zip their pants back up before arrest. Style points are given for plausible explanations by team members to the 'police' for their presence behind some park bushes at 10:30 p.m. in the pouring rain.

**FOURTH EVENT:** The Invisible Male Escort — This is a lesbians-only event. One woman from each lesbian team, wearing a pantsuit and carrying a briefcase, poses as a professional woman occupying a high-level position in the government. At the sound of the bell, she is confronted by a male Olympics employee, dressed as a reporter, who asks her: "Why are there no men in your life?". The lesbian has five minutes in which to deliver a convincing speech on one of four topics:

1. "The Man I Was Dating Died Last Year";

2. "I Live With My Two Pet Poodles";

3. "I Date Occasionally — My Work Keeps me So Busy";

4. "I Keep My Private Life And Work Life Separate".

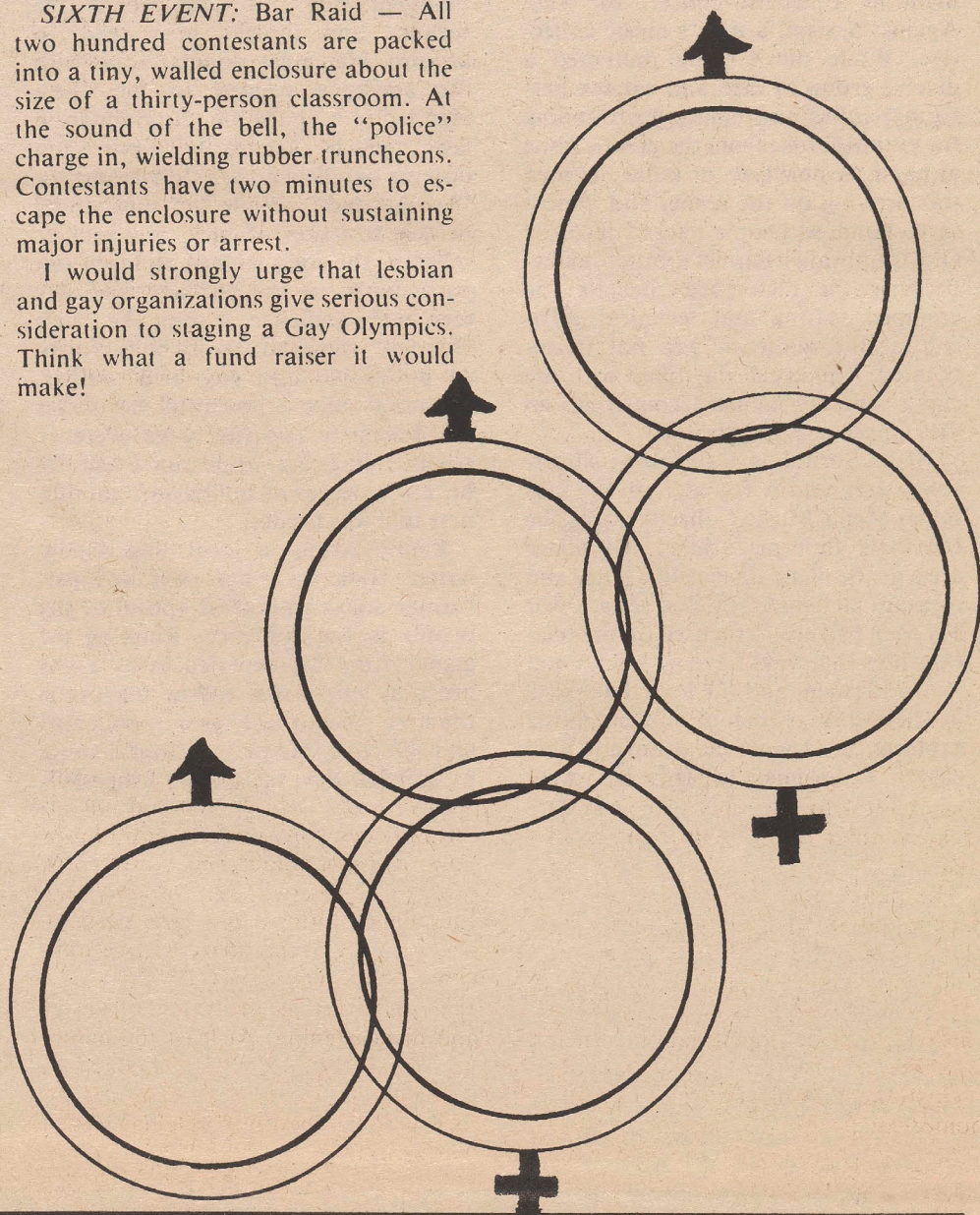
The winner is the lesbian whose speech sounds the most convincing.

**FIFTH EVENT:** Best Friends — (a regional variation of this is known as 'Only Roommates'). The members of each team pose as lovers who are attempting to conceal that fact from four randomly chosen audience members, who become the 'family' of one of the team members. At the sound of the bell, team members commence chatting for fifteen minutes with each other

and the 'family' without once betraying the real nature of their relationship.

**SIXTH EVENT:** Bar Raid — All two hundred contestants are packed into a tiny, walled enclosure about the size of a thirty-person classroom. At the sound of the bell, the "police" charge in, wielding rubber truncheons. Contestants have two minutes to escape the enclosure without sustaining major injuries or arrest.

I would strongly urge that lesbian and gay organizations give serious consideration to staging a Gay Olympics. Think what a fund raiser it would make!



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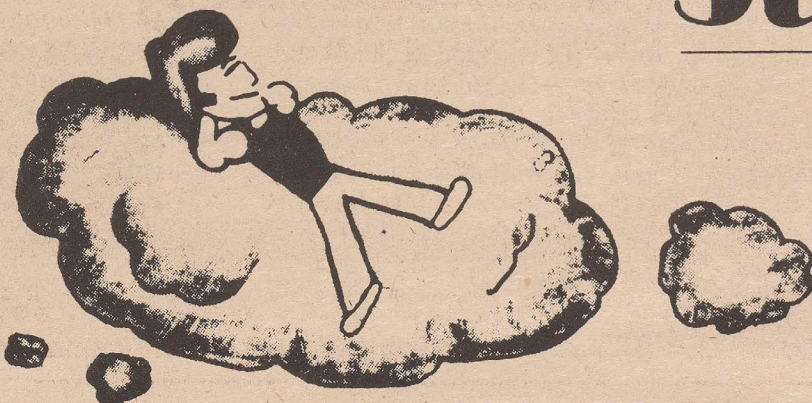
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# TV The Thinking of New York's Finest

By Nancy Walker

On Sunday, April 2, at 9 p.m. on Channel 44 in Boston, the "Susskind Show" featured a program of encounter between New York City cops and "homosexuals." What I learned, judging from the sample on display, is that there may well be an IQ limit above which NYC cops are not allowed to go.

The transparency of both the prejudice and stupidity of the police on the show was bone chilling. This is precisely what we, as gays, are still up against.

Neither sympathy nor understanding nor the capacity for either was indicated by the cops. One of them actually voiced the opinion that the law should be influenced by the availability of a "private" place in which to have sex. Of course, since it is to be assumed that gay men have money and apartments, they should be arrested for having sex in a truck, but two teenage brats who happen to be heterosexual, are to be assumed not to have any place else to fuck, so their doing it in a car is all right.

The police gave credence to all the hackneyed myths about homosexuality. They wanted us locked up for holding hands, "because it is offensive to the majority." They didn't want gay teachers to be open about their sexuality because they would influence their students. A black officer said that homosexuals are unhappy because "they know they are wrong. God made

man and he made woman," so, naturally, homosexuality is beyond the pale.

Gay police officers couldn't succeed because they would have to work closely and for sustained periods of time with *men*, and the pressure would be unbearable. Obviously, the police, *real men* that they are, are immune to the allure of the women with whom they work.

The horrible part of all this is that the police actually *believed* what they were saying, and they spoke without any observably deliberate viciousness. The fact that they are just the tip of the endless iceberg of illogical thinking that confronts us is very disquieting.

None of the gays (all men) on the program answered the questions or cleared up the distortions in very forceful ways (maybe that was the better part of valor in this case), and they seemed pleased with the sessions which, apparently, take place at regular intervals in New York.

Perhaps these encounters bear fruit. An *attempt* at comprehension is certainly being made. But I don't know how neolithic minds, no matter how often encountered, can produce the enlightened atmosphere we need in which to grow and strive as free individuals in a free society.

I found the whole thing offensive and disheartening. At least the mayor of New York is not so benighted as some of the public servants under his jurisdiction. The Big Apple has lots of worms in it.

## DO YOU SEE?

Anita Bryant, who attracted more public attention battling homosexuals than she ever did in years of singing about Florida orange juice, says her controversial stand has wrecked her career as an entertainer.

She claims that homosexuals, the press and the entertainment community have effectively blackballed her from show business. Except for religious rallies, she has only one performance scheduled for this year. She used to do 125 to 150 concerts yearly.

If she's right about the cause of her lagging career, it's outrageous. Those who opposed her campaign against a gay rights ordinance in Miami last year have a right to voice their opinions and refuse to attend her performances. But they have no moral right to pressure concert promoters into denying her bookings. A person should not suffer such occupational damage because of a stand taken on a controversial issue of public policy.

Ironically, the need for tolerance is what Miss Bryant herself was unwilling to acknowledge in her attacks on homosexuals. Homosexuality should have no general relevance to a person's right to employment, housing or equal protection under the law. Now that she feels victimized by arrogance and prejudice, perhaps she can better understand the point.

—From an editorial entitled "Anita Bryant's Song of Distress" which recently appeared in *The Milwaukee Journal*.

Three medical researchers have found higher levels of the male sex hormone testosterone in the blood of homosexual women than in that of heterosexual women. Nanette Gartrell, Lynn Loriaux, and Thomas Chase compared samples taken three different times from 21 homosexuals with a similar sample taken from 19 heterosexuals, matched in age — from 21 to 35 — and in general health.

The amount of testosterone in the blood plasma averaged 38 per cent higher for the homosexual women than for the heterosexuals. Also, the older the heterosexual women were, the less testosterone they had in their blood. This was not true for the homosexual women; in fact, the older homosexual women tended to have slightly higher testosterone levels.

It is not known whether higher testosterone levels are a cause or a response to homosexuality, or what effect they have on a woman's behavior.

Article appeared in the *American Journal of Psychiatry*, Vol 134, No. 10. Gartrell is at the Harvard Medical School, Cambridge, Mass. 02138; Loriaux is at the National Institute of Child Health and Human Development, Bethesda, Md. 20014; and Chase is at the National Institute of Neurological and Communicative Disorders and Stroke, Bethesda, Md. 20014.

—from the February issue of *Psychology Today*

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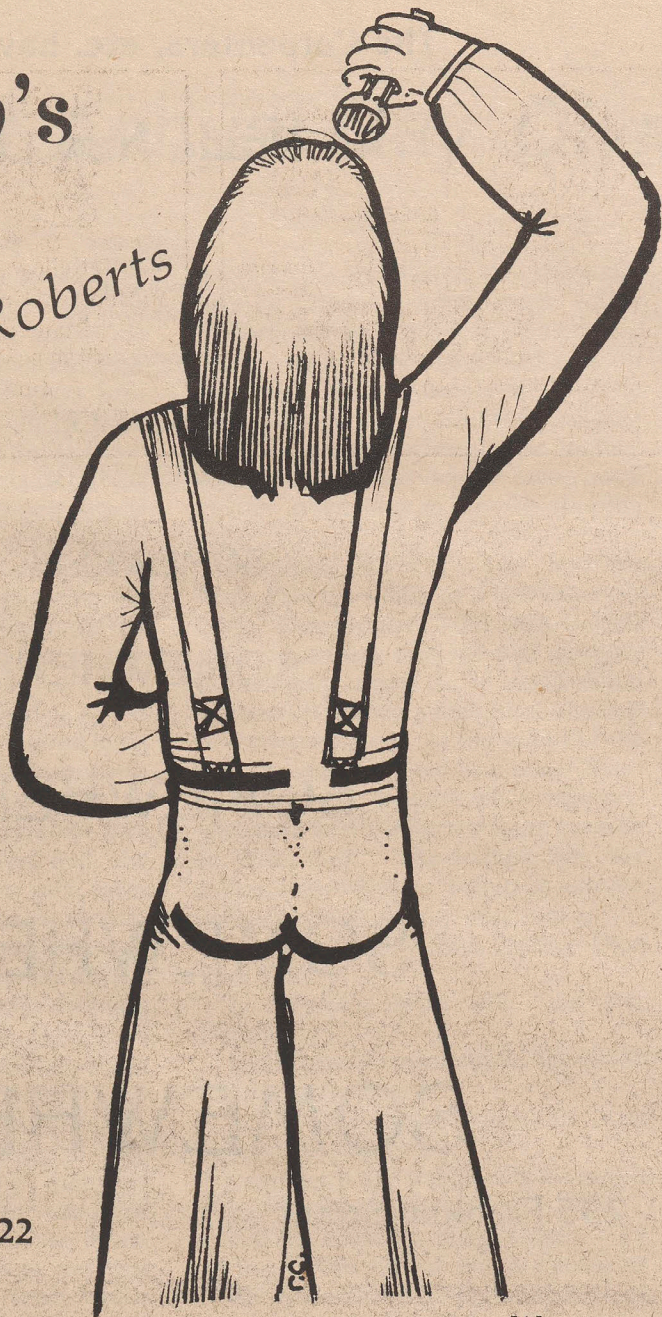
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## THEATER A Couple Entrapped

ASHES by David Rudkin. Directed by  
Peter Thompson. At the Next Move  
Theatre, 955 Boylston St.

By Gregg Howe

British playwright, David Rudkin, does not give us a slice of life but rather a dissection of life. He places his characters beneath the microscope and like the organisms on a slide they move and wriggle against the confines of the realities binding them.

The play concerns Colin Harding, an Irish bisexual former writer and his wife Anne, a former actress. The couple has begun a new life teaching in a rural area of England. They wish to have a child and after two years of effort visit a series of gynecologists, semenologists, and other medical experts.

As Colin and Anne practice the methods the specialists advise, they become little more than scientific guinea pigs. Their sexual life is carefully regulated by the specialists' orders, destroying all spontaneity in their sexual relationship. Anne must douche with bicarbonate of soda before intercourse, and fill out ovulation charts daily, while Colin is instructed to bathe his testicles in cold water twice daily and produce numerous semen samples, which must be rushed post-haste to the laboratory.

Eventually Anne does conceive. The couple's joy is shortlived, however, as Anne begins to bleed profusely and is quite literally confined to her bed. She miscarries and a hysterectomy is performed, after which they resolve to adopt. They put themselves through the strenuous screening process, but are denied this also.

The play explores the problems of people who are unable to bear children, and points out the lack of concrete knowledge that the scientific community can supply. The medical experts are portrayed by one actor, a device which accentuates the similarities of these men's attitudes. The specialists contradict each other, saying the exacting regimen a previous doctor ordered is not really necessary, etc.

Colin is bisexual and apparently at one time was primarily homosexual. He tells one of the doctors, "I tried to broaden my sexual self," and obviously he has succeeded, in that his major concern is impregnating his wife. When Colin asks the semenologist if his homoerotic urges could be related to his low sperm count the doctor replies, "If you believe in a heterosexual father god you could call it a judgment; but as a man of reason there is no correlation." Colin's homosexuality is referred to numerous times but is not explored. Anne is supportive and does not condemn this aspect of her husband's character and he, while possibly still indulging himself, certainly mentions no gay people with whom he is involved. The only purpose this information serves is that it gives a reason why Anne and Colin are not permitted to adopt a child.

Rudkin has created a broad, cold sense of reality. Anne and Colin are both very sane characters and they have been stripped of melodrama and sentimentality. Both characters face their problems directly and are aware of the absurdity of the situations they find themselves in. When the characters are allowed to release their emotions, as when Anne tells Colin she has miscarried, it is with an almost crippling intensity. Rudkin has his characters talk of shedding one life in order to build another. There is no optimism here. Rudkin's characters

shed one life to build another, out of necessity not choice.

Science is used as a metaphor for the state of the world at large: the alienation, the inability to control the situations one is placed in, even when one is sane, compassionate, and sensitive. For his structure Rudkin gives us a couple who are interdependent on one another. They are trying together to build a sane world within the chaos. He shows us a last ditch effort of two individuals to secede from the mainstream and try to create an independent reality. But even this is squashed by their dependence on the scientific community and their need for governmental approval to adopt a child.

The couple he presents us is a traditional unit. The only character who has a personal relationship with either Colin or Anne is Anne's friend Valerie. Valerie is tactless and at times cruel; she uses her ability to bear children almost as a weapon. Rudkin allows the couple no support from outside their relationship. A man and a woman



Gil Schwartz, Cynthia Caldwell and  
Geraldine Librandi

must face the world with no help from those outside their coupledom. At the play's end we see that they shall probably continue together, becoming increasingly dependent on the pain they have shared.

The Next Move Theatre Company's production of *Ashes* is excellent. Michael Anania's sets are angular, barren and painted shades of gray, allowing the actors to supply the only color on the stage. Anania has visually created the sterile atmosphere the play requires. Stephen Gambino's colorless lighting and Kay Haskell's simple costume designs accentuate this sterility. The total concept is beautifully integrated by these three designers.

Peter Thompson's low-keyed direction is brilliant. He allows Rudkin's words to show us the action, and does not burden the actors with unnecessary bits of business. He has orchestrated the cast of four into a perfect synthesis of reserve bordering on despair.

Gil Schwartz's Colin is direct and sensitive. He creates the man who is trying to continue living in a world which on so many levels has rejected him. Geraldine Librandi's Anne is finely drawn. She controls Anne's emotions, but allows them to pour forth in her monologues. Her restraint creates a dynamic so emotionally charged that when she does break down after her miscarriage and hysterectomy, we feel as though we have witnessed a moment so shattering that we can hardly control our own despair.

*Ashes* is a play of strength and will. The Next Move Theatre Company's production makes one wonder how many lives one will have to shed, and how many times one will have to rebuild, before bitterness and disappointment become insurmountable obstacles.



# BOOKS The Lesbian, the Hustler, and the Dreamer

THE HIGH COST OF LIVING, by  
Marge Piercy. Harper and Row,  
1978. 268pp. Hardcover.



By Pat M. Kuras

Marge Piercy's fifth novel, *The High Cost of Living*, is a sure bet to spark raging controversy within the gay community. Perhaps the most touted incident in the book is the sexual encounter that takes place between a lesbian and a gay man. We can rest assured that Ms. Piercy has not invented this episode to have a "let's cure ourselves" tone; instead, the encounter is meant to strengthen an already rickety friendship. Despite her intentions, Piercy has struck on a taboo subject amid gay circles — the possibility of heterosexual activity among us queers.

Piercy sets her novel in Detroit. The narrative unfolds through the eyes of Leslie, a 23-year-old woman assisting her professor in an historical genealogy project. Leslie lives alone, in a small apartment — a Spartan existence. She is a high-ranking *karetaka* who practices fervently. At one time, she worked for a rape hot-line and counseling center, but eventually quit when it became too draining.

Piercy has created a dyke who distrusts men. In the hands of a less-skilled writer, such a characterization could have resulted in an atrocious stereotype. But Piercy manages to expose Leslie's thoughts and emotions in such a way that we too are able to relate to her feelings. She never becomes an ogre.

Occasionally, Piercy's imagery is too blatant. At a party hosted by a lecherous pig, we see that his view of women as objects is represented by a gross ashtray. The ashtray is in the shape of a woman, with a hollowed belly as the receptacle.

At the aforementioned party, Leslie meets Honor, a 17-year-old high school student. Honor is attractive and bright; she does not associate with her

giggling schoolgirl peers. Instead, she has shut herself into a neo-Victorian dream world. She glides through life as though she were constantly posing before mirrors. Piercy spares us from ridiculous puns involving this young woman's name; however, the name is important in that it is that very aspect that Leslie strives to protect — Honor's honor.

Leslie's antagonist is the willful Bernie. He is Honor's best friend. Bernie has an unsavory past and his intentions toward Honor seem somewhat menacing. Bernie, the ex-hustler, is played a bit loftily for a ne'er-do-well. True, he is manipulative, pushy and brimming with survival tactics, but his dialogue is as poetically haughty as Leslie's and hardly seems fitting for a reform school graduate.

Leslie is coping with the loss of her lover. She buries herself in her academic work and karate. Thanks to Honor's naïve flirting, Leslie awakens to her own intense loneliness and seeks Honor to fill that void.

They become an unusual triangle — Leslie, Honor and Bernie. There is instant antagonism between Leslie and Bernie, while Honor is oblivious to it all. Bernie persuades Leslie to check their verbal assaults on each other. They become uneasy allies, and Bernie sometimes visits Leslie at her "monk's cell". Bernie, full of self-pity, uses Leslie as his captive audience, telling her about his traumas and failed relationships. Leslie plays the role, wanting to be able to offer some comfort. They share some goals; they both want a home, to belong somewhere, a shelter.

Their bedroom scene is an awkward one. Bernie, still in touch with his performing skills as a hustler, is the aggressor. Neither of them has the foresight to realize their act could result in pregnancy, and the thought becomes a sudden shock to Leslie. Bernie is unconcerned with this fact and sulks as Leslie rages. Bernie becomes angered, comparing Leslie to "stupid pricks who pick me up to ball and then call me *queer*." Once again, they fall into the roles of bitter opponents vying for Honor. Leslie, however, returns to the lesbian-feminist community; her story describes a painful, yet growing, process.

There is a brief scene in which Leslie is reunited with her ex-lover, plus a quick masturbatory fantasy sequence. Both passages are pleasingly erotic.

Piercy's kaleidoscope of characters includes an array of secondary people that can hardly be called minor players. Their emotions are overwhelmingly realistic, from the book-worm wife who copes with the sexual wanderings of her husband, to the lesbian-feminist hot-line worker who is overlooked by Leslie, both romantically and platonically.

Marge Piercy is *not* a writer of pulp fiction. *The High Cost of Living* will undoubtedly evoke sharp reactions from the gay community. There's harsh pain in her book — running the gamut from loneliness to rejection — but there is also hope and growth. Gay people are not the only survivors in this book. Piercy speaks for us today in our present shattering society. Her writing is deliberate, intelligent, and political.


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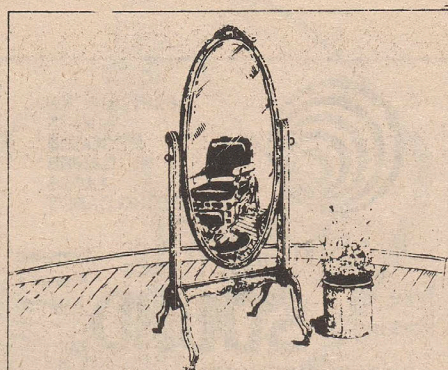
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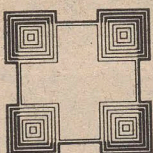
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## people, places and flings



Laura Sheppard and the Helium Mime Company

By Eric Rogers

George Dimsey, long time GCN circulation manager, has kissed Boston goodbye and moved to Los Angeles and the year-round summer sun. George's departure has left this writer a bit sad — his friendly, warm presence helped me get through this frigid winter and his insight and experience carried the paper through more than one collective kink. I am confident that California will welcome him with open arms and all of us at the paper wish him the very best. Friday night mailings will never be the same...

Be sure to catch Woody Simmons and Nancy Vogl in concert on Friday, April 14 at 8 p.m. at Paine Hall outside Harvard Yard, in a benefit for Women's Community Health. Tickets are \$3.50 and childcare will be provided by the Men's Childcare Collective. Woody's album, *Oregon Mountains* is now being distributed by Olivia. ... Craig Russell will be on WBZ TV 4's Evening Magazine on Tuesday, April 11 at 7:30. If you missed Craig on stage a few weeks ago, don't miss Robin Young's behind-the-scenes glimpse of him ... The Globe's passing the rumor of Craig's mental exhaustion and, since we can't get this verified, let me just say that I surely hope Craig is okay. Drop him a get-well card...

On April 14, from 4:30 to 6:00 Paul Monette, author of the terrific book *Taking Care of Mrs. Carroll*, will be autographing copies of the book at Grolier's bookstore, 6 Plympton St. in Harvard Square. Paul, who had been a Boston boy for many years, is now living on the west coast ... stop by and welcome him back and don't miss

Mrs. Carroll. Clearspace is sponsoring two separate Health Massage workshops on Sundays, April 16 and 30 from 10:00 to 3:00. Demian will be the guide. Phone 277-0966 for details ... Cheers to the Arlington Street Church Social Action Committee for issuing a prompt resolution urging the mayor of this fair city to investigate the outrageous Boston Public Library entrapment...

From April 12-16, the 5th Annual Women's Festival will be held in Providence, R.I. The event is sponsored by Women of Brown United. More information may be obtained by writing to the Sarah Doyle Women's Center, Box 1829, Brown Univ., Providence, RI 02912 ... Amaranth has opened! The new women's restaurant, rising from the ashes of Bread & Roses, is at 134 Hampshire St. in Cambridge. Featuring good, healthy foods, pizza, and a salad bar, the restaurant is certainly a must for lesbians...

On Wednesday, April 12 at 8 p.m., the Aquarium will be the site of a fabulous benefit for the Modern Theatre entitled *Love A Theater*. The tax-deductible benefit tickets will cost \$50, \$25, or \$10 and can be purchased by phoning 426-8445. The benefit will feature a two-person revue, starring Rita Niles as Marilyn Monroe. She'll be dressed to the hilt and pantomime *Diamonds Are A Girl's Best Friend*. Laura Sheppard & the Helium Mime Company will perform two comic mime sketches with baroque music accompaniment. People are encouraged to wear costumes of the early 1900's and refreshments will be provided. Do try to attend ... it's an important benefit for theatre lovers.





# PURDY

Continued from page 10

Jimmy Marshall told Purdy and me a story which is indicative of the obtuseness and homophobia among the NYC arts arbiters.

"My editor at Farrar, Strauss published a book called *Gay*, about homosexuality for kids. They had some people read the ms. and discuss it. They brought in a dyke editor, two librarians, and a straight editor from the NY Times, a man who is the most queer-hating of them all. And the dyke editor said: 'There's nothing in this book about fist-fucking!' The straight little librarian from Pennsylvania didn't know what was going on. And the Times editor said: 'Please. This is making me very uncomfortable. Why don't we just use the old word for it — masturbation!'"

Though known almost entirely for his work as a novelist, James Purdy is also a poet and playwright. Three short plays are included in his handsome, privately-printed volume, *A Day After The Fair*. Three of his prose works have also been adapted for the stage. His early short novel, *Color of Darkness*, played off-Broadway in 1962. Curiously, Sal Farinella, who read on the same program with Purdy at the Citadel, had auditioned for a part in that production of *Color of Darkness*. Small world indeed. Later in the '60s, Edward Albee did an adaptation of *Malcolm* for Broadway. Purdy was not

entirely pleased "He made changes I didn't like. He took out Kermit, the midget, and put in an old man in his place. It didn't work the same." And just a few years ago, a production of *Eustace Chisholm and the Works* was mounted at Trinity Square Playhouse in Provincetown.

I asked Purdy about his audience. I had always assumed that his basic hard-core audience was homosexual — homosexuals who read at least. And Ron Schreiber told me that Purdy has a certain dedicated following among academics in English departments. Purdy sees it this way:

"I would say my biggest audience is not gay. They are very unusual people. I think more non-gays read me than gays. You know, gays are like straights: they are very conventional. Also, the gay press did not like *Eustace Chisholm and The Works*. They said that it was a reactionary book because it has an unhappy ending. There are lots of women who like my work."

James Purdy seemed somewhat disappointed that his work is not being taught to any extent in schools. I attempted to persuade him that their neglect of his work was in fact tribute to his imagination.

"There's one Roman Catholic high school in Brooklyn that has taught *Malcolm* for eight years. And this year, they taught *In A Shallow Grave*. I went and talked to the man in charge. I said: I can't believe you're teaching that. I am included in some college anthologies, but other than that I'm not taught at all in the schools."

What is shameful is that, of his many books, only his two most recent, *Narrow Rooms* and *In A Shallow Grave*, are currently available commercially (both from Arbor House). Copies of the privately-printed *A Day After The Fair* — about which James

M. Martin wrote in the L.A. *Times* that Purdy, in this volume, "continues to amaze, delight, and above all, entertain" — are available from Note of Hand Publishers, 236 Henry St., Brooklyn, N.Y. 11201, and cost \$20 for an unsigned hardcover, \$25 signed.



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These volumes are a historical reference tool, useful for students, researchers, librarians or can be an unusual gift for a friend. Follow the gay movement as recorded in the pages of the oldest continuing gay weekly.

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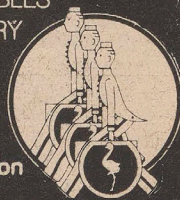
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We need a driver with a van or truck to donate time & truck (we'll pay gas) to help pick up donations for GCN. Call Richard at 426-4469. (c)

## GAY TEACHERS

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

## penpals

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

## ATTENTION INMATES

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

Lonely, seeking correspondence, interested in music, horseback riding, reading. Admire intelligent compassionate understanding uninhibited, liberal minded people. Larry Edwards, 145-185, P.O. Box 69, London, OH 43140. (45)

23, 5'10", 140, blond hair, green eyes, Pisces. Please write. Larry Karge, 049555, P.O. Box 340—Hi-D2-181, Sharpes, FL 32959. (45)

Aries male 6', 170, due for release in near future after five yrs. Sincere, in search of friends. Write. Stewart Barron 037591, P.O. Box 747, Starke, FL 32091. (45)

Looking for someone to establish a meaningful relationship with. Aaron Thomas, 005065, R-2-S-1, P.O. Box 747, Starke, FL 32091. (45)

Lonely prisoner will answer all. Johnny Patterson A020819, P.O. Box 221, Raiford, FL 32083. (45)

## organizations

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

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

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

## NGTF NEEDS YOU

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

## 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

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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.

**BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL)**, an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 pm. Lesbians especially welcome. For more info call Bob Wheatly at 742-2100. (D49)

## GAY MEN AND WOMEN

If you believe organized religion is the greatest enemy of Gay Liberation, write for information on a new movement to GALA, P.O. Box 14142, San Francisco, CA 94114. (41)

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## publications

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## FOCUS

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

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

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

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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 at Women's Center, 215 Park St. NH.  
8pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.  
8-9pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT, (203) 521-4553.  
8pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.  
8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300.  
8:30pm — Hartford Gay Alcoholics Group, (203) 522-2646.  
8:30pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.  
9pm — Gay discussion group, Columbia U., Fernald basement, Broadway at 115th St.

## TUESDAYS

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 Every-week 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., Fernald Basement, Broadway at 115th St.  
10:15pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).  
10:15pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

## THURSDAYS

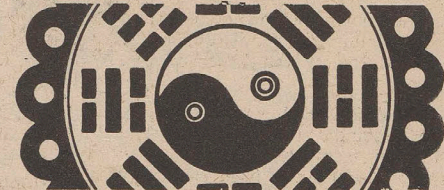
5pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA.  
7pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA.  
7m — Game Night, 5 Junction St., Providence, RI, alternate weeks.  
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.  
7:30pm — Daughters of Bilitis. 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, Stanford St., across from Longfellow Towers.  
7-9pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Stanford 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 — Gay get-together, downstairs round-room, 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, Stanford 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, Arlington St. Church, Boylston St. entrance, 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.