

CALENDAR

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

30 sun

Boston — The Rev. Scotty McGlennon will speak on "The Rights of Mental Patients" at the Unitarian Universalist Gay Caucus, 355 Boylston St. 7pm.

Cambridge — "The Origins of Male Domination" will be discussed by Northeastern University anthropologist Lila Leibowitz at the Gay Academic Union, 4pm. Phillips Brooks House, Harvard Univ.

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.

Boston — The Rev. Scotty McGlennon will speak on "The Rights of Mental Patients" at the Unitarian Universalist Gay Caucus, 7pm, 355 Boylston St.

Boston — CLEARSPACE is sponsoring a Health Massage Workshop with Demian at MIT from 10-3pm. Fee is \$12.50. Call 277-2484.

Tyngsboro, MA — All day party at DiRocco's, Frost Rd., Rte. 3A. Champagne Brunch, Dancing, David and Julia, Patti O'Keefe, Dinner and Prizes. Benefit for GCN. 11am-2am. Call 1-649-9186 for ticket info.

Framingham — Lambda of Middlesex will meet for excursion to DiRocco's Festival. 1pm. Rides available. Call 877-8550.

Cambridge — CLOSET SPACE (WCAS 740 AM). A talk with parents of gays. 9am.

1 mon

Providence, RI — Lesbian Feminist Union of RI meets at 7:30 pm, 55 Eddy St.

2 tues

Boston — Integrity presents "Relationships between Parents and Children". 7:30pm. Emmanuel Church, 15 Newbury St.

Providence — RI Gay Political Caucus meets at 7:30pm, 55 Eddy St.

3 wed

Cambridge — Lesbian Self-Help Group. 3-10pm at Women's Community Health, 137 Hampshire St. Suggested fee, \$25. Call 547-2302 for info.

NYC — Spring Social & Dance. 8pm. Gay Women's West Side, 26 Ninth Ave. at 14th St. \$3 donation.

4 thurs

NYC — *The War Widow* by Harvey Perr, at The Glines, 260 West Broadway. Reservations: 254-9397. Tickets, \$3.

NYC — Gay Women's Alternative, Marilyn Petersen will give a presentation on "Nutrition and Relaxation." 8pm. The Universalist Church, Central Park West at 76th St.

Boston — Gay People's Open Poetry Reading. 8pm. Cafe Gallery. Dartmouth and Appleton Sts. So. End.

Worcester — Parthenogenesis presents an evening of women's music for women. Baby yaga in a concert/dance. 8:12pm. in Unity Hall, First Unitarian Church, 90 Main St. Tickets \$2.75 at door. Call 799-4671 for info.

Boston — The Boston Vikings are moving their Viking Thursday to Over Harry at Harrison and Essex streets. Free buffet, prizes and more. Join the Vikings at Boston's newest leather/denim bar.

5 fri

Storrs, CT — Spring Fever Disco sponsored by the UConn Gay Alliance. 9pm. Hockey Rink Warming Hut on the UConn Campus. BYOB.

Boston — Am Tikva is sponsoring a six-week mini-course on the Middle East. The curriculum includes The History of Zionism, History of the Palestinian Nationalist Movement, etc. Films and guest speakers will also be a part of the course. For further details call 524-1890. Free.

Providence, RI — Audre Lord, black feminist lesbian poet. 7:30pm. Risd classroom bldg, rm. 412.

Cambridge — Allegra Productions presents an evening of Women's Jazz at Paine Hall, Harvard Univ. 8pm. Suggested donation \$3.50. Baba yaga, a seven piece women's jazz band from Oregon. Free Child Care will be provided (call in advance, 547-1378).

Portland, ME — New England Women's Music Fest. Dance with Lillith, 9pm-1am. Portland Gym, UMPG. 43.

Cambridge — "A Tribute to Midge Mackenzie and Dr. Kenneth Edelin". 8pm. Christ Church, Zero Garden St. \$3. donation to benefit Boston NOW.

6 sat

Portland, ME — New England Women's Music Fest. Workshops, Poetry, Fun! 11am-3pm. Blues, Folk, Country, Classical; 3pm-5pm. Kay Gardner, Mischief Mime, New Harmony Sisterhood Band; 7pm-11pm. Portland Gym UMPG. Ticket info: 780-4086. Childcare and lodging available.

Newton — WE ARE, Women's Educational and Resource Enterprises is sponsoring a two-day Assertiveness Training Program for Women at Interface. For info, call 277-5944.

Cambridge, MA — Gay Folk Dancing. 3pm. 3rd floor, Phillips Brooks House, Harvard.

7 sun

Boston — Women's Softball. 5pm. Magazine Beach (on Charles River near Stop & Shop, 10 blocks south of Central Sq.) Bring bats, balls, etc.

Boston — Rev. Deane Starr will speak on "Love and Freedom" at the Unitarian Universalist Gay Caucus, 355 Boylston St. 7pm.

Cambridge — CLOSET SPACE (WCAS 740 AM) *Gore Vidal: Sex and Politics in Massachusetts*. A broadcast of the lecture given by Mr. Vidal on April 5th at the Arlington Street Church for the benefit of the Boston/Boise Committee. 9am.

Boston — CLEARSPACE Benefit—Auction/Raffle/Brunch. 3-7pm. Somewhere, 295 Franklin St. Call 277-2484 for info.

Framingham — Pot-luck dinner and discussion group. Lambda of Middlesex. 3pm. Call 877-8550 for info.

Portland, ME — N.E. Women's Music Fest. More Blues, Folk, Country, Polly Baker, Opera. Portland Gym, UMPG. Noon-5pm.

Boston — Women come and boogie at the benefit for Ja Shin Do: A Women's Martial Art Academy. 8pm-midnight, at the George Sherman Union Ballroom, Boston University, 755 Commonwealth Ave. Dance to disco and live music by Bougainvillea, a woman's four-piece jazz band. Karate demonstration, cash bar and a door prize. \$2 donation.

9 tues

Boston — Meeting for Lesbian & Gay school teachers, ex-teachers, school workers. 8pm. 355 Boylston St.

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

Providence, RI — 2nd anniversary of the Providence Gay A.A. group. There will be guest speakers and a buffet. 8:30pm. Assumption Parish Rectory, 791 Potters Ave.

Boston — Integrity presents a panel of women and men on "Different Perspectives on Being Gay". 7:30pm. Emmanuel Church, 15 Newbury St.

10 wed

NYC — *Our Right to Love* — A Lesbian Resource Book, with Ginny Vida of NGTF. Editor. 8:30pm. Gay Women's West Side, 26 Ninth Ave. at 14th St.

Framingham — Lambda of Middlesex monthly organizational meeting. 8pm. Call 877-8550 for info.

11 thurs

NYC — Health Fair. Women from the Gay Nurses' Alliance and St. Marks' Clinic will present a film on breast self-examination, check blood pressure and will provide info on where to obtain low-cost health care in a non-sexist environment. 8pm. Gay Women's Alternative at the Universalist Church, Central Park West at 76th St.

12 fri

Boston — Clearspace presents Single Men's Discussion Group. Free. For info call 825-6537.

13 sat

Boston — Lesbian Mothers Day Rally. Support the rights of lesbian mothers and the rights of all of us to decide if, when, and how to have children. There will be music, entertainment and speakers on being a lesbian mother, child custody for lesbians with children, welfare, abortion, and sterilization abuse. Child care will be provided at the rally. Join us at noon, Boston Commons near the State House.

Boston — Benefit for Lesbian Mothers Day Rally. Disco with Jacqui Mac, Club 76, 76 Battery March St. 8pm-2am. If you need child care please call GCN, 426-4469 and ask for Nancy Wechsler.

14 sun

Boston — "Committed Relationships" a program on couples, at the Unitarian Universalist Gay Caucus, 355 Boylston St. 7pm.

ISSN: 0147-0728

gay community news

VOL. 5, NO. 42

MAY 6, 1978

THE GAY WEEKLY 35¢

DEFEAT IN SAINT PAUL

WICHITA GOES TO THE POLLS

PRISON POLICY CHANGE IN SEXUAL ASSAULT REPORTS

Paul Monette

An Interview



Inside

Allen Ginsberg

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gay community news

Vol. 5, No. 42

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(617) 426-4469

MAY 6, 1978

Law Was 4 Years Old

Rights Measure Repealed in St. Paul Vote

By Jim Marko

ST. PAUL, MN — An "angry and hurt" gay community here has vowed to "not stop fighting for our rights as human beings," after the voters in St. Paul repealed the four year old gay rights law by a nearly 2 to 1 margin.

Craig Anderson, a spokesperson for the St. Paul Citizens for Human Rights, also told GCN that "we are not going away . . . this is our city too. This vote has demonstrated that we must be open and honest about who we are."

Anderson expressed disappointment and "outrage" that the vote in St. Paul was so overwhelmingly against the rights law that has been on the books since 1974.

The Heavy Turnout

In complete, but unofficial returns, the vote was 54,090 to repeal and 31,690 to keep the ordinance banning discrimination in housing, employment and public accommodation. The un-

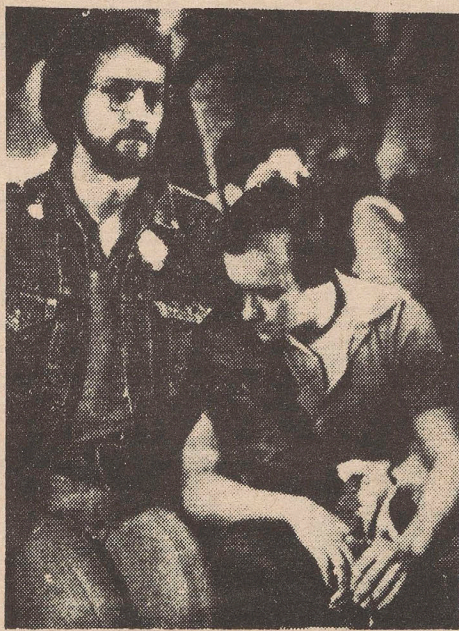
usually heavy turnout climaxed a long battle between the Citizens for Human Rights and the Baptist-led Citizens Alert for Morality.

Rev. Richard Angwin, who led the anti-gay forces, said the "landslide victory" showed that it was a "small group of misguided politicians" on the City Council that passed the ordinance in 1974.

Supporters React and Look Ahead

St. Paul Mayor George Latimer, who supported retention of the ordinance, said that he still feels "every human being deserves equal protection under the law." The mayor added, however, that he will "abide by the voters' decision."

Citizens for Human Rights spokesperson Anderson challenged "voters' decisions" on the issue of individual rights. "We are disappointed in a system that claims to be based on equal rights for everyone and equal protection under the law, but which



Bruce Larson (l.) and Gary Wilson (r.) get word on defeat of initiative in St. Paul.

puts those basic human rights to the vote without regard to individual rights," Anderson said.

The National Gay Task Force in New York issued a statement expressing outrage "that a majority of misinformed voters have once again denied civil rights to a group of American citizens."

Fear and Hatred

The Citizens for Human Rights charged that Rev. Angwin's group ran a campaign based on fear and misunderstanding. Citizens' spokesperson Anderson said that "fighting against fear, against misinformation, against hatred . . . well, that's a strategy that is difficult to overcome."

On Tuesday night, April 25, moments after the results were known, over a thousand supporters of gay rights marched through the streets of St. Paul. They pledged themselves to continue their "fight for equal rights and protection under the law."

Federal Bureau of Prisons

Policy Changed in Reporting Sexual Assaults

WASHINGTON, DC — The Federal Bureau of Prisons has issued a policy statement to all prison staff, prohibiting the use of such terms as "homosexual rape" and "homosexual assault."

As issued by Bureau Director Norman A. Carlson, the statement said that through the use of such terms, "the public is led to believe that these assaults are committed by persons who are homosexual."

Gays As Victims

The policy statement continued: "While homosexuals are frequently the victims, the vast majority of rapes and assaults are committed by persons who are not homosexual. The terminology

used to describe these incidents should not create mistaken impressions by the public."

In recommending action, the policy stated that in any references to or reporting of sexual assaults and rapes, "staff shall use the terms 'sexual assault' or 'rape.' Care should be paid to communications with the public and media, in the use of this terminology."

Follows NGTF Meeting

The policy directive from prison chief Carlson followed a March meeting between the Director and the National Gay Task Force. Carlson also announced the appointment of his Special Assistant, Peggy Frandsen, as

the Bureau's formal liaison with NGTF. The purpose of this liaison, which will be handled for NGTF by Prison Project Director Carolyn Handy, is to deal directly with complaints about prison practices from lesbian and gay inmates.

Handy told GCN that she will be meeting with Frandsen within two weeks to discuss implementation of the policy. "This is a great change," said Handy, "if there is a monitoring system. It's just hard to see the impact at this early stage."

Guards Will Have To Think

Prison Project Director Handy told GCN that the initial effect of the Carl-

son directive will be that the guards who write disciplinary action comments against inmates "will now have to analyze what they are writing." "They will have to say what is a sexual assault and compare that to a rape. They are forced now into thinking of what they are writing about people in prison and may not be so quick to make judgments about them," she said.

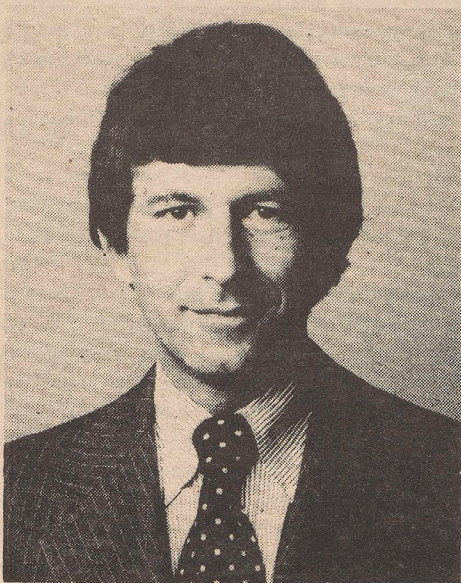
With the practical effects still not known, Handy did express pleasure at the change. "I am most hopeful that we can continue to make progress in eliminating all discriminatory policies at the Bureau of Prisons," she said.

Seattle Gears Up for Attempt at Repeal of Ordinances

SEATTLE, WA — A battle over gay rights is shaping up here. Two Seattle police officers have started an organization called Save Our Moral Ethics (SOME). Officers David Estes and Dennis Falk are trying to get 17,600 signatures in order to put an initiative on the next city ballot.

The initiative, much like the one voted on in St. Paul, Minn. (see story Page 1), would attempt to repeal two ordinances which ban discrimination against homosexuals in housing and employment.

A member of Anita Bryant's Protect America's Children organization has already visited Seattle. Baptist evangelist Rev. William Chapman, vice president of that group, met with Estes and Falk. He told news people he would "report back" to Bryant on what he



Seattle Mayor Charles Royer

learned in Seattle.

The gay community and its supporters are organizing a group called Citizens to Retain Fair Employment. Charles Brydon, president of an organization of Seattle's gay businesses, is campaign coordinator for the group. There are now 85 members of Citizens to Retain Fair Employment, including City Council members, former and present state legislators and business and religious leaders.

Brydon said that the group's goal is to "preserve the cohesiveness of our community and not allow any of our citizens to be denied their basic human rights."

Earlier this year, Seattle City Clerk Wayne Angevine called a news conference and publicly admitted his homosexuality. At that time, Angevine told

GCN that there was no way an initiative can be passed in Seattle. "According to a survey, the people overwhelmingly agreed on the gay rights issue. So, this is an indication to me that the majority of the voters will not vote to repeal the ordinances," Angevine said.

GCN was told by Seattle Mayor Charles Royer that he will "not tolerate anything having to do with discrimination against homosexuals." Royer added that equal opportunity in housing and jobs "should not be based on sexual preference. Since the anti-discrimination bill is strongly supported here, the chances for the petition [of Estes and Falk] are minimal."

The 17,600 signatures must be collected by July 24, if the initiative is to be put on the ballot in Seattle.

News Notes

SPRING FOR GCN

A community-based group in Boston has begun planning a spectacular all day benefit for the GCN.

Co-chairpersons for the Community for GCN are Michael Campbell, of Campbell-Moreau Assoc. and Judy Previte of Koala Bear Haircutters. Both chairpersons stress that they would like input and help from all segments of the community, particularly the business sector. Fuller information including scheduled committee meeting times and places, can be obtained by calling Michael at 267-0587 or Judy Previte and Tony Mantia at 247-7441.

BRYANT IN PITTSBURGH

PITTSBURGH, PA — Anita Bryant will be appearing in this city on May 22 at the General Session of the week-long annual Greater Pittsburgh Charismatic Conference. The event is sponsored in part by Duquesne University.

The conference is attended each year by thousands of "born again" Christians, and the General Session is usually afforded wide press coverage.

Gay Supporters at Pitt, a new group of gay students and faculty, is planning a demonstration at the Pittsburgh Civic Arena during the Bryant visit. You can contact the organization by calling Tim Bennett at (412) 624-7413.

HEARING ON LOUIE CREW

WASHINGTON, DC — The Office of Human Rights in this city will hold an open hearing on May 23 to consider charges by gay scholar Dr. Louie Crew that in 1975 American University used his sexuality as the grounds to deny him employment.

In the summer of 1976, the Office of Human Rights ruled "probable cause" in support of Crew's claims and invited both parties to meet for possible conciliation. American University refused the meeting, and the case has been continued until May 23 because of the work load on the dockets of the Office of Human Rights.

Crew is a member of the Board of Directors of the National Council of Teachers of English and of the Board of the National Gay Task Force. He is the compiler of *The Gay Academic* and an editor for *Notes on Teaching English* and for *Journal of Homosexuality*.

The hearing is scheduled for 9:30 a.m. at the Human Rights Office in the District Building at 14th and E Streets in Washington.

SEXUAL MINORITIES

SWITCHBOARD

SAN FRANCISCO — The Save Our Human Rights Foundation here has announced the development of a National Sexual Minorities Switchboard (NSMS).

The switchboard, which is being worked on by David Palmer the former administrator of the National Runaway Switchboard, will be modeled after that project. It will focus on reaching those people of all ages who are struggling with sexual identity or "coming out" issues and are either geographically or socially isolated from existing resources.

The phone service will operate a toll-free "800" number 24 hours a day, seven days a week and will be staffed by a highly trained group of more than 75 volunteers. People calling will receive clear and non-judgmental information about sexual minorities and their lifestyles.

Palmer is targeting Fall 1978 for the opening of the NSMS and is anticipating a level of about 100,000 calls each year. For further information, contact David Palmer (415) 621-0536.

LABOR GOV'T DISCRIMINATES

LONDON, ENG. — The Equal Opportunities Commission (EOC) in this country attacked the Labor Government for its record on sex discrimination. The EOC, which was created by the government 2 years ago, noted the small number of women appointed to public offices, and pointed out in its yearly report that the worst offender is the Dept. of Industry.

The report said that in that department women made up only 2.3% of the appointments to public committees. The EOC also cited lower earnings for women in the government.

5 APOLOGIZES AFTER GINSBERG

BOSTON — Boston television station WCVB-TV apologized to the viewers on April 21 after remarks made by poet Allen Ginsberg on the station's "Good Day" program.

Ginsberg discussed his preference for "young boys" and recalled a sexual experience with an older man when he was 8 years old. Ginsberg called that incident "enjoyable." The poet also had harsh words for Suffolk County District Attorney Garrett Byrne and Byrne's handling of the so-called "sex-ring" in Revere.

Channel 5, which issued a management apology at the start of the Friday "Good Day" show, said it had received some 45 telephone calls in the first few minutes after Ginsberg's remarks. It was one of the largest single incident responses since the station received a number of calls after Lauren Hutton used a four letter word on the live interview program.

SOU HOMOSSEXUAL

RIO DE JANEIRO, Brazil — Laura Z. Hobson's popular novel about a mother whose son is gay has been translated into Portuguese and published here by one of Brazil's biggest publishers. The *Civilizacao Brasileira* edition of *Consenting Adult* is titled *Mamae — sou homossexual*, which literally translates to "Mommy, I'm Homosexual."

Lampiao, the new gay monthly in Rio, praised the publication of the book but suggested that the "unfortunate" title chosen represents an attempt to "exploit the fashionableness of the topic."

MAINLY GAY SURVIVES

PORTLAND, ME — *Mainely Gay*, a journal of news and features, has continued publishing. At a meeting held in March, the collective which publishes the magazine decided "that if we stop publishing, it would be a victory for the bigots."

The collective also agreed that it had both the "energy and ability" to continue to print the journal. *Mainely Gay* will be published on a bi-monthly basis.

In issuing the March-April issue the collective stated that the function of the journal "would include more than words — namely, any revenues above and beyond those necessary for publication, would be used in practice. When our financial situation is finally determined, we will ask our subscribers by means of a survey, where they want any surplus money to go."

You can contact *Mainely Gay* at Box 4542, Portland, ME 04112.

UPDATE ON AUMILLER

DOVER, DL — In June of 1976, U.S. District Court Judge Murray Schwartz ordered the University of Delaware and its president, E. A. Trabant, to pay back pay and compensatory damages to Richard Aumiller. Aumiller had sued the university after his faculty contract had been terminated for allegedly advocating homosexuality. Aumiller had been manager of the university theatre and faculty advisor to the campus gay organization.

In addition to the above award, the university was charged in April of 1978 with an additional \$62,482 to cover Aumiller's court costs. According to the 1976 Civil Rights Attorney's Fee Act, in successful civil suit cases, the plaintiff is entitled to have her/his legal and court fees paid by the defendant. The act allows the judge to set the plaintiff's lawyer fees starting with a "lodestar" fee (the amount of hours the lawyer spent, times her/his hourly billing rates). The judge may then add or subtract from the fee, based on the quality of the lawyer's work. Judge Schwartz concluded that the number of hours spent on the case by the plaintiff's lawyers were "surprisingly low" in view of the "factual and legal complexities presented and the ammunition mounted by a powerful adversary." In determining the award the judge doubled the original court costs (the lodestar) to achieve the figure awarded of \$62,482.

In other events related to the case, the Faculty Senate voted in early April to establish a periodic review of top level administrators — including President Trabant. At that time, they also approved a measure which would allow for direct input to the university Board of Trustees from the Faculty Senate. Both actions stem from a report by a faculty senate committee which found that the president and some board members had shown "shocking disregard" not only for Aumiller's constitutional rights, but also for the faculty's judgment.

GAY ON CAVETT

NEW YORK CITY — The Dick Cavett Show will feature a debate on gay rights on segments to be aired May 9 and 10 at 11 p.m. EST on Public Broadcasting Stations around the country. (In some areas of the country the air dates for the program may vary. Consult your local listings and/or local PBS station for air time.)

The guests on the program will include National Gay Task Force Co-Executive Director Jean O'Leary, gay Episcopal priest Malcolm Boyd, anti-gay psychiatrist Dr. Charles Socarides, and Mike Thompson representing Anita Bryant.

If you watch the program and have comments to make, they should be addressed to Christopher Porterfield, Producer, Dick Cavett Show, Daphne Productions, 1790 Broadway, New York, NY 10019.

TRANSSEXUALS IN PRISON

VACAVILLE, CA — Thirteen inmates at the California Medical Facility are being given hormone shots, and the majority of them are being supplied with brassieres, according to a spokesperson for the state prison.

Phil Guthrie confirmed reports that the inmates at the facility who began treatment as transsexuals before being sentenced to prison are allowed to continue it.

Dr. Gene Prout, the facility's chief medical officer, stated that "We don't think prison is any place to start a change in sexual identity."

The transsexual program began about two years ago when two transsexuals arrived at the facility. Dr. Prout claimed that although the program might be considered "controversial," it was established as "the ethically and morally proper thing to do to assist people in their change to whatever their sexual identity seems to be."

RIGHTS BILL SUPPORT

NEW YORK CITY — The New York Chapter of the National Organization for Women has unanimously restated its support of Intro 384, the New York City gay rights bill.

The bill, which was reintroduced in the New York City Council on April 18, will amend the Human Rights Law to prohibit discrimination in employment, housing, and public accommodations on the basis of sexual or affectional orientation.

Noreen Connell, president of NOW in New York, stated that passage of legislation banning discrimination "is long overdue." "As affirmed at the International Women's Year conference in Houston, the issue of discrimination against lesbians is a crucial concern of all women," Connell said.

HIGH COURT SHUNS CASES

WASHINGTON, DC — The US Supreme Court has declined to overturn a decision of the Maryland Court of Appeals that invalidated sections of that state's obscenity law that exempted from criminal prosecution employees of a theater showing "obscene" films but punished clerks in stores that sold comparable material.

The Court dismissed appeals of two Georgia obscenity convictions, saying there was no "substantial Federal question" involved. Both of those cases involved selling magazines and articles described by state law as useful "primarily for the stimulation of human genital organs."

In both instances, Associate Justices William Brennan Jr. and Thurgood Marshall contended that a valid constitutional question was involved and the cases should have been accepted for argument.

GAY YOUTH IN CANADA

TORONTO, ONT. CAN. — The first bi-national gay youth conference will be held in this city May 20-22. Gay Youth Montreal, Young Lesbians Toronto and Gay Youth Toronto are encouraging members of gay youth organizations, gay university groups and young gay individuals from across Canada to attend. Delegates must be under 25 years of age.

The conference will include workshops on issues such as age of consent laws, the creation of gay youth groups and dealing with oppression within the educational system.

Further information about the conference can be had by contacting the Bi-National Conference in Toronto 416-366-5664.

Newspaper Editorial in Favor of Rights Bill

Voters in Wichita Go to Polls in Close Vote

WICHITA, KA — On May 9, voters in this city will decide whether to repeal the gay rights ordinance already in effect. Robert Lewis, co-ordinator of the Homophile Alliance of Sedgewick County told GCN that the chance of winning the vote "has looked better and better all the time."

Editorial in Favor

On Sunday, April 23, the only newspaper in this city of 379,000 people editorialized in favor of the ordinance. The *Wichita Eagle and Beacon* urged citizens to vote for the ordinance. Lewis said the editorial, which con-

demned the organizations working against the measure, was a "good sign."

"We are elated," Lewis continued, "we will be handing out copies of the editorial to the voters and hopefully that will get people out to the polls."

Lewis suggested that most people in Wichita favor the gay rights ordinance, but may not bother to vote in the special election May 9. "Our biggest task is to get them out so that there is a chance for a win," he said. "A victory in the Bible Belt will give the gay community of this country a victory."

Dr. Spock Appears

Recently Dr. Benjamin Spock told a Wichita news conference that homosexuality is not something children pick up in a classroom. Spock, who was called the "baby doctor" after millions of parents consulted his book of the 1950's *Baby and Child Care*, said he was in Wichita to teach parents that children "don't turn gay by sitting in the same room with a homosexual lawyer, doctor or teacher."

Spock urged those who are in favor of repealing the local ordinance to keep in mind that "homosexuals are not

brought up by homosexuals."

Opponents Continue Fight

The opponents of the ordinance include many fundamentalist Christian groups as well as Wichita Catholic Diocese Bishop David Maloney. Maloney urged all Catholics to join him in "prayers and active works" toward repeal. He has publicly promised to defy the provisions of the ordinance.

By the end of the last year, Anita Bryant had visited Wichita. She appeared at a rally in support of the opponents who called for the city wide vote on the issue.

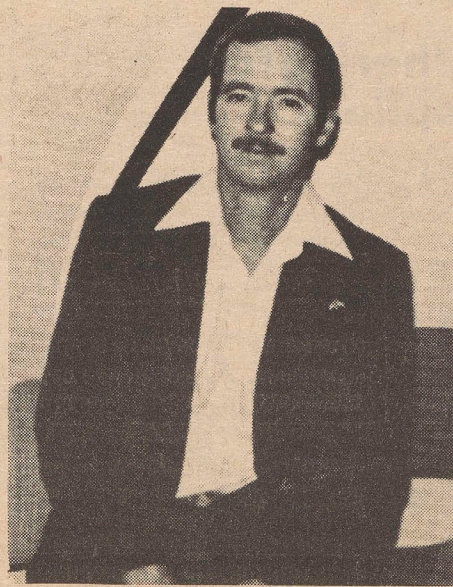
Gay Student Groups Meet in Washington Conference

WASHINGTON, DC — The Mid-Atlantic Association of Gay Student Organizations held its first annual spring conference on the campus of The American University from April 14-15. The conference was attended by representatives of gay student organizations in the mid-Atlantic region with some participants coming from as far away as Mississippi.

The opening address by Charlotte Bunch, a leading feminist theorist and editor of *Quest* magazine, stressed the relationship among the various minority struggles in the United States. The same people and institutions are responsible for the oppression of women, gays, Blacks, and Chicanos, she said. Bunch pointed out that right-wing attacks on women and gays are being used to build a power base.

A Friday night coffeehouse featured the talents of poet Chasen Gaver and singer/songwriter Pam Layng. Gaver's poetry is rhythmic and highly theatrical, using such props as rattles and flashing lights. Accompanying herself on guitar, Pam Layng sang on such themes as lost love and her working relationship with Gaver.

The keynote address on Saturday morning was given by Leonard Matlovich. He addressed the issues of racism and the damage done to gay people by societal conditioning. A Vietnam War veteran, he stated that the fear of being exposed as gay was much more traumatic than any fear ever encountered while in the war zone. Matlovich urged gays to become involved in social change. "You are not responsible for how you enter the world, but you are



Leonard Matlovich

responsible for how you leave it." Noting much apathy in the gay community, Matlovich quoted Malcolm Boyd: "When it comes time to send gays to the gas chambers, they will be in the discos getting in the last dance."

Matlovich believes the answer to overcoming oppression lies in education, but in order to educate the public, "we've got to tear down our closets or history will never record that we were here." "It's not our vices they [homophobes] are afraid of, it's our virtues. They are terrified that there are good and wholesome gay people."

After the keynote address, participants took part in a number of workshops. These were on such subjects as "Meeting People" and "Women/Men Sharing." They were conducted by

Continued on Page 6

Boston Women's Fund Announces Distribution of Grants

BOSTON — The Boston Women's Fund (BWF), a non-profit organization initiated by Artemis Productions, has announced a number of grants to various local women's groups. The fund, which operates independently of Artemis, distributes among Boston women's groups and organizations any money in excess of production costs of the concerts they organize.

The BWF has awarded grants of \$500 to Casa Myrna Vazquez, an emergency shelter for women and their children who have been battered, evicted or are in other "crisis situations"; and to the Women's

Community Health Center, a feminist, worker-controlled self-help health center.

A \$275 grant was awarded to the Abortion Action Coalition, a group of Boston area women "working to maintain the abortion rights of women on Medicaid." The fund awarded \$250 to Elizabeth Stone House, a "feminist alternative to traditional mental health systems" for women in emotional crises; \$300 to Centro Luisa Capatillo, a future Spanish women's center in Cambridge, Mass.; \$200 to *Second Wave*, a feminist magazine of arts and politics; \$225 to Women Like Me, a

collective of black women concerned with study and action about racism, and with "creating alternative sources of support for black women."

The grants were distributed on the basis of criteria which noted groups which were "facing a financial crisis, and were unable to locate other sources of funding."

The Boston Women's Fund said that it gave priority to Third World Women's groups, groups which reach a wide spectrum of women, and groups working to help women gain control of their lives. The maximum amount for any group was set at \$500 and the total amount distributed in this first year of

the group's existence was \$2,250.

Members of the Boston Women's Fund told GCN that they are "eager to include other feminists in the planning and administration" of the fund. "We hope that this fund becomes a long-term reality. We're also hopeful that this kind of funding process, and the process of extra income redistribution will serve to strengthen the unity of the area's feminist community," said the BWF.

If you have any questions, or comments or would like to make a contribution, contact the Boston Women's Fund at 24 Kenwood St., Dorchester, MA 02124.

Comment: A Police Officer Pleads Innocent in Vermont

By John Kyper

MONTPELIER, VT—A local police officer in this city of 8500 has pleaded innocent in Vermont District Court to three counts of lewd and lascivious conduct with a child. Robert Brevilieri, 38, had resigned in January as the city's juvenile "Officer Friendly," after serving on the police force since 1971. The charges allege that he had fondled two adolescent boys on three separate occasions last year.

Brevilieri had been under investigation since December, after allegations had been made by a third youth who had been arrested on an unrelated charge. One local reporter termed the youth a "troublemaker," who may have "made allegations to obtain preferential treatment."

Montpelier adults were stunned by

the disclosure, as Brevilieri had had a "good reputation" in the community. He was a "straight arrow kind of guy," according to Lynn Haglund of the Vermont chapter of the American Civil Liberties Union. In addition to his work with youths in trouble with the law, he taught drivers' education in the high school and was a member of the Washington County Youth Service Bureau. He had won an award last year from the Governor's Commission on Children.

Students at Montpelier High School, however, were neither surprised nor disgusted by the charges. Allegations had started floating around a year and a half ago, and some of his detractors were known to refer to him as "Officer Faggot." The feeling among many students, according to the reporter, was

that the two youths, now both 15, could not have been forced.

Montpelier Police Chief William Franks has come under considerable criticism for his handling of the case. The *Montpelier-Barre Times Argus* rebuked him in an editorial for giving an off-the-record press conference to air allegations against Brevilieri while the investigation was being conducted. The newspaper had itself printed some of the allegations a month and a half before charges were brought. On another occasion Franks went to the Youth Service Bureau, of which Haglund is also a member, and demanded that they produce names of four youths with whom Brevilieri had had sex. The Bureau refused.

Franks had come to Montpelier last fall from the Los Angeles Sheriff's De-

partment, and he is considered very ambitious. In the past the Montpelier Police Department had had a brutal reputation. "To his credit," stated Elizabeth Slater of the *Times Argus*, "he's trying to put together a professional police force, not ill-trained knee-jerk reactionaries." When contacted, Franks would confirm only that charges had been brought by the county State's Attorney after an investigation. He declined further comment.

Brevilieri was charged at two separate arraignments in late March and early April. On both occasions he was released by Judge F. Ray Keyser on a total of \$3000 personal recognizance bail. The charges are felonies and carry maximum penalties of five years imprisonment on each count. A pre-trial hearing is expected in early May.

community voices

taking issue with walker

Dear GCN:

Nancy Walker's SPEAKING OUT column of 4/22/78 was quite an unfair review of both the book *Our Right to Love*, and of the politics of lesbian feminists. In communicating her annoyance with the content of one writer's contribution to the book, and her further anger with another article's reference to GCN, Ms. Walker reveals much intolerance and unfair bias — exactly what she is so critical of in others. That column does the lesbian community a disservice by implying that *Our Right to Love* (which she admits she has not read through) is a mirror of self-indulgent/superior/man-hating feminist lesbianism.

Our Right to Love attempts to represent lesbians in all aspects of living — lifestyles, politics, visions, etc. Including the writing of many, many individual lesbian women (in all our diversity), the book surely has its flaws (I personally found Alma Routsong's use of alphabet lovers/couples in a piece on "Love and Courtship" the most off-base), but it is an amazingly comprehensive work. It conveys much of (if not all) the spectrum of conscience and beliefs that all lesbians ("out" enough to themselves to read the book) participate in. And it accomplishes this in an educational, not proselytizing, manner — gay rights activism, struggles against racism and classism, spiritual/religious devotion, women's liberation, lesbian feminism, motherhood, socialism, and even matriarchism are represented. The editorial effort to convey the politics of all of these groups is a humanitarian one, and one that most positively is a credit to the "lesbian feminist" bias of the publication.

On to Ms. Walker's suspect politics . . . *Our Right to Love* unfairly includes one sentence that misrepresents GCN: however, that sentence falls in a six sentence paragraph dealing with GCN; and, the other five sentences are complimentary to GCN and endorse its value to the lesbian community. As well, Nancy Walker may want to defend her own belief in lasting true-love, but she does so by denying Polly Kellogg's beliefs in the strengths of both lesbianism and the entire lesbian community. For GCN to give Ms. Walker the SPEAKING OUT forum so that she can offer up the double whammy of an unresearched lambasting of *Our Right to Love* and her dislike of feminists for their supposed hatred of males is most unnecessary and unfortunate.

I subscribe to, and promote, GCN. As a lesbian feminist I do wish that your paper had more l-f input; lesbian politics are certainly less represented in GCN than their gay male counterpart. While GCN is not usually sexist, and reports on the most overt issues of lesbian and women's struggles, it does suffer from the situational flaw of not having (enough/any?) contributions from women-identified arenas. I know lesbians who have trouble getting past your current highlighting of the boy-sex issues raised by the Boston/Boise Committee and the raid on the *Body Politic*. Ms. Walker, I believe, would call these women traitors to the gay community. If they are to be considered so, then we must place her in the exact same category. For she is not exploring the politics of her lesbian sisters, or seeking the common bonds and divergent beliefs that we all — male and female — have and can share and learn from. She is pro-gay liberation and anti-feminist. She best learn that the feminist fight against institutionalized patriarchy is fought so that *we all* can have the *power* to be individuals, growing and fulfilling all of our human capacities. There are black women, third world women, lesbian women, male and female

feminists in this battle. Ms. Walker's column points out that she sees feminist theory as being divisive (i.e. bad for gay lib) when it is oh-so-revolutionary in truly demanding *human* liberation.

Had GCN had representatives covering the Eastern Regional Lesbian Conference held in NYC on April 1 & 2 which approx. 1000 lesbians attended, or the recent New England appearances of Selma James on behalf of the Intl. Wages for Housework campaign, all GCN readers might have learned more about the struggles and glories that lesbian women are participating in. But you did not, and many lesbians will find *Our Right to Love*, and other papers which compete for GCN's market, better educational resources, for themselves. I hope that Nancy Walker's column does not further alienate any of your readers, and look forward to GCN's value being enhanced by the contributions of politically-aware women.

Thanks

Eve Rose Borenstein
Providence, RI

etherington replies

Dear GCN,

Concerning Dr. David Brudnoy's letter about my analysis of *National Review's* Symposium on gay rights: I by no means "misunderstand" *National Review*, as Dr. Brudnoy states. I am well aware that it has (very) occasionally adopted positions contrary to those of most so-called conservatives in America, including a willingness to print one or two articles supporting gay rights (an act somewhat weakened by the simultaneous printing of essays in opposition to gay rights). But such deviations are the exception, not the rule. *NR* can hardly be considered friendly, or even neutral concerning homosexuality, or indeed much else that conflicts with the highly conservative religious views of Messrs. Buckley *et al*.

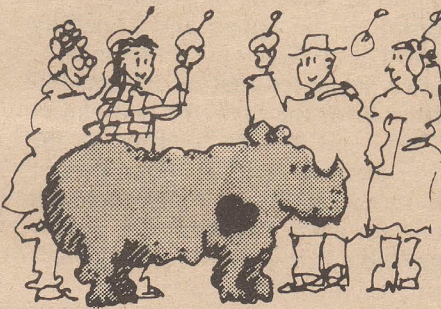
Concerning my remark about "jackboots," I don't think the word necessarily means "fascist," but just extremely reactionary. And, in any case, the remark was aimed more at Ernest van den Haag than at M. J. Sobran, Jr., van den Haag being nothing if not reactionary.

I probably was mistaken in equating Sobran with an obvious looney like Holmes Alexander. Sobran may indeed be "a man of great decency," far more than could possibly be said of Alexander. But Dr. Brudnoy shouldn't judge a case according to the personality of its advocate. Sobran may well not be "an enemy of civility and kindness," but that in no way validates his arguments or renders his analogies any less specious.

I am aware that there are many varieties of conservatism, ranging from almost anarchist libertarianism (rare), to fascist fellow-traveling (all too prevalent). I am also aware that Dr. Brudnoy and a (very) few others are attempting to move American conservatism in a more libertarian direction. I particularly admire Dr. Brudnoy for tirelessly reminding us that such now powerful conservatives as Ed Davis, Mel-drim Thomson, Phyllis Schlafly and Anita Bryant aren't really conservative at all, but radical descendants of the Populist tradition (a view I share). But, unfortunately, Davis, Thomson, *et al* call themselves conservative and are accepted as such by the public, which pushes conservatism in a distinctly fascist, or at least highly authoritarian direction. Surely this makes

precious Dr. Brudnoy's own position as a libertarian in the conservative movement. And certainly those who endorse or actively seek civil rights, for gays, or anyone else, can expect precious little help from the contemporary Right. Sincerely,

Robert Etherington
Boston



ignorance and stupidity

Dear GCN,

I'm writing in response to your April 1 issue which contained an interview with Craig Russell ("star" of the film *Outrageous*).

To say I was appalled by many of the statements made by Craig Russell in this interview with Gregg Howe would be putting it very mildly. For anyone to state: "An entertainer should not be political, because you alienate half your public . . . Look at what happened to Jane Fonda. She killed five years of her career to prove a point which still has not been proven. She really wasted her time. Nixon ended the war, Jane Fonda didn't," not only shows political naivete, but downright ignorance and stupidity.

Russell has "played the game" (his words) quite well and has attained stardom and financial success — but at the expense of whom and/or what? What gay people *don't* need are more "stars", people who after "making it" deny their very existence, their history. What we do need are more political leaders who identify and understand the nature of our oppression, not someone like Russell who has "never been oppressed," has always gotten what he wants and whose image has been popularized by the "straight media." He understands the nature of gay oppression about as much as one of his characters: neither have the vaguest notion what it is to be oppressed as a faggot or lesbian in today's homophobic and heterosexist world.

Although I don't deny the talent and immense creativity Russell most definitely has, I won't patronize his film and/or engagements again. He represents what I despise in many "gay entertainers": the pious, self-righteous and elitist notion that once famous and rich, you become omnipotent and God-like, denying your very roots, your very self. If Russell thinks this will spare him from persecution, he's naively misinformed.

Garland R. Kyle
Soquel, CA

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harm of stereotypes

To the Editor:

Nancy Walker's article, "The Thinking of New York's Finest," was from the fourth paragraph down excellent and clearly written.

The first three paragraphs, however, were filled with the same hateful lack of thinking that is responsible for gay oppression.

She stereotypes the police officers on the show (working class men) as stupid and unfeeling. ("There may well be an I.Q. limit above which NYC cops are not allowed to go" and "Neither sympathy nor understanding nor the capacity for either was indicated by the cops.")

We all know the harm that stereotypes of gays does.

Poor and working class people learn from childhood to see themselves as stupid and less than those with more money or education. Working class men are stereotyped as all brawn and no brain — unfeeling brutes. These stereotypes are as obviously untrue as those of gays. What we have is a society where we take turns being stepped on and stepping on others. The next step from recognizing how we are hurt is to be aware of the harm that we do to others — and oppose it with the same vigor we use to defend ourselves. We will not build allies by attacking others, but by showing our support for all.

Ms. Walker also refers to "teenage brats who happen to be heterosexual." This again is the same sort of thoughtless stereotyping. Her point could have been made simply by saying teenagers — young people are not brats. If Ms. Walker or anyone else truly believes that, it is a shame. (A side point is that teenagers don't have any place to go — neither do gay men who are married or otherwise have to be very closeted about sex.)

As I said earlier, Nancy Walker wrote an excellent article. The fourth paragraph on could have easily stood alone. GCN, as a paper devoted to human freedom, has a responsibility to guard against perpetuating oppression. Anything less makes a mockery of our struggle.

Joanna Hunter
Philadelphia, PA

GCN welcomes letters and comments from our readers. Letters for publication should be typed (double-spaced), or printed neatly, and signed. If requested, your name will be withheld.

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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

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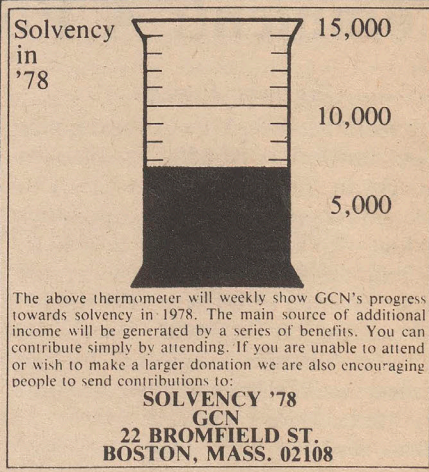
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speaking out

Spartacist League on Gay Rights

The following was submitted by the Spartacist League/US. For information about the group, contact Spartacist League, Box 188, MIT Station, Cambridge, MA 02139, telephone (617) 492-3928.

Since the ultimate goal of Marxism is the liberation of human potential in all areas and the fullest possible development of the individual, it would be a corruption of our most deeply held principles to remain indifferent to the misery, degradation and deformations to which every human being is subject in class society. But to what sorts of oppression may any political program realistically address itself? And how is "liberation" to be achieved? Here is the heart of the dispute between Marxists and libertarians, including the various contemporary exponents of "sexual liberation" or one or another "liberated lifestyle."

Marxists focus their attack on the *material* basis of oppression. As Trotsky's biographer Isaac Deutscher pointed out to the Socialist Scholars Conference in 1966 at the height of New Leftism:

"We do not maintain that socialism is going to solve all predicaments of the human race. We are struggling in the first instance with the predicaments that are of man's making and that man can resolve. May I remind you that Trotsky, for instance, speaks of three basic tragedies — hunger, sex, and death — besetting man. Hunger is the enemy that Marxism and the modern labor movement have taken on.

"... Yes, socialist man will still be pursued by sex and death, but we are convinced that he will be better equipped than we are to cope even with these ... We do not see in socialist man evolution's last and perfect product, or the end of history, but in a sense only the beginning of history."

It is precisely the rejection of Marxist materialism which characterized and ultimately destroyed the New Left. Abandoning this foundation, it floundered and splintered into a pack of mutually hostile, self-delimited "primary oppression" groups.

Many of those who sought to storm the barricades of sexual oppression launched an all-out attack not on class society but on "straight" society, raising personal predilections to the level of political principles.

Marxists were met with open hostility and bitter taunts by the more extreme proponents of "the personal is political," who insisted that the "real" revolution was not class struggle but the struggle for self-expression.

But what "real work" did the New Left and the "sexual liberation movement" actually accomplish? In the year 1978 the "right on" rhetoric of the sixties is only a fading memory, and state persecution of homosexuals and other social "deviants" (e.g., couples engaging in oral sex, publishers of "obscene" literature and women seeking abortions) is again on the rise.

The Marxist movement has from its very inception championed the rights of homosexuals. The German Social Democratic Party (SPD) of the late 19th century, which represented the most organized expression of Marxism up to that time, struggled resolutely against the persecution of homosexuals.

The Universal German Workingmen's Association led by Ferdinand Lassalle, one of the organizations which emerged to form the SPD, took an early stand on this question when J.F. von Schweitzer, a lawyer, was brought to trial and disbarred from the legal profession for homosexual activity. Lassalle not only vigorously defended von Schweitzer but encouraged him to join the Association (which he did in 1863, becoming its leader after Lassalle's death; he was subsequently elected a member of the Reichstag).

Author Oscar Wilde was defended against persecution for homosexuality by the most authoritative journal of the Second International, *Die Neue Zeit*. In a lengthy two-part article, Eduard Bernstein presented a materialist critique of the hypocrisy of contemporary sexual morality, insisted that "moral attitudes are historical phenomena," gave numerous examples of societies in which homosexuality was a widely accepted practice and refuted the theories of Krafft-Ebbing and other psychiatrists which maintained that homosexuals were "sick."

The SPD also waged a long and arduous struggle against Paragraph 175 of the German penal code, which made homosexual acts (for males) a crime. August Bebel and other Social-Democratic representatives in the Reichstag made speeches attacking Paragraph 175, and the party's paper *Vorwärts* carried news of the struggle against the state persecution of homosexuals.

Whereas the SPD could only wage a defensive struggle against the oppression of homosexuals, the Bolshevik party, which succeeded in seizing power in Russia, was able to take positive action to end this oppression.

Immediately upon its coming to power, the Bolshevik party swept away the entire legal basis for the persecution of homosexuals. A pamphlet by Dr. Grigori Batkis, director of the Moscow Institute of Social Hygiene, entitled *The Sexual Revolution in Russia*, reflected the official Bolshevik view:

"It [the new Soviet legislation] declares the absolute non-interference of the state and society into sexual matters, so long as nobody is injured and no one's interests are encroached upon.

"... Concerning homosexuality, sodomy, and various other forms of sexual gratification, which are set down in European legislation as offenses against public morality — Soviet legislation treats these exactly the same as so-called 'natural' intercourse. All forms of sexual intercourse are private matters."

—Grigori Batkis, quoted in John Lauritsen and David Thorstad, *The Early Homosexual Rights Movement*

The young Soviet republic provided new opportunities for the exploration, development and expression of human potential in many areas of life, but much of the exhilarating freedom of the early years was snuffed out in the process of bureaucratic Stalinist degeneration to which the workers' state succumbed. By 1924 the revolution was going down to defeat before a political (although not a social) counterrevolution stemming from the *material* conditions of backwardness, isolation and poverty in post-revolutionary Russia and from the failure of proletarian revolutions in the technologically advanced countries of Western Europe.

In order to consolidate its power and ensure social passivity, the Soviet bureaucracy found it necessary to rehabilitate many of the old bourgeois prejudices and social institutions responsible for the oppression of both women and homosexuals — notably the family structure. In March 1934 a law punishing

homosexual acts, with imprisonment of up to eight years, was introduced. Mass arrests of homosexuals took place in that year, and many were imprisoned or exiled to Siberia.

The so-called "socialist morality" of the degenerated and deformed workers states is in reality nothing more than a glorification of the stultifying and reactionary ideology of bourgeois society. Those ostensibly revolutionary organizations in the U.S. today (e.g., the October League and the Revolutionary Communist Party) which consider homosexuals sick and incapable of being revolutionaries are simply adapting to this bourgeois ideology.

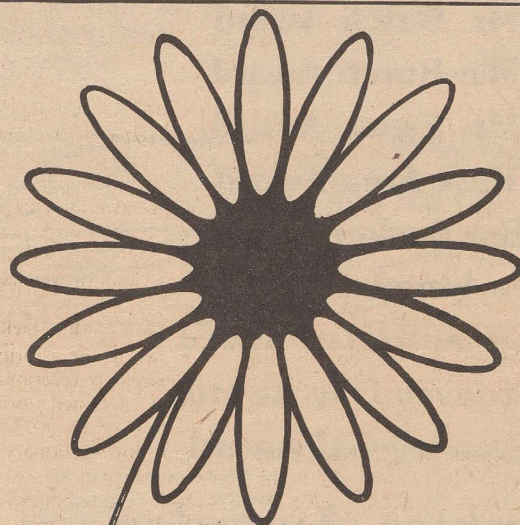
Although the Soviet state remains based to this day on the historic gains of the Bolshevik Revolution (socialized property relations) and must therefore be defended militarily from imperialist attack, the Spartacist League raises the call for *political* revolution by the Soviet masses to overthrow the ruling bureaucratic caste and to reinstitute workers democracy.

The bitter experience of homosexuals in the "Venceremos Brigades" who eagerly demonstrated support for Castro's Cuba until they ran up against the anti-homosexual biases of Cuban "socialism" (i.e., Stalinism) illustrates both the Stalinist perversion of Bolshevism and the inability of petty-bourgeois radicalism to confront this historical fact politically. The homosexual members of the Brigade recoiled from Cuba's despicable persecution of homosexuals. But instead of thoughtfully re-evaluating the political nature of Castroite Cuba, most of them simply rejected politics and reaffirmed self-fulfillment.

Not surprisingly, those radical homosexual organizations which continue to identify themselves as Marxist tend to be strongly anti-Stalinist. But although revulsion to Stalinist atrocities is understandable, it is hardly a test of correct

Continued on Page 6

("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.)



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Conference Continued from page 3

members of the Washington based Gay Men's Counseling Collective.

Cathy Valentine, Paulette Young, and Silas White conducted an informative mini-course on gay history. The course, called the "Traveling Gay History Show," was an adaptation of their ten-week course that explores the lives of lesbians and gay men from the dawn of civilization to the present. Valentine emphasized that the course is intended to be a political tool to educate gay people and to make them aware that they have always been an integral part of the world order.

One of the final workshops featured Dr. Franklin Kameny and Congressional aide Gary Aldridge in "Politics: Inside and Out." Dr. Kameny spoke on the aspects of city-wide politics, focusing on the efforts in Washington, DC as one of the more successful gay rights movements. He emphasized that gays must speak to the politicians as one voice. He attributes the setbacks of gay rights legislation in New York City to the fact that New York gays are factionalized and spend a major part of their energy fighting among themselves. In contrast, Washington's gay factions are able to sublimate most differences. Dr. Kameny defined the currency of politics as votes, therefore "if gays expect to make political gains they must be prepared to provide supporters with votes."

Gary Aldridge, legislative assistant to California Senator Alan Cranston, dealt with Federal gay rights legislation. He reported that there is a general feeling in Congress that a "civil rights overload" exists. He quoted the Rev.

Jesse Jackson as saying, "The civil rights movement as we have known it is dead." Working through Congress he said presents some major problems, as most representatives believe that they have no gay constituency. Most mail that comes to representatives Aldridge added comes from parents who are genuinely concerned that their children will "catch or learn" homosexuality. Aldridge said that a massive education project must be used to neutralize these fears. One way to start this education, Aldridge suggested, is for every gay person to introduce her/himself to a next door neighbor. More gays need to come out, especially those in responsible and respected positions, he concluded.

Following the conference, Carolyn Flynn of the University of Maryland, Jeff Meyer of Johns Hopkins University, and Jim Brooks of The American University were named to guide the association through the summer until elections could be held in the fall.

The Mid-Atlantic Association of Gay Student Organizations was formed in the fall of 1977 as a central coordinating body for all the gay student organizations in the mid-Atlantic region. The dual purpose of the organization is to coordinate effective use of available resources to serve the largest possible number of people and to assist in the formation of gay student organizations on campuses where there are none. For more information write to: MAAGSO, Box 193, Eagle Station, The American University, Washington, DC 20016.

speaking out Continued from Page 5

political analysis. More to the point is whether these groups would call for the military defense of the deformed workers states *despite* their deformations (including the persecution of homosexuals).

The Spartacist League has consistently called for abolition of all laws against homosexuality and published numerous articles defending homosexuals against the state (see, for example, "Lesbianism on Trial in Texas: Defend Mary Jo Risher!" *Women and Revolution* No. 11, Spring 1976) and exposing the positions of those so-called leftists who glorify some of the worst aspects of bourgeois society, such as the nuclear family and puritanical sexual prejudices. But while we reject the notion that homosexuality is a sickness, as the reactionary ideology of the bourgeoisie and its churches would have it, we also reject the premise that "gay liberation" is inherently revolutionary.

The battle against petty-bourgeois radicalism is not a new one for communists, particularly in America, where this has been a more influential current on the left than in virtually any other country, reflecting the relative political backwardness of the working class and the greater relative weight of the liberal middle class in political life.

The American section of the First International, led by Victor Sorge, carried out a faction fight in the 1870's against Victoria Woodhull, the most notorious advocate of "free love" of her day. The struggle paralleled in many ways the SL's struggles against the "life-stylists" of the New Left, i.e., those who elevate a particular life-style to a "revolutionary" strategy.

The dauntless 19th-century radical Auguste Blanqui wrote in his *Critique Sociale*:

"One of our most grotesque presumptions is that we barbarians, we ignoramuses, pose as legislators for future generations. Those generations, for which we take the trouble to feel concern and prepare the foundations, will render us a hundred times more pity than the caveman inspires in us, and their compassion will be a great deal more reasonable than ours."

The Spartacist League does not presume to legislate the practices of future generations. We do look forward to the day when socialist humanity will have the freedom to explore fully all of the complex questions regarding human sexuality, but the road to that freedom lies not through the proliferation of "liberated" life-styles but through a successful proletarian revolution.



new york, new york

By Harold Pickett

NEW YORK — On Friday, April 21, the West Side Militant Forum presented a panel discussion on "How To Win Lesbian And Gay Rights." Participating speakers were Frank Dominguez, of *Comite Homosexual Latino-Americano* and the Coalition for Lesbian and Gay Rights (CLGR); Jean Savage, of the Socialist Workers Party and CLGR; and Peter Freeman, of the Social Service Employees Union, the Gay Activists Alliance, and CLGR. About forty people attended the discussion.

Frank Dominguez stated that his group (COHLA) was formed by Latin lesbian and gay activists after last year's August 29 gay rights demonstration at the United Nations. He said the group's members are "attached to our roots" and hope to "tap the potentially huge resources" of the Latin community in recruiting new activists. They also want to help end the racism and sexism found in much of the gay community. Dominguez spoke of gay oppression in Cuba where economic changes have occurred, but where the oppression of gays still has to be dealt with. He cited the growth of gay liberation in South American countries and said that COHLA wants to help "spread gay liberation throughout the world."

Jean Savage said we must concentrate on developing a strategy for fighting to gain our rights. She denounced the National Gay Task Force, the Study Group, and the New York Political Action Council as "elite, self-appointed, and undemocratic" groups engaging in "corridor politics" while "not being responsible to the broad community." She condemned their tactics of "Red-baiting" CLGR.

Savage stressed the need for "reaching out to our allies" in the women's movement, student groups, Black and other minority groups. We need a "movement both of straights and gays that demands, not begs, rights from politicians." Savage noted that the Anita Bryant forces are not only anti-gay, but are anti-women, anti-union, anti-Black, and anti-Semitic. One of our weaknesses in fighting reactionary assaults occurring in all parts of the country since Dade County has been our lack of a "national movement" to

coordinate information and activities. Savage stressed the need for militant action because "politicians only change their minds by the visibility of prominent people and massive demonstrations."

Peter Freeman stated that the Right-wing is using racism and anti-gay feelings to whip up a reaction leading to fascism. Freeman feels that a strategy is needed for gaining support from the trade unions, which can provide "the soldiers, resources, and power" to defeat this Right-wing "coalition of creeps." Freeman's successful activist gains in his own union have previously been reported here. We must begin by "educating our fellow workers" about our similar goals and common enemies.

Letters to Koch

Christopher Street Liberation Day Committee has issued an emergency notice to encourage the largest possible letter-writing campaign to Mayor Koch. Bob Abendroth, chair of CSLDC's Media Committee, said "CSLDA has been advised that due to intense pressure from organized anti-groups, and the leaders of the San Juan Festival (scheduled to conflict with our annual gay march and rally), the gay and lesbian community may not have a rally or march on June 25th. Furthermore, we have been told that the San Juan Festival has more political clout and therefore, even though we may have the best arguments, they will probably get to use the Central Park Bandshell, with no practical, alternate choices left open to us."

"This was stated at a meeting with Parks Department Deputy Commissioner Diane Chapman, Sam Stone, of the Parks Department, and representatives from the San Juan Festival. Firm, but cordial arguments were presented by both sides with a compromise offered by CSLDC that would allow for the annual rotation of rally sites. This was rejected by the SJF with no counter-offer," Abendroth said.

Letters from Boston and other cities, besides New York, should be sent to Mayor Koch immediately supporting the Central Park Bandshell as the site for the Gay/Lesbian Pride Week rally on June 25th and a city-wide proclamation declaring Gay/Lesbian Pride Week.

contact

By Dai Thompson

NEW HAVEN, CT. — "With a Little Help from Our Friends" is the title of a lesbian rights conference sponsored by Northeast regional NOW Lesbian Rights Task Force. The conference will take place on May 13-14 at the Sheraton-Hartford Hotel, Civic Center Plaza, Trumbull Street, Hartford. Registration fee is \$5, no preregistration is needed. Free child care will be available during the conference activity hours. If you will need child care, please write to Ann Crimmins, 3 Round Hill Rd., Granby, CT 06035, specifying number and ages of children, your name and address, and during what hours you will need child care.

Housing is available at the Sheraton at the rate of \$32 for single, \$40 for a double. For alternative housing, please contact Ann Crimmins, above.

The conference will begin at 10:00

Saturday morning, May 13, with a keynote address by Karen DeCrow. Workshops begin at 2:30 and run until 6:15. A dance will begin at 9:00 (small additional charge). On Sunday, May 14, workshops begin at 10:00. At noon there will be a parade and rally in support of lesbian mothers' fights for custody of their children. Workshop topics include "Parenting," "Consciousness Raising for Feminists on Lesbianism," "Does Your Mother Know You're Out — Psychological Problems of a Lesbian and her Family," "State Civil Rights Laws," "Lesbians in the Suffrage Movement."

MCC Boston will host the Northeast District Conference on May 19-21. On Sunday, May 21, at 8:30 p.m., Hartford MCC will hold its annual meeting at the church, 11 Amity St., Hartford. For more information, contact MCC at 522-5575.

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Paul Monette: From



photo by Craig R. Rowland

By Craig P. Rowland

CR: You recently moved to Los Angeles and you are now visiting Boston. Is this visit in connection to your recently published novel, *Taking Care of Mrs. Carroll*?

PM: Yes. I'm doing something of a self-inflicted publicity tour. Because I wrote the book in Boston, and so much of the book is about living in Boston, I felt I had to be here to watch it come out.

CR: And you're here promoting the book on your own?

PM: Right. First novels don't get much promotion and most publishers don't know how to promote a gay novel anyway. And I've found that I've been able to interest some people myself and kind of pursue some of my own contacts and my own friends.

CR: Do you feel that the trip has been a success?

PM: I'm really gratified to meet readers of the book. I wrote poetry for ten years and felt that a lot of people were very loyal to me and to my book, but not too many people had read it. After being an unread writer for a lot of years, it's amazing to me to meet people with some passionate feelings about my book, and in a way they are helping me to complete the novel that I finished last year.

CR: You're a gay writer. Do you see yourself contributing to the gay movement in a literary and/or political way through *Mrs. Carroll*?

PM: I hope so. When I was introduced as a gay novelist at Williams College the description made me look at the audience. And I thought, 'They really don't know whether I'm going to talk about novels or molest a child on the stage.' I feel very comfortable being called a gay novelist, because it means I can talk to lots of different people about being gay. And in the past it often seemed so hard to bring up. Or with people who are comfortable with gay people there oddly enough didn't seem any reason to talk about a lot of gay issues. I really can talk about them. I find that I can even talk to some straight people about gay sex.

I certainly haven't been a very political person as a gay person. I certainly haven't been much of a gay person as a writer until I wrote this novel. I wrote this novel to try to make that statement. I became frustrated with the kind of self-absorption that I think was part of my work as a poet. I became dissatisfied with the kind of myth of myself that my poetry created. I was really good at it and I did really good work. But the older I got the more my being gay was central to who I was and

I had to find a way to let that be what my writing was, too.

CR: Are you saying that you've gained some confidence as a gay person by writing an overtly gay novel?

PM: There's no question of it. It's a wonderful, thrilling thing to me that because of the novel being published and because of people talking to me now as a gay person to find out about gay perspectives, to sort of follow up some of my remarks and feelings about gay life in my novel, I find that I am more and more myself the more I talk about it. And that certainly seems to dramatically give force to the business of the more gay you can be, the more gay can be in your life. The more comfortable you can feel, the more absolutely yourself you become.

I hope that the literary impact of my novel will contribute to the gay movement, because of what I hope is an unusual point of view in my novel. I take it absolutely for granted that gay people can make joyful, coherent lives. The group of gay people in my novel do not have problems with their sexuality. They relish their sexuality and they have so encompassed their sexuality that they can begin to live out real lives. I think that many gay people, because of the situations they are in and the cautions, have had to learn how to impersonate a lot of aspects of straight life in order to make it in the straight world. And the irony that results from that is that when they come back into their private life, their gay life, then they have to impersonate gay people. And that integrated self which few gay people have a chance to live out all day long — that integrated self isn't who they are and it's got to be who they are. In my novel that's who they are. They are gay. It's tricky, that whole idea of the movement.

CR: Do you see yourself making a dent with the gay issue in a literary way with your novel?

PM: In a way that the gay issue has not made a dent in a literary way?

CR: Yes.

PM: I hope so. I think we're ready now for that to happen. There are writers who are gay and who have also spent time learning the craft of writing, spent the years of eating spaghetti and getting nowhere learning to be a writer, who are ready to write the open and risky and clear-sailing books that happen in their adult lives as writers. Some of those books are now ready to be gay books. It's only now, I think, that that's beginning to happen. I think that some gay novels that have been published in the last 15 or 20 years have had enormous positive impact on gay

people and helped to raise consciousness in some ways. But I also think that what has been published in the last 15 or 20 years has been consumed with issues of guilt, and vacant city life, and the cruel lies of love.

CR: Are you headed in the direction of raising consciousness?

PM: Well, *Mrs. Carroll* was the truest work I have done. It was the truth. I felt I was finally telling the truth, not about me but about how I saw life. Yes, that's the direction I want to be in.

CR: The reviews in the gay press have been very positive. How would you compare those in the gay press with those in the straight press?

PM: Well, those few reviews that have appeared in the straight press have been wonderfully positive. I was surprised to find such a good review in the *Boston Herald American*, because it's such a conservative newspaper. I was surprised to find such an enthusiastic review in *Library Journal*, which I also assumed would take a conservative point of view. The same goes for *Publisher's Weekly*. I have the feeling that the straight press, assuming that they know about the book, probably is going to wait for awhile. This, of course, is only a guess on my part. *Mrs. Carroll* is a novel in which gay people make love passionately and without guilt, in which they exult in their sexuality, in which there is a happy ending. That becomes a controversial novel. If it were a gay novel about a suffering teacher, it's much easier to review that in terms of talking about the suffering. The exultation of gay life is what is the controversy. Or as my parents put it in the past, "We don't mind your being gay, but why do you have to talk about it?"

CR: While talking with a woman recently about your book, I mentioned the sex scenes. It was interesting to hear her describe her perspective as a straight woman. Have you had bad reactions to the sex scenes?

PM: I'm pleased by how diverse the audience is, or seems to be considering the erotic texture of the novel. You can't please everybody. And I thought in the course of making the decision to write such a sexual book that I would encounter some difficulty with straight people in general, that I would probably strike a chord for gay men and not for gay women. I was concerned and anxious that the book might be seen as sexist, because the passionate sex in the novel is between men. I didn't think that the book was sexist. I hoped that wouldn't be a response to it and it hasn't been.

I'm relieved and strengthened by

that because one does not want to preempt anyone else by one's own sexuality. I mean, after all, as a gay man I have had my sexuality pre-empted year after year and I genuinely don't want to offend anyone. But, on the other hand, I do not think that sex is offensive. And I think that erotic energy is one of the profound dimensions of the written word. Sex is so predictable and so limited and so disappointing to me in most of the novels I have read. I wanted to tell something about sex that was richer and more full of upheaval and dazzle than the sex I've read about so often.

I've had a lot of marvelous conversations with readers of the novel about the sex. The most interesting conversations to me, I suppose, are with straight men — particularly the straight men who have difficulty with the sex, who find it threatening. And they're not just men who are narrow in their own sexuality. I can't really say anything more about it than that. I'm just beginning to get some sense of it. I'm pleased that a lot of women have found the sexuality of the novel exciting.

CR: How's your sex life?

PM: (Pausing for two minutes before answering this question.) Terrific. I have lived a lot of lives since I stumbled into puberty and most of my sex life was very haunted and shadowy in my teenage years. I didn't spend a lot of time in bed when I was younger. Most of my sex life took place in my head. In the last five or six years, my sex life has been part of my real life and I'm not distracted by it, or isolated by it, or isolated in it anymore. I've lived with my friend Roger for 3½ years now and that life is increasingly profound. You better get all that in 'cause that was hard to say.

CR: Because you've written this novel, I expect that a number of people have a jump on something they at one time would not have had, that is, when you had the choice to tell people you're gay. In a sense now you don't have that choice, at least with those who are aware of the book. How do you feel about that?

PM: It makes me feel good. That I know. It always surprises one to feel good, so that's why I suppose I'm surprised about it. I may be stereotyped by people who know me as gay and who speak to me as gay now, but it's better than no gay at all. I've found myself to be the token gay at certain parties in L.A. because there's a very elaborate straight social life, and a very elaborate gay social life. And these worlds do not meet very much. I want to talk about characters who have

From Poet to Novelist



photo by Craig R. Rowland



photo by Craig R. Rowland

gotten over the problems of their sexuality and are really living out their sexual lives. No matter what stupid ideas people might have about gays, for them to approach me knowing I'm gay gets something out. We begin somewhere that makes sense anyway.

CR: For me that was an important point in your novel. What was different about yours in contrast to other gay novels was that the agonies of coming out were over for these people and they were living their lives, as you say. Do you see that as a major shift in the orientation of your book compared to others?

PM: Sure. There is only one character in my novel who is still in agony, and it is because he is in the closet. That's the character of the prep school teacher. I was a prep school teacher for six years and I thought I was being pretty up front. I was able to come out to a lot of my colleagues. I had a sense of support within the school about it. But I would feel so constricted if I were back in that atmosphere. It wouldn't be enough for me. It's amazing once the agony of coming out is over — that it's really over. I mean, it really does end at a certain point — the process of coming out — and something else begins. I know that some people are in positions such that they never will be able to fully come out, and I don't want to tell them that their lives are going to be narrow, or false, or wrong because they cannot come out all the way. But I'm amazed how open the world and the self are now that coming out is over.

CR: When did you finish coming out?

PM: I'm glad you say, 'When did you finish.' I never know how to answer the question, 'When did you come out.' It seems as if I've been trying to come out since I was three years old and I'm now 32. Maybe I finished coming out when this book was published.

CR: That was my thought.

PM: I sort of finished coming out with my family really only when this novel was done. There was a review printed of my book of poems in *GCN* in 1975, and the title which became engraved on my brain thereafter was, "The Closed, Closet Policy of the Poetry of Paul Monette." And because the poetry was closeted, because the love did not dare to speak its actual name, maybe I had to finally come out, or finish coming out, in a book.

CR: Do you see yourself and the coming out process represented by the characters in your novel?

PM: The narrator, Rick, loves being gay, but I don't know that he loves himself so much. One of the things that

happens in the novel is that the joyful carnival of people sort of bring him out of his sourness. My novel is a novel about generations. There is a 75-year-old woman, and two 45-year-old men, and a 30-year-old man. And they have lived out different patterns of being gay. They have lived in very different worlds, yet here they all are in the same world. The generations have survived and my novel is really about a meeting of those generations. The United States is a country in which fathers and sons traditionally are embarrassed in each other's presence. To me it's such a sad, modest, oedipal tragedy — the awkward father and the awkward son. There is no actual family in my novel. Instead my novel is about a bunch of gay people who are something other than a family. And they try to solve some generational conflicts that have to do with being gay.

CR: What was your reaction to the review in *The Advocate* which mentioned that there was the sense of there being a family in that house for the very first time?

PM: I found that comment shockingly illuminating. It certainly was what I was after with my little band of conspirators. I certainly wanted them to be a unit, a coherence, a world that was as good as a family. I do not spend my life or my art condemning families. Anita Bryant thinks that what we want to do is kill off the American family. The American family is okay by me, but most gay people do not have American families. They have instead clusters of friendships, clusters of lovers, and a very different patterning occurs that is whole, that is valid, that gives some of the unity that a traditional family can give. Can give. In my experience most often does not.

CR: Were these thoughts about the family something you were cognizant of when you were writing the novel?

PM: In the course of writing the novel I discovered what a family my group of gay characters had become. I guess I feel comfortable with the word, "family," though maybe there just isn't a word to describe the coherence of gay people who come together from their disparate backgrounds and make a life in which they make connections.

CR: Who is your favorite character in the novel?

PM: Easy for me to answer. My favorite character is Madeleine. I also think she is the best character. I'm really touched by letters I've gotten from people who have responded deeply to Rick or to Aldo, and some people have spoken about what a wonderful character Mrs. Carroll is. That's surprising because Mrs. Carroll

dies in the first sentence of the book.

CR: Could they be confusing her with Madeleine?

PM: No. I think what they're doing is saying that Madeleine's performance as Mrs. Carroll is so brilliant that there really is a Mrs. Carroll in the book. That's why, for me, Madeleine is a great character, because she not only is the great, tough, old, surviving movie star, but she has loved someone else so much that she makes that other person live on after she dies. Madeleine is for me a very noble character. She's a great human being. She's reached a higher plane.

CR: Madeleine for me is also almost bisexual, if not androgynous. Most of the characters are obviously gay, and the representative of the straight community is the lawyer, Donald Farley, who is such a despicable man in many ways. Are you getting the reaction that you are overly sympathetic to gay characters and not fair to straight ones — a reverse of the situation we are accustomed to?

PM: Some people seem to feel that the novel is about a weirdly exclusive world in which there is no straight sensibility. And that may be true. I don't think that my gay characters in the novel are unusually hostile toward the straight world. But it's not their world. The novel is, perhaps, radical in presenting a group of people who don't think about the straight world. Because of a set of accidents that the novel is about, it isn't important to them. They are in their world. It is gay, but they were, perhaps, very surprised to hear that that's what it was. It's theirs.

CR: Are you reaching out professionally in other ways by your move to L.A.?

PM: You mean besides as a writer of fiction? Well, I've made some contacts in film. But I really like being a novelist and I feel as if I have a half dozen gay novels in me that I've got to write in order to expand and deepen the story that I think I've told once very well. I've also finished a second novel and I think I've told it a second time very well. I feel in a way like a gypsy caravan. There are a bunch of costumes in the coach, and each novel is the putting on of a show. And there are a lot of shows still in my head and I have a lot of novels I want to write. I am not trying to invest too much right now in film, because I know so many people who have been broken by their love of film.

CR: You mentioned another novel. What's happening with that?

PM: I'm in the process of trying to sell it. It's a very different sort of book. It takes place in L.A. first of all. It's in the third person rather than the

first person. And the temperature of it is very different. The temperature of *Taking Care of Mrs. Carroll* is hot, I think. And the novel proceeds by means of its heat. The temperature of *The Goldiggers* is medium cool. It's a darker book. But I think that the gay relationships in it are full, and alive, and immense.

CR: At this point do you see yourself writing anything other than what might be called 'gay literature'?

PM: I hope I will be able to write books in which there are no gay characters, but which gay people would want to read. For the same reason I hope that straight people can be excited by the gay novels that I'm writing. There's a lot of concern among certain kinds of people in the literary world that I am narrowing myself, or preempting myself by writing gay. They hope I know what I'm doing they tell me, and that just makes me sad. That's when I get mad at the term "gay novelist." For Christ's sake, I'm a writer and I've got work I've got to do, and that's the work I'll do.

CR: But there are biases you can't ignore.

PM: I mean to win. I am not a passive writer anymore. I want to let the publishing community and the agent community know when they're being homophobic and when they're being naive. I think they must be educated and there is a vast audience of gay people waiting for books that make them proud. And that audience must be served. I think I can serve them.

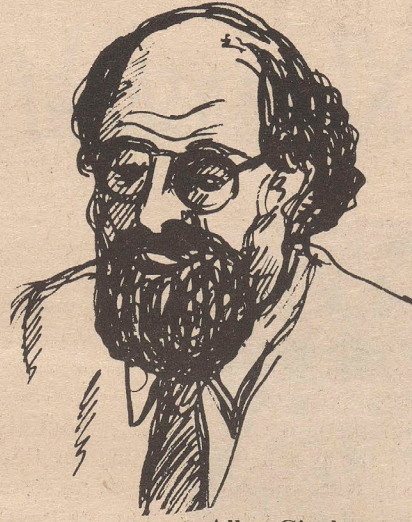
CR: Do you have anything to say to other gay writers who are writing, or who anticipate writing gay literature?

PM: Don't apologize, don't patronize, don't simplify, and don't be afraid of being wholly gay, because to be wholly gay in one's writing is as good a way of being wholly human as any other. It's a difficult tightrope being true to being gay and being true to being a writer. I love bouncing around on that tightrope. So it's worth taking a step to ride on it.

CR: Are there any gaps you'd like to fill, anything else you would like to say?

PM: I'm really happy with it. You got me to talk.

Ginsberg: Poet or Guru?



Allen Ginsberg



Peter Orlovsky

By Tony Vitale

Allen Ginsberg, for the 2% of our readers who do not recognize the name, has described himself as a "gay Buddhist Jewish anarchist freak." Add to this the appellation of "one of the finest poets of the twentieth century" and you have a concept of the man. He rose to prominence in the company of such luminaries as Jack Kerouac, Neal Casady, William Burroughs, Gregory Corso and Lawrence Ferlinghetti. Part of the "Beat Poets," he was known for his outrageous lifestyle (openly gay, smoking marijuana, and not at all as repressed as most of us remember the fifties). His works include "Airplane Dreams," "Bixby Canyon Ocean Path," "Howl," "Planet News," and "The Yage Letters" (with William Burroughs). There are two biographies (by Thomas Merrill and Jane Kramer) and a published interview with Allen Young in *Gay Sunshine*.

His speaking companion on the tour is Peter Orlovsky, an established poet in his own right and Ginsberg's lover for 25 years. Soon to come out from City Lights is Orlovsky's new book, *Clean Asshole Living*.

The crowd at City Hall recalled the Sixties. In fact, one could almost believe (if one eliminated the building) that it was the late Sixties, right down to hairstyles and clothing. Indeed, if there was one serious flaw in the presentation, it would have to be the anachronistic feeling of the room at that time.

After being introduced, Ginsberg commented upon being in Boston, noting particularly the activities of the police in the Boston Public Library and the justice system in the cases of the Revere men. According to him, invitations went out to the "Octogenarian" DA Byrne and Judge Bonin. The crowd, which seemed about half gay, began to warm to Ginsberg instantly. He began the lecture with a mantra utilizing "ah" instead of "om," an indication of the teaching of the particular sect to which he is connected. He then sang (if I may be kind) two poems by William Blake, "Old Nurse" and "Tiger," while accompanying himself on harmonium. A revised version of "Howl" was read, dedicated to Carl Solomon and containing verses relating to the BPL and Revere.

Perhaps his most famous poem, "Howl" concerns itself with injustice but at the same time signals redemption. Ginsberg plays a modern-day Tiresias, attacking the system as one who seeks not merely to condemn, but, through his words, to provide enlightenment. Being gay is seen as spiritually uplifting, though many straight people might have trouble with some of the verses, e.g. "... and he was fucked in the ass ... and screamed with joy." In all it was obvious, though, that many in the crowd had looked forward to this particular reading and it was

indeed the high point of the recital.

It is perhaps relevant to point out, however, that, although "Howl" was considered one of the great poems of the Fifties, the poet himself has not continued to be as forceful. Admittedly, he feels that he has mellowed and that may be the result of his Buddhist tenets, which recommend laughing at the world because it is merely *maya*, "illusion." Unfortunately this tends to take the wind out of a poet; it too often constricts him. Of course, it makes him much more palatable to the mass consumer. In the *Gay Sunshine* interview, Ginsberg makes it clear that his outrageous days are over. Now he defuses a situation by his laughter rather than igniting it by his howls.

After his reading, Ginsberg introduced Peter Orlovsky, who introduced a piece from his forthcoming work which advocated the re-use of human waste. Orlovsky then accompanied himself on banjo while singing a song of a raspberry patch, a song which was made lively by his yodels and Ginsberg's sung counter-responses. Orlovsky's final piece was a tribute to a camp counselor he had when a youth, whom he now realizes was gay.

Ginsberg concluded the reading by conducting a sing-along to William Blake's "merrily We Welcome the New Year." Afterwards, I went up to Peter, who was not being deluged with autograph hounds, and mentioned that I was covering their recitals for the *Gay Community News*. I inquired as to whether there might be a chance for an interview or at least a press release or publicity photos, but he merely gave me the name of Ginsberg's agent in New York City and told me to call on him instead.

The second recital on Thursday took place at the Dharmadhatu Meditation Center (upstairs from Strawberries Records at 711 Boylston St.) and seemed to have as large a crowd as at the City Hall reading, something I considered odd since, besides charging admission (though admittedly only \$2), Ginsberg was to be giving readings primarily concerning the dharma, omitting his more socially or politically relevant poems. Many in the audience seemed to be well acquainted with Buddhism, which was also a surprise, unless attributable to the fact that again we had been transported back to the late Sixties.

The format was essentially the same as at City Hall, with Peter, in fact, duplicating his readings. Allen's, for the most part, were more centered around Buddhist teachings, although he also included Blake's "Tiger" again. One of Buddhism's teachings is the belief in re-birth. Allen read a new poem concerning death which, by repeating the word "dead" at the end of each line which dealt with specific people he has known, helped to nullify fears concerning death. Notable in this

Continued on Page 12

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BOOKS

Rereading the Bible

JONATHAN LOVED DAVID by Tom Horner, Westminster Press, 1978, \$5.95 Paper.

By John Graczak

The Supreme Court, on March 29, 1976, refused to hear the appeal of two Virginians whose rights to private, consensual homosexuality activity had been denied. In the course of the case, two of the the Virginia judges cited the passage of Leviticus 18:22 "it is an abomination," in support of their denial of this right. It has been possible for most gays, unless dealing with issues arising out of personal religious training, to simply ignore the biblical "prohibitions" against homosexuality. With the rise of the recent conservative-fundamentalist reaction against gays, the Bible's position on homosexuality has gained political, if not personal, importance. Tom Horner has gone a long way in debunking the uses of the Hebrew and Christian scriptures made by contemporary homophobes. In his scholarly and usually readable work, Horner examines all the references to homosexuality in the Bible, and comes to the conclusion that these references are not concerned with anything like the present forms of gay sexuality.

Jonathan Loved David places the passages in question back into their proper historical and cultural context. The Hebraic view of homosexuality is divided into stories that extol homosexual love, legislation against homosexual religious practices, and moral condemnations of homosexual rape. In his work, Horner has been particularly honest, taking into account the views of other scholars who support interpretations less favorable to contemporary gays.

The story of Jonathan and David, when placed under critical examination, reveals the existence of an aristocratic, socially acceptable erotic love between two young heroes. This affair had precedents in the legends of the Mesopotamian peoples from whom the Hebrews derived their culture, and was in many ways similar to the Greek pederastic relationship. Ruth and Naomi may well have shared the same type of love. Even a quick reading of the text shows an unusually close relationship between the widows, and their is no way to rule out the possibility of an erotic component in their friendship. The writers of both stories present these loves in positive and moving language.

We don't usually hear of this view of homosexual love in the scriptures, but, instead, are lambasted with condemnations from the law codes of Leviticus, and derogatory references from the so-called historical books of the Hebrew writings. Horner solidifies the opinion of many other critics and demonstrates that the prohibitions are directed against the practice of homosexual cult prostitution in worship of the Canaanite mother-goddesses. This form of worship drew many Hebrews away from the more austere rites of the Lord God of Israel, and into identification with the Canaanites, their national enemies. The prohibitions became more severe as the Hebrews joined these nations in exile and had to struggle to retain their ethnic identity. Sodom and Gibeah are viewed by the author as being moral legislation against homosexual rape; this is a fresh and convincing opinion.

The interpretation of the Christian writings is more problematic. The apostle Paul admits that he has received no advice from the Lord Jesus on sexual matters, but advances his

own views. These opinions are colored by Paul's obvious difficulties coping with his own physicality, his loyalty to the anti-homosexual public ethic of both Rome and Jerusalem, and an expectation of the imminent end of the world. Paul, in fact, advised his followers to refrain from any sexual activity at all, spending the saved time and energy in prayer and acts of charity in preparation for the end of the world. Like the writer of Leviticus, Paul also had the problem of keeping his flock away from the more stimulating sexual rites of the Greco-Roman cults. As Horner points out, the better theology of Paul enables the individual to overlook his own helpful advice and live according to the rule of freedom rather than that of the law.

The position of Jesus is hard to evaluate, since he never said anything about homosexuality. If he had especially strong views on the subject, the Gospel writers tell us nothing about them. They do tell us that he had a radically open stance with women, was not interested in the details of others' sex lives, and was close and affectionate with his disciples. The traditions from early times which hint of homosexual practices between Jesus and his disciples are shown to be inconclusive, but not impossible.

Tom Horner leaves us with a Bible that is emptied of the anti-homosexual venom poured into it by centuries of unsophisticated and biased interpretation. The next problem is to go beyond this work and discover the true reasons for the Church's anti-gay stance. This cannot be found in the intent of the Biblical authors. There does, however, seem to exist a certain connection between the Hebrew legislators, the opinions of Paul, and the howls of contemporary fundamentalists.

Homosexuality is condemned in so far as it hampered the development of the theocratic nation of Israel, of the sectarian churches of early Christianity, and presently of the pure and covenanted vision of America — righteous before God and separate from "the other nations." Homosexuality led to cosmopolitanism and identification with other peoples in an enlarged cultural context. These are values which no defenders of a closed culture want to see fostered. A dose of dualism, a theological construct which projects into the universe the "them vs. us," or "in-group - out-group" division of reality, is shared by Paul and present-day literalists, as is the expectation of the imminent end of time. These attitudes give rise to the following formula for dealing with questions of sexuality: the end is near and times will be bad; don't rock the boat, but band together and cling to the last shreds of established security before the sun darkens and the moon turns to blood. Any sexual expression that is not anchored in the established familial forms is going to be a threat to these people. Gay sexuality epitomizes this threat.

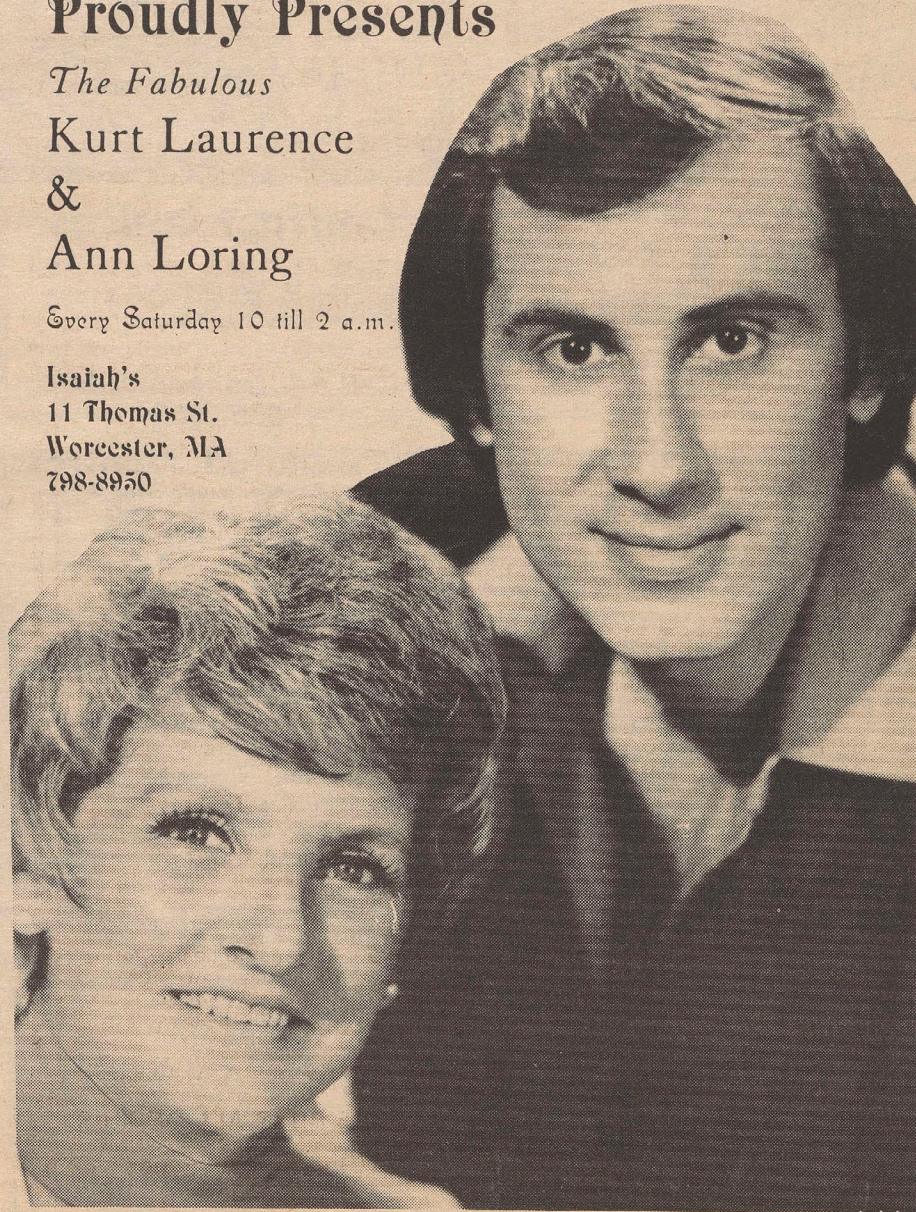
Tom Horner has shown that there is another possible attitude, based on some of the Hebrew writers, and on the example of Jesus of Nazareth. This attitude concentrates on the development of non-abusive, giving energies in any sort of interaction with others. Homophobia is cured when one ceases to spend time on rear-guard action to save the established order against the onslaught of the yellow horde, and opens up instead to the possibilities of wider and deeper involvement with all people. *Jonathan Loved David* is recommended as an exercise in just this sort of growth.

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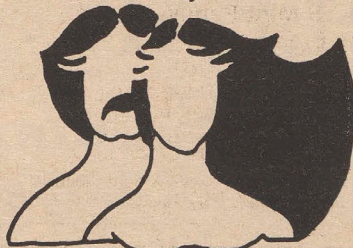
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ginsberg:

Continued from Page 10

poem was a reference to a hawker at Revere Beach's amusement park, who exposed himself to a pre-teen Ginsberg. It also contained references to Jack Kerouac and Neal Casady, both of whom he has claimed as occasional bed partners. His comments relative to this period of his life (mid- to late Fifties) suggest that he is re-living the past. He would rather be a part of that time than focusing on the present, with Casady dead and Kerouac fat and drunk and demanding a "blow-job."

I attempted to speak with Ginsberg during a break in the readings. He was a role model for my own development as a gay zen freak in the Sixties. When I informed him of this, he almost seemed offended at being chosen as a model for anyone, suggesting his own gayness as a reason to avoid him. Upon my response that being gay was something he appeared to encourage, he turned away to my right to sign an autograph book — quite unusual for someone who considers himself to be a bodhisattva, one who renounces nirvana (or heaven) until all sentient beings achieve enlightenment.

Ginsberg, the man, differs from Ginsberg, the poet. As the poet, on stage, he is the animated leprechaun singing the praises of gay sex, the joy of enlightenment, and the condemnation of society. The man, especially as revealed in Allen Young's interview in *Gay Sunshine*, is much more reserved, speaking of women and his appointment schedule. This is not a man for all seasons. Allen Ginsberg's importance lay not in the present but in the past, where his revolutionary breakthroughs in modern poetry in the Fifties opened up a whole new world of possibilities that is still being explored today. Unfortunately, Ginsberg has not kept up. He is revered now only as a father figure, except by those who also have not been brave enough to face the Seventies.

For those of you who do not agree with me (and why should you?) Ginsberg will be teaching a workshop this summer at the Jack Kerouac School of Disembodied Poetics (eh?) at the Naropa Institute, 1111 Pearl St., Boulder, Colo. 80302.

A Movement Funeral

By Robin E. Smith

Last week, The Circulator answered the phone during a dinner party at her apartment. It was Selina Nadineschild, calling for the Angelica Bernstein Funeral Organization Committee (ABFOC). Angelica Bernstein, co-founder of the Pink Kneesocks Collective, original member of F.U.W.E. (Feminists United for Women Equality), and past Co-Coordinating Chair One of the Second Women's National Bank, was dead.

"Hey, everybody," said The Circulator. "Angelica Bernstein is dead."

"Oh, good," said Alison. "That means I don't have to return the silver studded jeans I borrowed from her."

"Who is Angelica Bernstein?" said Jennie.

Susan said, "Was she still going with Frances? I've been interested in Frances for months, and now that's she's free—"

Linda said, "I'm going out for more wine, what would everyone like?"

The two main difficulties facing ABFOC were finding an inexpensive Movement eulogist and a lesbian feminist organist. ABFOC finally persuaded Darina Dwerfin, co-founder of the Pink Kneesocks Collective, to come for \$23.47 plus two free McDonald's hamburger coupons. Medusa's Gorgons, the lesbian feminist punk rock band, donated their organist for free.

The funeral was held the following Sunday at the Withit Unitarian Chapel, Rev. Ms. Ellen Goodbody of MCC officiating. Before the service began, The Circulator glanced quickly around the church, and realized that Angelica's oft-proclaimed devotion to the politics of non-monogamy had not been an idle theoretical boast — in the section of the chapel reserved for Ex-Lovers, there were over 150 women between the ages of 17 and 65, all crying. The Circulator noted that Angelica had apparently been guilty of looksism.

The service commenced with a brief prayer to the Goddess of Our Choice by Rev. Ms. Goodbody. Then the Women's Dianic Worship Coven did a twenty minute free-form dance around the coffin to assist Angelica's soul during her transitional period. When the Coven finished its sacramental

dance, Darina Dwerfin delivered the eulogy.

"My sisters, I am deeplygrieved at the death of Angelica Bernstein. When we co-founded Pink Kneesocks in 1969 in a New York City tenement, there was a major discussion as to what, if any, admissions procedures we should require. It was Agelica who thought up our famous admissions test, which has since achieved wide popularity from our final theoretical work, "Woman Hung-Up Woman." Angelica proposed that starting at 6:00 p.m. on a designated day, a prospective collective member be subjected to six hours of intensive criticism and self-criticism by the other collective members, and when the criticism session ended at midnight, the prospective member be given a large bag of groceries, a bulging purse, and sent to ride the New York subway from 1:00 a.m. until dawn. Those who survived, like Angelica, became the Foremothers of the Movement!" (Applause). The organist from Medusa's Gorgons broke into Bessie Smith's "Tain't Nobody's Bizness If I Do," as the pallbearers from Batterup, the local women's softball team, carried the coffin out of the church.

The Circulator got a ride to the graveyard with two of the Ex-Lovers, who had just met for the first time. They argued during the entire trip about which habit of Angelica's had been the most annoying. At the graveside, there was a fight over who should say the final words. The program had stated that there would be a fifteen minute free space for the woman who had felt most committed to Angelica. Angelica's first lover argued that she should be the one; another woman said it was *her* right, because she had once lived with Angelica. Finally, a secret ballot was taken to determine who had related to Angelica the longest — the winner: 6 months, 4 days, 2 hours and 13 minutes.

The Circulator rode back to Big Urban City with the two Ex-Lovers, who had progressed to holding hands and kissing at stoplights by the time they dropped The Circulator off at her apartment.

people, places and flings

By Eric Rogers

Somewhere's Gong Show last Sunday afternoon was a wonderful spring treat. There was lots of talent and silliness, good audience participation, and an excellent job of emcee-ing the show by Ann Maguire. Somewhere's really taken off this month — with their new dance floor and disco lights they're packing the crowds in most nights. They're also having a benefit auction/raffle/brunch for *Clearspace* next Sunday, May 7, from 3-7 p.m. Be sure to drop by and have some pizza and enjoy the crowd . . . I was lucky enough to have another delicious meal at **Tony Bosco's House Restaurant** — veal in wine sauce, my favorite. It was a very romantic evening with the spring rains pouring outside as we sat at a table by the fireplace. After-dinner drinks in the "Pillow Room" downstairs at the **Delivery Entrance** bar provided a very pleasant ending to the evening. That place is becoming my favorite dinner-spot in town. . .

On Tuesday, May 9, there will be an important meeting for **lesbian and gay school teachers, ex-teachers, and school workers**. The meeting is to get everyone together to discuss the formation of ongoing support groups, working with gay youth, and to share some of the ups and downs of working with kids. Everyone interested is invited for an evening of pleasant socializing and discussion. The meeting will be held at **Dignity's** office, 355 Boylston Street at 8 p.m. If you know any teachers or principals, tell them about the meeting . . .

Baba Yaga, a women's jazz band, will be at Paine Hall, at Harvard College at 8 p.m. on Friday, May 5. The evening is sponsored by **Allegra Productions** and the suggested donation is \$3.50. From my friend out on the west

BOOKS

Remembering Monty

Montgomery Clift, by Patricia Bosworth. Harcourt Brace Jovanovich. \$12.95, 438pp.

by Mel Horne

Having earlier reviewed Robert La Guardia's *Monty*, I wasn't sure that I wanted to put myself through another account of Monty's destruction. After having read Patricia Bosworth's account, however, I'm glad that I did. Both biographers seem to have used the same sources and both report nearly the same events, yet the Monty that emerges from Bosworth's biography is a far richer, more complex person, and so, it now appears, were many of the people around him. What new can we learn from this biography?

I learned more about Monty's mother, Sunny Clift, and her own tortured search for identity as the legitimate descendant of the aristocratic Anderson-Blair families. It is in that search that we can begin to understand her possessiveness, and her consequent destructiveness. I learned more about Libby Holman (and doesn't she deserve better than what's been written about her?), and about Elizabeth Taylor. Now I fully understand what Liz (Monty called her "Bessie Mae") meant when she said of herself, "I'll be glad when the beauty is gone!"

Monty had a lot of good friends who tried to save him from the alcohol and pills. Short of dragging him by his feet down the steps of his brownstone and locking him in some kind of sanatorium, I can't imagine what more they could have done.

His contradictions, his promise of strength and his vulnerability all con-

tributed to his meaning. And one of the most important of these contradictions was his attitude toward his sexuality. Was he gay or was he straight? Was it men or was it women he loved? He wasn't particularly kind to either sex. One gets the sense from Bosworth's biography that anyone who loved Monty paid a price, put up with the crap because of what they saw on the screen or on the stage, or because of how he made them feel when he was with them. Somehow, for some, it was worth the doubts, the pain and the disillusionment. The gap between what Monty offered on the screen and how he was in "real" life must have been unbearable for those who knew and loved him.

For me Monty revealed in his film roles, especially *The Search*, the kind of human understanding that promised to rescue all of us weary, war-torn kids from the rubble of our bombed-out childhoods. That promise has become the stuff of myth and legend. When I first saw Montgomery Clift on the screen, somewhere around 1950, I was a fat, made-to-feel-ugly kid of ten, the school fruit, the family piss-on, torn between wanting to be a nun and an Indian princess like Debra Paget, and still a miserable six years or so away from coming out.

The only men I knew hit me, rejected me, egged me on to take up male doings and then went berserk with laughter when I fumbled and fell down. I saw in Montgomery Clift the possibility of there being another kind of man in the world.

I thank him for his promise.

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PETER M

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Page 14 • GCN, May 6, 1978

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

services

Stephen J. Goldburgh Ed. D. licensed psychodynamically oriented therapy. 1330 Beacon St., Brookline, MA. By appointment. (617) 734-6996. (42)

Lifestyle, discussion group Tues 6:30 professional leader. Also therapy. Insurance accepted. Institute for Rational Living, 330 Dartmouth, Boston. 536-1756. (43)

HOUSECLEANING

Efficient, reliable, references. Call Mario after 6pm. 241-8239. (GD)

MASS. BAY COUNSELING ASSOCIATES

INDIVIDUALS, COUPLES & GROUP COUNSELING
For Quincy and Newton call 472-1331
for Blackstone Valley or Narragansett Bay Area
CALL (617) 883-8220 FOR APPT.

GAY BUSINESS PERSONS

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

BEACON TOURS

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

Carpentry—Neat, good, inexpensive. Leave message for Gilbert Fornier at 367-2134.

HASSLE-FREE PSYCHOTHERAPY FOR NH GAYS

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

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

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

BEHAVIOR ASSOCIATES OF BOSTON

Ph.D. Mass. Licensed Staff
Behavior Therapy & Modification
Information, Evaluation & Referral Service
160 Commonwealth Ave., Boston 262-9116

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

Snyder and Weinstein
Attorneys and Counsellors at Law
240 Commercial Street
Boston, MA 02109 (617) 227-8000 (52)

Scale slave? Feminist-oriented therapy group now forming for women with weight problems. For information call (603) 431-5147. (45)

STILL CARE ABOUT EACH OTHER?
Your relationship is unique. Help it out. Counseling for gay couples. Contact Mr. Frank Ring, MSW Quannapowitt Counseling Service, (617) 246-0244. (42)

Reliable apartment cleaning. Call Tom at 367-0660.

apartments

ALLSTON

All sizes reasonably priced in clean, quiet, safe neighborhood. Tony Bosco, 783-5131. (TB)

Sublet, 2 bedroom apt. till Sept. 1. Lots of space. 833 Beacon no. 15. Call Bob between 9 and 11. \$235 per mo. 266-8190. (RW)

Beacon Hill sublet available mid-May. 2 bedrooms, sunny liv rm, kitchen, bath, access to roof, cat OK, \$265 inc ht, ht water. (617) 367-2645. (43)

Room in South End apt house, with friendly and supportive gays. Other tenants must approve you. You should be quiet and considerate, solvent and friendly. Call Dave at 661-6975, anytime.

APT. FOR RENT
CITY SQ., CHARLESTOWN
5 rm apt. \$130.00 month. Ht and util not included. Call 241-8239. (GD)

Boston So. End., sunny lge 1 bdrm on Shawmut Ave. \$200 includes all utils. Owner, 262-2379. (41+)

Clean large 1 bedroom dining room light quiet. Person or couple. May 1st. Call Joe 734-8840. (41+)

APARTMENTS

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

roommates

Cambridge Oxford St. gay male sought to share pleasant 2 bdrm apt with grad student start June 1 rent 105. Call 354-4573. (42)

Maine lesbian, 30, and non-destructive dog, 7, need room or apt to share for 1 month, May 15-June 15, Boston, Camb. or outlying areas. Reliable, considerate, references. Call collect (207) 773-3794. (45)

Roommate wanted for 2 bedroom apt 833 Beacon St. Lots of space. \$117.50 a mo. Lease runs till Sept. Call Bob at 266-8190 between 9 and 11. (RW)

GWM 23 needs 2 rmmtes for 3 bed sunny Beacon Hill apt. \$93.30 inc ht hw, dishwasher, garb disp, pvt roof, riv vw, expsed brick walls. Call 367-1394. (42+)

LOOKING FOR ROOMMATE?

GM 22 sks rm in hse or apt prefer pleasant, responsible, neat, non-smoking people. Can pay to 130.00 monthly. Call John 443-3356, Boston only (43)

OCEAN-VIEW HOUSE NO. SHORE

3 lesb feminists looking for 1 or 2 more to share fine lge hse & good times. Own veg gdn. Food co-op. Pets & plants OK. Rent 425/mo. 356-0248. (42)

Prof GWM mid 50s wishes share Beacon Hill apt with 1 or more gays former art prof quiet yet active have furnishings. Call 254-9807 evenings. Mr. Teller (42)

Gay person needs roommate for clean South End duplex apt., avail May 1 \$162.50 + util Call 536-2072. (42)

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

LIVE IN CAMBRIDGE

As of August 25. Want to share house or apt w/at least 2 gay people M or F who are fairly neat & quiet. I am amenable to most modes of living—pets cigs ok—want to be close to BU. Prefer grad students. Ellen 868-5085. (41)

BAY VILLAGE

Roommate wanted to share 3 bedroom duplex townhouse, full house privileges, working fireplace in bedroom, utilities included. Must have own bedroom furniture. Only 225.00. 423-5697. (41)

UNION SQ., SOMERVILLE

Lesbian wanted to share rry apt. \$100/mo includes all. I eat meat, smoke cigarettes. I hav 4 cats. No drugs please. Call 625-1577 after 6pm (41)

2 GM sk responsible rmmt for sunny, spacious 3 br in nice Camb nrhd nr Inman Sq. Avbl May or June thru Aug w/poss opt later \$100/mo. 876-0324. (40+)

job op

Organized person with car for advertising related work, good income potential. Will train, 367-5873, 742-6656. (42+)

I NEED CLEANERS TO CLEAN HOMES
If you are a person who enjoys cleaning there are immediate openings for dependable persons with car, must be willing to travel, pays good, South Shore area 331-0761. (41)

COORDINATOR OF ALCOHOLISM TREATMENT PROGRAM. Master's and related experience required; grant-writing background important. Clinical, supervisory, administrative role. \$11,300. Resumes to Homophile Community Health Service, 80 Boylston Street, Boston, MA 02116. (40)

LABORER

Rough construction work. Tony 783-5131. (TB)

misc

WOMEN WOMEN WOMEN

May 5 and 6 Burlington, Vermont: speakers, workshops, films, music, free day care. Unite with us! Call or write The Creamery, Box 367, Shelburne, VT 05482, (802) 985-3316

"We are everywhere" bumper stickers. Dark purple on white—fade beautifully! \$1.15 ea. MFH, P.O. Box 7232 DTS, Portland, ME 04112. (40+)

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)

LESBIAN MOTHERS DAY RALLY

Stop the attacks on lesbian mothers. Come to a Rally on the Boston Common Saturday May 13 noon. Support the rights of lesbian mothers and the rights of all of us to decide if or when to have children. (NW)

job wanted

GWF 24 student seeks summer job on Cape. Diverse experience; avail mid May thru L-Day. Also need room. Please send info to GCN Box 876. (40)

CLERK-TYPIST

Male seeks position as clk-typ in an informal Boston office. Five years office experience, typing 50-60 wpm. Reply GCN Box 892 (43)

movers

MOVING & HAULING — Women. Experienced. Yes, we do refrigerators. SHANA PLUS—354-9196. (41)

THE JIM CLARK MOVING CO.

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

for sale

WOMEN'S MUSIC

For info of what is available and where to buy in your area write: Hibiscus Records, P.O. Box 85, Cambridge, MA 02140. (42)

SELLING OUT

80" couch maroon \$65, oak table/desk \$35, new double bed \$100, dresser \$25, 12"x8" ivory rug \$65, Raleigh 3-speed \$70, slide projector \$20. Everything in excellent condition. Call Joe, 734-8840. (41+)

wanted

Photographers visiting France: Collector seeks color photo or slide of "Death of Hyacinth" by Broc at Musee des Beaux-Arts in Poitiers. Fee negotiable. GCN Box 891 (43)

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

GWM student wishes accommodations in L.A./S. Cal area for 2 wks to 1 month during part of July and/or August. Willing to perform household tasks or interested in part-time employment in order to defray some costs. Have car. Call Mark at (401) 351-1874 or write GCN Box 887. (41+)

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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)

resorts

PROVINCETOWN ON \$4 AN EVENING
For the DECENT GAY MALE visiting Provincetown, CARL's is comfortable, friendly and offers complimentary coffee, mixers, parking, etc., starting from \$4 Student Dorm. \$8 up Pvt. Room. Carl's Guest House, 68 Bradford St., Provincetown, MA 02657, Tel. 487-1650. (48)

"PAMPER YOUR PET"

P'Town's 24-hr. personalized dog sitting service in my home, walking-feeding-loving care. For res call A. Remington, (617) 487-3640. An alternative to the "im-personal" kennel. (43)

GAY FEAMLE IN P'TOWN

Will accomodate same on nitely or wkly basis share my cozy apt nr wtr. Reas rates for res call (617) 487-3640 after 3 pm, sun deck with garden in rear. (43)

penpals

HOLA!

Prov. area white male, 26, 5'7", 170 lbs, brown hair, green eyes wants meet Puerto Rican or other Spanish males 18-35, color or language no problem. P.O. Box 293, Cumberland, RI 02864. (44)

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)

Lonely prisoner 29, 6'2", 160, black hair, brwn eyes, from Rochester, NY. Please write and enclose address. Elgine Furlow, P-2, 320 Beech St., Orlando, FL 32083. (50)

If you are into tattoos on a well-built body write to RL Yannotta, P.O. Box 221, Raiford, FL 32083. (50)

Lonely, will answer all letters. Linton Edward Wilson, 027256-West unit #1, P.O. Box 221, Raiford, FL 32083. (50)

Lonely, seeking penpals. Earl Warren, 141206, P.O. Box 45699, Lucasville, OH 45699 (50)

I will write any and everyone. Those who are concerned please write William Watson, 027666, P.O. Box 221, Raiford, FL 32083. (50)

6'3", 185, brown eyes, brown complexion, black hair, Interested in music, reading, meeting exciting people. Woodrow Diggs, 049896, P.O. Box 747, Starke, FL 32091. (50)

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.

A Lesbian support group will have its first mtg May 2 at 7pm at NH Feminist Health Center, 38 S. Main St., Concord, NH. The group is free and will run for 9 wks. initially. For more info call (603) 225-2739. (41)

SUPPORT LESBIAN MOTHERS

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

GAY ACTIVISTS ALLIANCE NJ

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

BOSTON GAY CATHOLICS

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

NGTF NEEDS YOU

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

GAY 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)

CONSCIOUSNESS RAISING

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

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

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

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)

publications

THE VIEW FROM THE CLOSET

A. Nolder Gay's best columns, 1973-1977 \$3.00 at local bookstores or Union Park Press, Box 2737, Boston, MA 02208. (Add 50¢ p/h; Mass. add 5% sales tax).

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

FOCUS

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

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

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

BOSTON BAR GUIDE

BAMBOO LOUNGE

30 Avery St.
Food, Mixed.

BOSTON EAGLE

88 Queensberry St. 247-9586
Leather, Men, Thurs. Club Nite, Sunday

Brunch 3PM, Movies Mon. & Tues. 8PM

BOURBON STREET

(1st floor Citadel)
22 Avery St. 482-9040

Entertainment, Dancing.

CARNIVAL LOUNGE

39 Boylston St. 338-7159
Dancing, Mixed.

CHAPS

27 Huntington Ave. 266-7778
Food, Men.

CITADEL

22 Avery St. 482-9040
Dancing, Men.

CLUB 76

76 Battery March St. 542-3377
Food, Mixed (Mostly Men).

THE BAR

252 Boylston St. 247-9308

DELIVERY ENTRANCE

At The House Restaurant
12 Wilton St., Allston 783-5701

Men & Women. "It's Different."

HARRY'S PLACE

45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM

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

ISAIAH'S

11 Thomas Street
Worcester, MA.

NAPOLEON CLUB

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

PARADISE

180 Mass. Ave., Cambridge
Talk'ing, Mos'tly Men, 864-4130

PLAYLAND

21 Essex St.
Men (Some Women).

119 MERRIMAC

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

SAINTS

(Call 354-8807) Women.

SOMEWHERE

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

12-2PM.

SPORTER'S CAFE

228 Cambridge St.
Food, Men, Saturday Brunch 5PM.

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

STYX

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

THE SHED

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

TOGETHER

110 Boylston St.
Disco Dancing, Mixed.

1270

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

TWELVE CARVER

12 Carver St.
Men.

Quick Gay Guide

BOSTON AREA

(Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva 524-1890, 628-3986
Cambridge Gay Political Caucus,
P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-1081, 354-8807
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian
women and gay men (now being developed) P.O.
Box 398, Allston, MA 02134 277-0966
Closet Space WCAS (740 AM)
380 Green St.,
Cambridge 02139 492-6450
Daughters of Bilitis, 1151 Mass. Ave.,
Cambridge 02138 661-3633
Dignity, 355 Boylston St.,
Boston, MA 02114 536-6518
Elaine Noble (Rep.) 727-2584
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Gay Academic Union of New England,
P.O. Box 212, Boston 02101 492-3353
Gay AIAnon (alcoholics) 843-5300
Gay AIAnon, Greater Boston 471-6884
Gay Business Ass'n, Suite 129
102 Charles St., Boston MA 02114
G.B.A. 367-0733
Job Bank 492-0056
Gay Community News 426-4469
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
Gay Legislation (Mass. Caucus)
P.O. Box 8841, JFK Station, Boston 02117
73 Tremont St., Rm 224 742-4811
Gay Nurses' Alliance-East, P.O. Box
530, Back Bay Annex, Boston 02117
Gay People of UMass/Boston 287-1900 (X2396)
Gay Professional Women's Assn.,
Box 308, Boston U. Sta., Boston 02215
Gay Recreational Activities Committee
(GRAC), c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232,
Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gay Youth Advocates
70 Charles St. 523-0368
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Student Assn. 498-2014
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians,
21 Bay St., Cambridge 661-2537
Lambda of Middlesex, P.O. 1165,
Framingham, MA 01701.
Nites and weekends 877-8550
Lesbian Liberation, c/o Women's Center
Lesbian Mothers, c/o Women's Center,

46 Pleasant St., Cambridge MA
(Meets Thurs., 8pm.)
Lutherans Concerned for Gay People 536-3788
Massachusetts Feminist Federal Credit
Union, 186 1/2 Hampshire St.,
Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Gays, Rm. 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave.,
Cambridge 02139 661-8898, 661-6358
National Organization for Women 267-6160
New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o
Student Activities Office, 255 El Ctr.
Older and Other Gays, c/o GCN, Box 1500,
22 Bromfield St., Boston 02108
Outreach Foundation for crossdressers,
transgenderists and gender dysthorics,
102 Charles St., Suite 433, Boston 02114
Project Lambda 523-0368
Project Place 267-9150
Sexual Health centers of N.E., Inc.
739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tufts Gay Community, c/o Student
Activities Office, Medford 02155
Unitarian Universalists Office of Gay
Concerns, 25 Beacon St., Boston
02108 742-2100
Women's Alcoholism Program, 1348
Cambridge St., Cambridge 02139 661-1316
Women's Community Health in
Cambridge 547-2302

EASTERN MASS.

(Area Code 617)

Dignity Merrimack Valley
P.O. Box 348, Lowell 08853 851-6711
Everywoman's Center, Box 949, 14 Center
St., Provincetown 02657 (4-6pm)
Lesbian Support Group, Mercy Otis Warren
Women's Center, 298 Main St., Hyannis
02601 771-6739
Martha's Vineyard Gay Group 627-5370
Montachusets-Gay Alliance
Box 262, Fitchburg 01420 342-5963
New Bedford Women's Clinic 999-1570
Provincetown 24-Hour Drop-in Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS.

(Area Code 413)

Berkshire Community Gay Coalition,
Box 493, Pittsfield 01201 442-9450
Common Women Club, 78 Masonic St.,
Northampton 01060 584-4580
Everywoman's Center, Amherst 545-0883
Gay Women's Caucus, Amherst 545-3438
Help Line 664-6391
664-6392
Lesbian Union, 9th floor, Campus Center,
UMass, Amherst 01003
People's Gay Alliance, RSO 368 Student
Union, UMass, Amherst, J1002 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 732-9315
Together, Box 427, Forest Park Sta.,
Springfield 01108
Valley Women's Center, Northampton 586-2011

CONNECTICUT

(Area Code 203)

'Come Out Tonight,' Box WYBC/Yale
Station, New Haven 06520
CT Gay Task Force, P.O. Box 514,
Hartford 06101 522-5575
Dignity/New Haven, P.O. Box 3712,
Amith Sta., New Haven 06525
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, Box 2031, Yale
Station, New Haven 06520 436-8945
Gay phone counseling (eves.), New Haven 436-8945
Gay Switchboard 522-5575
Gay Women's Collective, Women's Center,
U-118, University of CT,
Storrs 06268 486-4738
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay
Archives, 1 Gold St., Suite 22B,
Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St.,
New Haven 436-0272
The Church of the Eternal Flame Universal 527-2656
UConn Gay Alliance, 211 Student Union,
U of CT, Storrs 06268
Yalesbians, Box 2031, Yale Station,
New Haven 06520 436-8945
Wesleyan Gay Alliance 635-3035

RHODE ISLAND

(Area Code 401)

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

NEW HAMPSHIRE

(Area Code 603)

Christian Community Church
292 State Street (617) 363-2286
MCC-Extension, 292 State St.,
Portsmouth 03801 382-4678
NH Lambda, Box 1043, Concord 03301 228-8542
Northwood Women's Group, G. Ball,
Box 273, RFD 1, Manchester 03104
NOW Lesbian Rights Task Force,
4 Valentine Hill Rd., Durham 02834

VERMONT

(Area Code 802)

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

NEW YORK (CITY)

(Area Code 212)

Ass'n of Gay Social Workers,
c/o Gay Switchboard Message Center,
110 East 23rd St., Suite 502, 10010 777-7697

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

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus),
34 Chestnut Rd., Delmar 12054
Broome County Gay Alliance
P.O. Box F-1711 (607) 724-1973
Binghamton 13902
Capital District Gay Community Center (7-11pm),
332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus,
Box 131, Albany 12201 (518) 462-6138
Cornell Gay Liberation
Room 28 Willard Straight Hall
Cornell Univ., Ithaca 14853 (607) 256-6482
Dignity/Integrity/Rochester
42 Tyler House, 17 So. Fitzhugh St.,
Rochester 14614 (716) 232-6521
Empty Closet Collective, 1255 Uni-
versity Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley,
Inc., 713 Monroe Ave., Rochester (716) 244-8640
14614 or 244-9030
Gay Brotherhood of Rochester,
713 Monroe Ave., Rochester (716) 244-8640
Gay Liberation Front, U. of R. Wilson
Commons, Rochester 14607 (716) 275-6181
Gay Light Collective
389 W. Onondaga St.
Syracuse, 13202 (315) 475-6857
Gay Task Force, 713 Monroe Ave.,
Rochester (Mon. 7pm) (716) 244-8640
or 244-9030
Hamilton-Kirkland Gay Alliance, Box 80,
Hamilton College, Clinton 13323
Lambda Univ., Box 131, Albany 12201 (518) 462-6138
Lesbian Resource Center, 713
Monroe Ave., Rochester 14607 (716) 244-9030
NY State Coalition of Gay Organizations,
Box 131, Albany 12201 (518) 462-6138
Onondaga County Human Rights Coalition
Box 121, DeWitt 13214 (315) 475-6857
Stonewall Society, Poukeepsie (914) 473-3857
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