

CALENDAR

The deadline for Calendar items is Tuesday at noon for the following issue.

July 28 sat

Cambridge, MA — Lesbian and Gay Parents Project is giving training sessions on the legal issues surrounding custody and discussions with lawyers familiar with custody cases. There will be three of these sessions on consecutive Saturdays, beginning this Saturday. B.U. Law School, Rm 832. 10am-5pm. Call 492-2655 for info.

Boston, MA — OUT HERE! for lesbians and gay youth 14-21. EVERY SATURDAY from noon 'til 5pm at the Arlington St. Church, 355 Boylston St. Join us this week for natural food cooking, a picnic, and a swim.

Cambridge, MA — Midsummer's gathering for song and celebration for benefit of Boston Ball Project. Solid Ground feminist singers, Marcia Taylor, and theatre by the Dorchester Youth Alliance. At Redbook, 136 River St., 7:30pm. Donation \$2 (or what you can afford).

29 sun

Cambridge, MA — Up from under coffeehouse. "About Time", a women's jazz group at 7pm. Donation \$1.25 or baked goods. 136 River St.

Boston, MA — Chiltern Mt. Club. Moat Mt., North Conway, NH. Call Bob Randall: 492-8333 home, 862-8268 work, for more info.

Boston, MA — Benefit concert sponsored by the Lesbian Mothers Defense Fund and the Lesbian and Gay Parents Project, at Somewhere, 295 Franklin, from 5-9pm. The woman's band "Bulletproof" will play. Suggested donation \$3. LGPP has a copy of the film "In the Best Interests of the Children." If you are interested in having it shown call 492-2655 and leave a message.

Hanover, NH — Poetry reading by Grace Paley at Rollins Chapel on the Green, Dartmouth College. 8pm. \$2.25 donation.

New York, NY — New York Gay Lawyers and Law Students. First Annual Summer Outing Party. Jacob Rills Beach. Take the #3 express to the southern end of the line in Brooklyn. We'll meet outside that station at about noon. Call 628-8532 for more info.

New York, NY — Lesbian Mother's Custody Center. Picnic in Prospect Park. Meet at 3rd St. entrance (off Prospect Park West) at noon. Potluck. Bring children, friends, softball stuff, frisbees, music, poetry & ?. Rain date: Aug. 5. Info: 777-8358.

Cambridge, MA — Closet Space (WCAS, AM740). Songs & Conversation with the Wallflower Order, a woman's music collective. 10am.

Morristown, NJ — Lesbian feminist collective meeting from 4-7pm. Call 343-8402 or 791-4252 for more information.

New York, NY — Dyke Anarchists. Meeting at 339 Lafayette St. (near Houston) 7pm.

30 mon

Cambridge, MA — Lesbian and Gay Folk-jancing. Phillips Brooks House, Harvard Yard. 7-9:30pm. Info: Dee at 661-7223, or Michael at 492-1339.

New York, NY — Lesbian Feminist Liberation. General meeting, at the Women's Center, 243 W. 20th St. 691-5460.

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Meets EVERY MONDAY from 7-9pm at the Arlington St. Church. Join us for raps, projects, outings.

31 tues

Boston, MA — "Gay Way" (WBUR, 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests. 8:30-9:30pm.

New York, NY — Lesbian Mothers Custody Center. Dykes and Tykes Rap Sessions. Topic: Building Support Networks. 7pm. 110 E. 23rd St. Room 502. Call 777-8357 for more info.

Cambridge, MA — Daughters of Billitis Rap Group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm.

Cambridge, MA — Basic self-help group starting today at the Women's Community Health Center, 639 Mass Ave. Call 547-2302 to register (before the 31st, please) and for more info.

Cambridge, MA — "Lifestyles of gay men and lesbian women": an open discussion at ClearSpace, 485 Mass Ave. 8pm.

White Plains, NY — Westchester Gay Men's Association weekly rap session and social. EVERY TUESDAY from 8-11pm at WGMA office, 255 Grove St. All are welcome to attend. Call Gay Hotline any evening 8-11pm 428-4922.

aug 1 wed

Boston, MA — Come help plan for the September Lesbian/Gay Town Meeting. Glad Day Bookshop, 22 Bromfield St. 7:30pm. All members of the community are invited.

Vineyard Haven, MA — "Myths and truths about gay liberation", a talk by Joe Martin. Unitarian-Universalist Society of Martha's Vineyard, Main St. 8pm.

Lynn, MA — North Shore Gay Alliance (NSGA) Disco Party from 9pm-2am at Fran's Place, Washington St. Donation requested.

Boston, MA — OUT HERE! Wednesday evening summer rap groups organized by and for lesbian and gay youth. Arlington St. Church, 355 Boylston. Join us for an alternative to the bars to meet and talk about our lives. For lesbians and gay youth 14-21.

Cambridge, MA — Focus meeting. All women interested in working on the D.O.B. journal are invited. 7:30pm. Old Cambridge Baptist Church, 1151 Mass. Ave.

2 thurs

Cambridge, MA — Lesbian Liberation is back! Open leaderless discussion group EVERY THURSDAY 8-10pm at the Women's Center, 46 Pleasant. 354-8807.

Allston, MA — Collective Artists Theatre and the Open Door Theatre present Robert Patrick's *Kennedy's Children*, Thursday through Sunday from now 'til Aug. 26. Mainstage of Boston Arts Group, 367 Boylston, 8pm. Call 522-5492 for ticket information.

Cambridge, MA — Brownies and Tea 'get acquainted' for anyone interested in helping publicize fall ClearSpace events through writing, drawing or light typing. 7:30-9pm. 485 Mass Ave (4th fl). Call 646-0772 for info.

New York, NY — Gay Activists Alliance general membership meeting. 339 Lafayette (near Houston). 8:30pm. Everybody welcome. FREE!

New York, NY — Committee of Lesbian and Gay Male Socialists meeting at the School for Marxist Education, 830 Broadway, 8th floor (between 12th and 13th St.) 7:30pm. All are welcome.

Cambridge, MA — Daughters of Billitis Rap Session at Old Cambridge Baptist Church, 1151 Mass Ave. 8pm.

Concord, NH — Womankind bag lunch. Topic: Women at home. Noon to 1pm. 15 Warren St. FREE! Just bring your lunch.

New York, NY — Committee of Lesbian and Gay Male Socialists. General meeting, at the School for Marxist Education, 830 Broadway, 8th floor, 7:30pm. All are welcome. Info: (212) 988-3012.

New York, NY — West Side Discussion Group. Gay porno movie nights, featuring the best in new male films. Presentation and discussion by a prominent film buff. Unisex. 8:30pm. \$2 donation. 26 9th Ave. 691-4733.

3 fri

Cambridge, MA — Gay Dance, Phillips Brooks House, Harvard Yard. 9pm-1am. Sponsored by the Lesbian and Gay Caucus at Harvard. Donation \$2.

4 sat

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets EVERY SATURDAY from noon to 5pm at the Arlington St. Church, 355 Boylston; join us for outings, raps and projects.

Boston, MA — Lesbian and Gay Parents Project training session. See July 28.

Hanover, NH — First Annual Women's Summer Festival. Speakers, workshops, artists, poets, plays, games and music. Free day-care. Call Mary Moore at 643-3726 for more info.

Cambridge, MA — ClearSpace Minds and Bodies Workshop. 4-6pm.

Athol, NY — A Woman's Place. We will discuss the relations between racism and sexism as they affect us as women of all ethnic backgrounds. Call (518) 623-9970.

5 sun

Philadelphia, PA — Gay Community Center Coffeehouse at 326 Kater St. from 1-5 pm. Call WA2-1623 for information about other coffeehouse activities throughout the week.

Portsmouth, NH — Regular meeting of Seacoast Gay Men. For more information and location call (603) 431-7877 evenings.

Cambridge, MA — Lesbian and Gay Folkdancing. For location call Dee at 661-7223 or Michael at 492-1339.

Boston, MA — Chiltern Mt. Club hike on Franconia Ridge Trail, Lincoln, NH. Call Bob Randall at 492-8333 (home) or 862-8268 (work).

Detroit, MI — Michigan's 1979 Gay Picnic at Warsaw Park, 20 miles north of Detroit. Contests, dancing, sporting events. Call 752-7171 for more info.

Boston, MA — Women's Freedom Stride. Women, men and children running to protest violence against women and to develop more effective community safety networks. Franklin Park by the zoo. 9am. There'll be a 2 and 6 mile run and a 2 and 6 mile brisk walk.

7 tues

Boston, MA — "Gay Way" (WBUR-FM 90.9) Join co-hosts Ann Maguire and David Socia and their guests. 8:30-9:30pm.

Marblehead, MA — North Shore Gay Alliance (NSGA) regular meeting. John Ward on legal issues. Call 745-9555 for directions. 8pm.

8 wed

Boston, MA — ClearSpace Men's Connections plans a social evening. Meet at 7:15 at 103 Charles St. to attend the ballet at the Esplanade. Call 227-4327 or 876-0215 for more info.

9 thurs

New York, NY — West Side Discussion Group. "Gay Astrology". A well-known gay astrologist will analyze the medium as it pertains especially to gay men and women. Unisex. 8:30pm. 26 9th Ave at 14th St. Social hour with refreshments following the meeting. Donation \$2.

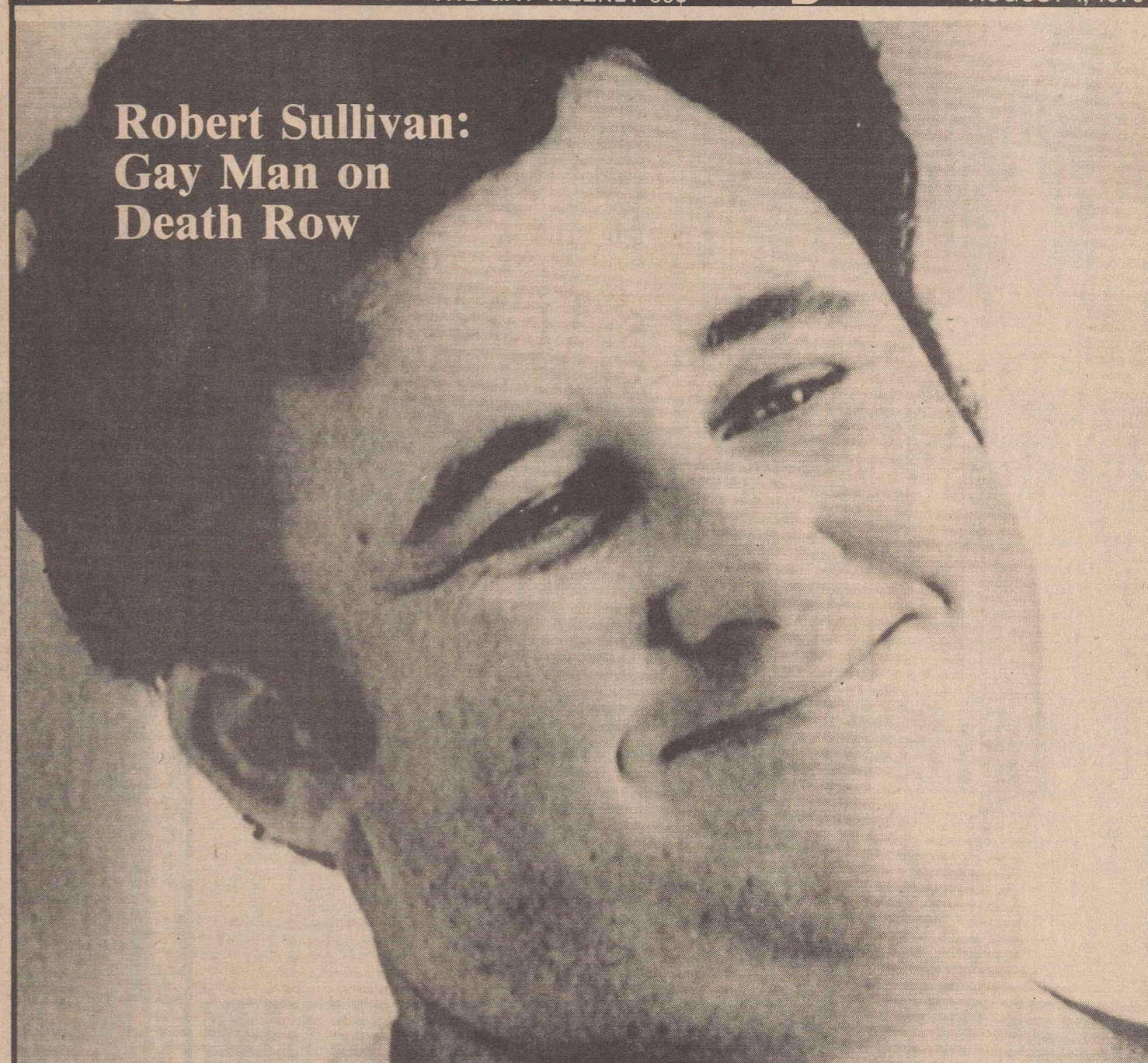
Cambridge, MA — Daughters of Billitis, organization for women, discussions EVERY TUESDAY and first, third and fifth THURSDAYS of each month. 1151 Mass. Ave., Old Cambridge Baptist Church. 8pm. Bring refreshments to share. Call 661-3633 for office hours and activities.

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Gay Community News

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Robert Sullivan: Gay Man on Death Row

Cruising Stirs Up N.Y.C. **Ohio Swimmers Attacked** **Book Supplement**

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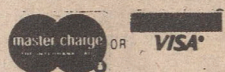
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August 4, 1979

New Film Draws Protests in New York

By Gary V. Richards

NEW YORK, NY — Director William Friedkin and producer Jerry Weintraub are currently in New York City filming what has been called "a horror show of Exorcist-style mayhem" which allegedly mirrors the director's homophobic attitudes. *Cruising* is the story of a man who searches out and brutally murders gay victims in the Rambles of Central Park and the bars of Greenwich Village. A police officer [played by Al Pacino], while pursuing the killer, discovers his own homosexuality and turns homicidal himself. The gay community in New York is in an uproar, charging that not only does the film misrepresent the gay lifestyle, but that it could also trigger a national backlash or bring more violent attacks on gay people. They are taking action against the film.

Friedkin, who adapted Gerald Walker's 1970 novel for the screen, has kept his scripts well hidden. Ginny Vida, media director for the National Gay Task Force (NGTF), said in an interview that they had received no cooperation from the film-makers in their investigation of the film.

Bouncer Assaults Journalist

By Bruce Michael Gelbert

NEW YORK, NY — Prominent journalist and gay activist Doug Ireland was assaulted outside Julius' bar before four witnesses early in the morning of July 20, by a man later identified as the bar's floor manager, Jack Riviera. Ireland had been distributing copies of a leaflet, which was critical of the projected William Friedkin film *Cruising*, inside the bar.

Ireland and *Village Voice* columnist Arthur Bell arrived at Julius', the oldest operating gay bar in New York City, at 12:15 a.m., with copies of a leaflet declaring *Cruising* "a rip-off that uses gay male stereotypes as the backdrop for a horrific story of murders of homosexuals. Gay men," the text continued, "are presented as one-dimensional, sex-crazed lunatics, vulnerable victims of violence and death." Bell remained before the front entrance of the bar, distributing the flyers, while Ireland leafleted inside.

A blond man came out of Julius' and demanded that Bell cease leafleting. When Bell refused, the man re-entered the bar and re-emerged, shortly after Ireland did, accompanied by a man he called "Jackie" — Jack Riviera, the bar's floor manager.

Ireland handed Riviera a leaflet and urged him to read it. Riviera

said that Ron Gold of NGTF had a two-hour meeting with Jerry Weintraub which she called "very unsatisfactory." "He refused to allow us to look at the script, refused to allow the gay community to have any input," said Vida. She went on to say that since that meeting, NGTF had obtained a script "through other means."

When asked how the content of the film first came to be known and suspected of being dangerous, Vida replied, "Some people [working on the movie] began to complain about it . . . we received calls, people quoting to us some of the little bits of dialogue they had seen, such as one guy sitting on a barstool saying to the other guy, 'Well, how'd you like to fuck me in the ass' . . . Not any kind of dialogue that would portray anyone as more than just a sexual object."

Initially, gay bars in the city were cooperating with the filming of *Cruising*, allowing the crews to shoot in their establishments. Vida explained, "I don't think people really knew how bad the film was. Nobody was shown a script, people who tried out for

the film were only shown the lines that involved their participation." **Perpetuation of Stereotypes**

Concern in the gay community about Friedkin's production centers around both the perpetuation of gay stereotypes in the media and potential reaction that might ensue from the public should the film be completed. Arthur Bell, whose recent article in the *Village Voice* prompted the current reaction against the movie, called *Cruising* "Homophobic, detrimental, ugly, perverse, and non-representational." He told *GCN*, "We know the film, we know Friedkin's background. I had to do a quick reading of the script at one point, and it's horrific. It's just terrible. It shows gays in the worst possible light." *GCN* attempted to contact Friedkin and Weintraub to discuss the film, but they were unavailable. Walker, author of the novel, could not be located.

Vida voiced the sentiments of NGTF: "We are concerned that the film misrepresents gay people . . . we're concerned that there may be violence toward the gay community on the part of people who might see the film, we're

concerned that it may threaten gay rights legislation that may be pending around the country or that may be introduced, and finally, we're concerned with the effect on general public attitudes which have improved over the last ten years."

There is the feeling that if *Cruising* is completed as the major motion picture that it would be, it would continue in the media the denial of a positive gay image. "There's no balance," said Bell. "We [gays] have nothing on the screen. Every time George Burns opens his mouth and makes a fag-got remark or Glenda Jackson and George Segal have a bit of conversation about fags, we have no counterbalance. This is it!"

David Rothenberg of the New York City Human Rights Commission voiced a similar concern about Friedkin's film. "The only way gay people are depicted in films these days [is] as caricatures, suicidal, or homicidal," he said. "They're still making movies on our backs; it's horrible. They have the right to make the movie, but we have the right to do everything we can not to cooperate with it and make it economically difficult."

Town Meeting Is Called

Since Bell's article on *Cruising* appeared in the July 16 *Voice*, there have been considerable discussion and efforts toward education about the contents of the film. Participation in the gay community reached a peak on July 24, when a town meeting was

held at the Washington Square Methodist Church. Between seven and eight hundred people gathered to voice their condemnation of the movie and to plan disruptions of the filming.

Bell explained that what has turned out to be a major show of solidarity among gay people started when he and several other journalists met on July 17 to plan actions against Friedkin's film. "All of us who were there, with the exception of one," he said, "decided that the way to go was to run pamphlets announcing a town meeting to inform the gay community about what was going down and try to stop production."

"We pamphleted everywhere," said Bell. "I don't think there was a house on Fire Island that didn't get one in its mailbox . . . we covered the Village, the East Side and West Side." The result of this effort was an "overwhelming" turnout at the small church, with people filling the streets outside.

Promotions for the town meeting cost Doug Ireland, political writer and former campaign manager for Bella Abzug, the price of 16 stitches. While he was handing out pamphlets at Julius', a bar on W. 10th Street, he was accosted by a man who was later identified as George Rivera, the floor manager of the bar, who rushed out, grabbed the pamphlets, and struck Ireland several times.

Continued on page 6

then grabbed the remaining leaflets from Ireland's hand, tore them up, and began punching Ireland repeatedly in the mouth, backing him into the gutter and ignoring the efforts of the blond man to restrain him.

Riviera and the blond man entered the bar, leaving witnesses stunned and Ireland bleeding profusely from facial wounds. While awaiting police, who had been summoned immediately following the incident, Ireland, his face, shirt, and handkerchief bloodied, stopped patrons leaving the bar and those intending to enter, appraising them of the assault.

Sixth precinct Police Officers Bowman and Landi arrived at 1 a.m. When, at first, Ireland insisted that witnesses to the incident accompany the officers and him into the bar to search for Riviera, Bowman and Landi threatened to leave without taking his complaint. Ireland and the officers then entered the bar, but proved unable to find the assailant. Another Julius' employee's story that the management had sent Riviera home immediately after the incident did not jibe with witnesses' having kept close watch on the bar's only apparent entrances from the time of the assault on.

After the police took reports from Ireland and from witnesses, including Bell and *Soho Weekly*

News staff writer Rob Baker, Ireland was taken by ambulance to St. Vincent's Hospital, where he received 16 stitches — eight in his upper lip, five in his lower lip, and three inside his mouth.

Ireland said he was "prepared to be very militant around this issue," and announced his intention to bring civil and criminal action against Julius' proprietor, Fred Lutz, and Riviera. Criminal lawyer James La Rosa will represent him in the civil suit.

Ireland has been a staff writer for the *Soho Weekly News* and a contributor to *New York* magazine.

Ed. Note: As *GCN* was going to press, an update on this story arrived. The name of the bouncer at Julius' is George Rivera, not Jack Riviera, as stated above. Doug Ireland contacted New York County District Attorney Robert Morgenthau, who contacted the Sixth Precinct to demand action on Ireland's charges. By Friday, July 20, police had rounded up six suspects. On July 21, witnesses to the attack were called in by Det. Robert Intartaglia in an attempt to identify Ireland's attacker. All witnesses identified Rivera, who is said to have an arrest record that includes one prior arrest for assault.

NGTF Issues Statement

NEW YORK, NY — National Gay Task Force (NGTF) co-executive directors Lucia Valeska and C. F. Brydon today issued the following statement regarding the film *Cruising*:

"The National Gay Task Force, after careful consideration of the questions of free speech and censorship involved, has decided to lend its full support to all non-violent efforts to halt the filming of *Cruising*, now shooting in New York City. As the result of a reading of the script and conversations between members of our staff and *Cruising* producer Jerry Weintraub, we have reached the conclusion that the film in its present form represents a gross distortion of the lives of gay men by portraying them as violent and sex-obsessed; that it is likely to do untold damage to all gay women and men by encouraging discrimination, prejudice and violence against us. Like other groups before us who

have been victimized by false and inflammatory media images, we will not sit still for an 'entertainment' that debases our humanity."

Valeska and Brydon sent the following message to the Mayor's Office on Motion Pictures:

"We were hoping that the cooperation offered by the city to the producers of *Cruising* could be withdrawn without putting the city in a censorship position. We are still hopeful that New York City will be able to give minimal cooperation to the film consonant with its concerns for free speech. We hope that the gay community will not direct its ire towards Mayor Koch, but will continue its protest against those who foster bigotry in the name of free expression, including the film's producer and director, Lorimar Productions, which is financing it, and United Artists, which may distribute it."

Protest Marches Aim to Stop Cruising

By Philip Shehadi

NEW YORK, NY — For the third consecutive day, on July 25, angry crowds protested the West Village filming of *Cruising*, a film directed by William Friedkin and starring Al Pacino, about a psychopathic murderer of gays. After sporadic attempts to obstruct the filming throughout the week, an emergency rally Wednesday [July 25] night at Sheridan Square developed into a militant march in which a gay man was arrested for allegedly assaulting a police officer.

The evening of protest began as close to 200 lesbians and gay men at the Sheridan Square rally heard *Village Voice* columnist Arthur

Bell denounce *Cruising* for its sensationalizing of anti-gay violence. Bell, one of the few individuals outside of the cast who has seen a copy of the movie's script [gay organizations were denied access to it], predicted that it would provoke a wave of physical attacks against gays across the country. "When this movie is released, people will be killed . . . it is a matter of saving human life," he said. Bell has spoken out forcefully against the film in his *Voice* column and on New York television, encouraging gays to do whatever they can to hamper and ultimately stop the shooting of the film.

Chanting "Hey, hey, no, no,

the movie *Cruising's* got to go" and "Out of the bars and into the streets," the demonstrators marched down Christopher Street to Greenwich Street, gathering additional protestors from the bars en route, and proceeded to the site of the filming, a recently-opened gay bar called Stonewall II at 9th Ave. and 14th St.

Here, the anger of the crowd reached a high point as rocks were thrown at the barricaded facade of the empty bar and obscenities shouted at the bar's owners.

As police officers surrounded the area, a scuffle broke out in which a gay man was pinned to the ground by two plainclothes police officers — according to

police reports, after having slashed the tires of a police car and physically assaulted an officer. Another gay man who attempted to obstruct the arrest was kicked and forcefully removed by police.

Shouting "Bigots and the cops go hand in hand" and "Gays fight back against police brutality," the march then returned to the Sheridan Square area, briefly blocking traffic on 7th Avenue and proceeded to the 6th Precinct for a final rally to demand the release of the arrested man. He was to appear in court on felony charges Thursday morning, July 26.

Clearly, the response of the Village gay community to what is seen as a homophobic and exploitive film has only begun. Plans

have been made to return to the filming sites Thursday and Friday [July 25 and 26].

Despite commitments by the police to protect and cooperate with the demonstrators, there have been reports of rough treatment of gay marchers on several occasions. There are also reports of film company guards carrying weapons to protect equipment and filming operations.

Legal avenues are also being explored in an effort to get Mayor Koch to revoke the film company's permits. The mayor issued a statement July 25 refusing to issue a stop order, but the movement to gain an injunction against the film appears to have the support of Manhattan's borough president, Andrew Stein.

News Notes

quote of the week

"[Friedkin's] film promises to be the most oppressive, ugly, bigoted look at homosexuality ever presented on the screen, the worst possible nightmare of the most uptight straight and a validation of Anita Bryant's hate campaign. It will negate years of positive movement work and may well send gays running back into the closet and precipitate heavy violence against homosexuals ... He's not only playing with a keg of dynamite, he's throwing a match to it."

—Author and *Village Voice* columnist Arthur Bell, discussing William Friedkin's new film, *Cruising*, now being shot in Manhattan. This quotation was extracted from his column, "Bell Tells," in the July 16 *Village Voice*.

gay servicepeople unite

NEW YORK, NY — A group has been formed by and for gay and lesbian personnel in the U.S. military services who are stationed in Europe. For information, write to English-speaking Gays, Attention Richard, Postfach 6526, 7500 Karlsruhe 1, Federal Republic of Germany.

Servicepeople still in the United States but anticipating a posting to Europe may write to Sp/4 Richard A. Matera, Co. A, 8th Aviation Bn., APO New York, NY 09111.

new hampshire group supports march

CONCORD, NH — The New Hampshire lesbians' and gay men's coalition has voted to support and to encourage participation in the October 14 March on Washington for Lesbian and Gay Rights.

The vote came at the organization's second meeting on July 15, following a report by Skip Ordway, who represented New Hampshire at the Houston conference to plan the march.

Ordway reported that the travel committee for the national march is seeking gay travel agents through which march participants can purchase transportation to Washington. Names of such agents, as well as persons interested in car pooling, will be provided to callers of the national march transportation hot line (800-528-7382).

Any agents in or near New Hampshire interested in assisting prospective marchers may contact Ordway at (603) 225-3929.

The next meeting of the coalition, open to lesbians and gay men interested in social and political action in New Hampshire, will be Sunday, Aug. 19, beginning promptly at 1pm.

For more information, contact Ellen McClung, 31 Union St., Concord, NH 03301; or Gilbert Caron, 25 Fulton St., Nashua, NH 03060, (603) 883-5583.

texas gay conference scheduled

AUSTIN, TX — The Texas Gay Task Force is sponsoring the sixth annual Texas Gay Conference from August 17-19 in Austin. Last year's conference, held in Dallas, was attended by over 350 people.

Guest speakers confirmed for this year's conference include Leonard Matlovich and Pat Bond. Planned workshops include such themes as strengthening long-term relationships, sharing religious experiences, utilizing traditional civil law regarding property ownership and wills, and several other topics relative to lesbian and gay interests.

Registration before August 7 is \$20; after that date, registrants must pay \$25 at the door. Partial "scholarships" will be available for registration where needed, and child care will be available, as will housing arrangements.

To register, or to obtain additional information, write TGC-6, P.O. Box 4654, Austin, TX 78765.

terpsichore is for women

NEW ORLEANS, LA — Terpsichore Productions, a newly-formed women's production company, has organized as a music production group, but the women hope to do theatrical productions as well. Any woman performer planning a tour who would like to include New Orleans in her itinerary may submit a cassette tape and relevant information to Terpsichore Productions, 1836 Burgundy St., New Orleans, LA 70116.

ngtf seeks media director

NEW YORK, NY — The National Gay Task Force (NGTF) is accepting applications for the position of Media Director. The person hired will replace Ginny Vida, who has announced her plans to resign from NGTF as of October 15. A variety of responsibilities are involved with the position.

Candidates must have a strong background in gay and feminist issues and proven skills in writing, communications, and public speaking. Starting salary is \$18,190 with "a liberal benefits package." Interested candidates, or those persons wishing additional information, are asked to submit resumes or requests to the Co-Executive Directors, NGTF, by August 17; duties will be effective October 1. Address inquiries to NGTF, Room 1601, 80 Fifth Ave., New York, NY 10011.

sage is for senior gays

NEW YORK, NY — Senior Action in a Gay Environment (SAGE) has been formed by a coalition of professionals in social service and gerontology and by concerned members of the local gay community. SAGE's program is aimed at those older gay people who are not part of a "supportive friendship network" or for whom this network has been weakened by disability, geographic scattering, or death. SAGE intends to identify and assess the needs of these women and men in terms of their physical, emotional, environmental, and social well-being.

Prospects for long-term funding are considered "encouraging," but the immediate costs of program formation and implementation are being sought through community support. Tax-deductible donations or inquiries about SAGE programs may be sent to SAGE, Inc., 487-A Hudson St., New York, NY 10014.

information center opens at buddies

BOSTON, MA — A free Gay Community Information Center has opened at Buddies, 733 Boylston St. Aimed at providing information about organizations and services available to the Boston area lesbian and gay male communities, the center presently operates in the coat-check room. Plans call for the continuation of the service in The Lounge at Buddies in the fall. The Information Center is staffed from 9pm until 1am, and printed materials are available when no person is in attendance. Organizations wishing to be listed with the Gay Community Information Center may drop off material at Buddies. Representatives of such organizations are also invited to take a turn at staffing the center.

assault conference scheduled

LAKE GENEVE, WI — The Steering Committee of the National Coalition Against Sexual Assault (NCASA) has called for a nationwide conference of programs and individuals concerned with the issue of sexual assault. The conference will be held Aug. 24-26 in Lake Geneva, WI.

A fee of \$45 covers registration, two nights in a dormitory, and all meals. In addition, camping facilities in the area will be available. For further information, contact Sandy Lambert, NCASA, P.O. Box 585, Harrisburg, PA 17108.

o'leary leaves ngtf

NEW YORK, NY — Jean O'Leary, who has served as Co-Executive Director of the National Gay Task Force (NGTF), leaves her post at the end of this month. She has taken a position with a Los Angeles-based real estate investment firm but due to the nature of the job, she will be spending a lot of time in New York.

In a letter addressed to members and friends of NGTF, O'Leary said, "I'm proud to have been able to participate in the accomplishments that have served to help us overcome our greatest oppression — our invisibility — and which have enabled us to make our community a strong force, politically, culturally, and personally." She urged, "Remember — we are everywhere and each one of us can make a difference."

Lucia Valeska of New Mexico has been hired as the new Co-Executive Director of NGTF.

fauntroy promises support

WASHINGTON, DC — D.C. congressional delegate Walter E. Fauntroy, speaking at the Gay Community Center on July 16, promised that he would join lesbians and gay men in the March on Washington for Lesbian and Gay Rights, scheduled for October 14. In his remarks, Fauntroy, a Baptist minister, drew parallels between the civil rights movement in which he worked with the late Dr. Martin Luther King, Jr., and the gay rights movement. Fauntroy is one of 46 co-sponsors of the Waxman-Weiss Bill, the federal gay civil rights measure currently in congressional committee.

Tom Barstow, president of the Gertrude Stein Democratic Club, observed that gay political clout in Washington became apparent last May when Paul Kunstler, a gay man, defeated a candidate backed by Fauntroy associates in a bid for a seat on the Democratic State Committee. Last year, Barstow said, the Stein Club endorsed Fauntroy "kind of as an afterthought" in appreciation of his support of federal pro-gay legislation. The *Washington Post* has reported that Fauntroy has been something of a "closet supporter" of gay rights in the past.

benefit for lesbian mothers

BOSTON, MA — An evening at Somewhere on July 29 will benefit the Lesbian Mothers' Defense Fund. The event, from 5-9pm, is sponsored by the Lesbian Mothers' Defense Fund and the Lesbian and Gay Parents Project, and will feature Bulletproof and Solidground. Children are welcome.

A donation of \$3 is requested, and there will be a raffle drawing for one-year subscription to *Gay Community News*. Somewhere is located at 53 Franklin St., in Boston. Tickets are available in advance at New Words and Women's Emporium.

stop hyde in '79

CHICAGO, IL — The Reproductive Rights National Network (R2N2) has launched a campaign aimed at defeating the Hyde Amendment in 1979. The Hyde Amendment prohibits Medicaid funding for abortions unless a woman's life is in danger; unless a woman has been raped (and reports it within six weeks); or unless a pregnancy would be likely to cause "severe and long-lasting damage to a woman's health (as determined by two doctors)."

First passed in 1977, the Hyde amendment has been responsible for a 99% reduction in Medicaid-funded abortions, according to a recent report by Joseph Califano, former Secretary of Health, Education, and Welfare. Only 18 states still provide public funds for abortions.

R2N2 has recently begun to organize a drive to stop the Hyde Amendment this year, and is making available petitions, pamphlets, posters, and buttons toward this end. For information, write R2N2, 3244 N. Clark, Chicago, IL 60657.

gayphone serves michigan

DETROIT, MI — GayPhone is a non-profit information center for the lesbian and gay male communities from metropolitan Detroit to southeastern Michigan. GayPhone provides information about gay organizations, upcoming events, volunteer openings, speakers' bureaus, gay-owned businesses, referrals, news, and items of interest to the gay community. The phones are staffed 24 hours a day, seven days a week.

If your group wishes to list information about itself with GayPhone, or if you are involved in a business or offer professional services and are interested in receiving referrals, call GayPhone at (313) 459-2367.

law ruled unconstitutional

PITTSBURGH, PA — Judge George Ross of the Allegheny County Criminal Court has ruled Pennsylvania's law concerning voluntary deviate sexual intercourse unconstitutional. Citing recent rulings by other courts that all sexual practices not involving force, corruption of minors, or public offense be excluded from criminal law, Ross ruled that the law was unconstitutional because it applied only to unmarried persons.

Ross' opinion came after pretrial arguments in a case involving arrests of staff and patrons of Pittsburgh's Penthouse Theatre. Arrests were made after patrons allegedly were permitted to participate on stage in various forms of sex with dancers. Charges against half a dozen patrons were dropped, but four employees were held on charges of voluntary deviate sexual intercourse and criminal conspiracy.

In his six-page opinion, Ross stated that persons not married to each other are entitled to the same privacies guaranteed to married couples in sexual practices.

gay archives in need

HOUSTON, TX — The Gay Archives of Texas, a project of Integrity/Houston, is a research and information center for the gay community. Currently operating in the Montrose Activity Center, the Archives consist of over 400 books, hundreds of news clippings, and collections of publications not readily available in Texas.

Staffed by volunteers from the community, the Archives also depends on community donations for funding and materials. In addition to monetary and personnel needs, the Archives needs file cabinets, shelves, and workers and materials to renovate the facilities, which are described as "run down."

To contribute, or for additional information, contact Integrity/Houston, P.O. Box 16041, Houston, TX 77022.

plgtf seeks members

PHILADELPHIA, PA — The Philadelphia Lesbian and Gay Task Force (PLGTF) is seeking members to "create a unified force for change." PLGTF has existed since June, 1978, and since its inception has raised funds to support a full-time community organizer; negotiated a non-discrimination policy with the University of Pennsylvania, Philadelphia's largest private employer; helped form a consortium for the establishment of a medical services clinic for lesbian women and gay men; supported an investigation into racism and sexism within the gay community; contributed to the development of a political coalition for human rights in Philadelphia; and raised funds for a gay community cultural festival.

The goal of PLGTF is to "provide an action channel for those who're committed... to human rights for all regardless of sexual preference." Contributions from members provide the only reliable means of support for the group. Membership contributions are tax-deductible and range between \$5 and \$250.

For further information, contact PLGTF, 3601 Locust Walk, Philadelphia, PA 19104.

Controversial Letter Remains a Puzzle

By David Brill
and Dan Daniel

BOSTON, MA — Some unanswered questions remain following a story in a San Francisco gay newspaper which reported that Boston Mayor Kevin White wrote a letter to controversial San Francisco gay politico Jim Foster thanking him for "keeping peace" at a Boston gay rights demonstration on May 24.

The June 15 *Sentinel* article incorrectly reported that the Boston demonstration was called to protest the defeat of gay rights legislation. In fact, the event was in response to the verdict handed down by a San Francisco jury against confessed assassin Dan White. It was only coincidental that the Massachusetts House had defeated anti-discrimination legislation the day before.

Foster, a close friend of former *Advocate* publisher David Goodstein and considered by many to have been a bitter political opponent of the late Harvey Milk, was in Boston that weekend visiting former State Representative Elaine Noble, who is currently a legislative aide to Boston's Mayor White. It was largely through Noble's efforts that Foster was made the featured speaker at the May 24 demonstration.

The mood of the crowd in Boston, though, was largely hostile to Foster, who condemned the violence of the demonstrations which followed the announcement of the White verdict. Foster's remarks were interrupted numerous times by loud booing and hissing (see *GCN* Vol. 6, No. 45). The *Sentinel* article, however, reported, "At the end of Foster's speech, which dealt at length with the issues of the demonstration [in San Francisco], the crowd booed down those who were shouting for a riot."

The *Sentinel* also reported that "both gay and straight officials were extremely concerned that some gay Bostonians might try to

imitate the violence that had occurred in San Francisco. . . ." Kathy McDonald, however, organizer of the Boston demonstration, was pleased with the cooperation proffered by the police department and later wrote a letter to Police Commissioner Joseph Jordan telling him so.

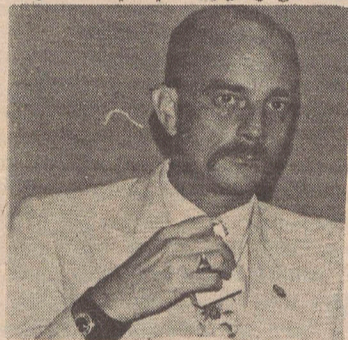
Robin MacCormack, the mayor's liaison to the gay community, explained that the organizers of the demonstration had met with the police and that there was no fear of violence, although he added that Foster came very close to inflaming the situation. He explained that police officers assigned to the demonstration were instructed to protect the demonstrators "and nothing more."

Origins of the Letter

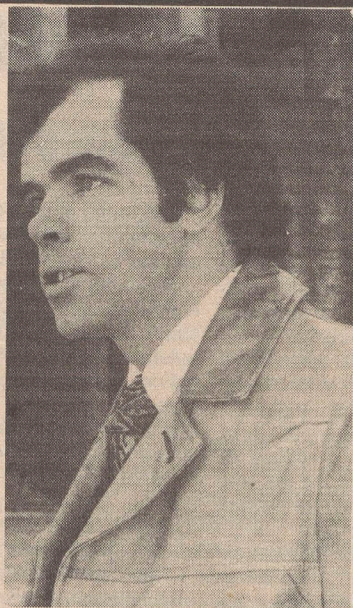
Immediately following the appearance of the *Sentinel* article, *GCN* sought to obtain a copy of the letter purportedly sent to Foster by White. The mayor's press office denied any knowledge of it.

GCN then inquired of MacCormack, who, as White's liaison to the gay community, would normally be expected to know about such things. He expressed surprise at the *Sentinel* story and agreed to check around at the mayor's office in an attempt to determine the source of the letter.

MacCormack explained that only three people in city govern-



Jim Foster, recipient of a letter purportedly sent by Boston Mayor Kevin White



Paul McMahon photo

Robin MacCormack, Special Assistant to the Mayor and liaison to Boston's gay community

ment are authorized to sign White's name to official correspondence: Pat Foley, who is the mayor's personal secretary, and Helen Radziejewicz, both of whom work in City Hall, where White and MacCormack have offices, and Beth Charney, who works in the City Hall Annex on Tremont Street.

After checking with these and other people, he found no one who had any recollection of such a letter being written or signed. "Furthermore," said MacCormack, "I would not have recommended that any such letter be written."

MacCormack inquired of Noble, who said she knew nothing of such a letter except for a telephone call she said she had received from Foster, during which he mentioned that he had received a note of thanks from White.

Duke Smith, political editor of the *Sentinel* and author of the original report, said in a telephone interview that he found out about the letter from "a mutual acquaintance" and obtained a copy of it from Foster. He said that he did not keep his copy.

GCN contacted Foster, who said that he had given the original letter to Smith, whom he de-

Continued on Page 7

Oberlin Flip-Flops on Discrimination

OBERLIN, OH — Oberlin College has begun full implementation of a non-discrimination policy that includes protection on the bases of both sexual orientation and marital status. The policy, contained in the school's Affirmative Action Plan, was passed by the Board of Trustees in February of 1977. It reads, "Non-discrimination means administering programs and treating all persons without regard to race, color, national origin, religion, creed, age, sex, sexual orientation, marital status, family relationships to an employee of Oberlin College, physical handicaps, or veteran status, except

where such a distinction is required by law or proved to be a bona fide occupational qualification."

Whether this policy covers employees has never been in question; however, its impact on students has been clouded with confusion. At the time of its passage, Jim Thomas, then Chairperson of the Oberlin College Gay Union (OCGU), inquired as to what effect it would have on students. In speaking with Emanuel Harris, Director of Personnel, he was told that it did not apply to students in any way, leaving them with only that protection required by federal funding regulations

(sex, race, color, religion, handicap, and national/ethnic origin).

During the summer of 1978, the Office of the Dean of students, which publishes the Student Regulations Handbook, began interpreting the policy as inclusive of students, and with concurrence from the Office of President Emil C. Danenberg, printed the full policy in the Handbook. When school began, Thomas, re-elected for a second term as chairperson of OCGU (after taking a year off to avoid a conflict of interest with his position on the Student Finance Committee), asked the

Continued on Page 7

Group Urges Repeal of Age of Consent Laws

BALTIMORE, MD — The Baltimore Gay Alliance (BGA) has made a policy decision it termed "important" by adopting a resolution supporting the rights of people involved in consensual sexual activities regardless of the age of the parties concerned, and by urging the repeal of age of consent laws. In announcing the decision, BGA stated that age of consent laws prevent gay youths "from determining the use of their own bodies."

The resolution, introduced by BGA co-chair Jim Becker, was discussed at several BGA meetings before its eventual passage by a margin of more than 3-1. A report in the newspaper of the Gay Com-

munity Center of Baltimore stated that the meeting at which the resolution was approved "drew a larger than usual number of gay men, including a number of members of Gay Youth of Central Maryland, but only one member of the lesbian community was present."

Also noted in the resolution were the "legitimate concerns" about rape, coercion, and "power inequities that can occur in relationships." Sexual exploitation, in any form, was strongly condemned. Representatives of BGA said that they oppose the age of consent laws "because they do not protect people from sexual exploitation but merely set up arti-

cial barriers and are used to oppress gay people."

Becker's original resolution was proposed following a report in the *City Paper* which described BGA's policy concerning man/boy love as "lukewarm" in its support of such relationships and after the age of consent issue had become "a huge controversy" for planners of the October 14 March on Washington for Lesbian and Gay Rights. At the urging of Roger Hanson, chair of the BGA Legal Action Committee, as well as several others, the resolution was amended to express support for the rights of persons involved in such relationships without

Continued on Page 7

Swimmers Attacked

By Walter Williams

CINCINNATI, OH — A group of about 50 people, mostly young adults and teenagers, charged into a city park where gay people were having a swimming party on June 8. Gay people were attacked, climaxing a year in which this conservative Ohio city has become aware of its gay population.

In April 1978, gay news was given local coverage as the police began massive arrests of men who were accused of public sex in the parks. Those arrested claimed entrapment or outright falsification by police, and leaders of the Greater Cincinnati Gay Coalition (GCGC), which had been organized only a few months earlier, responded that the arrests were carefully designed to embarrass the proposed Human Rights Ordinance then before the City Council. The ordinance, which has never been voted on, included a clause protecting people from discrimination on the basis of sexual orientation.

GCGC and the Lesbian Activist Bureau joined forces to organize a Lesbian/Gay Pride Rally at the major city square. The mayor proclaimed "Gay Pride Day" and about 150 people showed up. Later there was a gay picketing of city hall, urging passage of the Human Rights Ordinance. None of this had much of an impact on the city as a whole, according to GCGC, and comparatively little publicity was generated.

By 1979 things had changed. A gay movie festival was held in late February at the University of Cincinnati, which has a non-discrimination clause in its faculty contract. Anita Bryant had scheduled a concert in Cincinnati that same weekend and over 200 picketers showed up to protest her appearance; this was the largest gay protest in the city's history.

GCGC and other local organizations like the Metropolitan Community Church (MCC) became more active, sponsoring gay outings at amusement parks, skating rinks, and public parks. A gay newsletter, *The Yellow Page* was begun and now has a circulation of 1,500. A gay radio show and a gay telephone line also increased exposure and improved communication among the city's lesbian and gaymale communities. There was a flurry of community organizing, building on previously existing groups like Dignity and MCC. New gay organizations also formed, including a gay business association, a youth group, a voters' league, and various support groups.

The week of June 24-30, with the celebration of the 10th anniversary of Stonewall, was considered a high point for Cincinnati's gay community. The week included rollerskating, a bowling and billiards party, a lesbian hayride, a meeting of the Ohio Gay Rights Coalition, and the second annual rally on the downtown square. Again the mayor (a new one) issued a "Lesbian/Gay Pride Day" proclamation, but this time there was much publicity of the proclama-

tion on the part of conservative political groups. This publicity made gay rights a major topic of concern in the city, as petitions and counter-petitions were submitted to the City Council and as the local news media covered the story. Despite rainy weather, about 300 lesbians and gay men attended the rally.

The final event of the Stonewall celebration was a swimming party. A gay sports organization rented the pool from the city for a private party. Those lesbians and gay men arriving at the park for the party were met with signs in the park warning "Fags Enter at Your Own Risk", "Gays Keep Out," and "Queers Stay Away." The pool had been trashed. As soon as it was cleaned and filled, about 40 gay people occupied the pool area while a crowd of adults and teenagers gathered and began heckling the swimmers from a hill above the pool, screaming "fag," "queer," and other epithets. By this time the police had arrived in response to phone calls by gays, but they soon left. The mob began to get more vocal, and a second call was put in for the police. This time one police officer returned and kept the mob under control for about an hour. The gay people ignored the continual barrage of insults and continued to swim in the rented pool.

By 2:30 p.m., the mood of the mob seemed to be getting rougher, and some rocks were thrown into the pool. The police officer refused to disperse the mob, or to arrest the person identified as the rock-thrower. Suddenly, at about 2:45 p.m., the mob left the park en masse. As soon as they left, the police officer got in his car to leave. A spokesperson for the swimmers begged him not to leave claiming that it was obvious that the mob had not just suddenly given up. The officer replied that his shift was up and that he had to leave. A few minutes after he drove away, the mob came charging into the park, throwing eggs at the people in the pool. Some of the mob advanced to the edge of the pool and kicked a table into one swimmer's leg. The hecklers began throwing glass bottles, wood, and rocks at the people in and around the pool. The gays gathered their belongings as calmly as possible, and left without responding to the mob physically or verbally. One of the swimmers was surrounded by the crowd in his car, which was heavily damaged, before being released when a television news truck arrived. Throughout this incident, no police arrived on the scene, even though several gays called the police and described the riot that was occurring. There were no serious injuries reported.

The mood of the gay community has been aroused, and spokespersons say a militant feeling exists as a result of this incident. GCGC has filed a formal complaint with the city government, and an investigation into the police department's lack of response has begun. Charges are being pressed against the alleged perpetrators of the riot.

Murder Suspect Arrested

BOSTON, MA — The chief suspect in the July 9 murder of a gay man on Boston's Public Garden surrendered himself shortly before midnight on July 23 to police in Jacksonville County, NC. Michael P. Ramsden, 20, was wanted for the murder of 21-year old Gerald "Timmy" Ashby (see *GCN* Vol. 7, No. 2).

Ramsden, popularly known as "Bip," had been the object of a massive search since the murder. Some of the victim's friends had formed their own vigilante group and were planning to retaliate

against Ramsden if they located him before the police did.

According to Detective Mark Madden of the Boston Police Homicide Unit, Ramsden will probably waive extradition from North Carolina and be returned to Boston this week by officials of the Suffolk County District Attorney's office for grand jury indictment.

Indictments will also be sought against several other men who were involved in the altercation which led to Ashby's death, according to police.

Gay Community News

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Community Voices

christian tradition

Dear GCN,

While much of Charles Stone's essay, "Gay and Christian: A Contradiction in Terms" (GCN, July 14, 1979) made excellent sense and rewarding reading, I do not agree with his principal thesis that a gay Christian is "a contradiction in terms" and "a walking absurdity."

His anger over the Church's millenia-old persecution of gay people is understandable and justified. The major fault in his argument, however, is the lack of distinction between Christ and the mainstream Church. The teachings of the former constituted Christianity; the teaching of the latter, "Churchianity." Sadly, the two are often in disagreement.

For a person to express his/her spiritual aspirations within the framework of Christianity does not necessitate the acceptance of Churchianity and its attendant homophobia. Even a detailed reading of the Gospels, which are the primary source of Christ's teachings, reveals not one mention of homosexuality. One reads mainly of love of God and neighbor. But as often happens to daring spiritual teachers, their words fall into the hands of less adventuresome persons, where they lose their original purity and fire.

Mr. Stone misunderstands Christ and Christianity when he states, "A gay Christian is a contradiction in terms, because gay love is a celebration of the joy and anguish of this life and in no way can be taken to imply a devotion to the authoritarian, otherworldly, and asexual figure of Christ."

On the contrary, Christianity is indeed the celebration of the joy and anguish of this life. It is not otherworldly, as is not Christ Himself. The Christian doctrine is the incarnation (i.e. God made flesh in this world) is a quintessential symbol of the celebration of life in all its vicissitudes. In the Christian tradition, life's vicissitudes are recognized in the anguish of Calvary and the joy of the Resurrection, especially if one accepts them as bold archetypal symbols transcending mere historic events.

Turning to Mr. Stone's assertion that Christ is an authority figure, one admits that some ecclesiastical big wigs are indeed authority figures within the mainstream Church, but Christ, as revealed in the Gospels, is not. When He was crucified, he was taunted by the crowd with such words as "If you are the Son of God, come down from the cross." He did not come down. Instead, He died there. Some authority figure!

Turning to the question of Christ's asexuality, I freely admit that he is not a sexy figure. Erotic spirituality and mythology are to be treasured. I greatly regret that Christianity never produced the equivalent of the delicious myths of Greece or the *Kama Sutra*, the Hindu erotic and spiritual treatise.

Nevertheless, through his asexuality, Christ placed Himself above many social conventions (including the family), thereby rendering Himself a widely appealing figure, rather than a narrowly defined one of little appeal. He was thus equally free to associate with priests, politicians, and newlyweds as well as bachelor fishermen, lepers, and whores. Contrary to the delusions of Billy Graham, Anita Bryant, and other Bible bangers, he never endorsed, by word or deed, the nuclear family as the highest social goal.

In sum, there has been a 2,000 year-old struggle between homoeroticism and Churchianity, but never between it and Christianity. In addition, through the widely appealing figure of Christ, Christianity can and does serve as a system of spiritual framework for those people, gay and otherwise, who elect to utilize it.

James W. Revak
Jersey City, NJ

holocaust

Dear GCN,

I would like to see Martin Sherman's play, *Bent*, produced in the States as soon as possible. Americans — and the entire world for that matter — need desperately to see it.

On a spring trip to London I attended a performance of the world premiere of this "stage documentary" that (at long last!) exposes the persecution of homosexual men in Nazi Germany (lesbians were not mentioned in the play). The script, general production style, and leads Ian McKellen and Tom Bell made the experience real, as though you were actually witnessing a hellish history that must never in life happen again — and that the consciousness raising powers of this production can help discourage this from happening again.

Sitting in the balcony of the Royal Court Theatre at the play's end, I couldn't imagine a "witness" not further inspired to support gay rights and causes. The truth of *Bent* deeply hurts, infuriates, and drives those who feel towards some positive action. I have written the management of the Royal Court Theatre (Sloane Square, London, SW1, England) inquiring about bringing *Bent* to Boston this year; so far, no response. Perhaps more of us could make this request . . .

Let's spread the word!

Wiminspirit
Providence, RI

a new synthesis

To the Editor,

I was sorry to read Charles Stone's article. It is a restatement of erroneous ideas fed to us by the anti-gay patriarchal elite.

Nietzsche was wrong. Pagans have the idea of the slaughtered god and they had it long before Christ was born. Before I go any further I should redefine pagan, or to be more exact, correctly define pagan. Pagan comes from the Latin *paganus* meaning country-dweller. Pagan correctly refers to the people who lived in the country and held certain religious beliefs.

The ancient Greeks and Romans had a state religion. The ordinary people did not believe it. Therefore the common people became termed pagan. The elite religion oppressed the people.

The "new" religion Christianity did not originally see pederasty as the problem, but saw the ruling class and all they did as the problem. The church condemned pederasty because it was used as part of oppression, in an oppressive system. The pagans accepted homosexuals as part of nature but did not condone homosexuality. The church condemned homosexuality when it condemned all sexuality.

Mr. Stone gives the impression the Hellenic system was wonderful. Yes, it allowed pederasty, but condemned adult homosexuality and pressured all men into marriage and family. I refuse to accept Christ as an asexual, otherworldly authoritarian. Christ was a leader of revolutionary ideas, he was very involved in people's lives; just because the church has suppressed and hidden sexuality does not mean there is none.

I do not understand Stone's opinion that all Christians have oppressed gays and all pagans have supported it. This is not true. Although the "official" opinion of the "church" condemns homosexual acts it does not condemn homosexuals.

What gay people need is to create a new synthesis of pagan-christian ideas so we can stop internal and external oppression. I saw Stone's article for what it was, a further attempt to keep gays from uniting. I refuse to play into these negative concepts. Gay and Christian is as valid as any term and those people are just as together as you or I. I am both a Pagan and a Christian. Let's look at the people who really oppress us: the religious hypocrites, the status quo system, and those, we, moralists.

Matthew J. Strazzula
Belmont, MA

exploring our racism

Dear GCN,

I am responding to a vicious letter written by "Mitzel" which attacked me personally, and which grossly misrepresented the speech I gave at this year's Lesbian and Gay Pride Rally.

I spoke as a white woman about the connections between racism and lesbian/gay oppression. I am not the least bit interested in guilt-tripping anyone. It's clear by Mitzel's desperately defensive response to my straightforward statements that he was totally unable to cope with the fact that I, a white person, was talking about racism in a constructive way.

Instead, he reacted by trashing me personally in an extremely nasty and woman-hating way. He refers to me as "La Cross," as an "agit-prop mouth," and to me "and others of her shrill persuasion." (Does that mean all women, by any chance?) Mitzel betrays his own pathetically twisted and hateful mind.

Lastly, he claims that I "spew out a Honkie Guilt Trip, called us all racists, then split." And he adds a P.S. in which he laughs at the Gay Pride Week workshop "Exploring Our Racism" because, he said, "it catered to Whites Only."

Well, I want to point out that after I spoke at the rally, I stayed around and was open to feedback about what I had said. Clearly Mitzel didn't have it in him to come speak to me in person. Secondly, I followed up my speech by facilitating, with Bob Collins, that workshop on exploring our racism for white lesbians and gay men. Twenty-five people participated in the workshop and it went very well.

Dealing with our racism does mean working, socializing, interacting with people of color. But it also means that we as white people must confront our deeply imbedded attitudes about ourselves as whites, and about people different from us. We need to talk constructively with each other, as white people, about racism in general and our own racism in particular.

It's people like Mitzel who, for their own self-interest, act out in hateful ways towards other people, who are collaborate with our oppressors.

The text of my speech is printed in this paper.

I let it speak for itself.

In Solidarity,
Tia Cross
Boston, MA

still wondering

Hello,

How appropriate that as I turned the pages of GCN Vol. 6, No. 49 and came across "How to Cruise: A Beginner's Guide to the Bar Scene," the Village People's latest hit blared out of the radio. Easily ignoring the tune, I read the article, laughed a bit and got angry a lot. Gregg Howe is unclear: seriousness or satire? Having just moved from San Francisco — breeding ground of the Castro Clone — I read most of the article with an amazed reaction. I have left behind me a neighborhood which has been pointed out (and I believe rightfully so) as a breeding ground of fashion robots and an equally non-thinking, self-destructive social climate. Now, as I absorb life on another side of the country, I am being instructed as to the appropriate ways and means of picking up a man with whom to spend the rest of an assumedly lonely night. Mating dances and rituals of any other species as described in nature magazines are usually more interesting than this crap, and besides, the photos are better! At the end of the article I felt used, like the sore end of a bad joke, and still wondering just how much of the article was satire. Responses to the article were equally futile: one person wants more please, and another speaks of the valuable priorities of friendships. (Dearest Linda, friends are friends, and in that bar — according to the article — your friends should be wanting meat, too! A "cruise bar" is just not the place to discuss the price of food, politics, or world affairs. Roll with the happy-talk, Sister). Both letters were from women — any male responses, or were they too embarrassing?

And in that latter issue was the interview with Robert Patrick. Thank you GCN, for coming back to the world of real people. It is encouraging for me to know that there are people around who don't have all of their brains between their legs. Robert has become a new idol for me; a person with a delightfully accurate statement, and a sharable awareness. How about an "Intermediate Guide to Robert Patrick?"

Also in solidarity,
Michael Dee
Provincetown, MA

this crazy term

Gay Community News:

You seem to be real suckers for anything that happens to come out of S.F. A short time ago you were hoodwinked by a charlatan named Jim Foster. Now you have been hoodwinked by charlatans who pass themselves off as the "Third World Fund," as if that title gave them something close to holy and unassailable status.

First, what is this crazy term "Gentrification"? What on earth does it mean? Or is it just gobbledegook?

Second, it is NOT true that gays have been bidding up properties in black areas and forcing out residents therein. The prime movers in this operation are greedy well-heeled straights who buy up properties wholesale and hold them until they can either sell them at a big profit or convert them into condominiums or refurbish them in order to charge higher rents. Practically all the wheeling and dealing in real estate is done by the moneyed people, not gays.

Thus it seems all the more unjust and even self-destructive for blacks to start trying to use gays as scapegoats, just as they have been scapegoats from time immemorial. What the hell are these hypocritical "pious" blacks trying to do? They are not helping themselves in the least. They are playing right into the hands of the city's real power structure, that hates gays as much as blacks.

True, enterprising gays have bought here and there little properties and by their own skills and imagination greatly improved them. But they did not need big bank loans of any sort. They work like dogs to improve these properties. Is that what this pompous "Third World Fund" objects to?

O.K. We were made aware of the static, and supervisor Harry Britt offered blacks a conference with such gay realtors to suggest ways they could improve their own properties. Time-Life books, for instance, puts out a fairly good selection detailing tools to buy and how to use them. What was the response to the offer? ZERO.

The most forward-looking amongst us have always been in the vanguard for black rights and black education. But we do not appreciate these petty back-biting attacks on those of us who have tried our best to be of service to the whole third world community. Once again, we are being made into scapegoats. We really seem to have to take abuse from all sides, and we don't like it any more: besieged as we are from the left and the right, from heteros in the mainstream and heteros in the black stream, all we can possibly do is to launch attacks in all directions. And that is one part of the attack I personally am launching against this preposterous Third World Fund.

Reed Vernon
San Francisco, CA

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

Speaking Out

Community and Power: Building Gay Services for the Next Ten Years

By Susan Rosen

Executive Director, Homophile Community Health Service

This essay was originally presented as a speech at the Gay Town Meeting at Faneuil Hall, Boston, MA on June 20, 1979.

Ten years after Stonewall, two ideas — two realities — stand out as exceptionally important for the future of our people: community and power.

For a decade, we have been building our communities across the country. One of the ways we have done so has been by creating institutions through which we can express our love and concern for each other. Without these institutions — our service agencies, religious organizations, and political action groups — we would have no "community." A group only becomes a community when its members learn how to meet each others' human needs.

As a service provider, I have a particular interest in the forms of community which are expressed through service institutions. What I would like to focus on is how we can use our service institutions over the next 10 years to nourish our community and each other; and what might happen if we fail to do so.

No one has yet undertaken to assess the special needs that gay people have for community services. In Boston, our little institutions have grown up in a helter-skelter fashion as individuals have perceived the importance of providing specialized counseling, medical or alcoholism treatment services for lesbians and gay men. Most of these services are far too small and too underfunded to reach out to the hundreds of thousands of gay people who live in this state. Even if the existing services in the gay community could make out-reach to all the lesbians and gay men in Massachusetts, many other needs would remain unmet. For example, there is currently no psychiatric emergency service for gay people, and one is very much needed. No vocational and rehabilitation services exist which are sensitive to the special problems gays face in the job market. There are no community residences for mentally ill or retarded gay adults, or for homeless gay adolescents.

We have the power as lesbians and gay men, and as knowledgeable service consumers, to assess the needs of our community and to provide for them. We can join together and plan services for the next decade. We haven't used our power in this way yet. But we can — if we are willing to commit ourselves to each other.

Service providers at the small institutions which now exist in the Boston area — places like the Gay Health Collective, the Homophile Community Health Service, Janus Counseling and others have the power to pool our energies, skills and staff. We could, if we wanted, greatly expand our ability to help our sisters and brothers by bringing together a range of services under one roof as a comprehensive program for the community. So far, we haven't used our power to do this. We've been too busy trying to survive. But we could work together, and some of us have begun to talk about doing just this.

Lesbians and gay men compose 10% of all the voters and taxpayers in the state, but we get very little in return for our votes and tax dollars. One reason for this is that we haven't asked for such a return. We have the power to insist that the interests of our community be recognized and served. We can confront the Massachusetts Department of Mental Health about the fact that only one-hundredth of one percent of its budget is expended to meet the specific mental health needs of gay people. We can demand that the special needs of lesbians and gay men be identified in the state's Health and Mental Health Plans — the documents which project human needs and outline goals to be met through state and Federal funding. Should all our taxes be going to meet the needs of heterosexuals? As voters, we all have the power to make demands of behalf of our community. Some of us have started to do so. We will be much more effective if we have the community behind us.

We have the power to tell straight officeholders who court our votes — like the Mayor of Boston — that we want a tangible return for our community. We can ask for something very concrete: for example, that the city of Boston donate one of its dollar-a-year buildings — and a big one — to the gay community so that we can house our services under one roof at minimal cost. If we don't make demands like these, we will never be taken seriously, because we are not taking ourselves seriously as a community. We haven't done this yet, but some of us are going to do this very soon.

We have the power to join with other gay people on a national level and seek to influence Federal policy so that some proportion of the immense Federal tax bill paid by 20

million gay people is returned to the gay community. Right now, the community gets almost no return on the gigantic chunk that comes out of our paychecks. We need to make the funding of specialized gay-controlled community services one of the demands of the March on Washington. And we need to utilize the power of our numbers so that we have an impact on Federal decision-making in health, mental health and other areas. That's why we organized the National Association of Gay Service Centers one month ago in New York, at the Second National Gay Health Conference. This group will provide a platform for us to come from, so that we will be in a position locally — through a Massachusetts chapter — and nationally to advocate and lobby for appropriate services to the gay community. We have the power of numbers, if we are willing to use it.

If we do not use the power we have as caring community members, as voters, taxpayers and activists to plan for the needs of gay people, what will happen over the next decade? The picture is clear. Straight institutions have a way of periodically getting interested in an issue or a minority, and they are starting to take note of us. They know that in a few years there may be affirmative action requirements demanding that gay people be served by their agencies. They suspect that there may be funds provided for such services. These traditional institutions have powerful political support. They are well placed to apply for funds to "serve" us, and to pay themselves for doing so with our tax dollars. This is already beginning to happen. Therapy groups for gay people have begun in several mental health clinics in Boston. A group for gay alcoholics is planned at the city's most prestigious hospital. And there are undoubtedly other such programs in the offing as traditional providers wake up to the existence of the gay minority.

Now, from a philosophical standpoint, it could be argued that it would be ideal if all conventional institutions made provision for the needs of lesbians and gay men. There are certainly enough gay people to go around. But, as someone who has been in the human services for the past 15 years, I can make some predictions as to the scenario from here on in. First, unless our community organizes itself rapidly and seeks political support for gay control of services to gay people, straight institutions will apply for government contracts to serve gays, and will be chosen in preference to institutions in our community. Second, since fads in services go in cycles, and there is no lasting commitment in our society to meet anyone's human needs, it is predictable that after a few years the straight institutions will lose interest and greatly reduce or drop their token programs for gays. When that happens, our community will have gone the way of every other minority over the past 10 years. Blacks, Hispanics, drug abusers — the list is long; all used by straight, white, male institutions for institutional survival, then dumped.

If our community permits this to happen, we will have lost several things which are very important. One is our self-respect. Just as an individual needs to be able to take care of herself or himself in order to feel good, so a community needs to empower itself to meet the needs of its members in order to feel healthy. We need to take care of our own business, because we are the ones who are affected when our human needs go unmet. If we let others strip us of our ability to do this, we lose our pride, our power, and ultimately our community.

We can make productive use of this tenth anniversary of gay pride and power to lay our plans for another decade of community-building. We can get together as service consumers and providers, citizens and activists, to take a good look at ourselves, assess our needs, and get down to work for our own gay-controlled community institutions. We have the power to do this. It is the power of our love for each other. We have the means: our own existing institutions, our new national service organization, our political action groups, our community media. Through these means we can join together and build power and cohesiveness in our community. Will we use the power within us to build a caring community and make it grow in the second decade after Stonewall? The decision is entirely up to us.

Note: For information about the National Association of Gay Service Centers, write NAGSC, c/o Homophile Community Health Service, 80 Boylston Street, Boston, MA 02116.

On Racism

By Tia Cross

This essay, the subject of some controversy in our letters pages, was originally presented as a speech at the Boston Lesbian and Gay Pride Rally on June 16, 1979.

Today I am going to speak as a white lesbian feminist about the issue of racism — how it affects us all. I don't represent any group, I am speaking simply as a white person and my remarks are directed to the white people here. Racism is a white problem that we white people must come to grips with and work to change.

Here we all are in this hot sun, wishing we were at the beach. Just think about when you go the beach — how many black or third world people do you see there? Last weekend I went to the beach with a friend and she was the only black person on the whole beach and we talked about what that meant. If you're black and go to a beach near Boston, you are afraid of being insulted, harassed or even attacked. It takes a car, and these days that means a lot of money for gas, to go to a beach on the Cape for example, so class privilege is also a major factor in keeping the beaches white.

This has a direct parallel to our experience as gay people. We find ourselves afraid to walk past a group of All-American heterosexuals having their beach barbecue, with our arms around each other. We white gay people need to recognize how deeply racism affects our lives, and how connected the system of racism is to the systems of homophobia and sexism.

As a white person, I always have the choice not to deal with racism. I have the choice to live in an all white neighborhood, to socialize with white people only, and even to do political work with white people only. And I can tell myself that it's people of color who are affected by racism, not me. But that's simply not true.

I am affected every day, every moment of my life, by the fact that I live in a society founded and built upon the systems of racism and sexism, and the use of violence to maintain those systems. Growing up, I was taught tunnel vision. I was taught attitudes of fear and hatred of people different from me. And that diminished me as a person.

To understand how racism affects me as a white person and all of us, all of the time, you might think about how radiation affects us all. Whether you are for or against nuclear power; whether you eat health food or junk, you are affected by the spread of radiation. Similarly, whether you are a blatant or a more subtle racist; whether you are actively anti-racist or passively living in a safely white little world, you are affected by the racism entrenched in our society.

One of the most recent and obvious examples of racist violence is the reaction of the powers-that-be: the police, the politicians and the mass media, to the brutal murders of twelve black women right here in Boston in the last few months. If those women had been

white, it would have been a big scoop of national importance in the news, like Son of Sam or the Boston Strangler, rather than buried deep in the back pages of only the local papers. And if twelve policemen had been sexually assaulted and murdered, the whole society would be in an uproar. But because they were women, black women, their lives don't count for much to the white people in power.

As a white person, I could choose to put these horrible murders out of my mind, and go on about my life. But as a woman, as a lesbian, I know first hand what purpose violence serves in controlling me, other women and gay people. And as a feminist, I feel how deeply connected I am to each one of the murdered women. I feel grief. I feel fear. And I feel anger.

Black and third world women here are organizing in their communities, they are fighting back against this latest wave of violence. And many white feminists are organizing to work with them and to support their efforts. We have the potential to join together as black, third world and white women into powerful coalitions which could bring about profound social change.

Lesbians and gay men are getting together everywhere to fight the forces that are trying to cram us back into the closet. We must recognize how racism affects us white lesbians and gay men. We must confront our own racism so that we can make real and lasting connections with people of color. A white friend told me that the first small step she took to combat racism — writing a short letter in response to a racist newspaper article, took her a long, long way towards grappling with her own racism. By that simple act, she moved from feeling remote from the reality of racism, to feeling actively, personally involved. She could do something.

We all can do something. We all can do a lot. We can hold workshops on racism, form consciousness-raising groups focusing on racism, and join political action groups fighting the everyday results of racism. To have the movement we want, to gain the quality of freedom we're fighting for, we must put an end to racism, classism, sexism — an end to every system of oppression.

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"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Cruising Becomes Target of Protests

Continued from Page 1

Speakers Lash Out

Rothenberg told *GCN* of the success of the town meeting: "I was standing way in the back, it was so mobbed. We were trying to set up amplifiers so that people in the streets could hear better. It was really wild, probably four or five hundred people inside and several hundred outside. There hasn't been anything like this in the gay community in years in terms of solidarity, concern and response."

The format of the proceeding, which was intended to awaken the gay community to the significance of Friedkin's venture, was much like that of a conventional town meeting. "Four different people spoke on the plot of the film, how it related to our lives, what needed to be done to stop the film... and how Friedkin, with a background of having directed *Boys in the Band*, had a disgraceful track record," said Bell.

Virginia Appuzzo, a founder of the Gay Rights National Lobby and one of the featured speakers, said she was "visibly shaken by the topic of the film." "I witnessed first hand the battering and butchering that occurred after the Anita Bryant purge," she said. She spoke of a young Chicano in Texas who had his throat slit and was stabbed 18 times. "The film will spark a response that will defeat all the efforts we've put in over the last ten years," she said.

Andy Humm, a spokesperson for Dignity and for the Coalition of Lesbian and Gay Rights, spoke on the history of gays in the media. "The actions we take will send a message back to Hollywood that we will not tolerate the exploitation of gay people for profit," he said. "We have to fight back in the streets where it

will be noticed since we don't have access to the magazines and airways... to drive these exploiters back into the closets and off our streets."

Disruption of Filming

Besides being an information-gathering session and a show of united concern about *Cruising*, the town meeting started a ball rolling to disrupt the production of the film. Rothenberg described how "many of the bar owners and shop owners, who had previously been contracted to cooperate with the film, got up and declared that they would not cooperate with the venture."

"After the meeting," continued Rothenberg, "a contingent marched down to Weehauken Street where today's shooting was scheduled to take place and coordinated actions that would make the filming difficult today."

Bell described the kind of tactics that were decided upon and that are currently being employed. "I sat in for about three hours yesterday along with three other people who happen to live in the apartment house where scenes with Al Pacino were to be shot. Between us, we held up production for about five hours, and of course every hour lost is thousands of dollars... and there was nothing they could do about it. They were literally sitting in their pants. It was a glorious feeling," said Bell.

Although the gay people of New York claim success with their disruptive tactics, Friedkin is determined to complete the \$11 million project. Bell stated, "When it get down to the nitty-gritty, it doesn't matter to them who they're exploiting as long as they make their millions of dollars."

"If the film is finished," said Bell, "which would mean they'd have to build sets in Hollywood, try to duplicate Christopher Street in Wichita, Kansas, then the next step would be to contact distributors and possibly issue law suits."

NGTF's Vida told *GCN*, "Our plans for the moment are to review the script we just received, do an analysis, and get back to the producer. Our understanding is that Friedkin, the director, is not willing to speak with anyone."

"Meanwhile," Vida continued, "there may be a meeting tomorrow [July 25] with Nancy Littlefield who is the head of the Mayor's Office for Motion Picture and Television Production. New York City has to grant permission for film-makers to come and film here and there's pressure to have this permission withdrawn. They've been getting a lot of calls."

Vida expressed optimism concerning possible intervention by the city and the general public to stop Friedkin's film. "We hope that the amount of publicity that has been generated by the town meeting here last night [July 23], the previous articles in the press, Rona Barrett's little blurb on *Good Morning America* the other day, and a thing in the *Post* today will all attract more attention," she said.

Bell asserted that if the film were to be completed elsewhere, the protests would continue and take new forms. "If there's any violence at all [in reaction to *Cruising*] — and there's going to be an eagle-eye open for this," said Bell, "then a mass suit could be filed. But we hope we don't get to that stage; we're hoping to disrupt it."

Nightclub Discrimination Probed in DC

WASHINGTON, DC — Nightclub practices with specific regard to admission and employment policies are to be the target of a full investigation by the D.C. Office of Human Rights (OHR). The investigation was ordered following a preliminary hearing to air allegations of racial discrimination at area discos.

The *Washington Post* reported that some dozen people attended the hearing, including representatives of the city's gay, black, and Hispanic communities. The hearing was sponsored by OHR and the city's Alcohol and Beverage Control Board (ABCB).

Following the hearing ABCB chair Robert Lewis said, "I am amazed that the laws of this city are being violated to this extent." Anita Shelton, director of Washington's Human Rights Commission, said, "These hearings have been enlightening. There is reasonable evidence to call for a full investigation of some nightclubs in this city."

The *Post* ran an article in May quoting several prominent black citizens as saying that they had been denied admission to certain clubs because of their race. One of those clubs was Elan, located at 2020 K St., N.W. Mike Schanlon, a marketing consultant for Elan, said at the hearing that "there is no basis to support this." He said, "We have no quotas or other formulas. We do not use race as a basis of admission."

Devon Dupres, however, a public relations specialist, told the hearing that she had been told by Elan's management that "blacks

were becoming a problem" at the club during 'happy hour.' That's why the membership cards were instituted," she said, "to keep out the blacks. That's what I was told." When asked who told her that, Dupres said she would explain further in private.

"I couldn't believe this kind of thing still occurred in the District of Columbia, in a city 79% black," said Valerie Ducker, a program analyst for Wider Opportunities for Women. "This Schanlon guy does not know the facts."

One specific instance of alleged racial discrimination cited at the hearing came from Dr. Kenneth Smothers, a prominent black psychiatrist, who testified that he was turned away from Elan "because it was too crowded," although he then saw that "seven to ten whites were allowed inside."

Bob Davis, spokesperson for Washington's Gay Activist Alliance, testified that nightclubs regularly discourage minorities from entering by making "excessive" demands for identification.

"Discrimination in D.C. is just as pervasive as it ever was," Davis alleged. "Establishments nowadays are just more subtle and cautious about how they handle it."

The OHR said that it would continue its investigation in order to ascertain the effectiveness of existing legislation "in protecting the rights of those covered by the Human Rights Law of 1977," which prohibits discrimination on the basis of race, color, sex, and religion.


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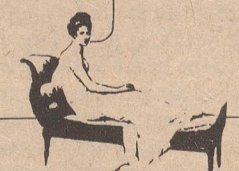
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Letter Still a Puzzle

Continued from Page 3
scribed as "a personal friend of mine." Foster explained, "It was a short, *pro-forma* letter . . . I think the mayor was concerned about possible violence." Following the conversation with GCN, Foster called Noble to say that GCN was seeking a copy of the letter. Noble then called MacCormack to inquire as to the purpose of GCN's inquiries.

GCN then called Noble's office in City Hall Annex. Her secretary said that she would try to resolve the matter as expeditiously as possible, and within three hours delivered an unsigned photostated copy of the letter to MacCormack's office, requesting that he forward it to GCN. An accompanying note addressed to MacCormack explained that Noble had obtained the copy "from Beth [Charney]"

The Letter

The letter read, "My sincere thanks for all of your help this past week. It is widely known that you were most influential in keeping peace in the City of Boston on Thursday evening [May 24] and for this the residents of this City and I will always be grateful."

"It is my regret that I could not meet with you and tell you of my appreciation. Perhaps one day that will be possible."

Although it is typed on official stationery, which bears the mayor's name, it bears no signature, so there is no way to de-

termine whether White or one of his aides did, in fact, sign it. MacCormack explained that "anybody who is a special assistant to the mayor or is high up in the City administration is given that stationery."

The letter begins, "Dear Jim," which, MacCormack explained, is inconsistent with the mayor's ordinarily formal style. He added that White had never met Foster, and so the use of the informal salutation is even more unusual. Additionally, there are no secretary's initials at the bottom of the letter, which is uncharacteristic of letters sent from City Hall. Finally, a question arises as to where White obtained Foster's home address, to which the letter was mailed.

Two other speakers at the May 24 rally, author Allen Young and Ann Maguire, coordinator of the Massachusetts Caucus for Gay Legislation, expressed feelings of resentment that a letter had been sent to one speaker, but to none of the others. Both Maguire and Young said that if the mayor expressed his gratitude to one speaker, he should have thanked all of them.

Because of all the conflicting data, and because the original letter is unavailable, the gay community will probably never know whether the letter did, in fact, originate from the office of the mayor.

Oberlin and Discrimination

Continued from Page 3

OCGU to make the issue a priority. Negotiations were then begun with the College to have all College publications, which had previously listed only the required categories, brought into conformity with the full policy. It was during this process that officers of the College reversed themselves, stating that the Student Handbook was mistaken and that although it accurately reflected administrative policy, the full policy was not official and should not be represented as such.

OCGU made the decision to lobby for extension of the comprehensive policy to include students. The groups sought support from the various student groups on campus and received endorsements from every organization that was approached. The proposal was then made to the

Student Life Committee, who would have to recommend passage to the General Faculty, who, in turn, would refer it to the Trustees. Though the Student Life Committee tabled the proposal, a subcommittee was formed to investigate ramifications of the policy. During this investigation, the College once again reversed itself, this time officially, with the College's attorney, Scribner Fauver, Director of Personnel Harris, and President Danenberg all affirming that the 1977 policy did, in fact, cover students. The Student Life Committee voted to send a memo to this effect to all members of the College Community. Printed statements of the College's non-discrimination policy are to be brought into conformity with the broader policy in the next editions of College publications.

Age of Consent Laws are Target of Resolution

Continued from Page 3

taking a position on the relationships themselves.

Penalties for such relationships in Maryland include institutionalization and long prison sentences. If an adult has sex with a person under the age of 14, the penalty for conviction is life imprisonment; if the youth is 14 or 15, the penalty is up to 20 years in prison; and if the youth is over the age of 15, a person can receive up to 10 years in prison regardless of the

age, because all gay sex is illegal in the state of Maryland.

People in attendance at the meeting at which the resolution was passed were concerned that this action would be "misinterpreted and used by the enemies of gay liberation to claim that gay people do in fact recruit, molest and exploit children." Nonetheless, the BGA membership "decided to take the action to fight rigorously any attempt to destroy its position."

Court Issues Custody Ruling

TRENTON, NJ — In a divided ruling which automatically qualifies the case for a hearing by the New Jersey Supreme Court, a state Appeals Court has ruled 2-1 that a parent cannot be denied custody of a child because she or he is homosexual.

A three-judge panel in the Superior Court's Appellate Division overturned a lower court ruling which awarded custody of two children to their father rather than to their mother, who is a lesbian. In awarding custody, the court took the children away from their mother, even though the parents were divorced in 1969 and their

father has had several opportunities since that time to assume custody of the children.

The Appeals Court, in noting that the father had not heretofore availed himself of opportunities to take the children, who are now 11 and 15, also stated that for a number of years, he refused to acknowledge the younger child as his own. In its ruling, the court stated that the woman "had done all that can be expected of a dutiful mother" and that the father had a "troubled and deviant" personality.

The names of the parents were not released.

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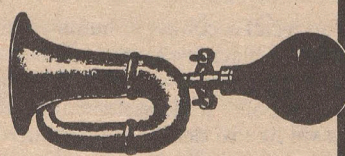


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Robert Sullivan:

Gay Man on Flor

Sullivan maintains he was wrongfully convicted of a murder he did not commit, his homosexuality used against him. He is fighting for his life.

By John Kyper

Senator John Briggs could not convince California voters last November to ban homosexual school teachers, but he was more successful with Proposition 7, the Death Penalty Initiative. It passed statewide by a margin of two to one, greater than the margin of defeat of Proposition 6.

San Francisco had stood out by voting against Proposition 13 the summer before, and once again it bucked fashionable hysteria and opposed capital punishment with a 55% vote. It had, of course, been opposed by Harvey Milk and George Moscone, and supported by Dan White. Gay voters contributed significantly toward its defeat in San Francisco. The heavily gay neighborhoods of District 5 voted almost 3-1 against it, a margin dwarfed only by the 8-1 vote against Six.

The assassinations of Harvey Milk and George Moscone were a test of gays' commitment against capital punishment, especially since the victims were so loved and the villain such a self-caricature of the law-and-order demagogue, exuding his repressed sexuality. (I had long suspected that such demagogues, like Nixon, secretly envied the lawless elements they attacked.) I know many people who openly hoped that Dan White would be sent to the gas chamber. The Lesbian and Gay Men's Coalition Against the Death Penalty had initially called a demonstration at City Hall for the night after the verdict. In the unlikely event that Dan White was found guilty of first degree murder, the protest was to have been against capital punishment; however, I am sure only a fraction of the people who turned out on May 21st would have been there.

One does not have to be the stereotypical liberal "bleeding heart" to oppose the death penalty — even for Dan White. (Personally, I think it inexcusable mercy to put that pathetic wretch out of his earthly agony.) It is, at best, debatable whether death is a deterrent. If we acknowledge the death-wish that resides in every one of us, then we can comprehend why many murderers, like Gary Gilmore, kill others with the thinly-veiled desire that their own existence be terminated.

The administration of capital punishment has been doubly racist: blacks are more likely to be executed than whites, and the murderer of a white victim is many times more likely to receive death than the murderer of a black. Slightly over half of our murder victims are black, but the vast majority of the 400-plus death row inmates have been sentenced for killing a white. Few — if any — whites have ever been executed in the United States for the murder of a black person. Years ago I was disabused of whatever last illusions I may have had of the system's fairness when a policeman said, "Let those black faggots kill each other off," after a friend had been stabbed to death. As the "voluntary manslaughter" verdict against Dan White demonstrates once again, some people's lives are more valuable than others. A doggerel piece of post-riot graffiti put it very well: "If White were Black, Latino or Gay / To the Gas Chamber he'd be on his way."

But my principal reason for opposing capital punishment is classically conservative; I deny The State the right to kill because it will inevitably seek to put away dissidents and minorities as scapegoats: Sacco and Vanzetti, the Scottsboro Boys, Ethel and Julius Rosenberg, Caryl Chessman. We delude ourselves if we imagine that our age is more enlightened, that the guidelines prescribed by the U.S. Supreme Court will guarantee against a mistake or frame-up. The execution even of a person who is undisputedly guilty of the most cold-blooded murder increases the possibility that an innocent person will be forced to share the same fate.

It is a fitting commentary on American justice that, four days after the Dan White verdict, Florida should execute John Spenkelink, the first person unwillingly executed in this country since 1967. Certainly Spenkelink was no "model citizen," yet his crime could hardly have been any more heinous than the City Hall killings: he was a prison escapee who repeatedly stabbed and shot his traveling companion when the latter attempted to kill him after allegedly raping and robbing him. At his trial five years ago he refused to plea-bargain to second degree murder and a life sentence, insisting that he had acted in self-defense. After the execution the Miami *Herald* interviewed several local prosecutors and judges, who unanimously agreed that had the killing occurred in Miami instead of Tallahassee, the prosecution would never have mentioned capital punishment.

Newspaper reports of the execution recall accounts of human sacrifice rituals in earlier times — complete with black hoods for two executioners and their victim. Only the technology has advanced. To say that someone "fries" in the electric chair is a polite understatement of the gruesome reality. Those Aztec priests we like to deride as "primitive" did it better.

John Spenkelink had been through the long agony of waiting after the governor had signed his death warrant once before, in 1977. His last hours were pure hell, as he waited for the Supreme Court to lift the final stay of execution, wondering whether Governor Bob Graham would issue a last-minute reprieve that never came. Many guards, although not all, were pleased to be involved in an execution. Sources inside the prison reported that Spenkelink was brutalized, his head and one leg forcibly shaved. Not surprisingly, he put up a struggle, crying and begging to live, and several brawny guards had to strap him into the electric chair.

He was denied an earlier promise to make a last statement — were authorities afraid of what he might say about his treatment? His mouth was gagged, taped and strapped shut. He waited eleven minutes, which must have seemed an eternity to him, while the warden talked with the governor on the telephone. Only when everything was ready were the blinds of the witnesses' chamber opened. Witnesses reported a look of

utter terror in Spenkelink's face before the hood was lowered. Thus sanitized (who wanted to see his lips burn or his eyes pop out?) the execution was ready to proceed. As his sister put it at the protest rally outside the Starke prison, we wouldn't kill a dog that way.

Shortly after the execution police in Jacksonville were selling T-shirts with the electric chair pictured on front and the slogan "1 down — 133 to go." Florida's death row is the largest in the nation — 132 men and one woman. Jimmy Carter and the myth of the "New South" notwithstanding, 84% of the nation's death row inmates are in the South. Carter himself had signed Georgia's death penalty law when he was governor — so much for "human rights."

Robert Austin Sullivan is a gay brother who has lived on Starke's death row for longer than John Spenkelink. He has now been there longer than any other inmate. Sullivan maintains he was wrongfully convicted of a murder he did not commit, his homosexuality used against him. He is fighting for his life. In June he came within two days of being executed, ironically, during Gay Pride Week.

The victim was Donald Schmidt, night manager of the Homestead Howard Johnson's restaurant in suburban Miami. Schmidt disappeared with two days' receipts on Sunday, April 8, 1973, after closing for the evening. Three days later his body was discovered by two hunters in a marshy field that is commonly used for target practice. He was missing his wrist watch and a wallet that contained several credit cards. Police notified credit card companies to be on the watch for anyone using Schmidt's card. The medical examiner reported that he had been killed by not more than two shotgun blasts in the head.

Not long thereafter, Mastercharge informed police that its card issued to Donald Schmidt had been repeatedly used in the Dade County area. The description of its user matched that of Robert Sullivan, a former manager of the Homestead Hojo. Sullivan had been forced to resign in June, 1972, after an embezzlement investigation. He had admitted taking money and claimed he needed it to pay a blackmailer who was threatening to reveal his homosexuality to his family and employer. There was no conviction, however, as he had cooperated and agreed to pay restitution. Police had never attempted to pursue the blackmailer.

Bob Sullivan had left Miami shortly after his discharge and returned to New Hampshire to help his father, who was then recovering from a stroke. Police learned that he had worked as a food and beverage manager at a Sheraton hotel there, but had recently returned to Florida to take a similar job at the University of Miami. They also discovered that he had the family shotgun in the trunk of his car. He had placed it there the year before, for hunting.

Sgt. Arthur Felton of the Dade County Police, the lead investigator, sought a local arrest warrant for Sullivan, but no court would comply because police did not have enough evidence to justify arrest. Undaunted, he was determined to try anything to get his suspect. The New Hampshire Sheraton was conducting an embezzlement investigation and needed to question Bob, but it had not contacted him. (Two other employees were eventually caught and discharged.) Felton obtained an arrest warrant from New Hampshire; however, it was issued not from the county where Sullivan had worked, but from the county where he had lived.

Sullivan contends he was set up for the murder rap. According to his account, he realized too late that he had blundered, perhaps fatally. For several weeks after his arrival in Miami he shared a motel room with Reid McLaughlin, his traveling companion, whom he had known as a doorman at The Other Side bar in Boston. Unknown to him, McLaughlin was also AWOL from the Marines and a drug dealer. Relations between the two deteriorated rapidly after a messy triangle with John, a former fellow employee at the Homestead Hojo. Things became even worse after Gilbert Jackson, a mutual friend, flew in from Boston to spend his Easter vacation with them. Sullivan was waiting for the lease to begin on his new apartment, and he could not afford to move until then.

One day McLaughlin asked Sullivan several questions about credit card use. He showed Schmidt's Mastercharge to Bob, claiming that he was going out with Schmidt, who had loaned him the card. He offered Bob use of the card to repay travel expenses. Bob agreed and they went out to buy clothes. It was the worst mistake he ever made. Sullivan's watch was being repaired, and McLaughlin also loaned him what he said was his watch.

The following day Bob discovered an account of the robbery-abduction-murder in the Miami *News*. Angrily he confronted McLaughlin, who finally confessed to the scheme. McLaughlin claimed that he had committed the crime with John. They had borrowed the shotgun and shot Schmidt twice. Later he was to admit to a cellmate that Jackson, the actual murderer, had gone free, while he had obtained a life sentence for turning state's evidence and falsely implicating Sullivan. The cellmate eventually met Sullivan and signed an affidavit at his request, testifying to what McLaughlin had said.

McLaughlin cynically used Bob's feelings for John to dissuade him from going to the police. Bob was afraid of getting involved with the police, also, because he feared he might be implicated and didn't want to jeopardize his new job. He kept Schmidt's Mastercharge because, naively, he didn't want to destroy evidence. He did not use it again. "I prayed that I could ride out the storm," he was later to write, not realizing how diligently Sgt. Felton was laying his trap.

Dade County police under Felton's command staked out Keith's Cruise Room, a gay bar that Bob usually frequented, on the night of April 16. The bar is located in Broward County; nevertheless, Felton made no attempt to inform local authorities of his activities. He was

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Florida's Death Row

Taking advantage of his intoxication, officers, especially Felton, threatened him, played psychological games and coerced him into signing a confession.

illegally operating out of his jurisdiction. Officers saw Sullivan and two companions arrive in a car and go into the lounge. They waited outside until the three left after the 4:00 a.m. closing, followed the car for less than a mile, over the county line. Once inside Dade County, the police stopped Bob's car. With him were McLaughlin and Jackson.

Sullivan and McLaughlin were arrested. The car was searched even before Bob was read his rights, revealing a shotgun in the trunk and a pistol in the glove compartment. McLaughlin had stolen the pistol and placed it in the glove compartment, unknown to Sullivan. Police also found the victim's watch and Mastercharge on Sullivan. His claims of innocence and repeated requests to call attorney Thomas Murphy (whom he left only minutes before at Keith's) were ignored. Police interrogated him for over eight hours before booking him. He failed to maintain his right to silence and signed away his rights. Taking advantage of his intoxication, officers, especially Felton, threatened him, played psychological games and coerced him into signing a confession. They promised him parole in a few years if he cooperated. Meanwhile, McLaughlin was undergoing a similar interrogation, signing a confession that named Sullivan as the killer. Gilbert Jackson was released at the arrest scene after brief questioning and never brought to the police station or called as a witness.

Sullivan was pitifully naive, believing that his confession would be thrown out in court. He was sure he would have a fair trial. But his father, a surgeon, refused to hire him a lawyer. Instead, he ended up with a public defender, who failed to locate five potential alibi witnesses who could testify that he was thirty miles away, at Keith's, at the time of the crime. He had his lawyer removed for incompetence. At the time of his confession, Sullivan had deliberately stated he had beat Schmidt with a tire iron and shot him four times, knowing that these statements would be contradicted by the autopsy report. His new attorney, another public defender, failed to expose contradictions in the confession and in police testimony.

At his trial in November, 1973, Sullivan was portrayed as a cold-blooded killer wanting to commit the perfect crime. (Why, one wonders, would he have used the credit card of someone he had just murdered?) Felton had him stating during the interrogation, "I always wanted to commit a murder," a remark he denies he ever made. McLaughlin slipped at one point during cross examination and admitted, "My sentence will depend on my testimony." (He received life with the possibility of an early parole.) The defense attorney asked few questions of the state's witnesses. The police, prosecutor, judge and jury all knew of Sullivan's homosexuality; and the prosecutor made repeated comparisons to Leopold and Loeb. But there was no Clarence Darrow to get him off. He was found guilty and sentenced to die.

Florida had called a special session of the legislature to enact a new capital punishment law after the Supreme Court's 1972 decision in *Furman v. Georgia*, striking down the existing laws as unconstitutional because of their arbitrariness. Many states rushed to pass laws that they hoped would provide a "rational" enough criterion to decide who is to die and who is to live, to be considered constitutional. Robert Sullivan was the seventh person to be sentenced under Florida's new law. Near the end of 1973 he arrived on death row, where he has been ever since. His first appeal, automatically granted by the statute, was to the state Supreme Court. His death sentence was the first one to be upheld, by a 4-2 vote. In 1976, the U.S. Supreme Court ruled death penalty laws in Florida, Georgia and Texas constitutional; and shortly afterward it declined to hear his direct appeal. (He still has two more chances at the high court before exhausting all appeals.)

Bob eventually contacted the NAACP Legal Defense Fund, an organization that represents indigent death row clients regardless of race. Unfortunately, its resources are spread thin. Through the Fund he met Roy Black of Miami, the first attorney to take an active interest in his case. He is volunteering as lead counsel. Assisting him is Anthony Amsterdam of Stanford Law School, the foremost authority on capital punishment in the nation. Gay/prison activist Bari Lee Weaver of Lancaster, Pennsylvania, has established a defense fund.

Attorney Black is attempting to get Sullivan a new trial — but his most urgent task now is just to keep him alive. Early in 1977 Bob and five other cases were presented before a Clemency Board headed by Governor Rubin Askew. The governor must either commute sentence to life imprisonment, or sign the inmate's death warrant. Askew signed John Spenkelink's warrant. This case became the final test of Florida's death penalty. None of the other cases had been acted on by the time Askew left office, in January, 1979. The U.S. Supreme Court rejected Spenkelink's last appeal at the beginning of April. Executions could proceed.

Ten inmates, including Spenkelink and Sullivan, were granted clemency hearings before the new governor, Robert Graham. Inmates were hopeful that Graham, who was seen as more liberal than his predecessor, would not be as eager to execute as was Askew. They were wrong. At Spenkelink's hearing, Sullivan learned, the governor did not ask a single question. "I can't figure him out," he said. On May 18 death warrants were signed for John Spenkelink and Willie Dardon — a white and a black. Spenkelink was executed a week later. The state attorney general had personally gone to court to quash the final two days of execution. Dardon received a longer stay, but he may soon follow.

Sullivan's clemency hearing was in the middle of May. The governor can take as long as he wants to render a decision. So Sullivan waited . . . while Spenkelink suffered his last agonies 50 yards from his cell. "Knowing that a decision could come at any time keeps me wired up," he wrote, "wondering if the phone ringing or the grille gate

opening could be bad news heading my way. The death warrant ordeal must be mind-boggling with pressures rising proportionally as the Execution hour draws near." He prepared himself for the worst.

On June 19 Graham signed death warrants for Sullivan and Charles Profitt (plaintiff in the 1976 Supreme Court test case). They were scheduled to die at 7:00 a.m. on Wednesday June 27.

Sullivan was informed of his new status and taken to a cell behind the execution chamber. All of his property was taken from him and stored, even legal papers and personal letters and photographs. Two guards watched over him at all times — the death watch, to prevent the inmate from cheating the chair by his own hands. He was allowed only a Bible in his cell, and he had to request everything of the guards, even toilet paper and cigarettes. The death watch remains in effect until the sentence is carried out or an indefinite stay is granted.

Roy Black left his sickbed to argue for a stay of execution before the Florida Supreme Court on Friday the 22nd. In a bitter blow, a stay was refused, by a 4-3 vote. A judge who had voted for Sullivan in 1974 had switched his vote. Yet Chief Justice Arthur England's vigorous dissent was adopted by U.S. District Judge Jose Gonzalez three days later, when he granted Robert Sullivan an indefinite stay, 38 hours before he was to die. A day later Profitt also received a stay.

Bob had survived his week-long ordeal with the support of many friends who wrote to him, and a few who visited him every day. These are the people who could eloquently contest the prosecution's picture of a cold, calculating murderer. "It was not easy to preserve the balance between having hope, and yet also preparing for the worst," he wrote in an evident understatement. Cardinal Medeiros of Boston and a number of other bishops sent telegrams on his behalf to the governor. As a result of the publicity brought by his predicament, two new witnesses came forward to sign sworn statements that Bob had indeed been at Keith's bar at the time of the murder.

People have spent a dozen years on death row before winning complete exoneration. The last person to die on the Florida electric chair before Spenkelink was Sie Dawson, a black male, who was executed at 9:08 a.m. on May 12, 1964. He may have been innocent.

There has been official collusion in the attempt to kill Robert Sullivan. Valuable, favorable evidence has been lost or destroyed. Gilbert Jackson was found "mysteriously murdered" in his home in Winthrop, Massachusetts on Aug. 28, 1978. The adhesive tape that had bound the victim's wrists had two finger prints on it that were never matched. When examining police evidence a year ago, Black discovered that the trial judge had had the clerk destroy the tape. At a recent hearing on a motion for a new trial, the public defender became the state's star witness and argued against the allegation of insufficient counsel.

Roy Black has also discovered a confidential letter written by the trial judge, Edward Cowart, to the Clemency Board after his 1977 hearing, threatening to resign if Sullivan's sentence were reduced. Since the trial Cowart had been promoted to Chief Judge of Dade County. Prosecutor Ira Dubitsky has become a Circuit Court judge, and Sgt. Fenton was promoted to head the Homicide Division. The prosecutor who argued against Sullivan before the Clemency Board used his case as an issue when she ran unsuccessfully for Circuit Court judge in 1978. Add a governor who doesn't care whom he destroys in his path of political advancement. Black's description of the bloodlust of officialdom is compelling:

[T]he Florida State Courts are only interested in executing as many people as possible in as short a time as possible. At the Federal Court hearing, the State sent three Attorneys General, two State Attorneys, and the trial judge, in an effort to speed the execution. The State had 20-30 lawyers working on the case, with the use of a private jet and the State Highway Patrol to deliver documents.

As Bob put it, "The State went all out to B-B-Q me."

Sullivan has been realistic about his chances for extermination. He is white, a Northerner, well-educated and from an affluent background — a perfect sacrificial lamb for a Southern state, that has been criticized for executing so many poor, uneducated blacks. Rumor has it that Florida wants to begin executing whites, to present the charade of "fairness." And Robert Sullivan's case, conveniently, combines the issue of capital punishment with the homophobia that Anita Bryant tapped so successfully in Dade County two years ago.

Unfortunately, this case is difficult to organize around — except in opposition to capital punishment and to demand a new trial. The double bind is that a gay protest would probably inflame officials and result in a faster execution — yet we may lose him anyway.

The defense desperately needs to contact Thomas Murphy, the attorney who was drinking with Sullivan the night he was arrested. Murphy was a graduate of Suffolk Law School who was living in the Miami area in 1973. Anyone knowing of his whereabouts is urgently requested to contact Roy Black at (305) 371-6421.

Robert Sullivan has struggled for years to vindicate himself, but he still has a long struggle ahead. His defense fund has been exhausted, and he needs support to continue this fight. Contributions can be sent to: Robert Austin Sullivan Legal Defense Fund, 3002 Marietta Avenue, Lancaster, PA 17601.

"It was not easy to preserve the balance between having hope, and yet also preparing for the worst. . ."

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Frustrated, Terrified, Lonely: A Lesbian's Experience in Central State Hospital

By Kim Ward

This is a true story about a very terrifying experience that I had as a patient at Central State Hospital in Oklahoma. I came to be a patient there through a referral from an alcoholism counselor at the Norman Alcoholism Information Center to receive treatment for alcoholism and drug dependency. During the course of my stay there, I was to get in touch with a lot of my feelings that I had suppressed or had not been able to deal with while I was abusing alcohol and drugs. One of these feelings concerned my sexuality, which I felt a need to discuss openly, just as I had discussed other matters in my therapy group and with others.

When I confronted my social worker with the fact that I am a lesbian and that I was having some difficulty feeling comfortable with myself and my sexuality, she told me that she would look for an individual to refer me to for counseling. I was feeling very uncomfortable about this afterwards, and the issue was never brought up again until the day I finished the treatment program and was to move to the Vocational Rehabilitation Center for job placement. At this time I asked her if she had found a person and she gave me a man's name at the Mental Health Center who would do individual therapy with me. I told my counselor at Voc-Rehab and he okayed the sessions.

During our first meeting, I was

asked if I was attracted to this social worker whom I had told. I was also told that I had probably scared her a lot by talking with her about my feelings. This made me feel extremely guilty and wrong about my feelings. Though I had not been aware of any attraction for this woman, I began to question my awareness of my own feelings. I only went to one more session and then I called a secretary at the Mental Health Center and told her that I wanted to quit the sessions.

By this time, I was feeling really down on myself. I went to my Voc-Rehab counselor and told him about my decision. He suggested that I counsel with him once a week, or more often if I needed to talk. During these sessions, I was asked if I considered myself "butch," was told to "shake hands like a man if I wanted to be like one" and was ridiculed in various other ways. Later, I was asked about my childhood and my relationships with my mother and step-father and was told that "something back there had to have happened." I was asked how long I would be able to go into a gay bar and just drink cokes. When I was given some scholastic aptitude tests, I was given some type of test in which I drew a picture of a man and a woman. When the test results came back, included in the results read to me by my counselor was the fact that "it has been concluded that you are not a les-

bian." I was told that I feared men and that my problem would be resolved if I could only trust men.

During this time, I really had a lot of faith in my counselor because I looked to him as an authority and I was attempting to change myself. But nothing was changing in my feelings except that I was getting more frustrated and depressed. I told a psychiatric attendant on the Voc-Rehab unit, and she suggested that I go to every dance every week, go out with the men and visit with them, and not associate so much with the women. I did this for quite some time and found myself feeling no attraction whatsoever when I danced with the men there. I went to the movies both at the hospital and outside the hospital grounds and went out to dinner with the men. However, I felt nothing more than just having a good time watching the show — talking, eating, etc.

I had been attending a lot of Alcoholics Anonymous (AA) meetings and staying sober during this time, but I felt very scared about what might happen because my counselor was suggesting to me that if I wanted to stay sober I would have to solve this "problem." At this point, totally confused, depressed, and frustrated, I went to my counselor and told him a flat lie. I told him that the "problem" was resolved and my feelings had changed. I was tired of talking with him because it was

so humiliating to me. This discontinued the sessions. I remember a big smile came on his face as I told him. Still confused, I left his office and went on a town pass to the library to search for books on the cure of homosexuality.

A short while later, I was at an AA meeting when a man there said that he needed to talk about the fact that he was gay and how uncomfortable he had been with this while he was drinking. I just about fell out of my chair! Another gay person with a drinking problem who had been sober for a while and seemed to be getting relatively happy and comfortable with himself! When it was my turn to speak, I "came out" and openly admitted that I too was gay and how alone I had felt with it.

It was at this time that I discovered Gay AA meetings. I have been attending these ever since. Even though at this time I am the only woman in the group, I have continually grown and learned more about myself. I have been able to share and openly express a lot of my feelings and receive positive reinforcement instead of confrontation and negative feelings about myself as a lesbian. We have several members in our group who have several years of sobriety and can really share their feelings and experiences about the gay drinking problem and alcoholism in the gay community. While I was still living at Voc-Rehab, I *secretly* attended these

meetings and slowly began to feel okay about myself as the person I am.

I am now living in the Norman community, holding a full-time job, attending school part-time, attending AA meetings, not having to use alcohol and drugs and most of all, leading a much happier and more rewarding life. One big step in this process involved my finally being able to talk with others openly about being a lesbian without being condemned for it. I grant you, this was not the only area that I needed to work on at the time and I did receive a lot of help on my other problems at the hospital. However, no one tried talking with me openly and constructively about my feelings and I never received the support which would have made me feel more like a good person with a promising future.

The fact that I was treated with ridicule, was made to feel guilty, and encouraged to "change" has a lot to say about the way gay patients are treated at Central State Hospital. I can't begin to adequately express to a person (unless they have been in this situation) how frustrating, terrifying, lonely and afraid I felt while I was a patient at the hospital. My sincere hope is that people will read this with an open mind and heart. I hope that the gay patients at Central State Hospital today are not subject to the harassment I encountered there.



It's only a quick dart
from

CHAPS

to
Buddies

Streets of San Francisco



By Carl Wittman

News of Important Events in the old days — the Battle of Hastings, the assassination of Lincoln, the crucifixion of Christ — took a long time to reach its "audience." A garbled version of a story might be brought by a traveller; later accounts would fill in details or contradict this and that; legends would be woven, embroidered or applied, left to hang on the walls for generations of children to absorb; stories would be retold for decades. Some news would never reach anyone. No tapestry, just a few threads; no oral tradition, just instinctive fears. This is the nature of gay history.

But now, with gay liberation and modern technology, our history is also processed. Within seconds, television watchers throughout the world get the scoop, perhaps with an "analysis" a few hours later. The next morning you can read the same thing in the press. Perhaps a week later, special interest publications like this one may give more detail, a different angle, perhaps some rhetoric (although we try hard to downplay it). But by that time the rest of the media have jolted us with the grounding of the DC-10's, the latest power company rate increase scandal, the loss of a flautist's hand on a subway track, and Skylab. Except for the few people actually involved, the important events quickly recede from the public awareness.

What I am afraid of is that the important events which began with the Milk/Moscone assassinations and culminated in the "gay riot" at San Francisco City Hall and "police riot" a few hours later on Castro Street are being processed in the usual way, robbing us of our history. We remember the image of the cop cars burning. Many of us deplore the "senseless" violence, although we may feel good inside that we fought back, and feel that the killer White got off cheap, having murdered our good leader.

Recently, I spent a few days talking with friends in San Francisco about these events. I came away with the sense that quite remarkable things are occurring there. I wish we could hire a dozen bards to wander around the country recounting this story, but in lieu of that, here is what I would figure out.

The media would have us believe that the murders, the trial and the riots are all "senseless" — that is, inexplicable. What stands

out is how full of "sense" the murders of San Francisco's mayor and first gay supervisor actually were. San Francisco's electorate is rapidly changing. Lesbians and gay men have moved to the city in droves in recent years, and now constitute perhaps 20-25% of the population (almost all of them are of voting age). A coalition between gays and racial minorities would represent considerably more than half the population. Two years ago this coalition won a minor victory: election of the city governing council by neighborhood rather than at-large. The result was the election of a gay supervisor, a black, and a feminist. As well as Dan White.

There are interests in San Francisco which are not pleased with the prospect of a minorities-dominated city government. Dan White was a prime spokesperson for these interests. His clean cut, all-American boy image — athlete, cop, soldier, fireman, husband and father — appealed to the electorate of his district. These voters are the foot-soldiers of the right wing: working class people, aspiring to the TV dream of the good life and scared of losing the modest wealth they have precariously acquired. They are scared of people different from them — queers, latinos, blacks, middle-class liberals — and angry at a government which taxes them for social welfare. They are faithful to the pillars of 1950's America: God and Country, Hard Work, Morality.

Most police officers in San Francisco (as elsewhere) come from this group, and the Police Officers Association (POA) is their representative. The POA is being challenged by an association of black, latino, women, and more liberal cops. It is also threatened by the implementation of a recruitment drive for gay cops — 170 women and men have passed the initial screenings. These struggles were foremost in the news last fall, before the assassinations.

Another, completely different set of people also backed Dan White — downtown financial interests. These range from multinational corporations like Bechtel, to powerful developer-real estate interests who would rather create a modern tourist-center moneymaking city, than a free space for America's pariahs. A major development scheme for the San Francisco tourist waterfront is Pier 39. This was another hot item on the

Supervisors' agenda last fall. Dan White — who, with his wife, was opening a small baked-potato concern on Pier 39 — was its major protagonist, and Milk its major antagonist.

When Dan White quit his job as supervisor last fall, one can imagine the pressures put upon him. As San Francisco Examiner columnist W. E. Barnes put it "It took only a few days for White to realize these same people had little interest in a fireman who used to be a supervisor." People "who believed, not without cause, that they owned a piece of [White]" demanded that he get back on the job. Indeed, White must have been pretty desperate when Mayor Moscone held him to his resignation and told him he was not being appointed to fill his own vacancy. He was desperate enough to kill Moscone, and then to kill Milk, who not only had lobbied to keep White off the Board but had opposed White vigorously on the issues of POA representation and Pier 39, White's pet projects. White may have cracked, as his psychiatric defense argued, but not so much that he couldn't carry out the same kind of orders he had taken in the army or on the police force: get your man.

What are commonly referred to as the Dan White murders are better dubbed assassinations — public officials were killed as a challenge to the policies they were supporting. Milk, apparently, was not just "the gay supervisor" but the prime spokesperson for justice for minorities, for city policies that would benefit people rather than business. Moscone, more of a traditional liberal, had been supportive of these concerns, while his rival Dianne Feinstein had consistently been supported by White and the monied, bigoted forces which he represented. It is hard to imagine that the political incentive and consequences of the assassinations could be overlooked.

However, throughout Dan White's trial, they were ignored completely. The defense legal team, of course, portrayed White as a nice man who had cracked under personal pressures, who killed Milk and Moscone while in a state of "diminished mental capacity." The prosecution (the San Francisco District Attorney's office) obliged completely, thus guaranteeing the jurors' sympathy and getting White off with a minimum sentence. This strategy more

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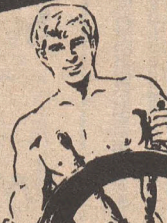
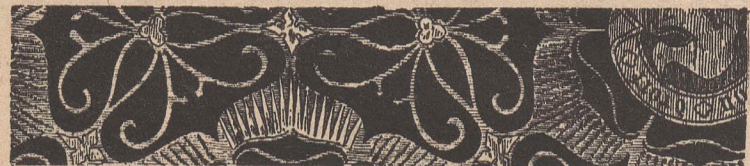
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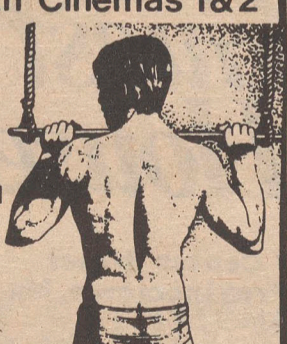
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Continued from Page 11

importantly guaranteed that the political implications of the case would go unmentioned.

A short catalog of the DA's office's performance shows more than ineptitude:

—The jury was not only completely white and straight (the defense challenged three gays and numerous minority jurors) but the prosecutor acceded to this jury with 20 challenges still unused. The prosecution didn't dispute the constitution of this jury, which did not even vaguely represent San Francisco's sexual and racial makeup. The jury foreman was a Bechtel Corporation executive.

—The prosecution never mentioned the political nature of the rivalry between Milk and Moscone and their assassin; or White's aversion to homosexuality. Instead, it consented to the defense's view that the killings were due to White's personal breakdown.

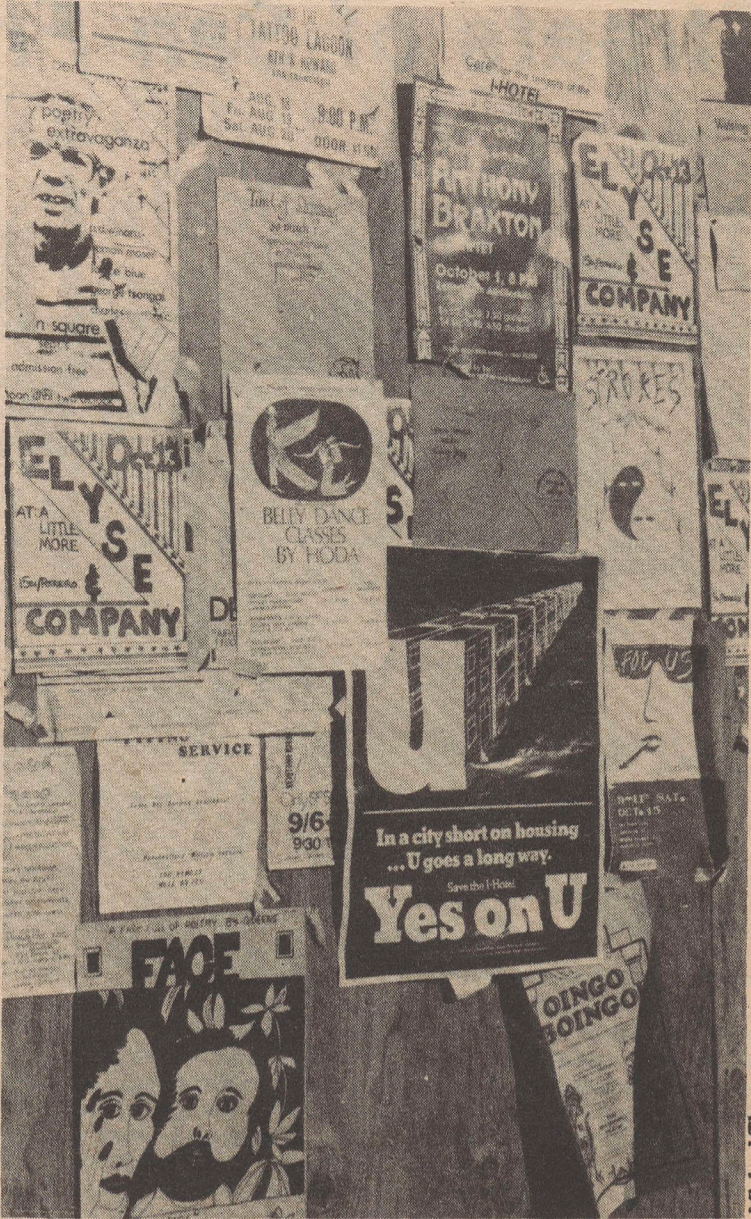
—White's interrogation and confession were administered by a police inspector who was White's former softball coach and an admitted admirer of White. "Coach" Falzon encouraged White to make statements which would lead the jury to sympathize with him. He failed to interrogate him about why he had a gun, why his aide didn't know he had the gun; and why he reloaded the gun after killing Moscone and heading for Milk. Falzon thanked White for his truthfulness in the statement. The prosecutor failed to challenge this sympathetic confession. The defense introduced the confession as evidence of its client's diminished capacity under strained circumstances.

—The prosecution didn't call to the witness stand White opponents who could testify about his thuggery, nor did they mention any conflicts between White and his victims (as one columnist pointed out, even in domestic murder trials, previous arguments between the spouses are relevant).

Clearly there existed a "gentlemen's agreement" to ignore the political implications of the murders and the rivalries which led to them, as well as the police department's sympathetic confession. But it also raises the question of whether a DA's office can fairly prosecute a case when the defendant is a representative of the police force.

White's relationship with the police after his crime was extremely friendly and warm. The newspapers reported that Dan White first left the scene of the murder and walked to nearby St. Mary's Cathedral. After summoning his wife, he then went to the nearby police precinct office, as much for refuge as to surrender: where else in San Francisco was he so safe? Some police apparently were wearing "Free Dan White" T-shirts throughout the trial. Newspaper reporters attested to the friendly, even jocular, buddy-buddy air surrounding White's pretrial incarceration. Could a DA's office risk its relationship with the police by prosecuting one of them vigorously? Can the law-and-order machinery be expected to turn on its own heroes?

I am not interested in joining in the apparently endless debates about whether the riots in San Francisco following the announcement of the verdict were good things or not. What does interest me is information about the history of police-gay relations before the riot, and the after-effects of the riots, little of which was reported by the press.



Michael Thompson

Since immediately after the double assassination, there has been an escalation of police harassment in the gay community: five brutal busts at the Crystal Hotel; the closing of sex clubs without notice; beatings of women outside Amelia's Bar in January and surliness and assaults against lesbians by off duty officers at Peg's Club later. Police arrested a man on Castro Street for posting a leaflet, whom they later had to release when a crowd demanded it. Accompanying this growing police attack was a sharp increase of attacks on queers in the street, which were ignored and not prosecuted by the police.

This police campaign was not just the usual sport of queer baiting which recurs now and then, but a response to their impressive political gains of the gay community in San Francisco. Within only six months a gay supervisor was elected, the Briggs initiative went down to resounding defeat, a quarter of a million marched in the Gay Pride parade, and the campaign to get gays on the police force was underway. Even under the stress of the assassinations, many thousands protested and mourned in a most dignified manner.

The next six months were marked by the incidents mentioned above: a police counter-offensive. Law and Order mayor Diane Feinstein was now at the helm, liberal leaders Milk and Moscone out of the way, and this counter-offensive has gone unchecked. The outburst of anger by gays after the verdict was at least as much about police aggression as it was about a particular cop, Dan White.

A liberal police chief managed to keep the police leashed during the window-smashing and burning of police cars at City Hall (although one observer noted that the riot squad turned the previously quiet mood into rage when they charged through the crowd, knocking people over). But later in the evening, large numbers of police staged a riot of their own, wading through Castro Street on a rampage. A few people were arrested and many clubbed as police screamed "now it's our

turn; motherfucking faggots, sick cocksuckers." They tore into a gay bar, the Elephant Walk, smashing glass and heads, shouting "Sieg Heil, Banzai," and "Get out, you goddam queers." Local newspapers reported these events, as their reporters were among the injured, but the rest of the nation was left uninformed.

Now, weeks after the verdict and the rioting, it is hard to estimate what effect it all has had. My impressions are anecdotal. Black teenagers the next morning were respectfully impressed by the riot. A Chicana on TV successfully resisted a reporter's attempts to goad her into dwelling on animosities between Latinos and gays. An elderly white woman at the bus-stop cried arm in arm with my friend Allan, saying that we young gay people were the spirit of San Francisco. A gay man who condemned the violence at the riots was chastised with "There's 200 people out there who are under more pressure than Dan White ever was." He thought about it, and reconsidered his judgement. The Chronicle telephone poll indicated a massive response to the question, "Was White's verdict unjust?" Many more callers said "Yes" than "No," and large numbers of yes votes were not tallied because the flood of calls tied up the "Yes" phone number.

My hope is that the gay community — lesbians as well as gay men — felt united and wiser; that the coalition with black and Latinos was strengthened; that the consistent injustice of the legal system was widely recognized; and that most people understand that violence against property is of a different nature than head smashing and assassination. I didn't encounter evidence in San Francisco that my hopes were unfounded.

What is depressing, however, is the sense that the meaning of these events gets swept away. Without a more permanent network of discussion and political involvement, a lot of side-issues get promoted, and the important ones get lost.

Continued on Page 13

The Worst That Could Happen

By Greg Jackson

Several months ago I wrote an article about gay health problems and my phobic reactions to them. It was a sort of public coming out as a hypochondriac. Many people who read what I wrote told me that they laughed heartily, but I was not too surprised to find that not a one of them believed that I was telling the truth. They could imagine a five year old boy hiding behind the refrigerator to avoid going to the doctor's for a shot. But they could not believe that this boy grew up and became a twenty-seven year old man who looks for the nearest Coldspot at the very mention of the words "blood test." They were likewise incredulous that a more or less sane person would fear getting hepatitis above all other fates. As a reply to these people, I could only sigh and repeat the hypochondriac's lament, "You just don't understand what it's like."

Writing the article helped me a great deal. Perhaps confession is as good for the neurosis as it is for the soul. At any rate, I resolved to stop seeing terminal illness lying behind every ache and pain. I drew great strength from my new-found courage; for the first time in my life, I did not reach for the bottle of Kwell every time my crotch itched. And at last I really believed that it is impossible to get VD from a door knob.

So, when I began having what appeared to be symptoms of hepatitis, I was prepared to dismiss them as the inventions of a paranoid mind. After all, I had developed these symptoms periodically ever since I had found out that there was such a disease. I felt too tired to get out of bed every morning, but I attributed this to spring fever. It was late April even if everyone in Boston was still layered in goosedown and wrapped in wool. My appetite also mysteriously disappeared. My roommates were flabbergasted at this totally unprecedented change in behavior. I reminded them that I was in love and that loss of appetite is not uncommon for a person in this rarefied state. Yes, they reminded me, but you have been in love for the last four years and you have eaten like a pig all along. bu. I was not to be shaken from

my new-found confidence in my good health.

My resolve did not begin to crack until my pee turned the color of a good Bourbon. A terrible realization began to flicker in the back of my mind. However, I did not go berserk until a friend innocently asked me, "Greg, why are your eyeballs yellow?" I felt the earth crumble beneath me. Everything turned black as I collapsed heavily against the wall and slipped slowly to the floor.

I woke up to find a glass of orange juice extended toward me. Even in my condition I was able to resist. "Take that away," I whispered, "Don't you have any political consciousness? Get me to the hospital."

The most important relationship in a hypochondriac's life is with a doctor. A junkie must have a dealer he can depend upon and a good bookie is invaluable to the track addict. For the person whose obsession is illness, a doctor who is as good at treating imaginary diseases as he/she is at treating the real thing is absolutely essential. My own doctor can keep a straight face as he reassures me that it is indeed rare for a man to develop breast cancer. And Dr. Williams does not intend a *double entendre* when he gently suggests that the lump I have discovered is in my mind.

When I called this good doctor to inform him that I was dying of hepatitis, his answering service told me that he was on vacation. After having me as a patient all year, he deserved a rest, but I had to note the cruel irony of the situation. At last I had a dread and deadly disease and I was going to be cheated out of hearing him say, "Well, Greg, you're right, this time. You've got hepatitis." It seemed a small final satisfaction which I deserved before I died.

The lady at the answering service gave me the name and number of Dr. S., who was seeing Dr. William's emergency patients and then hung up before I had finished telling her about my symptoms. When I arrived at his office, I took one look at Dr. S. and knew that we were not going to have a very good doctor/patient relationship. He did not look a day over thirty and while I was undressing I took enough time to decipher the Roman numerals on

his medical certificate. They confirmed what I already feared: he had been a doctor less than four years. I want my doctors to have at least forty years' practice. Those with less experience read medical journals and like to try out the experimental cures and new-fangled ideas found there.

However, I already had my shirt off and could think of no good excuse for leaving. I lay back on the examining table, thinking of good old white-haired Dr. Williams and wondering if I had enough time left to fly to the Canary Islands where he was vacationing. Dr. S. poked at my liver, examined the yellow of my eyes, asked me how I felt and pronounced — a little too cheerfully, I thought — "Well, it looks like you've got hepatitis." I told him to give it to me straight. "How long do I have, Doc?"

He laughed as if to say he liked a patient with a sense of humor. "Yours appears to be a mild case. A week in bed, two weeks out of work and in a month you'll be back to normal." Now, all the health encyclopedia and medical texts I keep around the house for ready reference agree on one thing: hepatitis is a lingering, debilitating and sometimes fatal disease. The mortality rate is less than 2%, but it would certainly be a lot higher if all doctors were as unaware of the seriousness of the disease as Dr. S. appeared to be. "Sure, Doc," I said and made a mental note to speak to my lawyer about a malpractice suit. I dragged myself out of the office and home to wait for the end.

It has been four months now and the end has not come but I haven't ruled out the possibility of a sudden relapse and a quick demise. I stayed in bed a week, rested for two more and was back to work in a month. However, I'm not ready to give any credit to Dr. S. I attribute this speedy recovery to the iron will of my hypochondria to get well quick and move along to other diseases. As soon as I heard about the Three Mile Island mishap, my eyes began to clear, my appetite returned and I began to have enough energy to wonder if my hair was really falling out and if that nausea was the first symptom of radiation sickness.

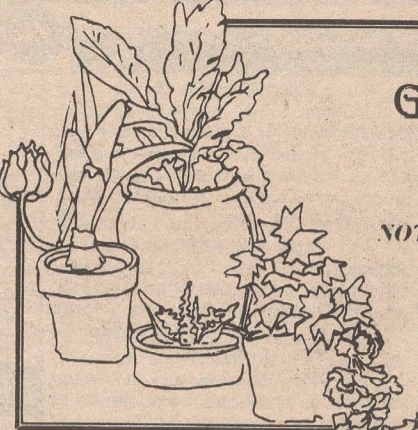
ways to make him pay for his crimes.

—Milk as Hero. While it seems that Milk matured significantly after he took office and was an unusually accessible and humane politician, as well as politically effective, the mawkishness of the emerging Harvey Milk cult makes me uncomfortable. Effective leaders will emerge when there is a base to support them. "Remember Harvey" seems to me to obscure the work at hand now.

—Violence vs. non-violence. A good bit of the condemnations of the violence done to the cops and City Hall comes from suspect quarters: people who really don't want to share their privileges. One letter writer says "I bow my head in shame for the few who have spoiled it for the many." The business-as-usual *Advocate* is collecting funds to replace the windows at City Hall. One anecdote spoke to me more than all the rhetoric: a gay man grabbed a

reporter's microphone and hurled it through a window. Then, in remorse, the man turned to the reporter sobbing and asked forgiveness. "I'm sorry" he pleaded, "But you can understand, can't you?" He broke down in tears, as he hugged the reporter. I am not worried that we are an unduly violence-prone people.

If personalities and violence are non-issues, what are the issues? Dismantling the machinery of the "justice" system should be on the top of our list. Some of our more immediate goals should be to screen officers of justice for racism and sexism. They should be excluded when they exhibit these qualities. Police need to be made responsible to the gay community: they should protect us from assault, rather than consenting and even participating in assaulting us. We must replace the DA and mayor with women and men who are not the pawns of the right.



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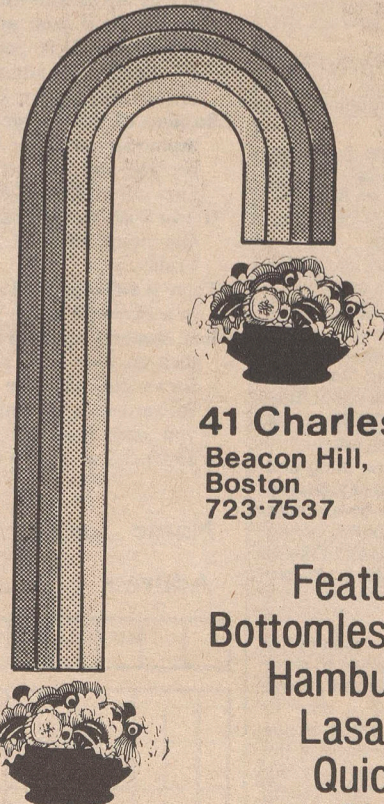
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Side-issues, which distract us from moving on to political maturity, seem to me to be the following things:

—Whether the jury members did the right thing. One juror later admitted that he had lied about his hatred of homosexuality to stay on the jury. While their judgment seems outrageous to us, they are not the enemy, and merely carried out their orders. Impossible pressures are put on ordinary jurors to sympathize with the police. It's much more important to question the way jurors are chosen, and whether minorities are represented on juries.

—Dan White's fate. Vengeance is not becoming to any political movement, and in any case he is no longer a powerful person. He sounds like he always was a competitive, bigoted, pugnacious person. It is more relevant to discover in whose interest he committed the murders than to look for

