

Calendar

weekly events

sundays

Cambridge, MA — Lesbian and Gay Folk Dancing. Phillips Brooks House, Harvard Yard. Alternate Sundays (almost). See current listings below for details.

Cambridge, MA — Lesbian and Gay Parents Project monthly potluck brunch for lesbian mothers, gay fathers, their children and friends. Third Sunday of each month. Noon to 3pm. Children's Village Day Care Center, 55 Wheeler St. Call 492-2655 for info.

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). Beginners 3-4:30pm; experienced 4:30-6pm. Info: 227-6167.

Boston, MA — Closet Space (WCAS, AM 740). Join Joe Martin and guests for fascinating raps, music etc. 10am.

Boston, MA — Gay AlAnon meets at Old West Church, 131 Cambridge St. Gay men and women. 1pm.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Newburyport, MA — Newspace Women's Cot feehouse. 8-11pm. YWCA, 13 Market St.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

New York, NY — Men's rap. For gay and bisexual men. Identity House, 544 6th Ave. 243-8181. 2:30pm.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Dyke Anarchists meet. 339 Lafayette St. 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave and 12th St. Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

coming events

dec 23 sun

Boston, MA — "Share a Christmas celebration." Boston Unitarian Universalist Gays and Lesbians. Arlington St. Church, 355 Boylston, 7pm.

Cambridge, MA — Closet Space (WCAS, AM 740). An examination of issues around the death of David Brill.

Concord, MA — Christmas party for gay men and women living in Acton, Concord, Carlisle and Lincoln. Come and meet your neighbors. Call 369-2849 for details. 1:30pm.

25 tues

Boston, MA — Gay Way (WBUR, 90.9FM) 8:30-9:30pm. Had enough of another straight Christmas? Join Ann Maguire and David Socia tonight for special music, guests and lots of surprises.

26 wed

Fitchburg, MA — Montachusett Gay Alliance month-end meeting at the LUK Center, 99 Day St. 8pm. Come and bring a friend.

27 thurs

New York, NY — West Side Discussion Group. A holiday party for gay men and women. Entertainment, drinks and food. 8:30pm. \$2 donation.

Baltimore, MD — Coalition of Black Gay, Women and Men Benefit at the Royal Peacock Villa Room, 2210 Harford Rd. \$3.50.

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Quincy, MA — Gay AlAnon meets at 8:30pm. Gay men and women. Call 773-2025 after 6pm for info.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

New Brunswick, NJ — "Gaybreak," from Rutgers U. (WRSU-FM, 88.7). 6:30pm. News, music, interviews, poetry.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609)921-2565.

New York, NY — St. Mark's Clinic. General health care for gay men including VD services. 44 St. Mark's Pl. 533-9500. 6-10pm. Call after 5:30pm for appt.

New York, NY — Lesbian Feminist Liberation. Meeting. Women's Center, 243 W 20th St. 691-5460. 7:30pm.

New York, NY — Comite Homosexual Latino-americano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 741-5800. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Boston, MA — ClearSpace rap groups: Living as a lesbian woman, Gay Male experience, Bisexual groups, Women's issues. Second Tuesdays. Arlington St. Church, 355 Boylston, 8pm.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

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

29 sat

Concord, MA — Chiltern Mountain Club. Skiing party. Call Ted at 259-0951 for more info.

30 sun

Cambridge, MA — Closet Space (WCAS, AM-740). Gay poet Rudy Kikel and others talk about gay/lesbian poetry as part of the *First Night* celebration. 10am.

Cambridge, MA — Lesbian and Gay Folk Dancing. Phillips Brooks House in Harvard Yard. 12:30-3:30pm. Newcomers are very welcome!

31 mon

Boston, MA — Lesbian and Gay Poetry Reading (part of the *First Night* celebration). Boston Architectural Center, 320 Newbury St. (near Auditorium stop on the green line). 9pm.

Cambridge, MA — Amethyst Women is sponsoring a drug and alcohol free dance for Lesbian recovering alcoholics and women who would like to attend a drug free event. Old Cambridge Baptist Church, 1151 Mass Ave. (near Harvard Square). 9pm. Suggested price is \$3.50 (more if/less if). Women who cannot pay are welcome. Support Sisterhood! A Natural High!

jan 1 tues

Boston, MA — Gay Way (WBUR 90.9FM) 8:30-9:30pm. Happy New Year! Join Ann Maguire and David Socia for music, guests and a discussion of what lesbians and gay men can hope to expect of the '80s.

New York, NY — Alcoholics Anonymous for Gay Men and Women. Grace Square Hosp. 420 E 76th St. 473-6200. 7:30 and 8:30pm.

New York, NY — Coalition for Lesbian and Gay Rights. Meetings on alternate Tuesdays. 156 5th Ave Room 505. 924-2970.

White Plains, NY — Westchester Gay Men's Assoc. Weekly rap session and social. 8-1pm. 255 Grove St. Call WGMA Gay Hotline any evening 8-11pm: (914) 428-4922.

Philadelphia, PA — Gay and Bi Married Men's Group. Gay Community Center, 326 Kater St. 8pm.

wednesdays

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us to meet and talk about our lives.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian's/Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 357-GAYS.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

New Brunswick, NJ — Rutgers Gay Alliance meets at the Student Center Room 413. Free and open to non-students. 8pm. Speakers and social hour. For info call (201) 932-7886.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

2 wed

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) welcomes all newcomers to the next open meeting. Arlington Street Church offices, 355 Boylston. 8pm. If you've ever been angry at the media and didn't know you could do something about it, come to this meeting or call 367-9000.

New York, NY — Gay Teachers Association membership meeting. UFT speaker on how the union is supporting the employment rights of gay teachers. 16 W 16th St. Apt. 7-T. 7pm. Call 255-5969 for more info.

3 thurs

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and crackers on the side). No experience necessary! We'll teach you all you need to know! Proofreading begins 5-ish and layout at about 7. 22 Bromfield St. (near Park St. subway stop). For more info about all GCN volunteer work call 426-4469.

New York, NY — West Side Discussion Group. The gay movement of the '80s and the West Side Discussion Group's role. Unisex. 26 9th Ave at 14th St. 8:30pm. \$2 donation.

4 fri

Boston, MA — Come to GCN office, 22 Bromfield (near the Park St. subway station) 2nd floor, anytime after 5 for as long as you like (until about 11pm) to help send the paper out to subscribers (there are lots of them and we do need help!) Refreshments and good times. Men and women welcome. For more info about volunteer work at GCN (including writing and layout) call 426-4469.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

New York, NY — Salsa Soul Sisters (Third world gay women). Washington Square Methodist Church, 133 W 4th St. Luvnia. 982-6280. 7:30pm.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1 FM) Call 494-8810 for input.

Boston, MA — Chiltern Men's Swimming. 6-7pm over 40 only; 7-9pm all ages. Lindemann Center (near Gov't Ctr.). Info 227-6167.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 15 Chestnut St. 7pm. 996-3341.

Cambridge, MA — Frenz and Luvvers potluck dinner and social every 2nd Friday (Oct-May). 8pm-midnight. Info: P.O. Box 814, Boston, MA. 02123.

saturdays

Boston, MA — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

Cambridge, MA — AmTikva steering committee election. G.A.M.M.I.T., Walker Memorial, MIT, Memorial Drive. 8pm.

5 sat

Cambridge, MA — Lesbian and Gay Folk Dancing. Phillips Brooks House in Harvard Yard (northwest corner). 2:30-5:30pm. Potluck supper follows dancing. For more info feel free to call Judy (661-1436), Dee (661-7223) or Michael (492-1339).

6 sun

Concord, MA — Chiltern Mountain Club. Cross country skiing around Walden Pond (will be rescheduled if there's no snow). Call John at 864-0823 for more info.

Cambridge, MA — Black Star Theater FREE Film Festival: 'Double Day' (film on Latin American working women) and 'With Babies and Banners.' Harvard Science Center Lecture Hall A. 8pm.

Newburyport, MA — New Harmony Sisterhood Band at the Newburyport YWCA, 12 Market St. 7:30pm. \$3.50 at the door. Co-sponsored by YWCA and Newspace.

Raymond, NH — The New Hampshire Coalition of Lesbians and Gay Men meets on the first Sunday of every month from 1-5pm. This is a statewide political and social action group. For more info call (603) 224-7027. Newcomers are very welcome. Potluck held between 1 and 2pm before the meeting.

Concord, NH — Dignity/Integrity of Concord will hold its first service at 8pm at the Christian Life Center, 52 Pleasant St. Meeting held on the first Sunday of every month. All lesbians, gay men and their friends are welcome.

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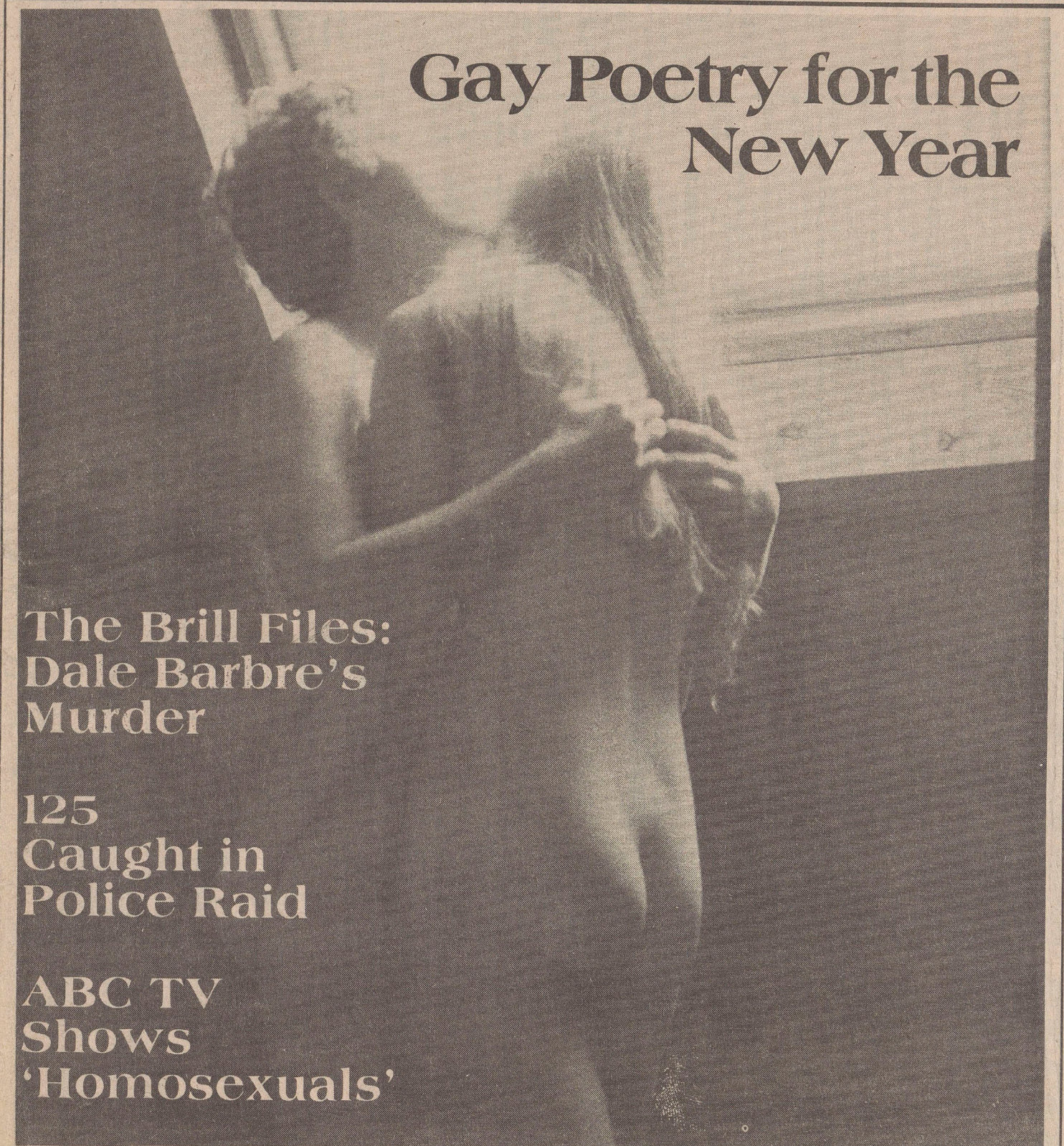
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Gay Poetry for the New Year



The Brill Files: Dale Barbre's Murder

125 Caught in Police Raid

ABC TV Shows 'Homosexuals'

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

GayCommunityNews

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The President Is Petitioned

Compiled by Dan Daniel

WASHINGTON, DC — Petitions addressed to Pres. Jimmy Carter and calling for an end to "the harassment and prosecution of homosexuals by the Federal government" were presented to Carter administration officials at the White House on Dec. 20. According to Charles F. Brydon, Co-Executive Director of the National Gay Task Force (NGTF), the petitions contained "51,000 signatures representing every state in the Union." It was at the initiative of NGTF that the petition drive was begun.

The petition called upon Carter to fulfill a pledge he made during his campaign for the presidency on May 21, 1976, in which he stated, "I do not think that government at the local, state, or federal level should single out homosexuals for abuse, harassment, or prosecution under existing laws. As President, I can assure you that all policies of the federal government will reflect this commitment." In reminding Carter of his campaign promise, the petition called upon the President to "issue an Executive Order barring discrimination against lesbians and gay men" and to "endorse the bill before Congress (HR 2074) to extend the 1964 and 1968 Civil Rights Acts to include protection on the basis of sexual orientation."

Several meetings on the subject of the rights of lesbians and gay men have been held by various lesbian and gay organizations with White House representatives. "We applaud the intention" behind those meetings, said Kay Whitlock, Co-Chair of NGTF's



Dr. Walter Lear of the National Gay Health Coalition.

Quebec Gays Win First Battle Under New Rights Legislation

By Ron Dayman

MONTREAL, QUEBEC — A Quebec gay rights organization has succeeded in winning its first legal battle since the adoption of a gay rights bill by the Quebec government in December 1977.

The legislation, the first of its kind on a provincial or state level, includes the term "sexual orientation" among the list of illegal causes of discrimination under the province's Human Rights Charter. The amendment provides legal recourse for lesbians and gay men who suffer discrimination in the areas of employment, housing and access to public services.

Just prior to the adoption of Bill 88, the gay rights amendment, the Association pour les Droits de la Communauté Gai du Québec (ADGQ), the major Quebec gay rights organization, had requested and been denied rental of space for an evening meeting in one of the schools of the Montreal Cath-

olic School Commission (MCSC), the province's major school board. Immediately after the adoption of the gay rights protections, ADGQ returned to seek space in a MCSC building for a weekend conference. Once again the rental was denied. Armed with the new legislation, ADGQ filed a complaint with the Quebec Human Rights Commission, the body empowered to enforce the province's human rights legislation.

Although they had supported the inclusion of the sexual orientation provision, the Commission rejected the recommendation of its own enquiry to declare the action discriminatory. Using one of several loopholes in the Charter, the Human Rights Commission rejected the complaint on August 15, 1978. The loophole, one which exists in a similar fashion in most human rights codes, was article 20 of the Quebec Human Rights Charter,



Charles F. Brydon, NGTF Co-Executive Director.

sexuality. It is understood that she was referring specifically to the dismissal of a Federal Bureau of Investigation clerk, John Calzada, who was fired because it was learned that he was gay.

Brydon views the current White House posture as "a real turnaround" in what the meetings NGTF and other groups have held with the Administration seem to be yielding some progress. He sees the Carter government as being "ready now to take some very positive steps" toward ending discrimination. Brydon said the presentation went "very well" and described it as "the most positive meeting held on the record since the March 1977 meeting with Midge Costanza. The news that an Executive Order [—and input from the gay community into it—] is under active consideration is very welcome."

A wide range of lesbian and gay organizations was represented at the presentation. Included were Brydon, Whitlock, Billy Jones of the National Coalition of Black Gays, Margot Karle of Lambda Legal Defense and Education Fund, John Lawrence of Integrity, Mary Spottswood Pou and Carolyn Handy of the National Convention Project, Steve Endean of Gay Rights National Lobby, Adam DeBaugh of the Universal Federation of Metropolitan Community Churches, Joyce Hunter of the March on Washington Committee, Walter Lear of the National Gay Health Coalition, Theresa DeCrescenzo of the Gay Academic Union, Frank Scheuren of Dignity, and Jerry Schiff of the newly-formed National Association of Business Councils.

which permits, among other things, discrimination by non-profit organizations of a political, philanthropic, religious or educational nature.

The Montreal Catholic School Commission argued in its defense that the teachings of the Catholic Church and, more specifically, the declarations of the Vatican's Sacred Congregation on homosexuality were contrary to the aims of the gay organization and that moreover, they feared for the possible repercussions on the education of their students.

The Human Rights Commission upheld these arguments, basing its decision on the confessional and educational nature of the school board. They declared the School Commission exempt from the Charter, citing article 20.

ADGQ, seeing this as a major challenge to the validity of the gay rights legislation and fearing the possible effects of such a precedent on the rights of lesbian and

Custody Denied Lesbian Mother

Compiled by Chris Guilfooy

DEERFIELD, MA — A lesbian mother, Bunny King, has lost the latest round of her court fight to regain custody of her children. The Franklin County Probate Court handed down its decision on Dec. 7, stating in part that King's lesbianism was a factor in denying custody. The decision will be appealed, and according to a lawyer connected with the case, the next step will probably be to the Massachusetts Supreme Judicial Court. Meanwhile, custody of the two girls, aged seven and five, will continue to remain with Magdalena Patenaude, a single mother and a woman King claims to have been lovers with over a five-year period. Patenaude denies the claim.

The current ruling comes almost three years after King began legal proceedings to regain custody. According to King, she relinquished rights to her children at the urging of Patenaude at a time when she was physically ill and under a good deal of emotional strain. At this time, King felt that she was unable to adequately care for the children and also wanted to provide for them in the event of her death. At this point the children were already spending time in Patenaude's home although the two women never lived together.

Patenaude obtained temporary custody in May of 1976 and permanent custody the following October. King maintains that Patenaude agreed to unlimited visitation rights at the time she signed over custody. When Patenaude began refusing visits, King went back to court to regain custody. From February of 1977 until July of 1978, numerous hearings were held over the issue of visitation rights, with no new ruling being made on custody. When King was no longer able to pay her legal fees, in July of 1978, she took the children to Vermont. There she remained until November, when authorities ascertained her whereabouts and returned her children to Patenaude in Massachusetts. The children then spent a brief amount of time in foster homes and also spent two days living with King, who returned to Massachusetts shortly after her children. However, the two girls were again returned to Patenaude, where they have since remained. An intervening ruling, prior to the recent December decision, had placed the children in Patenaude's home with custody going to the Department of Public Welfare. This same ruling, which came last spring, had also deprived King of visitation rights.

gay school teachers, decided to take the case to court as a test case of the new legislation.

During the trial, the MCSC admitted that they regularly rented space to other groups not in accordance with Catholic teaching, including a Marxist-Leninist group, a pro-abortion group, and atheists.

In his judgement, handed down November 29, the Quebec Superior Court judge, Marc Beauregard, upheld the gay organization's case, stating that article 20 is "an article of exception, and as such must be interpreted restrictively." He went on to state that the simple fact that an institution is of an educational or religious nature does not constitute justifiable grounds for exemption

One of King's lawyers, Wendy Sibbison, spoke with GCN about the Dec. 7 decision. The judge's ruling, coming three months after the close of the hearing, stated that moving the children to a new home would be traumatic to them and that King was an unsuitable mother because she had given up care of the children originally. According to Sibbison, however, a major portion of the unfavorable decision was based on King's admitted lesbianism. While lawyers for the parties involved had not made it an issue, the judge himself directed a question at King's present lover concerning the nature of their relationship. Says Sibbison: "Right then it became a lesbian mother case."

King further explains that her lawyers, Sibbison and William Newman, mentioned King's lesbianism in their opening argument, saying that it was already a matter of record, but not an issue. Says King, "I made my lesbianism known through all the court hearings. Other lawyers didn't ask a whole lot of questions about it. I was surprised."

When the judge issued his six-page decision, it relied heavily on King's lesbianism as a factor in finding against her. The concluding sentence reads: "The environment in which she proposes to raise the children, namely a lesbian household, creates an element of instability which would adversely affect the welfare of the children."

Since there is no precedent for such a decision in this state, Sibbison feels that the appeal process may bypass the lower courts and proceed immediately to the Supreme Judicial Court where Sibbison hopes for a favorable outcome.

In a statement made to GCN, King gave her feelings on arguing the case to the Supreme Court: "This has been a hard, hard, battle. My children are my life. This can become a lesbian and gay issue, but I'm really concerned about my two kids, and that's my primary concern. I think that people should know that my children have been hurt [by this]."

In order to raise money to cover expenses of the appeal the "Bunny King Defense Fund" is being organized and donations are being solicited. Checks may be made payable to the "Bunny King Defense Fund" and sent to Franklin County Lesbian Alliance, P.O. Box 235, Deerfield, MA 01342. In addition, further information on the case may be had by calling (413) 772-0807.

from the Human Rights Charter. It must prove objective justification for such an exclusion in each individual case. The fact that the MCSC normally made space available to a wide variety of public organizations proved that its argument was not "objective."

ADGQ spokesperson Jean-Michel Sivry qualified the victory as "an important precedent." He went on to state, however, "It should not have been necessary for our organization to utilize a year of energy and hundreds of dollars to obtain justice under the gay rights legislation. The Quebec Human Rights Commission obviously did not fulfill its public mandate to defend minority rights."

News Notes

quote of the week

"I don't know a gay from a hole in the ground — in my part of the country we don't have 'em . . . One kissed me on the back of the neck at that dinner for homosexuals and when one of that other kind came up, I was so scared she was going to kiss me I didn't know what to do. I'm old, but not naive."

—The mother of Pres. Jimmy Carter, "Miss Lillian" Carter, commenting on her experiences at a recent dinner she attended in Los Angeles. The president's mother, of whom it is said that she will accept almost any invitation to a festive event, attended a dinner at the Beverly Wilshire Hotel which raised \$120,000 for the Gay Community Services Center (GCSC) of Los Angeles. She said at the time that she did not know the dinner was a benefit for GCSC.

florida to march on capital

TAMPA, FL — Representatives from various gay organizations in Florida met in Tampa Dec. 8 and called for a March on Tallahassee for Lesbian and Gay Rights. The date selected for the March is Sunday, April 27, 1980. The state legislature will be in session at that time.

The representatives agreed on a list of demands to be presented at the March. A general demand calls for an end to all social, economic, legal and judicial discrimination based on affectional or sexual orientation. Specifically, the demands are the repeal of all laws which discriminate against persons based on affectional or sexual orientation; legislation to guarantee all persons equal rights regardless of affectional or sexual orientation; the Governor issue an executive order banning discrimination based on affectional or sexual orientation in state government, state-funding agencies, and state-contracted private employment; an end to discrimination based on affectional or sexual orientation in child custody cases; and legislation to protect minors from discrimination, oppression, or harassment in their homes, schools, jobs and social environments regardless of their affectional or sexual orientation.

A planning committee was formed which will begin to do preliminary groundwork for the March. Local coordinators are needed throughout the state to organize support in their areas. Interested persons should write the March on Tallahassee Committee, c/o Metropolitan Community Church, 2904 Concordia Ave., Tampa, FL 33609, or call (813) 974-GAYS and leave a message.

lampiao interviews gabeira

RIO DE JANEIRO, BRAZIL — Fernando Gabeira, one of the best-known leaders of the Brazilian guerrilla movement of the late 1960s and early 1970s, was interviewed at length in a recent issue of *Lampiao*, Brazil's leading gay journal, and he expressed strong support for gay liberation.

The interview with Gabeira, involving several *Lampiao* staff members, is part of an on-going dialogue between the embryonic gay movement in Brazil and the left.

In the interview, Gabeira characterizes the "orthodox left" as "neanderthal" and hopes that a more contemporary left will deal with issues raised by gay liberationists, feminists, blacks, and environmentalists.

With the collapse of the guerrilla movement at the beginning of the 1970s, Gabeira lived in exile for several years in Cuba and in Sweden. He returned to Brazil during a recent amnesty granted by the government. He had participated in the kidnapping of U.S. Ambassador Burke Elbrick in 1969. In the interview, Gabeira does not identify himself as gay, and speaks about homosexuals in the third person.

The interview, which appears in Portuguese, appears in *Lampiao*'s November issue, which can be obtained for \$2 from *Lampiao*, Caixa Postal 41,031, CEP 20.000 (Santa Teresa), Rio de Janeiro RJ, Brazil.

guilty plea in gay youth stabbing

BOSTON, MA — Ronald Hendricksen pleaded guilty to one count of assault and battery with a dangerous weapon in Boston Municipal Court Monday, Dec. 17. Hendricksen was charged June 30, 1978, after twice stabbing a Dorchester gay youth in a Beacon Hill apartment. The apartment belonged to a Boston man who operated a boy-prostitution service through which Hendricksen met his victim. After the stabbing, the victim was hospitalized for weeks and required extensive reconstructive surgery of his colon.

Suffolk County Asst. D.A. Kathy Joyce led the prosecution. Hendricksen was represented by Atty. John Tara of Brockton (MA). Joyce asked Judge Margaret Burnham to impose a two-year sentence. The judge accepted the defense recommendation that the sentence motion be filed. Hendricksen was returned to MIC-Bridgewater, where he is serving a life sentence for a brutal murder in Plymouth County subsequent to his stabbing the gay teenager.

ja sure, seriously homosexual

STOCKHOLM, SWEDEN — Protesting the Swedish government's placement of homosexuality on the official list of illnesses and disorders, members of the Riksförbundet för Sexuellt Likaberättigande (RFSC), the Swedish national gay organization, staged a "sick-in."

Some 30 lesbians and gay men in Stockholm telephoned their employers to request sick leave. When the employer of RFSC president Kjell Rinder asked if his illness was serious, Rinder responded, "Ja, sure, I'm seriously homosexual."

Under Swedish law, the employer is required to grant compensation. The government has since removed homosexuality from the list of illnesses and disorders.

send the word to a.b.c.

NEW YORK, NY — The ABC network aired a documentary program, "ABC News Close-Up: The Homosexuals," on Tuesday, Dec. 18. The Gay Media Alliance has urged persons who watched the program to respond with comments and criticism to Richard Richter, ABC News Close-Up, 1330 Avenue of the Americas, New York, NY 10019.

A GMA representative who screened the program in advance of the air date said of it, "Gay youth, other isolated gays, and educable heterosexuals will encounter a valuable learning experience in the program. Everyone who believes in freedom and justice should be inspired. Hate-twisted bigots should have strokes."

gay conference set for northwest

MOSCOW, ID — The North West [sic] Gay Conference has been slated for March 14-16, 1980, in the university cities of Moscow (ID) and Pullman (WA). The principal focus of the conference will be on the concerns of lesbians and gay men in the Pacific Northwest for the new decade.

Twelve areas of interest have been identified as the result of a September mailing by the North West Gay Peoples Alliance, and abstracts for papers, programs, and/or workshops are now being accepted.

For information about the conference, write the North West Gay Peoples Alliance, P.O. Box 8758, Moscow, ID 83843.

(213) g-o-m-a-r-c-h

LOS ANGELES, CA — Lesbians and gay men and their supporters will be on the march in Sacramento Sunday, Jan. 13, to demand that the state legislature pass Assembly Bill 1 (AB-1), a fair employment bill sponsored by Assemblyperson Art Agnos of San Francisco. Monday, Jan. 14, has been designated as a lobbying day for lesbian and gay constituents to speak with legislators about AB-1. The march is sponsored by California Human Rights Advocates. Travel arrangements and other logistic details are being worked out now. For information, contact the March on Sacramento Committee/Los Angeles by calling (213) G-O-M-A-R-C-H.

pastor ousted for ordaining woman

ALEXANDRIA, VA — Rev. John O. Peterson, pastor of one of Alexandria's most prominent black churches, has been ousted from the Alexandria Baptists Ministers Conference because he ordained a woman as a deacon in his church. The Conference is comprised of 12 black Baptist ministers from Alexandria and Fairfax.

Peterson, whose congregation at the South Alfred Street church numbers 600, received a letter from Rev. Arthur R. Preston, president of the Conference, on Dec. 13. In it, he was barred from further participation in the activities of the Conference. Peterson said he ordained Mary Wair, a 20-year member of his congregation, in October, and that he expected some dissension, "but not to this extent."

Preston confirmed Peterson's ouster to a reporter for the Washington (DC) *Star*, but he refused to comment further.

e.r.a. supporter named appeals judge

WASHINGTON, DC — Ruth Bader Ginsburg, 46, a professor at Columbia Law School and a staunch supporter of the Equal Rights Amendment and women's rights, has been named by Pres. Jimmy Carter to a seat on the federal appeals court in the District of Columbia. She has handled many constitutional law cases involving claims of sex discrimination. If her nomination is approved by the U.S. Senate, Ginsburg will replace Harold Leventhal, who died in November after serving 14 years as an appeals court judge.

As a judge on the federal appeals court, she would be considered a potential candidate for any vacancy which might occur on the U.S. Supreme Court.

dade county revisited

MIAMI, FL — The Congress United for Rights and Equality (CURE) has secured the approval of the Dade County Public Attorney to gather signatures on a petition in the hope of placing a "Gay Rights III" proposal before the voters on March 3, 1980. Robert Kunst, a co-chair of CURE, has termed the March 3 election "the affectional, sexual, and presidential preference primary." CURE must collect 29,000 signatures within two months for the question to be placed on the ballot.

The new proposition is reportedly more extensive than the one approved and later defeated when Anita Bryant mounted her crusade to repeal it in 1977. "Gay Rights III" would prohibit discrimination in the areas of housing, employment, and public accommodation on the basis of creed, affectional and sexual preference, student status, political affiliation, native or familiar language spoken, source of income, pregnancy or abortion, military service, membership in trade unions or associations, smoking or non-smoking, or polygraph testing.

The current proposal would also provide that all persons would be entitled to full and equal treatment in regard to the services of health, mental health, and social services, and to financial credit, without segregation or discrimination.

mexican president opposes abortion

MEXICO, DF — President Jose Lopez Portillo has unexpectedly termed abortion a barbaric practice and expressed his opposition to it. Lopez Portillo's statement came amid a growing campaign in Mexico to legalize abortions. "I think there are more civilized and reasonable ways of controlling the birth rate," he said at a recent news conference.

In November, Communist members of the Mexican Congress introduced the first bill to legalize abortion, urging that it not be viewed as a form of birth control. The Mexican Communist Party recently announced its support for the abortion position taken by the National Front for the Liberation and Rights of Women, which began the campaign to revoke penalties for abortions and to instruct health authorities to provide them more than four years ago.

"It's a woman's right not to die because of a clandestine abortion," said Anilu Elias, a prominent women's rights activist. "Even if there were zero population growth, a woman has a right to a free and safe abortion."

It is estimated that between 800,000 and 1.2 million illegal abortions are performed in Mexico annually, and that more than 10,000 women die each year as a result of abortion complications. Other studies indicate that only eight percent of abortions are performed under proper medical supervision.

byrne won't sign abortion bill

TRENTON, NJ — New Jersey Gov. Brendan Byrne declared recently that he would refuse to sign recently enacted legislation to establish abortion procedures in the state. Pro-choice groups claim that the law is unconstitutional because it would interfere with a woman's right to have an abortion in the first six months of pregnancy, a right which was upheld by the U.S. Supreme Court in 1973.

In an interview with the Newark (NJ) *Star-Ledger*, Byrne said, "I respect the Supreme Court interpretation of the Constitution regardless of my personal opinions. I took an oath to uphold the Constitution, and I will look at the legislation on the basis of that oath."

carter meets women without n.o.w.

WASHINGTON, DC — As a result of the decision by the Political Action Committee of the National Organization for Women (NOW), a recent White House meeting between Jimmy Carter and representatives of various women's organizations excluded any representation by NOW.

Carter met with representatives of 16 women's groups Dec. 13 and suggested monthly meetings for the purpose of plotting strategies to obtain the ratification of the Equal Rights Amendment (ERA). "I am absolutely determined to do everything I can within my power" to secure ERA ratification, Carter said.

NOW's Political Action Committee acted on a recommendation by the Executive Board to oppose the renomination or re-election of Carter, no matter by whom he might be opposed, because they feel he has not worked hard enough to secure ratification during his term in office and that his position on abortion rights is not strong enough.

While the White House meeting was in progress, NOW members, including president Eleanor Smeal, at whose request the meeting was organized, picketed in the rain outside, carrying a banner urging support for the ERA.

Jerry Brown Visits Portland Council

By Ted Stroll

PORTLAND, OR — California Governor Edmund G. Brown, Jr. courted the gay vote in this northwestern city on Dec. 15 in his quest for the Democratic presidential nomination.

"We have a choice," Brown told an applauding audience of 75 people, most of whom were from Portland Town Council (PTC), Oregon's 2,000-person gay rights organization. "We can choose ignorance, hatred, and strife. Or we can choose diversity."

"The American people can accept and respect the rights of privacy and the rights of an individual to express his [sic] own life-style," Brown said. "Government has no business invading the lives of private citizens."

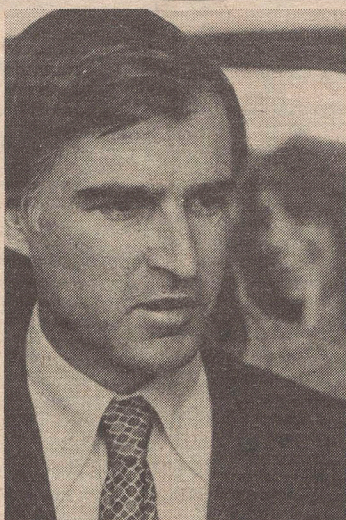
Brown's visit was sponsored by Portland Town Council and by the Oregon Brown Committee.

"I'm really pleased that PTC

sponsored Brown's visit," said Jerry Weller, head of PTC's political action committee. "He's done a lot nationally and locally for gay rights. It will be interesting to see who PTC and the national gay community endorses for President."

During his one-hour appearance in a banquet room at Portland Memorial Coliseum, Brown said that he offered an alternative to Sen. Edward M. Kennedy (D-MA) and incumbent President Jimmy Carter. "My campaign is not some regurgitation of the past. It is not based on memories," he asserted.

Rebutting persistent accusations that he avoids taking unpopular stands on controversial issues, Brown said that, indeed, he has forced the other candidates, especially Kennedy, to confront the issues of 1980. "Prior to my efforts, you didn't hear much out



Savage Photography

Democratic presidential candidate Gov. Edmund G. Brown, Jr. of California.

of Kennedy [on gay rights or on nuclear power]," he said.

Brown's first chance to speak to the nation on gay rights comes in January, when he debates Carter and Kennedy in Des Moines, Iowa.

Police Grant Two Big Concessions

By John Zeh

CINCINNATI, OH — The gay community here has won two important concessions from the Division of Police.

Chief Myron Leistler has agreed to include homosexuals in the in-service training of police officers. And the head of the vice squad agreed with the City Solicitor that books about homosexuality were seized from a gay bar illegally.

Chip Harrod, police/community relations consultant with the Cincinnati Human Relations Commission (CHRC) arranged a meeting with members of the Greater Cincinnati Gay Coalition (GCGC), Lesbian Activist Bureau Inc., the Mayor's Office, and Lt. Thomas Burke of the police community assistance unit.

Burke heard complaints of harassment in and around gay bars and public parks, of failure to respond to calls for help, and about the exclusion of gays from police recruiting. Twenty-seven men were arrested a year and a half ago in two parks for public indecency. The City recently admitted that a private swim party at a public pool was denied adequate police protection (see GCN Vol. 7, No. 18). Felons, drug addicts, and homosexuals were reportedly screened out of recent recruitment by the use of lie detector tests.

The police chief declined GCGC's request for a permanent liaison with his department, but at Harrod's initiative did agree to include gay speakers in the February re-training process. "The meeting we had broke the ice," Harrod told GCN.

In an incident after the session, two undercover vice officers purchased a sealed copy of *The Joy of Gay Sex* at the newly-opened Alley Cat Restaurant downtown and then returned to seize several unillustrated novels. They levied a liquor violation against the owner for "indecent behavior" on the

premises.

Since the books had been put on display by the Lambda Sports group of GCGC, the Coalition asked civil rights attorney Allen Brown to respond; he won return of all the books but *The Joy of Gay Sex*.

"The Nixon Court has ruled that in the confines of a bar, people become second-class citizens, and certain things are forbidden. But I'll urge a limit," Brown told GCN. "Safeguards are okay, but a total abrogation of the First Amendment is not."

Brown said City Solicitor Hugh Frost agreed that books cannot be seized without a magistrate finding probable cause. "This is essential protection of fundamental Constitutional rights," Brown said. "They must prove obscenity before stopping circulation."

The local media, and even somewhat sympathetic reporters, have blacked out the story.

Officials tried to crack down on a live performance of "Oh, Calcutta" nearly two years ago, but the Music Hall's bar was forced to close briefly when it would not have been open anyway.

Brown sees the prevalent mentality as part of "The Leis Syndrome," so-called because of Hamilton County Prosecutor Simon Leis, who has managed to keep peep shows and baths out of the Queen City. "This is ethnocentrism in action," Brown said. "The value system of one person is the measure of what is permissible. Primitive tribes had taboos, Khomeini and other religious fanatics have theirs, and Si Leis has imposed his," Brown concluded.

The books seized in the raid, and stamped "Evidence — Police Division," will be auctioned off Jan. 18 at a GCGC showing of slides from the March on Washington and local rallies, at the University of Cincinnati.

Minneapolis Raid Nets 125 Men

Compiled by Rick Hillegas

MINNEAPOLIS, MN — Police raided a gay bathhouse, the Locker Room, on Dec. 1, arresting nine men on sodomy charges and ticketing another 116 for "patronizing a disorderly house."

The sodomy charges were later reduced to disorderly conduct, to which eight pleaded guilty. The man who pleaded innocent has also been charged with three counts of indecent behavior.

An afternoon edition of the *Minneapolis Star* printed the nine men's names. One of the nine, a junior high school teacher from Coon Rapids (MN) has since submitted and rescinded his resignation.

Most of the 116 ticketed for "patronizing a disorderly house" are expected to pay a \$25 fine. Those who contest the ticketing face a fine of up to \$500 and a jail sentence of up to 90 days.

Two weeks before the Locker Room raid, Police Chief Donald Dwyer met with the Minnesota Committee for Gay and Lesbian Rights (MCGLR), who had requested the meeting to discuss stepped up arrests at local gay bookstores during November. One of those arrests resulted in a gay man's hospitalization for internal injuries.

According to MCGLR co-chair Dennis Miller, who attended the meeting, Dwyer announced that due to "increased personnel and a decline in street prostitution," the vice squad had enough available

staff to crack down on gay sex establishments. In particular, Dwyer announced that he would raid the Locker Room.

At MCGLR's request, prior to the raid police discussed with Locker Room manager Tom Reagle their objections to his bathhouse, and, specifically, its orgy room and a chalk board on which men advertised themselves.

Also prior to the raid, MCGLR met with Hennepin County Attorney Tom Johnson, who promised not to prosecute anyone for consensual sex.

Since the raid, MCGLR has met with eight Minneapolis city councilors. According to Miller, in varying degrees all objected to the squandering of scarce police resources on victimless crimes.

Among gay Minneapolis residents there circulate several theories as to why the police have cracked down recently:

One: maybe Dwyer wanted to neutralize criticism by the *Minneapolis Tribune* that because he and the father of the Locker Room's owner own land together, he wouldn't raid that bathhouse even though police had raided its competitor, Big Daddy's, in June (see GCN, Vol. 7, No. 5).

Two: maybe Dwyer, appointed police chief only temporarily, wanted to keep the job and so needed to rack up arrests and look tough.

Three: maybe the police wanted to hand over a volatile situation to Mayor-elect Don Fraser, whose

opposition they had heavily funded.

Four: maybe current Mayor Al Hofstede's administration wanted to retaliate against the gay community, which, after the Big Daddy's raid and an ensuing scandal, helped engineer then-Police Chief Elmer Nordlund's resignation and the two-day suspension of Deputy Mayor Erv Dauphin.

Five: maybe real estate developers with friends on the City Council have wanted to convert Hennepin Avenue, where the Locker Room and the bookstores are located, into a higher-toned entertainment district. Police have also harassed straight massage parlors on Hennepin Avenue. Says Tom Burke, chairing director of the Target City Coalition, a gay group formed during Anita Bryant's heyday, "In terms of all the internal politics, this is sort of predictable."

Because Fraser while in the U.S. House of Representatives cosponsored H.R. 2998, the Federal gay rights bill, many gay residents of Minneapolis expect harassment to cease once he becomes mayor and appoints a new police chief. A Fraser-appointed search committee for Dwyer's replacement has already heard testimony from 11 gay people.

Miller, however, predicts Fraser will have difficulty shifting from federal to local politics, and suggests only after several months will he learn how to control the police and halt the harassment.

THE BRILL FILES: Dale Barbre's Murder & Related Matters

By Mitzel

The body of 21-year-old Curtis Dale Barbre was found in Lowell (MA) Feb. 2, 1978. According to David Brill's GCN account: "His hands and feet were bound and his socks were placed under his arms." Barbre died as a result of a shotgun blast to his face. Two weeks after his death, the body was identified.

Barbre was characterized by Brill as "not without enemies." Brill wrote that people described Barbre as "a drug dealer" and a "rip-off artist." A former employer recalls Barbre as a hard worker who would, if given the opportunity, take off with a guy offering \$100. At the time of his death, Barbre had been the lover of a well-to-do businessman who was in the process of coming out.

Barbre had gotten his girlfriend pregnant and he talked of marrying her.

Brill thought that Barbre's death might be connected with the alleged disappearances and deaths of young gay men, rumors about which he heard in the gay *demi-monde*.

Barbre had spent the evening prior to his death at the Together bar and later at the Regency Health Club. The Regency is operated by Jim Mitchell, who Brill indicated "has a history of helping law enforcement authorities solve gay murders." Mitchell has said: "I'll be damned if I'll have his [Barbre's] body dumped on my bathhouse doorstep." Records of the Regency for the night Dale Barbre was last there were lost or destroyed. According to Brill's ac-



count, Boston Police Det. Peter O'Malley assaulted two males at Together the night Barbre was there. One was an employee at the Regency, another a guest. Peter O'Malley suspected they knew something and were covering up. Sometime after this altercation, O'Malley was removed as Boston

Controversial Former Council Member Made Cincinnati Mayor

By John Zeh

CINCINNATI, OH — The City Council member some gay rights leaders consider responsible for the delay in the Queen City's proposed Human Rights Ordinance has been installed as Mayor.

Charterite Party candidate Kenneth Blackwell surprised people some time ago with his outspoken opposition to the broad civil rights law; he is a 31-year-old black Catholic.

He was given an unfavorable rating by the new Gay/Lesbian Voters League here, but led his party's ticket after only one term in Council.

One of the people who had worked on the Human Rights Ordinance before moving to Chicago, Robert Peppard, blames Blackwell for stifling the proposed law. "We were lobbying council members, and sought Blackwell's support," Peppard said. "He had been relatively non-committal,

but used disturbing language that to us showed he wasn't real sensitive to gay concerns. Then he came out calling homosexuality an aberration and a detriment to continuation of the family."

"There's been no organized effort to move the bill through Council since then," Peppard said. "The colleagues who were looking for him to, perhaps, go along with him on the ordinance suddenly became much more shy about expressing their support. They felt if a person associated with civil rights had come out in opposition to a civil rights ordinance, passage would be very difficult."

Blackwell will serve one year as mayor under an agreement with the Democrats, who chose David Mann to fill the second term. Outgoing Mayor Bobbie Stern did poorly in this election, after anti-gay, anti-abortion forces publicized her proclamation of "Lesbian/Gay Pride Day."

Police liaison on the Barbre case.

It is now 22 months since Barbre's murder. The crime remains unsolved. But questions raised by the investigations into Barbre's death — and the various personnel whose names appear again and again — go beyond the immediate crime and go back to the summer

of 1977, back to the time Richard Peluso was arrested in Revere, the beginning of what later became former D.A. Garrett Byrne's "Revere Sex Ring."

It was the D.A.'s elite strike force, the Suffolk County Investigation and Prosecutions Project

Continued on Page 6

Gay Community News

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Community Voices

ALL BOSTON ALL GAY BASH

SATURDAY DEC. 15 THRU TUESDAY DEC. 18

SCHEDULE OF EVENTS:

SATURDAY 8:30 PM GAY DISCO EXTRAVAGANZA ALL RIGHTS LIVE-BAIL GAY-BASH	SUNDAY 9:00 PM CASINO PARTY GAY-BASH LIVE-BASH FREE TO ENTER
MONDAY 8:00 PM FOLK FESTIVAL LIVE MUSIC, JAZZ, R&B, SOUL, ROCK, GAY ARTISTS LIVE-BASH FREE TO ENTER	TUESDAY 7:30 PM GAY RIGHTS SYMPOSIUM PROSECUTOR GENERAL, PRESIDENT, GAY ACTIVISTS, REPRESENTATIVES, GAY

WHERE? 28 THE FENWAY, BOSTON
CALL 267-0908 FOR INFORMATION

FREE
COME ONE - COME ALL

some joke

To the Editors,

The enclosed flyer was found posted in the vicinity of Harvard Square this past weekend. When I checked the events calendar in GCN and found no mention of an "All Gay Bash" I began to suspect a hoax. After some further inquiries I could find no evidence for the existence of a "Greater Boston Gay Association." It turns out that both the telephone number (267-0908) and address (28 the Fenway) listed on the announcement are those of the Phi Gamma Delta fraternity at MIT. When I called them to inquire about the Gay Rights Symposium I was hung-up on quite abruptly. For whatever it's worth, I'm now passing this information on to you. Perhaps your readers should be cautioned to watch out for similar pranks in the future.

Sincerely,

Louis J. Piccarello
Cambridge, MA

Editor's Note: The "All Boston All Gay Bash" was indeed a hoax. Bob Matteo, President of Phi Gamma Delta, claimed no knowledge of the flyer. Bob Sherwood, Dean of Students for Fraternities at MIT, surmised that the flyers were part of a prank being played on Phi Gamma Delta by a rival fraternity at MIT or Boston University. MIT Gays promised to warn its members of the fraud. In any case, on the chance that the hoax was a set-up with the potential for violence against gay people, Robin MacCormack, Mayor White's Liaison to the Gay Community, and five police officers from District Four spent several hours stationed outside of Phi Gamma Delta on Saturday and Sunday evenings. No one showed up.

the united way

Dear Friends:

The United Way, Inc.'s annual campaign is going into full swing with the support of every conceivable group. The ads are everywhere, the solicitation letters are in the mail, and pretty soon the office memos with attached pledge cards will be circulated setting forth the exact amount considered to be our "fair share."

Fair to whom? is a timely question. Employed gays across the nation will probably give a larger aggregate sum of money to this powerful funding broker than all gay organizations combined are able to raise over a period of several years. The need for adequate funding of our organizations is great, and the burden of dollar support rests almost entirely with the gay community. I personally get many more requests for money from gay organizations and political funds than I am able to respond to.

With these considerations in mind, I would like to see the gay press take a close analytic look at United Way, Inc., and take a position on whether or not the agency is really deserving of our continued support. The question of their commitment to gay service organizations is the crucial issue, but there are others, also. Why should gay dollars be distributed to organizations with avowed antipathy towards gays, such as the Boy Scouts? Do organizations receiving money dealt with gays in a non-discriminatory manner? Should gays give to United Way, Inc. while gay organizations go begging?

I think you will agree that gays have a powerful tool for the furtherance of our interests in how and where we spend our money, and that we should employ it skillfully. It makes sense, then, to scrutinize charitable organizations with the same skepticism we would apply to a commercial firm, political candidate, or religious group soliciting our dollars, and to apply the same standards. Perhaps it is time for respected community voices to urge gays to jot down the amount of their "fair share" and personally distribute that amount among deserving gay organizations.

I ask you to consider doing an incisive feature on United Way, Inc. in an upcoming issue of Gay Community News. With the pressure once again building at the office and elsewhere to give "unselfishly," the publication of the full record of this agency's response to our community's needs would be a valuable and timely service.

Sincerely,

Gary A. Jones
Los Angeles, CA

requiem for the gay activists alliance

To the gay community,

It grieves me to write this letter of resignation from the Gay Activists Alliance/New York for it forces me to admit to myself that GAA is no longer the vital and all-important organization it was when I first came to it, lonely and distraught, more than 8 years ago, nor can it ever be as great again.

When I first joined in 1971, such dynamic leaders as Arthur Evans, Marty Robinson, Jim Owles, Arthur Bell, Morty Manford, Mike McPherson, and Arnie Kantrowitz dominated the political arena at GAA. Political issues were a major concern — the central, but not the only concern of the organization.

Vito Russo presented weekly movies at the GAA Firehouse. Pot luck dinners for gays down on their luck were a regular event. Art sessions with nude models occasionally took place on the second floor. And from down in the basement, nerve-shattering grunts and cries arose from the GAA self-defense class, headed by R. Paul Martin and Charles Burch.

Gay Youth met at the GAA Firehouse. Lesbians had a committee of their own at GAA (the progenitor of the current Lesbian Feminist Liberation organization), and Sunday afternoons were women's events — complete with day-care facilities. Monday nights were Arts Committee and Police Committee nights. And Tuesday nights were always politics nights — with State and Federal Committee and Municipal Committee.

Alternate Friday nights were Cabarets at the Firehouse and Saturday nights were the incredible Firehouse dances — a thousand people jammed buttocks-to-buttocks and groin-to-groin and in various other arrangements — in a relatively small space that vibrated with musical beats and other kinds of vibes. On cold nights, it was hot and on hot nights, it was very hot. It was fine! We called it an alternative to the bars for gay people.

The first committee I joined at GAA was the Third World Committee. Next, I joined the Membership Committee, then the Firehouse Committee, the Finance Committee (where I became Vice-Chairperson), the Media Committee, the Dance Committee, the Arts Committee, and lastly, the Political Action Committee (the new one created by the merging of the Police, Municipal, and State and Federal Committees in 1973).

The first political demonstration I attended was at Rockefeller Center where GAA protested a fund-raising event for smooth-talking, double-crossing John Lindsay. Some of my friends got arrested that night. In the years to follow, we marched on Albany, broke up an "Inner Circle Dinner" (which brought "blood on the Hilton" and got Jim Owles and Morty Manford battered faces and glory), and protested countless numbers of city hall hearings. My most memorable zap was the take-over of McGovern's headquarters on Fifth Avenue in 1972 and the substitution for the McGovern banner flying outside his second floor storefront office MY GAA SWEATSHIRT!

I met my lover, R. Paul Martin, at GAA and in August, 1972, we came to an intimate understanding. Days before, "Little John Basso," a GAA member, held up a Brooklyn bank and became famous. The memories whirl in my brain and I confess that my mind reels and my body throbs with emotion.

In October, 1974, the Firehouse was fire-bombed. The "perpetrators" were never caught by the police. After that, we had to find new headquarters and we lost many members.

Things changed at GAA. We went through many different leaders and "regimes," as I've heard the phenomenon called. I've had my part in the GAA executive history. It's been a grand history, too. But I feel it's over now. It's time for me to move on.

GAA has helped create all the many and diverse groups in this city and in others. Where there was once only GAA, now there are LFL, COHLA, CLGR, the Gay Switchboard, Gay and Lesbian Blind, and even Gay Media Alliance. These, as well as so many other college and social gay groups have their roots in GAA. I feel proud of my membership in GAA. And I love GAA — the GAA that used to be.

Today, another "regime" runs GAA — one with specialized interests that cannot deal with such important gay organizations as the Coalition for Lesbian and Gay Rights and the Gay Switchboard. Issues at GAA are of a specialized nature these days — mostly of a police issue and an anti-religionist, anti-capitalist nature. There's no trace of the greatness and all-inclusiveness of the old GAA. It's not for me. So I'm moving on.

I'm looking forward to getting more involved with CLGR and devoting my energy and idealism to promote the Coalition and help it to achieve its potential greatness. And I intend to work in the Gay Media Alliance in the fight against one of the modern-day oppressors of gay liberation, the straight press.

Sincerely,

Fred Goldhaber
New York, NY

an ongoing debate

Dear 'G.C.N. Edit' (!!)

In the ongoing debate on the merits of Christianity, each side has presented a mostly empirical position. Those rebuking it point quite justly to the millennia of torture in the name of Christ. One letter in defense of the religion (I can't remember the author, I don't have the copy anymore) says Christianity, that is 'real' Christianity, has never been really put into practice. This is rather like saying that Newton's laws of mechanics have never been really put into practice because of the existence of friction. The merits of a system must be judged by its fruit in actual practice. To say that it has never been really put into practice seems tangential grazing at the subject then darting away.

It seems that even those who point empirically to the tyrannical history of the institutional church somewhat miss the point, yet not really by much. I feel the point is that a religion that is in the interest of the people, that can give meaning and substance to people's lives, cannot be founded on the bankrupt metaphysics of eternal damnation, of the nature of the universe being merely a giant version of a medieval bureaucracy.

In the ministry attributed to Christ, there are quite a number of things he says and does that are socially revolutionary in nature. It was he who was supposed to have upset the tables of the moneylenders in the Synagogue. He preached 'turning the other cheek,' and said that the judgement visited on the Pharisees would be the worst, worse than that visited on prostitutes, for their persecution of others on matters of adherence to Mosaic law, while not caring about justice. Mother Teresa, who was awarded the '79 Nobel Peace Prize, states:

"...On the hour of death, he said we are going to be judged by what we have done to the poor, to the hungry, the naked and the homeless, and he makes himself that hungry one, that naked one, that homeless one, not only hungry for bread, but hungry for love, not only naked, naked for a piece of cloth but naked of that human dignity, not only homeless for a room..."

Yet he also says that if you do not believe that he is the Son of God, you shall burn in a hell for eternity. Not only is this unpalatable from a viewpoint of 'justice', but the very idea of an afterlife that simply goes on and on, in a linear way, "forever" creates a warped concept of the universe that must of necessity cancel out the 'infinite love' of god. We are to be punished in the 'eternal lake of fire' because our metaphysics are wrong; we don't believe in a 'God the Father' that controls the world through particularistic edicts that simply negate the self-consistencies of the universe (i.e., the 'laws of nature'). We're told we will go to hell because we refuse to believe such a thing as hell could exist. No matter how much Christ may have preached a gospel of social justice, it is laid on a framework that must eventually lend itself to the very tyranny it speaks against. It seems no accident that Christianity was picked up by Constantine, who made it the state religion of the Roman Empire. That was when Christianity that was supposed to be, died. Constantine passed the first edicts in the Roman Empire against the "detestable and abominable crime against nature." It is no accident that this was concurrent with his adoption of Christianity.

Yours sincerely,

John Jacoby
San Francisco, CA

strength, a faerie gentle

Dear GCN,

I love GCN and Sally Gearhart is one of the amazing beings around — but please, sisters and brothers, why do we continue with the patriarchal divisions forced on us by seeing her vision as the title says "Spirituality vs Politics"? As it's been shown to me recently — *New Politics is Recreating Old Magic* — there's a lot of truth in there. We witches with wizards will win wondrously, won't we?

Strength, A Faerie Gentle,

Dimid
New Orleans, LA

NEWS EDITOR

Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Opening March 1. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

our voice, our spirit, our rights

To the Editor:

Well, I must admit that I was struck by Janet Tucker's letter to *GCN* regarding your (increasingly disappointing) coverage of the news (*GCN*, December 15, 1979). In many ways I must agree with Ms. Tucker and it would be difficult not to; her examples were well researched and thought out. Her concern is a very legitimate one.

The worth of any newspaper, no matter whom it serves, is defined and judged by the strength and breadth of its news and editorial pages. If they are lacking, the newspaper has failed its readership. *GCN* has not reached that point, in my opinion. Nor can the passing of one writer, no matter how fine and dedicated, completely deplete the resources of a vibrant newspaper which is so much a part of a vigorous and stimulating community. Our community is overflowing with talent — writing talent, in particular.

After all, *GCN* is a "community" newspaper. Perhaps it is time that our community support it then in more substantive ways rather than morally. (A moral nod of approbation frankly means nothing to a "starving child" but rather the sentiment smacks of an effete disinterest.) We are too industrious and full of strength to be accused of that.

I know that I, myself, have told friends that I would volunteer some time to write for *GCN*. I had the best intentions. But, I never followed through. And, I guess, that is what I am saying about our community — we have great intentions, but we just don't follow them through. I think we had better.

GCN affords us solidarity. It reports news that affects each one of us. It has given us an aggregate strength by speaking in a loud and clear voice. Each one of us has a responsibility to make certain that that voice remains strong and resounding.

GCN is not going to flounder. I believe that it is in the process now of re-examining itself including how better to serve its readership. But the question must be asked, Can its readership serve and support *GCN*? Think of the crucial stake that we all have in this newspaper. Money would certainly help. But, I would think that even a few bright and persevering writers and production people could probably revitalize and foster a new spirit to an over-burdened staff.

Or do we have no responsibility at all to our "community newspaper" which represents and proclaims our voice, our spirit and our rights?

Sincerely,

Richard Dagwan
Boston, MA

lesbians behind bars

Dear *GCN*,

The letter from Clovia Green in this week's paper has prompted me to voice a question I've had for some time: why is it that the ads printed in your "Prisoners" column are almost always from men? I've scanned it for several months and in that time the only listing purporting to be from a woman had the address of a men's prison.

I have written to Ms. Green and asked her to send me the addresses of any lesbians she knows who would like penpals. If there prove to be too many to be covered by myself and my friends, I will send them to you with a sufficient donation to cover their publication. Meanwhile, I urge you to give priority to publishing the addresses of any lesbian prisoners that you receive.

Happy winter solstice!

Betty Widerski
Cambridge, MA

*Editor's Note: According to the Sourcebook of Criminal Justice Statistics published by the Justice Dept. (1978), 97% of all prisoners in state correctional facilities are men, 3% are women. (The US Bureau of Prisons does not permit *GCN* in federal facilities.) This statistic may explain why most requests for penpals come from men. (It is interesting to note that statistics on the populations of mental institutions indicate virtually the opposite situation.)*

We support your efforts at outreach to lesbian prisoners and will print all requests for penpals.

advertising

GCN is looking for an Advertising Manager. Advertising experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Richard Burns, *GCN*, 22 Bromfield Street, Boston, MA 02108

manager

fundamentalists march

Brothers and Sisters,

It has recently come to our attention that various groups throughout the country are thinking in terms of having a counter-demonstration in re the Fundamentalists' March to Return Morality to America. At our own meetings and with phone conversations with other Upstate New York groups, we have come to the consensus that we *vigorously* and *firmly* oppose any such action. This would be confrontation politics and could very well lead to many of our brothers and sisters being injured and even possibly killed. Our own March was non-violent in character and was emphasized as such by the Plenary Session at the Conference in Houston. In the past few months, we in Upstate N.Y. have been subjected to fire bombings, firings, verbal and physical harassment, etc. The list goes on and on. The (sic) Christians are calling for a million marchers and may very well get that many. We must be aware that we mustered about a tenth of that number. Such a counter-demonstration would not gain the gay liberation movement anything. It is negative and may very well injure some of our people. If various militant groups wish to stage something, then do it on the local and state level. If it were done in all fifty states, then our media coverage would be much greater. We are now in the planning stages for a state-wide march on Albany in late April, early May. New York is the largest state in the Union that still has anti-consensual sodomy laws on the books. We can gain much more by having a statewide march than a counter-demonstration in Washington. Certainly, a response is called for, but in a way which will be positive and net us gains, not lose support. Our leadership should respond in positive fashion, not by endorsing marches that can lead to violence, but to maintain our non-violent stand. Once again, Upstate New York vigorously and firmly opposes such action and would not take part. Let's set our people free, not injure them.

In Solidarity,
Vern Hall-Smith, President
Rochester Gay Task Force
Rochester, NY

sexist psychobabble

I wish to inform you of my outrage over the publication of your Dec. 15 cover story, "Sally Gearhart: Spirituality vs. Politics" by Jill Clark. I began reading the article with great interest because I remembered Ms. Gearhart from the film *Word is Out*. She struck me as a personable and articulate spokesperson of the lesbian movement. Like many gay men, my involvement with lesbians does not extend much past political support of rights for all homosexuals. I must admit that many of the articles that *GCN* has printed regarding women's issues have not held much interest for me. But in an effort to be politically conscious, if not always "politically correct", I make it my practice to read *all* of your paper. So, despite my urge to dump this issue in the trash, I read every word of Ms. Clark's interview.

I am left with one question. How could you print this article? And as a cover story, no less. Although it is tempting to attack Ms. Gearhart's remarks point by point, it is hardly necessary. Suffice it to say that *GCN* would never print such an article if it were written by men calling for a world totally without women, and simultaneously enumerating the vile characteristics of that gender. And though Ms. Gearhart may flatter herself that no man holds such an opinion, it is unfortunately true that some do.

It seems that some publications feel it is necessary to stretch the limits of good taste and good judgement to allow oppressed groups, be they black, female and/or gay, to express any political beliefs they have regardless of how blatantly offensive they are. Thus, we have tolerated black supremacy, but not white supremacy, and apparently now lesbian supremacy, but not male supremacy. It makes no difference, these movements are all born of fear, ignorance and an inability to accept each other as individual human beings.

I have no more sympathy for Sally Gearhart than I do for Anita Bryant. They are both would-be oppressors. Fortunately, as in the case of Ms. Bryant, I am confident that the vast majority of discerning individuals will easily see through the sexist psychobabble that Ms. Gearhart and Ms. Clark offer us. Nonetheless, I am outraged that *GCN* did not.

Sincerely,
Richard Allan Perry
Boston, MA

Notice

The *GCN* offices will be closed from December 24 to December 31. Vol. 7 No. 24 will appear on newsstands on January 5.

media madness

On Wednesday, December 12, I attended a meeting of Lesbian and Gay Media Advocates. The following are some of my thoughts:

Before I knew about sex, I knew that the word queer was an insult associated with skinny boys who couldn't throw a football, and since I answered this description, I took my share of abuse. When I was in junior high, I was told by a classmate what it was that queers did (that made them queer), and my heart sank, as what he said corresponded vaguely to my own fantasies. I looked up "homosexual" in the dictionary and my fate was sealed. I went through adolescence with this secret knowledge, developing anxiety attacks and a sense of isolation. By age 19 I had dropped out of the Catholic Church but moved into psychotherapy (guess why). I would be in and out of therapy for the next few years, talking endlessly about the origins of my homosexuality and trying to be a good heterosexual. I'll spare you the needless melodrama of my depressions, my pills, etc. because plenty of us have gone that route, but here's the point: *never*, no, not once, did I learn from any book, magazine, newspaper, television or radio program that it was okay to be gay. About homosexuals I knew: we had never matured from some early childhood stage, we were pathological, it was a neurotic symptom, etc. Homosexuals I read about were: British spies that defected to Russia, Walter Jenkins busted in a bathroom, and Christine Jorgenson (no longer homosexual). Evidently the media didn't believe lesbians existed at all (bless you, Eleanor and Hick).

After a long hard climb I came out (ironically it was a couple of straight friends and a doctor who suggested it), but I'm writing this letter to say how angry I am — we've all been exposed to nothing but straight propaganda for most of our lives, and I am sick to death of it. It did a great job on me, most gay people, and all straight people (until recently, who had reason to question it?). Look, if I was age 13 now, this is what I would know: gay men cruise the library for sex, pay young kids in some sort of ring, and sometimes murder their tricks. There are only three lesbians in the United States, all of whom are involved in custody cases.

To reiterate, I'm fed up and I'm mad, and LAGMA offers several options for using my energy to make some changes. Ideas for positive gay coverage in the media, as well as pressure to stop biased sensational reporting were presented, and I learned that one newspaper has already responded favorably. If you think this is too Liberal Reformist, futile, frustrating, etc., then maybe you haven't had enough. There's a lot of children out there, growing up gay and alone, just like we did. It's a cop-out to sit around and wait for the Revolution (or for Congress to pass a gay rights bill) while the propaganda machine grinds on unquestioned. LAGMA meets again January 2 at 8:00 pm at Arlington Street Church. There's plenty of room for more people and ideas. If you're too comfortable or too sophisticated to do it for yourself, then do it for the kids.

John Millea
Cambridge, MA

***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.

the lost tribe

Dear people,

Thanks to John Mehrling for his article "Gays and the Holocaust." Let me introduce you to The Lost Tribe, a coalition of lesbian and gay Jews in the San Francisco/Bay area. We have been working now for 2 years with the Jewish community to educate them about lesbian, gay, and women's oppression, and how gay folks shared the ovens with Jews and other groups.

Jewish community response has been terrific, ranging from bringing all their Sunday school classes to hear about the anti-gay Briggs initiative to encouraging gay lovers and other alternative families to join the Jewish Community Center under a family (cheaper) membership.

In any case, we will work here in California to make sure that no Holocaust memorial will be created without gay input.

Shalom to David Brill.

Let us all continue his work.

Dov ben Khayyim
San Francisco, CA

merry christmas

Dear Friends at *GCN*,

Enclosed please find a check for \$42.00 for four gift subscriptions as listed on the back of this sheet.

I want to take this opportunity to offer some thoughts about your fine publication. On the debit side, two items. First, there have been numerous letters to you recently which at least purport to correct inaccurate or misleading writing in your paper, (leaving *entirely* aside the RSL/GAA/PWOC/?? squabble, which I expect you find as tiresome as I). They seem to point toward a tendency to take copy from the wires or straight press without verifying how carefully the straight folks have put the story together. *GCN* should take that responsibility — because you clearly are trying to be a responsible press. (Enough so that I could recommend giving gift subs to one's parents, one's next door neighbor, or one's lover, as thoughtful and appropriate gifts.)

It's evident from the number and variety of sources — every region of the country — that more and more people are relying on *GCN* to be the responsible, feminist, gay weekly that cannot be found anywhere else! It is because they take you seriously, and wish you well, that they take the trouble to write to you.

Second, . . . well, I thought I had a second complaint, but I can't for the life of me think of it. On to the credits!

You are by God working at being a responsible, feminist gay press. I'm impressed. I can generally trust your writers to see significance in the same places I do; sexism in the writing is sparse (albeit not absent); and I can sense a real commitment from you. Bravo!

The style tends to be clear, straight-gay-forward, but not simplistic. Few articles seem padded unnecessarily. Layout is clean and thoughtful. And bless you for staying with a serif type, against the trend. Aesthetically good paper.

I hope you will further explore man/boy love; it is here that we show our own homophobia most strongly, here where we pick our scapegoats, here where our collective thinking has been all too foggy. Along with sexism and racism, ageism (in its various forms) is one of the worst enemies we harbor within our own community. Along, of course, with homophobia.

I'm pleased at your obvious and sincere goodwill for other gay presses — notably *The Body Politics*. I like, and want more of, the radical feminist analysis pieces. More! I like your increasingly national scope. I'd like to say more, but I must leave room for the addresses. 'Nother time.

God bless you. Goddess keep you.

Merry Christmas!

Laurence Gold
Madison, WI



Seasons Greetings from the *GCN* Staff

The Brill Files

Continued from Page 3

(SCIPP) which was responsible for the "Sex Ring" investigation. A Boston police detective assigned to the prestigious SCIPP unit was Det. John O'Malley. This O'Malley (not to be confused with Peter O'Malley) engaged in many questionable activities while he was associated with SCIPP. O'Malley has been identified (along with Revere-based Metropolitan District Commission police) as the investigating officer who got testimony from teenaged boys linking suspects with sexual activity in Peluso's Revere apartment. Several men subsequently indicted in the "Revere Sex Ring" had no connection with any activity in Peluso's house, something the D.A.'s office finally came to admit. One of these men with no connection was Roger Spear. It was later revealed in grand jury testimony that O'Malley had personally arranged the fabricated testimony against Spear by a frightened teenaged boy. All "Sex Ring" charges against Spear were ultimately dropped — by Byrne's successor. To this day, Roger Spear, as well as a few others in a similar situation, quite fairly wonder why it was they were indicted and lumped into the "Sex Ring." Spear questions O'Malley's motives.

John O'Malley played a prominent role in the "Sex Ring" investigation. The D.A. promised to "clean up the child molesters" (it was a campaign theme for re-election). Yet it is now known that several very active boylovers in the Revere area worked with O'Malley and others as police informers. These boylovers who cooperated with police were never arrested or threatened with arrest. According to one source, O'Malley personally intervened in the case of an ex-con boylover who was a state-appointed foster father of two boys. A state agency wished to remove this man's "sons" when O'Malley intervened for past favors. O'Malley, as well as others in SCIPP, were giving quotes to the press about the disgusting nature of the "boy-sex-ring," and how the "sordid details" made them seek psychiatric counsel. This pose is called into question, as is O'Malley's diligence as an unbiased investigator, as a result of a probe made by writer Frank Rose of *The Village Voice* (New York).

Rose, while in Boston to write

about the "Sex Ring" scandal and police abuse, revealed a boy-prostitution service called BUY-FUCK, which operated in Revere and later in Boston from 1977 through 1978. BUY-FUCK provided teenaged boys to male clients who, according to a boy who worked in the operation, paid up to \$100 — depending on the sex acts performed. Contacts for BUY-FUCK were made at several clubs in the downtown Boston area.

During the panic and sensation over revelations about Richard Peluso and sex in his apartment, *not one mention* was made by police or local press about BUY-FUCK. No police investigation of this operation was ever made. Did police and the District Attorney of Suffolk County have the luxury of choosing which boy-sex-ring they would exploit? Were any police or public officials involved in protecting BUY-FUCK? *Did Dale Barbre work for BUY-FUCK?* Is it merely a coincidence that both Barbre and the alleged operator of BUY-FUCK were in the Regency bathhouse the night of Barbre's death? What *did* happen to the Regency records the night of the murder?

John O'Malley, so highly visible in SCIPP when it was getting good press, subsequently was removed from the D.A.'s elite unit. It is reported that he had a heart attack. Later he resigned from the Boston Police altogether. In 1979 grand jury proceedings in Norfolk County, a state trooper, who had operated as an undercover narcotics investigator, named John O'Malley as the subject of a Boston Police Internal Affairs Division probe into drug shipments.

There was much bitterness in the Suffolk County D.A.'s office as their "Revere Sex Ring" began to fall apart. (It was not just the "Sex Ring"; prosecutions collapsed in the Blackfriars mass-murder case, the Bunker Hill beatings case, and the state Attorney General had removed the Boston arson-ring prosecutions from the local D.A.'s office. Political favoritism in Byrne's office was matched only by its professional incompetence.) First Asst. D.A. Jack Gaffney (he prosecuted Susan Saxe) dumped the Dr. Allen "Sex Ring" trial onto newcomer Tom Peisch. Police who had fabricated their carefully-selected

"Revere Sex Ring" victims (and left pro-police boylovers alone) felt bitter and angry. Rare is the police officer who will admit his errors gracefully. Rare also is the cop who can appreciate an indy fighting back.

From the very beginning of the "Sex Ring" panic, Roger Spear questioned why he had been indicted. Spear, a successful businessperson, began his own investigation. He hired attorneys and private detectives. He kept comprehensive notes and files. He was introduced to David Brill by the co-chair of the Boston/Boise Committee because he wanted to meet someone who knew something about Boston cops. Spear, as Brill did, likes to keep up with the activities of "crooked cops."

It was late in 1978 when Roger Spear's name came to the attention of police regarding the Barbre investigation. Curiously, a friend of Spear's was the social case worker for a youth in trouble on another matter. This youth was Eddie Kopacz. As a result of the initial questioning of Kopacz by Lowell police, both Spear and his friend suddenly found themselves targets of police rumor-mongering and implicated in alleged homicides. This rumor-mongering grew in intensity. Spear found out his friends and acquaintances were being taken in and questioned by police. Finally in October 1979, police, with warrants, invaded his home and office and took many items in his possessions, including numerous articles relating to his investigations about police abuse which were not covered in the warrant.

Subsequent to this invasion of his home and office, Spear, through his attorney, William Homans, filed in Federal District Court a \$2 million civil damages suit against Roland Campbell, a Wellesley police officer, Det. Charles Rogers, a Quincy police officer attached to the Norfolk County D.A.'s office and the D.A. himself, William Delahunt. Following the suit's filing, Spear was indicted by the Norfolk County D.A. for possession of marijuana.

Of particular concern to Spear is that these police officers removed his files linking police to BUY-FUCK, drug-dealing and false testimony in the "Revere Sex Ring" case.

Before his death, David Brill

was meeting on a regular basis with Roger Spear. Brill's intentions in these meetings are still unclear. Brill was reporting information about the police to Spear. On the other hand, Brill was posing police questions to Spear and, after each meeting, writing up a memo about what Spear said. Copies of these memos were sent to: Det. Donohue of the Lowell Police Dept.; Charles Rogers in Delahunt's office; and Jimmy Mitchell at the Regency Baths.

Mitchell has been working closely with Det. Donohue on the Barbre investigation. Mitchell has also expressed an extreme personal antipathy to Roger Spear, one which goes back a number of years. The reason for this antipathy is unclear. One source suggests that it was Mitchell who offered the name of Roger Spear to police to investigate concerning the Barbre homicide. Barbre died in February, 1978; the police didn't begin their harassment of Spear until late autumn 1978.

According to David Brill, Jim Mitchell has in his possession documents pertaining to Spear and his friends. These include: copies of records of Spear's long-distance telephone calls (which had been requested by Norfolk County police from the telephone company); a copy of a federal dossier on a friend of Spear; as well as information on an attorney, hired by Spear, who now lives out of state.

On January 29, 1979, Mitchell went to Washington (DC) and sent to David Brill a postcard with metered postage from a postal meter registered to the U.S. Dept. of Justice. It is also known that Mitchell has paid for and/or actually joined with police investigators on trips to California and Florida to question Eddie Kopacz. Kopacz, currently in jail in Florida, is reported by the *Herald-American* to now admit, for whatever reasons, his complicity in the murder of Dale Barbre — as an accomplice, not the trigger-man.

If police and their agents in the gay community are attempting to link Roger Spear to any crimes of violence, they are certainly going about it in a most questionable way. It is standard police procedure for law enforcement personnel to question any major suspect in an alleged crime. In spite of the fact that Spear's name has been

bandied about through police and street rumors as a subject for investigation, no police or D.A. has formally interrogated him. This oddity is made stranger by the fact that Spear's attorney, William Homans, has sent personal letters to both Suffolk County D.A. Newman Flanagan and Norfolk County D.A. William Delahunt and offered that his client would be willing to meet with them at their convenience. Not only has neither D.A. taken advantage of this offer, neither has even seen fit to respond to Homan's letter. One source has suggested that William Delahunt has isolated himself from the activities of some of his employees, particularly Charles Rogers. Det. Rogers has recently returned to activity in Quincy, whether at his own request or on order from his superiors is not clear at this moment. He failed to return numerous calls from GCN.

At the time of his death, questions involving the Barbre murder were still a preoccupation of Brill. These questions remain: Who *did* kill Barbre and why? Was Barbre a hustler for BUY-FUCK and is this related to his death? What connections, if any, does former cop John O'Malley have to BUY-FUCK, its operator, and drug-dealing? Was Dale Barbre stabbed months prior to his death? This is important because another boy working for BUY-FUCK was stabbed by a Ronald Hendricksen during a tryst arranged through BUY-FUCK. Hendricksen pleaded guilty to this stabbing on Dec. 17, 1979. Hendricksen is currently serving a life sentence in MCI-Bridgewater for a second degree murder he committed as the result of another stabbing. Hendricksen is reported to be a nephew of a former employee of the Regency bath house. Why is Mitchell working with police to get at Roger Spear when there are no links connecting Spear to Barbre's death? Why are so many police and government documents pertaining to Spear and others available to this gay businessman? And, finally, given the pattern of anti-gay police actions in the past two years, why is the gay community so silent at this renewed extra-legal police abuse? Will we be quiet and be happy with whatever answers the police and Hearst Press come up with in the matter of Dale Barbre? Or will we seek our own truths?

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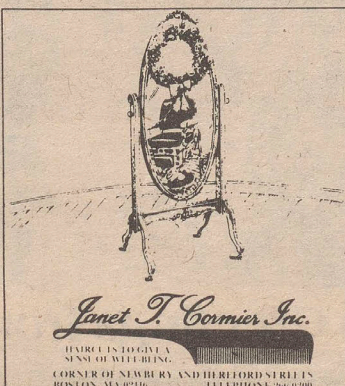
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Leap at Life Embrace By Salvatore Farinella

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happiness and sweep me up
in wave & wave of you
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your auburn hair
red as light
in every breath you breathe
happiness asleep
I guard each hair all night
each night & watch
as silver quiets each &
every strand of red
to wake to find
all night snow has fallen.

The Pilgrim's Credo By Pat M. Kuras

You are like the most radiant of shrines;
I have trekked and toiled long and hard to reach you.

I am a pauper without coins and can give only myself.

I will touch your body in hopes of being blessed.

(I could write psalms of lust for you.)

I can offer you my lips and tongue in a very special prayer.

I believe that you will never forsake me.

Shame

By Walta Borawski

This was what separated
me from the sexual race:
He hesitated in Nini's Corner,

stared at the crosswords;
Hesitant: four feet away,
wanted; eyed my eyes;

turned into the gay corner,
drew *Drummer*, idly,
nervously, paged

*They don't have my brand
of smoke* the counter man
told me, I

told myself they don't
have my brand of man, I
turned, I left the store!—

nothing to suck on, deserving
it, treating desire
like a dirty trick.

'Tis the Season

Introduction

By Rudy Kikel

As anyone who was present for it last year on New Year's Eve can testify, the Boston-based Lesbian and Gay Male Poetry Reading was a resounding success. This year, thanks to that success and, not incidentally, to the maneuvering of Poetry Chairperson Peter Payack, who secured funds for the event from the First Night Foundation, the reading will be held again — this time at the Boston Architectural Center (320 Newbury Street), 9-10:30 P.M. (Get there early for a seat!)

Twelve poets (six men and six women) will read from their work (including four poets unrepresented on these pages: Stephanie Byrd, Charlie Shively, Jane Barnes, and David Eberly). Naturally we can expect a good deal of diversity in style and theme: is not Camille Norton's "Bad Girl" Mineka, for instance, with as many knives in her mouth as teeth, a subversive, demonic reverse of Pat Kuras's erotic pilgrim, all reverent "lips and tongue"?

We may also be tempted, here at the tail end of the '70s — and a decade of "gay liberation" — to look to our poets for some common recognition of how far we have come — or where we are now headed. One conclusion we may reach is that the revolutionary optimism and apocalyptic fervor of 1969 has culminated in a quieter, more cautious assessment of political and personal possibilities. "Same" and "new years" looked at in this light suggest that our new facilities — we have Baths, we have *Drummer*, we need no longer "sneak through alleys" — may still leave us without "anyone to love." Furthermore, T. Clausen presents us with complication (his "lines" are at once those of the body, memory, poetry), and Sal Farinella with indirection (surely "Leap at Life Embrace" is about people growing *old* together, the fallen snow related to that "silver" among red strands in the hair of one "forever young") in poems that take for granted, but do not *assert*, the sex of a lover. Has the stridency of 1969 been succeeded by a revived "universality"? Finally, it may be significant that Nancer Ballard and M.F. Hershman rely upon controlled forms (the sonnet, the haiku) for their effects. Hershman's gloves, in perhaps the most disciplined poem here, may serve as a symbol of the *new* gay poetry, signaling to us with its "gloves on" (and with everything "hanging out") and with a richness, a multiplicity, and an incorporation of irony possible only in an art which includes "hidden places":

Wave fiercely with all
your hand, your warm fur, song: all
your hidden places.

The Glove Haiku By M.F. Hershman

i

Lonely? The glove has
five fingers and rabbit fur
inside. Plush. Willing.

ii

And you can turn it
inside out. Often the fist
becomes carollers.

iii

Or walk outdoors with
friends and secrets clothing your
one palm. Put it on.

iv

Mates always turn up
between scarves, shoes, maps; from long
walkways and closets.

v

Wave fiercely with all
your hand, your warm fur, song: all
your hidden places.

ason for Gay Poetry

Year's Eve
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from *The Bostonians*, a Corona series of seven sonnets

By nancer ballard

Early on L street a boy lights the family
stove, his mother's sole warmth tendered
through four decades. On holidays he gathers
kin in tableau: the Italian coterie;
three brothers with wives and wife to be,
sister and husband birthing new rancors
he smooths for his mother. His roommate rumples a comforter
on the virgin bed for Sunday's melee.
When night falls he lights a log and two
men drink wine in the tight ring
of orange umbra. He can barely imagine the years
before, when alone, he bore the dawn's tinged
gray from ocean to the Charles. An untrue
spark he pushes back to molten embers.

new years

By Ron Schreiber

last night at the bath on La
Grange street in Boston men
walked up & down four floors in
& out of rooms & I didn't find
anyone to love again two blocks
away firecrackers exploded

I heard those explosions first in
Hong Kong & I didn't know what
year it was then only that my
birthday had passed & people walking
in the streets all night looked
as if they'd worked three hundred
sixty days before this celebration

this is the year of the rabbit that
was the year of the rat I learned later
& spent the fifties sneaking through
dark alleys will I learn to run
now soon & fast enough

Artist at Work

By T. Clausen

One final thrust to empty, fills,
and the edges of your spent breath
now round to cradle the rounding
of mine; your arm fills its reach
with the suppling arch of my spine
making one soft line
out of two.

Have I traced your absence
in this too familiar darkness
with the erratic line of memory
too many times?
I don't know any more
if the lines are you,
or only themselves,
drawn with pleasing artifice.

*This Selection is Taken From The Witch Chronicles,
a Work in Progress*

From "Mineka Lost in Amerika"

By Camille Norton

Here, among the Gods, nerves loose themselves all night, among
the Gods, I walk in circles. Fire ignites me.
Water damps me out.


And my name is Mineka, my name is Mineka the Bad Girl
and I am far from the kettle, far from the crones, the singers
the drums and the drummers Thad-um-ing-Thad-um-ing-Thad-um.

I could die here, Lady, a hag crossing Amerika, a dreamer
with as many knives as teeth gleaming in my mouth.
And I could die here, Lady.

My whispering ones, you who are not Gods, my whisperers
you who do not forget — smooth me. Smooth me now.
Here. Now. I am Mineka.
I have forgotten the conversation of my time.
Here. Now. Teach me. Teach me to do it alone
if I have to.



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Television

Queers in America's Living Rooms

ABC News Closeup: Homosexuals

Aired Tuesday, Dec. 18, 1979
Produced, Directed and Written
by Helen Whitney

By Cindy Stein

About five years ago, Flo Kennedy came to the university I was attending to deliver one of her rousing, no-nonsense speeches. Part way into her remarks, she made a disgusted reference to people's use of the term "women's lib".

"After five years," she said, "you'd think they could say the whole thing!"

I was reminded of Flo's anger over disrespectful terminology when my television screen flashed the word "Homosexuals" at the start of the recently broadcast ABC news special of the same name. After ten years of struggle to educate the media, you'd think they'd say it right! You'd think that the words we have chosen to call ourselves, lesbians and gay men, could have been adopted instead. No, not even in the context of a program which lauded itself as an "unbiased" recording of the voices of gay people, with no editorial narration, could our choices be respected. Frankly, at that point I became frightened that from its tired, clinical title would emerge a tired, old, inaccurate, and incomplete image of us. I was not proven wrong.

The show began with some disclaimers, which sounded as if they'd been written by a gay rights group that had previewed the one hour program and thought it appropriate to clean it up a bit.

To paraphrase: "The following reflects the lives of certain lesbians and gay men as told by them. But take heed because the world of homosexuals is as diverse as that of heterosexuals. We make no attempt to consider the origins of homosexuality. Parental discretion is advised."

It was also interesting to note that all the commercial time on the program was devoted to Public Service Announcements, for Unicef, The Year of the Child (!) etc. Either ABC couldn't find a sponsor for a program about gays or didn't try.

What followed was a succession of remarks by some of the women and men who participated in the project articulating their fears and apprehensions about coming out on camera.

Immediately the scene shifts. It is Mardi Gras time in New Or-

leans. An inordinate amount of attention is given to outrageous costumes and festivities. Supposedly, Mardi Gras and open gay expression are synonymous. This is explained to us by various gay men. The segment culminates with an interview with artist Michael Murphy, who talks about his alienating childhood in Terre Haute, Indiana, his suicide attempt ("that's all in the past") and his work, which emphasizes solitude and loneliness.

Murphy's is the first of a series of interviews included in the initial segment of the program. This part is labeled "Oppression." It is followed by "Escape", about how we all leave our small town lives and head for the big, anonymous city. Then comes "Relationships"; interestingly enough, in this segment lesbians predominate. Finally, there is "Expression", where the high of a scene with the San Francisco Gay Freedom Day Marching Band is juxtaposed with a bizarre and exaggerated visual focus upon the collection of toys and objects belonging to John Nobel, museum curator.

The cameraman, John Guy, is responsible for most of the horrors contained within this program. I watched "Homosexuals" with a small group of lesbian friends. We all discussed our impressions, and one woman remarked that no matter what the gay participants said, it would be the visual imagery that would have staying power with the straight audience. Gay men and lesbians might have listened to this program, but straight people watched it. What they saw was some of the worst, most confusing and biased photography ever to have danced across their living room screens. Guy at his best was ridiculous (a dizzying panorama of the Fire Island beach, unconnected to anything in the show) and at his worst was damaging (the prolonged, close up shots of Noble's museum possessions which emphasized the macabre, and generally confused everyone, until moments later when it was revealed that Noble was a curator).

There was an abortive attempt to reflect some of our diversity. Featured were Jackie Garcia, a hispanic counselor for Project Return, and a black man who broke down and cried during his therapy group. They were the only gay men of color shown. Gwendolyn Rogers, a black lesbian, was the female representative for third world gays. Some older gay men

and lesbians spoke out (unfortunately, not about being older), and were interesting to hear. There were no younger gays on the show. The attempt at diversity fell woefully short of dispelling straight stereotypes of us. Basically, I got the impression that the producer has an image of who gay people were and set out to fulfill her expectations. And so, despite the disclaimer at the show's beginning, middle America still thinks we are all artists, classical musicians, museum curators and psychotherapists. I would have liked to see more teachers, truck drivers (male and female), mothers, fathers, nurses, and engineers, in addition to those who were shown. The gay movement has got to impress upon the media the need to strike an important balance between showing only stereotypes, to the exclusion of all else, and hiding stereotypes, by emphasizing the professional, respectable gay. An accurate portrayal of us, including the flamboyant and the subdued, without judgments, is an ideal yet to be achieved by the straight media. We should never stop pushing them to live up to this responsibility.

Admittedly, I viewed "Homosexuals" with the question "Will this play in Peoria?" in the back of my mind. "Is it good for the gays?" I tried hard not to let the portrayal of flashier or seamier sides of our culture make me angry at the program. I tried not to become uncomfortable when a lesbian or gay participant was inarticulate or said the "wrong thing" (like, gay people are creative because "isolation fosters creativity"). Can we blame the producer for recording the views of gay people with whom we disagree? I think, however, that that analysis gets ABC off the hook too easily. There is a certain amount of choice in deciding who you will show off to America and how their remarks will be categorized or edited. Balance is the name of the game.

At press time, negative responses to this program were being received by the office of the National Gay Task Force at the rate of ten to one.

If you have straight friends or relatives who would like to know more about gay culture and lifestyle, take them to the next showing of the film, *Word is Out*. Maybe we can organize a screening of that accurate and balanced documentary in an auditorium at ABC.

Gays Research Gays

By John Mehring

In Evelyn Hooker's foreword to Betty Berzon's and Robert Leighton's recently published book, *Positively Gay*, the noted Los Angeles psychologist recounts the enormous changes which have occurred in and for the gay community since the close of World War II (and, parenthetically, the beginning of her own involvement in the study of homosexuality). Illustrating the "freedom with which people can now be openly gay, to hold positions of great responsibility," one of Hooker's "proudest nonachievements" was her own strictly *side-line* role in the 1973 American Psychiatric Association's (APA) "sickness" debate. Lesbians and

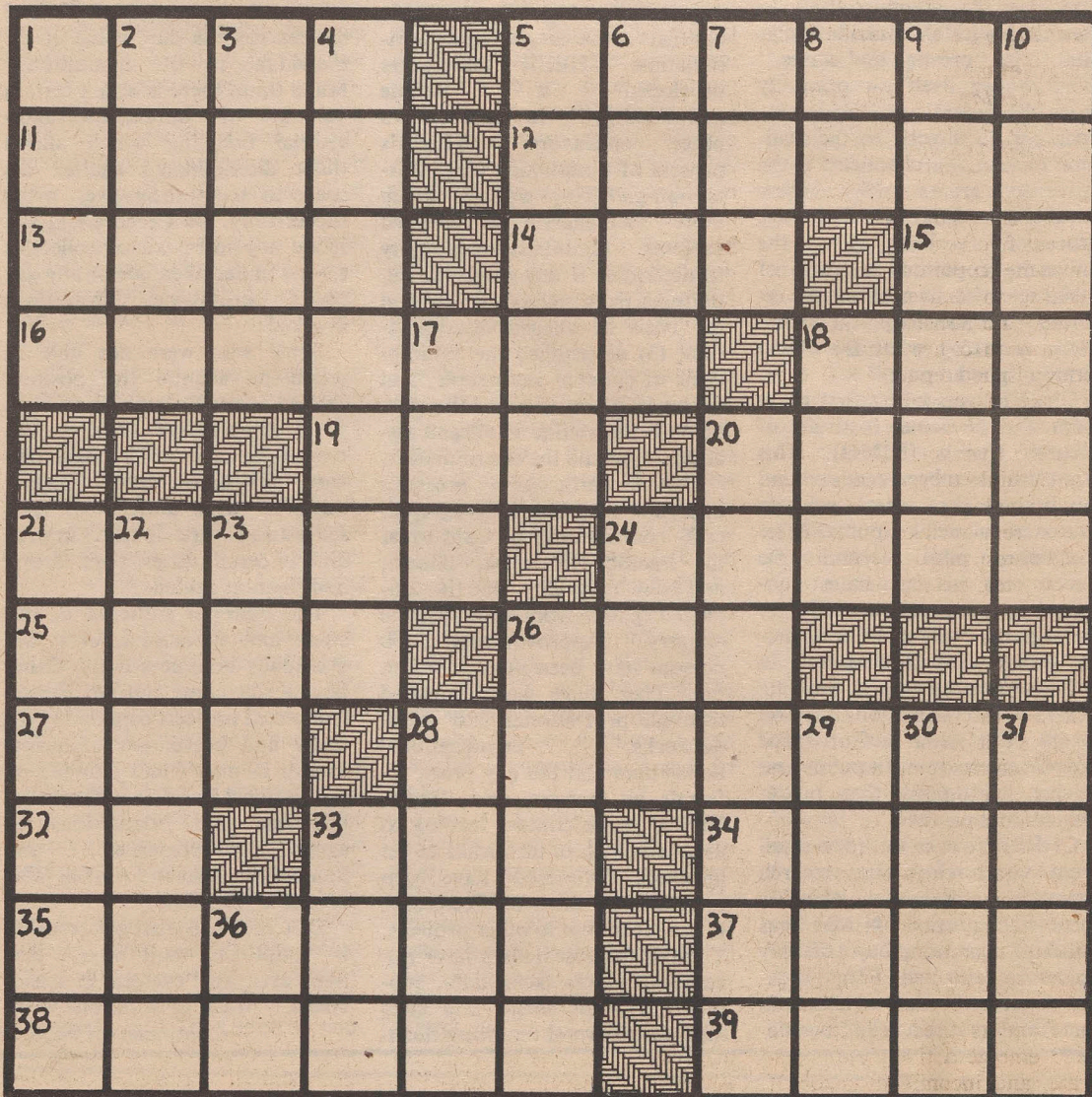
gay men, according to Hooker, "initiated the whole action, went to the APA, got a task force started, and got the APA involved." As a demonstration of the movement's success, gay people "didn't have to depend on straight people to do the research." In fact, concedes Hooker, "a lot of the best research on human sexuality today is being done by people who are openly gay."

One such group of people came together in 1975 to establish at San Francisco State University the Center for Homosexual Education, Evaluation, and Research (CHEER). The purpose of the center is to study social sex-roles (femininity and masculinity) and

sexual orientation. Located in the university's Psychology Building, the research institute is headed by Dr. John De Cecco, a gay man who is a tenured professor in the department. CHEER is an "auxiliary unit" of the university and De Cecco, as director, reports to the Dean of the Social and Behavioral Sciences who, in turn, reports to the dean of the graduate school. De Cecco finds the university "supportive in protecting our academic integrity." This has been especially true when efforts have been made "to influence research findings and involve the center politically." As De Cecco relates, the university's justification for the existence of the insti-

Continued on Page 12

GCN Crossword Puzzle



By Pat M. Kuras

ACROSS

1. colored handkerchiefs
5. gays do it
11. Shakespeare's river
12. small stream
13. minks & such
14. Love Story's McGraw
15. said in a sigh
16. radiate
18. Gay Business Association
19. to be conjugation
20. misspelled omen
21. _____ of the matter
24. lacks culture
25. not active
26. flamboyant piece of attire
27. zero
28. nautical instrument
32. tuberculosis
33. Archives & Nat'l Resources
34. margarine
35. to bring out
37. congealed dew
38. great scarcity
39. glottal stop: Danish

DOWN

1. small restaurant
2. egg
3. Dickens character
4. trap
5. packing case
6. lesbian writer, Jane _____
7. one, prefix
8. not, prefix
9. ocean floor
10. gas
17. branch of learning
18. African antelope
20. speakers
21. suggested
22. good enough to eat
23. completely
24. gay poet, Ed _____
26. ship's space
28. spat
29. aglow
30. Verne's captain
31. poked (with end of one's foot)
33. 3/4ths of acre
36. Iowa



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CHEER

Continued from Page 10

tute on campus is "research, teaching, and [information] dissemination." CHEER is one of four centers on campus which together bring in over 80% of the university's research money, disposing the administration to view the institute's contribution as vital to its "prestige and status." (The money itself — primarily from the federal government — does not go directly to the institute. Instead, it is channeled to the university grants office where requisitions from CHEER are processed.) Recently, the university appointed a group of social scientists to evaluate the institute's methodology and operations, returning what De Cecco terms a "good report."

CHEER received its first grant from the National Institute of Mental Health (NIMH). This grant has since been renewed and has become the Center's primary source of financial support. After completing pilot research, De Cecco and his associates submitted a proposal in 1974 to undertake a study of "Civil Liberties and Sexual Orientation" in order to document and evaluate "cases of discrimination based on sexual orientation and/or social sex-role stereotypes, in public and private institutions that render services to the public."

CHEER first obtained a small grant to develop the research project's methodology, which is somewhat unusual. NIMH was "looking for a group of gay academics who would start a research center" but it also had some qualms around the "percep-

tion of their (CHEER) being gay." In other words, gay academics, who were furthermore gay-identified, had to prove themselves to be as "objective" as straight-identified researchers. This was a barrier CHEER was anxious to see dismantled as quickly and totally as possible.

In interviewing subjects about conflicts concerning alleged discrimination CHEER researchers developed a "unique methodology." In contrast to other endeavors, CHEER's process of questioning and information-gathering was (1) much more open-ended, (2) assessed subjects' femininity/masculinity to determine if any perceived departures from stereotypes formed the basis of alleged discrimination, (3) determined the assumptions of closeted gay people, and (4) made efforts to probe the sides of both the victim of alleged discrimination and the discriminator.

This particular project's interview sampling is geographically concentrated in California, the Pacific Northwest, Illinois, and New York City, but the subjects originate from all across the country. Approximately 400 persons have been interviewed so far. They have been solicited through professional and social networks, organizational newsletters and the gay press, referrals by lawyers, and "snowballing" (one contact leading to another which in turn leads to yet another). Two-thirds have been men, a ratio which De Cecco says is similar to that in other projects. Though the researchers have not compiled much racial data, subjects cross all social and class lines, with several reporting them-

selves as "heterosexual."

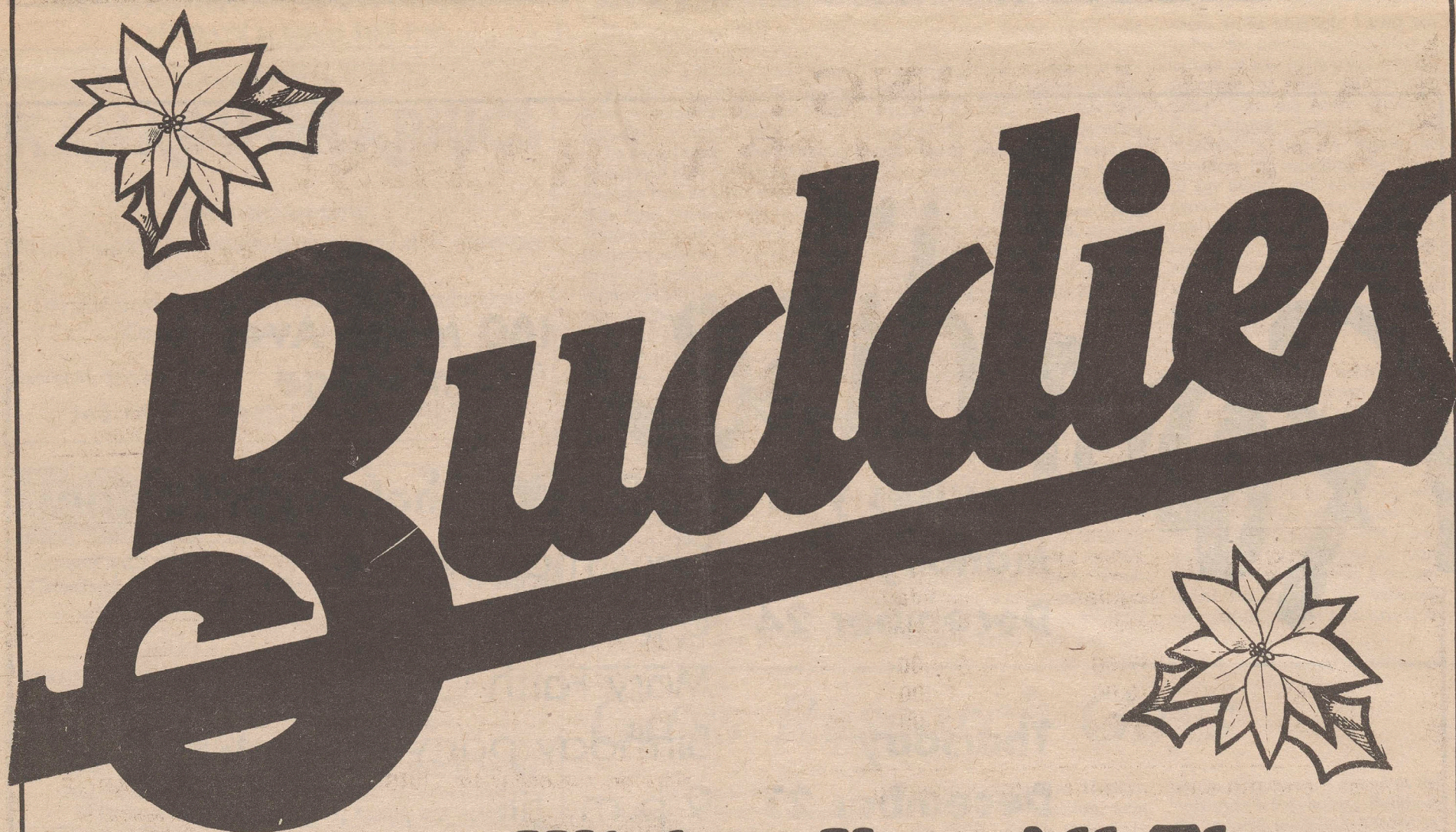
As for the resolution of these individuals' predicaments, De Cecco reports that many retained their positions. Some even received promotions and saw the offending supervisors dismissed. Superficial impressions of the assembled data lead De Cecco to surmise that a key variable in any success story is the "value of the individual to the institution." Many times there is also a certain amount of bureaucratic/supervisory bungling which allows those discriminated against the space to assert themselves, often successfully. De Cecco could not relate any instances of collective efforts undertaken nor of any gay rights ordinance protections invoked.

Some who were not able to retain or acquire the position desired nevertheless experienced some consciousness-raising and felt they ended up stronger and wiser for their ordeal. Others, however, were devastated, their self-esteem grievously injured and, in certain cases, their careers and finances ruined.

The material gathered in this study and an analysis of it will eventually become a book. Other books will come out of already completed projects concerning the study and prevention of sexual assault in men's jails (funded by the National Rape Center) and the problems and adaptations of aging heterosexual and homosexual men and women (also funded by NIMH).

De Cecco feels that gay research is "painful in many ways," perhaps even an "exercise in masochism." Much of what one is in-

Continued on Page 13



**Wishes You All The
Happiest of Holidays!**

Come And Have An Egg Nog With Us

continued from preceding page
 investigating "rehearses conflicts" in one's own life. But even if it is painful, it can also prove enlightening. The reality exposed by research is by no means predominantly negative. Through research and investigation, lies, myths, and stereotypes have been laid to rest. To take only one example, in CHEER's study on aging, investigators have found many gay people with "remarkable abilities to take care of themselves at relatively early ages" and possessing the concomitant "social skills" and "friendship networks" which ease a person's negotiation throughout life.

For De Cecco research is "not done in a mental vacuum." Gay researchers of gay life bring experience as well as the expertise to bear."

The institute's major liaison to the academic community comes in the form of the quarterly *Journal of Homosexuality* (JofH). JofH has a circulation of approximately 2,000 (which tends to be above-average for an academic journal) with the majority of the subscriptions library-financed (indicating an even larger readership). It is assumed that most of the individual subscribers are other gay academics. The journal, like CHEER itself, is interdisciplinary, although the articles, like the research, are heavily weighted in favor of the social and behavioral sciences. As the journal's reputation increases, the editors are finding more and more articles being referred to them from related, and more general, subject area periodicals. While this indicates more recognition, it could also potentially lead to ghettoization. But De Cecco is con-

vinced that CHEER is definitely on its way to becoming an integral part of the over-all "sex research group network." The publisher of JofH is also instituting a monograph series, *Research on Homosexuality*.

CHEER has also completed two other projects, one on regional variation in social sex-role stereotypes and the other on lesbian sexuality (principal investigator, Pat Califia). Proposed projects awaiting funding range from archival work in the field of homosexuality to the investigation of attitudes toward sexual identity and psychotherapy, and from the development of homosexual identity, sadomasochistic sexual behavior, and coupled relationships, to a *Women's Handbook for Protection of Rights* and a Law Educational Resource and Referral Network (director, Janice Campion). CHEER is developing world-wide contacts with a particular concentration in Europe. Besides the more expected correspondence and interchange with researchers and academics in England, France, and the Federal Republic of Germany, CHEER was recently surprised to receive a request from a group in Czechoslovakia interested in acquiring a complete set of the JofH. Arrangements still have to be completed to get the periodical past the relevant authorities, but CHEER is optimistic it can be done.

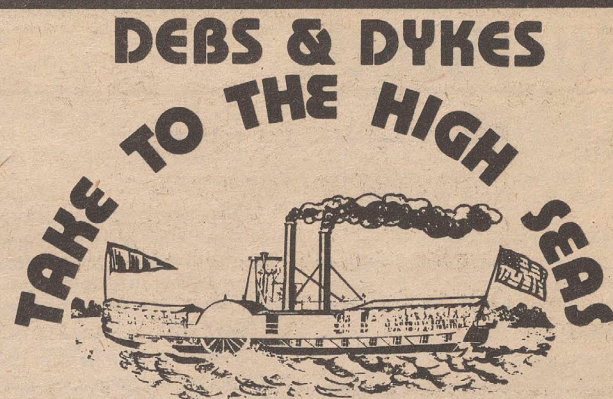
Final faculty committee approval awaits a CHEER proposal to inaugurate an interdisciplinary Human Sexuality Program in the University. The program will feature courses in history, biology, and psychology to begin with, and will be particularly useful to those con-

templating or already involved in counselling, education, nursing, or research. The program will enable matriculated students at the university to pursue an academic minor in the field. The program is slated to begin in September 1980.

CHEER is not widely known in the lesbian and gay communities. Although the institute is already part and parcel of our community, it probably won't be formally "introduced" to it until it finally has something to say that will be of interest to and can be used by the community. The JofH is a beginning and proposed monograph series will expand the ties. But it will be the research now in progress or completed, and its analysis and dissemination that will cement that relationship. And in many ways, for the relationship to be a success it will have to be more reciprocal than it is at present. The community supplies the subjects and the contacts, and the institute responds with its skills and concern. We must use whatever it discovers for our own benefit.

Information concerning the monograph series, *Research on Homosexuality*, and subscriptions to the *Journal of Homosexuality* may be obtained by writing to the Haworth Press, 149 5th Avenue, New York, New York 10010.

Questions concerning the research and projects of the institute, editorial policy of the *Journal of Homosexuality* (and requests for article reprints), and further information regarding the *Human Sexuality Program*; address all correspondence to CHEER, Psychology Building, Room 502, San Francisco State University, San Francisco, California 94132. (415) 469-1137.



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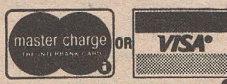
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BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St.	
Boston, 02108	542-0114
Chiltern Mountain Club	227-6167
Box 104, 104 Charles St., Boston 02114	
CLEARSPACE: a community center for	
lesbian women and gay men.	
485 Mass. Av. Cambridge	876-0215
Committee for Gay Youth,	
GCN Box 10GY, 22 Bromfield St. 02108	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvers Assoc.	
P.O. Box 814, Boston 02123	
Gay Hotline (3-12pm, Mon.-Fri.)	426-9371
Gay Speakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gay Recreational Activities Committee	
(GRAC), c/o GCN Box 8000	282-9161
Lesbian and Gay Folkdancing	492-1339
c/o Cicone, 24 Clary St. Cambridge, 02139	
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	327-9000
Lesbian and Gay Parents Project	
21 Bay St. Cambridge 02139	492-2655
Older and Other Gays, c/o GCN, Box 1500,	
22 Bromfield St., Boston 02108	
Outreach Institute	
Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Place	267-9150
Tapestry Counseling Inc.,	
20 Sacramento St., Cambridge.	661-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men	
Against the Right)	524-1512, 876-8768
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave.	367-1394
Cambridge Gay Political Caucus,	
P.O. Box 218, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates	
and Defenders, 2 Park Sq.	426-1350
Harvard Committee on Gay Legal Issues	
Roscoe Pound Hall, Cambridge, 02139	
Robin MacCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Suite 407, 739 Boylston St.	242-3544
National Lawyers Guild, 595 Mass. Ave.,	
Cambridge 02139	542-5415, 542-6837

STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England,	
P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College	
P.O. Box L199, Chestnut Hill, MA 02167	661-4059
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178 287-1900x2169	
Harvard-Radcliffe Gay Student Assn.	498-7059
MIT Gays, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Ctr.	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

WOMEN

Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Gay Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians,	
21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186½ Hampshire St., Camb.	661-0450
National Organization for Women	661-6015
99 Bishop Allen Dr., Cambridge 02139	
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1316
Women's Community Health Center,	
639 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns	776-6377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Closet Space WCAS (740 AM)	492-6450
Esplanade	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Gay Way Radio WBUR (90.9 FM)	353-2790
Good Gay Poets	367-9064
Hit Parade, 104 Charles St., Boston, 02114	268-5800
Musically Speaking WMBR (88.1 FM)	253-4000

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Arcadia Counseling, Lesbian Support Group	
520 Comm. Ave.	739-2200 x58
Fenway Community Health Center	267-7573
Gay AIAon (families of alcoholics)	843-5300
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	965-1311
31 Channing St., Newton Corner 02158	
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02116	266-3444
Sty's Skin Care Clinic (VD treatment)	956-5293

BOOKS/BARS/BUSINESSES

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge	
02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
The Bar (Disco Dancing, Mostly Men)	
252 Boylston St.	247-9308
Buddies (Cruise-Disco)	
733 Boylston St.	262-2480
Chaps (Denin, Men)	
27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Harry's Place (Dancing, Men)	
45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing)	
79 Broadway	338-9066
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547

Paradise (Talking, Mostly Men)	
180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women)	
21 Essex St.	338-7254
Saints (Women)	354-8807
Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed)	
110 Boylston St.	426-0086
Gay Business Assn.,	
21 Huntington Ave. 02116	247-3431
Club Boston (Gay men's baths)	
4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	745-6966
Box 806, Marblehead	927-2605
Provincetown 24-Hour Drop-in Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Christian Community Church,	
112 Emerson, St., Haverhill 01830	363-2222
Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center	
St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren	
Women's Center, 298 Main St., Hyannis	771-6739
02601	999-1570
New Bedford Women's Clinic	
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore	
1087 Main, 01603	791-5127
Women's Meeting House	
89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition,	
P.O. Box 1562, Pittsfield 01201	447-7818
Gay Counseling Collective	
406F Student Union	545-2645
UMass, Amherst	664-6391, 664-6392
Help Line	
Together, Box 427, Forest Park Sta.,	
Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Gay Women's Caucus, Amherst	545-3438
Southwest Women's Center	545-0626
Womenfrye Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604	
Springfield 01101	

STUDENT

Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,	
New Haven 06505	436-8945
Gay Switchboard, Hartford, M-F 11-2 pm,	
6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay Switchboard, New Haven, M-F 8-11 pm,	
P.O. Box 2031, Yale Station,	
New Haven 06520	436-8945
Gay Youth-New Haven, P.O. Box 2031	
Yale Sta., New Haven 06520	436-8945
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Institute of Social Ethics/Gay National	
Archives, One Gold St., Suite 22-BC,	
Hartford 06103	547-1281
So. Conn. Org. for Human Rights,	
P.O. Box 3792, New Haven 06525	562-1007

WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	522-2763
214 Laurel St., Hartford 06105	747-5451
Lesbian Rap, New Haven, 148 Orange St.,	
New Haven 06510	436-0645
Women's Center, Hartford, 57 Pratt St.,	
Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community	
College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
148 Orange St., New Haven 06510	436-0645

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151

Gay Alliance, New Haven (= Gay Alliance	
at Yale), P.O. Box 2031, Yale Sta., New	
Haven 06520	436-8945
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College,	
386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	
P.O. Box 1295, New London 06320	442-1807
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesians, P.O. Box 2031, Yale Sta.,	
New Haven 06520	436-8945

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden St. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72,	
Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285,	
West Haven 06516	436-8945

Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514,	
Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	436-8945

MEDICAL/COUNSELING

Gay Alcoholics Anon. (information)	775-0615
Gay Health Workers at YNH,	
Box 2031, Yale St., New Haven, 06520	436-8354

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Gay Community Services of R.I.,	728-9269
Box 3057, Pawtucket, 02861	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	333-1396
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WOMEN

Gay Women of Brown, c/o Sarah Doyle	
Women's Center, 186 Meeting St.,	
Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown Univ. Gay Students Assn., 305 Faunce	
House, Waterman Ave., Providence 02912	
Office hours: Noon-1pm weekdays	863-3062

RELIGIOUS

Dignity/Providence	724-0132
Box 2231, Pawtucket 02861	
MCC/Providence, 134 Matthewson St.	272-9247
MCC Innovative Ministry (terminally ill, aged and	
handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Nashua Area Gays, P.O. Box 3472,	
Nashua 03061	Paul 888-1305
NH Lambda, Box 1043, Concord 03301	
Concord 224-3785;	
Keene 399-4927; Nashua 889-1416.	

MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	224-7027
Seacoast Gay Men, P.O. Box 221	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news	
journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brattleboro 05301	05301
Washington County Gays	223-6843
P.O. Box 1264, Montpelier 05602	

WOMEN

Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Women's Center,	
P.O. Box 92 Burlington 05401	863-1236

RELIGIOUS

Integrity, P.O. Box 11 Winooski, 05404	
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