

# Calendar

## weekly events

### sundays

**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.

**Newburyport, MA** — Newspace Women's Coffeehouse. 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 8th 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).

**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. State-wide political action group. Info: 224-7027.

### 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.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action). Women's Ed. Ctr., 46 Pleasant. 354-8807. 7-10pm.

### coming events

#### jan 27 sun

**Cambridge, MA** — Lesbian and Gay Folkdancing. Phillips Brooks House in the northwest corner of Harvard Yard. 12:30-3:30pm. Beginners are very welcome!

**Cambridge, MA** — Closet Space (WCAS AM-740). John Mitzel discusses the anti-gay film *Cruising*. 10am.

#### 29 tues

**Bedford, MA** — Social organization forming for suburbs northwest of Boston (Bedford, Concord, Lexington, etc.). For details call 275-1336 between 10am and 11pm.

#### 30 wed

**Fitchburg, MA** — Montachusett Gay Alliance. Meeting at LUK Center. 99 Day St. 8pm. Newcomers are welcome!

**National Public Radio/Horizons** — "Gay Theater: Forum or Ghetto?", an interview with drama critic Eric Bentley on the problems and potential of gay theater. Contact your local NPR station for details.

**New York, NY** — Drop-in center for gay young people. Church of the Good Shepherd, 240 E. 31st. 1-9pm. 424-3020.

#### 31 thurs

**New York, NY** — Gay Women's Alternative. Sexual harassment of women on the job. Discussion and social hour. Universalist Church, Central Park West at 76th St. 8pm. \$3 donation. 532-8669.

**Battleboro, 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** — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

**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** — Comité Homosexual Latinoamericano. 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.

**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) 426-4922.

### feb 1 fri

**Boston, MA** — Come to the GCN office and help send the paper out to subscribers. Anytime after 6 for a few hours or more. We'll be here until about 11. (Maybe later if fewer people show up!) Women and men welcome. Refreshments and good times! Come and meet some nice people. 22 Bromfield St. (near the Park St. station).

**Medford, MA** — A Women's Week: Feb. 1-8. Sponsored by Tufts Women's Center and Tufts Hilliel. Programs on roles, stereotypes, work problems, violence, etc. For info call the Women's Center, 628-5000 ext. 702 or 734.

**Cambridge, MA** — AmTikva, Boston's Jewish Group for Lesbians and Gay Men, TuB'Shavat, Festival of Trees. Folk dancing after. Bring fresh fruit. 8pm. 312 Memorial Dr. at Mass Ave.

**Boston, MA** — Program on the status of the American Family. WBUR (90.9 FM). 9:30pm.

**Greenville, NH** — "Nurturing Men: A Weekend Gathering" will take place on Feb. 1-3 at Another Place, Rt. 123. Participants will look at patterns of competition and new ways of becoming closer through physical activities and discussions. Sliding scale (scholarships available for third world men in financial need). For more info call (617) 776-2217 (as soon as possible).

**Boston, MA** — Chiltern Mountain Club. Winter Carnival weekend in Quebec City, Canada. Call Josh at 726-8650 for more info.

**Boston, MA** — Chiltern Mountain Club. White Mountains snowshoeing weekend. Call Roy at 864-5770 ext. 2577 for more info.

**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.

**Boston, MA** — Project Place Hotline, drop-in counseling, mobile crisis van, need volunteers. Training provided. 6-7pm. 32 Rutland St. Info: 262-3740.

**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 387-GAYS.

**New York, NY** — WBAI (99.5FM) Gay Rap. 279-0707.

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

**New York, NY** — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

**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.

**Maplewood, NJ** — Org. for Gay Awareness. 1st, 3rd, & 5th Weds. 8:30pm. Call (201) 746-6196 for info.

### 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 sat

**Boston, MA** — An open discussion entitled "Lesbian and Gay Men — Feelings of the Community" will be presented by ClearSpace, at 7:30pm. A social hour will follow. Arlington St. Church, 355 Boylston. Call Ann 323-0329 or Bruce 738-4122 for more info.

**Boston, MA** — Feminism and Disarmament Conference follow-up meeting. Arlington St. Church, 355 Boylston. 9am-4pm. Write B. Zanotti, 80 Chestnut, Cambridge 02139 for details.

**Greensboro, NC** — National Anti-Klan Network national demonstration. Buses will leave Boston for Greensboro on Fri. eve. \$30 roundtrip. Call 445-3658 after 5pm for info.

**Atlatl, NY** — A Woman's Place. Celebration of Afro-American heritage. Come for the weekend and share your experiences with other women. Call (516) 623-9970 for info.

### 3 sun

**Durham, NH** — Candidates for President will discuss their stand on lesbian and gay rights during a public forum at the University of New Hampshire Memorial Union, Carroll-Belknap Room. 2pm.

**Cambridge, MA** — "Word is Out" will be shown at the Black Star FREE Film Festival. Harvard Science Center Lecture Room A. 8pm.

**Cambridge, MA** — Lesbian and Gay Folkdancing. Phillips Brooks House in Harvard Yard. 1:30-4pm. Beginners are very welcome!

**Cambridge, MA** — Closet Space (WCAS AM 740) Amy Hoffman talks to women from a

**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. Luvenia. 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 or as short 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. 998-3341.

**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.

group for fat lesbians about the politics of weight, looks and health. 10am.

**Newburyport, MA** — New Space Women's Coffeehouse. Earlita, our own original woman-oriented music. 7:30-10pm. 13 Market St. Call 744-4471 for more info.

**New York, NY** — Gay Atheists League of America (GALA). Report on upcoming March on Albany (tentatively scheduled for May 4). 5pm. Coalition for Lesbian and Gay Rights, 29 W. 21st St. (2nd floor).

### 4 mon

**Providence, RI** — Gay Rollaway at Big Top, 1111 N. Main St. \$3 admission includes skates. Sponsored by Gay Community Services. 7-10pm. For more info call 728-6023.

### 5 tues

**Boston, MA** — Mass Gay Political Caucus meeting of the education committee. Somewhere, 295 Franklin. 7:15pm. Newcomers are encouraged to attend. Call 242-3544 for more info about this and other activities of the MGPC.

### 6 wed

**Boston, MA** — Silk Scarves and Hard Leather. A gay male poetry reading with Walita Borawski and visiting Dutch-American expatriate Jim Holmes, author of *A Gay Stud's Guide to Amsterdam*. Glad Day Bookshop, 22 Bromfield St. (near the Park St. subway stop). 8pm. FREE!

**Salem, MA** — A Night with Karla Jay and Allen Young. Salem State College Student Union Bldg. (A & B Lounge) 7:30pm. Call 745-6966 for info.

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# GayCommunityNews

Book Supplement

## What Is the Homo Squad?



- An Interview with Guy Hocquenghem
- Homophobia in the Scientific Workplace
- Hyde Amendment Ruled Unconstitutional



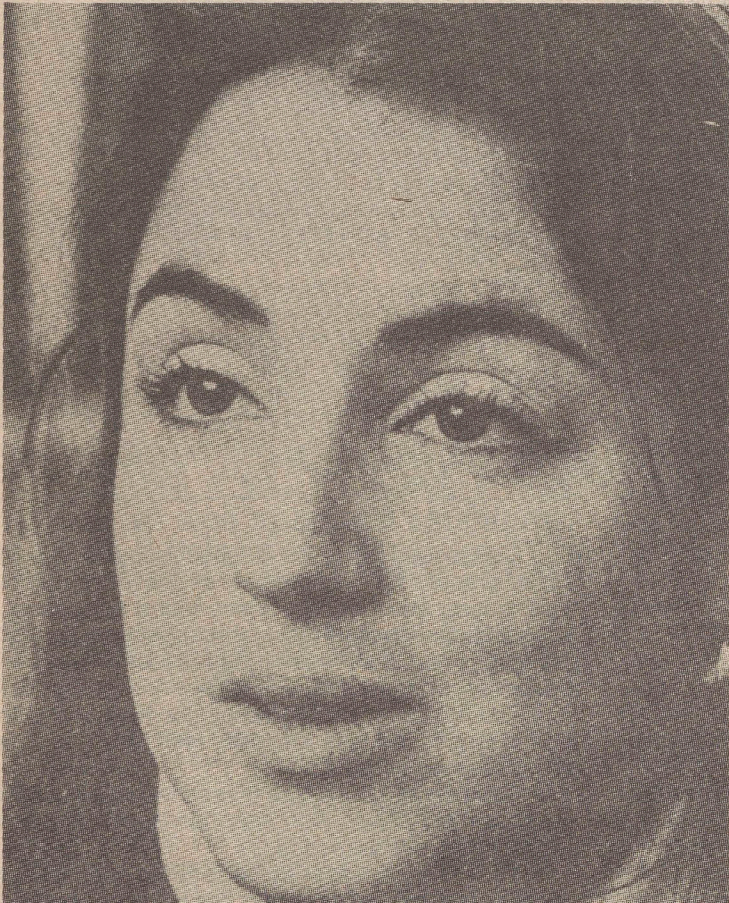
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Boston attorney Nancy Gertner is involved in pro-choice abortion rights litigation in Massachusetts.

## News Analysis

# Judge Declares Hyde Amendment Unconstitutional

By Leslie Cagan

Judge John F. Dooling, Jr., of the Federal District Court of Brooklyn, NY, ruled on Jan. 15 that the "Hyde Amendment" was unconstitutional. Judge Dooling ordered Federal officials to once again permit Federal money to help cover the cost of "medically necessary abortions provided by duly certified providers."

Activists in the abortion struggle throughout the country waited 13 months for this very important, 642-page decision. The case in which the court ruled (*McCrae v. Secretary of the Dept. of Health, Education and Welfare* — a class action suit with national implications) was the only challenge in the long list of abortion litigation to directly argue the constitutionality of the Hyde Amendment. This decision represents a significant victory for pro-choice, abortion rights activists and supporters.

The Hyde Amendment was first passed by the United States Congress on Sept. 30, 1976. Named after its initial sponsor, Rep. Henry Hyde (R-IL), the legislation has been passed as a rider to the Labor-HEW Appropriations bill in each successive year. This legislation allowed the use of Federal Medicaid money for abortions *only* in cases in which the woman's life was endangered if the pregnancy were carried to full term, or when a woman had become pregnant as the result of an incident of rape or incest which was promptly reported. In essence this meant that elective abortions, and even abortions that might be medically necessary although the pregnancy was not life-endangering, would not be paid for by Medicaid.

In each of the four years that the Hyde Amendment has been introduced and finally passed there have been long and complex negotiations between the Senate

and the House of Representatives over exact wording. With the Senate favoring more liberal and less restrictive wording, and the House seeking stricter limitations, this piece of legislation annually went to a Joint Committee where sometimes months of debate would ensue. Nonetheless, the language of the Hyde Amendment has gotten more restrictive and indeed the bill has passed every year.

Once the Medicaid restrictions went into effect on the national level, state legislatures throughout the country saw the introduction of similar bills. The wording of the Hyde Amendment was usually their guide-stick, although in some cases (including Massachusetts) state laws were even more severe in their limitations. In 1977, the Supreme Court ruled that the states could also restrict their own Medicaid programs. In the court's opinion, the states were under no legal compulsion to grant Medicaid reimbursement for elective abortions.

The impact of both the Federal and state legislation was most immediately and directly felt by poor and third world women. The restriction of public monies for the medically safe procedure has been part of the larger strategy of anti-abortion groups to make abortion illegal in this country. This financial attack was most directly aimed at a specific group — poor women. (It should be remembered that it was when Pres. Carter was asked about this type of economic discrimination that he said, "Life is unfair.") For the most part, abortion rights activists have understood the double-pronged nature of this attack, seeing it as both an assault on a particular group of women as well as one more attempt to deny full reproductive rights to all women. Continued on Page 6

# Dutch Begin Mobilization Against U.S. Immigration Laws Barring Gay Aliens

Compiled by Dan Daniel

AMSTERDAM — Dutch lesbians and gay men and their supporters are organizing around the directive issued by U.S. Secretary of State Cyrus Vance on Oct. 15, 1979, a directive which orders the continued exclusion from this country of foreign citizens who are, or who are suspected of being, lesbian or gay. In the memo, American consular officials abroad were instructed to make a decision as to whether a person would be issued a visa at their own discretion, bearing in mind that the exclusion of homosexuals had been mandated by Congress.

## Man advises consulate

Bear Capron, a former American citizen who is now a naturalized Dutch citizen, entered the U.S. Consulate in Amsterdam on

Jan. 8 to advise consular officials that they had made a "mistake" in issuing him a visa. Capron is gay. He has lived in Holland since May 1970, and he has been a Dutch citizen since April 1978.

In an affidavit sworn and witnessed at the U.S. Consulate Capron said:

Via the media recently, the law denying visas to homosexuals (Immigration and Naturalization Act, Section 212 [A] 4), has come to my attention. As an active, practicing homosexual since 1963, I am therefore ineligible for a visa to enter the USA. Ignorant of this law, I applied for and received a visa in October 1968. On the 7th of January 1980 I came to the Consulate in Amsterdam, to inform them of this mistake and asked that appropriate action be taken.

## Tourists questioned

Schiphol Amsterdam Airport was the scene on Jan. 10 of some unusual questioning of incoming American visitors to The Netherlands as four members of the "Homo Squad" quizzed arriving tourists about their sexuality. The four people, two men and two women attired in police uniforms, were gay men and lesbians.

Wearing badges identifying them as members of the "Homo Squad Holland," the men from the "Queer Section" and the women from the "Dyke Section," the four stopped American visitors on flights incoming to the airport and questioned them about their possible homosexuality.

In a statement issued by the Dutch Society for the Integration Continued on Page 6



Bernard de Wolff photo

AM I WHAT? Dutch gay men in "police drag" and wearing badges bearing the legend "Homo Squad Holland, Queer Section" stopped incoming American visitors at Schiphol Amsterdam Airport to quiz them about their sexuality. Two lesbians, also in police attire and wearing badges identifying them as members of the "Dyke Section" of the "Homosquad," also participated in the action, which went unhindered by airport police personnel and drew a great deal of attention from the major Dutch media.

# Hundreds Join in Protest Of Anti-Lesbian Film at New York City Theaters

Compiled by Bennett Klein

NEW YORK, NY — A coalition of lesbian and feminist groups under the auspices of the National Association of Lesbian and Gay Filmmakers (NALGF) protested the opening of the film *Windows* in New York City on Jan. 18. The protests occurred at the Baronete Theatre at 59th St. and 3rd Ave. and at the RKO Cinerama at Times Square. According to a joint statement issued by NALGF and the National Gay Task Force (NGTF), which is endorsing the protest, the film "features a psychotic lesbian killer who hires a man to rape her best friend with whom she is secretly in love" (see GCN, Vol. 7, No. 26).

NALGF spokesperson Jan Oxenberg called the demonstration "extremely successful . . . a very vociferous, energetic protest." She told GCN that 300 per-

sons protested at the Baronete and 60 at the RKO Cinerama in the pouring rain. Thirty protesters returned spontaneously at the Baronete the following night. The demonstrators distributed leaflets with a plot synopsis and analysis as well as a statement of protest signed by a broad range of groups. The statement encouraged all prospective viewers to boycott the film. Among the groups protesting the film were Women Against Pornography, Women Against Violence Against Women, Nassau NOW, the March on Washington Committee for Lesbian and Gay Rights, and the Third World Gay Women organization.

According to Oxenberg, the protest had a significant impact on film attendance. She commented that "we did turn people away from the theatre," noting that only about 20 persons at-

tended the 8:30 p.m. show at the Baronete on Jan. 18.

The NALGF-NGTF statement declared in part: "We think that most viewers will dismiss this film as an insult to their intelligence. But we have to respond, nonetheless, if only in memory of the pain and discrimination so many of us have suffered because of twisted images of what it means to be a homosexual perpetrated in films like *Windows*."

At a Jan. 22 press conference NALGF and NGTF called on United Artists to stop distributing the film and demanded that it not be sold to commercial or cable TV. They also demanded the termination of the ad campaign which, according to Oxenberg, "portrays an image which exploits and sensationalizes violence against women." Advertising for *Windows* depicts a woman hold-

Continued on Page 6



## News Notes

### quote of the week

"Despite the gaudy subject, the movie is dry, juiceless, devoid of suspense or drive. First-time screenwriter Barry Siegel fails to provide any supporting social detail, and Gordon Willis allows the story to slip through his fingers while occupying himself with such problems as capturing an Edward Hopperish early-morning light on New York's skyscrapers. *Windows* is a photographer's abstract fantasia on anti-homosexual themes."

—Critic David Denby in a review of the United Artists film, *Windows*, published in *New York* magazine, Jan. 28, 1980.

### gba disbands as formal group

BOSTON, MA — At a meeting of the Gay Business Association (GBA) on Tuesday, Jan. 8, the Board of Directors voted to disband the organization as a formal, dues-paying group. The consensus of the Board was that Boston's gay business community would be better served by interested people forming ad hoc committees to work on specific projects and activities.

Formed in 1977, the GBA helped sponsor several benefits and activities in the gay community. These events involved the participation and support of many gay business people in the Boston area. "It is hoped that such participation will be forthcoming again, when future needs become apparent," said GBA members.

### last call for voter registration

BOSTON, MA — Robin MacCormack, Mayor Kevin White's liaison to the lesbian/gay community, has advised all voters that Tuesday, Feb. 5, is the last day on which people will be able to register to vote in the Massachusetts primary election. Registrants need some identification and proof of residence.

Registration takes place Monday-Friday from 9 a.m.-5 p.m. in room 241 of Boston's City Hall. On Feb. 5, the Election Department at City Hall will remain open until 10 p.m.

### data sought on jewish lesbians

MADISON, WI — Evelyn Torton Beck is seeking material for an anthology on Jewish lesbians to be published by Persephone Press and used in Women's Studies classes. Especially needed are essays of an historical, analytic, and theoretical nature, although poetry, fiction, photographs, and other art forms will be considered. Abstracts, queries, and/or completed materials may be sent to Evelyn Torton Beck, c/o Women's Studies Program, University of Wisconsin, 209 N. Brooks St., Madison, WI 53706. Interested persons may also call Beck at (608) 263-4703.

### input sought for rape booklet

BRIGHTON, MA — The Rape Action Project (RAP) is preparing a pamphlet on rape victim compensation. Persons who have had any experience with rape laws, with trying to get compensation, or with any information regarding either of these areas are asked to contact RAP, Box 94, Brighton, MA 02135. Personal and legal information are sought.

### brill fund forms board of directors

BOSTON, MA — The David Brill Memorial Fund Association has announced the formation of a board of directors. Members of the board include Ann Maguire, president; James Mitchell, treasurer; Lee Stone, secretary and fund-raising co-ordinator. Jesse Balerdi, Raymond Hopkins, and George Dimsey also sit on the board.

Organizers said funds raised for the David Brill Memorial Fund are to be used to institute a \$5,000 reward "for information leading to the arrest or conviction of person or persons responsible for the death of David Brill." Funds will also be used to help obtain a permanent post for investigative/legislative journalism on the staff of *Gay Community News*. The fund is also creating a special needs account, the use of which is to be determined by the board. Anybody wishing to inquire about, assist with, or donate to the association may contact Lee Stone at (617) 426-5777 (mornings), or by writing c/o GCN, 22 Bromfield St., Boston, MA 02108.

### gaycon newsletter discontinued

CAMARILLO, CA — Ronald Endersby, editor of the *Gaycon Press Newsletter*, is in ill health, and consequently the *Newsletter*, which carried gay news to people in prisons, has been discontinued. Endersby has been hospitalized for five weeks and does not expect to be out of the hospital for another nine weeks.

Persons wishing to contact Endersby may do so by writing Ronald Endersby, Box A, Unit 14, Camarillo State Hospital, Camarillo, CA 93010.

### adoption with a twist

MILWAUKEE, WI — A 21-year old nursing student has been granted permission by a court to adopt his 23-year old lover. The 23-year old, who spoke to the press but wished to remain anonymous, explained that he and his lover felt this was the best way to make each other heirs and to share the same last name.

Judge Elliot Walstead, who granted the petition for adoption, said, "It was an unusual petition, but there was nothing to indicate they were homosexuals. And if there was something, I don't know if it would have been any of my business."

### steinem tags romney as ayatollah

DETROIT, MI — At an impromptu news conference recently, feminist activist Gloria Steinem, editor of *Ms.* magazine, compared former Michigan Gov. George Romney to Iran's Ayatollah Ruhollah Khomeini. Steinem drew the comparison in response to a question about Romney's recent attack on the Equal Rights Amendment (ERA) and its supporters (see GCN, Vol. 7, No. 26).

Said Steinem, "I wonder if [Romney] realizes how much he resembles the Ayatollah. His saying that the ERA threatens the 'God-given' nature of men and women shows an obvious bias against homosexuals and women. The first group of people the Ayatollah executed were homosexuals... Romney is Michigan's Ayatollah."

Romney's remarks, charging that the movement to gain passage of the ERA attracted "lesbians, homosexuals, and moral perverts," drew a storm of criticism from feminists and from members of the Michigan legislature.

### nazi accused of sex with boys

CHICAGO, IL — Frank Collin, until recently the head of the neo-Nazi National Socialist Party of America who touched off a major First Amendment debate by planning to have his group march through the Chicago suburb of Skokie, has been arrested on charges that he sexually abused boys ranging in age from 10-14. Bond was set at \$50,000.

Police said the boys had been picked up in the New Town neighborhood in the city's northern section and that Collin took them to the South Side office of the Party. Police allege that after having sex with the boys, Collins took pictures of the boys in the nude. Ed Carmody, a police investigator, said, "The boys... told us they did not realize he was a Nazi leader and thought the swastika hanging in his bedroom was some sort of Chinese design."

Collin was recently ousted as head of the Party because he was reportedly "burned out" and no longer functioning effectively as Party leader.

### archives wants your mementos

NEW YORK, NY — The Lesbian Herstory Archives of New York is in the process of compiling a slide and tape presentation of pre-1970 lesbian images, and input is needed. The Archives needs photographs of lesbians, friends of lesbians, home parties, outings, and bars, as well as spoken or written accounts of lesbian lives. "The purpose of the presentation," organizers said, "is to portray the complexity, courage, strength, oppression, and sensuality of pre-Stonewall lesbian life." Photographs can be reproduced and the originals returned to their owners if requested.

For information, or to submit items, write Joan Nestle, Lesbian Herstory Archives, P.O. Box 1258, New York, NY 10001, or call (212) 874-7232.

### independent union forms in new york

NEW YORK, NY — The New York City Union of Lesbians and Gay Men (NYCULGM) has organized in the Greenwich Village area to seek collective bargaining rights for lesbians and gay men as consumers, workers, and recipients of governmental assistance. According to NYCULGM organizers, the group's intent is "to build a solid support structure within the geographic community where we have visibility in order to expand the union and gay bargaining power throughout the city."

To join, or to obtain additional information, call (212) 243-7300, or write NYCULGM, 1133 Broadway, #517, New York NY 10010.

### two vital projects funded by city

MADISON, WI — Two projects of the lesbian and gay male communities here have received city funding to provide services not otherwise provided by the City of Madison. The Lesbian Center received \$800 to maintain an information and referral service, while The United received \$12,000 toward implementation of a lesbian and gay health care project. Both projects are seen as part of an overall effort to create a positive environment for the city's lesbians and gay men.

### parents and friends of gays run ad

DENVER, CO — Parents and Friends of Gays (PRG) recently took out a large educational advertisement in the two Denver daily newspapers. Boldly headlined "Someone in your life may be GAY," the advertisement stated just below the headline, "As parents and friends of gay people, we seek to comfort others by sharing what we have learned." It went on to state several facts and feelings from an historic, scientific, religious, and personal perspective and gave the address and telephone number of the PFG group in Denver.

PFG organizers, however, said that the cost of running each ad once was more than \$2,400, and if the ads are to run again, contributions are needed. In addition, more ads are being prepared in an effort to educate people to homosexuality. For additional information, contact PFG of Denver, P.O. Box 18901, Denver, CO 80218, or call (303) 333-0286.

### candidates invited to new hampshire

DURHAM, NH — The 12 Republican and Democratic presidential candidates whose names appear on the New Hampshire primary ballot have been invited to speak on the topic of lesbian and gay rights at a public forum scheduled for Sunday, Feb. 3, in the University of New Hampshire Memorial Union Building. The forum is sponsored by the New Hampshire Coalition of Lesbians and Gay Men and the University's Women's Center.

Each candidate will be given time to describe his stand on the issue, and then questions will be accepted from the audience.

The New Hampshire Coalition has received some assistance in planning the forum from the National Convention Project, which is working to have gay rights planks included in the platforms to be adopted at each party's national convention.

The University of New Hampshire Memorial Union is located on Main Street at the Durham campus, located off U.S. Route 4 west of Dover.

### mcc tries again

WORCESTER, MA — The Metropolitan Community Church (MCC) of Worcester has re-submitted its application for membership in the Worcester County Ecumenical Council. The church, which ministers to the local lesbian and gay community, was turned down for membership in June 1979 by the Council's House of Delegates.

Rev. Johannes Kuiper, pastor of the Worcester MCC, expressed the hope that both the Nominating and the Credentials Panels and the House of Delegates of the Ecumenical Council would reverse their decision and "come together" in fulfilling the functions of churches.

Debate over the admission of MCC is not expected until late in the spring.

### gay playwrights to compete

NEW YORK, NY — The Glines, a non-profit organization for gay arts, and the Gay Theatre Alliance, an international organization which seeks to foster and promote gay theatre, have begun a co-sponsored National Gay Playwriting Contest.

To qualify for the competition, a play may be either full length or one act and must have a major gay character or a major gay theme. It must not have been published or previously produced, excepting staged readings or workshop productions. The sponsors emphasize that they are "particularly interested" in receiving women's material. Entries are limited to one play per author; musicals must be accompanied by a tape of the score. Deadline for entries is May 21, 1980. First prize is \$250 in cash, second prize is \$100, and both plays will be considered for production by the Glines.

For additional information, contact the Gay Theatre Alliance, 51 W. 4th St., Room 300, New York, NY 10012, or call (212) 598-2597.

### some families bound for tent life

BERKELEY, CA — Her Say, a women's news service, has reported that single women with children may have to live in tents in the 1980s.

A professor of housing at the University of California at Berkeley is forecasting that the 1980s will bring a severe shortage of housing. Professor Martin Gellen said that is because developers are still building housing for traditional American families, i.e., families composed of a mother, a father, and three children. Gellen said that "real families" are getting smaller, but apartment rates are skyrocketing.

As a result of the housing crunch, Gellen said, the next five years could see residents of a crowded Los Angeles, for example, moving into tents. Said Gellen, "The people who will be building the tents are single-parent households, probably women with kids."





Raymond Hopkins photo

Representatives of LAGMA met with the Boston *Globe's* liaison to the lesbian/gay community on Jan. 16: (l to r) Diane Greene, LAGMA co-chair; Ronnie Allen, LAGMA member; Jeff McLaughlin, the *Globe's* liaison; Rev. Robert Wheatly of the Unitarian Universalist Association's Office of Gay Concerns; Bill Mulkern, LAGMA co-chair.

## Media Advocacy Group Reports Gains with Leading Area Daily

By Bennett Klein

BOSTON, MA — Lesbian and Gay Media Advocates (LAGMA) met on Jan. 16 with Jeff McLaughlin, the Boston *Globe's* recently appointed liaison to the gay community. LAGMA called the meeting to discuss McLaughlin's relationship with the group and to voice complaints about the *Globe's* handling of lesbian and gay issues.

McLaughlin told LAGMA that he was delighted by his appointment as liaison. "It is significant that the *Globe* has a liaison to the gay community. It's sad that's necessary, but it is." He added that "I have never been a homophobe personally or professionally."

Based on research of coverage during the 1970s, LAGMA charged the *Globe* with scant and insensitive reporting of gay issues. The group was particularly incensed by a Jan. 7 column by Mike Barnicle on the firing of Bert

Parks from the Miss America pageant. The article, according to a LAGMA statement, "relies on 'humor' which is as destructive and prejudicial as any racist humor would be."

The Barnicle column, which suggests replacements for Parks, states in part: "Why not Truman Capote — he would be no problem in the dressing room... Get a real queen and give the job to Paul Lynde." McLaughlin called the article "unconscionable," and noted that he had already sent an admonitory letter to Barnicle.

LAGMA also argued that gay events should be listed in the *Globe*. McLaughlin, who writes for the *Globe's* *Calendar* magazine, assured the group that all listings would be accepted. He claimed that the omission of the First Night Gay and Lesbian Poetry Reading was unintentional. McLaughlin also pointed out

Continued on Page 6

# Convention Project Moves To Get Out the Gay Vote

WASHINGTON, DC — The National Convention Project has swung into high gear in its drive to gain the inclusion of a gay rights plank in the platforms of the Republican and Democratic presidential campaigns and to turn out the lesbian and gay vote in this election year.

Tom Bastow, Co-coordinator of the Project, was in Iowa prior to the caucus polls there which captured the attention of the nation. His purpose in being there was to represent the National Convention Project in a joint drive with the Gay Coalition of Iowa to encourage the participation of the estimated 150,000 lesbian and gay voters in Iowa in the state-wide caucuses. The Iowa drive represented the opening round of the Project's "Gay Vote USA" campaign, which seeks to end discrimination against America's lesbians and gay men.

"I think we've done a fantastic job of bringing gay rights to the attention of the presidential candidates right at the start of the election process," Bastow told *GCN* shortly after his return from Iowa. It represents a "step forward for us," Bastow said he was "hopeful" regarding the Project's chances for success, saying that "the time is right for the first national political movement."

The Iowa campaign included a candidates' forum at which representatives of various candidates expounded their views on issues of interest to lesbian and gay Iowans, a letter-writing campaign by lesbian and gay organizations in each of Iowa's six congressional districts which included information on attending caucuses, telephone trees to encourage a higher attendance, and a number of

workshops to explain the caucus process to those people who would be attending for the first time.

Rich Eychaner, chair of the Political Action Committee of the Gay Coalition of Iowa, expressed his feeling that "it is basic to the American sense of justice and equal rights for all that a citizen's rights should not be violated because of his or her station in life. The issue is not whether or not to approve of homosexuality, but rather, whether or not our society can guarantee justice and civil rights for all citizens when discrimination is allowed to flourish against some citizens."

Of the announced presidential candidates, only Sen. Edward M. Kennedy (D-MA) and Gov. Edmund G. Brown, Jr. (D-CA) have made firm positive statements on the issue of civil rights for lesbian and gay Americans. No announced Republican candi-

date has made such a statement, although Bastow said that Rep. John Anderson (R-IL) is "really the most up-front Republican." It is Bastow's feeling that Anderson "would be inclined to support a gay rights plank" in the Republican Party platform.

With regard to Ronald Reagan, who was considered by many to be the Republican front-runner before his second-place showing in the Iowa straw poll, Bastow explained that he "represents a conservative constituency who are not very strong on diversity in American life," but that Reagan did oppose the anti-gay Briggs Initiative in California.

Pres. Jimmy Carter, who outpolled Kennedy by a margin of almost two to one in Iowa, is not expected to take a strong stand on the lesbian/gay rights issue in the near future. Bastow explained that he is not convinced that the Carter campaign people are really sure there is a lesbian/gay vote to be reckoned with. "I don't look for the President to take a positive stand on a gay rights plank in the near future," said Bastow.

In the Iowa Democratic caucuses, Carter outpolled Kennedy by a margin of 59.1 percent to 31.2 percent, with 9.6 percent of the vote uncommitted. This gives 30 Iowa delegates to the Democratic national convention to Carter, 15 to Kennedy, and five will be uncommitted.

In the Republican straw poll, which commits no delegates but rather provides a yardstick of popularity, George Bush polled 32.9 percent of the vote, followed by Ronald Reagan with 26.8 percent and Howard Baker with 13.9 percent.



Neuma Crandall photo

Tom Bastow, Co-coordinator (with Mary Spottswood Pou) of the National Convention Project.

## Manslaughter Charged in 'Self-Defense' Slaying

RONKONKOMA, NY — Greg LaSusa faces a trial at an unspecified date on charges of first degree manslaughter stemming from an incident which occurred last November and which he and his supporters claim was an instance of self defense. Members of the Greg LaSusa Defense Fund, in attempting to gather information about the case, said they were met with resistance by the Suffolk County (NY) Police Department and the Assistant District Attorney. Conversations, however, with LaSusa's attorney and with other sources revealed a very complex case.

### Group assaults LaSusa

LaSusa was employed as a door-person at a lesbian/gay bar in Ronkonkoma, a bar located in a suburban Long Island shopping center. It is alleged that on the night of Nov. 9, 1979, eight straight men went to the bar and began to throw bottles at its facade. LaSusa, in his capacity as door-person, went outside to ask them to leave.

LaSusa was assaulted by the men, verbally and physically. One assailant, Steven Passante, allegedly wielded an 18-inch length of steel pipe, with which he reportedly attacked LaSusa. When that happened, it is alleged, three other members of the group joined in the attack on LaSusa, at which time he produced a knife with which he stabbed Passante. Passante died several hours later

at a nearby hospital.

LaSusa turned himself in to police, following which at least three of the remaining assailants were arrested. LaSusa was charged with second degree murder and remanded to jail in lieu of \$25,000 bail. He remained there for two days until his attorney secured his release for a cash bond of \$2,500.

### Subpoenas issued

LaSusa was subpoenaed by the Suffolk County Grand Jury, as were at least six of his alleged assailants, including the three who had been arrested following the assault. The persons alleged to have perpetrated the assault were granted transactional immunity by Assistant District Attorney Barry Feldman (in the state of New York, transactional immunity means that a person cannot be prosecuted for any crime which testimony might reveal that she or he had committed). Oddly, however, two witnesses to the assault, both patrons of the bar at the time of the incident, were also subpoenaed, but they were requested to sign a waiver of immunity, which would allow their testimony in the event that their testimony indicated their involvement in the commission of a crime.

The Grand Jury brought no charges against the six alleged assailants and ordered all charges against the three who had been arrested to be dropped. The charge against LaSusa was reduced to

first degree manslaughter — over the objections of Asst. D.A. Feldman — and an indictment was handed down. LaSusa, bound over for trial at an undetermined date, faces a possible sentence of up to 25 years in prison if he is convicted.

### Self-defense maintained

LaSusa's attorney, David Clayton, has "constantly emphasized the fact that it is every gay man's right to self-defense," according to members of the Defense Fund, who also maintain that self-defense is the central issue in this case. Members of the Defense Fund are of the opinion that Feldman, the police, and the judicial system intend to make "an example" of LaSusa to all gay men that "they do not have that right" of self-defense. According to members of the Defense Fund, "This is an organized campaign by straight men to punish LaSusa (and all gay men who reserve the right to self-defense) for daring to defend himself against eight straight assailants."

LaSusa's attorney has said that the legal fees involved in the case are "already enormous." The Defense Fund has appealed to the larger gay community for support on LaSusa's behalf. Any and all letters of support, contributions, and letters of inquiry are welcome. Contact the Free Greg LaSusa Defense Fund, P.O. Box 50, Stony Brook, NY 11790.



Photos by Susan Fleischmann

About 50 demonstrators picketed the Brighton (MA) residence of Humberto Cardinal Medeiros, Archbishop of Boston, on Jan. 21. The picketing marked the eve of the anniversary of the 1973 U.S. Supreme Court decision giving women the right to legal abortions. Expressing their belief in "the complete separation of church and state," the protesters said, "We are picketing here because, as a Cardinal of the Church, [Medeiros] is representative of the hierarchy's leadership in the anti-abortion movement. They are the principal financial backers and proponents of anti-choice legislation."





# Gay Community News

## THE GAY WEEKLY

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## Community Voices

### lessons from the past

Dear GCN,

As the gay community decides upon what actions to take against the anti-gay films *Windows* and *Cruising*, I want to add some food for thought.

Several years ago, a horribly anti-woman, terribly racist film, *Snuff*, was shown in NYC and then in Boston. In New York, at least 100 women demonstrated at the theatre, which had a TV out front showing scenes from the movie. We managed to get the theatre-owners to remove the TV but there was some question afterwards about whether our crowd of feminists encouraged or discouraged people from seeing the film which I think stayed for at least eight weeks.

When *Snuff* came to Boston, it was decided that we shouldn't demonstrate at the theatre. Instead, we barraged Sack Cinemas with phone calls and boycotted Sack theatres. *Snuff* ran in Boston for just a few weeks. In that instance, we decided that drawing attention to the film would have encouraged people to see it.

As we decide what to do about *Cruising* and *Windows*, we need to consider the following: will a demonstration outside the theatre keep people from going in, or arouse the morbid curiosity of more people? Is it equally important to organize a boycott against Sack and present them with 5,000 signatures of people who will not attend their movies?

Lastly, shouldn't we try to contact the movie reviewers from the local papers and remind them of the aftereffects each movie will cause and the negative stereotypes each movie will cause and the negative stereotypes each movie will perpetuate? A negative movie review could deter as many movie-goers as a demonstration.

Recently I saw a coming attraction short for *Cruising*. It looked entirely unexciting and uninteresting. I was so angry at seeing it that I booed loudly in the theatre. Everyone laughed at me. They probably couldn't see why such a boring movie would be offensive to anyone. As we decide what action to take, I want to be sure we don't make two mediocre movies any more inviting than they are.

Jay Meryl  
Cambridge, MA

### governor of california

Dear GCN,

In recent months there has been much debate in GCN and elsewhere in the gay community over the presidential candidacy of Jerry Brown. He has actively courted our support. Here in San Francisco a fund-raising party for him in a wealthy Twin Peaks home received much publicity.

In a "Speaking Out" column in September, Allen Young suggested that we might have something to gain from Brown's candidacy. For his trouble, Allen was baited by an obnoxious tirade from a pro-seelyte of the Revolutionary Socialist League — an ugly combination of personal attack and Stalinoid rhetoric. (Too, I resented his arrogant presumption to tell us dumb people why we were at City Hall on May 21.) Since then the debate in GCN has degenerated to a shouting match between Brown's apologists and such ideologues.

I do not trust Jerry Brown. He is an opportunist, who is more interested in running for president than in running the state of California. In the year that I have lived here, he seems to have spent most of his time out of the state, leaving executive control in the hands of a right wing Republican Lieutenant Governor. While it is true that Brown opposed Proposition 13, once it had passed he hopped right onto the Jarvis-Gann bandwagon in his successful bid for re-election. One wonders: If the Briggs Initiative banning gay teachers had passed, would he have issued an executive order banning anti-gay discrimination in state hiring, or sought our support?

At the January 13 march on Sacramento, Jeanette Mondanaro received a wild ovation when she accused Brown of hypocrisy. His support in the California gay community has been overrated, I believe. Had Brown deigned to appear before us in Sacramento, he would probably have received some jeers.

I am not a one-issue person. Whether a candidate supports gay rights is no more — or less — important than his/her stand on other important issues, like maintaining human services, or the runaway militarism that has bankrupted our economy and threatens us all with nuclear holocaust.

Sincerely,  
John Kyper  
San Francisco, CA

### typewriter in hand iran

Dear GCN,

Once again I take typewriter in hand to express my opinion on two very different issues. Good luck in deciding what to headline this letter.

First, the Immigration and Naturalization Service (INS) and gay visitors. Beginning on the 13th, the New York Times did a series of five articles on the corruption, inefficiency, and all-round stupidity in that agency; apparently, it's just about the worst-run agency in the U.S. government, and that includes the post office and Internal Revenue Service (quite an accomplishment). It would be typical of such a ridiculous organization to concentrate its time on hunting down harmless Michigan-bound musical lesbians while at the same time letting various muggers and thieves pay their way into the country. Other organizations do this, too; by and large they're called "police."

Second, concerning the protests upcoming on the movies *Cruising* and now *Windows*. Remember a few years ago there was that scabrous movie *Snuff*? When it played in New York there were enormous protests, huge publicity — and huge crowds and profits at the theater. Women in Boston organized differently (if I remember GCN's coverage correctly); protests were low-key, TV coverage was discouraged, action quiet but effective. The movie closed after a very short run here. Need I point out that this strategy should be seriously considered for the two recent movies? Maybe it wouldn't work — after all, the movie makers may be able to generate enough publicity to get the "controversial" crowds they seek anyway — but let's not jump too quickly into giving it to 'em free, OK?

Sincerely,  
Charles Bonnell  
Cambridge, MA

### parental discretion advised

Dear GCN,

I enjoyed reading the letters to GCN in the Jan. 19 issue, particularly those of Dennis Melba'son, who provided us with a great inside perspective on the production of ABC's News Closeup, *Homosexuals*, and Bill Beneville, whose closing comments should be well advised.

My personal reaction to ABC's program *Homosexuals* was considerable disappointment. However, the entire program would not have been perceived as being completely negative if ABC had (1) eliminated the foreboding warning "parental discretion is advised," and (2) in addition to the statement — "that the following program is not representative of all homosexuals but only the views of the participants," they could have explained further that many homosexual persons would not allow themselves to be interviewed for this program because of the homophobia which exists in our society. I believe such a statement might have answered the question for us: where were the teachers, engineers, truck drivers, mothers, fathers, businessmen and women?

I should also like to repeat the suggestion that all of us who have written letters (or are considering writing) in to this paper, should also express our views to Richard Richter at ABC News Closeup (name withheld if necessary). Our letters may possibly be beneficial for us if ABC considers a repeat production of this type.

Sincerely,  
Elliott Strick  
Norwich, CT

### the cult

Dear G.C.N.,

While browsing in a Harvard Square bookstore recently, I picked up a copy of *Racquetball — The Cult*, by Eugene L. Scott. By some chance I opened to the section on racquetball equipment and came across the following passage:

"Horrors to the unchic athlete who wears the same color combination twice in the same weekend."

However, in racquetball attitudes towards clothes are totally reversed. Indeed, if a racquetballer arrived in all white or matching colored tennis shorts and top, he would look like a fag."

The book jacket describes Mr. Scott as a past member of the American Davis Cup team, and a past president of the Eastern Tennis Association. Does Mr. Scott assume that gay men and women do not play tennis or racquetball? This inane statement, couched in offensive terminology, simple has no place in a sports book. A "respected member of the tennis world" (as the jacket styles him), who would probably not dream of using the word "nigger" in his book, can slip in the word "fag" without thinking twice. Well, Mr. Scott, maybe you should think, at least once if not twice.

I have written to Mr. Scott in care of  
Dolphin Books  
Doubleday & Co.  
Garden City, N.Y.  
and I have forwarded a copy of the letter I sent him to the editors of Dolphin Books. I urge anyone who is as offended by this thoughtless, mindless oppression as I am to do the same.  
Bob Skiba  
Boston, MA

Dear GCN,

Steve Forgione's January 12 letter in GCN, with its pathetically convoluted apologia for his and other gays' support of pro-Iranian demonstrations, underscores a reality I've learned to perceive during 10 years of gay activism: all economic and political "isms" are different labels smacked on the same bottle of anti-lesbian and anti-gay poison.

Gays have natural allies. They are the people who welcome us in their midst, welcome our support, support our goals, and at no time say, "Oh, I know they shoot gays, but . . ." Having a clear cut sense of who my friends and enemies are, I've remained a one-issue gay activist. My friends, for example my sisters in the women's movement, both lesbians and heterosexuals, have demonstrated their support for gay liberation. My enemies on the other hand, support governments and systems that murder people, imprison people, and persecute people as a matter of public policy because they are my lesbian sisters and gay brothers.

Forget it Forgione. No friend of Khomeini's supporters, no adherent of the millions who pour in and out of the streets of Teheran to support their "messenger," no apologist for that scene is on my side. 'I've been around too long, and heard the same apology applied to too many "isms," and too many "liberations" and by too many "messengers," too many times.

My friends, gay and heterosexual, make no apologies for murder and persecution, and they never have the arrogance to ask me to take my gay hat humbly in hand and beg to become part of a movement that is "liberating" in all aspects but its treatment of women and gays.

Indeed, I would be willing to judge any movement, any ism, any system on the two criteria of how women and gays are treated within it. Do that well and the rest already exists.

Marc Rubin  
Brooklyn, NY

### hibiscus

Dear Editor,

I am writing this letter to thank the women of Boston and New England, and many others, and GCN for your support of women's music over the last six years. As the distributor in this area for that time, I have watched the growth of the women's music industry in record sales from 500 to 10,000 and in concert production from the first Meg Christian concert at the Saints in 1974 to the latest Holly Near concert at Hynes Auditorium. It is the support of thousands of women in this area that I would like to thank because it is your support that has enabled Hibiscus Records to grow, providing better distribution and jobs for women.

I am leaving Boston at the end of December to return home to Los Angeles to do distribution there. Through advertisements and interviews, I have located Trish Karlinski to manage distribution in this territory, and she deserves all of your support.

Hibiscus Records is also changing its name as of January, 1980, to call it what it is — Women's Music Distribution Company — WMDC. The address and phone will remain the same.

It is sad to leave. I will miss many people. I expect visitors.

Yours,  
Betsy York  
Boston, MA

### ADVERTISING MANAGER

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.

### 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.

### DESIGN DIRECTOR

Applications are now being accepted for the position of Design Director. Background in graphic arts necessary. April 1 opening. Direct inquiries and resumes to Richard Burns, GCN, 22 Bromfield Street, Boston, MA 02108.



# Speaking Out

## Launching the Gay '80s: Gay Rights Under Siege In Santa Clara County

By Edward Sebesta

Already, a series of events has begun which will ultimately determine, to a great extent, the prospects for gay freedom in the 1980s. What might appear to be a conflict, local in both scope and effect, has become a battlefield in a wider struggle involving the state of California and the nation. It has become a test of strength, a barometer of public support for gays, which will be observed across the nation. Even now gay rights ordinances across the state are being stalled, with municipal legislatures waiting and watching for the outcome of the referenda. Even now, gay rights ordinances are in danger of being repealed by local and statewide initiatives. Indeed, San Francisco, the self proclaimed gay capital, is in the danger of falling prey to the anti-gays. Victory or defeat in the Santa Clara County campaign to defend the gay rights ordinances will have far reaching consequences, far beyond Santa Clara County.

The conflict flared into the open in the summer of '79. A series of public hearings were held before both the Santa Clara County Board of Supervisors and the San Jose City Council. During which, loud, vocal denunciations of the ordinances by religious extremists were made, full of biblical condemnation and hate. An earthquake, which occurred during one of the hearings, was seized upon as a sign of God's wrath against the ordinances.

The Santa Clara ordinance was passed, first, in August. It covered only the unincorporated territory of the County, but was to be a model for the 16 municipalities in the County. Following that model, San Jose passed its ordinance.

The anti-gay religious, which had threatened an initiative, with microcircuit swiftness gathered 50,000 and 27,000 signatures, respectively, and suspended the County and San Jose ordinances before they could go into effect. The County Board of Supervisors and the San Jose City Council then voted not to repeal, but to place the initiatives on the June 3, 1980 ballot. So the long, hard campaign was begun.

While the petitions were being certified, a more ominous development occurred. A Monterey religious group, perhaps inspired by the rapid success of the Santa Clara County petitions, filed an initiative with the state to make it legal, across the state, to discriminate on the basis of sexual orientation, that is, by state law, make local gay rights ordinances impossible and to effectively repeal all existing gay rights laws in the State of California. The progress of this initiative, in terms of signatures, is not known.

The opponents of gay rights in Santa Clara County are the same people who opposed the consenting adults law and supported Proposition 6, the anti-gay-teacher, Brigg's initiative.

Rising to the challenge, the gay community has united together and formed the Santa Clara Valley Coalition for Human Rights (SCVCHR). Prominent community leaders have either pledged support or have joined the campaign. The Santa Clara Valley Coalition for Human Rights has elected an executive board reflecting its broad base of support. The executive board and officers are as follows:

\*Co-Chair: Mike Nye; Business representative for Central Labor Council, Santa Clara County.

\*Co-Chair: Johnnie Staggs; Chair, Lambda Assoc., board member, local ACLU and Susan B. Anthony Club.

\*Treasurer: Rosalie Nichols; Chair, Susan B. Anthony Democratic Club, board of directors, Local ACLU, member San Jose's Affirmative Action Committee.

\*Secretary: Joyce Sogg; Attorney, San Jose/South Bay representative to N.O.W. of California.

\*Lee Oftedahl; Owner/publisher, Penninsula Magazine.

\*Jana Cunningham; Past president San Jose/South Bay N.O.W., member Commission on the Status of Women.

\*Dan Relic; Owner/publisher Lambda News.

\*Myra Beals; Vice-president San Jose/South Bay N.O.W., board member Susan B. Anthony.

\*Michael Morris; Corporate attorney, member ACLU.

The SCVCHR is now waging a determined campaign to insure that the gay community will be victorious on June 3, 1980. Santa Clara County defeated Proposition 6 by 61% to 31%, but whether this will mean victory in June is not at all certain.

SCVCHR has gotten strong community support already. The Commission on Social Justice of the Archdiocese of San Francisco has endorsed the ordinances. Additionally, the support of Labor is evident by Mike Nye being the Co-Chair of SCVCHR. Still victory is by no means certain. The Baptists have voted a resolution condemning the ordinances and smearing gays. Other opposition is expected.

The referenda are already beginning to have an effect across the state of California. Most immediately, the municipalities in Santa Clara County, many of which were expected to pass the County model ordinance are now awaiting the outcome of the referenda. Similarly, the inquiries by adjacent counties about having gay rights ordinances of their own has ceased. Furthermore, reports have come in from across the state that cities that were once considering gay rights ordinances are also awaiting the outcome of the referenda. The major effects of the referenda, however, will not manifest themselves until after the election.

Santa Clara County is seen as a liberal California county in a state which is supposed to be in the forefront of the gay civil rights movement. Attitudes towards gays elsewhere across the nation will be presumed to be worse. The outcome of the referenda will strongly effect and shape the rhetoric of the presidential candidates and the party platforms at the two major presidential conventions. The conventions will be held in the two months immediately following the referenda. Any hopes for a party plank for gay rights will have its chances greatly boosted by a victory in Santa Clara County. With a defeat, these hopes will become the proverbial snowball in hell. The California legislature, similarly, will be extremely reluctant to consider any gay rights legislation after a defeat in Santa Clara County. In fact, it will be an accomplishment to prevent anti-gay legislation that persons, such as Briggs, will surely introduce, claiming a mandate of the people as expressed in Santa Clara County.

As in after the Dade County defeat, a defeat in Santa Clara will very likely result in a series of initiative attempts to overturn gay rights ordinances across California and across the nation. A defeat in Santa Clara County will make the Los Angeles ordinance particularly vulnerable.

The previously mentioned anti-gay statewide initiative started in Monterey will probably not attract much interest or have any reasonable chances of success if the ordinances are successfully defended. Initiatives that seem very likely to be defeated will have difficulty attracting support and even if qualified many politicians will be willing to go on record as being against them. A defeat in Santa Clara County, however, will encourage a deluge of statewide anti-gay initiatives by fundamentalist Christians and a smugly smiling State Senator Briggs. Politicians will view gays as political pariahs and gays will be deserted on the electoral battlefield. These initiatives could easily strip San Francisco, Berkeley, and Los Angeles of their gay rights ordinances. Across the nations gays will be seen as losers and it will be a great struggle to hold on to the accomplishments of the gay movement. We will be living in the ruins of our hopes, bombarded by defeats in all spheres of our lives.

Victory in Santa Clara County will result in gay rights ordinances being passed in cities across the state and by the early 80s it would be reasonable to expect most of the major cities and heavily populated counties will have gay rights ordinances. Politicians will not view gays as political liabilities, and state passage of a gay rights bill will be greatly eased by a victory in the referenda. Nationally the gay movement will be seen as an irresistible social force, and gays as an integral part of national life.

In summary, the battle in Santa Clara County is a contest for far more than two local ordinances, it is a part of the national struggle for gay freedom. It is a contest for the 80s between gays and their friends and the vicious forces of anti-gay bigotry. Much can be won, must can be lost.

I ask gays and their friends everywhere to help us in our time of need, in our time of darkness.

\*\*\*\*\*

The SCVCHR is urgently in need of donations to wage its electoral defense of the ordinances. The anti-gays have strong financial resources and are well organized. For the SCVCHR to win a full scale grass roots campaign is being waged, but it needs money!! Please don't let us be crushed by the forces of bigotry. Send your contribution to the Santa Clara Valley Coalition for Human Rights, P.O. Box 2066, San Jose, CA 95109.

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

## Community Voices

### redemption

To the Editor:

This is in response to Tom Durand's "confession" letter in the 1/12/80 issue.

Dear Tom:

Not a child of the Jesuits, I have always had doubts about the value of public confession. I had very mixed feelings about the way you voiced your confession, although I have certainly experienced the kind of situation you described. On the one hand, I wanted to say something supportive, to make you feel better, to help you put it in perspective, to let you know that you're not alone in dealing with conflicts (external and internal) like that. On the other hand, I wondered what you really *want* from confessing this ubiquitous "sin," what kind of feedback you expect. I found myself angry with you, even though I've shared your feelings, and then I accused myself of blaming the victim. And with the phrase "blaming the victim," I began to understand my reaction to your letter.

The basic anger I feel isn't with you. It's with those two fatuous, bigoted cretins who sat in front of you on the bus (not to mention the powerless liberal who offered the limp defense). And that's who you should be angry with, too. Instead — or, perhaps, I should say in addition — you get angry with yourself: you were too cowardly to speak up, you let gay people down, etc., etc. That's bullshit!

Now, mind you, I'm not speaking to the tactical question of whether that was a good or a

bad time to speak up; I don't know the answer to that. What is clear is that your *behavior* says that you had made a tactical judgment that it didn't pay to speak up at that point. It's what you do, given that implicit judgment, that confounds me: you blame yourself. You are blaming the victim! And, in doing so, you repeat what I have seen over and over among gay people (including myself), and which is the prototype of our self-oppression.

There's a "confession" to be made here, all right; but it's not the one you made. The "sin" is the waste of gay energy on self-blame, when there are lots of ways to spend that energy on real battles in the real world that need to be fought. Low-power/high-anger situations like the one you described are the breeding ground for depressive internalizing of oppression. And it is certainly true that there are times (your incident probably among them) when we don't have the power to change or intervene significantly in events. Under those conditions, certain kinds of "noble" action are merely wasteful and masochistic, and the sensible and productive thing is to know that you will live to fight another day. It's true that that can be used as a rationalization to never fight at all, and I'm not suggesting that we shouldn't take risks. Nor am I suggesting that we should be angry all the time. What I think we need to do is take the anger from situations like you described and find ways to make use of the power we *do* have. We do

need to march on Washington (and elsewhere); we do need to protest our treatment in the media; etc.

From your letter it sounds like you are far from politically inactive. You have probably made more contributions to gay liberation than the average gay person. But if you can't take credit for the times you *have* spoken up when you could have been silent, if you can't distinguish cowardice from good judgment, then — in a subtle way, to be sure — you are on an ego-trip. No one of us is powerful enough to fight every fight that presents itself. That's what the idea of *community* is all about. We need each other.

And, lest the point be lost amidst my pugilistic metaphors, let me say that a great deal of what needs to be done isn't even a matter of fighting. It's a matter of love — love of each other and ourselves, and love for our fellow human beings who often act out of ignorance and fear. They don't need turn-the-other-cheek "understanding"; they need education through the visible, outspoken assertion of who we are as part of the human community. And they need to know that, while sometimes we have to bide our time for tactical reasons, we are no longer going to compound our oppression by turning our legitimate anger against ourselves.

Sincerely,

Joel D. Hencken  
Boston, MA

## helpful

Dear Edit Persons:

I have read and pondered the request of Marcia Womongold in last week's paper. It seems that there is surely a fair and equitable — not to say sisterly — solution to her problem. Might I be so forward as to suggest that Somewhere (and perhaps the other clubs frequented by Womongold) should institute a policy used by many clubs in Appalachia and the Southwest: all guns and weapons are checked at the door. This is a preventative against bloodshed and against mad-cap firing of tear gas bombs in the toilet stalls.

Hope I've been helpful,

Bunny LaRue  
Somerville, 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.



## Dutch Move Against U.S. Laws Barring Gay Foreigners

Continued from Page 1

of Homosexuality COC, it was reported that "none of the tourists revealed that they in fact were gay; all were very surprised at the action and professed *not* to know any law barring homosexuals from getting entrance visas to the U.S."

It was reported by COC that the airport action was widely covered by the Dutch newspapers and electronic media, as well as by some newspapers internationally. It was also reported that "airport police undertook no action against the activists in police drag."

### Action by Parliament

The news regarding the ineligibility of lesbian and gay aliens to obtain entrance visas was reported to the Dutch people at the end of December last year. Almost immediately, COC addressed a letter to Dutch Foreign Minister Van Der Klaauw in which it was requested that he write a letter to Secretary Vance urging the withdrawal of the anti-gay restriction immediately. Van der Klaauw was also requested to demand of the American ambassador, Geri M. Joseph, that she refrain from harassing Dutch applicants for visas with questions about their sexuality.

In early January, the COC and the Labor Party Gay Group were

approached by a Labor Party member of the Dutch Parliament, Harry van den Bergh, who proposed the circulation of a letter among members of Parliament. The letter, he suggested would express the members' "disturbance" over U.S. immigration policy and seek a withdrawal of the restriction on lesbian and gay visitors. The letter, van den Bergh suggested, would also seek the enactment of legislation by the U.S. Congress which would ensure a ban on such discrimination.

Van den Bergh's initiative was also taken on behalf of Liberal Party member of Parliament Ed Nijpels, whose support, combined with that of the Liberal Party Gay Group, is virtually certain to bring sufficient pressure on Van der Klaauw to guarantee a strong reaction in a letter to the American government. It is hoped by the COC that the individuals and groups allied with them that at least 130 of the 150 Dutch Parliament members will affix their signatures to that letter.

Van den Bergh will seek a hearing before the U.S. Select Committee on Immigration and Refugee Policy, which is holding public hearings on the immigration issue. He and other members of the Dutch Parliament will be in New York on Feb. 4 and in Washing-

ton on Feb. 5. Before departing The Netherlands, van den Bergh and the other members of Parliament plan to seek support for a similar letter to the U.S. government in the Council of Europe.

The letter proposed by van den Bergh reads, in part:

We consider the right of each individual to experience his or her sexuality in his or her own way, as a matter which belongs to a person's private domain, and as such an undeniable right of every person. It follows from that, that the United States ought not to let the question of a foreign visitor's eligibility for a visa depend, among other things, on his or her sexual orientation. Apart from that, in our opinion, the Immigration Law also clashes with the free traffic of persons. This is an international principle, which gained fresh momentum from the Helsinki Agreement. We are of the opinion that as champions of this agreement the United States ought to follow this principle also in this matter.

So far, Ambassador Joseph has refused to see a delegation from the Dutch Parliament seeking to discuss the issue with her. Dutch lesbians and gay men plan to organize a demonstration at the American Consulate if she again declines to see van den Bergh and his associates.

## Judge Rules on Hyde

Continued from Page 1

The recent ruling by Judge Dooling has begun to alter the picture. By ordering that Medicaid fund "medically necessary" abortions, he re-opened the door to medically safe abortions for thousands of women. He defined "medically necessary" as those abortions "that are necessary in the professional judgment of the pregnant woman's attending physician, exercised in the light of all factors, physical, emotional, psychological, familial, and the woman's age, relevant to the health-related well-being of the pregnant woman."

It is fairly certain that the government will appeal the ruling and therefore this case will be heard before the U.S. Supreme Court. Nancy Gertner, the Boston lawyer involved in the pro-choice abortion rights litigation in Massachusetts, believes that there will not be a decision from that court for another year and a half. Until then, women will be feeling the impact of Judge Dooling's ruling. Gertner went on to say, "The recent decision on the McCrae case has decided the issue for Massachusetts. By invalidating the Hyde Amendment the court has in effect told the state that they cannot enforce their restrictions of Medicaid funding for abortion. Women who are on Medicaid in this state can get medically necessary abortions paid for."

As Gertner pointed out, one of the most interesting things about the law in Massachusetts is that it has never been implemented. In 1977, the Doyle-Flynn legislation restricting state Medicaid funds for abortion was first introduced. With overwhelming support for it in the House, and strong opposition to it in the Senate, the bill

went through many months of battle. As long as Michael Dukakis was governor of Massachusetts, pro-choice advocates were assured that the bill would never become law. The election of Governor Ed King changed all of that, and last year this state's Medicaid restrictions became law. Immediate and persistent challenges in the court brought injunctions against its implementation, however.

At the same time, other very restrictive anti-abortion legislation has not only been enacted, but it is also being enforced. Nancy Wechsler of Public Workers for Choice points out that "the Dooling ruling specifically and only addresses the issue of Medicaid funding for abortions. As public employees in this state we still face the restrictive law which cuts off the use of our health insurance money for abortion services. This is one concrete example of the fact that anti-abortion groups are working on many fronts at the same time."

Other abortion rights activists, while pleased with and encouraged by the Dooling decision, also warn against over-enthusiasm. They know that the legal struggle is not yet over in this case, and they are aware of the stated goal of anti-abortion forces to completely outlaw all abortions by securing the passage of a "Human Life Amendment" to the U.S. Constitution. Madge Kaplan said, "We can not fall into the trap of thinking that our job is over, or that we can now leave everything to the courts. It is as important as ever to continue the work of building a visible and vocal abortion and reproductive rights movement in this city, state, and country."

## LAGMA Makes Strides

Continued from Page 3

that gay organizations often assume that the *Globe* will not list their events. LAGMA member Eric Rofes, however, said that he knew of at least 15 rejections of gay events from *Calendar*.

Members of LAGMA urged that gays in general news be identified as such. Rofes pointed out that gays have a history of invisibility. "We need to be visible," he said, "and upfront gays should be identified as such to show people that upfront gays are productive members of society." Another person added, "I'm tired of just reading it [news of open gays] in one of my alternative presses."

McLaughlin, however, felt that a person's sexual orientation should be specified only when it is "germane" to the story. He added that the *Globe* should print more gay stories, but said that "to

expect that the *Globe* will report legislative events the way *GCN* does is ludicrous . . . I have to know what can and can't be done and divorce myself from political considerations."

McLaughlin offered several suggestions for "raising consciousness" at the *Globe*. He agreed to talk with individual reporters when objectionable articles appeared. He urged LAGMA to meet with *Globe* writers, assuring the group that many writers would be interested in such a meeting. McLaughlin also noted that instead of demanding that the *Globe* write articles, LAGMA should suggest specific ideas or submit stories. Compelling articles, he said, would be given serious consideration. Finally, he said, "When an obnoxious Ann Landers column appears, bury the place with letter." McLaughlin

stressed that he should not be the only person at the *Globe* for the gay community to contact, but that "when all else fails, you ought to be able to call me."

LAGMA Co-Chairperson Diane Greene expressed satisfaction after the group's first meeting with McLaughlin. She said that "he sounds like he's going to be accountable. There was no sense that we were being placated, nodded to." LAGMA members did acknowledge that *Globe* coverage had improved during the past two to three months.

LAGMA urges widespread community participation if its efforts are to be successful. The group has a 24-hour answering service at (617) 367-9000. By mail, write LAGMA c/o *Gay Community News*, 22 Bromfield St., Boston, MA 02108.

## Hundreds Protest

Continued from Page 1

ing a knife to the throat of another woman with the caption "Somebody loves Emily . . . too much."

NALGF and NGTF also called for positive lesbian and gay films as well as an end to self-censorship by gay filmmakers and producers in Hollywood. Oxenberg told *GCN* that there must be a "climate created where gay filmmakers and producers can feel free to express a gay sensibility in their works and where this aspect of human experience is no longer censored."

In addition, Oxenberg and Vito Russo gave a presentation on the history of lesbian images in Holly-

wood films. They pointed out that numerous stereotypes have included the lesbian as killer, the suicidal lesbian, the predatory lesbian and the repressed spinster. Jane Meyers spoke about Hollywood censorship of lesbian and gay themes in connection with her film production of Rita Mae Brown's novel *Rubyfruit Jungle*.

Arthur Bell of the *Village Voice*, contacted by *GCN*, said that "the movie is so rotten that it's going to close early," but the protest will have a "larger effect on the treatment of gay people in Hollywood films." Bell added that "the bottom line is the box office and when a picture doesn't do well, it's to our advantage."

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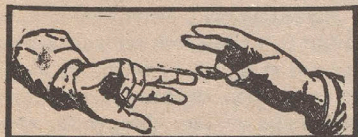
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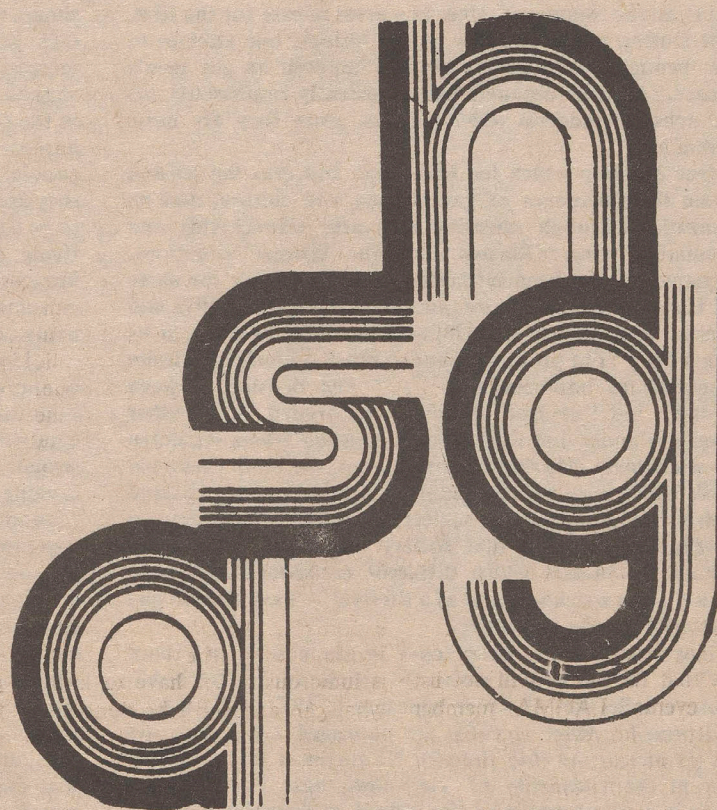
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### Monday, Feb. 18

Deborah Edel and Joan Nestle, archivists and cofounders of the Lesbian Herstory Archives in New York, will speak on:  
 "Preserving Our Herstory"

7:30 PM Witches Loft, Lyceum Restaurant  
 41 Church Street, Salem, MA  
 Cash Bar Available

### Tuesday, Feb. 19

Tia Cross, noted photographer and historian, will speak about:  
 "Lesbian Photographers of the 19th and 20th Centuries."

7:30 PM Witches Loft, Lyceum Restaurant  
 41 Church Street, Salem, MA  
 Cash Bar Available

### Thursday, Feb. 21

John D'Emilio, gay activist and doctoral student at Columbia University, will speak about: "Capitalism and Gay Identity: Where Gay People Came From."

7:30 PM Salem Five Auditorium  
 210 Essex Street Mall, Salem, MA

### Friday, Feb. 22

Johnathan Katz, author of *Coming Out*, editor of *Gay American History*, and general series editor of Arno Press Reprints of Gay Literature, will speak on: "Sodomitical Sins and Abominable Sinners in Colonial New England."

7:30 PM First Parish Unitarian Church  
 225 Cabot Street, Beverly, MA

**All lectures are admission free and are open to everyone.**

**Hope to see you all there!!**

**For more Information, call North Shore Gay Alliance at (617) 745-6966 or 927-2605**

**or write NSGA at PO Box 806, Marblehead, MA 01945.**



Edited By Joe Interrante and Mike Riegle

On December 14, 1979, Boston area lesbians and gay men saw a new film by Guy Hocquenghem and Lionel Soukaz, *Race D'Ep: Un siècle d'images de l'homosexualité*. As Hocquenghem says in the following conversation, the film addresses the problem of historical memory within the gay movement. Combining fantasy and factual reportage, it examines four points in our history: the life of the celebrated turn-of-the-century photographer of Sicilian youth, Baron von Glöden; Magnus Hirschfeld and gay culture and politics in Germany in the 1930s; the liberalization of customs and gay behavior in the 1960s; and contemporary gay culture. *Race D'Ep* is, as the filmmakers state in a press release for the film, a contribution to the recovery of our history, one attempt to break through the restrictive silences imposed on gay men's existence. (As Hocquenghem has consistently emphasized, his work does not address lesbian issues, since they are quite different.)

One question which the film raises concerns the tension between the emergence of gay identity and culture, and its organization through scientific discourse (Hirschfeld) and consumerism (von Glöden and the current situation). Hocquenghem has been interested in this question for some time. His *Homosexual Desire* (published in France in 1972 and translated into English in 1978) addressed the problem in its opening line: "The problem is not so much homosexual desire as the fear of homosexuality . . ." The division between "normal" and "deviant" behavior, he argued, was neither natural nor given, but an historical creation which regulated same-sex activity. Moving from this point, the book examined the role which male homosexuality as a social category played in patriarchal and capitalist society, particularly its effects on individual members of that society. Similarly, *Race D'Ep* examines the impact which different definitions of homosexuality — as a sickness and as a lifestyle — have had on gay consciousness and gay politics.

Hocquenghem has been active in gay politics in France since 1968. He has written numerous articles for French publications, a collection of which appeared in 1977 as *La Dérive Homosexuelle*. More recently, he published *La France des mérités (France of the Half-Breeds)*. He currently teaches philosophy at the University of Vincennes, near Paris. Lionel Soukaz is a filmmaker who has helped to organize gay film festivals in Berlin, Amsterdam and Paris. His previous films include *Lolo Megalo* (1975), *Boy Friend I and II* (1977), and *Le Sexe des Anges* (1978).

The day after the film's showing, GCN interviewed Hocquenghem about the film and about current developments in gay culture and politics. Soukaz joined the conversation for a brief time. Other participants in the conversation were John Collis (who was visiting Boston at the time from Canberra, Australia), Joseph Interrante, Raphael and Charley Shively. The conversation was transcribed and edited by Joe Interrante and Mike Riegle.

**JJ:** I have a question about the structure of the film. I really felt that the film was in two parts rather than four. The first starts with an individual, looking at the contradictions in his life [Baron's activity, and] then moves to a social movement. And the second half starts with what was, in some ways, a social movement and then moves down to individuals. I was wondering why you choose to do it that way.

**GH:** We had a simple reason for making this film. It was: why this silent period between the end of the German movement and something happening in the 1960s, which was not in the beginning a movement but at least a liberalization in customs? Why this silent period about any homosexual or gay love or even social life, not even speaking of movements or politics? I don't see the 1960s part of the film as about a social movement. There is only one period in the past where there really has been a social and political gay movement. It's Germany in the 1930s. You don't have any other country in the world, except the U.S. now, in which you had a similar experience. It's something to think about. It's why we began with that.

I just read a text a few minutes ago about *Bent* which is, I think, dealing with the same problem, the problem of memory inside the gay movement. It was referring to the same period Germany [in the 1930s because it was] the only one you can refer to as something which has been completely forgotten. Which is our problem. And I saw a letter [Andrea Dworkin, "An Open Letter to Martin Sherman," GCN, Vol. 7 No. 22] which said that you don't have to make a hierarchy between the victims of the concentration camps, and that you don't have to choose between Jews and homosexuals, for instance. And I was thinking that the problem was not whether some people did suffer more in the camps — obviously it was the same thing for everybody. The problem is why it is forgotten in one case and not in the other one — that's a real problem. And I think that any historical work coming from the gay movement necessarily begins from this point. It is our reference point as a historical movement.

**JJ:** Do you think the problem is related to the reason why there was a social movement in Germany in the 1920s?

**GH:** Yes, of course.

**JJ:** Because that seems to have been a period of great affluence. With great affluence came great liberalization of people's interests. It was also a period when everybody thought science was going to be the answer to all the world's problems, that all you'd have to do was make some scientific analysis of it, collate facts and soon there would be a solution. And in the 1930s, after the depression, any social movement that was somehow deviant, or opposed social structures that were going to support getting capital back on its feet, were simply repressed.

**GH:** Well, I think that if there would be something like an increasing economic crisis, homosexuals would be the best victims, for several reasons that were also true about the Jews in the 1930s. One of these is the mythical economic power of homosexuals. People in the streets think homosexuals are rich people, which is not true, but they are living in such a way or they are spending their money in such a way, that this appears to be true and is held against them. They are, in a way, personifying a kind of "immorality," an economical, daily-life immorality: "When people are suffering, they are dancing," or something like that — which is not so well appreciated by many people.

However, I'm not sure that the classical concept of crisis is appropriate for our times. Things are more complicated than that, involving gay culture and the gay market, and gay capitalism — which is not gay in fact. It's mainly heterosexuals. Gays are more and more considered by a part of the existing capitalist society as a possible target to increase economic conversion to a new economy based more on consumerism, a quicker and quicker rotation of the economy itself. It's as if gayness, or gay ghettos or gay activities or the gay social model, were in the center of this crisis at the same time as there is a certain potential for capitalism to renew itself, showing that it is able to make use of a situation where there are no "moral" restraints on what people can buy, which is something incredible and which never happened before in history. Society without any kind of religious or sexual proscriptions would be absolutely new, that's obvious. It's not yet the time, but it's a possible way of making a new market.

The point I want to stress is, why can't we remember the German situation? Why such a long time before any report on that, from David Thorstad [and John Lauritsen, *The Early Homosexual Rights Movement (1864-1935)*] in 74, and then in a play five years later, and in our not-so-well-known movie? It's been vague information until now. Why is that? Well, there is a good reason for that. If it's possible to suppress any proof, any report, any evidence of the homosexual genocide, it's proof that you can do it again.

**CS:** I wanted to ask you about the concentration camps. The concentration camps also included thieves, who had a green

triangle, and communists, who had a red triangle. It seems to me that there is a considerable effort to "clean up" the gay community, to "decriminalize" homosexuality, to argue that homosexuals are not in a class with schizophrenics, that we're "healthy," we're not criminal. It seems to me that this is a more dangerous movement inside our movement than the overt oppression. Do you have anything to say about that?

**GH:** Many things. You know, we always have the same problems. Do we think that if the gay community were perfectly "clean," this would suppress the contradiction between the gay community and "normal" society?

There is a new contradiction inside the gay community, which is that it's becoming more 'modalized', to use a technical term. I'm referring to the clone system, or any kind of system like it. The gay ghetto is not a real integration of gays into society. It's just a concentration of the gay population. I think there are reasons for this 'modalization'. The first reason is that the model which has been chosen, whether it's the clone model or whatever, is related to a certain sexual excess, which in recent times has been the S & M one. It's very strange because we might have imagined some years ago, in the 50s for example, that there would be more and more people forming couples. But something different happened. People are going to bars and fucking more and more in, let's say, 'orgiastic' conditions, which are mostly just a commercial gimmick. But this commercial fad is very difficult for straight society to accept. They are shocked more and more by the fact that people who seem to be perfectly petty-bourgeois, middle-class, correctly dressed, masculine types, are going to these bars and being fist-fucked or whatever. They see that as a contradiction, I'm sure. So there is this first contradiction between a more and more commercialized and stereotyped gay society and the fact that promiscuous sexual behavior is not possible publicly, let's say, as an image. So they have to lie, to go on in a certain way hiding a part of their lives. They can't be perfectly "normal" in their gayness. I wanted to say that because personally I find the gay ghetto very oppressive. At the same time I don't want to be moralistic about it. I think that it's great that people can have any anonymous sex that they want.

**R:** Are you saying that the basis for homophobia has to do with the commercial excesses of gays and some of their sexual behavior you see as being extreme — fist-fucking or man-boy love? Are you saying that if there were just relationships, that that would be more likely to be accepted by outside society?

**GH:** Certainly. The gay community, gay social life, is always trying something new, just because it wants something new. And so they want more sex, and more and more and more. And they are going too far to be really good mannered, middle class people. At the same time, you know, it's commercial. It's harmless socially, let's say, to be fucking in a back room or anywhere. It's not in the street exactly, it's not a street disorder, so it's OK. And there is something about that, in a certain way these kinds of sexual fantasies are the typical ones



Guy Hocquenghem and Lionel Soukaz



# The Homosexual Century: In Search of Gay Memory



Michael Thompson

Guy Hocquenghem

**GH:** Marcuse spoke about that long ago, in "repressive desublimation". Well, I think it's true. I think in fact that the problem is more than just acting in a non-personal way . . . This kind of sex, and this kind of stereotyped relationship (this kind of package) needs a closed area. It needs a "unified market," to put it in economic terms. My point of view is quite the opposite, not because what is done inside this area is "immoral," but what bothers me is the fact that you can only buy (in any market) what is being sold, and nothing else. You can't buy things that are not on the market . . . All the fantasies have their old images transferred from outside inside, like false trucks.

**CS:** You know, while it's true that young people are often excluded from gay life, whatever 'young' might mean, it's also true that old people are excluded. Commercialization tends to exclude death and the old as well as the very young.

**GH:** The desire, of course, *not* to remember that you are becoming old is very strong in the gay way of life nowadays. It's at the same time an imaginative, creative and a very cruel desire. People aren't accepted in the bars if they're not "moving" fast enough. It's a very competitive situation, especially in the United States.

In a certain way I think that in the United States, the point has been reached where direct relationships are being established *outside* of these bar type standards and places. For instance, it's obvious that pederasts are not going to the gay bars because there's nothing there for them. I think, personally, that pederasty is the obvious response to the anguish of becoming old. It's why I'm really impressed by that fact that for the first time in Western history there is an open pederast movement. I mean NAMBLA [North American Man-Boy Love Association]. I'm impressed by that because I think it's the most non-commercial, non-stereotyped thing that could happen. At the same time it's dealing directly with the problems of becoming old and of dying.

I think that the pederast movement is the critical point, the point where there is some trouble, some noise. You remember when we were speaking about machines. You know that when there is a noise something is not working right. I don't like it when things are going "correctly." When I hear some noise I'm always attracted to it. And they [the pederasts] are making the noise. It's very amusing for me to see a new type of pederast, who is a militant one, and who is not even necessarily especially attracted to boys, who may just think that it's an important issue and be ready to fight for that, which I think is great. I think we can use what can really be trouble-making inside the society, which is a closed one. So finding the words, the expressions, the way of living that could be trouble-making inside this closed society, that's our main goal. It's mine anyway. It's the only way to be open; to be conscious of not being just an object, of not being only acted upon, but doing things by yourself.

**JC:** Part of that has to do with eccentricity. In the commercial gay world, as in the straight world, eccentrics are not cultivated, they're not even indulged. They're told that they're mad and people try to cure them. Whereas even 40 years ago, and certainly in the 19th century, they were far more tolerant of eccentric behavior, as an ordinary part of life. They were able in a way to cope with the challenge of eccentrics. Take Hirschfeld's own, if you like, "discontinuities," his lifestyle, in the sense that he liked dressing up as a woman and going to parties in drag. That doesn't seem to me to be a 'peculiarity' of his personality at all. It strikes me as a mark of a man who's far more at home with himself than people who wouldn't do that. He could be a scientist . . . and at the same time he was an outrageous person.

**GH:** As far as eccentricity is concerned we all know that all the big social machines are made of obsessions, whether it's socialism, capitalism, whatever you want. Sometimes I think that applies also to love, like we were speaking about romantic love before. In a sense, if you try to have this idea of absolutely pure love without any money relationships, without any complicated racial relationships, without any cross-age relationships, you are after a kind of obsession too, which is preventing you from having any *direct* contact with life. I want to escape this kind of big machinery. I have to build my own little things to escape it, and the only way I can is to build my own little critical point of view each day using many, diverse things.

of any male American. So it's not a contradiction itself. The only problem is a certain hypocrisy about that which is going on now, and which is a contradiction. Because in itself backroom sex isn't harmful. It harms you more, of course, if somebody is trying to seduce your child than if somebody is fist-fucking somebody else. [Fist-fucking] doesn't attack you in your own property, which is the most important thing for an American citizen. So it's not such a problem. But as I said before, the problem is more like a contradiction of images. Thousands of people march on Washington, saying, "We are oppressed, we want to be dignified, we want to be citizens, we want to be anything that's correct in political life" — and at the same time they do these kinds of things. It's really a problem of image.

**CS:** I was very struck by Baron von Glöeden, who would bring to these Sicilian and Arab boys the fact that they were beautiful. What kinds of relationships are possible between Europeans and Third World people? Is there any possible relationship that can transcend racism and imperialism? That is, one has the money and the other has the body. And the money is the boys' way out.

**GH:** Well, I personally think that it's like relationships between children and adults, or any other relationship. Do we think that any unequal situation means no possible sexual relationships? I don't feel like that. But I think, for instance in France, that gay people who have relationships with arabs are a certain kind of gay people. (I have had one myself.) Like pederasts or pedophiles in a certain way. It's quite a difficult situation, because people are always hanging around you saying you are a racist, you are having economically unequal relationships with people. I think, in fact, that what we call love is a mixture of many things. I don't believe in a pure love, in any kind of romantic love. Stressing only romantic love as something possible between two persons equal in *every* way — that is, race, wealth, age, beauty, style, everything — is the most dangerous thing we can imagine about any love relationship. It's generally an image of love in which people are just "fit" together. But this is impossible (for some mysterious reason). Take children and adults, for instance. If you try to find only romantic love you will be disappointed because those relationships don't work that way. They work in other ways, like sexual comradeship, a great fidelity sometimes, a sense of brotherhood, even something you could call 'love'. I'm not against prostitution either. It can be the same kind of mutual support thing.

But European intellectuals, for example, are often anti-racist without ever having known a black or an arab, which is foolish.

One of the most positive points about the gay community certainly is the fact that there are a number of Third World people in it, which is really striking, and which doesn't happen anywhere else. That's something interesting.

**JC:** What you were saying before about the images you have when you have a personal, sexual relationship with somebody struck me. It struck me that everybody lives, in a sense, in a world which is fantasy. That what you find desirable is, in a sense, manufactured in your own mind, and then, if you like, lived out when you find it occurring in the world. This also struck me in the movie. All the sections of the movie had this element of rather romantic fantasy about them. I wanted you to say something about that. I think it's important because of the way you seem — after what you said about love — to view human relationships. They rest not so much on, if you like, things in the world, as on images in people's minds.

**GH:** Certainly I would consider the romantic aspect in the film as partly a parody. Many people were shocked by the cynical character of the text about Baron von Glöeden, which suggested that he was the one who introduced commercialization into Taormina. But this is part of what I was talking about a few minutes ago, which is that sometimes money and an artistic relationship can be a way for what is called "love" (but what I prefer to call 'human relationship') to happen.

As for the movie's being "romantic," it's true that it's not "objective," obviously. On the other hand it's not simply "personal." We are living with a certain number of images or archetypes, let's say, as a gay culture. I think that one of them is the pedophilic one; one is more or less related to ancient Greece; another one is the queen of despair or something like that; another one is young flesh as an absolute. In the film we are dealing with these archetypes, which come close to being clichés, we are trying to show at the same time that they were really historical movements, and not just personal images. Well, strangely enough, gay people are people whose self-image is making history. There is a very good reason for that which is that nobody is gay before identifying himself as gay. This is quite different from being black or a woman.

**LS:** All these characters (Hirschfeld, von Glöeden) are in a way very dangerous for gay people. You might say that von Glöeden put this classical imagery, like birds, in a cage, a jail. We show this in the movie.

Hirschfeld, perhaps, tried to explain to society of his time

what it means to be gay with medical concepts. That was a dangerous way because . . . you know the story of *Bent*: all the men who gave their names [to Hirschfeld] went to the concentration camps. (We didn't see *Bent* before making this movie.)

Maybe the only thing that will remain of our time will be a photographic view, not the political films, because (maybe they're too dangerous) the films will be burned or something. We found a lot of pictures from these earlier periods, but not a lot of other evidence. It's one of the things that interested me in making this movie.

**JJ:** I want to go back to the problem of images and the homogeneity of the bars. Do you really think that? The bars are organized to present that image, which isn't necessarily true when you look at the people in them. They may be more homogeneous than society-at-large. But when we speak about the problems of commercialization, or clones, or things like that, we often tend to reduce the complexities that these people are dealing with and the consciousness that they *do* have. It seems to me that if you do that, you may well be forced into an elitist politics, thinking that you have to "educate" these people to "see the truth." That certainly seems to me to be against the whole thrust of your politics and your work. So I'm wondering how you deal with that issue and how you manage to communicate that complexity.

**GH:** I think in fact that the complexity is more apparent than real. I feel that the complexity of the clone system, clone consciousness, is strongly related to what you call sophistication. It's a very special relationship with an image, which is a rather critical and cynical one at one and the same time. Perhaps it's the first time in which you have the two things together: a critical point of view, and at the same time a perfectly calm acceptance of conformism, of stereotype. Nobody *believes* in it. It's theater. But it's a habit, let's say, which is more than an intellectual point of view. So you have two habits. You have the habit of being dressed as a conformist/clone and you have the habit of speaking critically. It's always very striking when you enter an American bar to see all these people who are dressed in butch-wear and who are speaking, in fact, with a more or less critical view on their own situation. So it is rather complicated.

The main sexual impulse now is exhibitionism and voyeurism. This is a generalization, but it seems to be good enough. The only way now of doing something new, sexually, is not by doing one particular thing or another, but rather by doing it "in public," meaning, in a place which is not exactly the street, but which is "public" for the people who are there, for their way of feeling sexual excitement through newness.

**CS:** I want to pick up on that . . . You yourself wrote that the basis of capitalism was the privatization of the anus and, in relation to that also, the private parts. I've always felt that public sex was a basis of socialism in which the community of the body was shared as opposed to the private in relationships, where commonly "love" is something that only two people have between them against the world; that public sex, while it was commercialized and degraded, nevertheless was a better basis for socialism than private sex, which is *hoarded*, like a bank account.

**GH:** I agree, but you know that what's happening is that the border between the "private" and the "public" is changing. The fact is that certain *streets* are now private. Certain bars are obviously private [in the sense that only certain kinds of people can go to them]. It's related to the same phenomenon that we were speaking about a few minutes ago, about the equalizing of images, and having people of the same age, the same kind of references. The interesting thing with the gay community is that they are the ones who are changing the borders of privacy. But I don't think that it's really very "public" sex. It's an agreement between the mafia people of the bars, the police, and the gay people themselves, that the public, or the so-called "public", areas are special limited areas, like imaginary trucks or imaginary glory holes or whatever.

**JC:** But more than that. Hasn't sex become the commodity that is traded in these places? You go to these places dressed in a particular way which advertises what you've got to offer. And somebody picks up on it. And a transaction takes place where, in a sense, the relationship is completely contractual, totally concerned with "I want this from you and you'll give it to me and after that the contract is over." Their emotional transactions, in other words, turn into an economy with its own laws.

**GH:** Exchange laws, you mean? You mean like money in circulation?

**JC:** Yes. The distressing fact is that out of all of that, there's no clear way to get some solution to the problem of oppression, whether it's an oppression from capital outside or an oppression from the society which expects you to behave according to its rules (and that includes the gay society). People who don't do that are simply excluded. In a sense all I'm saying is that "liberality" in sexual behavior is not necessarily a liberation from more subtle forms of psychological oppression.



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# Conferences Anti-Social Scientists

By Larry Goldsmith

Approximately 50 scientists attended a symposium on "Problems Arising from Homophobia in the Scientific Workplace," held on Jan. 8 as part of the 146th National Meeting of the American Association for the Advancement of Science (AAAS) in San Francisco. A panel of six lesbians and gay men employed in the social and "hard" sciences addressed the meeting, reporting on topics ranging from research on gay issues to personal experiences as openly gay scientific professionals.

Steve Morin, a licensed psychologist from San Francisco and past chairperson of the Association of Lesbian and Gay Male Psychologists, spoke of a lack of objectivity on the part of heterosexual researchers investigating the subject of homosexuality. In a paper entitled, "Heterosexual Bias in Psychological Research on Lesbianism and Male Homosexuality," Morin reported that over half of all psychological research papers on homosexuality in the past ten years had to do with the diagnosis, assessment, and treatment of homosexuality, while only 19% covered such topics as "coming out," older gays, or gay relationships. Only 8% of the papers discussed research on attitudes toward homosexuality, and only one paper actually concerned itself with work on changing homophobic attitudes. Such a distinct majority of researchers approaching homosexuality as a pathological condition indicates a clear heterosexual bias in these areas of research, Morin asserted,

expressing his hope that the '80s would bring more constructive investigations.

So-called "hard" scientists, that is, those in the physical, natural, and mathematical sciences, often have particular problems with self-acceptance and coming out. According to Larry White, chemistry librarian at the University of North Carolina at Chapel Hill, a former synthetic organic chemist and co-founder of the Triangle Area Gay Scientists (TAGS), "the education of scientists creates certain mental patterns . . . and frequently creates special barriers to their being visibly or openly gay within their professions . . . [resulting in] much lower awareness of gay scientists of others in their own fields." There are no gay caucuses, White pointed out, in the American Chemical Society or the American Institute of Physics.

White gave two reasons for the lower awareness of "hard" scientists. First, hard scientists are concerned with "[physical] concepts rather than people-oriented problems." Hard scientists rarely work with human behavioral problems, he explained.

Second, White spoke of the "ease or lack of it with which scientists fit into social gatherings." The gay world is a very social world, he explained, and for this reason many gay scientists have difficulty in feeling comfortable in the gay world, as a result of their unease in social situations. Thus, very often "gay scientists are as much estranged from the gay community as from their straight colleagues," he remarked.

In 1978, the AAAS passed a resolution stating that a scientist's work should be considered independently of that scientist's sexual preference. Bruce Kiernan, the director of the AAAS Human Rights Office, explained how the concern of the AAAS over the rights of scientists led to the formation of a Committee on Scientific Freedom and Responsibility in the early '70s. A Subcommittee on Science and Human Rights was later formed "to deal with the obvious violations of human rights in places such as Argentina and the USSR," Kiernan said. The 1978 resolution, Kiernan explained, was an extension of the concern of the AAAS over the basic human rights of its members.

The AAAS did nothing to follow up the resolution, however, until Walt Westman, an Associate Professor of Ecology in the Department of Geography at UCLA, wrote a letter to the acting head of the AAAS Office of Opportunities for Minorities in Science, asking what they were doing for gays, transsexuals, and transvestites in science.

"They told me 'nothing, but we'd be interested in some suggestions'," Westman said later in an interview. Westman then received a phone call from Kiernan, and a meeting was arranged in Los Angeles between Kiernan, Westman, Psychologist Allan Malyon, and Fitzer College Sociologist Laud Humphreys, where the four discussed the possibility of a symposium at the AAAS National Meeting.

Continued on Page 13

## Theater

# Queen Meets Clone

### The Rights

By George Whitmore  
Presented by The Glines at the  
Network Theatre  
Jan. 4-19  
New York City.

By Scott Tucker

You may read this too late to see the current production, but you should know that George Whitmore has written a sad, funny, and significant piece of theatre. It deserves to be restaged and seen by more people.

The setting is the deck of a summer house in Fire Island. The first act establishes the ambience of late Seventies Fire Island leisure and affluence, and also sets the play's four characters in motion. There is Paul, a middle-aged gay man who is a famous TV writer, and his young lover, Buddy; and their is Paul's ex-lover Larry, and Paul's ex-wife, Charlotte. Though each character holds interest, Larry is the true center around which the play revolves. Larry is "Quite the Queen" — in some respects he is a doomed queen, for his sensibility and style is nearly as dead a language to someone as young as Buddy, and Paul has consciously turned his back on the past.

In that past Paul and Larry collaborated on a boy-meets-girl musical which, though it had a cult following, was a failure. And in that past Paul and Charlotte established a marriage of convenience, now dissolved, though Charlotte remains Paul's business agent. Charlotte has sold the rights to the play to a producer who wants to revise and revive it for television, but she realizes be-

latedly that Larry should have been consulted first. Instead she has invited Larry to visit Paul's house on Fire Island, and she and Larry intend to offer Larry a percentage of the profits.

Far from being placated with what Charlotte insists is simply "a good deal," Larry is wounded and refuses co-operation. Romantic to the core, Larry affirms that Paul was "the love of my life," and he still resents Charlotte. Larry insists that the boy-meets-girl musical was really about himself and Paul, and he threatens that if there is to be a revival, then the whole truth must be known. This is not simple vengeance: though it is that also, it's clear that this queen has a kind of integrity which Paul and Charlotte fail to comprehend. "It's not the money!" Larry cries to Paul and Charlotte, but for them the past is past. For Larry the past is precious and still painfully alive.

*The Rights* is in great part a play about duty and betrayal. The title is also very likely a pun on the rites which an old-fashioned queen like Larry must learn in the brave new world of Fire Island. Larry's initiation into the folkways of this island tribe is both comic and moving. A pale dodo among bronzed swans, he watches the boys go bare on the beach and announces gleefully, "I'm scandalized!" He's perplexed by the "open relationship" between Paul and Buddy; when Paul explains "we don't own each other," Larry laughs and chokes on his drink. "I'm sorry," says Larry, "but it struck me funny. People used to use that tone of voice when they were bragging about their faithfulness."

Whereas Larry (though capable of great exhilaration) is a kind of exile, Buddy is utterly at home: he loves Paul and the island, and together, these constitute Buddy's world. It's a narrow world, and it's easy for Buddy to say, "I'm not a gay libber." Buddy is both too much under the shadow of his older lover, and also frustrated in his attempts to get closer to him. The play ends with a surprising and touching alliance between Larry and Buddy; each has been weak in his own way, and each finds his strength. Whereas Paul and Charlotte are more self-consciously liberated, it is Buddy and Larry who finally prove more capable of real change.

The first act of *The Rights* is concise and comic, the second act is more darkly dramatic and diffuse. Such contrast can be good theatre, but unfortunately the second act also drags somewhat. Perhaps the director, Victor Bumbalo, should have been a sterner taskmaster in the second half; however, the act itself needs re-writing, the pace needs picking up, and some points of plot and character need clarification.

Even so, the play is well worth seeing. There is nothing so monolithic and uniform as *The Gay Sensibility*, but there are gay perspectives which can bring something crucial and distinctive to our political and cultural life. *The Rights* makes such a contribution, and the staff of The Glines deserves support and thanks for helping make such a theatrical event possible. Special note should be made of John Kenneth-Holmes' portrayal of Larry — a splendid performance of a splendid role.



# Odyssey of a Unicorn Call of the Wild

By Nancy Walker

As I sit here in my living room, looking out at the Charles River, wind-rippled under our Boston winter sun, I find it hard to believe that in August my sother and I were madly racing about the West Coast, trying to take in more than we could ever assimilate of this magnificent continent. At the last writing, I closed by mentioning our horrified response to the cry of "It's a bear!". We had just snuggled down under the oppressive weight of half a dozen blankets in an attempt to keep warm in the cabin we had rented for the night in Sequoia National Park. I was not suffering quite so much as my sother, who feels cold and literally turns blue if the temperature drops below 70 degrees. It was about 55 degrees then, and it was damp, so we felt clammy and miserable.

There was no bathroom in the cabin. Such refinements don't exist in the woods, apparently, but there was a central bathhouse available to us; the catch was that we had to come out from under the protective mountain of blankets in order to get to the "pause that refreshes." I had hoped, at least, that it would be peaceful and quiet, and that we could get some sleep. We never seemed to get any rest on that crazy trip. Well, rest certainly was not in the cards for us that night either. There were other cabins surrounding ours, and they all had porches, and on those porches gathered the All-American Family — Mama, Papa and Baby (probably Grandma too) and they chatted the night away. I had to stuff plugs in my ears to drown out their voices, and just when I began to drift off on the land of Nod, came the pounding on a nearby door and the shout of "bear." I was, I must admit, a little frightened, but then I decided that my single horn should be sufficient to best the bear, if it came to horn to claw combat. It didn't come to that, and we survived the night, only to face the freezing morn with me in a great passion not to miss the tour bus that we had to meet by 7:30, and my sother refusing to come out of the nest of blankets. I actually had to get up and bring our underwear back into bed to warm it with my body heat in order for her to get up at all. Otherwise, we might still be there . . .

I don't think it would be such a terrible fate to spend one's days in the shadow of the sequoia trees, the redwood giants that have stood sentinel over the western

part of our country for three to four thousand years. Let that sink in for a while. Try to imagine what that means. Western Civilization counts its history for just 2000 years, since the birth of Jesus. Some of those trees (not the species, but the *individuals*) may be twice as old.

The redwoods are hard to see because they are so tall that you can't be close to them and see their entirety at the same time. The tree bark really is a rust-red color. The wood is not good for anything practical, though human beings couldn't wait to cut the trees down by the hundreds, only to learn afterwards that there was not much commercial value in their slaughter. The redwoods are naturally fire proof, their bark containing a good deal of tannic acid, therefore fires do not harm them, and actually help them to grow by clearing out other trees in the immediate vicinity of the redwoods, thus allowing the sunlight, which they need, to reach the young sequoias. Baby sequoias look much like the other conifers, and, though they are the largest of all living things, the redwoods bear tiny cones.

Of course, I fell for the trees the same way I fell for the first real mountains I'd ever seen. I was grateful to the National Parks System for preserving these priceless legacies of the dim past, and making them available to all of us. Commercial ventures would as soon chop them down as not, or buy the land and charge exorbitant fees for people to come and see the sequoias. As it is, extraordinary care is taken so that the trees can prosper.

Left to nature alone, the trees might well live forever . . . This is not a joke. No one has found any natural cause of death for these trees. Nothing eats them; they don't burn; some show evidence of many lightning strikes. Either someone has to cut them down, or, for no apparent reason, they just fall over. Maybe they have heart attacks . . . But it is not unusual for them to live thousands of years in a kind of dignity and harmony that moved me more than I can tell you.

Often the trees grow two and three at a time from the same root system and stand together like intimate friends gazing in silence at far horizons. Peace, peace is what they offer under their boughs. How could anyone think of killing them?

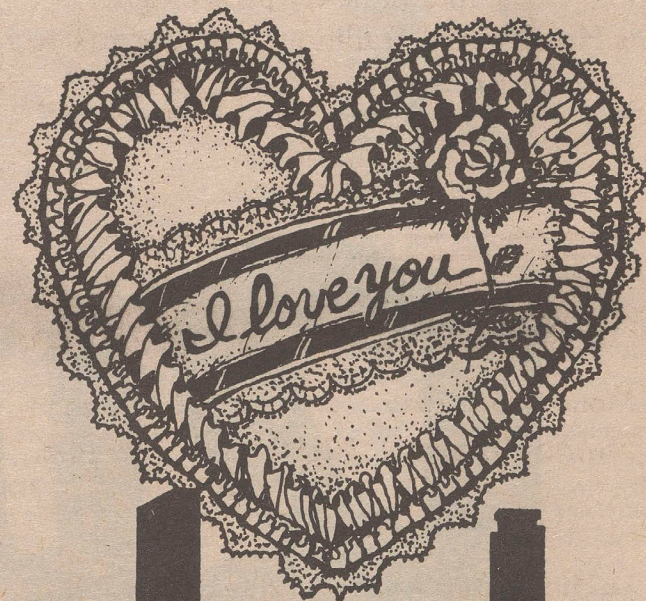
The redwoods show us how small we are, how unimportant

our problems, how silly our pride, how petty our battles. But being so dwarfed by the generosity of nature, by whatever it is that creates such a living monument, is not at all painful; rather it is reassuring. From the height of that great tree, what does it matter if your personal preferences are different from everyone else's? To see the world from such a distance must be to see it more whole than we can, and in that thought, brought on by seeing those wonders of the earth, I found a special kind of spiritual release. I also took a lot of pictures to remind myself of my own insignificance, which is something I tend to forget . . .

Onward: We forge our way back to the world of "civilization" along two-lane roads with hairpin curves that Doodle Bug negotiates surprisingly well. Every once in a while I wonder what will happen when we run out of gears to shift down to. The road is very steep. There are no guard rails. We learned that the road we took in and out of Sequoia National Park was made by men and horses, not machines, so it follows the contours of the mountain and does not cut through it. So much the better for the mountain, but seen from a taller mountain, the road looks like a white snake, and we wonder how we ever survived driving there.

We proceed to Yosemite National Park, where the natural splendour is almost unendurably beautiful. I got dizzy looking at the mountains and the trees and the clear blue, uncorrupted skies above them. It would be bliss to spend a whole vacation in Yosemite, exploring its treasures. I even found a way to support myself while sojourning in the national parks. They recycle aluminum beverage cans and pay the bearer of such cans 5¢ per. When I realized that, I made my sother stop at every bee-guarded trash bin and let me dig around in the contents for sticky aluminum cans. (We wound up coming home with a bagful that somehow never got recycled). Of course, my sother never worries about anything serious, only my getting syphilis from kissing our friends (I wrote about that some time ago), and my getting tuberculosis from touching someone else's cast off aluminum soda can. She learned shortly before we took the trip that tuberculosis is spread by saliva, which was the reason behind the fines imposed on

Continued on Page 13



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---

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February 10**

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Jeff 9:00 - 12:00 p.m.

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**Monday - Wednesday  
February 11 through 13**

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## ADVERTISEMENT

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet — (soon available in Spanish and Japanese)

### THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant  
to VD PREVENTION and Good Health

#### Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

##### IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

\* \* \* \*

##### Men and Women: In our booklet learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male — the commercially available germicidal preparation (Sanitube®) for use after intercourse to prevent gonorrhea and syphilis.

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Send your tax-deductible contribution for a copy (quantities available). We need your support. Learn these facts. Help us distribute these booklets and educate the public.

**AMERICAN FOUNDATION FOR THE  
PREVENTION OF VD, INC.**  
335 BROADWAY  
NEW YORK, NY 10013

## Unicorn

Continued from Page 11

people years ago for spitting in public places.

I must tell you that I searched for my precious cans in a certain amount of fear and trembling, but my natural greed overcame my precaution. At one point I was climbing around looking at one of the sequoias and my sother asked me what I was doing, to which I replied, "Getting T.B." I was poking at something on the ground and thought maybe someone had spit there. You never can tell. . . .

Our stay at Yosemite was only a matter of a few short hours, but in walking about gazing at the mountains, we stumbled on a small patch of daisy-like flowers, the size of a nickel. They were lavender. We took pictures of them. . . . We are everywhere. . . .

Several people had told us to be sure to take the ride along the California Coast from Carmel to Monterey. We went miles and hours out of our way in order to do this, and it was one of the biggest disappointments of the trip. You have to pay a private enterprise \$4.00 to drive your car for 17 miles past the mansions and golf courses of the super rich. I

really wanted just to see the Pacific, which we did, but it was a grey day, and the Pacific looked like a dirty puddle with no life in it. I prefer the Atlantic with its angry waves. Now, please don't send in irate letters in defense of the Pacific Ocean. It has its beautiful moments. We did see a sunset over the Pacific, but that was after the paid ride, on our way to San Francisco, where we arrived in the middle of the night and couldn't find a suitable (read "cheap") motel. I insisted that we drive back out of the city to look for a less expensive place, and we did, but we drove south, and wound up going to San Jose (90 miles) and back, twice, to no avail. By 3 a.m. we settled for what we could get just outside of San Francisco.

Later that day we drove into the city itself, and called Pat Bond whose answering machine told us to leave a message because Pat was out "parting the Red Sea." At that point I felt like one of the Egyptians drowned in that particular Biblical episode. But we next wandered, by pure good fortune, into Chinatown and had a lovely lunch. Lovely lunches are guaranteed to soothe the savage unicorn, and so I began to like SF, despite its lack of inexpensive accommodations. We contacted

Harry Seng, ex-Managing Editor of GCN, who told us that Gregg Howe, current writer and one-time Advertising Manager, had no phone, which posed a problem immediately. We agreed to see Harry and call him again, and he informed us that Richard Burns, current Managing Editor of GCN was expected the following day. It began to take on the dimensions of a collective meeting. And I had driven over three thousand miles to escape all that.

We still didn't know what we were going to do about staying in the area, until we finally reached Pat Bond who invited us to come to San Rafael and crash at her place while she went off on an engagement. She made her generosity look like we were doing her a favor by taking care of her dogs, but, of course, we knew better. We had a hilarious dinner with her and a friend of hers, Michael, in a charming restaurant near her home. Michael said, "Shall we eat in the gazebo" (he pronounced it gays-bo), so I said, "I didn't know they had set aside a special section just for us," to which Pat quipped between clenched teeth, "I'll kill you."

She didn't kill me; the restaurant took no notice of us. We went on to ever-increasing heights of ecstasy as we finally got to scratch the surface of San Francisco, city of earthquakes, bridges, cleanliness and eternal vacation. Tune in a couple of weeks from now and learn what GCNers do in the park, the garden, the tea house. . . .

## AAAS

Continued from Page 10

"At this point, however, the deadline for submissions to the meeting had passed," Westman explained. The proposal was submitted anyway, and one month later, Westman received a phone call from William Carey, Executive Officer of the AAAS.

"He told me 'we'll give you a room for a business meeting, and we'll also put a paragraph in the program as a special meeting'," Westman said.

The AAAS received its first direct call to action during a presentation by Allan Malyon, a practicing Clinical Psychologist from Los Angeles and current president of the Association of Lesbian and Gay Male Psychologists, who brought with him a recent book entitled *Disorders of Sexual Desire*, by Helen Singer Kaplan. The book, according to Malyon, is fraught with homophobic "solutions" to the "problem" of homosexuality, yet bears on its jacket an excerpt from a highly laudatory review, the author of which is listed as the "American Association for the Advancement of Science."

An AAAS representative in the audience came to the defense of the Association, saying that book reviews printed in its *Science* magazine represent the opinions of independent reviewers only, and are not to be construed as expressing the views of the AAAS. In response to a question from the audience, Bruce Kiernan reiterated this point, and promised to speak to attorneys for the organization to determine if legal action could be taken against the publishers of the book for unauthorized use of the Association's name.

After the closing of the meeting, a group of participants met to discuss further possible action on the part of Lesbian and Gay scientists. At this gathering, a new group, the National Organization of Lesbian and Gay Scientists, was formed. Persons interested in offering ideas and suggestions, or who wish more information on the organization are encouraged to contact Jeffrey Escoffier, 3195 16th Street, San Francisco, CA 94103.

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

Access (Cambridge Hotline)	661-3900
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, Box 119, 104 Charles St. Boston 02114	
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 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 Hotline (6-12pm, Mon.-Fri.)	426-9371
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	367-9000
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, 266-6103
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

Arcadia Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4881 x58
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	266-6103
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 AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
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
Tufts 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 (Denim, 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	
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	363-2286
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	02601
New Bedford Women's Clinic	771-6739
Origins, Inc., A Women's Center	999-1570
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	
UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
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
Womofrye 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 St., Middletown 06457	347-9411
Yalebians, P.O. Box 2031, Yale Sta.,	
New Haven 06520	436-8945

### RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. 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	777-9808

### MEDICAL/COUNSELING

Gay Alcoholics Anon. (information)	775-0615
Gay Health Workers at YNNH,	
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

## Vermont (802)

### INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brattleboro	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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### STUDENT

Gay Hotline, U of VT	656-4173
Gay Student Union, U of VT,	
Burlington 05401, M-F, 7-9pm	656-4173

## Maine (207)

### INFORMATION/SERVICE/SOCIAL

Center for Being, Alternative Counseling Service	
Boothbay Harbor	633-5264
Down East Gay Alliance	
Box 594	
Bar Harbor 04609	288-3773

### MEDIA

Lesbian Gay, P.O. Box 4542, Portland 04112	
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### MAIN/WOMEN

Aroostook Lambda, P.O. Box 990, Caribou, ME 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 57 Belfast, ME 04915	

### STUDENT