

calendar june

For complete Gay Pride Week Calendar see GCN, Vol. 4, #50, June 11, 1977.

13 mon

Boston — B.A.H.R. is sponsoring an orientation session for those interested in volunteering time and energy to work for gay civil rights, 7pm, 73 Tremont St., rm 212.

Boston — Introductory rap group for singles, men and women, "My Fantasy," 7:30-9:30pm, info call AI, 277-2484.

14 tues

Boston — Lecture and discussion by Dr. Richard Pillard of HCHS for homosexuals who want to change, 7pm.

Cambridge, MA — DOB women's discussion, 7:30pm, 1151 Mass. Ave., Old Cambridge Baptist Church.

15 wed

Boston — Gay Community Chapter topic rap for women and men, 7:30-9:30pm, info call AI, 277-2484.

Boston — Benefit for Gay Pride Week at Together, 110 Boylston St., all proceeds from door to sponsor week's events, support Gay Pride.

NYC — West Side Discussion Group for women, 37 Ninth Ave. at 14th St., 8pm; \$2 donation.

16 thur

Boston — Older and Other Gays meets at Gay Men's Center, 718 Beacon St., 7:30pm, speaker from HCHS.

Boston — Vikings Night at Herbie's/12 Carver, T-shirt night.

17 fri

Boston — Gay Pride Week Dance at Boston Univ., 10pm.

Boston — Gay Men's Center after hours coffee house, 2-4am, 718 Beacon St. near Kenmore Sq.

18 sat

Boston — Gay Pride Parade, starts at Copley Sq., noon, march to Boston Commons for rally.

Boston — GCN Birthday Benefit at Community Club, 254 Boylston St., \$1 donation, entertainment by Seafire, 3-9pm.

NYC — Meeting to discuss fire at Everard Baths and assistance of survivors, 1pm, MCC, 201 West 13th St.

19 sun

Boston — Gay Pride Week workshop, "Racism in the Gay Community," by Ken Dudley and Stephanie Byrd at Harriet Tubman House, 566 Columbus Ave., 11am.

Boston — Gay Men's Center hosts picnic on the Charles, 1pm.

Boston — Afternoon Music Experience: men and women musicians share songs at Somewhere, 295 Franklin St., 2pm.

Boston — Dignity hosts brunch and talk at Arlington St. Church, noon to 3pm.

Boston — Gay Pride Workshop, "Gays and the Law" by Vermont Lesbian Mother's Custody Group at Charles Street Meeting House, 4pm.

Concord, NH — NH Lambda, a lesbian organization, will meet in Contoocook area, 5:30pm, info call 228-8542.

20 mon

Boston — Town meeting to discuss future of gay civil rights activities in Boston at Arlington St. Church, 7:30pm, speakers from B.A.H.R., GRNL, Gay Legislation, Gay Speakers Bureau and Gay Media Action, info call 742-4811.

Cambridge, MA — Gay Pride workshop, "Faggots and Children" by Men's Child Care Collective, at Redbook, 136 River St., 8pm.

Cambridge, MA — Gay Pride workshop, "Lesbian Mothers" by Dykes and Tykes, at Camb. Women's Center, 46 Pleasant St., 8pm.

21 tues

Cambridge, MA — Daughters of Bilitis open house to celebrate new home, 1151 Mass. Ave., Old Cambridge Baptist Church, 7:30pm.

gay community news

Vol. 4, No. 51 June 18, 1977

The Gay Weekly
35¢



DEFEAT IN MIAMI

MIAMI, FL — The voters of Florida's Dade County dealt the cause of gay civil rights a stunning setback last Tuesday, June 7, as they voted overwhelmingly to repeal the county's recently enacted gay rights ordinance. In an unexpectedly high turnout of 44.8% of those eligible to vote, 202,319 voters voted to repeal the ordinance while only 89,319 voters registered their support of the ordinance. The Dade County ordinance — passed by the Miami Metro Commission on January 19 — protected the rights of homosexuals in the areas of housing, employment, and public accommodation.

Singer Anita Bryant, whose organization Save Our Children, gathered the necessary signatures to force the referendum and who has led the anti-gay battle in Dade County, said after her victory that "the laws of God and the cultural values of man have been vindicated."

Continued on page 1

**Safety
in
Boston's
Baths,
p. 7**

**Mass.
Bill,
p. 1**

**MAL-
COLM
BOYD
INTER-
VIEWED,
p. 10**

SUBSCRIBE

Name _____

Street _____

City _____ State _____

Zip _____

- 52 weeks \$15.00
 25 weeks \$8.00
 12 weeks \$4.00
 2 years \$27.00



New Renewal

Mail to:
GCN Subscriptions
22 Bromfield Street
Boston, Mass. 02108

Enclose check or money order payable to "GCN." DO NOT send cash through the mail. All copies sent in sealed, no-peek envelope.

Please send _____ copies of *A Gay Person's Guide to New England* including the 1977 supplement at \$4.25 each (3.75 plus .50 postage). Please send _____ copies of *A Gay Person's Guide to New England*, 1977 supplement only at \$1.50.

Anita To Take Campaign Coast-to-Coast

Florida Defeat Expected to Have National Impact

By Neil Miller

(Continued)

Bryant, who has pledged a "holy war" against gay rights, now plans to carry her campaign to Washington, D.C., San Antonio, Minneapolis, and California. She is reportedly due in Boston this week to campaign against the Massachusetts anti-discrimination bill which is expected to be given final approval by the Massachusetts State Senate (see story, page 1).

While angry gay people marched in the streets of New York, San Francisco, Denver, and other cities to protest the Florida vote, Miami gay leaders — who had been buoyed by pre-election polls which showed the ordinance winning — pondered the reason for their overwhelming defeat. "We just haven't had time to assess what happened, to put it in perspective," Bob Basker of the Miami Gay Coalition told GCN. Jack Campbell, Club Baths chain president who has played a large role in the referendum battle, echoed Basker's sentiments. "We were extremely surprised at the size of the vote . . . Polls we had taken showed that a large turnout would be in our favor. I have no idea what happened but we have commissioned another poll to find out why



Dade County activist Bob Basker people voted the way they did."

Miami gay leaders have no plans to reintroduce the ordinance, and legally are required to wait at least a year before they could do so. Their main fear at this point is that the five county commissioners who supported the gay rights ordinance will be recalled. "Our primary energy will be to reward our friends, to support the 'straight' people who supported us in this," said Bob Basker. "Ruth Shack, who originally introduced the ordinance, was wonderful. She made a beautiful, impassioned speech on the night of the vote."



Miami Coalition's Jack Campbell

National Impact

While Miami's gay community reeled in defeat and tried to assess what had happened, gays throughout the nation prepared themselves for Anita Bryant's anti-gay campaign. "I was very surprised by the enormity of the vote in Dade County but in terms of the movement it will have a positive impact . . . it will help," National Gay Task Force co-director Jean O'Leary told GCN. "People are outraged and

they are expressing that outrage and mobilizing now more than they did before Dade County."

"Bryant and Save Our Children are going into some other cities and so are we . . . We are going to encourage every city and state in the country to introduce gay rights legislation. Save Our Children can't be everywhere at once and we want to get the issue before all of the people," said O'Leary.

O'Leary also saw the Miami defeat in a larger context. "Save Our Children is doing nothing more than using the issue [of gay rights] to mobilize the whole right wing in this country," she asserted. Leonard Matlovich, the former Air Force Sergeant who was one of the chairpersons of the Miami vote-getting drive, expressed a similar view. "Now the right wing has an issue to use against the Democrats," he said. "The Republicans will eat this up."

However Matlovich was optimistic that the Dade County defeat would work to the advantage of gay people. "Of course I'm not happy," he told GCN. "We lost the battle but we won the war. We won the election two months ago when all the publicity started coming out, we won the election when we made the cover of

(Continued on page 9)

Another Vote Still Looms

Senate Stands Firm But Confronts Amendments

BOSTON — The Massachusetts Senate refused to bow to considerable pressure from both inside and outside the legislature last Tuesday when it declined to reconsider its previous approval of H.3676, a bill prohibiting discrimination on the basis of sexual preference in public employment. The bill must be voted upon once more in the Senate before being sent to the House for approval.

Assistant Minority Leader David H. Locke (R-Wellesley) made the motion for reconsideration, by calling the previous week's vote "a day of infamy" for Massachusetts. Inadvertently praising Gay Legislation, the group which has been lobbying for passage of the gay rights measures, Locke claimed he had been deluged by an organized group of individuals to chastize him for his torrid remarks on the legislation, which earned him an editorial-page cartoon in the *Boston Globe* two days before. "The Senate is catering to a small, militant, and vocal group of avowed homosexuals which is insulting the majority of the state's six million citizens," he said.

In particular, Locke blasted the *Globe* for trying to orchestrate the government, adding that passage of the bill would ultimately lead to homosexual marriages. "This isn't civil rights at all. This is putting the stamp of approval on something that has been immoral and unnatural since the dawn of man."

The only other senator to speak on Locke's motion was Sen. Denis L. McKenna (D-Somerville), who is reportedly being considered for a censure resolution by the Senate for entering the Senate Chamber while

drunk. McKenna, who told one gay lobbyist he thought homosexuals should all be institutionalized, and discussed the Episcopal minister recently arrested in Tennessee for pandering of young boys. McKenna's remarks clearly embarrassed the other senators, while Sen. Anna P. Buckley (D-Brockton), who was seated next to him, got up and walked away.

When the final vote was taken on reconsideration, the gay rights supporters remained in the same numbers as they had the week before — 21 to 16. This was the most gratifying aspect of the day for lobbyists, as some pressure had been applied to certain members to urge them to switch their votes on the issue. Sen. Chester G. Atkins (D-Harvard), who carried the bill on the Senate floor the previous week, reported receiving more than 40 telephone calls from persons identifying themselves as representatives of Mass. Citizens for Life (a local anti-abortion organization) attacking him for his position on the bill. Buckley was reportedly approached by officials of the union representing corrections officers, but told them her position was firm.

Over the weekend and up to the day of the vote, GCN has learned that Sen. Francis X. McCann (D-Cambridge), along with Locke and Senate Minority Leader John F. Parker (R-Taunton), worked strenuously to try to overturn the votes of several senators. The only senator apparently moved by this was Sen. Walter J. Boverini (D-Lynn), who had previously voted against an earlier Locke motion to table the measure. The fact that the two minority leaders, Parker and Locke, were unable to dis-

suaire the other four Republican members from their supportive positions was seen as especially significant.

Gay Legislation countered the opposition with an unprecedented effort involving letter-writing, telephoning, petitions, and telegrams. Every "yes" senator received telegrams from constituents urging them to maintain their positions on the bill. Sen. William M. Bulger (D-So. Boston) was deluged with the most, over 100 telegrams. Bulger continued to vote against the gay rights measure, however.

On Wednesday, Sen. Locke proposed two amendments to the bill, amendments which would change the title of the bill from "An act prohibiting discrimination in public employment" to "An act prohibiting discrimination in public employment against individuals of homosexual or bisexual preference."

The second amendment would add the following definition of the term "sexual preference" to the legislation: ". . . including but not limited to bestiality, necrophilia, pedophilia, sado-masochism, transvestitism, transsexuality, nudism, and voyeurism, or because of the political preference, including but not limited to fascism, nazism, perpetration of war crimes, and treason, or because of any other social preference, including but not limited to racism, anti-semitism, misanthropy, misogyny, or membership in the Ku Klux Klan."

Anita Bryant reportedly telephoned anti-gay legislators in Massachusetts upon hearing that the Senate reaffirmed its support for the legislation.

Bryant is said to have offered to bring her Save Our Children campaign to Boston to try to stop the bill.

Rep. Barney Frank had highest praise for Gay Legislation, to which he attributed the show of strength. "Whatever they did in the Senate, they should do it in the House," said Frank.

The House is expected to take up the same bill later this month, where it will have the support of the leadership, as well as the traditionally strong support from the Black Caucus and the Democratic Study Group.

THE VOTE ON RECONSIDERATION ("Yes" means in favor of reconsidering approval of the measure, "No" means against reconsidering approval.)

YES: Sens. Roger L. Bernashe (D-Chicopee), Walter J. Boverini (D-Lynn), William M. Bulger (D-Boston), Daniel J. Foley (D-Worcester), Mary L. Fonseca (D-Fall River), Arthur J. Lewis (D-Jamaica Plain), Francis X. McCann (D-Cambridge), Denis L. McKenna (D-Somerville), John F. Parker (R-Taunton), William X. Wall (D-Lawrence), and Stanley J. Zarod (D-Springfield).

PAIRED YES: Sens. David H. Locke (R-Wellesley), George Rogers (D-New Bedford), and Arthur H. Tobin (D-Quincy).

NO: Sens. Chester G. Atkins (D-Harvard), John F. Aylmer (R-Barnstable), Jack H. Backman (D-Brookline), Anna P. Buckley (D-Brockton), Edward L. Burke (D-Framingham), Gerard D'Amico (D-Worcester), John Fitzpatrick (R-Stockbridge), Robert A. Hall (R-Fitchburg), Michael LoPresti, Jr. (D-E. Boston), Robert E. McCarthy (D-Bridgewater), Allan R. McKinnon (D-Weymouth), John W. Olver (D-Amherst), Sharon M. Pollard (D-Methuen), Samuel Rotundi (D-Winchester), William L. Saltonstall (R-Manchester), Alan D. Sisitsky (D-Springfield), Joseph F. Timilty (D-Boston), and Robert D. Wetmore (D-Barre).

PAIRED NO: John A. Brennan (D-Malden), James A. Kelly (D-Oxford), and Bill Owens (D-Roxbury).

NOT VOTING: Senate President Kevin B. Harrington (D-Salem).

news notes

PIE IN THE FACE

ST. PAUL, MN — The Roman Catholic Archbishop of St. Paul was hit in the face with a chocolate cream pie thrown by a gay rights advocate recently. Patrick Schwartz threw the pie at Archbishop John R. Roach at a dinner of the National Conference of Christians and Jews. Schwartz said he took his action because he believed Roach was being hypocritical in accepting the conference's National Brotherhood Award. Schwartz contended that the archbishop had worked to defeat a gay rights bill in the Minnesota state legislature. After the incident, Roach said he bore no hostility toward the pie thrower.

ILLINOIS VOTES 'NAY'

SPRINGFIELD, IL — The Illinois State House has defeated a gay rights bill which would have banned discrimination in employment at public colleges and universities. The vote was 114 to 38 in this action on the first gay rights measure to come before the body. Members of the Gay Rights Task Force, who have been working to line up support, said they were generally pleased with the last reception of the proposal. Another measure, which concerned ending discrimination in general employment, was referred back to committee for study. That move will keep it alive for the rest of this legislative session.

LESBIAN SATISFACTION

SAN JOSE, CA — Two studies on female sexuality conducted at the University of California and San Jose State University have found that 87% of the lesbians surveyed almost always experienced orgasm during love-making. However of all the 262 women surveyed, only 18% reported similar satisfaction in love-making. 162 lesbians and 100 heterosexual women participated in the poll.

ARMY LOGIC

DALEVILLE, ALA — On June 6, the U.S. Army will attempt to discharge Spec. 4 Marie Sode VonHoffburg for "homosexual tendencies" because she married a former WAC. It is VonHoffburg's contention that she is not living with a woman but with her husband, Kristian VonHoffburg, who is a female-to-male transsexual undergoing the long process of sexual identity change. The Army at Fort Rucker in Alabama says that it is not accusing VonHoffburg of any overt homosexuality. Rather, it intends to prove that the woman is unfit for duty because of her marriage to a former member of the Women's Army Corps. Kristian VonHoffburg served in the Army under the name of Linda Louise Bowers. The Army contends that Bowers/VonHoffburg was demonstrably a woman and it believes that that will be sufficient to make its case for the accusation of "homosexual tendencies." Marie VonHoffburg continues her administrative job at the fort after having rejected offers for a quick and quiet discharge.

ARMY BATTLE

DENVER, CO — The Colorado Civil Liberties Union has taken up the defense of Spec/4 Roger Rich in his legal battle to prevent a "forced administrative elimination" from military service by the Army on the grounds that he has "homosexual tendencies." The legal action was formally launched at the Fitzsimons Army Medical Center where Rich is serving a second tour of duty as a clinical specialist in nursing. The Rich case is a challenge to the Army regulation which requires discharge of persons "who have homosexual tendencies, desires, or interests even though they have not engaged in homosexual activity while in the military." The situation parallels that of Sergeant Leonard Matlovich who was discharged from the Air Force under similar regulations. Matlovich's challenge is pending in the Federal Circuit Court, Washington, D.C.

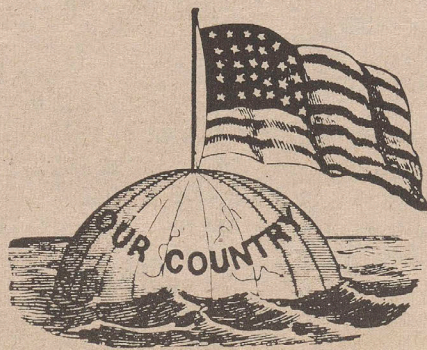
Rich has expressed his "strong desire" to continue his career in the military and "to test the very unfair, arbitrary and outmoded regulations which no longer serve the rights of military personnel or of the Armed Services.

SAN ANTONIO POLARIZES

SAN ANTONIO, TX — The issue of gay civil rights has begun to polarize this southern Texas city. A gay anti-discrimination measure was introduced into the San Antonio city council two months ago and Rev. Ron Wesner, president of Integrity — the organization of gay Episcopalians — spoke before the council last week to press for the ordinance.

At the same time, an organization called SOCK (Save Our Christian Kids), modeled on Anita Bryant's Save Our Children, has been established by a Baptist minister. The group recently held a rally in front of the Alamo, on the same day on which a gay fund-raising dance was held.

In addition, the Bexar County District Clerk has sent out petitions to the state's other 253 district clerks urging support of Bryant. According to the *San Antonio Express*, county clerk Elton Cude has received a large response to the petitions, and 8,000 names of supporters have been sent to Save Our Children in Florida. The *Express* displayed the story prominently on page one with the headline, "Cude Declares War on Gays."



GAY LAW WORKERS

BOSTON — A meeting will be held for gay people interested in legal issues, at the Charles Street Meetinghouse on Sunday, June 19 at 4:00 p.m. Representatives of the Lesbian Defense Fund of Burlington, Vt., will discuss their child custody case. People interested in forming an organization of gay paralegals, law students and lawyers are especially invited to come. For more information, call John Kyper at 440-8551.

RICHARDS JOINS

CLEVELAND, OH — Dr. Renee Richards, the transsexual tennis player, has signed a contract with the Cleveland-Pittsburgh Nets of World Team Tennis. The 42-year-old ophthalmologist was signed, said the team, because "she is a good player and will be a tremendous drawing card for us." Richards, the former Dr. Richard Raskind, said she was thankful "for being given the opportunity to play professional tennis at the level I have tried to play, but which has been met with so much frustration." "This is really a great opportunity for me and I can help the team," said Richards.

GOOSE-STEPPING TO GAY PRIDE

LOS ANGELES, CA — A boycott and veiled threats of physical violence are marring the planning of this month's gay pride parade here. The promised appearance of a "gay Nazi" group in the event has split the planners and the community in general. Rev. Troy Perry, founder of the Universal Fellowship of MCC, announced that he will sponsor an alternative march if the Christopher Street West Association does not change its participation policy. CSW has twice refused to exclude any but those breaking the law from entering the parade. Gay Jewish leaders in the city have voted to boycott the parade if the Nazi group marches. Irv Ruben, West Coast director of the Jewish Defense League, said his organization is "concerned" with the possibility of Nazis in the parade. "If we go down there and we see Nazis goose-stepping, and if we're given the opportunity, we'll take care of them," Ruben said. The symbol of this year's gay pride parade in Los Angeles is the pink triangle used to identify gay prisoners in Nazi concentration camps.

ENGLISH TEACHERS

NEW YORK, NY — The Executive Committee of the National Council of Teachers of English has authorized the formation of a Committee on Concerns of Lesbians and Gay Males in the English Profession. The committee has been called upon to study the problems facing gay teachers, prepare a monograph to develop among the general membership awareness of problems and solutions, and draft recommendations to the Executive Committee on means of helping end discrimination against gay teachers and students.

Julia Stanley and Louie Crew, the co-chairs of the newly formed committee, say they are interested in having input from teachers as to how they can best respond to the interests and concerns of the members of the Gay Caucus on the National Council of Teachers of English. The Committee on Concerns of Lesbians and Gay Males in the English Profession will hold an open meeting on Thanksgiving afternoon at the NCTE 1977 Convention in New York City. Interested people should write Louie Crew, English Dept., Fort Valley State College, Fort Valley, Georgia 31030.

CLUM ELECTS GAY MAN

BOSTON, MA — Dr. Sanford Reder, who has played an active role in shaping the Gay Health Collective, has been elected to the board of directors of the Civil Liberties Union of Massachusetts. Reder ran as an openly gay man and emphasized his qualifications as a board member of the Homophile Community Health Service, his work in organizing the Health Collective, and his membership in the National Gay Task Force. Reder hopes to work for greater coordination between CLUM and organizations such as the National Gay Task Force and the Gay Rights National Lobby.

Also elected to the CLUM board was Nancy Gertner, a Boston lawyer who defended Susan Saxe during her recent trial.

SPORTERS RAISING

BOSTON — Sporters, the Beacon Hill gay men's bar, raised \$450 over a two-day period last week to benefit Gay Legislation. Manager Jack Rubin raised the money through a fifty-fifty raffle, drink discounts, and donations. Proceeds will benefit Gay Legislation's lobbying campaign.

TEEN PROGRAM

BOSTON — A weekly program for gay teenagers, 15-19, will be starting later this month. Volunteer staffers, particularly women, are needed for the program which will serve young women and men. The program, which will be concerned primarily with peer socializing, will be collectively run by the staff. The program will be held on Monday evenings. Any interested women or men should contact Eric at 628-1038 for an interview.

MAINE UPDATE

AUGUSTA, ME — By a vote of 21 to 10, the Maine Senate killed the gay rights measure that would have expanded Maine's Human Rights Act. The Senate action followed the House vote of 88 to 54 to indefinitely postpone the rights bill. The Maine bill would have permitted legal action by state officials in cases in which a person has been denied employment, housing, credit, or use of public accommodations on the basis of sexual and affectional preference.

Leading the fight against the rights bill was Rep. Robert Carrier (D-Westbrook), who assailed gay people as being "the lowest form of sickness," adding that "they live lives of disgusting animalistic behavior." Despite the strong opposition voiced by the bill's detractors, supporters were optimistic for future chances of passage.

Peter Prizer, a spokesperson for the Maine Coalition for Human Rights, which includes Maine Gay Task Force, Maine Lesbian Feminists, Maine National Organization for Women and Maine Civil Liberties Union, said, "Historically bills of this nature are introduced two or three times before passage. This was true with ERA and marijuana decriminalization, both of which started out with substantial opposition. Through our extensive lobbying efforts, we have gained numerable friends and supporters in both the House and Senate." Prizer added, "Next year we'll begin with a firm base of 55 House votes and 10 in the Senate. All of us who have worked for this bill are very optimistic that we'll pick up the needed support for majorities next year."

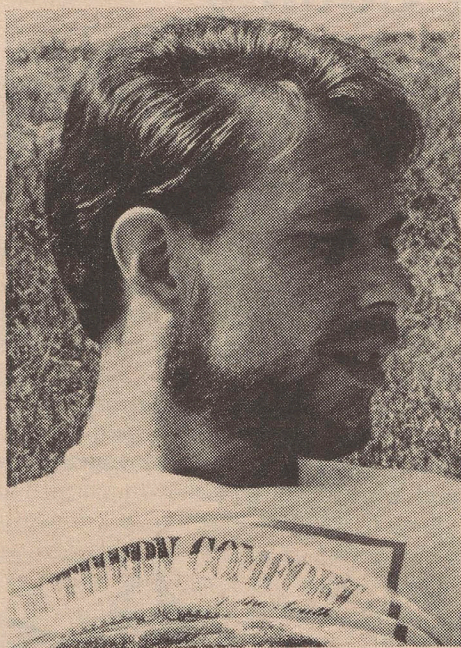
Activist Loses Job as Personnel Director

Milwaukee, WI—Patrick Batt, Chairperson of Gay Peoples Union, has been fired as personnel director for a Catholic nursing home because he is gay.

"They couldn't deal with the word homosexual, so they used the word 'lifestyle,'" Batt said.

On May 6, 1977, Roger Hamilton, the Administrator for Marion Heights Nursing Home, told Batt that he had been instructed by the facility's Board of Directors to ask for his resignation in view of his "private life." When Batt pressed Hamilton for an explanation, he was told the board felt that the common knowledge of his lifestyle had compromised his ability to function as the Personnel Director. Batt refused to resign, even with a promise of a good recommendation and a month's severance pay. Hamilton then fired him due to his "lifestyle."

Batt does not hide the fact that he is



Patrick Batt

gay and many members of the staff have known about since he began work at the home nine months ago. Batt said, "There's been no single flagrant action that the Board could point to and say, 'That's how you compromise Marion Heights.' I find it unbelievable that they can say I can no longer be a personnel director because I am gay. I have been in personnel work for ten years and neither my lifestyle nor my homosexuality has ever come up before."

The president of the home's board of directors, Franciscan Sister Lillian Van Domlen, said Batt was fired after Hamilton complained to her that Batt was "disruptive." "It has nothing to do with his being gay," Van Domlen said. As for his job evaluation, she said, "I did hear that he does know personnel work and that he was doing a good job of it. It seems to be more of a personality thing."

The 10-member board of directors for the home includes 5 nuns and 5 laypersons. They gave Batt a ten minute "hearing" to explain his side of the matter during which he was asked no questions or given any reason to believe he would be able to return to his job.

After putting religious and political pressure on the home with little success, he has started legal action against the home.

After studying all the facts his attorney, David Walther, said: "I feel this is the job discrimination case the gay community nationwide has been looking for." Other members of his staff who consulted with attorneys around the country who have handled other job discrimination and employment cases said this was the "cleanest case anyone has come up with anywhere."

Toronto Gays Face 'Big Brother'

TORONTO—A group of about 20 gay activists showed up at Toronto's Clark Institute of Psychology on June 3 to attend a conference held by the Big Brothers of Metropolitan Toronto called "Screening Sexual Orientation." The conference was called "to provide training for Big Brothers staff members and other social agencies to assist them in identifying people with homosexual and pedophilic tendencies in interviewing." The group of activists entered the session carrying a banner that read "Proud to be Gay" and they were there, according to Michael Lynch, to protest the Big Brothers policy of "no gays, no alcoholics, no drug addicts."

Upon entering the Institute in Toronto, the group of gays were confronted by security guards. Lynch told GCN there was some struggling between the two sides but in the end the activists were allowed to stay and become involved in the all-day conference. Lynch said the group read a statement that proposed that the real issues for the Institute were not those presented in the title of the conference. The statement listed four issues for the

conference: that it make a distinction between child molesters and homosexuals and pedophiles; that it support gay men and women who want to work with children but are prevented from doing so by anti-gay policies; that it help gay children grow up without negative influence on the development of sexual orientation; that it acknowledge the essential role of gay-positive gays as experts on these and similar issues.

According to Lynch, who is with the Canadian national gay newspaper *The Body Politic*, the gay activists spent the day refuting the myths surrounding homosexuality and questioning statements that they believed were wrong. Lynch contended that the social workers and the Big Brothers at the conference "could agree with us but felt they could not convince their funders or could not convince the mothers of boys bought to the agencies." "When we questioned them about the morality of having funding determine their policy," Lynch said, "one Big Brother told us, 'when my board says no gays, there's no moral problem whatsoever.'"



MASS. REACTION DEBATES GAY RIGHTS: WNAC-TV's show "Mass. Reaction" featured a debate on gay legislation between a John Birch Society member and two gay spokespeople on Friday, June 10. William Dunham (right), Birch Society loyalist, used the traditional Biblical injunctions against homosexuality to argue his case, while Gay Legislation's Joe Martin (left), and the Metropolitan Community Church's Marge Ragona (center) represented the gay point of view.

Photo by Ken Rabb

Goddard-Cambridge Sets Lesbian History Project

CAMBRIDGE, MA — The Lesbian History Project, scheduled to begin at Goddard-Cambridge Graduate Program in Social Change this October, is accepting applications now and throughout the summer. One of few such projects within a Feminist Studies Program in the country, it will provide a structure for participants to study both collectively and independently the lesbian past in America from colonial to contemporary times. Participants can expect to engage in extensive reading, research and discussion, as well as merge their studies with social change projects within the Boston-Cambridge area. All projects at Goddard-Cambridge operate as small-group collectives. There is much emphasis on group process and consciousness-raising. Upon satisfactory completion of the year-long project participants will receive on M.A. degree.

Project coordinator J.R. Roberts indicated that the approach to lesbian history will be an integrated one. "Although we'll be dealing with the lesbian culture itself, it will also be in relation to women's, gay and patriarchal his-

tory. After all, lesbians have never lived in a social, cultural, political nor economic vacuum. The culture, in fact, came into existence because we have had to live in a homophobic, sexist society, the oppressive patterns of which affect all of us. If we're going to change those patterns, we need to study and de-mythicalize them." It is hoped that the Lesbian History Project and the Women's History Project at Goddard-Cambridge will be sharing not only resources but also ideas and insights in joint sessions. Major sections will be devoted to the experiences of Third World Lesbians in White America and much attention will be given "unknown" lesbians.

Roberts is currently recruiting participants for the project. Tuition is \$2,500 and there is limited financial aid, so it is to one's advantage to apply early. Those interested may request catalogs and application materials from: Feminist Studies, Goddard-Cambridge Graduate Program in Social Change, 186 Hampshire St., Cambridge, MA 02139 or call (617) 492-0700.

After Miami: BAHF Fights On

BOSTON — As the vote was coming in from Dade County on June 7, members and supporters of the Boston Advocates for Human Rights met at Somewhere to discuss the immediate future for gay civil rights in the Boston area.

BAHR members felt that the Boston gay community was "angry" at the results from Miami (see cover story), but added that the anger was already being channeled into constructive action. While the meeting was going on, a collection was taken up at Sporters on Beacon Hill, resulting in more than \$200 in contributions in 20 minutes. Sporters' manager Jack Rubin said that sort of support should come from every bar in the city.

BAHR is calling for an "all-out demonstration in support of gay rights as part of the Gay Pride march" on Saturday, June 18. It is also holding a mass meeting on Monday, June 20 at the Arlington Street Church at 7:30 to

discuss the future of gay civil rights efforts. Volunteers are asked to attend a special volunteer orientation meeting in the Conference Room at 73 Tremont Street, Boston, on Monday, June 13 at 7 p.m. Volunteers, said BAHF, will be organized into teams to "reach out to the bars, do leafletting for the march and meeting, help with Gay Legislation, and help other groups and the staff at the BAHF office."

BAHR stressed to GCN that the "gay movement had won a victory in the Massachusetts Senate the same day as the election in Miami." Marge Ragona, a member of the BAHF steering committee and exhorter of the Metropolitan Community Church, urged an all-out effort to support the national gay rights bill before the US House (HR 2998). She also pointed out the need for gay religious people to counter "the arguments of Southern Baptists and others who oppose gay rights from a religious point of view."

editorial

Beyond Dade County

It isn't very often in our society that we get to watch the majority of citizens go to the polls and take away the civil rights of a minority. But that's exactly what happened in Florida's populous Dade County last week. The overwhelming defeat of the Miami gay rights ordinance gave gay people a powerful lesson in the perils of participatory democracy.

One's first response to the Dade County vote is anger and outrage as well it might be. But it's obvious that in many ways the entire Dade County situation has worked to the benefit of gay people — despite the size of the Save Our Children majority. For it is primarily because of the Dade County fight that the entire gay issue has "come out of the closet" to the front page of *Newsweek*, to other national media, to livingrooms throughout America. The taboo has been broken, gay rights is now a household word, and the situation can never be the same again.

As Anita Bryant begins her national tour she will focus even more attention on the gay issue. The political right, as both Jean O'Leary and Leonard Matlovich pointed out in this issue of GCN, will probably make gay rights the same kind of issue that they made out of "US Out of the UN" or "Impeach Earl Warren" back

in the '60s. Liberals — who have largely seen the gay issue as a "non-issue" — will now be forced to make a choice and align themselves either with an embattled minority or a gay-baiting right. Anita's arguments about eating semen and the California drought can hardly be expected to hold up in the more sophisticated cities of Boston, New York, San Francisco, and the like.

It is obvious, as a result of the Miami vote, that the Save Our Children forces have the momentum. But for gay people, the entire situation presents us with a golden opportunity to put our case across. The media is open to us for the first time, people are considering the issue of gay rights and the contradictions have been heightened. And who better to have as enemies than the John Birch Society, the Klu Klux Klan, and Anita Bryant? For all of us, this is no moment to be discouraged but a time to redouble our efforts to counter the irresponsible and vituperative campaign being waged against us. The anti-gay forces have won the first battle but, if we all work together in this struggle, it can only end in the triumph of gay civil rights.

community voice

gay pride poster

To Those Outraged:

When I drew the graphic for the Gay Pride '77 poster, it was my intent to draw androgynous figures in which all gay people could find themselves. (The original graphic had finer detail in it which did not reproduce clearly in the final poster. That detail would have made distinction less likely.) But more important to me is the anger lesbians feel regarding the picture. I hear that. And I accept responsibility for not having achieved what I intended. I hope this will not cause further division in the community and I take new learning into future attempts to portray gay people thru my art.

David Walker

keeping the faith

Editor, GCN:

To my dear Gay Sisters and Brothers:

The Miami vote is in. We have a long way to go. It won't be easy. Sure you're upset. Get upset. It's OK. But we then must realize the power we really have over our own lives.

With a tally such as this (31%-69%, ironically), we can no longer rely on politicians to help us. We must help ourselves. This vote is not a defeat but a challenge. The time has come, and the power is in our hands. Let us unite and meet this challenge head on.

COME OUT, OUT, ALL THE WAY OUT. The time is now — now or maybe never! Believe in yourself, and realize that in yourself — not only collectively, but individually — you have the power to bring about the change you want.

Today, I'm wearing a pink triangle to work for the first time. Sure I'm worried, but it's about time, and I have faith in the people there. Someone there recently apologized to a more blatant friend of mine for a remark of his that my friend had overheard.

While expressing our outrage, we also need to educate people and be living examples to those who fear us that all of their fears are based on false beliefs. We need to support them (that's right — gays supporting frightened "straights"!); When they realize how many people, including perhaps their own children, are hurting over Anita Bryant's rhetoric and the other hateful garbage she's fostering; when we remind them of all the times they were afraid to hug a friend of the same sex; when they understand that they

could be discriminated against for preferring a mate of a different race or religion or even a vegetarian diet to a meat diet, they will wake up. We can indeed help them save their children from fear, hatred, and bigotry!

America must wake up, and we can help it. The recent headline news gives us a wonderful opportunity to express ourselves. Next time you feel inclined to speak out — especially if you hear gays or gay rights referred to in any conversation with *anyone, anywhere* you are, establish confidence in yourself and tell people how you feel. Come out at least in favor of gay rights, and tell them you're gay if they appear the *least* bit ready to handle it. If they're secure in themselves, they will take it well. If not, you can reassure them that what they do is entirely up to them.

Remember, younger people are more open and more mature these days, and time is on our side. Anita may rage on a few years, but there will *always* be more of us! And you know, the darkest hour is always just before the dawn.

With all the love in our hearts, let us keep up the faith.

In Gay Pride,

Michael H. Merry
Jersey City, N.J.

word from florida

Dear GCN:

I remember that it was only a year ago when the only "gay" happening I could look forward to every week was my copy of GCN. I live in Miami, and as you know, much happened since then. Anita, through her bigotry, has brought us together in a way I never thought possible. But our real victory has come about through our tremendous support from gay men and women all over the country. Thanks to them, we have long surpassed our \$200,000 campaign goal, and have had many important personalities helping us with our campaign such as Jean O'Leary, Arlie Scott, Leonard Matlovich, Willie Brown, Gloria Steinem, Rod McKuen, and many more. I would like to give my personal thanks to all you wonderful people in Boston who sent donations, and especially to the Boston Advocates for Human Rights.

Yours in gay pride,

Barbara Bull

Member

Dade County Coalition for Human Rights

score one

Dear GCN:

Just a word on Lesbian Power against sexism: I was heartened, on a recent visit to Boston, to see the inscription "Lesbians Unite" (and do I also recollect seeing "Sisterhood Is Powerful"?) in large letters on the outer wall of your city's branch of the Playboy Club and to learn that it has ceased operation indefinitely. Score one for our side, wouldn't you say?

In Gay love and liberation,

Bruce Michael Gelbert
New York City

beyond personality

Dear GCN:

One reader would like to say "Amen" and "Thank You" for Linda Lachman's letter in GCN, June 4.

It is dismaying that there is so much pettiness and immaturity in the gay community. The Elaine Noble/Barney Frank contest, if that is what it's going to be, will require all gay people who can influence the decision to make a sober, mature, judgment. Linda's letter should help, or, perhaps, shock, people into realizing that a very great deal more is involved in such a judgment than the personalities of the candidates.

Frax

no upgrading

Dear GCN,

I am writing this letter in reference to the so-called Upgrading of Discharges liberality that's floating around.

I am a gay prisoner who read an article concerning information on how to receive an upgrade in your paper. I joined the Navy in 1962 and served a year until I got into some trouble at a gay party that was busted by the pigs. When I got back to base I was "questioned" by the ONI (Office of Naval Intelligence) and was finally browbeaten into admitting that I was gay.

When I was taken to a small office they told me to sign a prepared statement about my being gay. I was given \$25 and a second-hand suit and an undesirable discharge in 1963.

Anyway, to make a long story short, after reading your article I called the number that was printed. The government officials were very friendly and from what the people in St. Louis stated, I walked away from the phone feeling pretty good. That is, until I got a response in the mail from St. Louis.

According to them, only the gays that are Vietnam Era service people have a right to an upgrade. Now wait a minute — when did the war start? In 1964? I was in boot camp when there were 15 Vietnamese training with us. And there were three Vietnamese attached to my ship and they were all over . . . San Francisco when I was discharged.

Brothers and sisters, I'm sorry but I can't help but feel that I am being made to feel like a damn fool.

Just because I was discharged a couple of months earlier than a set date, and discharged *only for being gay*, how come I can't get an upgrade? Do I have to be gay and young?

Looks like the old bureaucratic wheels are in action again.

Yours truly (in love),

Richard M. Stewart

message to anita

Mr. Edward Taylor
Exec. Dir. Florida Citrus Commission
1115 E. Memorial Boulevard
Lakeland, Florida 33801
UNITED STATES

Dear Mr. Taylor:

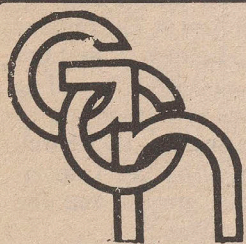
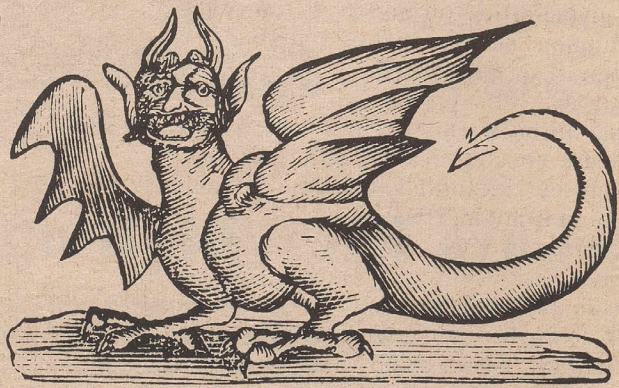
Am I correct in assuming that the Florida Citrus Commission is in the process of disassociating itself from Anita Bryant? I would seriously suggest that you consider the position of gay listeners to her advertising campaigns.

I am the first to decry the political and economic apathy of the general public and possibly of gays in particular. But, when boycott can be so easily accomplished to retaliate against the bigotry of Ms. Bryant, even the most lethargic can be convinced to participate, since his action is merely passive.

We in Israel, are ready and able to supply all the JAFFA citrus that a good part of the U.S. East Coast would demand, at only a very slightly higher price than that paid for the Florida product. It certainly behooves you to consider whether antagonizing the large drinking market is worthwhile when they have such a simple alternative to your products.

Sincerely yours,

Avi Engel
Ramat Gan, Israel



gcn contributors

Editor
Business Manager
Office Manager
Circulation
Editorial Consultant
Classifieds
Graphics Editor
Advertising Manager
Advertising Reps
Ken Sjonnessen
Arts Editor
Copy Editor
Typesetting
News Staff
Tom Hurley
Phil Gambone
John Fowler
Elise Webster

Neil Miller
Harry Seng
Lester Stockman
George Dimsey
David P. Brill
Nancy Walker
Steve Blevins
Gregg Howe
David Stanley
David Holland
Leone Sabin
Xanadu Graphics
John Kyper
Nancy Wechsler
Dai Thompson

Features Staff
Tommi Avicoll
Eric Glidden
John Mitzel
Marcella Jenkins
Don Shewey
Photographers
Bettye Lane
John Scagliotti
Don C. Hanover III
Layout Staff
Jeff Barnard
Robert Canterbury
Mark DeWolfe
Anne Johnston
Martha Podren
Design Consultant
Indexer
John D. Atteridge
Eric Rogers
Gerry Takano
Michael Bronski
Jacqui Mac
Angela Russo
Ken Rabb
Ray Hopkins
Peter Martin
Michael Olivas
Bill Shawcross
Ken Westhassel
Paul Morse
Joan Linden
Ruth Pettis

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published weekly and is copyright © 1977 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

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

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

Member: New England Press Association
Gay Press Association
COSMEP

speaking out

By Paula Bennett

Well, there "we" were: "Anita Bryant vs. the Homosexuals," an eight-page cover story in the June 6th issue of *Newsweek*, the national news magazine. There we were — or were we?

Yes, homosexuals were there (one is tempted to put extra stress on that salient third syllable) but were WE? Were gay women? There is, to be sure, a relatively brief paragraph on the sixth page of the basically pro-gay report which testifies to our otherwise notable invisibility. Indeed, the subject of the paragraph is this very topic:

Most of the time, Bryant has concentrated her fire on male homosexuals, rather than lesbians, partly because her Biblical texts deal with men. In addition lesbians seem less of a threat to the foes of gay rights. Fewer in number than male homosexuals, lesbians are generally less visible in Miami and other cities — and they are playing only a modest role in the gay coalition that Campbell has assembled. The allegiance of lesbians, moreover, is often divided between the gay rights movement and the women's movement. In fact, many lesbians say that, male homosexuals are as sexist in their ways as male heterosexuals, making unity difficult.

Count it up: one "in addition," one "moreover," a final "in fact." That, sisters, is it. Women have made the entirety of their visible appearance in *Newsweek's* lengthy and hope-giving article on one of the most significant confrontations to engage the gay community since the riot on Christopher Street eight years ago.

Shall we woman the barricades? Bring *Newsweek* to its sexist knees? Boycott the male-dominated, male oriented press. I think not. For *Newsweek* was doing no more than reflecting the basic truth of the situation — a situation which is well on its way to becoming a concrete reality all over the United States. Women, gay women, have slowly but inexorably withdrawn from the gay movement. The phenomenon in Miami is not an isolated instance. In organization after organization that was once mixed, women, driven on — or inspired by — (take your pick) their separatist sisters, have chosen to opt out, to align themselves strictly with women's groups or simply to sit back and do nothing at all.

One need look no farther than Boston, a city that not so long ago prided itself on the degree of harmony that existed between women and men, to realize how far things have gone on the way to disintegration. There are no women in the GAU any more; the sole survivor pulled out this winter. GCN, Boston's only gay newspaper (*Sister Courage* and *Sojourner* are hardly movement newspapers, however positive they are about lesbianism itself), is now staffed almost exclusively by men with one exception. Fewer women every year have participated in the planning of Gay Pride Week and only token numbers are now working for Gay Legislation '77. Granted that the women who do brave exposure to sexism (i.e., work willingly in mixed company) are, on the whole, of exceptional quality and exceptionally hard-working so that their importance far outweighs their numbers wherever they might be — the fact is that their numbers are pitifully few and steadily dwindling. The day may come when there will be no women working in the gay movement at all.

We must not let that happen.

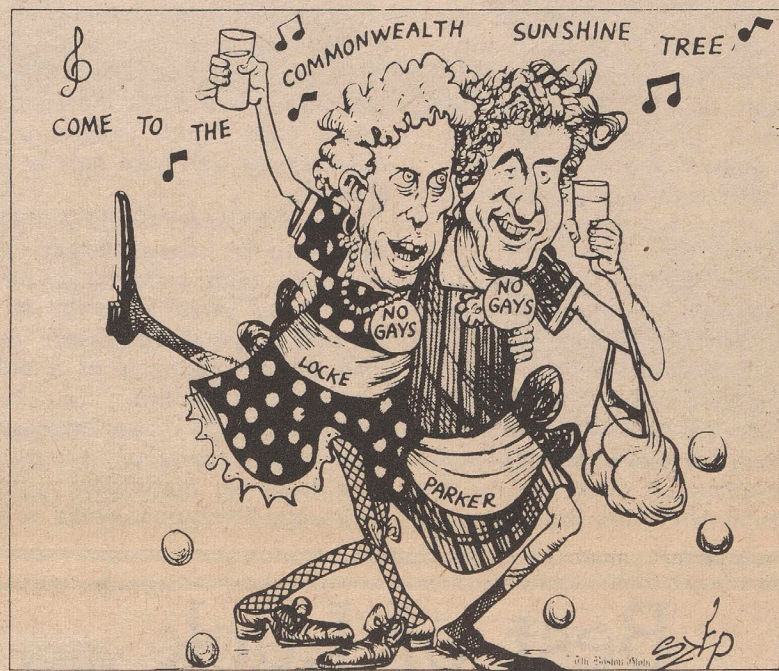
Women tell me that they need more time, that they have to get their heads together, that fighting sexism cannot be compromised even for gay rights, that

anyway — who wants to break ass for a bunch of men. Sunday, June 5 I had business at Somewhere. Going in, I saw maybe fifty women on the lower floor, drinking, shooting pool, rapping, finishing off the last of the free brunch so kindly provided for them by this male-owned, women-managed bar. Upstairs Bob White and a skeleton crew of 10 dog-tired men were breaking ass for Gay Legislation. They were doing their best to get H.3676 out of the Senate (which they just may possibly do) so that those women as well as themselves could drink in peace — so that they could hold down their jobs without fear, so that they could walk down streets unmolested.

Maybe it's time we stopped fooling ourselves. The men tried in Dade, tried as hard as anyone could — and they still failed. The vote was lost and it will be lost everywhere as long as gay people stand divided. One Anita Bryant, sisters, is worth 100,000 dykes at a bar. We claim that what we want is to be separate but equal, in fact what we are is separatist and alone. That's where *Newsweek* put us, that's where we are. But the laws that Anita Bryant and her ilk pass will make no such nice discriminations, that you can bet on — and when those laws are passed, where will we be?

Whatever else emerges from Anita Bryant's victory, the events in Dade County make one thing clear: separatism is a luxury lesbians can no longer afford.

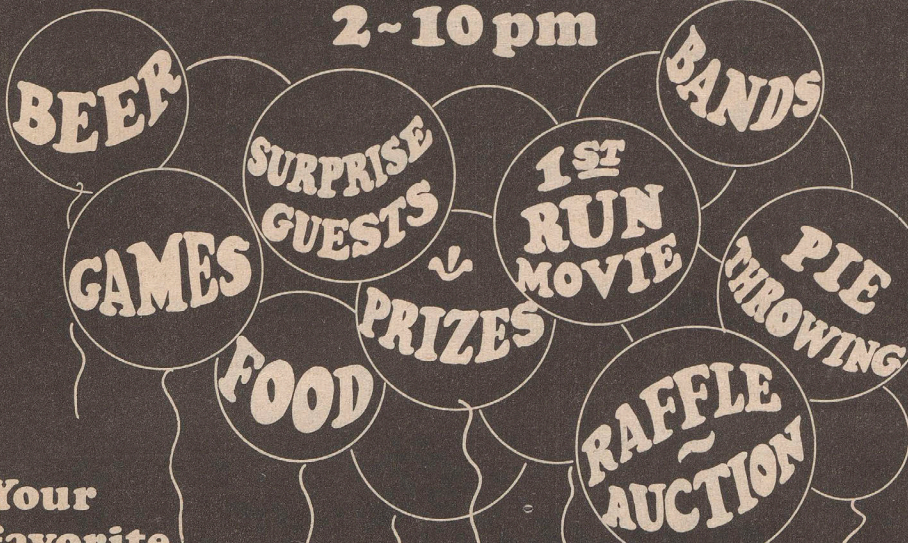
DID YOU SEE? Boston Sunday Globe



Anita Bryant's Bay State road show

NEWS ITEM: Debate on prohibiting discrimination against the hiring of gays for state jobs. Sen. Parker: "I don't believe there is a single senator here who would hire a known homosexual." Sen. Locke: This bill would be "the first bite of the apple."

JUNE 25 CARNIVAL
Baseball diamond, The Fens
2-10 pm



Your favorite bartenders serving your favorite brew!

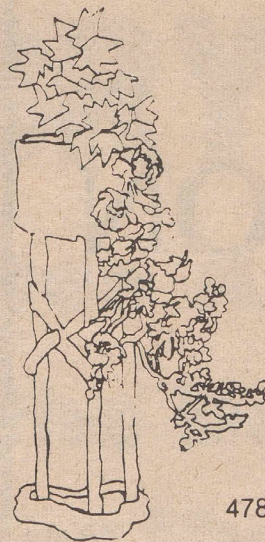
Rain date: Sunday 26 June

An event by the Gay Community in support of the on-going work of

GAY LEGISLATION 77

GREEN LEAF FLORISTS

Now Two Locations



Flowers and Plants For All Occasions

All Major Credit Cards Accepted Delivery Locally

Flowers Wired Anywhere In The World

478 Columbus Ave., Boston 247-3500

47 Clarendon St., Boston 247-1100

Behind The Red Door

That's where the Gay Health Collective of Boston is. At the Fenway Community Health Center, 16 Haviland Street. Gay nurses, physician assistants, and physicians to care for your medical needs. Supportively.

Call 267-7573



DO YOU SEE?

The New York Times

WASHINGTON, June 8 — Militant leaders of the gay rights "movement" cannot minimize the defeat they suffered at the polls in Miami this week.

The gays wanted national publicity on this and got it; they wanted a big turnout at the polls and got it. As a result, Dade County—ordinarily the most liberal bastion in Florida—voted over two to one against the gays and in favor of Anita Bryant's "crusade" against sexual permissiveness.

Homosexuals framed the issue as civil rights versus outright bigotry. The overwhelming majority did not see it that way at all.

Nor was the majority vote a demonstration of redneck power, or machomania, or the unreasoning fear of child molestation by hated "queers," or a wave of fundamentalist morality—although a little of all of those appeared.

Most of the voters framed the issue, as I did, between tacit toleration and outright approval of homosexuality. Most Americans are inclined to let consenting adults do what they like, short of injury, in private; but the gay activists wanted more: The basic "right" they sought was the assertion by society that what they were doing was right.

But they are wrong. In the eyes of the vast majority, homosexuality is an abnormality, a mental illness, even—to use an old-fashioned word—a sin. Homosexuality is not the "alternative lifestyle" the gay activists profess; it may be tolerable, even acceptable—but not approvable.

The trouble with Miss Bryant's vic-

tory is that she now intends to treat the Miami landslide as a license to launch a vast national crusade. That means that the ringing answer given to the activists' demand for moral legitimacy might lash back into an invasion of their legitimate civil rights.

No bluenose moralizer should have the power to tell consenting adults of the same sex they cannot live together in public housing. Gays pay taxes; if they want to love each other, society should get away from the keyhole; if they want to profess their love, that's their free speech. As long as "straights" are not forced to underwrite a homosexual sales message in the classroom, the straights have no right to penalize private citizens for their personal behavior.

Let Miss Bryant and her own militant crusaders not misinterpret their victory: No mandate has been given to put the gays on the run, or to repress their right of free expression. She has turned back a danger posed by strong-headed gay activists, and deserves credit for that; she does not deserve to the matriarch of a new movement that would pose a new danger to those homosexuals who want only to be left alone.

That new danger would be the justification of the issue as the gay activists originally (and wrongly) framed it: civil rights versus bigotry. If Miss Bryant's nationalized crusade were to take on the trappings of a political party (here comes the Federal funding), and if private homosexuals were intimidated to pay for gay militant demands, martyrdom would be theirs, and libertarians would be forced

to their defense.

So ease up, Anita Bryant: You were given a vote of confidence, not a flaming sword. Most people do not want to be pushed too strongly in either direction. A significant part of your support was resistance to gay extre-

mism, and is ready to switch to resist any manifestation of extremism on the part of the straights.

—from William Safire's column in the *New York Times*, June 9.

The Boston Globe

The overwhelming majority of Dade County residents who voted to repeal their community's gay-rights ordinance on Tuesday voted for a world the way they would like it to be. They did nothing — at least nothing constructive — to change the way it is. A chorus of Anita Bryants could not banish homosexuality from society and that is why ultimately her campaign — despite its success the other day — is doomed to failure.

Even on a legalistic level, her victory is probably questionable. In due time, the courts of the nation may well rule that discrimination against gays in housing, employment and public accommodation is prohibited by the Constitution.

But the issue goes well beyond legalisms. Homosexuality is a matter of individual sexual preference, a private matter, and it will not disappear simply because the voters of Dade County or anywhere else decide to sanction discrimination.

The most such a vote would accomplish is to drive gays back into the closet and compel them to hide their sexual preferences in order to avoid discrimination. If this is the result — and the gay community in Miami insists that the bitter campaign there has simply strengthened its resolve to

win gay rights — it will only heighten the totally irrational fears of homosexuality that Bryant's Save Our Children group play upon.

It is unlikely that anyone in Dade County who on Monday harbored the twisted notions about homosexuality inflamed by the Bryant crusade — fears of molestation and recruitment of children — really feels any safer today.

But by their futile effort to cope with their own fears, they have unnecessarily made more fearful and more difficult the lives of fellow citizens by seeking to deny them what are now considered basic rights of all Americans — equal opportunity to jobs, housing and public accommodations.

That, and that alone, should have been the issue in the Dade County referendum. That is the issue the Massachusetts Senate wisely kept in the forefront Tuesday when it refused to reconsider its previous vote on legislation barring discrimination against homosexuals in public employment. And that is the issue of fundamental rights on which the House should focus when it takes up the legislation.

—from an editorial in the *Boston Globe*, June 9, 1977.

Best of Luck

GAY

LEGISLATION

1977

Compliments of
REGENCY
BATHS

11 Otis St., Boston
338-7975

NOTHING FINER IN PROVINCETOWN

THE CAPER INN — the only place for YOU to stay —
Like a Resort in a Resort.

- ...Great Swimming Pool Area; Only "Exclusive" one in town.
- ...Outstanding Large Apartments and Rooms.
- ...Easy Walking to Everything.
- ...Lots of private parking (rare in town).
- ...Morning Coffee at Pool in Season.

And Even Modest Prices for so Many Good Things for YOU.

THE CAPER INN

14 Mechanic St.
(617) 487-1777
Provincetown, Ma. 02657

Join us in a Toast!



ABSOLUTELY
PURE

Skip Rosenthal's
COMMUNITY CLUB
252 Boylston St.

BOSTON EAGLE
38 Queensberry St.

SPORTERS
228 Cambridge St.

After the Everard: A Look at Boston's Baths

By Jim Marko

BOSTON — On May 25 an early morning fire hit the Everard Baths in New York City. 9 men died and 10 were injured as the smoky fire spread from a mattress on the boarded-up second floor to engulf the entire building. A sprinkler system was installed in the Everard; the owner had promised to make it operative on June 1.

The tragedy in New York has made everybody newly aware of the possibility of fires in bars and baths. It has prompted this look at the two baths in Boston and how they might handle the possibility of fire.

One of the eight Northeast Region Club Baths, the Club Boston is in a four-story granite and steel structure in the city's Combat Zone. After the Everard tragedy, which he witnessed, Club Boston manager George Ames posted a notice to members pointing out the precautions taken for their safety. GCN visited Ames at the Club and toured the facility with him to check his list against the reality and to have a first-hand look at the building.

Visiting the Club Baths

There is only one entrance to Club Boston, through which you walk up one flight of stairs to a locked door. An attendant will buzz you into a small hallway in front of his cage and a second door, before you are finally buzzed into the locker area. Both those doors are designed to break away when pushed solidly from the inside. The initial view through the inner door shows a welcome sign; the first of four emergency fire exits is in full view and clearly marked. There is one of these exits on each floor of the Club; they are visible and easily accessible and lead to a fire escape on the building's

outside. We went up to the sun-deck on the roof of the Club and there is yet another emergency exit which leads to a permanently in-place metal ladder that leads down to the same outside fire escape fed by the emergency exits outside.

If a fire did hit the Club Boston, alarms would sound from both the fire and smoke sensors located throughout the building. The sensors are on the original ceiling and the drop ceiling. If the regular lighting system fails, there are manually-operated overhead fluorescents which can be turned on. In case of failure with the overheads, emergency battery-operated lights have been placed throughout the building as well as on the fire escape. There are normal and chemical fire extinguishers throughout the Club; some are located directly outside the orgy rooms and the shower area. The ash trays, which seemed to be kept as near empty as possible, are metal. Smoking is permitted in the Club except in the orgy rooms and steam room and the rule is enforced as strictly as possible. There was no way of checking some things of course, but George Ames assured us that all the mattresses and pillows have fire retardant covers, the paint used throughout is fire retardant, and the carpeting meets federal standards for commercial use.

The all-gay staff at the Club Boston has been taught fire emergency methods, and new staff members, said Ames, are "quickly taught them." Our tour and talk with the staff found all that Ames said we would. The staff does seem to know what to do in the case of an emergency; the Club was clean and neat; the sheets and towels

(Continued on page 8)



"CLOSE DOWN THE BATHS": In the aftermath of the Everard Baths fire, New York gays gathered on the steps of City Hall to urge Mayor Beame to close down gay bars and baths whose owners have avoided compliance with city building and safety codes. Nine people were killed in the May 25 fire. Photo by Bettye Lane

STOP ANITA BRYANT

**Benefit for the Boston Advocates for
Human Rights and the Dade County
(Florida) Coalition for Human Rights**

Appearing:

Singer and comedienne Harriet Leider
Steven Leslie
Eddie Olsen, Rose and Company, pup-
peteers, and others.

Also the traditional Fundraising Auction
with David Brudnoy and Alice Foley,
auctioneers

Saturday, June 18
Post Office Restaurant,
Provincetown

7 p.m. on . . .
\$1.00 donation

for more information, call 487-0990

A Look at Boston's Baths

(Continued from page 7)

were neatly piled in the storage room; there were no noticeable physical hazards at all.

At the Regency

The Regency Health Club on Otis Street is a much smaller facility than the Club Boston. It does have one thing the Club does not have and that is a sprinkler system. According to the State of Massachusetts Building Code (1975), Chapter 802, Section 404.3, Article 12, which refers to buildings of public assembly other than theatres (steam rooms and baths come under the sub-heading), there must be a sprinkler system installed if "the facility is more than 12 thousand square feet . . . or if there is a

restaurant in the building." Neither the Regency or Club Boston is as large as the Code designates, but the Regency is located above a restaurant.

The Regency is owned and operated by Jimmy Mitchell. Occupying just a single floor, it is entered by way of a creaking, slow moving elevator. Again, one is buzzed in from the tiny foyer into the locker room area and directly ahead down a long hallway is one of the four emergency fire exits. Two of the exits lead to an outside fire escape; the third leads to a rear fire stair-well into the alley, four floors below; the fourth is a back stairway out of the building. The windows along two walls of the small baths are not covered by any materials and, according to

Mitchell, "are always left open a bit."

There are no fire extinguishers in the Regency, but they are going to be installed within the month, said Mitchell. He added that the little paneling that is left is being taken down and replaced by sheet rock. The paint used on the walls and the mattresses in the tiny cubicles are all fire retardant and the rug in the baths is the standard commercial product as required by federal regulation. There is a new emergency lighting system at the Regency in case of fire. If the alternating current is disrupted for any reason, then the lighting system goes into direct current and the emergency hall lights will remain on.

There are always at least two staff members on duty at the Regency. In the wake of the tragedy at the Everard, the all-gay staff here was given a fire drill and they have one standing rule, said Mitchell, "never to allow anybody to use the elevator in case of a fire."

Both Jimmy Mitchell and George Ames decried the non-gay management of baths and pointed out that they do everything possible to keep out people who might be a hazard to others. The Regency's Mitchell said, "I run this place like a church but it is really impossible to control what people do."

According to Ames at Club Boston, "if this or any bath is unsafe, you can easily blame the people who come here."

The Regency Health Club and Club Boston appear to be as free as one can expect from any overt fire hazards. The reasons for that are not only due to the expressed concern of the two managements, but to the various city and state offices that are constantly inspecting the facilities. There are yearly and/or monthly visits from Building Commissioners and Fire Department officials. According to James Reed, an assistant to the Building Commissioner in Boston, "there are surprise inspections of many public assembly facilities, just to make sure they are operating under the laws."

With the city, the state, and the bath managements doing all that they apparently can, it is now up to the patrons to watch out for themselves as well. Enjoy the baths for what they provide but be aware of where you are in them. Know the fire exits and fire emergency procedures. How safe are the baths in the Boston? As safe as the laws force them to be, as safe as the managements' concern, and as safe as the patrons make them.


contact

By Dai Thompson

NEW HAVEN — Members and friends of the Connecticut Gay Task force met on Tuesday, May 31 in New Haven to form a Gay Speakers Bureau. The Bureau will be affiliated with the C. G. T. F. and will be coordinated by Tara Ayres and Paul Keroack. Plans for the Bureau include preparation of a pamphlet to publicize the formation of the Bureau to organizations around the state; holding a workshop on Tuesday evening, June 21 at 7:30 to familiarize new speakers with the kind of questions they are most likely to encounter; and putting together a comprehensive list of groups and services available to the Connecticut gay community. It was also suggested that the Bureau keep track of all workshops or conferences held anywhere in the state concerning sexuality to make sure that at least one gay representative attends any such meeting.

Plans for Gay Pride Week in New Haven are slowly beginning to solidify.

Because many people from Connecticut plan to attend the Gay Pride Marches in Boston and/or New York, activities in New Haven will generally be confined to the weekdays — June 20 through 24. Yalesbians/G. A. Y. will hold a picnic on the New Haven Green on Thursday, June 23 at noon and will sponsor a dance that evening. Libraries and bookstores around the city are being asked to have special displays of gay literature in honor of the Week. The C. G. T. F. will prepare an informational flyer, aimed at the general public, to be distributed door to door as well as at specific business locations. Another flyer, addressed to non-political gays, will be distributed in local bars. Anyone interested in handing out copies of either of these flyers in other parts of the state is urged to contact the Yalesbians/G. A. Y. office at Box 2031 Yale Station, New Haven, Ct. 06520, or call 436-8945, 8:30-10:30, Wednesday or Thursday evenings.



PAPERBACKS
BOOKS
RECORDS
GAMES
TAPES
GREETING CARDS

SIGHT & SOUND

Free Parking Open Eve.

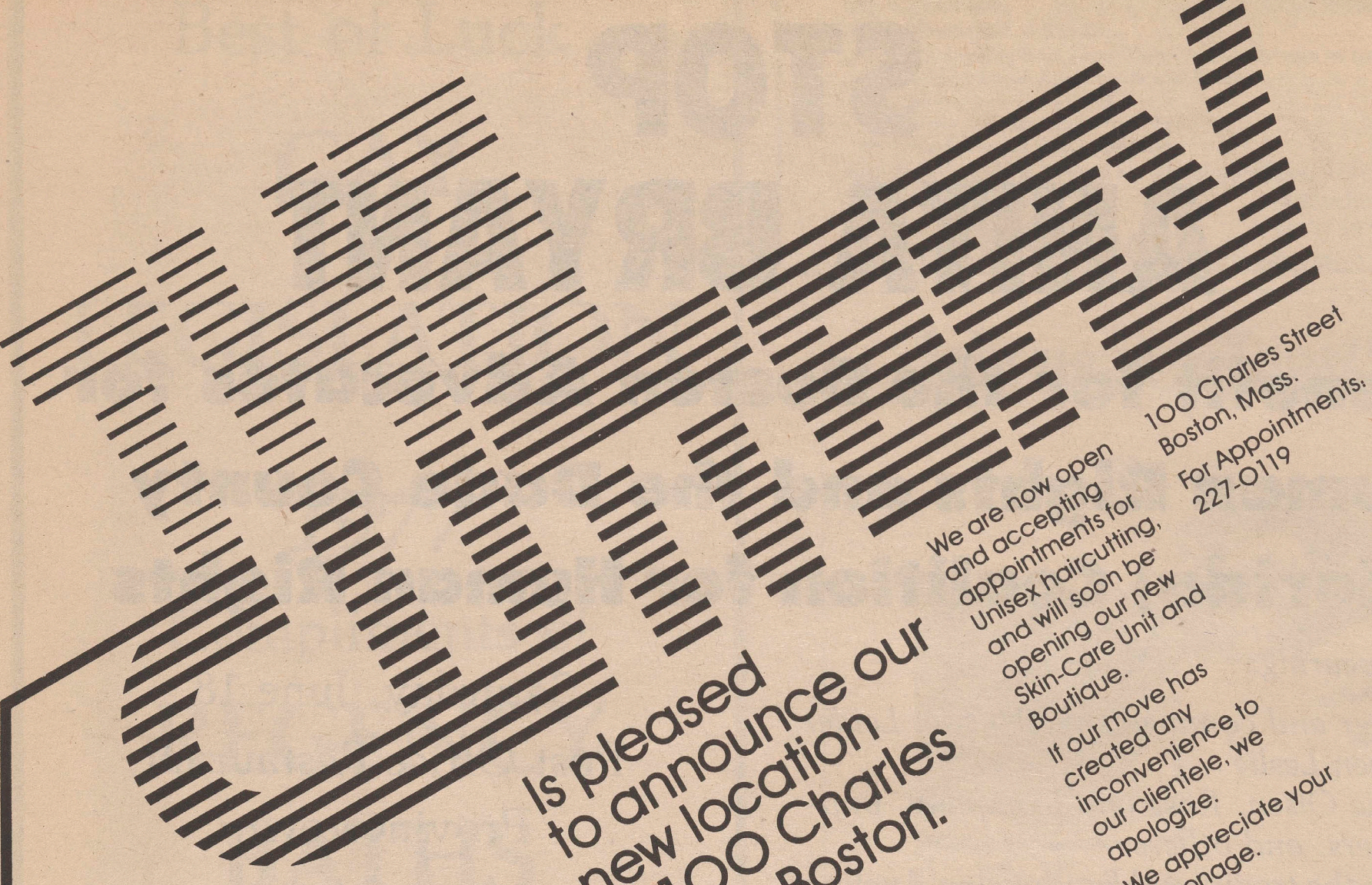
CHARLES RIVER PLAZA
173 CAMBRIDGE STREET
BOSTON, MASS. 02114 (617) 523-5195

the underdog

best hotdog in Boston

6 bow street harvard square

Open seven days a week.
11:30 A.M. - 1 A.M.

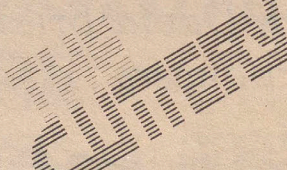


100 Charles Street
Boston, Mass.
For Appointments:
227-0119

We are now open and accepting appointments for Unisex haircutting, and will soon be opening our new Skin-Care Unit and Boutique.

If our move has created any inconvenience to our clientele, we apologize. We appreciate your patronage.

is pleased to announce our new location at 100 Charles Street, Boston.



Remembering Jimmy Stuard

By Steve Blevins
and Jimmy Evangelista

When someone close to you dies everything about the person seems to come into focus. Jimmy Stuard's untimely death at the Everard Baths made personal for many in Boston the anguish caused by that New York fire.

Jimmy was an out-of-the-ordinary disc jockey. He prided himself on the perfection of his entertainment. For himself and for those who followed his music, Jimmy elevated disco d.j.'ing to a fine art. He constantly discussed the "crowd" and how they were or weren't responding to his work. He seemed always in touch with what would make them dance. His interest in music extended beyond disco to classical music, which he had hoped to work with someday. I found him to be aware of his community, and concerned about the people in it. When a local woman d.j. was fired he spoke out on the issue of job discrimination. More than once he worked for Boston gay benefits.

Among those who readily admit Jimmy Stuard's influence on their work are disc jockeys Danae Jacodovitz, Wendy Hunt, and Jimmy Evangelista. Jimmy Stuard arrived in Boston close to ten years ago, and graduated from M.I.T. I talked with Jimmy Evangelista, who met and became best friends with Jimmy S. shortly thereafter:

"When I first met him he basically did nothing but drive around in his Mercedes and spend lots of money. He worked pushing *Aramis* at Jordan Marsh. He helped put together the *House Disco* with Tony (Bosco) and began working there around the time he was hired by the *1270*. After finishing work at the *12* he used to grab a turntable, drive out to the *House* and play there."



Jimmy Stuard

In August of 1976 Jimmy S. was asked to work at *12 West*, considered by many the most important disco in New York. Jimmy E. explained how this came about: "He played *12 West* on Memorial Day and the owners liked him so much they asked him to return for the Fourth of July. In September *Billboard* voted him 'Disco D.J. of 1976'."

Jimmy S. was arrested Easter morning on a charge that Jimmy E. found characteristic: "He played Easter Eve, doing a fabulous blend of *Halleluiah Chorus* into *My Forever Came Today*. After work he went to Mass, and then later Easter morning was arrested with friends for doing poppers on top of the World Trade Center."

Jimmy E. has often credited Jimmy S. for bringing disco to Boston: "In the spring of 1973 there were a couple

of parties on Fire Island that were major events. Jimmy was bitten by the disco bug and brought new disco records back to Boston to play for everyone. He put the sound system together at the *House* and helped with the financing. That summer he began work at the *12*."

Though he remains embittered toward the Everard's management, the vivid memories of an important friendship have comforted Jimmy E.

I remember the night Jimmy Stuard left my and my friends' names at the door of *12 West*, so we could get in for free. He was bare-chested, stoned, and happily playing to a capacity crowd. We were lost, dancing to a music where one song blended perfectly into another. For those who knew Jimmy, perhaps the most important thing to remember is how he got us to dance.

Florida Defeat to Have Wide Impact

(Continued from page 1)

Newsweek. It took the blacks 200 years to win their civil rights; we've only been doing it for 20 years."

All of the spokespeople emphasized the importance of a massive campaign to inform the American public. "I think we have to mount a public relations campaign to change the image of homosexuality," said the Miami Coalition's Campbell. "There is so much ignorance and fear. The whole subject is astronomical." "We have to realize that it is now a matter of educating the American public," said O'Leary. And Matlovich counseled, "Patience and education."

Massachusetts Effect?

In Massachusetts, Rep. Barney Frank, a leading supporter of the anti-discrimination bill now before the Massachusetts State Senate, doubted

that the Florida vote would influence Massachusetts legislators. "I don't see it yet but maybe it will happen," he observed. "It may embolden the crazies — but it is certainly a sign that we have to keep up the full court press and get the bill (H. 3676) passed in the House."

Coalition Worker Fired

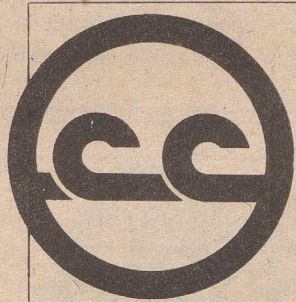
But in Miami itself, the first effects of the repeal of the ordinance were already being felt. A woman who has worked at the Dade County Coalition for Human Rights answering the telephone told GCN that she had lost her job as an executive secretary for Dade County on the very day after the election. The woman (who wishes to remain unidentified) said that she was seen on a local television station by her employers. "We were watching the returns at the Fontainebleu [Hotel] with

many people, certainly not all gay," she said, and this was televised. She noted that she had worked quietly for gay rights for years but had never "come out" at work. She added that she had always been prepared to fight if it finally became known that she was gay. Now she plans to take her case to the American Civil Liberties Union. "They [her employers] told me I was suspended and that they would take my possible firing under advisement. I told them not to think too hard about it. I am ready to fight."

But despite this woman's firing and other reported instances of firings and harassment, the situation in Dade County is viewed as relatively normal. "In general things are very calm and the spirits in the gay community are high," one Coalition spokesperson said.

CELEBRATE GCN'S 4th BIRTHDAY After the Gay Pride Parade

at



**community
club**



252 Boylston St., Boston 247-9308

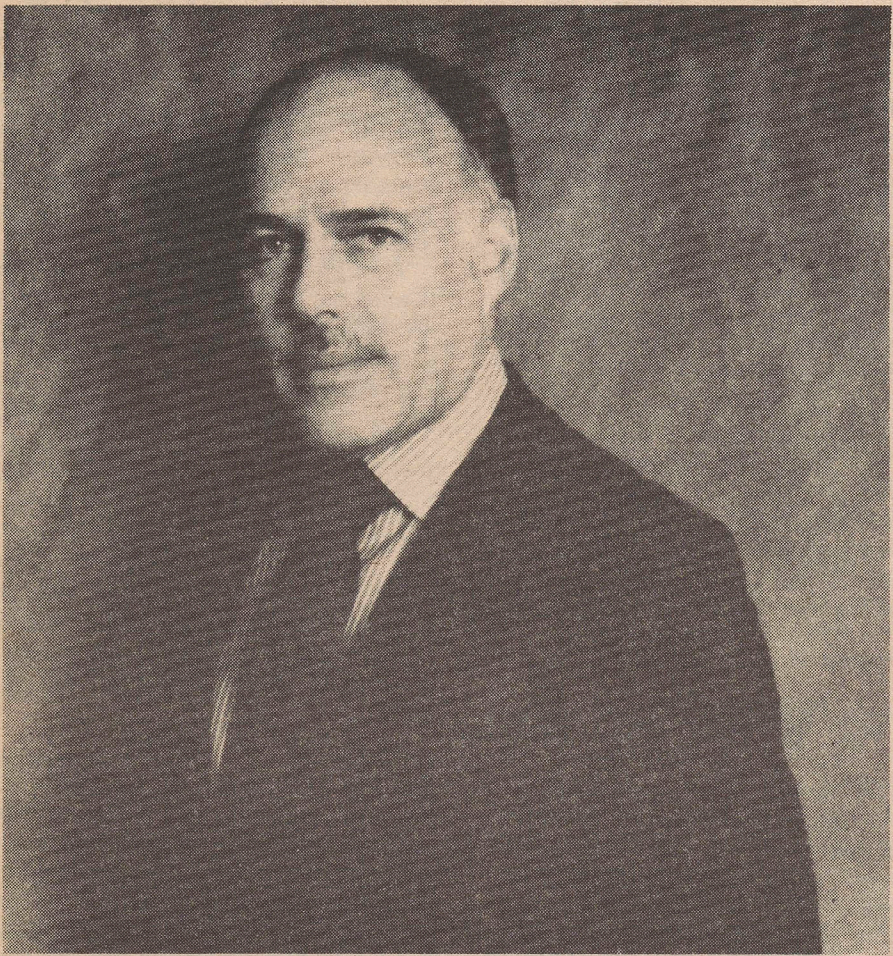
SATURDAY,
JUNE 18th
2:30 pm - 9 pm

DISCO 6 - 9 pm



Entertainment by
SEAFIRE
3:00 - 5:00
Raffle
Door Prizes
Birthday Cake

\$1 donation requested



MALCOLM BOYD REBEL PRIEST

By Philip Gambone

At a recent convention within the Episcopal Church, the editor of a church publication remarked, "We have two things to be thankful for; Bishop Pike is dead, and Malcolm Boyd isn't here." Like James Pike, the controversial Episcopal bishop of San Francisco, Fr. Malcolm Boyd has often fallen from grace with the comfortable and apathetic element in the Episcopal Church.

Hollywood entrepreneur-turned-priest, Boyd left the glamour of Beverly Hills for a career as a civil rights activist, and later as an outspoken opponent of the Vietnam War. During the Sixties, he also joined William Sloan Coffin at Yale as a campus chaplain.

Boyd won national recognition in 1965 with the publication of his book of "prayers" entitled *Are You Running With Me, Jesus?* The book taught a generation of people increasingly disaffected from the Church that prayer could be alive and personal and full of real emotions. As Brian McNaught has said, "It was from Malcolm Boyd that I first learned what the underground church was."

Boyd is currently on a six-week speaking tour and is promoting his latest book *Am I Running With You, God?* (Doubleday), a volume of prayers in which he comes out as a gay person. Recently in Boston Boyd spoke at a meeting of *Integrity*, held a press conference at the State House, and attended a Metropolitan Community Church service.

The following talk took place on May 20. In addition to this interviewer and Boyd, also present were Boyd's lover, John Due, as well as Bill Doubleday, convenor of *Integrity-Boston*. Doubleday is the editor of the national *Integrity Forum* and a member of the faculty of the Episcopal Divinity School, Cambridge, where he teaches courses on sexuality.

PG: Let's talk about the book. Is *Am I Running With You, God?* in any way a different book from the others? From *Are You Running With Me,*

Jesus? for example.

MB: It is almost totally different from that one which was twelve years ago. And from the other books too — there are about eighteen books now. In this book it's the first time I'm out as a gay person. I have several prayers dealing with gayness: the prayer about the lesbian, the one titled "They're Prophets, Lord, And They're Gay," the prayer "I Am Malcolm," the prayer about the body including genitalia. Yeah, the whole mood of the book is quite different.

PG: Is it a gay book?

JD: Yeah, I would say it's a gay prayerbook. I think it has a hell of a lot to say to a lot of people besides gays. I don't read his books, but I've skimmed through this one. The chapter called "Shalom" has a lot to say about love and reconciliation.

PG: Did Doubleday have any qualms about taking the book or publishing it as it now stands? Did you have to make any compromises?

MB: There is a very interesting story. They had signed for this book and I had basically completed it when I came out. So at that point the book wasn't where I was. Doubleday was extremely understanding — my editor, I should say. I don't think you can deal with a corporate entity like Doubleday; you're always dealing with the person you work with, who is either troglodytic or sensitive. My editor was very sensitive. Part of his job was to interpret this new book to sales and promotion and all the people we had to convince. There was a great deal of sensitivity as the book became shaped to me that had emerged. Incidentally, I have also now completed a sexual-spiritual autobiography which will be published in May 1978 by Doubleday. I feel good about their doing that book which is a little more significant to me than this one.

PG: Why did you need to come out in *Am I Running With You, God?*

MB: Because I had to come out as a person. It would not make too much sense to publish a book as intimate as a book of prayers without including the fact that I had come out.

PG: What has been the reaction to this "different" book, especially from long-standing readers of your other books?

MB: There have been some who have said all my books should be burned. But the reactions have so far come mainly from personal acquaintances. I mean there are friends who are no longer friends. The first response I got is amusing. It was from the senior editor of *Sports Illustrated*. The story was out that day. He called and said, "I don't know what to say. Hallmark hasn't made a card for this yet." That was nice because it added a light touch at a moment when there could have been more light touches.

PG: You said something last night at the Integrity meeting which I'd like to pursue. You said that when one is up-front sexually he/she is up-front in many ways.

MB: Well you are. Sexuality is very basic. Even as we walk down the street our genitalia are up-front. You're either walking with your head high and your body swinging in an easy natural way, or you're leaning over, protecting yourself, not wanting to show your body. If you are really living a total lie sexually, then it's easier to lie about militarism and race and money and politics.

PG: Last night you said that the problem is not homosexuality or heterosexuality, but sexuality.

MB: Yes, that's the point. Heterosexual people are extremely confused sexually with one out of every two marriages in California ending in divorce, and one out of every three nationally. And yet society and the Church are organized for people in nuclear families and don't know what to do with singles at all, except "convert" them or insult them and make them feel lonely at Christmas.

Or think of all those years during the Vietnam War that people could sit around and eat and drink and look at the obscenity of it on color T.V. and not know it was obscene, yet if two bodies were shown naked and making love this threw them and then they shouted "obscene!" I think this is a sign of an extreme sickness sexually. There is a lot of bad health sexually. These attitudes have hurt a lot of people, not just gays; people have been really wounded, almost terminal cases sexually. This is rooted to a great extent in the misuse of religion. In my own life I came to a point where I had to make a radical decision about wanting to live or die, which meant changing direction, making an affirmation.

PG: You've mentioned ways in which organized religion has psychologically raped people — gay people — yet you continue to remain loyal to the Church in your own way. Last night you said some very affirmative things about what it means to be a Christian.

MB: Well, I'm interested in Christianity as a movement and not as an institution. I'm not into the careerist part of it, the buildings, or the making of money, or the status quo, or the Church as a whore in a clerical collar holding the keys to the closet, doing the right things in terms of governors and mayors — you know, the deal with the natives. But I do believe that the spiritual-religious impulse is as central as the genital impulse. It's a part of life and always has been and probably always will be. I'm probably more of an enemy of institutional organized religion than most people outside of it. And I hope that institutional organized religion understands that I'm an enemy in terms of the fact that I don't go away. I choose to speak from within. But it is an underground church, a separate church that I'm a part of. This is really the truth — I didn't understand that for a number of years but I do now.

PG: What about the anti-religious faction within the gay movement? How do you reconcile them to what you are doing?

MB: Well, I am automatically put down by a number of them who tend to be so pedagogic that they can't get beyond a title. There's another aspect which should get mentioned here. There are many anti-religious gays who have been so pained and so tortured and so castrated that they scream, they can't stand it. I do understand their feeling. But I think it's going to be necessary in the gay community to realize that we have to have coalitions and we have to work together. If we are all going to be divided dogmatically into little groups where we have to be pure in our slogans and symbols, then we are becoming fall guys — or fall women — for the enemy.

PG: Does that in any way ask individuals within the gay movement to take compromises which they may not be willing to make?

MB: Can't we go up and kiss each other and put our arms around each other, and can't we share the oppression we've all been through, and can't we share our vision and our idealism and our hard work and our sweat, and can't we share the fact that we may all be dead unless we convince the majority culture that we are good people who have a right to live and have jobs and make love? In other



words, I think always political politics.

PG: But at honest not to are some real

BD: I think gays are mispoint. If we look at the U.S. Supreme Court upheld the Court ruling laws were correct court cited the Judeo-Christian for that decision are threatened fundamentalism are a predominant religion. Therefore people working establishment alleviate the pain and myths that Christian religion person should participate in or she wants to

MB: As a ne

BD: Yes. But be some people, working bringing about to come. As establishment nantly homophobically

MB: Also, people who are use selected so their oppression like Father J dealing with those passages are not what t but that they these people task. And so ent and have can't respect ferences some gay people, of be non-conform people want th cutter people. insist that all g heard in the have to be anti is it fascism, i naive, and po fascist in its de

I have nev wanting anti-r gious. I coul talking about to be religio we're differen to make me in I don't want to or time making something they

As gay pec creative, heal this mass cultu formities? Isn whenever you they've got to p that to me is what it means this little cont seeing and cele We've got to well as our soli

PG: In one use the express life." What do

MB: To a talking to som only jets and c only way to pr communion w you see as ultia to act out love justice. That on the line. If I'm going to li that to me is th

John and I hotel. We wer locked me in and shouting

words, I think you can compromise always politically, and you can't avoid politics.

PG: But at the same time is it dishonest not to acknowledge that there are some real differences?

BD: I think that the anti-religious says are missing a critical political point. If we look at the action of the U.S. Supreme Court last year when it upheld the Virginia State Supreme Court ruling that said that the sodomy laws were constitutional, the Virginia Court cited the Levitical code and the Judeo-Christian tradition as grounds for that decision. And when civil rights are threatened in Dade County, it is the fundamentalist religious groups that are a predominant force in gay oppression. Therefore, it is critical to have people working inside the religious establishment to change or correct or alleviate the predominant stereotypes and myths that are perpetuated by the Christian religion. I think every gay person should have the right not to participate in organized religion if he or she wants to make that decision...

MB: As a non-gay person does.

BD: Yes. But it is essential that there are some people, including some gay people, working with the institution bringing about the change that has got to come. As long as the religious establishment in America is predominantly homophobic, the society will be predominantly homophobic.

MB: Also, you have a great many people who are not religious but who use selected scripture as the basis for their oppression of gay people. People like Father John McNeill who are dealing with the scripture and taking those passages and showing that they are not what they are said to be at all, but that they actually affirm gayness, these people are doing an essential task. And so, of course we are different and have differences, but if we don't respect each other in our differences something is wrong, because gay people, of all people, have got to be non-conformists. If certain gay people want the rest of us to be cookie-cutter people, if anti-religious gays insist that all gays who are going to be heard in the movement or be active have to be anti-religious gays, not only is it fascist, it's utterly simplistic and naive, and politically it's suicide. It's fascist in its demand for conformity.

I have never said anything about wanting anti-religious gays to be religious. I could care less. But we are talking about some of us who happen to be religious and gay. Thank God we're different. I don't want anybody to make me into anything I'm not, and I don't want to spend any of my energy or time making somebody else into something they're not.

As gay people don't we speak of creative, healthful eccentricity within this mass culture with its horrible conformities? Isn't that the point? But whenever you have a group saying that they've got to put down another group, that to me is a misunderstanding of what it means to be gay. The value of this little controversy is that we start being and celebrating our differences. We've got to have our differences as well as our solidarity.

PG: In one prayer in your book you use the expression "praying with your feet." What do you mean by that?

MB: To a lot of people prayer is talking to someone "up there." But really jets and clouds are up there. The only way to pray, which I take to mean communion with God or whomever you see as ultimate power if you do, is to act out love in your life, and act out justice. That means putting your life on the line. If I'm going to live a lie, if I'm going to live in some sort of closet, that to me is the antithesis of prayer.

John and I were in Philadelphia in a hotel. We were horsing around and he checked me in a closet. I was terrified and shouting "Let me out. You really

have to let me out." And he opened the door and said, "You meant that, didn't you?" And I said, "Yes, because I really couldn't stand it." And that's the way I feel about my life.

PG: Tell me more about the autobiography.

MB: In the autobiography I deal very candidly and frankly with the whole question of my sexuality, with my search for wholeness, my search to relate love and sex.

PG: In your previous autobiography, *As I Live and Breathe*, did you conceal part of yourself?

books do help — Williams, Brown, Kopay, Isherwood — all of them.

PG: With these other gay autobiographies you've placed yourself in a certain context. Do you ever feel that you are seen as a celebrity jumping on the bandwagon, rather than a new contributor to the movement?

MB: I've been a celebrity for a number of years, in and out of movements. So that's a given. I've learned how not to be destroyed by it. I'm used to it. I don't exploit it and I don't let it imprison me because I'm into liberation. Why would I be liber-



I do believe that the spiritual-religious impulse is as central as the genital impulse. It's a part of life and always has been and probably always will be.

MB: No, that is a public autobiographical work. It deals with my public involvements. Whereas this new autobiography, which is as yet untitled, is given over to my private or personal life. For many years I was very active in the civil rights and peace movements, what Sam Keen calls "the prophetic outrage" department, but I was neglecting the contentment and nourishment of my own body. But if we are interested in wholeness, and I am, then we must bring these two together.

PG: You weren't relating your whole self then in that other autobiography?

MB: I wasn't a whole person in my life when I wrote that book, which incidentally I subtitled "Stages of an Autobiography."

I have something in common with Tennessee Williams in that my coming out sexually was very late. So these

ated and then get into another prison?

PG: Let me ask the question from a positive angle. Does it help the movement for people like you, Isherwood, Kopay to write gay autobiographies?

MB: Well, you've hung the question on writing books. I feel that it is helpful when people who are achieving persons in various fields and who are gay do come out of the closet. I think it's helpful for them, and for other people to see them and realize that this is working against stereotypes. The Anita Bryants don't want any legitimization of gays. What they fiercely resent is the gay person who has made it in this society, who is healthy and whole and sexual and not guilty. So I think it is extremely important when someone can come out to do so. I have this fantasy that twenty-five leading people — political leaders, athletes, editors — will all come out together on

the front page of the *New York Times*.

Now the second question you raised is do the books help. I think very much, because I didn't have any role models at all when I was young; I didn't have anything to read. The books coming out now are good books whether it's Charles Reich on one hand or Rechy. They are all part of the experience. As more gays tell their story, this will be good. Incidentally, my autobiography has a happy ending. I am through with sadness and pathology in my life.

PG: What's going to happen in the Episcopal Church in the next few years?

MB: What happens in the Episcopal Church is quite irrelevant to me. What happens in the Roman Catholic-Episcopal-Methodist-Presbyterian-Quaker-Jewish-etc. matters. In other words what happens in one denomination I don't think is that interesting.

PG: Are you at all encouraged by recent events, for instance Ellen Barrett's ordination? On the other hand you mentioned last night that the campus of the Virginia Theological Seminary was being torn apart over the issue of homosexuality.

MB: I see both testing and extremely difficult times ahead. In my case...

JD: In your case there may be a deposition brought against you because of your new autobiography.

PG: On what grounds?

MB: Conduct unbecoming a clergyman, I guess. Because you're a priest, you're not supposed to be a sexual being.

This is a really tough question. Two hundred and fifty thousand gays did die in death camps in my lifetime. And given the right combination of a political demagogue and a climate of distress and a twisting of stereotypes there could be very bad days ahead.

I still think the most dangerous thing for gays are the closeted gays who control publishing, the music industry, probably the government. They are a powerful group of people, and I know many of them. Many of them lead a life of total luxury and total self-concern and don't give a damn about their gay sisters and brothers and don't give a fuck about the movement. I think they are far more dangerous than a hundred Anita Bryants. And Anita Bryant has not brought them out. Yet. But they're not contributing money, ideas, the weight of their prestige and experience.

Now I will get to the Episcopal Church. You could take in New York, San Francisco, Los Angeles, Chicago alone one Episcopal Church in each city where there is between 92 to 97 percent gay membership with total gay clerical leadership, and totally closeted. And these churches have tended to be anti-gay, to be anti-gay movement.

JD: It's not the anti-religious gays that really bother you and me; it's the religious gays who are anti-gay.

MB: I broke out of that choreography.

PG: Were you ever in it?

MB: Oh, no, I wasn't in it, but it's a choreography. I know it, I know people in it. I could never be a part of it, it's very stifling. It's wall-to-wall hypocrisy. There are patterns of social behavior in that which are as rigid as the court of Louis XIV.

PG: Are you a theologian?

MB: I don't know. I keep being called that. I'm not, in my opinion, a professional theologian. But then, most of them aren't theologians. It's the same principle you find in education: a lot of people in education not only aren't intellectuals but are the worst enemies of intellectual life. The best way to avoid a really vigorous intellectual life might be to live in academia. And I think the best way to avoid God is still to be very religious.

When Anita Sings The Battle Hymn of the Republic...

By Brian McNaught

The next time an Anita Bryant stands up and sings "The Battle Hymn of the Republic" during a debate on gay civil rights, stand up and sing with her. And don't sing empty handed. Vigorously wave a small American flag in one hand and a Bible in the other.

While rational arguments and scientific studies are fine fodder for a rational debate, Born Again Christians, the John Birch Society and the Klu Klux Klan are not rational people. They are drugged on the opiates of super-emotional religion, super-emotional patriotism and super hate. When was the last time you won a rational argument with someone "spaced out" on opiates?

We've been on the defensive and we shouldn't be. They quote the Bible as if we hate the Bible. They call on God as if we were on the side of the devil. They sing patriotic songs as if we were anti-American. They say we want to molest children and we laugh at their foolishness, but no one is laughing now in Dade County, Florida.

Some gay people have argued that gay religious caucus leaders have been wasting time on an oppressive institution which is not worth saving. And yet, every national report on Dade County has characterized it as a religious battle for those who defeated the ordinance. For them, civil rights has come to mean lenient courts which release criminals, violence on television, drugs, pornography, busing. They see no controls and see us as one more crazy group which threatens their Walton's Mountain.

Born Again Christians are the fastest growing phenomena in the country because they feed followers a daily diet of a mushy God in a cold world and definite principles at a time when there seems to be no limit to personal freedom. They are joined by the John Birch Society and the Klan in a highly-sophisticated coalition of fanatics who will stop at *nothing* to defeat any law which threatens them. Add to their ranks the Right to Life people and the American Nazi Party and you have enough nuts to put Planter's out of

business. But the vote of a nut counts the same as the vote of a mentally balanced person.

History proves it. A perfect example is the rise of Hitler. Everyone called him a fool; said no one would listen to his ramblings. His emotional hysteria and purist principles, however, mesmerized a country which was threatened by high crime, unemployment,



Anita Bryant (left) and Billy Graham (right) in Vietnam.

homosexual advances in legal rights and an upper-class jet-setting crowd.

Having researched and written an in-depth series of articles on the "Born-Again Christian" I understand the Anita Bryants of this country. I know what reaches them and what doesn't, what defuses them and what energizes them.

Quote the Griffin Report, D. S. Bailey, John McNeill, the Episcopal Diocese of Michigan Study and the recent *Human Sexuality* findings of the Catholic Theological Society of America all you want with rational people, but not with Anita Bryant. Without letting up at all on our fine efforts to educate people, form coalitions with other oppressed groups, raise money and pressure religious and secular leaders for "official" statements, we have to defuse the outrageously ignorant emotionalism of our principal foes by: 1.) learning to laugh, 2.) refraining at all costs from making

Anita a martyr 3.) reclaiming the flag, country, Bible and God as our own 4.) going on the offensive.

Our strength in the long line of future battles lies in our ability to adapt and playact, two gifts the straight community has forced us to develop. Power is not handed over freely. It is taken. As a non-violent civil rights movement, we have to learn creative, media-oriented, educative ways to take that power. How?

1.) LEARN TO LAUGH. Humor defuses tension. We all know that this is a critically-serious battle but we also know that people listening to us are frequently afraid. We're not human. Laughter is a common-human-denominator. When tastefully done and appropriately timed, it not only conveys a message but also allows people to laugh at themselves. Example: Anita announces "Homosexuals molest children." Rather than soberly responding "Scientific studies show that over 90% of child molesters are heterosexuals" take that opportunity to put heterosexuality on trial. Add right away, "And heterosexuals have abortions (how many gay people do you think have abortions, Anita?); heterosexuals beat their children; beat their wives; peddle child porno; practice birth control. And look at Richard Speck. He was heterosexual and he murdered nine nurses in Chicago. Look at the Boston Strangler and Jack the Ripper. Anita, you have got to keep your people under control. It's not safe to walk the streets. I got through 16 years of school without once being attacked by a heterosexual teacher but I was lucky. I am

concerned though about other decent homosexual children being proselytized and raped."

While all of these comments may seem absurd and while we personally may have no problem with abortion and birth control, Born-Again Christians do (at least they are supposed to, especially if they are Catholic). If we discard their allegations about being child molesters immediately as being absurd and then go on a humorous attack, Anita will have no defense.

2.) DON'T MAKE THEM MARTYRS. Born-Again Christians and super-patriots desperately want to be martyrs. To suffer indignation (or worse) for the sake of God is a one-way ticket to sainthood and the annals of history. However, gay martyrdom should be emphasized ad nauseam. Christians follow a strong mandate to be the Good Samaritan. The Sermon on the Mount and all of the epistles demand concern for the suffering. This is the primary motivation behind President Carter's insistence on human rights. As a committed Christian with 16 years of parochial education I can attest to the fact that we are walking, talking guilty consciences.

One way to avoid making martyrs out of irrational spokespersons is to rid ourselves of all hostility prior to engaging them in debate on television, radio or before a live audience. Befriend them. Kid with them. Call them by their first name. Let the audience know we have nothing against them personally; it's their ignorance we are attempting to eradicate.

(Continued on page 14)

AM/FM GAY RADIO

GAYWAY
WBUR 90.9FM
Tuesday 8 p.m.
ANN MAGUIRE
STEVE BLEVINS
(Co-hosts)

CLOSET SPACE
WCAS 740AM
Sunday 10:30 a.m.
LISA SCHWARTZ
MICHAEL KAROL
(Alternate Hosts)

CRAFTIQUES
Unique handcrafted accessories
Art and Antiques

Craftiques no offers
Sterling Silver
Men and Women's Jewelry
at low prices

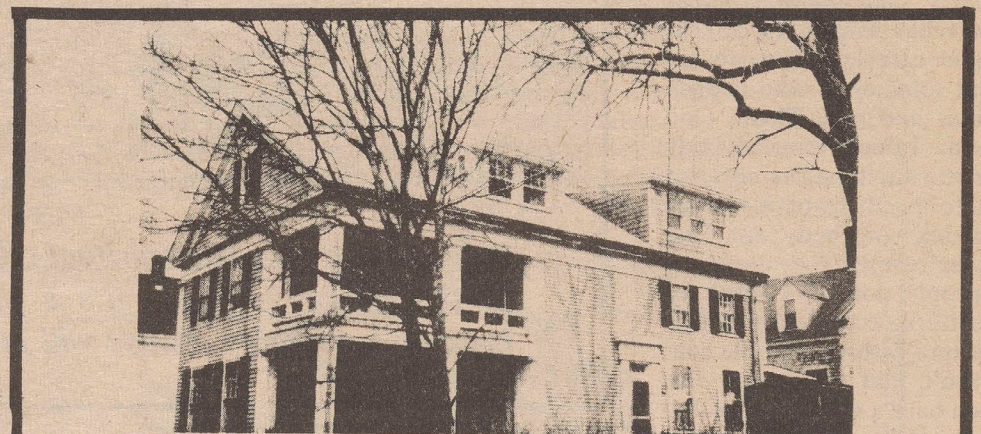
2300 Mass. Ave.
Cambridge, Ma.
Located in North Cambridge
1 mile past Porter Sq.
661-6796

Save this Ad for 10% Courtesy Discount
for repairs only

LESTER'S T.V.
TV-Radio-Phonos-HiFi-Color
Expert Repair & T.V.s & Stereo — at lowest
prices ANYWHERE! We also buy and sell
used T.V.s. Outside antenna installation a
specialty. Mass. Tech. Lic. 981.
Old fashioned service at an honest price!

Free Pickup and Delivery
15 REVERE ST., BEACON HILL, BOSTON
Tel. 523-2187

**CAFE
GALLERY**
73 Dartmouth St.
(South End)
**Gay Poets
Reading**
Wed., June 22, 1977

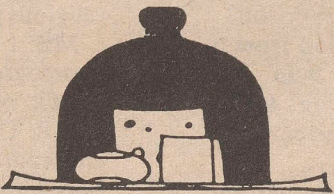


The Heritage House

is greeting the long awaited summer by opening its doors to men in search of a fun-filled time, a spacious room and easy atmosphere.

We offer a convenient location,
limited parking,
and "hot" morning coffee.

A BLOCK FROM TOWN LANDING AT
7 Center St. (617) 487-3692
Provincetown, Mass. 02657
Ask for Dennis or Bob


THE CHEESE CASK

"We care for quality
...and low prices."

Wine of the Month ALMADEN Burgundy, Chablis, Rose	2.99 Magnum	AVAILABLE AT NEW BOSTON LIQUORS 474 Columbus Ave., Boston
Beer of the Month Case of Budweiser	5.49	HUNTINGTON MARKET 303 Huntington Ave., Boston
MACON LUGMAY 1975 Les Charmes	2.99	WINE-CHEESE CASK 407 Washington St., Somerville

Karl Kraus: Anti-Psychiatric Pioneer

"The Psychoanalysts Pick Our Dreams
As If They Were Our Pockets."
—Karl Kraus

Karl Kraus and the Soul Doctors: A Pioneer Critic and His Criticism of Psychiatry and Psychoanalysis. By Thomas Szasz. Louisiana State University Press, Baton Rouge, 1976. 180 pages, indexed; \$9.95.

A Review by John Mitzel

There are many outstanding reasons to actively oppose psychiatry and psychoanalysis and their practitioners. Thomas Szasz has based his career on exposing and combating the most flagrant excesses of the "mad-doctors": their involuntary incarcerations of "patients" into mental hospitals. Going even further, Szasz has argued (as in his other recent volume, *Schizophrenia*) that "mental illness" — under whatever brand names — has no basis in medicine and is the label used by modern medicine men *manque* to stigmatize ideological, sexual and social "deviants" from the acceptable behavioral norm of the moment. Christians, among others, are confined in mental hospitals in the Soviet Union ("Christianity" is their "disease"), and homosexuals are locked up and treated in the U.S. What was once deemed doctrinal heresy (when cultures were essentially religious) has now changed monikers and is called "mental illness," more neatly tailored to our self-image as a philanthropic and scientific age. The means of "treating" this illness — like the treatment for heretics — are thereby largely exempt from otherwise supervisory



Karl Kraus

moral and legal strictures.

At the December, 1976, meeting of the American Historical Association, Thomas Szasz appeared as a panelist on the Committee on Sexual Minorities. He spoke on Karl Kraus, about whom he had recently written an intelligent and important little book, *Karl Kraus and the Soul-Doctors*. In this new work, Szasz, long regarded as a friend to the cause of homosexual activists, pays tribute to a man who preceded him in his criticism of the careerists and profiteers in the institutional racket of mad-doctoring. He

also brings to the attention of English-speaking people, in a sympathetic and abbreviated form, the writings of one of the most significant German-language authors in this century, virtually unknown in this country (and the only references to whom are to be found in volumes by psychoanalytic apologists who refer to Kraus deprecatingly).

Karl Kraus (1874-1936) was a Viennese editor, satirist, linguist, and rhetorician. He became famous early in life as editor of *Die Fackel* (*The Torch*), which he also published. This periodical became one of the most widely-read and respected papers in its time among German-language readers. For the first years, Kraus printed many authors; later he was the sole author of *Fackel's* articles. He also earned a reputation as a public performer, lecturing/reading to his audiences. The brilliance of his wit made him a popular public figure. He viewed his society as corrupt and as becoming more corrupt. He savaged it and its institutions in *Fackel*. "In short," writes Szasz, "from about 1900 — the year that Freud published *Interpretations of Dreams*, which established his reputation — Kraus was regarded as the leading satirist and social critic in Vienna and in many parts of the German-speaking world." Imagine a Mencken crossed with a Wilde and given an Austrian twist all its own.

At first, Freud and Kraus acknowledged each other politely. They exchanged letters. Freud had hoped he could win Kraus over as a propagandist for psychoanalysis. But when Kraus finally became aware of what Freud

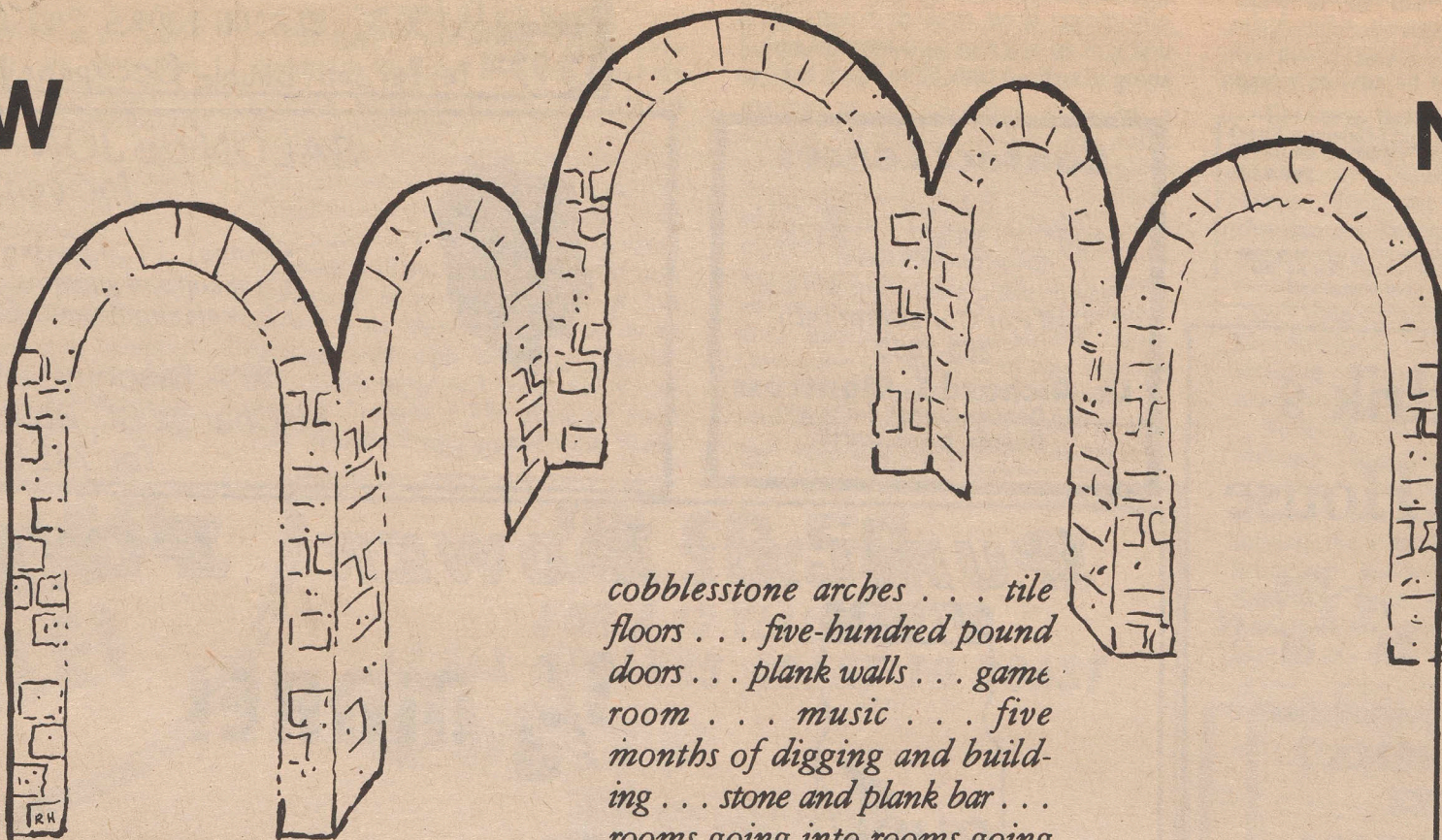
and his mind-gang were up to with their psychoanalysis — a whole new kind of soul-doctoring with Freud as High Priest of The Mysteries of The Unconscious — he went about exposing him, thereby securing for himself, temporarily at least, the Top Spot on Freud's shit list. Freud was famous for vindictively turning on former associates, friends, students, colleagues, etc., once they dared criticize him.

Admittedly, Freud had a flair for reworking myths and concocting new arrangements with the meanings of symbols (this is basically a religionist's pursuit), but passing his newly-constructed "diagnoses" off as of concern to medical science was a violation of everything Kraus stood for. (As Szasz points out in a footnote, Freud was not, in a strict sense, a trained psychiatrist. He was a *neurologist*. "He created the novel professional role of psychoanalyst of which he was the first and foremost occupant.") It should also be noted that Freud, in his entire written work, never once protests the practice of civil (i.e., involuntary) commitment into mental hospitals. For this alone, Kraus could not criticize the psychoanalysts enough. Equally repulsive to him (and part and parcel, really, of the arrogance which would condone involuntary commitment) was the way psychoanalysts used their methods to psychoanalyze *anybody*, living or dead, no matter from what culture, and without their consent, funneling genius and artistic creation (for psychoanalyzing artists is a way of killing off art for them) into their neatly decanted vintage neuroses and

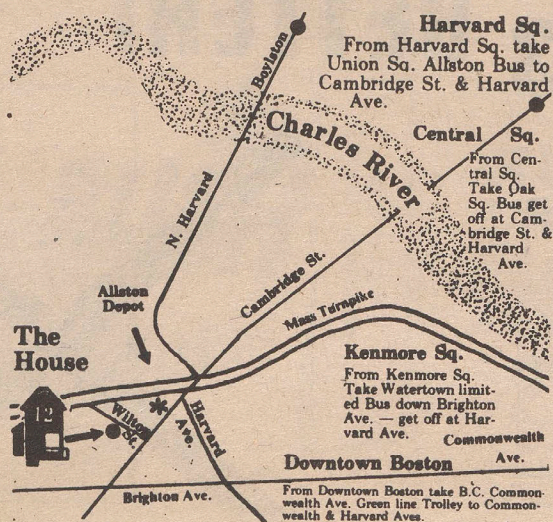
(Continued on page 16)

NEW

NEW



cobblestone arches . . . tile
floors . . . five-hundred pound
doors . . . plank walls . . . game
room . . . music . . . five
months of digging and build-
ing . . . stone and plank bar . . .
rooms going into rooms going
into rooms



The Delivery Entrance
it's different

12 Wilton St., Allston

783-5701

The Delivery Entrance at the
House Restaurant opens Satur-
day, June 11th. Free hors
d'oeuvres, Open Bar. 7 to 9 pm.

When Anita Sings...

(Continued from page 12)

3.) RECLAIM COUNTRY, FLAG, BIBLE, GOD. Anita Bryant's victory speech Tuesday night insisted that it was a victory of "One nation under God". People believe that. Why? Because she and others have convinced them we hate God and country. They sing the "Battle Hymn of the Republic" and announce that Rome fell because of homosexuality. Despite what might be our own political attitudes towards capitalism, patriotism, God and the intermingling of the three, the middle American voter has to be convinced that gays know and love the Bible and gays support the American Dream. (Please remember here that I am talking only about our dealings with the coalition of nuts).

The next time Anita sings a patriotic song, stand and sing it with her. If she interrupted a debate with "It's a Grand Old Flag", we interrupt debate with "This Land Is Your Land, This Land Is My Land." Buy small flags at the Dime Store and borrow a Bible to lay on your lap.

The Bible should be the friend of the gay person, not the enemy. Use it as it is being used against you. If you are being condemned with a Scripture passage, cite a passage which condemns the attacker, and never ask, insist. Don't begin by "Doesn't the Bible also..." Rather, "The Bible also condemns..." Don't be afraid. Few people could tell you whether or not the quote was legitimate. If it is legitimate, all the better.

For example, Anita says "Leviticus condemns men laying with men". In addition to stating "That's absurd. Scripture Scholars insist that had nothing to do with homosexuality," continue without a breath, "But Anita, I have never seen a study which disputes St. Paul when he advises women

to stay on the other side of the room from men. You are filling my head with impure thoughts. Please cover your head. However, I must say that I am glad that you are married for as we both know, St. Paul says that if you can't be single, as I am, and you can't control your lust, you should get married as the lesser of two evils. And speaking of evils, what's this I hear about your eating lobster and shrimp. You know what Leviticus II says about that, Anita. Quite candidly, I am concerned about the scandal that you are giving your children. I don't eat shell fish. Leviticus says that you have to wash your clothes after eating shell fish... unless it's a red dress. Then you have to destroy it. You don't have any red dresses do you?"

If one of those "healed homosexuals" comes through town testifying to the power of the Lord, go to the meeting and testify yourself to the power of the Lord. Audience participation is allowed. When it's your turn, solemnly approach the microphone with head bowed. Slowly raising it high, speak convincingly about your victory. "Brothers and sisters, I too was saved by Jesus. Until recently I was subject to an evil. I went to gay bars and hated myself. Then I met Jesus and He liberated me. The evil is gone. Now I go to gay bars and I like myself. Praise the Lord!"

4.) GO ON THE OFFENSIVE. Without exception, every talk I have given to a straight audience has been attended by people carrying their Bible in anticipation of the question and answer period. (They presume no one but themselves knows Scripture. I love to play Scripture games, however.) While I have no problem with their antics, I am getting a bit tired of having them come in an attempt to trash my talks. I think it's about time "the Spirit led" us

into their meetings.

Meetings of the Born-Again Christians are called Prayer Meetings and come under the sponsorship of the Catholic Charismatic Renewal or Protestant Pentecostalism. The principal behind these meetings is that when the Holy Spirit descended upon the Apostles at the First Pentecost He bestowed many gifts which the world ignored until the birth of the "Born-Again Christian". They have been here all along; we have just ignored them. Some of the gifts include "speaking in tongues, prophesying, interpreting prophecy, healing, etc." Gay People have these gifts too.

Speaking in tongues, also called "glossolalia," is emotionally-based, peer-pressured gibberish which has been witnessed in a variety of cultures, Christian and non-Christian, for centuries. With prophecy, someone stands up as if in a trance and speaks as if God is speaking through him or her. With healing, others in the group lay their hands on a person to heal him of some disorder... generally homosexuality. (The men in the prayer groups seem to have no problem laying their hands on the homosexual to "cure him". Odd, isn't it?)

How about an outing to a local

prayer group meeting. (Caution: Not all prayer groups are anti-gay. Some have gay members and the community is supportive. But the national policy is that homosexuals are sick and sinful and in need of healing.)

When it comes time for the "speaking in tongues" don't be left out in the cold. Lift your hands up high and say quickly "Mares eat oats and does eat oats and little lambs eat ivy; a kid'll eat ivy too wouldn't you."

When the group quiets down, stand slowly though deliberately. With eyes staring into space, speak as if handing the 10 Commandments to Charlton Heston: "My children, I love you. I am your God. You are my people. But I am angered. You do not love all my people. You persecute them and when you persecute them you persecute Me. Some of my best friends are homosexual." (N. B. Never use contractions. God does not speak with contractions.)

While there is no substitute for truth in educating the educable, small truths are no defense against the Big Lie with people who have willingly surrendered their minds to their emotions. Only irrational statements make sense to the irrational.

Donald P. Williams
Registered Electrologist
11 Newbury Street
Boston, Ma 02116
267-8180

*ELECTROLYSIS:
The only method of permanent hair removal recognized by the American Medical Association.

Contact Lenses

Hard	Gas Perm	Soft (B&L)
\$100*	\$150*	\$175*

(Credit Cards Accepted)

Also, no-boil and astigmatic soft lens.
Call For Consumer Info 353-1550

Dr. Richard T. Montross
665 Beacon Street, Suite 303
Boston, Mass. 02215

*Single vision lenses exclusive of professional fees

SALON de JON
for men and women

- henna
- waxing
- perms
- makeup and vitamins
- haircutting
- free electronic hair analysis

10% Discount with this Ad
80 Charles St., Boston (Beacon Hill)
Tel. 742-0210

Fredrik's Guest House

Provincetown, Ma.
Off Season Rates

Parking	All Rooms with Private Bath
Patio	

156 Bradford St.
Reservations Suggested
(617) 487-0722

PURITY POWER POTENCY

1/3 MORE!

1/3 BETTER!

④ TENTHS FL. OUNCES

RUSH LIQUID INCENSE™

IN TAMPER-PROOF BOTTLES OR 12 VIAL BOXES AT YOUR LOCAL DEALER
SOLE DISTRIBUTOR
PACIFIC WESTERN DISTRIBUTING CORP.
145 MISSION STREET SAN FRANCISCO CA 94105
(800) 227-4318 In California (415) 621-4900

MAIL ORDER CUSTOMERS:
PacWest Mail Order / GCN
P.O. BOX 3867, SAN FRANCISCO, CA 94119
BTLS. \$6.00 (2 for \$10.00)

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

MONEY ORDERS RECEIVE SAME DAY SERVICE

③ TENTHS FL. OUNCES

Copyright © 1977 by Pacific Western Distributing Corp.

The West Street Gang: Total Gay Theatre

By John Paul Hudson

Since 1968 and *The Boys in the Band*, in which homosexualists saw themselves as straight persons had defined them, we have been waiting for a gaymale oriented play containing laughter rooted in gay truth that comes on our own post-Stonewall terms, with insights, relevance, high political consciousness and sheer entertainment value to give *Boys* . . . the lie once and all. But now we have such a powerhouse in Doric Wilson's *The West Street Gang*, produced by The Other Side of Silence (TOSOS) at the Spike Bar on the Manhattan far west, far-out "dock strip."

Practically plotless the play revolves around the capture of a street mugger and the reactions of gaymale bar patrons to this all too common occurrence. *Gang* is total theater, total gay theater, a triumph of wit, intelligence, and dramaturgy. It is the positive goose Gay Pride Month here has needed so desperately in the wake of the May 25 bathhouse tragedy that plunged this metropolitan area into grief, gloom and fear. It reminds that in the collective spontaneous action of our peoples helping one another comes our vindication, our salvation and our release from tyranny. It is "pro-boycott" and anti-passivity all the way. Those who would let "spokespersons" do it all for us in the "anteroom of an anteroom of an assistant to an assistant . . . to the President" will hate the message, if not the coruscating performances and masterful production, which are sure to be irresistible to all but the most partisan or humorless — or guilty.

Playwright Doric Wilson, who co-founded the forum of the performing arts that has heretofore done its many-splendored work at its Basement Theater in SoHo, created *Gang* to be "an experiment in environmental theater as crime prevention."

What crime — other than the age-old one violating the personhood of same-sex lovers? According to a TOSOS press release, "In the last few years, gangs of teenage 'punks' have been attacking, beating, mugging, even killing gay people on the side streets of the West Village and Chelsea. Straights are also victims of these attacks; from the gay point of view, anyone on the



The *Gang* (left to right): Peter Jablonski, Chuck Nixon, Mike Jennings, and George Shobey

Photo by Michael Emory

streets after dark is either a 'fag' or a 'lesbo'."

Since the police are either unconcerned or too irresolute and timid to prevent the savage massacres, last summer a few gaymales formed a "vigilante committee," took to the streets for a few weeks, and brought about an uneasy peace. With the breath of another summer already stirring in the back streets and a homoeroticphobe like Anita Bryant arousing the susceptible ignorant against homosexualists on the high road from sea to shining sea, the climate is ripe for more of the same — or worse — so Wilson decided to "employ the energy and the creative force of theater as catalyst in . . . prevention."

Whether *Gang*, set in the center of a popular old leather bar on squalid Eleventh Avenue in the shadow of the abandoned West Side elevated highway, will succeed in its social task remains to be seen. Sufficient for the present is its resounding success as an exciting play with beautiful players that starts off soft and funny as William Saroyan's *The Time of Your Life*, complete with an adorable, feck-

less barfly (Bill Bender, a "habitué"). The play suddenly and unexpectedly suppurates into Firebug madness with the invasion of two conniving, opportunistic "Gay Liberationists" and bursts into Brechtian audience confrontation with the arrival of a God-sent incubus toting a bag of autographed oranges.

Wilson's dialogue is unfailingly brilliant, whether consisting of opening-scene vaudeville one-liners; a flawlessly orchestrated verbal sextette in the early part of the first act that keeps us on the edge of our seats afraid we shall miss a gem of a gag or precious psychological insight (of which there are a good many); or self-revealing arias by a lovable Midnight Cowboy, the venal head of the National Gay Defensive Front, or that Bonita What-s-'er-Name from Ascorbic Acid Heaven who speaks glossolalia in English. The temptation for a reviewer to jot down one mot, epigram and/or knee-slapper after another is considerable, since they come up faster than clay pigeons at a skeet shoot. One, perhaps, is enough to sum up the wisdom of this play, and it is inspired by the capture

of a hair-raisingly recognizable murderous teenage punk by a nonsense working street drag queen in scarlet satin:

"It is the Constitutional right of every American to be a victim."

The cast could hardly be better, and they are most secure under Wilson's polished direction. Most of them are a visual feast as well for gaymales into face- and body-watching.

Then there are these: Leslie H. Magerman is a full ptomaine banquet as a "gossipmonger," Arthur Klang of the *Greenwich Gazette*. He shares with the engaging Tommy Hull, as Dr. Foeller McLeary, the task of making us all but throw up at their manipulations of the movement to satisfy their own mighty but small hungers. However, each is intrinsically such a disarming actor that he keeps his unsavory character from fouling the air.

The sharp and unrelenting satire of the second act brings these gay (well, homosexual anyway) villains together with a first-rate straight exploiter in a chilling "where-shall-we-three-meet-again?" league of power-mad strange bedfellows with echoes of *Network* in their behind-the-scenes machinations. With the arrival of Carolyn Yeager as the Save Our Children fanatic who is all bigots, all witchhunters, the satire crackles, and the rafters ring with corrosive rhetoric that chokes as it oozes. Metamorphosing from the "concerned citizen," who is as scrubbed and radiant as Marilyn Chambers on the Ivory Snow box, a polyester copy of a Peck-and-Peck copy of an original, her Joan of Arc hair rippling about her fine-boned face, Yeager becomes the arch-foe of the unconventional and nemesis of the variant when she sweetly simpers, then snarls, her message of hate.

Thinking herself among longshoremen at first, upon discovering she is in a den of "nameless wickedness," Yeager does one of her Wolf Man changes in reverse that makes one realize how infinitely more sinister is the "nice person you can trust with the kids" than the enemy with the mark on his forehead. Hers is a bravura, virtuosa performance that is alone worth the \$3.00 door donation.

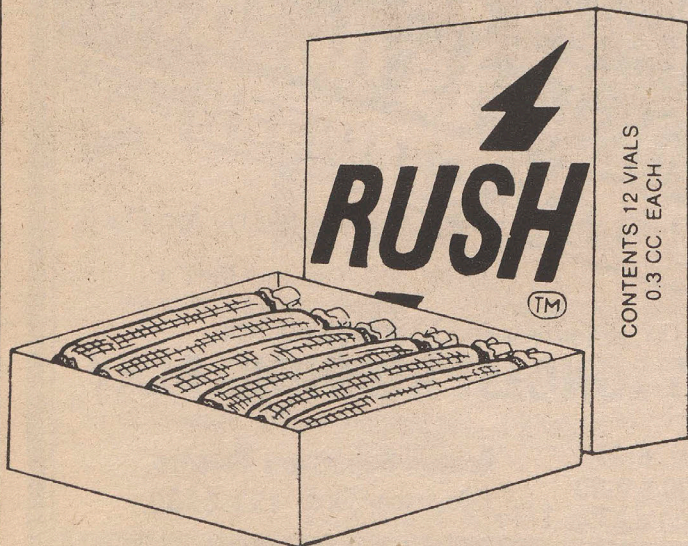
Running all of June Mondays through Thursdays at 8:00 p.m. and Sundays at 6:00, the play will be presented at a special performance observing the eighth anniversary of the Stonewall Resistance at 8:00 p.m., Saturday, June 25. The Spike is on Twentieth Street. Reservations number is (212) 289-6740.

SUMMER SALE!

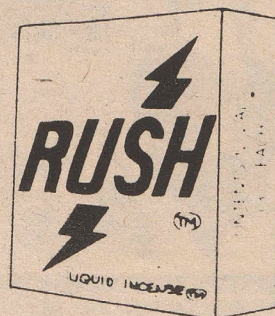
NOW ONLY \$6.50 FOR A 12 VIAL BOX AT ALL DEALERS COAST TO COAST

**PURITY
POWER
POTENCY**

Copyright 1977 by Pacific Western Distributing Corp.



RUSH LIQUID INCENSE
IN TAMPER-PROOF BOTTLES OR 12 VIAL BOXES AT YOUR LOCAL DEALER
SOLE DISTRIBUTOR
PACIFIC WESTERN DISTRIBUTING CORP.
145 MISSION STREET SAN FRANCISCO CA 94105
(800) 227-4318 • In California (415) 621-4900
MAIL ORDER CUSTOMERS
PacWest Mail Order GCN
P.O. BOX 3867, SAN FRANCISCO, CA 94119
— BOXES — \$6.50



NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
MONEY ORDERS RECEIVE SAME DAY SERVICE

**CAMBRIDGE
EYE
ASSOCIATES**

Dr. N. Wasserman
Dr. E. Weinstock
Optometrists

Eye Examinations
Eyeglass Service

CONTACTS

Including lens fitting, lenses
and cleaning materials, and
six months of unlimited
followup visits.

All conventional Soft Lenses
\$215

Soft lenses for Astigmatism
\$275

HOURS:

Mon.-Fri. 11-6, Sat. 10-2

1174 Mass. Ave.

Harvard Square

547-6080

Mastercharge

Medicaid Welcome

"Gulp!" — Not the Great Gay Musical, But ...

By Robert Chesley

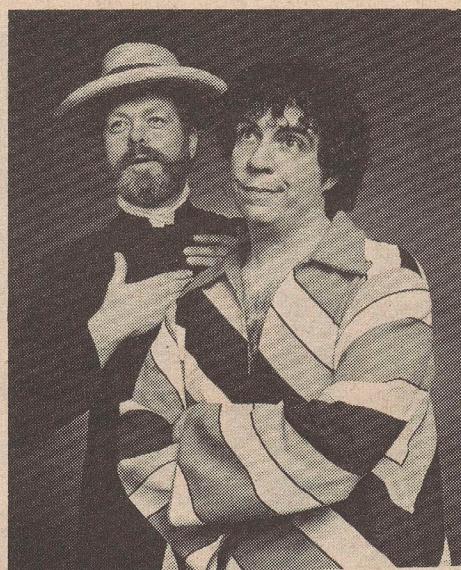
Romantic comedies work this way: the lovers must face some opposition, and the complications arising from this opposition instruct the lovers, so that by the end (when everyone gets married) they are perfected or at least wiser. This plot, with endless variations and twists, has been around for centuries. And nowadays we are getting the old story in its gay version — most recently in an enjoyable little musical entertainment called *Gulp!*, just opened at New York City's Glines, and promising a successful run.

In the gay version, the complications faced by the lovers come from the closet, so to speak: one of the lovers cannot accept being gay. The lesson to be learned is that it's okay to be gay, and the curtain falls as the lovers move towards consummation. It all fits very neatly, and perhaps too easily, in with gay liberation and what we like to think are the joys of coming out of the closet — a sunny, faintly silly view. But romantic comedies — with the exception of the very best (Shakespeare, Austin, etc.) — are sunny and silly. We

love them that way because they are so satisfying; and the improbable nonsense devised by the authors of *Gulp!*, J.B. Hamilton and Stephen Greco, satisfies.

The subsidiary characters in romantic comedies traditionally supply a humorous subplot of involvements without the serious undertones of the principal plot. These characters are usually types, and in *Gulp!* these characters are gay stereotypes which I suppose we would scarcely tolerate if we saw them in a Hollywood movie or on a television sit com — faggots, in a word. But it's all in fun, if a bit low in politically correct consciousness, and I guess it's all right if we kid ourselves. I guess.

Gulp! is fun, and the music (by Scott Kingman, arranged by Charles Eubanks) is very pleasing. Under John Glines' direction, the cast is energetic, and they sing their tunes well. The best is Sal Piro as the fat queen and sometime drag artiste; the cynical and perfunctory bump-and-grind strip he does at his entrance is very funny. Lawrence Lane as the Coney Island



John Michel and Sal Piro in "Gulp."

lifeguard unwilling to admit that he has fallen in love with another man performs with charm; Ben Cassara is appealing as his would-be lover — they have the requisite good hearts and good looks for romantic leads. Jimi

Elmer as a small-time newspaper columnist and Bill Errigo as a macho stud addicted to gambling play the faggot to the hilt — a bit too much for my taste, but that's the way their parts are written. John Michel plays his part broadly and amusingly — a tap-dancing priest, actually a "theological hit-man" on his first assignment; what a hit-man is doing there on the beach with all these lovely faggots is one of the fairly few surprises in *Gulp!*, and I'll not spoil it by telling.

The show does have a few weaknesses, and I mention them because I should like to see the show tidied up to enjoy a successful run. The second act runs out of material, and lapses into a semi-sappiness in a candlelight closing; some surprises could be invented, and it could use a bit more of the light irony which helps along the romantic silliness of the first act. And there is some schoolchild smut which I would cut. I'm no prude, but I do not think snickering double-entendres about poop decks or hotdogs are very amusing; perhaps I've spent too much of my life around schoolkids.

Karl Kraus

(Continued from page 13)

psychoses. This was the limit for Kraus, the ultimate violation of an individual's claim of integrity (and it has opened a Pandora's Box of easy and questionable slanders by the spreading breed of ambitious neurosis-diagnosers).

Born into a sophisticated and enlightened Jewish family, Kraus turned, in his middle age, to the Roman Church. After a few years of that, he abandoned religious superstitions altogether. He often characterized psychoanalysis as the preoccupation of upper-middle class Viennese Jews, and he was attacked by his detractors as anti-Semitic. Mocking them, he wrote: "Psychoanalysis is the disease of the emancipated Jews; the religious ones are satisfied with diabetes." His attack

on the Jews in the forefront of the psychoanalytic movement was based not on the fact that they were Jews but on their intellectual reductionism, their base rhetoric, their insults to artistic genius, and their degradation of language and thought. At best, Freud and his loyal followers (as well as the schismatics) offered a new quasi-rationalist "Jewish Science," just as Mary Baker Eddy, with her weird scientific approach to belief, created a "Christian Science."

Freud, as the systematizer of the New Mysteries of The Unconscious, became the prophet for this century. And in his name, his disciples have provided the justifications for many of the states' assaults on individuals in the name of medical science. Against this movement, Kraus, with his insistence

on respect for personal worth and dignity and individual rights, was fighting a losing battle. (As early as 1905 — and perhaps earlier — Kraus was a public supporter of rights for homosexuals; Freud's heirs have yet to recommend similar action as a result of their "analysis" — too busy are they creating and curing mental illnesses among the masses.)

"Increasingly, Kraus saw psychoanalysis as an ideology destructive of individualism and personal responsi-

bility." In his final years, Kraus witnessed the triumph of everything he abominated: totalitarian political regimes, the newspeak of the journalists of political propaganda, and the cult of coercion and cant in psychoanalysis. "The misuse of spirit and language has won the victory; what is there left for me to say?" In his own time, his signals had not been heeded warning of "the degradation of mankind through journalism and psychoanalysis."

Paris CINEMA II
WEYBOSSET ST.
831-2122

CONTINUOUS FROM 12 NOON
DAILY EXCEPT SUN. 1:30

Downtown Providence
Presents

Only ALL MALE Adult Films!

"Honorable Jones"

plus co-hit "Lust at Night"

art 1 482-4661

204 TREMONT ST. BOSTON

a sextet of sex!

X-RATED
ALL MALE CAST

SAVAGE RIDES AGAIN

PLUS... **Honorable Jones**

CONTINUOUS FROM
10 A.M. TO 11 P.M.

THE GAY GUY'S GUIDE

SO. STATION 423-4340

1 **NINE PLUS**
THRU JUNE 14

2 **Mike, Angelo & David**
JUNE 12-21

Boston's Best All Male Shows!

Boston Repertory Theatre presents

P.S. Your cat is dead.

A comedy by JAMES KIRKWOOD
co-author of **A CHORUS LINE**

23rd SMASH WEEK

Directed by Ted Davis

Furiously Funny, Original, Zingy ...
CAROLYN CLAY, BOSTON PHOENIX

'P.S. Your Cat is Dead' is
something you'll want to see ...
DON SHEWEY, GCN

BOSTON'S LONGEST RUNNING PLAY

Quik Charge 426-6210 ARTS Vouchers Out Town Harvard Sq Student Rush

Tues.-Fri. 8:08
Sat. 6:00 & 9:30
Sun. 3:00 & 8:08

Boston Repertory Theatre
1 Boylston Place 423-6580

NIGHTSPOTTING

By David Holland

When the task of creating a new column that would feature local personalities was bantered about the GCN office, I was mildly intrigued. I considered that P.P.&F. might fill the bill, but then decided that, for the most part, it was a sketchy endeavor. In the column there had been little attempt to cover any one person or any one thing in depth. And besides, the idea of a new column appealed to me — the idea would allow for some diversity in this weekly space and enable me to spill out my encyclopedia of around-town facts . . .

Deciding who we would cover first was an easy task: Jack Rubin is the manager of the popular Beacon Hill bar, Sporters, has been active in legislative lobbying, and has organized several important community benefits. Now it was simply a task of combining past knowledge with new . . .

Tired and long past normal dinner hour, I called up Jack to make arrangements. Both our schedules were too tight to let it wait until the next day; I was under a deadline pressure and he had a calendar of meetings. Ten minutes later, I was on my way to Beacon Hill in the midst of a summer drizzle . . .

Sporters has had its own wealth of controversy: petitions signed that they install a sign outside the door, demonstrations against discrimination towards drags, misunderstandings with the law and reactions from the



Jack Rubin

relatively conservative neighborhood adjoining the bar. But regardless of the hassles incurred, Sporters has made one thing certain: they're there to stay . . . For locals and even those passing through, Sporters is a tradition — one I knew about in my teens when I lived over two hours away. It has stayed resolute to its dark and uncluttered decor while others have poured Big Money into the chic revitalization of their clubs. Like their customers, Sporters doesn't fall for a pretty but empty face . . .

It wasn't difficult to recognize Jack when I arrived. His stout frame perched at the bar surrounded by customers and friends shaking fingers,

laughing, talking on and on and on . . . Jack's ruddy face threw out a welcoming smile, and we escaped the din of the juke-box by going downstairs. A meeting of some political sorts was in the process of disbanding . . . Because the air has been charged with so much political electricity, I began by asking Jack about his recent involvement. His current energies have been directed towards state legislation to end job-related discrimination. He took part in Gay Legislation's campaign to lobby legislators by encouraging patrons to send telegrams and lend their John Hancock to petitions. "We sent out almost 200 telegrams from a booth we set-up in the back and got over 500 signatures on the petition," he said. "That's something that wouldn't have happened five or ten years ago. If there's been transition in this bar, it's come in the form of people coming out more and more." His next effort will be to "inform" the House of the gay sentiment on the pending civil service discrimination bill. He's also helped raise money for the Dade County Coalition by extending "Happy Hours" and donating the income. Jack doesn't make a lot of brouhaha about what he believes in; he just does it . . .

Of course I had to ask about the Sporters Children's auctions. What began with helping Virginia Hurley and the Fenway Community Center recoup children's Christmas donations that had been stolen, has now turned into an annual tradition. Actually two auctions are held: one for Christmas

"When everyone has received their bonuses and is feeling a generous cheer" and the other to raise money to send city kids to summer camp. "I like the summer camp idea. It integrates and educates." If that's the involvement gay people have with children, Ms. Anita should take another look at her premise . . .

I hedged at the next subject: Sporters' new "disco" — a mini-floor looking like an ill-equipped Christmas tree and having the convenience of a cigarette machine for those wanting a Camel in the middle of Donna Summer's latest rhythmic laments. His first reply was a surreptitious grin. Then, he added, "It's an experiment. Here you have to move very slowly. It's not difficult to disrupt our big crew of regulars." After a further discussion on the subject, I likened his "experiment" to an old-fashioned barn-raising: he puts up the frame and his customers' criticisms provide the walls, floor, paint and roof. There's little at Sporters that's not a community effort . . .

Certainly Jack wants to do other things and it's not as if he hasn't been approached with tempting job offers. For all his current position's pleasures there is pathos as well. People come into the bar to douse their problems with liquor. Although the situation isn't exclusive to Sporters, it's Jack's closeness with so many of his customers that makes the faces of many all too poignant sometimes . . . The interview ended, me better informed, and Jack anxious to get back upstairs. As I walked home brushing my fingers along the dampened hedges lining Beacon Street I knew I hadn't been conducting temporal investigative reporting but I had learned what someone had advised with certainty: "Everyone has their story. It's your craft to make it live."

GAY SCENE - The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & TV); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 Issues (In Plain Envelope). To: REGIMENT, Box 247, Grand Cent. St., NYC 10017.

Night Club Excursions
TRAVEL AGENCY
 520 Commonwealth Ave.
 Kenmore Sq., Boston
 OPEN 9 A.M. TO 9 P.M.
 Let us plan your next vacation
CALL 262-0490
 262-0491

Christopher Inn
 Provincetown
 8 Dyer St. Tel. 487-1920
 Contact: Stan Gifford

MAYFLOWER COLONY
 Cottages & Apartments
 Intown & Beachpoint
 Month, Weekend or Day
 6 Bangs St. (617) 487-1916
 Provincetown

PIED PIPER
 BAR & RESTAURANT
 on the beach



193A Commercial St. Provincetown, Ma.
Open 7 Days a Week NOON-1AM
CAFE OPEN
 Daily Noon-6pm
DISCO
 with
Jacqui Mac
 NIGHTLY 9PM-1AM
 Appearing Soon
Linda Gerard

PEASANT STOCK RESTAURANT
 SUNDAY BRUNCH LUNCH + DINNER
 CATERING WINE + BEER
 International dishes from around the world
 421 WASHINGTON ST
 SOMERVILLE, MASS. 02143 354-9528

FOREVER FLAMINGO
 ART DECO • COLLECTIBLES
 CLOTHING • JEWELRY
 • FIESTA WARE •
 267-2547
 285 Newbury St., Boston



think straight be Gay

is the 10th Anniversary slogan of the Oscar Wilde Memorial Bookshop.

Large Buttons 50¢ ea.
 Small Buttons 50¢ ea.
 3-color t-shirts
 s, m, l, xl; \$5.00 ea.
 On mail orders
 add 25¢ per item.

Send 25¢ to receive catalog. (212) 255-8097
Oscar Wilde Memorial Bookshop
 15 Christopher Street, New York City 10014

t g c
 h a a
 e l f
 l e
 e r
 y

21 huntington ave.
boston's newest evening cafe
 fine art
 fine pastries
 sandwiches
located next to Styx

IFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDclassifi

Age 28, 180 lbs, 6', now doing time for bank robbery. My interests are art, music, reading poetry, sports, auto repair, etc. I am presently working toward my self-development in this dreadful place. I know also that I must be productive when I join you who are free now. So I ask for your letters, advice mentally and physically, etc. Augustus Williams, Jr., 136320, P.O. Box 787, Lucasville, OH 45648.

organizations

OLDER GAY WOMEN
Growing support group for women 30 & over. Weekly meetings and social activities. Write GCN Box 788. (4)

S.A.B.U.
Unestablished, Disestablished Artists Interested In Organizing A Group To Paint And Sell Their Work Please Write R.E.M. Originals, P.O. Box 1087, Port., N.H. 03801. (52)

LUTHERANS
ALC, LCA AND Mo. Uniting for justice, love, understanding in our church. Lutherans Concerned (for gay people), Box B-19114A, Los Angeles, CA 90019.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. Rev. Jos. H. Gilbert, pastor. 756-0730. The 3rd year begins.

GAY LEGAL ENCOUNTER & EXCHANGE GLEE is a legal exchange recently formed to provide free legal assistance to the gay prisoners incarcerated in all federal and state facilities. GLEE is especially geared to serve the needs and deal with the problems of the gay prisoner. Some of the services available are research, assistance with the preparation of suits and motions, filing of class action suits (especially 1983) and in some cases non-appointed court representation. For more info on these and other free services, write to: Jerry Dighera, P.O. Box 2, Lansing, Kansas 66043.

BOSTON GAY CATHOLICS
Dignity Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics every Sunday at St. Clements, 1105 Boylston St., Boston, at 5:30 p.m. For info contact Dignity/Boston, 102 Charles St., Box 172, Boston, MA 02114 or call 739-1091. (5/35)

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

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

JOIN DIGNITY
Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

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

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

COMING TO S.F. BAY AREA?
Stanford Gay People's Union welcomes you. Social hours, rap group, peer counseling, programs, parties. Phone (415) 497-1488; mail to Box 8265, Stanford, CA 94305.

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

Necessarily low-key activists trying to organize in Neanderthal Manchester, NH. Write GCN Box 782. (49+)

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

publications

OHIO GAY JOURNAL
Subscribe to High Gear, Cleveland based, non-sexist monthly journal for gay women and men. Features Ohio news, historical-cultural features, politics, running satire, music, et. al. Send \$5 for 1 yr. sub. or 50¢ for sample copy to High Gear, P.O. Box 6177, Cleveland, Ohio, 44101.

LAVENDER SOUTH
Discover the realities of the Southern gay experience. Read *The Barb*, The News Monthly for Southern Gays. Regional and National News; Lifestyle Commentary, Entertainment Columns. Subscriptions per year: \$5/3rd class; \$8/1st class. Sample 50¢. (All copies mailed in anonymous envelope.) Classifieds 10¢/word. Master Charge, Euro Card and Access accepted. The South's largest gay publication: *The Barb*, Box 7922-B, Atlanta, GA 30309.

GAY SCENE — The monthly picture entertainment newspaper. Features Gay Movement news, Articles, Reviews, Personals, Nude Centerfold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, C/O GALLERY THREE ENT., BOX 247, GRAND CENTRAL STA., NYC, NY 10017.

THEY WILL KNOW ME BY MY TEETH
Magaera Press proudly announces publication of stories & poems of Lesbian struggle, survival, and celebration by Eliana Dykewoman (author of "Riverfinger Woman"). For Women Only from Old Lady Blue Jeans, P.O. Box 515, Northampton, MA 01060. \$3.50 plus postage (25¢).

CALIFORNIA SCENE, 7th year. Sample copy \$1.25, ten copies \$10. Articles of general interest and news of all California

plus photos, theatre, movie reviews and book reviews. Box 26032, Los Angeles, CA 90026.

AGAINST THE WALL
A magazine of self-liberation and voluntary alternatives. Published 10 times per year. Sample, 75¢ ppd. Box 444, Westfield, NJ 07091. (52)

KEEP UP WITH THE SOUTH
Subscribe to the *Free Press*, a Southern news/magazine published every two weeks in Charlotte, NC comprised of news, features and regular columns of interest to everyone. Two year subscription (52 issues) \$10.00; one year subscription (26 issues) \$6.00; sample copy 25¢. Please respond to *Free Press*, Box 2550, Charlotte NC 28234. Thank yawl.

WHAT'S NEW IN SAN FRANCISCO?
Read the SENTINEL and find out. News, features, opinion columns. Politics, the arts, entertainment, sports, contests, classifieds, San Francisco's NEWSpaper. Biweekly \$15/year. SENTINEL, 12 Sharon St., S.F., CA 94114 (c)

LESBIAN CONNECTION
A free nationwide forum of news and ideas by, for and about lesbians (donations are always welcome). For a subscription simply send your name, address and zip to: Ambitious Amazons, Box 811, East Lansing, MI 48823.

FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc. by, for and about gay women. 1 year subscription (12 issues) \$6. Sample copy 60¢. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (c)

"The Wishing Well": a national publication with emphasis on helping gay/feminists reach others with similar life styles. Code no's used to insure confidentiality. P.O. Box 1711, Santa Rosa, CA 95403.

GAIA'S GUIDE-1977. FOR GAY WOMEN
Thoroughly detailed discreet pocket size international bar/club guide and complete directory. This fourth edition: All U.S.A. plus 40 other countries, 3000 listings. Centers, switchboards, organizations and publications plus much, much more. \$5.00 only from: GAIA'S GUIDE, 115 New Montgomery Street, San Francisco, CA 94105. Also on sale at: NEW WORDS, 186 Hampshire St. in Cambridge; ISIS, 146 Commercial St. in Provincetown, & at THE PEOPLE'S NEWSSTAND, University of Massachusetts, Amherst.

GAY MEN'S HEALTH GUIDE
Comprehensive 28 page guide to gay men's special health problems: VD, scabies, warts, etc. Published by Gay Men's Health Project of NYC for gay men. 75 cents per copy. GMHP, 74 Grove St., 2RW, NY, NY 10014. (5/3)

BOSTON BAR GUIDE

BAMBOO LOUNGE
30 Avery St.
Food, Mixed.

BOSTON EAGLE
88 Queensbury St. 247-9586
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM.

CARNIVAL LOUNGE
39 Boylston St. 338-7159
Dancing, Mixed.

CHAMPAGNE LOUNGE
227 Tremont St. 338-8385
Dancing, Men.

CHAPS
27 Huntington Ave. 266-7778
Food, Men.

CITADEL
22 Avery St. 482-9040
Dancing, Men.

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

COMMUNITY CLUB
252 Boylston St. 247-9308
Noon to 2AM, 7 days a week.
Dancing, Games, Food.

HARRY'S PLACE
45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM
12 Carver St. 338-8577
Leather, Men, Sunday Brunch 7PM, Thurs., Viking Club Nite.

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

PLAYLAND
21 Essex St.
Men (Some Women).

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

RAINBOW ROOM
15 Lansdowne St.
Disco Dancing, Men.

SAINTS
(Call 354-8807) Women.

JOMEWHERE
295 Franklin St. 423-7730
Disco Dancing, Mixed, Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.
Food, Men, Saturday Brunch 5PM, Movies Mon. 3PM, Sunday Brunch 3PM.

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

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

TOGETHER
110 Boylston St.
Disco Dancing, Mixed

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

TWELVE CARVER
12 Carver St.
Men.

every week



MONDAYS

12 noon — Northeastern Univ. GSO meeting, Ell Center, rm. 349, 360 Hunting on Ave., Boston, everyone welcome.

5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge
6:30-8:30 — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7-9 pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, 203-486-4737

7:30 — UMass Amherst, Bisexual Women's Rap Group, Campus Center

8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement; (617) 354-8807
8 pm — Lesbian Rap at Women's Center, 215 Park St., NH

8 pm — GPC business meeting, Columbia U., Furnald Basement, Broadway at 115th St.

8-9 pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT (203) 521-4553.
8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.

8:30 pm — Hartford Gay Alcoholics Group (203) 522-2648
8:30 pm — Gay Alliance at Yale, Open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.

9 pm — Gay discussion group, Columbia U., Furnald Basement, Broadway at 115th St.

TUESDAYS

9 am-2:30 pm — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

1 pm — MCC Campus Ministry, RIC Student U., Rm. 312, Providence, RI
3:30-8 pm — Women's Gay Collective, Women's Center, U Conn, CT, 203-486-4738

7 pm — Pot Luck Supper, 228 1/2 Atwells Ave., Providence, RI

7:30 pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.

8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield

8 pm — Gay Way Radio, WBUR, 90.9 FM

8 pm — Martha's Vineyard gay women and men rap group, info call 627-5370.

8:30 pm — Alcoholics Together, St. John the Evangelist Church, 33 Bowdoin St., Boston

8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI; 231-5853

WEDNESDAYS

11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone

12:30-2 pm — UMass/Boston Gay People's Group, Bldg. 010, Rm. 4-178.

6:30-8:30 — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7 pm — Lesbian Support Group, UNH Women's Center, Durham, NH

7 pm — Liberation Rap Group; (617) 756-0730

7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701

7:30 pm — Gay-straight Rap, U Conn, Mental Health Clinic, 203-486-4705

7-10 pm — Gay Women's Collective, UConn Women's Center (203) 486-4738

7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173

7:30 pm — Open Rap Group, 2 Wellington St., Worcester, MA

8-10 pm — Harvard-Radcliffe GSA meeting, Phillips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111

8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY

8 pm — HUM meets, Box 262, Fitchburg, MA 01420

8 pm — Yalesians Meeting, Rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945

8-9 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston

9-12 pm — Gay Social, Columbia U., Furnald Basement, Broadway at 115th St.

10:15 pm — "Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

9 am-2:30 pm — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common

5 pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis Univ., Waltham, MA

7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA

7 pm — Game Night, 5 Junction St., Providence, RI, alternate weeks

7-8 pm — GRAC swimming, Lindemann Center, Hurley Bldg. Staniford St., Boston

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7:30 pm — Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center

8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210

8 pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807

8 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge; 354-8807

8 pm — KALOS, Hartford, CT; 568-2656

8-9:30 pm — Gay Alliance at UConn in Commons, Rm. 312

8-9 pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA; 661-2537

8:15 pm — Drinking problems rap group, HCHS 80 Boylston St., Rm. 855, Boston

8:30 pm — Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center

8:30 pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT

9 pm — Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston

FRIDAYS

7 pm — Alcoholics Together, Worcester, 754-7817

8-11 pm — Berkshire Community Gay Coalition, Unitarian Church, Wendell Ave., Pittsfield, MA, 413-442-7033.

7:30 pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME

7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415

7:30 pm — Gay Get-together, downstairs round-room, Billings Center, U of VT, Burlington

7:30 pm — Games Night, 2 Wellington St., Worcester, MA. Alternate weeks

7:30pm — AM TIKVA, Jewish service, social, 35 Worcester Sq., Boston

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

8 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford

8 pm — East Conn. Gay Alliance; 889-7530
8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston
8:30 pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston
9-12 pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT

SATURDAYS

2pm — Teenage Lesbian group at Janus, 21 Bay St., Cambridge, MA. 661-2537.

2 pm — GRAC Soccer, Hatch Shell, Esplanade, Boston, 648-2525.

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

10 pm-3 am — Worcester Hotline, 791-6562

SUNDAYS

10:30 am — "Closet Space," WCAS-AM (740)

11am — Church of the Beloved Disciple, 348 West 14th St., NYC

2pm — Church of the Beloved Disciple, 348 West 14th St., NYC

2 pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester

2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston

2:30pm — Gay AA, 11 Amity St., Hartford CT

4-6 pm — Gay Women's Group of Providence rap (401) 831-5184

5 pm — Dignity-Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY

5 pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664

5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston

6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME

7pm — Church of the Beloved Disciple, 348 West 14th St., NYC

7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month)

7 pm — MCC/Albany, NY, 332 Hudson Ave. (e: first Sunday of month at 6 pm)

7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)

7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston

7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT

7-8 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston

7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT

7:30 pm — "Come Out Tonight," radio WYBC-FM, 94.3, New Haven, CT

8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062