

a weekly
forum for
new england

the gay
community
news

25¢

VOL. 2 NO. 29 JAN. 11, 1975



State Rep. Noble raises right hand . . . and moves in. photo by Bonnie Unsworth

House Chamber Goes Lavender

By ANN MAGUIRE

BOSTON—On New Year's Day, 1975, a State House Officer told a young woman, "Honey, you can't stand there. These seats are reserved for the Representatives and you'll have to move somewhere else." Two male representatives spoke up and told the officer, "She is a Representative." A few minutes later at 11:30 a.m., Elaine Noble was sworn in as a member of the Massachusetts Legislature. This moment was the culmination of many, many months of hard work.

Fridnds and constituents alike were there to give support and to see history in

the making. A rented bus brought people to the Legislature. Supporters overheard comments from legislators that "that Noble woman has her own bus full of friends!"

Representatives came over after the ceremony to congratulate Rep. Noble and to welcome her to the Hill. Rep. Noble told GCN, "I'm relieved that there has been no formal challenge to my seat and I'm anxious to get back to work. I ask the gay community to have patience and please continue your support of me, as the road ahead is a difficult one."

N.H. "Sodomites" Score Victory

By JACK ARMSTRONG

BOSTON—The Gay Students Organization at the University of New Hampshire in Durham scored another victory last week when the U.S. Court of Appeals in Boston upheld GSO's right to hold "social" functions on campus.

GSO already has the right to hold meetings, discussions and other "nonsocial" events. But university trustees banned all "social" functions after GSO held a dance on campus in November of 1973. And the following month, after GSO sponsored a production of the Jonathan Katz play "Coming Out," University President Thomas N. Bonner ordered the administration to interpret the ban even more strictly.

On both occasions the university's actions were prompted by stern criticism from Gov. Meldrim Thomson. In fact, after the dance Gov. Thomson threatened to veto all appropriations bills for the University unless the trustees took "firm, fair and positive action to rid your campuses of socially abhorrent activities."

GSO members, represented by the New Hampshire Civil Liberties Union, filed suit against the trustees and Gov. Thomson. The subsequent ruling, handed down by a federal district court judge in January 1974, overturned the ban.

The trustees then appealed the ruling to the U.S. Court of Appeals in Boston. And it was this court's ruling, rendered on New Year's Eve, that upheld last year's district court ruling.

Response to the latest ruling came swiftly from the governor's office. In a brief statement to reporters Thursday, Gov. Thomson said the court's ruling was to be expected, "but it doesn't mean the battle

is over by any means—and you can emphasize that latter point."

He did not comment further, nor did he indicate whether he would advise the trustees to appeal their case to the U.S. Supreme Court.

GCN's attempts to contact Thomson for further explanation failed. Calls to his office were referred to the governor's press secretary, Joe Zellner, who was unavailable for comment.

During one attempt to reach Zellner by telephone, an office worker initially indicated he was in the office. But when she discovered the caller was representing the Gay Community News she said Zellner had "just stepped out." During another call to Zellner's office, an office worker said it would be best to call shortly after 5 p.m. There was no answer at all, though, when a call was made at that time.

UNH Trustees Chairperson Philip Dunlap issued a lengthy but noncommittal statement Thursday. He said the trustees would carry out the court ruling because they could be placed in contempt of court if they did otherwise. But he declined to comment on the merits of the ruling itself.

William Loeb, publisher of the Manchester *Union Leader*, was not at all reticent to comment on the ruling. The *Union Leader*, the state's largest daily newspaper, stopped its presses Thursday morning to insert on the front page a UPI newswire story about the court's action. The following morning the newspaper carried Gov. Thomson's reaction on the front page along with an editorial entitled "The Feds Okay Sodomy."

The editorial, written by Loeb, said the ruling was high-handed and arrogant. And it said the ruling would give the "sodomites"

(Continued on page 3)

Community To Run Coffeehouse

BOSTON—The management of the coffeehouse at the Charles Street Meetinghouse (CSMH) has been officially transferred from the staff of the church to the gay community. As newly organized, the governing committee will be made up of all of the volunteers who work at the coffeehouse.

Also decided at the meeting, held last Sunday and attended by church staff and coffeehouse volunteers, was the temporary limiting of hours to from 3 p.m. to 11 p.m. seven days a week, and the selection of three volunteer managers.

The move came about due to both the inability of Rev. Gibson and the staff of

the church to continue as managers, and the serious financial drain of the coffeehouse upon the church. The new full-time commitment of Rev. Gibson and Steffi Sommer with the new gay youth advocacy program which will start immediately at CSMH will severely limit their time, and the church will be under financial strain to provide the necessary additional funding for the project. (See GCN 26, Dec. 21.)

Established in May of 1973, prompted by gay community support for an alternative social facility of a supportive nature, it was to have originally been run by the community. For a variety of reasons, this

did not work out completely, and the staff of the church was required to take on more and more of the responsibility.

It is hoped by the committee that this new structure will allow the involvement of a wider portion of the community in the running of the facility. With the exception of necessary legal and financial limitations, the management and decision-making will be in the hands of those people who want to be involved in it. It was stated that a commitment of only 4 hours a week would be sufficient to be a member of the committee, and staff meetings for the entire staff have been set for Tuesday nights

at 7 p.m.

Chosen at the first meeting as temporary managers were Tim Greathouse, Bill Harold, and Paul Hayes. Each will be in charge of a specific function, either staffing, purchasing and finances, or physical plant. Each will be responsible to the committee and report on their areas.

Much discussion was devoted to the areas of financial solvency, managerial structure, and the conflict of profit versus the need of the community. The problem of several volunteer managers versus one paid manager was discussed, but it was felt that the financial realities necessitated the

(Continued on page 3)

92-A pinnerney 57
207.725.2929



MAINE LINE

By STURGIS HASKINS

BOSTON—Coordinators for the National Unitarian-Universalist Gay Caucus are interested in contacting gay UU members in Maine. Bangor already boasts a UU Gay Caucus and national UU spokespeople have said they would like to encourage similar organizing efforts in the Augusta and Brunswick areas. The Bangor Unitarian Church has long supported gay efforts. The Augusta UU church has rented its parish to the Maine Gay Task Force for meetings. Regular gay dances are held in the basement of the Brunswick Unitarian Church. They are not sponsored by the church organization, however. Gay Unitarian-Universalists are urged to write to the UU Gay Caucus, Box 1000, c/o GCN.

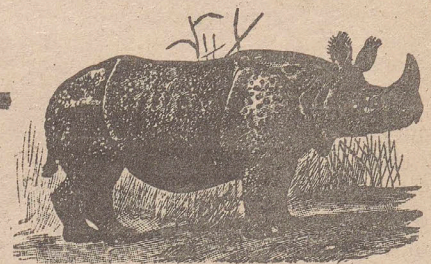
BOSTON—With the exception of two or three reliable souls Maine gays and gay organizations have not been sending in gay news. GCN cannot represent the interests of a wide geographic area if news items are not reported to them. This reporter is not compensated financially for his column and cannot afford to telephone and write the various information sources in the state. Organizations and people are urged to send items of interest in care of this paper. In addition, guest columns will be welcome from time to time.

ORONO—Coordinators for the Wilde-Stein Club and the Maine Gay Task Force have issued an appeal for donations to fund the second annual gay Maine Gay Symposium. Tentative plans have been made to hold the symposium at the University of Maine's Orono campus, site of last year's event. A spokesperson for the W-SC, John Frank, said some consideration had been given to hosting a New England conference, but that had been abandoned because of possible financial problems in putting on such a large event. Another activist, who declined to be identified, told GCN that Maine's immediate need was for organizational efforts at the local level. He said that only two or three of the gay organizations in the state hold meetings on a regular basis.



BOWDOINHAM—The Coordinators of the Maine Gay Task Force were questioned by a State Police officer recently late one night while parked alongside a highway. The two coordinators, who were returning from a gay dance in Brunswick, were said to have been discussing world affairs or affairs of some kind. The officer, uncertain of the coordinators' explanation, invited the driver back to his patrol car. Thinking it might be interesting to try to raise the consciousness of the policeman, the driver frankly said that he and his friend were returning from a gay dance, that he had not at first been frank because many people, including law enforcement officials, were not often sympathetic to the interests of gay people, and frequently subjected them to humiliation. The officer was reported a little disarmed by the candid revelation and told the MGTF Coordinator that he "had nothing against gay people" and let the two pass on their way.

news notes



NEW HCHS BOOKSTORE—OTHER VOICES

Other Voices, the new Homophile Community Health Service Bookstore, opened this Monday at its new separate location on 30 Bromfield St. in Boston. The bookstore is located two flights up in the front office in the building, and the hours will be Monday through Saturday from 11 a.m. to 8 p.m.

The bookstore is partially stocked, but is expecting many new titles in shortly as they expand their stock to a larger variety and quantity. Artists and craftspeople who wish to sell their artwork should contact the new manager, Claire Shanahan, through the HCHS, at 542-5188. A phone number for the bookstore will be available soon.

WOMEN SUE FOR RIGHT TO MARRY

Two Dayton, Ohio, women have filed a suit against Montgomery County for denying their application for a marriage license. Grace Thornton and Phyllis Marshall are suing for \$100 million in damages, because their April 12, 1974 application was rejected.

NOBLE COVER OF MS.?

(LAVENDER WOMAN)—The Minnesota Committee for Gay Rights wants to instigate a letter-writing campaign to get Elaine Noble on the cover of MS. In case

you've never noticed, MS is notorious for its heterosexual leanings. Urge a Noble cover and story. Write MS, 370 Lexington Ave., N.Y.C., New York 10017.

SPEAKERS BUREAU PLANNING MINI-CONFERENCE

In coordination with its drive for new speakers and new speaking engagements, the Boston Gay Speakers Bureau will sponsor a mini-conference on Sunday, January 19, at St. John's Church, 33 Bowdoin Street, Boston. Designed primarily as an intensive training program for new speakers and for organized groups wishing to provide training for their own speakers, the conference will run from 4:00 P.M. to 10:00 P.M. and will include workshops, films, and a practical training session. The conference will be broken by a pot-luck supper at midnight.

The three workshops will be led by knowledgeable members of the gay community, and workshop topics were chosen to present participants with in-depth, up to date facts and figures that they can use as background for most speaking engagements. Charles Bonnell will lead the workshop on "Gays and Statistics" (Kinsey, et. al.); Paula Bennett and John S. will handle "Problems of Parents and Gays"; and "The Homosexual in History and Literature" workshop will be led by Judy Sand and Ron Schrieber.

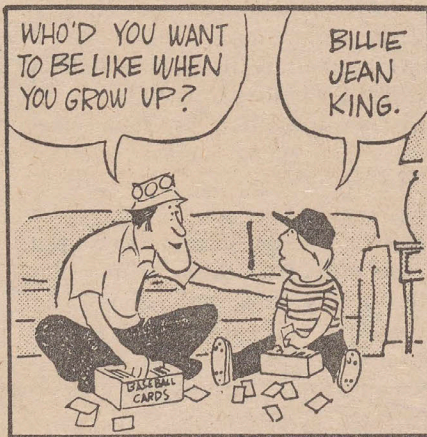
After supper two films will be shown: "Holding", which deals with female sensuality/sexuality; and "Vir Amat", which deals with the same subject as it applies to the male. The conference will conclude with a practical training session run by experienced speakers, during which new speakers will be able to experience what it's like to speak, the questions that typically arise, and ways of dealing with problem questions and audiences.

Groups desiring to send representatives to the conference and individuals wishing to attend are both welcome. The conference will be discussed on "Gay-Way" radio, Thursday night, January 9 (WBUR-FM, 9:00 P.M.); if you have specific queries call the Gay Speakers Bureau at (617) 547-1451.

TANK McNAMARA



Reprinted from Community Press Features



by Jett Millar & Bill Hinds



BOAXLLS

PHOTOGRAPHY

262-9557

the other 2.
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GCN

The Gay Community News

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Reflections on gay life
and liberation, by A. Nolder Gay

A regular feature in
GCN

The Gay Community News

COURT DECISION

(Continued from page 1)

an opportunity "to lure, seduce and ruin the lives of many young people" through social activities on campus.

Loeb wrote that the judges apparently do not realize what effect their ruling will have, "nor will they hear the screams of those who are violated and the agony of the victims and the parents of the victims."

He also said judges should be elected, and that there should be some way for citizens to recall judges when their rulings are "too far out of line."

He concluded that, "Every nation where sodomy was allowed to have a free hand has gone down to destruction. This newspaper says shame on the federal appeals court!"

Loeb has editorially opposed the GSO for more than a year. He called for the impeachment of the district court judge who ruled in favor of GSO a year ago. And he called on university trustees to "boot the pansies" off campus entirely.

The trustees had gone after an appeal in hopes of overturning the district judge's ruling. Ironically, though, the appeals court not only upheld the lower court's ruling, but went a step further.

The district court judge had said GSO members were denied their First Amendment right of association, but he said their "more traditional First Amendment rights" had not been violated.

However, Chief Judge Frank M. Coffin of the appeals court said several First Amendment rights had been denied, including the freedom of expression.

"Indeed," the judge wrote, "there is some support for the proposition that dancing . . . is itself a form of expression

protected by the First Amendment."

The trustees had argued they ordered the ban in hopes of preventing possible illegal activity and "deviate" sex acts by GSO members. But Judge Coffin said the trustees have no right to regulate an organization merely on "speculation that individuals might at some time engage in illegal activity."

He also threw out the argument of some of the trustees, who said they did not receive proper legal notice of the district court hearings in December 1973. Judge Coffin said their complaints should have been presented during the district court hearings. He pointed out that the trustees never mentioned the technicality until after the district court ruled against them.

The trustees had been warned by their attorney a year ago that the technicality was a possible reason for appealing the district court ruling, but that he doubted the appeals court would overturn the ruling.

Judge Coffin said the trustees would have been within ghtie rights in ordering the ban only if the GSO had disrupted "the work and discipline of the school." But he said the trustees never presented that argument.

"And it does not appear that the university ever concerned itself with defining or regulating such behavior," he added. The trustees "sought to cut back GSO's social activities simply because sponsored by that group. The ban was not justified by any evidence of misconduct attributable to GSO, and it was altogether too sweeping."

However, the appeals court did turn down GSO's request that the trustees be ordered to drop the suit they have filed in state court. The trustees filed suit in late 1973 at about the same time GSO filed suit in federal court.

The trustees' case is scheduled for Friday, Jan. 10, at the U.S. courthouse in Concord.



By SU BORDEN

DURHAM—Reactions from GSO members to the U. S. Court of Appeals ruling ranged from "Yippee!" to "It's nice, but . . ."

Cheryl Muzio, GSO coordinator, was glad to hear of the decision, but she did not receive a copy of the ruling in time to read it before leaving on a trip to London.

David DeKing, a former GSO member, was also glad of the favorable ruling, but feared the ruling "will not prevent further discriminatory acts and harassment by the governor (Meldrim Thomson Jr.). He was disappointed that the appeals court did not request the UNH trustees and Gov. Thom-

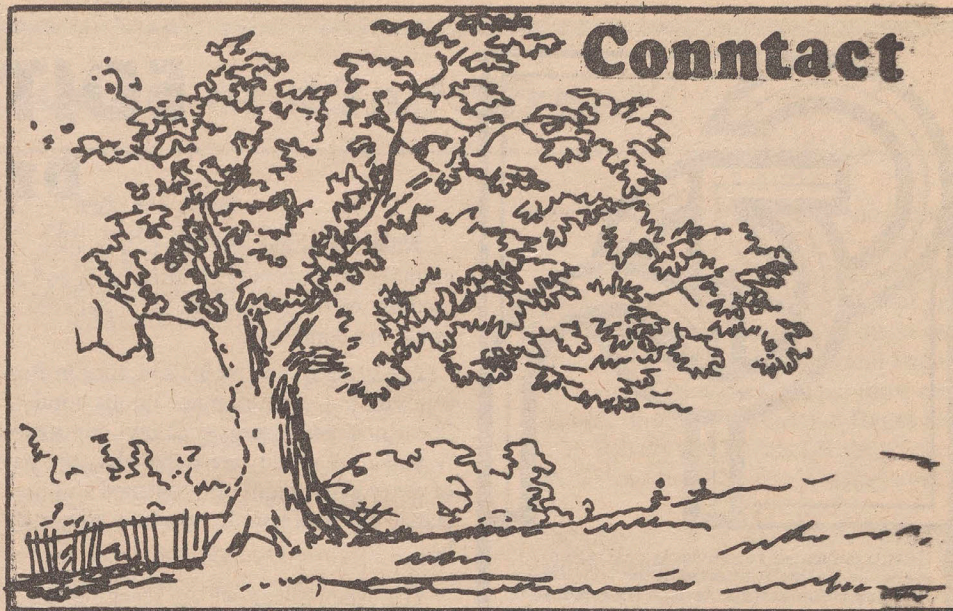
son to drop the suit they have filed in a state court.

Another GSO member, who thought the ruling was a "really important precedent," said she almost wants Gov. Thomson to take further action.

"It's actions like these (court cases) that make caricatures out of these men and establish important precedents," she said.

She added that, "New Hampshire seems to be leading the country for the gay liberation movement precisely because it's such a conservative state."

Conntact



By TOM CARUSO

HARTFORD—Members of Hartford's Gay Liberation group, KALOS, are currently lobbying in the city council hoping to find a sponsor for a broad human rights bill. Using Washington, D.C.'s Title 34 statute as an example of such legislation, KALOS began meeting with Councilperson William Dibella and a high-ranking Hartford personnel official in July.

The statute, passed unanimously in Washington on November 16, 1973, prohibits discrimination in D.C. in "housing, commercial places of public accommodation, educational institutions, and public services" for a wide range of reasons, ranging from sexual orientation and personal appearance to sex and place of business and residence.

When contacted by GCN, the assistant personnel director (who barred the use of his name) was reluctant to discuss the meetings with KALOS. He did, however, offer a view that KALOS' work was "pretty dumb, because getting human rights laws passed city by city was stupid." He suggested that it be done at the national level instead.

Councilman Dibella, however, was responsive and explained that after KALOS referred Washington, D.C.'s statute to him, he sent it to Hartford's Personnel Department for study. Once there, however, Dibella noted that the copy of the law was forwarded to the city lawyer for further evaluation.

Dibella, chairman of Hartford's "Finance and Personnel Committee", said that the city must first check whether it had the legal right to impose certain non-discriminatory standards in certain public sectors. He indicated that some personnel standards (granted via binding arbitration) may be under the sole jurisdiction of specific city agencies.

KALOS President Clyde Proch was not particularly impressed with Dibella's responsiveness, though. Proch explained that up until October, Dibella had been helpful and sympathetic, but suddenly cooled his support before November. "He and a city lawyer gave us a battery of reasons why Hartford did NOT need such a protective stature as Washington's Title 34," Proch said. "He (Dibella) claimed that a statewide approach was the best way to deal with the problem, and that documented proof of discrimination against gays in Hartford was necessary for gaining support for the bill."

Although KALOS is still hoping for a sponsor for non-discriminatory legislation in Hartford, they have now begun working with other groups for a state bill. With both the new state house and state senate slated to become overwhelmingly Democratic (better than 75%), and a woman governor (Ella Grasso) replacing Republican Gov. Thomas Meskill, the legislative scene for gay rights bills in Connecticut looks brighter.

COFFEEHOUSE

(Continued from page 1)

appointment of three volunteer managers for a two month period. Upon evaluation, a permanent structure will be developed at that time.

It was felt that a large portion of the financial problem (i.e., constant deficits), stems from the fact that the coffeehouse has an intrinsic conflict between providing a service to the community and covering costs. For many reasons, from financial to inconsideration, it was felt that the average patron spends approximately 25 cents for a cup of coffee and takes up a table for an hour or more, which does not produce sufficient income to cover the cost of heat, electricity, coffee, paper goods, etc. Stories were also told of the not uncommon occurrence of people buying food at other Charles Street establishments, bringing the food to the coffeehouse and taking up a table for an hour, leaving all the mess on

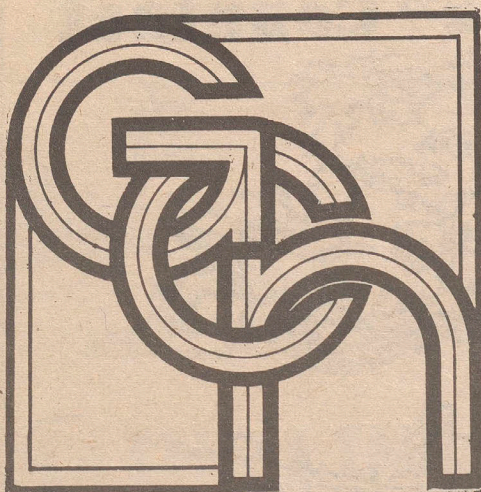
the table for the volunteers to clean up, and then actually being indignant when asked to clean it up.

The other extreme of a high priced, high pressure establishment was equally unwelcome to the committee, and the problem of finding a compromise was left up to the committee in their weekly meetings.

Also discussed was the problem of community criticism of the coffeehouse, and constant complaints about everything from the lack of women to the rickety condition of the tables. Those present felt strongly that these and other problems could only be overcome if those who have alternative ideas become involved. It was felt that the new structure would allow anyone who was serious about their criticism to become involved and use their energies positively.

Those interested are urged to attend any Tuesday night staff meeting or contact one of the new managers at the coffeehouse.

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GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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Denise



EDITORIAL bravo

Allen Spear has come out—a faculty member at University of Minnesota and a member of the Minnesota State Senate—Spear has come out.

Crediting Elaine Noble's victory in Boston with helping him make up his mind, Spear now advocates other gays coming out to make the world aware that they are part of every profession, not confined to the classic gay professions, whatever they may be.

Yes, Allen Spear, we are teaching the children, running the Sunday schools, staffing the hospitals and manning the police and fire departments. We are not confined to traditional gay professions.

Spear is confident that the people of his "rather sophisticated" district will judge

him on his performance and not on his sexual preference. So his step was a matter of practicality and conscience. He will keep his job until the end of his term.

Hopefully, Spear's step will make it easier for each of us, and make it easier for those of us who are not out, to come out. Unfortunately economic pressures are still applicable to many gays. We could and would lose jobs, or have messy expensive fights to keep them.

But each coming out is progress—each time the national media and its readers are confronted with a coming out story, life gets a little simpler and each of us can hold our head a little higher.

There's a unity in numbers and numbers have a concomitance of strength. Keep them coming . . . out!

NEED OF THE WEEK

Come to the Gala Inaugural Benefit for Elaine Noble on Saturday, Jan. 11 at Somerset Hotel's Louis XIV Ballroom, 400 Somerset St., Boston. Cocktails at 6, dinner at 7; dancing later. Tickets are \$12.00. Call 267-6616 for further information.

slap, slap

Dear GCN:

Gary Jane Hoisington's review of *Cabaret* seems more a display of aptitude for snideness than an honest attempt to review a film many gay people relate to, myself being one of them. He seems to have completely ignored, or chosen not to comment on the subtleties of the characters, music, and direction. The film, thankfully, has divorced its style, both in message and music from the over-bearing sort of trash that usually accompanies movies about emotionally packed times. The movie invites reflection, but does not demand it, and the music, which is indeed much of the message, is intrinsic and performed, precisely because of that, with a freshness and immediacy rarely exhibited in any kind of theatrical music. There is little heavy-handedness in *Cabaret* in dealing with the rise of Nazism; the Nazis are the parenthesis in which the events of the film take place, and throughout, any attention paid to the characters will reveal their conscious or unconscious awareness of their parenthetical situation.

There is a difference between "faghag worship" and admiration and appreciation for a woman's art that this review fails to grasp. If Monroe and Garland, and others the object of such "worship" were applauded with more attention to their humanness than to the mythologies surrounding them, perhaps their lives would not have ended as tragically. Liza Minelli and her performance in this film deserves this attention more than she deserves her being dismissed as a "faghag".

Perhaps Gary Jane is attempting to be the Stuart Byron of the gay media. He must then, at least, watch the film he will review, for thinking up the bitchy metaphors and pat endings to each paragraph must allow time for little else. *Cabaret*, like most films, had moments of being out of kilter with itself, but by virtue of its lack of stereotypical Hollywood treatment and its tendency to invite an audience to think for itself, it deserves to be taken more seriously than Gary Jane's spiteful review has taken it.

Sincerely,
Steven K. Blevins



Thanks to Waltham-Watertown Gays for passing the hat at their last meeting and collecting \$60.75 for the Lavender Rhino.



WHEN MAKING SUBMISSIONS TO GCN
When submitting articles or manuscripts to GCN for publication, please send copy typewritten, double-spaced and using a 50-space line. If you wish your original manuscripts to be returned, please enclose a self-addressed, stamped envelope. Otherwise, we are unable to return material submitted.

LETTERS

f.a.t. speaks conspiracy

Dear GCN:

We are responding to the letter that appeared last week from a woman who was outraged at being told that "cuteness" (i.e., conventional attractiveness) was somehow unexpected in a Lesbian. She was upset by what she perceived as an attitude of self-hate coming from "ugly" and/or fat gay women, and their implied insistence that she be part of it. In her very protest against the shallowness of traditional beauty standards, however, she perpetuated the kinds of attitudes that lead to them. She spoke of "being healthy (i.e., not fat and in good shape)" as leading to a positive self-image. The health issue has been the most colossal smokescreen for what is chiefly a cosmetic prejudice, and standards of good shape are thin standards. This whole "fat is unhealthy" line as an excuse for fat hatred justifies a system that has done much to perpetuate poor mental health and even poor physical health for fat people. Fat people respond to their oppression by channeling three-fourths of their time and life energy into losing and gaining weight, which is a far greater abuse to one's body than remaining fat. Having bought into the "thin" beauty standards which expect them to lose weight, fat people are never given a chance to learn to love their fat selves.

For some of us, fat is a healthy, positive choice.

The F.A.T. Conspiracy

Dear Brothers and Sisters,

Who is Philip Sears Castle anyway, and WHY is he saying those things about Geese? I think it's ready to go off. I can see all the Geese in the Public Garden (they're not ALL ducks there, y'know) marching in a wedge on your offices ready with their peckers (I mean beaks) to bite him to death. I'm in the minority, tho', for a High Goose Source sent me the following Limerick in a Plain Brown Wrapper:

To his mother, a Gosling one day
Said: "Oh, my! I think I'm Gay!"
His mother replied
Completely dry-eyed:
"Well, fine! Go out and get your first lay."

Yours in the struggle,
Heathcliffe Shapiro
Boston

vibes

I was reading the "Fortune News" and discovered an article concerning "Gay Prisoners" interested in literature which deals with Gay life. I'm into this, and would be deeply grateful if you would forward any and all literature dealing with this subject.

Recently I have run into "troubled waters" concerning an issue of this nature. I've lost a great deal for it. I've been trying to find someone I could write to in regards to this "mis-conduct" etc., however up to now I haven't been able to find help or suggestions.

Thanking you in advance and awaiting your reply I remain,

Robert S. Erhardt
Box 100 No. 26528
Somers, Conn. 06071

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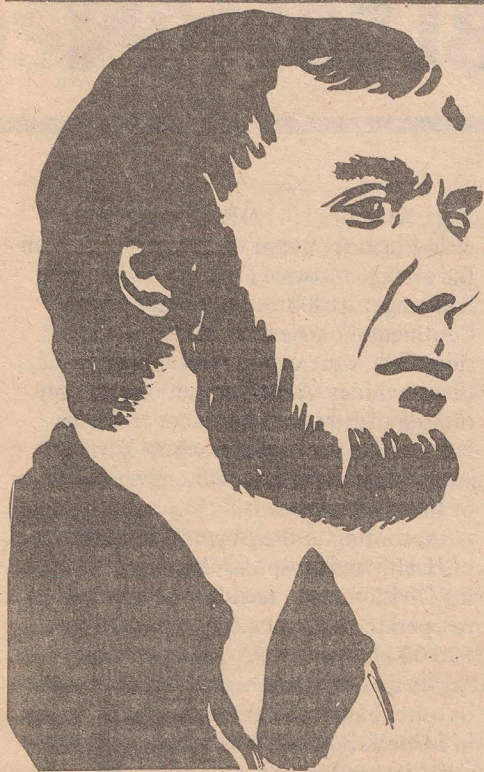
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Eric Bentley Sings "The Queen of 42nd Street"



By JOHN KYPER

Perhaps only an Eric Bentley concert could induce me to hitch down to New York City on the Saturday night of a full moon. Two months ago I received a review copy of his recent album "The Queen of 42nd Street" (Folkways, FG, 8581). The album was an instant hit at our house, and we played it again and again and again.

On the album Bentley sings 19 songs by the poet Jacques Prévert and composer Joseph Kosma, some still in the French, others translated. The title cut was written for the whore-heroine of the film "Children of Paradise", then dropped from the film. Bentley rewrote it, altering both the locale and the gender:

I dig the guy that digs me, so how am I to blame
If the guy that digs me is not every

night the same?
Well, that's the way I am, I'm made this way you see
And what more do you want? What do you want from me?

There are also songs on more conventional subjects: childhood ("After School", "Kids Who Love Each Other"); love ("Chanson", "The Dead Leaves"); social themes ("The War Is Over", "The Richest City in the World").

For years Bentley has been known for his commentaries on drama and for his translations of Bertolt Brecht. But I first became acquainted with him just last summer; I read "Expletive Deleted," a "drama of the White House tape transcripts" that attempts to capture the ambiance of the Nixon mentality in *WIN* (June 6, 1974).

This album, however, showed a new, exciting side of the man. So, when I heard that Eric Bentley would appear in concert at the Theatre for the New City, I

knew I had to go. It was well worth the trip.

Bentley sang before an enthusiastic audience of 150, accompanying himself on the piano. The huskiness of his voice was counterpoint to his gentleness and humor. The 1½ hour program included three sets of songs: those by Brecht and Hanns Eisler, by Prévert and Kosma ("Queen" included), and those he wrote with David Burg.

Bentley chose to sing Brecht's politically-oriented songs. "Solidarity Song"—"Peoples of this earth, rise up now/for this earth is now your due"—was a subject of Brecht's famous 1947 interrogation by the House Unamerican Activities Committee.* Bentley also sang Brecht's World War I song "The Ballad of the Dead Soldier," a grisly song about the generals' digging up a dead soldier and reviving him for use once again as cannon fodder; this song was later used against Brecht by Hitler. In contrast, Bentley offers two positive suggestions of patriotism, "Vietnam Love Song" and "I Dig America, Only Which America Is It That I Dig?"

These latter two songs were written for his 1970 play, "The Red, White and Black," published in *Liberation* (XV, No.3). Several other songs from the play dealt with sexual themes, including "The Male Bitch," a slamming parody of machismo. And a satire on homophobic residents of the West Village:

We used to meet
On Christopher Street
Life was so gay
I mean straight
Nothing queer
All was straight
Down here
On Christopher Street

Eric Bentley is a performer and artist who deserves to be better known. He has done a valuable service in making the works of others more accessible to Americans. Yet he stands in his own right as one who excels in his ability to create a synthesis radical politics and the cultural perspective that nourishes it.

* The transcript of Brecht's interrogation is included in Bentley's 1971 book of excerpts from HUAC hearings, *Thirty Years of Treason*.

(Continued on page 9)

NO PLACE LIKE HOME FOR THE HOLIDAY?

By ROSE FLOWER

So you went home for Christmas, too? And it was a long ride; you wore your most comfortable jeans, favorite flannel shirt. Of course, you packed something more "suitable"—pulled open drawers (I must have an old bra in here somewhere, or a straight-looking pair of cords, slacks.) What happened to all that stuff? It's stained, wrinkled, ripped, too small. Oh well, so you pack your good jeans and the sweater you got for Christmas last year. You've only got one coat—\$5.00 from the second-hand store—it seemed like a bargain back then.

But the train-boat-plane was late and you arrived just in time to be rushed (unwashed and unchanged) to the Family Christmas Eve gathering at Sister Ann's.

I know because it happened to me, too. We pull up to my sister's \$70,000 home in the ex-urbs.

Mama: They just spent \$15,000 on the landscaping for the front; all the greenery is plants, no lawn grass at all.

Dad: Now that Jim's a judge, your sister will have all the important young men to entertain.

Mama: Wouldn't you just love a house like this?

Then we're inside and my little niece, just 7, is taking my coat.

Little Niece just 7: (in a loud voice)
Grandpop, how come Auntie Rose's coat is all ripped?

Niece is quietly removed by grandpop. Sister hugs: Darling, I'm so glad that you could come. (Smell perfume; diamond earrings scratch my cheek.) You look so...

Chatter. Chatter. Heavy parcels laid under the tree. I have none.

Someone: You must see the house. I go upstairs to the bathroom and see the master bedroom. It's lovely—three lushly-carpeted steps down, fireplace, gunga bed and candle lamps. I want to luxuriate at the vanity table for a minute.

I turn my ankle in the lushness, fall down the stairs and destroy one of my \$2.00 shoes. Shame gives me strength; I bare-handedly push the hell back on the shoe. Safe for re-entry.

Sister: And here are the newlyweds—Helena and Bob. (Right from *Seventeen* mag. goes to college).

Dad: See, she got one. Heh, heh, heh.

Mama: Don't worry dear. We'll provide for you in our will.

One of the thousand kids crashes into me and the other shoe breaks. I hold it on by force of will.

Guest: So you're into Woman's Lib, huh. (Probably my family's excuse for me to friends). Well I want to tell you that I like being a housewife. You people think that we're stupid because we don't have jobs and live in the city, but I think you're all just jealous, jealous.

Cousin in my ear: She said that you have no right to come out in mixed company without a bra, but I fixed her. I told her that she would look funny to your friends.

Another cousin: Whatever possessed you to go to that cold city up North. Come on, tell us, what's his name?

I almost told them then, but I suddenly flashed on what it would be like if they knew...

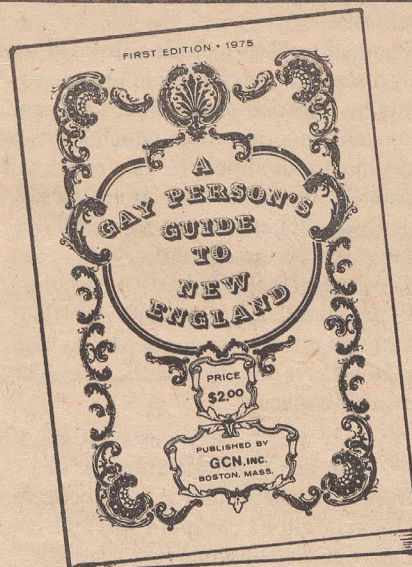
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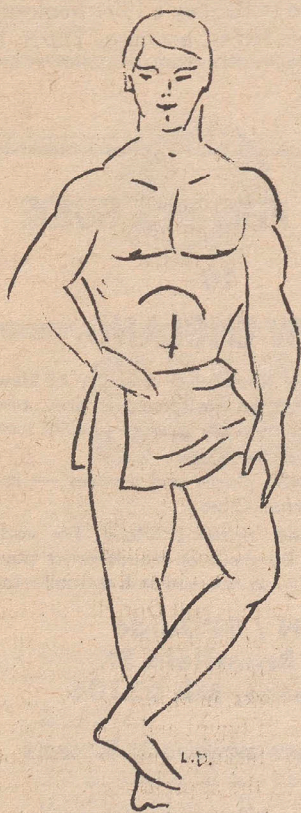
BUBBLES IN BO



GAY HEALTH SPA OPENS

By STURGIS HASKINS
and GEORGE DIMSEY

Turkish bath devotees have a new watering hole. Opening recently at 39 Boylston St., just off the Common, is the Liberty Tree Health Spa. Under the able management of Deede, the Liberty Tree offers an enticing list of facilities unmatched in the



New England area.

Included are a sauna, whirlpool, a massage and exercise room; there is a commodious lounge complete with a color television and pool table. All rooms are carpeted throughout. Loungers may use the snack bar complete with refrigerator, the vending machines and the warming oven.

Although there are still finishing touches to be made, most of the facilities are ready and usable. For the convenience of the customer safety deposit boxes and a wall safe are available. The exercise room is equipped with barbells, several weight-reducing cycles and a vibrating toner. On Sundays a Bloody Brunch will be served, and the manager hopes to initiate regular breakfasts.

Planned services include a licensed masseur, instruction in Shotokan (Japanese) karate by a second-degree instructor, and an upstairs function room which can seat some one hundred people. The room will be available to community groups at no cost. Deede hopes that the room will be widely used by the community.

Don't miss the cozy bunk room; the walls are completely covered by erotic pictures sure to please any lounging man. The 56 lockers and 26 rooms assure plenty of available space.

A yearly membership costs \$10.00; it's \$3.00 monthly and there are separate charges for lockers and rooms. Tuesdays, the lockers will be cheaper (.75) and you can get one free on your first visit. On Wednesday, it's two-for-the-price-of-one night, a member can bring a guest free.

The Liberty Tree is right next door to the Carnival, a gay-patronized bar, but it is not connected in any way with the bar.

Drop in any time.

By STURGIS HASKINS

Dr. Camp is a top administrator at a well-known New England University. He is a respected member of the community. He is married, and he is bi-sexual. But the need for sexual diversity is not as much a problem for Dr. Camp as one might expect. Once a month or so, he flies into Boston, "on business," and spends an evening at the baths.

"I would like to be open about my sexuality," Dr. Camp asserts, "but regretfully, it is not possible. Quite frankly, I like the baths. They provide a safe outlet for me. My time in Boston is limited; I simply cannot haunt the Combat Zone, nor do I wish to while away my time in bars that I do not like and where I may not meet anyone."

These sentiments are echoed by a Maine schoolteacher who admits to driving into Boston virtually every weekend for an evening's visit to the baths. "Baths are better than (gay) bars," he said. "There is no sitting and looking, more action and less hypocrisy. People come to the baths with less hangups; they are more receptive than the people who are cruising the bars or the streets. And the nicest gay people I've met, I've met at the baths."

The Maine schoolteacher and the university administrator both share good feelings about the Turkish baths, but as little as five years ago their opinions may have been different.

"The baths have come of age," said Dave, the manager of the Club LaGrange, Boston's best-known bath. He meant that the baths find it easier to operate. Perhaps payoffs still do exist; he did not discuss that. But licensing agencies give less hassle to the new baths.

Also, the gay community has shown in-

fags. And dirt . . . LORD." The speaker was a security guard who goes to baths on the average of twice a month. Dave, of LaGrange, attributes the change to the Continental on New York's upper west side. They were open about their presence, their facilities. And as an innovation they offered nightly entertainment featuring well-known personalities whose performances occasionally made the review section of the daily papers.

According to the Boston Department of Health and Hospitals, Milk and Licensing Division, eight health spas are licensed to operate within the city. Licenses cost \$25.00 and are required for clubs and businesses that operate "vapors, pools, showers or other baths." There are three gay baths in Boston. Edward O'Connor, of the Milk and License Division, told GCN that the Club LaGrange (of the gay baths) has an operating license. He had not heard of the Regency at 11 Otis Street nor the Liberty Tree Spa. The latter's license is thought to be pending. Newly-opened Liberty Tree manager Deede said that his club would meet all legal requirements and no particular difficulties were anticipated. An employee of the Regency Baths, preferring not to be interviewed, told GCN that his organization operated under a different classification. He did not elaborate. A message to the manager for additional information was left unanswered. A number of licenses are required including an occupancy license and those pertaining to food and health.

Many people are not acquainted with baths or the bath scene. The baths have, however, existed quietly for years. They are usually tucked away in a red light district or hidden on the upper floors of a warehouse building where they might exist



The LaGrange Management Staff

creasing respect for the baths. And the management's attitudes toward their gay patrons has changed. Gay patrons are treated with respect and the operators of health spas generally hire only gay help.

Such was not always the case. "It was awful, then . . . or could be. I remember New York baths quite well. Mafia-types running everything, calling us queers and

largely unnoticed. Many operated illegally and were owned or controlled by unsavory elements.

The Club LaGrange, one of 34 in the Club Baths chain, typifies the new atmosphere found in most baths today. The employees, all gay, are intelligent and friendly. One is not uncomfortable in their presence. Club LaGrange offers a number of induce-

BOSTON . . . THE BATH SCENE

ments to attract customers. There are free VD tests (paid for by the State but run by the Tufts Medical Center), buddy nights, pizza nights. Soon Thursdays will be leather night and this coming spring a "slave auction" is in the planning. The new Liberty Tree is no less eager for business. In addition to the expected amenities one may work out on one of several weight-reducing cycle machines, or a vibrator. The lounge is larger than usually found at most baths and all rooms are carpeted. Here, too, all employees are gay, but like the Club Baths is not gay-owned.

As a business enterprise the Club Baths have been eminently successful. The Boston facility, for example, boasts a membership of some seven thousand and nationally an estimated sixty-five thousand.

A comparison in membership charges is interesting. Membership in the Liberty Tree is \$10.00 yearly, \$7.00 at the Regency and \$5.00 at the LaGrange. Locker rates are

approximately the same at all three establishments although locker space is good for 24 hours at the LaGrange instead of the eight hours at the other two.

Those who frequent baths are expectedly diverse. In New York some bath-houses tend to be quite specialized. St. Marks and St. Morris (the latter in Harlem) are often predominantly black. The Club Baths are described as "for the young and beautiful." And the Continental favors older men, largely because membership is more costly.

Despite the continuing popularity of baths many segments of the gay community remain largely ignorant of it. Many gay people view a visit to the baths as a last resort. One gay male described his own experiences, "I think I went about six times before I was about to relax enough to have sex. Many things at baths turn me off. I refuse to go in an orgy room. It took a long time for me to enjoy sex for its own sake."

Why do people go to baths? Like the

Maine teacher and college administrator many find relatively easy availability of sex preferable to the hours spent cruising elsewhere. The anonymity, certainly, is another inducement. "I am enormously in love with my lover," said one gay, "but I have needs for other kinds of sex, kinds that my lover does not enjoy." Another gay experssed it this way: "I have a lover. In our relationship he is 'the man,' so to speak. That is fine and I like it that way. It is part of my sexual nature that I like on occasion to be the dominant one. I am hugely frustrated if that need is not met. I would rather go once or twice a month to the baths and satisfy that need than have it unrequited, or find myself out on the streets cruising hours on end."

Questions about the baths put to five people at the Charles Street Meeting House Coffee Shop did not elicit one critical reply. One person, a social worker, said that he had only been to the baths once. "It was

wonderful," he reported, "it's been a good place for people to love one another without hassle. I like the directness."

The owner of a filling station agreed. He felt safe, he said, at baths. "I like the 'let's do it attitude' without the usual games and hang-ups. The baths have liberated a lot of good people."

Tom, an activist in the movement, cited the informality as one reason he chose to go to the baths. "One is able to meet other types of people at the baths," he said, "that one would not have the opportunity to meet elsewhere."

For gay people who haven't tried the baths, there's a natural apprehension about going to them; it's a new experience, different from bar and park cruising. Many people find the baths are more fun and less frustrating, and the element of danger is happily absent.



Off The Book Shelf

HEROIN, MURDER, SUICIDE AND SODOMY IN THE BOOKSTALLS

Dog Soldiers

by Robert Stone

342 pp. Boston: Houghton Mifflin. \$8.95.

Monsieur

by Lawrence Durrell

305 pp. New York: Viking Press. \$8.95

Review By GARY JANE HOISINGTON

The tone of *Dog Soldiers* is established in its opening scene when Converse, a journalist in Saigon, sits down on a park bench. Next to him, a middle-aged American missionary is reading *The Citadel*, by A.J. Cronin. They strike up a conversation. The missionary has lived in Ngoc Linh, a remote province, for 14 years. She is returning to the States for her first vacation.

"My husband was back last year, just before he was taken from us. He said it was all so odd. He said people wore wide colorful neckties."

"A lot of people do," Converse said. Taken? "Especially in the big cities."

He had begun to sense a formidable strength in the lady's bearing. She was quite literally keeping her chin up. Softness in the eyes, but what depths? What prairie fires?

"In what sense," he asked, "was your husband taken?"

"In the sense that he's dead."

When they part company, the woman calls to him:

"Satan is very powerful here."

"Yes," Converse said. "He would be."

In *Dog Soldiers*, Robert Stone's *diabolus*

ex machina is three kilos of pure scag that Converse impulsively decides to deal. He sends it to Marge, his wife, via Hicks, his friend. At the moment Hicks arrives in San Francisco with it all hell breaks loose and *Dog Soldiers* takes off like the scariest nightmare in American letters. The adventure of three kilos of heroin becomes a pilgrimage of psychopaths into the American Mecca of Death. This is the first novel that treats the moral flimsiness and hypocrisy of the Love Generation with anything like honesty—showing just where and how it all went wrong. As Dieter, a guru type who makes his appearance late in the story, tells a junk-dazed Marge: "We're all one. But some of us are more all one than others." When Hicks kills an asinine writer (who wants to "familiarize himself with a scag environment") with an overdose, Marge is horrified:

"My God, you killed the man."

"Maybe."

"He was just a jerk with a dumb idea." She stared at the merciless eyes, trying to see him again, trying to make him be there. "The same as us."

"Peace was fucking me. He was fucking me bad."

"Last week we were ready to throw the shit away."

"He hit me," Hicks said.

Marge wiped away her tears and touched her forehead.

"He hit you?" Her voice rose to an incredulous whine she could not control. "Are you three years old?"

"I was drunk. It seemed like a good idea."

Marge tried to experience Gerald's overdose as a good idea. It was not the way she was used to

looking at things.

"So fuck Gerald?"

"That's right," Hicks said.

"Fuck Gerald."

"For all the obvious reasons."

"Fuck all the obvious reasons."

Part of what Stone is saying is just that: fuck all the obvious reasons—for Vietnam, for Watergate, for junkies and Mansons and cops on the take and the Mafia: Satan is very powerful here. But the devil in Mr. Stone's book is the secular devil in our own skin. *Dog Soldiers* is about moral abdication, giving up the last shred of decency, "refusing to make value judgements". Converse isn't *evil*; his fatal decision to buy and sell the scag is *arbitrary*. He doesn't need or want the money; he wants to prove something to himself and he doesn't even know what it is. And Marge and Hicks don't know why they're doing what they're doing, either—it's just something to do. The story is built like the Domino Theory, one ethical screwup causing another right up to Apocalypse.

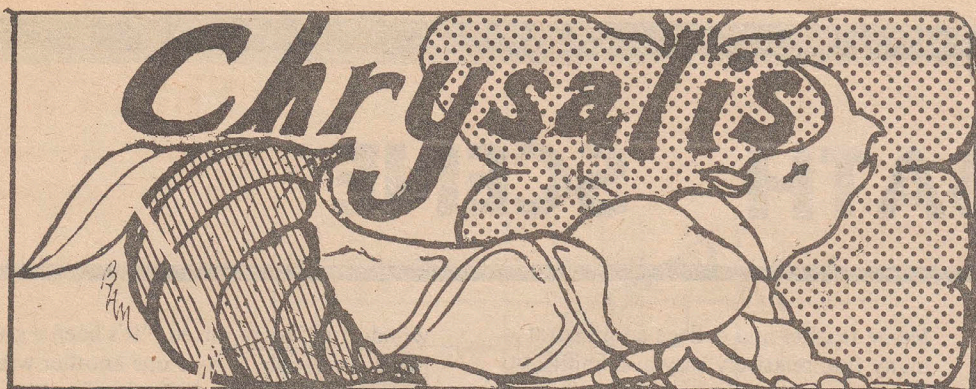
Stone's use of language is thrilling. He can be deadpan, like a cigar-store Indian; he can be cosmic and horrifying and slapstick and ironic. He can even be all those things on the same page when he wants to be. Unlike two other long-awaited novels that appeared this season, *Dog Soldiers* looks dangerously close to a masterpiece.

The Monsieur of Lawrence Durrell's latest title is Monsieur Macabru, the gnostic satan incarnated in a diamond-eyed cobra. And Durrell's prose is so fluid that he can even charm that snake from its basket.

The gnostics were among the victims of the hashishin, the Old Man of the Mountain having held a dim view of their sacramental paraphernalia (eating of mummified flesh, ritual murder, etc.). Three modern-day initiates dominate *Monsieur*—a brother

and sister and sister's husband, who have this thing going in a swank-but crumbling mansion in Avignon. The brother and sister are descendants of the Templars, a sect executed by thousands in the 1400's by decree of the French king and the Pope. Supposedly, the Templars were killed for practicing sodomy, but were actually practicing usury and draining the coffers of Church and State. And the Templars had a heretical gnostic streak themselves, so the metaphysical yarn in *Monsieur* knits together very patly. If the "real" plot—menage a trois a la Vacluse—were somewhat less anemic, *Monsieur* would be quite kick to read, actually. But despite the elegance of this book, it tells you a bit more than you want to know about Templars and gnostics and a bit less about what it's really about. If you follow me.

It does have a deucedly sly narrative: abrupt shifts of locale and period, inserts of novels-within-the-novel, campy poems, letters; in that way it resembles the quantum verbal hopfrog and multiple vision of *The Alexandria Quartet*. Also, there's a regal flourish in Durrell's recent work that I find pleasanter than the "virile" dash that marred parts of *Quartet*. It's the same voice, but smoothed by some kind of sexual tonsillectomy. If *The Revolt of Aphrodite* (*Tunc* and *Nunquam*) was Durrell's farewell to phallocentrism, the volume at hand must be his homage to suicide (here, the only way to beat the devil). *Plutôt la vie*, indeed, is still Durrell's attitude, but in some other world, some other time. The life culture of Greece is integral to Durrell's other works; in *Monsieur* it's the death-culture of Egypt and the pervasive decay of Venice. Insanity, material and romantic loss, and the apprehension of spiritual collapse are the daemons of this lovely, morbid book. Its presiding spirit, of course, is none other than Monsieur.



By K.

I had been out a mere two weekends. The teacher I was dating took me to see a friend who, he said, gave fabulous dinners. Little did either of us suspect that I was dessert.

My dreamboat blond teacher pressed the doorbell. As the bell faded elegantly in a jewelry box tune of little bells the door opened from within and instantly I was transported into a universe of timeless decadence. My patent leather shoes sunk deep into a three-inch thick glaringly-red carpet. I could barely make out in the dim light, low velvet blue couches, a huge piano, glass tables, and at the far end a series of long glass windows arranged in a semi-circle.

The windows opened out into an enclosed lushly planted space, densely covered with hundreds of exotic plants, a swimming pool, gazebo, and a huge standing cage of doves. It was like walking from a dump into a tacky French whore house and then catching a glimpse of Eden.

It is only fair to mention that I was kind of tacky myself: from my patent leather shoes to my orange pants and see-through, puffy-sleeved extravaganza of a shirt, to my perfectly strange hair style.

My attitude toward my kinky-curly hair had always been like that of a rancher to a wild boar. It had to be tamed, tackled and tied. At bedtime I blew it dry with one of those powerful black hand blowers that look like a ray gun from Jupiter, ferociously brushing it this way and that, finally brushing it in the opposite direction to sleep on it. In the morning, it was straight alright, like straw, with a mysterious bouyant effect so that it bulbed out on top in a boufant imitation of real hair.

In I walked, a carnival in my own right, my teacher friend close behind. Imagine my silhouette against the living room curtains, pastel on pastel. In I walked, ushered into the dining room by a 6'6" Cuban whose dong was at least twice that long in inches, hanging quite obtrusively down, down, down, his leg, so that every single outline, even a vein, could be made out through his white, skin-tight pants. He glanced down at my crotch. I did too. There was nothing showing.

Oh well. I followed him into the dining room, my teacher's date. In contrast to the foreboding stillness of the living room, it was an island of conviviality; smiling guests were seated around a long table topped with those luscious dishes that Dr. Reuban says we are fixated on. A dozen pairs of eyes fixed, in tandem, on my crotch and then moved upwards. I wished I had worn something tighter.

My heart skipped, my prick pipped as I screamed inside, "Help, this is it." Bordering the two long sides were a coterie of middle-aged princesses and beautiful court boys. At each end sat one of the two middle-aged hosts. Tod, the obvious queen of this court, found me a seat near the royal throne. I stared at his handsome dark Russian face with its small pointed beard and his sprayed pompadour hair-cut sticking out two inches beyond his

forehead. It was even sillier than my own.

I was introduced to the guests and the pet poodle, DooDoo, and then was briefly quizzed in that tedious game of "Who are you?", considered mentioning Spinoza but wisely decided against it, and soon sunk into the general ritual of coffee, liquors, and cock and bar talk. Soon everyone migrated to the living room, sinking into the rich carpet and dimming lights.

From inside a perfectly ordinary piece of furniture Tod revealed a projector. Sipping the last of the liquors, we watched movies that ranged in quality from silent black and white home movies to silent black and white home movies. The subjects ranged too. Boy meets boy. This boy sticks protrusion in that boy's hole. Other boy sticks his protrusion in his hole. Hand on protrusion. Hand in hole. Heavy-breathing. Donkey eats carrot sticking out of boys back end-what that one was doing in there I'll never know. In reaction I erupted, "Hey, where's DooDoo?" Everyone laughed.

As I watched, my mind filing every position into my growing role reservoir, I began to notice some interesting activity in the audience. So! Fabulous dinners indeed. I was at an orgy.

At my teacher friend's request, we tried a monogamy thing on that blue velvet couch, attempting to add our mark to, lord and Tod only know, how many stains. More guests began to arrive and more nude bodies floated by on their way to this daisy chain or that people-humping mound until the room was filled with the silhouettes and odors of fresh young bodies and the air was filled with the various laughs, moans, groans, and sucking noises of their pleasure. Well nothing, not even my dream-boat teacher, not all the apprehension or super-ego guilt trips in the world, could keep me on that couch.

Amazed at this celebration of flesh, I wandered over to a many limbed animal of human flesh and fitted myself in to the nearest groove. What a perfect image for my involvement in the gay scene. This niche was a little more peculiar than I had expected but it was a niche. And so I was soon connected in by the oral-genital adhesive of that strange erector set.

Gradually the flesh rearranged itself so that I was in the center with everyone else sucking, touching, kissing, or licking me or trying to stick something or other into whatever groove or hole I had available. I was sixteen; I was a new face with that unscarred look of innocence. I was their tired dream and they were mine. There I was, on top of the world, exalted, the 16-year-old Napoleon of sex.

It was the high school locker room all over again only this time all my fantasies were true. At last I had found a peer group and what a peer group it was: beauty, money, sophistication and, at long last, sex. There I was back on the playing field, in a new game, the orgy game, and I, I, was the quarterback.

Little did I suspect I was merely the evening's football. The worst thing that can happen to a star had happened to me. I was out two weeks—and I had peaked.

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Gay Times for All

HOME ?

(Continued from page 5)

Mama: Uh, do you have to wear that Rhino button to dinner. Don't you own a dress?

Dad: Now, listen, just don't mention the name of the paper, just say that it's an underground paper. I mean, well, everyone knows, but they'll be eating. And the kids, you know.

Niece just 7: Oh, it's poor Aunt Rose. She doesn't look any different, Mama.

Niece is quietly removed by Grandpop.

Sister: Darling, you look positively... unique in your own right. (No kiss). Do you like the way the decorator did the house?

Guest: Listen, when you have a minute, I'm curious...

Cousin: I was just reading the most interesting article in *Psychology Today*.

Another Cousin: And, uh, how is, uh, your, uh, friend.

Sister: And here are the newweds.

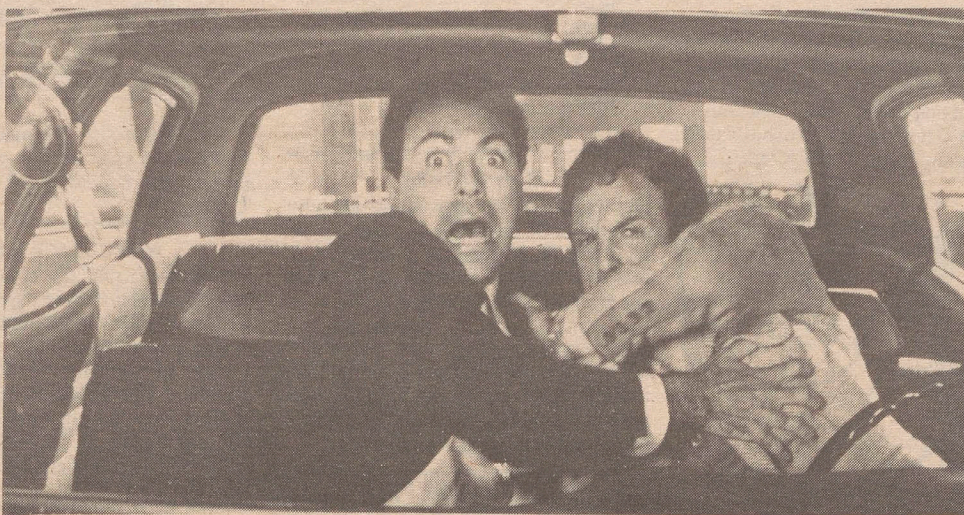
Mama, in my ear: Sandi's niece's friend from high school goes to the most marvelous doctor. You might like to go see him, just for fun. And we'll pay, of course.

What are you doing next year for the holidays? I thought I'd hitch to California. Want to go?

GAYRILLA THEATRE

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HOLLYWOOD BLASTS GAYS IN TWO NEW FLICKS



Alan Arkin and James Caan in Warner Bros.' "Freebie and the Bean."

By JONATHAN CROSS

"The Towering Inferno" and "Freebie and the Bean", movies currently unreeling at the Cinema 57, offer at least two lessons in the ways Hollywood deals with gay people; we either do not exist at all, or we are monsters. As films, both "Inferno" and "Freebie" are vulgar and mechanical and repetitive, but a comparison of their attitudes towards gayness may be instructive. It will show us, at least, how very very far we have to go.

"The Towering Inferno", as everybody must know by now, is another "ark movie", in which a large number of expensive, easily identifiable, aging Hollywood types are lured out of Holmby Hills to get their clothes ruined in the service of an elaborately-reproduced disaster—in this case a vast, aerial fire. The idea of this particular disaster: how a fire can be sparked and fed in a modern glass tower, has a certain undeniable charm for the ingenious Boy Scout lurking in all of us.

The novel, by T.N. Scortia and F.M. Robinson (*The Glass Inferno*), on which the movie was "based in part," make both the fire and the danger real and terrifying. One of the heroes of the book is a gay interior decorator who proves himself a real man of action and who survives to live happily ever after with his lover/business partner. Yes, the book is a silly, sentiment-

tal throw-away, but you can't put it down. Yes, Ian Douglas, the decorator with a heart of gold, is mostly a caricature, but the authors make us care about him. Yes, it's all cheap adventure fiction, but gayness is a living part of the fantasy. Read the book.

The film script is by Stirling Silliphant—he used to turn out all those *Route 66* scripts. He kept the sublimated homosexuality bubbling away in that Corvette, but he writes Ian Douglas out of the movie. He gives us a Grand Hotel in the sky—the black and the white, the old and the young, the rich and the not-so-rich, the good and the evil, the blue-eyed and the brown, but gayness won't play in Dubuque.

"Inferno" is a tired, bloated, overripe replay of *The Poseidon Adventure* (right down to another brassy theme song by Maureen McGovern sung in a nightclub). This time Irwin Allen spent 14,000,000 dollars, from two production companies, but the pastel sets, all 57 sound stages full, look tacky and plastic and as breakable and fake as they are. Perhaps it's just as well that "Inferno" is as ridiculously bad as it is, and that Silliphant in fact wrote out the gay character. It might be even worse if we cared for these waxwork figures that Allen's teams of stunt men manipulate so expertly on his empty, watery sets.

Freebie More Dangerous

"Freebie and the Bean" is another kind of fantasy, whose implications are much more subtle and much more dangerous. It's a fast, fashionable, confusing cops-and-killers movie shot amid the gritty high-rises of a real, unromantic San Francisco—the San Francisco of "Bullitt." In fact, the "car chase scene" of that film has become a kind of set piece for such movies, and "Freebie" demolishes several automobiles and at least one motorcycle in a kind of orgy of breaking glass and satisfyingly crunching metal.

James Caan and Alan Arkin are the two cute cops of the title, and the film generally demonstrates the futility of good intentions. The humour is of a peculiar vicious, American variety. The two stalwarts annihilate a mobster in a men's room, and we're supposed to laugh because he falls off the toilet in his death agony. Or our hero shoots a nurse in the buttocks and we're supposed to laugh as she wipes the blood away.

It's all done with a devilish grace—shot and edited with verve and a certain nasty intelligence—with a skill and craftsmanship in fact that makes "Freebie" a dangerous movie. Director Richard Rush and photographer Laszlo Kovacs trap us into their brutal, banal, destructive world in which people are only good for a fuck or a laugh or a fist in the eye or a bullet (or two) in the belly.

The last, and the worst, of the villains is a karate-kicking faggot transvestite mobster. Freebie, bent on vengeance, shoots down this monster in bloody slow-motion in another bathroom. We hear that some San Francisco gays are threatening a boycott of the film, and certainly gay people should know that the movie is insulting and degrading to us, (though it should be said that Christopher Morley gives the gay character all the lethal grace of a rattlesnake). To my mind, straights and gays should boycott this cruel, insidious little movie. "Freebie" is a cold, heartless, and deadening picture. If "The Towering Inferno" is the elephant's graveyard, "Freebie and the Bean" is a nest of vipers.

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'67 Sunbeam Alpine, "excellent" condition, but no engine, best offer. Call Nancy 547-1708.

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400 fact-packed listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2. to GCN/GPG, 22 Bromfield St., Boston 02108.

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Twelve beautiful 8" by 10" portraits of Bjorn Andresen as "Tadzio" in DEATH IN VENICE. \$16.00 postpaid. Larry Newman, 1114 Pine Street, Philadelphia, Pennsylvania 19107.

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Gaylines Holiday Greetings at half price: 6 for \$1.00, 25 asst. for \$3.50, all with envelopes. State preference of design, give catalog number from pre-Christmas ads in GCN; we can't guarantee choice, but we'll try. Send to Gayline Greetings, P.O. Box 1715, Boston, Mass. 02105. Offer expires Feb. 20, 1975. Stock up now for next Christmas. Some designs may be used as notes thru-out the year.

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instruction

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All levels of instruction by experienced teacher with degree in Music Performance. For info, call Patty. 723-5168.

jobs offered

Otherfund, Inc., the gay alternative to the United Fund, is now accepting applications for the following positions: Executive Director, Executive Advisors (2), Bookkeeper, Office Manager, and Publicity Director. Job Descriptions are available by writing Otherfund, GCN Box 3000, 22 Bromfield St., Boston, 02108. Applications must be filed by Jan. 6, 1975.

CARPENTER to complete job, putting up studs, sheetrock, plywood floors. You should be competent and reasonably fast. M or F. South End. Phone Dave or Kim evenings at 426-6025.

Project PLACE needs volunteer hotline counselors to close the gaps between people who need services and the services they need. For an unusual learning experience in a supportive environment, call Shelley at 262-3740 Tuesday mornings or Friday afternoons.

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For personal interview call Miss Phillips at 742-7495 between 10 a.m.-4 p.m.

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20% COMMISSION
The Gay Community News is looking for a person to coordinate fund-raising projects and grants proposals. 20% on any money raised. Please apply at 22 Bromfield St., in Boston. 426-4469.

HELP!
A clever and helpful and accurate TAX ACCOUNTANT needed for business, apartment and two-person operation. Write GCN Box 69, if you know of someone particularly good, hopefully part of the gay community. Thanks.

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Two spunky women and a van will move you and your stuff. Rates: \$10 per hour for the set of us. Call Chris or Jean at 864-6695 and make arrangements. We're insured too!

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Reasonable rates & a good, accurately typed manuscript are the reason to call if you need a typist. Will pick up and do on an IBM Electric or can use your typewriter. Will also edit if necessary. Marge 738-8673 or 426-4469

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organizations

METROPOLITAN COMMUNITY CHURCH meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship Hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biguski, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

PIONEER VALLEY GAY UNION (of Western Mass.) welcomes women and men to our informal meetings and discussions every Thursday at 7:30 in the hair styling salon of Lord Jeffrey Amherst Inn in Amherst (across from Grace Church). Join our family, a supportive and friendly group. Call (413) 253-2591 for more information.

N S L
For information send \$1.00 to the National Socialist League, P.O. Box 26496-M, L.A., Calif. 90026.

pen pals

Confined in Prison—Would like to find someone to correspond with. Will appreciate letters from anyone. John L. Pawlaczyk, 137-816, PO Box 69, London, OH 43140.

My name is Melvin Davidson. I am a realist and have no illusions about myself. I see all the shortcomings, suffering and pain in humanity but am not a fatalist as I see also the innate triumph and glory of our kind. I take it from there...Am interested in meeting professional people and students alike, those who have thoughts to exchange and who value a man who in friendship will remain loyal and stable throughout the shifting fortunes of time. Age, race, sex or creed is no barrier. If you are as real as I am then write...I care. Melvin Davidson 136273, Box 57, Marion, OH 43302.

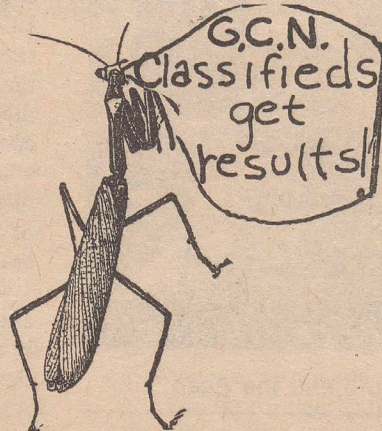
personals

INFORMATION NEEDED!
People in sex therapy for gay-related problems please contact Tom, c/o GCN Box 252. Need information for in-depth study of available services.

GWM, 32, seeks partner(s) to disengage from dependence on industrial rat race and start orchard/farm in south-coastal Maine. Strong commitment required, personally and financially. Let's hear your ideas. GCN, Box 253.

Wanted—need immediately—white gay male for companionship & some sex on Friday & Saturday night. Must be 18 yrs or older. Own trans required. Photo & phone no. necessary. Write: PO Box 95, Manville, RI 02838.

Considering establishing a gay media commune. Welcome your ideas, ideals and/or participation. Write: Alchemedia, 366A Greenhill Rd., Rochester, NH 03867. Attn: Joslin or Mark Massi.



GWM 43, loving and eager. Wants his temperature taken. Box 246.

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1975 edition hot off the presses...400 listings of business, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2.00 to GCN/GPG, 22 Bromfield St., Boston, MA 02108.

FREE JOY
Who would have thought that Tues. afternoons could be such fun! Come help us fold and mail GCN.

Persons interested in concrete activities for promoting a feminist and socialist consciousness in the gay movement are asked to call Ed Tynan 227-8526 or write c/o GCN.

BIRTHDAY!
Surprise your friends with a birthday classified in GCN.

THE RHINO LIVES
But the lavender rhino needs your help Buy a button, t-shirt or poster and help the campaign. Write Lavender Rhino, Inc., 7 Water St., Boston Ma. 02109 for price sheet and more information.



Gay WM driving to Florida for 3 month vacation looking for 1 or 2 people for companionship. Please write Box 256.

HELP someone less fortunate than yourself. Our friend Rosemary has been helping the Indians for yrs. but she too has seen persecution and hatred, she needs clothing and a little \$ for food and candy for the children's Christmas. We know our gifts go directly to those in need. Send what little you can to Rosemary Macklem, POB 959, Apache Junction, Arizona, 85220.

GWM, Yng & Hunky, trying to determine if there is any relation in size between certain parts of the male anatomy with other parts, i.e., size 8 shoe means an 8"? Please send descripts, sizes & pictures to: Paul GCN Box 250.

GWM, amateur playwright, 5'11", 150 lbs, B+W hair, in 30's would like to meet GWM or Bi-WM 18-25, and masculine with similar interests for rap session and sex. Send description and/or pic to David, GCN Box 249.

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FREE GIFT to the first 20 people who send me their favorite gay recipe. You must explain why it's a gay recipe, and enclose a stamped, self-addressed envelope for your gift. GCN Box 254.

GWF seeking GWF 40 to 55 yrs old who's intelligent, warm and sincere and looking for lasting relationship. I like music, reading, sports. GCN Box 241.

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Handcrafted Custom Leather S&M, B&D Gear. Top quality, fast delivery. reasonable prices. Complete, illustrated CATALOG only \$2.00 w/ name, address, Zip, and Age to: TANTALUS, P.O. Box 9052-G, Boston, MA 02114.

GM 26 would like to meet GM between 21-31 for possible longtime relationship. I need transportation, so does my wheelchair. Box 242, GCN.

To all gay sisters and brothers, Remember: you are an integral and beautiful part of Nature's Plan. Don't let anybody put you down. Be thankful for being Gay. Sure it's hard living in a narrow society, but if we stick together, we'll be free soon enough.

GCN DISTRIBUTION ROUTES
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Classified Ad deadline is Saturday Noon (prior to Tuesday publication). All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108. Since we serve all New England, please include your area code if your ad includes a phone number. GCN reserves the right to reject advertising which may result in legal action. GCN has no control over classified advertisers. Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented. If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 252, 22 Bromfield St., Boston, Mass. 02108. If you wish to pick up your mail at our office, our hours are: 10 a.m. to 9 p.m. Monday through Thursday; 10 a.m. to 6 p.m. Friday and Saturday; 4 p.m. to 8 p.m. Sunday.

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Full name, address and telephone number of advertiser must be given with each ad. This information is strictly confidential; however, we cannot print your ad without it.

WESTPORT CONN AREA GWF 27 would like to meet neighboring sisters for whatever. Very tired of bars & games—(203) 226-4182 Box 237.

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Frank, Weymouth, Refined, 32. No roommates in sight yet, am willing to give it a go. Brookline 28. (617) 734-1233.

WORCESTER AREA
Canadian gay guy, 23, coming back to visit Worcester (where I spent my first 17 years of life) and would like to meet young, non-role-playing, together guys. I never came out in Worcester and don't know any gays there. It's been almost 7 years too! Visit in April. Please send pic. and phone. A. David Lewis, Box 3986, Vancouver, Canada. (604) 733-5035.

MASSAGE? WM desires to meet WM 21-30 who want to work on their bodies for the purpose of exchanging massage techniques and friendship. (617) 536-2213. Massage releases blocked energy and tension.

Dear Woman with the Sappho Book
Wasn't it a great night? We finally got together. You were in your WWII bombardier jacket humming lines from *Ruby Fruit Jungle* in my ear, while I was whistling "Gimme Shelter" with my car goggles flapping behind me as we danced. Then later we shared a Double Golden Dream with one straw. The best moment of all was when we and wrote our own personal graffiti to dance to in the john.
See you Sunday—and by then I'll have my tattoo of lines from Alice B. Toklas.

Browneyes—that now have a fire within

HAPPY NEW YEAR!
We wish to thank all the beautiful people who came to our open house—especially the Boston firemen. It was great, beautiful, spectacular!

Kim and Dave

R-U a young GWF? R-U curious about "doing it" with a male? I am a GWM, 20's, 150 lb, 5'11", and curious too. Want to try it with me? Send descript and/or pics to GCN Box 248. Replies confidential.

FRAMINGHAM AREA GROUP
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Publications

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GAY HEALTH HANDBOOK. Basic VD information for gay women and men: a short precis of venereal and sexually related problems published by the Gay Community Services Center and Feminist Women's Health Center, Los Angeles. Single copies are obtainable free (enclose a stamped self-addressed envelope) from: VD Pamphlet, GCSC, 1614 Wilshire Blvd., Los Angeles, Cal. 90017.

MAJORITY REPORT
Feminist News For Women—published every other week. Subscr. \$5.00/year; 74 Grove St., NYC 10014.

PEACE WORK
a newsletter relating the latest developments in the world-wide growing peace movement. Write Peace Work, 48 Inman St., Cambridge, Ma. 02139. \$3.00/yr. for 11 issues.

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A magazine for rural gays. Will publish 4 to 6 times / year depending on reader response. Subscr. \$2.00/yr. Write RFD, P.O. Box 161, Grinnell, Iowa 50112.

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Wednesday evenings (6:30-9:30) at FENWAY COMMUNITY HEALTH CENTER 16 Haviland Street, Boston 267-7573 General medical (including VD) for Gay women and men. Co-sponsored by HOMOPHILE COMMUNITY HEALTH SERVICE.

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The last of the world's great mammals are being slaughtered by sophisticated military weapons by the Japanese and Russians. Please boycott products from these countries, and tell merchants why you are boycotting. Let's bring human-kind back to a level of sanity. Put pressure on those who would turn this planet into a wasteland. Boycott Toyota, Datsun, Nikon, Honda. For more info write: Animal Welfare Institute, P.O. Box 3650, Wash., D.C. 20007.

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Use our facilities (IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write: Box 69, GCN.

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Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

wanted

Wanted: Female guitarist/bassist to join working all woman band. Must sing. Prefer double on other instruments. Dedication a must. Write Boston Phoenix Box 9860.

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Desperately wanted—one energetic soul to organize fund-raising events—free entry to all events you dream up. Call Paula 369-6434.

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The Elaine Noble truck has been donated to GCN. Can you help us keep it running? Contact Marion at GCN (617) 426-4469. We now have wheels!

BOOK DRIVE

The HCHS Library urgently needs gay books, periodicals, and pamphlets, books on psychology and counseling. Share books you have already read with others by bringing them to HCHS, 30 Bromfield St, Boston.

miscellaneous

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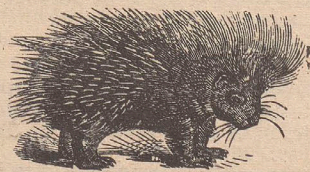
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Boston College Homophile Union	277-8096		Lesbian Therapy Research Project	354-8807					Institute of Social Ethics/National Gay Archives			P.O. Box 1046, Bangor 04401		
Boston University Homophile League	353-3635		Harvard-Radcliffe Gay Group	498-4244					1 Gold St., Suite 22B, Hartford 06103	547-1281		Brunswick Gay Women's Group		
B'nai Haskalah (Gay Jewish Group)	265-6409		Metropolitan Community Church	523-7664						522-5575		136 Maine St., Brunswick 04011		
Cambridge Women's Center	354-8807		MIT Student Homophile League	253-5440		Brown University Gay Liberation, c/o Student Activities Office, Brown U., Providence 02912			Hartford Gay Counseling	522-5575		Gay Rights Organization (GRO), P.O. Box 4542, Portland 04114		
Charles Street Meetinghouse	523-0368		National Organization for Women	267-6160		Dignity/Providence, Box 2231, Pawtucket 02861			East Conn. Gay Alliance, Norwich	889-7530		'Gay Community Center/Gay Support and Action c/o Bangor Tenant's Union, 23 Franklin St., Bangor, Maine 04401		
Charlestown Gay Neighbors' Assn.	241-8357		OtherFund Inc. (Gay United Fund) c/o GCN, Box 3000			Gay Women of Providence	942-2094					Hancock County Gays, P.O. Box 275, Ellsworth 04605		
Civil Liberties Union of Mass.	227-9469		Project Place	267-9150		Homophile Community Health Service (Providence)	274-4737		Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824			Lambda, 7 Nancy Rd., Brunswick 04011		
Closet Space (WCAS 740 AM)	492-6450		Fr. Paul Shanley	267-0764		MCC Providence & Coffee House	831-3773		Women's Group, P.O. Box 137, Northwood 03261 (DO NOT use "gay" on any mail to this group)			Maine Gay Task Force/MGTF Newsletter Box 4542, Portland, Maine 04144		
Daughters of Bilitis	262-1592		Waltham-Water-town Gays, Box 7100 c/o GCN			Kingston Gay Liberation	792-5817		Seacoast Area Gay Alliance Box 1424, Portsmouth 03801			The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901		
Dignity/Boston			Women's Community Health Center Cambridge	547-2302								Wilde-Stein Club, Memorial Union, U. of Maine, Orono 04473	581-2571	
c/o 1105 Boylston St., Boston 02215			Tufts Gay Community, c/o HUB	536-6197		VERMONT (area code 802)						U. of Maine, Orono 04473		
Emerson Homophile Society for the Arts Rm. 34, 96 Beacon St., Boston 02108						Counseling for Gay Women & Men, c/o Vt. Womens Health Ctr.: 158 Bank St., Burlington, Vt. 05401	862-3955					Maine Freewoman's Herald, Box 488, Brunswick 04011		
Fag Rag	536-9826		EASTERN MASSACHUSETTS (AC 617)			Goddard College Gay Students Organization, P.O. Box 501, Plainfield, Vt. 05667	454-7174					Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667		
Fenway Community Health Center	267-7573		Dignity/Merrimack Valley			Gay Student Union, Billings Student Center, U. of Vermont, Burlington, Vt. 05401	658-3830							
Fengay, c/o Thom Nylund	267-0516		P.O. Box 348, Lowell 01853			Gay in Vt.; Box 3216, No. Burlington Sta., Burlington, Vt.	658-3830, 862-2397							
Gay Academic Union	266-2069		Homophile Union of Massachusetts P.O. Box F5, Leominster			Gay Students Org., Box 501, Goddard College, Plainfield 05667								
Gay Alert (for gay community emergency only)	523-0368 & 267-0764		MCC/Worcester	756-0730		Vermont Gay Women	862-7770, 863-3237							
Gay Hotline (6-9 Mon-Fri)	542-6075		Provincetown 24-Hr Drop-In Center	487-0387		Women's Switchboard	862-5504							
Gay Community News	426-4469		Provincetown Homophile Assistance League, Box 674, Provincetown 02657			Counseling for Gay Women & Men	863-1386							
Gay Media Action	523-1081		New Bedford Women's Clinic	999-1070		Gay Male Counseling	658-3830, 862-2397							
Gay Media Action Advertising	783-1627		SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747											
Gay Nurses Alliance	232-6323		Worcester Gay Union	752-8330		CONNECTICUT (area code 203)								
Gay People of UMass/Boston	287-1900x2396		WESTERN MASS. (area code 413)			George W. Henry Foundation, Hartford	522-2646							
Gay Speakers Bureau	547-1451		Amherst Gay Hotline (men & women)	545-0154		Gay Alliance at Yale, 2031 Yale Sta., New Haven 06520								
Gay Way Radio (WBUR 90.9 FM)	353-2790		Everywoman's Center (Amherst)	545-0883		U/Conn/Storrs	486-2304							
Gay Legislation '75, P.O. Box 8841 J.F.K. Station Boston, Mass. 02114			Gaybreak Radio (WMUA-FM, 91.9)	545-2876										
Gender Identity Service	864-8181		Hampshire College Gay Friends	542-4889										
Good Gay Poets	536-9826		Pioneer Valley Gay Union, Amherst	253-2591										
Hang In There Help-Line (H.I.T.)	738-0486		Gay Women's Caucus (Amherst)	545-3438										
Homophile Community Health Service	542-5188		Springfield Gay Alliance	583-3904										
Homophile Union of Boston	536-6197		Southwest Women's Center	545-0626										
Rhinoceros Radio, WBCN-FM 104.1	266-1111		UMass Student Homophile League	545-0154										
Lesbian Liberation (c/o Women's Center)	354-8807													

COMING... Jan 8 thru 26



Common Porcupine (*Hystrix cristata*).

8 wed

The first training session for the new Gay Hotline will be held at 7 pm in the new offices of the Homophile Community Health Service at 80 Boylston, Suite 805. Anyone who has not yet signed up for training and would like to work on the line is invited to attend this meeting. For more information, contact Chris Goerin at 542-5188.

11 sat

There will be an inaugural dinner in the Louise XIV ballroom of the Somerset Hotel in honor of Elaine Noble's election to the State House of Representatives. The Somerset Hotel is located at 400 Commonwealth Ave., Boston. Tickets are \$12.00 each, which includes cocktails dinner and dancing, and may be obtained by mail or in person at 78 Queensbury St., Boston 02215. Please direct all requests to Phillip S. Castle; checks should be made payable to the Committee To Elect Elaine Noble.

There will be an organizational meeting for all those interested in forming an athletic program for the gay community. All are invited, please don't feel you have to be of a certain physical stature to attend, all you need is the desire to participate. This is for men & women, old & young. The meeting will be held at 2:00 pm at the Charles Street Meetinghouse, 70 Charles St., Boston. For more info contact George at the GCN office. BEACON HILL vs BACK BAY?

12 sun

Dr. Richard Pillard will speak on his recent research concerning testosterone levels in homosexuals and heterosexual men at 2 pm on Sunday, in room 14E-304 at M.I.T. Don't miss it, all welcome.

Hartford's MCC is sponsoring a ski excursion to nearby Powder Ridge, Connecticut. Skiers, sledders, and snow lovers are welcome to congregate at St. Paul's Church parking lot, 1 Amity St., corner of Park St. Hartford, Conn., at noon. Round trip transportation is provided for \$3.00 and the group will return there by 6 pm. For more details, call (202) 522-5575.

Paul Mariah, San Francisco gay activist, editor of *Man Root*, AND author of *Persona Non Grata* (prison poems), will read for the first time in Boston, at the Charles Street Meetinghouse, 70 Charles St., Boston, Mass at 8 pm. Sponsored by the Good Gay Poets. Paul Mariah is an exceptionally exciting reader, not to be missed!

14 tues

This afternoon at 12:30 pm. Paul Mariah and Ron Schrieber, Boston poet, will read together at the University of Massachusetts-Boston, Columbia Point Campus (College One, 6th floor, English Department lounge). Sponsored in part by the Gay People's Group, University of Massachusetts, Boston. To get there by public transportation take the Red Line (Ashmont) to Columbia Station.

19 sun

ENTRE NOUS, the leather and denim club of Boston will hold another Flea Market from 1 to 5 pm at the 1270 Club, 1270 Boylston St. Booths are available, come one, come all.

Boston Gay Speakers Bureau will hold a mini-conference 4-10 pm., St. Johns Church, 33 Bowdoin Street, Boston. Open to group representatives or individuals desiring training as speakers. Workshops, films, training sessions. Supper is pot-luck, food to be heated must be brought in it's own pan. For more info listen to Gay Way Radio, WBUR 90.9 FM, Thursday night, January 9th, or call (617) 547-1451.

26 thurs

MCC Hartford, Conn. will hold a 6 pm buffet at St. Paul's, 1 Amity St. corner of Park St., Hartford. Tickets are available at the door at \$1.50 a piece. Everyone is welcome to attend the service following at 7:30 pm.

Please submit calendar items to Calendar Editor, GCN, noon on Thursday prior to the date of publication.



everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:00-10:00 pm—Bisexual Phone Line, 266-5347
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7-11 pm—MCC/Providence Coffee House
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston.
7 pm—MCC/Providence, Love-Feast Pot-Luck supper, 75 Empire St.

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
7:30 pm—MCC prayer group, 75 Empire St., Providence, 831-3773. Rap session follows.
8 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays: First Unitarian Church, 245 Porter Lake Drive, Springfield
7-11 pm—MCC/Providence Coffee House
7:30 pm—HUB Coming Out Rap, room 500A, 419 Boylston St., Boston.

WEDNESDAYS

12 noon-8 pm—Providence Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108.
7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center
7-10 pm—MCC Health Center, 75 Empire St., Providence
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and supp (2nd and 4th Weds.): Box 7100, c/o GCN
7:30 pm—Worcester Singles Rap, (617) 756-0730 for details
8 pm—MCC/Providence, prayer and rap group, 75 Empire St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)
7-11 pm—MCC/Providence Coffee House, 75 Empire St.
7:30 pm—HUB TV Rap, room 500A, 419 Boylston St., Boston

THURSDAYS

6:15 pm—WBCN-FM "Rhinoceros" radio show, 104.1, Boston
7:30 pm—Gay Support and Action Group, Bangor, Maine
7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst
7:30 pm—MCC Ecumenical Choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
6:00 pm—Otherfund Inc., meet at Charles St. Meetinghouse
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323

8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:30 pm—Harvard-Radcliffe Gay Group, Phillips Brooks House, Harvard Yard, Cambridge
9:00 pm—Gay Way Radio, WBUR 90.9 FM
7 pm—MCC/Providence Coffee House, 75 Empire St.
Evenings—Gay Rights Organization, Portland, Me.

FRIDAYS

11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office
12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union
8:30 pm—B'nai Haskalah, Old West Church, Boston
8:30 pm—UConn Gay Alliance, Inner College Trailer, 'R' lot, off N. Eagleville Rd., Storrs Conn.
7 pm—MCC/Providence Coffee House, 75 Empire St.
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston

SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Room 509
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM

8:00 pm—East Conn Gay Alliance 889-7530
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor Maine

7 pm—MCC/Providence Coffee House

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
4-5 pm—MCC/Providence services, 74 Empire St.
2-4 pm—Gay Women of Providence rap, etc. 942-2094
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays)
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine
6:30 pm—MCC Boston hymn-sing, worship and fellowship, Old West Church, Boston
7:00 pm—MCC/Providence services, 75 Empire St., Providence. 831-3733
7:30 pm—MCC Hartford, St. Paul's United Methodist Church, 1 Amity St.
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31
7 pm—MCC/Providence Coffee House



Panda (*Ailuropus fulgens*).

Quick Gay Guide...see page 11