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the gay weekly for the northeast

25¢

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November 8, 1975



Two new advocates at Project Lambda, Boston's Gay Youth Advocacy Center. They are (left) Ken Dudley and (right) Petrisse Briel.

Conn. Man Sues on Police Harassment

NEW HAVEN, Conn. — A gay man, entrapped and arrested by the New Haven police, has initiated a class action suit against the city and members of the police force.

The episode took place in the early morning of Aug. 16 in a well-known "cruising area" of the city. On his way home after spending an evening with friends at a local gay bar, Clifford met a young man in the street, talked with him, and invited him home with him. The man turned out to be a police officer who arrested Clifford for disorderly conduct. Clifford fought the charge and was acquitted.

According to Clifford's lawyer, Michael Avery, Clifford's suit is significant because it is the first time that anyone has challenged the New Haven police on the sensitive issue of harassment of gays. Although both sodomy and solicitation are legal in Connecticut, Avery said, the New Haven police have continued to conduct campaigns against gay people.

Avery told GCN that Clifford's arrest was "totally illegal." He noted

that most people who have been entrapped by the police "don't want to sue because of fear of exposure."

Clifford has filed both for damages and for a fact-finding injunction to stop "false arrests" and "invasion of privacy" of gay people in New Haven. Clifford's lawyer is presently attempting to collect oral depositions in order to "pin down" the New Haven chief of police and other city officials regarding entrapment of gays.

The problem of paying for oral depositions has caused people in New Haven to set up a fund-raising effort called the James Clifford Legal Defense Fund. Avery emphasized to GCN that the fund has not been set up to pay legal defense fees. Paying for oral depositions, he said, can be extremely expensive.

More than \$500 has been raised so far and it is hoped that \$2000 can be accumulated as soon as possible. Anyone who is interested can send their contributions to the James Clifford Defense Fund, c/o Williams, Avery and Wynn, Attorneys at Law, 265 Church St., New Haven, CT 06510.

4 Sponsors Quit 'Born Innocent'

NEW YORK — Four advertisers withdrew from the NBC repeat showing of the controversial television film "Born Innocent" but the network refused to bow to pressure and aired the film anyway. The made-for-TV movie, which had been denounced by gay organizations as giving a "offensive and stereotypical" picture of lesbians, was shown on schedule during prime time

on Saturday, Oct. 25. The film had been shown last year amidst protests and was repeated this year with an objectionable homosexual rape scene edited out.

It was not clear whether the four sponsors of the movie — Chevrolet, Peter Paul Kitchens, Holiday Inns, or Pfizer Ltd. — withdrew due to

(Continued on page 3)

Otherfund Tells All

By J. D. Sitrer

BOSTON — The Boston-based Gay "United Fund," *Otherfund*, has reported to the Gay community on their status four months after the close of their fund-raising campaign, *Otherway*. Their financial statement and an open letter to the community were published in last week's *GCN*. They failed to raise their goal of \$40,000, were unable to fund nine grants totalling \$17,737, and ended their campaign with a deficit of \$1,719.18. Four members of the Otherfund recently granted GCN an interview.

Quinton Baker, a member of their board of directors, commented, "Nothing went wrong financially. The kinds of things that we did produced some financial results. We did not reach the goal we had set, but that doesn't mean something went wrong." Philip Castle, another board member, reiterated, "*Otherfund* succeeded in raising a substantial amount of money under very adverse circumstances."

Baker pointed out that it's not unusual for a fledgling fund-raising organization to lose money in the first year of operation, nor is it unusual that the financial aspirations of the first few years should go unrealized. This has been the experience of many other agencies. In this year of depressed economy, even the Massachusetts United Fund failed to make their stated goal, an unusual occurrence for them. But their short-fall was proportionately less significant than *Otherfund*'s, and their reputation has been long-established.

Established funding organizations start with an operating budget; *Otherfund* had none. Established fund-raising campaigns are more than half-funded before they commence; *Otherway* was not. Starting with zero dollars, *Otherfund* initially depended on loans and donations from its own largely volunteer staff to get underway. Paid staff numbered five and averaged less than \$100 per week, when they were paid at all.

While established organizations often have expenses like advertising discounted or written-off, *Otherfund* had to pay full fare. A high overhead was inevitable. "It's costly to raise money," Baker said; "One of the reasons people object to giving to the United Fund is because of their high overhead." He said it's typical for even established agencies to spend eighty cents to raise two dollars.

Otherfund was a totally new concept. Said Castle, "A year ago none of us had ever had experience in fund-raising. Also, there had never been a Gay 'United Fund' effort before. We had no frame of reference."

Fantasy

Liz Master, another board member, spoke of the staff's inspiration that if every gay person in the Boston area — estimated to number in excess of

100,000 — were to contribute 50 cents each, their campaign goal would be exceeded. Castle commented, "You have to prove the absurdity of such a fantasy. And the way you prove it is to see it collapse before your horrified eyes."

Mistakes

One mistake *Otherfund* made was aiming their campaign at too narrow a segment of potential contributors. Baker said, "You can cut off sources of money if your political stance is too strong in one direction. We were more attuned to the radical stance of gay liberation." Pointing out that financially secure middle-class gays may have been alienated, Castle commented, "Young gay liberationists are not people who have money."

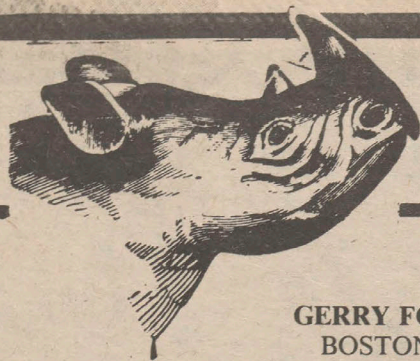
Before commencing their fund-raising campaign, *Otherfund* established a well-defined organizational structure to insure accountability of donations. Castle saw this as a hindrance: "We tried to establish a structure early on with which we could operate. We later learned that the structure impeded us more than it helped us." The *Otherway* campaign was set for April through June, and Patrick Everling, board member and campaign director, saw this as another mistake: "We locked ourselves into a timetable with the first campaign. It didn't serve us, we served it."

A major tactical mistake, said Baker, was in relying on benefits to raise money. He said, "One of the reasons the costs of operating were higher than the funds raised was because we used traditional tactics in an oppressed community." The benefits lost money. Whereas established agencies might have halls donated and speakers' honoraria waived, *Otherfund* did not have this advantage.

Everling mentioned another possible tactical error in announcing grant awards before the campaign. This may have given many potential contributors an excuse not to donate because of prejudice against one of the grantees or projects. The concomitant phenomenon of people being encouraged by the announcement to contribute directly to the grantee was not seen by Castle as obviating the need for *Otherfund*. Baker commented that an *Otherfund* contributor could have designated a specific project for her/his dollars. He continued, "A fund-raising organization must establish its validity with the idea that people give to it because it's a cause, not because it's going to support specific projects."

The credibility of *Otherfund* was questioned in that it has taken four months to report to the gay community on its status and two months to respond to GCN's request for an interview or statement. Further, grantees were never notified by letter or phone that their projects would not be

(Continued on page 6)



news notes

NOW BACKS LESBIANS

PHILADELPHIA — In a significant policy move, the National Organization for Women (NOW) passed a resolution stating that helping lesbians to attain legal equality was now one of the organization's "national priorities." The resolution was decided almost unanimously at NOW's eighth annual convention held last week in Philadelphia.

For the first time, a NOW resolution used the term "lesbianism" instead of the usual jargon of "sexual preference."

In addition, NOW decided to earmark 1% of its budget, approximately \$5,000, to fight for the rights of lesbians.

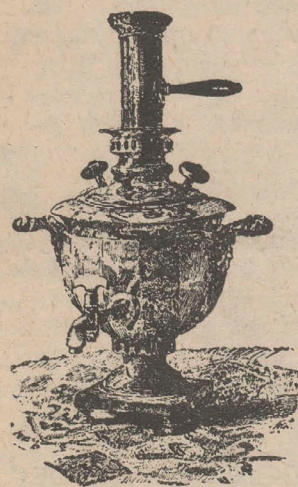


Xebec.

LESBIAN TV COMPETES

BOSTON — A Channel 7 documentary film about the lives of a Boston lesbian couple has been entered in the TV Film public affairs category at the Virgin Islands International Film Festival. The TV documentary, "Their World," which was shown last year as part of the "Bostonia" series, will be competing with several hundred other films for the gold, silver and bronze medals at the Festival Nov. 7-16.

"Their World," which has already been shown at International Women's Year in Mexico City, documents the lives of Boston women Ellen B. Davis and Millie Posselt. Loretta Lottman of the National Gay Task Force has called the film "the single most positive TV documentary on gay people that's ever been done in this country."



Antique Russian Samovar.

N.Y. TASK FORCE

ITHACA, N.Y. — The New York State Coalition of Gay Organizations (NYSCGO) has begun a statewide Task Force to implement a variety of ideas and to coordinate a statewide gay movement. The coalition will speak to groups, collect and distribute organization, and generally try to provide a force for unification and coordination among New York gay groups.

For information, one can write Lynne Taylor, c/o GPC, 306 E. State St., Ithaca, N.Y. 14850.

GERRY FORD PROTEST

BOSTON — An Ad Hoc Committee is planning a huge protest to greet President Ford when he comes to Boston for a \$500-a-plate fund-raising dinner on Friday, Nov. 7. The committee, called the November 7 Coalition, plans a rally at the ballfield on the Charles River next to Massachusetts General Hospital. The rally is scheduled for 6:00.

The organizers of the rally, including the Boston Women's Union, plan to issue four areas of demands to Ford: halts to racism, cutbacks in social services, imperialism, and repression.

Leslie Cagan of the Boston Women's Union told GCN that in the area of repression, the Coalition is demanding an end to FBI and Grand Jury harassment of Lesbians and other women.

Cagan urges people to bring banners and posters to the rally highlighting issues, such as gay and women's rights, that are important to people. "Whatever people want to talk about, this is the time to bring it up," she said.

The rally will have lots of entertainment and try to de-emphasize speeches. In addition, the organizers of the event are hoping to get a permit to march around the museum while Ford drinks and dines inside.



Ancient Egyptian Scarab (gem); about 1600 B.C.

'FRISCO GAY ADVISORS

SAN FRANCISCO — A three-person gay advisory board has been appointed by the Human Rights Commission of the city of San Francisco. The purpose of the board will be to help shape the agency's policies on job and housing discrimination. Members of the board are MCC Minister Rev. Chuck Larsen, Pride Foundation official Larry Littlejohn, and National Sex Forum Director Phyllis Lyon.



Wivern.

GAY GUIDE DEADLINE

BOSTON — If your group, business, or service wishes to appear in the 1976 edition of GCN's *A Gay Person's Guide to New England*, it's Now or Never. Jonathan Cross, the *Guide's* listings editor, announced this week that the final deadline for input of information for the 1976 edition has been set at Nov. 10. More than 700 questionnaires have been mailed to gay and gay-oriented businesses and organizations all over New England, but not all have been returned. Anyone interested in inclusion in the *Guide* should send in their questionnaire, or get in touch with Cross or the *Guide* staff at once. Requests for questionnaires, and/or relevant information about your gay business or group, should be addressed to: Listings Editor, GCN/GPG, 22 Bromfield St., Boston, MA 02108. The *Guide* staff will also accept phoned information — call (617) 426-8752 or 426-4469 weekdays noon until 6 p.m. A limited amount of paid advertising space is also available in the *Guide*; contact Diane Bellevance at the above address.

FINER IN CAROLINA

CHAPEL HILL, N.C. — The Board of Aldermen of this university town unanimously approved a clause barring discrimination against gay people in public employment. The city ordinance specifically bans discrimination in city hiring on the basis of "affectional preference or marital status." Spokespeople from the Caroline Gay Association were instrumental in getting the ordinance approved.



Black Saki (*Pithecia satanas*).

VALLEY WOMEN'S UNION

NORTHAMPTON, Mass. — The next meeting of the Valley Women's Union will deal with developing a lesbian political analysis of the VWU's internal affairs and political action. The meeting will take place on Nov. 5 at 7:30 p.m. at Lesbian Gardens, a coffeehouse within the Center at 200 Main St., Northampton.

Some of the questions to be raised at the meeting include: what are the connections between lesbianism and feminism? what is a lesbian analysis of patriarchy? what special impact does patriarchy have on working class women and Third World Lesbians? and how can we integrate lesbian analysis into daily political activities.

Child care will be provided at the Union for women attending the discussion.



Sampan.

BLOCK DEATH NOT MURDER

BOSTON — The body of a 49-year-old Winthrop man found at 6:30 a.m. last Monday in front of One Marlborough St. on "The Block" in Boston's Back Bay was not the victim of foul play, according to Boston police.

Det. Frank Mulvey informed GCN that the body of Robert Chardon was certified as "death through natural causes" by the Suffolk County medical examiner, Dr. George Katsis.

WOMEN TRANSITION HOUSE

BOSTON — A Transition House for women and children in crisis is in the process of opening in the Boston area. The purpose of the house will be to provide a temporary refuge in a supportive environment with priorities to mothers, battered women, and evictees. The house will also provide sensitive support for lesbians. At present there are no facilities in Boston that provide these services.

One of the important reasons for the formation of the Transition House is to help women who walk out of their marriage or are deserted or lesbians who are forced to leave home. The Transition House would provide information as well as immediate necessities, such as temporary shelter and food.

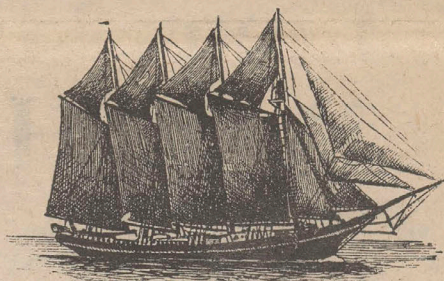
At present, the people involved in this project are looking for a house in the \$45,000 range. Anyone who knows of such a house or is interested in working on the Transition House is urged to call the Women's Project at 864-6695.



A Lion Salient.

SWEET ADELAIDE

ADELAIDE, South Australia — The state of South Australia with a population of more than a million became the first Australian state to repeal its consenting sex laws. The legal status of all sex acts between consenting adults is no longer dependent upon the sex or sexual orientation of the participants, and both sodomy and oral copulation are now legal.



Four-masted Schooner.

RHODY ORGANIZES

PROVIDENCE, R.I. — Gay Community Services, a new voice on the Rhode Island gay scene, will hold an important organizational meeting this Thursday, Nov. 6. The meeting will be held at the Fife and Drum at 7:30. The purpose of the organization is to serve as an "umbrella" for all gay organizations in the Providence area.

The agenda will include a backgrounder on the history of GCS, the introduction of officers, community needs, a committee sign-up, and the establishment of committee meeting times and the election of chairpeople.

Benefit for Saxe

BOSTON — The Susan Saxe Defense Fund provided a lively evening of political poetry and song as a benefit last Saturday at Boston University's Morse Auditorium. The Red Basement Singers sang songs of workers in rebellion, some old and some with new lyrics attached to familiar tunes. The house lights were up and a cheerful dialogue between performers and audience made the people feel free to join in and sing along.

New York's Witches' Rebellion, five striking women, presented songs of women and women's issues. They use only small drums and percussion in-

struments, occasionally the guitar. Their music is in the harmonious blending of their five strong voices. They sang about Inez Garcia and Joann Little, the grape workers and Susan Saxe.

Probably the high point of the evening was the reading of a poem about Saxe by Pine. She literally shook with emotion as she read the story of the people's oppression by the government, taking up each criticism of Saxe in turn and showing how the government, in the name of law, has committed twice the atrocities which have made Saxe an outlaw.

Boston Gay Men Seek Center

By James Fishman

BOSTON — The increasing sense of dissatisfaction among the gay male community of Boston over the lack of an open, relaxed atmosphere in which to relate has finally burst into concrete activity. During the past week, ten or so men met and decided to fill that long-existing vacuum. Many of them have participated as gay men in various offshoots of Men's Sharing Day, and have come through the experience feeling much ambivalence and frustration with that group's goals. And while most of the men feel comfortable with and supportive of gay women's issues, their own needs and experiences are quite different from women's. Gay women have D.O.B. and The Women's Center for such a supportive

environment. But what about gay men? Thus, the Gay Men's Center. (Not to be confused with The Men's Center — a group of mostly straight men. See GCN 3/14.)

The group sees the center's main function as being a social one: a place where gay men can rap, meet one another, celebrate their gayness. In addition to the envisioned "Living room"-type function, the center will also house other activities such as Coming Out raps, poetry readings — i.e., a general clearinghouse for gay male activities. The emphasis on community is because what that word implies only exists in scattered pockets about the city. Whether one is just coming out, or one has already taken

that often difficult step, it is hard when no place exists into which one can plug one's energy. As the title of a gay workshop once put it, "Out of the Closet and into the What?" The bars have their place. And the Meeting-house Cafe is fine for a sandwich and conversation. But neither place is designed to be a network for outreach and sharing.

The group is now actively looking for renting-space. Anyone who knows of leads in a convenient location in either Boston or Cambridge is urged to contact the group. (Something along the lines of the GCN office would be ideal — a space that could accommodate a large common room, plus one or two smaller rooms, within the price-range of \$200/month.) In addition, if you have the time or the energy to devote to establishing the center, or have some skills (and may I be crude and say "furniture"?), please contact either Darius, at 723-6268, or Lee, at 491-6968.

To fund the center initially, the group is asking for monthly pledges from the gay male community of \$2 or \$3 per person (or as much as you can afford). This money will go towards paying the initial month's rent plus deposit, heat, utilities, and printing costs. Once the center is rolling, hopes are that it will be self-supporting by such means as dances, poetry readings, etc. A film benefit is already being planned for the near future.

The Gay Men's Center has a bank account, and has a box number at GCN. A record will be kept of those who have paid (confidentiality assured). Newsletters will be mailed out to those who support the center. Cash or checks can be sent to Box 5200, GCN, 22 Bromfield St., Boston, Mass. 02108. Checks should be made payable to Gay Men's Center, or simply, G.M.C. Blanket contributions are, of course, more than welcome.

Community Board Lives!

By Ken Withers

BOSTON — The Gay Community Board officially established itself last Tuesday night and, as its first act, called upon all interested community people and groups to join.

The board was established to help mediate differences within the community and establish better communication between groups and individuals. It hopes to be able to handle disputes between bars and patrons, between gay community organizations, and between the gay and the straight community.

Meeting to form the board were people from the Gay Community News, the Northeastern U. gay group, Elaine Noble's office, the Gay Academic Union, as well as interested individuals.

Membership on the board was declared open to any person who attends three meetings out of five. Organizations will be entitled to one-vote membership on the same basis.

The board will have a mailbox at the GCN office to receive any requests for action from community people.

At the meeting on Tuesday, board members felt they should stay away from making decisions in favor or against any person in a dispute, but should rather help people solve the dispute themselves by finding mediators or getting the people to sit down and discuss matters calmly.

The board could also act as a clearing house for information for groups scheduling events or offering services. If the board has the resources, it may establish a city-wide switchboard for this purpose.

As of yet, the board is too small to do more than handle grievances. Board members will be attending the Northeastern University/Gay Academic Union conference on Nov. 8 and 9 to try to get help from the various student organizations in the city.

A set of bylaws for the board has been adopted, and procedures for handling grievances will be drawn up. These will be available at the GCN office.

The next board meeting will be held on Tuesday, Nov. 11 at 7:30 p.m. at the Homophile Community Health Service, 80 Boylston St., Boston. Meetings will be on the second Tuesday of every month from now on.

While all complaints and requests should be in writing in order to be researched properly, the board assures that confidentiality will be maintained if requested. Anyone in the community is eligible to speak at meetings, though only official members can vote on procedures.



Revs. Nancy Wilson (left) and Heather Anderson (right) at a farewell party

Worcester Farewell

WORCESTER — Worcester's gay community turned out in large numbers last week for a farewell party for Rev. Nancy Wilson and Rev. Heather Anderson. Both women, ministers with MCC Worcester, left that same evening for Michigan.

Non-sexist music was provided by women and men from Worcester and Providence, and people were present from the Boston, Worcester, Springfield and Providence communities. Rev. John Hose, pastor of the MCC congregation in Tampa, Fla. and an Elder of the United Fellowship of Metropolitan Community Churches, and Rev. Beau McDaniels from Lansing, Mich., were guests of honor at the gathering.

At the party, funds were collected to help provide an extra financial cushion for Heather and Nancy who have ministered to the gay community of New England for the past few years. They were formerly associated with MCC Boston.

'Born Innocent'

(Continued from page 1)

pressure from gay organizations. Chevrolet, for example, claimed that they withdrew their sponsorship because the film "was not the right vehicle for Chevrolet." "It had too much violence," company spokesperson Lou Campbell told *The New York Times*. A representative of Holiday Inns said that "In our judgment, it was incompatible with our advertising objectives."

NBC executive vice president, Myron Weinblatt, claimed that the withdrawals were due to the fact that NBC decided to cancel its proposed showing of "The Midnight Man," a film with Burt Reynolds, and to substitute "Born Innocent" instead. "I'm sure that the withdrawals here weren't related to outside pressure," he said.

However, gay activists were unconvinced by the companies' pleas that

pressure had nothing to do with their decisions to withdraw. "I think it was the gay aspect that caused them to withdraw but I don't think they wanted to admit it. They don't want to concede that they bowed to pressure," said Ellen B. Davis of Gay Media Action in Boston. "Violence is America's number one big-seller. I can't believe that they withdrew because the show was too violent," she added.

There were reports that gay activists in New York were demanding that the FCC give them equal time under the Fairness Doctrine to counterbalance the "homophobic" perspective of "Born Innocent." Meanwhile, in Boston, Davis met with officials of WBZ, the NBC outlet, in an attempt to get the station to air a show that showed a positive view of gay people. Results of the meeting were unknown as GCN went to press.

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EDITORIAL

For the first time in its two and one-half year history *Gay Community News* is finally making more money than it's spending. However, we still have past bills of about \$6,000. Money that is know going to these debts could be used to help improve our newspaper, give you more pages, pay writers, and allow us to make much needed office improvements. At the current rate of income it would take

more than a year to achieve solvency. In order to accelerate this process, GCN is holding a series of fund-raising benefits between now and New Year's. By attending our benefits, you can help us and have a good time also. If you can't attend you are invited to contribute by making a donation and mailing it to: Solvency, GCN, 22 Bromfield St., Boston, MA 02108. Now is our time of need; please help us serve you better.

Gay Community News would like to thank the management, employees, and patrons of Styx for helping to make last week's benefit one of the most successful in our history. We would also like to thank Other Voices Bookstore, Greenleaf Florists, Chaps, House Restaurant, and Sack Theatres for their contributions.

Gay Community News would like to extend its congratulations to Milton Milburn on his release from prison last week (GCN, Vol. 3, #17). The staff of the newspaper would like to wish him the best of luck.

CORRECTION

Bill Damon was incorrectly identified in last week's paper as the head of the Massachusetts Committee to Elect Milton Shapp President. He should have been called the head of Gays for Shapp in this state.

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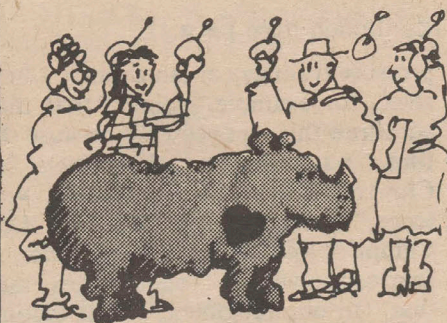
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NEED OF THE WEEK

GCN needs a graphic artist to do just one special job. Call Marion at (617) 426-4469.



LETTERS

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

"chicken" a la queen

Dear GCN:

I've been greatly troubled to see a number of classified advertisements during the last few weeks in GCN dealing with chicken queens. I am especially sensitive in this area because I have a son. I feel that there are so many gay males these days that are into chickens and I hate to see GCN, a newspaper for which I have so much respect, involved in promoting this.

Love,
Chris Womendez

on priorities, friends, and enemies

Dear Friends:

I must agree with Jared Goldfine, who wrote in this week's letter column about what he sees as GCN's "consistent lack of coordination or priorities." And I agree with him that an editorial about Ellen Grusse or Terry Turgeon would have served the entire community, gay as well as straight, far more than one about the drinking age.

It seems there are folks upset about Angela Davis's appearing in the pages of the GCN. Well, I agree that she, and the Communist Party she represents, are pretty backward on the issue of gay liberation, and I think that the focus of the article about her could have been more critical on that point. After all, she should be reminded, a quarter of a million gay people were sent to their deaths in Nazi Germany.

But the GCN seems to share the same confusions A. Nolder Gay has. In his letter he talks about the article on Angela as "wasted space," while in his fiftieth column from the closet he praises Aristides the Just for "radically extending the ideal of democracy in Athens." Is it not myopic of him to praise the "commitment to justice and to wider participation in the democratic process we seek to renew in our own time [only] through the gay liberation movement"?

The confusion results from a profound failure to ask the questions, "Who are our enemies? Who are our friends?" Authoritarian leftists unfriendly to our position and analysis at present may not look much like friends, but cannot they be criticized without dismissing their positions as irrelevant? And, by corollary, if some Boston politicians seek to garner the gay vote, are they truly the friends of gay people, (and furthermore, should the wider, New England readership of GCN be subjected to so many column inches of news about the nuances of Boston politicking)?

Laws, opinion, and treatment relating to gay people have been changing significantly in the last few years, but not because we have appealed to all the kind solons and shrinks. We demanded those changes. How sad it would be if in the next few years gays achieved most of the liberal acceptance the "single issue" activists are asking for, and forgot the human solidarity that will be needed "in the process [of] radically extending the ideal of democracy" everywhere.

Love and struggle,
Eric Gordon
Hartford, CT

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prisoner's plea

Dear Editor, GCN:

Thank you very much for publishing the ad I requested in the Oct. 18 issue of GCN. I have already received one reply and hope that others will follow. It is comforting to know that there are a few gays out there who are willing to share a few moments of their time with those of us in prison. The cards and letters that you out there send to us are high points in otherwise dreary days.

The recent adverse publicity by such gay publications as the Advocate and Gay Crusader concerning prison correspondence ads is, to some extent, well founded, but I ask your readers to consider the other side of the coin.

True, there are those that solicit for correspondence solely for the purpose of creating a hustle.

They lie to those who write them about themselves and some even go so far as to send out pictures of other prisoners, hoping to make a more favorable impression. Some only pretend to be gay in order to further the hustle.

All of us who are sincere in our wishes to correspond with those of you in the "free" world suffer for the acts of a few. Most of the gays in prison really want to meet new friends through our letters and hope to establish meaningful contacts within the gay society outside.

Here at the California Mens Colony there is a group of gay prisoners numbering several hundred. After years of hard work toward gaining some privileges for ourselves, we have finally made a major breakthrough. Reluctantly, the prison staff has consented to allowing us to start a limited number of gay group counseling and rap sessions. Also, the Metropolitan Community Church is now being admitted to conduct church services for gays. Our first meeting, with the Rev. Tere Ann Roderick, was held a few days ago. First services are scheduled for November 3rd.

Thirty one gay prisoners attended the meeting and some one hundred and forty are expected at the first services. Nearly a hundred have signed up for the group sessions and three groups are now being formed. Many straights are supporting our cause and several "closet cases" are coming out in light of this new acceptance.

Can we have your support and that of your readers? Send no money, just letters of encouragement. All letters will be answered for as long as our stamps hold out. Your letters to a lonely prisoner will brighten our days and show that our gay brothers and sisters out there really are our brothers and sisters.

Rip offs? Sure, they sometimes happen. But by asking a few carefully chosen questions of a prospective prison pen-pal in an early letter should clue you as to whether you are writing to a sincere gay prisoner or a phony hustler. The fakes can't hide what they are for more than two or three letters. Chances are pretty good that you will make a new and interesting friend who truly appreciates hearing from you.

GCN is very popular here and those who can afford subscriptions pass each issue on to others so that as many as possible may enjoy your paper. We all hope you keep up the good work and continue to publish a quality paper for the gay society.

Thank you again for printing my ad in the classified section of GCN and I hope that you will continue to provide this valuable service to gay prisoners. Thank you for all of us.

Very truly yours,

Duane L. Dittus

bail struggle

Editor, GCN

After almost two years awaiting trial in Chicago's Cook County Jail, I at last have a real hope of freedom and am desperately seeking help to convert it to reality. Faced with the problem of defending my innocence in a difficult case, and without family to count on for support, I look

primarily to the gay community. I hope that some of your readers will be willing to help.

I'm accused of sexual involvement with teen-agers in 1973. I can't discuss details while the case is pending, except to emphasize that no violence, force, threat, fear, or danger is involved. The important thing is that, though I believe myself innocent, I'm convinced that I can't receive a fair trial unless I'm released on bail.

Until now that's been an unrealistic dream: my bail has stood at \$240,000 or more since my arrest. The appellate court, however, has now ordered a massive reduction of this excessive bail, so that I can be released for \$5,000. But I've put all I had into the 23-month struggle and have to start from zero to raise bail funds.

Though I'm seeking larger contributions from those who can afford them, I expect that the large share of bail money will come in amounts of \$1, \$5, and \$10, and that's the help I would ask of your readers. No matter what the size, every contribution is important. Every one will be appreciated.

Everyone will also be repaid. Once on my feet, I'll return the money to the contributors, or else donate it to groups helping other gay people, according to each contributor's preference.

Only money orders may be sent to me at the jail address below. To send a check, use the address that friends in California have set up specifically to receive them: John Norman Defense Fund, 3795 Mission Blvd., San Diego, CA 92109.

Anyone who wants to confirm my incarceration — or simply to write to me — may use the jail address, of course. Every letter I receive gets a reply, and every contribution an acknowledgment with thanks.

My thanks to your readers for their help. My thanks to you for helping to spread the word.

Cordially,

John Norman 7309504 C-1
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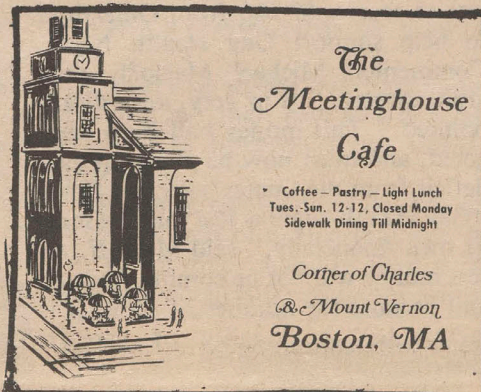
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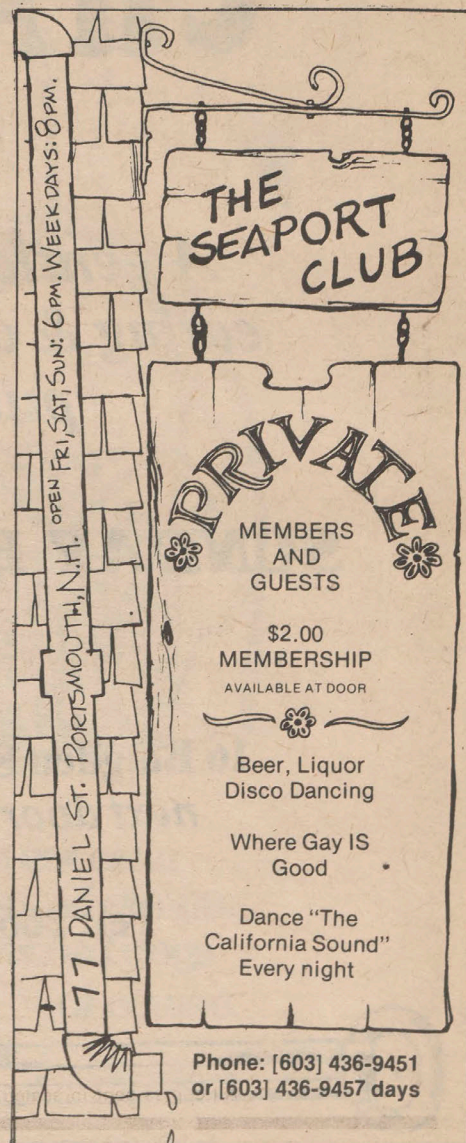
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Otherfund Talks

(Continued from page 1).

funded as planned. Commented Baker: "This is the biggest mistake in community relations we have made: We neglected to inform the people who supported us and those who had wished to support concerning our status. I think we owe an apology for this."

Grantees' Comments

Project Lambda was to receive \$1745 from *Otherfund* for a sound system to be installed in the Charles Street Meeting House, their home. Dances could then be held as an on-going funding source for the project. Rev. Randall Gibson, co-director, said, "I count the people who struggled to make *Otherfund* work among the true devotees of gay liberation, and I will not be a party to tearing them down. If they had achieved their goal, it would have been the most staggeringly beautiful achievement in our community. That they failed to do this is nothing of which anyone there needed feel ashamed."

Gibson said the Black community's "United Fund" was also unsuccessful at first. But he drew this distinction: "There is money in the liberal white community to back Black projects. Gays couldn't get that kind of money. There's no parallel at this point. It's not the Movement to back yet. And it may never be." At least the Gay community, he said, can reply to foundations and other funding sources that this approach had been taken.

Homophile Community Health Service was to receive \$7907 from *Otherfund* for three projects: (1) to expand their library, (2) to help support their hotline, and (3) to expand stock and develop a mail-order operation at their Other Voices Bookstore. Rev. Donald McGaw, executive director, spoke of the dedicated, hard-working gay activists at *Otherfund*: "I

think they really tried. It's a real human need to feel appreciated." (Baker commented on the drain of the staff's energies: "At the end of our campaign, we were having some very difficult times pulling it all together, so that we would stay together, and so that we could decide that we were not a failure.")

Gibson and McGaw both drew the distinction between a small community of politically self-aware gays and the gay population at-large. McGaw observed, "our community is sometimes more guilty of oppressing one another than the oppression we sometimes feel from the outside." And Gibson defended *Otherfund*, "Many gays seem to exhibit a high degree of jealousy and paranoia about the likelihood of anyone in the community accomplishing something. It's almost like the last thing in the world they want to have happen is to actually achieve their freedom and equality. Without the oppression it just wouldn't be the same to be gay. . . . The people who shoot their mouths off the most are the ones who have done the least, both dollar-wise and effort-wise. You don't own *Otherfund* just because you gave them ten bucks, and especially if you didn't give them a cent."

Gay Health Night

Fenway Community Health Center was to receive \$2,600 from *Otherfund* to help support Gay Health Night. Commented Michael Mazloff, program director, "I'm very, very disappointed." This money had been budgeted, and must now be made-up as a deficit from the Center's general fund. "Gay Health Night is just making it on its own financially," said Mazloff. As this money will not be coming through and because the number of patients is increasing, the quality of care is suffering.

The Center serves about 130 patients per week, including about 20 per week on Gay Health Night. "We probably see as many gay people the rest of the week as we do during this one session," said Mazloff. The Center's total budget is made-up two-fifths from client fees, two-fifths from state welfare and other funding sources, and one-fifth from insurance. A money loss in one of these areas "encourages a cluster effect for all our sessions," said Mazloff. In order that quality of care not suffer, more clients must be seen or client fees increased. Likewise, observed Mazloff, "In this year of the cut-back, to the extent that we're dependent on government funding sources, they have that much greater influence over our destiny."

He mentioned that Gay Health Night's largely volunteer staff (only the physician is paid) had asked to contribute some of the session's patient fees to *Otherfund*. But this would have been robbing Peter to pay Paul. "I feel burned," said Mazloff.

Other Reactions

The *Gay Community News* was to have received \$2480 from *Otherfund* for two projects: (1) to conduct a series of "clinics" to train new writers and (2) to establish a fund to pay nominal fees to writers. Marion Tholander, editor, commented, "I know most of the people personally, and believe they were sincere. They're only guilty of not having enough experience."

The *Fag Rag* collective was to have received \$2450 from *Otherfund* to cover publishing costs for two new books. Salvatore Farinella, spokesperson, said, "I thought it was important that one gay organization support another. Now we'll have to go elsewhere for this support." He said he found the *Otherfund* staff he met "dedicated and sincere," but that a commitment had already been made to

publish one of the books, and the money must now be found elsewhere.

Pluses

Good contacts were made, Everling said, and a future campaign is more likely to be successful. Also, the *Otherfund* staff are now hardened veterans, no longer innocent idealists. Gibson observed: "I think it was good consciousness-raising within the community and on the outside. It was a better consciousness-raising campaign than a practical scheme for raising money."

Plans

At this time there are no definite plans for another campaign. The status of previously approved projects or the possibility that proposals will be solicited for new ones is likewise unclear.

McGaw elucidated the first planning obstacle when he commented on the gay population at-large: "A lot of people who have money do not want to admit that there is any need for an organized gay community. That is part of the hardship. How do you challenge the gay population into giving? How do you reach them?" Master feels, "There's a way of reaching people. We just have to find out how to do it."

Future

Baker points to the need for community support: "The crucial point for *Otherfund* is: Will it be damned its first year? We will not have provided a basis on which to build if we are killed by scorn and apathy. If the community does not need or want us, we cannot be a success. We cannot be a self-serving organization." And McGaw calls for that support: "We need to help them keep in business. Part of this is our responsibility as an organized gay community."

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Germany Gives Us the Fist

A Review by Jim Saslow

"Fist-Right of Freedom" is one of those films that makes your mouth water in anticipation — a fictional drama set matter-of-factly in the gay world. We could still use plenty of gay "propaganda" films; but ideally, "after the revolution," the freedom to be totally open will allow us the luxury this film already takes for granted. So one goes to see it at the New York Film Festival with a sense of excitement and goodwill.

Unfortunately, if Rainer Fassbinder's German-language film is an accurate preview of post-revolutionary pablum, we might as well stop picketing. Even as plain old-fashioned melodrama, it has little to recommend it.

We first meet Franz, the working-class *shlemiel*, working midway as "Fox the Talking Head." The sheriff is about to close down the circus and imprison Fox's lover, Klaus. The low-key treatment of the gay theme starts right here, when Fox tenderly kisses Klaus good-bye on the tiny sideshow stage.

So much for the sensitive points of the film. In quick succession, Fox goes to crash at his sister's (a soused, bleached-blond "good-time girl" who constitutes his only sense of family or roots), picks up a "john," and cons ten marks to enter the lottery — the dream of his life. He wins the lottery — a staggering 500,000 marks — and that, plus the john, gets him entree to the "high society" of his provincial German city: a mostly-gay assemblage of wealthy, coldly handsome young

business types, gigolos, and the like.

An affair quickly develops with one of these emotionless playboys. Eugen, scion of a respectable bourgeois family, makes a play for Fox, getting him to invest in the failing family business and purchase a luxuriously tacky duplex apartment for the two of them.

The relationship has no basis but mutual desperation. Fox craves stability and affection; Eugen needs money to outdo his drunken old man and live in an undeserved aristocratic style. The conflict (or, more accurate, the lack of commonality) between the two lovers is brought out by an extended series of vignettes in which Eugen tries, with little success, to remake Fox into his own image of a "respectable" young person-about-town. The images are predictable and unimaginative: the exclusive menswear store; the snooty resort hotel; the fancy restaurant where Fox can't read the French menu. Fox doesn't "fail" at becoming cultured — he doesn't even *try*. And therein lies the essential failure of the film as human drama.

The theme of the "sentimental education" of a young naive goes back to at least Lawrence Sterne's eighteenth-century novels. Its focus is a character's response to changes in his or her social environment; hence, two elements are vital to its success — an appealing character, and an interesting society. *Faustrecht der Freiheit* has neither.

Fox's new social set is vapid and plastic. People eat French food, go to the opera, and fuck — all equally

without enthusiasm. Some film-makers (like Fellini) can get flamboyant action out of the International Ennui crowd; but this rigidly-acted German jet-set seems too full of stolid burghers even to get up a good belch.

Even so, we can never quite understand Fox's *total* lack of interest in his new life. Nothing excites his curiosity — he is too dull to have any. Fassbinder (who plays Fox) doesn't even endow the character with old-fashioned "sweet simplicity." When Fox seeks comfort in the scruffy familiarity of his old gay-bar hangout, we see him approach two GI's and ask bluntly, "You wanna fuck?" In short, he is too shallow and brutish for us to care what happens to him.



Fox is comforted by his sister.

It might be argued that Fassbinder's moral is just that: *everyone* is coarse, everyone is insensitive. the *world* is insensitive.

Sure it is, but we don't need to sit in a sweaty theater to find that out. And we're not much going to react to that revelation unless we're shown someone

whom we care about struggling against it.

No one in this film struggles, or even seems aware enough of his place in the world to know that he should. Eugen grits his teeth a lot; Fox drinks a lot. One day Fox says, "It's got to end." Eugen, with a one-sentence comment, "you're free, of course" (get the symbolism of the title?), changes the locks to the apartment. This was meant to be a film about class conflict, but it chose the wrong classes. Fox jumps from the slumbering proletariat to the narcotized aristocracy, for whom the freedom to make any choices makes it unnecessary to work hard at the choices one does make. In which case, their lives make dull theater as well as bad politics.

Only once is all this constipated civility dramatically broken. At the apartment-warming, Fox's drunken sister calls the whole crowd as she sees 'em: piss-elegant bastards. The guests are, of course, appalled; and when Eugen tries to throw her out, Fox does rise to the occasion for a few moments. But it's all bludgeoningly contrived: a tableau of the two men glowering at each other, with a huge foreground closeup of the sister passed out in a brocade armchair. Enough, already!

Oh, I almost forgot — Fox dies in the end. Commits suicide, actually, in the middle of some vast, empty neon waiting room. You could see it coming long before, but there is one redeeming aspect to his death: he doesn't have to die because he's gay — only because he's a shmuck. Let that be a lesson: don't go see this film because you're gay — just go if you're a . . .

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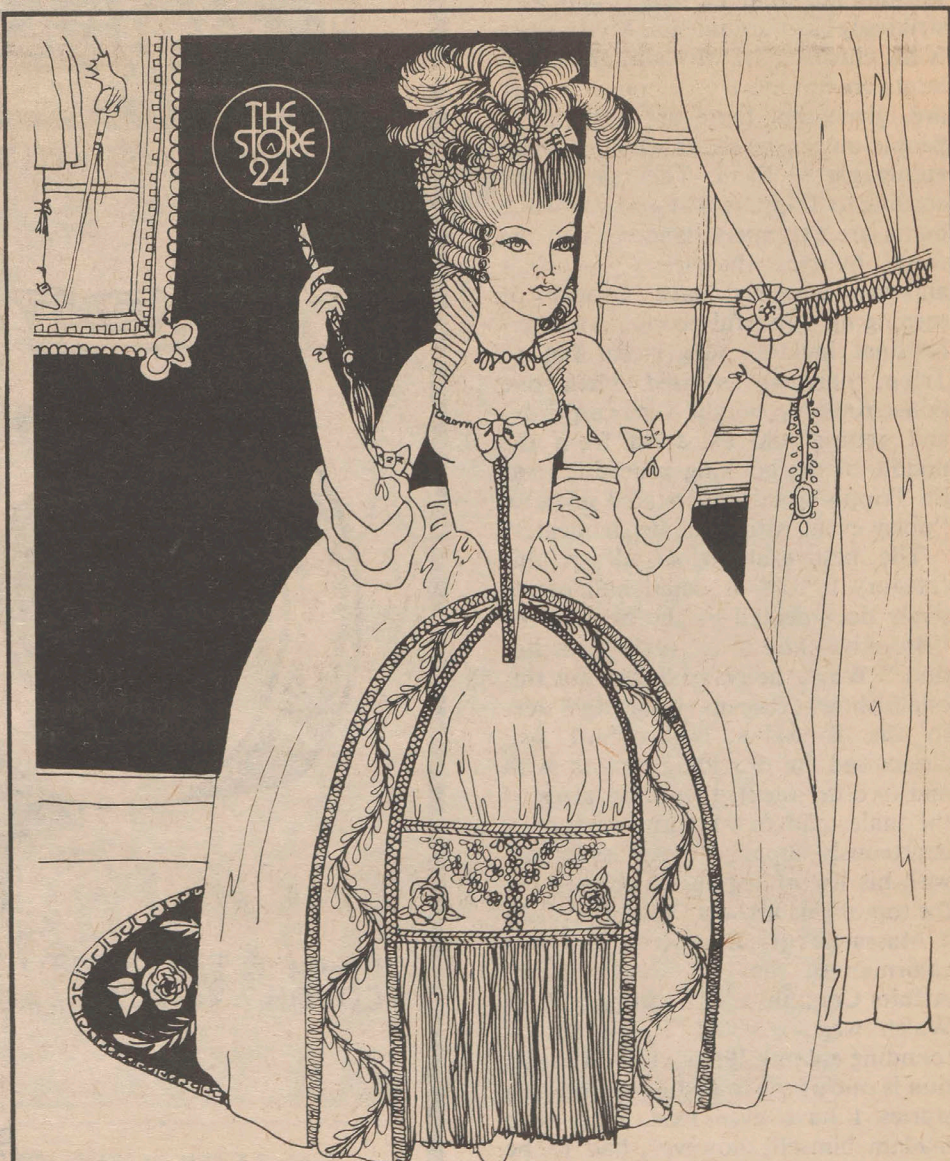
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Tripp's Masterful Matrix

The Homosexual Matrix. By C.A. Tripp. McGraw-Hill, 1975, ix + 314 pp., \$10.00.

A Review by Charles Bonnell

Where does one begin in reviewing a masterpiece?

Maybe the best place is where the dustjacket does: with a quote from Wardell Pomeroy:

This is unquestionably the best book I have read on the subject of homosexuality (and I have read most of them); indeed, one that the test of time should prove great...a book destined to become a classic.

This is no small amount of praise, coming from the man whose three books on sex education (*Boys and Sex*, *Girls and Sex*, and *Your Child and Sex*) are the only ones I know that treat homosexuality in a fair light. Pomeroy himself was the second author of the Kinsey volumes, and his book on Kinsey's institute verifies Tripp's intimate but unofficial association with that research effort.

Tripp's book will be widely ridiculed in the straight press. *Time* magazine will no doubt note that Tripp does not substantiate his assertion that Joseph McCarthy (the McCarthy-era McCarthy) was "primarily homosexual." But then again it was only a few weeks ago that *Time* informed us that "a case can be made against" gays being employed "in the armed forces, in education, and perhaps certain other areas." When Tripp makes unsubstantiated statements — and he makes many — they at least are known by gays to be correct.

But in many other places, Tripp does substantiate what he says, often with strikingly clear arguments. My favorite is his chronicle of why anti-gay witch hunts are not more common than they are, given that there are millions of people out in the sticks who would be vulnerable to them. The reason, according to Tripp, is that anti-gay witch hunts are extremely dangerous to the witch hunters themselves — since anti-gay dragnets have a way of turning up powerful people. An international incident was, according to Tripp, narrowly averted when one police roundup caught a crown prince, and getting him extracted from the middle of the booking procedure was (in Tripp's usual understated prose) a "noisy event within the department."

The best example of all in this category is told in detail and extensively documented — the case of the "Brooklyn house of male prostitution." When the Navy staked out this establishment (because it was right next to the Brooklyn Navy Yard and specialized in providing sailors with and to other men), they soon arrested the male madam who ran it, and he courteously supplied the investigators with his list of regular customers. At the top of this list was David I. Walsh, a Massachusetts Democrat who was chairman of the U.S. Senate Naval Affairs Committee! The story of how Walsh was extracted, "with an astounding aplomb," from the investigation is one of the most fascinating true stories I have ever read. The male madam himself, however, had to be gotten rid of, in spite of the fact that he had completely cooperated and even helped in the tracking down of three foreign agents. This man was released from prison in 1963, after serving over twenty years in jail, at the age of 78.

Tripp shows some of his strongest stuff when he deals with psychological questions (he's a psychoanalyst himself). He has an absolutely stunning chapter on "The Question of Psycho-

therapy," full of the most cogent (and never-before-published) arguments against the "Change Therapists" like Bieber, Hatterer, and Socarides. His story of the Freudian psychiatrist invited to talk to an academic group of sex researchers (the honorarium was paid out of the graduate students' entertainment fund!) is delicious, and so is his total demolishing of the Change Therapists' claims of cure. He states, for example, that the reason academic sex researchers never talk of "curing" gays is that they know "cured" gays don't really exist — Tripp states that the Kinsey group had a standing offer to any psychiatrist in the country to produce a person who had once been firmly attracted to their own sex but was now, after therapy,

attracted to members of the opposite sex. There were precious few takers of this seemingly simple dare, and those few all dissolved after being subjected to the standard Kinsey interview.

Another strong point of Tripp's book is his willingness to do his homework. For example, I must have heard about a million times the line the "we'll never understand the etiology of homosexuality until we know something about the etiology of heterosexuality." The so-called activists who make similar statements then hurry on to other things. Tripp, in contrast, proceeds to devote a whole chapter to the subject of "The Origins of Heterosexuality," followed by one on "The Origins of Homosexuality." Both are extremely good.

There are only two things that are wrong with Tripp's book, and one of them is very important. First, although he emphatically does *not* ignore les-

bians, he tends to think of gay women after he thinks of gay men. Sometimes this means giving a male example when a female one would work just as well but never the reverse; it almost always means mentioning women after men. Tripp should have known better, and I hope he revises this problem before the next edition. Lesbians will nevertheless find much of interest in this volume.

The second problem is Tripp's handling of biological questions. Although Tripp cannot be expected to have been aware of the recent (mostly sociobiological) advances in understanding human behavior, he does present the best learning theory explanation of sexual attraction I have yet read.

Thus, in general this book makes an excellent gay education. If you are puzzled by some of the more promiscuous forms of gay male sexuality, or if

(Continued on page 13)

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GRAC

the gay recreational activities committee

GRAC members have put together this spread in conjunction with GCN. They have included all the facts, but they feel that members have some special relationship to the sports they enjoy that can only be expressed in poetry, essay, cartoon and photo form. Below find a cartoon by Ron, poem by Joe, essays by Martin and photo by Bob. GRAC hopes that all of New England will join in the gay sports revolution. If there is or is going to be a local sports organization in your area please contact GRAC at Box 8000, GCN.

Boston's Gay Recreational Activities Committee (GRAC) is a totally new concept in sports, a unique happening in the gay community. It is a loose organization that coordinates sports activities for gay people, but unlike any sports organization ever existing, GRAC fosters the non-competitive aspects of play. They try to leave in the fun of the game and leave out the anxiety attached to winning. In the words of the gentle spirit, George Dimsey, who founded GRAC, "a person needs only the desire to play, his or her ability is unimportant."

The first GRAC venture was the candlepin bowling night. A notice was printed in GCN that gay bowlers could meet at the 1260 Bowling Alley on a Monday night. No one knew what the response would be. Thirty people showed up for that first night. Eventually, a league was formed with liberal handicapping to even out the differences in ability and still leave in some of the excitement of competition. The league had a successful fun-filled season and celebrated with a bowling banquet at the Charles Street Meeting-house Cafe. The league is now in its second season and doing fine.

Last spring GRAC marched in The Gay Pride Parade and held a sporting picnic on the Common. The summer saw the beginning of GRAC volleyball, and soccer. Anyone could come and play; team members switched sides from game to game. The experienced taught the inexperienced; even straight people joined in from time to time.

The monthly GRAC meetings held at GCN gave rise to new proposals for fencing, softball, tennis, hiking. It became clear that team sports were only a small part of the demand in the community for sport and recreation. People who wished to play or learn non-team sports like tennis could not because they could not find partners or organized programs. Some people wanted to play board and card games, but lacked gay players to join with. As a result, a Nonteam Activities service was set up in August which sought to provide playing partners for anyone wanting to play a nonteam sport or game.

There was so much happening that in September GRAC had to put out its own weekly newsletter. The newsletter is viewed both as a source of information on current gay sports events and as a forum in which the community could exchange ideas and feelings about gays in sports. Most of the activities have so well organized themselves that newsletter people see the future issues containing more and more essays, less news.

Some gay liberationists might feel that sports, even games like chess, foster competition and the desire to come out on top, macho American straight ideals. GRAC has recognized this danger and has sought to organize and explore sports, games, and recreation from a gay perspective emphasizing cooperative values and encouraging novel ways of perceiving and learning the game.

"We want to do something NEW, not merely to convert gay people to the same old macho enthusiasm and

exhibitionism or to foster more camp versions of boorish conformist recreations," Ron Rizzo said.

So how do they do it? They invite men and women to join together for all games, doing away with the sexism that practically insures the popularity of straight sports' efforts. (After all, what's more "masculine" than playing ball with the boys.) In fact, GRAC wants to plead with women to come out for the game in greater numbers to as to maintain a non-sexist balance.

GRAC fights machismo by keeping the teams for team sports open so that no ongoing competition develops. And the old people are glad to teach the new people, so the star syndrome is combatted. GRAC stresses the fun of physical activity, the intellectual stimulation of gamespersonship and the joy of learning competence in a sport. GRAC brings us sports, the gay way.

GRAC seeks to be a true community institution, representative of and responsive to all the diverse segments of the gay community. It invites the participation of older gays, who are needed to act as instructors in activities in which they are experienced as well as to participate; and younger gays: GRAC has contacted Project Lambda and has invited all Lambda people to participate in GRAC events.

Bowling: The candlepin bowling league is GRAC's oldest and largest activity. The league is designed to include bowlers of widely varying abilities by using a liberal system of individual and team handicaps. The averages are



photo by Bob Hirschfield

Kick that soccer ball!

updated weekly by the indefatigable league secretary. The season began Sept. 15 at the 1260 Lanes in Boston and by the second meeting the lanes were filled to capacity with over sixty bowlers. There is no more room for Monday night, but if enough additional people want to bowl, a second night may be set up. A league secretary and treasurer will be needed. The second night may be a ten-pins league if that is where the interest lies.

Soccer: Since April a weekly soccer game has been held on Saturday at 2 PM in front of the Hatch Shell on the Esplanade in Boston. Usually the players have bravely defied the local weather. They have also shown their pluck by playing as a gay team (to good account) against spontaneously-formed teams of straights who have wandered by on more than one occasion. A core of regulars attends, and a knowledge of how to keep soccer the gentle, enjoyable, and skillful game it is meant to be has developed. The group is continuing to learn the game, both individual skills and team strategy. All beginners are welcome: the game is devised to put the most reluctant newcomer at ease. GRAC soccer also

solicits the participation of anyone who suspects that the goalie's calling is her/his own.

Volleyball: Volleyball, held weekly on Sundays at 1 PM by Hatch Shell on the Esplanade in Boston since early spring, has been the most popular GRAC event besides bowling. Games have been pleasant if not downright frivolous, turnout often exceeding fifty gay souls. A new net, thirty splendid feet in length, along with sturdy steel poles, has been recently purchased, thanks to many weekly collections of nickels and dimes from volleyball enthusiasts. The new equipment is capable of sustaining the most vigorous play and, in concert with the old net, which can come out of retirement, the hugest mobs.

Nonteam Activities: Nonteam Activities includes all those sports, games, and recreations that pit individual players or duos, against each other in primeval contest: games, handball and squash, hiking, tennis, bicycling, swimming, weightlifting, fencing, leapfrog, etc. To date, about fifty people are on the Nonteam Activities list, a sport-by-sport compilation of people seeking



1 Ron

puts the sport back in athletic games

playing partners for nonteam activities. The list has appeared in the Newsletter, being updated each issue.

Other Events: Instruction and play in tennis with a group of people is available on Wednesday morning at the Charles Park courts, by Charles Street MBTA. In addition, Martin Langer offers to teach handball by an experimental method, making use of metaphor rather than practice drilling; three sessions have already been held at various public handball courts in Boston. For further information, call Martin at 268-7240. Finally, basketball meets Wednesdays, 7:30 PM. For location, call Martin, 268-7240.

Games: Although Gay Recreational Activities is most noted for our team events, such as volleyball and soccer, we also have totally non-violent competition, (with the exception of an occasional game of monopoly) in the disguise of Non-Team activities. In the past few weeks, GCN, through the kindness of different staff members, has hosted a series of Game Nights in their office on Bromfield Street. At these Games Nights, held on Sunday nights, everyone in the community has

the opportunity to bring their favorite card, board, or word game to the meeting, and indulge in friendly competition.

However, some of the people who would like to join in on our Games Nights cannot make it due to work either on Sunday nights or Monday morning, or school commitments. In cases like these, they can refer to our Non-Teams activities list, which has sections for cards, board, and word games, and chess and backgammon. Through this list, people in the community can contact one another and set up a night (or day) which is suitable for the both of them to indulge their games fantasies.

At this time, we in Gay Recreational Activities think it is unfair to impose as we have upon GCN as a place to hold our Games Nights. This requires a staff member there at all times and we don't think that it's fair to force someone into a commitment of that magnitude. If anyone has information regarding a place where we could hold our weekly Games meetings without forcing someone into a commitment, it would be greatly appreciated.

Sept. 23, 1975

Heart to Heart

You asked if I'd go running with you.
I of course agreed
I thought if I gave in to you
You might let your heart be freed.
Man to man
Friend to friend
Heart to heart
Beginning to end
We ran along the water in the
darkness of the moon
Our shadows grew on up ahead and
Reached the end too soon.
We didn't care, we just kept on
We wanted it to last
Energy seeping, spilling, spurting,
We screamed, "Go, kick, go fast!"
Man to man
Friend to friend
Heart to heart
End to end
Your chest was bare, you didn't care
You said, "They want my shirt, it's
theirs."

I threw my shirt on the water
For you; I felt the cool wet air.
And on we sped, galloping hard
Like stallions for the crown.
We would not stop, there was no end,
We'd never turn around.
Man to man
Friend to friend
Heart to heart
End to end
Then as we neared the river's edge
We stopped.
My eyes met yours; you placed your
hands in mine
We stood there staring, gasping for air,
the shadows now behind
Finally we'd reached our end.
We'd had it all the time.
You and I
Friend to friend
Heart to heart
The end — the end.

Joe Pearson

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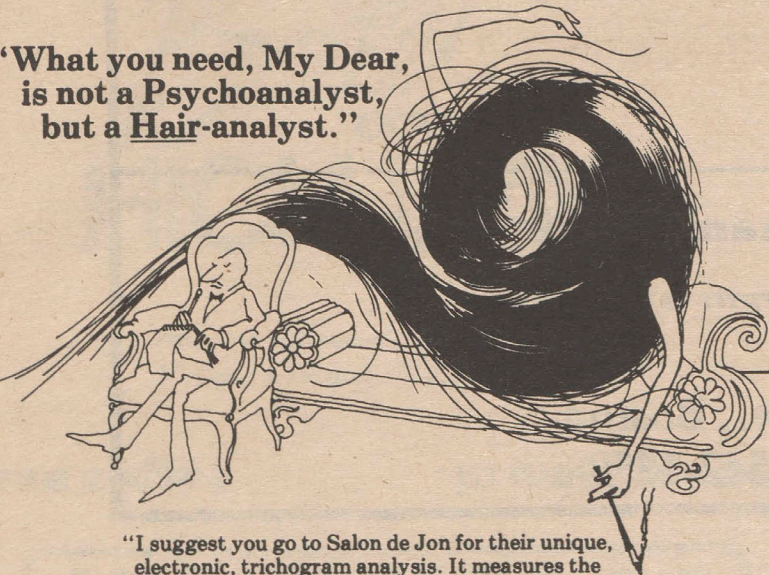
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Essays

By Martin Langer

I

All around, the drip of rain — not falling from the sky, but recently having fallen, falling now, in turn, down among the crevices between the buildings of the city.

I feel my body walking through the night — walking, stretching, thinking and looking all around me. The cement below supports me without pressing up or drawing down.

I'm weak tonight and almost have to drag my feet; I'd be hard put to win a race. But as my feet trail over the cracks in the pavement, I wonder what I am missing by not being an athlete.

To exercise the kinesthetic sense, why must we fill our senses with ourselves? — saturate our senses with ourselves, to the exclusion of the city mist?

Are sports a way to know ourselves, or are they just a blaring concert for the deaf?

It's a gentle night, and I smell the air-smells I would have missed during the day. And if I had been running now, wouldn't I have missed them anyway?

Aren't sports a raucous way to move the body? An overkill? How 'bout just pacing slowly down the street? How 'bout shifting position in a chair? How 'bout smiling or dropping your arm?

Now I stride along knowing even Sal's is closed — nowhere to be, no urge to hurry home.

... You know, the body has its moods. It doesn't have to run, any more than the mind is always playing chess. And it's not unconscious then either; but, like the mind, it sometimes simply muses.

Maybe I've got mono; maybe I'm physically unfit. But I veer side to side as if a little drunk and wonder what's the crime of it. Perhaps I almost stumble. Tonight I am a vagrant in the street.

I almost hit that post. I brushed close by that metal fence. It won't get me a Heisman Trophy — not at this velocity — but aren't I even now an athlete?

I don't think it's what you do; but how much you feel of it.

II

When the impulse comes; when the feeling good leaps up, then's the time for the body to leap up likewise.

Then come with me to a world of fenceless tennis courts, of laughing at obligations of a Pennsylvania ball, at losing an overhead in the sunlight and finding it again on the baseline as a cat rediscovers the mouse it has let go.

Now we are playing net. You hit a shot to me. I volley a return. The next you hit a little harder, but I snag it just the same, and you snag that, too. By stages, we put the ball at the limits of each other's reach, always at new places, to see how with humor it will be ever and again restored.

But, there; I don't know why like a child you are trying to impress me: why, after every trick you play and every joke you make, you glance quickly at me to see if I have seen. 'Cause you do not have to win me. You've made my day already.

And still I could get into playing with you more: hitting the ball behind my back, fake-faking you and all. We could get so deep we'd be doing nothing but laughing. We could have an afternoon of ecstasy — both fooling around for each other, both playing for each other, both showing each other off, building up to our co-operative best, — interacting tangibly, several times a second, evolving something beautiful which is only ours together.

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The View from the Closet

By A. Nolder Gay

WHITE COLONUS

In one of the last segments of his novel-sequence, *All Souls*, the late Lucien Price tells the story of Dr. Lambert Tyler, a Buffalo physician. Tyler had rejected the open affection of a cousin and a close male friend to marry in succession two sexually-demanding women and to launch an outwardly successful career as a fashionable "ladies' doctor." After the death of his wealthy second wife, and approaching middle age himself, Tyler astounds his professional colleagues by closing out his gilt-edged downtown practice, selling his late father-in-law's Delaware Avenue mansion, and opening a new home and office on "Scrubgrass Square," in a varied ethnic neighborhood just about at the poverty line.

At 21 Scrubgrass Square, Tyler strips off the accumulating layers of worldly-wise professional and personal habit and gets back to three essential talents, long dormant. As a skillful general practitioner working in a needy area, he rediscovers in action the reasons he had gone into medicine in the first place. Early mornings are devoted to the piano, cultivating a talent Tyler uses to benefit the community through Neighborhood House but which eventually takes him to performance with the Cleveland Symphony.

Third, from 1928 through the mid-'fifties a procession of young men passes under the lintel of his run-down 1859 red brick mansion. Many, beginning with medical needs, return for counsel. Some stay for extended periods with this extraordinary doctor,

who feeds their souls as well as their bodies. Tyler nourishes their various talents, each according to his need, to send out a succession of useful, well-trained, and contributing members of the community.

Price entitles the story of Lambert Tyler, "White Colonus," quoting the aged Sophocles who, after years of wrestling with the Oedipus legend, writes his benediction in these lines:

Stranger...thou hast come to earth's fairest home, even to our white Colonus; where the nightingale, a constant guest, trills her clear note in the covert of green glades, dwelling amid the wine-dark ivy and the god's inviolate bowers, rich in berries and fruit, unvisited by sun, unweary by wind of any storm....

Colonus, for Tyler, is the place he makes for himself in Scrubgrass Sq. In middle life he experiences serenity and renewal in self-development as a professional and as a human being, in community service, and in commitment to nurturing the creative possibilities of the young men of talent but no prospects to whom he is peculiarly able to relate. Giving the best that was within him, he finds satisfaction in the joy of giving.

Lambert Tyler was able to strip down to essentials in mid-career and to enjoy an increasingly richer life because quite early he had built solid foundations through study and the acquisition of skills which could be

adapted to varying human needs. Of how many young queens boogeying their lives away every night in the bars of this city can that be said? And what will be found underneath their carefully groomed facades when, in five or ten or two years, the surfaces begin to erode?

Being gay is simply not a useful identity in and of itself. This is so not because of "societal oppression" or other movement cliches, but because to take any segment of life and to exalt it into the whole is to pursue a false god. Being gay is not an exemption from the task of being human. Being gay is useful only in that it frees us to be our integrated, whole selves for the sake of the humanity within and beyond ourselves.

Of course, as W.H. Auden was fond of saying, if an ass peers into a mirror, you can scarcely expect an apostle to look out. The point is that one does not reach his/her personal white Colonus by luck or drift. Beyond the jukebox and the glitter lies the iron necessity of building the foundations for a life which is probably going to last, whether richly or meagerly, up to another half-century or even more.

It is I who must first determine to take charge of my life, and then to take responsibility as well for the liberation and enrichment of the lives of those around me less fortunate than I. The community of All Souls lies at the end of my outstretched hand.

Matrix...

(Continued from page 8)

you cannot understand why some gay men maintain long-term relationships, then you should read Tripp's discussion on "Brief Encounters and Ongoing Relationships." If you just can't understand those men who seem to be mocking women in their swishy, base, nelly camping, then you should look at Chapter 9 and learn about your confusion of four quite distinct forms of "effeminacy." (Tripp's picture on the dustjacket — he seems to be sucking on one end of his glasses — is itself almost high camp.) If you simply cannot believe that some people really

want to reject the genitalia nature gave them, or why some gays and straights seem to identify with the opposite sex and others do not, then you should ready the chapter on the distinctions between homosexuality and inversion.

Tripp's book is indeed a classic. It tells a truth that has never been told in print before, in a way that makes it difficult to refute, although some homophobes will continue in ignorance. Lesbians who want to learn about gay men will find this book to be extremely valuable; gay men who want to return the compliment will find it a help, but less so.

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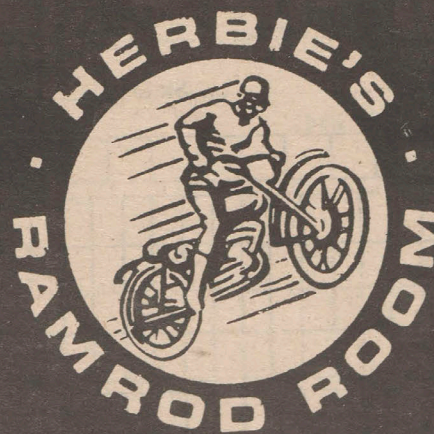
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Page 14 • GCN, November 8, 1975

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Easy-going friendly GWM, 23 seeks compatible guy to share Beacon Hill apt. Eat-in kitch. 2 bdrms. Good locat. Call Don at 227-5124. Thanx!

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GF seeks roommate(s) in Salem. Will share expenses & chores. No drugs, am clean and quiet. Need privacy, but am sociable. Call 745-9381

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Interested in renting house (or buying) in rustic location or renting with a few people in Framingham Center. Best time to call 9 a.m.-2 p.m., ask for Peter (David), 881-9885 (Discretion, please).

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3 mon

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Tri-City NOW (Malden, Medford, Everett) is open to new members for its task force on Lesbianism and Sexuality. Gay sisters are urged to join. Contact Carol Chapman c/o Women's Center, 46 Pleasant St., Cambridge or call 354-8807 and leave message.

5 wed

Boston, GCN benefit at Oz, 969 Commonwealth Ave., tonight between 8 pm and 2 am. Glenn Elliott will perform. Special Disco Party. \$2 donation.

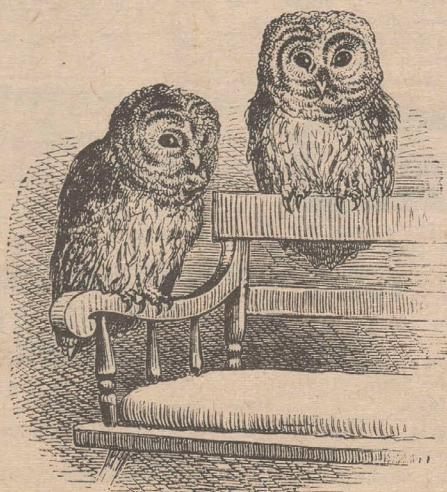
Boston, Gay Legislation meeting to plan for '75-'76 legislative session, discuss national bill. All interested are invited to DOB office, 419 Boylston St., Rm. 323 at 7:30 pm. For info call Laura at 491-2787.

6 thur

Providence, Gay Community Services first meeting at 7:30 in TV Room of Fife & Drum, 123 Weybosset St. Come and lend your support.

7 fri

Boston, Gallery 91 opening night festivities for exhibition of works by Carol Arone, "Light, Life and Space" at 91 Newbury St., 7-9 pm.



8 sat

Boston, GAY and NU Gay Student Organization present a conference, "The Gay University—1975," at Eli Student Center, NU. Registration 12-2, Workshops 2-3:30 and 4-5:30. On Sunday a general meeting 2:30 to 4:30.



Medford, Disco Night at Tufts U, Curtis Hall, corner of Boston and College Ave., 9 pm.

Orono, Me., Wilde-Stein Club will sponsor Gay Costume Dance at Maine Christian Association Center, College Ave. \$1 donation. Please BYOB.

Boston Men's Center Bake Sale is being held at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. All men are invited to contribute their homemade baked goods; everyone is invited to attend, buy some delicious food, and find out about the Men's Center. For info call Ernie at 628-1583.

Boston, GAU and NU GSO present a conference, "The Gay University — 1975" at Eli Student Center, 360 Huntington Ave. Registration 12-2, Workshops 2-3:30 and 4-5:30.

9 sun

Boston U Gays "Fall Frolic" dance, 9-1 in George Sherman Union Ballroom, 775 Comm. Ave. Music by Artandryl and D.J., full bar, admission \$1.50.

Boston, GAU-NE and NU GSO conference, "The Gay University — 1975," general meeting, 2:30-4:30, to discuss results from the workshops.

Gloucester, exhibition and sale of paintings by David B. Crowley at The Grante, 457 Washington St., today through Nov. 16.

Boston-Gay Speakers Bureau will hold a wine and cheese get together at St. John's Church (basement), 33 Bowdoin St., 3-5 pm. Old and new speakers welcome to share ideas on where GSB is going.

Boston, Community Church presents Andrea Dworkin speaking on "Our Blood — The Slavery of Women in America" at Morse Auditorium, 602 Commonwealth Ave. at 11 am.

10 mon

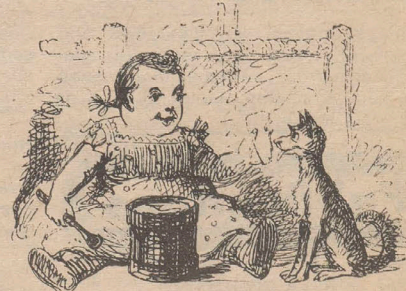
Providence, Tribute to Lillian Hellman, Monday Nite Film Series continues with "These Three" (1936). Showings at 7 and 9:15 pm at Downstairs Playhouse. Call 401-521-1100 for info.

11 tues

Boston, Integrity guest speakers will be Edward and Margaret Hougen at 7:30 pm at Emmanuel Church, 15 Newbury St.

12 wed

Boston's newest bar opens tonight, 15 Lansdowne St. Discotheque will have a special Grand Opening Celebration. For information call (617) 262-2424.



17 mon

Boston, HCHS Corporation meeting, 8 pm, 80 Boylston St., Rm. 855.

Salem State College will have a continuous series of gay related films, 12-9 pm in Day Lounge of Student Union.

18 tues

Boston, DOB monthly social evening. Slide show on "Backpacking in the Grand Canyon" and "People and Places." Refreshments follow at DOB office, 419 Boylston St., Rm. 323.

Submit Calendar items to
Calendar Editor, GCN, by
noon on Wednesday prior to
date of publication.

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
 Noon—MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.
 5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.
 7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
 7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
 7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075
 7:30 pm—DOB Lesbian Mother's Rap, 419 Boylston St., Rm. 323.
 8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH.
 8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.
 8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)
 8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
 8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.
 8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

TUESDAYS

10 am—GRAC handball, meet at fruit stand, Park St. Green Line MBTA; info call 268-7240
 10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075
 6-9—Homophile Community Health Counseling (401) 274-4737
 7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
 7:30 pm—DOB Women's Rap, 419 Boylston St., Rm 323.
 8:00 pm—Springfield Gay Alliance, (1st and 3rd Tuesdays), First Unitarian Church, 245 Porter Lake Drive, Springfield.
 8 pm—Coming Out Rap for gay men, CSMH, 70 Charles St., Boston
 8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
 8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945

WEDNESDAYS

11 am—Gay discussion group at Drop-in Center of Northern Essex Community College, Haverhill, MA; open to everyone.
 12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
 12-8 pm—Provincetown Drop-in Center has these hours especially for gay Problems. Come in or call. See Quick Gay Guide.
 6:30-9 pm—Gay Health Night at Fenway Community Health Center, 267-7573.
 7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
 7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
 7:00 pm—Liberation Rap Group (617) 756-0730.
 7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
 7 pm—MCC religious dialogue at 63 Chapin St., Providence
 7:30 pm—GRAC basketball; call 268-7240
 8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
 10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.
 7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.
 7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
 7 pm—Yale Lesbian Caucus, Bingham Hall, Rm B-8, 436-8945
 7:00 pm—Gay Support and Action Group, Bangor, Maine.
 7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.

7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
 7 pm—MCC open rap, 63 Chapin St., Providence
 7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
 8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
 8 pm—Rap group for older gay men, CSMH, 70 Charles St., Boston
 8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
 8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945
 8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.
 9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.

FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.
 7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.
 7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
 8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence
 8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.
 8:00 pm—Health Clinic, Burbank Hospital Fitchburg, MA.
 8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
 8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
 8:00 pm—KALOS, Hartford, CT, 568-2656.
 8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.
 8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.
 9 pm—Coffee House, 64 Chandler St., Worcester.

SATURDAYS

2 pm—GRAC soccer for dykes and fags, Hatch Shell, Esplanade
 3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.
 8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.

8:00 pm—East Conn. Gay Alliance, 889-7530.
 8-11 pm—"Open house at the parsonage," MCC, 63 Chapin Ave., Providence.
 8:00 pm—MCC/Hartford Drop-in Center, 11 Amity, St.

SUNDAYS

10:30 am—"Closet Space," WCAS 740 AM.
 1 pm—GRAC volleyball, Hatch Shell, Esplanade, when sunny. Call Don 289-7678
 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.
 4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.
 4:00 pm—Dignity Rap Group (except 1st Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.
 4:00 pm—MIT-SHL (1st and 3rd Sunday), Rm 50-306.
 5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
 6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
 7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)
 7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
 7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
 7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.
 7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
 7:30 pm—MCC/Hartford, 11 Amity St., Hartford, CT.
 8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.

everyweek