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the gay weekly for the northeast

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December 6, 1975

## Legal Moves Exhausted

# Judge Won't Free Grusse, Turgeon

NEW HAVEN — A motion to revoke the order of imprisonment of Terri Turgeon and Ellen Grusse has been rejected by Judge Jon O. Newman in U.S. District Court here. Ellen and Terri have been incarcerated in Niantic Women's Prison since early June for refusing to answer questions regarding a Grand Jury investigation of the whereabouts of Susan Saxe and Kathy Power.

Michael Avery, attorney for the two women, says that he has come to the end of possible legal maneuvers. "I have no plans at the present time," Avery told GCN. "Ellen and Terri will have to stay in jail until the government comes to its senses."

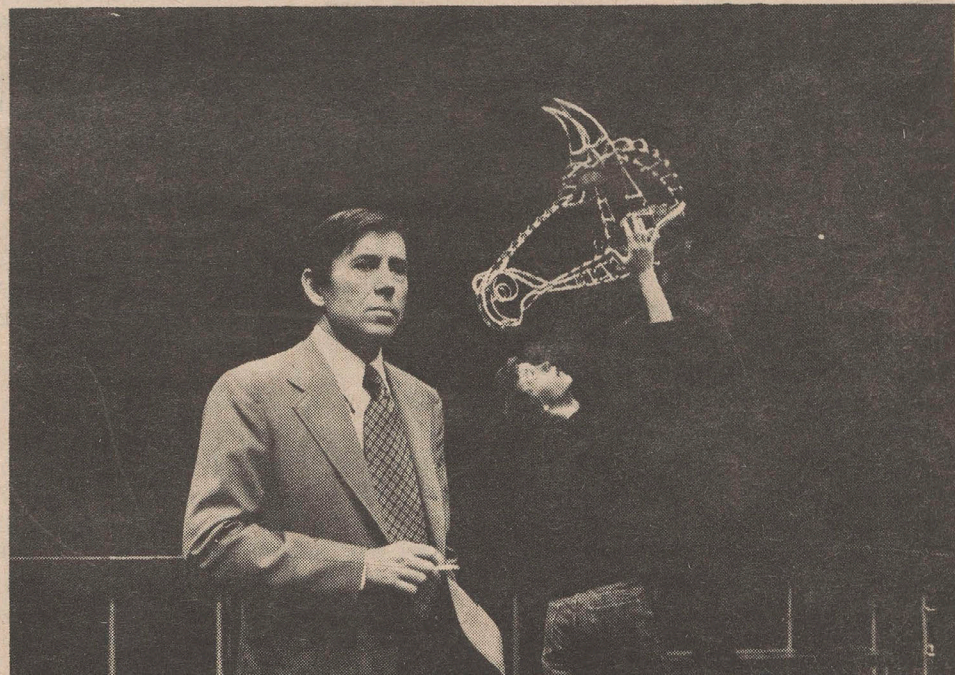
"At this point," Avery said, "any remedy of the case may well lie in the political sphere and not in the legal sphere. The citizens of this country will have to show that they cannot tolerate this kind of action."

In his denial of the motion for the

two women's freedom, Judge Newman asserted that "The petitioners assert that they are steadfast in their decision not to answer the Grand Jury's questions . . . if a contemner's own insistence that he will not answer could be used to hasten his release, the coercive purpose of the civil contempt remedy would be turned upside down." "Their refusal to talk," the judge continued, "is no justification for their release."

In refusing the motion, the judge also cited the fact that both women are "under 30 and in good health." However, according to Roberta Ann, friend and supporter of the two women, "one of them is over 30 and the other isn't doing too well."

Grusse and Turgeon could, at this point, remain in prison until September of 1976. Legally, they could be called before the next grand jury and their sentence could be extended indefinitely.



Brian Bedford as the doctor (in front); Dai Bradley, as Alan, rides Horse Nugget; Richard Marshall. (See Feature, page 11)

## Philly Center Nears Reality

PHILADELPHIA — The Gay Community Center of Philadelphia has signed a lease for a building at 326 Kaiser St., below Fourth and South, in this city. Plans are complete for renovation of the two-story structure which is to be accomplished with volunteer help.

The Center — similar to many others elsewhere in the country — will house the Philadelphia Gay Coffeehouse, the Gay Switchboard, and other gay organizations and services.

Robert Stewart, speaking for the Policy Council which directs the non-profit corporation, noted: "The Center will sponsor a variety of informal educational programs including courses, discussion groups, and films, all of which will be open to the public. Continuing exhibits of works by gay artists and a library are planned. There will also be dances and other special events."

"The Center welcomes all women and men who are interested in planning and participating in activities to become involved in creating a center for the entire gay community," he continued. "Right now we need more volunteers to assist in renovations which are scheduled to begin soon so that the Center will be open by January."

During the past year, a planning group has raised more than \$5000 to establish the Center. Donations of furnishings and equipment, as well as additional funding for continuing operations, are being sought.

Persons interested in more informa-

tion or in volunteering may call the Gay Switchboard, 978-5700, or write: GCCP, Box 15748, Philadelphia, Pa. 19103.

## Anti-Gay Bill

### Passes 44-2

HARRISBURG, Pa. — The seventh anti-gay bill introduced in the Pennsylvania legislature this year overwhelmingly passed the State Senate by a 44-2 vote last week. The bill would make it a crime for gay people to be employed in areas like corrections, probation, mental health, and state hospitals, and would make such employment punishable by a \$300 fine and 90 days in prison.

The bill now goes to the House of Representatives where gay activists are "hopeful" that the bill can be "bottled up" in committee.

The legislative attempts to drive gay people out of state employment in Pennsylvania are a response to the trailblazing executive order proposed by Gov. Milton Shapp last spring. The Executive Order directed state employees not to discriminate against gay people. Gov. Shapp vetoed the last anti-gay measure and is expected to veto this latest bill if it survives its House test.

## The Vara Bars: Endless Saga

By Joe Beckmann

BOSTON — The Boston Licensing Board returned, once again, to the continuing hearings on The Other Side and Jacques, two Bay Village bars. The current round of hearings, twice delayed by attorney court appearances last week, concerns the limiting of hours at those bars. The City of Boston's Police Department attorney, Michael Demarco, began to present the case for setting the closing hour for the bars at 11 p.m. After some debates with The Other Side's attorneys and in the midst of testimony from his second witness, the hearings were adjourned until Wednesday, Dec. 3.

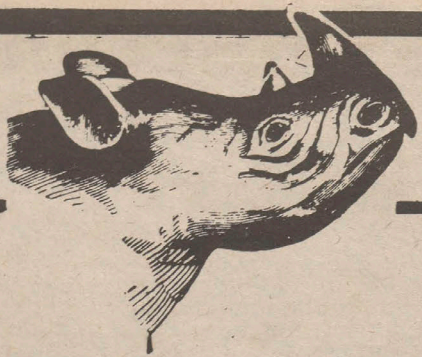
Several motions were made by the Varas' attorney to delay or disqualify the proceedings. Frank DeMento requested that the chairman of the board disqualify himself, that all copies of all relevant police reports be given in advance, and then debated the police definition of a "public need" to set closing hours in advance of other bars in the area. Attorney James J. Sullivan, former Corporation Counsel to the City of Boston and now the Varas' other lawyer, objected to the board's hearing any evidence or testimony related to the management of the bars prior to the Oct. 1 judgment of the

state Alcoholic Beverages Control Commission. That judgment had affirmed the bars' right to operate and sustained the management's arguments that they had no responsibility for situations which had caused neighborhood complaints. Sullivan also called on the Licensing Board to dissociate itself from the advice of the Corporation Counsel, since that office was also providing assistance to the police attorney. All of these motions were dismissed by unanimous decisions of the Board.

Testimony was heard from Joan Campbell, one of the three presidents of the Bay Village Neighborhood Association, and Franklin Cunningham, a long time resident of the neighborhood. Both claimed that they witnessed noise, vandalism, unsafe driving, and general disorder which they attributed to the bars. In neither case was this testimony unlike that of earlier witnesses at earlier hearings.

The hearings were adjourned when the police attorney was called for an emergency call, and were continued until next Wednesday when it was discovered that there was a death in Mr. Demarco's family. The next hearing date is Dec. 3, at 10 a.m. in Room 805 City Hall.





## news notes

### "PRECEDENT SETTING PLANS"

NEW YORK — The nation's oldest community service organization for gay people announced plans for establishing an innovative co-directorship. It is the first time a lesbian and a gay male are equally sharing the responsibilities and leadership of a national organization.

Two veteran advocates in the gay and feminist communities, Elaine Lafferty and Owen Wilson are expected to fill the posts and be approved by the board of directors early next month. The move is a preview of future reorganization plans at Mattachine. Further details are contained in an upcoming press release.

Lafferty has served as vice president of Mattachine since April, 1975. An active feminist, she is one of the convenors of the U.S. National Women's Agenda. "We hope to make Mattachine's tradition of 'coalition politics' more meaningful to the gay and lesbian community. Partially, this means making feminist ideology and lesbian visibility an integral part of the gay movement."

Wilson has worked with Mattachine for more than two years. He has served in many capacities including newsletter editor, board member, and Community Services Director. A published poet and playwright, Wilson has initiated many new programs at Mattachine. "We plan to put Mattachine in the forefront of community action by expanding our scope of services and extending our national objective."



### ABC & SGT. "MATT"

NEW YORK — ABC-TV has rescinded its invitation to former T/Sgt. Leonard Matlovich to appear on its program "Saturday Night Live With Howard Cosell." A spokesperson for the former Air Force sergeant claimed that the network cancelled the show because the Cosell program takes place during "family viewing" time. However, the network has denied the accusation.



### HARRINGTON QUITTING

BOSTON — Edward F. Harrington, chairman of the state Alcoholic Beverages Control Commission since April, announced last week that he will resign as of Feb. 1. Harrington raised eyebrows by his strong statements about the clientele of Jacques and The Other Side during the recent ABCC hearings. He characterized the bars' patrons as "overt homosexuals, male and female prostitutes, transvestites, exhibitionists and other 'exotics'." Harrington was the only ABCC member to vote against the operation of the two controversial Vara bars.

Harrington is quitting to work for the presidential campaign of R. Sargent Shriver. Larry Di Cara, pro-gay member of the Boston City Council, is co-director for the Shriver effort along with Harrington.

### WOMEN'S SELF-HELP

CAMBRIDGE — The Women's Community Health Center is starting two self-help groups in December. In four sessions, women can share information about health care, herbal medicines, and sexuality. The groups will run Sundays, Dec. 7-28 from 4 to 7 p.m. and also on Mondays, Dec. 1-22 from 2 to 5 in the afternoon. To pre-register call 547-2302.

### BROTHERLY LOVE

WASHINGTON, D.C. — The Big Brothers organization in the Washington area has adopted a policy that compels all prospective "big brothers" plus all staff to sign a statement that they "are not and never have been homosexuals." The D.C. Human Rights Commission will investigate the situation.

### MEDIA HASSLES

NEW YORK — NBC-TV has recently sold two anti-gay Marcus Welby episodes for syndication on local networks. The episodes are "The Outrage," which concerns the rape of a teen-aged male student by his high school teacher, and "The Other Martin Loring," which involves Dr. Welby's attempt to counsel a male homosexual with intent to cure. The shows have already been shown in Washington, D.C., and at least one other major city.

The National Gay Task Force has called a "Media Alert" regarding the showing of the two episodes and urges activists to get in touch with local television stations to see if these programs are going to be aired.

On another front, NBC is planning the syndication of the controversial "Born Innocent" for the same purpose. However, unlike the Welby episodes, there is still a chance to stop the syndication by putting pressure on the company that will handle it. A meeting has been set up between National Gay Task Force leaders and officials of Via-Com Enterprises in New York.

Ginny Vita of the NGTF urges people to write the company and protest the syndication of "Born Innocent." The persons to write to are Larry Hilford, president, and Elliot Abrams, vice president of Feature Films at Via-Com Enterprises, 345 Park Ave., New York City.

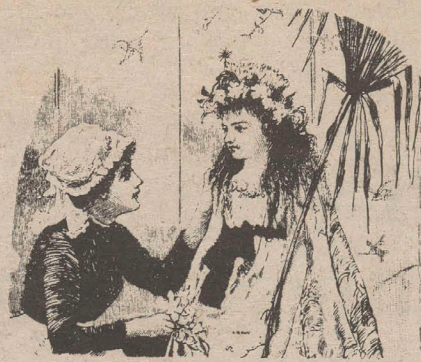
### RIGHTS BILL

ELLCOTT CITY, Md. — The Howard County Council has passed a civil rights bill that protects gay people. The ordinance, which forbids discrimination based on race, creed, religion, personal appearance, sexual orientation and a host of other reasons, was recently passed. The county's Human Rights Commission will oversee the application of the law.



### WOMEN'S COURSE

BOSTON — Winter term at the Boston Center for Adult Education offers a special section on Women, including *Feminism in the 70's* led by Karen Lindsay; *Options for Women* given by Sheila Rendell Baker, counselor for Wider Opportunities for Women. A course called *Women's Known and Mythic Past* asks if there is a hidden and unique heritage of women's culture, uses as texts "the First Sex" and "Mothers and Amazons." For those interested in feminist music, there will be a course called *Women and Music* with Ms. Deihl of the New Harmony Sisterhood Band. Other courses include *Men's Liberation*. The new term begins Jan. 5; evening and daytime classes available. Register now to insure enrollment. Call 267-4430 for a free catalog or stop by 5 Commonwealth Ave., Boston.



### MARRIAGE UPDATE

CHICAGO — The controversial "gay marriage" case of Toby Schreiner and Nancy Davis has finally resolved itself here. The two women were arrested on charges of trespassing when they refused to leave the license bureau after being denied a marriage license. (See GCN 3-21.) The whole case was considered by many in Chicago to be a "publicity stunt" which Jeff Graubart, friend of the two women, had engineered to publicize a book by Davis.

The *Chicago Gay Life* now reports that the two women are out of jail, after being found guilty and sentenced to time served. They have now returned home and have no plans to continue the sit-in and hunger strike which they had begun in jail.

Graubart, their friend, has left town because of the situation. "I can fight the police, the straights, the various politicians . . . but fighting with gay brothers and sisters was just too much," Graubart said. "I really feel badly about the way the community responded in such hostile fashion to what we were trying to do . . ."

### EPISCOPAL DEFEAT

DETROIT — The Episcopal Diocese of Michigan narrowly defeated a resolution that would have called for the ordination of qualified gay men, a commitment to work against discrimination against gays, and the opening of an education program in the church dealing with gay people. The resolution was defeated by about 54 votes out of 554 despite the support of Bishop H. Coleman McGhee. The resolution was defeated at the 142nd annual convention of the Michigan Diocese Oct. 24-25.



### HAVANA HOAX?

NEW YORK — Where is Mark Rudd? The FBI has been asking the very same question for the last several years, and now that Susan Saxe and Patty Hearst are behind bars, attention is beginning to focus on the 28 year old revolutionary and member of the Weather Underground. Last week news reports revealed that Rudd was believed to be in a homosexual rehabilitation camp in Cuba. In an interview with the *New York Daily News*, Louis Kutner, a Chicago lawyer, said that three friends of Rudd had approached him last month for help in checking out reports that the former SDS and student activist was in fact imprisoned in Cuba. However, Kutner was unsuccessful in getting Cuban officials to corroborate the story.

The following day, it was revealed in *The New York Times* that the Rudd rumors might be based on a hoax taken from the *National Lampoon*. In its October edition, the humor magazine published a satirical "letter" purportedly from Rudd entitled "I Am a Prisoner in a Cuban Homo Farm." In the spoof, Rudd describes how he was jailed when his tour guide observed him putting Chap Stick on his lips. The guide thought it was lipstick and turned him in to the authorities as being gay.

However, the Chicago lawyer was undaunted by the hoax reports. "They do have camps of this sort in Cuba," he said, and indicated that he would continue his investigation.

Rudd, who is not known to be gay, gained national attention during student demonstrations at Columbia University in 1968. An SDS leader, Rudd disappeared after being indicted during the Chicago "Days of Rage" and has reportedly been active in the Weather Underground.



## MAINE LINE

By Su Henderson

PORTLAND — The University of Maine at Portland is having a dance on campus Dec. 6. BYOB. Donation is \$1. 8-12 p.m.

ORONO — The dance for the Wilde-Stein Club has been changed to Dec. 5 at 8:00. Donation \$1.



# S-1-Prescription for Fascism?

By David Brill

BOSTON — In addition to being the auto license plate that belonged to former Massachusetts Gov. Frank Sargent, S.1 is the official designation of a federal bill entitled the "Criminal Justice Reform Act of 1975." Co-sponsored by such unabashed zeroes as Sen. Roman Hruska of Nebraska (Indiana's Birch Bayh, Elaine Noble's presidential endorsee, recently withdrew his name from the list), when President Johnson first appointed a special commission to study reforming the federal criminal code. The American Civil Liberties Union is now mounting a valiant effort to kill the bill, and rightly so.

S.1 would revamp the federal code, basically unchanged since the turn of the century, which has jurisdiction in interstate or national crimes, and in crimes committed within federally-protected areas, such as military bases, consulates, government buildings, and areas under martial law or court order.

The legislation, drafted largely by Nixon disciples, reflects their antipathy for the press, privacy, and individual rights. In this vein, Tom Winship (editor of the *Boston Globe*) could have been jailed for printing the Pentagon Papers, the GCN telephone lines could all be wiretapped without a court order on the grounds of suspicion of "conspiratorial activities," and five persons standing on a street corner could be jailed under an incredibly ill-defined section regarding "riots."

Sen. Edward Kennedy, a member of the Judiciary Committee, intends to try to amend the bill to death if/when it reaches the Senate floor. Interestingly, Sen. Bayh says that the reason he originally co-sponsored the bill was so he would be in a better position to do the same. (Can you imagine Meldrim Thomson sponsoring a gay rights bill in New Hampshire for the same reason?)

On obscenity, which heavily falls under federal jurisdiction because of its reliance on the mail system, the "average person" and "contemporary community standards" are the qualifications for adjudicating the criminality of the material. Needless to say, this would represent a giant step backwards for privacy rights, and would probably circumvent previous court decisions on the matter.

"Disorderly conduct" means, among other things, soliciting a sexual act in a public place. This section is hardly much better than a bill which Boston police commissioner Robert DiGrazia proposed this year, and in some ways it is worse. Although it does specify a "public place," S.1 — incredibly — makes no reference to "deviate" or "unnatural acts" as opposed to "natural" or heterosexual advances. Accordingly, straight soliciting would be equally illegal, at least on paper.

So what, then, is good about S.1? This: the legislation, clearly and conspicuously, removes, repeals, and obliterates any consensual sodomy penalties. This would have a positive effect in lobbying for sodomy-law repeal on the state level. Legislatures, however, are bound to sense some sort of political paradox when they see gay rights/civil liberties groups lobbying for bills on the state level using S.1 as a model penal code, knowing full well that groups like the ACLU have been trying to bury the measure.

The ACLU has stated that "the real purpose of the bill is to perpetuate secrecy and stiffen protest," and noted, sadly, angrily, and correctly, that it stands a good chance of being passed.

"A crime against our rights," as they have described it, can be averted only if each and every citizen writes his or her congressman and U.S. Senator in opposition to S.1. I have already written mine.

## GAY MEN'S CENTER NEWS

By Darius Dappletree

BOSTON — The ad hoc steering committee of the Gay Men's Center met for the first time Sunday, Nov. 23 at their new headquarters. Everybody seemed quite pleased and excited with the new space. The most often heard comment was, "It sure has plenty of potential"; that is to say, the space needs lots of fixing up. Volunteers are

needed, so come to the next meeting at 3 p.m. Sunday at 30 Bromfield St., Boston, and get involved.

In case you missed the "Needs of the Week" space in GCN last week, here is the list again: Needed: rugs, chairs, tables, couches, desk, typewriter, file cabinet, lamps, curtains, potted plants, refrigerator, coffeemaker, bookcases, gay books, and whatever else you think the Gay Men's Center should have.

If you've been hearing a lot of excited talk around town, chances are they're talking about the film benefit for the Gay Men's Center, the big event of the season. The benefit will take place Dec. 5 and 6, with two showings each night at 7 and 9:30 p.m. The films are being shown at the UMass Boston downtown campus, at 100 Arlington St. A donation of \$2 will be requested at the door. The films being shown are *Tricia's Wedding* and *This Special Friendship*.

The Gay Men's Center still needs your financial support. You can help by making a monthly pledge (average pledge is around \$2 or \$3), for one year, which entitles you to a free monthly copy of the *Limp-Fist*, the Gay Men's Center monthly newsletter. You may also make a donation in any amount. Send checks to Gay Men's Center, c/o GCN, Box 5200, 22 Bromfield St., Boston, Mass. 02108. For more information concerning the Gay Men's Center, call Lee at 491-6968 or Darius at 723-6268.



**Gays on Capitol Hill:** In Washington to open Metropolitan Community Church's new office for national affairs in late October, the Rev. Troy Perry met with church, government and gay community leaders to strategize for MCC's "Affirmation '76" Seventh General Conference which will be held in Washington next August. Perry met with Gary Aldridge, openly-gay legislative assistant to Democratic Senator Alan Cranston of California to discuss prospects for gay civil rights legislation at the Federal level and with Arthur Flemming head of the U.S. Civil Rights Commission. Shown with Perry above are (l-r): Dr. Franklin Kameny, well-known Washington gay leader; Scott Johnson, treasurer of MCC Washington; the Rev. Roy Birchard, director of MCC's Washington office; and Kerry Brown, head of MCC D.C.'s General Conference '76 Committee.

## Florida Moves on Harassment

BOCA RATON, Fla. — On Nov. 13 the Community Relations Board of Boca Raton voted unanimously to investigate a complaint charging the police department for harassment and entrapment of gay people. The formal complaint, which was handed to the city manager by Mark N. Silber, was on behalf of the Gay Academic Union of Florida Atlantic University.

The members of the G.A.U. decided to take action against the department after local gay people were complaining of undercover police decoys harassing, enticing and entrapping unsuspecting individuals on the beach area. A few months before, Silber and Gary Lee, the president of the year-old gay group, were victims of police harassment on the beach.

According to the formal complaint, the Boca Raton police were "carrying out a campaign of harassment" against gays. The complaint further noted that

"provocatively dressed young police decoys" used techniques of enticement and entrapment in order to make arrests.

Lt. John Oliver of the police department denied the G.A.U.'s charges. As for the provocative attire worn by the undercover agents, he stated, "What do they expect us to do, patrol the beaches in tuxedos?"

The local press closely watched the G.A.U. complaint presentation with great interest. Articles concerning the matter appeared on the front page of the *Boca Raton News* and the *Palm Beach Post*; additional press coverage included *The Miami Herald*, the *Ft. Lauderdale Sun-Sentinel*, the *Palm Beach Times* and several area radio stations.

Silber noted that the G.A.U.'s action was perhaps the most significant demonstration of gay activism in South Florida.

## NEW YORK REVELATIONS

By Tony Russo

NEW YORK — Plans for a New York Gay Community Center are being strongly considered again. After the former plans fell through for a building supported by dances and socials and rented out to groups free of charge, a new plan was devised by the incorporators of the center. The plan, unlike others, calls for space in the building to be paid for by the individual groups.

At a meeting of the West Side Discussion Group (WSDG) Center it was proposed that a sliding scale be developed according to the needs of the groups involved. If a group needed meeting space in addition to office space, that group's rent would in-

crease. If a group wanted to rent meeting space and not hold office space then a fee would only be charged for the times the group rented the meeting space. In this way the Center would not have to support itself through dances. The general feeling of the people involved with the Center was that income from dances is always an uncertainty and to base total income on eight dances a month was unwise. Instead, individual groups may give their own dances. The concern of the Board of Directors will not be to pay for the Center, but to find the cheapest possible space, maintain fairness in decisions among groups, and provide a workable environment for groups to

live, share and co-exist in the same space. A later project the board might take on is to provide social services such as alcoholism rehabilitation and employment counseling.

At the WSDG meeting a board of directors was announced by the incorporators. The board consists of Sharon Brown, Marilyn Rensler, Robert Roth, and myself. In addition to the board of directors there will be an advisory counsel and several committees such as search and social service committees. Although a site has not been found, the WSDG Center at 37 Ninth Ave. is a possibility. Other alternatives will be looked at in the next few weeks.





Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the northeastern gay community, as well as stimulation of event-oriented opinion within the community.

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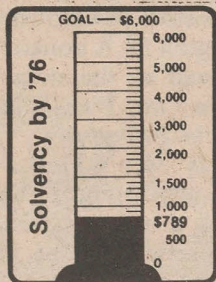
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## CONTRIBUTE TO GCN



The above thermometer will weekly show GCN's progress towards solvency in 1976. The main source of additional income will be generated by a series of benefits which began last month and will continue until January. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

SOLVENCY '76  
GCN  
22 BROMFIELD ST.  
BOSTON, MASS. 02108

Help us make our dream a reality!

## EDITORIAL

"When I was very young," someone in the office remarked, "loneliness" was a word like 'homosexuality' to me. They were both emotions I didn't want to feel.

"Of course, later, when I realized that homosexuality was a part of me, it wasn't so frightening. The same with loneliness; it's really only one of the full range of emotions."

For gays the holiday season has often been a lonely time. Many gays leave their city homes to go to another city where it is easier to be an upfront gay. Rural, suburban and small-town people are often forced to leave home and go to the city where they can find like-minded friends. Many move back to a more rural atmosphere, but usually take their friends with them.

Generally it is a liberating and exciting experience. Sometimes it can seem as if every person in the city is a gay brother or sister or (you're sure) a closet case. Every weekend is a fun time at the club of your choice, the gay dance, just hanging out with friends, picketing the State House. But when the holidays hit, you can't help but think of family and all the Christmases, Chanukahs, Thanksgivings that you spent together.

School closes, office companions take vacations, friends pack off for the weekend. Maybe you can't go home; too far to travel; too difficult to explain what you've been doing. Maybe they don't want you there. Suddenly your new-found heaven loses its glow. You think, "I could invite Kathy or John over, or I could go to

that party on the next block; now I wish I had a lover (if she/he isn't going out of town). But that's not a real holiday." Pretty soon you've convinced yourself that no one loves you and you love no one. You're lonely.

This is no joke. The present, no matter how fine, has got to seem pale compared to those glowing memories of youth. How soon we forget the problems that made us leave home finally; we remember only the warmth and cheer of those special holiday times. Forget it. Home wasn't all that great or you wouldn't be here. And you'd have to hear Uncle Eddie's boring war stories for the hundredth time; and you're really tired of your cousin's new hairdo and your sister's new baby. You know it would be fun only for the first hour; then you would become the topic of conversation. And, oh boy!

So, you say, why doesn't the gay community provide gay things for us to do where we can relax with our kind of people. They do. Every local gay church will probably host a party or service; B'nai Haskalah for Boston Jewish gays will have a big Chanukah party, all kinds of dinners and parties are planned by local groups. Read GCN or call around to find out. GCN hosted a community Thanksgiving dinner with other Boston groups. We had a wonderful time and danced all night. If you came with your lover or without, it was like a family gathering. There's no need to be lonely for the holidays. Look around and see what the community has to offer.

## thesis— antithesis— synthesis— quintessential

Dear GCN:

I find myself again in the midst of a small subjective outrage. A. Nolder Gay, in his column "White Colonus," has shown himself to be elitist and contemptuous of life styles he doesn't deign to bless with his magic wand.

"Young queens boogeying their lives away every night in the bars of this city," can be fun. I used to twist the night away and enjoyed it thoroughly. What the fuck is wrong with being young, a queen, and boogeying? A. Nolder is presenting a thesis, i.e., an older man teaching the young, a "commitment to nurturing the creative possibilities of the young men of talent but no prospects to whom he is peculiarly able to relate." God, how prissy can you get.

His antithesis is "boogeying" your life away. Nothing wrong with that.

His synthesis "if an ass peers into a mirror, you can scarcely expect an apostle to look out." How charming. He uses Auden cheaply!

Now, to the quintessential, A. Nolder sups at the pious table groaning with Apollonian virtues. I suspect he nurtures within himself a flaming Dionysiac nature ("Who feeds their souls as well as their bodies").

A. Nolder you have many miles to go before you sleep; race, rage against the falling of the light. Middle aged men make do, with no

particular skills. Gayness may add to loneliness, but skills will an omelette make, not necessarily a man.

I would rather froth at the mouth in a dying state beside a horse, than cozy my virtues and stroke a young soul and mind. If I can do the latter, fine, but I am a passionate man, and rude.

Sincerely,

Ronnie Allen

A. Nolder replies: Mr. Allen is indeed rude, passionate, and frothing at the mouth. Each to his own metier.

## sick of saxe

Dear GCN:

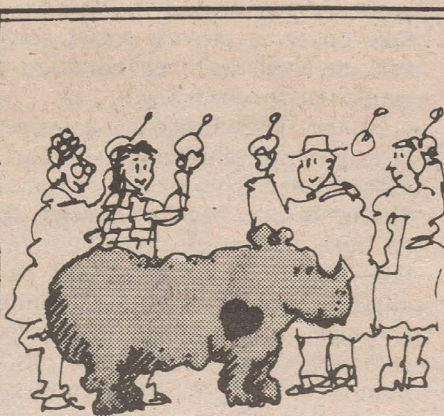
This letter is not meant in any way to downplay the need for continued resistance against the grand jury system and its oppressive, illegal means of gathering information. Indeed if there has been any contribution made by Susan Saxe (even if unknowingly) it has been to bring to our attention the need to put a stop to these sickies once and for all. But what about energies directed at defending Susan at a time when there isn't enough to go around.

In reference to the article (GCN Vol. 3, #20) "Excerpts from Saxe Defense Fund Statement." I would like to rewrite a paragraph at the end of the article under Message of Solidarity. "I met a woman in jail once and I asked her how she got there. She told me she was accused of robbing a bank in which a working class person was shot and killed. I told her if she had stolen a pair of shoes she'd be much more deserving of community support."

A new phase has begun alright, too bad it has taken off in the wrong direction.

In the non-violent struggle,

Strider



**GCN has created a new division! We are starting our own distribution company which will handle Gay Community News, A Gay Person's Guide, and other publications.**

**We need a dynamic person with energy and ideas to spare, to head this division. Access to a vehicle is a necessity.**

**If you have these qualifications, call Lester at 617-426-4469 immediately.**

## 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.



## boundless elan et eclat

Dear GCN:

I would like to take this small opportunity to address to you a few thoughts that have been coursing unchecked through the corridors of my mind. It is, as you may well imagine, no small effort on my part to take pen in hand (so to speak!) the which to state categorically, unequivocally, and without, I might also observe, *fear of contradiction*, that your Mr. Neil Miller whom I believe occupies the exalted position of News Editor, performs the functions of his onerous travail with boundless elan et (and) eclat. Such sedulous attention to detail, such breadth of vision, such editorial prescience even, renders my noted powers of judgment inoperable. (Do NOT confuse this with 'inoperative,' that unfortunate Washington parlance.) I feel confident that Mr. Miller well deserves every penny of his handsome wages. I feel bound to point out however, that were Mr. Joseph Pulitzer alive today, he would surely by this time have offered Mr. Miller the "nod" (again, so to speak!) and with that august gesture of approbation he (Mr. Miller) would gravitate at once to the rarefied atmosphere of the New York *Daily News*. (Or do I mean the *Times*?) Did you recall, by the way, that Mr. Pulitzer died in a state of unspeakable agony? Yes, it was awful to behold. His deathbed utterances transfixed the entire neighborhood. A most undignified business.

I digress. Acquaintances of mine among the *literati* and the *cognoscenti* share my views. For amplification thereon please contact my solicitor.

Thank you for your attention.

With terrible sincerity,

(Mrs.) Heathcliffe\* Shapiro

\*The 'e' may be used optionally.

## coming from frustration

To dear old friend Loretta, and other such "friends":

I agree with many of your principles, but I wonder about your realities from the dear old NYC viewpoint where you are. Perhaps instead of a glass tea, what you need is some glasses into the real — no matter how unfortunate — world in which GCN is attempting to survive.

The principle upon which GCN was founded was as a *community* newspaper. That doesn't have much definition, but it certainly doesn't mean just the self-righteous politically active part of the gay community that you and I hold dear. There is a large portion of this community that is involved with the bars even if you, and I, don't like it. When a new bar opens in town, it is news, even if it's bad news to you and the coverage a bit myopic. This "community" is a large one, incorporating every point of view imaginable; why then should "Dog Day Afternoon" have anything whatsoever to do with the passage of HR5452? Can't the gay community simply go to a decent movie? And can't GCN review it, for those who are interested in movies more than votes? I happen to think that GCN does a damn good job of the impossible — trying to cover as many facets of this community as possible — because you can't please all the people all the time; so, please, stop looking in the mirror and thinking you see the whole world there — or was the two page spread on you more valid than Edward II is to our gay history buffs?

As far as the bar ads go, perhaps you would rather see the paper fold? I believe that comes under the category of cutting off your nose to spite your face. If this paper is to exist — in order to bring what good it is able to do for the community and the world — then it has to have money to pay the printer, the typesetter, the distributor, the staff, etc., etc. If you would like to plan, organize, sponsor a fund-raiser in order to pay off all of GCN's debts so that they can be absolutely picky-choosy about the ads, I'm sure that they would not refuse you. Or perhaps you could get all your politically righteous friends to go out and sell ads to those whom you would prefer to see advertising in the paper, instead of just looking for the news that interests them and tossing the paper aside when it doesn't meet *their* myopic point of view. Or perhaps GCN should stop giving discounts to the activist non-profit



groups in the community when they want to advertise, so we can get money off our own sweat and tears. The weakness of the gay movement has always been its capacity to fall right into the same old traps of quick judgments upon its own parts, and forgetfulness of all the civil rights and liberal revolutionary movements that tore themselves to shreds in their gallant attempts to always be the right and the good . . . to everyone . . . the better-than-thou syndrome of this society.

And what the hell does Elaine Noble's endorsement have to do with the quality of GCN? It's news — they covered it. If you have any questions about it, speaking of courage to stand up, why not write directly to Elaine and ask her . . . I'm sure she would be more than delighted to explain her stand to you if you bothered to ask her.

Certainly GCN is not perfect and can always use some constructive criticism . . . but I, personally, found nothing constructive in your letter, and I know where you're coming from and understand your frustrations, but, please, Loretta, think.

In Gay LOVE  
Linda Lachman

## victim of typo

Dear Friends:

There was what appears to be an unfortunately misleading typo in your news item on the murder of Pasolini in the Nov. 15 issue. I believe the quote from Antonioni should have read: "He was a victim of his own characters." The reference was to the kind of characters he created in his films — not a put down of Pasolini's own personal character.

Yours,  
James Ricketson

## succinct and accurate

Dear GCN:

We have just received the Gay Community News of Nov. 22 (Vol. 3 No. 21).

We would like to thank your Features Editor for printing and giving space to Jill Raymond's excellent article. Her analysis and definition of the problems involved with violence as a tool of movement politics is eminently succinct and an accurate statement.

The problem is one that all movement people, no matter what their specific sphere, will have to deal with sooner or later. Hopefully her definition of causes will give some assistance.

Thank you,

Jon Christopher Taylor  
William Gilday  
M.C.I. Norfolk

## major faults and general problems

Dear GCN:

In his review of *The Homosexual Matrix*, Charles Bonnell states that one of the book's major faults is that it ignores lesbians and that its author, C. A. Tripp, should have known better. It seems, however, that the treatment of women in the book is not only intentional but integral to Tripp's whole scheme, and his concept of sexuality.

Early in the book we are told that "Sexual attraction clearly thrives on a degree of tension and distance between partners" (p. 39). Later we read, "sexual attraction thrives when and only when partners are in some sense alienated from each other" (p. 48). For Tripp, sexuality and sexual attraction are based on a strange mixture of antagonism, alienation and domination/submission.

The logical conclusion to this theory is stated on page 65: "A certain enmity between the sexes, be it expressed in the downing of women (read: oppression) or in the nearly universal battle of the sexes (read: men against women), has always been central to their attraction." Sex is a battleground, and that is exactly what keeps it going. But the war that is waged is not one of equal forces. When Tripp does speak of female sexuality, it is usually to play it down and emphasize that it is not anywhere near male sexuality. On page 41 he speaks of the "lower aggressiveness (read: sexuality) of women."

On page 153 there is a footnote that states (and the only references given are the *Kinsey Reports*): "Of the total female population approximately a third have little sexual response, or none at all. Another third respond, but slower and with less intensity than males. Most of the remaining third have a sexual responsiveness which is equal (at least in amount) to that of males."

In regards to lesbians, Tripp states that long-term sexual relationships are "exceedingly rare" and that "many lesbian couples give up overt sexual contacts within two or three years" (p. 164). He does say that a lesbian relationship can "continue smoothly and at a high level of intimacy and personal reward" (p. 164). The reason being that women are not aggressive (no sex) and have a "nesting instinct."

Tripp's whole concept of sexuality, based upon research, science, and biology is nothing more than a rehash of the Victorian stereotypes — the sexually hyper-active male and the "nesting," non-sexual female.

*The Homosexual Matrix* does present some interesting facts and it is in no way anti-gay male; but its basic concept of sexuality is so male-oriented, sexist and misogynistic that it does a grave disservice to both women and men. Because a book is not against us is no reason to

accept it with open arms and an uncritical mind. Gay liberation has always been dedicated to anti-sexism and freedom. The myths perpetrated and rehashed in this book in the name of science and understanding serve neither.

Sincerely,

Michael Bronski



## combat anti-semitism

Dear Brothers and Sisters:

It is encouraging to read that the issues of racism, sexism, and ageism are concerning gay people, and that many individuals are confronting establishments and organizations which practice these forms of discrimination.

One of the oldest forms of bigotry is still present in the gay community: anti-semitism. The Jewish people are very much a persecuted minority group, despite the common stereotypes of rich, influential, and pushy characters we see in literature and the media.

For blatant examples of anti-semitism in the gay community, one should look up the Los Angeles based National Socialist League, a gay "Nazi Party" which is also extremely racist. But other organizations are much more subtle in their approach.

Covert anti-semitism is rampant in leftist organizations, including such gay groups as the Lavender & Red Union. Usually such groups will deny they are anti-semitic, but they just have another word for it: "anti-Zionist." Well, both are one and the same and it's as silly as saying "we're not anti-Catholic, only anti-Papist."

Unfortunately, many people — yes, even gay people — accept the oppressive stereotypes that Jewish people are slum lords who exploit other minorities (totally untrue), that Jews control all the huge banks and international corporations and are greedy capitalists, or that the "international Jews" are all leftist commie pinko subversives. Worst of all are the absurd lies we hear these days about "Zionism" — which is, by the way, the national liberation movement of the Jewish people.

I sincerely hope the new gay synagogues and Jewish groups that are blossoming across the nation militantly combat all forms of anti-semitism in our community.

Gay Love, Unity, Liberation,  
Mark N. Silber

## off the pig-state

Dear GCN:

Thanks for printing the letter from prisoner Daniel Savickus about rape in prison. I want to reinforce what he said from my own experience. I was raped in prison, ten years ago when I was a "sweet young innocent" of twenty. At that time I was having some difficulty figuring out my sexual identity and how I felt about men. Some gay men I meet nowadays laugh when I say I was raped by a man, or say things like, "That must have been fun!"

Although I doubted that I wanted sex with men at that time, I naively thought I could show open warm friendship for my fellow prisoners. One, older and much stronger than I, got me into a locked room where he overpowered and raped me anally. That ended my efforts to try to be open towards other men for about four or five years (even though that was the primary way I needed to express myself emotionally and sexually).

It seems that 90% of sex in men's prisons, although between biological males, is so extremely role filled that I doubt I could relate to it even now as an openly gay male. So much of my politics the last fifteen or so years has consisted of efforts to beg violent heterosexual men to stop persecuting one or another type of oppressed people. Remember the old gay liberation song that says, "We off the pig-state by smashing manhood."

Yours truly,

Jeff Keith

## needed

Dear Friends,

Harold and I are two gay prisoners here in the Louisiana State Penitentiary, and we are currently involved in organizing the gay prisoners here. It is our belief that through unity and organization, the Federal Courts will liberate us, en masse, from the discrimination, acts of brutality, and countless problems encountered in the daily life of a gay prisoner.

To those who are not aware, the life of a gay prisoner is fraught with the same myriad of obstacles and barriers as the daily existence in the outside gay community. Credit presents one with a decidedly quick denial; one's job and quarters assignments are sometimes limited, always hazardous; the same social biases are greetings each and every morning; this on top of the emotional and the mental strain of being a human in a cage.

We need your assistance and support in the form of letters to Ms. Elayn Hunt, Director of Corrections, P.O. Box 44304, Capitol Station, Baton Rouge, La. 70804. Tell her you support our efforts to humanize the prison's treatment of gays, and send us a copy of the letter. Tell her, and show us, that we do have the support of the gay community.

We will be anxiously awaiting your response to this letter, and we hope that you will act promptly. We need, and trust in, your concern.

In Gay Love and Unity,  
Wm. Kissinger #77523  
Harold Vincent #73128  
Camp A-RC  
Angola, La. 70712

## chicken queens

Dear GCN:

In your Nov. 8 issue, Chris Womendez wrote complaining about your carrying ads "dealing with chicken queens." Having a son, Chris felt especially sensitive and hated to see you promoting this. He or she is making some assumptions that don't stand up.

First, Chris seems to figure that seeing such ads and the magazines they peddle will lure innocent gays into becoming boy molesters. It isn't so. Some people, in fact, use such publications as a substitute for actual sex contact.

More important, the letter assumes that man-boy relationships are necessarily harmful. Actually they vary widely, like all relations between two people. One would not say they are always beneficial for a boy; neither should one say they are always hurtful, without knowing the actual situation. There are exploitative men who love boys, just as there are exploitative men who love women or who love men. But for most, the pleasure their partner has is a central part of the relationship.

Such relationships happen because both men and boys enjoy them. In the long run they need to be judged in terms of their outcome: they do not turn boys into neurotics or deviants or even make them gay.

The term "chicken queen" is a scared put-down, like "nigger" or "fairy." I hope fears like this don't cause GCN to shut out one portion of the gay community. And I wish I could reassure Chris: kids from strong, warm homes don't fall into bed with the first man who approaches them, and kids who are looking for a need to be filled in their lives are helped as much as harmed.

Love,

Dick W.

## GREETINGS from GCN

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# Thoughts on the Men's Sharing Day

By James Fishman

On Saturday, Nov. 22, the third Men's Sharing Day met at M.I.T. Men's Sharing is a group of predominantly straight men who are trying to support one another and deal with their sexism, as well as examine the male role. Because of a voiced dissatisfaction from the gay male community over the lack of gay issues in the past Sharing Days, last Saturday's gathering included specific workshops on homosexuality.

Unfortunately, the opening greeting was held in an alienating, futuristic auditorium. The morning's workshops looked interesting, but they were scheduled simultaneously: Men & Children; What Is Men's Liberation?; Men's Health Care; Sexism; Body Awareness; Sensuality vs. Sexuality; Men & Work. The one on Body Awareness appealed to me the most: "What we can learn about the limits our masculinity imposes on us from our bodies and our attitudes about them?"

At the close of the greeting, the speaker said, "And let's touch each other today." This facile invocation towards intimacy offended me. I didn't want straight men coming up to me to give me a hug — why not a kiss on the mouth? Is giving someone a pat on the back a real attempt at struggling with one's heterosexism or fear of gay men? As a gay man, I feel insulted that this was passing for an attempt at breaking down barriers.

The workshop. We were supposed to team up with a stranger and get acquainted before the actual workshops began. The man I teamed up with at "Body Awareness" told me that my loose mannerisms made him

uptight; I told him his rigid ones intimidated me. He spoke of the lack of contact he has with gay men, and his image of the gay scene as catty. I told him I was tired of expending energy with straight men, dealing with their uptightness with an openly-gay man; having to deal with what is essentially their problem. I also told him I found him attractive, and he said he was flattered.

**The group never got off the ground.** There was no leader or structure planned. In addition, the room we met in was more fit for a Physics class, rather than a personal discussion. The subject of gayness came up almost immediately; one straight man revealed his gut terror of being seduced (?) by a gay man into the passive position in anal intercourse. The same fear was mentioned later on by another straight man — that image seems to be the ultimate degradation in their minds. Aside from these asides, we couldn't get it together to focus on the topic, and perhaps more structure would have helped.

Reports of the other workshops revealed that the most exciting thing of the morning was the workshop on Men's Health Care. An M.D. was available for a question-and-answer format and many issues relevant to gays were discussed, including the much-mystified prostate gland, and the possible hazards of anal intercourse. The workshop pointed to the need for a gay men's health group to explore our unique sexuality.

**At noon, the film "Men's Lives,"** was shown to a packed auditorium. Although I missed the first section of the film, what I did see moved me very much. The film was a collage of

portraits of men (mostly interviews) and men ranging from a barber to a young dancer spoke of their self-images as men.

The afternoon workshops were the ones dealing specifically with gayness. An all-gay workshop met in one building, while the rest of the men broke into small discussion groups designed to be a dialogue between gay and straight men: how we viewed our sexuality.

I chose the mixed workshop. Along with 20 or so others whose last names began with "F" or "G," I felt grateful for the presence of two other openly gay men. A heated discussion erupted almost at once. At first things looked promising. The three faggots were not exactly mousy about our anger at the hostility we confronted in our everyday lives. One gay man, who at one time had sexual relationships with women but now relates sexually with just men, spoke of the equalness he feels when relating to another man that he did not feel when he was with women. He felt that straight men will continue to exploit women, and drain women's energies, until they learn to receive love and support from other men, including sexual support.

**A bisexual man** spoke of his own inadequacies in dealing with both sexes, and of his confused identity; sandwiched in between gay pride and heterosexual prejudice. The gay men voiced an anger at those bisexual men who cling to that identity as a way of maintaining power and avoiding social stigma, i.e., "I'm cool because underneath it all I'm still a Real Man."

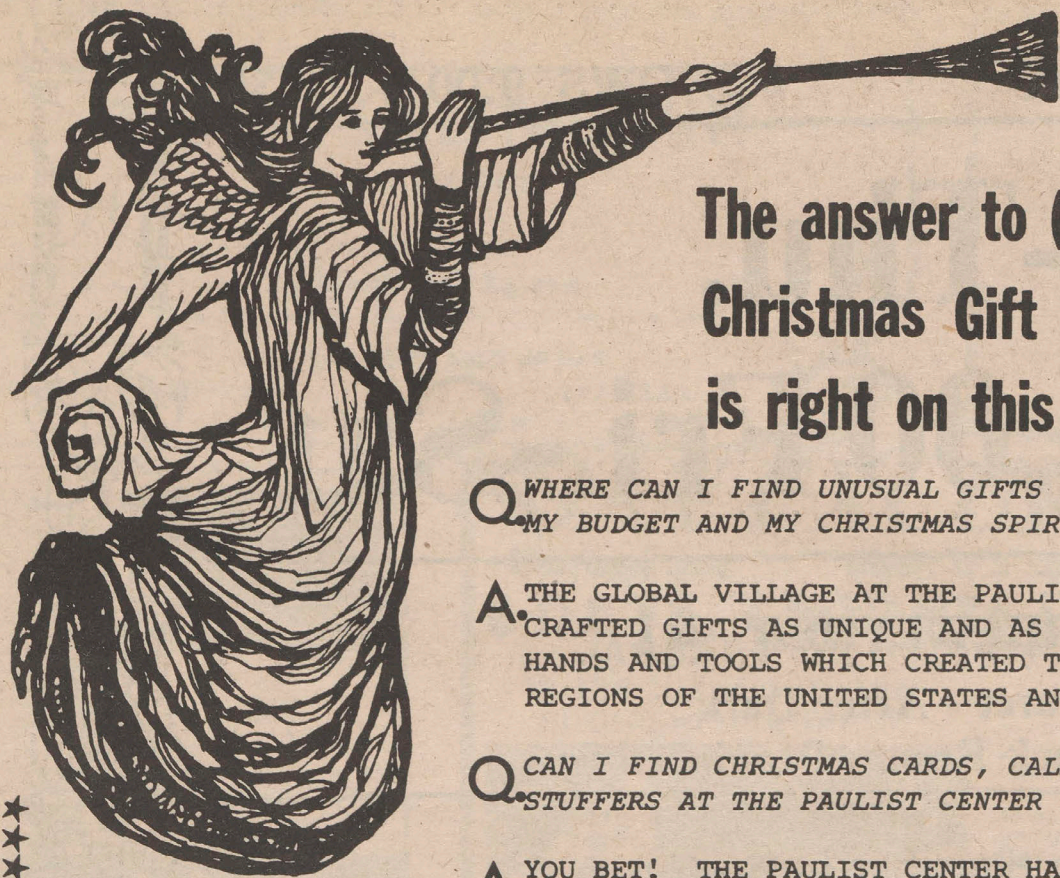
But then entered a man who asked the gay who no longer relates sexually to women, "Why must you call

yourselves gay if you're really bisexual?" In a very insensitive manner, the questioner kept hammering away: "Were you born this way or was it a result of your environment?"

**Suddenly we were on the defensive.** I objected to his question; he didn't have to go around justifying his heterosexuality, why must we? He said he wasn't speaking to me, he was speaking to the other man. One of the most frequent questions from straight men was, "Why must you keep labelling yourselves and putting up barriers? We're all human beings." First the straight man puts up barriers by inherently putting limits on the ways he will relate to gay men, then he accuses us of putting up barriers. The discussion ended at an impasse, and we had to hurry back for the general closing and summing up.

The closing brought home my ambivalence and frustration towards the day's happenings when a man stood up and said, "Isn't it enough that we all met here today and that this day happened at all?" And all I could feel was a resounding No. It wasn't enough. I felt ripped off by the day's dialogues. The level of honesty and exploration was pitifully low. It felt more like freshman orientation. And at the closing, when one sponsor called for one large circle of men holding hands, most gay men left the room in disgust at this mockery of one-ness. The straight men at the sharing day seemed so eager to congratulate themselves on their hard work and "sharing."

But as a gay man, I felt tired of being in the role of "teacher" and "consciousness raiser." Maybe someday straight men will have reached a point of real honesty and sensitivity towards gayness, but for now I feel they must raise their own consciousness instead of draining energy from us. I took away very little from the day; it was a great relief to be back among my gay friends where I could just be.



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## The Soviet Union

### If Prince Yussoupov Were Alive Today,

### Could He Cavort with a Cossack?



By Erik Duncan

In the underground journals of St. Petersburg in the years preceding the revolution Prince Felix Yussoupov was often taken to task for what was referred to as his "midnight revelries" that were the scenes of a frequent display of homosexual activity. The Tsar and his court knew well of these stories but what could be said; after all, Prince Yussoupov was the richest young man in all of Imperial Russia.

It would be an understatement to say that being the richest young man in Soviet Russia would be an automatic guarantee of acceptance of one's "homosexual activity" within the society. In contrast, today, in the Soviet Union being gay (a term for which they have no word), is neither understood, accepted, permitted nor recognized at all. If one were to believe the information dictated by the Soviet regime none of the over 250 million citizens of that country has now or ever been involved in any form of homosexuality. As a matter of fact the regime has stated that no sexual activity, other than for procreation, exists in the entire nation.

Most gay Americans would not be surprised to find out this is not true. Indeed, if you have visited the Soviet and had at least a smattering of the language and customs you most certainly would locate gay comrades if it

was your decided preference to do so. For example, in Leningrad, the "holchoz" (collective farm) is a student group that meets on a semi-regular basis to discuss dissident subject matter, i.e., anything the government defines as "Anti-Societal Conversation." As any other dissident group in the Soviet they are quiet about their activities and seldom let unknowns within their circles. The "holchoz" may consist of artists, authors, poets, musicians, political activists and those simply curious about the forbidden. Within the group one finds gays unorganized and silent with a tacit respect for each other.

Sarkis Khourmaian is one of these students. He is 22 years old and studying to become a hydro-electric engineer so that he may return to his native Georgia, birthplace of Stalin, and work for the betterment of his community. He is quite tall and displays the looks of his Armenian heritage. His parents were forced to move during World War II and have been educated into becoming good Soviet citizens who work diligently towards the goals established by the peoples. Sarkis would assure those who asked that his parents are quite content with their life and wish for nothing more. He would add that he too is content and aspires to be a good and productive Soviet

citizen, but Sarkis is gay and this fact puts him into another dimension in the Soviet orbit.

Sarkis first realized his preference when he was serving in the Soviet Army. He and his companions knew the things they were doing were dangerous, yet they felt bound by nature to continue in any case. He is so effected by his nature, like most Russians, that today he would unashamedly tell close friends that he has a male lover and is quite happy in this life. Nonetheless, problems in his gay life constantly come to his mind. He knows speaking of his gayness outwardly is unthinkable, so he doesn't. He also knows that in a year he will be returning to his native Georgia and must at that time consider finding a suitable wife so that together they can work toward the further goals of the revolution. He will tell you of his friendships with many women who would gladly join with him in marriage. He fears they could never understand his lifestyle, although he has heard of many cases where these marriages have come to be very "suitable and rewarding." Due to the larger acceptance of the quality between the sexes in the Soviet, Sarkis feels that he will be able to find a wife who is well educated and supportive of his position. He does know some gay women but he does not as yet know if those he knows feel that they too must marry.

He is not as knowledgeable of the gay women in the Soviet as he wishes.

It appears though that there is very little difference in the situation of the women and the men. In any case, he realizes marriage is a must since his family expects it of him.

Another problem he often concerns himself with is how to arrange living near to his lover when he does eventually settle down. This problem is more complex to his mind since his companion is studying the oceanographic sciences and would hardly be likely to take up residence in an agricultural village like his own. He dismisses the problem at present by saying that there is time to think, and one never knows what might occur in the future.

In a different vein Sarkis can tell a gay visitor to Leningrad where he is likely to meet other gays and where to find a place to relax among these companions. Usually the most suitable place appears to be the apartment of one of the other members of the "holchoz." There are some meeting rooms in the student facilities that sometimes become available yet this is a perilous venture since it seems that in the Soviet there is always someone asking questions.

Although drab, cold and sparsely furnished, these rooms, when safe, are the focal point of most discussion in the Soviet educational system. A foreign student in the know is always a welcome guest if he or she can answer a few of the far-ranging questions. Questions like — do all Americans

(Continued on page 17)

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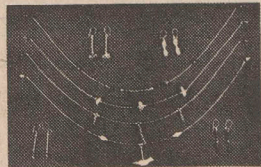
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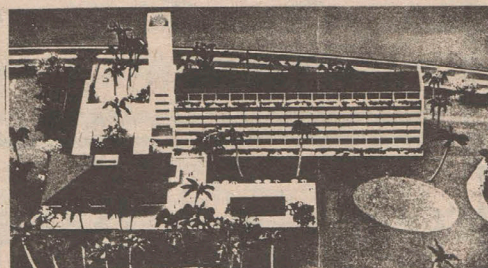
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# Coming Out: one story

**Editor's Note:** For the past few weeks, I have been requesting in a classified ad that people send me their personal stories, stories of coming out, stories of the worst thing that ever happened because you were gay, or the best thing, stories about telling parents and/or friends, stories about your relationships or lack of them. The gay liberation movement is made up of gay individuals. Your story is their story. Share it with a friend, 10,000 friends. Send it to GCN, attention Lyn. Thanks.

This story was one of the first I received. I think you'll recognize a little of yourself in it. I did. Enjoy.

By S. A. Fillion

It is my opinion that I have always possessed gay tendencies. Although I was unaware of the true meaning of my feelings, they nonetheless were always there. I had always felt attracted to women, more so than the opposite sex, especially to older women. This has been the case ever since I recognized and accepted my first love for my English teacher at the tender age of 10.

Being in love with your English teacher can be a very trying experience, especially since my classmates could not understand why I was receiving better grades than they. Of course I was giving up 95% of my recess time to have an extra few minutes with the teacher. I'm sure that she recognized my affection since at age 10 one hardly possesses the ability to conceal deep emotion. However amused she may have been, she made me her "pet" for the year, and I emerged from fourth grade with an "A" in English.

Then in junior high school I was madly in love with my science teacher in the seventh and eighth grades. In the ninth grade I fell in love with a student, still an older woman because she was one year older than I. She helped me to get over my crush on the science teacher. We were inseparable; I thought this was the ultimate love, but I was sorely mistaken. Just a few months before school ended we had a stormy disagreement.

She revealed my secret to the super clique in the school — the tight, elite, don't mess-with-me-I'm-better-than-you-people. And I became an outcast. Luckily the teachers and my parents never found out. I spent the entire summer and part of the next year trying to get over her betrayal and winning back the group's confidence. This was the worst experience of my gay life.

In my Junior year, however, my life was totally changed because I met Barbara. For three years this flame would burn before something came of

my love for her. Barbara was my busdriver that year — tall, blonde, blue-eyed, and older (24 years old). I fell desperately in love with her.

For the next two and a half years, I lived and breathed Barbara. Nothing else mattered. I risked flunking my Junior year engaging in all kinds of schemes to get her affection. The excuses I made, the plots I laid, all to no avail. I skipped last classes so I could get on the bus early to be with her. I wrote her notes, called her at home, drove my car where I knew her bus would be, rode her afternoon runs with her. I couldn't understand why she didn't respond to my emotion.

I thought that it was my age that kept us apart. I was only 16. I realized that our friends and the other people on the bus might put two and two together and cause trouble for Barbara. Barbara later told me that she realized that I was ready for a gay relationship; she recognized my tendencies and felt the emotion, but there were so many barriers. My parents were already asking me why I spent so much time on the bus. Barbara could lose her job, even face legal problems. So we related to each other only as friends. A few months before graduation, Barbara quit driving and went away to school.

Although she was 40 miles away, my love for her grew. I couldn't keep my feelings in any longer. I decided to come out to my parents. I had achieved self-acceptance with the I-don't-care-what-other-people-think-I-know-who-I-am-and-that's-all-that-matters attitude. I was ready to tell my parents. So on a warm, May night when the moon was full I sat them down and told them. Of course the speech I had so carefully planned came out completely different, but I did it. At first they sat in stunned silence; then my mother, regaining her composure, said that she and my father had suspected for a long while, their suspicions confirmed by



my relationship with Barb. I guess I never did learn to hide my emotion.

Then, to my amazement, my parents told me that they didn't love me any less. They told me to go on living my life as I wanted and to be carefree. If this was what I really wanted, then this is what they wanted also, they told me. They wanted me to be happy. Who could ask for a better pair of understanding parents? I could only sit in silence, thanking them mutely with my eyes.

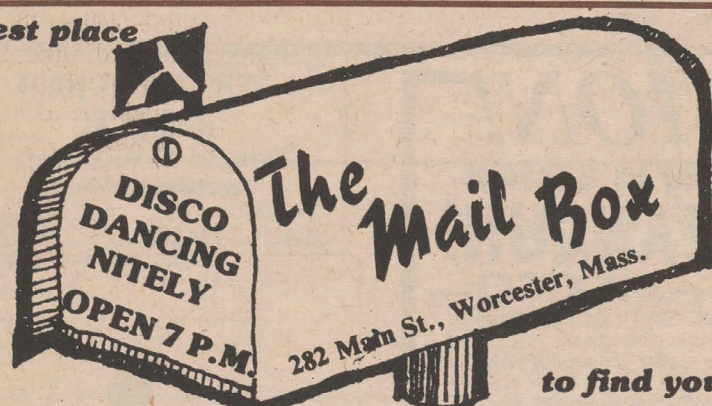
Graduation passed, June turned into July. I had tried to contact my love and failed. I hadn't seen Barbara in 9 months and I missed her terribly. At the end of July a gay male friend of mine invited me to go to Provincetown with him for the weekend. I was

thrilled. I was 18, and I could go to the bars and be with other gay people.

In Provincetown I headed for the Pied Piper. I leaned against the bar and listened to a group of women play music. I gazed around at the crowd. Staring at me with shock, surprise and amazement all over her face was Barbara. How can I explain the thrill that ran through me? The next thing I knew I was in her arms. We both realized — no words spoken — from that moment on we would be together. After two and a half years of waiting Barbara and I were together.

I'm now in my second semester of college, studying to be a veterinarian, and Barbara is an instructor in art education. We're happy now, and to the both of us, this is all that matters.

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# EQUUS

## A Horse of a Different Color

A Review by Don Shewey

In his otherwise frothy farce *Private Lives*, Noel Coward wrote the startlingly serious line, "I think very few people are completely normal really, deep down in their private lives." Normal is a term that becomes more nebulous the harder you try to define it, and in the realm of theatre no play has dealt with the concept of normality more perceptively nor more powerfully than Peter Shaffer's *Equus*, currently playing at the Wilbur Theatre.

From the time *Equus* made its debut on the London stage in 1973, through its universally acclaimed opening in New York last fall, to the current staging in Boston, the play has accumulated more rave reviews and awards than any other drama in Broadway history. It has served to introduce three "unknown" actors — Peter Firth, Timothy Hult, and Dai Bradley — to promising careers on the strengths of their performances as the boy Alan Strang, and it gave Anthony Perkins his best role in years, that of psychiatrist Martin Dysart.

Peter Shaffer has undeniably created a modern theatrical masterwork that heartily deserves such extraordinary praise. The playwright's inspiration originated in a friend's casual recount of a news item concerning the blinding of several horses by a teenaged stable boy in the English countryside. From this tiny spark Shaffer has given birth to a monumental stage piece which explores the psychological, sexual, and religious arenas of the human mind with devastating verbal grandeur.

Taken first on theatrical terms, *Equus* is first and foremost a stage vehicle of unprecedented purity. It could not have been a novel or a film or a radio show or a record album; it strictly plays as a theatrical experience, seemingly utilizing every possible emotional and technical effect that the theatre can produce. And while the set and staging make use of enormously sophisticated dramatic techniques, the play draws from Greek tragedy and early Christian drama, whence comes much of its pure and primitive power.

Set in a contemporary psychiatric hospital in southern England, the stage is designed as a square within a circle, a simplicity which permits unlimited multilevel staging possibilities. The square in the center functions as a doctor's office, a home, a store, a stable, and a movie house. Behind this square stands a semi-circle of bleachers inhabited by audience members and players, again a multi-purpose design: the stage looks like a medical amphitheatre and achieves an ingenious clinical effect, and with the audience seated onstage the drama is placed in a theatre-in-the-round situation, breaking the theatre's "fourth wall" so that everything happens in full sight of the audience. That the play achieves its shocking effects without the use of sleight-of-hand is only one indication of its brilliance.

In order to establish and maintain a rigorously naturalistic atmosphere, anything outside of the theatre's realistic realm is presented stylistically. The most significant example is the representation of the horses onstage. The actors playing horses wear awesomely-sculpted masks and hooves and utilize their amazing mime skills to give the unmistakable impression of horses interacting with human beings. Before each scene involving the horses, these



Dai Bradley plays Alan Strang, the boy who really loved horses, in the Boston company performing *Equus* at the Wilbur Theatre.

actors perform a ritual of donning their masks and taking their equine stances with impeccable precision. The use of masks removes the appearances of horses from reality to a point where they become ominous symbols and terrifying spectacles throughout the play.

Stylization additionally enables other actors to act out flashbacks and fantasy sequences with remarkable clarity. A simple mimetic game of skipping stones establishes a scene on the beach; grooming a horse with the aid of neither brush nor horse, the

Whether intentionally or not, in dealing with the search for the source of one young man's passion, *Equus* can possibly be interpreted as one enormous treatise on homosexuality. The behavior which sent the boy to a psychiatric hospital is described as sick and unnatural, terms widely adopted by the medical profession to describe homosexuality until recent years. And the search for an explanation of Alan Strang's passion undeniably parallels the ongoing search for the source of homosexuality.

The elements traditionally required

**"With very little imagination, you can substitute the horse of Alan's desire with a man, and the parallel of homosexuality hits home"**

actor indicates the milieu of a stable through nothing more than his controlled physicalization of the act.

The elements of the play which recall Greek tragedy, mime, courtroom drama, and psychodrama lend great depth to what is essentially a fairly simple narrative by pulling theatrical techniques out of thin air to give power and emphasis to otherwise inexpressible ideas.

The ideas expressed through the play are every bit as complex and profound in verbal terms as the theatricality is in its physical vocabulary. The playwright raises questions and conflicts that challenge not only the tormented psychiatrist and his desperate young patient but each and every spectator,

to begin this quest include an unhappy homosexual, distraught parents, an attempted cure through psychiatry, and an examination of the standards and attitudes imposed upon an individual by society. All of these could be found in *Equus*.

When the psychiatrist first takes on the boy's case, the first source of information he turns to is the parents. The family situation reveals a strict, Socialist father and a close, religious mother. Eventually it becomes clear that the father's sexual hangups and the mother's fervor have bred a totally unexpected influence on their son, one that solidified in the child's consciousness long before it manifested itself in behavior.

Faced with the results, the parents cry, "Where did we go wrong?" "He's my son," the mother urgently explains to the doctor. "I lie awake every night thinking about it. Frank lies there beside me. Neither of us sleeps all night. You come to us and say who forbids television? Who does what behind whose back? — as if we were criminals. Let me tell you something. We're not criminals. We've done nothing wrong. We loved Alan. Whatever's happened has happened because of Alan. If you added up everything we ever did to him, from his first day on earth to this, you wouldn't find why he did this terrible thing — because that's him: not just all of our things added up."

At this point the solution becomes the psychiatrist's assignment, and when he sees the solution and envisions the price of the cure, he voices his doubts as to whether it's worth it. When the problem is stated to him as one of restoring "a normal smile in a child's eyes," the doctor confronts the great god Normal and stops short in horror. "The Normal is the good smile in a child's eyes — all right. It is also the dead stare in a million adults. It both sustains and kills — like a God. It is the Ordinary made beautiful: it is also the average made lethal. The Normal is the indispensable, murderous God of Health, and I am his Priest. My tools are delicate. My compassion is honest. I have honestly assisted children in this room. I have talked away terrors and relieved many agonies. But also — beyond question — I have cut from them parts of individuality repugnant to this God, in both his aspects. Parts sacred to rarer and more wonderful Gods."

It is the comparison between the boy's unspeakable passion and his own miserable mediocrity that finally disgusts Dysart about the task he faces. "All right! I'll take it away! He'll be delivered from madness. What then? He'll feel himself acceptable. What then? Do you think feelings like his can be simply re-attached, like plasters? Stuck on to other objects we select? . . . My desire might be to make this boy an ardent husband — a caring citizen — a worshipper of an abstract and unifying God. My achievement, however, is more likely to make a ghost! . . . With any luck his private parts will come to feel as plastic to him as the products of the factory to which he will almost certainly be sent. Who knows? He may even come to find sex funny. Smirky funny. Bit of grunt funny. Trampled and furtive and entirely in control. Hopefully, he'll feel nothing at his fork but Approved Flesh. I doubt, however, with much passion. Passion, you see, can be destroyed by a doctor. It cannot be created."

That sounds to me like the best argument I've ever heard for societal acceptance of homosexuality. The play includes a great deal more evidence toward this interpretation. The boy's first sexual attraction is toward horses; he rides them naked in the night for the orgasmic ecstasy he experiences. So when he encounters his first heterosexual experience, he flashes on the only kind of sex he knows.

"I couldn't . . . see her. Only Him. Every time I kissed her — He was in the way. When I touched her, I felt Him. Under me . . . His side, waiting

(Continued on page 16)



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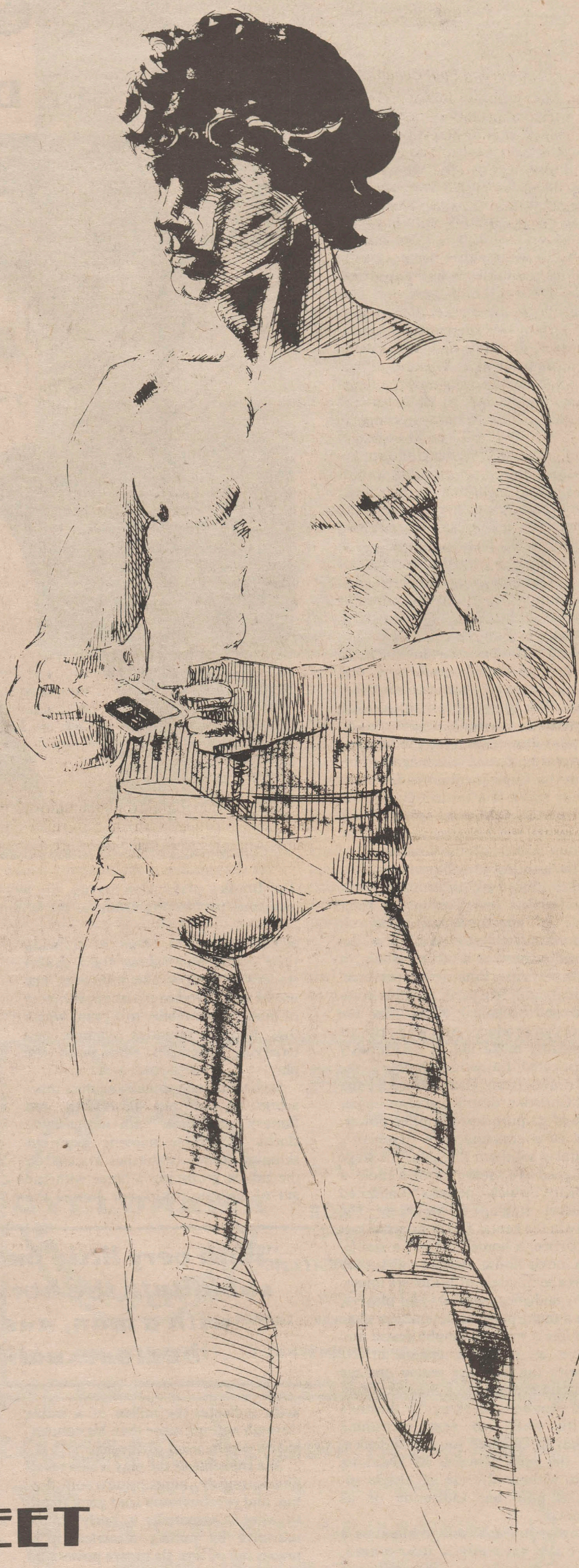
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## Happy Chanukah from B'nai Haskalah

By Jan Parlin and Paul Cahan

Sometime in early January, 1974, Satya Klein, a person with a lot of communal spirit and energy, placed an ad in GCN addressed to people interested in forming a gay synagogue. On Jan. 19 the parlor at Old West Church was filled. About the only characteristic the people appeared to have in common was that they were all gay or bisexual. The congregation was, and still is, a very diversified group of people who get together on the Sabbath eve to celebrate life, love, joy and the Spirit in the context of being Jewish and gay or bisexual. We're men and women of all ages. We vary in the amount of religious training we've had and how much of it we wish to presently practice. In addition, many non-Jews choose to celebrate with us on Friday evenings. We differ, too, in life styles and politics, which has often led to many disagreements as to how B'nai Haskalah is to be organized. However, despite all of our outward differences, there is a human bond that's the basic stuff of life that we all recognize in each other and celebrate together by singing, saying prayers, drinking Manischewitz, and breaking bread, which is often home-made challah from one of our more talented congregants.

The group which formed those first few meetings discussed the formation of a gay synagogue in Boston. Beyond that, hardly anyone agreed with anyone else on the issues we had to confront as an organization. Would

anything productive come of this motley group of students, professional gay activists, lesbian mothers and Zionists?

In the process of getting to know each other (developing sore throats as well as tolerance of different opin-

Foundation at Boston University, which fell through several weeks later. Other attempts to reach out were rejected from the start. Old West Church, which already housed a gay worship group, Metropolitan Community Church, and had discovered that

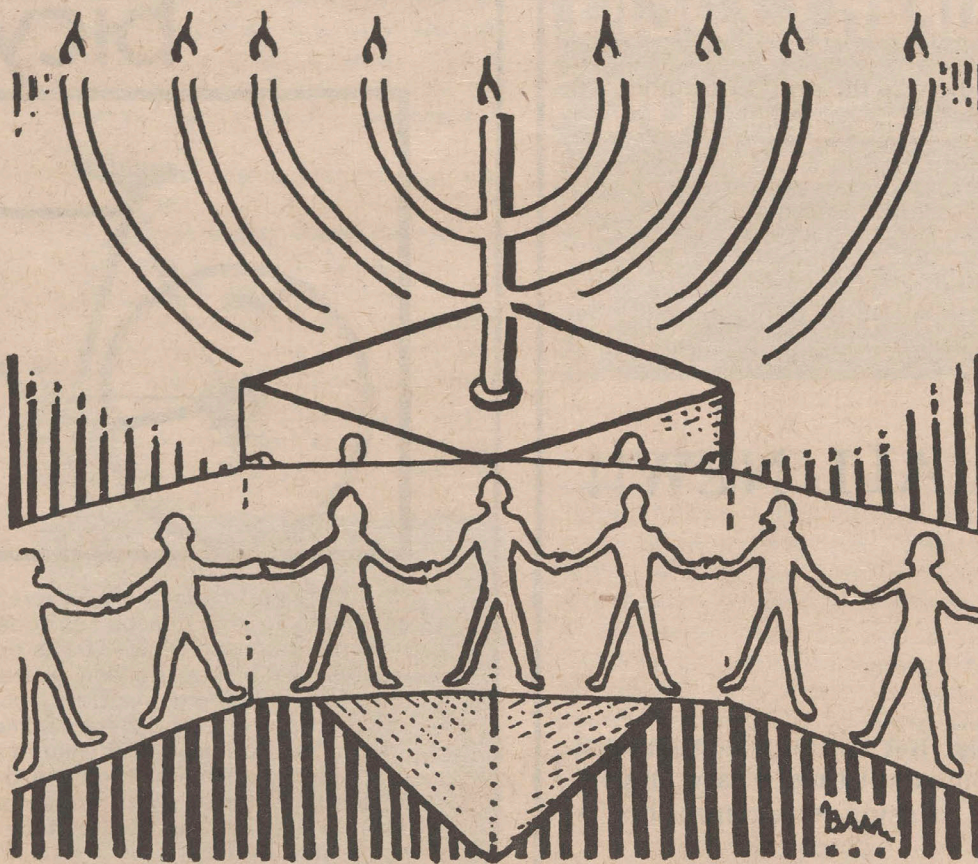
renewal.

A basic liturgy was put together which has been revised many times since. Change and flexibility seem to be one of the key symbols that bond us together as a cohesive congregation. Over the course of B'nai Haskalah's development, a Statement Of Purpose has been composed. Correspondence with other groups, religious and secular, gay and straight, national and international, has grown. A Steering Committee is annually elected. We have formed a system of annual dues to cover the rent of our room on the Sabbath and the cost of the Manischewitz we sip and/or guzzle and the challah that we partake of in communion. Last year for about four months, we held a rap group once a month on the issue/feelings of being both gay and Jewish. B'nai Haskalah is well on the road to being a solid group of celebrators. We interviewed a few people and here's what they had to say:

**Evie:** I feel real comfortable at B'nai Haskalah because the people accept themselves and other people for who they are. I feel that everyone accepts each other without any external value judgments, like how many cars do you own and material things like that. I just feel real comfortable when I go there. The people aren't looking at me beyond just who I am.

**Paul:** I ask myself if I'm justified for being a bit paranoid at times. I'm gay and Jewish and a whole lot of other things which some people are a little critical and fearful of, to say the least. I love our B'nai Haskalah Sabbaths. I suppose it's mostly the gay oppression. I feel accepted there, but my Jewish identity feels unusual release and expression there as well. A lot of the gay culture itself can be oppressive in that the main places of getting together are the bars. Experiencing one's self in authentic terms, and being a genuine part of a community of people, I think, are basics to life. I celebrate those feelings in all sorts of ways, one being at the Sabbath service.

We're looking forward to having another Chanukah party Saturday, Dec. 6, which is open to the entire community. We'll also be having another Passover seder this coming spring. We're planning to have a fundraising bazaar too (hint!). B'nai Haskalah is here, a growing and integral part of New England.



ions), various liturgies were accepted and rejected. People came and went. Some came back; others wanted an organized group right from the start and were impatient with the growing pains. Attempts were made to secure a meeting place in a synagogue. An agreement was made with the Hillel

nothing subversive occurred at gay church services, agreed to continue to house the group, which by then, had chosen the name "B'nai Haskalah," meaning "Children of Enlightenment." A contract of one year with Old West was agreed to, subject to rent payments and annual decisions of

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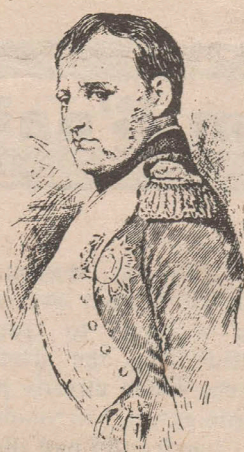
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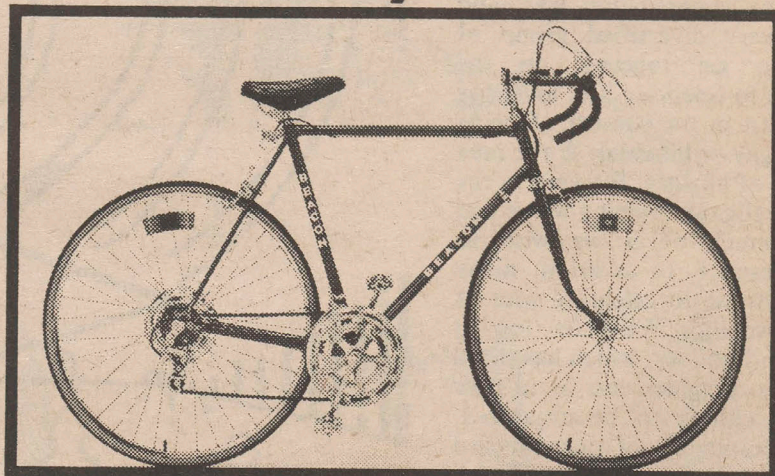
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# TARGET DISCO ACTION

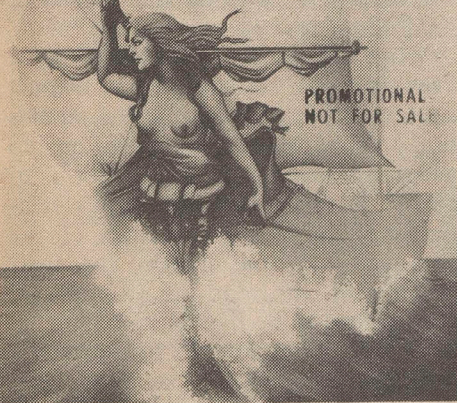
## TOP 10

1. *Baby Face*, Wing and a Prayer Fife and Drum Corps.
2. *Every Beat of My Heart/Foxy*, Crown Heights Affair
3. *I Love Music*, O'Jays
4. *How High the Moon / Casanova*, Brown, Gloria Gaynor
5. *Sunny*, Yambu
6. *I Am Somebody*, Jimmy James
7. *Love to Love You Baby*, Donna Summer
8. *Change with the Times*, Van McCoy
9. *Let's Do the Latin Hustle*, Eddie Drennon
10. *Lod*, The True Reflections

—compiled by *Nightfall Magazine*

## ALBUMS

### The Armada Orchestra



Thirty-seven members of the London Symphony Orchestra form the Armada Orchestra whose new album on Scepter is great. From the first cut, an instrumental version of "Band of Gold," to their last, "Do Me Right" (their first big single in England), this album keeps you dancing. Only complaint: the cuts are quite short. Highlights: "Tell Me What You Want," "Same Old Song."

Best of the lot is "South Shore Commission" (Wand) by the group with the same name. Best known for its hit, "Free Man," the South Shore Commission zonks you with a superb album containing not only many disco songs but also some fine ballads similar in style to Gladys Knight and the Pips. First out on the LP is "Handle With Care." Already getting play in the clubs, this is exactly the type of song which makes dancing a pleasure. A fast, happy beat that keeps everyone on the dance floor in ecstasy. On side two there is a great song, "Train Called Freedom," with some of the most awkward lyrics I've ever heard in a disco song:

People in Japan, Hong Kong, and Peru.

I know they may sound strange, But they are human beings

People just like you and me.

There's a message there, somewhere. "Before You're Gone" and "Any Day Now" are simply fantastic ballads. "Free Man" and their latest single, "We're on the Right Track," are also here. Pick up the LP; you won't be disappointed.



Scepter has followed up its successful "Disco Gold" album with "Disco

Gold Vol. 2." On an album like this what can one say? Real disco enthusiasts will notice that there are some mixes here that have never been released before. Highlights: "Chinese Kung Fu," Banzai; "El Bimbo," Bimbo Jet; "Undecided Love," Chequers; "Baby, Save Me," Secrets.



K-tel, famous for its TV record packages, has released a disco album, "Disco Mania." This LP was marketed with pre-teens in mind. While the choices of songs are great, K-tel only gives you the abbreviated AM versions, a big disappointment for dancers who find they are just getting going when the song is over. Great for pajama parties. Contains hits by Gloria Gaynor, Van McCoy, Disco Tex, Hues Corporation and about 16 others.

## GOSSIP

Gloria Gaynor flies into Boston with her 24-piece entourage this weekend at the end of a whirlwind tour which took her all over Europe and culminated this past week in a fantastic concert in New

York's Madison Square Garden. The Arena was completely done over with new lights and special effects that transformed the cavernous Garden into the world's largest disco fantasy. After that outing, expect her to give powerful performances at the Copley Ballroom and at Oz . . . Speaking of Oz, Gloria Gaynor will be the first of many live disco artists to perform there. MFSB and Silver Convention are two groups disco entrepreneur Chris Baker has slated for future dates . . . Hartford will become a gay disco mecca with the addition of Finnochio's East. Scheduled to open in early December, the club will not be charging any type of admission or cover, an unusual occurrence for large city discos . . . 15 Lansdowne St. opens its second room early next month. Publicist John Addison reports that internationally-famous entertainers will be featured as well as movie classics such as "Casablanca" . . . And if you think Lansdowne St. is a bit on the spectacular side, the same owners will be opening a new gay club in Queens, N.Y., on Dec. 10 that will have a 9-hole golf course (no, not inside) . . . Ron Robin's Disco Notes radio program is now on the air for two hours (Sunday nights from 7-9, WVBF, Stereo 105-FM, Framingham, Mass.). First guest D.J. from a gay club was Rene Samson from The Other Side . . . Infinity, N.Y.'s newest gay disco, opened last week to a crowd of thousands . . . Joe Kirby and his crew at 1270 celebrated Thanksgiving in their traditional manner by serving a plentiful dinner for senior citizens in the Fenway area . . . the Saints adds a new service for their regular patrons as the Other Voices Bookstore sets up shop there on the 1st and the 15th of each month.

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## "Swept Away" — revolution as humiliation

A Review by Neil Miller

The worst nightmares of gays and feminists about the political Left come true in Lina Wertmüller's newest film, "Swept Away ... By an Unusual Destiny In the Blue Sea of August," now settled in at Boston's Exeter Theatre. The film, directed by the talented and dynamic creator of "Love and Anarchy" and "The Seduction of Mimi," reduces women to pawns in an

ideological game of political machismo. And the fact that it's all done in the name of class warfare and the Revolution makes the experience all the more disheartening and incomprehensible.

In Wertmüller's film, a rich, spoiled, shrewish Italian woman named Rafaela (Mariangela Melato) is off on a luxurious pleasure cruise with her husband and friends. She is a woman of petty demands and endless com-

plaints. And because of one of her demands, she finds herself lost in a dinghy in the middle of the Mediterranean with a working-class sailor (Giancarlo Giannini) whom she has been taunting because of his smelly T-shirts and overcooked spaghetti. They soon find themselves marooned on a beautiful but inhospitable island, where the *macho* sailor gets the chance to live out his fantasy world and exact his political and sexual revenge.

Since it's clear that Rafaela is totally incapable of fending for herself in any context outside of that of middle-class leisure, the sailor, Gennario, finds himself, for the first time in his life in a position where he can be in control. He forces her to become his slave, to call him "Master," to do whatever he demands. Somewhere in the midst of the process of humiliation, Rafaela falls madly and passionately in love with him. They live out their S&M idyll in a world of natural perfection, where woman serves man, and where the bourgeoisie gives up its class privilege to worship the power of masculine strength.

There is a sense of reality about the film; the characters act very much as we might expect them to act in view of where they're coming from. But Rafaela's "leap into love" is too sudden, too one-dimensional, and she still has her eye-makeup on, too. Wertmüller encourages us to see her characters not as complex individuals with pasts but as social and political chess pieces. In the end, amidst beautiful photography and despite superb acting, her two characters are essentially symbols and

not flesh-and-blood people with complex concerns.

But that is exactly where Wertmüller wants them. For her main concern in "Swept Away" is class struggle and class revenge. The relationship of Rafaela and Gennario is merely a witty conceit, a stage on which the larger political dialectic is acted out. Wertmüller seems to have no consciousness whatever about sexual politics to match her obvious sensitivity to political and social inequality. Her stereotypical portrayal of the woman character here — the whining, complaining shrew who can only behave as a human being when she submits to man's absolute dominance — is simply a touchstone for the director's traditional Marxist concerns. Once again woman is left ridiculed and abused to serve the sacred class struggle.

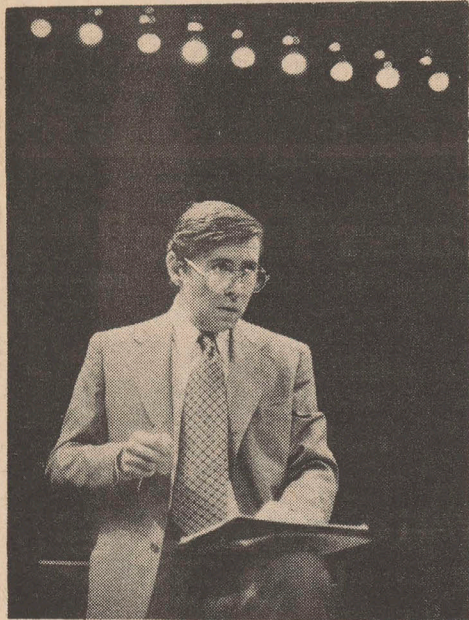
What Wertmüller fails to offer us in "Swept Away" is any kind of critical context or perspective on the dynamics of the kind of male-female relationship which she presents. In fact she seems to glorify Rafaela and Gennario's relationship; the last ten minutes of the film are a virtual lament for their inability to withstand the pressures of their return to bourgeois Italian society. "Swept Away" is astonishingly energetic and beautiful to watch. But Wertmüller is either totally unaware of the reactionary nature of her sexual politics or she just doesn't care. In her view, women are fair game for humiliation in the name of revolution by pitting sexism and classism against each other. Wertmüller joins the very oppressors she is out to discredit.

## EQUUS

(Continued from page 11)

for my hand . . . His flanks . . . I refused him. I looked. I looked right at her. And I couldn't do it. When I shut my eyes, I saw Him at once. The streaks on his belly . . . I couldn't feel her flesh at all! I wanted the foam off his neck. His sweaty hide. Not flesh. Hide! Horse-hide! . . . Then I couldn't even kiss her."

I can only react to this passage with a shock of recognition that I assume other gay people may share recalling heterosexual encounters. With very little imagination, you can substitute the horse of Alan's desire with a man, and the parallel with homosexuality hits home.



This interpretation, it must be noted, is only one possibility inherent in *Equus*. In the struggle of individuality vs. normality, "the passion" could just as easily incorporate alcoholism, mental illness, or any deep-seated condition that produces the pain of one's own choice.

In addition, *Equus* contains incredible insights from the point of view of the psychiatrist — aware of his potential power and precarious position, stricken with a desperate fear of his own incompetence and mistrust of his own motivations, he asks important questions — what use is my profession? what right do I have to exercise control over the minds of other human beings? His self-disgust, his envy of the boy's passion, his existential grief at his own limitations produce in Dysart a character of immense humanity, a portrait of a universal product of the crippling "normality" of modern-day society.

Finally, how do the actors' performances affect the experience of *Equus*? First of all, the play is much more important than any single performance therein; and second, it would take a concerted effort by malevolent actors

to destroy the impact of the play. The Boston production does not feature the best acting you might wish for, but it has its highlights, and taken as a whole it is an overwhelming, deeply affecting experience.

Brian Bedford plays the psychiatrist with an often inappropriate comic flair. The doctor does possess an abundant sense of humor, but Bedford plays for comedy too much too soon, and he undercuts the intensity necessary in his first few scenes. However, throughout the entire second act Bedford performs exquisitely, his anger and despair expressed to maximum effectiveness. As Alan Strang, Dai Bradley, who succeeded Peter Firth in the original London production, seems to be more of a punk than a weirdo, which makes the situation all the more believable, and his performance thoroughly convincing.

The remainder of the cast fail to match the acting ability of the two leads. Each one has a particular problem — Delphi Lawrence as the mother is too static, Humbert Allen Astredo as the father is too detached, Sheila Smith as Magistrate Heather Salomon is too mechanical. Mary Hara is briefly terrific as the nurse, however, and the "horses" perform with supernatural splendor.

Credit must be awarded to John Dexter for his swift and lucid direction, John Napier for his scenery and costume design, and Peter Lobdell for his supervision of the production's mime techniques.

Whether you keep up with the theater or not, *Equus* is an important play to see. Its spectacular theatricality, its profound ideas, and its emotional impact provide an excellent example of live theatre at its best.

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## Speaking for Myself

By Allan Stewart

It's probably the voyeur in me, but I can really get involved in reading the classified ads. You know the ones: the personals and the mail order ones in papers such as The Advocate, Boston Phoenix, Real Paper, and even our own GCN. At their best they have a certain ingenuous raw honesty that's touching, but even at their worst they show a transparent deceit that's amusing in its naivete. All together they're a super fantasyland.

There are even entire publications devoted solely to such ads, especially in special interest areas such as leather/levi or transvestism. And the curious thing about these ads is, they work. In this endless parade of invariably glamorous people searching for their dream lovers, or their lost youth, or whatever, there are people who respond, honestly and sincerely and successfully.

I must confess, however, I sometimes have the urge to answer a particularly blatant ego-trip ad with the response, Who are you trying to kid? If you're so irresistible and perfect, why do you need to run ads? I'd

never do it, of course. Besides, I know too many people who have run such ads, and answered others, with great success. Anyway, people are welcome to their fantasies, and if that's what fulfills them, then that's great. Far be it from me to spoil it, even a little.

Besides the endless variations of perfect people searching for even more perfect people, there's the very special fantasy in the myriad things offered to titillate readers' prurient interests. There are books and magazines and photographs and some of the most incredibly inventive sexual toys and mechanisms imaginable. As a former advertising person, I'm continually amazed, even awed, always fascinated by the skill and imagination with which these ads are written.

The urge to write for this or that catalog is sometimes almost overwhelming. I control it, though. It usually involves sending money, and I'm always reluctant about that. Besides, how does one separate the rip-offs from the honest, reputable ones. (Yes, there are lots of honest ones, thankfully.) Unless a friend has had a good or bad experience and is

willing to talk about it, there's never been a real way to know.

There is now. Sometime ago I answered a tiny classified ad in The Advocate for something which seemed a great idea. It was. So now I'm subscribing to something called "THE INFORMANT, A Consumer Newsletter for Gays" (P.O. Box 5723, East Pasadena St., Pasadena, CA 91107).

It's fascinating. It checks mail order companies (anonymously) and rates them. "Red light" means rip-off, "Yellow" means caution until it's checked, and "Green" means it's an

okay place to do business. THE INFORMANT also has updates on "Green Light" companies, articles on gay consumerism, and interviews with gay mail order business people. Generally it's well written and edited.

It isn't altogether perfect. Its audience so far is primarily gay men, for instance. But it's still growing, and right now it fills a real need for people like me who are intrigued by classifieds but leary of answering them. I wish it success and continued growth, as it's added a whole new dimension of interest to reading the classified ads.

## Connections

By Avi

You know, . . . I woke up this morning and I never felt better.  
That's what good sex does for you.  
For sure, but, I looked at myself in the mirror and felt beautiful.  
You've never been bad looking.  
I really thought I looked fantastic.  
You don't have to be conceited . . . fantastic you aren't.  
I know. It wasn't the great looks.  
Then what?  
I saw myself glowing in the mirror.  
Well you know that you can't be pregnant.  
Oh, stop teasing. I'm just really happy.  
Why are you so especially happy today.  
I think because of the dream I had last night.  
What was it about?  
It was about us.  
What did we do?  
I saw us walking down the street holding hands.  
Oh my God. Did we get away in time?  
Hey. This is my dream.  
Sorry. What happened?  
Nothing happened to us.  
So?  
Everything happened to everyone else.  
To everyone else?  
Yeah. They just kind of stopped and stared at first.  
They must have been shocked.  
Just stunned for a second.  
What happened afterward?  
They just kind of held hands with everyone else and walked away.  
I guess it was only a G-rated dream.  
Well, it wasn't a movie. I wish it weren't a dream either.

end of part one

## Cossack

(Continued from page 9)  
have great contempt for the classic arts; Is John Wayne still making his great anti-capitalistic pictures; and do you feed only hamburgers to the poor?—are likely to creep into the conversation. Our ability to speak and act freely as gays is questioned as being almost impossible because they have heard what the U.S. government does to people who march in the streets. They are in this well-lit meeting room trying to figure how it can be possible to ask a friend if they have such feelings as they. How they actually do find out is a mystery since no one person seems to know if there is a general way to

describe how gays contact each other in the Soviet.

The Soviet is not the easiest place for gay things, Sarkis states, but like other problems there usually is some way to circumvent the difficulty.

There is no recognized movement of gays in the Soviet Union. They feel that this is an issue that is too advanced at the present time to attempt to organize a group. Perhaps in time we will resolve this problem, Sarkis says, but one never knows.

Sarkis Khoumaian is not Felix Yusoupov and never will be, but he hopes he can soon have his "homosexual activity" accepted too.

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Owned & Operated For & By Gays

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## Page 18 • GCN, December 6, 1975



**GCN WANTS YOUR STORY**  
Write Lyn, your personal story about Coming Out, your relationships, your family's reaction to your gayness, your favorite gay experience, your worst experience. We need you in GCN! Send to Lyn at GCN.

I'm looking for a guy 17-24, who's clean-cut & mostly straight appearing, not into one nighters! Security, quiet evenings in/out! I'm 26, live n/Boston. Have my own lux apt and car and do alright for myself near bars, but I'm sick of that type of life. I've had enough ass, I'd like to try a mind! Write, we might really gain, and don't worry I didn't write this for fun. I'll respond if you take t/time to inc. your age, height, weight, interests, fun! A picture will get you either a dinner date at the Copley or a return envelope with your picture and a note to pin it up on a dart board! Seriously I will respond and don't worry about being nervous, I expect it, and I'll know how to handle it! Let's meet! Occupant, PMB 15, 102 Charles St., Boston 02114.

Prof. GWM, 28, seeks gay or bi teen for companionship. I like sports, theater, movies, camping. Sex not necessary, unless mutually agreeable. Be sincere. Write GCN Box 1980.

Dear Classified Advertiser:  
If preference as to race (B or W) does not matter, why put it in?

## Publications

Amsterdam Gayzette, Europe's favorite gay newspaper! Printed in English and published monthly. Enjoy world famous "Outrageous" classified ads from Gayzette readers in Europe and USA, plus lots of male nudes! Send \$1.00 for sample copy. Amsterdam Gayzette, P.O. Box 893, Amsterdam 1000, Holland.

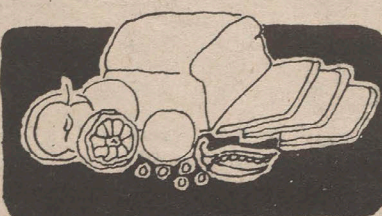
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Peace and freedom through non-violent action. Subscription \$7/year. WIN, Box 547, Rifton, N.Y. 12471.

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

**FOCUS**  
A Journal for lesbians, put out by Boston DOB. New, exciting format. 60c sample copy, \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

**PEACEWORK**  
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**FREE**, Gay Community Pamphlets going into Vol. 2, No. 1. Published by Hop Brook Gay Commune, Box 923, Amherst at Walt Whitman Way, New Salem, Ma.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State, \$4/year. Sent in sealed, unmarked envelopes. Make checks payable to MGTG Newsletter, Box 4542, Portland, Maine 04112.

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Weekend ski trips to Maine. Skiing, swimming, sauna, food, lift tickets from \$69. Write GCN Box 470 for details.

**GAY SKI HOUSE**  
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Drivers wanted to Fla. (& USA). Must be 21 plus with good refs and IDs. Small gas allowance. Avail. immed. Call Joe, 267-4836, AUTO DRIVEAWAY CO.

**DRIVE & FOLLOW THE SUN**  
Drivers wanted to Fla. (& USA). Must be 21 plus with good refs and IDs. Small gas allowance. Avail. immed. Call Joe 262-5792, AUTO DRIVEAWAY CO.

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Roommate wanted for modern 2 br. apt. Allston-Brighton area. \$140/mo., heat and hot water incl. Easy access to T and stores. Call Dennis after 7 pm, 277-3015.

Post-college gay male seeks roommate with which to look for apt. in Beacon Hill or Cambridge area. Preferred rent 130-175 each/month. Send info to GCN Box 511.

GWF 25 and cat need home in Newton or Wellesley. We are quiet, sensitive, literary and poor. Seek gay or women's household. Need privacy, as well as companionship. Do not need lovers. Call Susan at 964-1524 after 6 p.m.

Wanted: gay male roommate, in quiet neighborhood within close walking distance to subway. Off street parking. Call 296-4517.

Room for rent in private home with shared kitchen and bath. Want neat, responsible, working male. Block from Pru. Call 267-1540 after 5:00 or all day Fri. and Sat.

**CO-OP IN FRAMINGHAM**  
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).

## SEEK ROOMMATE

For modern 2 BR apt., Beacon Hill. Recent renov., modern kitchen & bath, attractive, conven. to T & shopping. Own room, porch. Furn. \$150/mo., yr. lease, seek respon. working male compat. with cats. Call Henry at 723-6264 after 6 p.m. or 894-1980.

GWM with apartment to share very large Beacon St. Brookline, with large living room, reception hall, dining area with a fully equipped kitchen, washer-dryer, and dishwasher. Two bedrooms and two baths, rent with util incl \$150.00 per month. Call after 7:00 p.m., 738-0339

Boston room for 2 persons to share their own quarters in a private setting. Call 267-2274

**THERE ARE SIXTEEN FAGGOTS**  
living on Fort Hill. We're building our gay identity in ways never tried before. We live in communal houses and our movement is growing. Come, join us. Call Greg or Patrick at 442-6029 or 440-8551.

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## Services

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### BOSTON AREA [area code 617]

Access (Cambridge Hotline) 661-3900  
Adolescent male rap session, 4-6 pm 227-8587  
B'nai Haskalah (Gay Jewish group) 265-6409  
Black Gay Men's Caucus, GCN, Box 9600  
Boston Gay Men's Rap Group 426-9371  
Boston Lavender Theatre: Women's group 492-5220  
Men's group 440-5220  
Cambridge North/Brattle Gays (write c/o Gay Legislation) 661-9362  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Cambridgeport Gays, c/o GCN Box 6500  
Civil Liberties Union of Mass. 227-9469  
Closet Space (WCAS), 740m AM) 492-6450  
Daughters of Bilitis 262-1592  
Dignity of Boston, c/o 1105 Boylston St., Boston 727-2584  
Elaine Noble (Rep.) 536-9826  
Fag Rag 267-7573  
Fenway Community Health Center 267-1066  
Fengay, c/o Tom Nylund  
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488  
Fort Hill Faggots for Freedom 440-8551 or 442-6029  
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Men's Center 723-6268 or 491-6968  
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069  
Gay Alert (for gay community emergency only) 523-0368, 267-0764  
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 523-1081  
Gay Community News 426-4469  
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108  
Gay People of UMass/Boston 287-1900x2396  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR, 87.5 & FM) 353-2790  
Gay Legislation '75, P.O. Box 8841, JFK Sta., Boston 02144 491-2787, 661-9362  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Golden Gays 482-8998  
Good Gay Poets 536-9826  
Harvard-Radcliffe Gays 495-1927  
Homophile Community Health Svc. 542-5189  
Integrity/Boston, P.O. Box 2582, 02208  
Lesbian Therapy Research Project 354-8807

### Lesbian Liberation, c/o Women's Center 354-8807

Lesbian Mothers 354-8807  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 253-5440  
National Lawyers Guild, 595 Mass. Av. 661-8993  
National Organization for Women 267-6160  
Northeastern Gay Students Org., c/o Student Federation, Rm. 152, Eli Ctr. 426-0412  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105  
Other Voices Bookstore, 30 Bromfield St., Boston 267-9150  
Fr. Paul Shanley 843-5731  
Project Lambda 227-8587  
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921  
Waltham-Watertown Gays, c/o GCN Box 7100  
Women's Comm. Health Ctr., Camb. 547-2302

## Quick Gay Guide



### EASTERN MASSACHUSETTS [area code 617]

Alcoholics Together/Worcester 756-0730  
Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853  
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344  
Haverhill, N.E.C.C. Gay Line, M 8-10 am, T 6-8 pm, W 12-2 pm 327-0929  
Homophile Union of Massachusetts, P.O. Box 262, Fitchburg 01420

MCC/Worcester 756-0730  
Provincetown 24-Hour Drop-In Center 487-0387  
Provincetown Homophile Assistance League, Box 674, Provincetown 02657  
New Bedford Women's Clinic 999-1070

### WESTERN MASSACHUSETTS [area code 413]

Amherst Gay Hotline (men & women) 545-0154  
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610  
Dignity/Springfield, P.O. Box 488 Forest Park Sta., Springfield 01107  
Everywomen's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
Hotline, Westfield, Mass. (M&Tues. 9 pm-11 pm) 568-9759  
MCC/Springfield, 64 South Boulevard St., West Springfield 737-7473  
People's Gay Alliance, UMass/Amherst 545-0154  
Sexual Identity Awareness Org., Westfield State College, Parenzo Box 197, Westfield 01085  
Southwest Women's Center 545-0626  
Springfield Gay Alliance 583-3904  
Valley Women's Center, Northampton 586-2011

### RHODE ISLAND [area code 401]

Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737  
Dignity/Providence, Box 2231, Pawtucket 02861 831-5184  
Gay Women of Providence 274-4737  
Homophile Community Health Service, Providence 274-1693  
MCC Coffee House, Providence 274-1693  
MCC/Providence, 63 Chapin Ave. 274-1693

### VERMONT [area code 802]

Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386  
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397  
Vermont Gay Women 862-7770, 863-3237  
Women's Switchboard 862-5504

### CONNECTICUT [area code 203]

East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945  
Hartford Gay Counseling 522-5575, 523-9837  
MCC/Hartford 522-5575, 523-9837

Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
The Church of the Eternal Flame Universal 527-5612  
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

### NEW HAMPSHIRE [area code 603]

Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801  
Women's Group, PO Box 137, Northwood 03261  
(Do not use "gay" on any mail to this group)

### MAINE [area code 207]

Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011  
Gay Rights Organization (GRO), P.O. Box 4542, Portland 04114  
Maine Freewomen's Herald, Box 488, Brunswick 04011  
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667  
Maine Gay Task Force/MGTG Newsletter, Box 4542, Portland 04144

### NEW YORK

Capital Dist. Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany, NY 12210 (518) 462-6138  
Gay Community Service Ctr., 1350 Main St., Buffalo, NY 14209  
Dignity, P.O. Box 1554, N.Y., N. r. 10022  
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 966-7870  
Gay Media Coalition, Box 128 Ansonia Sta. 10023  
Gay Men's Health Project, 247 W. 11th St. 691-6969  
Gay Switchboard, 924-4036  
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.  
Lambda Legal Defense and Educ. Fund Inc., 145 E. 52nd St., NY NY 10022 758-1905  
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460  
Lesbian Switchboard 741-2610  
Mattachine Society, 59 Christopher St., NY, NY 10014 691-1066  
MCC/New York 691-7428, 369-8513  
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097



# Dec 1 thru 20



## 1 mon

Boston, Lesbian Health Pamphlet Group meeting, for info call 547-2302.

Boston, MCC presents Rev. Paul Van Hecke on an evangelistic tour, at Old West Church, 131 Cambridge St. at 8 pm. Info call 523-7664.

## 2 tues

Boston, MCC presents Rev. Paul Van Hecke on an evangelistic tour, at Old West Church, 131 Cambridge St. at 8 pm.

Amherst, UMass, Jade & Sarsaparilla will be in concert at Student Union Ballroom at 8 pm. Sponsored by People's Gay Alliance, Gay Women's Caucus, and Everywomen's Center, \$2.

Cambridge, "Salt of the Earth," movie presented by Goddard Grad School will be shown at Harvard Science Center, Hall C at 8 pm. Donation \$1, students 50c.

Malden, Tri-City Chapter of NOW will hold program on "Women and Health," presented by Camb. Women's Comm. Health Center at 8 pm at 138 Belmont St. For info contact Tri-City NOW, 475 Comm. Ave., Suite 300, Boston 02215.

## 4 thur

Boston, "Libera," a women's radio show on WBUR-FM from 8-9 pm; topic will be gay women.

## 5 fri

Boston, Jade & Sarsaparilla will perform at Charles Playhouse, 78 Warren-ton St., about 10:30. Info call 542-9440.

Orono, Me., Wilde-Stein Dance at MCA Center, College Ave., 8 pm. \$1 donation.

Boston, Film Benefit for Gay Men's Center at UMass auditorium, 100 Arlington St. Showings 7 and 9:30 pm, "Tricia's Wedding" and "This Special Friendship." \$2 donation. Refreshments on sale. These films are rarely shown in Boston area.

Cambridge, Harvard Radcliffe GSA presents "The Ultimate Gay Dance," 9-1, Harkness Commons, Harvard Law School (just north of Harvard Yard). D.J., full bar, admission \$1.50, info call 495-1927.

New York, Columbia U Gay Dance at MacIntosh Activities Center, 117th St. and Broadway, 9-2.

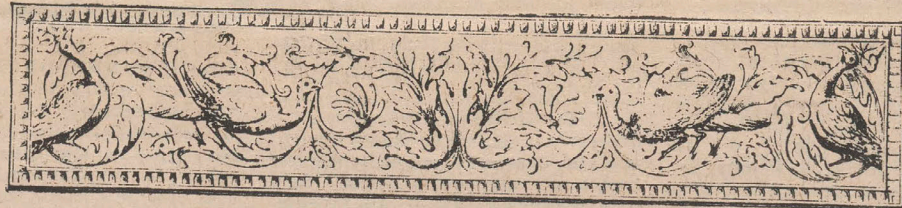
## 6 sat

Boston, Dignity Christmas Fair with plant and bake sale booth at St. Clements, 1105 Boylston St. from 9 am-3 pm.

Boston, Jade & Sarsaparilla will perform at Charles Playhouse, 78 Warren-ton St. about 11:30. Info call 542-9440.

Burlington, Vt., UVermon Gay Dance at Southwick Hall, Redstone Campus, 9 pm; \$1 donation covers dj and refreshments.

Boston, Concord Baptist Church Youth Guild is sponsoring a Restoration Banquet and Fastidious Fashion Fiesta at New Harriet Tubman House at Mass. Ave. and Columbus Ave. at 7 pm. This is a catered, semi-formal affair; moderator will be Bill Owens. Donation \$5.50, for tickets call 288-3269, 288-2544 or 265-2681.



Boston Community School will hold an informal talk regarding grants and money (who has it, how to get it). Interested people and organizations should attend at 107 South St. at 3 pm.

Boston, B'nai Haskalah is having its second Chanukah party from 4-10 pm at Old West Church, 131 Cambridge St., downstairs fellowship hall. For tickets call 265-6409 (or come to Friday night service). \$5 in advance, \$6 at door.

Boston, Disco Party at Northeastern U sponsored by GSO, from 9-1 in Rm. 346, Ell Center, 360 Huntington Ave. Free beer, door charge \$1.

Boston, Film Benefit for Gay Men's Center at UMass auditorium, 100 Arlington St. Showings at 7 and 9:30 pm, "Tricia's Wedding" and "This Special Friendship." \$2 donation.

## 7 sun

Cambridge, Bread & Roses presents Crescent Star Cloth Design by Cherrie Cox today thru Dec. 21 at 134 Hampshire St. Info call 354-8371.

Boston, Gay Men's Center meeting, 3 pm at 36 Bromfield St. Please come, your input is important.

Boston, Dignity Christmas Fair with plant and bake sale booth at St. Clements, 1105 Boylston St. from 9 am-3 pm.

## 9 tues

Boston, DOB Birthday Party and Open House, 8 pm, 419 Boylston St., Rm. 323. All women invited to help celebrate our 6th birthday and renovate quarters. Cake and cookies.

## 11 thur

Boston, "Libera," a women's radio program on WBUR-FM from 8-9 pm will host a discussion among gay and straight women.

Andover, Dignity/Merrimack Valley open board meeting at 7:30 pm, held at Christian Formation Center, River Rd. All welcome.

## 12 fri

Portsmouth, N.H., SAGA will hold its first meeting at 75 Court St. at 7 pm. This will be a social evening, BYOB.

Worcester, Nostalgia Films at Another Way Drop-In Center, 64 Chandler St., 9 pm.

## 13 sat

Worcester, Pot Luck Supper at Another Way Drop-In Center, 64 Chandler St., 7:30.

## 14 sun

Cambridge, GAU-NE meeting, 2-4 pm, first floor parlor, Phillips Brooks House, Harvard. Charles Shively will speak on "The Gay Teacher as Subject and Object."

Cambridge, Bread & Roses presents Crescent Star Cloth Design by Cherrie Cox. Reception 2:30-5 pm. 134 Hampshire St. Info call 354-8371.

## 16 tues

Boston, DOB monthly social evening devoted to singing carols and other songs. Songbooks and instruments welcome. All women and their children (12 or under) invited. 7:30 pm at DOB offices, 419 Boylston St. rm. 323.

## 20 sat

Worcester, Women's Coffee House, live entertainment at Another Way Drop-In Center, 64 Chandler St., 8 pm, donation 50c.

## every week

### 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—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075  
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730  
7-9 pm—Gay Switchboard, Vermont U. 802-656-4173  
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford  
7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center  
7:30 pm—DOB Lesbian Mothers 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.  
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.  
9 pm—GPC business meeting, Columbia U. Fernald Basement, Broadway at 115th St.  
8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)  
8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.  
8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.  
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.  
9 pm—Gay discussion group, Columbia U; Fernald Basement, Broadway at 115th St.

### TUESDAYS

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 pm—Rap Group for gay men, CSMH, 70 Charles St., Boston

8:00 pm—Springfield Gay Alliance, (1st and 3rd Tuesdays), First Unitarian Church, 245 Porter Lake Drive, Springfield.  
8 pm—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  
9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

### 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.  
6:30-0 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 pm—GRAC handball, Paris St. Gym, E. Boston; info call 268-7240.  
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173  
8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston  
8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford  
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.  
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.  
3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common  
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730  
7 pm—MCC open rap, 63 Chapin St., Providence  
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 Alcoholics, St. Vincents Hospital, Worcester.  
7:00 pm—Gay Support and Action Group, Bangor, Maine.  
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  
8:00 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.  
8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston  
8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center  
8:30 pm—Gay Alliance at Yale, 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.  
9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

### FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.  
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.  
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.  
9 pm—Coffee House, 64 Chandler St., Worcester.

### SATURDAYS

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.  
12 noon—GRAC soccer for dykes and fags, Hatch Shell, Esplanade.  
2 pm—Gay Women of Providence rap, 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—Games Night, GCN, 22 Bromfield St.  
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/Gartford, 11 Amity St., Hartford, CT.  
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.