

December 15 thru 31



The Peacock-seller at Poonah

M. F.

15 mon

Boston, HCHS is having its annual corporation meeting, 8 pm, 80 Boylston St. Info call 542-5188.

16 tues

Boston, Rita Mae Brown will speak on "Gay Way" radio, 8-9:30 pm, WBUR, 90.9 FM.

Boston, Coming out rap and other topics for gay men to meet in a relaxed group, will be held every Tuesday night at 8 in CSMH, 70 Charles St.

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.



17 wed

Boston, Gay Person's Guide Post-Publication Party at Other Voices, 30 Bromfield St., 4-9 pm. Get together with staff of GPG, refreshments, premier of new guide, coincides with 20% book sale at Other Voices.

18 thur

Boston, John Weiners will read from his new book, *Behind the State Capitol*, for the Good Gay Poets, 8:00 pm at Other Voices Bookstore, 30 Bromfield St. (3rd floor).



19 fri

Boston, Jade and Sarsaparilla will be at Charles Playhouse at 11 pm.

Hartford, Ct., MCC sponsored dance at Ahab's, 440 Asylum Ave., 9 pm-2 am. Admission \$5 per person, \$8 couple. Drinks, midnight buffet, live music.

Boston, Dignity monthly lecture, Fr. Dan Foley, S.J., psychologist, will speak on "Encounter with Christ," at 8 p.m., St. Clements Church, 1105 Boylston St.



A nut-cracker. When tired of that, he turns himself topsy-turvy, and is a hard looking fellow.



20 sat

Boston, Jade and Sarsaparilla will be at Charles Playhouse at 11 pm.

21 sun

Boston, The Community Church presents Rev. Zwierling, who will speak on "Death and Dying" at Morse Auditorium, 602 Commonwealth Ave. at 11 am. Special music will be provided by folk singer Paul Cole.



24 wed

Boston, Fenway Community Gay Health Night will be CLOSED tonight.

28 sun

New Haven, Ct., "Come Out Tonight" radio from Yale, WYBC-FM, 93.4, 7 pm.



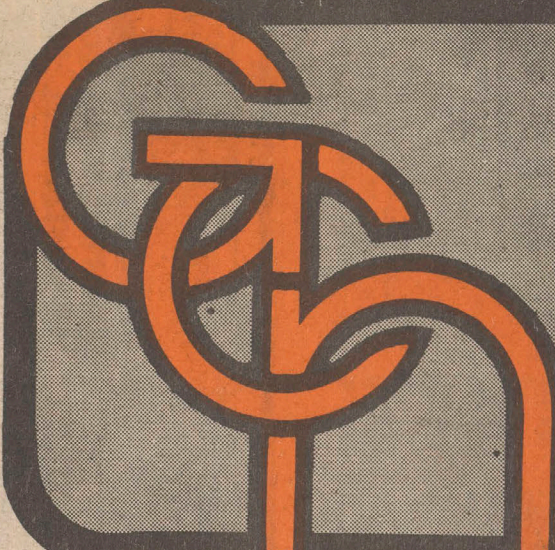
30 tues

Boston, GCN hosts an open meeting the last Tuesday of each month to meet with the community. Come and meet your favorite newspaper. 7:30 pm at 22 Bromfield St.

31 wed

Boston, Fenway Community Health Night will be CLOSED tonight.





the 25¢

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for the northeast

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gay community news

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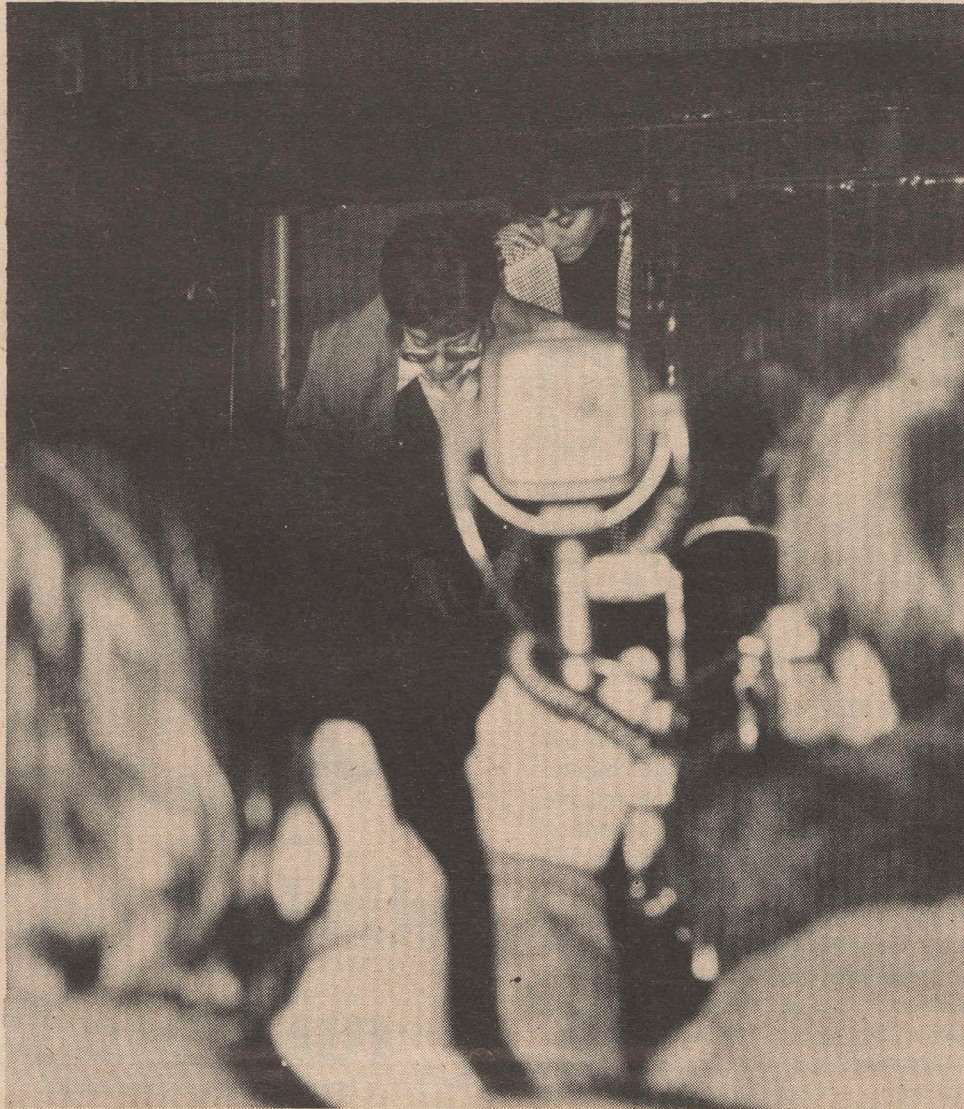
Judge Denies Saxe Request For Transfer

By Lisa I. Schwartz

BOSTON — A subdued atmosphere pervaded the Suffolk County Superior Courtroom last Tuesday where pre-trial hearings were held in the case of the U.S. Government vs. Susan Saxe. Nancy Gertner, lawyer for the defense, presented affidavits requesting the lifting of visiting restrictions and asked for the transfer of Saxe from Worcester County House of Correction to the State prison in Framingham. Presiding over the hearing, Superior Court Judge McLoughlin granted broader visiting rights, but denied the transfer on the grounds that the Framingham facility is not deemed "secure" enough for Saxe.

The visiting rights controversy arose in November when McLoughlin ordered Saxe's visitors be limited to family and lawyer. This court directive came in response to a letter from Sheriff Smith of Worcester County, protesting the number of paralegals and paraprofessionals Saxe was receiving on the grounds that the influx of people caused "traffic control and security problems." In arguing for the lifting of McLoughlin's order, Gertner told the court that her paralegal assistants were barred from preparing the case by such restrictions. She cited a legal precedent which ruled that law students and paralegals have the same right of access to the client as the attorney of record.

Asst. District Attorney John Gaffney responded to Gertner by defending Smith, stating that people of unknown identity had presented themselves at the jail as "simply from the office of Silverplate, Shapiro, and Gertner," so that the sheriff had no way of assuring



A handcuffed Susan Saxe emerges from police van on her way to a pre-trial hearing at Boston's Suffolk Superior Court. Photo by Jane Picard

their legitimacy. When Gertner protested that she had already submitted a list of seven of her assistants to Smith,

Gaffney attempted to dismiss her point by stating, "I have a list here of eight names, not seven." McLoughlin closed

the debate by ordering that the paralegals be considered as rightful visitors on the stipulation that their resumes be received by the court in order to investigate their authenticity.

Presenting the motion for transfer, Gertner based her request on two points: the actual time she had to confer with Saxe in preparing the case was sizeably reduced by the travelling time to Worcester, and an interview with Sheriff Smith. Smith, she said, had made "inflammatory remarks" about Saxe in a *Worcester Telegram* article and expressed concern that his attitude would create a "circus atmosphere" for the trial.

The decision from the bench was swift and direct. McLoughlin told Gertner that Framingham lacked the proper security for Saxe and declined to address her initial remarks except to state, "He [Smith] will probably refrain from making such remarks in the future."

Spirited discussion occurred between the defense and the Asst. D.A. when the judge attempted to set a date for the trial. The defense claimed that the motions of discovery, filed in August, had not yet been complied with by the D.A. According to the defense, this occurred despite a meeting between the two parties in October where it was understood that the information would be received by the defense by November. The defense also implied that they could not set a definite trial date until such information was received and researched.

Judge McLoughlin ordered the defense's motion of discovery to be

(Continued on page 7)

After Newspaper Heir Slain

Police 'Dragnet' Hits Philly

By Neil Miller

PHILADELPHIA — This city's gay community has experienced the heaviest hand of police harassment in recent years in the wake of the brutal murder of newspaper heir John S. Knight 3rd. Knight, the 30 year old heir to the Knight Newspapers, the largest newspaper chain in the United States, was found stabbed to death in his fashionable Rittenhouse Square apartment on Monday, Dec. 8.

After it was reported that photos of nude men and boys were found in Knight's apartment as well as a diary which revealed "bisexual tendencies," a virtual dragnet was set up in predominantly gay areas of the city. Sources told GCN that at least a hundred gay men were randomly picked up by police on the streets of Philadelphia and brought in for questioning, on the theory that they resembled one of the three suspects in the case. All center city gay bars and hangouts were being watched by the police, and police told the management at Rosco's, a popular gay bar, that they would be back every night until the case was solved.

Observers in Philadelphia compared the harassment of gay men to the situation of blacks in San Francisco after the "Zebra" killings. At that time, San Francisco police picked up virtually every black man in sight and dragged them in for questioning in attempts to solve the case. Meanwhile,

the ACLU of Philadelphia was considering getting an injunction to get the police to halt the gay dragnet.

In addition to the diaries and pictures, the gay aspect of the case was emphasized by Rosemary McKinnon, a guest in Knight's apartment the morning he was murdered. McKinnon, who was stabbed when she tried to escape and call the police, said that she believed that one of the intruders was a homosexual. A bartender at the 247 Bar told the *Philadelphia Bulletin* that "Knight stopped in here a few times. I believe that he was in here Thursday night."

The press and radio in Philadelphia were described as having a "field day" with the gay aspect of the case. The *Philadelphia Bulletin*, the only local paper which is not owned by the Knight chain, headlined its Tuesday evening edition with "Gay World Searched for Heir's Killers." Newspapers and radio stations seemed on the lookout for gay people to interview with the same unflagging enthusiasm as the police. The *Philadelphia Inquirer* and *Daily News*, both Knight newspapers, were attempting to play down the gay aspects of the case, however.

Knight, who was a special-project editor for the *Philadelphia Daily News*, was a 1968 graduate of Harvard. Before coming to Philadelphia he worked at the *Detroit Free Press*,

another Knight newspaper, where, acting on an anonymous tip, he was the first newsmen to break the story of Democratic vice presidential candidate Thomas Eagleton's emotional problems. As a result of the Eagleton scoop, Knight won a Pulitzer Prize.

Newspaper reports were as anxious to discuss Knight's lavish life-style as they were to write about his gayness. The *Bulletin* claimed that Knight spent in the neighborhood of \$40,000 to \$60,000 a month. However, *Daily*

News editor Gil Spencer described the murdered journalist as a "damn good man, extremely intelligent, extraordinarily interested in the business, sophisticated, articulate, with a great sense of humor."

Ironically enough, had he lived, Knight, whose family's holdings include the *Miami Herald*, *The Philadelphia Inquirer*, and the *Akron Beacon-Journal*, would have been one of the most powerful gay persons in the country.

South Boston Man Strangled

BOSTON — A 27-year-old gay man from South Boston has become the latest in a string of murders in the Boston area, bringing to ten the number of such homicides in the Greater Boston area since the first of the year. Thomas Strange, a Hyde Park native, was found strangled to death in his South Boston apartment on Nov. 20. In this case, Boston police sought to withhold information from GCN.

Strange was employed at a restaurant near 80 Boylston St. in downtown Boston, and was personally known to several staff members of the Homophile Health Service, which is located in that building. He was also known to attend various gay functions in Boston, including college events and at least

one Otherfund benefit.

Homicide Det. Frank Mulvey of the Boston Police Department was unusually evasive when queried about the incident by GCN. He refused to state whether the victim's apartment had been broken into or robbed, whether an autopsy was performed, or any clues as to a possible motivation for the murder. He would only state that the case is "under continuing investigation" and that no arrest warrant has been issued for anyone in connection with the incident.

Persons who have any information about Strange or other material that could assist police in this investigation have been asked to contact Det. Mulvey or Det. Tom Cashman, 247-4470.



news notes

DiCARA PRODS POLICE

BOSTON — Boston City Councillor Larry DiCara last week redoubled his efforts to obtain a reply from Police Commissioner Robert J. diGrazia to a GCN editorial of Oct. 4 charging the police with laxity in the investigation of gay-related violence. DiCara had called for the probe after reading the GCN editorial, and DiGrazia had promised a "complete investigation" into the charges by the Bureau of Field Services. To date, however, no report has been offered.

Last week, DiCara's office contacted Supt. Joseph M. Jordan to ask him to expedite a reply to the editorial. Jordan indicated that officials from several divisions, including District One, District Four, the homicide bureau, and the vice control unit would have to be questioned in order to answer the GCN charges.

NU RECOGNITION

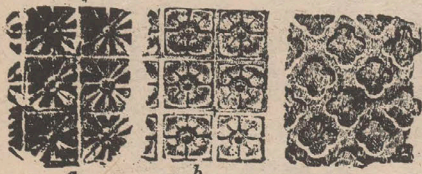
BOSTON — The Northeastern University Gay Student Organization has received official recognition from the Student Activities Committee. This recognition clears the way for the GSO to apply for office space, budgets, and other campus resources.

The group will meet on Mondays during activities periods throughout the winter term. For more information on scheduling and activities for the Gay Student Organization, stop by the Student Activities Officer, 255 Ell Center, or call 253-5440.

D.C. CENTER

WASHINGTON, D.C. — Plans are underway for an opening of Washington's Gay Community Service Center by the end of next month. According to the *Gay Blade*, the Center plans to house an employment service to be followed by a reference service. The Center also plans to offer medical services for lesbians and gay men, counseling, and a program development office to provide support for existing gay organizations.

Anyone interested in information on the Center should contact Ed Cox, center representative, at (202) 234-6475.



Diapers—*a*, from Westminster Abbey; and *b*, *c*, from Lincoln Cathedral, England.

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.

GAY MEN'S CENTER

BOSTON — The film benefit for the Gay Men's Center, held last Friday and Saturday evening, was considered a financial success by the Boston group, although attendance wasn't as large as expected.

A little more than a hundred people attended each night and seemed pleased with the choice of films. However, the audience reaction to "Tricia's Wedding" created some mixed feelings, ranging from hysteria to shock, disgust, and disbelief. "This Special Friendship," a French film about a relationship between two teenagers, brought many to tears and most of the women and men in the audience appeared moved by the film's sensitivity.

Enough money was raised at the benefit to pay for the security deposit and the first month's rent at the new Gay Men's Center office at 36 Bromfield St., Boston.

GAY ALTERNATIVE

PHILADELPHIA — The *Gay Alternative*, the highly-regarded Philadelphia-based men's literary magazine, has received a government grant of \$1720. The grant comes from the Coordinating Council of Literary Magazines, a branch of the National Endowment for the Arts. This is the second grant which the *Alternative* has received from the Council, last year the publication received \$450.

The award is a matching grant which means that the amount of government money must be matched by private contributions in order for the *Alternative* to receive the money. Anyone who is interested in contributing to the *Alternative* should write *Gay Alternative*, c/o Giovanni's Room, 232 South St., Philadelphia 19147. Contributions should be earmarked for use for the matching grant.

SCHOOL'S ON

PALO ALTO — The Palo Alto School Board has reversed its position and decided to include protection for gay people in its hiring policies. The 3-2 vote makes the Palo Alto school board the second in the country to endorse gay employment.

CHANGING MEN

PEMBERTON, N.J. — Changing Men, A Conference for Men in Transition, will take place at Burlington County College here the weekend of Jan. 23. The conference will feature two and a half days of workshops on men's issues and will be keyed by Jack Nichols, author of the book "Men's Liberation."

Workshops include a wide variety of topics ranging from "Understanding Gay Men" to "Men As Fathers" to "Sexual Politics and Socialism." The conference will close with the workshop "Gay Men: Do They Need to be Liberated?" The conference hopes to "explore the various roles and pressures men face as well as examining and experimenting with new life styles and alternatives for men." The organizers also hope to have "straight and gay men come, meet, discuss, and explore with one another in a non-competitive atmosphere."

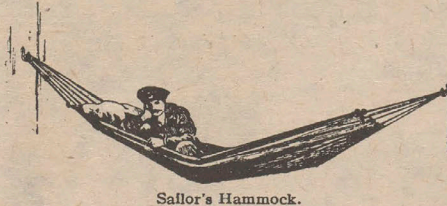
Registration is \$10 (\$7 for students) and checks should be sent to Office of Community Services, Burlington County College, Pemberton-Browns Mills Road, Pemberton, N.J. 08068.

SAILOR "COMES OUT"

Norfolk, Va. — A 1974 Naval Academy graduate has begun another challenge to the U.S. Military's exclusion of homosexuals from its ranks. Ensign Vernon Berg III admitted his gayness to the Navy last June, signed a confession, and submitted his resignation to the Navy. But he now claims that this "confession" was made "under duress" and has decided to fight for his right to stay in the Armed Forces.

After admitting he was gay, Berg was transferred from the 6th Fleet in Italy to Norfolk for discharge. However, neither the discharge nor any explanation for its delay ever came. Berg remains in the Navy.

Berg told the *Gay Blade* that he was inspired by T/Sgt. Leonard Matlovich in his decision to stay in the military and fight. "Before, I didn't think I would have a chance of winning a court battle, but now I feel different," he told the *Blade*. "I feel I have a chance."



CHRISTMAS

BOSTON — Plans for the joint Dignity/MCC/Integrity Christmas services are moving ahead. The date fixed is the 28th of December and the tentative time is 2:30 p.m. However, the place has not as yet been decided.

TORY TIDBITS

LONDON — The British Ministry of Defense is investigating a scandal of major proportions involving as many as 100 members of Her Majesty's Household Cavalry. Based in the Knightsbridge Barracks, cavalry members have been accused of being involved in a homosexual ring, providing services for the famous and the well-born.

London's leading scandal sheet, *The Daily Mirror*, has been investigating the story with great relish and its most recent expose on the case featured by-lines by nine reporters.

PASOLINI, PART 2

ROME — The 17-year-old slayer of well-known, gay filmmaker Pier Paolo Pasolini may get off with a light sentence or even an acquittal. A psychological examination of the youth, Giuseppe Pelosi, a baker's assistant, showed that he was "immature" and this may be an important factor in his plea for leniency. The youth claimed that Pasolini made "homosexual advances" to him before the murder.

Meanwhile in Teheran, Michelangelo Antonioni, the film director and personal friend of Pasolini, told a film festival audience that he had visited the scene of the murder and found discrepancies in stories told by both the suspect and the police. "It could have been done by the Fascists," Antonioni told his audience.

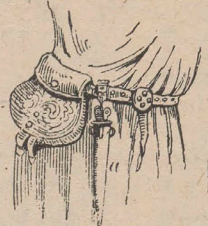
CATHOLIC PRIMER

BOSTON — Three Dignity chaplains engaged in gay ministry within the Catholic community for several years have completed a pamphlet called *Homosexual Catholics: A Primer for Discussion*. The primer, which is believed to be the first comprehensive work of its kind, was written by Sr. Jeannine Gramick, Fr. Robert Nugent, and Fr. Thomas Oddo. The pamphlet is \$1.50 for a single copy and is available from Dignity, 755 Boylston St., Room 514, Boston 02116.

POLICE DENY HARASSMENT

BOSTON — MDC and Boston police converged on the Back Bay Fens last Friday night, Dec. 5, in what some observers believed was a newly initiated crackdown by police forces against the extensive male cruising in the Fenway area.

A spokesperson for the Boston Police Department, however, informed GCN last week that there has been no order given mandating any stepped-up police activity in the Fenway as a result of the cruising there. According to Gary Hayes, a staff assistant to Commissioner Robert J. diGrazia, the police seen in the Fenway and adjacent Victory Gardens are often in pursuit of muggers and handbag snatchers, who have been operating extensively in the neighborhood in recent weeks.



Trousse (a), from a French illumination of 1350.

Bloomington Triumph

BLOOMINGTON, Ind. — A hysterical anti-gay campaign that began when a city commissioner tried — and failed — to block a permit for a gay community center has resulted in victory for the gay rights forces in this conservative Indiana community. Not only is the gay community center alive and functioning in Bloomington, but last week the city council adopted one of the toughest gay rights ordinances in the country.

At a tumultuous city council meeting on Thursday, Dec. 4, attended by about 300 persons, the Bloomington City Council passed the gay rights ordinance 5-0. Four members of the council did not attend the meeting. The ordinance was adopted after about an hour and a half of debate during which time representatives from both sides of the issue were given a chance to speak. Brian de St. Croix, president of the council and primary exponent of the legislation, told GCN that the meeting

went well and that people were "not abusive."

The Bloomington ordinance bars discrimination on the basis of marital status, age, and sexual preference in public and private employment, housing, accommodations, and services. The only exception to the ordinance is the "Mrs. Murphy-style" boarding house — that is a private home in which boarders are taken in.

Opponents of the ordinance, who have charged that Bloomington is rapidly becoming a "haven for sodomites," may attempt to challenge the ordinance in court. The anti-gay forces have been running a campaign against both the Center and the ordinance that included newspaper and radio advertisements, church petitions, and letters to the editor of the local newspaper. The Gay Center has also been threatened although at this writing nothing has happened.



Laura MacMurry

DOB Honors Laura McMurry

BOSTON — The Boston Chapter of the Daughters of Bilitis has awarded Laura MacMurry with a plaque for service at its ninth year celebration party. MacMurry recently resigned as DOB recording secretary. She has been extremely active in many facets of the Boston area gay community and has served as a member of Gay Legislation '75, the advisory board of Otherfund, and the board of directors of GCN.

News Commentary

Jill Raymond in Jail—Days Without Sun

By Nancy Wechsler

LEXINGTON, Ky. — The Lexington Grand Jury Defense Committee is trying to get Jill Raymond transferred from a county jail to a federal prison. In a federal prison she would be able to go outside, get some exercise, and mingle with a stabler prison population. The move comes only after many attempts to have her released from jail completely have been unsuccessful.

Raymond has been a prisoner in Kentucky county jails for the last nine months. She is there on contempt of court charges because she refused to talk to the FBI or testify before a federal grand jury set up to look into the gay and women's communities in Lexington. The jury was attempting to gather information on Susan Saxe and

News Commentary

The Vara Bars—What Solution?

By Joe Beckmann

BOSTON — The hearings before city and state liquor control agencies on The Other Side, Jacques, and, now Flicks, look like they will go on forever. At any time a decision is due on Flicks, which rumors have re-named "Together," and re-classed as a mixed gay-straight bar; another decision is due on The Other Side and Jacques, which other rumors suggest will face an early closing after several court appeals; decisions will come and go, be revised and reversed, but issues will remain.

Those issues are clear. The Other Side and Jacques have been in severe conflict with their neighbors; Bay Village has been, in the words of one resident, "besieged." Flicks is a large bar which has been in some conflict since it opened, and, with new management, may see more conflict in the future. The nature of that conflict has been characterized as gay-straight, by the bar managers; as crazies-sane, by some residents; as predators-prey, by some bar patrons; and as "netherworld"-respectable, by some bureaucrats. Without reducing that conflict, or choosing sides, there is another perspective. In the past few years Bay

Village has become established, respectable, middle and upper class. In the past few years, gay people of all classes have come out. There is now sufficient disparity between the bars and enough of their neighbors and former patrons to make conflict inevitable.

There are several ways to resolve such a conflict. The bars contend that they are better managed and better prepared to control the most rowdy of their patrons and that the city ought to be responsible for what goes on in city streets. The neighbors contend that street people are attracted by bar people, and that the bars ought to be closed or, in the case of Flicks, never re-open. Politicians respond to neighborhood complaints and commissions and boards are delayed in their decisions by good lawyers which the bars can afford. But these solutions ignore an important group — the people they serve.

The bars are crowded. They do serve a large number of patrons. For the most part, those patrons are gay people. If the bars close, those patrons will go elsewhere. If the bars remain, those patrons will still conflict with the

neighborhood and, in the case of Flicks, may cause problems not yet evident. In other words, the solutions proposed do nothing to resolve the reality of the conflict. Residential neighborhoods, with stable populations, middle and upper income housing, will always remain in conflict with the people served by The Other Side, Jacques, and, possibly Flicks.

The challenge which such bars present is what to do with or for the people they serve. There are plenty of places for their straight customers, but there are few for the gays. One may defend the rights of Cashman, the Vara Brothers, or the gay people they either serve or exploit. One may support the need of a community for stability and security. There remains a need which will not go away with the destruction of the bars or the destruction of their neighborhood. If the bar patrons are crazy, they need help; if they are in danger, they need safety; if they are poor, they need opportunities. If the bars do not, cannot, or ought not fulfill these needs, someone must. And if those needs are important to gay people, the gay community must accept that challenge.

NBC Admits 'Mistake' on 'Born Innocent'

By Joseph Abreu

NEW YORK — On Friday, Dec. 5, members of various media groups met with executives of the National Broadcasting Corporation to discuss the lack of gay programming on national and local levels of broadcasting. The group of Gay Media spokespeople, led by National Gay Task Force Media coordinator Ginny Vida, spoke of the need for more positive gay programming, more gay news coverage, and a halt of all negative, sick or freakish portrayals of gay men and lesbians.

Robert Kasmire, vice president of corporate relations, who has come under fire for his role in the re-running of "Born Innocent" and approval of an offensive skit on "Saturday Night Live," admitted he "had made a mistake and if he had to do it over again he would have consulted with Gay Media groups."

Lin Bolen, vice president in charge of daytime programming, added that she was fully in support of a gay male character on daytime programming and that in fact she had vetoed a gay character whom she felt would have presented a negative image of homosexuality. She also stressed that although that idea had been vetoed, this action did not mean the end of a gay male character on daytime TV but just a delay. When questioned by Barbara Gittings, board member of the National Gay Task Force, about the possibility of a lesbian on serial dramas, Bolen expressed doubt that her audience of 90% women would be either not interested or feel threatened by the portrayal of a lesbian relationship.

Other topics covered included gay news coverage on a national level and the continued demands for positive portrayals of gay men and lesbians.

The mood of the meeting was cordial and at times bordered on enthusiastic as far as suggestions for gay characters. Meetings are going to be set up in January for discussion of the possibility of a gay documentary.

In addition to those members of NGTF already mentioned, Eleanor

Cooper, spokeswoman for Lesbian Feminist Liberation; Frank Akers, of Washington, D.C.'s, Project Turnaround; Jimmy Zepp, media committee chairman of GAA, NYC, and Joseph Abreu of Gay Media Action of Boston, all contributed suggestions and support.

Participating for NBC in addition to Kasmire and Bolen, were Bob Howard, president of NBC; Herninio Travesies, vice president of standards and practices; Mike Weinblatt, executive vice president of programming, and Russ Tornabene, assistant to the president of NBC News.

gay liberator

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L.A. Entrapment Case Collapsing

LOS ANGELES — The case against Los Angeles Deputy Mayor Maury Weiner, entrapped in a local porno theatre here, appears to be on the verge of collapse. According to the gay bi-monthly *Newsweek*, new disclosures in the case indicate that Weiner may well be back in Mayor Thomas Bradley's office by Christmas.

Newsweek reported in its Dec. 11 issue that it had learned exclusively that Vice Officer Norman Jackson, who arrested Weiner on Oct. 17, has engaged in previous "set-up" operations. The newspaper claimed that the officer had in fact "set up" gay activist David Glascock soon after he was appointed as an aide to County Supervisor Ed Edelman. Glascock was

acquitted after his arrest for "conspiring to commit oral copulation."

In addition, Weiner's attorney has reportedly gained partial corroboration of a report that there had been two arrest reports.

The Weiner case has definite political ramifications. Weiner was arrested only seven hours after the Police Commission, with Mayor Bradley's support, had approved hiring guidelines which permit the hiring of gay police. There has been intense speculation within the Los Angeles gay community that the entrapment might have been an effort by anti-gay Police Chief Ed Davis to embarrass the mayor on the gay issue.

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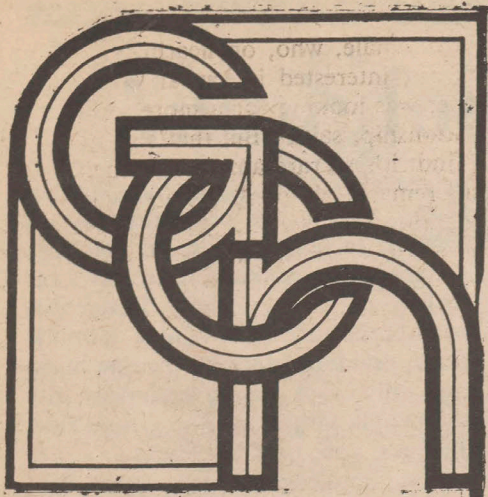
Solvency by '76

GOAL — \$6,000

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!



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.

Second-Class postage paid at Boston, MA.

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 Denise

ANNOUNCEMENT

GCN is proud to announce the winner of our contest to find a new term to replace the word "straight." Our congratulations to Vickye Robinson! Her winning word, "PIZZAS."

The other entries were:

1. mix, mixed, mixture
2. non-gay
3. gamete
4. morose
5. jam
6. turds

Vickye, your one year subscription will be headed your way promptly. Thanks to all who entered.

forum

On Relationships *By Alan Belkin*

I want a lover. Why? I have things others lack — I work in a profession I love (I am a musician), I have good friends I treasure, I am in good health — and yet I feel I am missing something. This something is not just sex but "love." Someone I can share with on an everyday basis, sexually and emotionally: this is what I want.

When I first came out (about sixteen months ago) I was much less sure of what I wanted. I read the usual gay liberation literature, went to a couple of consciousness-raising groups, heard liberationists of various persuasions speak on gay life and love, and found myself confused and not much happier than I had been. I had expected coming out to be the answer. After all, it had taken me from the time I was thirteen to the time I was twenty-two. Surely, after I had taken this difficult step, the world would take notice and give me something in return for my efforts.

And it did — a new set of questions and longings mixed in with the old.

To be sure, the guilt about my homosexuality was no longer there. I was proud to be gay and finally I could express gay feelings in talking to people without the air of confessing a sin. Also, for the first time I had gay friends and I learned to be comfortable in the presence of all the non-straight kinds of gay people: the queens, transvestites, etc. I also no longer felt the internal pressure to force myself on any gay person I met, in the fear that I would not meet another one for years. I became generally more relaxed.

As I came into contact with gay literature, I encountered the "fuck everything in sight" philosophy, the ones who thought sex had to be "meaningful" to be meaningful, the ones who believed only in marriage, the ones who believed in "multiple relationships," and so on. As for

myself, I was unsure. A lot of men excited me sexually and I was meeting more gay people than ever before; part of me wanted emotional reassurance through sex and the other part for the first time faced the possibility that maybe I just wanted a lot of sex to make up for all that lost time. The infrequent actual sexual experiences I did have confused me even more. Either through bad luck or some kind of unconscious selection on my part, they were mostly poor, in the sense that most of the men I was with were not giving in any way (as a matter of fact one or two were downright cruel), and of course this left me more unsure of myself than ever. Also, I had learned even prior to coming out that one was not supposed to get too "heavy" too soon, or express too much emotion or else — exit stage right. This I found very hard. All in all, I was finding that given my own

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.

importantly, I have cared about it. I have invested part of myself in it, and I don't want to see its spirit die.

If GCN is a mirror of the times, then the revolution is winding down to its end.

Sadly,

John Campbell

death notice

Dear GCN:

I want to express my sympathy on the untimely demise of your gay consciousness.

During the Golden Age of GCN, I used to be eager and excited, waiting for the mailman to arrive with my copy. I knew that the paper would stir me to action. I could be sure that it would contain three or four articles that would educate me to the needs of my brothers and sisters, that would send me running for my pen and paper to voice my opinion.

I learn very little about needs now. I learn a lot about what big business has decided that this week's top ten records will be. I think that GCN must reassess its values.

I am not against art or against social life. If some work of art gives us insight into our gayness or if some social activity provided some happiness for gays, then it should be written about in GCN. If something does neither of these things, it belongs elsewhere.

If I want to hear about hets, all I need to do is open my window. I read GCN to discover other gays and, even more, to discover myself.

I have laughed and cried over GCN, but, most



set the record straight

Dear GCN:

Michael Bronski's thoughtful letter to the editor (GCN Dec. 6, 1975) concerning my review of *The Homosexual Matrix* prompts this letter to set the record straight. Bronski could not have known that my review was edited for length without consulting me, and the following phrase (among other less important ones) was omitted:

"I don't completely agree with it [Tripp's explanation of sexual attraction]... There are also several statements that make me uncomfortable. Although I cannot evaluate them myself — e.g.,

'many lesbian couples largely give up overt sexual contacts within two or three years' — they have a sweeping quality that I can forgive only because his other statements of fact [the ones I can evaluate myself] are all true."

Thus, many of the same statements that bothered Bronski bother me. If Bronski has any evidence that any of these statements are in fact incorrect, I would be very happy to learn of it. Tripp does not talk of what must be, but of what is; calling these statements "myths" without evidence simply commits Tripp's error all over again.

Very truly yours,

Charles Bonnell

one more time

GCN:

Yes, but it's getting harder and harder to feel that GCN is my newspaper at all. There have been some good things — reports on Susan Saxe (a good deal of women's things) and the danger of grand juries; reports on violence against gay men. But I come out of gay liberation and the movement generally; when GCN was just a newspaper I was pleased — of course different gay people have different politics. But the thrust of the paper now seems towards respectability — who supports whom in electoral politics, and the heroes are military people or name gays or even straights who support gay civil rights. Finally you'll report on a gay men's center (2nd week around), but there's no social or political analysis of any consequence. (That would be cool with me were there no social & political analysis period.) And, yes, the bars advertise and all that. There's still some news, but it's no longer a paper I'm proud of. One more time, because there is still some news.

Ron S.

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emotional vulnerability, having sex with someone I didn't know and wasn't sure I liked in any but a physical way could be an invitation to disaster. But with none of my gay male friends was there a mutual sexual attraction. I tried having sex with one who was attracted to me but whom I was not attracted to, and the experience left me colder than a mid-winter day, despite my liking for the person.

At about this time I became close, in a professional capacity, to a monk, and learned from his example that celibacy, although I did not desire it, could be a viable alternative in some circumstances. But although I could exist moderately happily by myself, with only the odd pang of sexual loneliness, I was still very envious of other people in couples, and even, in a certain way, of all my friends who were having lots of casual sex. This envy,

and an admittedly rather superstitious feeling that I was "jinxed" (ten years of yearning without satisfaction do not leave one confident about the future), were the main causes of the unhappiness I felt. Friends tried to reassure me, and I often felt better for a while, but my general feeling was a lack of hope that my longings would ever be fulfilled.

Recently, I have realized definitely that casual sex is not what I want, and that at this time, for me, it is difficult or impossible to separate my emotional needs for give and take from my sexual needs. Also, that what I really want is not so much a body beside me, no matter how attractive sexually, as a being with whom I can communicate in head and heart, as well as physically. Because of this realization, my envy of casual encounters has dropped a lot.

And this is how I feel now. People tell me that I wouldn't be so anxious

for a lover if I knew the kinds of problems which such a relationship brings, to which I reply that, yes, perhaps I am idealizing somewhat, but basically I know that people aren't plastic, and that where there are human beings there are problems, and, all the same, I think it can be worth it in the long run if there is honesty on both sides. People tell me that the desire for a lover is a neurotic need going back to my childhood, to which I reply that I have as much desire to give as to take, and this is not neurosis but life. People tell me that what I am looking for is hard to find, and that perhaps I will never find it, and to this I have no reply. This is almost a question of faith and this does not come easily, especially after years of negative conditioning and lack of satisfaction, and after the bad experiences I have had this past year.

A few weeks ago, I was talking to a

straight male, who, on hearing that I was not interested in casual sex, but rather was looking for a more serious relationship, said, "But that's so hard to find, it's so rare among gay men." This remark, although a stereotypical generalization by a straight person left me depressed for quite a while. Why? Probably because I have to some extent found it to be true, and this is very hard to accept.

Which brings me to why I have written this article. Perhaps this is almost an act of faith for me as well as a request for faith. I am writing this in the hope that it will perhaps encourage a few others who feel the same way I do, and that they will perhaps encourage me. It seems to me that above all I need faith in gay people and gay life, and this is difficult in the light of my experience. But what have we in gay liberation to offer each other except hope?

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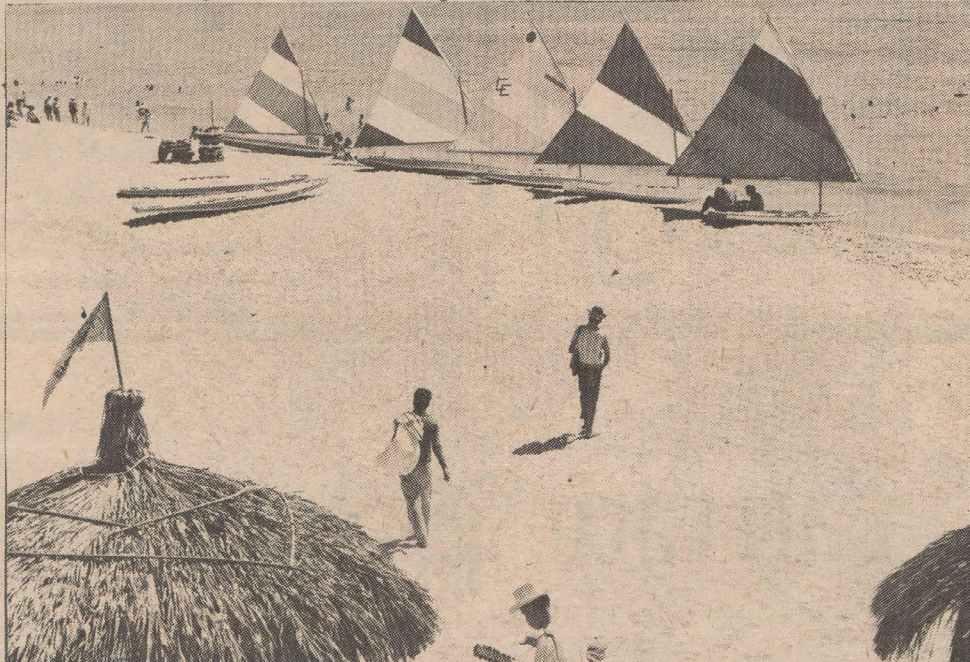
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NEW YORK REVELATIONS

By Tony Russo

NEW YORK — When John Soldo first told me of his future announcement for the candidacy of presidency I said: "President of what?" "The United States, of course," he replied. "Of course," I said while at the same time thinking, "Is he really functioning in reality?" Since then, John Soldo has announced his candidacy for President at the Stanhope Hotel in New York City.

Soldo's platform is not the "one issue" platform that we have seen from most Gay candidates. His platform is one of anti-war, anti-military, and anti-discrimination. Upon announcing his candidacy Dr. Soldo said: "I am Gay and I am a person running, not dancing to the presidency. What I do in private is the concern of no one." When asked if he had anticipated any problems with regard to his extra-legal status in many of the 50 states he replied, "Yes, but I will confront those issues when they arise."

Although riding on a lark, Dr. Soldo feels he can win. Born in Brooklyn and having taught for the City University and presently teaching English at Columbia University, Professor Soldo feels he has the credentials necessary

for election. His approach is one of humanism and this will be the basis of his policy. He feels that ultimately there should be one language and one monetary system for the world. "Of course," he adds, "individual countries should retain their own languages while communicating internationally with an international language."

Although Dr. Soldo is only 30 and thus not eligible to become President, he still can run for office. His vice presidential candidate, if over 35 can take over the office until he becomes 35. When asked who he might choose to be his running mate, Dr. Soldo replied: "Probably a woman."

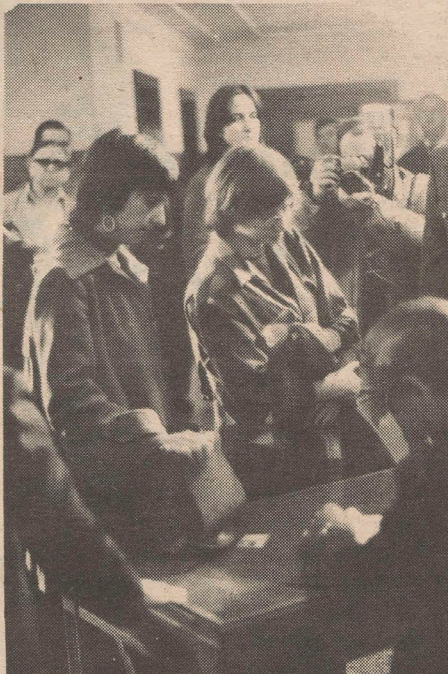
Regarding other matters, Brian Hurley announced his resignation as co-coordinator of "Gay Media Coalition." The group, soon to elect a replacement, is currently working on programming for a February WNET three hour show concerning social services for gays. The program will be a call-in show and the panelists will be representatives from the various service related groups.

The National Institute for Mental Health (NIMH) Task Force on Homosexuality has finally published its final report. The report is available for \$1

through NIMH at 5600 Fishers Lane, Rockville, Md. 20852 or at the Federal Bookstore at 26 Federal Plaza in

Manhattan. Also available at both places is an NIMH report entitled "Not the Law's Business" for \$1.85.

Saxe



Spectators at the Susan Saxe hearing await identification check.

Photo by Jane Picard

(Continued from page 1)

complied with immediately. Asst. D.A. Gaffney rose at this point, saying, "I want it on the record that by refusing to set a court date, the defense is waiving the defendant's right to a speedy trial." But there was no such court order to that effect. Judge McLoughlin concluded the hearing by setting a date for the pre-trial motions to be heard on Dec. 22.

The hearing was marked by heavy security. Court spectators lined up outside the courtroom, waited for 45 minutes while court personnel proceeded to insure tight security precautions. Photo identification was requested from anyone attempting to observe the trial and information from the I.D. was written on a list for "court records." Purse and coat searches were conducted and all court observers were led through a metal detector. People among the crowd, half of whom were turned away due to lack of space in the courtroom, expressed concern about the number of unidentified people photographing the crowd. Especially suspicious, they felt, was a man next to the metal detector, photographing each person who passed through the courtroom.



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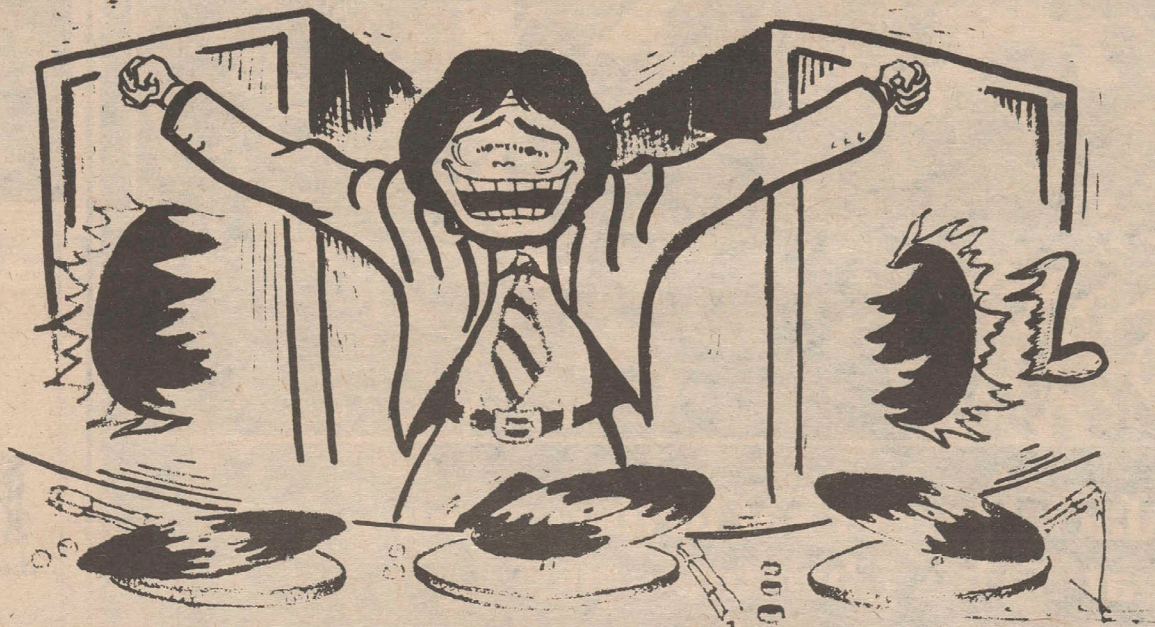
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The Closed Closet Policy and the Poetry of Paul Monette

Paul Monette, *The Carpenter at the Asylum*, Little, Brown and Company, Hardcover: \$6.95, Softcover: \$3.50.

A Review by Rudy Kikel

In his first book of poems, like a siren Paul Monette hooks us, if he hooks us at all, with what he will call his "castaway harmonies": his verse music.

How often on the contemporary poetry scene do we come across so relentlessly assonantal a hum as in these lines from "Later Meeting":

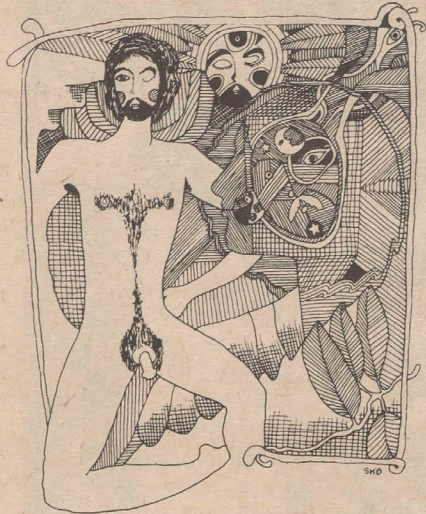
Tying your hair
for our long walk, you carom in your
new
room arms akimbo, hips adrift, miming
all our enemies.

Or listen — do not read, merely let yourself hear — the war between the soft and harsh sounds (the r/l/sh and the o/s/t, for instance) in this presentation of "The Girl in the Field," whose failure to struggle free from a decaying domestic environment can be read in the form she leaves or fails to leave in the grass:

And where she lay down, her
sharp silhouette has stayed one moment
and releases, all its precious emphasis
let go.

To say that these poems are richly musical is to say, after all, that Monette writes in the mainstream of English Literature that extends from Chaucer and Shakespeare, whom he can sound like ("I keep up such an open/glutton's touch, I doubt my hounding/ pouches will collapse"), through Keats and Tennyson. And to say that he is a gay poet in the mainstream (30 years old, teaching English

at Milton Academy, Milton, Mass.) is to suspect that he may not have struggled free from a mainstream affliction: the writing of "closet poetry." Even though in "closet poetry" homosexual behaviour is not depicted, however, even though any lengths are gone to, it seems, in order *not* to have homosexual behaviour depicted (think of Hart Crane), still a homosexual sensibility can be prominent in the verses, all the more prominent, ironically, for the subterfuges that are



found to be necessary, all the more commanding of our attention, perhaps, and deserving of our interest.

Think of Joyce's Stephen Dedalus, resolved to "express myself in some mode of life or art as freely as I can and as wholly as I can, using for my defence the only arms I allow myself to use — silence, exile, cunning"; the stratagem of resorting to stealthiness in a non-comprehending, hostile environment is surely not peculiar to the homosexual sensibility, but it is an aspect of that sensibility, as it is a

dominating early theme in *The Carpenter at the Asylum*. In Paul Monette's "poetry of poses," his "puzzle songs," sung as one of the characters in his asylum sings, "for ballast," people perform the only way they think they can: in "safe charades." The girl in the field "smiles/ like a fox in a foolproof hideout,/ every blood dog shaken off and sent/ circling." The "Two Mutes Shopping" resort to dressing up, to private drag in a public place: "Righteous as a charlatan, she/ pulls on scarf after scarf and circles/ through the shoe shop like a duchess/ while he waits. Or he models an oversize/ coat, hunched like a greedy sheik who/ weights in his vault the sleeves of a courtesan's robe with rubies." In a world in which "like singing,/ the next day's shriek for ease rises," in a world whose "survivors" are "capable of any cry, never done/ clasping in the city's shaken places," it is perhaps not surprising to find a dehumanizing but finally protective system of alienation imposing itself: "We stay as distant as children, our bones a well/ of collisions. We are none of us really familiar."

These poems acknowledge the costs of failing to attain personal liberation, of remaining a self under lock and key: at best, we can be bought off by token achievements like the young man in "Summer Money" ("The unconsoling depot where we/ strike a keepsake blunts our merest/ leaving, sentinel to that departure we/ might welcome if our love were better"); or worse, we fall into a cycle of compulsive behaviour like Montte's monk, who "frets like a housewife, chore by spastic/ chore"; worse yet, we fall prey to morbidity and the paranoid's self-fulfilling prophecy: "The gunman blows the locks/ and lunges, lavishing cutthroat thrusts." There is really no

alternative but to "Leave, give chase,/ the troubadours and traveling men survive." In the title poem, the carpenter (the maker, the poet himself) decides to do just that, hurry off, after coming to a crucial realization: the poem's madmen, who may represent all our regressive, narcissistic tendencies, prefer their private ghettos:


Again the mad
have bashed their cupboards or erupted
through the railing. They are busy
beating, though they don't beat free.
You understand? They want to stay.

In his last poem, Monette seems ready to ease up, to put off defensive postures in life ("We're walking, hands/ asway, in low bushes, walking on our own") and to invoke what is precarious in his art:

My letters are rife with small excursions
taken savagely. Busy still with details, I
would sit down now and let the clouded
dark

sail in.

Considering the wrenching control he exercises over "details" (his similes, syntax, single words), considering his book's dithering "multitudinousness" (the besetting sin, the critic Matthew Arnold claimed, of the Shakespearian tradition I would claim this poet for), "taken savagely" many of these "small excursions" — Monette's poems! — certainly are. But I wonder if they need any more of the "clouded dark" about them, any more protective covers. In order for his work not to seem, in some eyes, merely catalogues of one poet's "fevers and foolish jewels" — the frets and frills of the dizzy queen — his aesthetic may require a little light and some plainer speaking.



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GCN, December 20, 1975 • Page 9

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Sexism and Alcoholism

By Rose Flower

"When women tell their alcohol stories, they are really talking about their sexual exploits," Fran McCormick told the group of women alcoholics and alcoholism workers who came to a conference on women and alcoholism at Boston College.

McCormick, a recovered alcoholic and worker for the Addiction Research Foundation in Toronto, was speaking of the difficulties she experienced in telling her story and listening to other women tell their stories during 24 years of A.A. meetings.

"Women's alcohol problems are often caused by their socialization," she pointed out. McCormick told how the alcohol helped her to rebel against society's rule that a woman must act like a "lady." The rebellion against such rigid rules is often accompanied by non-marital sexual exploits.

"I was told that a man would straighten me out, but only in the context of marriage." Women in the audience, gay and straight, laughed. McCormick had made clear that since a woman's drinking and possible alcoholism is related to her sexuality, she needs a different focus to her treatment than a man does



Fran McCormick, recovered alcoholic and featured speaker at "Alcoholism and Women's Issues" conference.

The Saturday afternoon conference, *Alcoholism and Women's Issues*, was a first step in bringing women alcoholics and women who work with alcoholics together to talk about their special needs. The conference grew out of a workshop at the Women's Health Conference last fall.

The women did not get together to find out about alcoholism, its causes and cures. They came together to find out how the present treatment system could be changed to answer the needs of women. There were workshops like "Sexism in Alcoholism Agencies," "Elderly Female Alcoholics," "Pregnancy, Child Abuse, and Alcoholism." Obviously, alcoholism has its women's issues.

For once lesbians were not ignored, and the gay women's workshop attracted gay and straight women, alcoholic and non-alcoholic women. Leader Barbara Albenesius was excited about the workshop.

"The women talked to each other and helped each other," she said. "As leader, I just sat back and moderated. The flow of energy was wonderful and productive. People addressed themselves to their problems and came up with a list of solutions. It worked."

Are You One?

The National Institute on Alcohol Abuse and Alcoholism (NIAAA) defines a heavy drinker as a person who consumes more than an average of one ounce of absolute alcohol daily, in any form. A can of beer contains half an ounce of absolute alcohol. So does one ounce of 100 proof whiskey or 4 ounces of unfortified wine.

If you drink four cans of beer in an hour, you are unfit to drive a car. If

you drink about four cans of beer a day, you are a heavy drinker. Roughly 4 million Americans can be classified as heavy drinkers.

But not all of them are alcoholics. The usually-agreed upon definition of an alcoholic is a person that has problems because of drinking. If you can't get to work if you cause yourself or others physical harm, if you cause yourself severe financial or emotional harm and you cannot stop drinking, you are an alcoholic or on the way.

You can drink sensibly. To do so, drink slowly. It takes time for the body

to burn up the alcohol, an hour for each drink. It is better to drink on a full stomach, and it is better to drink in a relaxed atmosphere sitting down. Watch your body for reactions. Once the alcohol is in your body no amount of cold showers, coffee or fresh air will get you sober; you have to wait until it is burned up in the liver, so be careful. A hangover is the body's reaction to irresponsible drinking under bad circumstances such as when you are tired or under stress. To "cure" a hangover, doctors prescribe aspirin, rest and solid food.

Photo by Jane Picard



Patty Gentile, Daphne Nichols, and Stormy, lesbian conference attendees, and workshop leader Barbara Albenesius talk to feature editor Lyn Rosen.

One agency head talked about the problems of lesbians living in inaccessible areas who drink and who need other lesbians to relate to. The group gave her some referral information, but realized that what is needed is for lesbians to sponsor these women, talk to them, keep in contact with them, and help them by peer counselling.

Gay alcoholics talked honestly and openly of their experiences. So much of gay life centers around the gay bar, a difficult place for the recovering alcoholic to socialize, that a need for an alternative space was often expressed.

Another woman spoke of those who were unsure of their sexuality needing a place to talk where they would not be discriminated against. In a setting where gayness is not considered a problem, she was told, a person may

feel more comfortable talking about her alcohol problems. In some settings, her possible lesbianism may be considered the cause of her drinking. The woman was referred to the Homophile Community Health Services alcohol program.

The group drew up a seven-point program that would help the alcoholic lesbian to recover. They realized that lesbian alcoholics need to band together. They hoped that non-gay counsellors and directors of alcohol programs would learn more about the specific needs of gays. They stressed the need for alternative social spaces, like coffeehouses, where alcohol is not the prime focus. Some are going to look into the possibility of a drop-in center for the Boston area. Needed are lesbians to sponsor other alcoholic lesbians and staff to set up a referral service to bring these women together.

Finally, the need for a gay women's half-way house was seen as essential. People interested in seeing this program carried out should write to Barbara Albenesius at the Homophile Community Health Service, 80 Boylston Street, in Boston.

Obviously the conference was only a first step, but it was an important one. When women realized that psychotherapy presupposed that women were sick if they did not fill society's role of happy housewife and mother, they began to initiate their own form of therapy. With this form came a new definition of "crazy" and a new definition of "sane." Women who did not want to marry and work, women who wanted to love other women and not have children, women who wanted to love other women and have children — all these people fitted into the new definition of "sane." Talking to other women, they found out that they were not alone, and this helped them to lead happier lives.

Women who want to be sexual and feel that it is not allowed, women who want to be homosexual and feel that it is not allowed may often turn to alcohol to break down the barriers and help them act as they really want to act. For some people, unfortunately, alcohol becomes a problem. Then, when they turn for help to the helping professions, they find more of the same sexism that literally "drove them to drink." Hopefully, the conference will make women workers aware that alcoholics are not receiving the non-sexist help that they need. Hopefully, the conference will eliminate some of the homophobia that prevents lesbians from receiving the kind of help that they need. A lot can happen when women get together over a cup of coffee and talk.

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Coming Out At

30

By M., L., & D.

The thirtieth birthday! Forget Sweet 16. This is the big one. No matter how you look at it — stand on your head — once you're thirty, you're no longer a kid. You are what you wanted to be when you grew up. You're on the wrong side of the generation gap. You're the people who run the country. You're the parent, consumer, police officer, teacher, worker. You're the person you always wondered what you'd be like. You're an adult. Imagine — then — coming out at

thirty. It does happen.

Here are three people talking about it. They came out at thirty. All are active in the gay community. Two are gay newspaper editors and one is a rap-group leader and founder of a gay men's center. They are definitely "out." But where were they at thirty? How did they get through their teens and twenties, years of sexual awakening, without discovering that they were gay? How do they see the future? Read on. M. and L. are women, and D. is a man. What were they doing at thirty?

M: Masturbating a lot. Oh, you mean what was I doing for a living? I was working my way through college at a temporary help agency. I had worked for ten years for Raytheon Corporation and then decided to go to college to study art. I had women friends, and I went out with men, but I thought that I was too independent to marry. I was never that attracted to men.

L: I was running my own business, working in a jeans shop and selling my embroidery. I wanted to make a name for myself in business so that I could find a successful man for a second husband. I was desperately trying to make money so I could find a rich man and never have to support myself again.

D: I was living in the suburbs with my wife and one son. And I drove a truck, every day, a big Mack truck.

M: Were you always sexually liberated? I grew up in the fifties, and I thought that my lack of sexual feelings was due to that time period. In those days, women got married. I was never interested enough in a man to marry him, but I thought that was because I was a nice girl. I had fantasies about women, but not sexual fantasies. In my fantasy I was always saving them from something horrible.

L: Yes. In the fifties you were either a bad girl or a good girl. I guess I was a bad girl, but I always thought that I was right. I was always the aggressor in a sexual encounter. I never felt that a man was putting something over on me. I did what I wanted to do. We were brought up to feel that men were always out to seduce you, to take something from you. I felt that I took what I

wanted, that I was right. But there was no support for that kind of feeling from my generation.

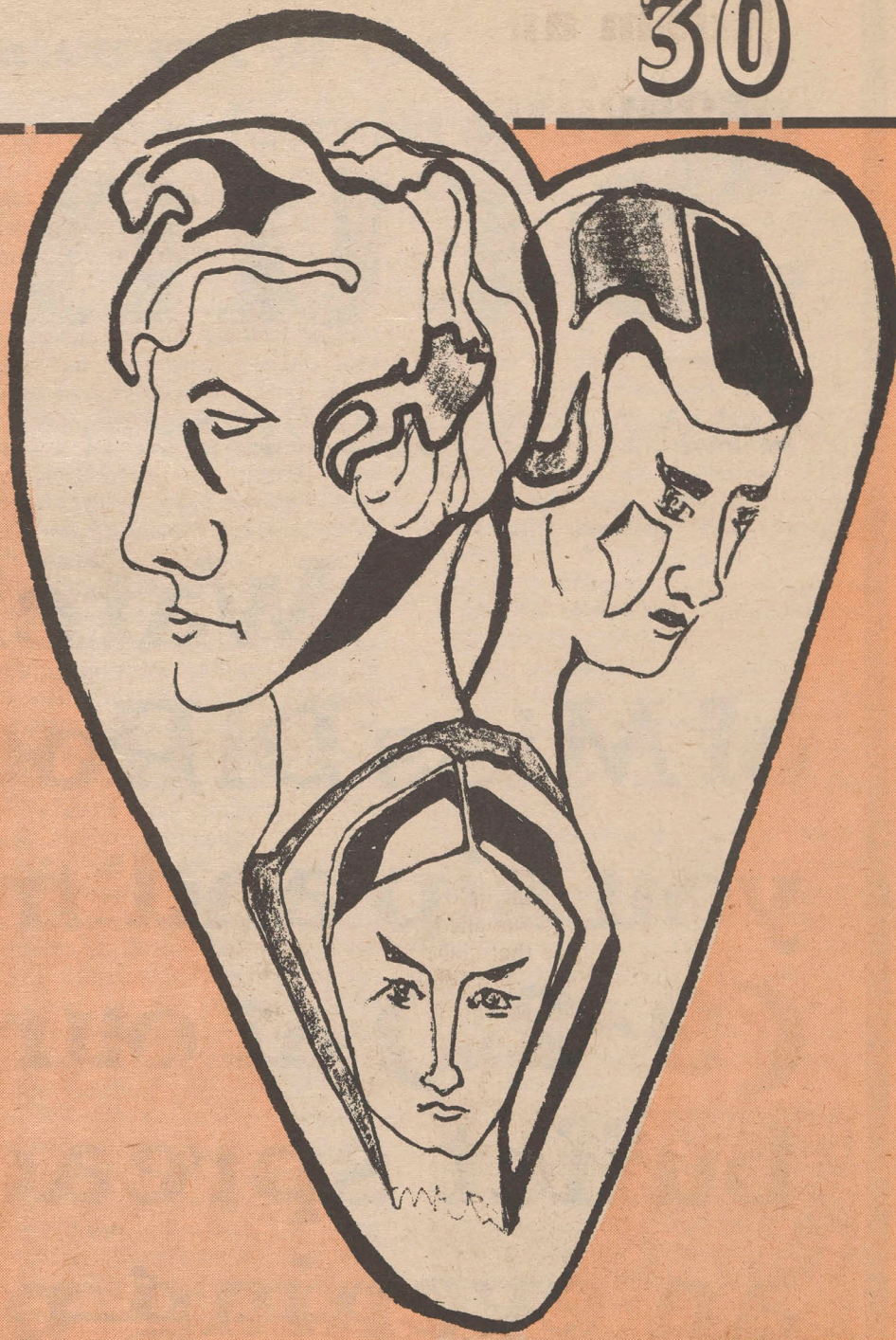
D: In high school no one ever mentioned the word homosexuality. If you were horny, you got a woman. Sex was something that you did. When I got more in touch with my feelings and realized that sex was something you experience, not something that you just did, then I became more homosexual.

L: Don't you think that living through the sixties made it easier to come out later?

D: Yes, because when we were growing up homosexuality was not even a part of our life. Now there's a Gay Community News, rap groups, people that talk about it.

M: I grew up in a small town, but in the late sixties I found myself in college when all the campus stuff was happening. Yet homosexuality was never mentioned in my college. One of the things about coming out late in life was that it prevented me from going through a lot of shit. When I did fall in love with a woman, I said that's what people call homosexual so I must be a homosexual. But I didn't have to grow up gay, questioning my sexuality when there was no support around. By the time I came out there were lots of organizations, so I joined them and became active.

L: I think that the sixties had a lot to do with making coming out easier. Like that song "If You Can't Be With the One You Love, Love the One You're With," that sort of theme song that ran through the sixties, the whole idea of Love and Revolution helped. The whole idea of love the one you're with made it O.K. to be sexual. If it was O.K. to be sexual then it was O.K. to be homosexual. By the time I stepped into the gay world, people weren't really that different. They just called themselves gay instead of



hippies, slept more with people of the same sex than the opposite sex.

It is easier to be gay or straight because you have a whole community backing you up. I'm trying to come around now to see that the bisexual lifestyle is viable; that's all sixties stuff that didn't quite happen outside of a flurry of bisexual chic a few years ago. There's still virtually no support for that lifestyle. I mean, at some point when we were "straight" we must have been gay too? I bet if every straight person thought about it, he or she would remember gay feelings.

M: I remember when I was a third grader on the last day of school. I was looking out the window at a lovely brown-eyed girlfriend of mine as she left school. I knew that she was moving away and I would never see her again. So I stood at the window and sang, "I'll never see brown eyes again." And I cried.

D: I would be in bed with men and not know what I was doing there. When I finally admitted my feelings, I was with this man and when I woke up the next morning I felt like I wanted to marry him.

L: I fell in love with a girl when I was eighteen and I knew that was gay, but I don't know how I knew that. Anyway, I spent the next seven years trying to get her into bed but I thought it was just her that I wanted and not women in general. When I did fall in love with a woman at 30, I felt like I wanted to marry her, too. It's the old fifties' upbringing. But that's the past. I worry about the future. After all we all have to support ourselves for the next thirty years. I wonder if our work in the gay community will

stand in our way later.

M: I think they'll judge us on our record. After all we have done valuable work and learned a lot. I hope they won't judge us on our sexuality.

L: What about D. here whose job reference is that he made floats for gay pride parades, started a rap group and a men's center. All these things take talent and organizational skills, but will it get him a job?

D: That has nothing to do with being gay. It has to do with being an artist. Our society still does not support its artists. But when I do have to go back to work, I don't want to go back into the closet to do it. I'm pretty much an up-front faggot and it's hard for an up-front faggot to get work.

L: I believe that the straight community will not recognize this work as reference. I don't think they're that liberated yet. But I think that the gay community will become strong enough to support us so that we aren't faced with that problem.

M: I guess if I left the newspaper, I don't know what I would do. But I don't worry about it.

D: It's scary to be 32 and not have a career. I don't want to drive a truck or work in a motorcycle shop anymore. I don't identify with that kind of macho work. I am reidentifying myself as a viable person without basing it on a career-type success. Of course, that's scary, but I push it back in a corner now so I can get done what I have to do.

M: I'm still wondering what I'm going to be when I grow up.

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"Cuckoo's Nest" Still a Valid Statement of the

Non-conformist's Struggles



McMurphy (Jack Nicholson) tries to interest other patients in basketball in scene from "One Flew Over the Cuckoo's Nest" now at the Sheri Complex.

Ken Kesey's *One Flew Over the Cuckoo's Nest*, now a movie, depicts the price one has to pay for being different. The mental hospital setting is merely a symbol for the world, and in it the powers that be rule with an iron hand. The patients, people, are drugged into submission. They don't know that they have the right to control their own lives, let alone take the responsibility for others. The patients' lives are ruled by Big Nurse, the sadistic, dedicated right hand of the Establishment.

Into this sterile environment comes Randall Patrick McMurphy, an outspoken renegade. He has been transferred from a prison work-farm to get out of work detail; he is already familiar with manipulating the Establishment to his own profit. He questions the rules and regulations, bringing chaos to the administration and pleasure to the patients. He causes change.

The Randall Patrick McMurphy of the book is more ribald and boisterous than the one portrayed by Jack Nicholson on film. The weaker McMurphy seems the fault not of the actor, but of the director, Milos Forman. The problem seems to lie with his conception, not of McMurphy, but of Miss Ratchitt. Miss Ratchitt is a Bitch. What she does she does because in her heart she knows she's right. She should be a Bitch with a capital "B", but she is not that strong as played by Louise Fletcher in the film. Therefore, the McMurphy character does not have her personality to play on. The tension

between the two is not properly developed. This weakens the story line, especially in the final scene.

The film speaks not only to the atrocities of mental hospitals, where patients have no rights, but it also speaks to the conditions of today's society. The administrators of the hospital become the government or the administrators of our daily lives. They formulate rules and regulations so that things will run smoothly — not necessarily correctly, but smoothly nonetheless. Everyone must conform, for to be different is to be sick. How long have homosexuals labored under this misconception?

The patients in the hospital "go along" with the system; does not the closet gay do the same? McMurphy suffers because he dares to fight for his individual rights; does not the open gay do the same?

"One Flew Over the Cuckoo's Nest" uses the deeds of McMurphy and Ratchitt to make us aware that violence is action, not reaction. The action of the administrators of the hospital is the true violence of the film, not McMurphy's reaction. What is even more tragic is that the administrators are exempt from punishment, while those who react suffer.

The patients' shows that there are those in power who will misuse that power if people allow it. People must assume responsibilities if they want freedom for their individual rights. Government will control us only as much as we allow it to.

The movie, now playing at the Cheri Complex, is well worth seeing. I am sure that everyone will find something with which they can identify.

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Equus

Bowing to the demands of the theatregoing public wishing to see Peter Shaffer's award-winning prize play "Equus," producer Kermit Bloomgarden happily announces that he is extending the engagement of this powerful drama at the Wilbur Theatre from the previously announced date of Dec. 27, and now it will be on view until Saturday, Jan. 10.

It is also announced that there will be no performances given on Wednesday, Dec. 24, for both the matinee and evening shows. This short hiatus will enable members of the "Equus" cast to spend the Christmas Holiday with their families before returning to the Wilbur Theatre for the nightly performance of Thursday, Dec. 25.

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★ ★ ★ GLORIA GAYNOR ★ ★ ★

By Skip Rosenthal

*"Somewhere there's music;
It's where you are.
Somewhere there's heaven,
How near, how far?"*
— "How High the Moon"



At recent concerts at the Copley Plaza Ballroom, The Land of Oz, and Madison Square Garden, the Gloria Gaynor Experience brought heaven closer to thousands of her ecstatic fans. With a rumble of thunder, an empty stage was transformed into an orgiastic musical spectacle. The show, which was specially assembled for this current tour by a New York director, featured a five piece band, four dancers, a "phantom," and disco artist Al Downing. The highlight of the warm-up performances, though, was the four female singers, Simon Said. Draped in pastel colored gowns and kaftan-like head pieces with long sashes, the group wowed the audience with "Life Is What You Make It" and a fantastic disco version of "Smile" (yes, the Charlie Chaplin tune which was also sung by Judy Garland).

With another roar of thunder out came Gloria Gaynor singing "Real Good People." Dressed in sequined gold, she sang "Casanova Brown," assisted by the theatrics of one of her dancers, an amazingly powerful "Honeybee," a palatable disco version of "A Hard Day's Night." And then a strong succession of her hits: "(You've Gotta) Do It Yourself"; "How High The Moon"; "Never Can Say Goodbye"; and closing with "Reach Out (I'll Be There)". The audience was left gasping. Nobody felt cheated.

Gloria was born and raised in Newark, N.J. At an early age she began frequenting local clubs and

volunteering to sing with the house bands. Eventually one group liked her enough to ask her to join them. She toured for a while, got a manager, and a contract with Columbia Records where she originally recorded "Honeybee." When the record went nowhere, she signed with MGM who promoted "Honeybee" in gay and black dance bars where it became a huge favorite. Riding on that success, "Never Can Say Goodbye" was released and the rest is her story.

Offstage Gloria Gaynor is shy, yet



extremely personable. She has found her gay audiences to be "very warm, responsive, and sensitive. . . I'm really very thankful to them. . . Gays are much, much warmer than a straight crowd."

The seemingly tireless Ms. Gaynor has just come back from a whirlwind tour of Europe where she will return for two months in the near future. Next on her schedule is a trip to California, then the recording of her new album which will follow the same formula that she used with the past two where one side is devoted completely to disco mixes. After that a new show will be assembled for Las Vegas where she will have the opportunity to include a few ballads.

On Sunday night Gloria Gaynor was awarded a plaque of appreciation from the local D.J.s. Next month she will be doing a benefit for the N.Y. Record Pool of disco D.J.s. To each of us that have seen her, Gloria Gaynor has proved she is truly the "Disco Queen."

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Uncensoring Shakespeare's Sonnets

By Satya

History is almost always distorted by those who write it. It may be consciously changed as in the censorship of certain items, or it may be a reflection of the writer's lack of perception. Since homosexuality has almost always been taboo in Western culture, nearly every trace of its existence has been neatly eradicated. Modern times, though relatively more open, continue to distort the past and the present. For example, that notorious novelist of the middle class, Irving Stone, has the undaunted gall to write a book about Michelangelo (*The Agony and the Ecstasy*) in which he tells us that Michelangelo's three great loves were all women. But luckily a few letters, verses, lines of truth have managed to sift through the homophobic censors of history. We have Michelangelo's letters to his male lover, letters which reveal *The Agony and the Ecstasy* to be a sham. And we have Shakespeare's sonnets, a four-hundred-year-old testament to the devotion of one man for another. Shakespeare was a gay brother.

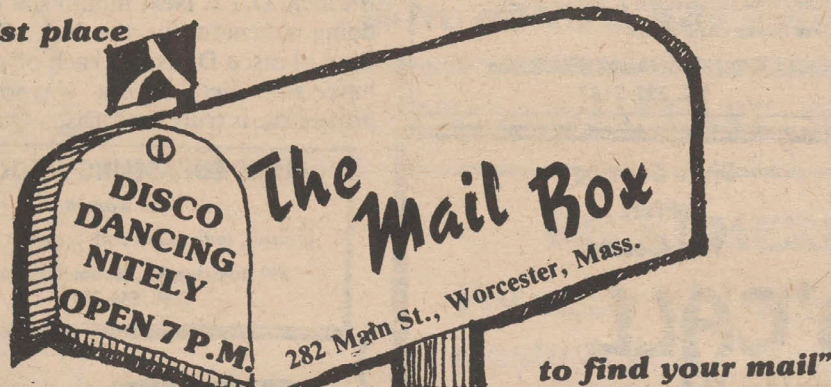
Most of us read *Romeo and Juliet* in high school. It's the story of a young heterosexual couple. How come we never read Shakespeare's sonnets? Is it because they include a title page with a dedication "to the only begetter of these ensuing sonnets, Mr. W. H."? Perhaps Shakespeare's fame allowed him this crumb of openness about his sexuality or perhaps others were never meant to read the dedication. But in any case, Shakespeare does dedicate his sonnets to his lover, most probably William Herbert, the Earl of Pembroke.

The sonnets themselves are tender love poems, overflowing with sparks of wisdom and devotion. Even if Shakespeare had never written a single drama, he would be remembered for the beauty and depth of these verses. They reveal clearly, his sensitivity toward his lover, and his understanding of human relationships.

Shakespeare talks of his despair at being gay in an intolerant society when he tells us in sonnet 29:

When, in disgrace with fortune and men's eyes,

"The best place

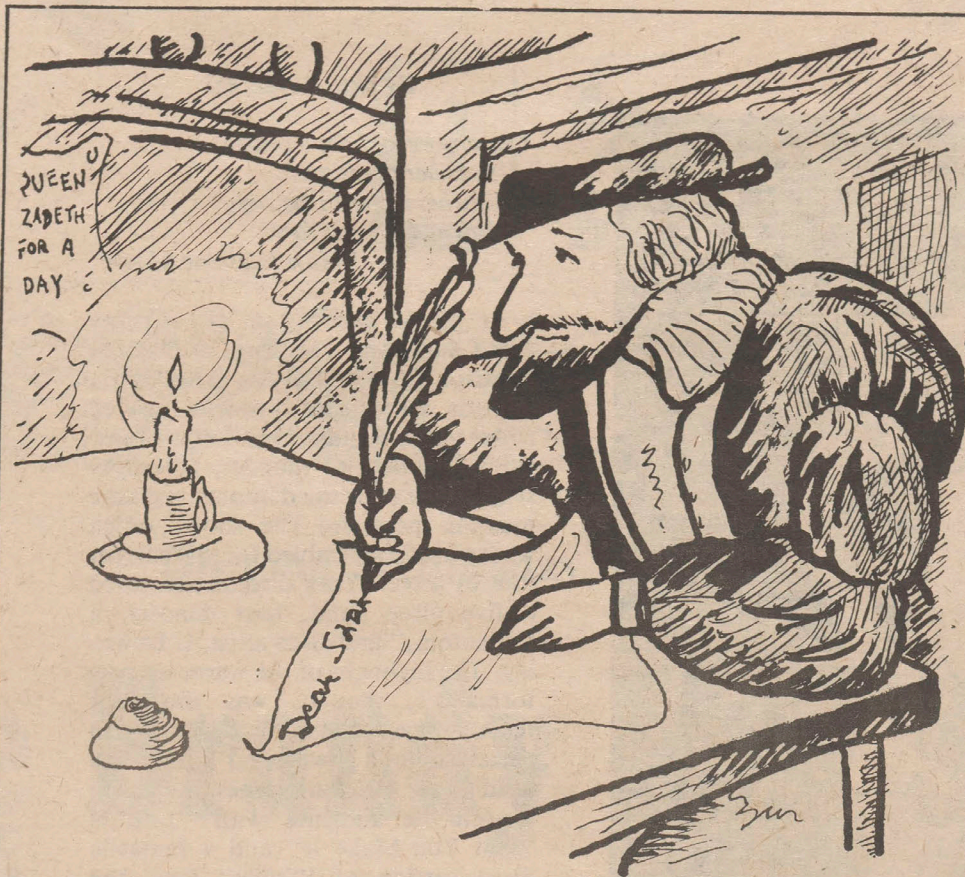


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Dear William, your new manuscript is a WOW! But I don't think the public is ready for it. How about changing Jules to a girl - Juliet, perhaps.

After a cartoon in *Writer's Digest* by Byron.

I all alone bewep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself, and curse my fate . . .

Yet when he thinks of his lover, the despair vanishes:

Haply I think on thee . . . and then my state
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate;
For thy sweet love remembered such wealth brings
That then I scorn to change my state with Kings.

In sonnet 36, Shakespeare tells his lover that they must lead double lives while out in public in order to survive

the hostilities of their culture. It's not much different from the present era where openly gay people are apt to lose their jobs and/or wind up in a prison or mental ward:

Let me confess that we two must be twain,
Although our undivided loves are one
In our two loves there is but one

respect,
Though in our lives a separable spite...

I may not evermore acknowledge thee,
Lest my bewailed guilt should do thee shame,
Nor thou with public kindness honor me,
Unless thou take that honour from thy name.

In some of the later sonnets, Shakespeare laments of his having to lead a double life. He is tired of pretending to be happy, while seething inside with anger and despair:

Why dost thou pine within and suffer dearth
Painting thy outward walls so costly gay. (sonnet 146)

Yet, the love which Shakespeare tells us to cultivate is the same kind of limitless love preached by all sincere spiritual paths. His own eternal love for his beloved is inscribed for all time in sonnet 104:

To me, fair friend, you never can be old,
For as you were when first your eye I eyed,
Such seems your beauty still . . .

and in 116:

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds...
Oh, no! It is an ever fixed mark...

If this be error and upon me proved,
I never writ, nor no man ever loved.

=====

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The View from the Closet

christmas presence

By A. Nolder Gay

The flakes descend. And with them come magic memories of earlier winters, earlier holidays. Of my sisters and me trying to ski on the slopes of our Berkshire farm. Of wrapping a catnip mouse and a rubber ball so our cat and dog could share Christmas. Even memories of reaching for the spire at the top of the tree at the age of three and a half, and bringing the whole works down in a heap. (Dime-store psychoanalysts can have a field day with that incident!)

And there are more recent memories. Joining my parents at the homes of now married sisters with families of their own. Driving for a full day in holiday traffic, drained from the semester, carrying a stack of blue

books to be done by the 28th. Coping with a Siamese who bitched loudly to every toll-taker, indignant at being transported 200 miles in a plebian Maverick. (His successor is sticking her paws into the machine as I try to type this!) Finally dropping out of the ritual with the sense that I just didn't fit any longer in the "family Christmas" pattern. A typical story, if you're gay, or even just "the unmarried one."

In the last few years, the return of magic. Beacon Hill on Christmas Eve is less a place than an enchanted ritual process. Picture perhaps two hundred people of all ages, sexes and sexual preferences gathering to hear (and sing with) the hand-bell ringers on elegant old Louisburg Square. Imagine the

traditional welcoming candle in the windows, friends dropping by for eggnog or punch, the sounds of roving carollers outside and crackling fires within. And, about eleven o'clock, folks gathering at the neighborhood churches for Christmas Eve services.

Christmas 1974 brought me a special gift. He came to join my other friends that Christmas Eve, and remained. Early Christmas morning we drifted off to sleep in each other's arms in front of the bedroom fireplace, the embers mirroring the glow each of us felt and still feel in the presence of each other. Shortly afterwards we agreed to become lovers, and as of Mozart's birthday (January 27th, non-classical music lovers) we shall have completed a year of life together.

I shall always associate that Christmas Eve with the close of my own first cycle of gay liberation. First had come

the discovery that there were other reasonably sane gay people in the world. (Here I except the GCN staff, because you've got to be crazy to put out a weekly community newspaper for gays!) Then came the supportive affection of many new friends. Finally there came the experience of unashamedly falling in love and of having that love returned on a sustained daily basis — twenty years after it might have occurred, had the conditions of 1975 obtained in 1955.

There is an old Anglican prayer which bids us pray for those who have no one to pray for them. Mindful of this, I write of my own Christmas joy hesitantly, lest I increase the unhappiness of other gay people who may be lonely and depressed at this time of the year. Yet the season from Being-Thankful-Day to Turn-Over-A-New-Leaf-Day compels us to count what blessings we have, and to share them so far as we are able with those who need. It may take only a smile or a gesture, or perhaps a phone call or a friendly invitation; it may require a major commitment. Yet as every good fairy knows, we each have a magic purse which miraculously renews itself no matter how much of its contents we give away.

May each of us remember at this season to reach out to those who have no one to care for them. May those who are alone discover that there are others in the world who care desperately that they enjoy a richer, fuller life. May we collectively support our community efforts to create islands of acceptance in stormy seas. May we cultivate our private inner spaces so as to let a thousand gay flowers bloom. And may the ongoing spirit of gay liberation be a Christmas presence which lights our diverse and united pathways throughout the coming year.

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YOUNG, GAY AND HASSLED?
Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 years old) who need help, dealing with family, court, school, etc. M-F. 10 am-6 pm.

GWM 21, 5'10", 145 lbs. Tired of bars, somewhat politically oriented, seeks similar, age 20-30. There has to be something more somewhere. If you're willing to find it contact R.I.S.D., Box 371, Prov., R.I. 02903. Will reply.

Gd looking WM age 27 with nice body, 5'9", 150 lbs., swimmers build, wd like to meet a dk skinned oriental. All replies answered. Write GCN Box 523.

FUN AND GAMES
Play monopoly, go skiing, learn handball; swim, bowl; try soccer, cribbage, darts. To join in these & other Gay Recreational Activities write GCN, Box 8000. Or help start a new GRAC group in your favorite game: basketball, bridge, fencing — you name it. Organizers needed.

Northeast Vermont GWM, 41, cultured, bearded, good-looking, seeks contact with other GM, especially ages 18-30. Welcome to stay over. Write GCN Box 520.

Wallingford or New Haven relocation. Need info on jobs, roommates, gay community situations and seek friend to make contact. GWM age 30s. Write GCN Box 519.

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.

Publications

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

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FOCUS
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Discover the realities of the Southern gay experience, read **The Barb**, the news monthly for Southern gays. Regional and national news, lifestyle commentary, entertainment columns. Subscription per year \$5/3rd class; \$8/1st class. Sample 50c. (All copies mailed in anonymous envelope.) Classifieds 10c/wd. Mastercharge, Euro Card and Access accepted. The South's largest gay publication: **The Barb**, P.O. Box 7922-B, Atlanta, GA 30309.

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 MGTF Newsletter, Box 4542, Portland, Maine 04112.

Transvestite Newsletter. Free Sample. Has articles, photos, personals and unusual offers. Write Empathy, Box 12466, Seattle, Wash. 98111.

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FREE, Gay Community Pamphlets going into Vol. 2, No. 1. Published by Hop Brook Gay Commune, BOX 723 Amherst at Walt Whitman Way, New Salem, Ma.

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

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Quiet nonsmoker GCN person seeks coop or commune place to live for TS change. Write GCN Box 481. Martha or Jim.

Gay male wanted to share lg comf house in Swampscott near beach and close to Salem State. \$140 includes parking, two private rooms and utilities. Call 592-6494.

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Wanted

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

Do You Know: who you aren't? what you don't want? what you do? how you feel? WANT TO MAKE SOMETHING? like to work? Really smile. If so, here we are. Libow Pottery, Harrisville, N.H. 03450. (603)-827-3388.

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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
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
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, & ? & 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. 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 Ma ss. Av. 661-8999
National Organization for Women 267-6160
Northeastern Gay Students Org., c/o Student Federation, Rm. 152, Ell Ctr. Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
Other Voices Bookstore, 30 Bromfield St., Boston
Project Place 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-Waterdown 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 Montachusett 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 (meh & 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, Parendo 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
Gay Women of Providence 831-5184
Homophile Community Health Service, Providence 274-4737
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/MGTF 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. 111th 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