

December
22 thru 31



We're little lads and lassies gay,
Pray each may have a merry heart
To greet this merry day,
And pass a happy greeting on
To all who come their way.

22 mon

Boston, "Liberty Standing," a five piece woman's band, will perform tonight at The Land of Oz, 969 Commonwealth Ave.

24 wed

Providence, RI, MCC Christmas Eve Festivities, 10 pm visit by St. Nicholas, midnight mass begins at 11:30 at 63 Chapin Ave.

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

Boston, Brandy Lee will perform tonight through Sunday, shows at 10:30 and 12:30 at The Land of Oz, 969 Commonwealth Ave.

Boston, MCC, joint communion service with Old West (Methodist) Church, 131 Cambridge St., at 11 pm.



25 thurs

New York, Christmas Day Mass and dinner; phone (212) 628-9541 for info.

Providence, RI, MCC sponsors a Christmas dinner at 5 pm. Bring some food if you wish, to 63 Chapin Ave.

28 sun

Boston, MCC joint worship service with Dignity and Integrity, followed by fellowship hour, 2:30 pm, Old West Church, 131 Cambridge St.

Boston, MCC worship service followed by fellowship hour, Old West Church, 131 Cambridge St., at 7 pm.

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.



Old King Cole

31 wed

Boston, Fenway Community Health Night will be CLOSED tonight.

Provincetown, New Year's Eve Party at Sister's, 293 Commercial (below Townhouse), 9-2, admission \$3.50, sponsored by Everywoman's Center and Gay Community Services.

Boston, Jade and Sarsaparilla will perform at the Charles Playhouse, 74 Warrenton St., at 11 pm; admission is \$5 and includes champagne.

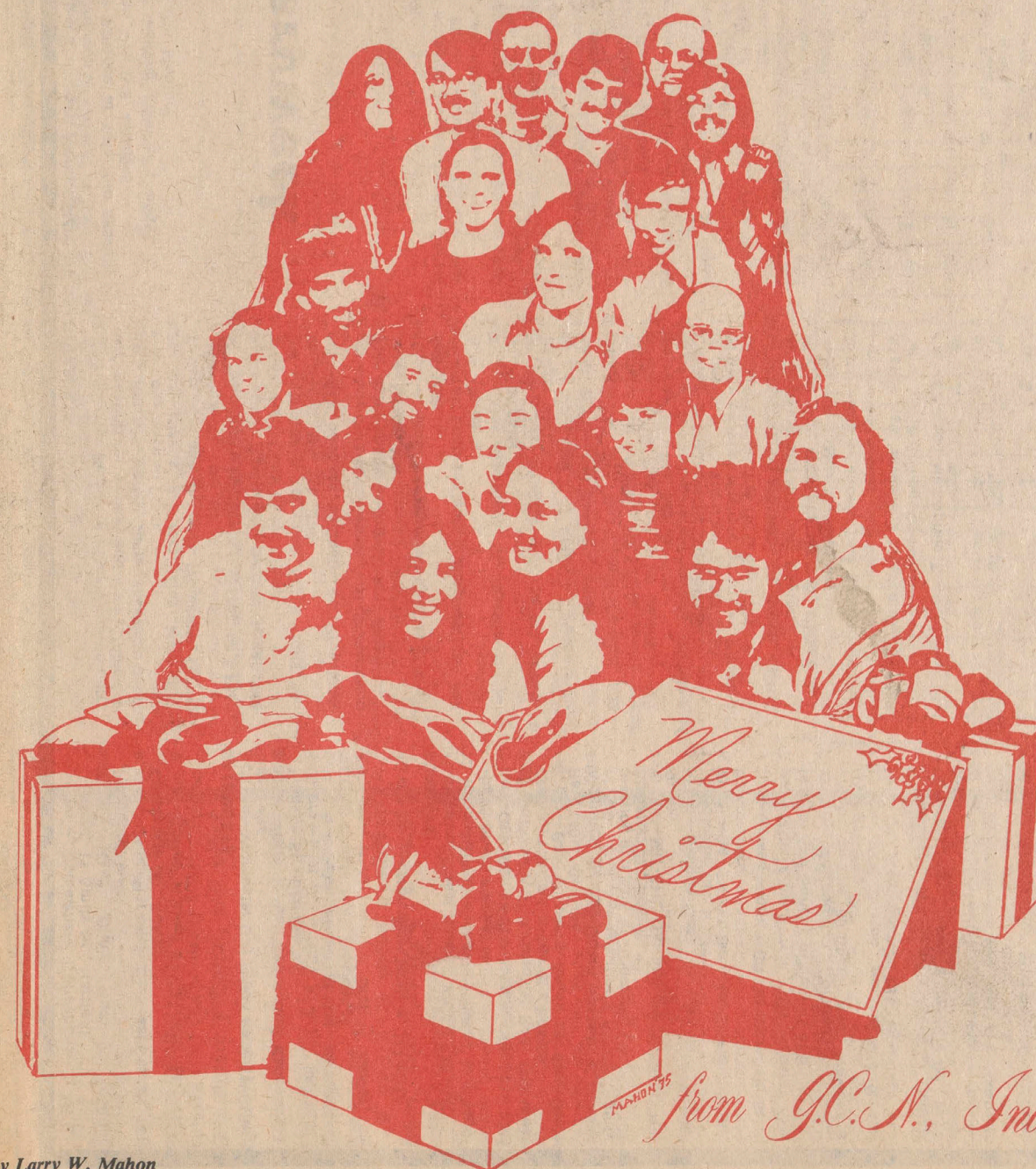
Submit calendar items to Calendar Editor, GCN, by noon on Wednesday prior to date of publication.



the **25^c**

gay weekly

for the northeast



by Larry W. Mahon

from G.C.N., Inc.

gay community news

Vol. 3, No. 26

© GCN 1975

(617) 426-4469

December 27, 1975

6 Hurt As Gays Invade Philadelphia Council

4-Day Fast

Rights Bill Fails

By Tommi Avicoli

PHILADELPHIA — In the midst of the furor surrounding Council Bill 1275, Philadelphia gay activist Mark Segal engaged in a four day hunger strike at City Hall. Segal, who is director of the Gay Raiders, began his vegetable juice and water fast on Dec. 1 after City Councilperson Melvin J. Greenberg, chairman of the law and conference committee, told Segal, "The bill is dead. I will take no further action on it. . . . As chairman of the committee it is my prerogative not to bring the bill to a vote. I do not wish to put its opponents in the Council on the spot."

With reporters and television cameras on hand, Segal called Greenberg a "gay bigot" and along with three supporters, sat down in Greenberg's office for the entire day. When the office closed, Segal, sleeping bag in hand and with a copy of Arthur Bell's "Dancing the Gay Lib Blues" for reading material, moved downstairs alone for the night and remained until Thursday, Dec. 4.

After ending his hunger strike with coffee and doughnuts, Segal found himself in the midst of the Council fracas along with the women's group, Dyketactics. Segal, after jumping on the sergeant-at-arms' desk to prevent them from beating the women, was wrestled to the floor and taken out of the council chambers in handcuffs. He was released a few moments afterwards.

Segal emphasized that despite the committee's failure to report out the bill and the "battle" in the council chambers, bill 1275 had come "farther than anyone ever expected." The bill will be re-introduced at the next council session by Councilperson Lucine Blackwell.

PHILADELPHIA — Dyketactics a lesbian/feminist group "committed to actions which will raise public consciousness" staged a chanting session in the Philadelphia City Council on Dec. 4 to protest the death of Philadelphia's gay rights bill, 1275. The 1275 Committee, formed in the wake of efforts by councilpeople — specifically Melvin Greenberg, head of the law and government committee — to bottle the bill up in committee, had organized the demonstration as a peaceful visit to council. However, when it became apparent to members of the gay community that not only was 1275 dead, but that council could care less about the gay presence or sense of anger and frustration, others from the community joined in with Dyketactics in chanting "Free 1275."

Council president George Schwartz, famous for his homophobic remarks during hearings on 1275 last December and January, called a recess and ordered the demonstrators removed from council chambers. While removing gay demonstrators, the security guards and civil disobedience shoved and pushed people over chairs, especially women!

Outside council chambers, demonstrators assembled again in an orderly and nonviolent sit-in to await Schwartz' exit. "Free 1275" and lesbian songs were chanted. When it became apparent that Schwartz had left council, demonstrators rushed to his office only to be met by security guards who said the councilman would not see anyone. Some gays, at that point, left.

Members of Dyketactics, however, stayed to put on a consciousness-raising

performance with a thirteen foot witch puppet. When they finally decided to leave, they found their way blocked by twenty five security and civil disobedience people.

During a fracas with the police six of the women sustained injury. Dyketactics has initiated a suit against the police. They don't expect to win damages, but they've filed for them anyway. They do, however, hope to raise the support and consciousness of the community. Already area feminist and gay groups have rushed in with support, and a legal fund has been set up.

The following is the Dyketactic statement as issued to the press and the feminist and gay communities:

DYKETACTICS! is a collective of dykes. We are lesbian-feminists committed to actions which will raise public consciousness and electrify the imaginations of the gay and women's communities.

In Philadelphia on Thursday, December 4, 1975, DYKETACTICS! appeared in City Council chambers to protest with other members of the gay community Council's failure to move ahead on Bill 1275, the gay rights bill which would provide equal rights in

housing, public accommodation and jobs. A quiet sit-in was initially planned by the Gay Coalition for Bill 1275. With the initiation and leadership of DYKETACTICS! sounding the call for increasingly active and vocal tactics, the gay community joined in in support.

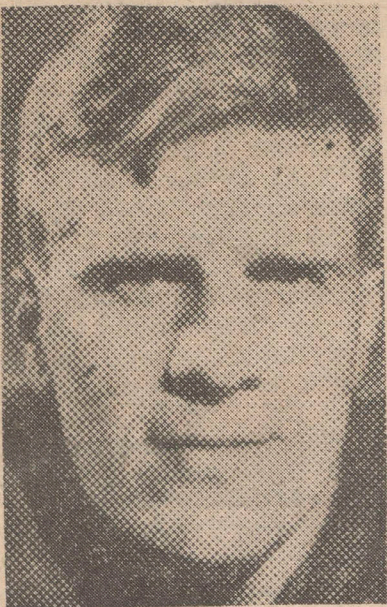
The escalation of tactics was deemed incumbent by DYKETACTICS! For 20 months Bill 1275 sat in the Law and Government Committee. The bill had been killed for 1975, the sixth year the gay community was not treated as a serious constituency. One of our banners read, "You will never have the comfort of our silence again," a quote from a lesbian's testimony during the City Council hearings for this bill. Our six years of lobbying and quiet protest had not brought about the passage of the bill. DYKETACTICS! decided to break that silence.

Financial and sisterly support is appreciated. Send contributions to DYKETACTICS! Legal Fund, c/o Free Women's School, Penn Women's Center, 112 Logan Hall, Philadelphia, PA 19174.

For further information, call Barbara L. or Sharon O. at (215) 243-8612.

Athlete 'Comes Out'

WASHINGTON, D.C. — "I spent four years in San Francisco, playing football, dating women and making love, but not really letting any of my feelings out," revealed Dave Kopay as he became the first pro-football player to openly reveal his gayness. He went



Dave Kopay

on to say, "I was uptight as hell. I never really admitted any of these feelings to myself until 1969 when I came to Washington. I saw a cosmopolitan attitude where you could actually see gay people in bars or at a party, people I could relate to."

Kopay, former running back for six

National Football League teams, had his first homosexual experience years earlier with a fraternity brother. He said, "It was after we had taken our dates home. We both had been drinking heavily."

Kopay hopes his disclosure might help some people, especially younger people who are going through similar experiences and haven't had anyone to talk to about it."

Kopay made the public statement about his homosexuality after reading the first installment of the *Washington Star's* current series on gay athletes. The article contended that five percent of NFL players are homosexual. Kopay agreed with the *Star's* figures. He stated his own relationships, however, were with men outside pro sports. Homosexuality is never discussed in the locker room, he said, not even among players who know one another to be gay. "You were fearful of being called a faggot or getting kicked off the team," he said. "It's so hidden."

Kopay has been more open to his friends about his gayness since quitting as a player. He attributes this to his difficulty in finding a coaching job in football. "There's no way I shouldn't be coaching somewhere," he said. "I once coached in spring ball at the University of Washington and I loved it. I was told there is no way I could get a job there now. I've sought coaching jobs all over."



Charlotte Curtis, *New York Times* editorial board member, participates in a National Gay Task forum, "The Relationship Between the Gay and Feminist Movements." The forum was held at the Schwartz Auditorium at New York University Medical Center early this month.

Photo by Bettye Lane



news notes

MCAD CUT

BOSTON — The Massachusetts Commission Against Discrimination has had its budget cut by a whopping 34%. The Commission, which would hear gay civil rights violations if the gay rights bills ever pass in the State House, now has a backlog of 2,000 cases. It is expected that this backlog will continue to grow.

Moe Robinson, the agency's public information officer, told the *Bay State Banner* that it now takes a year for the average case to be settled. It will take even longer now, Robinson said. Robinson announced last week that eight employees of the commission, including himself, will be laid off this month, due to the cuts. The \$160,000 cut also makes sure that the commission will be unable to hold any public hearings as well.

"It's always the underdog, the poor people, who get hurt by the cuts," Robinson told the *Banner*.



THE CATCHER.

PA. ENTRAPMENT

HARRISBURG, Pa. — *The Pittsburgh Gay News* revealed in its latest issue that the Pennsylvania State Police have in effect admitted that "operations" have been conducted to entrap and arrest gay men throughout the state. These admissions came after nearly five months of pressure from gay activists and Gov. Milton Shapp's office.

However, the State Police and Troop "S" (which patrols interstate highways) indicated that such procedures were put into effect to "protect" gays who, according to the State Police, "are subject to violence by local hoods who . . . hang out at certain locations favored by homosexuals. These local hoods, according to the confidential memos which the *Gay News* obtained, "would suddenly turn on the homosexuals and rob them, sometimes through use of violence." In order to "halt" this type of activities, the State Police deemed it wise to "discourage homosexual activity in these public places." This "discouragement" apparently has been brought about by use of entrapment and arrest of gays.

According to the police, the entrapment program was ended in August 1975.

GAY CENSUS

SAN FRANCISCO — The United States Department of Justice has taken a survey of the gay population of San Francisco. According to the Justice Dept. census, 140,000 gays reside in the city out of the population of approximately 700,000. It is further estimated that the proportion of gays in the 18 to 40 age bracket is 1 out of 2.

It is not known at this time exactly why the Justice Dept. ordered the survey, and the announcement has caused raised eyebrows in the city's gay community.

CHICAGO MURDERS

CHICAGO — *The Chicago Gay Life* has reported a week of violence in Chicago's gay community that restores Chicago's reputation as one of the most violent cities in the nation. According to the *Gay Life* three murders and one severe beating caused "shock waves" in the Chicago community "early this month." None of the murders have as yet been solved and the police have few leads at this point that are of any value. The murders all took place within two days of each other and all happened in people's apartments.

5452 CO-SPONSOR

WASHINGTON, D.C. — Representative Les AuCoin, Democratic freshman from the First Congressional District of Oregon, has joined as a co-sponsor of the National Gay Civil Rights Bill, HR 5452.

This brings the number of co-sponsors to 25. Congressperson Bella Abzug, sponsor of the legislation, plans to re-introduce the bill in January with Rep. AuCoin and other new co-sponsors.

IDEAS NEEDED

NEW YORK — The Media Committee of the National Gay Task Force is looking for ideas for gay characters and shows to present to the television networks. In a recent statement, Ginny Vida, NGTF Media Director stated:

"The networks tell us that they are open to shows with gay themes and gay characters, but don't get the scripts from their writers and producers. We've decided to test out their good intentions by regularly firing off story ideas to the producers of individual series. Everyone around the country can help, by thinking up ideas and sending them on to us.

"The idea is to use whatever familiarity you may have with prime-time or daytime network series by thinking up specific ways in which gay characters or issues could fit into the format of particular shows. For instance, if a series is about a lawyer, it would be possible to have a case involving child custody by gay parents. Don't limit yourself to ideas that make gay characters or issues the focus of an episode, but think as well how minor characters could be simply identified as gay, and then go about their business. For instance, the child in a series family could have a friend who's being raised by two loving women. If storyline ideas spring to mind from your experience, or from news items, that you can't readily mesh with a particular series, send those along too and we can try to think of a series in which it would work.

"It's time we put major effort into getting positive images on tv, instead of just complaining about the negative ones!"

ISRAELI GROUP

TEL AVIV, Israel — The Israeli gay group "Ahavah" has now organized itself as a chapter of the Society for Individual Rights and plans to identify itself by the initials SIR. The group plans to operate an "Israel Hospitality" service for visiting gays. The group can be reached by writing P.O. Box 16151, Tel Aviv 61160 or by telephoning 246-063 in Tel Aviv.

NEW NEWSPAPER

PHILADELPHIA — A new monthly publication, the *Philadelphia Gay News*, will be on the newsstands on Jan. 3. The newspaper will be part of the PGN Inc. chain of gay newspapers, which presently includes the *Pittsburgh Gay News* and the *Ohio East Gay News*. Gay activists Mark Segal and Keith Clark bought the franchise rights in Philadelphia from PGN for an undisclosed amount. According to Clark, the first *Philadelphia Gay News* issue will have 16 pages.

IMMIGRATION OK?

TORONTO, Canada — The *Toronto Globe and Mail* reports that the yet unpublished report of the Special Joint Committee on Immigration Policy will recommend the repeal of the parts of the Canadian Immigration Act which ban lesbians and gay men from the country. Although such a recommendation would have to be enacted into law, Canadian activists are hopeful and will keep up pressure on the government.

broomrape, n.



Broomrape. — Flowering plant of *Orobancha minor*, parasitic on the root of white clover; a, a flower.

MEDIA IMAGES

NEW YORK — Viacom Enterprises, the company that owns the television syndication rights to the infamous lesbian-rape show, "Born Innocent," has refused to meet with members of the National Gay Task Force media committee. The NGTF urges people to put pressure on Viacom by writing to them. Letters should be sent to Larry Hilford, President, Viacom Enterprises, 345 Park Ave., New York City 10022.

BRAZIL BAN

RIO DE JANEIRO — The right-wing military government of Brazil has tightened censorship regulations again. Censors have now informed editors that any discussion of homosexuality is forbidden in the press. Other taboo subjects include Latin American social problems, repression, and censorship.

According to the censors, the reason for the ban is that the appearance of such material is "part of the Communist strategy to weaken the morality of the people."

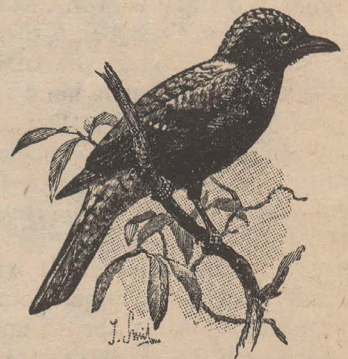
TREE SALE

BOSTON — Colorado Blue Spruce Christmas trees, nursery grown in Maine, are going on sale starting Saturday, December 13, in front of the Charles Street Meetinghouse. The tree sale is for the benefit of the Daughters of Bilitis Building Fund. The trees will be on sale every evening after the 13th until they are sold out.

ADOPTION ATTEMPT

VANCOUVER, Wash. — The Washington State Court has refused to hear an appeal of a case involving an attempt by two young gay men to adopt a gay youth. The Washington Department of Social Services had originally placed the sixteen year old boy with the two men after staffpeople had recommended gay foster parents as the best solution for the youth. However the issue was raised in the courts and the judge who heard the case, Judge Skimas, ruled that the young man would be seriously "harmed" if he lived with gay people.

According to the prosecutor in the case, the youth is now back at home with his real parents and now has a girlfriend. "Everything is great," the prosecutor reports.



Fairy Bluebird (*Arena puella*).

CONVENTION DEM.

NEW YORK — A major, national gay demonstration at the 1976 Democratic National Convention is being planned by the New York State Coalition of Gay Organizations (NYSCGO).

The state-wide coalition of over 50 groups unanimously voted to "sponsor, organize, and help build a mass demonstration" at their quarterly conference October 4 and 5 in Rochester. The central focus of next July's demonstration at the Democratic National Convention in New York City is to demand repeal of sodomy laws and passage of gay civil rights legislation.

"We were originally prompted to this action by the failure of the New York State Legislature to repeal the consensual sodomy law and pass gay rights legislation, but we are also concerned about similar legislation in other states and the national gay rights bill," said Arthur Goodman, one of five NYSCGO Spokespersons.

NYSCGO's primary focus for the past several years has been state-wide lobbying for gay rights. "It is now time for us to shift our emphasis, to be visibly active in our drive for full constitutional rights," said Madeline Davis, Spokesperson. "We will be at the Convention to demand that convention delegates and the public recognize the rights of lesbians and gay men, and to say that we, the gay community, will not accept second-hand citizenship."

For further information about the NYSCGO Demonstration, contact one of the five NYSCGO Spokespersons: Madeline Davis, 270 Potomac Ave., Buffalo, NY 14213. Arthur Goodman, 231 W. 21, Apt. 3A, New York City, NY 10011. Loretta Lotman, 130 W. 75th St., NYC, NY 10023. Jerry Martin, 285 W. 11th St., New York City, NY 10014. Mary Lou Wells, 420 D Village 11 Drive, Hilton, NY 14468.

By Neil Miller

BOSTON — A backlash appears to be developing among gay people on the issue of gays in the Military. After a period in which private doubts were sacrificed to a perception that the military issue was a powerful consciousness-raising device among both gays and straights, gay activists are asking some hard questions about the wisdom — and morality — of gay participation in the Armed Forces. This new anti-military consciousness surfaced at the Gay Academic Union Conference held last month in New York, where two broadsides and a meeting were held to discuss the situation. And in San Francisco, after a stormy meeting of Bay Area Gay Liberation (BAGEL), the group refused to co-sponsor a fund-raising event for former T/Sgt. Leonard Matlovich.

At the GAU Conference, Mikhail Francis Itkin, editor of *Maverick*, a New York gay monthly newspaper, handed out copies of a *Maverick* editorial entitled "Non Serviam." In the editorial, some of which has already been quoted in this newspaper (see GCN, Vol. 3, No. 24), Itkin called the Armed Forces "an organization of murderers." "The struggle that some Gay persons seem to be undertaking to get into or remain in the Armed Forces is unworthy of any person seeking to manifest our inherent sovereignty as free persons," Itkin stated. "Our total response to the state at this level must be: NON SERVIAM! I will not serve."

In the statement, Itkin described military participants as having been "brainwashed, conditioned and robotized into seeking to serve the state as its pawns and hired murderers." "We

must oppose their efforts as unworthy of Gay Liberation and treasonous to our common humanity," Itkin stated.

Somewhat more moderate in tone was a broadside issued at the GAU by playwright Jonathan Katz ("Coming Out") and twelve other gay men. Their statement, entitled "Civil Rights or Gay Liberation" recognized the "compelling reasons that lead many individuals to serve in the Armed Forces" focusing on the needs of women, blacks, and poor whites for a "guarantee of adequate food, shelter, employment, mobility, and occupational training" which only the Military provides. The broadside also indicated "unequivocal support" for the effort to end "the Armed Forces policy of excluding gay people from the military."

However, the statement sharply criticized "the uncritical acceptance of gay leaders of the sentiments expressed in the statement (by Leonard Matlovich), 'I love the Military.'" The signers denounced the US Military as a "repressive police force whose sole purpose is to make the world safe for American imperialism." "Privileges

for the few of us must not be won at the price of endorsing a system which will continue to oppress the majority of us," they concluded.

In a telephone interview with GCN, Jonathan Katz, said over 60 people had attended the GAU meeting called for in the broadside, and that a "mini conference" to be held in New York on January 20. "The military issue made a number of us begin to feel the need for a socialist and left perspective in the gay movement," Katz said. "Matlovich is the symbol of the establishment trend. But we must go beyond even the military issue to find a clear left-gay voice." Katz emphasized that the January 20 conference would not deal with the military issue in itself but attempt to revitalize the Gay Left.

"Every minority group is faced with the same problem — just how much do we want to integrate," Katz told me. "That is the main question here."

Meanwhile, in San Francisco, an intensely emotional meeting of Bay Area Gay Liberation (BAGEL) ended with that organization's almost splitting apart on the military issue. After hours of debate on whether to co-spon-

sor the Matlovich fund-raiser, almost half of the members began walking out of the meeting after the pro-military forces won the vote. However, in view of the walk-out, the motion was almost unanimously rescinded and tabled. Matlovich is still slated to appear before the group, however, and talk about the event, which may be held in the Cow Palace and include celebrities like Lily Tomlin.

A counterattack by the Matlovich forces is to be expected soon. Yet it's clear that for the first time, after a period of silence in the gay press and manipulation in the 'straight' media, a real discussion about goals and directions of the gay movement may be beginning. As the Katz broadside states, "In the rush to win entry into this most sacrosanct of American institutions, a crucial distinction has been lost — the distinction of combatting discrimination against gay people and the long-range goal of achieving liberation." The Matlovich case has heightened the contradictions; the new debate on the issue may signal a much-needed rethinking of who we are and where we are going.

Pro-Gay Mayor for San Francisco

By Ian Johnson

SAN FRANCISCO — Gay-endorsed State Senator George Moscone narrowly defeated City Supervisor John Barbagelata by a mere 2% of the vote in the Dec. 11 run-off election for mayor of San Francisco. Final returns showed Moscone with 101,528 votes to Barbagelata's 97,213.

Strong support from the city's Chicano, black, and gay communities provided the margin of victory, and Moscone thanked the gay community during his televised victory speech. "I am proud that San Francisco is a city in which its gay citizens can live openly with no fear of discrimination," Moscone said.

Though both candidates actively solicited the city's large gay voting block, appearing at gay functions and even at gay bars, the main issues of the campaign revolved around economics — the tax rate, city spending, and city solvency.

The campaign became a classical liberal-conservative contest. Barbagelata, a fiscal conservative who was heavily backed by business and realty interests, almost succeeded in painting Moscone as the "spend-thrift liberal." He drew heavy support from the tax-weary white middle class voters in the vast outer sections of the city.

Sen. Moscone, as Senate Majority Leader, is best known in the gay community for his successful maneuvering through the legislature of the consensual sex bill. He is universally credited with single-handedly bringing about the bill's narrow passage.

In contrast, Barbagelata has only recently begun voting pro-gay on issues before the City Board of Supervisors and has appeared awkward in soliciting the gay vote.

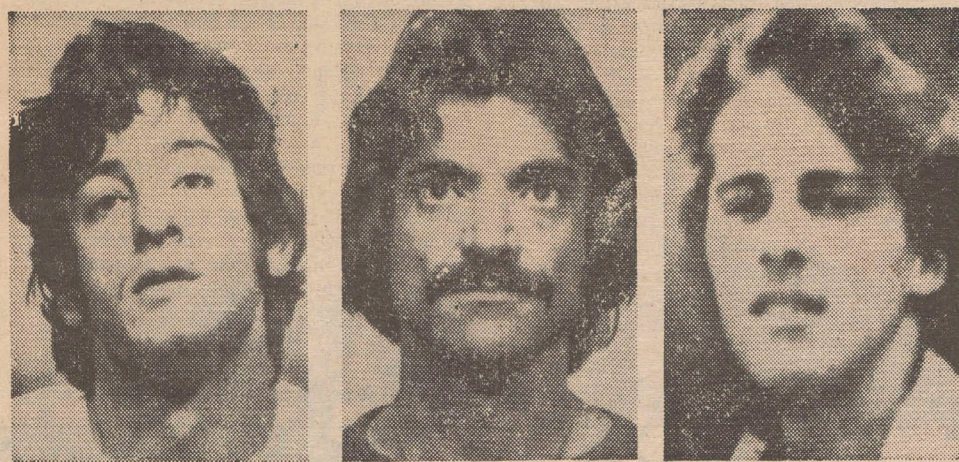
Not surprisingly, Moscone received from 70% to 80% of the vote in heavily gay areas of the city. Barbagelata

had originally been endorsed by one of the city's gay newspapers, *The Sentinel*, but this endorsement was retracted in the paper's next issue amid rumors of community hostility to the move.

In January, the new mayor, sheriff, and district attorney will all take office with heavy gay support. There will also be a gay majority on the board of supervisors.

In a related development, two present supervisors appear certain to run for Moscone's old Senate seat. If one of them is elected, Moscone will have to appoint a successor to the winner on the Board of Supervisors. The mayor-elect has already stated that he would most likely appoint the next-highest vote-getter in the recent November election. This would be Harvey Milk, who ran as an openly gay candidate. Milk was active in Moscone's campaign and his appointment would produce San Francisco's first openly gay supervisor.

Knight Suspects Seized



Suspects charged with the murder of John S. Knight 3rd. They are (l-r) Steven Maleno and Salvatore Soli. Also pictured is Isaiah Melendez, suspect found dead.

PHILADELPHIA — Police here have arrested two suspects in the brutal slaying of Knight-Ridder publishing heir, John S. Knight III. One of the suspects — Steven Maleno — is in Philadelphia police custody and has been charged with murder, burglary, robbery, aggravated assault, and criminal conspiracy. A second suspect, Salvatore Soli, waived extradition and will be returned to Philadelphia from Miami within ten days. A third wanted man — Isaiah (Felix) Melendez — was found dead last week near a golf course in Pine Hills, New Jersey.

A massive police search of the gay community including an interrogation of a large number of gay people had accompanied revelations that pictures of young boys and diaries showing "bisexual tendencies" had been found in Knight's apartment. However the three suspects in the case apparently had no connection with the gay community.

The *Philadelphia Daily News*, the newspaper for which Knight had worked, reported that the three men thought that they were planning the "perfect crime" — robbing a rich

homosexual who would be afraid to go to the police.

However, according to the *Daily News* report, the robbery turned into murder as one of the three, angered at not finding cash in the apartment, stabbed Knight to death with a scuba diving knife.

Anti-Gay Bill on the Move

HARRISBURG, Penn. — The Pennsylvania legislature's latest anti-gay bill has arrived at the House of Representative's Labor Relations Committee after sailing through the State Senate 44-2. The bill, which would bar gay people from public employment in Pennsylvania, is the seventh anti-gay bill introduced this year. The most recent one was vetoed by Governor Milton Shapp.

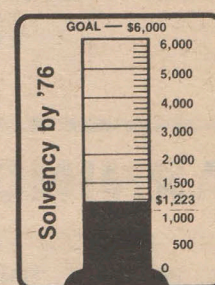
Pennsylvania gay activists were taken by surprise at the bill's assignment to the Labor Relations Committee. They had hoped to "bottle up" the bill in another House committee but an early poll of Labor Relations members

indicates that attempts to stop the bill may now be more difficult.

As an indication of committee attitudes towards gays, a local newspaper quoted one member, Rep. Ralph Grazie as saying, "I think it's best not having 'em nowhere." "Let's get rid of 'em," the Representative continued. "They make you feel uneasy." Another committee member, Rep. Marvin Miller defined a gay person as "one who likes his vice-versa."

As GCN went to press, the Pennsylvania Gay Legislation Committee was meeting in Harrisburg to map strategy for stopping the bill.

CONTRIBUTE TO GCN



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

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

Help us make our dream a reality!

EDITORIAL

LETTERS



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.

Annual subscription rate \$12.00. Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, 22 Bromfield St., Boston, MA 02108. Telephone (617) 426-4469.

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GCN's office hours are: Monday through Friday, 10 a.m. to 6 p.m.; Thursday nights, 6 p.m. to 9 p.m.; and Saturday, 10 a.m. to 2 p.m.; closed all day Sunday. News and opinion reflected in "Editorial" represents the majority view of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's your paper.

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As reported on our News Notes page this week, the Massachusetts Commission Against Discrimination has had its budget cut by over 34% for the next fiscal year as part of the state's economy drive. Due to this financial situation, MCAD has been unable to hold public hearings since last June and it now has a backlog of 2,000 cases. Furthermore, the latest budget cut means that the commission will have to lay off eight of its key employees.

It's clear from these cuts that the MCAD is virtually immobilized as an effective organization for at least the next year. Until the cuts are restored, a Commission Against Discrimination in this state exists in name only. This situation is obviously crucial for Third World People, for women, and other minorities who are attempting to right the wrongs which they experience in this society.

For gay people, the immobilization of the MCAD poses a problem that is less immediate but still fundamental. Gay people are not at this time able to go to the MCAD with specific complaints of discrimination due to sexual

orientation. However, the gay rights bills, recently re-filed in the legislature, depend heavily on the MCAD to enforce rights of gay people in areas of public and private employment and housing. If the MCAD is not functioning, much of the content of the proposed gay rights bills will become valueless.

Gay people have put a large amount of time and energy into formulating and lobbying for gay rights legislation. We have never believed that such legislation would be a panacea for all the problems of gay people in this society, but recourse to the MCAD could prove a vital tool for gays in specific instances of discrimination. Yet if the MCAD remains in a state of disuse, everything that we have fought so hard for will become meaningless.

It's extremely important that gay people put pressure on their state senators and representatives to restore the cuts that threaten to destroy the MCAD. Unless there is a working and functioning Massachusetts Commission Against Discrimination, any legislative gains that we might achieve will be nothing more than symbolic.



aspect in error

Dear GCN:

I was most annoyed to read the article in the Dec. 13 (Vol. 3, No. 24) issue by John Kyper on the Gay Academic Union conference. His article not only avoids three-quarters of the conference, but the aspect which it covers is in error. To begin with:

1. Musicians Miles Fisco and Paul Wagner never played at the conference. They were ill and pianist John Bell Young substituted.

2. The dance on Saturday night was scheduled to end at 1 a.m., and never at any other time. Mr. Kyper should have read his program.

3. The Black and Puerto Rican Panel was not a

workshop. As a panel, the panelists are free to talk about whatever they choose. The GAU does not issue doctrines to the panelists.

4. The GAU business meeting was mainly for members of the GAU. To vote at that meeting one needed to be a member 30 days before the meeting. However, if one wanted to attend the meeting they could have gotten up for it. The meeting ultimately started at 10:30 a.m. and lasted until 12:30 p.m.

5. I hesitate to make this a fifth point because it is not really a factual error. New Englanders may have been irked at the New York orientation, but few New Englanders who were asked to attend showed up. This year, more than ever, the panelists came from diverse sections of the nation. Panelists were asked from all over the world. However, it is not the fault of the Conference Committee that such people could not attend. As with all Gay organizations, the GAU could not afford to pay anyone's transportation. And so, those who did attend from outside of New York (and that was at least half) had to attend at their own expense. Last year a mailing went out to over a thousand people asking for ideas and papers. We made up 2,500 leaflets mentioning, in addition to the mailing mentioning the request. If some people in New England do not respond, who is to blame?

In Gay struggle,
Tony Russo
Spokesperson, N.Y. Chapter

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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.

poetic justice

Dear GCN:

Your interview with Sarah Montgomery, co-leader of the NYC parents of gays, was poetic justice. Will Saint Sarah slay the homophobic dragon? I'll never forget her carrying her sign as the only uncloseted mother at the 1974 Gay Pride March in NYC.

When I read about John and Charlie taking their lives together in the September *Time* magazine article on Matlovich, I overflowed, a poem surfaced. I sent it to *Time* as a letter to the editor/instead they printed a lot of reactionary nonsense in the forum, "the love that won't shut up." It was typical *Time* mag razzle dazzle/give em that ol' razzle dazzle and they'll always come back for more. To the lovely Sarah Montgomery:

For Charles and John
lover's entangled/in the lover's hold
entangled in each others arms
resting at the base of Oceans/
lakes/
& rivers/
you refused the refuse pile
the dark cloister
the unbearable closet
entangled in times womb
suspended in liquid/
light/
& space/
my tear forms at the curve of
your arm embroidered buttocks
love wet lips and waist

A Good Gay Poet,
David Emerson Smith

separatist

Dear GCN,

As a dyke-separatist I was glad to see that the men finally got it together to have a gay-MENS-center; a good step in the direction of realizing that the gay movement and the dyke-feminist-women's movement have almost nothing in common. But what pissed me off was that their first move to raise money was to show "Tricia's Wedding" — a sick, scab-drag movie that oppresses and rips-off women under the guise of right-on leftist, sexual liberation, fucked up male politics. I don't mind men getting it together — but not at my expense, again. So listen boys, one mistake is enough. If you expect women to believe, even a little, in what you are trying to do — watch it.

Sam the Dyke



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WARNING

GCN has learned that the Boston Police Department has stationed undercover officers on "The Block" section of the Back Bay (bounded by Marlborough, Arlington, Berkeley streets, and Commonwealth Ave.) that appear to be "repairing" a vehicle with a raised hood. Persons in the area at night are therefore advised to proceed with caution when the "breakdown" is present.

the bastard of promiscuous energy

Dear GCN:

Alan Belkin's article on relationships was the most personal, sensitive, and mature piece of writing I have read in GCN. His humanity, something too many gays suppress (whatever their pseudo bag is), affected me and summed up nicely my own dilemma. Not everything in the paper should be "sensitive," political, or of serious nature, however, the genuine feeling Alan so courageously displayed was rare indeed. Too often fervor, the bastard of promiscuous energy, is mistaken for emotion and sensitivity. Gays, like all people, tend to subjugate their humanity for some cause. Alan appealed to my "humanhood."

Unfortunately, besides the difficulties we must face as gays in a straight society, we must deal with the shallow, inane values promulgated by a

few dissipated gays. A sample of prerequisites for relationships are: a Mark Spitz visage, a definite measurement, a desperate need, and sundry "heavy" requirements. Oh, before I forget, a frequent demand is to be "straight appearing." I find that alternately hilarious and degrading. So insecure are some of these gay people that they want to pass for straight. Remember when blacks passed for white and were "closet blacks"?

How often have I heard the plaintive cry of "I want to find someone with emotion, passion, and sensitivity," only to hear that same remark echo through the Fens as these same people drain themselves and others. Is that where Alan and I will find lovers, or should we become "sexual beings" (bi-sexual?) and marry?

Alan, if we concentrate our feelings on these people we will become cynical and forget our quest. How accurate a human desire you describe: "a being with whom I can communicate in head and heart, as well as physically." Keep your human integrity, your values and ethics, they will see you through. I have been searching longer than you but I am confident, as weary and suspicious as I am, that we will find someone.

With genuine feeling,

David W. Ellison

isms-isms-isms

Dear GCN:

I just finished reading Mark Silber's article on combatting anti-semitism within the gay community. I feel that there is agreement amongst many gays that this is quite necessary. However, the issue of 'zionism' was also injected into the politics of our community — the gay community.

We gay people have been and will be confronted with a lot of *isms* as time goes by. For example, we have anarchism, capitalism, socialism, fascism, communism, liberalism, marxism, maoism, libertarianism, zionism, this *ism* and that *ism*. And, as gay people, we have a right to know how each of the *isms* relate to the issues of gayness and feminism.

In other words we have the right to know how the basic political ideologies underlying 'zionism' relate to our gayness and our feminism. There will be those who try to evade the issue by saying that certain *isms* do not relate to gayness and feminism. Given the basic tenants of the nature of the sex-pol or sexual-politics, I feel it is easy to realize that all the *isms* relate to our gayness and feminism in either a negative and/or positive manner.

In that same letter some slurs were aimed in

the direction of the Lavender and Red Union as being anti-semitic. I feel that in all fairness you should print the political position taken by that group. In the political perspective which the Lavender and Red Union published the following statements on the question appear:

"Jews have a long history of oppression throughout the world, especially under capitalism. Anti-jewishness stems from an ideology similar to racism based on the need for cultural and ideological domination by oppressor cultures. The oppression of jews has by no means vanished in the U.S.A. . . . The Jewish people have every right to maintain their culture and peoplehood."

It is beyond me how Mark Silber was able to take these comments and accuse the Lavender and Red Union of covert anti-semitism. His exact words were, "Covert anti-semitism is rampant in such leftist organizations as the Lavender and Red Union." I feel that does not only Mark Silber owe us all an explanation of this contradiction and absurd insinuation; but that he should certainly let us all know . . . jew and non-jew alike . . . the relationship of zionism to gay liberation and feminism?

In liberation,

Joel Starkey

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Hartford Drag Halted

By Mike Callen

WEST HARTFORD, Conn. — In Massachusetts the Chateau de Ville dinner theatre revue, "French Dressing," continues to draw large crowds. But in West Hartford, Connecticut's Finnoccio's East, the State Liquor Commission has "requested" and successfully effected the closing of a similar production entitled "Ivan the Terrible and His Leading Ladies of New York."

According to John Rimmer, promotion manager for the recently opened Finnoccio's East, the Commission's request comes in striking contrast to the commission inspector's response to the similar show at the Chateau de Ville in Windsor, Conn. The commission's "review" of that show was

favorable; the commissioners found the show "enjoyable," according to Rimmer.

The management attributes this discriminatory policy to the fact that clientele of Finnoccio's is predominantly gay. "They (the liquor commission) would not have closed this show if this had been a straight bar. It's clearly a case of discrimination," Rimmer claimed.

The Connecticut Liquor Control Act, Section 30-6-A(24), states that "no on-premises consumption place of business such as a restaurant, tavern, hotel, cafe or club shall permit entertainment consisting of impersonations either of females by males or of males by females." It would then

appear that Finnoccio's (classified by the commission as a "cafe") would have little basis for allegations of discrimination. However, the issue is clouded by the fact that the Chateau de Ville dinner-theatre chains (classified by the commission as a "restaurant" and hence likewise governed under Section 30-6-A(24), have been able to hold the shows and will continue to do so.

When questioned by the management of Finnoccio's as to the "arbitrary" employment of this section, the commission reportedly claimed that the distinction is based upon the fact that the dinner theatre "has a dining room." Finnoccio's also has a "dining room," according to its management.

According to management sources, legal action against the State of Connecticut has been instituted by the

manager of the theatre company, on the basis that the State is depriving him unlawfully of his right to earn a livelihood.

When questioned as to the nature of the show, Rimmer stressed the fact that the show is basically advertised as a "Variety Show" as opposed to a "Female Revue." Impressions (as perhaps subtly distinct from impersonations) done by the troupe were to range from Santa Claus and Sammy Davis Jr. to Bette Davis and Marilyn Monroe. All material was to be pantomimed. Rimmer stressed that from his detailed review of the tapes, the show was to contain no nudity or obscene language and that the members of the show consider themselves primarily entertainers — not female impersonators.

NY Appoints Activist

NEW YORK — Twenty-five-year-old Paul Burt, a prominent activist in the New York gay liberation movement, has been appointed to Community Planning Board 8 by Percy Sutton, borough president of Manhattan. Burt is the first open gay ever to serve on a Community Planning Board in New York City. His appointment is effective immediately and runs until Jan. 1, 1977, at which time he will be eligible for re-appointment.

The board is the primary local government body existing on the neighborhood level. The boards have been compared to mini-city councils. They make decisions and recommendations on the full range of governmental operations relating to the neighborhood, from police matters and zoning to the functioning of city parks and public transportation.

After meeting with Sutton in his office in the municipal building Dec. 11 to receive official confirmation of his appointment, Burt issued a brief statement saying that his appointment is a tribute to both the growing political power and sophistication of New York's gay community. Community Board 8, on which Burt will serve,

covers all of Manhattan's Upper East Side, a posh neighborhood with a considerable percentage of gay residents. Burt expressed hope that a qualified gay person will soon be appointed to the Community Planning Board serving Greenwich Village, the city's best-known "gay ghetto."

Burt's statement noted, "It is gratifying that the borough president realizes the importance of appointing open gays to governmental positions at every level. For too long Manhattan's large gay population has been without adequate representation on decision-making bodies which affect our lives."

Paul Burt is currently president of the Eastside Gay Organization, a small neighborhood gay activist group serving the Upper East Side. He is a former delegate-at-large of the Gay Activists Alliance of New York, and is an active member of the National Gay Task Force and the Gay Political Union. A former employee of ABC-TV, he is now working full-time on various gay-related videotape projects. He was co-producer of the video show which recently received acclaim at the Gay Academic Union conference at Columbia University.

NEW YORK REVELATIONS

By Tony Russo

John Soldo, who announced his candidacy for President two weeks ago, has been committed to the Metropolitan Mental Health Clinic. Soldo, a professor at Columbia University, was the first openly gay candidate to run for the presidency. As of now, it is uncertain if he will continue his campaign.

Paul Burt has been appointed a member of Community Board 8. Burt, a long time gay activist, is the first person to ever be appointed to a Community Board as an open gay.

While involved in politics, Paul Burt, David Sassor and other interested people will be putting together a resource guide on video and audio tapes. The guide is expected to be ready for the WNET's three hour Gay Community Service Show in February. TeleVISIONS Magazine will also be printing the guide. In an effort to make the guide as complete as possible, the group has sent out an appeal to all those who have any knowledge of video or audio tapes of gay related events either for a lending or renting basis to send their information to David Sassor, 70 8th Ave., Apt. 2B,

New York City.

Bob Roth, another long time gay activist, is also putting together a resource guide. This guide will concern gay groups in and around New York City. If anyone has information or services which might benefit gay groups, send it to Bob Roth, c/o Renaissance House, Box 292 Village Sta., New York City 10014.

Because of their involvement in the resource catalogues, Bob Roth and Marilyn Renslor have resigned as members of the board of directors of the New York Community Center. According to Roth, "No one is interested in helping out. If people want a center they can have one, but they will have to work." Roth and Renslor both feel that creating a resource guide will help articulate the philosophy of a center and help determine whether or not there is a need for one. With only two members left, it is uncertain as to whether or not the board will continue.

Meanwhile, members of the Gay Academic Union have decided to form a Gay Caucus different from the men's and women's caucuses. The new caucus will deal strictly with gay academic concerns.

Police Stop the Show



MAINE LINE

by Susan W. Henderson

PORTLAND — During the night of Dec. 7, an arsonist or arsonists set fire to the former church on Oak Street, slated to be made a gay club by Roland Labbe, owner of Roland's Tavern, one of two gay bars in this state. The manager informs us that the fire was definitely set, and that the police are working on the case. This is the second time within a year that it is believed that homophobes have burned a gay establishment in Maine. The heterosexual press, so eager to cover crimes in which gay people are implicated (*vide* the recent Knight murder) have been silent on the matter. Gay groups in the state are considering action to create pressure for a thorough investigation.

PORTLAND-GORHAM — The Gay People's Alliance at the University of Maine here held a very successful dance on Dec. 6. About \$50 was grossed for the club's projects. The next dance will be Jan. 17, again in the cafeteria in Payson Smith Hall on the Portland campus. Space has been reserved for two other dances this year. Reservations have also been made for Maine Gay Symposium III, to be held on the weekend of April 23-25. Mark it on your calendar, folks!

BANGOR — Anyone interested in reviving the Gay Support and Action group should write to GSA, Box 110, Bangor, Me. 04401. We need a group in northern Maine.

FARMINGTON — Anyone in the Farmington area who is interested in forming a gay group should write to the Maine Gay Task Force, Box 4542, Portland 04112. They will put you in touch with other interested people in the area.

A NOTE OF THANKS to the anonymous person in The Bronx who keeps sending me gay-related newspaper clippings. Your contributions are much appreciated. They are being kept for the MGTF archives.

Norma & Lester of Lester's TV

Would like to thank the Gay Community and their friends for their loyal support during this past year. Our hearts are full and we are overwhelmed, all we can say is:

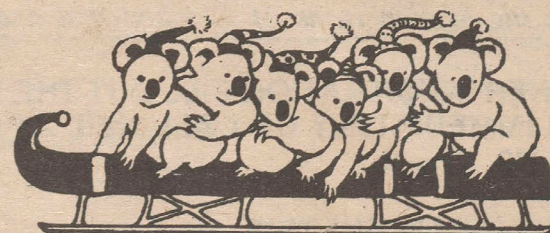
Merry Christmas
and a Happy New Year,
Much Love to All

Season's Greetings

from

Koala Bear Haircutters

Tony, Judy & John



'Macrobiotic Morality' Protest Set

By Margo Schulter

BOSTON — Gays and friends will gather 8:30 a.m. on Saturday, Jan. 3, at the Statler Hilton Hotel here to protest a seminar by the East West Foundation (EWF) in which a negative view of homosexuality will be presented, and in which gay people have been refused the chance to offer an alternative viewpoint.

Running at Suite 437 of the hotel from 9 to 5 on Jan. 3-4, the seminar on "Man and Woman" will consist mainly of lectures by Michio Kushi, the publisher of *East West Journal* and a well-known "spiritual" figure in Boston. According to an EWF poster, his topics will include: "Heterosexuality, bi-sexuality, group sex, homosexuality, sadism and masochism." Kushi takes the public view that homosexuality is the result of a dietary imbalance which makes men too "feminine" and women too "masculine"; that gay people who take up a "macrobiotic" diet invariably go straight; and that the gay lifestyle cannot include full emotional and spiritual growth.

After an inquiry to Addison Wood

of EWF revealed that no gay people were included on the program, it was proposed by gay people that one hour



Michio Kushi

of the 13-hour seminar be devoted to a gay panel which would present its lifestyle in an affirmative way and engage in dialogue with the audience. In making this request, the gay delega-

tion argued that since homosexuality was a major topic of the seminar it would be most fair to include the viewpoints of gay people on this topic. A spokesperson for EWF refused the request, arguing that the format had been set and that the purpose of the seminar was to promote Michio Kushi's viewpoint on sexuality, not to debate it.

In the Nov. 15 issue of *East West Journal*, Kushi opposes legal repression against homosexuals but generally takes an anti-gay position: "Homosexual involvements cannot lead to a fully matured, fully blossomed life for either party. It tends to be very temporary. If two people are involved in a homosexual relationship for a long time, even throughout their lives, they themselves may be happy but they are not yet experiencing the largest part of human life. . . . When a woman becomes a mother through sexual activity, then really full satisfaction as a woman, as a mother, results in the natural course of sexual intercourse. Similarly for a man. When a man becomes a really good father, having many children . . . he starts to under-

stand really what human life is."

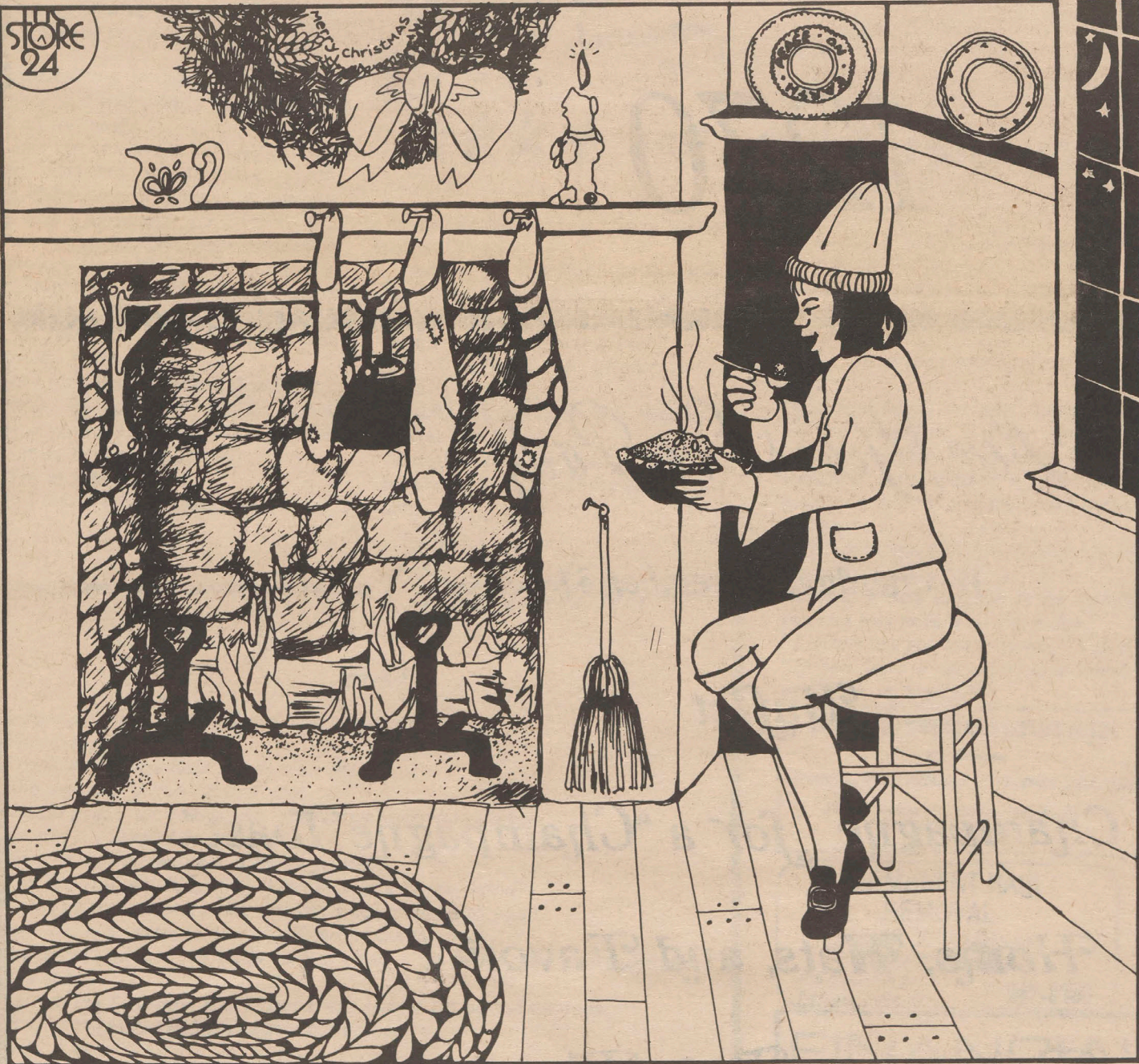
Declining to exclude the possibility of bisexuality as an occasional adjunct to a straight relationship, Kushi still maintains: "when we are eating food that makes us physically and mentally clear, then we do not usually have such feelings or we are not interested."

For Kushi, opposition to gay love as a fulfilling lifestyle is only part of his more general support for traditional sex roles. He maintains that when men eat "sugar and spice" (quoting the old adage) or when women eat meats and salted foods, then they become respectively "feminine" and "masculine." This leads to homosexuality. Also, if people of either sex consumer dairy products high in fat, they will lose skin sensitivity and sensual acuity; in this state they will seek the familiarity of a same-sex partner, feeling inadequate in a straight relationship.

As Kushi sums up his philosophy: "I would prefer to encourage males to be masculine, females to be feminine, and both of them to seek the right partner."

For more information about the demonstration, call Margo at 232-4181 or leave a message at GCN (426-4469).

THE
STORE
24



Little Jack Horner sat in the corner
eating his Christmas pie
when asked to suggest where
Christmas shopping
is best he said,
"Store 24's where I buy."

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Come Write With . . . GCN By Jacky Tricky Sticky

Quickly becoming a well-known point of interest in downtown Boston, taking its place on the Freedom Trail with the Old North Church and Faneuil Hall, is the GCN "facility," i.e., water closet, washroom, latrine, rest room . . . what have you. Sandbox?! As one pauses in one's daily routine, reading the *Farmers' Almanac* or the latest Sears catalogue, one becomes increasingly overwhelmed with the impish desire to deface the nearest wall. In an office like GCN, with its preponderance of intensely creative types, the walls don't stand a chance. The graffiti in the GCN personsroom, with its numerous Add-Ons, may be the only real communication between staff members in that office.

For those of you who have missed this marvel at the GCN litterbox, I have attempted to transcribe some of the words of wisdom for your enlightenment. But if you are ever in the area of 22 Bromfield, be sure to stop in, take a seat and make yourself comfortable. Be sure you have your favorite writing utensil in hand or you'll suffer the fate of the poor soul who wrote:

"I always wanted to write graffiti on a bathroom wall but I never had a pen to do it with before."
to which someone replied:
"Or anything to say!"

Undaunted our friend retorted:

"Bullshit! I had plenty to say but it was all too nasty."

The poor creative artist's efforts are never respected or left alone. Think back to that copy of the Mona Lisa you saw with a moustach painted on. No sooner does the graffiti artist express a heretofore-trapped gem, than everyone gets into the act. Here's a perfect example.

"Two, four, six, eight, I think dykes are really great."

Now isn't that a beautiful poignant thought. Do you think people would leave it alone? Of course not. Several days later beneath appeared:

"Great at what?"

And the trend was established . . .

"Don't be silly — you know what we're Great at!!"

"Yes! Cooking, cleaning, sewing & making babies."

"The Goddess will get you for that."

"You're probably a Faggot anyway."

"Are you implying I have conception envy?"

"No. That is a misconception on your part."

EAT APHIDS

Live free or die cheap

All those in favor of re-painting this bathroom — please sign

HERE:

Michaelangelo

STOP Graffiti is the ultimate expression of futile rage and utter boredom THE HELL IT IS, FUCK YOU.

★★★★ GCN gets 4 stars for graffiti: and five for everything else?

"Is that anything like a miscarriage of justice?"

What next? But there is also some very useful information on those walls too, such as this sequence:

"Epidendrum radicans Lives!"

"but is reluctant to flower in the north."

"usually found on the slopes of Beacon Hill."

Another rash of writings followed this simple frustration-provoked statement . . .

"EAT APHIDS"

"No one else will."

"This is 'Bunk'. It is a fact of nature that our friend the Lady Bug consumes up to 100 aphids per day. [source: I saw it on television.]"

"henceforth to be known [non-sexist-ly] as the person-bug"

"Excuse my gender-slips"

"Remember the Golden Rule, Whoever has the gold, makes the rules."

"Did you ever try to go to the bathroom when you were the only person on office hours?"

And then there are the attacks (?) on personalities, pro and con . . .

"Ellen B. Davis is much more attractive in person!"

"Definitely"

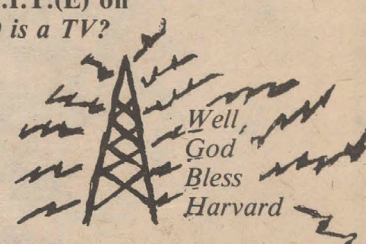
"much more attractive than what (or whom)?"

"Than EBD on TV."

"Oh yes: 'WEBD-TV' Beacon Hill, Mass"

W.R.I.T.(E) on

EBD is a TV?



"Electric Power"

"Kathy Power is welcome here!!"

"Thank you Baby!"

"but I'm finding the living conditions a little crowded — Kathy"

It is necessary to remind you readers at this point that this facility is your standard outhouse size, however:

"This restroom capacity — 88 persons"

"88 persons wouldn't get much rest"

"-room"

"But it sure would be fun."

"Wouldn't it!!!"

"Wasn't it!!!"

Or other celebrities such as:

"Cannus Americanus — or, the 'Life of the Party' Ends here!"

"Patty"

"Patty (H.)"

"Patty's Party has been postponed . . . the F.B.I."

As it may now seem obvious to you, the users of the GCN *salle de bain* are either quite creative or a barrel of "crazies". Someone did however feel that a certain amount of praise was due:

★★★★ GCN gets 4 stars for graffiti and five for everything else?

* Marlon Brando
Raquel Welsh
Doris Day
Jim Neighbors [sic]

But my favorite (a one liner) that seems to sum-up the total feeling, is:
Ugh!

Connections

By Avi

Excuse me. Would you please hold my hand.
What was that?
Would you please hold hands with me.
Who are you? I don't know you.
I know you. I see you in the lobby after every lunchbreak.
I'm sorry. I don't remember you.
I'm a very good watcher. I never get seen.
Why are you watching me? Why do you want my hand?
You seem a very interesting person. I'm attracted to you.
Now this is something new. I'm kind of taken aback.
You always go into the bathroom to comb your hair before going upstairs.
Do I really?
I've wanted to follow you in but I was scared I'd be too obvious.
Oh . . . anyway, the bathroom's got bad vibes.
Yeah, I know.
Look, I'm really glad you came to talk to me.
Really?
Only, I'm not going to hold your hand. How about a shake?
I guess that'll do.
Why'd you want to hold my hand anyways?
I saw two people in the street doing it.
Really?
They seemed to like each other a lot.
That's nice. But . . . why'd you want to hold my hand?
Because I like you.
Well I'm sorry. I don't even know you yet.
Would you like to?
All right.
Maybe then you'll like me.
Very possible. I'm half tempted to say that I do already, but it's just not cool.

last of three parts

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Christmas, What It Means to be Loved

Christmas Greetings from MCC Boston

By Edward T. Hougen, Minister, M.C.C.-Boston

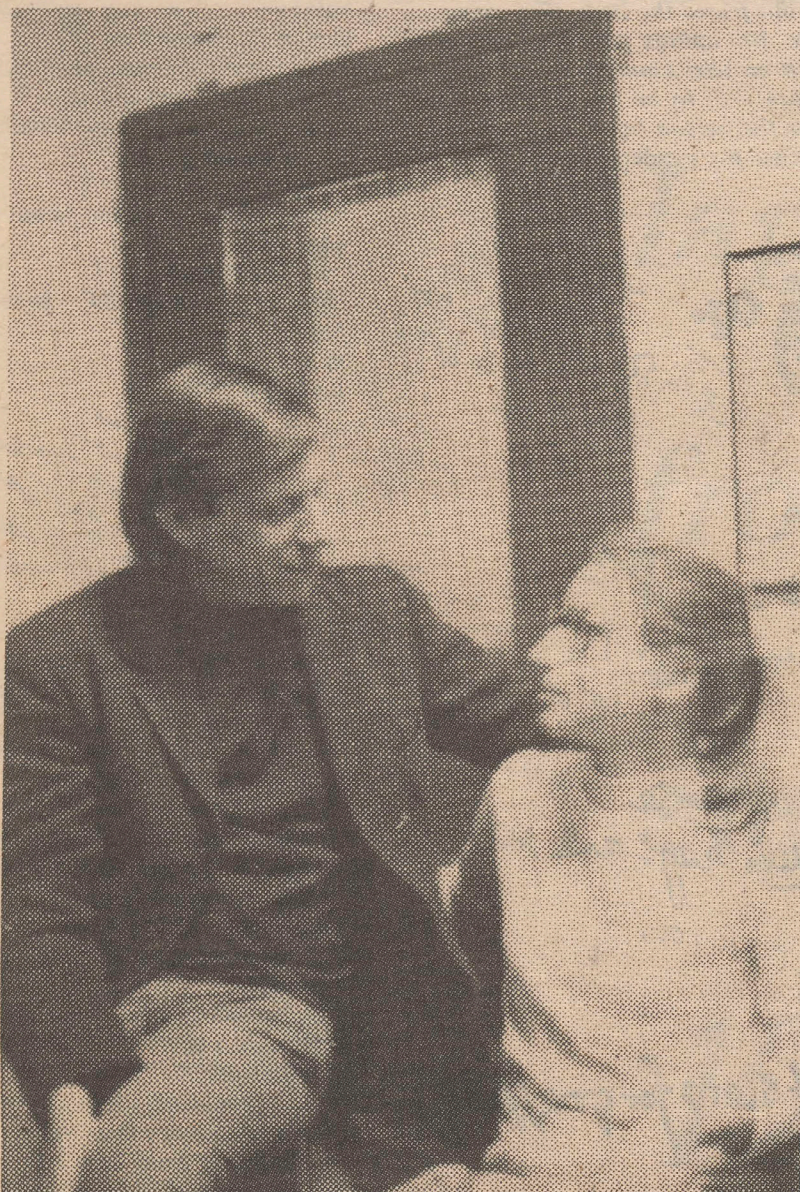


Photo by Jane Picard

Rev. Edward T. Hougen and Rev. Margaret Hougen

Accompanying my invitation to write these Christmas greetings was the hope that I would say more than "Believe in God and have a nice Christmas," that whatever remarks I made would have some application to gay concerns. Probably the central emotional issue we as gays have to deal with is the fact that we are aliens in a still largely non-gay world. Christmas in our culture with its sentimental glorification of family and togetherness serves often to underscore our estrangement from the norm. For many gays this is the most difficult season of the year to survive.

It is because we are aliens that this time can have special meaning for us. Christmas is the story of the birth of an alien who saw a world conforming to values that led not to freedom, joy, and life but rather slavery, despair, and death. Christmas is the celebration of one who came to show us another way, a way which understands that following the world's formula for success is an empty and tragic illusion.

The central message of Christmas is that God accepts you, God cares for you, God loves you! All the ways you bend yourself out of shape in order to be acceptable, in order to be loved are unnecessary — indeed they get in the way — for you are loved as you are. It's a simple message, yet one rarely really heard or understood.

As gay persons we are all familiar with the difficulties and disadvantages of being aliens. What Christ came to teach us is that being an alien in this world is not a tragedy but an essential condition for receiving a more abundant life.

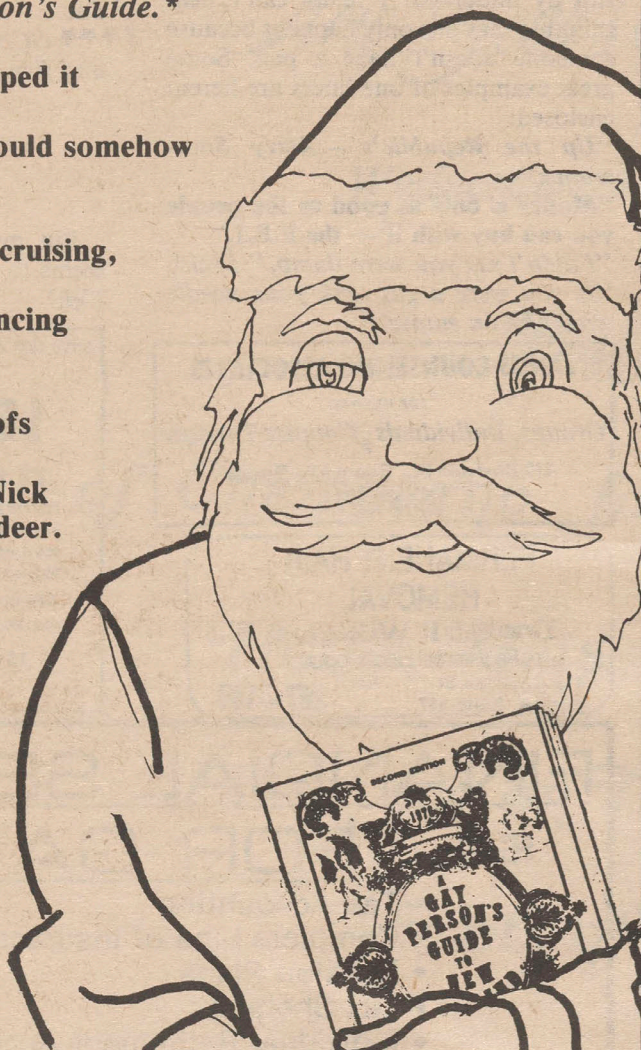
At Metropolitan Community Church, we are a group of men and women discovering together what it means to live a different sort of life, what it means to be loved. Nothing would give us greater pleasure than to share that life with you.

T'was the night before Christmas
as we pointed with pride,
To the bright red stockings
filled with *A Gay Person's Guide*.*

We'd read it and wrapped it
in holiday cheer,
Knowing Christmas would somehow
be *different* this year.

Now the elves are out cruising,
jingling their keys,
While Ms. Claus is dancing
with the D.O.B.s.

And that patter of hoofs
at the baths this year,
Will be gay ol' Saint Nick
and my eight tiny reindeer.



*The 1976 edition, *A Gay Person's Guide to New England*. Available at \$3.75 from finer bookstores, gay bars, baths, and organizations throughout New England and the world. By mail, \$4.00 postpaid from: GPG, Dept. DA-1, 22 Bromfield St., Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."

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Emerging Symbols in Gay Art

Finding Our Collective "Eye"

Gay Academic Union Conference
Columbia University, NYC
Nov. 28-30, 1975

By James M. Saslow

We learned some exciting things about the state of gay art from this unique exhibit, which ran in conjunction with the recent GAU Annual Conference over Thanksgiving weekend. By "we" I mean both "we in the gay culture" and "we of the exhibit committee." Since this writer helped organize the exhibit, what follows is more a participant's account of a major gay cultural event than an objective review of the show.

We asked participants not simply for art *by* gay people, but art *about* gay people. We wanted to discover how gay people depict ourselves: how we see our own lives, history, and fantasies. Like so many other aspects of gay culture at this point, what we received was encouraging and yet tentative.

"Art," like "gay," means different things to different people; the one real hallmark of this exhibit was its diversity. Far from attracting only "movement" posters, the works ranged from Marty Pottenger's reconstruction of a pre-Columbian burial site to Louie Crew's touching portrayal of two balding middle-aged men "At Home." In fact, the images were so varied that we really couldn't find many underlying themes; so far, it

seems, the gay movement has given freedom of expression to many individuals, but has not found its collective voice. And yet, of 25 exhibitors, 18 were women, which suggests that artists are more productive from within a well-defined philosophical framework, such as the women's movement.

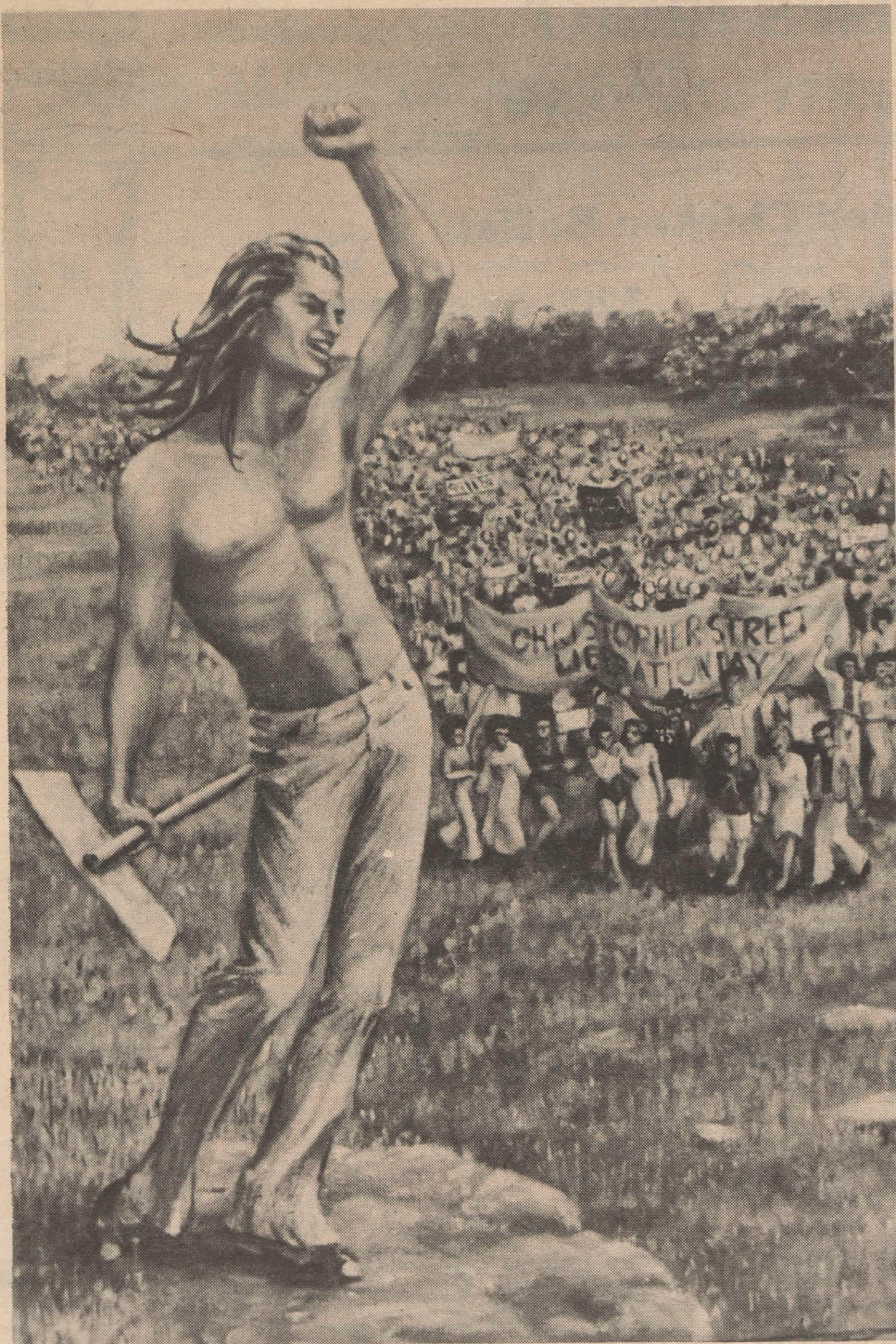
Yet there were no gilt altarpieces enshrining Gertrude Stein, nor any ceiling frescoes for the Podunk Gay Center depicting the apotheosis of a winged figure called "Androgyny." We as a subculture aren't yet at that point — and our society doesn't find such honest symbolism fashionable. Which is too bad, because we discovered a deeply-felt need for recognizable images of ourselves and our heroes. Rudy Grillo, of New York, apologized for the unabashed realism of his "Lovers" and "Gay Pride" — yet they became the most popular paintings in the show. "Lovers" was a tender close-up of two men embracing. A few trendy folks did sniff at the resemblance to "Socialist Realism;" but the general enthusiasm seemed to say that art should speak to our real emotions, and that there's clearly a need for a gay Norman Rockwell. Realist painters, please note.

Not surprisingly, a great many photographers were represented. More than any other art form, photography can capture the daily realities and periodic rituals of life. Lots of nice portraits and couples, but almost the

only group ritual snapped was the Gay Pride parade. Don't we ever get together for other community events? Special notice to Jonathan Atkins (NYC) for his series on two dancers, which showed that art can depict gay relationships without being explicitly erotic.

There was, in fact, very little

of two women holding hands before a backdrop of primitive huts, pyramids, and modern rowhouses. "We've been everywhere," she seems to say, and "this couple's love transcends time." If anyone still doubts the ability of art to instill cultural values, I wish they'd seen the kids from the Conference child-care center visit the show. One



"Gay Pride" by Rudolph Grillo



"Lovers" by Rudolph Grillo

"porno" in the show, which surprised us — after all, for decades that was the only gay art there was. I suspect we unwittingly scared them off with the rhetoric of our invitation; or maybe gay folks are saying that eroticism is less important than emotional connection. Bettye Lane's smiling, hugging women were heartwarming even though fully clothed; and Jerry Dreva (Milwaukee) paid tribute to his (I assume) recent tricks in a conceptual notebook entitled "69 Wanks for the Memories." Each page contained the carefully-lettered name of one man and a (simulated) souvenir sperm-stain — a strangely sentimental gesture despite its frankness.

We did expect a lot of fantasy depiction, and in this we weren't disappointed. With little enough reflection of ourselves in the real world, gays have always turned inward for delight and comfort. We made no restrictions on technical quality, and the expression ranged from crude to exquisite — but all shared a very exciting depth of imagination.

Rossella Mocerino of Brooklyn has only been painting for six months, but her "Eternity" was a striking picture

little boy noted immediately of this couple that "they both have titty-boobs!" How many of us had such instant consciousness-expansion hanging in our childhood homes?

It's important to note that he responded this way to what might have been labeled an "amateur" painting — which just shows that it's *images* that count, not empty technical expertise. Special mention to Philadelphia's Ron Hueftle, whose work in oils and graphics combined a warm, witty fantasy life with the technical competence to say what he felt. "Sweetheart, what took you so long?" showing a nude fantasy-hero climbing in off the fire-escape, was both touching and drily funny.

We encountered a lot of resistance to this show of "gay art," as if we were Soviet commissars pushing some party line. Yet the diversity of the works I've mentioned should indicate how much freedom there is within the framework of our still fluid movement. This year's artists gave us a tentative glimpse of where we are as an emerging culture. Perhaps by next year they will have built from this beginning toward a more comprehensive and unifying expression of gay pride.

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My Lavender Thumb, or The Hitchhiking Crusader

By Horizon

My thumb and I have been through a lot together. We've seen the Illinois sunrise, the Wyoming sunset, the glare of Reno in the distance at night and a license plate from nearly every state in the union. The sights are exciting, but trivial compared to the people you meet, and the experiences you have. And inserting a little line into the conversations you have, like "By the way, I'm gay" can lead to some pretty sticky situations and some pretty funny ones.

Hitchhiking has taught me a lot about being gay. And even more about the ignorance of most of society on the subject. More than once I've told someone that I'm gay only to be showered with a dozen questions (do you get turned on by looking at yourself in the mirror?) or more. I've been taught to look at "straight" people with an attitude of being able to enlighten them rather than scoffing them for being ignorant. I've so often been forced to put up with attitudes that aren't mine that I've learned acceptance, acceptance which has helped me deal with people in general. I've come in contact with so many different kinds of people that I've learned that I have to accept them as they are, that I can't expect them to change and they have no right to expect me to change. All I can do is say "you can be you if I can be me." After all, it takes a lot of colors to make a rainbow.

Fortunately, most of the people who've picked me up have been quite

willing to allow a person to be who they are. Some can be a bit obnoxious about it, though. I've often had to listen to someone drone on about how wonderfully liberal they are. One man was so liberal he offered to let me "blow" him. After laughing for a few minutes, I said, "No thanks, I don't care for the idea of being used as a sex object. Being gay means more than wanting to screw around with someone of your own sex."

I guess I enlightened him, at least in one aspect. At times like that, I've felt like a gay crusader, battling stereotypes and attitudes with my lavender sword of enlightenment. After all the questions (What's it like?) and stereotypes (But you seem so normal!) I've realized that consciousness raising is an art. I'm slowly mastering it, although I still have along way to go. I have, however, handled situations with enough dexterity that I've avoided being thrown out of anyone's car.

No, I take that back. A few months ago, I was picked up outside of my home town. The man who picked me up, Jake, was on his way to work, with a cup of coffee. Just after we started going, another driver pulled out in front of us without signalling. Jake had to slam on his breaks to avoid a collision, causing some of his coffee to spill on his pants.

As could be expected, Jake was not too pleased. After exercising his 4-letter word vocabulary, he handed me his cup of coffee and sped up the car.

"When we catch up to this asshole," he told me, "I want you to throw the



Photo by Jane Picard

Horizon Hitches On

cup of coffee in his face."

After realizing that he was, indeed serious, I looked at him and said, "What!? You're crazy! You're the one

who's mad! You throw it!"

He threw me out of his car.

Experiences like that have made me see what a fascinating world we live in. Each person is an experience. Some people will pick up a hitchhiker because they want someone to talk to. That person will react to my sexuality differently from the man who picks me up because I look like a hippie. I can never tell what's going to happen when I get in a car. I think that's part of the enjoyment I get out of life on the road.

Hitching is a part of me. It is my means of travel, but more than that it is my lifestyle. When I tried settling down a few months ago, I found I couldn't do it. I missed the constant stimulation and I missed the freedom I can feel when I'm standing out on the highway in the middle of nowhere, just standing there watching all the cars going by, waiting for the one that will take me a little further, with probably a few unexpected experiences. In future issues I'll start talking about some of those unexpected experiences, like the Jesus person who tried to convert me until I told him I was gay. Then he made a pass at me.

Published by GAY PEOPLES UNION, INC.
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GPU NEWS

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New York actor Harvey Fierstein has been cast to play the co-lead role in Robert Patrick's comedy, "The Haunted Host," to preview Dec. 26 in Cambridge at The New Theater. Fierstein plays a brilliant and cynical playwright who happens to be a homosexual and who admits to being "very uncomfortable in the role" because it's the first time he's played a part that wasn't a drag queen and is having a difficult time adjusting to the fact that he does not wear a dress. Fierstein, by the way, is one of the gays in Al Pacino's "Dog Day Afternoon."

Robert Patrick's (author of "Kennedy's Children") comedy, "The Haunted Host" previews at The New Theater, 12 Holyoke St., Harvard Sq., Cambridge, Dec. 26-Jan. 4 with an official opening set for Monday, Jan. 5 at 8 p.m. The production, which

scored rave notices in London last season, is being produced by The Chrysler Theater Group, a newly formed company and is in its Boston premiere at The New Theater. Directed by Obie Award winner Neil Flanagan, "The Haunted Host" is an exploration of a homosexual relationship set in a cluttered Christopher Street (N.Y.'s Village) apartment. A la "Boys in the Band," Patrick's comedy deals with the universal themes of love and loneliness and, according to one London critic, is "cloaked in grandiose bitchiness." "Host" continues through January and performances are set for Tues.-Fri. at 8:30; Sat. at 3 and 8:30; Sun. at 3 and 7:30. Mail orders can be had now by writing the theater. The box-office opens Dec. 15.

The Citadel: first disco for women

By Rose Flower

The Citadel in Boston has just become the first all-women's disco in New England. Just this week they installed a fancy new sound system for the DJ to make beautiful music with. Manager Janet Hamilton tells us that all the bugs are not yet worked out, but it sounds really good. The front bar area will remain the quietest part of the room so conversation can carry on.

For over a year the downstairs lounge at the Citadel has been catering to a women's crowd that likes a plush nightclub atmosphere. The huge main room is filled with tables and chairs for intimate group conversation, but there is much greeting of nearby neighbors. Large groups can congregate at the back tables; individuals can lounge on benches along the sides, watch the pool game or join in the dancing. The red lighting and velvet wallpaper add to the plush feeling of the place. Don't be surprised to see women in gowns and full cover-girl makeup. Glitter will shine, but the jeans crowd is also in view.

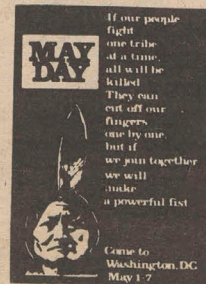
Although the disco sound system has been added, the Citadel does not plan to do away with live entertainment. Local band *Stella By Starlight* will appear New Year's Eve and the following weekend. Also, the talented single performers like Petrisse Briel will continue to appear and sing their original music. Watch GCN for announcements.

It seems that in Boston, at least, 1975 has been the year of the woman. It has seen the opening of the Citadel lounge, the announced plans for a women's night at the Oz, promise of a coffeehouse called Calliope, and the opening of Bread and Roses restaurant for women and their friends. That's a far cry from the old days when Jacques was the *only* entertainment place. How are things in your city or town? Let us know.

An informed source told GCN that some lesbian-feminist separatists of Western Massachusetts, in the Amherst area, are boycotting the women's band Lilith. This unorganized group, the source says, takes exception to the band's politics: they do not like that the band does not do enough benefits. GCN would like to refresh some memories. Lilith did at least two benefits for Elaine Noble last year. This year, besides their usual benefits for women's centers in the Western Massachusetts area and one or two in Provincetown, the band played a special benefit for two area women. Along with Artandryl and Liberty Standing, Lilith played to benefit a woman whose house had burned down and to help the lead singer of the band to pay for a costly operation. If this isn't community spirit, what is?

Speaking of community spirit, Playland in Boston is giving free Christmas dinners to all patrons on December 25 at 1:30 p.m. This is the twenty-fifth year that the bar has helped spread gay holiday cheer.

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"Sextool": it's porn, it's politics, but is it art?

By Michael Bronski

It's hard to like a movie by a self-avowed fascist. "Sextool" by Fred Halsted (now showing at the Symphony) is probably the first hard-core porn film to gain critical attention, from the straight media. It has even,

a brutal S-M scene that was soon to make fist-fucking a household word. "Sextool" continues with his preoccupations and adds some. Its plot and scheme are fairly simple. A gay man goes to a piss-elegant cocktail party; during the party he has sexual fantasies

a sailor is ravaged and worked over by three top men in an empty barracks; two policemen in black leather capture, kick, beat, spank, and then fuck a young man with their clubs; the director beats up his lover, pierces his nipple with an earring and then pisses on him. There is also fist-fucking, black leather-studded collars, and bootlicking.

On a technical level "Sextool" is fairly well done. Halsted knows how to use film to increase sexual tension and does not just let people have sex in front of a stationary camera. Although far better than most porn "Sextool" is on about the same level as mediocre films from a college film class.

As shocking as the sex and violence in the film is, the ultimate "point" of the film is even worse. It is the glorification of power — the total physical, emotional, and sexual power of a strong-willed master over an obediently subservient slave. You do not have the feeling that these are roles playfully put on to heighten sexual satisfaction (as most of the articles on the subject tell us). There is never, never a hint that the roles are ever reversed, or even dropped. It is not a game but a life style, a cultivated taste for complete power.

In an interview in the *Village Voice*, Halsted has said "in a rightwing state I would be encouraged because I'm slightly fascist". And it shows. The scene with the two policemen and the young man is a perfect example. It is not just that it is police abusing and fucking someone but also the fact that the man is a willing "victim". The world is divided up into masters and slaves. It is the natural order of things, sexually, politically and socially. The image of uniformed police assualting someone is frightening. It is the same

terror you feel seeing newsreels of the Democratic Convention in '68 or "Z" except this time the film is for the other side. In fact, most of "Sextool" plays like the sexual subtext of Leni Reifenstahl's Nazi propaganda films "Olympia" and "Triumph of the Will."

A great deal of the impact in "Sextool" is the fact that what is happening on the screen is really happening. A real nipple is being pierced, an anus is really bleeding, and someone is really being kicked in the head. It's real — but is it art? In a sense "Sextool" is a documentary on Halsted's life/psyche, and it is no accident that he is in much of the movie. Like watching Renais' documentary on concentration camps, "Night and Fog," we are sickened by a depiction of brutal reality. The difference is that "Night and Fog" shows us a horrible, shocking reality to warn us what we might become again. "Sextool" shows us the same and wants us not only to approve of it but to get off on it.

Halsted has said that "politics is the death of art". If he really means it he is blind to the obvious political implications in his film. If he doesn't mean it then he has gone about making a film that is propaganda for fascism. I'm not sure which is worse.



Drag queen Dieterichs it up in a fantasy scene from "Sextool" now at the Symphony.

for some inexplicable reason been shown at film festivals and museums. But "Sextool" is more than just an S M porn film. It is a stomach turning display of sexual violence with disturbing overtones.

In 1972 Halsted released his first film "LA Plays Itself" which featured

about some of the other guests. When the party is over he is invited by the host to stay the night. He does, they make love, and, in the morning, he is given the brush-off and the empty promise of a phone call.

The fantasy scenes are the most brutal and unrelenting part of the film:

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Talking Politics

By DAVID P. BRILL

The incredible tirade directed against Leonard Matlovich at the third annual Gay Academic Union conference in New York last month was another example of the harm that the gay movement is suffering as a result of individuals who espouse the Gay Is Good theory, and do so ever so inconsistently. Matlovich, for the uninitiated, was attacked because of his membership in an oppressive organization, to wit, the U.S. Air Force.

Who are gay heroes, and why are we more willing to defend some over others? No one staged a gay picketing of Susan Saxe outside her trial, even though she has done more harm, I believe, to the progress of the national

movement in recent months than anyone around. Note that there is a Susan Saxe Defense Fund in existence, but we still are depending on the *Boston Globe* and Senator Muskie to support people like Matlovich. There is ostensibly something disrespectful within certain gay quarters about being respectable in certain straight quarters. Good friend Satya, in a recent letter to the editor, sought to discredit Matlovich's detractors by stating that we, as gays, should support any brother or sister who has the courage to stand up to society. Presumably this would include Susan Saxe as well as window-breaking gay hooligans in Boston's Bay Village section. Obviously, gay is

not necessarily good all the time.

All gay people should not and can not be called upon to act as apologists for the actions of a few. There is no need to give the appearance of a totally unified gay community, despite the expectations of certain politicians and people in the media. There are Blacks who are against busing, women against the Equal Rights Amendment, and doctors who support nationalized health insurance.

Although such factionalism does, of course, act to impede or at least delay certain types of progress, such as gay rights legislation, it serves to educate erstwhile naive straight observers as to the diversity of our own community. In Minnesota, a group of gay people (led by Jack Baker) actually lobbied *against* an anti-discrimination bill filed by gay state Sen. Allan Spear because it *did not go far enough*: it did not include public accommodations, and transvest-



CASTOR AND POLLUX.

ites and transsexuals were excluded from its provisions. Baker's efforts were widely credited with effectively dividing Minnesota gays and precluding any strong lobbying effort. The legislators there were confused, but they learned a little more about gay people because of it: the only thing we all have in common is our gayness. The bill will probably pass next year.

We are not unwilling to blast the "bad guys" if they are straight. Are gay murderers, political criminals, rapists, or racists to be defended simply because they are gay?

The irrelevance of sexual preference to credit, character, or civil rights — which is the thrust of what once was called gay liberation — is a subject often forgotten by some of our more vocal activists. We can support Matlovich without supporting the U.S. Department of Defense, much in the same way that we can support Elaine Noble without endorsing the entire Massachusetts House.

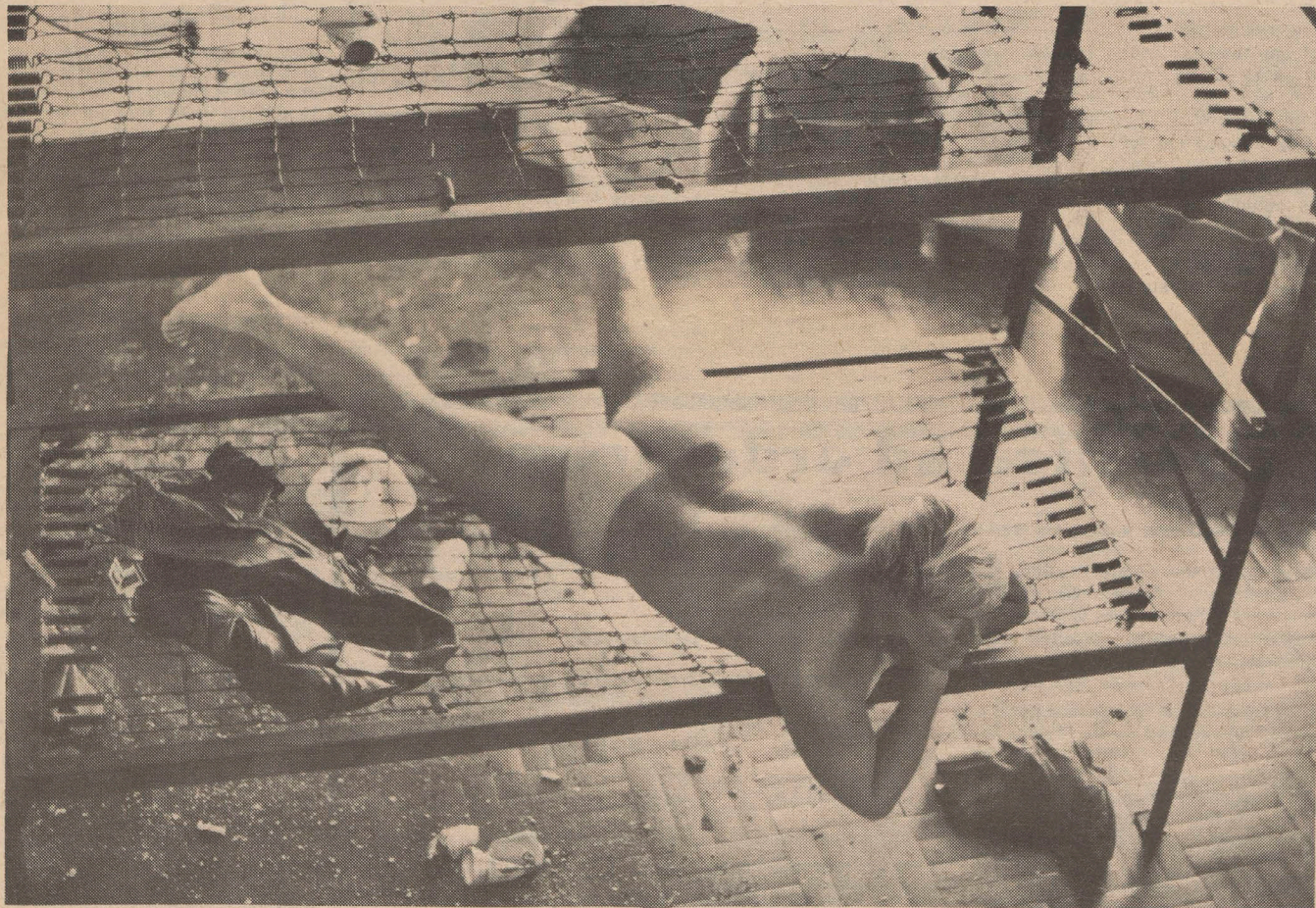
Furthermore, much as many would deny it, respectability is important. It is the Nobles, Spears, Browns, Sipples, Forays, and Matlovichs of the world that are counteracting the damage done by the Saxes. The desirable day that a person's preference "becomes as important as his shoe size" (as a *Globe* editorial once put it) will arrive when gays and straights can admire the same people for the same reasons.

If respectability were not important, why would so many allegedly anti-respectability elements be college-educated observers of the political scene? Is not striving for a bachelor's degree an acknowledgement of the system's worth? (I wonder if anyone has noticed that John Knight's middle name was Shively, but that's a whole other story.)

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Miscellaneous

Organizations

The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process. Gay people, especially lesbians and third world gays are definitely welcome. Entrance requirements are 2 years of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applications should be committed to use the law as a tool for social change. For more information, write Gay Caucus, c/o PCL/NLG, 2228 West 7th St., L.A., CA 90057 or call (213) 388-8171.

Pen Pals

I have no one to correspond with. I will appreciate all letters from males and females. Daniel Hinson, P.O. Box 69, London, Ohio 43140.

Personals

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.

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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.J.S.D., Box 371, Prov., R.I. 02903. Will reply.

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.

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

GWF early 50s, attractive, would like to meet same for companionship in New Hampshire area. Write GCN Box 514.

GWM 35 interested in meeting others with same commitment for both emotional and other contacts (money?). Write FM, Box 112, Warren, R.I. 02885.

GA GREETING CARDS

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Publications

PLAYGROUND TRAUMA? CLOSET

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

WIN MAGAZINE

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

GAY SCENE

The monthly picture entertainment newspaper. Features Gay Movement news, articles, reviews, personals, nude center fold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, c/o Gallery Three Ent., Box 247, Grand Central Sta., NYC 10017.

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

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5 bedroom house in Watertown of 2 GW and 2 GM seek one roommate. Call 926-5739.

Gay male looking for commune to live in, in Boston area. Write Manny Magaz, 2132 Vista St., Philadelphia, Pa. 19152.

2 GWM seek rmtt for Jan 1st, own room in spacious Brkline apt near MBTA. Rent \$93 plus util., good location for BU or BC students. Call 566-2742.

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

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

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See around you. Shape of a leaf, curve of moon, laughter of child, glimmer sunlight fire, sun song of brother song, sister making pottery lightly laughing, love a gay crafts collective wants pottery apprentice, etc. No experience needed, lots of care energy strength needed. Be in peace with us. LIBOW POTTERY, Harrisville, N.H. 603-827-3388.

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Wanted, used books on topics of general interest to women. Call Marge, 354-0742.

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
Noon—MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH
8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.
8 pm—GPC business meeting, Columbia U, Fernald Basement, Broadway at 115th St.
8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)
8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.
8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.
9 pm—Gay discussion group, Columbia U, Fernald Basement, Broadway at 115th St.

TUESDAYS

10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075
6-9—Homophile Community Health Counseling (401) 274-4737
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323.
8 pm—Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield
8:00 pm—Gay Way Radio, WBUR, 90.9 FM

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

8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945

9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS

11 am—Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.
12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
12-8 pm—Provincetown Drop-In Center has these hours especially for gay Problems. Come in or call. See Quick Gay Guide.
6:30-9 pm—Gay Health Night at Fenway Community Health Center, 267-7573.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
7:00 pm—Liberation Rap Group (617) 756-0730.
7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
7 pm—MCC religious dialogue at 63 Chapin St., Providence
7 pm—GRAC handball, Paris St. Gym, E. Boston; info call 268-7240.
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.
3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common
5:30—Homophile Happening, WERS, 88.9 FM.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
7 pm—MCC open rap, 63 Chapin St., Providence
7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Yale Lesbian Caucus, Bingham Hall, Rm. B-8, 436-8945
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
8:00 pm—KALOS, Hartford, CT, 568-2656.
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.
8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston
8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945
8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.
9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.
9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756 0730, 754-7817.
7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence

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

8:00 pm—Health Clinic, Burbank Hospital, Fitchburg, MA.

8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

9 pm—Coffee House, 64 Chandler St., Worcester.

SATURDAYS

3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.
8:00 pm—East Conn. Gay Alliance, 889-7530.
8-11 pm—"Open house at the parsonage", MCC, 63 Chapin Ave., Providence.
8:00 pm—MCC/Hartford Drop-in Center, 11 Amity, St.
10 pm-3 am—Worcester Hotline, 791-6562

SUNDAYS

10:30 am—"Closet Space," WCAS 740 AM.
12 noon—GRAC soccer for dykes and fags, Hatch Shell, Esplanade.
2 pm—Gay Women of Providence rap, 942-2094
2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.
4:00 pm—Dignity Rap Group (except 1st Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.
4:00 pm—MIT-SHL (1st and 3rd Sunday), Rm 50-306.
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
7 pm—Games Night, GCN, 22 Bromfield St.
7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)
7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
7:30 pm—Gay Women at Brown, Providence, R.I. Call (401) 863-2189
7:30 pm—MCC/Gartford, 11 Amity St., Hartford, CT.
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.