

calendar

1 mon

Cambridge, MA — Women's Community Health Open House at 5:30, 137 Hampshire St.

2 tues

N.Y.C. — "A Gay Writer in a Straight World And Why He Publishes Himself," with John Paul Hudson. A lecture at the West Side Discussion Group, 37 Ninth Ave., 8pm.

4 thur

Boston — The Older Gays and others will hold a pot luck supper and social time in the Parish Hall of the Church of St. John the Evangelist, 33 Bowdoin St., 7:30pm.

N.Y.C. — "Queer Things: A Lecture Demonstration with Slides" at the Glines, 260 W. Broadway, 11pm (Fri. and Sat. also).



6 sat

Boston — Martin Sostre will speak in Boston for the first time since his release from prison at 7:30pm, Union Methodist Church, 485 Columbus Ave. Admission \$2.

N.Y.C. — Holly Near and Meg Christian in concert at St. Paul's Church, Columbia University, 117th and Broadway, 8pm. Women only.

5 fri

Boston — Emerson's "Homecoming" a dance experience. 69 Brimmer St., Lecture Hall 3. Jacqui at the turntable. 9-1am. Men and women.

Boston — We need you to help with mailing GCN's tonight and every Friday evening from 4:30 to 8pm. No experience necessary, just a desire to lend a hand where it is greatly needed and appreciated. GCN office, 22 Bromfield St. Call 426-4469 for directions.

7 sun

Provincetown, MA — Starting November, Cape Cod Women's Liberation will hold monthly feminist discussions the second Sunday of each month. Drop-In Center, 6 Gosnold St., 8-10pm.

Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.

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Please send _____ copies of A Gay Person's Guide to New England (1976 edition) at \$4.00 each (3.75 plus .25 postage).



gay community news

Vol. 4, No. 19 November 6, 1976

The Gay Weekly

35¢

Surprise Support
From Catholics!

P.1



On Being Alone
P.11

Boston's
Unsolved
Gay Murders

P.3



NEW GLINES SHOW p.8

gay community news

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'Call to Action' Includes 110 Bishops

Catholic Conference Takes Pro-Gay Position

DETROIT, MI — In a stunning development that surpassed the "wildest expectations" of the organization of gay Catholics, Dignity, the Roman Catholic Church's *A Call to Action* Conference has taken a strong and supportive stand on gay rights. The actions came at the conference which was held in Detroit on Oct. 21-23 and was attended by 1340 delegates, including 110 bishops. The conference took place after a two year planning process, which included hearings across the country at the parish levels.

Brian McNaught, official delegate of Dignity, emphasized to GCN that the conference was "not a radical conference of radical Catholics." The people in attendance, said McNaught, were "the Bishop's 'brightest' people — the middle management of the Church."

In the conference's *Personhood* document, the delegates recommended that "the Church actively seek to serve the pastoral needs of those persons with a homosexual orientation; to root out those structures and attitudes which discriminate against homo-



sexuals as persons and join the struggle by homosexual men and women for their basic constitutional rights to employment, housing, and immigration."

All the pro-gay documents were passed overwhelmingly by more than two-thirds majorities. According to McNaught, an amendment by one delegate to indicate the Church's lack of approval of homosexuality *per se* at the beginning of one resolution was soundly defeated. "No vote was close," McNaught said.

In the section on *Work*, the con-

ference endorsed "equal employment opportunity for all people, regardless of sexual orientation." The delegates also approved a resolution to "eliminate every form of discrimination on the basis of sexual orientation" in discussing the Church document in plenary session on Saturday afternoon of the conference.

Sidestepping Moral Issues

McNaught emphasized that Dignity's strategy at the Call to Action conference was deliberately to avoid addressing the issue of morality. Thus any demands or resolutions that might give legitimacy to gay relationships — such as custody battles of lesbian mothers — were ignored in the Dignity resolutions and proposals. "There just wasn't enough time for consciousness raising — I could only speak for a minute on each resolution," McNaught said.

McNaught also asserted that there was strong cooperation and support among all minority groups at the conference — blacks, gays, Latinos. "They were watching how I voted and I was watching them," said

McNaught. "We had a hell of a lot of support."

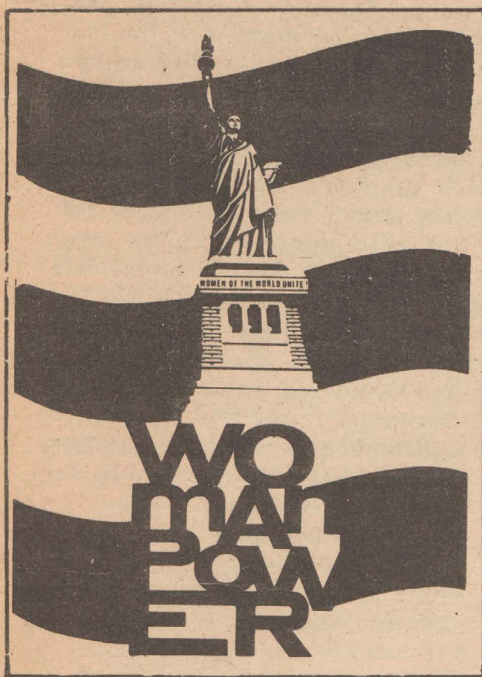
One resolution even implied a recognition of the rights of transsexuals and transvestites by a careful use of the term "sexual minority." "That the Church provide pastoral care to all sexual minorities who are subjected to societal discrimination and alienation from the Church . . ." read one resolution. An attempt to strike out "sexual minority" and replace the term with "sexual orientation" was defeated.

McNaught told GCN that "the bishops can't ignore the resolutions. The purpose of the conference was to set the program of action for the Church for the next five years."

Other surprising resolutions passed at the Call to Action conference included a call for unilateral disarmament, the making public of all the known assets of the Church, optional celibacy, and the ordination of women.

"I was really pleased," said delegate McNaught. "This is the first time that the Church has called for anything like this."

Mass. Vote Focuses on ERA, Other Referenda



BOSTON — Nine referenda drew public and press interest this week as Massachusetts voters went to the polls. Seven out of the nine questions were binding, thus offering voters a chance to directly make laws without going through the traditional legislative processes. The only non-binding questions were the Oil Refinery and Deep Water Port (question 8) and the Sunday Closing Laws (question 9). Votes on these issues will have only "advisory" value.

One issue of special interest to gay people in the state was the proposed Massachusetts Equal Rights Amendment (question 1). Although the amendment does not mention "sexual preference" specifically, many gay activists expect that, should it be accepted, the amendment could provide a basis for many gay legal challenges. Opponents of the ERA have

attacked it, charging that it would lead to sanctioning of gay marriages. The gay marriage issue is believed to have been instrumental in the defeats of state ERA's in New York and New Jersey last year.

Interestingly enough, the ERA has been opposed by Boston's black community newspaper, *The Bay State Banner*. The *Banner* wrote that the ERA would destroy the constitutional basis for affirmative action programs.

Proponents of the ERA hope that victories in Massachusetts and three other states will give the necessary momentum for the national ERA to pass. The national ERA is presently stalled, with support in four more states needed for ratification.

The ERA has been passed by the Massachusetts legislature, as required by law, in August 1973 and May 1975. Acceptance by the voters will provide its last legal hurdle.

Other binding referenda offer challenges to corporate power in Massachusetts and have been strongly opposed by the businesses that will be affected by them. It is estimated that \$5 million has been spent to oppose the questions on controls for bottles and cans, state takeover of the electrical companies, and uniform electric rates for large and small users. Also on the ballot are gun control, absentee voting for religious reasons, and graduated income tax rates.

Senate Race

In the race for the Senate in Massachusetts, Sen. Edward (Ted) Kennedy is expected to win easily over his Republican opponent Michael Robertson and Socialist Worker's Party candidate Carol Henderson Evans. Kennedy has answered "yes" to the CPPAX questionnaire on whether he would support the national Gay Rights Bill, has written letters to

the US Army on behalf of ousted lesbian WACs Barbara Randolph and Debbie Watson, and has written to the INS in support of gay constituents having difficulty with immigration problems. Robertson did not reply to

the CPPAX questionnaire on gay rights. SWP candidate Carol Henderson Evans has been a strong supporter of gay rights, marched in the Boston Gay Pride Parade, and addressed a gay meeting held at Boston City Hall.

Gayzette Fire Remains A Mystery

By Tommi Avicoli

PHILADELPHIA, PA — The fire which destroyed the offices of the *Weekly Gayzette*, Philadelphia's weekly gay newspaper, has been out for some time now. However, the circumstances surrounding that fire still seem as mysterious as they were when it first happened.

According to *Weekly Gayzette* editor Joseph R. DeMarco, "The fire department has officially termed the fire as electrical but they checked out the source of the fire . . . and they themselves say the wiring was in perfect condition." In other words, the wiring did not cause the fire. Marilyn Moyer, Business Co-ordinator for the Christian Association which housed the *Gayzette* offices, echoed these same words, "The fire department said that it started by the outlet by the baseboard but they could not find any bad wires."

The *Weekly Gayzette* has been using various spaces in the Christian Association for layout since the fire. The *Gayzette* offices were located in the basement room E along with the Gay Media Project and MECHA, a Chicano group. The fire destroyed only the part of the offices used by the *Gayzette*. One desk and a filing cabinet containing back issues of newspapers from all over the country, were totally destroyed. The Gay Media Project's desk went unharmed.

The *Weekly Gayzette* had originally theorized that an explosion occurred, but fire department officials seem to doubt it. If an explosion did occur, however, "it happened as a result of [and not the cause of] the fire," DeMarco said.

Asked about the possibility of arson, DeMarco replied, "They [the fire department] could not detect whether it was arson because they took out so much stuff . . . they were afraid they had destroyed any evidence [of arson]." Moyer added, "I suppose that only adds suspicion to the whole thing."

The Safety Office of the University of Pennsylvania where the Christian Association is located, has also concluded their investigation with a report stating that the wiring was in perfect condition.

They, too, have written the fire off as an electrical one. And, according to Moyer, "I don't think there is any more investigating that is going to be happening."

Despite the fire, the *Weekly Gayzette* has published as usual. A fund has been set up to help the *Gayzette* raise enough money to relocate, as the space being donated by the Christian Association is only temporary. If you wish to contribute to this fund, the address is the *Weekly Gayzette*, P.O. Box 13420, Philadelphia, PA 19101.

news notes

MOYNIHAN WOULD CO-SPONSOR

NEW YORK — Daniel Patrick Moynihan, former ambassador to the United Nations and Democratic candidate for the US Senate in New York, has promised to co-sponsor the National Gay Rights Bill if elected. "Feeling as I do," Moynihan wrote the National Gay Task Force, "I therefore endorse the aims of HR 5452 and will, at the appropriate time, co-sponsor a Senate equivalent which endorses legislation at the federal level which would prohibit discrimination on the basis of sexual or affectional preference in the areas of employment, housing, public accommodation and all publicly-funded programs."

Moynihan's support is a reconsideration of his previous position on the bill in which he termed HR 5452 not "the wisest way to achieve that goal . . . it seems to me that federal intervention in this area opens up possibilities for intrusion on the privacy of American citizens that outweigh the benefits the legislation might produce."

Moynihan, a former advisor to Presidents Kennedy, Johnson, and Nixon, is considered a favorite to unseat conservative Republican incumbent James Buckley. He narrowly defeated Bella Abzug in the September Democratic primary to win the senatorial nomination.

DIGNITY LI

CENTERPORT, NY — A chapter of Dignity has been formed in Long Island. Dignity/Long Island was started by Rick Esposito and grew out of the New York City chapter. The first meeting was held in February, 1976, and attended by five people; since then the group has grown by word-of-mouth to a membership of thirty-five, with attendance at monthly meetings of seventy to eighty. Each meeting offers a liturgical mass with a homily on gayness and spirituality, and a social time. The group welcomes people from all faiths.

Plans include social events as well as a brochure and a newsletter. The group has been meeting in livingrooms, and is currently looking for a permanent meeting place. They can be contacted at: Dignity/Long Island, P.O. Box 341, Centerport, Long Island, NY 11722.

HO JO GUILT

BOSTON — Two men and one woman were found guilty on Friday in Boston Municipal Court of disorderly conduct following an incident Oct. 15 at Howard Johnson's on Boylston Street. The restaurant, open 24 hours a day, has been attracting a late-night crowd that the management has described as "rowdy." Certain gay people, on the other hand, have accused the management of being homophobic. One man had his sentence continued without a finding for six months, while the other man and a woman were sentenced to one year probation. The woman plans to appeal her conviction.

"MEN'S BODIES, MEN'S SELVES"

NEW YORK — A New York author is seeking the thoughts of gay men for a chapter on homosexuality in his present work-in-progress, *Men's Bodies, Men's Selves*, a book on men's health, masculinity and sex roles.

In this chapter author Sam Julty will publish short essays containing personal anecdotes and opinions by gay men which deal with subjects like "Coming Out," "How I Deal with Sex Roles in Relationships" and the like. The book, however, is primarily aimed at a "straight" male market.

Honorariums of \$25 will be paid for each essay accepted. Please send entries and inquiries (self-addressed envelopes should be included) to Sam Julty, 259 Seventh Ave., New York City, NY 10001.

GAY MEN'S CENTER

BOSTON — The Boston Gay Men's Center offers a series of upcoming events, beginning with the First Tuesday social meeting on Nov. 2. First Tuesday includes dinner and a chance for members of different gay organizations and individuals to get together and discuss common problems and ideas. Lyn Rosen, GCN Managing Editor, will be the moderator of the Nov. 2, get-together.

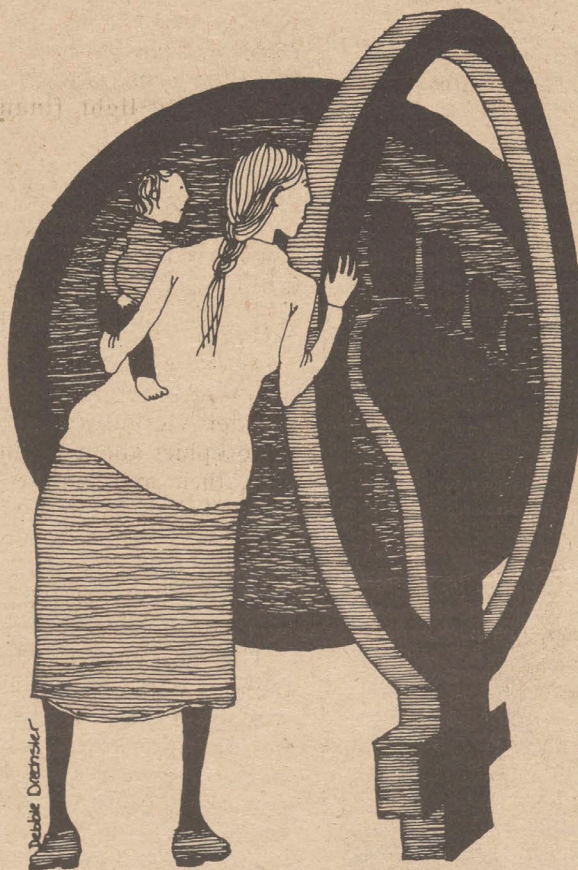
The GMC also plans a wine and cheese tasting night on Friday evening, Nov. 5, Bingo on Saturday night at 9 p.m., and a Gay Topics rap every Thursday evening. The Gays in Fiction group, meeting every Wednesday night, is now discussing E.M. Forster's *Maurice*.

The Round Table, the GMC governing board, is presently looking for a new space for Center activities. The Center needs approximately 800 feet of space in three or four rooms. The space should be centrally located and the GMC will consider sharing a space. Anyone with any suggestions is welcome to call the Center.

LEGISLATION BOOK

BOSTON — The 1976 edition of the lobbying booklet, "Gay Civil Rights Legislation in Massachusetts," is presently available by mail from Gay Legislation '76. The booklet, which contains background information concerning anti-discrimination and sex-law repeal legislation, has been used at the State House as a resource booklet by legislators and members of the press. It contains lists of endorsements, sponsors, and appendices.

The booklet may be purchased for \$1.50 post-paid from Gay Legislation '76, P.O. Box 8841, J.F.K. Station, Boston, Ma. 02114. Checks may be made payable to Legislation '76 or Gay Legislation '76.



MOTHERHOOD SPEAKOUT

ROCHESTER, NY — A three-day Motherhood Speakout will be held in Rochester the weekend of Nov. 19-21. The Speakout will feature films, a large number of workshops, and a reading by National Book Award winning poet, Adrienne Rich, from her new book *Of Woman Born*.

Anyone interested should write New Woman's Times Motherhood Conference, 1357 Monroe Ave., Rochester, NY 14618.

SEPARATE BUT EQUAL?

WASHINGTON, D.C. — The US Supreme Court has agreed to decide whether a public school system can legally maintain all-male and all-female schools for academically "successful" students. The Burger court announced that it will hear arguments on the sex discrimination case which was brought by a teen-age Philadelphia woman who was denied admission to Central High School. Central High School, Philadelphia's most prestigious high school, has accepted only male students since it opened in 1836.

Philadelphia school authorities assert that the young woman could attend the all-women Girl's High School, which it claims is academically comparable to the all-male bastion. However, the young woman, Susan Vorchheimer, and her lawyer argue that separate schools for men and women "places an official imprimatur on categorization of females as members of the 'second sex'."

The Supreme Court is expected to rule on the case late this spring, and the ruling will probably determine the future of sex-segregated schools throughout the US.

When the case was first tried, United States District Court Judge Clarence C. Newcomer ruled against the Philadelphia school system but the Third Circuit Court of Appeals overruled this decision by a 2-1 decision.

HIGH COURT REJECTS TRANSSEXUAL

WASHINGTON, D.C. — The United States Supreme Court, fresh from refusing to reconsider a lower court decision upholding state sodomy laws, has refused to hear a transsexual's allegations of job discrimination. The court declined last week to hear the case of Paula Grossman, formerly Paul Grossman, a New Jersey schoolteacher who was dismissed from her job following a sex change operation.

Grossman's lawyers had claimed that her dismissal from a position as a music teacher in an elementary school in Bernards Township, New Jersey, violated the 1964 Civil Rights Act. The Civil Rights Act forbids an employer to dismiss any employee because of sex. In a legal brief, Grossman's lawyers took the position that "if Paula Grossman was not a female, she would not have been discharged."

The New Jersey school board contended that there was no sex discrimination in the case because Grossman, parent of three children, was still a man. United States District Judge George Barlow rejected the school board's tack but dismissed Grossman's case in another manner. Assuming even that Grossman was a woman, he wrote, "she was discharged . . . by the school board not because of her status of a female, but rather because of her change in sex from the male to the female gender."

BEAUTY PAGEANT PROTEST

ITHACA, NY — 100 placard-bearing protesters attempted to storm Cornell University's Bailey Hall last week to protest the school's first Miss University Beauty Pageant. Minor scuffles reportedly broke out between the protesters — mostly women — and the fraternity brothers who organized the pageant.

The two hour event featured evening gown, talent, and swimsuit competitions. There were seven contestants, including two men in drag. One of the male contestants told the *New York Times* that he had "infiltrated" the contest because he felt that "all beauty pageants exploit women." He denounced the contest to the audience during the talent competition.

The winner, Martha Victoria Rosett, will have to choose a Mr. University next spring. She reportedly described the pageant as "fun" and asserted that the women who opposed the contest should have been demonstrating for improved women's athletic facilities instead.

3 Legislators' Campaign Finances Revealed

By David Brill

BOSTON — "Token opposition" still produces more than token money, if the reports on file with the state's Office of Campaign and Political Finance are to be believed. In the 5th and 6th Suffolk Districts, which include Boston's Beacon Hill, Back Bay, Bay Village, and Fenway



Rep. Barney Frank

neighborhoods, incumbent Reps. Barney Frank and Elaine Noble have amassed nearly \$22,000 between them. (The report does not include receipts from a disco fund-raiser Noble held Oct. 23.)

Frank, who reported no expenses or receipts during the first contributing period, received \$1221.23 in contributions from 16 contributors (including a \$250 loan to himself) during the second period. Over half his money was from residents of his largely affluent Beacon Hill-Back Bay district. City Corporation Counsel Herbert Gleason, a Beacon Hill resident, was the only associate of Mayor Kevin White to contribute to the Frank campaign (\$25), although nine associates of

White gave a total of \$275 to Noble's coffers.

The largest contribution to the Frank campaign (\$400) was from the Committee to Re-elect a Democratic House, a controversial fund used by the House leadership to reward political allegiance. Six representatives held a press conference earlier this year to reject donations from the fund, charging that House Speaker Thomas McGee was using it as a method of intimidating House members. The fund, which is basically supported by lobbyists from the state's major business and industrial interests, allocated nothing to the Noble campaign this year, although she did receive \$300 from it in 1974.

Noble received \$745 in 12 contributions during the most recent reporting period, down considerably from her previous collections of \$19,696. As in her previous report, most of the contributors were from outside her largely non-affluent district, including some from Texas, New York, and Nevada. Among the notable givers were former NOW president Roberta Benjamin (\$50) and former *Real Paper* movie critic Stuart Byron (\$15).

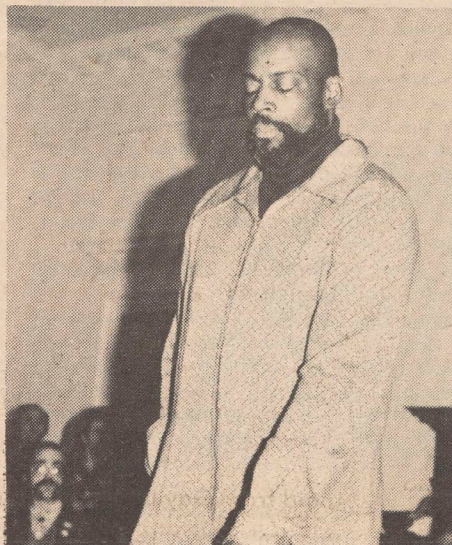
Frank reported \$731.82 in expenses, most of which went for printing of advertising material. Noble's expenses of \$4960.56 went largely toward the operation of her Commonwealth Avenue headquarters and paid staff.

Each campaign made contributions to the campaigns of other candidates, one winner and one loser each. Noble gave \$100 to the Committee to Elect Ed Markey, who won the Democratic nomination in the 7th Congressional District, and \$30 to the unsuccessful senatorial campaign of Bella Abzug in New York. Frank contributed \$50 to the successful state senatorial campaign of Gerald D'Amico in Worcester, as well as \$25 to Pat McCarthy, who failed in his bid to unseat Rep. James Burke in the 11th Congressional District.

There were duplicate contributors to both campaigns, with Frank receiving the larger one each time. Gerald Dunfey, owner of the Parker House hotel and liberal benefactor, gave \$150 to Frank and \$100 to Noble. Karen and Michael Rotenberg (chairperson of the Ward 5 Democratic City Committee) contributed \$50 to Frank and \$20 to Noble.

Hedda Christiani, Frank's Republican opponent, received only \$145 in contributions, including \$100 from the Republican State Committee and \$25 from the Republican City Committee. Victor Naum Themo, the perennial office-seeker who is challenging Noble as an independent, received \$300 from his wife and \$25 from Alfred Gold of Osterville. Themo was threatened twice with legal action before he finally filed his financial statement with the state.

Earlier this year, Frank had stated that he expected Boston clubowner Henry Vara to financially aid his



Rep. Mel King

opponent's campaign. But Vara, who went so far in 1974 as to field his business partner as a candidate against Noble, has apparently shied away from these two contests this year, given the surprisingly light financing of the



Rep. Elaine Noble

Themo and Christiani campaigns.

And for all the rhetoric charging Noble and Frank with political opportunism in supporting Bay Village residents against the Vara bar interests, it should be noted that Frank received no contributions from any of his Bay Village constituents. Noble did receive \$30 and \$15 from two Bay Villagers, paltry amounts, given the well-to-do nature of most Bay Village residents. Subsequently the monetary political benefit of the anti-bar efforts of the two legislators has been zero.

Rep. Mel King, who faces no opposition in his bid for re-election in the 4th Suffolk District (Boston's South End, perhaps the most economically and ethnically diverse in the state), reported receiving \$458 in contributions, most of them from Boston's wealthy suburbs, including Lincoln, Wellesley, Acton, and Sudbury. King has been a leader in the fight for gay rights legislation at the State House.

State law requires the next financial reports to be filed by Jan. 10, 1977.

News Commentary

One Year Later — Boston's Unsolved Murders

By David Brill

BOSTON, MA — Shortly over a year ago, GCN published one of its most controversial and serious editorials ever when it accused the Boston Police Department of being "lackadaisical" in its investigation of gay-related crime, particularly murders in which gay people are victims. The editorial noted that no arrests had been made in any of the murders.

Since the editorial, no one has been either acquitted or convicted of a gay murder in Boston. However, this fact may be due more to the backlog in the Commonwealth's judiciary system than to any other factor.

Boston City Councillor Larry DiCara, discernibly upset by the charges made in the editorial, called it to the attention of Police Commissioner Robert diGrazia, who promised an investigation. Although no final report was ever made to DiCara, the police did make every effort to redouble their efforts at solving some of the gay murders.

Det. Frank Mulvee of the Homicide Unit, who has investigated a majority of the gay murders, made it clear that the police had done the most to solve the crimes, but were hampered by a lack of sources. Most murders, Mulvee explained, involve people who know



Boston City Councillor Larry DiCara

each other in some way, as either lovers, neighbors, landlords, or classmates. When a delegation of three GCN staffers met with Mulvee, he showed that in most of the gay murders, the likely suspects were either "tricks" whom the victim had taken home from a bar, or someone met on the street, either cruising or hitchhiking.

One sobering statistic the police produced was that, while gay people were *not* more likely to end up as murder victims (contrary to some philosophies about "living dangerously"), their murders were three times more likely to go unsolved as non-gay ones. About five per cent of Boston's homicides are gay-related, although they constitute fully 15 per cent of the unsolved homicides.

The meeting with Mulvee was not the only one. Sen. William Bulger, in whose district all of the Boston murders occurred, also met with several members of the gay community last year. Bulger was clearly unnerved when it was shown that a gang of South Boston young men was responsible for at least two, and possibly as many as five of the gay murders in Boston in recent years. If gay people did not have to fear losing their jobs by going to the police with evidence, maybe some of the murders would be solved, Bulger was told. This attempt to establish a relationship between "law-and-orderism" and civil rights legislation apparently did not convince Bulger, since the state senator continued to vote against the gay rights bills in the State House.

Since the editorial, there have been at least two more gay murders, both in

South Boston. (For these purposes, the ones in Cambridge, Revere, and Manchester [NH] will not be considered, even though all of them have gone unsolved as well.) In one case, the suspects surrendered themselves within a week after the incident. In a previous case, Boston police obtained enough evidence to convene a grand jury, which indicted three young South Boston men for the murder of Juan Pascacio Claudio, fourteen months after his bludgeoning death in the Bay Village.

In one case, the one suspect charged with the brutal slaying of 20-year-old John Asinari of Arlington on March 22, 1975 hanged himself from a pipe in the maximum security cell of the Charles Street Jail. (It was the third such suicide in that jail in two years.) However, Boston police obtained a warrant for the arrest of 22-year-old John Blodgett, a member of the same South Boston gang. Blodgett is still on the department's "most wanted" list.

There has been a 30 per cent decline in the number of homicides in Boston during the first three quarters of 1976 compared to the same period in 1975, according to the police. That decline is indicated by the fewer number of gay murders this year as well.

(Continued on page 8)

editorial

Alternative Political Action

During this election week of a Presidential election year, it seems as if the mystical lever-pulling ceremony has been media-hyped into a super-event. "Vote so-and-so for a change." "The future of our country is in your hands." We've all heard this before. Many of us believed it in '48 and/or '68. Some of us may believe it today. Yet there is still no gay-rights plank in any major party's platform; state and local legislators have often been supportive only to be overwhelmed by more conservative forces within and without their own party once they have taken office. However, we know that the tenor of the country's feelings towards gays is changing. We feel that legal acceptance will follow the growing social acceptance of gays.

How did this level of social acceptance come about? Certainly not simply by voting for the most supportive candidate; in many cases candidates did not even bother to support us until they were made to see that we were a force. And we got that far by grass-roots alternative organizing, not just by traditional lobbying and voting. It was our marches, presses, legislative committees, community groups, etc., that showed the legislators we had the power worth soliciting.

community voice

supporting saundra

Dear GCN:

Writing for the steering committee of the Cambridge Gay Political Caucus for Saundra and for myself, I would like to thank GCN for its fine coverage of the Saundra Graham campaign. And writing on the eve of the election, we would all like to thank the many, many gay people who have worked so hard to see Saundra elected.

When this issue of GCN goes to press, the election will not yet have been decided. It will be close, and everyone must vote—

But regardless of the outcome, there are things that have happened in this campaign that I would like all gay people, and particularly our volunteers, to understand:

They are that, win or lose, gay power has been strongly demonstrated in this election: gay volunteers have formed a large part of Ms. Graham's campaign forces, working on the effort that registered 4,000 new voters, gay and straight, contacting voters, serving as precinct coordinators; and gay money has helped to finance the campaign. Gay people have been very up-front in this campaign, with no indication from the opposition that their presence is an issue.

If Ms. Graham is defeated it will not be due to the participation of the gay community, but will be the result of the traditional apathy of many Cambridge "liberals" towards local elections.

The gay community of Cambridge and Boston can be proud of their role in the campaign: and win or lose, the Cambridge Gay Political Caucus has now become a force, thanks to the dedicated work of its people with Saundra Graham, which will have to be dealt with by all local politicians — either as a welcome ally, or as a very respectable opponent.

Thank you again,

Bill Weintraub
for the CGPC

thank you note

Dear GCN:

I am writing to thank you so very much for printing and writing the article about Bill McNeill. It has given me much long lasting hope for the future. Each one of you at GCN should be proud to be at work on such a fine paper.

Much love and thanks,

J.P.,
Boston

self-interest and opportunism

Dear GCN Staff:

The turn towards mindlessness and sexploitation of your once-fine newspaper has finally been too much for me. I have liked your newspaper in the past for its BREADTH of coverage. You have managed to give several sides of issues and always were careful to present the views of at least some of the GAY LEFT, yes, my establishment friends at GCN, we do exist and we are quite alive in San Francisco and elsewhere. To read GCN, however, you would think that the most important issues today for gay people are whether or not our historically proven enemy — Christianity and organized religion — will accept us within its ranks.

If you want a better picture of how Christianity — along with other instruments of hate and terror in Western "civilization" — has tried to exterminate gay people, I suggest you read carefully the material Arthur Evans has brought together in *Witchcraft: The Gay Counterculture*. Although I do not agree with all of this author's analysis of the material, he has brought together FOR THE FIRST TIME historical materials that present at least some explanation for the centuries-old hatred of gay people. Evans makes connections between imperialism and hatred of gay people and shows how the military-industrial-religious powers have found it necessary to persecute gay people in order to smooth the road for their exploitation of people and resources of the world.

Your disgusting "review" of this very important work of gay history is the last straw for me. Bunny LaRue (GCN, Oct. 9, 1976) uses Arthur Evans' name in order to engage in trivial, destructive, camp-dish gossip. But then should I expect more from a paper which publishes articles in one issue on "effemophobia" and shows ads of stereotypically, muscled, butch men with slogans like "If you're man enough?" I don't know what your journalistic goals are, GCN, but for the future you can count me out. I will not renew my subscription; please cancel future issues, and go on getting your bucks from the captive audience of gay people across the country that you and *The Advocate* share. So much for gay journalism: self-interest and opportunism have ruined another gay publication.

With regrets,

Bill Boletta,
San Francisco, CA

Many of those people now working within the governmental structure gained their positions through such support. They are doing important work and no one can deny that we still need gay civil rights laws on the books. But it is doubtful that laws will ever be passed without major consciousness-raising happening first. This is not an editorial denigrating the work of those who have chosen to work within the system and who feel that voting is an important way to make social changes. This is an editorial to support those who prefer to spend their energy on alternative solutions, who fight the effects of the larger community's refusal to grant our rights. People who establish support groups — a coffeehouse, a peer counsellor, an afternoon rap group, an understanding legal referral — and organize their community around specific issues perform an invaluable service.

Long after laws have been passed and politicians have come and gone, these kinds of community services will be needed to help gays deal with the day-to-day problems of living in a predominantly heterosexual society.

—Lyn Rosen
Neil Miller



sympathy: who needs it?

Dear GCN:

Bravo! Nancy Walker's editorial on gay TV programming (Oct. 16) was excellent. Sometimes GCN reviews make me groan — as was the case with Tom Steeles' stunningly-unliberated review of *The Ritz* and Bob Chesley's article on *Boy Meets Boy* (does he really think that the "hets" who see the show won't wind up laughing at us?). But Ms. Walker said it all! Almost everyone I know loved that *Family* episode, but I was disappointed — even irritated by it — and Ms. Walker eloquently told me why. Sympathy is nice — but who needs it?! Unless these programs put forth the message that a gay life can be a great one, what good will they really do? Thanks, Ms. Walker — for saying something all gay viewers need to remember!

P.S. Bob Chesley's review of *Pouff* was brilliant! Now he's got it! I forgive him for liking *Boy Meets Boy* so much.

Billy Schoell,
New York City

joyce with migraine

Dear GCN:

Re: Bishop Itkin's "Analytic History of the Movement." The "Trotskyite Socialist Worker's Party," is formally on the Mass. State Ballot as merely "The Socialist Worker's Party"; that the aforementioned group is made up of Trots, Leninists, and a few closet Stalinists is incidental; and the other Trot group is "The Young Socialist Alliance," not the Bishop's revered "International Socialists."

Really the agenbite of inwit, James Joyce with a migraine, Prof. Irwin Cory, being drunk and gay: imagine all that, and you have the Bishop's wild peregrinations through the thought and words of Edward Carpenter, a minor genius, who may have been self-destructed by the Bishop's Whirling Dervishes.

In gay struggle or Strut,
Ronnie Allen

P.S. Don Shewey is on the button about "Bubbling Brown Sugar"; lotsa talent, but poor script; or umpteen folks in search of an author.



gcn contributors



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community voice

on sodomy repeal

Gentlepeople:

I disagree strongly with your editorial "New Hampshire Dilemmas" (GCN, Oct. 9, 1976). I see no such dilemmas at all.

1. Pro-gay legislative enactments (Sodomy law repeals and civil rights bills) are of major value *as ends in themselves*. They do *not* gain their value, as the editorial would imply, merely through serving as vehicles for public education or consciousness raising, and only to the extent that they so serve. These enactments are achievements to be cherished, treasured, utilized, and enjoyed on their own merits.

2. Laws are lasting, but publicity attendant upon their enactment — like all publicity — is transient. Five or ten years from now, both the public furor in California and the total silence in New Hampshire (and elsewhere), and their effects, will have vanished without a vestige, and the situation in neither state will be an iota different from what it would have been had the publicity situations been precisely reversed. But the Sodomy law repeal will still be there.

3. While we perceive (quite correctly) that these laws victimize Gays primarily, it must not be forgotten that (with two exceptions only) *NO* Sodomy law is an anti-gay law in a technical legal sense. These laws all criminalize *EVERYONE*, and their repeal advances the freedom of everyone, not only of gays. Thus it is eminently reasonable to make Sodomy law repeal part of either a general law revision or (increasingly, of late) a Rape Law revision package which is

actually a general sexual-offenses law-revision, and which, in the spirit of the times, tends to become very much of a "sexual freedom" package, with simultaneous repeal of such other anachronisms as laws penalizing Fornication, Adultery, Seduction, and (increasingly frequently, as in Iowa and elsewhere) with consideration being given (although no enactments, as yet) to decriminalize Prostitution, all in one fell swoop. To insist on making a narrowly gay-rights issue out of one which (in this sense) is not so, would seem to be potentially destructive and counter-productive.

4. Politics is the art of the possible, and the pragmatic, and the *ad hoc*. While truly basic principles should not be compromised, of course, nothing is more destructive of progress and of political accomplishment than unnecessarily strait-jacketing oneself into some rigid, inflexible, severely-methodology-limiting ideological mold (which is what GCN is implying). I don't give a damn how we get the Sodomy laws repealed, as long as they are gotten off the books. Whether the repeal is accompanied by massive publicity, with intensive gay-related legislative debate, as in California, or done with minor publicity and over defeat of a specific anti-gay counter-amendment, in the course of adoption of a general law revision, as in Iowa, or done by introduction of a bill whose content (in this particular respect) was not known to the governor signing it, nor to the legislature passing it, nor even to the individual legislator introducing it, as in West Virginia (and as, almost certainly, in New Hampshire, GCN's

apparent incredible political naivete as to how things happen in state governments notwithstanding); and whether the repeal is implemented through a specific gay-connected bill as in California, or as one of the increasing numbers of Rape Law (or Sexual Assault Law) revision legislative packages, as in New Mexico, State of Washington, West Virginia, and New Hampshire, or as a general complete Criminal Code revision, as in the other 13 states to date — is all unimportant. What is important — and *ONLY* — that in each instance we are free of these abominable and detestable laws against nature; the legislative route by which that freedom was achieved is irrelevant.

Political tactics are inherently *ad hoc*, if they are to succeed, tailored to the conditions of the time and the place. One uses the methods which will get the thing done, and those methods vary enormously from one jurisdiction to another and from one set of circumstances to another.

As stated, I find incredible the naivete apparently shown by GCN in *assuming* that New Hampshire officials knew what they were doing in this respect, and then marvelling over the inconsistency "shown" by Governor Thompson, and in bringing the matter to the attention (through their completely unnecessary request for confirmation) of the State's Attorney General, thereby "waving a red flag" in Governor Thompson's face. It was just to avoid that kind of "boat rocking" that I sent to GCN full copies of all the legislation involved — repealed and enacted; nothing more was needed. Speech may be silver, but silence (or quiet,

careful, and calculated talking) is golden, and anyone operating in a political context had better realize that. The New Hampshire gay community should have been made aware of their good fortune through low-profile publicity and the ensuing word-of-mouth, but that is all. There are times when one is well-advised to let sleeping dogs lie.

I am also astounded by GCN's plaintively-expressed surprise that "nothing has changed in New Hampshire." Law reform — especially Sodomy law repeal (Civil rights laws can often be more immediately and directly effective) is no panacea and few claim it to be. However, such repeal is very close to a *sine qua non*, without which much other advance is difficult (perhaps not quite impossible) to achieve, and with which such advance is made much easier. In any case, GCN's plaint is premature. Things take time to change in general, and the New Hampshire gay community (and probably everyone else in New Hampshire from the Governor, the Attorney General and the Legislature, on down) was not aware of the repeal until just now, so the reckoning of time and the observing of change should start now, not in the summer of 1975.

I repeat: I see no real dilemmas of the kind deplored by GCN at all. Now let's get to work on Massachusetts! And in the *most* effective way possible, *whichever* that may be, as long as it rids us of the Sodomy law.

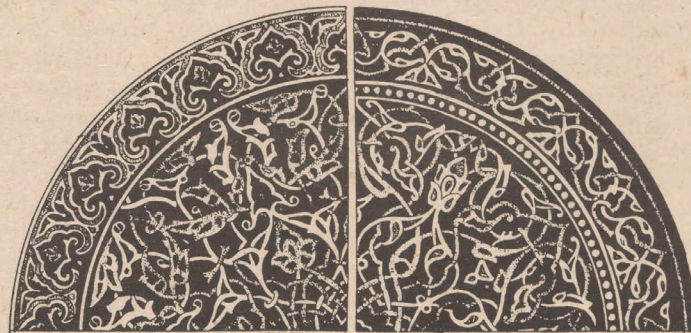
Sincerely, and with all good wishes,
Franklin E. Kameny
Washington, D.C.

speaking out

By Tommi Avicoli

Ten reasons why I and other faggots support the passage of the ERA:

1. As men raised in a system that is misogynistic and effemophobic, we have come to realize the poison of sexism and its all pervasive contribution to the oppression of women and faggots.
2. We realize that the same forces which are oppressing women are oppressing faggots, too; that is, the fear/dread of anything feminine or effeminate. Men have systematically categorized all femininity and effeminacy as inferior, dreadful and contaminating.
3. Of course we abhor patriarchy, the structure which men have created to continue their domination.
4. We recognize the need for an ERA which will help, in some way, to return to women their rightful place in society.
5. We abhor the oppression and suffering of women.
6. We have felt our own mothers' suffering and seen their forced slavery to men who we could not identify with; we have also watched our mothers rise up with new dignity, new strength, demanding their humanity in the face of this oppression.
7. We believe a subversion of male supremacy will serve only to liberate all of us and allow us once again the freedom to be human.
8. We, too, have been persecuted when we flaunted our humanity; when we exhibited the androgynous parts of ourselves, we were called "sissies" and "queers" and beat up.



9. Because equality is not a privilege but a RIGHT!!!
10. And finally, because as a faggot it is painful to me to hear other faggots mimicking the dominant male cock culture by putting women down, or by prancing around in mock imitation of women while ignoring the suffering they are causing women, or the ridicule of women evident in such gay male phenomena as "camp drag." It is painful to know that faggots can be as misogynistic as straight men, can be male supremist; but also that faggots can struggle with and overcome their sexism and to declare themselves a part of the feminist revolution happening throughout the world!

(Presented before the ERA march and rally in Philadelphia on March 6, 1976,

On 'Coming Out'

By David Brudnoy

Coming out — as in from the closet — is all the rage. The Rev. Malcolm Boyd, once, back in Camelot days, known as the "nightclub priest," has graduated from mere Episcopal love-thy-homosexual-neighborism to full-fledged coming out: "I'm gay — I don't want anything more to do with masks." So there you have it, and may he find masklessness more gratifying than dwelling in his closet.

Speaking of that closet, we are informed, both directly and indirectly, that it is mighty big. One third of pro athletes, as questioned in one recent survey, admit to having had homosexual experiences with some frequency. Dave Kopay, the football semi-star, came out and said he had many pals who would come out if they chose to. But they haven't yet so chosen.

The Rev. Billy James Hargis was forced out of his closet not long ago when a honeymooning couple, one of each gender, discovered that they had both had sex with the thundering evangelist, after which the word filtered down to faithful that other persons of the male persuasion had, as the saying goes, made the scene with the Rev. Billy. But of course the Rev. Billy said the devil made him do it, and now he didn't do it anymore.

Judge (more properly, former Judge) Harrold Carswell, and Major General Edwin Walker both were dragged out within the past few months, each in one of those nasty little entrapment scenes. But that's not really coming out, since they protest their innocence, retreat to the requisite hospital rooms for recuperation from the requisite emotional exhaustion, and we don't quite know what to make of all that.

Well, on the so-called "gay" horizon the doors are opening and the declarations of gayness are tumbling out like junk from Fibber McGee's closet.

On the whole it is a messy situation, and we are in a twilight zone somewhere between the full closetedness of the past and what some expect will be the new liberated sunshine times of the future. A new book, *The Cleveland Street Scandal*, hits the pages of all the book review sections and we learn that the Victorians took their illicit pleasures in, among other locales, elegant male brothels, where young messenger lads augmented their meagre incomes by pleasuring the nobility, among them, perhaps (the allegations are thick on this one but the evidence is scanty); a

prince of the blood. Oscar Wilde got all the press then but his contemporaries are being yanked out of their posthumous closets by the droves.

A state senator comes out two years ago in Minnesota and runs, now, for reelection fully decloseted. A lesbian person runs for and wins a Massachusetts state representative's chair two years ago and runs this year with paltry opposition. Other politicians will in due course do the same.

On the one hand you might say, with the late essayist and *Boston Globe* columnist, George Frazier: the love that dared not speak its name won't shut up. On the other hand you might see all this as salutary. But as observed earlier, it is a messy situation just now, neither quite one of unrelieved scandal in the light of all these revelations, nor hospitable greetings that the newly decloseted ones receive. Exhibitionists or pioneers: whatever you see them as, they are on the frontier between the past and, like it or not, the future, and there are surely more enviable positions to be in. Or at.

At any rate there is something to be said for all this bother, even for non-homosexuals, or for homosexuals who aren't anywhere near to coming out. The epithet "fag" and its variants used to be a killer. Now, to give you an example of the way times change, an irate hysteric called my radio program the other day to scream that its genial host was a "CIA agent, Bircher, Nazi Fag!!" My guest and I laughed. My listeners (I presume) laughed. And we continued with the discussion.

The charge, true or not, is losing its oomph. The name escapes me just now, but a gold medalist skater mused the other day that his coach had tried to nudge him out of his "unmasculine" skating style because the style suggested that the young man was "gay." "Well, I am gay," said the skater, and that was that. They haven't taken back his gold medals.

So let us prepare for more declosetings, voluntary and coerced, and lay in a stock of the blades, because the pace of these comings out will accelerate, and the shock value will decrease.

(David Brudnoy is a nationally syndicated columnist, a film reviewer for WNAC-TV in Boston and a talk show host on radio station WHDH in Boston. The above article is reprinted from his column.)

Gay Organizations — The Question of Money

By Tony Russo

NEW YORK — For most gay liberation groups, fund raising means survival. Within the past few years, money gathering has taken on a more professional tone. The spectrum of events has been extended. No longer are dances the only source of revenue; cocktail parties, theatre benefits, forums and dinners are being added to the list of sources.

Exactly how dependent a group is on a fund raiser, depends on the activity of the group. For groups which have few operating expenses, such as the Gay Academic Union, fund raising involves little time or effort. But to rely upon membership dues and private donations would be impossible for any group which has expenses such as rent, electricity, telephone, and supplies. How groups become involved in a fund raiser varies from fund raiser to fund raiser, and from group to group. As a general rule, most groups are approached by businesses. The reason why a group may be approached can vary from pure generosity to a business' self-interest.

While many gay liberation groups are involved in fund raising activities, most of the fund raising in New York City is conducted by five major groups: The Christopher Street Liberation Day Committee, the Gay Activists Alliance, The Mattachine Society, The National Coalition of Gay Activists, and The National Gay Task Force. The extent of each group's fund raising depends upon the philosophy and needs of the groups involved.

Over the past few months, The National Coalition of Gay Activists has probably become involved in more different types of fund raising activities than all of the groups put together. According to Morty Manford, president of NCGA: "In every situation the fund raiser will vary. In some cases we share the expenses. At a dance last summer at Vamps we had an agreement whereby the establishment paid for everything including a buffet and punch. The only thing we paid for was the leaflets." In response to other offers of fund raisers, Manford said: "We've had many offers. Some we've turned down. Frankenstein offered us an agreement whereby we would receive any profit after they had collected \$1,100. They claimed that they needed \$1,100 to break even. We knew that they never made \$1,100 on any night. They wanted us to do their work in addition to the work for a benefit."

A Question of Politics

The issue of fund raising for most groups is not limited to the simple equation of proportion of time over money obtained. For most groups the type of event and the type of establishment running the event are of great importance. Recently NCGA turned down an offer from Galaxy 21, a gay discotheque located on 23rd Street. According to Manford: "We turned them down because the place reportedly had a very strong tie to Michael Umbers, who is believed to be a well known mob figure. We wanted to work for a place which was run and operated by and for gay people. After we turned them down, they offered us housing facilities for the demonstrators, but they wanted their sound truck, entertainers and logos at our demonstrations. They were not concerned with gay rights. They were more concerned with being seen all over the country on television."

Manford later alluded to the politics of the people involved in businesses. In reference to the June 25 Tomorrow Show on gay business people, he said:

"Take those three people on the Tomorrow Show. Don Westbrook, the editor of Blueboy Magazine, felt liberation was when his publication reached 1½ million. He said: 'Then we will have political power.' George Freeman, manager of Galaxy 21, felt that a mixed establishment (straight and gay) is liberation. Bob Moberg, one of the owners of the Club Baths, felt that liberation was a place where gay people can be on their own. Each one of these characters has couched the success of their business in terms of the movement. They have turned the movement ass backwards. Although the success of the movement is reflected in their business, it is the priorities of the community — its thinking and feelings — which come first. This has got to take priority. Institutions that are responsible have got to be responsive towards us."

NGTF and Money

Although NCGA was mainly concerned with the politics of the business, National Gay Task Force treasurer Robert Herrick seemed more concerned with the financial success of the fund raiser. According to Herrick: "A variety of proposals come to us in a variety of ways — always more events than we can become involved with. Some events we must put aside. What we consider is the proportion of time needed over the money gained."

In recent months NGTF has been quite successful in its fund raising events. Probably the group's most successful project is their Tea Dance, "Nestea," which is held each Sunday at the Eagle's Nest on 11th Avenue. The "Nestea" event contributes between \$200 and \$600 to the group, or between 25% to 40% of its weekly income. The event is so successful that the group is now holding a National Tea Dance in locales around the nation. The revenue generated from the \$2 door charge will be forwarded to the Gay Rights National Lobby, in Washington, D.C. Conceivably, if the National Tea Dance grows to the vast size that is hoped by the group, hundreds of thousands, even millions of dollars could pour into the NGTF treasury.

In addition to the Tea Dance, NGTF receives revenue from membership, direct mail and other benefits throughout the year. Their monthly buffet at the Duchess Bar in Sheridan Square brings the group between \$200 and \$600 per month.

Are Benefits Beneficial?

In contrast to NGTF, The Gay Activists Alliance receives little of its revenue from benefits. According to GAA president Joanne Passaro: "Our basic fund raising is by our pamphlets, button and newsletter sales. Members are also asked to pledge a fixed amount to the group each month in addition to their \$2 per month dues. We probably receive 50% of our monthly dances with the West Side Discussion Group. We share the profits with West Side 50-50. On an average dance we make between \$115 and \$125. We also make money from our monthly forums for which we charge \$1. We have no mandatory charge at our events."

According to Passaro, as a result of a benefit last summer produced by Steve Lyons entitled "The Outlaws Ball," GAA has become more skeptical of fund raising events. Said Passaro: "Steve Lyons approached us and told us he would like to do a benefit for the gay community. He told us that he would do all the work, and we would receive part of the profit. At that time we had not seen the posters, nor did we know how it would be

advertised. As a woman I was concerned that the event might be offensive to women, particularly when Lyons referred to us as 'girls.' However, I trusted him mainly because the two people he was with seemed to have been aware of women's issues and also because he assured me that he would call me if he thought anything was the slightest bit offensive. Needless to say he did not call me." Although the event caused some controversy because most of the profits would go to 'straight' investors, Passaro felt it was not a total mistake. "We learned a very important lesson from this event. We had acted too quickly. The next time an event such as this comes along, I will be super-cautious, persistent in questioning, and ask for more physical evidence. I hope that GAA never gets to the point where it accepts anything just for money."

The Mattachine Society was also offered the Outlaws Ball Benefit. According to Mattachine President Peter Ruffert: "We turned them down. We didn't like the idea of an all-night dance the night before Gay Pride Day. They also did not want to use the word 'gay' in their advertisement."

Mattachine has in recent months been having many fund raisers. According to Ruffert, "Most people approach us. Michael Giammetta, editor of *Michael's Thing*, gave us all of the proceeds from their booth at the Gay Pride Street Fair. The Harlequin players recently held a dinner benefit for us at the Piano Bar in Brooklyn. They arranged everything for us. Ted Lester arranged two benefits for us in Long Island. I don't know why they are doing it: I guess they just want to help out." Groups such as Mattachine seldom conflict with people's political

beliefs. It is a well-respected group which has recently been in financial danger.

The Christopher Street Liberation Day Committee '76 is another group which was successful with its fund raising efforts this past year. According to CSLDC '76 President Jim Owles, "Our success is probably based on the fact that most people support the group. This year we will probably be between \$700 and \$800 in the black. Our largest profit came from a *Let My People Come* benefit. We made between \$1,100 and \$1,200 after all expenses were paid. I just had seen Phil Oesterman at a party and asked him if he would like to do a benefit for us. He agreed."

While most of CSLDC '76's profit came from the *Let My People Come* benefit, the remainder of the money came from a cocktail party, private contributions, and the sale of buttons. The dances which they had were unsuccessful. According to Owles, the Club Baths bought the group's insurance as a donation. "If we hadn't had so much difficulty with the split in the beginning, we probably would have had more offers. Fortunately, there were no people who we had dealings with who tried to rip us off."

For most groups the success of a fund raising event is almost always totally dependent on the group's efforts. In some cases, the group gets the total profits from the event. However, in most cases, it is at least a fifty-fifty proposition. If the business does not profit directly, their long range benefits are a better name for the establishment and the introduction of new clientele. Ultimately, most businesses prefer the long range benefits.



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Brazilians Polled On Attitudes Towards Gays

By Allen Young

RIO DE JANEIRO, BRAZIL — A major Brazilian magazine recently commissioned a public opinion poll in the nation's two largest cities, Rio de Janeiro and Sao Paulo, on the subject of homosexuality, publishing the results along with a full-length essay on the status of gay people in Brazil.

Manchete, a Rio-based magazine similar to *Life*, published the report with a number of photographs of gay bars and a glossary of terms used among Brazilian gays, or, as they call themselves — *entendidos* or *entendidas* (those who understand).

In the report, *Manchete* referred to the 1975 *Time* magazine cover story on the U.S. gay movement and repeated some of the information in that article. Also quoted were many psychiatrists, Brazilian and American, some homophobic, some relatively enlightened.

Three gay men, Harry Laus, an art critic, Aguinaldo Silva, a novelist, and Marco Antonio Farnese, a transvestite hairdresser, and one gay woman, Leda Seixas, a painter, are quoted in the article.

Silva stated emphatically that gay people should come out of the closet, and that remaining in the closet was a sign both of oppression and the lack of solidarity among gay people in Brazil. Seixas stressed the importance of love, regardless of the gender of one's sexual partner.

The public opinion survey was done by the Brazilian Institute of Public Opinion and it involved only a small sample, 200 persons, in Brazil's two largest cities.

Among those interviewed, 79% said that homosexuality was an "abnormality" (51% said it was a mental

abnormality and 28% said it was a physical abnormality), while 13% said it was "a simple question of sexual preference," and 8% did not answer.

At the same time, 64% of those interviewed said that homosexuals "are people who can have good morals," while 28% considered homosexuals to be immoral and 8% said they did not know.

As for coming out of the closet, 53% said that homosexuals "should hide

we are
alive
and
well
and
living
in
every
country



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it with the child; 88% said they would try to convince their child not to be gay while 11% said they would not attempt to change their child's orientation. Only 3% said they would do nothing upon discovering a homosexual orientation in their child, while 85% would take the child to a doctor, 1% to a priest, 3% would let their spouse take care of the problem, 3% did not know what they would do, and no one indicated that they would beat or spank their child.

Asked how they would relate to homosexuals socially, 28% said they would accept homosexuals as they were, 26% said they would accept a homosexual as a friend but would not invite them home, 20% would try to have nothing to do with a known homosexual. With regard to employment, 55% said that they would not hire a homosexual in their place of business, though 39% said they would hire gay people; and as for domestic service, 75% said they would not hire homosexuals as servants, while 22% said they would.

Asked whether they thought homosexuals were happy people, 57% said "no," and 37% said that homosexuals could be happy. As for their attitude toward homosexuals, 37% said they regarded homosexuals with pity, 20% said they regarded homosexuals no differently than any other people, 16% said their attitude was one of curiosity, 14% felt repugnance, and 5% said that they felt greater esteem for homosexuals than for other people.

(Editor's note: Allan Young has written about Brazilian gay life and his own experiences as a gay person in Brazil in an essay published in "The Gay Liberation Book," edited by Len Richmond and Gary Noguera, Ramparts Press.)

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Ann Landers
Writes —

WHY ME?

"DEAR ANN: When I read the letter from 'Why Me?' I knew I couldn't keep quiet any longer. I had to write.

"I, too, am a homosexual — male, 24 years old. I was in therapy for three years at my mother's insistence and am now convinced I will never be straight. I'm not happy about the situation but I can handle it.

"The problem is my family. Although my parents know, no one else does. My relatives are all ultra-conservatives — politically, socially and religion-wise. It would kill them if they knew their brother, nephew, grandson, cousin was gay. The news nearly

destroyed my parents six years ago and I'm not eager to put anyone else (including myself) through that hell again.

"I hate living a lie. I don't want to deceive some nice woman, marry her and produce children (gays can, you know) just to please my family and cover up what I really am.

"Unlike your other correspondent who asked 'Why Me?' I am asking,

'Why can't I BE me?' — NEED AN ANSWER

"DEAR NEED: As far as I'm concerned you CAN. I would have no trouble accepting you as you are. The question is, do you have the courage to come out of the closet? Others have. Only you can make that decision."

— From Ann Landers' syndicated column, October 20, 1976

Gays Join in Anti-Racist Protest

By Robert Rosenberg

BOSTON — On Saturday, Oct. 16, an anti-racist demonstration was held at the Boston Common, organized by the Committee to Free the East Boston Black Defendants. Among the endorsers of the demonstration were Rep. Mel King, long-time supporter of gay rights in the state legislature, many Boston area tenant groups, and a number of Third World support groups. No gay organization was listed among the endorsers, however.

The committee has been working on the legal and physical defense of black families in East Boston and Dorchester who have been harassed by white youths in those areas. Many members of these families, who have had their homes attacked and who have been assaulted on the streets, have been charged by the police with acts of illegal violence. The Committee to Free the East Boston Black Defendants claims that all these charges are fabricated ones and asserts that the charges are being used in an attempt to force the black members of these largely white communities to move elsewhere.

The demonstration, at which many of the black defendants spoke, was followed by a march down Boylston

Street to the police station on Berkeley Street. There were a large number of lesbians and gay men at the protest, many of them wearing white buttons with the word "GAY" written on them in red letters. The gay participants appeared to be well-accepted by both the black families and other white supporters. The fact that many of the gay participants had been at the Susan Saxe demonstration the day before led one protester to say, "It seems to me that we are witnessing a resurgence in Boston of gay people as a vital and progressive political force."

Boston Police

(Continued from page 3)

The police are fully aware of the community's concern regarding gay murder victims. There is, however, no evidence to prove that there is one gang of persons assaulting Boston gays at the present time. It was clear when speaking with the homicide detectives that they were probably more sensitive to and familiar with Boston's gay scene than any other members of the police department. The problem with gay murders, in Boston as everywhere else, is the lack of informants, and the fact that the assailant and victim probably had not known each other for more than a few hours at best.

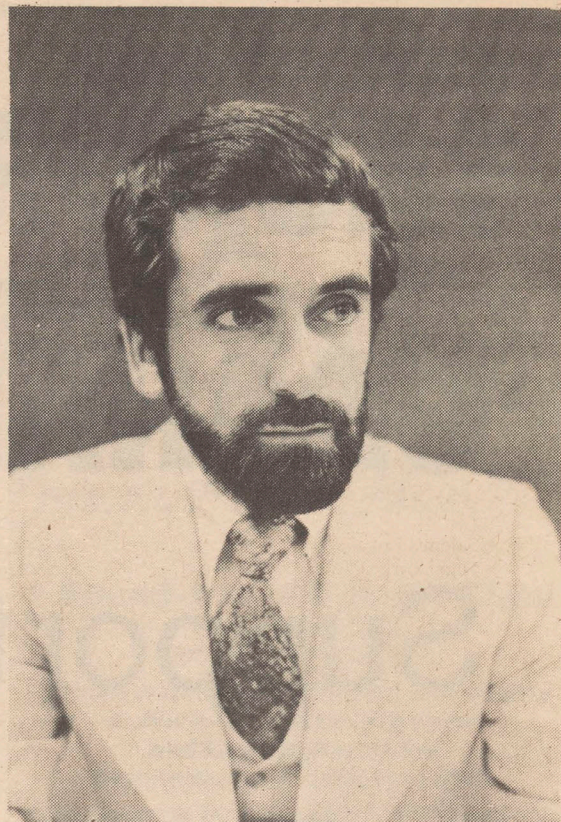
The one area which the October 1975

editorial hit upon that is still unsatisfactory is the absence of publicity about the disproportionate number of unsolved gay murders. The local press, including Boston's daily and weekly newspapers as well as the electronic media, never picked up upon what is clearly interesting news.

Gays, like other individuals, will continue to be the victims of murder, an area of equality that we obviously don't need. Not every homicide, in Boston or anywhere else, is always solved, but if gay people do not want to occupy so disproportionate a share of the unsolved ones, the Boston police are open to suggestions.

LONG FOR FREEDOM?

DAVID E. LONG, the Libertarian candidate for State Senator from the Newton-Brookline district, believes that the citizens of Massachusetts have had it with the "tax-tax, spend-spend" policies which are bankrupting the productive citizens of our Commonwealth.



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- Establishment of a business climate which will attract industry and create jobs for the unemployed
- Repeal of victimless "crime" laws
- Tax credits to citizens privately contracting for services now provided by the government

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Howard Brown's Book Hopes to Enlighten Non-Gay World

Familiar Faces, Hidden Lives; The Story of Homosexual Men in America Today, by Howard Brown, M.D., Harcourt Brace Jovanovich, 1976.

A Review by Thom Willenbecher

In June, 1972, when Dr. Howard Brown had a heart attack he was 48 years old and the Health Services Administrator for New York City. Though he survived the attack, he came close enough to dying to learn of the reality of death and that his life would not be long enough to accommodate everything he had planned. He decided that in the time he had left he would stand up and make public his identity as a homosexual and act to create a legacy which would help to free future generations of homosexuals from the psychic pain of having to live in fear of being discovered. Upon recovering he spent months establishing contacts with the gay movement in New York and working from within to end anti-gay discrimination and homophobic practices within the city's hospital and health services. He attempted to ease himself gradually into public view as a gay spokesperson, but this of course was impossible. In October, 1973, he was interviewed briefly on a radio newscast on the subject of gay rights. Within days news of the interview made its way to the front page of *The New York Times*. He received hundreds of letters from colleagues and gay activists applauding his courage, and from people still in hiding who expressed their gratitude for his support. Dr. Brown became an instant celebrity within the gay movement in New York, whether he

wanted the role or not. Meanwhile he began to write a book about the experiences surrounding his coming out, and the lives he and other gay men he knew had to live in a hostile, middle-class society.

In February, 1975, Dr. Brown had another heart attack. This time, however, he was not found in time. The news of his sudden death sent tremors of shock and grief throughout the gay movement; it had lost its most powerful spokesperson, a hero of moral courage and a distinguished public servant. Among his papers was found the completed manuscript of his book, *Familiar Faces, Hidden Lives; The Story of Homosexual Men in America Today*. Though he was unable to publish the book during his lifetime it is clear that he meant it to carry out the mission he had set for himself so late in life.

Familiar Faces is a comprehensive, honestly probing account of the lives of gay males who, born into middle America, insist on making their way within it despite the onerous consequences of exposure. The book divides roughly into three sections. The first of these recounts Dr. Brown's personal experiences of growing up, having those first throbs of sexual self-awareness, graduating from med school, establishing his practice in an austere Rocky Mountain town, and finally moving to New York and there coming out, first to himself and then to the world. The second section consists of a series of case histories of his friends, his colleagues in medicine and in the gay movement, and other men Dr. Brown had come to know during his fifty years of life. He conducts a tour of that great murky closet which is

the heartland of America, describing the fate that befalls gay men who grow up in small towns, and the ways in which gay men have succeeded or failed to come to grips with the hostility of parents and the discriminatory practices of employers. He explores the options which such men have in their living situation — the fearful prospect of growing old alone, the not-so-easy escape hatch of heterosexual marriage, and the experiences of those who, secure with lifelong partners and sound careers, are living lives of quiet affirmation. A number of genuine horror stories are recounted here, as well as much that is encouraging. The final three chapters are directed against organized religion, psychiatry and the law, that unholy trinity which defines social values in America today, which decides who is legitimate and who is sinful, sick, or a law-breaker. Together they interact to create a climate of homophobia; both independently and in concert with one another: it is difficult to decide which has inflicted the worst damage.

Dr. Brown concludes his study with a discussion of the organized gay movement and its impact on American values. He applauds the positive results which the movement has brought about, and praises the out-front, gay-is-proud outlook of the more youthful activists. Despite his praise, however, he does not share this outlook. He belongs to an older generation, more conservative and set in its ways; his position within the movement is that of an elder-statesman rather than that of an eager, perhaps suicidal hatchet-wielder.

He, and his generation have long been unable to come out and

support the movement, not only because of fear but because they are not fully convinced of their own worth. The most encouraging aspect of the new gay activists, he says, is that they believe in themselves and one must believe in oneself before one can fight effectively for one's own rights.

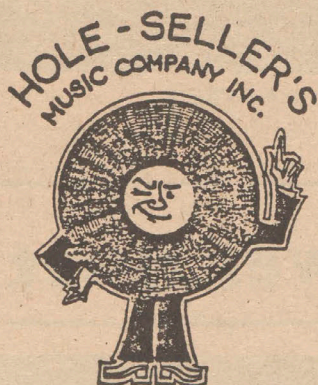
Militant gays may well attack Dr. Brown's book — for its conciliatory plea for straight tolerance, for its failure to indict "the system" in sufficiently strong terms, for its willingness to justify the caution of closeted middle class men who every day drop their briefcases off with their wives in the suburbs and then sign in under an assumed name at the baths. Their caution is understandable, says Dr. Brown; life is hard for the gay man in middle America, and the higher up one goes the harder it gets.

It is here that new ideas must penetrate and things must change, otherwise the efforts of the movement are in vain. Dr. Brown, through both his book and his personal example of coming out, is seeking to break ground in the areas where ground most needs to be broken.

Most of what *Familiar Faces, Hidden Lives* has to say is all too painfully familiar to gay people who are constantly forced to live through the experiences which Dr. Brown describes. Thus it is not to them that this book is directed, but to an educated straight audience which both wants and needs to be enlightened. This noted physician has herein made an eloquent and moving plea for understanding, not to those who already understand, but to those who do not. And there are a lot of them out there.

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Glines New Show Highlighted by Guest Artists

A Review by Robert Chesley

The current show at the Glines in New York City is a dance review called "All American Movin' Muscle." It is created, directed and choreographed by Seamus Murphy. In addition to the numbers performed by Mr. Murphy and his dancers, there are two pieces performed by guest artists. Awkwardly enough, it is the guests that are most worth seeing, and the material they present is not even remotely gay. I shall review them last.

Mr. Murphy's offerings vary from the partly effective to the embarrassingly silly. Still, there are some good things about what he is doing. For me, his dancers are good, and many of the numbers are centered on an uncloseted appreciation of the beauty of the male physique. It is nice to see sensuous dancing between men. Some of the ideas for pieces are interesting, and there are several theatrically effective moments when these ideas come across to the audience. Perhaps the best number was "Jack's Dream," danced by Jack Walsh, a solo danced to spooky music while two ghostly figures glide slowly by, holding candles. The lighting for the whole production is good, and there are some well-designed and rather scary masks used.

But these good aspects of the show are seriously undermined by two major weaknesses. The most basic of these is the choreography (or the lack of it): too many of the numbers start with an acceptable choreographic idea, but fail to build on the idea or make anything come of it. Because nothing significantly new happens during the course of the number, the idea grows stale before the number is over.

The other major thing which strikes me as wrong with the show is the idea of announcing each number over a



Dancers at the Glines in New York.

microphone. The commentary given by this disembodied voice is supposed to be witty and pungent, and occasionally reflective or philosophical — but instead it is most often silly and pretentious. The whole show would be better off if someone would hide the microphone where it couldn't be found, as it actually manages to spoil the effectiveness of the numbers introduced. Case in point: having been annoyed and embarrassed by some claptrap over the mike about the Search for a Personal God in Today's Technological World, I was not prepared to give myself to the ensuing solo by Louis Solino which presumably expressed these ideas. My mind kept up a jaundiced commentary on the proceedings that went like this: "Oh! He's flopping around; I guess that means he's lost his faith. Now he's rising slowly and staring into space; that means hope is dawning. And now he's jumping around with his arms raised, so maybe he's gotten somewhere spiritually — oh oh! He's crumpled up on the floor again!" It is not my intention to poke fun at Mr. Solino's dance. The point is this: allowed to speak for itself, the dance might well have been far more effective. No intelligent audience likes to have its nose rubbed in an idea by being told what to think and how to react in so many words. The fun (if not the very point) of art is in figuring out what the message is and how you feel about it.

There are a few minor weaknesses also. I did not like the singing of John Dickerson. His songs did nothing for me, his enunciation was unclear, and his guitar playing was mushy. The final nude number was a little precious, done by candlelight behind sheets of plastic. And, peculiarly enough, there

(Continued on page 12)

A Little Grease Never Hurt A Pizza!

By Don Shewey

When I say that the roadshow production of "Grease" now playing at the Shubert Theatre tickled my innards, made me feel like dancing, and sent me away glowing with joy, you have to understand what a reversal of expectations had taken place. I went to see the long-running 50s rock-'n-roll musical equipped with every possible reason to dislike it. It wasn't just the influence of the age-old if-it's-a-hit-it-must-be-bad prejudice; I had heard the original cast album and thought the music was puerile, and I'd read the "script" and found it moronic. As for any gay interest, it takes place in 1959, when if there were any gay people around they weren't exactly crowing about it. Yet I dug "Grease." Does this mean I've been born again?

Possibly. More likely, "Grease" is the kind of musical that has to be seen to be appreciated, because the energy and humor that the actors bring to the stage are more exciting than any combination of the inanimate elements.

If "Grease" were simply a quicky cash-in on the nostalgia value of the Eisenhower Era (also milked for all it's worth by *American Graffiti* and TV's *Happy Days*), I doubt that it would last long enough on Broadway to be sending out a third touring company. But it has survived because, for one thing, it



"AAAAAYYY!" The cast of "Grease" doing the hand jive, now at the Shubert.

works as a parody of the early days of rock & roll. Some of the songs directly satirize period pop hits ("Those Magic Changes," "Freddie My Love," "Rock & Roll Party Queen"), while others capture late '50s teenage angst with hilarious accuracy ("Beauty School Dropout," "It's Raining on Prom Night"), and they all benefit from the souped-up orchestral arrangements by

Louis St. Louis and Patricia Birch's cleverly absurd stagings.

The plot focuses on the antics of Rydell High's class of 1959, inhabited by the Pink Ladies and the Burger Palace Boys, and specifically charts the transformation of one Sandra Dumbrowski from a mousy, pony-tailed virgin in a poodle skirt into a cigarette-smoking, smart-talking fox in

makeup and stretch pants.

The best thing about "Grease," as I've said, is the top-notch cast. The first ensemble appearance, when the whole gang lines up across the apron, each one standing in place and twitching every muscle in his/her body, is worth at least half the admission price. Most notable individual performances are given by Lorelle Brina as Rizzo, the tough-titty leader of the Pink Ladies; Adrian Zmed as Danny Zuko, the Fabianesque lover boy; Peggy Lee Brennan as Frenchy, a Bette Midler in fuschia fright wig; and Andrea Walters as Sandra D. Although it's not much of a compliment given the competition ("Rex," "Winner Take All"), "Grease" is the best touring musical Boston's seen in many moons — er, months.

Theatre Notes: November's calendar looks stuffed with openings. At the Shubert, Zero Mostel in "Fiddler on the Roof" opens Nov. 9 — those of us who haven't seen it might as well give in and go. The Boston Black Rep. Co. opens "There's a Struggle Goin' On" Nov. 12 at Boston Center for the Arts. Carol Channing gets it on in "The Bed Before Yesterday," starting Nov. 15 at the Colonial, hotly pursued by George C. Scott as the "Sly Fox," an adaptation of Ben Jonson's "Volpone" directed by Arthur ("Bonnie and

(Continued on page 15)

On Being Alone

By Thomas L.

*It's going to take some time this time
To get myself in shape
I really fell out of line this time
I really missed the gate*

Something was wrong. It was May, the beginning of spring in Boston. The air was at last warmer. Spring comes quickly in New England and only lasts a short time. The long winter gives way to spring not gradually, but abruptly. Life was suddenly a little greener, different, yet unsettling somehow. Ned and I seemed to be going downhill in our relationship — yet I couldn't get at what was the problem. We had gone together a year, but it was only in the last two months on our dates that his mind seemed to be elsewhere. We had trouble talking. We conversed, yet I wasn't getting through, somehow. He was bored. Sex had mysteriously become unfulfilling between us. I tried to talk to him about it, but we couldn't seem to get to the point of what was wrong. It was a bad sign, yet I knew it wasn't the root of the problem. I didn't know what to do. I loved him, yet I felt instinctively that he was lying to me. I could sense that he was seeing somebody else. It was no surprise to find out that he was. It was as though my relationship with Ned had just melted and disappeared with those last, cold April days.

Yet only one of us was upset — me. Ned didn't really care when we didn't get along, when we went on a date and couldn't talk to one another. I gave the matter a lot of thought and made a decision. I asked him to meet me one day for lunch to talk. He devoured a sandwich while I told him not to call me, see me, visit, write or communicate in any way. I felt so alone, so lonely with him. I was in agony. I couldn't understand that afternoon when I was waiting for the bus home why the world didn't seem to care. I felt people were looking at me, that I appeared different from them. I just wanted to be alone.

After a year of an intense relationship with a man, I was on my own. Ever since my coming out people had told me having a lover was what to strive for. It is a value gays live by. We try to find someone to love and make it last as long as possible. As in the straight world, a relationship's success is determined by its longevity; the more years it goes on, the better. Hence we celebrate anniversaries. The quality is not considered. I was taught as a child that being alone was bad. Happiness is thought to be dependency on someone else. ("People who need people are the luckiest people in the world.") Gays — and straights — want to perpetuate their affairs because they do not want to be alone when they grow older.

But at this crucial point I was faced with solitude. And I wondered, why do I have to depend on someone else for my well-being, my self-fulfillment? Why am I not able to make my life meaningful on my own? Why does someone else have to do it for me?

I made up my mind I was never going back with Ned, not only because I was lied to, but because I was determined to get along without him. The immediate problem at hand was what to do with the extra time I was going to have now. I know from experience that the first few weeks after a break-up are crucial, because one doesn't know what to do with the time that used to be spent with the lover. One has two choices: keep busy or be very unhappy: I opted for the former. I made a list of things to keep myself busy and tacked it onto the wall. I was not going to mope. I was going to bicycle-ride, read, write, play piano, visit, paint, dance and go away weekends. The emphasis was on doing things alone that were self-fulfilling. I also began to give my work my fullest attention so as not to let my mind wander.

I also made up my mind to have a new look to symbolize the changes inside. I have often thought that people who are sloppy about their dress wear their lives away in a similar, slipshod way. Meticulous dressers seem to know just

what they want out of life. I had my hair styled for the first time and began taking an interest in clothes for the first time. I had a new look. The people I worked with couldn't believe it; whereas used to be a little careless about my appearance, suddenly I had some class. My friends approved of the change. One or two people even said I sounded different when I spoke. I was becoming a new person, and it showed.

Even though I did not want to go out with anyone, I knew I should begin dating. Often when lovers split, the injured person will either try and find a substitute for his or her former lover (thus beginning over again a mean cycle where all the same errors are repeated), or withdraw from social life. They are both cop-outs, because neither deals adequately with problems encountered in the old relationship. What went wrong is not dealt with. Neither asks, "How can I be a better person in my next relationships?"

So I began dating. Within two weeks I was going out with three different men. And they all knew about each other, too, which says something about the amount of possessiveness I allowed into these new relationships (i.e., none at all). I was amazed to discover that one or two of the men had wanted to ask me out before when I was going with Ned, and couldn't because I was "involved." It surprised me, but my social life and sex life picked up after Ned and I split.

The summer passed into autumn. It was a good summer; my social life had been great, and I was happy doing things by myself as well. I began making preliminary plans for a job change — which before I wouldn't do because I felt I had to stay here in Boston with Ned. No more.

A big change had occurred in me, but I couldn't see it right away. These things happen gradually, not dramatically. One day late in the summer when I was in another city for a holiday, I was out walking one afternoon when I passed a fountain. I had been walking awhile and was tired, so I sat down next to it. It was the beginning of September, the end of summer. It was warm still, yet a cool breeze hinted of the approach of autumn. A few leaves had fallen into the fountain. I was alone. I looked into the water and saw coins that people had thrown as well as my own reflection. I thought about the wishes people make at fountains, and in particular, about the kinds of things I used to wish for. For years my only goal in life had been to have a lover. Now that I had an opportunity to make a wish, I realized I clearly did not want or need a lover anymore.

A year has gone by. Ned is a memory now, not the kind one has to live with constantly, but the kind one keeps

(Continued on page 16)



Cruising the Fens

By Matthew Wolfe

The Fens were once a wildly natural park resplendent with various species of native marsh fern, splendid trees of local origin, and a myriad of endless variety of indigenous bushes.

Now this section of pre-Boston, Boston is simply referred to as "the bushes" by the gay guys who go down there.

By day, the "victory gardens," so-called after patriotic efforts of stolid citizens to grow their own food during the war years, is alive and teeming with life, with people of every variety, men and women planting, pruning, seeding, spraying, hosing, weeding, and harvesting whatever crops they chose to grow in their rather miniscule parcelled-out plots. These urban gardeners ring true to the spirit of Voltaire's adage, "Cultivate your own garden."

At night, however, another kind of cultivation springs forth. All sorts of gay males, like exotic fruit, appear on the vine. Ranging from old men to young boys, from disco-dancers to leather lovers, to local neighborhood types in t-shirts, cut-offs, and sneakers, their diverseness blurs, the differences blend, mix into a kind of homely hamburger, a pleasant potpourri of sorts, a grand garden salad, greek style.

Like an army of invading insects, these soldiers of sex swarm into the park in large numbers after the bars close. They march past victory gardens and proceed to take up position against the weathered trunks of willow trees, the blanched trunks of birch trees. They open fire at no one however, instead a transforma-

tion takes place. Under these leafy shadows, our eyes refocus momentarily. An awesome squadron of larvae appear to metamorphose into a ballet of butterflies, hornets and bees, a symphony of silhouettes against the dark. They lean seductively alluringly against the tree trunks, then are gone. Horny hornets and busy bees fly off to grope for honey down labyrinthian paths winding around bunches of marsh reed eight feet high. They can sting though, even if it is your petal they land on. It's the sex drive in over-drive, in high gear.

High up overhead a bird flies, circles, then alights on a branch amid a rustle of wings and leaves. It carries a worm to its nest. Below, on the ground, the earth is crawling with horny males seeking sexual contact, craving the taste of honey from another's flower.

Weaving itself among the pollen hanging in the air like the enormous web of some fantastic spider, an unspoken agreement between men and nature, between man and man, a sort of silent understanding, prevails. It prohibits any kind of verbal exchange. An apple lies cracked open on the ground, ripe with meaning. It whispers: "Hush!" Bugs begin to attack its meat unmercifully.

But let's away for a moment.

Along the roadway, Park Drive, sit young men on backs of park benches. They smoke cigarettes and exchange conversation in hushed tones. Cars pull in, check the scene, then pull out. It is evening.

They wonder to themselves, sitting there, smoking, if a garden is all that conducive to making contacts, sup-

posing rather that it induces a feeling of separateness, of aloofness, of isolation. It all seems so secretive here, so clandestine, so quiet, so suppressed. All is silenced, hushed. Nothing is heard for no one is talking anymore; one is thinking instead.

To our predecessors, the Victorians who built the park and most of this city, one thought was uppermost in their minds, and one thought they always suppressed. It was the thought of sex. When a man rose to offer his seat to a woman, there was a required amount of time for it to "cool off" before the woman could take it. The Victorians were hot thinking about sex even though they never talked about it. Its smell, its taste permeated everything they tried to create, transcended everything they touched. Theirs was the intensely cerebral, secretly subtle realm of the genital, the procreator, the large

family. Since they tried to ignore sex, they would never admit its existence. The words themselves were never uttered, hence never heard. Theirs was an icy silence on the subject but one that was keenly felt nonetheless. It shrouded their sensibilities.

So too do these men appear eerily quiet cruising each other in this Victorian park.

We leave them, the Victorians and the men on the benches. We are now off the road and deep in the heart of this darkness, once again among dense reeds in the thick of soundlessness. Now we leave the male reader alone in the bushes. It is for him to steep himself in the park's heady atmosphere of growing things, to lose himself to fancifully imaginative mental ramblings and even to meet someone nice and make contact. We bid him "good 'morrow."

glines

(Continued from page 10)


is only one woman in the show; her presence, alone as she is, makes no sense. Many of her lines are frankly and yearningly lesbian. Good heavens! Why not give her another woman to relate to, with all those men around turning on to each other!

And now for the really good things about the show — the guest artists. First is a group led by Marian Horosko, performing a comic ballet called "The Movie Company." This is an observant and very amusing take-off on the old, romantic silent movies. The center of the action is Ms. Horosko, recreating two female types — the sweet young thing and the vamp.

The other guests were Deborah Zalkind and Cameron Burke, doing a dance number which was announced as "Honky Cartoon." This was an excerpt from a longer work which they

will present on Nov. 3 and 4 at the Bijou. The part they presented on the night I attended was well-choreographed, flashy and captivating — funny on one level for its grimacing grotesquery, but with a strong sense of desperation lurking underneath the foolery. That is the best I can do to give you an idea of what it was like at first sight. Words cannot pin down a good dance, of course, and this was a true dance, speaking clearly in its own language. I plan to break my neck if necessary to see the whole work at the Bijou.

It is only fair to say that many members of the audience seemed to enjoy the show as a whole more than I did. The show does deserve attention, and it does offer some diverting and a few beautiful things. It runs through Nov. 14.



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Hollywood Retried

A Review by Thom Willenbecher

"Hollywood On Trial" is one of those honest, ugly films, whose purpose is to remind us of a time we would rather forget, a time beginning in 1947 and extending for about a decade, when anti-communist hysteria had the better of America, and citizens whose politics were anything left of center were uprooted from home, family and livelihood, called before the House Un-American Activities Committee and asked the immortal question, "Are you now or have you ever been a member of the Communist Party?" and summarily imprisoned if they failed to answer.

"Hollywood on Trial" tells a complete, chronological story of the HUAC attack on Hollywood and of film's way of accommodating itself to the clear and present danger posed by the investigations. The title of the film has a dual significance. On the one hand, it shows how Hollywood was put on trial by a few career-minded congressmen who played to the worst instincts of a confused and ambivalent nation. On the other hand it indicts Hollywood for its complicity in the witchhunts, for the blacklists which ruined such notables as Zero Mostel and Dalton Trumbo, for the ready compliance of the big studios and for the cowardice of just about everyone else.

The format of "Hollywood on Trial" is that of a traditional documentary, with footage of actual HUAC hearings interspersed with interviews with the participants, all tied together by the godlike voice of an invisible narrator (John Huston). The hysteria is presented against an historical background of armed labor strife, division within Hollywood, the World War with all its attendant traumas, and Communist advances in China and pre-Ford Eastern Europe. A nation is frightened, tense. HUAC commences its effort to "root out the Communist malignancy" in the film industry. Eleven "unfriendly" witnesses are called; one of them, Bertold Brecht, leaves the country, the remainder refuse to testify on the ground that the First Amendment insures their right not to reveal their



The Hollywood Ten about to leave for prison, as seen in "Hollywood On Trial," soon to appear in Boston.

political affiliations. The House cites them for contempt, they become known as the Hollywood Ten. In 1950, the Supreme Court refuses their appeal and they go to prison. The Hollywood Ten and other victims are shown as they try to piece together their shattered lives. Through its long-range historical approach, "Hollywood on Trial" puts to rest two myths about the cold war era in general and the Blacklist in particular. First of all, many Blacklist victims were indeed at one time members of the Communist Party, and virtually all had leftist ties of one form or another. The Left in America was as strong during the Depression as it was in the sixties, and many Hollywood personalities sowed their ideological wild oats during this decade of collective despair.

Secondly, the Blacklists did not simply disappear in a few years, after which all was well. The wounds have been slow in healing. In Hollywood there exists an entrenched rightist establishment, so strong that even today Blacklist victims and their children are discriminated against in

some areas. Fear and resentment are still so intense that many victims and their opponents refused to take part in the filming of "Hollywood on Trial." Indeed "Hollywood," and its alter ego, Woody Allen's "The Front," are a breakthrough of sorts; after three decades Hollywood is finally coming to terms with its past.

Hollywood receives a fair trial. Both sides are given a chance to testify, both sides are subject to cross-examination; the judge-director tries his best to remain invisible, and the verdict is left to the filmgoer. The ultimate message of the film, if any, is that the Red Scare forced everyone in the film industry to take sides, and that the resulting polarization led to the compromise of artistic integrity and contributed to the decline of Hollywood itself; the theme song, an IWW ditty entitled "Which Side Are You On?" underscores this basic point.

The film follows a scrupulous, just-the-facts style characteristic of CBS *Sixty Minutes*; the camera moves from past to present, stopping at each major

event along the way, making no comments, asking few questions and telling no lies. Though the objectivity may be the source of the film's strength, it is also its underlying weakness. Both sides tend to come out looking much the same. There is little appreciation of the fact that the two sides represented opposing historical forces. We see little of the way in which studio chiefs and politicians used the Scare to further their own interests; Richard M. Nixon, then an enterprising young congressman who destroyed Alger Hiss on his way to bigger and better things, does not even appear in the film. The camera passes up many opportunities to examine the ideological components of anti-communism, components which include opposition to the struggles of workers, women and blacks. Not mentioned is the fact that witchhunts were often used to root out homosexuals as well as communists, both in Hollywood and in the federal government, and that the two are often paired in the minds of the red-baiters. (Right-wing anti-communism has traditionally proven to be the most homophobic of ideologies, with the possible exception of communism itself.)

According to "Hollywood on Trial," the Red Scare was an unfortunate epidemic which lasted a long time and ruined a lot of people, but whose cause is completely beyond human knowledge and control. What we end up with is more a disaster movie than an historical documentary; a series of crimes becomes a catastrophe, an act of God in which few can be blamed and even fewer praised. The Right apologizes and explains its position; the Left tries very hard to pardon its persecutors. But now all that is behind us; the nation has about recovered, and Hollywood can re-examine itself and account for its sins. As a result, everyone ascends to a new level of openness and understanding. The cloud has lifted, and once again we are entitled to share the view of the intelligentsia of 1946, the Jews of Weimar Germany, the Czechs of 1968 and the Chileans of 1970.

It can't happen here.

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LATE NEWS BULLETIN: Don DiRocco's vacation is over and he will once again be your host at "DiRocco's Cabaret." Also, the Tyngsboro Bridge opens Friday, Oct. 29.

The Little Bang Theory

A Review by Laura Djalezni

An artist takes a cube of cold, hard, pure, impervious stainless steel and — KABOOM — blows it up. The work of art is the explosion; the resulting object a record for history. What an idea! Creation . . . Explosion . . . Sort of a big bang theory of aesthetic liberation.

CREDIT: The idea that sparked this idea is Sylvia Cenci's idea, not mine. To be more specific: her idea is to lay flexible explosives in interesting patterns on sheets of stainless steel, detonate them in a controlled way (she rarely opens holes in the metal), polish the results to an aethereal gleam and hang them on the wall like paintings.

They're nice. The contrast between the iridescent scorches on the metal and the shimmering light on the clear parts is intriguing. The forms themselves are pleasant and sophisticated — within the minimalist-abstract tradition-thought — and tasteful. It's just that, well, I like my ideas better.

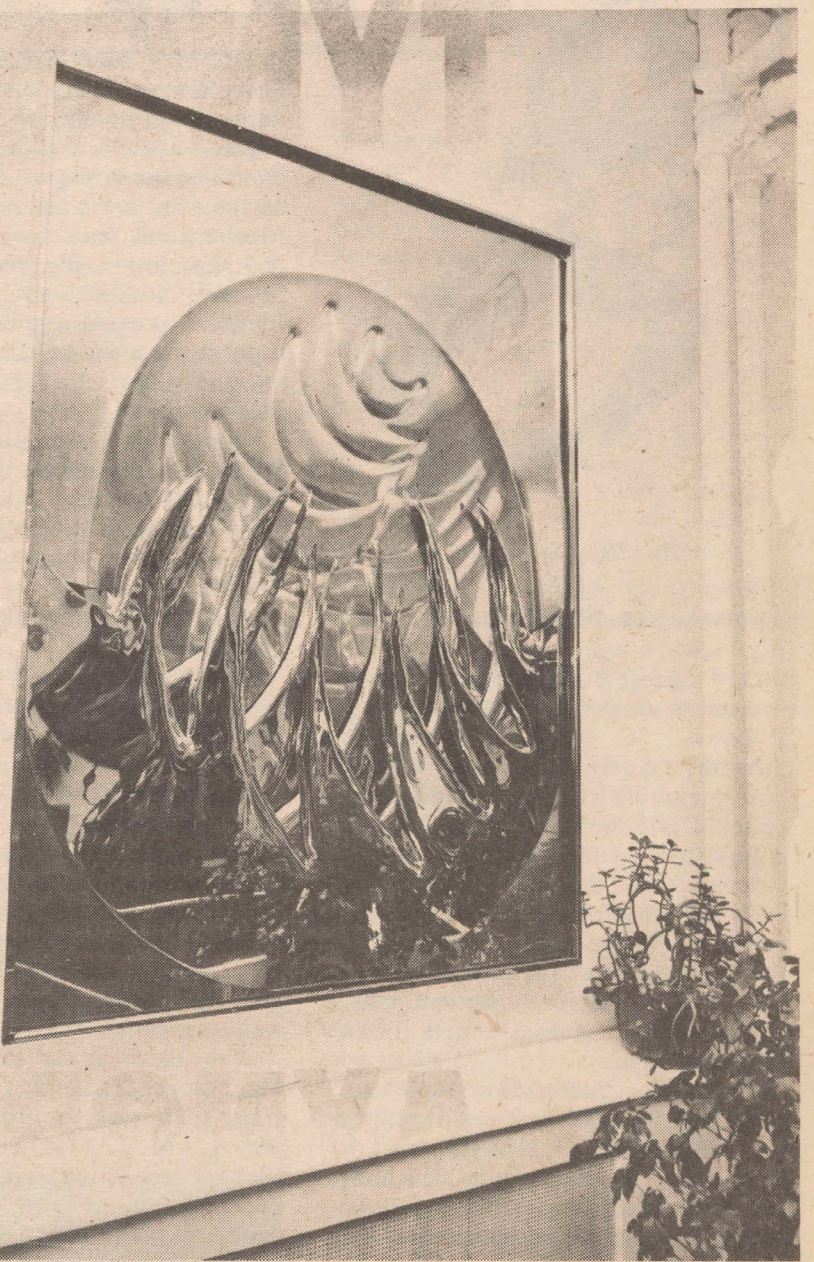
Art today is less an exercise in crafts-personship than brinkspersonship — exciting confrontations with social and intellectual concepts. Artist Cenci senses this in one piece entitled

"Olocausto" (Holocaust). The title indicates her consciousness of terrible social forces. But the actuality of the work — a shimmering construction of cold flames on an equally-colorless background — is just too far removed from the idea of Holocaust. The power is gone. Holocausts are for living rooms.

I feel that Cenci makes an art that turns away from life. It is an art, I feel, that rejects spontaneity, immediacy, and, most importantly, truth. It is an art of fine crafts; however, what could have been a bang ends up a grunt.

There are those whose tastes run to exquisite objects and elegant display. They would enjoy this exhibit. The rest of us will just have to make our own.

Sylvia Cenci's work can be seen at the Tanzer Gallery, 33 Newbury Street in Boston through Nov. 4. After that Eleanor Steindler will bring her tone poems — spacious, rhythmically-constructed landscapes — to the gallery. The opening is Friday, Nov. 5 from 6 p.m. to 9 p.m. and the show can be seen through to Nov. 29.



The "Olocausto," wall sculpture by Sylvia Cenci, on exhibit through Nov. 4 at the Tanzer Gallery, 33 Newbury Street in Boston.

grease

(Continued from page 10)

Clyde") Penn, which opens Nov. 16. Jean Genet, or rather his play "The Balcony," visits the Boston University Theater Nov. 17-20, and the Cambridge Ensemble, who brought us Jean Genet last year, introduce their new season with "A Slight Accident

and Other Comedies," by James Saunders. At the end of the month, the Shubert will play host to the famed Abbey Theatre of Dublin, whose production of Sean O'Casey's "The Plough and the Stars," starring Siobahn McKenna, will run for one week only Nov. 29-Dec. 4.

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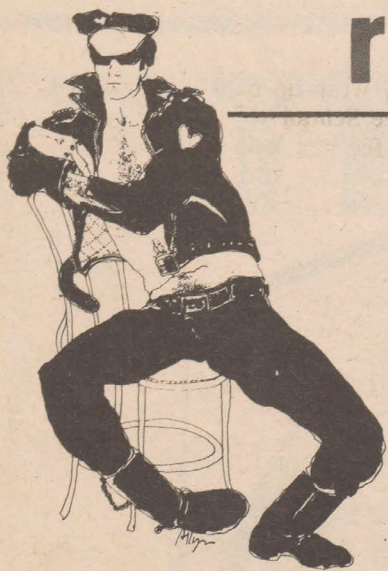
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rap-up

By Mike Markowski

What's that sound of music emanating from the 1270 these days? It's not just award-winning D.J. Jimmy Stuard's great disco one hears lately; it's also rehearsal for Entre Nous' P'Town '76 show. The show's director, Chuck B., is whipping the cast members (oh, my!) and their material into song and dance acts to entertain the run patrons. Members from several of Boston's L/L clubs are involved working together to create a fun show for the run. Ah, the love of the footlights and the applause! The show, performed for run guests only, will be put on at the famous Town House, Nov. 6.

The 9-Plus Club of New York City hosted some 16 Entre Nous members the weekend of Oct. 8 in the usual 9-Plus style — hospitality-plus. The most exciting bars for the L/L scene there seem to be the Spike, Eagle and the Anvil. Reports on the Anvil were unbelievable. Can't wait to visit it myself!

The latest visitor from overseas,

Hans Slun, went back to Copenhagen happy and proud. While here, he became associate member of Entre Nous and the Voyagers. The Voyagers, by the way, are planning their annual Brotherhood feast for Nov. 28; the A.S.M.C. are having theirs Nov. 14 (to be held at Twelve Carver). Both functions provide a great opportunity to meet the members and see brotherhood in action. And there's also that excellent dinner!

Who said Rhode Island, particularly Providence, is quiet on the L/L scene? That's a'changin'. Trident Gary B. moved to the Providence area recently and joined his fellow club members Frank and Larry. Entre Nous associate Bob P. is there also. That should liven things up a bit.

Boston's due to be livened up also. King's Castle atop Harry's Place on Essex St. is soon to be opened, and while on the subject of second floors, don't forget Playland's 21 Lounge open on the weekends. Vulcan R.C. member Bob P. is the bartender, and he makes very certain that L/L guys are welcome. Nancy and Neal at the Stage Door Cafe on Boylston Place do the same thing for the daytime crowd (as their ad says, "good libation and good conversation").

Club nights at the Eagle are every Thursday each month for a different group each week. In order, the groups are A.S.M.C. (1st Thurs.), Eagle Night, Entre Nous and Trident M.C. Cocktail prices are in effect from 7 p.m. to 2 a.m. There will also be door prizes, raffles, all kinds of fun.

At Herbie's Ramrod Room club nights are also Thursday night. The first Thursday is V.M.C. night. The

2nd, 3rd, 4th Thursdays are Joe and Ken of V.M.C. Cocktail prices run from 8 p.m. to 2 a.m. They, too, offer door prizes, raffles and lots of games. For western Mass. people, the Pub in Springfield has Thunderbolt Night the first Saturday of every month with special drink prices all night. The Boston Eagle and the Ramrod make special price offers on drinks during the night for those wearing such items as black leather jackets, motorcycle hats, boots, chains, etc., etc. So wear your gear, guys, and save some dough while having a good time.

Bartender Spotlight

The newest L/L bar in Boston also employs one of the founders of Boston's L/L movement. As he explained to me, he was "wearing leather when it wasn't the 'in' thing to do." I gave it away with that. Those in the know realize I'm talking of the Eagle's daytime bartender/manager George S.

Born in Sturbridge under the zodiac sign of Pisces, George left the U.S.A. and enlisted in the Canadian Navy. There he began a lifelong love of uniforms and the people who wear them. He lived in Halifax, Toronto,

and Moosejaw, Saskatchewan, before returning to the U.S. to take up residence in Presque Isle, Maine. For a number of years, he was music supervisor for the town's schools.

George is a pure music buff, loves classical pieces and is an accomplished musician himself, preferring keyboard instruments. George plays for many church functions around the state and recently provided the beautiful organ music for A.S.M.C. member Bill L's memorial service at the Charles Street Meetinghouse.

He was instrumental in starting Boston's non-active club scene; one of the original members of the V.M.C., he was honored by becoming President Emeritus of that organization and continues to be active in all aspects of his club's functions. Besides music, George's favorite form of relaxation is painting miniature water colors and other art works.

His unique charm, intelligence and wit make a pit stop at the Eagle even more interesting, so stop by and make or renew an acquaintance (George seems to know everyone) with George. He's on duty every day, Monday through Friday, 9:30 a.m. to 7 p.m.

alone

(Continued from page 11)

tucked away in the corners of the mind. Thomas L. in 1975 is a memory, too. I have left them both behind me. I can write now about what happened to me because it isn't close anymore. I dreamed of Ned recently — for the first time since right after I met him. In the dream I was alone, walking down my street to work. He drove an old, tank-like, ugly car opposite to the direction I was walking in and stopped alongside me. He was bearded, dirty, sloppily dressed and quite fat, totally unappealing. He wanted me to talk to him, even to get inside the car with him. But I thought to myself — what an ugly dude! I said to him — I'd rather walk by myself, thank you — and I proceeded, happily alone.



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people, places and flings

By David Holland

Just winged back from New York after poking my nose in and around America's still-unrivalled gay metropolis. Freedom may reign but after experiencing some of the current "hot" entertainment, talent doesn't. The new California group, **Friends**, who are being seen in every gay mag, including their recent sneers in **Michael's Thing**, made an atrocious appearance at **Reno Sweeney's**. Tasteless and shirtless, they ended their exhibition beating the stage with their belts. They should have been on the other end of their straps . . . But some talent still manages to emerge from the asphalt that is N.Y.C. **Jimmy Stuard**, platter perfectionist of 1270, was honored in the recent issue of **After Dark**. He is featured as part of AD's disco dictum . . . **Christopher Isherwood** will be brightening Broadway's neon with a presentation of his **A Meeting by the River** . . . **Charlie Gaines'** "muscle's-all-the-rage" book, **Pumping Iron**, has been immortalized on celluloid and opens in San Francisco in October. Ho-hum . . . That's enough! Our home-town goings on are more interesting than this continental dribble. One of Boston's better-known gay literary groups (who could that be?) will be hosting a **Harry Reems** benefit party to raise money for his court appearances. Seems the home-spun hero of pornography just had the wrong thing in the wrong place at the wrong time . . . This has been the week of openings! **Chaps'** very own, **Suki**, sent well wishes to the well-attended **Sporters** opening in the form of roses. Such a tasteful form . . . **119 Merrimac St.**, the address and *nom de place* of Boston's new gay bar, has opened as well. O.K., I'll give it four stars for warmth and intimacy, four again for manager **Ray LaDuc**, but only two for accessibility. If you're in the mood, it's worth the hunt . . . And

if you're in the mood, **Sylvia Sydney**, will perform her "rites of fall" here on Nov. 3 . . . Fall colors light up the **Regency** in painted splendor. Go see what I mean . . . **Dummy's** at 967



Joe Venuti, crowned violinist extraordinaire, performs his stringed jazz along with pianist Dave McKenna at the Merry-Go-Round.

Commonwealth Avenue, will present **Harold Melvin and the Blue Notes** from Nov. 3 to 7. Tickets are available at Ticketron and Dummy's . . . And last of the bar circuit, 1270 had another "everyone-was-there" affair with **John Luongo** airing the first live disco broadcast and it was "live"-ly . . . **Barry Schwartz**, owner of **Forever Flamingo** (my Club Coconut) with the help of Bill "Duck" Matraw, interior graphic designer, has opened his new location. **Flamingo's** breezy palms, Jean Harlow furniture, and Cunard line delights are now at 285 Newbury St. If you're not embarrassed to find yourself standing with your mouth agape, I recommend you stop by. "Well done," he said, squirting another seltzer . . . As for theater, film, and other local entertainment, Zing went the strings of my heart and faster than lightning went the bow of **Joe Venuti's** violin. This master of jazz is accompanied by **Dave McKenna** on

piano at the **Copley Plaza Merry-Go-Round**. How's that for a dynamic duo, jazz buffs? . . . **Caravan Theatre** re-opens their original play, **Family**. Family takes the audience through an exploration of the myths of the American nuclear family. November 3 through December 18. Reservations: 354-9107 . . . **Boston Black Repertory** performs **There's a Struggle Goin' On!** The premiere musical on the celebrations and mournings of life will perform only until Dec. 5 when it will go on a national tour . . . Speaking of theater, our occasional reviewer of the arts, **Don Shewey**, has been penning his thoughts across the continent. His most recent piece, in the **Advocate**, is a run-down (or should I say over-view) of Boston's nightspots, i.e., gay bars. Why, he's just a barrel of information . . . As for film, **STAR**, the people's film library, brings both **I Am a Fugitive from a Chain Gang** and **In the Event Anyone Disappears** to **Harvard's Emerson Hall**, Nov. 5 and 6 at 7:30 and 9:30. Both films are scathing documentaries (frightening, I may add) of prison systems in the States. Info: 661-3007 . . . And still in Cambridge, the **Women and Work** series presents the last in their screenings of excellent women's films. It concludes with **Never Give Up - Imogen Cunningham**, a film based on the late photographer, then **Helen, Queen of the Nautch Girls**, and finally **Woman-**



David Brown and Elaine Bauer prepare for this season's production of George Balanchine's "Prodigal Son" at the Boston Ballet.

House, a depiction of Judy Chicago's feminist art environment created in Los Angeles. All at, for the last time, the Harvard Science Center Hall C, Nov. 7 at 7:30 and 9:30 . . . Here's a few wrap-up tidbits. The **Beacon Hill Free School** will be the location of a no-fee gay lecture course in conjunction with Boston's **International Homophilic Institute**. Registration is beginning now for sections and lectures. Call 261-3921 . . . The world-famous auction house, **Sotheby Parke Bernet** (pronounced ber-net) will have appraisers at the **Boston Center for the Arts** giving appraisals and explanations of your object d'arts. The program and its proceeds will benefit the **BCA**. Held Nov. 12 and 13, and further information can be had by calling 426-5000 . . . And now, a very simple secret: "It is only with the heart that one can see rightly; what is essential is invisible to the eye." **The Little Prince**, Antoine de Saint Exupery.

Show Time

Cher Victor

Two Frenchmen brought together by circumstance. The clashing of mores, lifestyles, and events is the focus of this film fashioned after the Lemmon-Matthau duo in the **Odd Couple**. French humor and French tricks. **Back Bay Screening Room: 4, 5:50, 7:40, 9:30, matinee 2 on Sat. and Sun.**

Cocaine Fiends

Government-inspected film made in the 1930s on the evils of the popular high. Noted as the **Reefer Madness** of the Coke world. **Midnight, Fri. and Sat. Orson Welles**

Cousin, Cousine

A delightful film on the meeting of two cousins at a family gathering, and the relationship that develops. It should have a long Boston run, based on the endless line at each performance. **Exeter Street: 2:30, 4:20, 6:10, 8, 9:50**

Hollywood on Trial

McCarthyism in Hollywood, the shattered lives, and the destroyed careers make up this expose of blacklisting. See review this issue. **Orson Welles: Call theater for times**

Mondo Trasho

What fun! Someone in Cambridge-Boston has brought us a John Waters-Divine-series. This is the first, to be followed later by **Multiple Maniacs** and perhaps a surprise! **Back Bay Screening Room: Fri. and Sat. midnight**

Pink Flamingos

Classic cult-fare starring the "filthiest woman alive," Divine! The proof is in the poop. **Orson Welles: Fri. and Sat. midnight**

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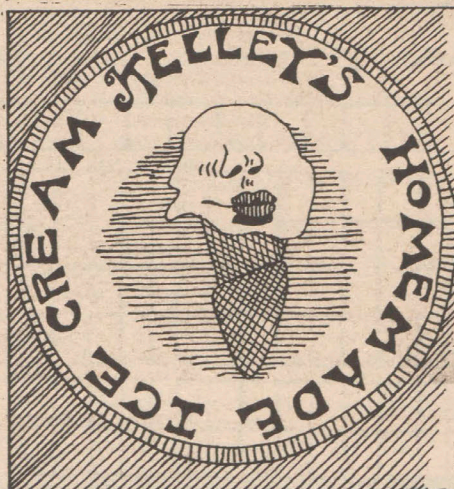
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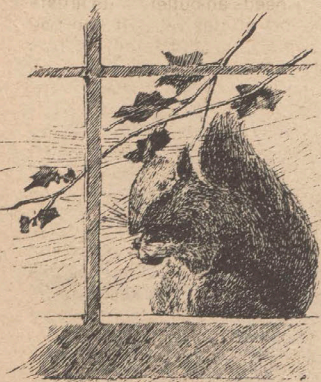
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groups

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2 North Shore gay women are now forming rap group for area Gay women over 30. Interested? Call 468-1614.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 P.M. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, N.J. Info: (201) 884-0653, 347-6234.

COMING TO S.F. BAY AREA?
Stanford Gay People's Union welcomes you. Social hours, rap group, peer counseling, programs, parties. Phone (415) 497-1488; mail to Box 8265, Stanford, CA 94305.

JOIN DIGNITY

Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

GAY ACTIVISTS ALLIANCE NJ

Men and women—Militantly gay—militantly proud—Join us at 176 Kansas St., Hackensack, NJ, every Fri. at 9 P.M. Political action caucus Tuesdays at 8:30 P.M. (201) 343-6402.

CONSCIOUSNESS RAISING

Men, 40 and older, have problems different from young Gay Activists. Small discussion group forming NYC. Call (212) 242-8112 or write Burdick, Apt. 1C, 270 W. 25th Street, NYC, 10001.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. Rev. Jos. H. Gilbert, pastor. 756-0730. The 3rd year begins.



SUBSCRIBE

Gay Community News

GAY LEGAL ENCOUNTER & EXCHANGE
GLEE is a legal exchange recently formed to provide free legal assistance to the gay prisoners incarcerated in all federal and state facilities. GLEE is especially geared to serve the needs and deal with the problems of the gay prisoner. Some of the services available are research, assistance with the preparation of suits and motions, filing of class action suits (especially 1983) and in some cases non-appointed court representation. For more info on these and other free services, write to: Jerry Dighera, P.O. Box 2, Lansing, Kansas 66043.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109, (206) 282-5798. Membership \$5.00.

LUTHERANS

ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans concerned (for gay people) Box B-19114A, Los Angeles, CA 90019.

pen pals

I'm a black male, 45 years old. I love music, sports, dance & outdoor life. I'm very understanding, and very lonely. Please write Dallas Moon, 140399, P.O. Box 69, London, OH 43040.

Since my incarceration I have lost contact with all past associates. In hopes of getting out in the near future, I am looking forward to starting a new life with new people in a different environment. Some of my hobbies are: music, reading, sports and people. I'm 25 years old, blond hair, blue eyes, 5'10", 170 lbs., and 'Butch'. Looking for a lasting friendship. Please write Lee Trask, #027479, P.O. Box 747, Starke, FL 32091.

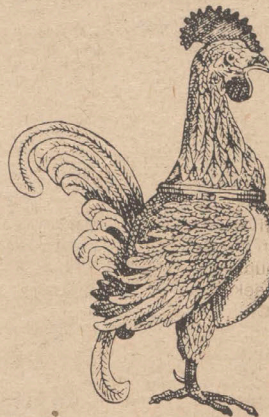
I'm a lonely young man with no immediate family. I'm 17 yrs. old, born under the sign of Taurus. I'm Black, & I like painting and weight lifting. My hobby is corresponding with people of all creeds and colors. Please write: Larry McDonald, 2052050, H-2-E-2 Rm. 6, BCI P.O. Box 340, Sharps, FL 32959.

I am 16, gay and would like to correspond with same in New England area. Please write Nathan Winslow, RFD #1, Deerfield, NH 03037.

I'm a w/m, 5'10", 150 lbs., blond hair, blue eyes. I'm a Cosmetologist, and am currently an inmate in the Kansas State penitentiary. I'm very lonely and would appreciate hearing from any sincere person. Write to: William Smith, P.O. Box 2#8691, Lansing, Kansas 66043.

I'm presently incarcerated at the Florida State Prison, and I get very little mail from outside. I'd like to hear from you & will answer all sincere letters. Henry Cooper, P-3-M-8 #002017, Florida State Prison, Starke, Florida.

I'm presently incarcerated in the London Correctional Institute. I'm 36 and would like to correspond with anyone between the ages of 20 & 50 who is open minded, understanding, serious and realistic, regardless as to their color or background. I'm interested in establishing a meaningful and sincere relationship. My interests are sports, art, traveling and music. I'm a black male, 6'1 1/2", 185 lbs. Please write George Johnson, 139577, London Corr. Inst., Londond, OH 43140.



publication

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THE COMPLETE GAY GUIDE

Hot off the presses, the all new Gay Person's Guide to New England. 128 pages, hundreds of listings, outdoor cruising, bars, baths, beaches, service, groups. Expanded coverage for gay women, city maps, articles on gay history/herstory, telling parents, S&M, baths and more. \$3.75 at our office (10-6 wkdays); \$4.00 by mail. G.P.G., Dept. G-2, 22 Bromfield St., Boston, 02108.

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OHIO GAY JOURNAL

Subscribe to High Gear, Cleveland based, non-sexist monthly journal for gay women and men. Features Ohio news, historical-cultural features, politics, running satire, music, et. al. Send \$5 for 1 yr. sub. or 50¢ for sample copy to High Gear, P.O. Box 6177, Cleveland, Ohio, 44101.



MONDAYS

10-11 am — Drinking Problem discussion group, HCHS, 80 Boylston St., Boston; (617) 542-6075
12 noon — Northeastern Univ. GSO meeting, Ell Center, rm. 349, 360 Huntingdon Ave., Boston, everyone welcome.
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
6:30-8:30 — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
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 — Rap Group, 63 Chapin Ave., Providence, RI
7 pm — Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173
7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester, MA
7:30 pm — Bowling, 1260 Boylston St., Boston, 247-3500
7:30-9:30 pm — Drop-In Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 — UMass Amherst, Bisexual Women's Rap Group, Campus Center
7:30 pm — DOB Lesbian Mothers Rap, 419 Boylston St., Boston, Rm. 323.
8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement; (617) 354-8807
8 pm — Lesbian Rap at Women's Center, 215 Park St., NH
8 pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.
8-9 pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT (203) 521-4553.
8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.
8:30 pm — Hartford Gay Alcoholics Group (203) 522-2646
8:30 pm — Alcoholics Together, 63 Chapin Ave., Providence, RI
9 pm — Gay discussion group, Columbia U., Fernald Basement, Broadway at 115th St.

TUESDAYS

1 pm — MCC Campus Ministry, RIC Student U., Rm. 312, Providence, RI
6:30-10 — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U., Worcester
7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester
7 pm — Pot luck supper at Resurrection House, 5 Junction St., Providence, RI
7:30 pm — DOB Women's Rap, 419 Boylston St., Rm. 323, Boston
7:30 pm — Gay Men's Center Speakers Forum, 36 Bromfield St., Boston
8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY

every
week

8-10 pm — Open Gay Rap, Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester, 793-7287.
8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield
8 pm — Gay Way Radio, WBUR, 90.9 FM
8-9:30 pm — TGC Drop-In Center for Men, Room L-23, Curtis Hall, Tufts
8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI; 231-5853
8:30 pm — Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945
9:30 pm — Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts
9:30 pm — TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

WEDNESDAYS

11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone
6:30-8:30 — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
6:30-10 pm — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U., Worcester
7 pm — Men's Rap Group, 64 Chandler St., Worcester, MA. Call 756-0730
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173
7 pm — Religious Dialogue at MCC, 63 Chapin Ave., Providence, RI
7 pm — Liberation Rap Group; (617) 756-0730
7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester.
7:30 pm — MCC Merrimack Valley rap/discussion group, Box 750, Haverhill, MA 01830; 374-6905
7:30 pm — Gay Men's Center, Psychic Healing and Gays in Fiction Workshops, 36 Bromfield St., Boston
8 pm — Yalesbians Meeting, Rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.

8-10 pm — Harvard-Radcliffe GSA meeting, Phillips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111
8 pm — HUM meets, Box 262, Fitchburg, MA 01420
8:30 pm — Alcoholics Together, St. John the Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm — Drop-In Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12 pm — 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

3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common
7 pm — GRAC Swimming, Lindemann Cntr., Boston, 254-6689
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438
7 pm — Alcoholics Together, 64 Chandler St., Worcester, MA 756-0730
7 pm — Yale Lesbian Caucus, Bingham Hall, Rm. B-8; 436-8945
7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA
7:30 pm — Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
7:30 pm — Gay Men's Center Gay Topics Rap, 36 Bromfield St., Boston
8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
8 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8 pm — KALOS, Hartford, CT; 568-2656
8 pm — Lesbian Mothers group; 46 Pleasant St., Cambridge, MA; (617) 354-8807
8 pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 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 — Lesbian Alcoholics, HCHS, 80 Boylston St., Rm. 842, Boston
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 pm — Alcoholics Together, Worcester; 756-0730; 754-7817
7:30 pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME
7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415

8 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford
8:30 pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston
9 pm — Coffeehouse, 64 Chandler St., Worcester

SATURDAYS

1 pm — GRAC soccer, Hatch Shell, Esplanade, Boston. For info call 289-7678
7 pm — GRAC Basketball, Lindemann Cntr., Boston, 254-6689
8 pm — East Conn. Gay Alliance; 889-7530
8 pm — MCC/Hartford Drop-In Center, 11 Amity St.
10 pm-3 am — Worcester Hotline, 791-6562

SUNDAYS

10:30 am — "Closet Space," WCAS-AM, (740)
1 pm — MCC Church School, 63 Chapin Ave., Providence, RI
1 pm — GRAC Swimming (Women only), Lindemann Cntr., Boston, 254-6680
2 pm — GRAC Swimming (Instruction), Lindemann Cntr., Boston, 254-6689
2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston
3 pm — GRAC Swimming (Men Only), Lindemann Cntr., Boston, 254-6689
4 pm — MCC/Worcester services at Central Congregation Church, 6 Institute Rd., Worcester
4-6 pm — Gay Women's Group of Providence rap, (401) 831-5184
5 pm — MCC/Boston Bible study group, 131 Cambridge St.; 523-7664
5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6-9 pm — Telegraph Beacon Star — Gay Perspective, WTBS-FM 88.1
6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME
7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester.
7 pm — GRAC Basketball (Women only), Lindemann Cntr., Boston, 254-6689
7 pm — MCC worship services, 63 Chapin Ave., Providence, RI
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 6 pm)
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)
7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston
7 pm — Church of the Eternal Flame Univesal, 320 Farmington Ave., Apt. A-6, Hartford, CT
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT
7:30 pm — "Come Out Tonight," radio WYBC-FM, 94.3, New Haven, CT
8 pm — GRAC Basketball (Men Only), Lindemann Cntr., Boston, 254-6689
8 pm — Cape Cod Women's Liberation Discussion, P-town Drop-In Center, 6 Gosnold St., Provincetown, MA