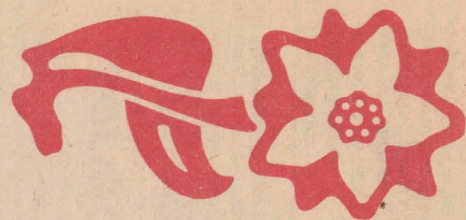


# calendar



## 18 tues

Boston — Gay Men's Center Forum with Joe Martin of the Cambridge Gay Political Caucus, 7:30, 36 Bromfield St.

NYC — West Side Discussion group, 37 Ninth Ave., 8:30 pm, "Alternatives to Gay Romantic Love."

Boston — Daughters of Bilitis get acquainted rap, 7:30, 419 Boylston St., Rm. 323.

Providence, RI — Prayer for beginners and those who have forgotten how, 8pm, 5 Junction St.

## 19 wed

NYC — West Side Discussion Group for women only, 37 Ninth Ave., 8:30 pm, "Dependency in a Relationship."

Boston — Gay Men's Center rap group, 7:30pm, 36 Bromfield St.

## 20 thurs

Boston — Older Gays and Others meet at St. John the Evangelist Church, Parish Hall, 33 Bowdoin St., 7:30 p.m. Joe Martin will speak on Gay Legislation.

## 21 fri

Boston — Gay Men's Center Coffee-house, 8:30pm; original poetry, 36 Bromfield St.

## 22 sat

Boston — Benefit for Gay Men's Center at Chaps, Blagden St. (behind Boston Public Library), 11-2:30.

## 23 sun

Provincetown, MA — Cape Cod Lesbian rap group at Drop-In Center, 6 Gosnold St., 8pm; all women welcome.

Worcester, MA — MCC Service, Gloria Audet, preaching, 2pm, 6 Institute Rd.

Providence, RI — MCC Service, Marge Ragona, guest minister, 7pm, 134 Mathewson St.



## 25 tues

Boston — DOB discussion group for older gay women, 419 Boylston St., rm. 323, 7:30pm.

Boston — Gay Men's Center Forum will host Dave Peterson of Gay Speakers Bureau, 7:30pm, 36 Bromfield St.

NYC — West Side Discussion Group meeting, 37 Ninth Ave., 8pm; social hour follows; \$2 donation.

## 26 wed

NYC — West Side Discussion Group for women only, 37 Ninth Ave., 8pm, "Role Playing, Why?"

## 28 fri

Worcester, MA — Men's Closed Sexuality Rap will be meeting through April; last session for men to join the group, 7:30pm, 2 Wellington St.

### CORRECTION

In last week's Calendar it was incorrectly stated that Charles Norcross would speak at the Gay Men's Center representing Alcoholics Anonymous. Charles Norcross is from Alcoholics Together.

# gay community news

The Gay Weekly

35¢

Vol. 4, No. 30

January 22, 1977



*Aaron Shurin's 'Night Sun' P.9*  
*Isherwood and His Kind P.8*  
*Supreme Court Support P.1*  
*Lesbian Ordained!! P.1*



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# gay community news

Vol. 4, No. 30

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January 22, 1977

## First Open Lesbian Ordained As Episcopal Priest

NEW YORK — For the first time in that church's history, the Episcopal Church has ordained an open lesbian as a priest. Ellen Marie Barrett, a doctoral student in social ethics, became a priest in rites performed by Bishop Paul Moore, Jr., of the Episcopal Diocese of New York. The ordination of the 30-year-old woman, whom Bishop Moore had ordained as a deacon amidst controversy in December 1975, took place at the Church of the Holy Apostles here on Jan. 10.

"Attention has been drawn to this ordination because she [Barrett] has not made a secret of her homosexual orientation," Bishop Moore said in a statement during the ritual. "However her personal life has never been under criticism. Many persons with homosexual tendencies are presently in the ordained ministry. Ellen Barrett's candor in this regard is not considered a barrier to ordination. She is highly qualified intellectually and spiritually to be a priest."

Bishop Moore had praised Barrett at the time of her ordination as a deacon for her "courage and compassion in her identification with the so-called gay

community." "Homosexuality is a condition which one does not choose; it is not a question of morality," said the liberal Bishop at the time.

The ordination of a gay person and a woman did not escape protests, however. Anita L. Peterson, president of the Episcopal Church Women at Christ the King parish in Arvada, Colorado, sent a telegram to the Bishop denouncing the ordination as a moral and spiritual "error." "It seems that not only God is alive and well, but so is Satan," wrote the women's group president.

Barrett lives in Berkeley, California, where she is completing requirements for a doctorate at the General Theological Union. She works as a librarian and also is an unsalaried member of the staff of St. Mark's Church in Berkeley. As a deacon, she has assisted at the liturgy and in work with Integrity, the organization of gay Episcopalians.

Because Barrett is a graduate of the General Theological Seminary in New York, she has been under the jurisdiction of Bishop Moore.

Barrett's ordination became possible only this year when the General Con-



Ellen Marie Barrett

vention of the Episcopal Church voted amidst strong opposition that women could be ordained as priests in the church. However, the church did not officially approve the ordination of gay people.

At least one Episcopal priest did not see Barrett's ordination as a test of the church's policy on gay people as priests. "We are aware that, knowingly or unknowingly, this church has

ordained clergy who have been homosexual," Suffragan Bishop J. Stuart Wetmore told the *New York Times* last week. "It has not been a test of the validity of the ordination."

Barrett is now the second openly gay person to be accepted into the full ministry of an important U.S. Christian church. Rev. William Johnson was ordained by the United Church of Christ in San Francisco in 1973.

Rev. Edward Hougen of Boston, who has fought to retain his standing in the United Church of Christ after he "came out" publicly, told GCN that Barrett's ordination was "a very exciting development. The Episcopal Church is opening itself up and this heralds at least an openness in that church." Rev. Hougen declined to see the Barrett ordination as an "isolated incident." "It sets a precedent," he said. "The effect of its having happened will make it easier in the future for gay people to be ordained." "Once they voted to allow women to be ordained, they opened themselves to all sorts of things. It's an encouraging sign but there is still a lot of struggle," he observed.

### 6-3 Decision Vacates Lower Court Ruling

## Supreme Court Backs Fired Civil Service Worker

WASHINGTON, D.C. — In its first decision sympathetic to gay people since last March's sanctioning of state sodomy laws, the United States Supreme Court vacated a lower court ruling that upheld the firing of a gay civil servant. On Jan. 10, the Supreme Court sent the case of Seattle clerk-typist John Singer back to the Ninth Circuit Court of Appeals for "reconsideration" in the light of the US Government's current position on the subject. That position was set forth by Solicitor General Robert H. Bork in a memorandum to the Court. Bork noted that, subsequent to Singer's dismissal from his job in the Equal

Opportunity Commission's Seattle office, the United States Civil Service Commission had changed its policies regarding gays. Discrimination on the basis of sexual preference is now contrary to Civil Service regulations.

Although the Court did not overturn the lower court's decision, it did declare errors in the decision and make way for a new decision. The Supreme Court's judgment in the case was made by a 6-3 vote with Justices Rehnquist, Burger, and White dissenting.

Bruce Voeller, co-chairperson of the National Gay Task Force, called the decision a "very exciting and

important victory." The Court judgment does two important things, according to Voeller. "It proves for one thing that the High Court is not utterly against us no matter what. And it stops a very serious threat of inroads into the Civil Service Commission's supportive position on gay employment."

The case, *Singer v US Civil Service Commission*, No. 75-1459, was appealed by the American Civil Liberties Union. Singer's firing was partially due to his identification in the media both a gay rights advocate and a federal employee.

In its investigation that led up to

Singer's firing in April of 1972, the Civil Service Commission charged Singer with flaunting his homosexuality by kissing men in public; stating his name and occupation to a San Francisco newspaper and giving his views on "closet queens"; indicating "by his clothing and manner" that he intended to continue homosexual activity as a way of life; and filing a legal challenge to the refusal of the county to grant him and his lover a marriage license in an incident that was widely reported in the newspaper and on television.

The Civil Service Commission at the

(Continued on page 6)

### news commentary

## Legislative Plan Merges Noble, Frank Districts

By David Brill

BOSTON — Rep. George Keverian (D-Everett) made his long-awaited presentation of the 1978 redistricting plan for the Massachusetts House of Representatives last week at a State House press conference. Keverian, who chairs the Redistricting Committee, was noticeably somber in his presentation, which was, for the most part, conspicuously devoid of the usual Keverian humor.

Reps. Barney Frank and Elaine Noble were disappointed, but by no means surprised, to find that they were placed in the same district, to be known as Eighth Suffolk. They were greeted the next day by one of the heaviest snowfalls in Boston in recent years, as well as a *Boston Globe* article by Maria Karagianis headlined, "Old friends, allies, Frank and Noble, face '78 contest." Will Noble and Frank, the legislature's leading gay rights po-

ponents, really square off against each other next year? If anyone knows for sure, no one is saying. At least for now.

Noble is sticking to her original plans — run for the new seat no matter what. The problem, however, is that the new district contains only two precincts of her present district; by next year, Frank will have represented almost 90% of the new district for six years. She is clearly very vulnerable. As a possible indicator of how seriously Noble is taking the redistricting issue, Santa Fareri — her 1976 campaign manager — has been accompanying the representative around the State House and the district over the last few weeks, even though the election was over nearly three months ago.

Fareri is optimistic — perhaps unrealistically so — about Noble's electoral safety. "Barney said he couldn't conceive of a race between him and Elaine," said Fareri.

But that doesn't mean he has ruled out such a race.

What did Frank say? "I won't know for a couple of months yet," he told GCN only last week. That is still his position. Frank said there were "other potential options" for both himself and Noble that they have yet to discuss or explore.

What this all basically means is that Frank, who will graduate from Harvard Law School in June, does not want to relinquish his seat, especially since the district is drawn heavily in his favor.

This reporter took a very unscientific opinion poll at Sporters, the Beacon Hill gay men's bar, regarding the redistricting dilemma, and received an astonishing response: unanimity, not for Noble, but for Frank. Granted, 20 or so gay men (all residents of the proposed district) on a cold Tuesday or Wednesday could hardly be considered a cross-section of the Beacon Hill-Back

Bay area, but they do represent one of the most important voting blocs in the district. It could be a signal that things are not as rosy for Noble as her campaign manager thinks. Many gay Bostonians apparently found the choice to be a difficult, but not an impossible, one.

Noble does not want to appear weak; Frank does not want to look foolish. An intense psychological game seems to be transpiring, with each representative hoping that the other will bow out or run for cover, not reelection, rather than face what would surely be a truly agonizing contest. There is a lot of tension, but to date no hostility.

In a couple of months, as Frank says, maybe something new — like a good position on the city, state, or federal level — will arise. Frank obviously has certain unspoken things in mind, in marked contrast to Noble, who insists she has "no options."



# news notes

## IS YOUR NAME ON A LIST?

WASHINGTON, D.C. — The Central Intelligence Agency (CIA) has the names of some 300,000 Americans arrested for sexual acts, in its possession, the *Advocate* reported last week. The Ford administration's official Rockefeller Commission Report on CIA activities suggests that the names were received from state and local police in exchange for assistance.

The lists would be in violation of the CIA's charter, as the organization is prohibited from engaging in domestic intelligence operations. No reasons were given as to why the CIA was keeping the lists or what the organization intended to do with them.

At least two United States police departments — the Washington, D.C. and the Los Angeles departments — are known to have sent law enforcement officers to CIA schools. The Washington police department has admitted to keeping lists of gay people since the 1930s and recent reports have substantiated that the Los Angeles police department has done the same.

## ABZUG GOSSIP

NEW YORK — The *New York Times* reports that the latest word is that President-elect Jimmy Carter will appoint Rep. Bella Abzug to head the Federal Trade Commission. Abzug, vocal exponent of feminist and gay concerns in Congress, lost her seat when she ran unsuccessfully for the Senate against Daniel Patrick Moynihan. The post on the powerful regulatory agency pays \$42,000.

Interestingly enough, New York politicians are putting pressure on Carter to appoint Abzug to the post. Both Mayor Abraham Beame and Rep. Edward Koch, who aspires to Abzug's gay and liberal constituency, want to get Abzug "out of town." Both Beame and Koch are afraid that the 60-year-old congressperson will make a run for Mayor of New York next year. A recent poll showed Abzug running ahead of the embattled Mayor Beame in popularity.

## NEW JERSEY NEXT?

TRENTON, N.J. — The Garden State is expected to be the next state to decriminalize private sexual activities between consenting adults. The New Jersey House has already passed a 185-page reform of that state's criminal code which includes sex law repeal. The state Senate will vote on the package soon and Gov. Brendan Byrne has promised to sign the bill into law if the Senate approves.



## SISTERHOOD ON SKIS

BOSTON — The Boston chapter of the National Organization for Women is sponsoring a Women's Ski Touring Day to be held on Saturday, Jan. 29. Buses will leave early that day for Breton Wood, N.H., site of the largest ski trail network in the East. A room has been reserved in the lodge especially for the NOW contingent.

Anyone interested should call the NOW office at 661-6015 between 12 and 4 p.m., or 266-5863 in the evening. The entire package is \$13.50 including transportation. Without bus transportation, the fee is \$3.50.

## SURVEY BACKS GAYS

IRVINE, CA — In the seven states that have repealed their laws prohibiting private homosexual conduct between consenting adults, there has been no increase in the number of crimes of child molestation, involvement of gays in non-sex crimes, or use of force by gays. That was the conclusion of a study recently completed by Dr. Gilbert Geis, a University of California-Irvine sociologist who is best known for his study, "Not the Law's Business?" a monograph commissioned by the Justice Department on "victimless crimes."

Geis surveyed police departments in cities with populations of 50,000 or more in Colorado, Connecticut, Delaware, Hawaii, Illinois, Ohio, and Oregon. Fifty percent of police officers reported that the changes in law allow them to spend more time on crimes of greater significance. Also surveyed were 47 gay groups, and 13 district attorney offices.

All three groups reported an increase in public displays of homosexual behavior and of gay bars, however. In addition, respondents to the survey claimed that the change in laws has made police less willing to condone legalization of prostitution, gambling, and other victimless crimes.

A majority of all three categories reported no increase in homosexual rape, and no greater involvement of homosexual-juvenile offenses. Two prosecutors and four police officials reported a decrease in blackmail of gays.

Only 33% of the prosecutors saw an increase in public displays of gay activity, while 65% of the police and 58% of the gay people noted an increase.

## 'DOWN UNDER' TRIBUNAL

SYDNEY, Australia — A day-long "Tribunal On Homosexuals and Discrimination" has judged Australia in need of legal reform. The Tribunal — modeled after the Stockholm Tribunal on the Vietnam war — heard more than 20 documented cases of discrimination and harassment against Australian gays.

Sitting in judgment were four prominent Australians: former Deputy Prime Minister Dr. Jim Cairns, presently a member of the Australian Parliament; Sen. Arthur Geitzelt, senator for New South Wales and a member of the Labour Party shadow government; labor leader Barry Egan; and Bridget Gilling, official in an Australian social service council.

Although the Tribunal's recommendations (gay rights legislation, education on alternative lifestyles, and protection of gay people in institutions) are not binding in any way, gay activists hope that the influence of the individual members will have an effect.

## GAY MURDER ARREST

NEW YORK — A 31-year-old man was arrested last week on Manhattan's Upper West Side and charged with the deaths of four gay men in the last four years. According to the police, three of the victims were killed in the apartment of the man, Waldo Grant, who came to New York from Georgia six years ago. Grant told the police that he had been overcome by an "uncontrollable urge" to kill in each of the situations.

The most recent victim was a 16-year-old young man whose nude body was found in Central Park four days after Christmas. The body had been sawed into three pieces, wrapped in plastic bags, and placed in a shopping cart.

Grant reportedly told the police that he was gay and the police asserted that all the victims had been "involved in homosexual activity."

The wife of the superintendent at the apartment house where Grant lived described him as a "very quiet" tenant who never "caused any problems," the *New York Times* reported. "He was a loner, a quiet guy," said a detective. "He's the kind of guy who lives in a tenement block for years, nobody raises an eyebrow."

## V.D. CARRIER ARREST THREAT

SALT LAKE CITY, Utah — Utah health authorities are threatening to arrest suspected carriers of penicillin-resistant gonorrhea. The Salt Lake City prosecutor has already invoked a state law that makes it illegal to spread communicable diseases and has issued a warrant for the arrest of a Salt Lake City man. The man is supposedly a carrier of the strain and has refused to cooperate with state health officials.

As of late November, 14 of the nation's reported cases of the new strain of gonorrhea had been discovered in Utah.



On a street patrol in San Francisco.

## ANTI-VIOLENCE GROUP

SAN FRANCISCO, CA — An organization named Gay Action has been founded here to deal with the issue of safety and self-defense on the streets of San Francisco. Street patrols were scheduled to begin operating on Dec. 5 in the Castro Street area after over 200 people voted unanimously to establish them in an effort to curb violence.

The group also voted to establish a Richard Heakin Memorial Committee, after the gay activist who was murdered outside a Tucson gay bar. In a letter to Judge Ben Birdsall, who let off the teenage murderers of the activist with suspended sentences, the group committee accused the justice of "outright bigotry and mockery of justice." "We curse you for the violence you have committed. May you live to regret your decision. May your conscience come alive and cause you great suffering for all the years to come," wrote Gay Action.

## MINOR VIOLATION

BOSTON — The Massachusetts Alcoholic Beverage Control Commission has suspended the license of Jacques Lounge for a period of six days. The action follows a hearing before the Commission on Dec. 28, during which evidence was presented that minors had been served in the Bay Village establishment. A spokesperson for the ABCC told GCN that the suspension will take place from Jan. 31 through Feb. 5, 1977.

## ELAINE NOBLE, TEACHER

WALTHAM, MA — "Women and Politics" is the title of a course to be taught at Brandeis University by Rep. Elaine Noble. The course "will study how women can increase their share of political power" and explore "strategies on new ways to affect the political system." Guest speakers will include Boston Deputy Mayor Katharine Kane and Connecticut State Sen. Betty Hudson.

The course will begin Feb. 9 and continue each Wednesday through March 16. For information concerning registration, call 647-2173, or write Office of Adult Education, Ford Hall 27, Brandeis University, Waltham, MA 02154.



# Allen Roskoff—Protester Moves to City Hall

By Alan Bowne  
(Reprinted courtesy of News West)

NEW YORK — When Abe Beame was this town's controller, a scruffy young gay activist named Allen Roskoff used to dog his heels yelling, "Anti-gay bigot! Anti-gay bigot!"

Needless to say, the future mayor didn't like it at all. It's anybody's guess what he thinks *these* days, when he enters City Council chambers to find as advisor to the present controller that same gay activist, rather more nattily attired, but every bit as openly and feistily gay.

"Beame remembers all right, but he hasn't said anything," shrugs Roskoff, recently appointed advisor to Controller Harrison Goldin and the first upfront gay person to hold a position in New York City government. "I just go about my business."

The situation still seems spanking new to the 26-year-old activist, and he sometimes muses over the freedom he now enjoys at City Hall, a splendid old Frenchified confection built in 1817, containing a gracefully curving central staircase down which Roskoff was once in the habit of releasing white mice.

"Everytime the gay rights bill went down in defeat, we were here," remembers Roskoff, once prominent in Gay Activists Alliance and now vice-president of the Gay Political Union.

"But we were always coming down to agitate, lobby, demonstrate." He shakes his head. "Now the guards smile at me as I go into City Planning or upstairs to the Board of Estimate."

City Hall echoes with bygone protests for Roskoff. Recently he attended a wedding party in the Press Room, which he and other gay activists reduced to pandemonium in the early seventies over the anti-gay bias of the New York press "inner circle."

Indeed, he remembers pitched battles with city fathers and Fire Department union officials, court room wrangles, appeals, confrontations and arrests from one end of the Civic Center to another, through which he now strolls from his office in the Municipal Building to City Hall.

In addition to being arrested, Roskoff was also fired as a teacher from three schools for his gay activism, and he was embroiled at the Welfare Department, where a homophobic official called him a "tap dancer" and "faggot."

It was through his gay rights lobbying activities that he met his present boss and it's Roskoff's judgment that Goldin was seeking to "touch base" with the gay community by making the appointment.

"He's the only politician in the Beame administration to do so," adds Roskoff, who now has ample occasion to note from inside the homophobia in various governing agencies. According to the controller's new aide, the City Planning Commission is particularly rife with bigotry against gay people.

"I'm sick of listening to them," says Roskoff of the commission. "They deal with me, but they don't like it."

He's currently leading an opposition to the mayor's controversial sex-zoning proposal, now before the Planning



Allen Roskoff

Commission, which would close down many of the city's gay and straight "adult" theaters and bookstores, "purely," believes Roskoff, "on the basis of the content of their books and films."

He hopes to spark gay activists into joining ACLU attorneys and other opposition groups for a showdown in January when the zoning proposal hits the Board of Estimate. However, he notes that all indications point toward the zoning proposal being pushed into law.

About the controller's office, Roskoff is rather more positive. "They're very supportive here," he says. "I was interviewed and hired as an open gay." On his desk, among the audits and reports, is a picture of the appointee's most recent boyfriend, the

effect of which is slyly charming as it smiles back at the photos of husbands and wives gracing the other desks.

"If guys from, say, City Planning ask, 'How's your girlfriend?'" Roskoff recounts, "I tell them, 'I don't think that's funny. You know damn well I have a boyfriend.'"

"And I make damn sure they know what this pink triangle stands for" — he taps the button on his lapel — "and just what gay rights is all about."

All in all, with bigots or sympathizers, it's the personal contact Roskoff has with city politicians that he feels is the most valuable aspect of his new job. When, for instance, the representative of the borough president of Queens — a part of the city where only white heterosexual males are accorded much in the way of toleration — is dealing with the controller's office at Board of Estimate meetings, it's a good position in which to find a gay rights lobbyist.

He has simply to make his point right over the representative's shoulder. "It's a lot more effective than screaming from the gallery," Roskoff sighs, remembering perhaps one-too-many futile confrontations in his younger days.

Roskoff has established good rapport with Manhattan borough president Percy Sutton, and in his capacity as New York deputy chairperson for Americans for Democratic Action, has helped set up fund raising and social events for Sutton and other pro-gay politicians. Roskoff makes certain the gay presence is felt at those events.

"There are numerous gays in city government," comments Roskoff, "but of course they're all in the closet." By being openly gay at City Hall, by making personal contact with the city's policy-makers, Roskoff is,

according to gay activists here, going some way toward reducing the level of fear that makes homophobia so prominent an element in the governing of New York.

Bronx-born and intensely political, Roskoff is a liberal Democrat committed to the idea of social service. He advises Goldin on those social programs requiring city funds; on one day five contracts researched by Roskoff were up for consideration by the Board of Estimate. They ranged in subject from the aged and disabled to Head Start programs, from Multi-Service to Day Care centers. All were either approved or held over for a later vote.

The gay appointee feels, however, that the economically troubled city is in for even more major budget cuts, which will, as usual, fall heaviest on welfare programs and city services.

But New York is Roskoff's city, for all its problems. It would be difficult to imagine this energetic, scrappy young man outside New York's high-powered political context: His speech is peppered with references to the shifting tides of the city's fiscal situation, to this or that prominent politician's policies and probably actions.

On the upcoming gay rights battle, Roskoff notes the pervasive negative effect of powerful elements peculiar to this town on politicians otherwise disposed toward the bill.

"The Catholic Church and the synagogue are the principal opponents to gay rights," say Roskoff, himself an atheist of Jewish extraction. The mayor, he points out, often capitulates before such forces on a variety of questions and as Beame is no advocate of gay equality, few in his administration are likely to breach the party line.

(Continued on page 7)

## Jesuits Bar Ordination of Gay Man

NEW YORK — The Jesuit Province of New York has barred the ordination of a candidate for the priesthood because he is a homosexual, the *New York Times* reported last Sunday. Over a 13-year period the candidate for the priesthood, Thomas Sweetin, has otherwise completed all the necessary requirements to be ordained.

Sweetin told the *Times* that he was gay but stated that he had never been sexually active. He also charged that the order had been guilty of "pure harassment" because he was never told why he could not be ordained during a period extending over the past few years. Sweetin said that his difficulties began three years ago when his superior was informed that Sweetin occasionally visited gay bars. After being grilled by the superior, Sweetin says that he was ordered to see a psychiatrist who found that "the whole gay thing shouldn't be a reason for withholding ordination."

Sweetin was then sent on a month-long retreat where his spiritual director "kept hammering away at the whole gay question. Sweetin asserts that he visited bars "to meet other gays, especially Jesuits." While his ordination was held up, he later spent six months at a clinical pastoral education program in Lowell, Mass., and parish work at Xavier Church in Manhattan.

Rev. Albert Bartlett, vice principal for priestly preparation for the New York Jesuit Province, told the *Times* that it was unusual to refuse to grant ordination in the final stages except for "reasons of health" which include "stability of both mind and body." "Homosexuality," said Rev. Bartlett, involves "complex issues" for the

Church and he emphasized that "There is no consensus in the Church about the direction we should take."

Rev. John McNeill, whose supportive book *The Church and the Homosexual* was published last year, is also a Jesuit. Fr. Bartlett noted that gay people are "difficult to exclude once they are full-fledged members of the order." Fr. McNeill has identified himself as gay, although not sexually active.

According to candidate Sweetin, the issue in his case is not sexual activity itself. "The issue is that I'm gay and I feel very good about it — if you say that, it nullifies anything else good about your character so far as the Church is concerned."

## Rainbow Manager Promises Changes

BOSTON — A new manager has taken over the Rainbow Discotheque, promising major reforms at this city's elegant gay dance bar. Doug Kauffman, who has replaced John Addison as manager of both the Rainbow and the next-door 15 Lansdowne, told GCN that he will see to it that there will be "no discrimination" and "no more hassles at the [Rainbow] door."

"We plan to open a new entrance and exit-way for the Rainbow to avoid conflict with the 'straight' crowd coming out of Lansdowne. We plan more lighting in the lower rooms," Kauffman asserted. He also promised to "moderate" the dress code and not to use requests for reservations to "hassle" people. "We will encourage reservations, but we won't use them as

a means to keep people out," said the new manager.

Kauffman did emphasize, however, that the bar planned to use its "discretion" at the door to discourage "straight couples" from coming to the Rainbow.

Among Kauffman's objectives, is to "adjust" drink prices at the bar.

"We want to make things as easy as possible and to make things work," said Kauffman, who has not been associated with the bar previously. "We want to have all sorts of functions for the gay community. I envision lots of events, maybe movies, maybe even roller skating here. We want to make money, sure, but we also want gay people to have a good time. That's why we're here."

## Favat Murder Suspect Out on Bail

BOSTON — One of two suspects charged with the murder of Northeastern University professor F. Andre Favat on Dec. 11 was released on Jan. 5 following a probable cause hearing in Roxbury District Court. John Hammond, 28, was ordered released by Judge Richards Banks after testimony was presented to determine whether there was sufficient evidence to refer the case to a Suffolk County grand jury for indictment.

Anthony Blalock, 18, the second suspect in the case, was ordered held

without bail, however.

According to testimony presented to Banks by Homicide Det. Sgt. Frank Whalen, Blalock first met Favat at a gay bar in Boston's Fenway area, and Favat drove Blalock to his home in the Mission Hill Housing Project in Roxbury. After going upstairs to the Annunciation Road apartment, Favat "began touching Blalock in his privates" and taking off his own clothes. "Blalock allegedly said, 'I'm not that kind of guy,' and began to stab Favat. No evidence was presented that specifically mentioned Hammond.



# editorial

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Gay people tend to live communally or with a roommate. In some houses nine or ten people read one copy of GCN. Sometimes we think we're the best-read paper with the fewest subscribers in the world. Often twenty people in one organization read the paper sent to that organization. We're glad you read us, and we realize that ten copies of GCN around the house makes a clutter, but we certainly would appreciate a donation from non-subscribing readers, just a little token of your appreciation.

And for those who cannot afford to buy us at all, there are open boxes in bars where you can take a copy. Or come up to the office; we'll give you one.

## community voice

### con artists

Greetings Brothers and Sisters,

This article is not meant to offend the innocent, but to warn you about the individuals I call the "delinquent cons."

These convicts write to gay publications asking for money for assistance with their cases or the cases of other prisoners. These delinquent cons use the money to buy luxuries inside prison. I want to warn readers against these delinquent cons.

These few are spoiling the legitimate efforts of gay prisoners who have suffered at the hands of the establishment to obtain funds.

Before you give money to a delinquent con, check it out. Write a few letters and find out what attorney she or he is trying to obtain or what agency he or she is working with. Then you can write to the attorney or the agency. Most publications for prisoners and some gay

publications list or know of people inside various prisons that are trustworthy and can give you the word on a prisoner. It is a tragedy that we must ask you to do this, but I feel that it is necessary for the cause.

A Prisoner

(Ed.'s note: This letter was rewritten, but the original intention was not changed.)

### clarifying caucus

Dear GCN:

Congratulations on a fine article concerning the 16-year-old, Lebanon, PA student who tragically took his life. Too often we lose sight of the overwhelming needs of gay youth, especially those living in small towns and rural areas.

I would like to correct a small misunderstanding found in the article concerning the relationship between the Rural Gay Caucus and the Pennsylvania Council for Sexual Minorities. While the Council ardently supports and often works in close conjunction with the Rural Caucus, they are both two distinctly different and separate organizations. The Caucus is not a sub-group of the Council but a viable, highly active entity unto itself. While both groups have many similar interests and projects, I feel it is important to the effectiveness of each, to maintain their own unique identities.

Thank you again, and keep up the good work.

Sincerely,

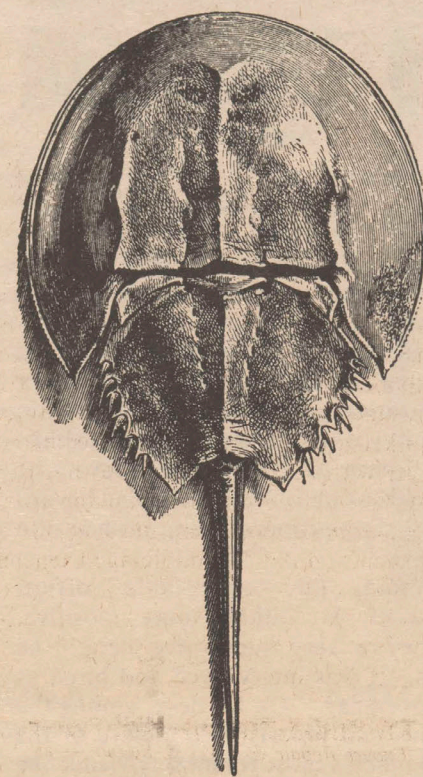
Anthony Silvestre  
Chairperson  
Council for Sexual Minorities

### shall we dance?

Dear GCN:

Addendum to the growing list of Rainbow/Lansdowne offenses/inconsistencies:

On the evening of the monster snowstorm (Jan. 7), we duly telephoned and made reserva-



HORSESHOE CRAB

tions at Rainbow. The MBTA had its usual grave difficulties coping with the blizzard, so we arrived quite late, freezing cold, and punchy as all hell.

A 5-minute wait pounding the doorbell eventually got us a congenial-as-always greeting from one of Rainbow's effervescent staff, with the explanation that they were "not exactly open" (no real surprise), and an equally congenial offer to "let [us] into Lansdowne"... at no charge.

Well, OK. As we were led through the wondrous secret passageway connecting the two discos, we were advised, "Check your coats, and don't dance together."

I cannot realistically overlook the fact that we were being granted free admission to *haute* Boston disco (albeit on a terribly "off" night); and I am certainly not (and probably couldn't even consider) criticizing the manners or finesse of the Rainbow staff. Still, had I not been so blitzed from the 90-minute circus-like subway ride, I might indeed have had the presence of mind to inquire as to exactly whom we *could* dance with. Yes, hang up your coats and maybe

drink a bit — but don't you fags *dare* boogie on our nice respectable heterosexual dance floor.

We quickly left the oh-too-rememberable 15LSD and its 14 sultry customers, and trudged over to 1270 in time for Mary Hartman. Some kinds of lingering hard feelings just can't be dissolved by way of light shows, Bose 901's, and pretty black T-shirts.

Greenfox

### excluding youth

Dear GCN:

In view of the amount and quality of the feedback my letter, "Men's Center Age Bar," has engendered both in and out of print I feel constrained to reply to these replies. I do not intend to make a point-by-point rebuttal of those respondents who have been critical, nor do I wish to do more than say "thank you" to those whose comments have been laudatory. All I know is that in the several weeks since my analysis of the situation appeared, I have been both attacked in print as well as being accosted on the street. I have been kissed and encouraged by people with whom I had only the slightest acquaintance prior to publication of my letter, and am generally amazed at the heights as well as the depths to which people will ascend or descend when a responsive chord is touched.

First, I should like to apologize for the one factual inaccuracy in my commentary, which was that Project Lambda has closed due to lack of funding and interest. The truth is that Project Lambda is indeed a going concern even though it has lost its funding due to the shift in priorities from gay youth to Third World youth within the bureaucracy which decides these things. Presently it is being staffed only by its two co-directors, the Rev. Randy Gibson and Steffi Sommer, and while its future status is problematic, it is still a viable means of support for those gay youth who can relate to the personalities of the co-directors. As such it deserves the support of those older gays who are specially concerned with the most oppressed sub-group within our sub-culture, the gay youth.

Secondly, to Mr. Al Bouchard and other

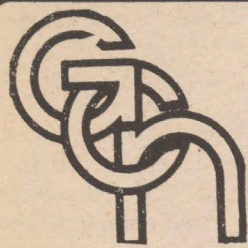
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## A Gay Person's Guide To New England

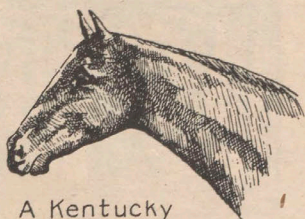
"It's the best."

—Michael's Thing

The 1976 edition, "A Gay Person's Guide to New England." Available at \$3.75 from finer bookstores, gay bars, baths and organizations throughout New England and the World. By mail, \$4.00 postpaid from GPG, Dept. D3, 22 Bromfield Street, Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."



critics, I can only point out that like little dogs barking around a full table, they failed to address themselves to the main issues even as they made much about the scraps that fell to one side or the other. The main issues remain whether the governing committee of the Men's Center had the right to rush to judgment without prior consultation of those most directly to be affected, the gay youth who had come to the Center, and whether under any circumstances their action in ejecting a troubled boy who had previously been welcomed by the very same men ejecting him can be justified. Whatever rationalizations may be employed, whatever part personality politics may have played in this sad scenario, whatever emotionally charged words may be bandied back and forth, the truth is that the boy who was so brutally rejected after



A Kentucky Thoroughbred

months of acceptance is today withdrawn back into his shell, the scars of the psychic violence done to him not even having begun to heal. After hearing of the suicide of the youth in Philadelphia, how long will it take the governing committee of the Men's Center to realize just how fragile and tenuous a thing caring and trust are, and how wrong it is to arbitrarily exclude an entire sub-group of young men on the basis of abstract principle when the application of this principle so deeply wounds a boy already in torment over his emerging gay identity? A real person was deeply scarred here, not some faceless group of youths who might come to the Center and who might be preyed upon by some there. Psychic violence is the true obscenity and is much more to be feared than the unwanted attentions of some older men who may or may not have attempted to come on to youths at the Center. Unwanted attentions are easily deflected by those few at the Center who succeeded in establishing a relationship of caring and trust, and it is to the Men's Center discredit that both the gay youth who came and the few men there who genuinely cared for them and were trusted by them are no longer there. The gay community is diminished by their loss and diffusion to other less compatible places.

Finally, I should like to make it clear that first and foremost the issue of the age bar is a civil

liberties issue. Whatever one may say about the Men's Center being a particularly desirable place for gay youth to congregate, the fact is that it did appeal to some gay youth.

Neither I nor the two others who helped me in establishing an informal program for gay youth at the Center ever maintained that it was the



BLUE JAY

place where all gay youth should come, only that certain gay youth did write, did call, were answered by us in a way that they could relate to, and finally walked up those three flights of stairs to meet us. Those who came to us have not been sorry that they did. If one gay boy realized that not all older gay men have one thing in mind, if one gay boy found understanding and support with us where he could not find it in a more formally structured program such as Project Lambda, then it all will have been worthwhile.

The crux of the debate remains whether in principle or in action, any group has the right to exclude another, younger group on the basis of their lofty do-goodism as well as their obvious inability to trust themselves as individuals with the gay youth they now say are being protected by their action. It is a genuine tragedy of the first order that the leadership of the Men's Center have become fixated at one level of response to themselves as well as to gay youth and to those (not so far removed from adolescence themselves) with whom they found camaraderie. An opportunity to strengthen the entire personality structure of those youth most needing and desiring it has been squandered in what in the final analysis must be seen as a petty ideological and personal dispute among men who should know better.

In struggle,

Kent Barclay

## speaking out

### Puerto Rico — No Liberation Stronghold

By Jeff Britton

If there is one meeting place in the Western hemisphere for gays with that unliberated 1950s consciousness it must surely be San Juan. The tittering and embarrassed laughs that accompany North Americans' descriptive accounts of exploits with young Puerto Rican men quickly became for me the most boring and oppressive thing I had to deal with during my stay in Puerto Rico. I found myself deliberately avoiding gay people for all they talked about was sex — they seemed to be on an endless binge while on the island yet with the full realization that they must return to their closets of respectability when they got on the plane to go home. The French Canadians, of whom there are many here, seemed especially to follow this pattern though most Americans such as Fred, a middle-aged teacher

from Boston, or Louis, a dentist from New Jersey, also lived this dual life during their annual visits for the past five years. They have seen little of the island's landscape and magnificent natural beauty for they spend their days and nights in the bars and arcades of Old San Juan where they find young men, usually for a price, to take back to their rooms.

Few Puerto Ricans will identify themselves as gay. Caught in the vise of a terribly homophobic culture, they are ever conscious of the presence of the Catholic Church, the reputations of their families, and the endemic Latin value of "machismo." So, when they acquiesce to a sexual encounter it is with great guilt and loss of self-pride or it is assuaged by accepting money for their favors. Being paid for sex usually creates other problems for both parties involved. The Puerto Ricans are aware of the disparity in wealth between themselves and the mainlanders and they are all too often filled with bitter resentment. Sixty percent of the islanders are on welfare with about 75% of the total population receiving food stamps. This resentment all too often turns to violence and the stories of assaults, robberies, and muggings abound among the North Americans. These occur before, during, or after the sexual encounters and sometimes are not connected to sex at all.

The concept of equal sharing in gay sexual relationships is rare indeed. One seems inevitably cast into the role of buyer or seller, predator or prey, dominant or submissive. It is an ugly and tragic situation for dignity and self-worth are rarely experienced by either party. Stamped on a wall near the gay bars in San Juan is the saying "Homosexual, Cristo te transforma [Christ will change you]." Instead of the guilt implied in this zealous message, let us hope that gays will be changed into lovers instead of exploiters. Gay brotherhood — indeed, gay liberation — is merely a future dream for Puerto Rico.

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## contact

By Dai Thompson

NEW HAVEN — The New Haven gay community began the past holiday season with lots of bubbles and ended it with quite a bang plus assorted whippers (see last week's story on the fire which destroyed the G.A.Y. [Gay Alliance and Yalesbian] office at Hendrie Hall). Thanksgiving festivities consisted of a potluck dinner and a "Come As Your Fantasy" dance, including visions of a 17th century fop

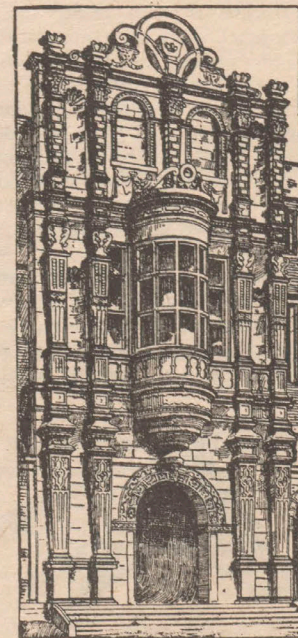
and a baby complete with diaper and bottle. A celebration of exams past and a refueling for upcoming encounters with parents *et al* was held by way of a Winter Solstice dance. Next, a party began at one of the dyke houses on Christmas Eve and after lots of bubbly and a few hours sleep, continued Christmas Day with a pancake and champagne breakfast. New Years brought with it a "Bye, Bye, Bicentennial" dance, lots more bubbles and several new friends.

On Jan. 2, the Connecticut Gay Task Force met in the G.A.Y. office to begin consolidating plans for lobbying the newly elected state legislators in hopes of passing gay civil rights legislation. That evening, after our radio show "Come Out Tonight," several members of the radio collective met as usual in the office, located just downstairs from WYBC. At 10:30 that same night, the radio station closed

down, the smoke from the fire below knocking out all equipment and forcing evacuation of the building. Investigations as to the source and cause of the fire are still going on. The radio station began rebroadcasting on Sunday, Jan. 9.

But the G.A.Y. office is gone and, as of this writing, not a single Yale official is even discussing where or when G.A.Y. will be given new space, although a couple of Yale groups, including the Undergraduate Women's Caucus, seem willing to share their space with G.A.Y. temporarily. One of the main hopes is that Yale will not use the fire as an excuse to finally get rid of the organization, as they used mass campus moves last spring to oust the Women's Center from campus, thus giving students and community members even more barriers to getting the help needed to deal with their often hostile environment.

With the smell of smoke still hanging in the air, the Connecticut Gay Task Force is even more determined than before to fight and win the battle for equal rights. A lobbying workshop will be held on Jan. 30 at Partners Cafe, Park and Crown streets, New Haven, to help us all learn better how to win friends and influence legislators. The workshop will be part of a day-long event which will also include speakers



in the afternoon, a dinner, music and a dance that night — the latter three events to be part of our current fund-raising and membership drives. For more information about the Event and/or about the C.G.T.F. in general, write to us at P.O. Box 514, Hartford, Conn. 06101, or call Don at (203) 271-1771 or the Hartford Gay Switchboard at (203) 522-5575.

## Club '76 Newest Boston Bar

BOSTON — Gay nightlife continued its march towards Boston's Financial District last week as the newest addition to the bar scene, the Club '76, opened at 76 Batterymarch. The bar — which is co-hosted by Bob Dunn and Ed Catino — will offer food and drink, dancing to a jukebox, as well as board games.

"We hope to attract a mixture of everyone," co-host Dunn told GCN. "We want people to feel comfortable, to sit with people, and to enjoy themselves. Everyone is welcome — women and men."

The Club '76 will offer sandwiches and chowder five nights a week (Wednesday through Sunday) as well as a Sunday brunch that will include eggs benedict, chicken livers, and

omelettes. The bar hours will be 8 p.m. to 2 a.m. Monday through Friday and 12 noon to 2 a.m. on Saturdays and Sundays. Newspapers will be on hand for Sunday readers and Thursday night will be a special price night.

The Club '76 is the latest addition to the growing gay bar scene in the Financial District. Around the corner from the '76 is the new disco, Somewhere, and nearby are the Powderhorn and the lesbian bar, the Saints. "What Greenwich Village is to New York City and what Castro Valley is to San Francisco, this is what I hope that this area will become in Boston," Bob Dunn told GCN. "I want it to be 'our part of the city' where gay people can feel secure and comfortable."

## Supreme Court Backs Civil Servant

(Continued from page 1)

same time accused Singer of "immoral and notoriously disgraceful conduct" under Section 731.201 of the Commission's rules and regulations.

However, on July 3, 1975, the Civil Service Commission issued new criteria which stated that gayness should not be a disqualifying factor in itself to be fired from Civil Service employment. However, the Civil Service Commission did rule that "criminal, dishonest, infamous, or notoriously disgraceful conduct" was grounds for dismissal.

In rejecting Singer's appeal, the US Court of Appeals accepted the Commission's arguments that "Singer's repeated flaunting and advocacy of a controversial life-style, together with the publicity in which he was identified as an employee of the EEOC, would lead to 'possible embarrassment to and

loss of public confidence' in the agency and the CSC."

Singer worked for the EEOC for a period of eight months. The fact that he worked for a period of less than one year when he was investigated is believed to have made him more vulnerable to firing than had he worked at a civil service job for more than one year.

When the Carter administration takes power, it is not expected to change the government's position on the civil service policy. Bork's designated successor as Solicitor General, Wade Hampton McCree, Jr., a black judge who has been a member of the United States Court of Appeals for the Sixth Circuit, has an unimpeachable record on civil rights. He is "a certified liberal," wrote the *New York Times*.

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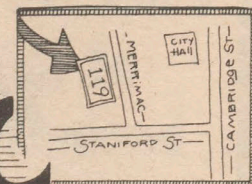
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# Alcoholism Subject of Men's Center Talk

By Bill Callahan

BOSTON — Charles Norcross, a member of Alcoholics Together, spoke to Tuesday night's meeting at the Gay Men's Center about Gays and Alcoholism. Alcoholics Together is a gay group based on the principles of Alcoholics Anonymous. AT, as members call it, began eight years ago at Los Angeles' Metropolitan Community Church, Norcross said, because "men and women who wanted to share a lifestyle found they couldn't share with straights in AA."

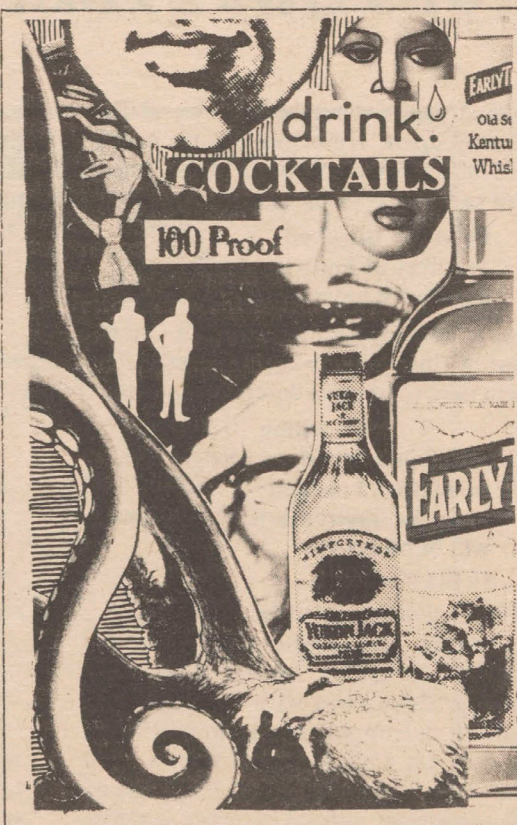
One of the early members of Alcoholics Together in Boston, Norcross had seen the need for the group, while working as an Alcoholism Information Referral volunteer, answering phones on their hot line. "People were calling for the first time to reach out to someone for their problem with booze. They were talking for the first time

about what booze did to them and what they did about booze. When I suggested going to AA, they would tell me they couldn't because they were gay and afraid they wouldn't be accepted."

After speaking with Nancy Wilson of the Metropolitan Community Church, a rap group for alcoholics was begun with guest speakers. At first, said Norcross, Alcoholics Anonymous was reluctant to list the group as an official chapter because they were afraid of harassment that would give AA a bad name. Now that this group has operated for 13 months with a large attendance, AA has relented and now lists the gay chapter.

The basic philosophy of both Alcoholics Together and Alcoholics Anonymous is to provide support to help alcoholics overcome their dependence on alcohol. "You don't go in [to the group] to stay sober forever, you go to stay sober today," said Norcross, who has been sober for 17 years. "We learn that we're not doormats. We can stand up and be counted; we're human beings."

"Alcoholism is out of the closet as a



disease. Alcoholics are not moral lepers. They have a disease which cannot be cured, but whose progress can be arrested." Explaining alcoholism, Norcross said, "It's a physical compulsion and a mental obsession. It's the first drink that gets you drunk, because though you may not pick up another drink right then, or that day or even the next day. But there will be more drinks after it, if you're an alcoholic."

There are currently two groups in Boston for gay alcoholics. One group, closed to non-alcoholics, meets on Wednesday nights at St. John the Evangelist Church. The other, Gay Today, meets Sunday afternoons at 2:30 at the Old West Church. Soon a chapter of Gay AlAnon for the family and friends of gay alcoholics will be forming. "It is important for someone to come in, whether they are straight or gay, to find out what alcoholism is," said Norcross. "As far as what it's done for me, today I don't have to be a con artist, I don't have to be an actor. I'm no longer powerless over my own life."

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## Allen Roskoff, Activist, Moves to City Hall

(Continued from page 3)

"Politics is in my blood," he murmurs, scanning the crowds of the elderly, the black, the Puerto Rican and the other interest groups who pack the Board of Estimate chambers.

Of course, Roskoff didn't own a suit when Goldin appointed him and his slender, small-boned frame is still more at home in denims. There's a photo-

graph of him, circa 1971, in GAA's newsletter, that shows a long-haired, bright-eyed youth just in out of the rain and holding aloft an ice cream cone.

The hope and the verve that was gay activism in the early seventies has in New York suffered severe diminution of late, but it is reassuring to know that the spirit of Stonewall has moved that fresh kid with the ice cream cone right into the musty, hostile halls of city government.

Roskoff's boss is the only top-ranking Beame official who may take an independent pro-gay stand on the issue. In a city like New York, with large communities of Irish, Spanish, Italian and Eastern European Catholics and with a Jewish population exceeding that of Israel, the prospect of passing any civil rights legislation must of necessity depend upon the support of these two inordinately powerful religious institutions.

The Catholic and Orthodox Jewish stance, both here and in Albany, have shown no signs of softening where gays

are concerned, says Roskoff.

All the more reason, according to the new appointee, to keep lobbying and struggling. After all, New York probably has the largest population of gay people. Roskoff has been in this fight for six years and he's persisted against terrific odds without once packing up his energies and returning to the closet.

School boards, the city administration under both Lindsay and Beame, welfare officials, the courts, even his own parents — all have resisted his efforts on behalf of the minority of which he is so openly a part.

His many friends in the gay movement and his brother Danny, a straight man pro-gay in his orientation, have buoyed Roskoff in the turbulent course of pressing for gay civil rights, but one imagines that this dark, nervous fellow would have persevered in any case.

It's not simply his own sexual orientation — it's precisely the element of political challenge in the gay question that galvanizes Allen Roskoff in his movement activities.

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## Poet Drops Out From the College of Man

**THE NIGHT SUN: Poems by Aaron Shurin.** Gay Sunshine Press (Box 40397, San Francisco, CA 94140), 1976. 56 pp., \$2.75. Also available at Grolier's Bookshop, Cambridge.

*A Review by Rudy Kikel*

**One trembling evening  
and all my mortar crumbles.**

**Like Frankenstein's castle, a collapse  
of bad architecture, shaped boulders  
crashing out to sea.**

In lines from "Earthquake and Inquake," a poem in his long-awaited first full book of poetry, Aaron Shurin is speaking about the crumbling protective shields with which he has been as a man protecting himself against the forces of erotic disruption. He might have been referring to a structured poetry tradition he rejects.

*The Night Sun* is a battleground — composed presumably in the course of its author's restless wandering from New York to Berkeley, from Boston (where he was a founding member of the Good Gay Poets) to San Francisco, it is marked everywhere by strife. The striving is for disorder, sacrifice, self-sacrifice, self-immolation even — finally perhaps for annihilation. Failing in his attempt to scale the walls with which he finds men in our society to have imprisoned themselves ("I crave to walk the wall of yr body./ & I've tried & fallen & tried & fallen"), failing in efforts to put himself at the invader's disposal ("After you stormed my castle, why didn't/ you occupy it?"), Shurin altogether abandons relation to what he experiences as impermeable aggression ("I dropped out/ from the college of man"), and allows for the unearthing of his displacing "womanly" self — along with the matriarchal goddess that self would worship as its own.

"I have no more openings/ for hardness," he tells us, claiming to have reclaimed an original "formlessness." Appropriately, then, the lines of his poems seem to shrink away from their margins; stanzas suffer a sundering fragmentation; phrases seem to float free from their sentence moorings; even the extent to which vocabulary can be of service to the poet's radical vision is called into question:

**A shortage of terms, perhaps.  
Language caught  
in the vice of opposites, of only  
two, so that what is not  
man in us  
we call woman.**

In short, Aaron Shurin asks for and should get serious consideration as a feminist revolutionary and a poet of our dissolution.

His bloody battlefield is that of the contracted heart. In "Hot Poison," the first section of *The Night Sun*, the

poet struggles to retain his vulnerability, to stay *open*. He begins his promiscuous quest for heart (and body) action in a sadly susceptible state:

**I give my life over  
to pieces of bodies; by the end  
maybe I'll have loved a whole man.**

Soon, disappointment in his manly loving finds him struggling against his own desires to erect defensive facades:

**No telling  
why you scorned my pledge  
no matter, I remain  
open for observation, no refusal  
will blind my eye  
to the mystery. . . .**

His resolve does not last, however — he burns and flushes away his ex-lover's letters ("Baby, you were crisply/ done away with") — and if he has not thoroughly fenced himself in, it is only an exclamatory hysteria (and the enlistment of an acknowledged Baudelairean influence) that enables him to sustain his heart's relentlessly diastolic motion:

**Beauty, damn, you hard  
soul-breaker! Go on  
feast your flaming eyes**

**burn these shreds the beasts have  
left me!**

Though it is still pervaded by some nineteenth-century poetic fumes ("Parfum Exotique" and "Fabulously Alone" seem marked, like the earlier "Dialogue," by a decadent Victorian flora and fauna), the second section of *The Night Sun* provides us with a breather. (We will need it!) Its imagery is surprisingly homely ("Your eyes look like succotash"); there are some delightful touchings down on the plane of the real (in the prospect of "Joe Zalinsky's/ neighborly pink cock," which the poet managed casually to brush each morning after his high school gym class), and a significant recognition about the nature of affection:

**the rest was sex.  
the only real  
love we made was  
the tracing of  
your thumb across  
my bare arm.**

Suddenly, at section's end, we are in the presence of something — or someone — we had not been fully prepared for:

**Out from my routine blue-jeaned  
drag  
steps a 1930 Argentine Jewish  
Princess  
—Inez Goldberg!**

**Tribal Magic.**

**The next day, freedom  
in my chest,  
one great bird flown from my ribs,  
a new soul born.**

**I laugh—of course! Adam  
to my own Eve.**

We laugh along with Aaron/Inez after "their" Halloween night on the town, not least because Shurin is himself laughing, because he hasn't confused who he is with who he has been playing at being, because his Adam and his Eve are allowed to coexist. Our laughter and *his* I suspect stops, however, at the end of "Woman on Fire" — although the occasion, in which a "Latino queen" dressed up with Christmas lights plugs "herself" into a wall socket, seems ludicrous enough —

**The light! The Living light!  
And there races across the party  
instant sympathy, a revolution  
of untold ecstasies. Woman on Fire!  
until each one of us is  
crowned  
by her perfect queenliness,  
Woman on Fire! vision  
of our own flaming selves.**

Experience has made or should have made some of us dubious about revolutions "of untold ecstasies." If so much electric "instant sympathy" can be generated among a select few, will there be any sympathy left for those who have not been invited to the party? If this sizzling *one*, if Inez, is to be Shurin's "flaming" self, what will be the fate of his other selves? Incineration, I suppose. Eve has taken over — and Adam be damned.

My own feeling is that little is to be

gained by suggesting to Adam, to Man, that he root out his "manliness" — responsible as the patriarchal principle may be for rape, warfare, and the sunderings of sympathy with which we all live. For one thing, if Man is held solely responsible for the world's devastations ("Pretty/ amazing what you've done./ wasted/ a world," accuses Shurin), he will only feel the more free to take credit for the world's harmonies — for Art, for Accord, where and to the extent that they exist. In *The Night Sun* man gets damned a lot: he becomes the "Straight/Man/demon." If the model is to be rejected ("Man Man I call your name/ in throwing you out"), with him must go his sexual tool (Shurin entertains the fantasy that in "10 years each man sees his penis wither like an early rose"), "his" gods (Jehovah, Krishna, Zeus, the State— Christ is curiously [mercifully?] absent from the Enemy List), and "his" civilization, *our* civilization, the only one we know: the "tower of steel" must be pulled down and buried under the earth. In its place? Nothing "And the women rolled on their backs in the dirt/ and laughed . . ."

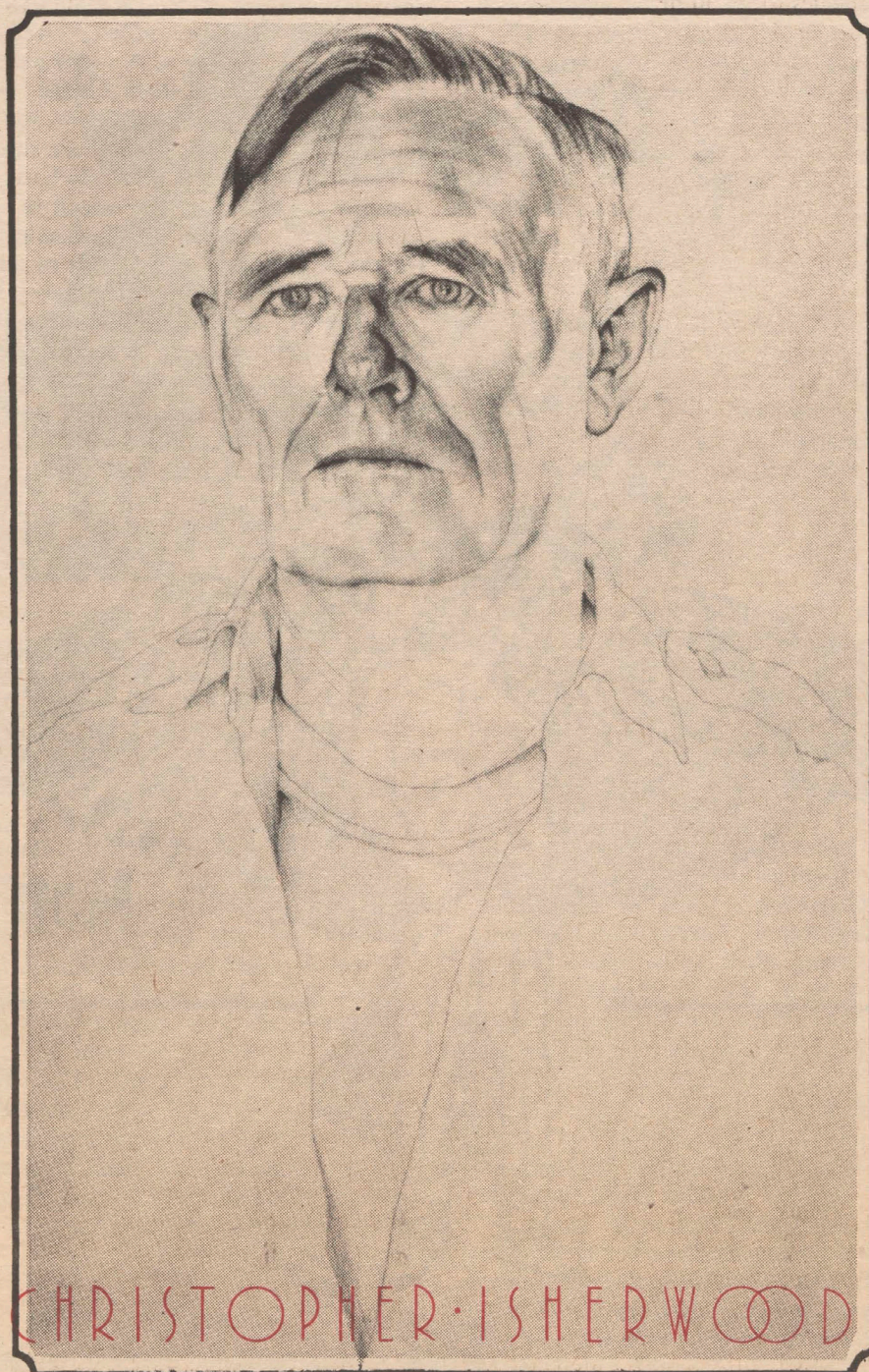
Whew! If Shurin's efforts to pair a starveling self with a stripped down poetic form had not rendered *The Night Sun* of interest, his book would have to be important for its presentation of an extreme and increasingly popular position in the philosophical arena of contemporary homosexual culture, a philosophical position without evidence of which antipodal present-day regressive tendencies — male genital worship, for instance, and S&M — would make little sense. The Father needed an engulfing Mother to grow hard against. Those of us who are attracted to neither extreme, however, who adulate neither an obliterating goddess nor a furious phallic god — or, rather, who are, how shall I say, blessed with evenly divided loyalties, who can appreciate the "strength to be soft" as well as "Joe Zalinsky's/ neighborly pink cock" — will find for themselves an appropriate petition, too, in *The Night Sun*, a "prayer to bloodroot," a prayer, as I read it, that we support no principle, political program, or propagated faith that does not actively stimulate sympathy within each of us for every other one of us, a prayer

**that the white fire dissolve as rain.  
that the red root anchor  
into earth, drawing  
lifeline up from the broken ground.  
that the route  
of blood, road  
we wander, cut no aimless  
openings, flow  
not onto the ground but always  
back to the heart.**





## Isherwood's Latest Takes Us Beyond 'Cabaret'



**Christopher and his Kind**, by Christopher Isherwood. Farrar-Straus-Giroux, New York. \$10.

*A Review by Thom Willenbecher*

Some novelists, perhaps a near majority, are what one might call professional autobiographers. Their principal theme is their own lives, and the persons, events, and inner crises which together have shaped them. Their novels consist largely of characters and situations drawn from personal experience, infused with unrealized fantasy and imaginatively transferred into the stuff that is fiction. Usually the distinguishing preoccupations, faults and dreams of the protagonist are also those of the author. The fact that many of the original models are easily recognizable may or may not detract from the quality of the finished product. It is often said that frankly autobiographical fiction shows an author's lack of imagination. No one, however, has accused Sylvia Plath's *Bell Jar* of being unimaginative about suicide.

Christopher Isherwood is the professional autobiographer *par excellence*. From *Goodbye to Berlin* to *A Meeting by the River to Kathleen and Frank*, his works have occupied various, hard-to-pinpoint places along that gentle continuum from pure fiction to straight autobiography. His latest contribution, *Christopher and his Kind* claims to be his most autobiographical work of all, and to place the previous works in their proper perspective. However, for various reasons, its place on the continuum is also hard to pinpoint.

*Christopher and his Kind* begins where a previous autobiography, *Lions and Shadows*, leaves off, as 24-year-old Christopher leaves his native England to visit Berlin for the first time. He starts out by adopting the psychoanalytic theories of Homer Lane, which claimed, among other things, that the only unnatural act is to disobey the law of one's own inclinations. And so, *Christopher and his Kind* purports to be a frank chronicle of Isherwood's experiences while following his own inclinations through that tumultuous period from 1929 to 1939, including a European-wide escape from Nazi Germany with a lover and the loss of the lover to German police.

Isherwood starts off with a bang in discussing his erotic exploits, carrying forward a tradition established by Tennessee Williams' *Memoirs*, namely that of the writer as Homosexual Sensualist. To Auden, Isherwood once

confided that "homosexuality is the most important thing about me." Now, for all to see, Isherwood confesses that he went to Berlin in 1929, because "to Christopher, Berlin meant boys." He takes a room in the building occupied by Magnus Hirschfeld's Institute for Sex Research, where he explores the museum of erotic toys and comes to the disappointed realization that he did not invent homosexuality after all.

His account of his relationship with lover Heinz is warm, honest, though occasionally excessive. But still there is a sense of distance from his own desires. Throughout the book, Isherwood resorts to the quirky practice of referring to himself in the third person as Christopher. Christopher did this, Christopher did that, Christopher slept with this boy or that girl but it didn't last. The third person may be a way of gaining critical distance, of speaking of oneself as if one has after all these years grown into a different person. Perhaps Isherwood feels more at ease making public his innermost desires by projecting them onto some imaginary being whose biography and psyche are exactly like his own. In any case, the end result is occasionally disappointing.

Isherwood's examination of his past is also a reassessment of the ways he used to write about his past. We get to know who was who, in the Berlin stories and in other works. Details are corrected, characters are matched with their models in real life, and their various fictional motives are corrected,

usually traced back to eros. "I am a camera" began one of the personae of one of the novels, but now we discover that what we had thought to have been the product of a disinterested, unexpurgated observation was actually the outcome of many props, numerous retakes, and carefully controlled editing. We learn the differences between Sally Bowles of *Goodbye to Berlin* and the real-life model, Jean Ross, and the various gradations between the "Christopher Isherwood" of the Berlin stories and the near-heterosexual Clifford Bradshaw of *Cabaret*. The Isherwood of the past was a largely fictional character, totally unlike the Christopher of the past, as described by the Christopher Isherwood of the present. The real Christopher was more concerned about sex and less about politics, a revelation which is simultaneously a letdown and a relief.

In time, the Christopher of *Cabaret* lost faith with the concepts he wished to demonstrate. He loved concepts then, Isherwood admits, slightly ashamed of himself, and he had convinced himself that art had to prove a point to be valid. But the latter-day chronicler informs us that the concept, the message, paraded with such earnestness, was itself the result of a playful exercise of mind. The presence of economic blight, the burly, brown-shirted Nazis in the background, even the impending Holocaust were raw materials for the manufacture of an ideology which itself had to meet

aesthetic criteria in order to fit the rules of a game. Aesthetic criteria demanded a certain politics which itself demanded that aesthetics ought to be subordinate to informing the world of the oppressive realities of the time. The Thirties literature is thus overthrown in a swift, bloodless coup, and the rejection of art for art's sake is exposed as a delicate sham. All of which leads to two possible conclusions, neither of which excludes the other.

The first is that Isherwood's present memoir indicates a retreat from social consciousness in literature. Social consciousness becomes part of a larger game — valued for its earnestness, its purity, its consistency, and in a censorious society such as the Third Reich, its daring. The writer is under no moral or political obligations, only aesthetic ones. The present chronicle reflects this retreat. The realities of war and economic catastrophe receive no mention except insofar as they affect the characters of *Christopher*. The phenomenon of Hitlerism is reduced to a series of detours and bureaucratic inconveniences, and even when Heinz is apprehended, the author hardly comments on the political significance of the Nazi suppression of human differences. The political and social vision of *Christopher and His Kind* extends no further than the characters it describes.

The second conclusion is that, like social content and every other content, autobiography can also become a medium to be employed in the imaginative construction of a fictional world. If claim to political earnestness can be exposed as a literary device, so can the claim to autobiographical veracity. And if Isherwood can dismiss his past autobiographical work as the result of an elaborate fictive process, then the present autobiography is also open to question. What Christopher Isherwood says now about what Christopher said then is no more to be believed than what Christopher said then.

Gore Vidal once said of *Goodbye to Berlin*: "You never know where you stand in relation to an Isherwood work." The same can be said for *Christopher and His Kind*. We have the feeling that it leaves us in the midst of a vast puzzle, a *Marienbad* of countervailing motives and possibilities. The solution to the puzzle — namely who is Christopher Isherwood anyway? — is yet to be had; we must await further supplements to this autobiography before we can have a full picture of this complex and heterogeneous man.

Will the real Christopher Isherwood please stand up?



## Do We Have a Choice?

By Tony Krebs

There has been a radical turnabout among gay activists in New York City regarding the issue of the origins of homosexuality. At least this is the case if a recent panel discussion on the question: "Do people choose homosexuality?" indicates current thought in the Big Apple. The participants in the pre-recorded discussion, which was recently aired here in Boston on WBUR's *Gayway*, all felt that they did choose to be gay and that homosexuality is a conscious or sub-conscious choice by an individual.

Up to now in gay liberation literature and public presentations the stand was taken that the origins of sexual orientation were still very mysterious but were probably inherent or deter-

mined very early on in an individual's life, certainly before the age of six years. The choice involved, if any, for an individual was that of whether or not to acknowledge, accept, and/or celebrate homosexual or homophile feelings which were already present in oneself, though such feelings were severely denigrated in society. This is quite different from the new position that individuals can choose to *develop* sexual or affectional feelings which are not already in their psychic make-up.

The question is: Do individuals have such conscious control over their own sexuality? I think not. Sexuality is a very complex and deep-rooted dynamic in people and to suggest that it is easily malleable through simple acts of will

assumes an incredibly high level of self-awareness, individuality, and conscious self-control for a person, one which I see as way beyond the capabilities of most people in our society. Perhaps these New York activists are generalizing from people they have known, a highly individualistic bunch to be sure, and as skewed a sample of gay people in our society as that of gay people in psychotherapy — a sample which psychoanalysts used for years to prove that gays were sick.

This issue could be pleasantly batted about at cocktail parties without resolution were it not for its ramifications for the situation of gay people in our society. To state that homosexuality is a choice as opposed to a trait is to knock the bottom out of our arguments for repeal of the sodomy laws and the passage of gay rights bills. The infamous Supreme Court decision to uphold sodomy laws did so by

affirming a Virginia court argument that the state had a right to preserve the institutions of the family and marriage and to dissuade people from homosexuality. Sodomy laws, and religious proscriptions against homosexual acts, thus become ways to protect cherished American values as opposed to being unnecessary and futile oppressions of gay people. In the same vein, gays certainly could not be granted employment rights, because, for instance, gay people working with children would "influence" them towards choosing homosexuality. Kids would not "become" homosexuals by gaining awareness of their own gay feelings, but would actually turn into homosexuals, that is, become something they were not before. Remember, too, that if homosexuality is a choice for people, then heterosexuality is also a choice. Such a position leaves the door wide

(Continued on page 12)

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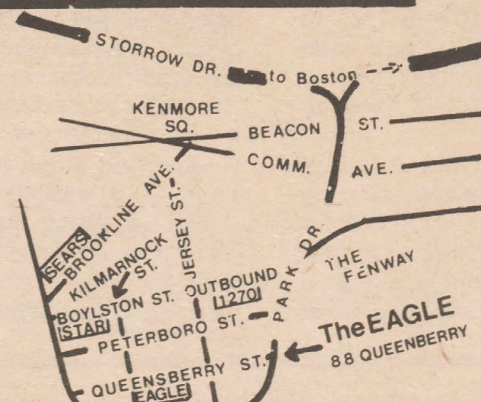
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## Is Fake a Fake?

By David Holland

I'm always suspicious when a new film arrives to the public on a bandwagon of hoopla. I imagine that there is some seedy foundation upon which the tents are raised — the film is short on worth or the principles are short on cash. This Madison Ave. indulgence is far more common when major studios are involved — they have more money to advertise their mistakes — but the technique was recently employed with a low-budget film directed and produced by America's greatest legend of cinema, Orson Welles.

Those on trial, brought before the jury of Boston and Cambridge — its audience, critics, and vampirish media — are the Welles Cinema and its umbrella agency, Cate Enterprises (controlling more than thirty theaters). The charges brought against them are: running a week-long resurgence of Wellesian films from *Citizen Kane* and *The Magnificent Ambersons* to such obscure films as *Ten Days' Wonder* and *A Safe Place*, screening the U.S. premiere of Welles' latest release, *F for Fake*, producing an *Evening With Orson Welles* at Symphony Hall (during the season's to date, heaviest snowstorm), and arranging a large media interview at Boston's Copley Plaza to push a movie that potentially could be worth not a single trumpet's blare.

Of course in this uproar of attention, *F for Fake* is the principle contender. The film, still lingering for public attention, is a highly-sophisticated account of fake and forgery. It opens in the lush setting of a European train-station where a rotund Welles



Orson Welles with Oja Kodar, as they appear in his latest film "F for Fake" that explores forgery and fakery in the worlds of art and literature — now at the Orson Welles in Cambridge.

weaves acts of parlor-trickery to the amazement of a young and beguiling spectator. As keys become coins, appear and disappear, Citizen Welles renders a soliloquy on the art of fake. The remainder of the film explores the world of forgery by documenting, with interviews and tales, the lives of some of the most renowned fakes. Elmyr de Hory and Clifford and Edith Irving speak off-camera and on about the essential elements of fake — what is and isn't. De Hory, charming yet infamous art forger, sketches a Modigliani as he recounts copies he produced that were claimed by the world's leading art dealers as originals. By the end of the conversation his

"priceless" original is tossed, shruggingly, into a nearby fireplace.

The questions — what is the value of authenticity? In whom lies the truth? Has the clamoring for originality and the high price placed on its head only precipitated and subsequently demanded the "fakes"? — are merely proposed and never truly answered. After watching de Hory burn countless prints, Irving expounds on the Howard Hughes myth, and hearing a story related in which Picasso said "I have created many fake Picasso's," the viewer is teased with a mountain of intriguing questions on the subject of the hoax.

It seems a purist's film that will probably not meet the demands of the American audience. Europe adored it; the U.S. will probably put it on forgotten shelves within a matter of months. Too bad.

In the attempts to promote the release, Welles arrived, for the first time in decades, in Boston, tailed by an avalanche of snow. Notwithstanding the weather, an anxious crowd braved the storm and near-filled hallowed Symphony Hall. They welcomed him with a standing ovation; he returned admiration with an evening of unparalleled story-telling. He had that affable quality that made one simply want to crawl into his lap and fall asleep as he rocked you gently with his tales. After a surprisingly revealing question-and-answer period he lent his signature to the night with his now-famous and audience-demanded, Shylock from *Merchant of Venice*. Another standing applause bid him

back with Julius Caesar.

By morning the storm had let up and a platoon of Boston's media arrived at the Copley Plaza weighted with cameras, recorders, and paper and pen. They questioned him on everything from past successes to future aspirations. Of the more interesting responses he remarked that "We are on the border of the last epoch of film." He felt that "alternative forms would eventually emerge" but when, "the public keenly and intelligently recognizes the film as the popular form of art then it falls into a decadence." He also pointed out that "current films are together, incredibly expensive, clumsy, and slow." He continued, "Therefore, most are essentially out-of-date."

Although he has at least two films, *The Other Side of the Wind* and *Don Quixote*, that have not been released, he needs a "commercial success" in order to continue producing.

Throughout his illustrious career, Welles has continually flirted with the controversial. Today, he says Americans are involved with what he terms, "safe fearless film-making . . . Nothing really makes goose-pimples rise." He further notes that there is a "terrible dilemma in that everything today is safe — we've found a way to look at the most dangerous ideas so that they don't touch us."

The interview ended with a multiple photographic orgasm. People lingered outside to brush hands with the immortal and hopefully get a word or two. The film-lecture-interview promotional weekend came to a close. Of the above-outlined charges and descriptions executed by one Cate Enterprises and Orson Welles Theaters, the defendants are found Not Guilty of over-promotion in Case of Fake.

### FLICK PICKS

#### Cousin, Cousine

Galleria: 2, 3:50, 5:40, 7:30, 9:30

#### F for Fake

Orson Welles: 4, 6, 8:05, 10:20; Sat. and Sun. at 2.

#### Jonah Who Will Be 25 in the Year 2000

Orson Welles: 4:05, 6:10, 8:20, 10:20; Sat. and Sun. at 2.

#### Partners (a film by the director of "Last Tango in Paris")

Back Bay Screening Room: 4, 7:50; co-feature: *Une Femme Douce*: 6:10, 9:55.

#### Rod Stewart: Faces

Paris: 6, 7:30, 9, 10:30

#### Sisters (a film by Brian DePalma)

Back Bay Screening Room: Fri. and Sat. at midnight.

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## Theatre for You and the Children

By Don Shewey

If you've got a kid who wants to get out of the house on a Saturday afternoon, I can't think of anything better than to take him or her to see *Higgelty Piggelty Pop!*, the delightful play with which the Next Move has christened their new theatre at 951 Boylston St. The play was adapted from a book by Maurice Sendak, the popular children's author best-known for his TV special *Really Rosie*.

*Higgelty Piggelty Pop!* is about a dog named Jennie who has everything she wants but still is discontent. So she leaves her master's house and immediately runs into a Pig who is advertising for a leading lady to join the World Mother Goose Theatre. That sounds good to Jennie, except that the Pig says she's got to have experience. "But what is experience?" Jennie wants to know. Says the Pig, "Experience is the kind of thing you don't know what it is until you have it."

That sends Jennie on a quest for experience that is a lot like Dorothy's in *The Wizard of Oz* — she meets a Cat who is a milkman, a parlormaid named Rhoda, and an obstinate Baby, and then she almost gets eaten by a lion but runs away to the forest. She falls asleep under a tree and has a nightmare, and when she wakes up, she is surrounded by her friends Pig, Cat, Rhoda, and Baby, who tell her she has become the leading lady of the World Mother Goose Theatre. Then they all put on a play that consists of the nursery rhyme "Higgelty piggelty pop/The dog has eaten the mop/The pig's in a hurry/The cat's in a flurry/Higgelty piggelty pop!"

I'm not sure if there's any deep meaning there, but it's great fun for kids and adults. Cynthia Caldwell is a

riot as Jennie — she scratches, sniffs, howls, barks, and wags her tail winningly. W. Perry Barton's sets and Scott Gray's costumes are funny and clever, and Andy Gaus' music is charming. And like all of Maurice Sendak's tales, this one is refreshingly non-sexist (a strong central female character, and no sex-role stereotypes at all).

*Higgelty Piggelty Pop!* plays weekends at 2 p.m. through Feb. 13.

\*\*\*\*\*

Theatre News: TOSOS in New York City has announced the schedule for its spring theatre season. Now playing is Noel Coward's *Hay Fever*, to be followed by Martin Duberman's *Payments* opening Feb. 17. Opening March 17 will be a two-week Festival of Dance. Gore Vidal's *Romulus* will open March 31, and *And Things That Go Bump in the Night* by Terence McNally is scheduled for a May 5 opening. Playwrights Duberman and McNally, in a commendable show of support for gay theatre, have donated their plays to TOSOS royalty-free for these productions.

The Loeb Drama Center has embarked on a dazzling series of special presentations, two of which may be of special interest to GCN readers. On two nights only, Jan. 31 and Feb. 1, the National Theatre of the Deaf will perform — are you ready for this? — Gertrude Stein's opera *Four Saints in Three Acts*. It seems that David Hayes, director of the world-renowned theatre troupe, ran across a Stein quote, "Some hear more pleasantly with the eyes than with the ears," and decided to take her at her word. Sounds crazy as hell, but I wouldn't miss it for the world! The



opera will play with two short pieces, Chekhov's comic monologue, *On the Harmfulness of Tobacco*, and *Children's Letters to God*. Also coming to the Loeb Feb. 10-12 will be a one-woman adaptation of George Eliot's *The Mill on the Floss* performed by Margaret Wolfit.

Two certified hits on the Loeb schedule are Emlyn Williams in his highly-acclaimed one-man show *Dylan Thomas Growing Up*, which plays for two shows apiece this Saturday and Sunday, Jan. 15 and 16 (you'll have to hurry!). And *A Party with Comden and Green*, which enjoyed a smash engagement at the Loeb last fall, returns Jan. 19-23. Then Springfield's Stage West theatre company will check

in with their production of Sam Shepard's rock drama *The Tooth of Crime* Jan. 26-29. For times and tickets call 864-2630.

And lastly, the Tony award-winning production of *Travesties* tra-la-las into the Colonial on Feb. 14. James Joyce, Tristan Tzara, and Vladimir Lenin meet *The Importance of Being Earnest* in Tom Stoppard's brilliant comedy.

Be still, my heart! What with all of the above, Jules Feiffer's *Knock Knock* at the Charles Playhouse, and Cambridge Ensemble's *Oresteia*, not to mention *P.S. Your Cat Is Dead* at the Boston Rep, the next few weeks offer a veritable feast for Boston theatre gluttons.

## Choice

(Continued from page 10)

open for psychoanalysts to gloriously return and start "curing" homosexuals of their mistakenly-chosen condition.

Given the consequences of this idea that people choose homosexuality, it is astonishing to find gay activists propounding it. Their answer to the above difficulties might be to argue that homosexuality is better than, or certainly as good as, heterosexuality, but this view is unfortunately not held widely in our society. In addition, such

an argument would be difficult to prove either way because it is a value judgment, not an argument of fact, and it is one which, at least for now, we would be certain to lose.

People do not choose their sexual orientation any more than they choose their right- or left-handedness. They may choose, though, not to recognize their true nature because of societal conditions. To state that homosexuality — or heterosexuality — is a willful choice open to everyone is not only a gross oversimplification of the whole issue, but it also constitutes political suicide for the gay liberation movement.

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1 TWO NEW FEATURES EVERY WEDNESDAY (X)

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## people, places and flings

By David Holland

In order to dispel any rumors to the contrary, winter has arrived. I, on the other hand, plan on leaving with the next flock of birds to the south. And I don't mean south Boston! . . . While on the subject of rumors, there's another to dispel. With the current rash of new bars opening it's difficult to know what's happening where. Of the most recent additions to the family of frivolity and frosted ale, here is a quick guide . . . Of the new habitats on the Fenway side of town, **The Rainbow Room** is still putting out some of the best disco around. Informed sources

tell that they may have a few eye-popping surprises for this sleepy town in the near future. Guess who'll be on top of it, keeping you in the know? . . . The opening of three new lovely places has given an old Bostonian locale, the financial district and waterfront, a bit more swing. By now, most resident night-hoppers have played a game of scrabble, backgammon, monopoly, or two at the **Powderhorn**. Not me. I lost the first game and have simply been eating cheesecake with my Amaretto ever since . . . Just around the bend, on Franklin St., **Bob White's** new playland, **Somewhere**, has opened

to a more than happy crowd. It's the most comfortably mixed bar around. "Mix" refers to men and women joining hands, dancing, and just having a good time for all. The two-floor, palm-tree palace just may be your mug of beer . . . **Club 76** opened last Saturday treating the guests to hot and cold canapes in their quietly plush surroundings. The 76 is the latest to open but judging from the flocks discovering this new area in downtown B-town, it won't be the last . . . Everyone else though, is alive and living well. Know what happens when competition comes to town? Everyone gets better . . . I've decided that I should officially leave the paper. Well, why not, **Marion Tholander** has and not only did she receive a beautiful arrangement from **Greenleaf Florists** (flowers do wonders for my complexion) but the entire staff trekked over to **Tony Bosco's House Restaurant** for a tummy-wonderful farewell repast. Actually you would have thought it our last supper considering the amount of spaghetti we consumed. Oh, I love appreciation nights and Ms. M.T. could not have been better appreciated. I'd better stay. My accolades might come in the form of "Best Wishes" typed and misspelled on office stationery . . . Tonight "**Knock, Knock**" opens at the **Charles St. Playhouse** on Warrenton St. Charles Cohen, publicist-extraordinaire, sends a note that the first hundred people sending in a "Knock, Knock; Who's There?" joke will receive a pair of free tickets to the Jules Feiffer hit. The jokes can be mailed to: The Charles St.

Playhouse c/o "Knock Jokes" at 76 Warrenton St., Boston 02116. Knock, Knock . . . **Boston Ballet** begins their "**Choreographers' Showcase**" on January 28 for that weekend and the following at the **John Hancock Hall**. Among the choreographers displaying their current works will be Rael Lamb, who is beginning to take this city by storm. His "First Night" performance at the Charles St. Meeting House had avid ballet-buffs spilling into the street. It's about time . . . **Off The Wall Theater**, who's gone through some off-the-wall harassment in the past year, is screening a wonderful collection of animated shorts. Many of the selections are award winners from the International Animation Festival in Toronto. The program represents the second in their now-established annual repertoire . . .

Late Bulletin: The Back Bay Screening Room has a hot double feature coming in, but it's just for one week starting Wednesday, January 19, so you'll have to hurry. They're showing "Partner," a Bernardo Bertolucci ("Last Tango in Paris") extravaganza about a man and his shadow. It stars Pierre Clemente and Stefania Sandrelli. The second feature is "Une Femme Douce" with Dominique Sanders. . . And, after all this, don't you dare forget the **Chap's** sponsored benefit for the **Gay Men's Center** from 11:00 to 2:30 January 22 . . . One last treat, for women especially. **A Women's Ski Touring Day** will be held in Bretton Woods, N.H., on January 29. The entire package is available for \$13.50 (\$3.50 not including transportation). Call 872-1714 or write Boston NOW, 99 Austin Drive, Cambridge, MA 02139 for further information . . . Next week; same time, same place.



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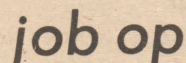
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Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

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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.

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## Quick Gay Guide



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Cambridge North/Brattle Gays  
Write c/o Gay Legislation 661-9362  
Cambridge Women's Center 354-8807  
Cambridgeport Gays, c/o GCN, Box 6500  
Charles Street Meetinghouse 523-0368  
Civil Liberties Union of Mass. 227-9469  
Closet Space 523-1081  
(WCAS 740m AM) 492-6540  
Daughters of Bilitis 262-1592  
Dignity of Boston, c/o 1105 Boylston St., Boston  
Elaine Noble (Rep.) 727-2584  
Evangelicals Concerned 894-3970  
Fag Rag 536-9826  
Fenway Community Health Center 267-7573  
Fengay, c/o Tom Nyland 267-1066  
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488  
Fort Hill Faggots for Freedom 445-6676, 440-8551 or 427-1893  
Framingham Unicorn Society, P.O. Box 163, Framingham 01701  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069  
Gay Alert: (for gay community emergency only) 523-0368 or 267-0764  
Gay Community News 426-4469  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Legislation '77, P.O. Box 8841, J.F.K. Station, Boston 02114 661-9362  
Rep. Noble's Aides 727-2584  
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079  
Gay Men's Center, 36 Bromfield St. 338-7967  
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston, MA 02117  
Gay People of UMass/Boston 287-1900 (ext. 2396)  
Gay Recreational Activities Committee, (GRAC) c/o GCN Box 8000  
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133  
Gay Way Radio (WBUR, 90.9FM) 353-2790  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Good Gay Poets 536-9826  
Harvard-Radcliffe Gay Student Assn. 498-2111  
Homophile Community Health Service 542-5188  
Integrity/Boston, P.O. Box 2582, 02208  
Lesbian Liberation, c/o Women's Ctr. 354-8807

### Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge

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MIT Student Homophile League 253-5440  
National Lawyers Guild, 595 Mass. Ave. 661-8898  
National Organization for Women 267-6160  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105  
Project Lambda 523-0368  
Project Place 267-9150  
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444  
Fr. Paul Shanley (Exodus Center) 333-0146  
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921  
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100  
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316  
Women's Community Health in Cambridge 547-2302  
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Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853  
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 or 487-3075  
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown or 487-3393 or 487-3234 or 487-3344  
Gay Community Services, Box 815, Provincetown 02657  
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929

Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm  
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633  
Homophile Union of Montachusett, P.O. Box 262, Fitchburg, 01420  
MCC/Worcester 756-0730  
New Bedford Women's Clinic 999-1570  
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East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945  
Gay Alliance Office, Box U-8, Storrs, CT 06268  
Gay Switchboard 522-5575  
Hartford Gay Counseling 522-5575, 523-9837  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
MCC/Hartford 232-5110, 522-5575  
The Church of the Eternal Flame Universal 527-2656  
Wesleyan Gay Alliance, Box 233, Wesleyan Station, Middletown, 06457  
Yalebians, 2031 Yale St., New Haven 06520 436-8945

### RHODE ISLAND (Area Code 401)

Alcoholics Together, 290 Westminster St., Rm. 510, Providence  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Help Line 831-9491  
Gay Women at Brown U., Providence 863-2189  
Gay Women of Providence 831-5184  
Integrity, Box 71, Annex Sta., Providence 02801  
MCC/Providence, 63 Chapin Ave.  
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 941-8653  
Providence Gay Group of AA 231-5853

### MAINE (Area Code 207)

CMGA, Box 2242, Augusta 04330  
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981 (ext. 535)  
Gay Support & Action, P.O. Box 110, Bangor 04401  
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071  
Maine Gay Task Force, 193 Middle St., Portland 773-5530  
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530  
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

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MCC-Extension, 292 State St., Portsmouth, NH 03801 (617) 523-7664  
Seacoast Area Gay Alliance 436-7196  
6 Dearborn St., Portsmouth or 742-2947  
NH or 431-4350

Women's Group, P.O. Box 137, Northwood 03261 (Do not use "gay" on mail to this group.)

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Gay People at Middlebury, Middlebury College  
Gay Student Union, Univ. of Vt., Burlington, 05401, M-F, 7-9 pm. 656-4173  
Women's Center, 182 Main St., Burlington, M-Th, 12-9 pm 863-1236  
NEW YORK (CITY) (Area Code 212)  
Dignity, P.O. Box 1554, NYC 10022  
Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090  
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434  
Gay Men's Health Project, 74 Grove St., rm 2RW, NYC 10014 691-6969  
Gay People at Columbia, Columbia U., NYC 10027 280-2574  
Gay Switchboard 924-4036  
Gay Teachers Assoc., 204 Lincoln Pl., Brooklyn, 11217 789-8176, 636-9827  
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC 925-2619  
The Glines, 260 W. Broadway 758-1905  
Lambda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017  
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MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428  
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West Side Discussion Group, 37 Ninth Ave., NYC 675-0143

### NEW YORK (STATE)

Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138  
Dignity/Rochester, P.O. Box 8295, Rochester 716-244-8640  
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester 716-244-8640 or 244-9030  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640  
Gay Community Service Ctr., 1350 Main St., Buffalo 14209  
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181  
Gayphone (Mon-Sat 7-11) 423-3599  
Gay Students Assoc., 103 College Pl., Syracuse 423-2081  
Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030  
Stonewall Society, Poughkeepsie (914) 471-8885