

# come together

## A WEEKLY FORUM FOR NEW ENGLAND

# Gay Community News

25¢

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## Newsweek Comes Out

"It was unfortunate, more than unfortunate," said Bernice Buresh, Boston Bureau Chief for *Newsweek*, about their reportage of the Houston murders and Dean Corll as a homosexual sadist.

Ms. Buresh joined members of the Gay Community, Thursday evening at the Charles Street Meeting House, to discuss better use of the media.

In protest of the slanted coverage of the Houston murders, Ms. Buresh and other writers submitted memos to the *Newsweek* head office in New York. "We received an enormous amount of mail," criticizing the article. She felt we underestimate the power of the written word. Ms. Buresh agreed the article played right into the hands of a homophobic society. Sheri Barden, President of DOB, reinforced that statement by remarking that good news concerning gays is seldom reported.

By chance, attending Gay Americans Day at the State House, she met Rep. Barney Frank. Rep. Frank explained the purpose of the day,

and "gave me a copy of GCN". In GCN she read an article dealing with Lesbian Mothers that gave her an idea for the *Newsweek* story on Gay Mothers.

Before Ms. Buresh attended Gay Americans Day, she was unaware of many Gay issues. She emphasized the importance of the Gay Community News as a way of reaching the straight media. Ellen B. Davis, news editor for the GCN and others stated that gay organizations should make better use of the paper.

HUB President Bob Dow said a *Globe* reporter came to him for statistics on sodomy arrests. "How can you give him the sensationalism he's looking for in a good way?"

Ms. Buresh understood the problem but added, "They're going to write the story with or without you," and it might be ten times worse without you.

"The sodomy law is a stupid law that doesn't belong on the books," she said, admitting the possibility of having a story on it in *Newsweek* in the near future.

The effective use of the media by other minority groups should be closely examined. She said reasonable objectives should be set and met with sustained input into straight media. Elaine Noble, Gay Spokeswoman, felt things should be geared so that straight people can comprehend them.

Ms. Buresh suggested having more Gay news releases to straight media, to counteract the "we've done our Gay piece for the month or year" attitude. News releases are more immediate and current than newspaper articles.

"If you can't find contacts, it isn't worth it; we're all lazy, if it's too difficult you have a tendency not to do it."

The large circle of individuals facing each other with media problems began to break up as a number of Gay people left to produce the weekly "Gay Way" radio program. The meeting began to wind down.

The meeting was a good example of the detente and communication with the straight media that has become increasingly needed. Ms. Bernice Buresh is not your typical "white liberal". It's nice to have friends.



## Fenway Dragnet

Under the pretense of looking for a drowned body, Boston police are waging an all-out witch hunt for gays in the Fenway. On Tuesday morning, December 4th, at least five patrol cars and two police search boats were cruising through Victory Gardens in search of "a missing robber." Police informed this GCN reporter that tear gas had been used extensively last weekend in the Fenway, and that it will continue being used "until the suspect is found."

The man that the police are searching for is "one of a gang of thieves who held up a local A&P store last Saturday night." A police officer said that he doubted that the man's body was in the reeds or water in the park, but that "anonymous phone calls from some paper and individuals were tipping off the department

that the body is in the Fenway."

None of the five officers spoken to could identify which Boston paper reportedly made the phone calls.

One police officer remarked that "a whole bunch of faggots came running out" last Saturday when the tear gas was used. A police ambulance and stretchers were on the scene, in case a body was turned up. But as one officer said, "This is just standard procedure and we must bring the equipment. But there doesn't seem to be any body here." Yet, tear gassing and cruising by the Boston Police Department continues. "Someone," one officer stated, "who is a friend of one of the hold-up gang, says the body is in there. And we will search until we find it." The police are planning to use tear gas in the Fenway again tonight.

## Lesbians Zap Cavett

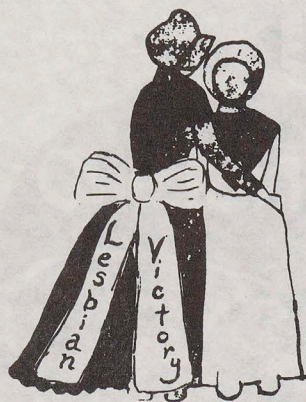
On the November 30 broadcast of ABC-TV's "Dick Cavett Show" self-proclaimed Lesbian-Feminists staged a tense protest in response to remarks favoring government maintenance of the economic inferiority for women made by George Gilder, author of *Sexual Suicide*. Shortly after Dick Cavett and guest George Gilder commenced discussing *Sexual Suicide*, Mr. Gilder expressed his belief in the validity of economic inferiority for women. Immediately, inaudible shouts were heard from the audience, catching Dick Cavett and guests by surprise. Cameras then focused on a group of women in the audience who were standing and shaking their fists in angry opposition. Cavett proceeded to the audience and stated that "We can't understand you while you're screaming." Two women with arms wrapped around each other requested that they be

allowed to read a statement to the television and studio audience — to which Dick Cavett responded favorably.

Accordingly the women mounted the stage and nervously addressed the audience. The women declared themselves to be "Lesbian-Feminists" and went on to read a prepared statement. To George Gilder they presented an urn which supposedly contained the ashes of women who have been sacrificed at the altars of male supremacists throughout history — from the witchburnings in our own New England at Salem to the recent torch-slaying of a lesbian-sister in the Boston suburb of Roxbury. Claiming that time was short, Cavett finished reading quickly the last sentences of the women's statement. The women protestors returned to their seats, and a few minutes of ad-

(Continued on page 7)





LAPIER, MICH. — The Michigan Supreme Court has ruled that being gay does not necessarily equal moral depravity and has returned eight children to their mothers, a lesbian couple. The children, 7 to 17, were resettled with their mothers after a three year custody battle.

The children were taken from their home after the police were called during a quarrel between their mothers, Eunice Brown and Arlene Smith, in 1970. The children were returned soon after by a probate judge on the condition that the two women had no contact with each other whatsoever. In 1971 a case-worker spotted the two women having lunch together and the kids were all packed off to live in foster homes where they stayed until the recent court decision was handed down.

## ♀ Sexualists

A group of woman artists have begun a new art movement that has been labeled "Sexualism". These women are exploring the aspects and meanings of sex through the use of sexual imagery in various art forms, and attempting to end the sexual discrimination they say exists in the art world. One of their methods of achieving these goals is through the use of nude male models. Most museums and galleries exhibit art forms that deal with all aspects of female nudity, while the same is considered unwholesome with male nudity.

Essentially, the Sexualists are interested in exploring all aspects of human sexuality. Ann Sharp's collage deals with the myth and reality of Marilyn Monroe. Another member of the group, Martha Edelmet, has created works titled "Paintings of Buttocks" which are just that. Moreover, the erect penis as an objective form and an emotional image is the prime subject in two works: one titled "Hanging Sculpture" by Louise Bourgeois is a large, grotesque latex sculpture of male genitalia; the other is Joan Cluckman's humorous giant stuffed vinyl "Cock".

The Sexualists hope to encourage other women artists to fight against discrimination in the art field.

## New Orleans Memorial

A memorial service was held in New Orleans for the 32 people who died in the June 24 fire-bombing of the "Upstairs Lounge". The service was led by Rev. Troy Perry, founder of Fellowship of Metropolitan Community Churches, and was attended by about 250 people. Also participating in the service were MCC ministers Rev. John Gill, Atlanta, Rev. Paul Breton, Washington, D.C., Lucien Baril, New Orleans. Morty Manford of GAA, NYC spoke and Morris Knight of GCSC, Los Angeles was present during the week but was unable to attend the service itself.

"Many of the sisters and brothers who died at the 'Upstairs' were gay," said Morty Manford. "They knew what it was like to live in a condemning society, where churches call us sinners, psychologists call us sick, legislators call us criminals, where capitalists call us subversive and communists call us decadent. The irony of it is that we know we are living, feeling, productive humans."

For those present at the service, it was a moving and important experience, and, seemingly paradoxically, the reality was at the same time the symbol. The reality of the unity and brotherly love at the service was the symbol of gay togetherness that can be, and has been achieved.

## Catholic Gays Celebrate

"Dignity exists, locally and nationally for Roman Catholic homosexuals.... We believe that gay Catholics are members of Christ's mystical Body.... We have an inherent dignity because God created us." These statements sum up the purpose of Boston's gay Catholic organization, Dignity, which celebrated its first anniversary Sunday, December 2. Serene and majestic St. Clement's Church on Boylston St., Boston, was the site of the celebration which included a Mass, buffet, and social period. The atmosphere was one of joy, gaiety (what else!) and apparent unity.

One striking aspect of this event was the wide age range which is so obviously lacking at the bars. Little old ladies with babushkas, denimed youths, lovey dovey lesbian couples and coat-and-tied businessmen all sang and prayed together.

"We have to find our own way of

living out the Gospel." sermonised Fr. Thomas Oddo to his congregation. This talk also included a prayer for "those who don't understand." At the service's end, all people present held hands and became one body, a natural high.

Several women reported that not all is rosy, however. "Dignity is committed to adhering to Catholicism, which is notoriously patriarchal." Several of the women confided that they were unhappy that women were not allowed to be priests, tho' they generally feel freer to participate in this group than in other Catholic groups. And at least their Lesbianism is accepted. Fr. Oddo said that if too many rules are broken, the Church would and could crush their group. Paul Diederich, the President of Dignity National, when asked why women can't be priests, replied, "Because we're Catholic."

## More on N.O.

Raymond L. Wallender, 32, has been released by New Orleans police after the New Orleans Parish district attorney's office refused to accept his confession of fire-bombing the "Upstairs Lounge" in New Orleans on June 24. Wallender had been extradited from Sacramento, California, on November 3, when he confessed to having set the blaze that killed 32 people. Wallender underwent 12 days of questioning in New Orleans and finally on November 15, First Assistant District Attorney John Volz said: "He's not the man... he didn't do it."

Wallender, said Volz, began denying his confession as soon as he arrived in New Orleans, but had been held for questioning. Various parts of Wallender's story were found untrue or unlikely, his description of the bar being actually the only part

proven correct. Volz said that this only proved Wallender had visited the bar sometime in the past. His claim that he had spread gasoline on the floor and lighted it by tossing a lighter was not corroborated by evidence found by the New Orleans police and fire departments.



## New Eng. Gay Conf. Planned

Boston was chosen as the site for the 1974 New England Gay Conference during the first planning session held last Saturday at Emerson College. Massachusetts, Rhode Island and Vermont were represented.

"Come Together!" — indicating diversity and the need to unite, was chosen as the theme for 1974's New England Gay Conference. Tentative plans were made for workshops ranging in subject matter from rural gays to gays in religion, lesbianism, gay media, coming out, gay separatism, and other topics. The March 15-17 weekend was chosen as the conference date. After much deliberation over site proposals (Provincetown, Boston and Kingston, R.I.), the Boston location was selected.

Those who disagreed felt that "Boston chauvinism" sometimes dominates the New England gay movement. Those sensitive to the need to hold the conference outside of Boston felt that this year the Boston site had the greatest advantages.

Skip Rosenthal of Emerson College's gay student organization informed the conference planning session that Emerson would provide its Brimmer Street (Boston) facilities as well as a probable five hundred dollars. Due to the fuel crisis, Provincetown, although a favored location, was decided to be less advantageous for the 300-400 expected.

Disappointment was expressed over the lack of representation from a greater number of New England gay organizations. It was hoped that more group representatives would attend the second planning session in Worcester on Saturday, January 5, 1974. (More information concerning that meeting will be forthcoming in the GCN and on "Gay Way" radio.) For more information, write: Gay Conference Committee, 148 Beacon Street, Boston, Massachusetts, 02116



# The View from the Closet

by A. Nolder Gay

## COPING WITH CHRISTMAS

Well, here we go again. Department store decorations up before Thanksgiving, Christmas cards all over the place, TV full of plugs for fifty-dollar toys that inner-city kids watching can never expect to receive, parents spending what they can't afford and deluging their kids with the annual orgy of materialist values, overaged and lecherous luses at office parties profaning the text, music and meaning of Christmas carols. Highway deaths, fatigue, greed, envy, exhaustion, a flat wallet — the whole bit.

There is also loneliness and despair at Christmas, and gays know it well. Our many brothers and sisters working in hospitals and nursing homes see it daily, but never more acutely than now. And the Great American Family Holiday isn't so great when your folks have rejected you for your gayness, or when you have deliberately estranged yourself from them in a grand ego-tripping gesture of pseudo-liberation. Or maybe it's home for the old pretend game: Jane can't tell Daddy she's in love with a baseball player (from Magazine Beach) or Joe let his superstud high school buddies know about the blond angel he encountered (in the shower of the Freshman dorm). Any of us could write ten such scenarios, all of them bad.

Three or four years ago I woke up to the fact that I was "on a bum trip, Christmas-wise," as our less elegant youthful stylists might have put it. I love my parents and my sisters and their families, but I just quit the business of travelling hundreds of miles, exhausted, laden with packages, to participate in a "typical" American family Christmas. I still

send (modest) gifts, write (fewer, but more personal) Christmas cards, attend one or two quiet parties with old friends. But that's it for "normalcy."

Instead, I cope with Christmas by setting aside time to reflect on the Christmas legend and my own existential response to it. I listen to as much good Christmas music as I can find, shut down my normal round as much as possible two or three days before Christmas, and reread Dickens' *Christmas Carol*. In short, I immerse myself in music, meditation, and restful activity.

Yet to keep our humanity in balance, we need to remember that laced through the meaning of the Christmas event is a deep yearning for brotherhood. And so this year I hope to be at Old West with my newfound brothers and sisters of MCC on Christmas Day as we were on Thanksgiving, working and serving and singing and feasting with each other and with the elderly, the lonely, the depressed and the afflicted whom we hope will once again join us for the day. For, as we are exploring and building the meaning of the term "gay community", we find we have to work out new definitions of "family", and fresh responses to the persistent question "who is my brother?"

*Deo volente*, I shall be with my new family on Christmas Day, and perhaps you will be there too. But wherever you are, my hope for you is that you may feel at peace with God, and secure in the love of friends and needed by someone you can help. *Benedictus*.

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# forum

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## BISEXUALITY: RESPONSES

(originally presented in GCN 21, Nov. 10, 1973)

### THE QUESTION: WHAT ARE YOUR THOUGHTS ON BISEXUALITY?

#### Beleaguered Bi

By Fr. Paul Shanley

(Fr. Paul Shanley is the only Catholic priest in the country assigned by a bishop to a Ministry to the Gay and Bisexual Communities.)

In the wake of your recent Forum feature on Bisexuality may I say a word in behalf of the Beleaguered Bi? Perhaps it all boils down to a semantics problem, hampered as we are by inadequate sexual language.

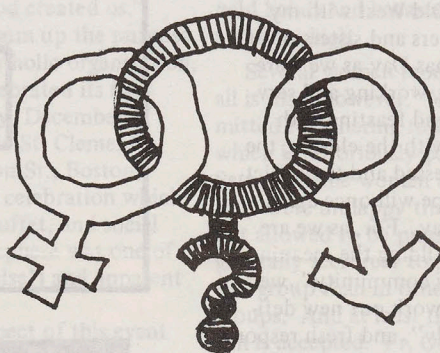
If Gay means *exclusively* attracted to people of the same sex then I would submit there are few if any gays (or straights for that matter). Rather we are all bisexual in varying degrees at various times of our lives. Most gays of my acquaintance have had at least desire for if not experience with the opposite sex. If gay means, on the other hand, *predominantly* attracted to members of the same sex then I would agree there is no such thing as bisexuality. I don't know anyone who is equally attracted to both sexes. We all have a major and a minor, a preference.

Your writer, Mr. Smith, prefers the term ambisexuality since he says it implies a preference. I am not sure he is right but agree that the term bisexual conceals preference.

I hope all would agree that we are not disputing the matter on the basis of incidents but rather desire.

If you restrict the term "Gay" to those who are exclusively so then you must also restrict the term "straight" to those exclusively so. But since we know that nearly half the population has had or desired to have relations with the same sex then you are forced to conclude that half the population is not straight. In which case what are they? Not even the wildest liberationist would claim half the population is Gay.

That some use "Bisexuality" as a smoke screen when coming out is of course true and not such a bad idea at all. But to conclude from that admission that there are no true bisexuals is akin to claiming that because some abuse aspirin to commit suicide there is no legitimate use for aspirin.



Michael De-la-Noy has said: "It is becoming increasingly evident to men and women with open minds that few, if any, human beings are totally homosexual or totally heterosexual and indeed these words are very nearly meaningless; at best they only constitute guidelines for discussion . . . the truth of the matter is that homo-sapiens is basically a bisexual animal." Quoted in Christian Renewal Dec. '71.

A gay by any other name . . . it matters little what term we give to the phenomenon, provided we accept the reality that most people are attracted in varying degrees at various times to people of both sexes. Why important? The essential ingredient of hatred and prejudice is the establishment of the belief that the other is different from me. Sexually people differ in quantity not quality, in degree rather than in kind.

#### Re: Nov. 10 Forum: Bisexuality

By Bob Donner

Beautiful, Barbara. You have said exactly what has been in my mind for a long time but (I) was unable to express. This is one secular person who is also gay and PROUD, and tired of feeling like I'm consorting with the enemy every time I go out with a straight woman. At times I must confess I have played the part of Paul Tellalian's Mr. "It's ok I still make it with chicks" swinging modern male, and have felt extremely guilty about it. Why can't I just be a swinging modern male with a gay, non-oppressing consciousness? The two aren't compatible? Bullshit. As much as I like to feel emotional and be upfront and very self-righteous about my gayness, sometimes I think, who am I kidding? Am I doing it because I have found a comfortable identity which happens to coincide with my sexual preference (most of the time) and my emotional and artistic sensitivity, but which rarely coincides with my lifestyle? Why do I have to be defensive about my butchness if it is more natural for me than being fem? Why must I purge the part of me that is straight? I think these are questions which we, sisters and brothers, must ask ourselves if we are to become complete, loving individuals, and thus strengthen our liberation politically and spiritually.

#### COMING TOPICS

- The Gay Woman
- The Gay Man
- Being Gay is . . .
- The Place of the gay bar in the community

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# FEATURE

## HAWKING IT — EXPERIENCES TRYING TO SELL THIS BELOVED PAPER CALLED THE GCN

by Barb

Hawking the GCN at various points around the city is quite an education in itself. Being a novice paper-seller, I am still being constantly astounded by some people and their reactions to seeing a lesbian advertising her homosexuality by pushing a gay newspaper. Each individual, the gawking middle-aged matron, the interested student, the snickering homophobic, and the closeted gay (who I just saw last night at the Meetinghouse, Saints or 1270 but who doesn't know me today)....they all state their individual opinions on gays just by the way they walk by and stare (or walk by and look away). In my limited experience as a "Harvard Square Loony" (title courtesy of Jesue of Charlestown) I have noticed the major part of the antagonism aimed towards my gay male counterpart, who is also selling papers. (He's there for protection purposes — his). Last Friday, Satya and I decided to split up fair territory at Harvard Square. He got Holyoke Center and the hot cider—pretzel—candle—jewelry—competition. I drew the Coop, where unsuspecting subway debarkers are plentiful. There were the usual number of predictable incidents, including one extremely withering stare from a young man. And a welcomed visit from GCN's A. Nolder Gay, who inquired about the say's sales and wished me luck. And another much welcomed visit from the GCN's straight printer, who told me that if I couldn't sell the damned things then no one could.

But the highlight of the day was an experience with two young men, both of whom I can only describe as "classic". They stood about three feet in front of me, watching me for about five minutes, before one of them finally spoke up. "Are you bisexual?" I had to laugh. "Why don't you ask me if I'm a lesbian?" I asked them. This brought them nearer (out of curiosity) and we started to converse. "Why are you a lesbian?" asked the tall blond one, "don't you like men?" "Of course who doesn't," answered his smaller, reddish-haired friend. "Lesbians hate men." "Wait a minute," I told the two. "I can already see that you have the typical stereotype image of a dyke in your minds....big strong women in a work shirt, going around intimidating men and raping women." They laughed at this but it was obviously a laugh of relief. "That's what they're like, isn't it?" "Look,"

I answered, "It's a pretty safe bet that I know more lesbians than either of you do, so take it from me, there are very few stereotypes around." They seemed to be losing some of their uptightness so I took it upon myself to give them a brief description of gay life, and a brief definition of homophobia. "If some homosexual ever cruised me, I'd bust his jaw," said the tall one, whose name was Al. "Why? Don't you like being treated like a sexual object? Don't you like to get the same treatment that you give women every night and day? Do you think a woman likes being cruised any more than you do? So why do you do it?" I asked them. "Aww, with chicks, it's different. They like it!" Al answered. "How do you know?" I replied. "Did you ever ask a woman if she liked it?" No answer. "Gay men wear dresses," said the other one, whose name I never learned. Oh, wow, I thought, all the cliches in the book. "Some gay males dress in drag, some are transsexuals, but I'm really not qualified to give you a reason why, so don't ask me," I told them. "What do you do in bed?" they wanted to know. "Use your imagination, that's what I do." This broke them up and they started to loosen up enough for us to get into a debate about macho and morality. They asked me if I was aggressive and when I answered that aggressiveness is not necessarily a masculine characteristic; they disagreed. I told them my idea that straight men are as much a victim of macho mentality as women and gays are. I pointed out to them the way straight males were walking down the street, bodies tense, arms back, faces drawn in tight masks of pseudo-virility. "When you make love to a woman," I said, "you are expected to be the aggressor, whether you want to be or not. She may not want the role of passive partner, but society dictates it. And you might not feel like playing your particular role. The burden falls on you in love-making. You are supposed to please her and it reflects on you if she isn't pleased. Admit it, didn't you ever feel the need to be made love to? Haven't you ever wanted to have a woman make love to you, and not have to worry about what she's feeling? So the sexual roles you play keep you in your place the same way it kept us in ours. But not anymore." They were very responsive to this concept and the smaller guy put his arm around me. "Oh, brother, it figures," I thought. "I know you're bi-sexual," he said. I tried to explain why it is sometimes a cop-out that gays use, this calling ourselves bisexual. We went into a rap about how "closet cases" (neither of them had ever heard the term before) were the worst thing we had to deal with. I told them how for family

and religious, moral and legal reasons, many homosexuals denied their true sexual preference. I can understand the why, but not the how of living in the closet. So perhaps that is my own little moral superiority trip, who knows? But I am trying to deal with it. Al told me that I have an open mind. "And that is all I expect from you," I answered. Meanwhile, Al's buddy still had his arm around my shoulder. "Does this bother you?" he said. "What bothers me is that you did not give me the same choice and privilege that you would give a man. You did not ask me if you could put your arm around me, you just did it. As a woman and as a human being, I would like the right to make that choice." He took his arm down. Al's friend was into the religious argument. "God made man and woman different for one reason,"



he claimed, "and it is not natural to be with another man or woman." The reason was, of course, reproduction. "Are you trying to tell me that every time a heterosexual couple goes to bed it is with the purpose of producing children? Because, baby, with birth control and the population explosion, they might be illegal themselves if that's their purpose. And gays don't overpopulate, either." He was really into religion being a Catholic, and I really related to some of his hang-ups, having a Catholic upbringing myself. I told him about Dignity, and the growing acceptance of gays in the church. He had never heard of it and said he would look into it. As we went on rapping, I realized that I was educating them and they were educating me at the same time. Al asked me if gay women cruise each other. I told him yes, but that I didn't believe they did nowhere near as much as men (straight and gay) do. I asked him why he thought of this as "immoral". I told him that I do not consider myself promiscuous but I have picked up women and let them pick me up. If I ever felt any guilt it was not a result of the love-making, but because I had not let myself make a stronger and more lasting relationship out of a "one night stand". They agreed that it is the same with straights. Now they kept asking me which women walking down the crowded street I found attractive. But they didn't give me a chance to answer, because they quickly got into their game

of girl-watching. Every woman they saw as attractive fell into the same physical pattern. "How about her?" they would ask, every time a long-legged blond with a big bustline walked by. I started to wonder if it might be true that men are told by other men what constitutes beauty in the conventional sense and that the rest of the male population is persuaded to agree to those definitions of beauty. But that is a whole other story. During all this talking, I had sold just three copies of the GCN. Two to two young women who walked by me, then were aware I was smiling at them, and came back and bought two copies. Another to a young man who got halfway into the Coop and then came back and bought one. He was an extremely good-looking guy, with curly black hair and a soft smile. I could see that Al and company did not think he was a "pansy". Al said that he could spot a homosexual a mile away. "That's funny," I said, "because I can't." Just then I saw Satya, my gay brother, coming across the street. "Oh, wow," I thought. Satya looks like masculinity plus. With a tall, rangy body and a beard, he looks like the typical ad for some macho men's deodorant. But there is nothing macho about Satya's mind. He is very affectionate and we hugged each other in greeting, a long, warm, close hug. My two friends were totally freaked out as they looked from Satya to myself. I could see all their illusions about nelly men and burch women evaporating into thin air. But Satya evidently made them a little too uptight because a strong case of homophobia was evidently at work. They said a quick good-bye. "Hey," I yelled after them, "If you see a guy with a beard selling flowers and Fag Rags, tell him we were looking for him." "Yeah, sure," Al muttered. Satya and I started to talk about our sales (or lack of them) when we heard this tremendous screeching sound of too-quickly halted brakes and tires. Al and his friend had been in such a hurry to get away from Satya that they had run right into the street! We were amazed. Satya was overwhelmed. We knew that homophobia was strong, but we didn't think it was strong enough to send someone running in front of a speeding car. Well, that's what they must mean by Gay Power.

**Date A**

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# REACT!!

The repercussions of the Corll mass-murders will be felt for some time to come by the gay community in the southwest. Teachers, teamsters and librarians will be 'tarred, feathered and run out of town on a rail.' The national gay community has been upset for some time over this, using a 'no kin of mine' approach in dealing with it. Practitioners of S&M have explained that they and their practices have no kinship with Corll's insanity.

But how many of us have shed a tear over a brother pushed to the outer reaches of lunacy by the sick society he lived in? (And 'brother' does seem to be the correct term. While the assumption might have been grossly overplayed by the straight press, it seems difficult to pretend that homosexuality didn't enter into the picture quite often.) And how many of us with the means to do any small thing at all for the two boy "accomplices" are doing something?

## REACTIONS:

To the editor:

In answer to the recent letter in the Gay Community News concerning the advertisement for Sporters, I would like to offer a few explanations on the subject. First of all when the manager consented to take out an ad in this publication I myself volunteered to do all the art work which such an advertisement would involve (including the phrase "an equal opportunity bar"). I must take both credit and criticism for the layout. For the past two years I have frequented this bar almost every night. Over this period of time I have seen the management relax a lot of the so-called prejudices

that I first encountered in the bar. I have been classified as a drag queen, a gender fuck and many other stereotypes. I found that by going there as much as possible encountering the people, talking with them explaining my theories about myself and the gay community that I eventually became accepted for what I was and in turn accepted them for what they were. I don't think that any one person has a right to classify a bar as being one way or the other. If you have ever spent any time in a so-called straight bar I'm sure that you will encounter the same prejudices that you would encounter in a gay bar. After trapezing from one end of the country and sloshing drinks with the best of them I have come to the definite conclusion that a bar, is a bar, is a bar be it an equal opportunity bar or not.

Most sincerely,  
ANTHONY

To the editors:

This letter is in response to the letter which appeared last week from "one screaming faggot."

There is nothing wrong with screaming . . . but screaming mindlessly into a newspaper is quite another matter. Furthermore, if the writer of the letter couldn't use a little prudence and put a little thought into what was being written is it not then the job of the Editors of the paper to use a little discretion in reference to what gets printed and what doesn't? A point that could have possibly been well taken has been made laughable and embarrassing, to me at least.

Obviously the screaming faggot has had both eyes closed for some time. He has first of all taken the liberty of using my friend Angel as an example of something or other but has not even spoken to her enough times to realize that she is not a "gay sister" but a straight woman.

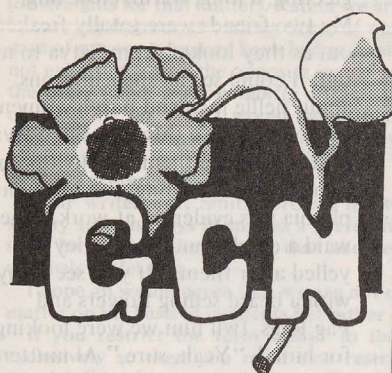
He has not looked at the bar and the purpose it serves for those who frequent it . . . criticism of the bar (Sporters) and the purpose it serves is irrelevant in light of the fairly obvious fact that the author of this letter would be incapable, at this point in time, of offering most of the clientele anything better either on a personal or social basis.

Last of all, the words "equal opportunity bar" seem to be the main problem. Of course Sporters is not an equal opportunity bar from the point of view of those who are not wanted there or those who are uncomfortable there. But answer me this: Keeping an open mind, can you show me any establishment that is totally non-discriminatory in all senses of the word?

Also I wish people, especially the author of that letter, would be a little more careful about dropping "we" all over what they write. To paraphrase Mark Twain . . . I'm reasonably sure that you don't have a tapeworm and I certainly do not wish to include myself in any "we's" that you might come up with unless I first read and approve.

Criticism is as easy as pie . . . constructive criticism is a little harder. What do you have to offer me, screaming faggot? In fact, who are you???

David A. DeNeef



### Gay Community News

is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest to the New England gay community as well as stimulation of event oriented opinion within the community.

News and opinions reflected in "REACT!!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcome from our readers.

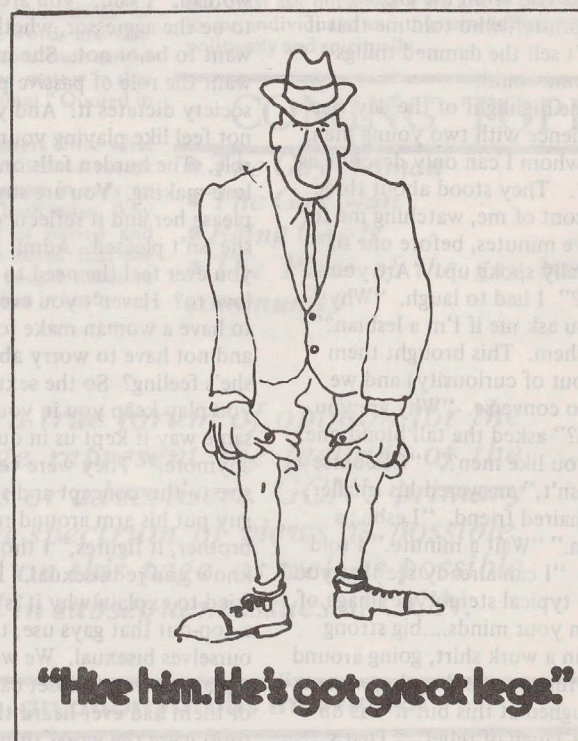
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# FOCUS ON

## THE HOMOPHILE COMMUNITY HEALTH SERVICE

The Homophile Community Health Service is not a gay organization nor is it a gay club. It is a gay business and a successful one. The planning for a health service began in 1970. The Rev. Don McGaw, Executive Director of HCHS, was serving the United Methodist Church on a full-time basis, but took time out to address the Harvard graduate students. There he met a client who put him in touch with Dr. Richard C. Pillard, who is now the Medical Director of the HCHS. After a series of meetings, HCHS was ready to operate. Don McGaw recalls, "On January fourth, 1971, at six in the evening, we opened our doors at 112 Arlington St. At 6:30 we received our first phone call. And at 7 o'clock we broke out a bottle of champagne."

There were no resources, no money and a sad lack of therapists for the new undertaking. The Arlington St. Church donated free space for a year, free telephone access, and \$2000 seed money. The first weeks were hectic, with the small staff already giving 30 hours a week of therapy. Today the staff numbers around 25 volunteers and clients receive approximately 75 hours of therapy each week from the staff. HCHS was refused one grant application after the other. Clients were paying for services with rates as low as 5 cents an hour. Today, clients who can not afford the reasonable rates are able to join a work-voucher system in which they agree to work for an hour helping the HCHS staff for each hour of service received.

HCHS sees a wide variety of clients, with diverse problems. Very

few are direct homosexual problems ....it is how their homosexuality is expressed that causes difficulties. "Gays with identity crises come to us," says Don McGaw, "asking 'where do I fit in the gay world?' Just because a person is gay is not enough reason for he or she to come together with other gays. If there are 15,000 gays in one room, you can not expect them to all get along, if being gay is all they have in common. We are all individuals." Speaking about gay oppression, Don stated, "There are persons who are gay in the political sense, who move very freely in the world, and who don't feel, or claim they don't feel, oppression. Some individuals can find a sense of freedom and liberation today, but I can't say that gays feel it collectively in general. Taking calls or working with people institutionally, you will hear a lot about the wham-bang form or persecution gays suffer each day."

As the number of clients obtaining therapy grew, the HCHS moved to larger quarters at 419 Boylston St. "With a hope and a prayer, and after digging up one month's rent and the security deposit," Don McGaw remembers. The clientele has primarily been made up of students, but now people from all walks of life started to come to the health service. "Most were not part of the gay subculture," says Don. "Many were straights with gay feelings, and many were people who had had settled lives for years. The problems ran the gamut of cases, many of them phenomenally different and we started to see a real cross section of people. At first there were 5 men clients to every one woman. Now it is one to one. The staff is also equally divided, the women's schedules are completely filled." The

Executive Director was asked if a male patient was automatically referred to a male therapist and if women clients saw only women doctors. "When a person is in pain, they don't care about the gender....they want another human being to help them," was the answer. "Of course, some clients especially request a therapist of the same gender, and if the problem is such that he or she will be uncomfortable with someone of the opposite gender, then we will comply. However, sometimes we will refer a client expressly to a therapist of the opposite gender if we see that avoidance of either men or women is part of that person's problem."

With over 100 clients in therapy a week, HCHS still relies mainly on volunteer workers. Many come to do therapy work, but as of today, Don says, there have been no administrative volunteers. The hierarchical structure of HCHS is made up of a Board of Directors who are elected by the corporation. The corporation consists of all the staff members, and meets monthly to decide on administrative matters. The Board of Directors is responsible for fund raising, initiating the policies of the health service, and the hiring of key personnel. "In the early days," Don will tell you, "there was no structure. But there was duplication, no authoritative structure and absolute chaos!"

The HCHS is very rich in programs. There are research and education programs. There is counseling therapy in religious matters. There are social workers, psychologists, psychiatrists, education counselors, para-professionals and pastoral counselors. HCHS has also recently hired a black psychologist, an Assistant Professor at Boston University. Most of the staff volunteers, individually, between 5 and 30

hours a week.

Recently, a branch of the HCHS had opened in Providence, R.I., and plans are being made to open a Worcester chapter next year. A large problem is that new clinics must contend for federal and state monies with other agencies. Since HCHS is a non-profit organization, operating on a \$50,000 budget, with a \$3000 to \$6000 deficit a year, it qualifies for a federal tax exemption. HCHS is widely acknowledged to be one of the most successful gay clinics in the country. It was the second of its kind to open, after Seattle, and the N.Y. and Pittsburgh health services patterned themselves after the Boston clinic.

The age group of clients is also diverse. Patients under the age of 18 are seen only with parental consent. The Dept. of Welfare recently placed a gay youngster with gay foster parents after working out the problem through the HCHS. A family therapy program is offered, and there is also a therapy program for married couples who discover that one of the partners is gay. The therapists are very flexible and have had some tense moments with the occasional psychotic patient.

Another interesting note about HCHS is that they are the sponsors of Gay Way, the gay radio program over WBUR. John Lawrence, who is the Director of Education at HCHS, produces the show along with Elaine Nobe.

In less than three years, the Homophile Community Health Service has seen and counseled over 3000 persons, which is in itself a testimony to its importance to the gay community.

# SPORTER'S

## AN EQUAL OPPORTUNITY BAR

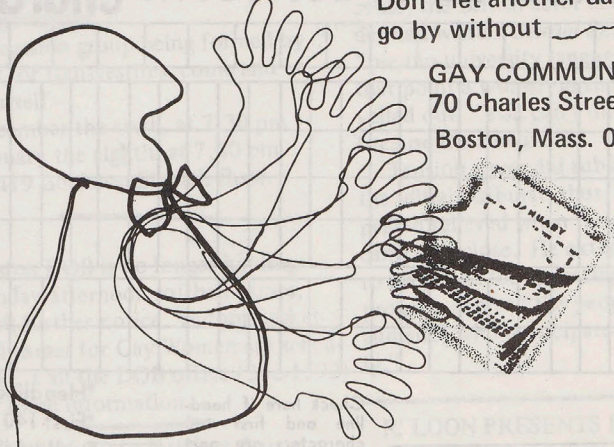
CAMBRIDGE ST BOSTON

**CHARLES STREET APPAREL**  
123 Charles St.  
Men's Clothing      Hand Made Shirts

619 Washington St.  
Boston  
**THE ZODIAC LOUNGE**  
Open Friday, Saturday & Sunday 7PM to 2AM  
A NEW CLUB      A GAY ATMOSPHERE

Don't let another day go by without

**GAY COMMUNITY NEWS**  
70 Charles Street  
Boston, Mass. 02114



Subscribe now! 10 weeks for \$1.50



# SCROOGE WAS RIGHT!

**GAY GUYS AND GALS**  
 Enjoy dancing — good times. Fire-side raps at your own country club, Tuesday — Sunday. Rte. 139, Randolph, 20 minutes south of Boston. Brunch every Sunday 12:00 — 3:00 (All the Bloody Marys you can drink) \$2.70. Live band every Tuesday — Whitch — appearing Tues. Nov. 27 & Dec. 4. For info call 963-9809, 6pm to 2am. Members and guests welcome.

**COUNTRY CLUB**

Christmas is a drag — running around in crowds, hunting for gifts that will please, spending your hard-earned cash. *Who needs it?*

This year, wipe out all that humbug: Give Gay Community News Christmas Gift subscriptions to *everyone* on your list. Your gift comes weekly, reminding friends of your thoughtfulness. What could be more jolly? So, fill out this order blank, pop it into an envelope (along with your remittance), and drive your team of reindeer over to the nearest mailbox. All your Christmas gifts will be in the bag (ho-ho-ho!).

SEND GCN AS MY GIFT FOR \_\_\_\_\_ WEEKS TO:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

YOUR NAME (we'll send a card for you): \_\_\_\_\_

RATES: 10 weeks 1.50; 25 weeks 3.50; 52 weeks 7.00 third class. Slightly higher for first class.

MAIL TO: GCN, 70 Charles St., Boston 02114

## classifiedCLASSIFIEDclassifiedCL ASSIFIED

All ads must be paid in advance. Make check or money order payable to "Gay Community News" or "GCN."  
 Include area code in all telephone numbers appearing in ad.  
 Replies to box numbers should be sent to: GCN Classified Box Number . . . , 70 Charles St., Boston, Mass. 02114.  
 No ads accepted by phone.  
 GCN reserves the right to edit or reject advertising which may result in legal action.  
 GCN has no control over classified advertisers; hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.  
 Rates: 50 cents per week for first 140 characters. 50 cents per week for each additional 70 characters. Headlines 50 cents per week for 25 characters.  
 Full name, address and telephone number of advertiser must be given with each ad. This information is strictly confidential; however, we cannot print your ad without it.

Send classified ads to: GCN classifieds, 70 Charles St., Boston, Mass. 02114.  
 Deadline is noon of the Monday prior to the issue date.  
 Box numbers are available at the rate of \$1.00 (good for six weeks). Mail for box numbers will be forwarded to the address you give us. Allow 4 characters in ad for box number.

### FREE CLASSIFIEDS

Place a new or renewal subscription to GCN and receive a free classified ad (25 character headline and 140-character ad; additional characters and box number cost extra). Your free ad will be inserted in:

- one issue for a 10-week subscription
- two issues for a 25-week subscription
- three issues for a 52-week subscription.

No copy changes permitted. This is a limited-time offer.

### classified ad order form use one box for each character or space

																									headline 50¢
																									50¢
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Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

Check here if headline and first 140 characters are part of a free ad with a subscription. ☐

Number of weeks ad is to run. ☐

\*Headline at 50¢ per week

\*First 140 characters at 50¢ per week

Each add'l 70 characters at 50¢ per week

Box number at \$1.00 per six weeks

TOTAL ENCLOSED

\*Free with subscription

**WHITCH**  
 Watch for Whitch. Watch for Whitch. Watch for Whitch.

**SHARE A BATH?**  
 Nwly decorated furn effc. Private kitchenette, crptd lving area, St. Botolph St. opp. Pru. No freaks please. \$30/wk, includes util. Call Jay or Greg. 353-1958.

**WANTED**  
 Anyone with a station wagon or VW bus. To run a shuttlebus for the 'House of David'. See John at the Esplanade Paperback Bkstr. 107 Charles St. Between 7-8:30pm.

**VOICE LESSONS**  
 Private instruction in singing: classical, folk, show, etc.; speech, and dramatic interpretation. Serious students only. Nicholas Sean Austin, M.A., experienced teacher-performer. Call 523-3213, days.

Experienced, reliable young man cleans/paints. Dial: 491-8843.

GM 20, musician, looking for a place to live with one or more similar people starting the end of Dec. Tom:266-7835.

Gay commune has farm near Amherst. Now peopling, living and loving together. Write only. Hop Brook Commune, PO Box 723, Amherst, Mass.

**SEARCH DATE**  
 A dating service for gays, bisexuals, transvestites, S & M fetishes. Box 296, RRU Inc, 539 Commonwealth Ave., Boston, 02215.



## Lavender Grapevine

Is the Boston Gay Community prepared for a New Orleans Fire or a Stonewall?

Could the Boston Gays mobilize in time of emergency?

Father Paul Shanley in a telephone interview told GCN that he has organized a network of Gays and Gay sympathizers with a telephone pyramid to handle real emergencies.

He told GCN that a state of emergency would be determined by at least three leaders of the Gay Community and the system is not designed to handle minor arrests and isolated harassment. "We will mo-

bilize for a mass arrest of Gays or a similar emergency where a public protest would be expected to make an impact."

Father Shanley felt that participation in emergencies can be beneficial as it brings the often isolated fragments of our community together.

If you would like to be contacted to help the Gay Community in an emergency, you should send your name, address and phone number to: Paul R. Shanley, 128 Tremont Street, S. Braintree, Mass. 02184. It will be kept in strict confidence by Father Paul Shanley.

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

	3rd class	1st class
10 wks	\$1.50 <input type="checkbox"/>	\$2.10 <input type="checkbox"/>
25 wks	\$3.50 <input type="checkbox"/>	\$5.00 <input type="checkbox"/>
52 wks	\$7.00 <input type="checkbox"/>	\$10.00 <input type="checkbox"/>

Mail to GCN subscription  
70 Charles Street  
Boston, Mass. 02114

Enclose check or money order payable to Gay Community News or GCN. We recommend 1ST CLASS for: all of W. Mass., Boston 02112, 13, 15, 16, 18, Brookline, Belmont, Somerville, SE Mass., N & S Shore, 019s (Lynn) and most of Cambridge. 3RD CLASS: Boston 02114 (Beacon Hill), 02115 (Kenmore), Roxbury, Dorchester, Framingham, Waltham and all out of state. Third class delivery in some areas is quite poor; if in doubt, first class is recommended.

**FREE CLASSIFIED ADS with subscription. See classified ad order form.**

## classifiedCLASSIFIED

### TO MY MAILBOX

I continue to entertain thoughts of crashing thru that skylight in my gorilla suit and carrying you to a savannah.  
The Gingerbread Person

Warm snstve, attrctv, slim, aware, rec col grd into soc chnge & building community, dsrs to fnd smlr men for clse frnds by non-competitive means tgthr we cn build w/truth openness trust dsrtn assrd. Box 176, Leeds, Ma. 01053.

TO EDWARD DOWGIALLO & CAT  
I love you, Boole, in spite of yourself and your damn attack cat. With all my love, John.

GWM 24 yr looking for same for mutual enjoyment. I'm 6'4" 220 lbs, D. Blonde hair, good looks, have own place. Haverhill, Ma. area, Tel. (617) 346-9672. (Willie.)

Jim from Arlington: we met at South Station Cinema. Lost your phone number, would like to see you again. Call me. (413) 568-9601. Chris.

GM's join club for mt. climbing, skiing, have cabin near Killington. Write: Outdoors, PO Box 23, East Lempster, NH 03605.

GWM, 20, inexp., good looking, well hung, seeks GWM age 14-17 for friendship and mutual pleasure. Prefer non-hairy blondes but all welcome. Send phone, photo with letter to: GCN Box 333.

Anyone know of a good, non-ripoff plumber near Beacon Hill? I've got plumbing and heating problems & need some help. For cash, natch. Write Box 79, GCN.

### BOYS

GWM seeks 18 yr old W or B M who wants oral servicing, I will pay. Box 778.

DRIVE INTO THE FLORIDA SUN.  
Are you planning to go to Florida, Jamaica or the Islands? Drive late model private owned cars - you must be 21 with references - allowance given towards gas! Call Joe at the Auto Driveaway for info - 267-4836.

M 16-22 under 5'11" not fem, not hairy, wanted as companion to M 30. Occ. trips & other benefits, but mostly just to share simply living. Some or all of the time. Some financial aid if needed. Living space available if you will help renovate it. Box 777, GCN.

IAN OF CLINTON ST., HOPKIN, VT.  
A nice face I like you; I sold you a chance to a lottery; I live within a mile of you, walk by your house. I hope to hear from you. There is more to me than this small ad can say, I am great and want you.

GAY AT BC?  
G students interested in bringing enlightenment to a dark campus or just plain getting together. Write GCN Box 800.

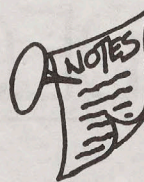
WM, 29 years old, would like to meet G, Bi, or TV, Ferns in their teens or 20's for friendship & fun. Write: POBox 75, Dorchester, Ma. 02122.

**NO. STATION**  
• 1 •  
227 6651

**SO. STATION**  
• 1 •  
SO. AT SUMMER

**• 2 •**  
423-4340

**THE GAY GUY'S GUIDE**



## NOTICES

As a result of the Gay Academic Union Conference held Thanksgiving weekend in N.Y. City (Dec. 1, GCN) Boston area people in academia are planning a Boston GAU group. Write GAU c/o DOB, Rm. 323, 429 Boylston St., Boston 02116.

This Thursday evening at 7:00 pm, a meeting to plan the State House demonstration to protest the Rastellini murder and other Bridgewater atrocities. All interested individuals and organizations are invited to attend this important meeting. This will be a United Front demonstration, under which all gay organizations and straight sympathizers are urged to unite. We need your support.

Boston DOB will hold its annual Christmas Party and Dance on Friday, December 14 at 8:30 pm at the DOB office. \$1.25 donation will cover admission. Drinks will be sold. Women only. Call 262-1592 for more information.

The Committee To Elect Elaine Noble is looking for auctionable items for February's ELAINE NOBEL ANYTHING GOES! AUCTION. If you have anything to donate, call: Sara Wenig 277-4776 or Joe Martin 696-8457. We will be happy to pick up donated items.

Boston DOB will be featured on "Catch 44" on December 20. It will be broadcast at 8:30 pm on Channel 44 (WGBX-TV, Boston).

Transvestism:  
Discussion group being formed by and for transvestites; come and be yourself -  
December the sixth, at 7:30 pm  
January the eighth, at 7:30 pm  
at 419 Boylston St., 4th floor.

Boston DOB is no longer holding Sunday afternoon softball games, until further notice. Indoor basketball games for Gay Women are scheduled. Call the DOB office (262-1592) for more information.

Encounter group forming: four people enrolled. We need six more. For further information, contact Randy Gibson from CSMH.

(continued from page 1)  
vertisements followed.

When the program resumed, Cavett reminded the women in the audience that they had been allowed to express their feelings. He added that now the program should continue without further interruption from the audience or else those who would disrupt the remainder of the show would get "tossed out." Lastly Cavett said that he hoped the women would stay and listen to the rest of the program.

Visibly shaken by the protest, guest George Gilder stated that he was opposed to male chauvinism and that only "sexually insecure men" were chauvinistic. Yet, he maintained, the reason for chauvinism is that "most male roles are not affirmative in today's culture." Gilder added, "This breeds the sick pursuit of muscle-phallic sexuality." He blamed the Feminist Movement for "further weakening the sexuality of men.... making them more predatory and chauvinistic." Gilder asserted that alternative methods of child-rearing lack viability: "Men have to have some measures of economic superiority if families are to be sustained. Whenever the male role provider collapses, as in the ghetto and the counter-culture, men tend to leave the children with women."

Often times host Dick Cavett opposed arguments of Mr. Gilder. Mr. Cavett seemed especially disturbed by a quote from *Sexual Suicide* in which George Gilder perceived various facets of the human rights movement (Women's, Gay, Black) as being "sick". Cavett warned, "Don't make the sweeping generalization that there are no healthy homosexuals." He then told Gilder that his views were "ancient".

Other guests on the "Dick Cavett Show, British comedians Peter Cook and Dudley Moore and the British actor-writer, Robert Shaw, frequently joined Cavett in criticism of *Sexual Suicide* and Gilder's perceptions. Shaw held that the book was confusing and impossible to understand because, the British actor claimed, Gilder had written *Sexual Suicide* in "pseudo-university language." At that point a woman in the audience yelled out, "You can't understand it because it's a hoax."

Tension never did subside after the initial outburst; thus, Cavett appeared relieved when the program came to a close. He extended thanks to his guests for appearing on the program and to "the people in the audience who participated so robustly."

R' LOON PRESENTS flipped out fillers..... According to this Sunday's *Globe* (Fun Facts)... "Some Egyptian queens wore false beards."



# CALENDAR DEC. 6-19

Please submit Calendar items to  
"Calendar Editor," c/o GCN, by  
1:00 p.m. Monday prior to the issue date.

<b>6</b>	7:30pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, 'Women in the Church' WBUR 90.9FM Nite: Project Place Gay Crisis Line, 267-9150	<b>thursd</b>
<b>7</b>	5:30-6:30pm Hvd-Rdclf GSA, Brks Hse, info 498-3096 9:00pm 'Coming Out!', Granite State Rm, UNH, Durham, NH 9-1:00am Gay Dance, upstairs, CSMH, \$1.50 donation	<b>frida</b>
<b>8</b>	1:00pm Bos Gay Youth Coun & Info 536-6197 2:00pm Bos Gay Youth Open Rap & Mtg, 419 Boylston, Rm509	<b>satu</b>
<b>9</b>	1:00pm Role Play, in Dance, Bos Ctr, f/Arts, 539 Tremont, fl,3 4:00pm 'Coming Out!', Allumnae Hall, Brown Univ., Prov. 6,7,8:15pm MCC mtg serv & filshp hr, Old West Church 7:00pm Prov. MCC wrshp serv, 410 Waterman Av., E. Prov. 7:30pm Worc. Gay Union, Trin Luth, cnr Lancstr & Salisbury 7:30pm HUB mtg, St. John's Hall, 33 Bowdoin St.	<b>sunday</b>
<b>10</b>	7:30pm HUB rap, 419 Boylston, Rm509 8:00pm MCC/Women's Ministry Rap Group 8:00pm 'Coming Out!', CSMH, \$2.00 donation	<b>mon</b>
<b>11</b>	6:30-9:30pm Bos Gay Youth Phone Coun & Info 536-6197 7:00pm Lesbian Therapy Res Proj Women's Ctr., Cambridge 7:30pm DOB Women's Rap, 419 Boylston, Rm. 323 7:30pm Emerson Hom Soc f/Arts, Emerson Union, Rm 323 7:30pm Prov. MCC, prayer grp., 410 Waterman Av., E. Prov.	<b>tuesda</b>
<b>12</b>	7:30pm DOB Lesbian Mother's Rap, 419 Boylston, Rm 323 8:00pm Bisexual Rap, Women & Men, 419 Boylston, Rm 415 8:00-9:00pm Gaybreak Radio, WMUA (91.9 FM) Amherst 8:00-11:00pm BU Homophile League, Sherman Union, Rm 310	<b>wedi</b>
<b>13</b>	7:30pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, 'Rev. Paul Shanley,' WBUR 90.9 FM Nite: Project Place Gay Crisis Line, 267-9150	<b>thursd</b>
<b>14</b>	'Coming Out!', Hartford, Conn. 5:30-6:30pm Hvd-Rdclf GSA, Brks Hse, info 498-3096 9-1:00am Gay Dance, upstairs, CSMH, \$1.50 donation DOB Christmas Party & Dance, Rm. 323, \$1.25, Wom. only DOB Xmas Party & Dance, 419 Boyl, Rm 323, \$1.25, Women	<b>frida</b>
<b>15</b>	'Coming Out!', Emerson College, \$2.00 don., \$1.00 Em ID 1:00pm Bos Gay Youth Coun & Info 536-6197 2:00pm Bos Gay Youth Open Rap & Mtg, 419 Boylston, Rm 509	<b>satu</b>
<b>16</b>	1:00pm Role Play, in Dance, Bos Ctr f/Arts, 539 Tremont, fl 3 'Coming Out!', Em. Col (Brmer) \$2.00don, \$1 Em. ID 6,7,8:15pm MCC mtg serv & filshp hr, Old West Church 7:00pm Prov. MCC wrshp Serv. 410 Waterman Av., E. Prov. 7:30pm Worc. Gay Union, Trin Luth, cnr Lancstr & Salisbury 7:30pm HUB mtg, St. John's Hall, 33 Bowdoin St.	<b>sunday</b>
<b>17</b>	7:30pm HUB rap, 419 Boylston St., Rm 509 8:00pm MCC/Women's Ministry Rap Group 8:00pm 'Coming Out!', CSMH, \$2.00 donation, last performance	<b>mon</b>
<b>18</b>	6:30-9:30pm Bos Gay Youth Phone Coun & Info 536-6197 7:00pm Lesbian Therapy Res. Proj Women's Ctr., Cambridge 7:30pm DOB Women's Rap, 419 Boylston, Rm 323 7:30pm Emerson Hom Soc. f/Arts, Emerson Union, Rm 323 7:30pm Prov. MCC, prayer grp, 410 Waterman Av., E. Prov.	<b>tuesda</b>
<b>19</b>	7:30pm DOB Lesbian Mother's Rap, 419 Boylston, Rm 323 8:00pm Bisexual Rap, Women & Men, 419 Boylston, Rm 415 8:00-9:00pm Gaybreak Radio, WMUA (91.9FM) Amherst 8:00-11:00pm BU Homophile League, Sherman Union, Rm 310	<b>wedi</b>

## QUICK GAY GUIDE

Please submit additions and changes to "QGG Editor," c/o GCN.

### BOSTON AREA (area code 617)

Bisexual Rap Counseling Group 864-8181  
Boston Gay Youth 536-6197  
B.U. Homophile League 353-7238  
Charles Street Meetinghouse 523-0368  
Comina Out (the play) 868-5729 or 536-1715  
Daughters of Bilitis 262-1592  
Dignity/Boston, c/o 1105 Boylston St., Boston 02215  
Emerson Homophile Society for the Arts,  
Room 34, 96 Beacon St., Boston 02108

Fag Rag 536-9826  
Gay Community News 523-8729  
Gay Craftworks 738-0428  
Gay Media Action 868-5729  
Gay Peoples' Group of  
UMass/Boston 542-6500x607  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR 90.9 FM) 353-2790  
(Contact Elaine Noble or John Lawrence)

Good Gay Poets 536-9826  
Harvard-Radcliffe Gay Students Assn. 498-3096  
Homophile Community Health Service 266-5477  
Homophile Union of Boston 536-6197  
Lavender Hour (WBCN 104.1 FM) 261-8526  
(Contact Andrew Kopkind or Littlejohn)  
Lesbian Liberation (c/o Women's Ctr.) 354-8807  
Metropolitan Community Church/Boston 266-7491  
Project Place 267-9150  
Fr. Paul Shanley 267-0764

### EASTERN MASSACHUSETTS (area code 617)

Worcester Gay Union, P.O. Box 359 Federal  
Sta., Worcester 01601

### WESTERN MASSACHUSETTS (area code 413)

Amherst Gay Hotline (men & women) 545-0154  
Everywoman's Center (Amherst) 545-0883  
Gay People's Hour Radio (Amherst) 546-5176  
Southwest Women's Center (Amherst) 545-0626  
UMass-Amherst Student Homophile  
League 545-0154  
Valley Women's Center (Northampton) 586-2011

### RHODE ISLAND (area code 401)

Brown University Gay Liberation, SAO,  
Brown Univ., Prov. 02912 751-5091  
Homophile Community Health Service  
(Providence) 274-4737  
Metropolitan Community Church  
(Providence) 831-3773  
Morning Glory (Kingston) 792-5817  
Providence Gay Women 274-0239

### VERMONT (area code 802)

Gay in Vermont 453-2678  
Vermont Gay Women 425-2782

### CONNECTICUT (area code 203)

Kalos Society, P.O. Box 403, Hartford 06101  
Metropolitan Community Church  
(Hartford) 525-3523

### NEW HAMPSHIRE (area code 603)

Univ. NH Gay Student Org., c/o Mem'l Union, Durham  
03824  
Occupant, PO Box 1137, Northwood 03261 (Gay Women's  
group: do NOT use "gay" on any mail to them)

### MAINE (area code 207)

Gay Support and Action,  
183 Union St., Bangor 04932