

psychiatrists come out for gays!

A WEEKLY FORUM FOR NEW ENGLAND

Gay Community News

25¢

Vol. 1, No. 27 December 22, 1973

**it's official now:
we're not sick!**

The Board of Trustees of the American Psychiatric Association voted December 15 on resolutions to remove homosexuality from the Diagnostic and Statistical Manual as a sickness or disorder in and of itself. The vote was 13 to 0 with 2 abstaining. Also approved was a statement calling for repeal of all laws pertaining to sexual relations between consenting adults and an end to discrimination against gay people.

For ten years gay organizations have been pressuring the psychiatric industry to change its views on homosexuality. The big jolt came in 1970 when gay militants began demanding changes and used storm tactics against aversion therapists at a convention in New York.

People within the profession soon began to speak out in increasing numbers in favor of the gay group's stand. Soon a Nomenclature Task Force was set up to study the subject and on Saturday their recommendations were unanimously approved.

A substitute category (Sexual Orientation Disturbance) has replaced Homosexuality. This is to include people disturbed because of inability to adjust to their sexual ori-

entation. Gay groups have criticized the category as allowing the few psychiatrists who make careers out of "curing" homosexuals to practice unchallenged.

Still, the change has been termed by many gay organizations as the biggest major breakthrough so far.

Full text of the resolution follows:

RESOLUTIONS REGARDING HOMOSEXUALITY ADOPTED BY THE BOARD OF TRUSTEES OF THE AMERICAN PSYCHIATRIC ASSOCIATION

1. Removal of homosexuality per se from the Diagnostic and Statistical Manual of Psychiatric Disorders and substitution of the following new category and definition:
302.0 Sexual Orientation Disturbance:

This category is for individuals whose sexual interests are directed toward persons of the same sex and who are either bothered by, in conflict with, or wish to change their sexual orientation. This diagnostic category is distinguished from homosexuality, which by itself does not constitute a psychiatric disorder. Homosexuality per se is a form of sexual behavior and like other forms of sexual behavior which are

not in themselves psychiatric disorders, is not listed in this nomenclature of mental disorders.

II. Civil rights and sodomy repeal statement:

Whereas homosexuality per se implies no impairment in judgment, stability, reliability or general social or vocational capabilities, therefore, be it resolved, that the American Psychiatric Assn. deplores all public and private discrimination against homosexuals in such areas as employment, housing, public accommodations and licensing, and declares that no burden of proof of such judgment, capacity or reliability shall be placed upon homosexuals greater than that imposed on any other person. Further, the APA supports and urges the repeal of all legislation making criminal offenses of sexual acts performed by consenting adults in private.

(Continued on page 7)

gov. Thomson wages war on "moral filth"

Gov. Meldrim Thomson of New Hampshire has threatened to veto construction funds for the University of New Hampshire unless the homosexual organization on campus is prohibited from using campus facilities.

This is the latest and most extreme move the governor has made in his campaign against the Gay Students Organization (GSO). The threat was made after the trustees refused to ban the GSO from campus in a meeting last Saturday.

Thomson said that he would ask the state legislature to cut all funds for buildings at the university from a proposed capital spending budget. He went on to say that he would veto the whole budget if necessary unless the GSO is kicked off campus.

"Moral filth will no longer be allowed on our campuses," Thomson told the board in a letter. Several people at UNH have speculated that the move is in direct response to the hosting of the play, *Coming Out*, by the university earlier this month.

another rest area case continued

WEYMOUTH — A Quincy District Court judge has continued charges of lewd conduct against a 36-year-old Weymouth man without finding for one year.

At the end of that time the judge is expected to dismiss the charges entirely. In making the decision last week, the Quincy judge also dismissed charges of assault and battery on a police officer.

The charges against the Weymouth man stemmed from a state police raid on a Route 3 rest area in South Weymouth Nov. 16. The man pleaded innocent to all charges.

While the man was not found innocent of the charges, his attorney, Richard Rubino, said it was important to note that a guilty verdict was not returned. Defendants routinely are found guilty of charges resulting from rest area raids, he said.

However, the man was assessed \$100 in court costs, because he "admitted to sufficient facts" related to the lewd conduct charge.

Boston tea party

"God forbid that we should be more than twenty years without a revolution." — Thomas Jefferson.

Sunday's reenactment of the Boston Tea Party began at Faneuil Hall at noon, where Congressman Father Robert Drinan spoke to the Peoples Bicentennial Committee. Outside, various groups gathered, chanted and sang.

Included in the crowd of more than 10,000 was a gay contingent of over 100. A large banner proclaiming "Gay American Revolution" beckoned other gay marchers to join the contingent. Several participants said that they were pleased with the noticeable warmth of the other demonstrators toward the gay people.

From Faneuil Hall, marchers

moved to the Congress St. Bridge, passing the Old South Meetinghouse, location of the original Tea Party rally. At the "Beaver II," the replica of the first "Beaver" (donated by the Salada Tea Co.), the official celebrants dumped empty boxes into the harbor. Simultaneously, the Peoples Committee threw oil ("the tea of today") cans into the murky brine. Later the "Beaver II" was overtaken without resistance and then draped with banners calling for President Nixon's impeachment, taxation of the rich, and a return of "power to the people."

During the official reenactment there was a shout of "Down with King George"; the answer from the crowd was "Down with King Richard!"

GCN takes off

Due to the holidays, and in order for the all-volunteer GCN staff to take their annual three-day vacation, the production schedule of GCN will be altered for the next two weeks.

Issue number 1-28, dated Dec. 29, 1973, will be a 12-page Christmas Bonus issue, and will be printed and delivered two days later than usual (this also means that all deadlines for news, ads, etc., will be two days later than usual).

There will be no issue dated Jan. 5, 1974. Our regular schedule will resume with issue number 1-29, dated Jan. 12, 1974.

Have a happy!

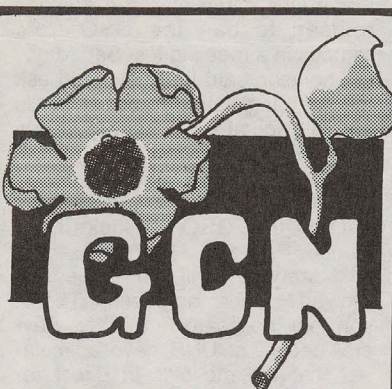
ARTIST ANYONE?

GCN would like to once and for all change its banner (the thing on the front page that says *Gay Community News*). We have heard many comments and criticisms, and now it's time to channel them constructively. How would you like to see it? If you all out there think about it a bit and take out your pencils, GCN can have the best banner ever! Just ship those sketches away to us as soon as possible and for the new year we hope to look a little different. (After it's over, we plan to never change it, so tell us NOW.)

General guidelines are that our name, *Gay Community News*, must stand out better than it does presently. Another complaint has been that it is "too busy," and nothing stands out. It shouldn't be too cold either though. More specifically:

1. Size must be 2 1/4" x 9" maximum.
2. Must say *Gay Community News*, easy to read at a glance.
3. Must also say somewhere "a weekly forum for New England."
4. Must have space at the top to insert a banner headline easily.
5. Must have space for Vol. No., date of issue, again easily inserted as to not disturb the banner itself every week in layout.
6. Must carry the price, 25¢, somewhere.
7. Without being messy or cluttered, must create some sense of people and humanity and not be too slick and mass media oriented. (We think this must be possible.)

Unfortunately, the winner will not win an all-expenses paid trip to Morocco, but only the pride in having created something and helping the community. But what could be more? A trip to Morocco, you say? Well, maybe we could swing one to Magazine Beach.



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.

Non-profit organization. Postage paid at Boston, Mass. Subscriptions are \$1.50 for 3rd Class or \$2.10 for 1st Class for 10 issues.

Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, c/o Charles Street Meetinghouse, 70 Charles St., Boston, Mass. 02114. Telephone (617) 523-8729.

Advertising is accepted from all businesses, non-profit organizations, and individuals at the following rates: \$2.00 per column inch for non-profit organizations, \$3.00 per column inch for profit making businesses. Personal classified rates are listed elsewhere in this issue.

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REACT!!

We are no longer sick. The American Psychiatric Assn. says so! They are now on our side. (Funny, we don't feel any different—do you?)

We have stormed the Bastille and liberated the psychiatric industry. We are no longer to be considered "sick." Of course, there will be many diehard shrinks who will continue to treat homosexuality as a disease, but it will take a complete shakeup to reverse the process that has now begun.

We can sit back and fan ourselves for a moment because we have reached the turning point. Now the books are on our side, the old reasons for not changing sodomy laws, for harassing homosexuals, for discriminating against us because we are gay, will no longer hold up under real scrutiny. The changes may be slow in coming but now it looks fairly certain that they will come. It's only been four years since Stonewall and we've come a long way. Congratulations, gay people, we've proved them wrong about us. We can't be stopped now. Hope and Pride to you all.

(Perhaps now *homophobia* will be a treatable illness!)

REACTIONS:

Hello,

I would like to respond and comment on some of the practices and positions taken in the *Gay Community News* recently.

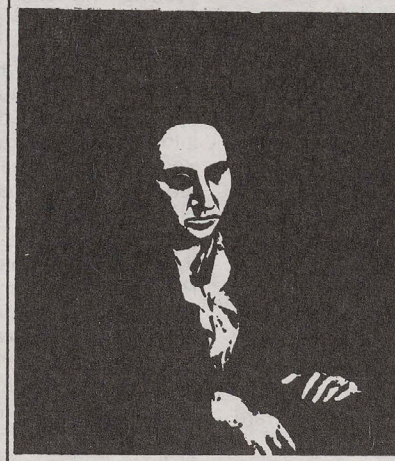
It is hard to imagine any justification for a gay community on the sole basis of providing a place where homosexuals can meet one another. The bars already serve that function, and what detracts from them is the oppressive and sexist atmosphere they promote. It would seem then that the gay community would strive to provide alternatives to these places, and provide places and events where gay people could meet in less or non-sexist situations. Why then do you accept advertising from things like *Date a Gay Mate* or print classifieds reading *Gay White Male* or *straight-appearing man seeks*. How can you allow and condone people using the paper for racist and sexist ends. Obviously you consciously and discriminately decide what gets printed or there would not be a newspaper oriented towards the gay community. There is a lot of talk about the gay community as a unified and progressive body, but what is the use if oppressive relations within the community are allowed to continue as if they are part of the norm. Progressive or revolutionary change affects all aspects of life; if it doesn't, then those limitations and restrictions should be made known very explicitly, lest the unclearness serve to confuse people even more.

Yours in struggle,
Gary Roth
Somerville, Mass.

P.S.—You stated that you wanted a straight writer so that the newspaper could not be accused of discrimination in reverse. It wounds more like tokenism to me. If that argument were true then any corporation could hire one woman, one black, and one homosexual and never be accused of discrimination. More likely is the explanation of the dichotomy between oppressor and oppressed classes; the former banding together to perpetuate exploitation and to deprive the latter of its humanness, while the latter bands together for self-preservation and to protect its rights.

ED. NOTE: GCN is in the process of determining its policy concerning acceptance of advertising; the policy will appear in a future issue of GCN.

Gertrude Stein



IT IS NOT WE WHO MUST CHANGE

by Satya

Straight society tries to change us by several means. Most of the time, it is mental torture, though physical abuse is not uncommon. We are programmed to be straight starting from the day we are born, and every action, word, and feeling must conform to the straight image. If we DO decide to be free rather than to be robots, here are some of the consequences:

A) ELECTRIC SHOCK:

1. Dr. O.I. Lovass, Director of the UCLA Psychology clinic, has offered free treatment involving shock and other forms of aversion therapy for male children ages 3 to 7 who show gay tendencies (such as playing with dolls, aversion to boy's games and violence, being too friendly with girls, or using "feminine" behavior).
2. Dr. Lee Birk of Harvard Medical School reports notable success in "suppression through punishment" of homosexual behavior among a group of eight men who were given mild shock treatments and group therapy.

B) DRUGS:

1. prolixin: This drug has been called a "chemical straightjacket," and causes the victim to experience profound terror. It has been used at Atascadero State Prison, California, as a punishment for men engaging in homosexuality while in prison.

2. succinylcholine: has been used at Atascadero and Vacaville (Calif.) prisons against persons who exhibited "deviant sexual behavior" and/or for other reasons. This drug produces sensations of fear, and leaves the patient very receptive to suggestion.

C) PSYCHOSURGERY:

1. Dr. Hans Orthener has claimed to have "cured" seven cases of homosexuality by inserting an electronic needle into the area of the brain which controls the sexual and aggressive drives.
2. frontal lobotomy, though supposedly not used anymore against gays, has, in the past, been used at Atascadero on gay inmates.

All of these methods have been used against us by doctors, who are greatly esteemed by the general public as being knowledgeable. As far as I am concerned, the average gay person is far more aware of how roles, taboos, and the like affect human behavior than these "doctors" who have studied books for 10 years, but can't see beyond their programmed minds.

Some of the more "liberal" doctors insist that they only treat those homosexuals who want to be "cured," and that they leave other homosexuals alone. First of all, you can't cure homosexuality. It is both natural and an integ-

ral part of those who are lucky enough to be in touch with that part of themselves. Secondly, of those gays who want to be cured, we find two types: a) those who really think they are sick due to a lifetime of hateful straight propaganda; and b) those who do not feel sick, but realize that it's nearly impossible to survive in a society which denies you every privilege and right if you are gay.

Does the doctor help a black patient become white by suggesting skin bleach, or does he help the black person accept himself, realizing that it is white bigotry that caused the black to want to be white? This example applies totally to the gay who comes to be "cured."

It has been said that to survive in this Wasp society, Blacks must straighten their hair, Jews must straighten their noses, and Gays must straighten themselves. But we will no longer tolerate being straightened. It is the doctors and the straight society who must change. And it is up to each of us to work together to bring about these changes. The best thing we can do is to come out. This means a healthy self-acceptance. Other things we can do are: to get involved in any of the many gay groups, write letters to influential government officials and like persons, and stand up for your sisters and brothers those several times every day when you hear them/us put down. Together, we shall win our freedom.

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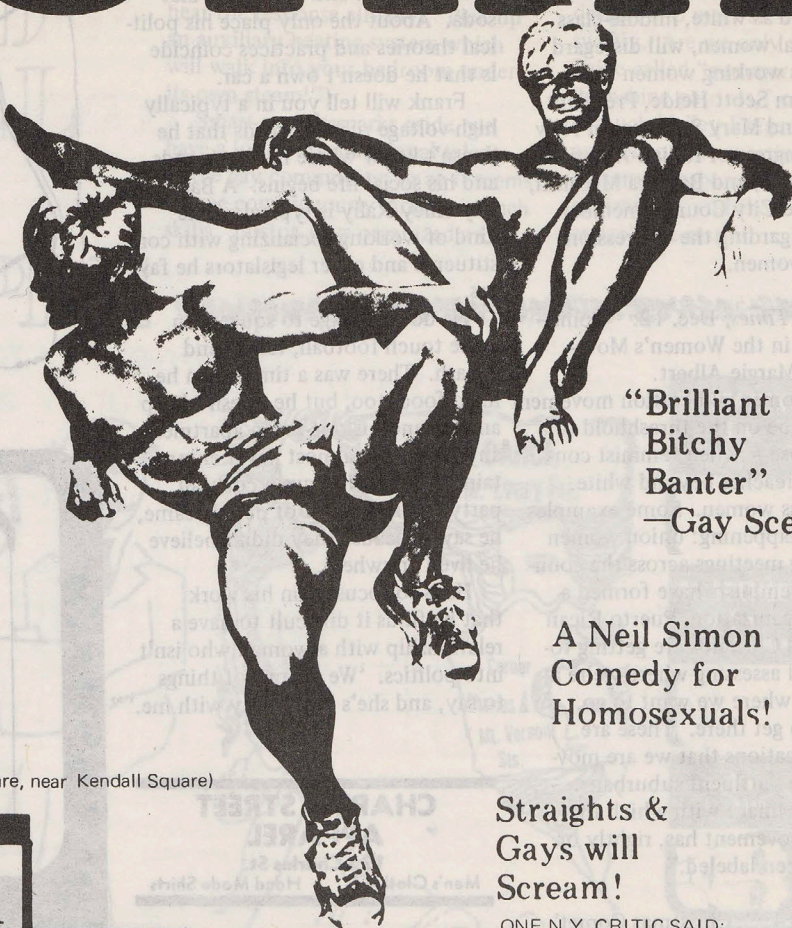
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men frolic in a real swimming pool is
tasteful and fun."

DID YOU SEE ?

by Wendy Bauman & Ginny Collins

Physician's World, Oct., 1973: "The Gay Life" by William Carroll. Editor's note: The following article is not intended as a psychiatric or medical study of homosexuality. Rather, *Physician's World* believes that physicians may gain insights from the views of a practicing homosexual, despite their obvious bias, into the shadowy world in which so many men and women attempt to evolve a satisfactory lifestyle.

Boston Globe, Dec. 13: "The City" by Ian Menzies is devoted to "A Ministry to Boston's Homosexuals." The article includes a brief biography of the Reverend Randall Lee Gibson, minister of the Charles Street Meetinghouse, and explains some of the functions of the Meetinghouse.

Boston Globe, Dec. 13: Kay Longcope reports on an American Jewish Committee event in New York urging a women's coalition which would be a cross-section of class lines educationally, ethnically, culturally, and racially. In an 85-page report it was shown that groups such as NOW, stereotyped as white, middle-class professional women, will disregard lower-class working women at its cost. Wilam Scott Heide, President of NOW, and Mary Sansone, of New York's Congress of Italian-American Organizations, and Barbara Mikulski, a Baltimore City Council member testified regarding the oppression faced by women.

New York Times, Dec. 12: "Something New in the Women's Movement" by Margie Albert.

"The women's liberation movement appears to be on the threshold of a second phase — when feminist consciousness reaches beyond white, middle-class women. Some examples of what's happening: union women are holding meetings across the country, black feminists have formed a national organization, Puerto Rican women and Chicanos are getting together — all assessing where we're at as women, where we want to go, and how to get there. These are strong indications that we are moving past the "affluent suburban housewife" image with which the women's movement has, rightly or wrongly, been labeled."

Pilot, Dec. 14: "Christmas Comet" Vs. Star of Bethlehem?"

NEW YORK (RNS) — The appearance of the Comet Kohoutek, hailed by some as the "Christmas Comet" is stimulating renewed discussions on the origin of the first Christmas star — the star of Bethlehem.

Boston Globe, Dec. 12: "Homosexual protester interrupts Cronkite show."

NEW YORK (UPI) — A protester, holding up a sign reading "Gays Protest CBS Prejudice," last night interrupted a live broadcast of the nationally televised CBS evening news with Walter Cronkite.

As the protester was being wrestled out of camera range, Cronkite looked surprised and apologized for the interruption.

He later told viewers: "I understand it was an organization calling itself the Gay Raiders protesting CBS's alleged defamation of homosexuals on home entertainment."

The man was identified only as Mark Alan Segal. A friend accompanying him was identified as H.I. Lang Horne, Jr.

Boston Magazine, Dec. issue reports that "Barney Frank, the state rep from the Back Bay is a secret square. He's for legalizing marijuana and prostitution, but he lives a super-bourgeois life. He champions the bars in the Combat Zone, but he doesn't drink. His idea of an evening is to sit at home with a cigar, a pile of newspapers and a quart of diet soda. About the only place his political theories and practices coincide is that he doesn't own a car."

Frank will tell you in a typically high-voltage rush of words that he doesn't know where his work ends and his social life begins. A Back Bay Alley Rally is typical of the kind of working-socializing with constituents and other legislators he favors.

He does manage to squeeze in some touch football, tennis and squash. There was a time when he liked food, too, but he doesn't keep any around his one-room apartment any more. He almost never entertains, so when he gave a cocktail party recently, a lot of people came, he says, because they didn't believe he lived anywhere.

He is so focused on his work that he finds it difficult to have a relationship with a woman who isn't into politics. "We run out of things to say, and she's bored silly with me."

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Lesbian Duo

Keep your eyes and ears open for a group called Jade and Sarsaparilla. Their real names are Linda Langford and Janet Hood, and they keep their audience happy with their two full voices and Janet's piano-playing. It was a welcome change to see women (and lesbians at that) doin' their thing. The versatility of their voices allows them to sing a

variety of songs ranging from a 50's medley to songs of their own composition. When asked what word would characterize their music, they replied, "Real." Jade and Sarsaparilla live in a house in New Hampshire with Bill, a gay brother and their manager. If you'd like them to sing at your next function, write them c/o General Delivery, Bethlehem, N.H.

Don't let another day go by without

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COUNTRY CLUB

The Tag in the fifth row

by Jonathan M. Cross

A commentary on area entertainments of gay interest

Animal Crackers

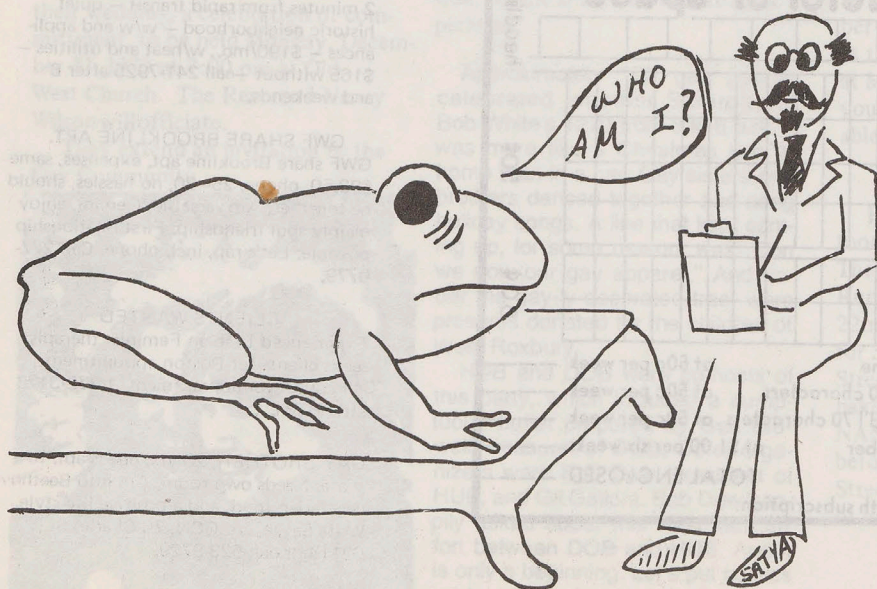
The Wilbur Theatre people have mounted (and, I gather, co-produced) a fanciful, unpretentious musical trifle for the holidays by Jill Williams called *R.J.* due to run here through January 5. Ms. Williams, who concocted book, music, and lyrics, credits Aesop for inspiring her "musical fable," but the light-weight, pastel little show owes more to Disney than to the ironic perceptions of Aesop. Songs, character, make-up, even the cheery, breezy, inoffensive music — it all reminded me of Disney's denatured, humanoid creatures, especially *Robin Hood* and the homogenized, empty *Winnie the Pooh*.

R.J. postulates a magic book (Aesop presumably) and a loveless late-adolescent named Rainbow Jones. When *R.J.* needs advice, companionship, whatever, she opens her book and animates an animal family. Let's see, there's Leona the lion (get it?), C.J. Fox, a dog named Bones, and Cardigan, the lamb. All involved face up to their cartoon roles gamely — charming their cuddly way, etc. Andy Rohrer is physically expressive and energetic as the rambunctious Bones, and Peggy Lamprey appropriately sexy and hedonistic as Leona. Ms. Lamprey is at one point called upon to do a number called "Bad Breath," but outright vulgarity is unusual; lyricist Williams ordinarily tends to the banal. More characteristic songs are: "Free and Easy," "We all Need Love," "I'd Like to Know You Better," and "It's so Nice."

Richard Ferrer and Spencer Mosse have wrapped the show in vivid brass poles and ladder/cages on a sleek, multi-leveled, curtainless stage, and Williams' music has been brightly arranged by Danny Holgate; the production is always smooth, professional, earnest. Everyone tries painfully hard. But Williams has confused the childlike with the childish — her boy-meets-girl plot line is predictable and unoriginal, and though Ruby Persson is appealing and almost believable as Rainbow Jones — a big-voiced insecure balance of childhood fears and womanly expectations — the rest of the human characters are mannered and flat and exaggerated. We come away from the evening vaguely bemused but benignly neglected. Bring the children. (Does anybody have any children?)

PEACE
ON
EARTH

GOOD
WILL
TO
PEOPLE



The View from the Closet

by A. Nolder Gay
A MODEST PROPOSAL

Over the past few weeks we have been deluged with news of the approaching energy crisis and the measures taken to cope with or perhaps more accurately to cosmeticize it. Those whose negligence was an important factor in bringing things to a crisis stage in the first place now seem primarily concerned to avoid a further decline in the stock market or further erosion of what is jestingly described as "confidence" in the Administration. As Danny Greco says, it's been a great year for anarchists.

Although cussing out the robber barons and the corrupt politicians they subsidize is one way of getting warm quickly, I forbear making this into a political column. Rather I'd like to scale down to what we might do within the gay community, beyond those actions any citizen might take to influence (if that's the word) his political leaders (if that's what you call them).

Two tough realities need to be faced. One is that the crisis is going to be worse than the padded forecasts, especially here. The other is that a lot of our own are going to be cold, hungry, sick, and unemployed in the next three months. The question is, the, what if anything can be done about it? (I can hear the response already: "Pick up an auxiliary heating system which will walk into your bedroom under its own steam!")

Smart-assed remarks aside, we have a lot of organizational talent in the gay community, or so it seems to one conspicuously lacking in such skills. Boston gays organized a Gay

Pride Week last June, a successful blood drive last summer, and Gay American's Day in the Fall. Plans are currently afoot for another blood drive and a New England Gay Conference. All of these, and other activities elsewhere, bespeak a certain ability to rise to the occasion.

The energy crisis will pose immediate and pressing human survival problems for many of our gay brothers and sisters, in or out of "the movement," and this situation too demands a response. Can the leadership of the various gay service organizations "get it together" in time to cope with the "gay energy crisis" any better than the Nixon administration? (Somehow that doesn't seem so awfully difficult!) What about organizing a "Gay Cold Line" for this winter, where gays without heat, or sick with flu, or alone and unable to get food, or suddenly out of a job through no fault of their own, or just needing information about who to reach, could call and get help? Surely volunteers could be found willing to man a phone, or stop in with nourishing food, or shop for a sick person, or go with him or her to the doctor, or even take in someone temporarily in order to get him or her through an acute cold snap, without exploitation on either side.

My proposal is modest, but it is designed to meet an urgent need, swiftly. Are we only what Tom Paine called "summer soldiers" and "sunshine patriots," or can we get through Valley Forge together? The answer to that question depends on a prompt response from our gay organizations, and their ability to "energize" the rest of us.



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THE GAY GUY'S GUIDE

Merry Christmas, with Love . . .

January 15, 1973

Dear Mom and Dad,

... Christmas vacation I thought was for the most part really wonderful. I don't know whether you realized it, but I was very very glad to be home. But I think one problem was that, from your point of view, my coming home means your seeing me, whereas my coming home, from my point of view, means not only seeing you, home, and family, but also seeing friends, Boston, the U. S. in general, all of which I've been away from for a certain amount of time. This evidently causes conflicts. There is another problem, also, which I think is probably the major problem of my relationships with the family, and you two. For me, alone, it's no longer a problem: on the contrary. But it is, as long as it remains un-talked-about, that it is a problem on the family level, and therefore to some extent on my own personal level. This "it" (which, if I were A. A. Milne, I probably would have been capitalizing all this while) is that I'm a homosexual: it's not that I think I "might" be or "could" be, or am going through a period where I have "feelings" like those of a homosexual, I am quite certain that I am one. But what I want you to realize about it is that all the personal problems it has been causing me for years I have pretty much resolved. Now the only problems it's causing is having it be an aspect of me which, until I tell you about it, has to be more or less hidden from you. During the vacation I decided to write to you right away and tell you, just because I felt, for the first time, that the moment was ripe: I felt secure enough about it, and about myself in relation to it, to be able to tell you about it in such a way as to, perhaps and hopefully, make it not painful for you: hopefully, to make it a positive revelation and not a negative, shameful one. I don't know whether, for you, this would be possible: I know that it only could be if I personally felt that being gay is a positive aspect of my character. This year, for the first time, I've been able to see it that way, and at Christmas I was able to see that whatever the immediate effects of your knowing might be for you, in the long run having it be an open subject between us could only have a good effect on me, you, and us.

This year things have gone from good to bad to good. C. S. Lewis said, more or less: sometimes things get bad and seem to go on and on getting worse; but then there comes a point where they start getting better, and they go on and on getting better for a long time. That's what this year is doing, I think. Things got

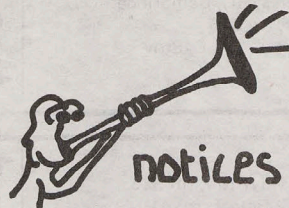
pretty bad for a while, but then the bad period just sort of dragged to an end, and began to get better. This letter, I think, could be a catalyst for a long, good period, which may take time to get here but should surely arrive.

As long as being gay was for me a shameful, or at any rate negative thing, nothing could have a chance of getting better. This year I've stopped seeing it as negative. I no longer say to myself: don't be worried about being gay — psychologists say that homosexuals can change. Now I say: there is nothing inherently bad about being gay, any more than there is anything wrong with being black. Now if someone said to me: don't despair, you can talk to a psychoanalyst and become hetero and lead a normal constructive life, I'd feel the way a black might feel if someone said to him, don't despair, doctors have found a way to change blacks to wasps and soon you can be integrated in society and lead a normal constructive life. I'm proud of being gay; I really understand what black pride is like. You've probably heard about "gay pride" or things like that, and maybe thought that "pride" meant something more like "defiance" or just sour-grapes. But I can tell you that for me at least, gay pride is not that. It's just feeling that gay is good (excuse all my slogan-sliding), that I am good the way I am, as long as I feel good about what I am, and can use and accept my qualities constructively. I really hope that you two will eventually be able to see it that way too. In our family, the way I have been brought up and just the way our family is, I don't think we could ever have a good parent-son relationship as long as there is something as important as this that I'm hiding from you, and you (probably) are wondering about vaguely, but everything remains on a silent unspoken level. My feelings of guilt, deception, and of somehow disappointing you come not from being gay but from hiding it from you. I can never be positive, and satisfied about myself and what I'm doing if I don't have support from both of you. You won't necessarily always like what I'm doing or understand why I'm doing things, but as long as you know about them and know I'm doing, as best I can, what seems right for me, I know you'll accept and support whatever I am or am doing.

So here is finally the end of this letter that I started writing six years and three hours ago. It was hard to write and I'm sure it must be hard to read. The main point of it is that it should no longer be that way: either hard to write or talk or think about. We should be able to start sort of a new era in our lives. I really hope it will work out well.

Lots and lots of love,

Bill



ANNOUNCEMENT

Geri Bidwell and Karen announce their wedding, a celebration of commitment, to be held Monday, December 31, 1973 at 7:00 pm at Old West Church. The Reverend Nancy Wilson will officiate.

They extend an invitation to the Gay Community.



Metropolitan Community Church and Old West Church will get together Christmas Eve, Monday, December 24th at the Old West Church for a service of lessons and carols. Holy Communion will be celebrated. The UNION CHOIR (the combined choirs of the two congregations) will sing special Christmas Music and carols will be sung by the congregation. Come share in a beautiful experience.

Approximately 100 gay people celebrated together Saturday at Bob White's 1270 from 3 to 8 p.m. It was more like a Christmas eve at home than in a bar. Gay sisters and brothers danced together and sang holiday songs. A line that kept coming up, for some reason, was "Don we now our gay apparel." And under the gay-ly decorated tree, were presents donated for the children of West Roxbury.

HUB and DOB were co-hosts of this party, which included a sumptuous buffet prepared by Geri Bidwell, treasurer of DOB. Other organizers were Bob Dow, president of HUB, and Gil Gallant. Bob Dow happily talked about this "first joint effort between DOB and HUB. And it is only a beginning. Let's put politics aside and find out what it's like to be people together."

Friends are Hard to Come By

By W. Emerson Smith

Being gay when gay is beautiful—can be beautiful and is sometimes less than beautiful. We live in a liberated age. What Oscar Wilde went to prison for; we will not.

We are finding out that we are important people with a sensitivity of purpose. We are the enlightened, the elite. We are not misfits of a darker age.

Although we are no longer consigned to the bar stool and bottle, we still generally frequent these places to enhance our difficult egos.

Our biggest problem—ultimately, is, to love ourselves which is the Champs Elysees to loving each other. Yes, we walk on the *wild side* which is more than I can say for Lou Reed; but which is the intrigue that keeps us going to the otherside of our heart's path.

We have been told that the only happy gay person is popping up daisies. We have been preached Sodom and Gomorrah. We have seen the lie. And, we are exposing the liar as the one who makes a statement he knows is false with intent to deceive. We have let the Dr. Reubens of the world dictate our personal worth. And we know how bad such liars are. We are being released from slavery and are learning to cope with our liberation in the absence of heterosexual macho aggressivity.

We see the heterosexual culture sinking with Nixon's generals and captains on deck. We know it is important to know our enemy so that we don't get confused in the crossfire. We also know that to hate the whole world is too debilitating. You've got to have friends.

Jean Genet loved and wrote of his lover Lucien:

I love you . . . I love you . . . I love you . . . my love may end I say to myself, by going out of me, swept off by these words, as poison is swept out of the body by milk or a purge. I hold his hand in mine. My finger tips linger over his . . . (p. 131, *The Thiefs Journal*).

I understand what binds the sculptor to his clay, the painter to his paints, each workman to the matter he works with, and the docility and acquiescence of the matter to the movements of the one who animates it; I know the love that passes into the folds, the holes, the swellings. (p. 142, *The Thiefs Journal*).

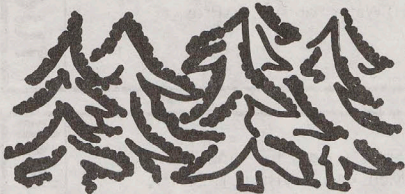
WARNING

BEWARE OF THESE PERSONS

ELLEN B. & MICHAEL P., THE PHANTOM PHONERS, CALL THEIR VICTIMS AT ALL HOURS OF DAY OR NIGHT. IF THESE IDIOTS ARE APPREHENDED, IMMEDIATELY BREAK ALL THEIR HANDSETS!

(continued from page 1)

(The APA is, of course aware that many other persons in addition to homosexuals are irrationally denied their civil rights on the basis of perjorative connotations derived from diagnostic or descriptive terminology used in psychiatry, such as schizophrenia, and deplores all such discrimination. This resolution singles out discrimination against homosexuals only because of the pervasive discriminatory acts directed against homosexual behavior.)



The Daughters of Bilitis (DOB) will be selling Christmas trees on December 22 & 23 from 1:00 to 8:00 pm at the Charles Street Meetinghouse at Mount Vernon, Boston. Buy from your sisters! Prices will be reasonable.

Rising Earth, people's natural foodstore, is in financial trouble. They will hold a "bake sale" and Rummage Sale, Saturday, December 22nd, 10:00 to 5:00 pm at Vocations for Social Change, 353 Broadway Street, Cambridge. Please donate baked goods or rummage (AND FINANCIAL SUPPORT IF POSSIBLE) beforehand to Rising Earth, 96 River Street, Cambridge (Phone 354-8846) or bring things Saturday to the Sale.

CALENDAR DEC. 20 - JAN. 2

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

20	7:30 pm MCC Bible Study Group, info 266-7491 8:30 pm DOB on 'Catch 44' Channel 44 9:00 pm U-Mass Amherst SHL mtg, 908 Campus Ctr. 9:00 pm Gay Way Radio, WBUR 90.9 FM Nite: Project Place Gay Crisis Line, 267-9150	thursd
21	5:30-6:30pm Hvd-Rdclf GSA, Brks Hse, info 498-3096 9:00-1:00am Gay Dance, upstairs, CSMH, \$1.50 donation	frida
22	1:00 pm Bos Gay Youth Coun & Info, 538-6197 1-8:00pm DOB Xmas Tree Sale, CSMH 2:00 pm Bos Gay Youth Open Rap & Mtg, 419 Boyl. rm 509	satur
23	1:00 pm Role Play in Dance, Bos Ctr f/Arts, 539 Tremont fl 3 1-8:00pm DOB Xmas Tree Sale, CSMH 2-4:00pm Women's Basketball, Camb YWCA, Temp St Cen Sq. 4:00 pm Bible Study, 61 Myrtle St., MCC Parsonage 6, 7, 8:15 pm MCC mtg serv & filshp hr, Old West Church 7:00 pm Prov. MCC wrshp serv, 410 Waterman Av., E. Prov. 7:30 pm Worc. Gay Union, Trin Luth, cnr Lncster & Salisbury	sunday
24	7:30 pm HUB rap, 419 Boylston, rm, 509 8:00 pm MCC/Women's Ministry Rap Group 11:00 pm MCC&Old West Church Ecum. Xmas Wrshp, Old West	mon
25	6:30-9:30pm Bos Gay Youth Phone Coun & Info 536-6197 7:00 pm Lesbian Therapy Res, Proj, Women's Ctr, Cambridge 7:30 pm DOB Women's Rap, 419 Boylston, rm, 323 7:30 pm Prov. MCC prayer grp, 410 Waterman Av., E. Prov.	tuesda
26	7:30 pm DOB Lesbian Mother's Rap, 419 Boylston, rm, 323 8:00 pm Bisexual Rap, Women & Men, 419 Boylston, rm, 415 8-9:00 pm Gaybreak Radio, WMUA 91.9 FM Amherst	wed
27	7:30 pm MCC Bible Study Group, info 266-7491 9:00 pm U-Mass Amherst SHL mtg, 908 Campus Ctr. 9:00 pm Gay Way Radio WBUR 90.9 FM Nite: Project Place Gay Crisis Line, 267-9150	thursd
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1	6:30-9:30pm Bos Gay Youth Phone Coun & Info 536-6197 7:00 pm Lesbian Therapy Res, Proj Women's Ctr., Cambridge 7:30 pm DOB Women's Rap, 419 Boylston, rm 323 7:30 pm Prov MCC Prayer grp, 410 Waterman Av., E. Prov	tuesda
2	7:30 pm DOB Lesbian Mother's Rap, 419 Boylston, rm 323 8:00 pm Bisexual Rap, Women & Men, 419 Boylston, rm 415 8-9:00 pm Gaybreak Radio, WMUA 91.9 FM Amherst	wed

QUICK GAY GUIDE

Please submit additions and changes to "QGG Editor"

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 Coming Out (the play) 868-5729 or 536-1719 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 Nurses' Alliance 266-5473 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, S.O. Brown Univ., Providence 02912 Homophile Community Health Service (Providence) 751-5091 Metropolitan Community Church (Providence) 274-4737 Morning Glory (Kingston) 831-3773 Providence Gay Women 792-5817 274-0239 (area code 802) 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 Organization, c/o Mem'l Union, Durham 03824 Occupant, PO Box 137, 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
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