

welcome n.e. gay conference!

A WEEKLY FORUM FOR NEW ENGLAND Gay Community News

25¢

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gays give Globe grief

Tom Winship, editor of the Boston *Globe*, met with six representatives of the gay community last week to discuss the newspaper's coverage of gay news.

The meeting was arranged through Gay Media Action following the *Globe*'s failure to report on the legislative hearings on gay civil rights the morning after the hearings.

Representatives for the gay community at the meeting included Elaine Noble, Loretta Lotman of GMA, Rev. Randall Gibson of the Charles Street Meeting House and Fr. Paul Shanley. *Globe* representatives besides Winship were Metropolitan Editor Mathew Storrin, Editorial Editor Charles Whipple and Associate Editor Ed Dougherty.

Winship began the meeting by stating that the *Globe* "wasn't mad at the gay community." Ms. Noble immediately countered with, "The gay community isn't mad at the *Globe*," but wanted to clear up some misconceptions about the Bay State's homosexuals and their need for accurate, consistent media coverage. Ms. Lotman, Chairperson of GMA, stated that the group was not trying to tell the editors how to run the *Globe*, but merely increase their

sensitivity toward important gay issues and point out some potential stories for the paper.

The six representatives explained the problems of obtaining fair, accurate coverage of gay-related news in the media and the importance of integrating such news into "straight" media. Rev. Gibson pointed out the unfairness with which homosexuals are treated in the media, saying that while Dean Corll was called a "homosexual sadist" after the Houston murders, no one referred to Richard Speck as a "heterosexual murderer."

Several people talked about the work within the gay community. Fr. Shanley spoke of his work with young gay people. Rev. Gibson reported on activities within the Charles Street Meetinghouse. Copies of GCN were distributed to the editors to fill them in on other current stories of importance.

Throughout the meeting, Winship and the other editors paid close attention and took notes. Periodically, Winship would nod to one of his editors and say, "That sounds like a story."

At one point, Winship gave a Gay Media Action member the office phone number of Beth Winship, who writes the "Dear Beth" advice column. "She's been wanting to talk with you people" about possible advice to give to teenagers going through gender identity crises.

Several other meetings were projected with *Globe* members. One meeting will be with Jerry D'Alfonso, editor of the *Globe*'s "Living" pages. It is also hoped there will be a general consciousness raising session with reporters and editors of the newspaper.

Immediately after the *Globe*'s failure to run a report on the legislative hearings a week ago, members of Gay Media Action jammed the phone lines of the newspaper. Stories on the hearings appeared in the following issues of the Evening and Morning

Globe. Since the talk with Winship, one other article has appeared on homosexually-related topics in New England's largest daily newspaper.

lavendar rhino arrives

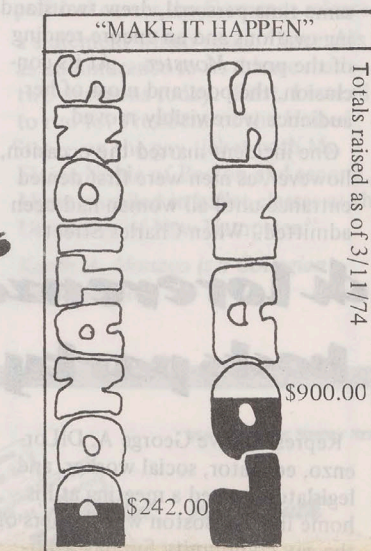
The advertising campaign that would put gay ads in Boston's subway cars is in the final planning stages.

Sponsorship of the project was assured when the Charles Street Unitarian Universalist Church agreed to present the proposal to Metro Transit Advertising. Father Paul Shanley will co-sponsor the ad campaign.

The three gay advertisements, which are scheduled to run on the MBTA's green and red lines for one month each, have been designed and are soon to be printed. In a subtle, yet direct way, the series of ads will make thousands of people aware of the many gays in the Boston area.

The first ad pictures a group of rhinoceros, all shown with red hearts. All the rhinos are a neutral color, except one, which is lavender. The symbolism involves the fact that despite our differences, our basic similarity is our humanity. The color lavender was chosen to denote the gay person in society, not just because the color is recognized as a gay symbol, but also to represent the combination of the masculine and feminine qualities (through the colors blue and pink) in the formation of the shared human quality. The rhino was chosen as the pictorial symbol because it has no human identification as do other animals, such as dogs, cats, monkeys, etc. Tom Morganti, one of the originators of the advertisements, explained that the rhino was chosen because it is a much maligned creature and a gentle vegetarian but is more often than not pictured as fierce and frightening.

The second advertisement consists of a poster showing a group of closet doors, some closed, some



barely open. The last door is shown with the lavender rhino with the red heart "coming out." An important theme is stressed in the "coming out" ad. Almost all gay people will understand the meaning of the ad, and it is hoped that it will also set straights who see it to thinking.

The final display ad shows a group of many different animals, and in their midst, the lavender rhino. Copy is included under the scene, some poetic and some humorous.

Gay Media Action is the creator of the advertising proposal, and is

(Continued on page 9)

another Fenway death

An unidentified man was fatally wounded in the Fenway on Saturday, March 2. According to police reports, the victim was approached on the Agassiz Bridge by two men (also unidentified) armed with knives. The man then fled from the bridge toward Boylston Street. He was discovered propped on a park bench near the bridge with several back wounds. The incident occurred about 10:45 in the evening.

The victim was taken to Stillman Infirmary in Roxbury, where he died later in the evening. No further information is available at this time.

The New England Gay Conference begins this Friday night with a dance at the Charles Street Meetinghouse, 70 Charles St. Registration will begin at Emerson College, 69 Brimmer St. (Boston), Saturday at 8:30 a.m. and will continue throughout the day. The 2½-day conference is free and will provide inexpensive meals, free child care, workshops, and a concert.

Housing will be provided and folks offering space are still desperately needed. Anyone needing or wanting to give space should get in touch with Dennis Thomas at the Charles Street Meetinghouse, 70 Charles St., Boston, Mass. 02114 or call (617) 523-0368.

robin morgan hits town

"Just a woman, 33 years old, trying to be useful, focusing on struggle." The feminist poet, Robin Morgan, came to the Charles Street Meetinghouse last Wednesday at 8 p.m. for a poetry reading sponsored by the newly formed Women's Community Health Center.

Morgan read poems from her recently published book, *Monster*, to a capacity audience. She also read newer material to the receptive crowd, including "Easter Island," completed only a week earlier. Morgan's poetry, political and at the same time personal, drew two standing ovations and an encore reading of the poem *Monster*. At its conclusion, the poet and most of her audience were visibly moved.

One incident marred the occasion, however, as men were first denied entrance until all women had been admitted. When Charles Street

Meetinghouse staff objected, the waiting men were allowed in. A short while later, during an announcement period before the reading began, a man with announcements was refused recognition (see EDITORIAL, page 4).

Admission to the reading was \$2, and will be used by the Women's Community Health Center to help begin a women's clinic in the Boston area offering medical services, including general physicals, pregnancy testing, birth control, abortion and sterilization. Other services will be self-help and support groups, courses in health care, ongoing training programs, a health media resource center, and a referral services. The WCHC is also planning long-range, and has a number of programs on the agenda: emotional counselling, adoption center, medical van, prenatal and post-natal care, birthing methods, and patient advocacy in health institutions. The group will also offer childcare as part of all its services.

Morgan charged no fee from WCHC for her reading last Wednesday, and mentioned her convictions about the importance of women controlling their bodies — one of the primary principles of WCHC. Robin Morgan will be participating in the National Women's Poetry Festival at the University of Massachusetts at Amherst March 11-15, sponsored by the Feminist Arts Program of Everywoman's Center. The Festival is free, open to all, and will offer free childcare.

rev. Gass gasses gays

MAINE — A request was made for equal time for the Wilde-Stein Club of the University of Maine to rebut charges and attacks made against them by Rev. Gass of WLBZ-TV in Bangor. Rev. Gass attacked the club on his Sunday religious program, "Glad Tidings," of Feb. 24. Gass said that he would continue to protest the presence of homosexual organizations on campuses in future sermons and kept the promise the following week (March 3).

The request for equal time was made under the FCC Equal Fairness Doctrine. At this time the Wilde-Stein Club has received no reply from the station.

Meanwhile on Tuesday, March 5, WMEB-TV, channel 12, Orono, presented a program, "By the People," dealing with the gay movement. Guests included three members of the Bangor-based Gay Support and Action.

di lorentzenzo hosts party

Representative George A. DiLorenzo, educator, social worker, and legislator, hosted a meeting at his home in East Boston with leaders of the gay community Sunday afternoon.

Mr. Di Lorenzo was found to be outspoken, honest, humorous, and very receptive to the needs and goals of the gay community. He has a "grass roots" appeal that is irresistible.

During the three hour conference many important issues were discussed pertaining to gay rights. Attorney General Robert H. Quinn's letter to Bob Dow became the crux of the argument for "anti-discrimination" laws which are presently before the House of Representatives.

When "George," as he likes to be called, was asked what he could do to foster the cause of gay rights, he replied, "You help me to become Senator, and I will work my ass off for you in the Senate." Mr. Di Lorenzo, furthermore, stated that, "We have a constitutional right to privacy," and "It's no one's goddamn business what you do in the privacy of your own bedrooms." However, Mr. Di Lorenzo feels that it will be a few years in coming before the sodomy laws are removed from the books but that the Anti-discrimination Bill would be a positive alternative to existing laws.

Business concluded, Mrs. Di Lorenzo announced that refreshments were being served which delighted everyone.

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maine continued

The battle rages on in Maine over the presence of the Wilde-Stein Club on the U. of Maine campus. Stabs at humor, in dealing with the "situation" have been made by such notables as State Senate President Ken MacLeod. MacLeod was quoted as saying: "I wouldn't mind if it was just the boys, but when the girls do it, that is competition for the rest of us guys."

On a more serious level members of the *Bangor Daily News* team have speculated that the gays are in cahoots with the Symbionese Liberation Army. A letter arrived at the offices of the *Bangor Daily News* demanding that the management publish all SLA communiques "unless you wish to precipitate anti-personnel operations against previously targeted members of the local AMERIKKAN murder establish-

ment." In a concluding paragraph the letter made mention of gays: "But it should be understood that if the legislative pigs in Augusta... try to suppress free assembly of our gay brothers and sisters then some very interesting events will begin to happen."

Certain members of the press and other critics of the Wilde-Stein Club immediately attributed the authorship of the letter to "maniac homo-sexuals."

While the Wilde-Stein Club has pretty much established its right to exist on campus, requests for funding of any kind have been categorically denied. Perhaps once the festivities of the Maine Gay Conference are over all the club will be able to do is to sit around and look at the four walls.

gays meet with vacuum

Representatives of the Massachusetts state legislature met with members of the gay community last Tuesday (March 5) to discuss the gay rights legislation now in committee.

The discussion centered more on the activities of the gay movement than on the gay rights bills themselves. The role of *Gay Community News* in forming a sense of community, the feasibility of a 24-hour gay crisis line, and the role of gay bars and other businesses catering to a gay clientele, were major topics of discussion.

The bills under consideration were H.2524, H.2525, S.4, and S.5, which

would extend full civil rights in employment, housing, and accommodations to persons regardless of sexual orientation. In Massachusetts, it is now legal to hire or fire employees and to permit or deny access to facilities open to the public, on the basis of a person's sexual orientation.

The discussion was held in order to give legislators an opportunity to meet gay people face to face.

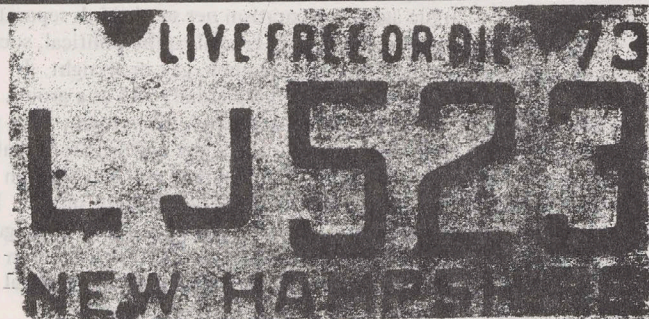
Representing the gay community were Rev. Don McGaw, Laura McMurry and David Peterson. The legislators were represented by two Hoover vacuum cleaners (floor model).

THE STRAIGHT STORY ON MELDRIM

The following is a reprint of an article which appeared Feb. 20 in the *Massachusetts Daily Collegian* (campus newspaper of the University of Massachusetts at Amherst). William Loeb, publisher of New Hampshire's reactionary daily paper, *Manchester Union Leader*, wrote a letter to Ms. Monaco in response to her article, and has threatened legal

action against the *Collegian*.

Ms. Monaco was inspired to write her article as a result of reading an editorial in the *Union Leader* in which they took a very strong stand against Judge Hugh Bownes' decision to uphold the rights of the University of New Hampshire Gay Students Organization.



by Karen A. Monaco

This is the biography of a latent, or rather I mean blatant, heterosexual, fictional character by the name of Meldrim Thompson who is the governor of the mythical state of New Hampster.

It all stated out quite a while back, when dear Meldrim was born of a heterosexual union, but actually that part of our story isn't nearly as exciting, in my estimation, as the present portion of his life is. It is only of late that the once young Meldrim has begun to attract public attention. You see, Meldrim has an unusual career and it isn't his governorship either. Meldrim is a heterosexual, which isn't all that startling a revelation to most and some might think that it is merely a sexuality. But with Meldrim it has become much more. It is an obsession. Indeed, a real life-driving force. It has transformed Meldrim's rather humdrum term as governor of New Hampster into one of splendour and gaiety for himself and the people of this mythical state.

Our story really begins at the local state university called, surprisingly enough, The University of New Hampster, where a group of homosexuals who were students there decided to be terribly outrageous and actually form a group designed to act as a social-political base of support for the Gay student population (yes — even New Hampster has homosexuals it would seem. Who would have thought it?) Meldrim doesn't actually always refer to them by either of the two names I have used. He has many other choice epi-

thets which mine don't approach in degrees of creativity. "Faggot": that's a nice one and "queer", that kind of has a nice quality to it too.

After a Gay students dance held last semester, he and the Board of Trustees issued a statement prohibiting any further such social functions at the university. So it would appear that Meldrim doesn't care too much for the University of New Hampster's queerfolk or even for queerfolk in general. He thinks that homos proselytize and of course we are all cognizant of the fact that "hets" don't. Well, just because the guy is governor doesn't mean that he can't suffer from brief (50 years) periods of delusional thinking, I suppose. But I imagine that such are the inevitable trials and tribulations to be endured by your basic heterosexual martyr. But why does Meldrim Thompson choose martyrdom over a life of blissful nihilism? For the answer to this puzzling question, it is necessary to delve once again into Thompson's past.

His family was a poor one. His father was a traveling salesman and mother an average New Hampster housewife. Meldrim was very attached to his mother and also to his grandmother Gertrude, who had been living with the Thompsons ever since her alcoholic husband left her. His family became a little unnerved when, at the age of eight Meldrim asked for a pair of ballet slippers for Christmas. The problem was quickly solved, though, with the purchase of a miniature Mack truck by Mr. Thompson for his son's playtime en-

joyment. From that time on it appeared that Meldrim had acquiesced into his proper male role. In high school he dated (women) often, and was a member of the football team and the Debate Club. It was in college that he met his sweetheart (also a woman) whom he later married. One can easily see that his heterosexual chauvinism is the result of a classic case of the "ballet slipper deprivation syndrome," as it is commonly known in professional circles.

Just at this moment I have received a bulletin from the wires of the *Associated Press*. It reads, "The governor of the state of New Hampster has just been arrested by vice squad agents on twelve counts of sodomy, lewdness, indecent exposure, and illegal hitchhiking. He was arrested by agents today as he and a male companion were leaving a highway motel. This action comes as a complete surprise to the entire state,

whose population was assured of their governor's sexuality in light of numerous anti-homosexual statements made by him regarding the Gay Student Organization on the University of New Hampster campus. At the police station, bystanders witnessed the arrival of the Governor and his companion, who was the driver of the Mack truck which allegedly picked up the Governor whose car had run out of gas. When questioned by hordes of reporters on how this arrest might affect his political career, the Governor released a statement which reads, "I see this as no hindrance to it. I have made two decisions today. First, I intend to run for President of the United States on the gay ticket with Ms. Elaine Noble of Boston and second, I have enrolled in ballet classes at the University of New Hampster."

Karen A. Monaco is a *Collegian* Commentator.

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WILLIAM LOEB
PRESIDENT AND PUBLISHER

February 26, 1974
(dict. Feb. 25)

Miss Karen Monaco
University of Massachusetts
403 Emily Dickinson Hall
Amherst, Mass. 01002

Dear Miss Monaco:

Your column is inextremely bad taste. Personally I think the best remedy would have been to have your mother use laundry soap to wash out your mouth.

As it is, I am turning it over to the proper legal authorities with the hope they will find a way to bring legal action against you.

Very truly yours,

William Loeb
President

W.L.—Miss M. Grady

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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 in the New England gay community as well as stimulation of event-oriented opinion within the community.

News and opinion 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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REACT!!

It seems that the issue of separatism -- be it feminist separatism or lesbian separatism -- just doesn't get resolved. Conflicts about when, where, why, how to be separate throb in the consciousness of women every day, and relief is not in sight. The problems of separatism demanded attention again last week at a poetry reading by Robin Morgan at the Charles Street Meetinghouse. The sponsors wanted to allow men only if there was room for them after all women arrived. Since the restriction on men hadn't been previously arranged, CSMH staff insisted men be admitted. The separatist attitude continued inside, however, when a man wishing to make an announcement was refused recognition during an announcement period.

I would be the last to argue against separatism *per se*. I think separatism is vitally important for women -- it's utterly crucial to the political, social, and above, all, personal development of *all* women, gay or straight. If women are to live as self-respecting beings, individually and as a group, then it is imperative that they feel and function separately from men. Even putting aside as motives for going our own way the anger and frustration at the blind misunderstanding of so many men, women must still establish an emotional separateness from males. The reason is agonizingly simple: In a world that has tried to sap and destroy the strength of women for longer than recorded human history, in a culture that has stolen from women our inherent dignity and offered cheap trinkets of male-identified approval instead, we have no choice but to pull away if we are to survive.

But -- there's always a 'but,' it seems -- Jill Johnston's Lesbian Nation fantasies to the contrary, women will not live outside the realm of men in the foreseeable future. So if we want to make the world a better place for women to live in, we are going to have to interact with men. Like it or not, they live here too.

For those amongst us of a more optimistic bent, there's also the belief that not all men are chauvinist. Some men -- granted, only a few -- are sensitized to women's oppression and pain. We would do well not to turn our backs on them because they are men. They are our allies. They should not run the show, nor demand our participation in theirs. But they should be recognized and appreciated for their understanding and for the battle they wage against male heterosexual expectations.

Separatism, then, is essential for women -- but not all the time. The dilemma is when to be separate. That's particularly confusing for gay women. Lesbians are oppressed as women and oppressed as gays. A lesbian's priorities -- womanness or gayness -- will have a major effect on her decisions concerning separatism, the argument goes. But there's a fallacy there -- why womanness or gayness? Isn't a lesbian's gayness part of her womanness? For a lesbian, being a woman and being gay are not easily distinguished.

Lesbians who concern themselves with gay problems and work with men have not given up their feminism or their need for separatism. As *woman*-identified women, they have decided when and where *not* to be separate from men. This kind of decision to sometimes not be separate is important. Through it women can learn to deal with men on women's terms, on human terms.

As for Robin Morgan's poetry reading, it seems the decision wasn't really made either way. It should have been, one way or the other, and in advance so the event could be appropriately advertised. My personal inclination, in this case, would have been to admit men. Reason: a lot of women together is a very powerful experience, one which interested men should occasionally be privy to so they can begin to learn, by our example, how to be human with us and with each other.

ED. NOTE: This editorial was written by a woman staffperson, and endorsed by GCN's Editorial Board.

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THANKS!!



forum

This page came about through Gay Community News's desire to give the Gay Community the chance to exchange opinions and ideas on subjects of a controversial nature. Our idea was to present an issue in the form of a question, find several differing and representative views to be published in the first installment, and then continue publishing the opinions of readers. We encouraged readers to respond to each Forum topic. It hasn't worked.

Last week marked the fifth installment of a series on sexism male and female. We have not received one response in over five weeks. Why? Since it was planned to encourage everyone's participation, the dozen opinions the feature editor has dug up for this series are not enough—not nearly enough.

Perhaps Forum should not continue. Perhaps the format is too rigid. Perhaps it is fine the way it is. The problem is that we have no way of knowing. *PLEASE* let us know your feelings and/or send material to be published. Address responses to the Feature Editor.

GCN brings you Forum in its efforts to provide a true forum of opinion for the New England area. Ideas expressed in this page represent the feelings of the author only, not that of GCN, its staff, sponsors or advertisers. GCN's primary responsibility is to attempt to present as wide a spectrum of views as possible. Comments from readers on the views expressed on this page, as well as possible future topics, are encouraged and will be printed in subsequent issues of GCN.

Coming Out!

by Margo

What can I say about a 23-year old nonexclusively Lesbian woman who spent the first 22 of those years in an unwanted male status and a biologically intermediate body?

I can say that despite all the pain and confusion, my coming out as female and as Lesbian has been a beautiful experience which continues without end.

My first coming out was around the age of 4 or 5, when I was living with two older girl cousins and first learned of my dilemma. Grown-ups insisted that because of my anatomy I must be a boy, but I wanted to be female like my cousins. I wanted to share with them in having a female body and in doing whatever they did, whether it was cooking or playing "Cowboys and Indians" (a sexist title for an imperialistic game!). We touched each other with a tenderness I now call Sisterhood. In short, regardless of my genitals, I was a dyke at 5!

At this point I was very open about things, and one grandmotherly babysitter lamented with uncertain tone that I could not be taken to a doctor and changed into a girl. Instead, my liberal parents gave me ten years of "psychotherapy."

Under this repression I became overtly asexual—a state of social neuterness and isolation which lasted through my adolescence. Then, around my 20th birthday (Christmas 1970), I began to rediscover and embrace my female identity by exploring my own sexuality. I had a great deal of natural breast development (which only teasing peers seemed to acknowledge), and found myself translating my genital sensations into clitoral and vaginal feelings. That next summer I read some Lesbian writings, and realized that I wanted

to love women as a woman. By that winter I was avidly digesting everything I could find on transsexualism, and wanted a complete social and physical sex change.

Christmas 1971, I came home from college and came out as transsexual to my parents. My stepfather was quite disturbed, while my mother and I talked for two and three hours a day alone. With her I also tried to explain my Lesbian feelings—she could only think of being gay as a failure to be straight. I was neither disowned nor fully accepted.

The following year saw medical proof that I had some biological femaleness (breast development and body fat distribution, total lack of sperm) as well as my much more important feelings. I began hormone treatments and counselling, informing my parents but acting on my own. Last summer their attitude suddenly shifted to total approval: in September I began living as female full-time, with legal change of name.

Utopia is not yet arrived. Recently the staff of a college Women's Center, where I had been working since last fall, implied that I should stay away—they said my past was simply too confusing for them. These women knew about my transsexualism from an article of mine in *Second Wave*; they had known it from the start but explained to me that it took awhile for them to admit their real feelings. Coming out has a price—but the closet is much worse.

Joyfully I identify as female, as Lesbian (and gay in general), and as transsexual. For me these identities are not contradictory but mutually reinforcing. I write in the hope that my sisters and brothers can accept both my past and my present, so that together we may "come out" into a liberated future.

A. NOLDER DYKE

The question often arises, should I tell my family about my gayness? No one can make that decision for you; each person knows best how to handle her or his situation. Acceptance is such a joyous experience, rejection is an ego-crushing blow.

I would like to deal with two things here: which is more important to you, self acceptance and total freedom to be who you want to be or family acceptance of one half of your total personhood?

I have lived all my life with family oppression and twenty years with both family and societal oppression and repression. One whole part of me was screaming to be free. I marched and chanted "Gay Power!" but where was my power? (Continued on page 8)

The View From the Closet

By A. Nolder Gay

A GALLERY OF PORTRAITS

Recently I got around to reading John Horne Burns' *The Gallery* (1947), perhaps the most sensitively written work of fiction to come out of the World War II experience. The book is a series of vignettes tracing the encounters of Americans in wartime with the culture of Southern Italy. The meeting-point is the Galleria Umberto in Naples, once a glamorous arcade, but now (August, 1944) a bomb-damaged collection of GI hangouts.

The fifth "portrait" focuses on "Mamma," proprietress of the Galleria's sole gay bar, and her assorted clientele. Mamma loves her boys, both American and Italian (as well as her solitary lesbian), but finds that her Italian patrons "were more deeply rooted in life, that they accepted themselves." That quality of self-acceptance, coupled with self-knowledge and openness to the concerns of others, characterizes Burns' more appealing portraits: Mamma; Giulia, a Neapolitan teenager; the Catholic chaplain, Father Donovan; Moe, a young lieutenant who leaves Naples only to be killed.

By contrast, there are the unhappy souls: the unthinking, the unaccepting, the callous, the exploitative, those who can't go beyond buying a girl for a pair of nylons or a boy for a pack of cigarettes. An obnoxious British army sergeant, one of Mamma's regulars, rises to at least a degree of self-awareness when he (or she) remarks "All bitchiness adds up to an attempt to get away from yourself by playing a variety of poses..." Those who are lost, we realize, are all morally numb role-players; those in touch with themselves are a redemptive minority.

Although Burns was gay, joyously so, *The Gallery* is not a "gay novel;"

rather, it is a drama of the human condition with a few gay threads. Like Camus' *The Plague*, Melville's *Moby-Dick*, or the Civil War section of Whitman's *Specimen Days*, it spreads before us a panorama of human responses to the face of catastrophe, thereby expanding our consciousness of the range of our humanity, cheap and precious, hopeful and chilling. "Though in the main all national decency and sense of duty might be dead," Burns writes (in curiously contemporary terms), "I saw much individual goodness and loveliness that reassured me in my agony..." And I wondered if perhaps the world must eventually be governed by individuality consecrated and unselfish, rather than by any collectivism of the propagandists, the students, and the politicians.

I am not one who welcomed the wholesale politicization of American thought and culture in the 1960s nor do I lament the present decline of that impulse. This latest constricting mold, narrowing the definition of man to political man, to mass-power man, must be broken in order to realize the coming out of human beings who are fully that and nothing else but. Burns' gallery of portraits speaks to us across a quarter of a century to become once again contemporary, precisely because he shows us that life's most pressing demand is to put ourselves together as individuals, pairs, small groups.

If you're tired of hopping in and out of various "bags" and want to tap into what it means to be human and bagless, you'll find several copies of *The Gallery* on the main floor of Boston's Public Library's new Deferrari Wing. And if reading and reflection doesn't turn you on, you can always check out the meat rack in the basement.

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GRAND OPENING SPECIAL

One dinner at regular price — 2nd dinner \$2.95

Sunday, Monday and Tuesday during the month of March

The Tag in the fifth row DID YOU SEE?

A Commentary on Area Entertainment of Gay Interest

by Jonathan Cross
SONS AND LOVERS

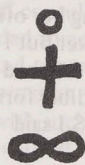
They will have their several reasons, but most gays will want to catch Joanne Woodward in Gilbert Cates's *Summer Wishes, Winter Dreams*, at the Cheri complex. First of all it's the screen return of Sylvia Sydney (no, the *real* one), playing a crazy, non-stop great-grandmother in an incredible caped pantsuit. Everything has collapsed around those perfect facial bones and the result is a ferocious, wasted tenacity—like a faintly ridiculous bird of prey. Sydney's role is rich, comic stuff, all topped off by a sure-fire, gasping death scene.

But the film belongs to Ms. Woodward, and try as she does, Sylvia can't steal it away. Woodward plays a frigid, neurotic, hypertensive New York matron, unable to love, or live, or look at her failures. Director Cates's uncertain focus wanders between Rita's rich inner life—her dreams, nightmares, illusions, hallucinations, and her rigid, ungiving relationships—her loveless marriage, her cynical daughter gone to fat, her beautiful gay son, fled to a lover and a new life in Amsterdam.

The film's attempt to deal, however gingerly and tangentially, with Bobby's gayness will draw many gays and will probably disappoint them. Bobby is nasty and childish and rejecting; he appears in a dream sequence with, would you believe a ballet dancer? When Rita and husband Martin Balsam junket to Europe, Bobby won't see them. The cliched cold-mother, rejecting-father syndrome, the accumulated guilt, the final grudging, minimal acceptance, make *Summer Wishes* a good film for your mother to see; it'll show her she's not alone. Real hap-

piness, real love, real acceptance never enter the film—everything is remote, rhetorical, a matter of gestures and bloodless "realizations."

The theme of the film is good old Playhouse 90 material—a coming to grips with the past and a facing of the future with renewed hope, etc. Balsam returns to Bastogne and his wartime traumas. He cries. Woodward returns to her childhood farm, to memories of Grandma and hay-loft romance with the hired man's son. She cries. None of this is very convincing or very interesting, but the family dynamics (as they say), the homosexual sub-subject, and Woodward's finely drawn outward reflection of her inward journey make *Summer Wishes* worth seeing. And then of course there's Sylvia Sydney and that knock-out pantsuit.



by Satya

Here is the way societies that believe in reincarnation view one's gayness. In the East is the belief in the great plan of the universe. Each person (over a series of lifetimes) has to work out certain things in order to grow in consciousness. Thus, some of us are born black in a white society or gay in a heterosexual society so as to learn, through suffering, the joys of self-acceptance. The real goal for all, regardless of the obstacles which the cosmos seems to put in our path, is total self-acceptance. Once you have this, outer oppressive laws are as nothing.

by Ginny Hall and

THE PILOT (America's Oldest Catholic News Weekly), March U.S. Bishops Reaffirm Homosexuality Norms/Confessor's Guidelines.

WASHINGTON DIC)—The idea that homosexuality is normal and not a problem in itself, was soundly rejected as erroneous in a new booklet published here by the National Conference of Catholic Bishops (NCCB).

The 15-page handbook is entitled PRINCIPLES TO GUIDE CONFESSORS IN QUESTIONS OF HOMOSEXUALITY.

Father John Harvey, who was a major contributor in the drafting of the booklet, says there is a problem—"especially among some younger priests, of 'poor theology,' of uncertainty over whether homosexuality is wrong.

He cited the growth of "Dignity," an organization in the United States of Catholic homosexuals who feel that homosexuality and heterosexuality are simply different aspects of the same thing.

"Some Catholic homosexuals," the booklet says, "argue that as long as the person is trying to serve God and neighbor, the fact of his sexual deviation is of no major consequence...To those relatively new arguments the confessor should respond with firmness, showing how erroneous is the idea that each person has the right to variety in sexual expression contingent upon his sexual orientation."

(Kay Longcope, *Globe* staffer, reports about the above in the *Boston Sunday Globe* March 10 under "2 Priests Attack Church Rules on Homosexuals.")

NEW YORK TIMES, March 3: "When It's Time to Walk Away From a Lie, by William P. Braddock (which is a pseudonym used at the request of the writer, who is director of a national professional organization. This article was located in a choice spot (Editorials) of the paper, and the writer gives a lengthy description of how he shared the meaning of homosexuality and revealed that he is gay to his family.

BOSTON SUNDAY GLOBE, March 3: In the magazine section (devoted to women) Gail King and Elaine Noble write about "The Vision of Gay Feminism." They are both

members of the Boston Lesbian Feminists. Also, Kay Longcope (*Globe* staffer) writes about "Women and the Church."

THE BOSTON PHOENIX, March 12: "For and About Women/In Defense of the Feminist Superstar" by Karen Lindsey.

Miss Lindsey feels that "Kate Millet seems to have faded from the limelight, for whatever reasons, and it seems now that the major figures accepted by the mass media are Germaine Greer and Gloria Steinem." She feels that "clearly neither of these women represents all of womankind: they are not black working-class, Native American, lesbian, third-world, or middle aged. They're middle-class, unmarried women with successful careers, and as such represent neither the realities nor the total aspirations of the mass of women. But within their experiential limitations, which neither of them has denied, they are performing a major service for the movement."

A lawsuit from inside Leavenworth charges that the Federal Bureau of Prisons violated the constitutional right to freedom of speech of Larry Howard and Leonard Holliday, two gay prisoners, when they were moved to a separate maximum security prison from a reformatory to punish them for publicly announcing their intent to marry each other after their release from prison. The prisoners also argue that the harsh treatment they have received denies them "equal protection of laws." The suit, filed in Federal court, Washington, D.C., seeks to have the court declare that all Federal prisoners have the right to engage in consensual sexual acts. — Larry Gara (*WIN* magazine/Prison Notes).

THE BOSTON PHOENIX, March 5: Jack Armstrong reports on the recent gay rights bills hearing at the State House. And also includes how the media blitz aspect of the hearing was largely successful due in part to members of the Gay Media Action who flooded Editor Tom Winship's office with complaints after the Thursday morning edition of *The Boston Globe* failed to carry a story on the hearing.

WELCOME TO
GAY CONFERENCE!

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1270 boylston St. BOSTON
monday and tuesday night
50 cents

CASA "D"

COCKTAIL LOUNGE

featuring
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ELLIE BOSWELL

SPECIAL COCKTAIL HOUR 5-7 P.M.

Open 5 p.m.—2 a.m. 22 Avery Place, Boston
formerly Boston's famous "Dinty Moore's"
Located in back of Avery Hotel



(Continued from page 6)

As my love and myself became more active in the gay movement it became more and more evident that hiding was becoming a crippling force in my life. There were TV appearances, speaking engagements and lots more that needed to be done. How could I serve the gay community while living in fear of being seen by my family?

Another factor came into play. My love and myself were approaching our tenth anniversary. It was a joyous time for us and we wanted to share it with everyone. Growing up I had never had any joyous Mother/Daughter moments that some of my friends had talked about. In the past year or so we were becoming friends, she even said all that she cared about was my happiness. She was very fond of my lover and knew we were happy together. It was with apparent pride that she, after almost forty years, began talking about me to her neighbors and friends.

It was a hidden secret that her daughter owned a house and a business with another woman. That was such a subtle form of rejection that just that small display of pride on her part made me cry

with joy. We were becoming friends after forty years!

It was this joy that I wanted to share with her on our anniversary. Mother came through with flying colors in her next letter. "How could a nice girl like you coming from a good home turn to "that" kind of life? "Where did Dad and I fail?" "Your lifestyle has always haunted me." Radclyffe Hall couldn't have done any better!

I wrote her a thirty page letter in which I went over, almost day by day, our whole lives together. I said all the things I'd ever wanted to say to her. Then I wrote another vitriolic letter telling her off. Both letters were filed in my circular basket but I felt free of all that mind-fucking garbage that had been clogging up my mind. It is an incredible form of therapy and it's free! (Don't tell HCHS I said that, they need your business.)

The letter she did receive was beautiful; pointing out the injustices done to homosexuals down through the ages, explaining that all we wanted was to be treated with the same standards that white America takes for granted. Would you defend your

lovable lesbian daughter with the same fervor you defend Nixon? My love for my lover and my gay sisters and brothers doesn't take anything away from you, if anything I've learned to love you more. Being open about my gayness makes me a better stronger person.

As you read this I've celebrated my birthday. Yes, there is a tinge of sadness but the sadness is for her not me. Although she will never understand our gayness we hope that in time she will once again learn to accept us as she did before we put the label "lesbian" on our relationship.

I hope we can give strength to our sisters and brothers growing up behind us. To be a whole person you must like and accept yourself. You must be free. Who is going to be hurt the most by living a lie? You are! Who is going to gain the most by being open and honest about your personhood? You are! Who is the most important person in the world? You are! Love is a powerful weapon, a force that will set us free!

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SEVEN MEDITATIONS ON POLITICAL SADO-MASOCHISM

-FROM THE LEGACY OF CAIN, A CYCLE OF PLAYS IN PROGRESS

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exodus everybody

"There are good and perhaps great things being done by gays in Boston and the establishment of Exodus is not an attempt to deny but rather to affirm that fact. The juvenile delinquent, the elderly shut-in, the prisoner, the alcoholic, who all define themselves as gay, have particular needs which we can not depend on straight society to answer. Except on a token basis, straight agencies have neither the structure nor the sensitivity to deal with gays. If given the concern and support of a unified gay community, I see Exodus as a possible alternative with the focus of being a community center."

Brian Goodrich, the coordinator of Exodus, strongly feels that the time is ripe for a project of this scope within the gay community.

"It would be a tremendous asset if all of the area's gay groups could be under one roof. Exodus could be that unifying force."

The plans for Exodus are both large-scale and individualistic. Exodus, according to the leaflet describing the center, is "a non-profit, non denominational center for sexual orientation, development, education, research and referral, surveying the resources currently available in the Greater Boston area, gathering some of these resources together for efficiency and referral, and providing a number of services which are presently unavailable to a large portion of society."

"We envision a center which will serve a great variety of people, offering them assistance in achieving their sexual orientation and identity, providing education to society at large in the broad area of sexual identity and expression, meeting particular needs of the large gay community in the Boston area, and offering referrals to the many facilities already providing excellent attention to some

of these needs.

"Our purpose is not to promote a particular life-style, but rather to research and educate, and assist all people to grow away from discrimination and lack of understanding. We do not need to duplicate any services currently available, but rather to coordinate referrals and to effectively meet needs which are *not now* being served by an existing structure.

Explaining the referrals service, Brian Goodrich said, "If a troubled person came to us, having no knowledge of the existing services available to him, we would refer him or her to such gay counseling facilities as the Homophile Community Health Service and the Lesbian Therapy Research Project."

The Exodus planners and creators have already begun to develop an extensive list of services and referrals. Some of these are:

- 1) An Education Program which would entail consultation and lectures provided to colleges, churches, and other groups. The education program would be coordinated with such groups already in operation, as the Gay Speakers Bureau.
- 2) A Research Division that would entail consultation and lectures provided to colleges, churches, and other groups. The education program would be coordinated with such groups already in operation, as the Gay Speakers Bureau.
- 3) A program which would assist those discovering their sexual identity, in other words, a much-needed program to assist gays in "Coming Out."
- 4) An Employment Counseling Service that would aid in non-discriminatory job-hunting.
- 5) Gay Medical Services would include a survey of existing facilities, and the coordination of existing clinics. An important part of this service would be a referral

(Continued from page 1)

working to place the ads on subway trains as soon as possible. In order to finance the project, support can be shown by sponsoring a single ad at the cost of \$3.50 or the entire series for \$10.00. This means that for \$3.50, one can be responsible for putting a gay advertisement on the most widely used public transportation system in the city. Needless to say, these gay advertisements are the first visible gay ads to be publicly seen in Boston.

The theme "How Many Rhinos Does It Take To Fill A Train" is an encouragement to gay people to fill the MBTA's trains with these gay ads which are proof of our existence and consciousness. Anyone wishing to

sponsor ad should send a check or money order to: Gay Media Action Advertising, 43-45 Hano St., Allston, Mass. 02134.

The Gay Cruise-Aider



Watch for it
in GCN

to sensitive medical personnel.

Some of the other special programs envisioned include a Gay Alcoholics Anonymous, a program for elderly gays, one for gay couples, one for the parents, and one for the children of gays, a Gay Legal Aid Program, Women's Programs, with special coordination of DOB, The Women's Center, and other Women's and Gay groups, and a drug program, so desperately needed.

Exodus also entails prestigious plans for the establishment of a "Living-Room" Drop In Center, where people could meet and hold informal rap sessions. Probably three of the most important services Exodus would provide are three which can not be found in the area now, including establishment of transient crash pads, establishment of a DYS Half-Way House, and the establishment of a Half-Way House for parolees. Also in the planning stages are a Foster and Adoptive Home Program for Young Gay people, Housing for Gays, a Farm which would enable gays to rest away from the city, a Gay Hot-line, and programs assisting bisexuals, transsexuals, transvestites and high school age gays. Exodus would also include an outreach program to Provincetown, and would give transportation assistance to visiting and nearby gays.

But in order to bring the center into operation, several important needs must be met and fulfilled. Firstly, a building is needed to operate and house a number of the programs. People are needed to help discover one, investigate its availability and cost, and follow through. A Building Search Committee is in operation and all are urged to join it.

Legally, a center must be incorporated as a non-profit corporation in the State of Massachusetts. A Committee for Incorporation is working on legal questions and needs more input or aid.

Secretarial Assistance, in the form of mailing lists, etc., is needed.

The crucial areas of Fund Raising and Public Relations are in need of more volunteers with ideas and time to give to the Exodus dream. There is also a need for the creation of Sponsors and Board of Directors, who would consider the on-going operation of the center. Other essentials include furnishing, maintenance, refreshments and security at the center.

But at this point in time, the most important service that an individual could render to the Exodus building and planning is to work as a "Scout" for the project. The responsibility of a scout is to investigate resources, personnel, and possibilities for the slated project. Scouts would have people who would seek talents in that particular area or access to resources.

Exodus asks for assistants in volunteering to "scout" for a particular

service interesting to the scout.

Financial help is, of course, desperately needed. Help is needed in fund-raising.

Contributions or requests for further information can be sent to: Sr. Pauline Salvucci, Box 2, Rt. 80, Kingston, Mass. 02360.

The Exodus contacts and their phone numbers are: Brian Goodrich, Exodus Coordinator, 232-7459 (call after noon); Sr. Pauline Salvucci, Exodus Secretary, 1-746-0570 (call after 3:30 or preferably at 5:30 p.m.); Fr. Paul Shanley, 267-0764; Fr. Tom Oddo, 484-7365.

Exodus meets every Saturday at 4 p.m. in the Interfaith Building, 490 Beacon St., Boston.

legislation hearings

Hearings before the Judiciary Committee on H.2601 (repeal of laws against open and gross lewdness, fornication, crime against nature, and unnatural acts) and on H.2604 (an amendment to the state Constitution guaranteeing all rights for homosexuals) will be on Wednesday, March 20 at 1 p.m. in Room 222 at the State House.

The gay community will again present a star cast to testify in favor of these bills, and all are invited to attend. As of press time no specific time slot during the afternoon has been allotted to the gay bills. Last year they were "saved" until last. Call the Homophile Union of Boston (536-6197) or Daughters of Bilitis (262-1592) for later information about time slot.

The two anti-discrimination bills heard before Commerce and Labor Committee on Feb. 27 (H.2524 and H.2525) will probably along with S.4 and S.5 (similar bills introduced by Senator Hall upon request of constituents) be reported out favorably to the Senate by March 14.

Lobbyists are trying to gather enough support in the Senate for passage, but it will not be easy. Representative Laurence Buxbaum (Sharon), a supporter of the bills, and others have proposed that a commission to study the gay rights bills and issues be set up as an alternative to taking a vote on the bills, which they feel will fail. Such a commission would probably not be given any funds, and might not even receive Senate approval anyway. Gay lobbyists from HUB and DOB were dubious about supporting the proposal for a commission.

H.2627 dealing with discrimination in civil service jobs will have a hearing before the Public Service Committee in late March or early April.

H.2582 (insurance discrimination) has been dropped by the sponsoring groups because of lack of proof of enough cases of discrimination in this area.

GAY FILMS!!!
Community Films is looking for films with gay themes. Anyone knowing of films that would aid in the ed. of both gays and strts call 776-7080.

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lassified CL

WHITCH

Watch for Whitch. Watch for Whitch. Watch for Whitch.

Barney Frank and Elaine Noble will speak at 11 a.m. Sunday March 17 from the pulpit of the Charles St. Meeting-house on the topic of Gay in Politics.

HOP BROOK COMMUNE

Gay country commune now peopling, living, farming and loving together with space for others. Write Hop Brook Commune, PO Box 728, Amherst, Mass.

B.nai Haskalah, congregation of Gay Jews, would welcome financial support for our upcoming Passover Seder, April 6. Write Satya, c/o GCN, 70 Charles St., Boston, or call (617) 227-5667.

A GAY RHINOCEROS?

Where? Coming into your subway or on your lapel and into your life. Watch and see.

HOMOSEXUAL COUNSELING JRL.

Quarterly journal to counselors and therapists. HCCC Inc., 921 Madison Ave., N.Y., N.Y. 10021. \$10 ind/\$15 inst.

TUES. NIGHT AT THE SAINTS

A variety of entertainment by women for women starting at 9:30. Singing, poetry, reading, country music, jam sessions. Call 267-4329 for more info.

2 Gay brothers are writing a book on Beacon Hill. Nede a loan for supplies. til book is done. Help!! Write Satya, c/o GCN, 70 Charles St., Boston, or call 227-5667.

GAY CARPENTER NEEDED

to build boxes for selling Gay Community News. Possibly for \$. Design already worked out, or submit your own. Contact Dave Peterson or Barb Piccirilli at GCN, (617) 523-8729.

Volunteers needed to wk. for a free alternative ambulance service. Emergency medical training provided. Prior medical and/or counselling experience helpful. Please call 267-9150 and leave your name and number.

LAVENDER RHINOCEROS?

Not in Africa or a play by Ionescu but skipping Gayly into your happy little heart. Watch and see!

GAY TRIP TO RIO

First time in Boston from May 14 to May 22 in the beautiful city of Rio. Write now for free brochure to Homophile Union of Boston, 419 Boylston St., 02116, room 509.

The Vocations for Social Change Collective needs 2 new staff people to share in its ongoing work, with specific emphasis for 1 opening on information gathering and relating in and to local Third World Communities, and specific emphasis for the other opening in the continuing development of work discussion groups. For additional information and/or an application, contact: Vocations for Social Change, 353 Broadway, Cambridge, Mass. 02139.

KEENE-BRATTLEBORO-AMHERST-GREENFIELD

GMs new to area seek new friends in or near Keene, Brattleboro, Amherst, Gardner, Greenfield. Esp. people into country living. GCN Box 012.

democratic caucus

An informal caucus to select reform Democratic candidates for Secretary of State and Attorney General is being held by concerned individuals along with the ADA and CPPAX on March 23 from approximately 10 a.m. to 5 p.m. in Framingham.

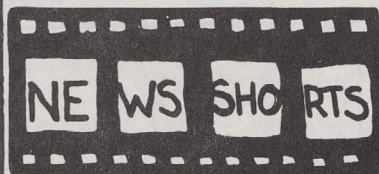
Representatives Barney Frank, long concerned with the fight for gay rights, said, "This is the first chance the gay community will have since last year to support candidates, statewide, who have supported gay rights."

The candidates for Secretary of

State are John F. X. Davoren, the incumbent; Larry DiCara (Boston); Paul Guzzi (Newton), and John Businger (Brookline). Guzzi and Businger have supported gay rights legislation in the past.

Any eligible voter is welcomed to the caucus even if they are not now registered. Transportation will be furnished from Boston, and perhaps other points, at nominal cost.

For more information call Rep. Barney Frank or Suzanne Perney at (617) 727-3974.



According to a committee on penal reform in Puerto Rico, statutes providing for victimless sex crimes should be abolished. Specifically, the penal subcommittee for the Governor's Judicial Reform Committee recommended that homosexual acts between consenting adults in private should not be a legal offense. At present, homosexual acts constitute "crimes against nature," and may be punished with imprisonment.

While the new proposal for legalization of adult gay sexuality reflects the philosophy that sexual preference should be a private matter between adults, the new code would still prohibit gay sexuality in minors. Also, the new legal code would make prostitution or procurement by either sex a criminal offense, and would outlaw the exposure of persons under 18 years of age to "pornographic" materials.

A Kentucky mother was granted custody of her two minor children on a temporary basis, despite allegations by her husband that she was maintaining a Lesbian relationship with a woman who had resided with the couple before their divorce.

Ms. Marv Virginia Adkins was granted custody of the children after a two-day hearing before Hopkins County Judge Spain. The father in the case, Mr. James G. Adkins, claimed that his wife had a Lesbian relationship with Ms. Suzi Lynn Fulks; his assertion was contradicted by both women in the course of the hearing.

The assignment of custody was effective until either of the Adkins remarry, or until a written report is completed by the Department of Child Welfare. This report, order-

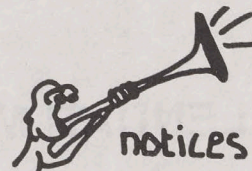
ed by the judge, would include the results of an investigation of the living conditions and proposed custodial arrangements of both parents.

As a condition of the custody award, Ms. Adkins was instructed by the court that no persons should reside upon her premises except for her daughters and herself.



After being granted custody of two of her four children, a female-to-male transsexual made the change to male social status and became a father to his children. At this point the natural father, who had previously been granted custody of the two other children, sued in a Colorado court for custody of the other children. Despite expert testimony that the disputed children were thriving in their life with their new formerly female father, and the desires of the children themselves to remain with him, the court granted custody to the natural father. Later the two children ran away to the home of their transsexual father, but were caught and jailed, and eventually returned to their chosen parent's former husband.

However, a decision of the Colorado Appellate Court remanded the children to the custody of their former natural mother and present father. In this decision, the judge suggested that the original court should have given more weight to the testimony of both expert witnesses and of the children themselves.



Linda Lachman and Claire Shanahan wish to extend an invitation to the entire Gay Community to come celebrate and share in their holy union March 30, 1974, 7 p.m. at Old West Church.

ATTENTION GAY WOMEN!

Every Thursday night, 7-10 p.m., the Homophile Union of Boston is having a rap session for women. Drop in, make new friends and rap with us. Located at 419 Boylston St., Rm. 309. For more info call 536-6197.

Mary Billen Kiernan and Donna Cairns would like to invite the Gay Community to their celebration of their holy union at 7 p.m., Friday, March 15, at Metropolitan Community Church, 131 Cambridge St., Boston.

369 School for Performing Arts presents a unique version of Bertolt Brecht's *In the Jungle of Cities*. Preview performances will be held on Friday and Saturday, March 15 and 16. Regular shows will begin Friday, March 22, for two weekends. Curtain is 8 p.m. for all performances except Sunday. Sunday matinee at 3 p.m. For further information or reservations call 628-1266.

On Saturday, March 16 at 11 p.m. the David Susskind show will present six Gay people. The theme of the show is "Gay Professionals." The people will be speaking about their jobs, coming out, and the oppression of Gays and women. Elaine Noble of Boston will be among the panelists.

Community House, Inc., is sponsoring "The Lost and Forgotten Society," an original play by Dr. Omar Abdul-Raheem, to be held at Sanders Theatre, Harvard University, on Sunday, March 17 and Monday, March 18 at 7:30 p.m. sharp. Admission \$1.75. Tickets are on sale at Skippy White's, Nubian Notions, and Harvard Information Center.

Married bouples of the same sex who would be willing to be interviewed by the Boston *Globe* for feature articles should call Rev. Randy Gibson at the Charles St. Meeting-house, 523-0368.

Indiana University will be the site of the first Gay Awareness Conference, to be held in Bloomington, Inc., on March 29-31. The conference will focus on the understanding of various aspects of the Gay life style.

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

*Additional information in this issue of GCN

CALENDAR MARCH 14 — MARCH 27

14	10:00 am—Gay News, WCAS, 7:40 am 7:00 pm—Salem State Fair Planning Mtg., Women's Cen., Salem State 8:00 pm—DOB Older Women's Rap., 419 Boylston, rm 323 8:00 pm—Lesbian Lib. mtng. — Women's Centre, Cambridge 9:00pm—Gay Way Radio, WBUR 90.0 FM Night Project Place Gay Crisis Line, 267-9150 7:30 pm—MCC choir rehearsal, Old West Church, Bstn.	thursd
15	5:30-6:30 pm—Hvd.-Rdelf. GSN, Brks Hse; info 498-3096 7:00 pm—Wilde-Stein Club, U. of Maine, Memorial Union 7:00 pm—Holy Union—Mary Ellen Kiernan & Donna Cairns, MCC, Bstn 8:00 pm—Jewish Gay Group; call 868-0019 for place 8:00 pm—UNH GSO dance, Granite St. Rm, Mem. Bldg., "Whitch" 9:00 pm—N.E. Gay Conf.—Dance & Regis., CSMH, 70 Charles 8:00 pm—Brecht's "In the Jungle of Cities," 369 Skl Per Arts	frida
16	N.E. Gay Conference—All day, Emerson Coll., 69 Brimmer, Boston 1:00 pm—Boston Gay Youth, refer and info, 536-6197 2:00 pm—Bos Gay Youth, open rap and mtg, 419 Boyls, rm 509 8:00 pm—Brecht's "In the Jungle of Cities," 369 Skl Per Arts 11:00 pm—Ch. 2—*David Susskind Show, "Gay Professionals"	sat
17	N.E. Gay Conference—all day, Emerson Coll., 69 Brimmer, Boston 10:30 am—Closet Space, WCAS 740 AM, 492-6450 1:30 pm—Dignity Mass and meeting, St. Clements, Boylst. St. 2-4 pm—Women's Basketball, Camb. YMCA, Cent. Sq. 3:00 pm—MCC Hartford service, 50 Bloomfield Ave. 4:00 pm—MIT SHL meeting, rm. 1-132 5:30 pm—Mass at Interfaith, Mass. Ave. & Beacon 6:00 pm—MCC Sunday School, Old West Church 6:45 pm—MCC/Boston services, Old West Church 7:00 pm—Prov. MCC services, 410 Waterman, E. Prov. 7:30 pm—*Community House presents "Lost & Forgotten Society," Sanders Theatre, \$1.75 8:00 pm—Worc. Gay Union, 82 Franklin, Worc., rm. 31	sunday
18	7:30 pm—HUB Rap, 419 Boylston St., rm. 509 7:30 pm—*Community House presents "Lost and Forgotten Society," Sanders Theatre, \$1.75	mo
19	6:30-9:30 pm—Boston Gay Youth, phone refs & info, 536-6197 7:00 pm—Lesbian Therapy & Res. Proj., Womens Ctr, Camb. 7:30 pm—DOB Women's Rap, 419 Boylston St., rm. 323 7:30 pm—Prov. MCC prayer group, 410 Waterman, E. Prov. 8:00 pm—MCC Bible study; info 523-7664 8:00 pm—"Women in Church," St. Clements, 1105 Boylston	tuesday
20	10:00 am—Lesbian Rap Group, Women's Ctr, SMU, N. Dartmouth 1:00 pm—Gay-Straight Rap, SMY Gay All., North Dartmouth 6:00 pm—Mens Rap Group, SMU Gay All., N. Dartmouth 7:00 pm—Gay Support & Action, Unit. Par. Hse., Bangor, Me. 7:30 pm—SMU Gay Alliance, N. Dartmouth 7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston, rm. 323 8:00 pm—Bisexual Rap, 419 Boylston St., rm. 415 8:00 pm—Gaybreak Radio, WMUA, 91.1 FM, Amherst 8:00 pm—BU Homophile League, Sherman Union 8:30 pm—Mens Rap, SMU, North Dartmouth Evening—Gay Rights Org., GRO, Portland, Maine	wednesday
21	10:00 am Gay News, WCAS, 7:40 am 7:30 pm—MCC choir rehearsal, Old West Church, Bstn. 8:00 pm—Lesbian Lib. Mtng, Women's Ctr., Cambridge 8:00 pm—DOB Older Women's Rap, 419 Boylston, rm 323 9:00 pm—Gay Way Radio, WBUR, 90.0 FM	thursd
22	5:30 pm—6:30pm Hvd. Rdelf GSN, Brks, HseInfo 498 3096 7:00 pm—Wilde—Stein Club, U. of Maine, Memorial Union 8:00pm—Jewish Gay Group 233 Bay State Rd	frida
23	10 am-5 pm—*Dem. Reform Caucus, Framingham, info 727-3974 1:00 pm—Bos Gay Youth, referrals & info, 536-6197 2:00 pm—Bos Gay Youth open rap & mtg., 419 Boyls., rm. 509 9:00 pm—Dance, 73 Church St., Burlington, Vt. 803-453-2678	satu
24	10:30 am Closet Space—WCAS 740 am dial 492-6450 2-4 pm—Womens Basketball Cam. v. W YWCA Centr sq 3:00 pm—MCC Hartford Service, 50 Bloomfield Ave 4:00 pm—MIT SHL Meeting Rm 1-132 5:30 pm—Mass at Interfaith Mass Ave and Beacon 6:00 pm—MCC Sunday School Old West Church 6:45pm—MCC Boston Services, Old West Church 7:00 pm—Prov MCC Services 410 Waterman 8:00pm—Worc. Gay Union, 82 Franklin St. Wor. rm 31	sunday
25	7:30pm—HUB Rap, 419 Boylston St. rm 509	m
26	6:30-9:30pm—Boston Gay Youth, phone Referrals and info.....536-6197 7:00pm—Lesbian Therapy and Rec proj Womens Center 7:30pm—DOB Womens Rap, 419 Boylston rm 323 7:30 pm—Prov MCC Prayer Group, 410 Waterman E Prov 8:00pm—MCC Bible Studt...Info 5237664 8:00pm—"Women in Church," St Clemens, 1105 Boylston	tuesday
27	11:00 am—Lesbian Rap Group, Women's Ctr., SMU, N. Dartmouth 1:00 pm—Gay—Straight Rap, SMU, Gay All. North Dartmouth 7:00 pm—Gay Support & Action, Unit, Par. Hse, Bangor, Me. 7:30 pm—SMU Gay Alliance, N. Dartmouth 7:30 pm—DOB Lesbian Mothers rap, 419 Boylston, rm 323 8:00 pm—Bisexual Rap, 419 Boylston St. rm. 415 8:00 pm—Gaybreak Radio, WMUA, 91.1 FM Amherst, 1st & 3rd Wed. 8:00 pm—BU Homophile League, Sherman Union 8:30 pm—Men's Rap, SMU, N. Dartmouth Evening—Gay Rights Org. GRO, Portland, Maine	wednesday

QUICK GAY GUIDE

(Please submit additions and changes to "GG Editor")

BOSTON AREA (area code 617) Bisexual Rap Counseling Group Boston Gay Youth B.U. Homophile League Charles Street Meetinghouse Closet Space (WCAS 740 AM) (Contact Loretta Lotman) Daughters Of Bilitis Dignity/Boston, c/o 1105 Boylston St., Boston 02215 Emerson Homophile Society for the Arts, Room 34, 96 Beacon St., Boston 02108 Fag Rag Gay Alert Gay Community News Gay Craftworks Gay Media Action Gay Nurses' Alliance Gay Peoples' Group of UMass/Boston Gay Speakers Bureau Gay Way Radio (WBUR 90.9 FM) (Contact Ann Maguire or John Lawrence) Good Gay Poets Harvard-Radcliffe Gay Students Assn. Homophile Community Health Service Homophile Union of Boston Lavender Hour (WBCN 104.1 FM) (Contact Andrew Kopkind or Littlejohn) Lesbian Liberation (c/o Women's Ctr.) Lesbian Mothers Lesbian Therapy Research Project Metropolitan Community Church/Boston Project Place Fr. Paul Shanley 267-0764	536-9826 536-3285 523-8729 738-0428 868-5729 266-5473 542-6500/607 547-1451 353-2790 536-9826 498-3096 266-5477 536-6197 261-8526 354-8807 354-8807 354-8807 523-7664 267-9150 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) Everywoman's Center (Amherst) Gay People's Hour Radio (Amherst) Southwest Women's Center (Amherst) UMass-Amherst Student Homophile League Valley Women's Center (Northampton) (area code 401) Rhode Island Brown University Gay Liberation, S.O. Brown Univ., Providence 02912 Homophile Community Health Service (Providence) Metropolitan Community Church (Providence) Kingston Gay Liberation VERMONT Gay in Vermont (Burlington) Vermont Gay Women CONNECTICUT Kalos Society, P.O. Box 403, Hartford 06101 Metropolitan Community Church (Hartford) NEW HAMPSHIRE Univ. NH Gay Student Organization c/o Men's Union, Durham 03824 Occupant, PO Box 137, Northwood 03261 (Gay Women's group, do NOT use gay on any mail to them)	545-0154 545-0883 546-5176 545-0826 545-0154 586-2011 751-5091 274-4737 831-3773 792-5817 (area code 802) 863-2496 425-2782 (area code 203) 525-3523 (area code 603)
MAINE Gay Rights Organization (GRO) P.O. Box 4542, Portland 04112 Gay Support and Action, 183 Main St., Bangor 04401 Wilde-Stein Club, Abenaki-Mem. Union, Univ. of Maine, Orono 04473	