

hustlers: part 1

A WEEKLY FORUM FOR NEW ENGLAND

Gay Community News

25¢

VOL. 1, No. 39 MARCH 23, 1974

new england gay conference

This past weekend, March 15-17, the second annual New England Gay Conference was held at Emerson College in the Back Bay. At least 600 people took part in the many workshops that were the conference's leading activity, and a large number of people who were not at any workshops were present for some other conference function, whether the dance at the Charles Street Meetinghouse Friday night or an evening of film and music on Saturday.

After registration on Saturday morning the conference began with welcoming remarks by Sheri Barden of the Daughters Of Bilitis, who recounted the great strides taken by the New England gay community in the last year. She also introduced Wayne April of the University of New Hampshire Gay Student Organization, who spoke of the progress his group has made against anti-gay forces led by publisher William Loeb and Gov. Meldrim Thomson.

Coming Out

The first workshop, Coming Out as a Continuous Process, was chaired by five panelists:

John, a professor at MIT who has announced his gayness to his students and keeps gay news articles on his office door;

Ron, the clinical director of an alcoholism group, who after his first homosexual experience at the age of 25 was hospitalized in a mental institution for nine months until they pronounced him "cured," but who after a marriage definitely realized he was gay;

Debby, a bisexual, who asked "Should I force my mother to understand things she doesn't want to understand? I tell her and she forgets it";

Judi, manager of the Homophile Community Health Service bookstore, who said regretfully "I can't share my happiness with my mo-

ther about my work at the bookstore or my lover. All I can say is I'm very happy";

and Ellen, News Editor of GCN, who came out last summer during Gay Pride Week. "I'm finally a whole human being and no part of my life is a lie anymore."

Ron, who has not come out at work and feels frustrated at being misunderstood, spoke of "Monday morning pronouns," saying "the friend I went to a play with" instead of "he" or "she." A man from the audience told of being fired for his homosexuality from a job as deputy sheriff in a small New Hampshire town; now, working as a bus driver, he knows he would be fired again if the wrong people knew.

The combination of Wayne and Sheri's urging us on and a very successful workshop on the experience of coming out that we all in some way share produced in a majority of the people at the conference a sense of unity and of enthusiasm that made it all an ideal beginning for the weekend.

Lesbian Conference

The lunchtime meeting of women to discuss a Lesbian Conference was enthusiastically attended by some one hundred women. A tentative date and place for a conference were set: Columbus Day weekend (Oct. 11-14) at the University of Connecticut. Topics suggested for workshops ranged from personal topics such as ways of living together, mothers and marriages; to social institutions such as psychotherapy and lesbians, teachers and non-sexist classroom materials; to activities such as writing, films, photography, self-defense and self-help health care. Those wanting to work on planning should contact Diana Sabin (617) 492-3370 nights, or write her at 20 Ware Street, Apt. 27, Cambridge, Mass. 02138.

At the Massachusetts Legislation and Law Reform workshop after lunch, Bob Dow of the Homophile Union of Boston introduced Paul Guzzi, candidate for Secretary of State and a supporter of gay rights legislation. Guzzi, Dow and others all emphasized the need for more lobbying and public education so that such legislation may be approved.

At "How to Set Up a Counseling and Referral Service," also held on Saturday at 1 p.m., Rev. Don McGaw, executive director of

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hustlers name boston gays

by Stephanie Biquisiak

On Feb. 1, two men from Boston, Ronald Senn and Eli Shomer, were arrested near New Rochelle, N.Y., on charges of sexual offenses with minors, promoting prostitution, crossing state lines for the purpose of prostitution, crossing state lines with minors illegally and contributing to the delinquency of minors. Along with Senn and Shomer, two New York men and two minors from Baltimore and Boston were arrested.

A raid took place in one of the New Yorker's home. There is no evidence, at this time, that Boston or Massachusetts State Police are involved. It is reported, however, that the FBI had been watching the New Rochelle home for some time and had bugged the phone. A good source from within the Boston Police Dept. stated the bugging took place illegally and indicated that the warrants were improper for the forced entry. Allegedly, Senn called the New Rochelle house to say he and Shomer were coming down to spend some time in the city and they were bringing two

boys. Police were watching for them and waited approximately an hour before they forced their way into the house, knocking down three doors, with a party of ten raiders. Supposedly the two New York men were engaged in sex acts with the two boys, aged 14 and 16, while Senn and Shomer were having coffee in another part of the house.

The men in whose home the arrests took place were released on Feb. 2 under \$10,000 bail. The others are being held with a \$5000 bail. The original charges on Senn and Shomer have been modified to read two counts of promoting the prostitution of a juvenile across state lines and corrupting the morals of a minor. These charges could land the men up to 25 years in prison if found guilty.

Three weeks ago prisoners assaulted Senn and Shomer. The beatings took place, according to Senn's attorney, Andrew Natale Jr., because inmates had heard the prisoners were "child molesters." Another source close to the case claims that guards were negligent in preventing the beatings

(Continued on page 6)

"MAKE IT HAPPEN"	
STRAIGHT DONATIONS	\$592
GAY DONATIONS	\$1,181
Totals raised as of 3/18/74	

the conf

Continued from page 1

HCHS. talked about the questions anyone planning a counselling service needs to ask, such as whether there is a need for it and what kind of services should be offered. He cited the need for fund-raising and incorporation, and emphasized the importance of capable administrators.

The workshop for Rural Gays consisted for the most part of representatives of Gay in Vermont, the Women's Center of Brunswick, Maine, DOB of New Hampshire, and the Universities of Vermont and Maine. They shared their experiences in developing gay awareness and organizations amid the conservatism and isolation of their environment.

The forum on Gay Prisoners was as disturbing as it was informative. Several ex-prisoners, both women and men, shared their experiences behind bars, and their message was clear: Being a prisoner is terrible enough, but being gay doubles the suffering. Meanwhile those of us on the outside sometimes feel frustrated and unable to help because we think we neither know nor have a way of finding out what's going on. People, however, who are really interested in combatting the inhumanity of our prison system should take the trouble to find out (and to pressure the media to do a better job of reporting); GCN is planning to do more in this field.

A well-attended meeting at 2:45 p.m. on Saturday, "No fats, fems, freaks, etc.," brought together what some consider the "fringes" of the gay community. A nine-person panel included two female bisexuals, one male bisexual, one male transsexual, three male transvestites, and two male "S&M"s. Members of the panel discussed their feelings and experiences, tracing conflicts and confusions that arise from both straight and gay society. The two bisexual women described identity problems growing out of pressure to declare themselves gay or straight. They also stated that their feminist "credentials" are suspect because they have dealings with men. Each concluded saying she was interested in being treated as an individual human being without labels. The male bisexual agreed, though he commented that he felt no oppression from gay men, but rather from straight acquaintances.

A transsexual man spoke of his gender identity problems, and said that he felt himself to be a woman in a man's body. For trans-

sexuals, he noted, "pronouns become a nightmare." Relations with the gay and straight communities are confused, he said, because each makes value judgments of him based on appearance.

One transvestite, "Ariadne," spoke at the session. Male transvestites, he said, enjoy wearing women's clothes to enhance the feminine aspects of themselves. TVs are looking for tolerance from people, especially women, Ariadne claimed TVs think of themselves as "sisters," and want to be accepted by women as such; afterward, however, some women said they do not accept transvestites as sisters and resent any suggestion that they should.

At the opposite end of the spectrum were the S&Ms. The first speaker described S&M as a positive, creative activity that reconciles opposite feelings and emotions existing in the human psyche. Sadists, he stated, are merely those who like to dominate in a relationship, and masochists are those who like to be dominated. An S&M relationship need not involve victimization or cruelty, according to the speaker. The second "leather" speaker gave a performance offering insight into the more humorous aspects of S&M. Dressed in black, he displayed his handcuffs, chains, motorcycle club patches, and other paraphernalia. A self-proclaimed uniform freak, he boasted "wall-to-wall boots," and announced he was part of "the cream of gay society [sic]." His manner was very much at odds with that of the speaker who had preceded him.

The Gay Parents Rap Group discussed the unending abuse of gay parents by the judicial system and by agencies of law enforcement and social welfare, all of which incline toward separating gay parents from their children on the grounds that the children would become homosexual or psychologically disturbed. It was clear that a lot needs to be done in this area.

After dinner at the Charles Street Meetinghouse and separate gay women's and gay men's raps, a capacity audience returned to the Meetinghouse to see and hear Vito Russo, the well-known New York gay activist, give a lecture/film clip presentation on the history of homosexuality in film that portrayed the way filmmakers have done us in over the years. There were depressing suicide scenes

from "A Special Friendship," "The Children's Hour" and "Advise and Consent." There were scenes where we are depicted telling the world we are sick and filthy. To

prevent extreme depression, however, he showed "A Position of Faith," a chronicle of the first openly gay minister to be ordained into a Christian church and "Coming Out," a documentary on the 1971 New York Gay Pride March.

Following Vito's presentation, Steve Grossman sang to an enthusiastic crowd. Steve is the first openly gay folk singer to be signed by a major recording label, Mercury. He writes all his own songs and said he writes his best material when he is sad. Mercury hopes he stays that way, but we don't. His songs were extremely well received.

Sunday morning's "Gay Media Action" workshop began with the broadcast at 10:30 of "Closet Space" on WCAS. Loretta Lotman, from Gay Media Action, then described how the mass media handle news involving the gay community. Lotman noted the importance of integrating into the straight media with gay programming, and communicating with straight media about their coverage of gay events. She also traced the history of GMA, recent battles with the Boston Globe, and the success of gay programming on Channel 44's Catch 44 public access broadcast.

Also on Sunday morning about 55 people attended a workshop on "Gays and Religion," led by MCC-Providence. The panel consisted of Fr. Tom Oddo of Dignity, a national organization of gay Catholics; Rev. Arthur Cazeault of MCC-Providence, about six women and men who are deacons and exhorters for MCC-Providence and Carolyn Innes from Hosanna Christian Church in Philadelphia. Members of the new Boston Jewish group, B'nai Haskalah, were also present.

Participants discussed the backgrounds of their respective groups and such issues as the role of women within the churches, the advantages and disadvantages of working within traditional church structures, and the "morality" of various sexual expressions within gay life.

The Third World and Working Class Gays workshop began with Why are there so few black lesbians in the movement?" and concluded with "The movement is mostly white middle class because it doesn't relate to the needs of other oppressed people, this workshop being a prime example . . . There should be a workshop for third world people, a workshop for white people to deal with their racism and one on class." The discussion was very wide-ranging and at least some of those present hoped it would be followed up: A woman named Kathy is getting to-

gether a working class lesbian group. Third world people can contact Harold at the coffeehouse. Faggots interested in class issues should write Larry Martin c/o GCN.

Older Gays

Sixty people met to talk about Older Gays, early Sunday afternoon. There was no age restriction, but everyone with an interest was invited to participate. Some of the topics discussed were the possibilities of a retirement center for gays, nursing homes, communes for older people, how to reach the older gay person who many times is isolated either by geography or fear of getting involved, the special problems of income taxes and wills under laws which give no recognition to gay marriages, and the providing of emotional support for the inevitable human problems which age brings.

In the workshop on Gay Courses and Curriculum Jane Graham talked about her experiences teaching "Introduction to Homosexuality" at HCHS and "Homosexuality" at B.U.; also discussed were a gay literature course at UMass (Boston), the Lavender University (in San Francisco), "Historical Perspectives" and the paraprofessional training program at HCHS, possible courses at the Beacon Hill Free School, the censorship by B.U. of a play by Aristophanes, and a variety of broader cultural questions.

The conference's second Gay Parents meeting appears to have attained a more optimistic tone than the one held the previous afternoon. On this occasion the emphasis did not fall on the society-induced problems connected with gay parenthood, but on the wonderful opportunity it presented to allow children to grow in an environment free of sexual role-playing and open to a variety of lifestyles. Before the session was over the group decided to try to form a regional gay parents organization; persons interested are asked to contact Paula or Linda through DOB.

Participants in the Gay Professionals workshop acknowledged that as professionals they had to function "invisibly" for fear of loss of status and employment, but that the time had come to stand up and be counted. They talked, among other things, about the need to add "sexual preference" to the laws prohibiting discrimination in employment.

Political Mobilization and Education included discussion of legislation, gay bars, Gay Pride Week, improved communications throughout New England and the need for local gay organizations. Several people from Allston and Brighton set a time for the forming of a (Continued on page 9)

N.OLDER DYKE

BY SHERI

The Tag in the fifth row

Thought I'd share with you my mother's letter, a continuation of my last column.

"As you know I have known for quite a number of years the type life you chose to live and I had tried to accept it and live with the idea. We never discussed it when you were here although it was always foremost in my mind and I was ashamed for you. It is not a normal life and I have always felt anyone who goes that way needs help from both God and Mankind. I have been mentally sick since the night of Feb. 13th when I saw you on Channel 4. I could not believe you would degrade yourself enough to go on TV and exploit your way of life and seem proud of it. I still cannot believe it — was it to hurt me? If so — you certainly succeeded. I have never been so hurt or ashamed of anything in my life. I know you will never change and I accepted that fact a long time ago and I was so happy we seemed to be getting along so much better — and now this. What ever happened to the darling little girl that Dad and I took into our hearts to love and worship. I believe the change came while you were in the service. I have my

many wonderful memories of you — no one can ever take them away from me, but the past three weeks have been a nightmare. Am sorry, but that is the way it has been. Perhaps in time the hurt and sorrow will pass away — I hope so dear — as I love you very deeply. Have a nice birthday — will be thinking of you. Mother"

As I said in my last column each person has to make up her or his mind as to whether to tell one's parents. Mine is an unusual case, she never approved of anything I ever did so my Lesbianism was the final blow. It is a perfect reason for her to pull the curtain on our relationship. Funny I don't remember those many, many wonderful memories she talks about. They weren't wonderful to her then, but time has told her that they were.

For the first time in 40 years I spent my birthday doing what I wanted to, spent it with someone who loves me and doesn't ask the impossible of me. I am who and what I am and I'm proud to be gay. Hurt, yes, of course, but that too will pass.

A. Nolder Dyke

by Jonathan Cross

A Commentary on Area Entertainments of Gay Interest

We Oughta Be in Pictures

Vito Russo, an engaging and articulate New York gay activist, brought his cheerless but enlightening collection of illustrative film clips before an overwhelming SRO crowd at the Meeting-house last Saturday night. Presented as part of the New England Gay Conference, Russo's "discussion with visual accompaniment" documented the intricate and interlocking logic of prejudice: in particular, the ways the film industry has mistaught us about ourselves, offering up, to straights and gays alike, a mass of serious misinformation about gay life styles and life choices. Taken together, the clips outlined a chilling caricature of guilt and inner torture and self-hatred.

Russo opened optimistically with John Schlesinger's barrier-breaking scenes of male love and tender sensuality from *Sunday Bloody Sunday*. With that on-screen kiss, and for the first time, homosexual love, and the possibility of gay happiness, however incomplete, was admitted as a reality.

But in other films, and throughout the history of films, gays have been either objects of scorn, negative stereotypes, or totally invisible. In the 30s and 40s we appeared only as quaking effeminates, fit only for ridicule and embodied in the fussy pallor of Franklin Pangborne and the pudgy, cow-eyed mewlings of Grady Sutton. Garbo's *Queen Christina*, a real-life lesbian, was sexually straightened out by the

screenwriters — as was Warren Beatty's Clyde Barrow in *Bonnie and Clyde*. Systematically, as Russo demonstrated, the Hollywood Establishment has refused to deal positively, or even reasonably, with gay themes.

When we do appear, we're often nearly invisible, as in *Suddenly Last Summer* or "saved" by the self-sacrifice of a good woman as in *Tea and Sympathy*, or (comically) *MASH*. Of course the most common movie gay is the sick villain, in various permutations. In the sick-and-suffering category, Russo chose clips from *Advise and Consent*, and *The Children's Hour*; in each, the character accused, merely *accused* mind you, of being gay, is so guilt-ridden that self-destruction is the only alternative. Both Shirley Maclaine and Don Murray kill themselves in their secret shame. Villain? Well, remember Visconti's gay orgy in *The Damned*? And currently there's *The Laughing Policeman*, and *Busting*, and...

So this is the image as commercial filmmakers have created it—with *The Boys In The Band* as Russo's own choice for the ultimate gay cartoon, a collection of self-loathing, shallow, gibbering gay stereotypes. Gays are the last minority it is still safe to insult on screen, and all because we have rendered ourselves invisible and have participated, by our own passivity, in an imposed and crippling sensibility of shame.

Obviously, Russo's lively, practiced presentation has found at least one adherent. His message is not a happy one, but it is past time we listened.

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PRISON CENSORSHIP

Conditions in most prisons in this country are intolerable. For the Gay prisoner, there is the extra burden of constant physical and mental harassment from the other inmates, as well as maltreatment from the prison authorities. One way the authorities violate gay prisoners' civil rights is by censoring the prisoners' mail. Personal letters are opened and read; magazines and newspapers are censored. Even after an enlightened State passes a law protecting the rights of prisoners, individual prison authorities take it upon themselves to harass certain inmates through censorship.

Recently, I have had the opportunity to correspond with a gay male prisoner in Ashland, Ky. For convenience we shall call him Joe (not his real name). His letters were filled with strength and conviction, but also with frustration. Like most other gays in prison, he feels isolated. How does one begin to climb the Himalayan peak of civil liberties when one is chained to the foot of the mountain? A prisoner is virtually defenseless. Every time (s)he speaks out or writes what's on his/her mind, there is the fear of maltreatment, beatings, and/or denial of paroles or privileges.

I will now share with you some of Joe's words. At this moment, he sits in a cage awaiting parole.

Jan. 14, 1974

"Brother Satya,

I hope that I'm not becoming a burden on you . . . friendship is a new voice in my life . . . They refused the paper (GCN) from coming into the institution . . . I have not received it in 3 weeks. When I pointed out that the prison policy statement states that 'caution will be exercised before declaring a publication unacceptable because of its philosophical or social views', it did little good. They couldn't relate to what I was saying. I guess never before has there been a Gay struggle in this institution.

There is no sense sending the paper (GCN) here . . . I don't like to waste . . ."

A second letter (dated Feb. 9, 1974) went on to say,

"Nowhere in the (prison) policy can these people justify their rejection of our paper (GCN) into the institution. I came to the conclusion that it was the people holding certain positions here with the individual prejudice . . . These people refused me a drug rehab. program because of my nature (being gay)."

On Jan. 31, 1974, GCN sent a letter to the Director of Prisons at Ashland, Ky. In this letter, we asked:

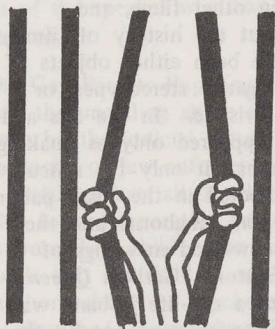
- 1) Why was GCN objectionable?
- 2) Who makes censorship policy?
- 3) How can the censorship policy be changed?

The reply I received from Irl E. Day, Director of the Federal Youth Center, Ashland, Ky., was this:

"Received your letter with reference to GCN. One of our residents requested information about this newspaper . . . We have approved it (GCN) for our residents. The individual that requested this newspaper has decided not to purchase the newspaper because he is being transferred to another institution."

This leaves several questions in my mind:

- 1) Why the contradiction between Joe's story (censorship) and the Director's letter (no censorship)?
- 2) Are the "resident" mentioned in the Director's letter and our Gay brother Joe one and the same person, or are there several people interested in receiving GCN?
- 3) Has the censorship occurred only on an individual basis?
- 4) Has the individual been transferred because of his prison activities (organizing other gays)?



These questions must go unanswered. Neither Joe nor I can fully express ourselves in our correspondence to each other. Our fear is that Joe will be punished for getting too much of the truth to the outside.

In Massachusetts, GCN has not (to our knowledge) been censored at any prison. One Massachusetts lawyer stated that freedom of

speech is guaranteed by the First Amendment. It is unconstitutional to censor in Massachusetts unless you are sending a prisoner plans for escape. The only stipulation is that newspapers and magazines must be sent directly from the publisher to the prison rather than from an organization to a prison. This prevents an organization from sticking extra literature between the pages.

In actuality, however, there is some censorship in Massachusetts's prisons. The Prisoners' Rights Project of Boston disclosed that the Superintendent decides whether something will get into the prison or not. For example, certain prisoners have complained that they were not receiving some black peoples' revolutionary literature. But, alas, no suit is being filed.

There are many reasons why prisoners choose not to file suits against a prison system. The main reason is, of course, fear of reprisal. But if reprisal were not enough, the process of taking a suit to its conclusion is both tedious and time-consuming. And the ACLU is overly swamped with cases as it is. So we plod on in the very slow process of civil rights in and out of the prisons.

How can we destroy prison censorship? Anyone who knows of a case of prison censorship should contact: Prisoners Rights Project, 2 Park Square, Boston 02116. You can call Richard Shapiro, the acting executive director of the PRP, at 482-2773.

Through solidarity, things will change. And, let's face it, each of us breaks the law each time we make love. It could be any one of us behind those bars next time.

Never seen win?!



At a time when our movement seems to be pulling apart into many different directions WIN seeks to put it all together—to make clear the connections between the women's movement and the ecology movement, to highlight the contradictions between the lawlessness in Washington and the platitudes of even the most "liberal" politicians, to create a basis for understanding between the peace movement and those in the counter-culture actively constructing alternatives to the present system.

To cover the many facets of our movement means that each issue of WIN is unique and surprising. No wonder New York's *Village Voice* described WIN as "the liveliest magazine on the left." And Abbie Hoffman has said that "WIN provides valuable information to a nationwide network of freedom fighters."



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forum

In the past, Forum has consisted of articles written in response to a specific question. Beginning this week, we will occasionally print articles which have been submitted without reference to a specific question, inviting reader response. We hope that this may open up the Forum section to greater participation.

An Opinion: HUSTLING

by Tom Reeves

During the time I have tried to help Ronald Senn get out of a dangerous prison situation, I have met some unfortunate attitudes within the gay population here and in New York. There is terrific prejudice against prostitutes and against those who engage in sex with "minors" (teenagers). It is sad that some of this comes from men who have in their lives turned to prostitutes when they were lonely, and from a gay world that idolizes adolescence. The graffiti in the Charles Street Meetinghouse john is probably not far from wrong: "I love teenage boys" says one gay. "Doesn't everybody?" asks another, and then a third, "Well, I don't." Someone joked that the third is probably a teenager himself. There are few gay men who have not been strongly attracted to teenagers at one time or another. Paul Goodman, the well-known writer, is among the few to admit it. In an article shortly before his death he advocated (in *Psychology Today*) sexual

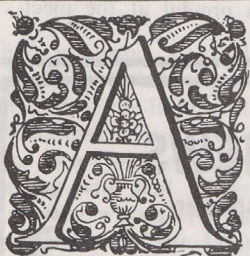
relationships between teachers and their students as a healthy part of teaching. Be that as it may, it seems quite unfitting that gay people, who have so often been denounced as perverts, should stereotype relationships between men and boys as "sick." Yet that is what I often found in talking with gays this week about defense and bail for Ronald Senn.

The same is true about prostitution. I bought sex only once in my life, but it was crucial. I was twenty years old and exorcistically lonely in Birmingham, Ala. I was a Methodist minister and burdened with guilt and the feeling that I must be the only homosexual in the state. I accidentally met a boy one or two years younger than I in the park outside the library. He was from the country and had a rustic charm. Writing about it in code in my diary because I was so uptight, I noted that when he asked for money, I thought it quite natural. I

paid, yet the sweet taste of that first time was enough to make me realize I needed liberation. What gay man among us can cast the first stone at prostitutes? How many hundred of us have used the services of any one of them?

The gay "movement" or "community" in Boston is deservedly proud of its recent growth and successes — like the hearings last week. But it is essentially a middle class movement (and white, too, by the way). Working class Boston men and women, and especially those from poverty, experience oppression much more acutely and in a wholly different way than middle class whites. Prostitution and sex between men and boys are common experiences in the world of the bus terminals, the toilets, and the street-corners of Dorchester, Charlestown, the North End, and East Boston. Are we so little liberated ourselves that we must desert or even put down others who are slightly different?

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.



Amazing Grace

NOTE: THE FOLLOWING IS THE TESTIMONY OF REV. PAUL SHANLEY ON WEDNESDAY, FEB. 7 BEFORE THE MASSACHUSETTS LEGISLATURE COMMERCE & LABOR COMMITTEE:

I am Fr. Paul Shanley, a Priest of the Archdiocese of Boston, assigned by the Cardinal Archbishop to the Ministry to the Gay and Bisexual Community. I speak also for many of the clergy and religious you see present in this room.

We have no objection to these bills. In fact we are in favor of them. I will have much more to say later on when we come to the bill concerning homosexual acts. But this bill is not concerned with actions but conditions. No Catholic theologian holds that the homosexual condition is sinful. The APA has informed us that it is not an illness as hitherto believed. And as you legislators know it is not even a crime to be a homosexual.

My previous assignment was in a Street Ministry to Runaways, Drug abusers and other types of Street People. I can testify that discrimination drives many gay people to the streets, to the welfare rolls, to ghetto environments where we then hypocritically criticize the behavior of people.

Discrimination penalizes all gay people for the actions of some. Even celibate homosexuals are barred from employment and housing. The chief health officer of New York City under Mayor Lindsey would be penalized were he to come to Massachusetts. The authors of two leading best-seller books in America at this moment, in fiction and non-fiction would be unable to find employment or housing in Massachusetts.

Discrimination against gays is selective against the more obvious homosexual. The effeminate appearing man or the masculine appearing woman bear the brunt of this hatred.

This is the white collar method of continuing to beat up the hated faggot without scraping one's knuckles. The "Kill a Queer for Christ" mentality has been legitimized by the silence of the clergy. Gays have been more sinned against than sinning. In the words of a former editor of the *Boston Pilot*: "Christianity has savagely abused homo-

sexuals throughout history." The Judeo-Christian society's sins against Charity, visited on Gays cry out to heaven for vengeance and to this committee for redress and dwarf any sins of impurity committed by gays.

Cardinal Medeiros has said: "Prejudice...insofar as it leads to segregation, discrimination and a denial of rights...departs from the Gospel message of reconciliation and justice. This is wrong. In so far as it entails contempt, rejection and condescension it departs from the Gospel teaching that we are all children of the Father. In so far as it is a matter of gross insensitivity and over-generalization it departs from the Gospel message of respect and love for the individual person. This is wrong."

Our treatment of the perhaps twenty million homosexuals in America is akin to the treatment of six million Jews in Nazi Germany. While virtually silent about the enormity of incarcerating six million Jews, the Christians in the vicinity of the camps were gossiping about and scandalized by the thefts of food or offenses against chastity occurring in the camps.

Discrimination against gays, in housing, in employment, insurance, etc., is what is sick and sinful and ought to be criminal.



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.

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.

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The purpose of GCN's "Make It Happen" fund raising campaign is to raise a total of \$6,000.00, half through donations and half through 9% interest bearing loans of 12, 18 and 24 months duration. This money will be used to defray office and staff costs for the next six months while the quality, size, and circulation of GCN is improved, bringing you a better GCN.

Complete information on GCN's "Make It Happen" campaign appears in issue No. 35, Feb. 23.

The box on the front page shows the campaign progress to date. We need your help. Please send in coupon below today.

YES, I'LL HELP "MAKE IT HAPPEN"

- ☐ Here is my contribution of \$
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IMPORTANT: Please address responses to:

"MAKE IT HAPPEN"

GCN

70 Charles St.

Boston, Mass. 02114

THANKS!!

REACTIONS:

Dear GCN staff:

I have just been given a copy of your paper. On a trip to Chicago last weekend, I was told about it but they did not have a copy to show me. In Chicago they raved about GCN.

After looking at it I can see why. I will never know how you get all that work done to put out a copy each week. The articles are very interesting, and I find it refreshing to see a community paper being used as a forum for subjects such as bisexuality and people being in their closets.

If possible we would like to trade our publications for your paper. As in all gay organizations we do not have the money to spend for papers; all our money goes for projects that we are already committed to. But we would like to receive your paper since we do not hear that much of what is happening in your area. Looking forward to reading your great paper.

Sincerely in Gay Love,
Mark Segal (Gay Raiders)

(Continued from page 1)

and may actually have encouraged them.

Front page stories in the New Rochelle paper have appeared almost daily and Attorney Natale calls the New Rochelle atmosphere "hysterical." The present district attorney has called a number of press conferences hoping to sensationalize the case in order to further his political career. Stories have appeared in the *New York Daily News* and the *New Hampshire Union Leader*. The *Union Leader* reprinted a *Daily News* article of Feb. 2 with an added comment that "maybe the judge and trustees of the University of New Hampshire who favored the Gay Liberation organization at the university would like to have this happen in our state." (Feb. 9.) The *Union Leader's* story spoke of a "call boy service involving 25 or more youngsters in the 13-17 age bracket." It also stated that Shomer was the "transporter" in this operation and that Senn was "sharing the spoils." These statements are denied completely by attorneys for the men who

say no call boy service has been implied or found.

The two teenagers have admitted under oath that they have prostituted and that they engage in homosexual sex acts for pleasure. This testimony occurred last week during a so-called "advocacy" hearing at which the teenagers turned "state's evidence" in order to avoid prosecution. The trial itself is not likely to come up for as much as a year and the boys' testimony will be presented in writing; they will not appear in court. The assistant district attorney for Westchester County, Mr. Wm. McKenna, stated he intends to "get these men for as much as we can." He also said, "Boston men should be warned that these boys have sung all over the place. They have given us a list of over 30

(Continued on page 9)

Editor's Note: David Brill's name was omitted in a recent article concerning the meeting with Tom Winship of the *Globe*. David Brill, a HUB officer and lobbyist for the legislation committee, was present at the meeting.

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DID YOU SEE?

BOOK REVIEW

by Ginny Haviland

BOSTON GLOBE, Sunday, March 17: "Gay Conference Starts in Boston." In this article, Loretta Lotman of Gay Media Action was interviewed about the recent New England Gay Conference.

TIME, March 4: Martha Duffy reviews *Steinways*, the book about Gertrude Stein and Alice B. Toklas, by James R. Mellow. (528 pages, Praeger, \$12.95)

THE BOSTON LEDGER, March 8: Bill Alberts, Contributing Editor, wrote a lengthy report (including a nice picture of Bob Dow at the HUB office) about the recent Gay rights bills.

THE BOSTON LEDGER, March 8: In a letter to the Editor, a writer says, among other things in his lengthy letter, that "there is a deeper sickness contained spiritually which must be met and resolved. I urge all homosexuals to be free from their sexual bonds and come to God, through Jesus Christ, and know real peace with freedom. Otherwise your cause is immoral and in vain."

WIN magazine, March 14: Has the first of three parts of "Biography of an Informant: The Recruitment Trap." The material was based on first hand conversations with Earl Robert Merritt, Jr. The writers are Tim Butz, coordinator of the Counter-Spy campaign of the Organizing Committee for a Fifth Estate, and John B. Hayes (the pen name of a Washington, D.C., based freelance writer). Merritt attended meetings of the Gay Liberation Front and other political activists groups, and in this segment of the story is asked by a member of the Metropolitan Police District of Columbia Intelligence Division (MPDC/ID) to infiltrate the 1971 Mayday demonstrations by establishing a homosexual relationship with one of the key planners. (Merritt is currently under subpoena to testify before the Senate Select Committee on Presidential Campaign Activities.)

The Homosexual Rights Movement (1864-1935), by John Lauritsen and David Thorstad, 14pp., published by the authors, 50¢.

This little pamphlet is an informative capsule history of early organizational efforts of proud, freedom-loving homosexuals. The authors argue that in fact the current gay liberation movement should be considered a "second wave." Sadly, the authors point out, "the history of the first wave of gay liberation has been almost entirely suppressed and, thanks to the efforts of Stalinism and Nazism, many traces of it obliterated."

To trace the early history of gay liberation, we go first to Germany. There we meet Karl Heinrich Ulrichs, a German homosexual who, in 1864, wrote his first "social and juridical studies on the riddle of love between men." These were entitled "Vindex" and "Incluse." Ulrichs and other early homosexual rights thinkers put forth the notion that homosexuals were a "third sex," and although like authors John Lauritsen and David Thorstad, I believe this is a "mistaken" notion, it is clear that Ulrichs' purpose is to place homosexuality within nature, and so the authors are correct in identifying Ulrichs as "the grandfather of gay liberation."

Tracing the campaign of German homosexuals and their supporters against Paragraph 175 (the German legal code's anti-gay law, passed in 1870), the authors' research led them to the Scientific Humanitarian Committee, founded in 1897 by Magnus Hirschfeld, a Jewish physician. Dr. Hirschfeld's struggle as a gay rights advocate is strikingly similar to that of present-day activists. It is a little scary, however, to think that he did it all way back then! Hirschfeld engaged in scientific research, he was an indefatigable public speaker (traveling to many nations), and he lobbied in the political arena (one of the German gays' staunchest supporters was August Bebel, the famous Social-Democratic leader). Hirschfeld and his colleagues circulated petitions, wrote pamphlets, and even made a gay-and-proud movie (apparently no copies are extant).

The efforts of the Scientific Humanitarian Committee (which had dozens of chapters and branches) led to the opening in 1919 of the Institute for Sexual Science, "truly a forerunner of the Kinsey Institute for Sex Research." In the early 1920s, Hirschfeld was attacked and nearly killed by anti-Semites, and before long, in 1933, Nazi thugs invaded and destroyed the Institute.

Hirschfeld went into exile in France, hoping to rebuild the Institute, but he died in 1935.

The authors of this pamphlet cover early gay rights efforts in other nations, including Holland, England and the Soviet Union. They show clearly that socialist tradition prior to the rise of Stalinism tended to support the struggle of homosexuals, indeed, that many of the early homosexual spokesmen, such as Britain's Whitmanesque personality Edward Carpenter, were socialists and/or pacifists. As for the United States, the authors state that there "does not appear to have been much if any, organized gay rights activity" during the period covered by their research. They note, however, that "one of the first, if not the first, public supporters of gay rights in the United States was Emma Goldman." They quote the famous anarchist's statements in support of homosexual freedom, resulting at least in part from her familiarity with the work of Dr. Hirschfeld. "Even years ago," Goldman wrote, "when I knew nothing about sex psychology and my own familiarity with homosexuals was limited to a few women

whom I got to know in jail, where I wound up because of my political convictions, I firmly stood up in defense of Oscar Wilde. As an anarchist, my place has always been alongside the persecuted. The entire trial and conviction of Wilde struck me as an act of horrible injustice and repulsive hypocrisy on the part of the society that had condemned this man."

The historical account in this pamphlet is fascinating and inspiring. It is presented in a straightforward and useful manner. I think it is unfortunate, however, that the authors do not provide footnotes or a bibliography. Such academic trappings are often a bore, but in this case, since we are dealing with such new ground, it would be useful.

In an introduction to the pamphlet, the authors indicate that it was first published in the Discussion Bulletin of the Socialist Workers Party (SWP), "an organization to which the authors no longer belong." It would be interesting to learn how the SWP reacted to this research, and why the authors are no longer affiliated with this allegedly pro-gay group. Also, I do not understand why the authors did not make an effort to have this material published in the gay press.

Some of the same historical data, by the way, has appeared in an excellent series of articles by Jim Steakley in the Body Politic, a gay liberation paper published in Toronto. Steakley's articles, unlike this pamphlet, examine some of the internal contradictions within the early gay movement and seem to include a feminist-oriented analysis of the period. A segment of the gay movement, according to Steakley, confused gay rights with worship of masculinity, and this segment supported early Nazism.

For a copy of this pamphlet, send 50¢ to Lauritsen/Thorstad, 316 E. 11 St., New York, N.Y. 10003. For the Steakley series on early gay history, send 80¢ (for two issues) to the Body Politic, 139 Seaton St., Toronto, Ont. M5A 2T2.

—Reviewed by Allen Young

The Gay Cruise-Aider



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WHITCH

The all-women's band. For booking info call Elaine days 536-5390, eves 289-8363.

Gay whalers, butchers, barkeepers, botanists, bankers, bookbinders, brokers, basketweavers, editors, electricians, electrolysisists, elevator operators, employment counselors, entertainers, exterminators, exorcists...If you are gay and in business, or if you welcome the patronage of gay persons, send your name and address for application for a FREE listing in Gay Community News to GCN/GCA, 70 Charles St., Boston, Mass. 02114.

VOICE LESSONS

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

miscellaneous

A surprise awaits drinkers Sat. & Sun. between 12 noon and 6 p.m. at the Last Call Upstairs Lounge, 22 Avery St., Boston.

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.

IT'S TIME TO ESCAPE!

A weekend in Provincetown. Gentle sands, quiet dunes, happy faces, new friends—a comfortable room to fit your budget. Reservations (617) 487-0859

If you would like to become the proud owner of a cute, 3 month old mixed Labrador-Doberman puppy, please call Charley Shively at 536-9826.

BUY A RHINO AD!

Sponsor gay ads on MBTA. \$3.50 will pay for one ad for one month, \$10 for 3 months or send donations to: GAY MEDIA ACTION-Advertising, 43-45 Hano St., Allston, Mass. 02134.

COMING COMING COMING!!

Watch for us! The Gay Cruise-Aider—up-to-date guide to gay businesses. Coming soon in the GCN!

WHITCH

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

I am looking for a BICYCLE, cheap! Call (617) 227-5667.

A GAY RHINOCEROS?

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

4 eight week old kittens need a warm home. Two males, two females... calico, gray and tiger. We love them and would keep them if we could. Prospective adopters can call Bernie and Barbara at 783-2080 weekdays after 4 p.m.

GCN needs donations of office furniture. See GCN TRUCKERS ad under SERVICES.)

A Training Program in Para-Professional Counseling, affiliated with the Homophile Community Health Service, is beginning April 3rd. For information, brochure and application contact Gerald Soucy, Director of Admissions, 266-1950.

HOP BROOK COMMUNE

Gay country commune now peopling, living, farming, and loving together with space for others. Write Hop Brook, PO Box 723, 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.

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

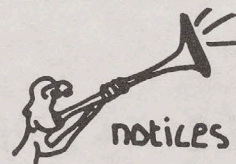
TUES. NIGHT AT THE SAINTS!

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. Need a loan for supplies till book is done. Help!! Write Satya, c/o GCN, 70 Charles, Boston, or call 227-5667.

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.



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 at 7 p.m. at Old West Church, Boston.

An informal caucus to select candidates for secretary of State and attorney general will be held on March 23 at 10 a.m. through 5 p.m. in Framingham. "This is the first chance the gay community will have since last year to support candidates, statewide, who have supported gay rights. Any eligible voter is welcomed to the caucus even if they are not now registered to vote. Transportation will be furnished from Boston, and perhaps other points, at a nominal cost.

On Saturday, March 23, Boston Dignity will hold a get-together supper at the Red Coach Grill on Stanhope St. in Boston at 7 p.m. Interested people should be at St. Clements Church at 7 p.m. for rides to the Red Coach Grille. Call Hank Taylor at 536-2396 or Nancy Wright at 247-3132 to make reservations.

The Rutgers University Homophile League will hold its fourth annual conference on Gay Unity April 19 through 21. The conference will bring together many different groups to exchange ideas. Further information can be obtained by writing Rutgers University Student Homophile League, R.P.O. 2901, New Brunswick, N.J.

The Harry George School of Social Science will offer free courses to interested persons in Fundamental Economics. More information on this course may be obtained by writing or phoning the Henry George School, 1318 Beacon St., Brookline, Ma. 02146, or call 731-9897.

The UMass-Amherst SHL and Lesbian Caucus have announced the dates for their Fourth Annual Amherst Gay Festival. The weekend of May 3, 4 and 5 will include music, dance, picnics in addition to workshops concerning the various aspects of the gay movement. Everyone is invited. Housing will be provided for the many out-of-towners expected to attend. For more information

contact Barry Silverman, 237 Puffton Village, Amherst, Mass. 01002 or call the UMass-Amherst SHL office at 413-545-0154.

B'nai Haskalah will be meeting every Friday at 8 p.m. at Old West Church, Boston, for the next month. For information call Wayne at 868-0019 or Byron at 738-7657.

Elaine Noble wants to meet with any person wishing to volunteer to work on her campaign. Elaine will be at the Charles Street Meetinghouse at 7:30 pm March 28. Anyone willing to contribute any time or energy to the campaign is extended an invitation to come to this meeting and talk with Elaine.

On March 30, leaflets will be distributed throughout the Back Bay-Fenway district urging people to support Elaine Noble. Anyone who could help to leaflet the area should attend the meeting or contact the Committee to Elect Elaine Noble at 277-4776.

hustling

(Continued from page 6)

Boston customers.

More information is being gathered concerning this case and will be forthcoming. Gay men who frequent the Greyhound station and other known hustling areas should use caution in their contacts. It would be unfortunate if more Boston men were to find themselves victimized by a similar situation.

[Editor's Note: This story is the first in a series of articles on hustling.]

conf.

(Continued from page 2)

group from their area, and the first planning session for Gay Pride Week was scheduled for April 1. Rep. Barney Frank urged people to attend the meeting this Saturday in Framingham sponsored by the ADA and CPPAX that will select liberal candidates to run in the Democratic primary for the offices of Attorney General and Secretary of State, and to participate in the May 4 selection of delegates to the 1974 mid-term Democratic national convention. At Framingham a Gay Caucus will gather at noon.

When you patronize our advertisers, please tell them you saw their ad in the Gay Community News.

CALENDAR MARCH 21 — APRIL 3

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

21	10:00 am-Gay news, WCAS, 740 AM 7:30 pm-MCC choir rehearsal, Old West Ch, Boston 8:00 pm-Lesbian Lib. Mtng., Women's Ctr, Camb. 8:00 pm-DOB Older Women's Rap, 419 Boyls, rm 323 9:00 pm-Gay Way Radio, WBUR, 90.0 FM	thurs
22	5:30-6:30 pm-Hvd.-Rdclf. GSN, Brks Hse; info 498-3096 7:00 pm-Wilde-Stein Club, U. of Maine, Mem. Union 8:00 pm-Jewish Gay Congregation, Old West Church	fri
23	10 am-5 pm-Dem. Reform Caucus, Framghm; info 727-3974 1:00 pm-Bos Gay Youth, referrals & info, 536-6197 2:00 pm-Bos Gay Youth open rap & mtg., 419 Boyl rm 509 7:00 pm-Boston Dignity supper, Red C Grill, Stanhope St. 9:00 pm-Dance, 73 Church St., Burlington, Vt. 803-453-2678	sat
24	10:30 am-Closet Space, WCAS 740 AM; 492-6450 2-4 pm-Women's basketball, Camb.YMCA, Cent. Sq. 3:00 pm-MCC Hartford service, 50 Bloomfield Ave. 4:00 pm-MIT SLH Meeting, rm. 1-132 5:30 pm-Mass at Interfaith, Mass. Ave. & Beacon 6:00 pm-MCC Sunday School, Old West Ch, Boston 6:45 pm-MCC Boston services, Old West Church 7:00 pm-Prov. MCC Services, 410 Waterman Ave. 8:00 pm-Worc. Gay Union, 82 Franklin St., rm. 31 8:30 pm-Poetry Reading, Charley Shively, CSMH	sunday
25	7:30 pm-HUB rap, 419 Boylston St. rm. 509 7:30 pm-Focus staff meeting, DOB office, 419 Boyl, rm 323 7-10 pm-Bisexual Phone Line, 266-5347	mon
26	6:30-9:30 pm-Boston Gay Youth, phone ref & info 536-6197 7:00 pm-Lesbian Therapy & Res. Proj., Womens Ctr. 7:30 pm-DOB Women's Rap, 419 Boyls. rm. 323 7:30 pm-Prov. MCC prayer group, 410 Waterman, E.Prov. 8:00 pm-MCC Bible Study, Boston; info 523-7664 8:00 pm-"Women in Church," St.Clemens, 1105 Boyls.	tuesday
27	11:00 am-Lesbian Rap Group, Womens Ctr, SMU,N.Dartm. 1:00 pm-Gay-Straight Rap, 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 Boyl, rm 323 8:00 pm-Bisexual Rap, 419 Boyls, rm 415 8:00 pm-Gaybreak Radio, WMUA, 91.1 FM, Amherst 8:00 pm-BU Homophile League, Sherman Union 8:30 pm-Men's Rap, SMU, N. Dartmouth Evenings-Gay Rights Org, GRO, Portland, Maine	wednesday
28	10:00 am-Gay News, WCAS, 740 AM 7:30 pm-MCC choir rehearsal, Old West Ch, Boston 8:00 pm-Lesbian Liberation mtg. Women Ctr Camb. 8:00 pm-DOB Older Women's Rap, 419 Boyls. rm 323 9:00 pm-Gay Way Radio, WBUR, 90.0 FM	thurs
29	5:30-6:30 pm-Hvd.-Rdclf. GSN, Brks.Hse; info 498-3096 7:00 pm-Wilde-Stein Club, U of Maine, Mem. Union 8:00 pm-Jewish Gay Congregation, Old West Church	fri
30	1:00 pm-First planning session of First Eastern Lesbian Conference, CSMH 1:00 pm-Bos Gay Youth, ref & info, 536-6197 1:00 pm-Bos Gay Youth open rap & mtg, 419 Boyl, rm 509 7:00 pm-Holy Union, Linda & Claire, Old West Ch.	sat
31	10:30 am-"Closet Space," WCAS, 740 AM; 492-6450 2:00-4:00 pm-Women's basketball, Camb.YWCA,CenSq. 3:00 pm-MCC Hartford serv., 50 Bloomfield Ave. 4:00 pm-MIT SLH meeting, rm. 1-132 5:30 pm-Mass at Interfaith, Mass. Ave. & Beacon 6:00 pm-MCC Sunday School, Old Wst Church, Bos 6:45 pm-MCC Boston services, Old West Church 7:00 pm-MCC Prov. services, 410 Waterman Ave. 8:00 pm-Worcester Gay Union, 82 Franklin rm 31	sunday
1	7:30 pm-HUB Rap, 419 Boylston St., rm. 509 7-10 pm-Bisexual Phone Line, 266-5347	mon
2	6:30-9:30 pm-Pos Gay Youth, phone ref & info, 536-6197 7:00 pm-Lesbian Ther. Res. Proj, Womens Ctr, Camb. 7:30 pm-DOB Women's Rap, 419 Boyls rm. 323 7:30 pm-Prov. MCC prayer group, 410 Waterman, E.Prov. 8:00 pm-MCC Bible Study, Boston; info 536-7664	tues
3	11:00 pm-Lesbian Rap Group Wom Ctr,SMU, N. Dartm. 1:00 pm-Gay-Straight Rap, SMU Gay All, N.Dartm. 7:00 pm-Gay Support & Action, Unit.Par.Hse,Bangor,Me. 7:30 pm-SMU Gay Alliance, N. Dartmouth 7:30 pm-DOB Lesbian Mother's Rap, 419 Boyls, rm.323 8:00 pm-Bisexual Rap, 419 Boyls, rm. 415 8:00 pm-Gaybreak Radio, WMUA, 91.1 FM, Amherst 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 "OGG Editor")

BOSTON AREA (area code 617) Bisexual Rap Counseling Group Bisexual Phone Line (Mon. 7-10) 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 Cratworks Gay Media Action Gay Nurses Alliance Gay Peoples Group at 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 M.I.T.S.H.L. Project Place Fr. Paul Shanley 267-9150 267-0764	EASTERN MASSACHUSETTS (area code 617) Worcester Gay Union, P.O. Box 359 Federal Sta., Worcester 01601 (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 Homophile Community Health Service (Providence) Dignity/Providence, c/o Frank Murphy, 199 Garden St., Pawtucket 02860 Metropolitan Community Church (Providence) Kingston Gay Liberation (area code 802) VERMONT Gay in Vermont (Burlington) Vermont Gay Women (area code 203) CONNECTICUT Kalos Society, P.O. Box 403, Hartford 06101 Metropolitan Community Church P.O. Box 514, Hartford 06101 George W. Henry Foundation, Hartford UConn Gay Alliance, Box U-8, Commons Bldg., Storrs 06268 (area code 603) NEW HAMPSHIRE Univ. NH Gay Student Organization, c/o Mem'l Union, Durham 03824 Occupant, P.O. Box 137, Northwood 03261 (Gay Women's group; do NOT use 'gay' on any mail to them) (area code 207) MAINE Gay Rights Organization (GRO) P.O. Box 4542, Portland 04112 Gay Support and Action 183 Main St., Bangor 04401 Open Door, Box 901, Roberts Union, Colby College, Waterville Wilde-Stein Club, Memorial Union, Univ. of Maine, Orono 04473
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