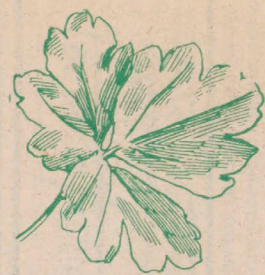


calendar



23 tue

Boston — Gay Men's Center Forum with Barney Frank, 36 Bromfield St., 7:30 p.m.

Boston — Forum at Gay Men's Center, 7:30-9:30, 36 Bromfield St., 338-7967.

24 wed

Durham, NH — Lesbian Support Group at UNH Women's Center, 7 pm.

Boston — Gay Men's Center Workshops, Gays in Fiction and Psychic Healing, 36 Bromfield St., 7:30 pm.

Worcester, MA — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U., 6:30-10 pm.

Boston — GCN layout from 1 to 9 pm, If you have good spelling and grammar skills, help us copy read. If you have a steady eye and hand, help us lay out pages, 22 Bromfield St.

26 fri

Cambridge, MA — Lesbian Feminist Workshop, 21 Bay St., info 783-9415.

27 sat

Boston — Gay Men's Center movies and drop-in, 36 Bromfield St., 9 pm.

28 sun

Worcester, MA — MCC service and Fellowship Hour, 6 Institute Rd., 2 pm.

Providence, RI — MCC service and Fellowship Hour, 134 Mathewson St., 7 pm.

Boston — Life Saving course by qualified instructor at Lindemann Center, Hurley Bldg., Staniford St., 2 pm.

29 mon

Boston — Northeastern Univ. Gay Student Organization weekly meeting, Ell Center, Huntington Ave., Rm. 349, 12 noon, everyone welcome.

30 tue

Boston — DOB Women's discussion on "Conformity, diversity and intolerance," 7:30 pm, 419 Boylston St., Rm. 323.

Boston — Gay Way Radio on WBUR, 90.9 FM, 8 pm.

Boston — Forum at Gay Men's Center featuring the Fort Hill Faggots, 36 Bromfield St., 7:30 pm.

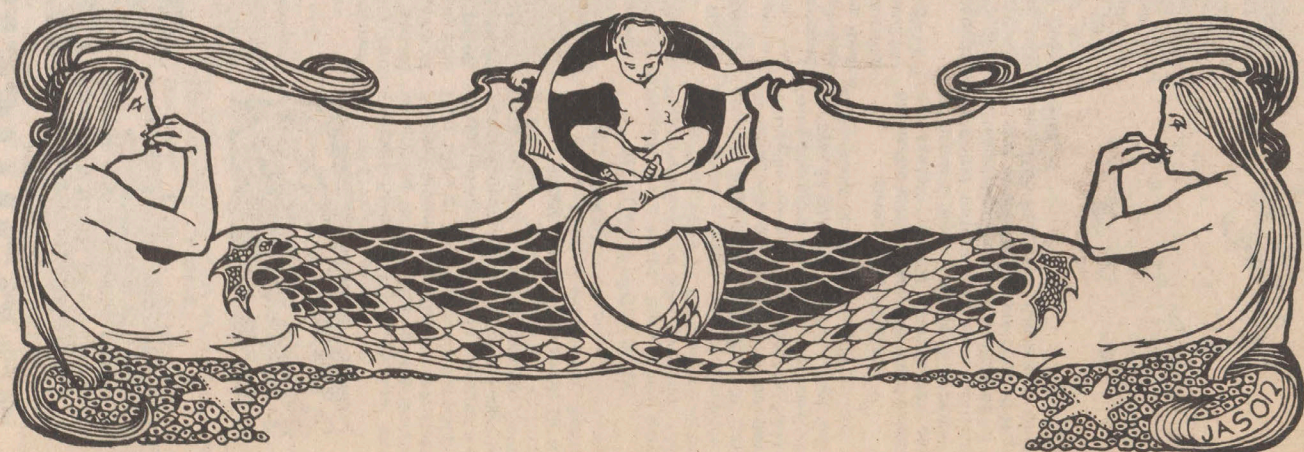
December

2 tue

Cambridge, MA — Dykes & Tykes meet at Women's Center, 46 pleasant St., third floor, 8 pm, child care provided, info call 354-8807.

3 wed

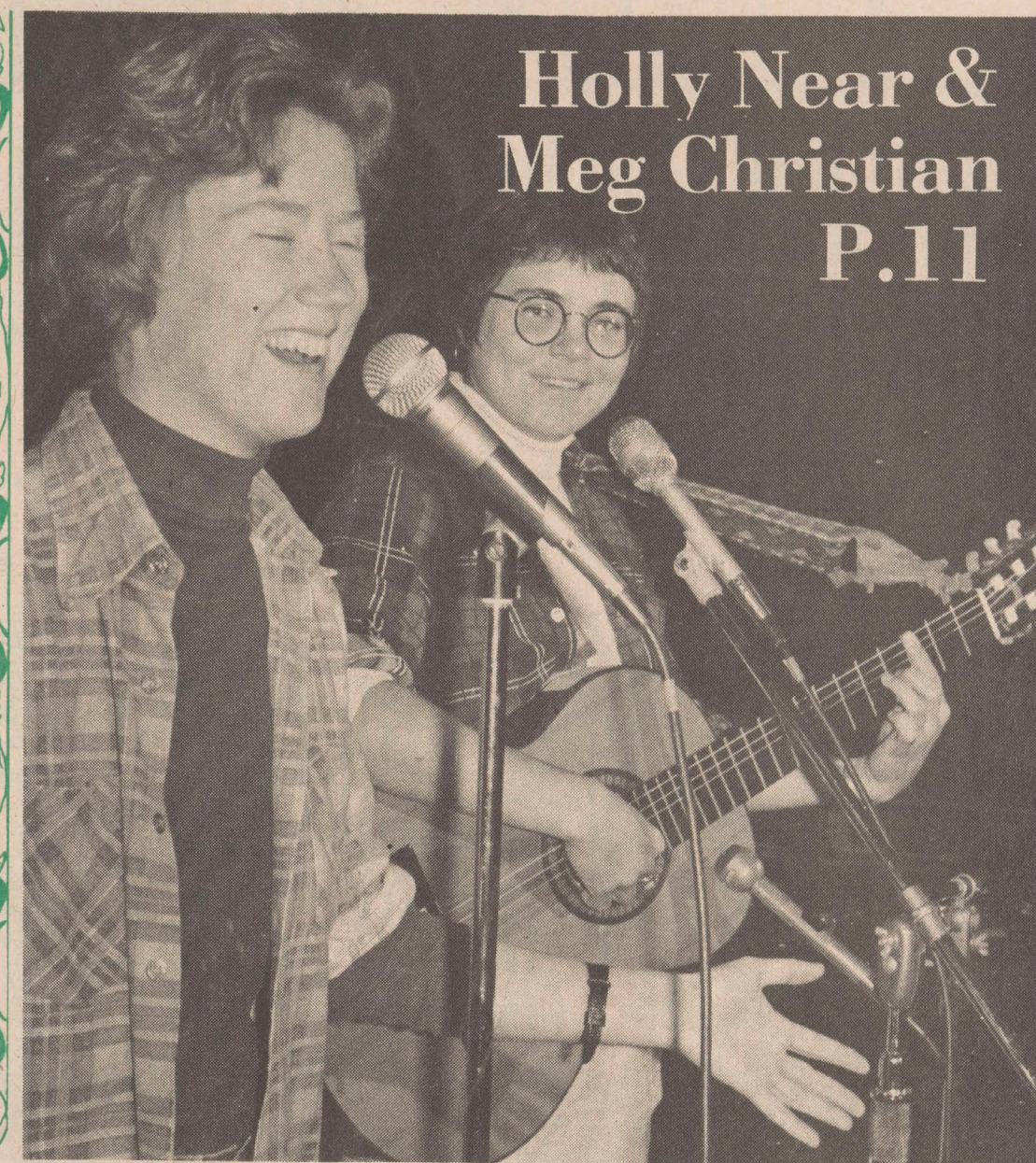
Boston — Denise Levertov, Marge Piercy and Kathleen Spivack will read their poetry in the lecture hall of Boston Public Library, Copley Square, 8 pm.



gay community news

The Gay Weekly

35¢



Holly Near &
Meg Christian
P.11

Photo by Susan Wilson

Growing Up Gay P. 9

All-Women's Concert Challenged P.1

gay community news

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November 27, 1976

Anderson Makes GOP Convention Charges

Columnist Charges U.S. Spied on Gay Protesters

WASHINGTON, D.C. — The United States Department of Justice spied on the gay contingent and other protesters at the Republican National Convention in Kansas City last summer, columnist Jack Anderson revealed last week in his syndicated column. According to the columnist, a Justice Department official has charged that his department conducted "improper and perhaps illegal" surveillance on "yippies, gays, and other persons and groups" in Kansas City.

The Justice Department official, Lee Henson, told Anderson that an eleven

person team was assembled in Kansas City to spy on the groups and that the team was drawn from the Justice Department's Community Relations Service. The function of the Community Relations Service is to resolve civil rights disputes.

Henson told Anderson that the surveillance was "improper and unlawful" because it was "unrelated to discriminatory practices." He asserted that the Community Relations Service has "no surveillance of intelligence-gathering authority."

Morty Manford, member of the National Coalition of Gay Activists,

which coordinated the gay demonstrations in Kansas City, told GCN "I'm not surprised. We just took it for granted that this kind of surveillance was going on — both in Kansas City and New York. In New York, the FBI was around, local police were around and we knew it. But we didn't allow it to deter our own attention. Although I wasn't in Kansas City, I received no reports of perceived interference."

According to Anderson's Nov. 16 column, the eleven civil rights officials were ordered into action "with all the drama of an undercover mission." The "spies" reportedly carried walkie-

talkie equipment and were required to make hourly radio reports. The language was reportedly straight out of military operations. The men were issued "orders," and the participants were "dispatched," "detailed," and "briefed." "It was a strange assignment for civil rights specialists," wrote Anderson.

Henson's memo was, according to the columnist, "intended for the eyes only of Deputy Attorney General Harold Tyler." Tyler is reportedly reviewing the memo at this time, while Henson himself has declined comment.

All-Women Concert Causes Harvard Furor

By B. Chrystene Budek

CAMBRIDGE, MA. — A proposed all-women concert by feminist singers Holly Near and Meg Christian became a center of controversy here last week. Two sell-out concerts — sponsored by Artemis Productions and the Radcliffe/Harvard Women's Center — were held at Harvard University's Sanders Theatre on Sunday, Nov. 14. The afternoon concert was open to women and men; the evening concert was advertised as open only to women. The purpose of the all-women concert, requested by the performers, was to

provide a "women space" where women — both performers and audience — could all be together. However, when the evening concert began, there were at least two men in the audience.

The controversy began when the *Harvard Crimson*, the university's daily newspaper, wrote a critical article and made complaining telephone calls to the Radcliffe/Harvard Women's Center, one of the co-sponsors of the concerts. The newspaper claimed that the "For Women Only" statement that had appeared in advertisements for the concert was a violation of state laws

and university regulations against discrimination.

In view of the complaints, the concert sponsors agreed to advertise the concert in a "non-discriminatory fashion" and put 90 extra tickets for the second concert on public sale at the last minute. Virtually all these tickets were purchased by women and the Harvard administration was satisfied.

In the past, the Radcliffe/Harvard Women's Center has been able to hold all-women events with the knowledge of Harvard. This was possible because the events were intramural and privately advertised, so the legal

question of discrimination did not come up.

Emily Culpepper of Artemis Productions and the Radcliffe/Harvard Women's Center told GCN, "I hope some way can be found to legally be able to have all-women-space events, not with the intention of discrimination but to meet the particular needs of women." A statement by Artemis in support of an all-women's concert was read at the concert.

About the concert itself, Culpepper said, "It felt real good, there was plenty of woman energy."

Lachman Moves to City Hall

BOSTON — Linda Lachman, who has worked as Boston Rep. Elaine Noble's administrative assistant ever since the lesbian legislator arrived at the State House, has resigned her position, effective Dec. 2. Lachman will leave her State House post to work on a top priority research project for the Mayor's Office of Personnel. Lachman's new job will be as assistant to the Committee of 5 Personnel Board. The Committee of 5 is in charge of developing a long-range plan for a restructuring of City Hall personnel, starting with appointed positions and then moving to the City of Boston's Civil Service personnel.

"Elaine urged me to do it," Lachman, a former managing editor of GCN told this newspaper. "I've had a good education here — the best you can get — and I decided to take it and do something with it." Lachman's new position begins on Dec. 13.

As of yet, no successor to Lachman has been decided.



Linda Lachman

No Prison Mail Policy, Says U.S.

WASHINGTON, D.C. — Despite the upsurge in reports of gay prisoners being denied receipt of gay publications, the US Bureau of Prisons denies that the federal prisons system has any policy barring gay publications from federal prisons. "We have no unified policy," Mike Aun, information officer of the US Bureau of Prisons told GCN in a telephone interview. "It's a question of individual wardens and individual prisons."

Aun indicated that if decisions of individual prisons were appealed to the

National Bureau, they would "probably" be overturned. GCN is presently in the process of appealing denials of GCN's sent to Calvin Keach, a prisoner at Leavenworth Penitentiary, to Norman Carlson, head of the US Bureau of Prisons.

Aun made it clear that the US Bureau had no control of what was done at state and local prisons. "Only 10% of the nation's prisons are under our jurisdiction," the information officer emphasized.

Saturday Review Rejects Ad

BELVIDERE, NJ — The *Saturday Review*, one of America's oldest and most distinguished literary publications, has rejected an ad for a new book club aimed at the gay community. The Lambda Book Club, which had placed ads in the *New York Times* and 24 other publications, was told that the rejection by *SR* was on economic rather than discriminatory grounds.

Paul Welles of the Oxford Advertising Agency asked the National Gay Task Force for help as soon as the rejection was announced. After

inquiring to *SR*, Ginny Vida of the National Gay Task Force told *News West* that the magazine didn't "feel that it was a good enough deal" for the \$10 asked for membership. "I don't know if it was a smokescreen or not," said Vida. "They said they took homosexually-oriented ads."

Harry Dorman, president of the club, reportedly wrote *Saturday Review* and explained that the \$10 fee was redeemable toward the purchase of books. However, the magazine replied that the Lambda Book Club was "not in the best interests of our readers."

Man Guilty in Rest Area Bust

QUINCY — A Cape Cod man, arrested by an undercover policeman in a rest area on Route 3 on the South Shore on Sept. 24, was found guilty in Quincy District court of lewd and lascivious conduct. The man was sentenced to two years probation on the charge, and a second charge of assault and battery on a police officer was continued without a finding for two years. Judge Lewis Whitman agreed to seal the records on the lewd and lascivious charge in two years. No fine was levied against the man.

Chester Weinerman, attorney for the defense, attempted to get the judge to dismiss the assault and battery charge, claiming that there was consent involved and that the "assault" had been, in fact, "invited." However, Judge Whitman overruled him. Weinerman saw the decision as a

"victory" because there was "no fine and only probation, given what has been going down lately."

The case is the latest in a series of rest area arrests that have been happening nightly along Route 3 in the North and South Shore areas of Boston. Attorney Weinerman told GCN that one of the arresting officers had informed him that rest area "cleanup" was now a "priority" of the state police. "He told me that two rest areas have been closed down, that they are arresting several people every night. It's a very dangerous situation and gay people should know about it," Weinerman said.

State Police Captain George Hall of the Middleboro barracks was unavailable for comment when GCN attempted to contact him.

news notes

CHILD CUSTODY LAW

WASHINGTON, D.C. — The Washington, D.C. City Council bill protecting gay parents seeking custody or visitation rights became law on Oct. 2. The custody measure states that sexual orientation cannot be a "conclusive consideration in and of itself" in child custody cases. A more strongly worded version that stated that sexual orientation "shall not be a factor" was withdrawn during debate over the amendment. The bill became law, as with all Washington, D.C., legislation, after the US Congress adjourned without taking action against it.

FIRST GAY TV SHOW

MIAMI, Fla. — The first gay television show in this country's history opened on Oct. 31 on Miami's channel 51. Called "Blue Boy of America," the show is hosted by *Blue Boy* magazine publisher Don Embinder.

The first show, aired at 11 p.m. Miami time, featured three co-chairpeople of the Dade County (Miami) Coalition for Humanistic Rights of Gays. In the future the show plans to feature Jean O'Leary, co-director of the National Gay Task Force; Florence Wills, the Florida director of the American Civil Liberties Union, and various psychiatrists.

In addition the show plans to discuss such topics as female impersonation, body building, gay religious groups, and Fr. McNeill's book "The Church and the Homosexual."

'30s TENNIS STAR DEAD

CAIRO, Egypt — Baron Gottfried Von Cramm, German tennis star of the '30s, was killed in an automobile accident near Alexandria last week. Von Cramm, three times runner-up at Wimbledon and an anti-Nazi, was jailed by the Nazis on a morals charge during World War II. Von Cramm, who was later to marry heiress Barbara Hutton, claimed that the charge had pursued him the rest of his life.

"[Herman] Goering told Von Cramm that there had been reports that he was homosexual," tennis star Donald Budge told the Associated Press. "He [Goering] suggested that Gottfried [Von Cramm] plead guilty to a morals charge rather than face action for being anti-Nazi. He promised Von Cramm that he would serve only six months instead of the four to five years for the more serious charge."

"Gottfried agreed. He was accused because he had been befriending a Jewish boy who had fled the country. The Nazis said he was being blackmailed by the youth, which wasn't true. But the stigma stuck."

Budge also noted that "For years I tried to get Von Cramm into the United States but couldn't because of the morals conviction."

Budge defeated Von Cramm in 1937 at the Interzone Davis Cup competition at Wimbledon. The match has been described as one of the greatest tennis duels in history.

"QUEERS BEAT ME"

LOS ANGELES — An allegedly homophobic Municipal Court judge and two Superior Court justices were defeated in Los Angeles elections this month, with gays taking a leading role. Strong backing by the Stonewall Democratic Club — predominantly gay — propelled Florence Bernstein to a victory over incumbent Municipal Court Judge Wilbur Dittmar. In defeat, Dittmar told a reporter angrily over the phone, "The goddamn queers beat me." Dittmar was unaware that the reporter he was speaking to worked for the gay newspaper, *News West*.

Because of Dittmar's remarks and his angry threat to jail a lawyer representing a prostitute, the Gay Rights Chapter of the American Civil Liberties Union has asked that the judge be removed from hearing all sex-related cases. Dittmar, along with defeated Superior Court judges William P. Kennedy and Emil Gumpert, will serve until Jan. 3.

DAVIS FOR GOVERNOR?

LOS ANGELES, CA — Notoriously anti-gay Los Angeles police chief Edward M. Davis is giving "serious thought" to a race for the California governorship in 1978, *News West* reports. At an appearance at the Granada Hills Women's Club, Davis told the clubwomen that he has been increasingly frustrated over the administration of Gov. Jerry Brown. Davis charged Brown, who recently signed a bill repealing the California sodomy laws into law, with permissive attitudes towards sex, drugs, and crime.

PRESBYTERIAN STUDY

RICHMOND, Va. — The United Presbyterian Church has named a 19-member task force to make a study of homosexuality, as authorized by the church's last general assembly. Virginia Davidson, an elder in the Brick Church, Rochester, N.Y., will head the task force. The group plans the involvement of "the widest body of knowledge and opinion possible." Open hearings are scheduled in four areas of the country.



ORGY PRIEST

WINCHESTER, Tenn. — An Episcopal priest is under indictment for allegedly establishing a home for wayward boys and using it for "homosexual orgies," reports United Press International. The priest, Rev. Claudius I. (Bud) Vermilye, is accused of engaging in homosexual activities with children and selling pornographic pictures of them to raise money for "Boys Farm Inc." The priest was indicted on eleven felony and five misdemeanor counts.

Vermilye had operated the farm since 1971. The local district attorney accused him of showing the boys adult movies to get them sexually aroused, then giving them liquor, and photographing them having sex in order to sell pictures. Children were sent to the farm by the State Correction Department, juvenile authorities, and welfare agencies.

NURSES STEP OUT

MIAMI BEACH, FL — John Lawrence of Boston was named a new co-coordinator of the Gay Nurses Alliance at the national meeting of the organization held during the American Public Health Association in Miami Beach. Lawrence succeeds G. David Waldron. The other co-coordinator is E. Carolyn Innes of San Diego, California. The alliance announced a major victory in the appointment of outgoing president Waldron, one of GNA's co-founders, to the American Nurses' Association's newly-established Commission on Human Rights.

The alliance also announced some organizational changes. GNA hopes to establish itself as a caucus of American Nurses' Association members with the association, rather than attempting to function autonomously which has been the policy since 1973. The effort at independence has been pinned on hopes of establishing state caucuses which has largely failed to date. The new thrust will call for all GNA members to become active members and participants in the American Nurses' Association.

Anyone interested in the alliance should get in touch with co-coordinator Lawrence at 130 Pembroke St., A-4, Boston, MA 02118.

'NORMAN' UNDER FIRE

NEW YORK — The U.S. Catholic Conference has placed the movie "Norman, Is That You?", which many gay reviewers have attacked as homophobic, in its "condemned" category. The Conference's bi-weekly publication, "Film and Broadcasting Review," denounced the film on both moral and aesthetic grounds. "Norman" was called "rankly offensive in that it barely stops short of proposing homosexuality as a more enlightened approach . . . shows a smug contempt for parental authority and affection and exploits a serious theme in a witless manner that recalls television situation comedy at its nadir," the publication wrote.

At the same time the Protestant National Council of Churches assailed the film for different reasons. "Norman," wrote the church group's "Film Review," is "consistently offensive in its tawdry, flippant, and insensitive treatment of both heterosexual and homosexual love."

CANADA LETTER

OTTAWA, CANADA — The National Gay Rights Coalition, representing 33 gay groups from across Canada, has written to Prime Minister Trudeau and Justice Minister Ron Basford to protest the government's refusal to outlaw discrimination against homosexuals under the proposed Canadian Human Rights Act.

The government has said that legislation creating the new Act would be reintroduced early in the new session of Parliament which has just begun. The Act will cover the public service as well as employees of companies under federal charter, such as railways and banks.

Similar legislation was introduced in the last session but never debated.

In its Throne Speech last week, the government said the prohibited grounds of discrimination would be: race, national or ethnic origin, color, religion, age, sex, marital status and physical handicap.

"By leaving out sexual orientation, the government is refusing to recognize the rights of Canada's homosexual minority," said Coalition coordinator David Garmaise.

"Gay people are being discriminated against every day for no good reason," he said. "We deserve and demand protection under the Canadian Human Rights Act."

AND IN COURT THIS WEEK . . .

BOSTON — A 21-year-old Boston man and a 17-year-old Roslindale man were found guilty in Boston Municipal Court last Wednesday of "Soliciting an Unlawful Sex Act" and sentenced to two years' probation each by Judge Francis X. Morrissey. According to the Boston Police Information Services Unit, the arrests were made by Vice Control Unit Det. Edward Miller during the evening of Nov. 2, at the corner of Church and Winchester Streets in the Bay Village.

In a separate case, a default warrant was issued for a 30-year-old Back Bay man arrested on Nov. 4 for "Soliciting to Commit a Felony (unnatural acts)" and assault and battery on a police officer. Police said the arrest was made by Ptl. Driscoll of District Four at the corner of Boylston and Dalton Streets, near the Cheri theaters. The man had been released on his own personal recognizance, but failed to appear in court for trial.

MCC/BOSTON VESTRY

BOSTON — Following elections at the annual Congregational meeting recently, the Vestry [Board of Directors] of Metropolitan Community Church of Boston has the following composition: Wayne Sherwood, treasurer; Bill Shawcross, clerk; Bob Calkins, assistant treasurer; J. DeMartine, Dennis Irish, Dave Stryker, and Bob Wellington.

GCN BOARD'S BOSSES

BOSTON — The Board of Directors of GCN, Inc., parent corporation of *Gay Community News*, has named Bill Shawcross as its president for the board's current six month term. Shawcross is a layout volunteer at GCN. Marion Tholander, former newspaper managing editor, was named as Corporation Treasurer and Tom Hurley, news writer, was named as the clerk. All the decisions were made at a meeting of the board, held in the GCN office on Monday, Nov. 15.

Gibson, Somer Discuss Gay Youth Problems

By John Kyper

BOSTON — The Rev. Randall Gibson and Steffi Somer, co-directors of Project Lambda at the Charles Street Meetinghouse, spoke at the Tuesday night forum of the Gay Men's Center on Nov. 16. About a dozen people attended. Gibson and Somer spoke informally, taking questions about the Project from members of the audience.

The two were asked to explain what the Project is and how it operates. Lambda is an advocacy program for youths ages twelve to seventeen, which seeks to create peer support. Advocates work with the youths in applying for aid with public agencies, and in whatever problems with courts and probation officers they may have. Advocates are also prepared to address a wide range of potential needs, including education, vocational guidance and housing.

All classes of adolescents are referred to the Project or come there on their own. Some have been caught up in the social service system and have many serious problems; others — about 30%, Gibson estimated — merely need peer support in order to come to terms with their homosexuality.

The Project advocates will attempt to visit parents, if possible. Gibson stated that Lambda cannot work with the adolescents without parental indifference or consent. But this situation is changing, he added, indicating that the Department of Public Welfare just passed new regulations to get checks at their own address if they no longer lived with their parents.

Welfare has also recently established regulations that single gay adults can become foster parents. Gibson



Steffi Somer and Rev. Randall Gibson

emphasized that survival was often a problem for gay adolescents because gay adults are reluctant to become foster parents. Usually they have already made a commitment not to have a family and regard child-rearing a burden.

A recurrent problem is the lack of facilities where gay youth can socialize, as the adult gay scene is heavily bar-oriented. Youths are thereby influenced to break the law by going to bars. Lambda has created one alternative of a Saturday rap group, held at the Meetinghouse. The Project has

twice rented farms, in western Massachusetts and in New Hampshire, as retreats for youths in the Project and out.

Gibson explained that Lambda has slowly established contacts in the courts and social service agencies around Boston. The biggest problem is that youths are reluctant to admit they are "different" to such officials who may be able to direct them to the Project. Guidance counsellors are another group that is beginning to respond to the program's existence. Gibson pointed out that a recent

National Public Radio program, "Homosexuality Goes to School," broadcast nationally on public radio, used adolescents from Project Lambda. He said it was "staggering" the distance they have come in establishing contacts in the two years of their existence.

Lambda has been involved in much controversy during this time. Many adults are hostile to its aims and question whether an adolescent is really homosexual or "just going through a phase." Gibson emphasized that the Project was not asking youths to commit themselves as homosexual — a position he has sometimes had difficulty in getting court officials to understand. "How does a person twelve years old know whether they're straight?" he added.

A related problem is that probation officers and guidance counsellors usually spot only the "obvious" adolescents as homosexuals. "People don't want to identify the little butch boy who just needs to grow up," little realizing that he too can have homosexual tendencies, Gibson said.

Numerous adolescents are forced to hustle to support themselves. They frequently are exploited by adults, and learn to exploit them with equal cynicism. Lambda advocates thus must be careful in working with their clients, and are carefully screened before they are employed. Speaking of these problems and the problems of adjustment that will often lead gay adolescents (and other gays) into behavior "obnoxious" or exploitative to others, Gibson concluded that "I think we jump to the conclusion that the gay person is always oppressed."

Left Groups Clash Over Gay Issue

NEW YORK — The issue of homosexuality, long a divisive one on the sectarian Left, has emerged into the limelight once again. In its October issue, the *Young Spartacus* — monthly newspaper of the Spartacus Youth League — strongly attacked the "reactionary position on homosexuality" of the Revolutionary Communist Party (RCP), formerly known as the Revolutionary Union. The RCP has, in the past, denounced homosexuality as "anti-working class and counter-revolutionary" and as an expression of "bourgeois decadence." The RCP position on gayness is closely analogous to that of the Cuban leadership.

In its article, headlined "Bible Belt Maoists Rant at 'Deviant Sexual Behavior'", the *Young Spartacus* takes aim at an article in the September issue of *Fight Back*, the organ of the RCP's youth group, the Revolutionary Student Brigade (RSB). The *Fight Back* article takes a look at the "long line of people who have been exposed recently for their deviant sexual behavior" and focuses on the recent arrest of right-wing political figures — Major General Edwin Walker and former Supreme Court nominee G. Harrold Carswell — for making sexual advances to undercover officers.

The anti-gay RCP article begins, "Even in retirement Major General Edwin A. Walker can't keep his hands to himself. Walker was recently arrested in Dallas for 'fondling the genitals' of a cop in a city park men's room . . . G. Harrold Carswell, a nominee for the Supreme Court, was caught with a man in a car — and they weren't taking driving lessons either.

THE BOLSHEVIKS ON HOMOSEXUALITY

"Concerning homosexuality, sodomy, and various other forms of sexual gratification, which are set down in European legislation as offenses against public morality — Soviet legislation treats these exactly the same as so-called 'natural' intercourse. All forms of sexual intercourse are private matters. Only when there's use of force or duress, as in general when there's an injury or encroachment upon the rights of another person, is there a question of criminal prosecution." — Dr. Grigori Batkis, Director of the Moscow Institute of Social Hygiene, *The Sexual Revolution in Russia*, 1923.

Congressman Hays and his cronies have turned the Capitol Building into a house of prostitution.

"Deep-Throat Walker should get all the scorn he deserves," the RCP youth wing article continues. "Nobody knows how many men under his command were propositioned by him. We do know that the cop actually is as sick as Walker — letting the general get his hands into his pants . . . Walker should be locked up in solitary for the rest of his life along with Carswell, Hays, and the rest (the 'weirdos, pimps, and prostitutes') so that nobody can hear his politics and nobody can get in the way of his wandering hands."

In its rebuttal to the article, the *Young Spartacus* points out "the vicious character of the homosexual entrapment laws, which are not intended for nor usually enforced against 'prominent' and 'respectable' individuals like Walker, Carswell and their ilk."

The *Young Spartacus* calls the "gross anti-homosexual bigotry" of the RCP "completely alien to Bolshevism" and noted that, with the advent of Lenin and Trotsky to power in 1917, the Soviet Union "annulled all laws which discriminated against

homosexual acts, and a campaign was undertaken against anti-homosexual prejudice." It was only when Stalin's "counter-revolution" was at its height were anti-gay laws reinstated on the books and the nuclear family glorified,

the newspaper noted. Sodomy laws were reinstated in the USSR in 1934.

"Behind the repulsive bigotry of the RSB towards homosexuals and other sexual non-conformists lies a deeply reformist political perspective and appetite for respectability," the article continues. "The RSB accepts the backwardness and present consciousness of the working people, lacking the program and revolutionary fiber to struggle to change that consciousness."

The publication does, however, criticize the American gay rights movement for its petty-bourgeois utopian conception" that "by challenging the nuclear family, homosexuality is 'revolutionary' per se."

Masons Get Consciousness Raised

WEST SOMERVILLE, MA — The Royal Order of the Masons, one of the nation's most powerful fraternal organizations, was a recent scene of some gay "consciousness raising." Two men from the Educational Outreach Division of Boston's Homophile Community Health Service (HCHS) were the monthly speakers at a meeting of the West Somerville Masonic Temple on Nov. 8.

According to Jim Foss and Paul Camic, the two HCHS representatives, the Masons present — with the exception of the meeting's organizer — were unaware of the subject of the lecture. Despite the surprise element, both Foss and Camic saw the meeting as a "positive, reinforcing thing." "The consensus was pro-civil rights for gay people. They were very supportive. We talked about myths about homo-

sexuality and church-related things. The questions were typical middle American questions," said Camic.

The men reported that there was no hostility at the meeting. "Some people were sullen but there was no open hostility," said Foss. Camic described himself as "elated" at the results of the consciousness-raising session while Foss saw the meeting as "good."

Both Camic and Foss are hopeful of addressing other fraternal organizations in the Boston area, such as the Knights of Columbus and DeMolay. The Educational Outreach Program of HCHS offers speakers for in-service training for different organizations. The group also sponsors the Institute for Homophile Studies (currently in abeyance until this spring) and the WBUR-FM radio show, "Gay Way."

community voice

outsider looks at MCC

Dear Brothers and Sisters:

I think most of the attacks on Christianity, organized religion, and the Metropolitan Community Church are unfair and are based on misinformation. I would like to state that I am not a member of the MCC Fellowship and am not even a Christian, but I am an anthropologist and disagree with the false notion that Christianity is solely responsible for homophobia in our society.

It is true that individuals and governments who profess to believe in a certain religion or philosophy are guilty of persecution and repression, but the blame itself should not be put on a convenient scapegoat such as a particular religious denomination. It just so happens that millions of gay people are Christians and find their faith meaningful and rewarding. Great acts of charity and humanism were inspired by religious faith.

As an outsider I feel I can look at the Universal Fellowship of Metropolitan Community Churches objectively. They have done a lot of good for the gay community and have been extremely successful. Likewise, such groups as Dignity, Integrity, the gay synagogues, the gay caucuses of various denominations, all have been assets to our struggle. They have fulfilled a need of many gay individuals and have fought for our rights and liberties.

Another myth which deserves to be refuted is that the Judeo-Christian (sic) tradition invented homophobia. First of all, Judaism and Christianity should never be lumped together, and second of all, other religious traditions are equally, if not more severely, critical of homosexual relations. Islam and Zoroastrianism suggests death for male homosexuality. More importantly, indigenous tribal societies which adhere to no organized religion, much less Christianity or Judaism, sometimes have fierce restrictions and taboos on homosexuality. In *Patterns of Sexual Behavior* by Ford and Beach we learn that about one third of these tribal societies disapprove of homosexuality.

Homophobia and antihomosexuality seem to be more closely connected to patriarchy and male supremacy.

In Gay Unity,
Mark N. Silber

author as reviewer

Dear GCN:

I wonder if your readers are aware that "Mike Ritzer," the reviewer of Lawrence J. Quirk's *Some Lovely Image* in your Nov. 20 issue is none other than the inestimable Mr. Quirk himself? There really is a living, breathing, Mike Ritzer, and I saw him last weekend at an MCC meeting in New York, but the writings published in various places under his name are pretty much always the work of author Quirk.

While GCN of course is free to pick the reviewers they please, I think in this case I want to demand equal time and the privilege of reviewing my forthcoming work, *Chutzpah Unbridled: Seven Years in the Gay Liberation Movement*.

With best regards,
The Rev. Roy Birchard
Church Relations Director
MCC, Washington, D.C.

P.S. Hey Larry, where's the review copy you promised me???

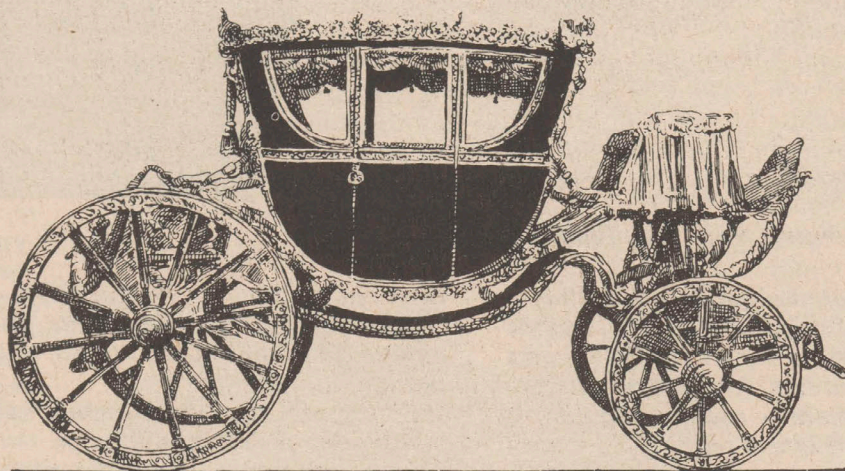
we're here, too

To the Editor:

Your article in the issue of Nov. 6, 1976 on fund raising by gay organizations in New York was interesting, but I think you should have included Lambda Legal Defense & Education Fund, Inc. among the organizations discussed. Though underfunded, we have consistently raised more money than at least four of the five organizations you did cover, in part, perhaps, because we are tax exempt, and they are not. As a result of the tax exemption, we have been eligible for some modest foundation support.

I would appreciate it if you would print this letter.

Very truly yours,
William J. Thom
President



thanx to all

Dear Editors:

On behalf of the clients and staff of the Homophile Community Health Service, I would like to thank Joe of *Espanade*, Tony of Koala Bear Haircutters, Suki of Chaps, the staff of the South Station Cinema and dear old Gregg, Lyn, and Neil of GCN for their support for our Halloween benefits.

Sincerely,
Paul M. Camic, HCHS

gay clown

Dear GCN:

If you would like to see what Mark Lavender, formerly with "Closet Space" and "Mikro Kosmik Theatre" has been doing the past year and a half, come to the Ringling Brothers Circus at New Haven, Conn. (Nov. 24-28) and Springfield, Mass. (Nov. 30-Dec. 5) for my farewell performances of the season (I've not been renewed for next season).

If you want to see what a gay clown looks like, I'll be there — looking forward to seeing you all. You'll know me from the red and yellow suit whilst playing clarinet, pink, huge, fuzzy house-slippers (later in the show), and a thirty foot American flag.

Right now I'm at the Nassau Coliseum, Nov. 10-21. Love you and hope very much to see all my friends.

Clownily,
Mark Lavender, en route,
R. BB & B Circus

hanging judge

Dear GCN Readers:

I was wondering if anyone else caught the irony on last week's front cover — Susan Saxe set to be tried by a reputed "hanging" judge, and 4 teenage thugs given less than wrist-slapping for murdering a gay man in Arizona.

The Saxe case is complex, but if the state's felony murder law is going to be overturned, it won't happen in Suffolk Superior Court. Judge Roy does not determine the guilt or innocence of the defendant. In the Tucson case, the alleged "good character" of the young men, combined with the nature (fag-rolling) of the incident, prejudiced the case enough to make the trial all but meaningless.

What I am saying is that people should stop complaining about the lack of sympathetic judges. If the legislature would get around to the business of redefining crime, none of us will have anything to fear from a "hanging judge."

David Brill

danny boy

An Open Letter to Daniel Patrick Moynihan, former ambassador to the United Nations, Democratic candidate for the US Senate in New York and Political Whore:

So, Danny Boy, feeling as you do, you therefore endorse the aims of HOUSE bill 5452 and will, at the APPROPRIATE time CO-sponsor a SENATE equivalent which endorses legislation at the FEDERAL level which would prohibit discrimination on the basis of sexual or affectional preference in the areas of employment, housing, public accommodation and all publicly-funded programs.

Tell me, Danny Boy, what, to you, is the APPROPRIATE time? When a few more fags get beaten to death on the piers of New York because some kids hate the queer within themselves? When a few more dykes get thrown in jail because they don't think those Juries so Grand? When a few more lesbian mothers lose their children, or gay male fathers lose their visiting rights?

Tell me, Danny Boy, what time, feeling as you do, will seem most APPROPRIATE to help this country's queers gain Life, Liberty and the Pursuit of Happiness, HMMMMM? What CONSTITUTES the APPROPRIATE time to serve We, the Gay People of the United States? Tomorrow? The day after? Next week? Next month? Next year? Right before the next election?

Sugar shit, the time was APPROPRIATE yesterday — and the day before that and the day before that one, too. So, Toots, be sure that, if you win on Nov. 2, that you listen to your fags and dykes, and listen real good. We know what it is that we say and we never waste words.

"Oh, Danny Boy,
The gripes,
the gripes are calling!" —
and Honey, *It Ain't Chocolate!*

Who else?
Loretta Lotman,
New York

P.S. I apologize for calling Daniel Patrick Moynihan a Whore. One should never defame an honest profession.

disregard for women's feelings

To the Editor:

As a faggot, I support Karen Lindsey's views expressed in her article "Drag: Misogyny in Disguise" in *Sojourner*. Having been present at the Fort Hill Faggots' action at Sporters, I can offer a still more concrete example of the rampant sexism of the evening.

After being kicked out by police the men in drag were standing in a group outside the bar on the sidewalk. As a woman walked by between the men and the bar, one of the Fort Hill Faggots remarked on her clothing, "Hmmm. Nice drag." The woman was between me and this person so I am sure she heard, though there was no response.

I was appalled at the total disregard for that woman's feelings. Although this was a remark by one of a group, not a single member stopped to take responsibility for it. As faggots, I am sure the men could have understood, had they taken the time, a woman's vulnerability on the street to male harassment. Similarly, they should have been sensitive to the potential intimidating effect of eight men in drag — not a common sight. Apparently, in that very male way, "principles" and egotism superseded consideration for a woman who happened to be passing through.

Peter Tenney,
Cambridge



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speaking out

Is Life Too Sweet on Waltham Street?

By Mathew |Thall

Waltham Street is a beautiful, gay street in the South End. Almost all of the townhouses there have been restored to their original 19th Century splendor. Recently a new brick sidewalk was installed by the City. There is an abundance of young trees that will be quite magnificent in twenty years. The street is very quiet, except on Saturday nights when three or four separate parties may be going on. I am told that one can often witness an orgy in progress through either front or back windows; life is not dull on Waltham St. Rents are high and most residents are professionals or graduate students sharing an apartment.

A friend told me several days after the election that all six of his gay male neighbors on Waltham St. had voted for Ford. I am perplexed — and mightily disturbed by this. What charismatic irrationality or collective lapse of logic among these men could have delivered a unanimous verdict to Ford? To be sure Carter is a worrisome figure and I could well understand abstaining from voting given the choice. This was a boring and stupid campaign. There were no issues to speak of. Yet that was what made it easy for me — certainly no gay activist — to base my vote largely on the candidates' stand (or lack thereof) on gay rights. On this there were marked differences between Carter and Ford. Carter has said several times that he would sign into law a bill extending the Civil Rights Acts to gays. Ford felt it was "inadvisable" to take a position on it. Carter has consistently supported civil rights and civil liberties. Ford has never been associated with a piece of civil rights legislation. In fact, Ford's single burst out of legislative complacency and lethargy in his 25 years in Congress was to lead an attempt to impeach William O. Douglas, the great civil libertarian, from the Supreme Court. Fortunately Ford failed. Unfortunately Douglas' failing health finally broke his resolve to stay on the bench until the Democrats returned to power. The Supreme Court is an issue for us. The Nixon-Ford Court that upheld the sodomy laws by refusing to rule on their constitutionality cannot have the support of gay people. With Carter in office there is a possibility that future appointments will reverse the incipient homophobia on the court. Impossible under Ford. How could these very plain differences have escaped six men living in such an openly gay community as the South End?

Perhaps the answer lies in the nature of that community. I find it rather ironic that the vote of this all-gay building on Waltham St. (and no doubt other all-gay buildings throughout the South End) mirrored Gerald Ford's strongest bastions of support: suburban America. I can't begin to imagine the residents of Waltham St. living so comfortably and uninhibitedly in Waltham. Nevertheless our friends on Waltham St. may have developed their own peculiar brand of suburban mentality: hysteria about integration, subsidized housing and the loss of a non-threatening community homogeneity.

Indeed, the South End has been torn by similar issues over the past few years. The South End is no Georgetown, Brooklyn Heights or Society Hill. It is one of those rare "upward transitional" neighborhoods in which the poor people who moved in when the original elegance faded have decided not to be pushed out now that it is returning. Along with the private renovation of townhouses there has been considerable development of subsidized housing in the area. Much of it is well designed and well managed; some of it is dreadful. Several years ago a group of homeowners and developers began agitating to halt all further development of subsidized housing in the South End. The homeowners contend that the South End has received more than its share of subsidized housing and that all future development of this kind should be in suburbs or suburban neighborhoods of Boston like Roslindale, West Roxbury and Hyde Park. The battle, which has been fought in court, in the newspapers, at City Hall and at public hearings, has been ferocious, at least until Ford took office. Then the issue became moot. During the Ford administration, subsidized housing funds generally dried up — nationwide. That undoubtedly won him middle class support in places like the South End.

It is sad that a disproportionately large number of gay people seem to be actively involved with or sympathetic to this faction. The self-delusion of such a position is one of the more unfortunate aspects of the whole thing. However much

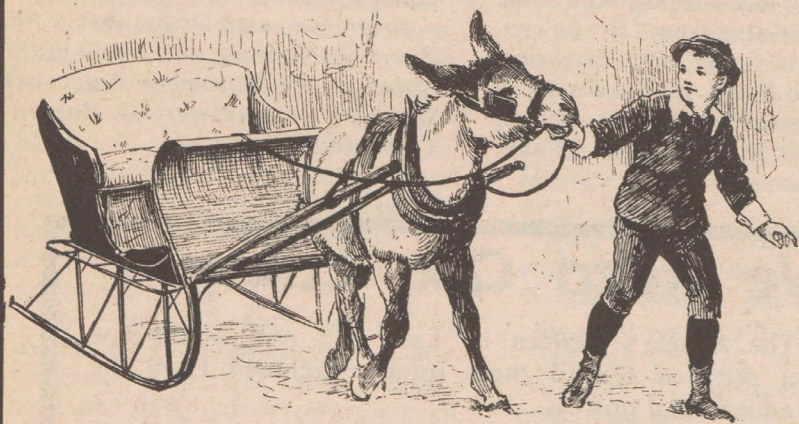


some among us may wish to identify with the suburban middle class or the middle class "urban pioneers," the circumstances of our lives, at least as far as the communities we can choose to live in, are much closer to the low income Black, Puerto Rican, Chinese and Middle Eastern families in the South End. To argue that their removal from the neighborhood would be in their own best interests is to espouse the most insincere half-truth. Aside from the fact that there is virtually no subsidized housing in the suburbs and is not going to be for some time, most low income people in the South End are not anxious to live in suburbia. Their social ties are in the city and they do not want to move into a hostile, alien environment, house and garden notwithstanding.

Are these sentiments unfamiliar to gays? Is that not why inner city neighborhoods like the South End attract such heavy gay investment? We who live in central Boston and Cambridge tend to forget that, like these families in the South End, we live in a ghetto — a gilded ghetto to be sure — but still a ghetto. Unless we are willing (and able) to radically change our lifestyle and settle down as quiet, stable, monogamous couples or re-enter the closet, the suburbs are shut to us as well. Until the social and political climate of this country changes so that gay people may live any way we wish anywhere we wish, we will be living in ghettos nearly as tight as the inner city slums the poor live in. In the meantime it behooves us to see that the comfortable accommodations to that situation which we have reached for ourselves are extended to our similarly victimized neighbors. We certainly have no business participating in their further victimization.

I don't know for certain that the voting decision of the Waltham St. Faggots for Ford arose specifically from the conflicts in the South End. It may just as well have originated in the general complacency afoot. When life is comfortable — as it generally is for those who can afford to live in a renovated townhouse in the South End — conservative mediocrity from Michigan can be a safer bet than the vague promises of spiritual rejuvenation by a Southern Baptist moralist. In any case, things seem to be getting better for us all the time. In Boston a new bar opens or an old one expands about once a month these days. And we can turn on the tube most any night and see droll but inoffensive gay characters waltzing through the national airwaves. We are in our prime time.

Indeed, we have travelled a great distance since a Democratic President was last inaugurated. For one thing, it is liberating and exciting to walk through openly gay communities like the South End. But does any reader of this newspaper have to be reminded that subtle and not so subtle discrimination and oppression still exist? Our individual actions must in some measure acknowledge this. It may no longer be necessary for everyone to "be political," to join the National Gay Task Force or to march in the Gay Pride Parade. But we owe it to ourselves (and to each other) to remember who we are, where we've been and where we have to go before pulling a single lever in the voting booth.



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Repeat Cultures for Gonorrhea Urged

BOSTON — As reported in last week's GCN, there have been reports of penicillin resistant gonorrhea in the United States. The Center for Disease Control in Washington has confirmed 12 cases of penicillin resistant gonorrhea in the United States. So far there have been no confirmed cases of penicillin resistant gonorrhea in Massachusetts. The confirmed cases were detected in Maryland, California, Iowa, Arkansas, Virginia, New York and Rhode Island between February and September, 1976. Eleven of the cases have been linked to persons who recently traveled from the Far East.

In addition there have been another 40 cases of penicillin resistant gonococcal infection reported in Liverpool, England since February, 1976. There is no definite foreign source for these infections.

The C.D.C. considers it likely that continuing occasional importation in to the United States will occur. The potential for spread within the states is

unknown but it is likely to be influenced by the adequacy of treatment and follow up provided to infected persons.

Boston's Gay Health Collective urges that any person who is diagnosed and treated with penicillin should be certain that a repeat culture is taken to test for eradication of the infection. This culture should be taken one to two weeks after treatment. If this post treatment culture is positive and the possibility of reinfection has been excluded, the culture should be checked to determine whether the infection is penicillin resistant. All cultures which are done at the Massachusetts State Laboratory will be automatically tested for penicillin resistance. Any other labs may send sub-cultures to the state lab for confirmation. The state lab will forward any suspected cultures to the C.D.C. for re-confirmation. Currently a number of state sponsored V.D. clinics as well as some other health

clinics such as the Fenway Community Health Center have all of their gonorrhea cultures done at the state labs.

The treatment for penicillin resistant gonorrhea is with an injection of an antibiotic called Spectinomycin (brand name Trobicin). This antibiotic has been used for the treatment of gonorrhea in persons allergic to penicillin for the past three years. It is more expensive than penicillin and has no effect on any other bacterial infection, e.g. syphilis in its early stages.

The current situation makes it important that test of cure cultures be obtained after treatment of all cases of gonorrhea. Particular attention should be given to those persons, especially military personnel who have recently returned from the Far East.

The Gay Health Collective of Boston also recommends routine cultures at intervals of three months for all sexually active males and bisexual women. Exclusively lesbian women

have the lowest rate of V.D. of any sexually active group — almost negligible by any statistics available up to this time.

Since gonorrhea can infect any organ lined by certain tissues (mucous membrane), the throat, vagina, rectum and urethra are the usual areas of infection. Lack of symptoms is far more common than had previously been suspected. In males asymptomatic urethral infection ranges from seven to sixteen percent — i.e. there is no discharge (drip), or burning. In gonorrhea of the throat or rectum the incidence of asymptomatic infections is as high as 70 and 90 percent respectively. In lesbians these figures are unavailable.

Most screening clinics do not routinely culture the throat or rectum for gonorrhea unless a person specifically requests such testing. Therefore, it may be necessary for one to request such screening specifically.

did you SEE?



did she (it) KILL A Cop?
hang a JURY?
and go Free? why?



ANN LANDERS

"DEAR ANN LANDERS: God bless you for your reply to the young man who was despondent over his homosexuality. I spent 14 years of my life (I'm 30 now) trying to accept my homosexuality. I was the son of a small-town businessman and scared to death to admit to myself or anyone else that I was gay.

"Finally I met a man I wanted to settle down with. Although we hid our relationship from all but a small circle of friends, we had a wonderful life and were very happy together.

"When he left me I felt as if my whole world had fallen apart. I was brought up in a Christian home and heard so much about the sinfulness of homosexuality that I stopped going to church.

"Fortunately, I met a kind and understanding clergyman who spent

many hours helping me see that God loves all his children — gay, straight, whatever.

"Since all else failed, I took his advice and gave God a chance. Ann, it was the best decision I ever made. I prayed, 'Lord, I am gay and I don't think I can change. Please take control of my life. Thy will be done.'

"Soon after I prayed I felt serene and at peace. A month later I met another man with whom I plan to spend the rest of my life. I also found the courage to tell my parents. They accepted it beautifully.

"I don't recommend to all gays they tell their parents, but I do urge them to go directly to God, as I did. I have never felt so fulfilled and contented. Life is beautiful. —YOUR FRIEND"

"DEAR FRIEND: Thank you for sharing your experience. And now a word to all who read the Bible faithfully: Please don't tell me to look up Genesis 19, Romans, Chapter 1, Leviticus 18:22 or 1 Corinthians 6:9-10, etc.

"Help is where you find it."

(Ed.'s Note: The above passages are the anti-gay passages in the Bible.)

"The situation of homosexuals in Cuba is not so admirable and is particularly depressing for its similarity to attitudes in our own country. I regularly raised questions of the status of homosexuals with politicians and clergy we met and the responses were fairly uniform and familiar — 'homosexuality is a sickness' or, as Fidel has said, 'a deviation.' Homosexuals can be revolutionaries, they admitted, but they should never be in positions where they can influence the young, for example as teachers. Several years ago, in fact, police in Havana rounded up homosexuals on the streets and shipped them off to work farms for 're-education.' World opinion and the intervention of Fidel himself ended that program. Today the lot of the individual homosexual is better. They are in fact active as Party members, artists, workers, and even as teachers although they feel that they must keep the fact of their sexual orientation to themselves or face ridicule. And some Cuban officials seem to be re-examining the issue. Our interview with Rolando Boras, foreign Secretary for the National Committee to Defend the Revolution was interesting because

there seemed to be a dialectic at work and he seemed somewhat open. In our meeting I raised the question of homosexuality and he replied at length about how Cuba was building a 'new man' and that there was no place for non-masculine men or child molesters in this 'new morality.' I replied that this new morality seemed identical with our own old morality and that heterosexuals were perfectly capable of being sick and of molesting children. And as we left I handed him a copy of the newsletter of the Susan Saxe Defense Committee and told him 'I'd like you to have this newsletter, it is about a friend of mine who is in prison' and he was nodding his head, and I said 'she is a revolutionary' and he was nodding in affirmation and I said 'and she is a lesbian.' At which point he smiled and said 'Well, all things are possible in the Lord's vineyard.' But this homophobia in Cuba is something we must remain critical of and continue a dialogue on."

—From an article by Rev. Phil Zwerling, reporting on a recent visit to Cuba, in the November Peacework. Zwerling is minister of Boston's Community Church.

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The People's College of Law is a new 4-year law school oriented toward those usually excluded from the legal educational process.

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For more information, write GAY CAUCUS, c/o PCL/NLG, 2228 West 7th Street, Los Angeles, Ca. 90057

Ella Ellison — Felony Murder Law Strikes Again

By Neil Miller

BOSTON — Two women sit in Boston area jails, waiting. One of them, sentenced to four lifetimes in prison, awaits word on the possibility of a new trial; the other awaits the day of January 10, when she goes on trial for the second time, facing life imprisonment without parole. Despite their common predicaments Ella Ellison and Susan Saxe come from very different worlds. Ellison is black, the mother of four children, and lived in a Columbia Point housing project until she was arrested two and a half years ago, accused of involvement in robbery and murder in a Roxbury holdup. Saxe comes from a middle-class background in upstate New York, is a Brandeis University graduate and anti-war activist, and is an upfront lesbian feminist who spent five years underground.

Yet, regardless of these differences, there are striking similarities between the two women. Both are accused of crimes under Massachusetts' felony murder statute — a law that states that anyone involved in a felony in which a murder is committed is guilty of first degree murder. Thus Ellison was sentenced to life in prison without parole for first degree murder, despite the fact that she was only accused of driving a getaway car. While the prosecution accuses Saxe of being inside the State Street Bank and Trust, it asked and is asking for a first-degree murder conviction without claiming that she ever pulled a trigger. In the Ellison case, the only witnesses against the 27 year old woman were two men who admitted to being involved in the crime. In the Saxe case, the only witnesses who could positively identify Saxe in court were two men also allegedly involved in the planning of the crime. In both cases there were strong hints that testimony was made in exchange for reduced sentences or no sentence at all.



In both cases, there was a vivid clash of cultures in the courtroom. In the Saxe case, it was a question of young, Jewish women (Saxe and attorney Nancy Gertner) squaring off against the Irish male establishment (prosecutor Tom Gaffney and Judge Walter McLaughlin). In the recent Ellison hearing, two young black women (Ellison and attorney Margaret Burnham) faced prosecutor Newman Flanagan and Judge Roger J. Donahue. Both women are poets; both women have found support from left and feminist spokespeople such as Boston University historian Howard Zinn and writer Karen Lindsey.

The crime in which Saxe is charged took place during the height of revulsion against the Vietnam war. Ellison's arrest and trial took place in an atmosphere of rising racist feeling in Boston as plans for busing became a reality.

But even more significant and bizarre, the victims in the two cases were both policemen and brothers — John and Walter Schroeder. The vast community cry of outrage at the deaths of the two men made it much harder

for either Saxe or Ellison to find an unbiased judge and jury.

Ella Ellison's agony began in May 1974, when she was arrested in Rochester, N.Y., where she had gone to live with her father, after leaving a forwarding address. Ellison had been named as an accomplice in the robbery of the Suffolk Loan Company in Boston in November 1973, by two men who pleaded guilty in the crime — Anthony Irving, 17, and Nathaniel Williams, 23. When they were first arrested by police in Danville, Va., neither man claimed that anyone had driven the getaway car. Later in Boston, under intense pressure from the district attorney's office to name names in exchange for the possibility of lighter sentences, both men agreed to testify against another participant in the crime, Terrell Walker. Walker was sentenced to life in prison without possibility of parole, in August 1974. Then the two men gave the name of a woman called "Sue" who lived in the housing project where they lived. They said that she was the person who had driven the getaway car. "Sue" was Ella Ellison. She was arrested, tried, and convicted only on the word of Irving and Williams.

Last winter, the two men — serving sentences for second degree murder which made them eligible for parole after 15 years — inexplicably recanted their testimony. Both men now say that there was no "Sue" involved in the holdup and that no one took part in the robbery besides themselves and Terrell Walker. Both Irving and Williams have stuck to their recantations despite the fact that the judge warned them that they could get additional life sentences if he finds that they perjured themselves when they implicated Ella Ellison.

Two weeks ago in Suffolk Superior Court, Judge Robert J. Donahue held a hearing to see whether Ella Ellison

should be given a new trial. In four intense days of testimony, both Irving and Williams stuck to their avowals that they had lied, despite harsh cross-examination by prosecutor Newman Flanagan (the same man who prosecuted Dr. Kenneth Edelin). The defense also offered into evidence the original confessions of Irving and Williams, in which they made no mention of any woman being involved. Neither of these confessions had been entered as evidence during the first trial, as they were withheld by the prosecution at that time. For its part the prosecution entered statements by the two men's first lawyer, Albert L. Hutton, who testified that while Irving was awaiting trial, the attorney had told him that "he [Irving] was now going to tell me who the girl was who drove away [from the crime]."

Judge Donahue has agreed to rule within thirty days on whether to grant Ellison a new trial.

Ellison has no bitterness against the men who accused her. "It is the system," she told Flora Haas of the *Boston Phoenix*, "which can make you say anything." As for herself, "I've waited a long time for this," she said. "And now I'm going to wait to see what happens."

"The jails are full of people like Mrs. Ellison — sometimes guilty, sometimes innocent, but almost always poor, without influential friends, and therefore ground up without pity by the machinery of the system," Howard Zinn wrote in the *Boston Globe* back in December 1974. Both Ella Ellison and Susan Saxe have a few faintly influential friends now; their defense funds even have a bit of money. But the opposition they face is formidable, and Ellison in her blackness, Saxe in her lesbianism, and both in their femaleness share similar fates on the outside of the power structure.

Affirmative Action Gains at Temple Univ.

By Frank Raffa

PHILADELPHIA, PA — The cause for gay rights at Temple University scored a plus on Friday, Oct. 22, when the President's Advisory Committee on Affirmative Action voted 8-2 to recommend to President Marvin Wachman to include the terms "sexual orientation" and "marital status" in the present Affirmative Action plan.

Affirmative Action at Temple, headed by Mr. Robert Ruffin, handles all complaints of racial and sexual discrimination concerning University hiring and promotion policies. At the present time, gay and single persons' rights are not protected by state and local law. Their only recourse to fight discrimination would be a costly federal suit.

The proposal, approved by the committee, prohibits hiring and promotion on the basis of "race, sex, age, religion, national origin, physical handicap, sexual orientation and marital status."

If the proposal is accepted by President Wachman, gay employees will have legal grounds for grievance within the university when they experience discrimination. The Office of Affirmative Action would then have the prime responsibility to protect the rights of gay employees at Temple.

According to Robert Ruffin, the process started about a year ago, when Dr. Dennis Rubini, a professor in the department of History, requested that Ruffin propose to the Advisory Committee that the terms "sexual orienta-

tion" and "affectional preference" be added to the Affirmative Action plan.

After initially discussing the Rubini proposal, the Advisory Committee instructed Ruffin to ask University Counsel for guidance in the legal and policy implications of Rubini's request.

The legal memorandum was submitted to Ruffin in July by Edmond H. Heisler. In effect, the memorandum suggested that the committee await further clarification in statutes and court decisions regarding gay rights before making the changes requested by Dr. Rubini.

Both the legal memorandum and a strong response were printed in the *Temple Times*, a publication of the Office of University Relations.

At the Oct. 22 meeting of the Advisory Committee, Ruffin was questioned concerning whether or not he had received any grievances based on discrimination of gay employees. Ruffin responded that he had not received any such grievances. Even though the Affirmative Action Office had not received any complaints, the *Temple News* reported that committee member and counseling director Eleanore Isard said she encountered fear among clients in her counseling work. "Paranoia, fear and concern about whom (they) might tell safely are common among gay faculty, staff and students who come to the Center," she said.

In response to the committee's

question concerning grievances received by the Affirmative Action Office, regarding discrimination of gays, Ruffin responded, "If we had such a clause (sexual orientation) I could very well have (grievances)." Ruffin feels that his answer was very influential in the 8-2 decision of the committee.

According to Ruffin, the proposal will not generate "goals and timetables" for hiring and promotion of gay employees. Such goals and timetables are required under Executive Order 11246 (1968) for the hiring and promotion of women and minorities. As far as gays are concerned, the proposal means "non-discrimination." Ruffin appears to feel that this decision of the Advisory Committee is of major importance for,

if accepted by President Wachman, it would make Temple the only major institution in the Philadelphia area that has such an affirmative action plan which includes "sexual orientation." At the present time, the only other local institution to have included "sexual orientation" is Haverford College. As far as the probability of the acceptance of the proposal by Wachman, Ruffin said, "I feel very positive."

The decision now rests with Dr. Wachman. GCN attempted to contact Dr. Wachman for comment on the Advisory Committee's decision but Dr. Marlin Klausner, Assistant to the President, had "no comment." According to Dr. Klausner, the proposal has not reached the president's desk yet.

DiCara Protests Wallace Sticker



BOSTON — City Councillor Larry DiCara announced last week that he has called upon Police Commissioner Joseph Jordan to remove the "Smile, This is Wallace Country" sticker that appears on a front window of the District One police station. News of the Wallace sticker was first revealed in the Nov. 13 issue of GCN. "Placing political stickers or posters in public buildings violates city law. The Wallace sticker should therefore be removed from the window of the District One station," DiCara wrote to Jordan.

Bankrupt N.Y. Mattachine Will Reorganize

By Alan Bowne
(excerpted courtesy of News West)

NEW YORK — The board of directors of the New York Mattachine Society voted Oct. 27 to initiate bankruptcy proceedings for this oldest of East Coast gay organizations.

According to board member Tom Adamski, the professional staff of Mattachine's free clinics — legal, psychological and employment — and its gay deaf program will "restructure the organization with an eye toward obtaining government funding."

Formed in 1956 and operating continually since, New York Mattachine has been, according to Adamski and others on the board, a valuable free resource unique to this locality. Throughout the '60s it was the only male gay organization in the metropol-

itan area, and from its offices sprang many of the gay activist groups of the '70s.

It has traditionally provided meeting space for various activist groups, has been a focal point for community outreach, initiated the first dialogues between gays and the police in the Greenwich Village area, and instituted one of the first programs for gay prisoners in the East.

In recent years it evolved into a service organization, and it was this new orientation that ultimately made the bankruptcy action necessary, according to the board.

"Private funding is sketchy and uncertain," said board member Paul Ramsier. "We have many friends in the community, but money is tight. We must have tax-exempt status and a

properly funded resource."

Mattachine's volunteer administrative staff has for years been spending all its time "keeping one step ahead of the sheriff," as one staff member put it, by setting up time-consuming benefits in the bars to cover rent and utilities.

"And the benefits only put us right back at status quo and made it impossible for us to expand our services," he said.

Attempts at setting up ongoing benefits and at subletting the Mattachine facility have failed.

Dan Pinello of the legal clinic pointed out that Mattachine's failure to obtain tax-exempt status on two occasions in the past makes reapplication under its auspices a difficult process.

A woman who staffs the Mattachine phones said that the organization's problem was that "it has too big a heart. People come in, and we do what we can. Then at some point, of course, they have to leave. Lack of continuity and disorganization are inevitable."

Because of its casual organizational history, and its consistently open advocacy of homosexuality, the board thinks it unlikely that the not-for-profit corporation could sustain the kind of hypercritical scrutiny that the government would bring to bear on a third application for tax-exemption.

"When we've restructured ourselves," said Adamski, "we are going to go for grant funding purely as a service organization. We want to offer the Mattachine services free of charge,

as always, but with a potential for expansion.

"There are no free, coordinated services of this kind in New York City," he pointed out. "Very little in the way of psychological and legal counseling is free, and no service facility in this town is in any sense a service center."

The need for a center, coupled with a commitment to offering services at the street level to unemployed and indigent gays, comprise the dominant note of the board's plan to dissolve and restructure.

Present operations have been suspended, the popular quarters at 59 Christopher Street in the heart of the gay ghetto are closed and soon to be vacated. The board has scheduled planning meetings for the future reorganization of the existing resources, which the board wants to fashion along the lines of the Gay Community Services Center in Los Angeles.

It is not known whether the Mattachine name will be retained after bankruptcy and dissolution. Reincorporation under another name is probable. Neither is it known at this time at what date the bankruptcy will take effect.

The organization's 300-odd members will be informed of the board action by mail. Disposition of assets will follow upon action of the creditors.

Community reaction to the bankruptcy proceedings was one of universal regret. Board member John Paul Hudson expressed the view that "This is a sad day. An era has passed."

HCHS Benefits Raise \$230

BOSTON — A Halloween week of benefits for Boston's financially-troubled Homophile Community Health Service (HCHS) has ended with the Health Service netting \$230. The benefits, sponsored by the Boston newspaper *Esplanade*, took place from Oct. 27-31, culminating in the Beaux Arts Ball on Sunday evening, Oct. 31.

HCHS received \$125 from a haircutathon held at Koala Bear Haircutters on Newbury Street on Wednesday, Oct. 27, and \$200 from an afternoon on Saturday at the Back Bay bar, Chaps. A Friday midnight benefit at the South Station Cinema lost the group \$11 (only 13 people showed up, and the costs of the film and the staff salaries exceeded the ticket receipts). The Beaux Arts Ball itself showed no profit for HCHS. Estimates of attendance range from 100 to 125 people. Admission was \$10 at the door and a \$500 door prize was given away.

HCHS listed \$84 paid for advertis-

ing to GCN as its primary expense for the week, in addition to the \$11 loss at the South Station benefit.

"I was disappointed that there wasn't more community support," Paul M. Camic, HCHS educational consultant told GCN. "People tend to view us merely as a mental health clinic and don't realize our educational work as well as the hotline. Perhaps this contributed to poor attendance."

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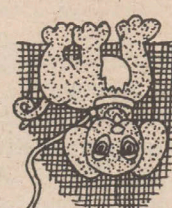
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New Magazine for Teens

Growing Up Gay, A Youth Liberation Pamphlet. Youth Liberation Press, Inc., Sept. 1976, 36pp.

By Ray Spears

Someone you know needs to read *Growing Up Gay*, the latest in a series of pamphlets published by the workers at *FPS: A Magazine of Young People's Liberation*. It would make an ideal consciousness raising present for your children or your young neighbors, and I'm going to donate more than one to my high school for old time's sake, because they need it.

A lot of people forget that there are about 90 million people out there in America who couldn't get into Sportsworld with the sincerest of Levis, who didn't have to decide between McBride, McCarthy and Camejo because they couldn't vote, who don't have to worry about the erosion of their constitutional rights because they haven't got any, and who don't get a lot of press coverage about these gross injustices no matter how hip the minority publication. These are the vast army of the underaged. Taxpayers, workers, students, Mozart, Olga Korbut, Galois, Jackie Coogan, the majority of the freedom fighters in Soweto and Cambodia and Lexington and Concord — all under 18 in their time of greatness. And that same Kinsey report that you tried to quote to your father, the one with the big 37% — that report will tell you that there are a hell of a lot of teenage faggots and dykes, and that moreover, fully 60% of the population engages in our favorite variety of sex-play before the onset of puberty and societal glares.

Growing Up Gay is by and for those people. It is a dozen short articles,

collected over the last four or five years, from publications like *Changes*, *Fag Rag*, and several high school underground papers, as well as original works. The topics range from coming-out to politicizing to telling-the-parents: experiences not confined to the young, but frequently more wrenching in the small-town oppressive environments which persist in most schools and young people's cultures. The tone is usually personal:

"My first experience occurred when I was in the 6th grade. I felt different than the other boys I had sex with, though. They would always talk about the girls they wanted to go to bed with. They saw their homosexuality as a phase, and that they would move up to better things, in other words, females."

"I am a lesbian. A year ago I could not have made this statement, because I wasn't being true to my feelings."

"I told the class I was gay. I had to make them deal with it. Some of them did, but dealt only with my gayness — not their own."

Imagine if you had had this book when you were thirteen.

The tone throughout is an unadorned plea for understanding. The writers of the pieces are trying to say as simply as possible to their sisters and brothers that there *is* more than loneliness and dishonesty to be found in high school and junior high, that there are other people who are like they are and care for them. The rejection by older gay people who organize over-18 gay dances and socialize at bars which are inaccessible to young people is mentioned more than once. There is also a list of resources at the back of

the book which will give a young person new to gay life a number of places to get started.

If you are old and sophisticated and have been "out" since it became "in," this publication may not look as slick to you as *Blueboy* or *High Times*. But for your fifteen year old friends (You don't have any? Half the world is under fifteen) it could be a real morale booster.

If you are in Junior High, or Elementary School, or Cedar Rapids Iowa, Sylvia Sidney and Catholic Theology and the Back Bay Supple-

ment are likely to seem a little abstract to you. This pamphlet, and its parent magazine *FPS* are most definitely down to earth. It is a bloodboiler. After reading "I was a teenage Lesbian," about a runaway who passes for older, or "Only a Kid," you will say to yourself "Isn't that fuckin' the way it is," and by the time you finish, the book you should have enough directed energy and rage built up to go out and organize all the kids on your block. That is exactly what Youth Liberation has in mind.



GAYRAP is a column which provides space for gay teenagers to write about their experiences of coming out. Anyone wishing to share their story is encouraged to send their article to GAYRAP, GCN, 22 Bromfield St., Boston, Mass., 02108.

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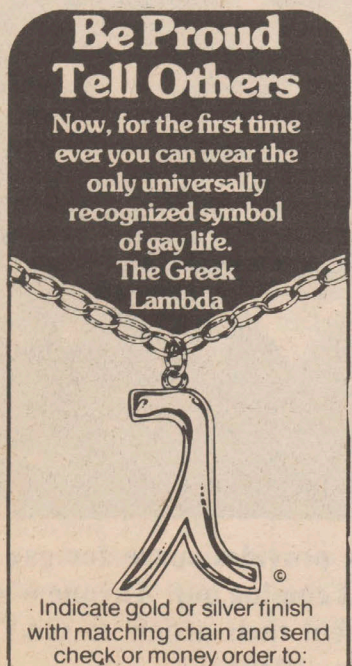
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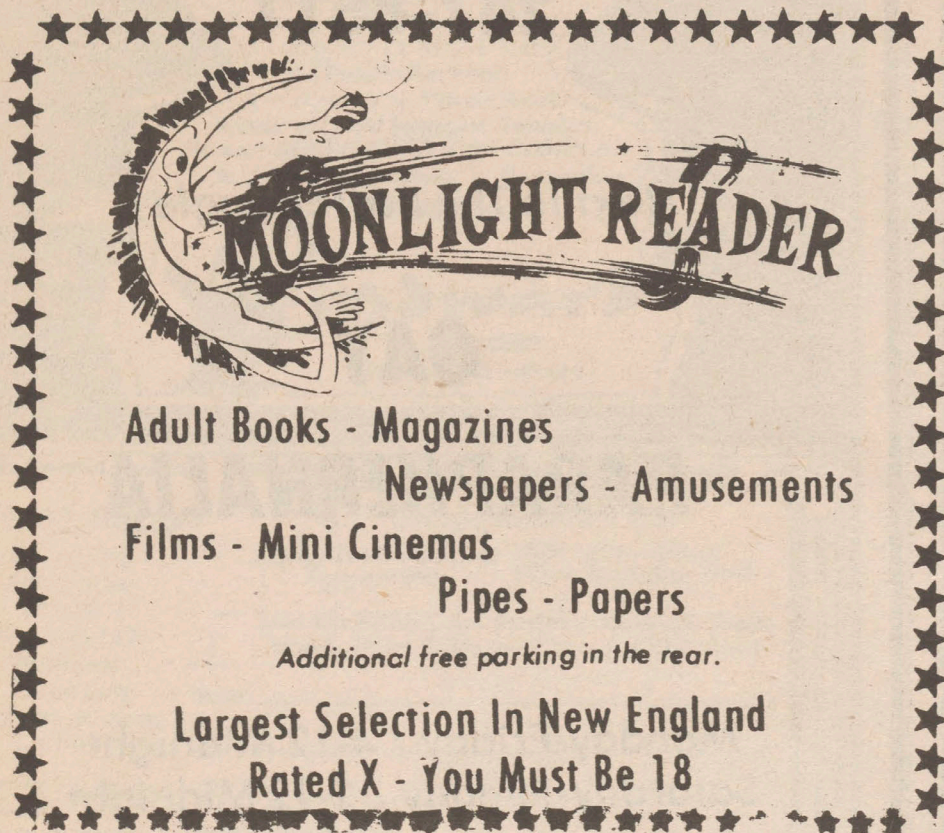


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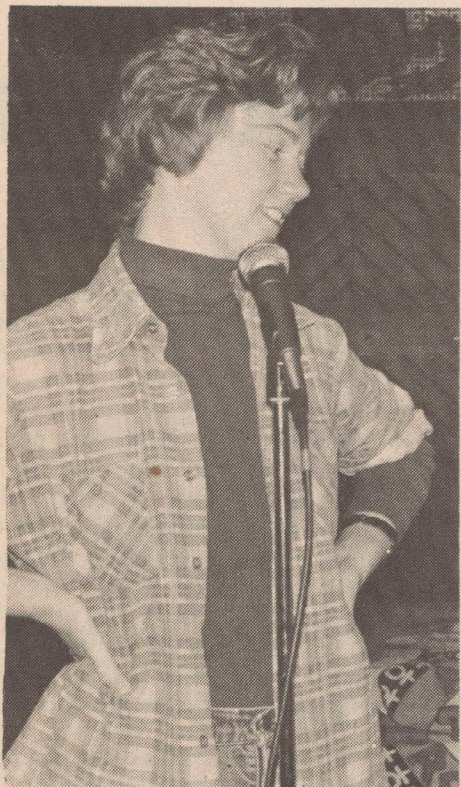
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Musical Experiment in Political Culture



By Jacqui Mac

Can Women's Music be comical? Can Women's Music be cultural? Can Women's Music be challenging? Can Women's Music be energizing? Can Women's Music be entertaining? Can Women's Music be political? Can women musicians, through Women's Music, perform as high calibre professional musicians?

Generally speaking the answer to all those questions is yes.

Now, to be more specific, can women's music be comical, cultural,

challenging, energizing, entertaining, political all at once, and be performed by high calibre professional musicians? A loaded question.

Definitely food for thought.

But, the answer to that question is the same as the first: yes.

Seeing, hearing, tasting, touching and feeling was believing when Holly Near and Meg Christian performed in concert Sunday at Sanders Theatre of Harvard University.

Holly Near is a cultural worker whose political commitment grew out of the anti-war movement. Her music which has always had a strong women focus, attacking imperialism and patriarchy, has since developed, as she has in the past year directed her energies to world understanding how the women's movement should be a leader in world politics.

Meg Christian is a pioneer in the conscious development of women's culture. Over the past few years, her growth as a musician and lesbian has proven her to be a phenomenal resource to women. Through her music, she sings about women as workers, survivors, lesbians, leaders and more specifically she confronts the elements which have traditionally kept women apart because of race, creed, color, class and/or sexuality.

The two women, whose audiences had hitherto been defined and separated, were challenged by the idea of combining their individual musical-political experiences into one event and thus bringing their audiences together.

Finishing a four-city tour here in



Cambridge Sunday night (after Washington, D.C., N.Y.C., and Philadelphia), Meg Christian and Holly Near walked on stage in front of an audience of 1236 screaming, roaring, foot-stomping, high-energized women-loving women. Together, the performers and the audience literally lifted the roof several times while singing and cheering to such classics as Meg Christian's *Ode to a Gym Teacher*. Then the audience remained in meditative pin-dropping silence while Holly Near soloed with only the quiet yet rhythmic beat of her foot upon the stage to *Sister-Woman-Sister*, a ballad about women in California prisons.

In each city, two concerts were held, the first for mixed audiences and the second for women only. Their original intention was to allow women who might not ordinarily attend a women-only concert the opportunity to experience a concert of Women's Music with the hope that they might wish to return to the second concert of women-only. Also they wanted to give women the opportunity to hear music about their lives with all women. However, in each city, the women-only concert sold out before the concerts were even advertised. Thus, the mixed audience included women who would have preferred the women-only concert, while women who might have wanted to attend the women-only concert after experiencing women's music, didn't have that opportunity. Nonetheless, both concerts were exceptionally successful for the

audience and performers.

Here in Cambridge, the concert was made possible by Artemis Productions, a Boston-based women's collective dedicated to producing, staffing, and technically facilitating concerts of, by and for women.

It was an evening of laughter and tears, joy and pain, experiencing and validating; sharing, caring, wondering and walking away feeling good about who we are, why we are, where we are going, separately and collectively as women-identified women. A lot of food for thought. I was glad I went on an empty stomach.

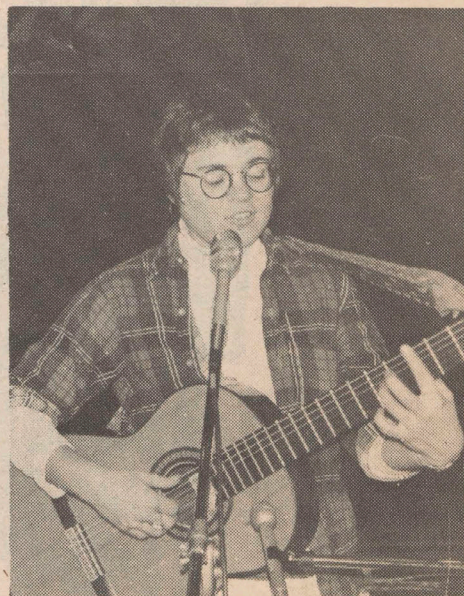


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Photo by Roland Land

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Karen-Christine Friele: would you keep this woman

By Richard Steinman

In a recent issue of GCN, reference was made to a Norwegian gay leader who has mounted an aggressive campaign, both with her own government and ours, against U.S. immigration restrictions forbidding the entry of foreign gays into the United States.

Karen-Christine Friele, the person referred to, is a powerful personality who has contributed a great deal to the strength and prosperity of Det Norske Forbundet (DNF-48), the national gay liberation organization of Norway, with branches in all its major cities. Though I have not met her (we have corresponded), I knew her reputation before I even left Scotland where I was living for a year. From conversations with many gay Norwegians during my three visits to Norway in 1975 and 1976 (residing there a total of 7 weeks) I developed a vivid sense of her charisma and her pioneering assertiveness.

Take, for example, the campaign she has recently waged against the American Immigration and Nationality Act, Section 212 (a) (4), stating that "aliens afflicted with psychopathic personality or sexual deviation, or a mental defect . . . shall be excluded from admission into the United States . . ." In a 1976 personal letter Friele has written, "If I ever come to America depends on your horrible Immigration Law saying that no foreign homosexual is admitted — on the grounds of mental illness. My plan was to go there this summer, with my partner of 7 years. I had to accept certain conditions to get a visa, and I told them NO."

After she protested to Secretary of State Kissinger and the Attorney General, the Immigration Service informed her that it was a matter for the Congress to decide. So she dispatched 535 letters to members of our Congress in which, among other questions, she asked: "Is it the interpretation of the (American) law that every homosexual/lesbian in general is to be classified as person suffering from an infectious mental illness, and consequently ineligible to receive a tourist visa to USA?" She went on to tell the Congresspeople that, though offered the opportunity to be admitted to the USA temporarily despite her "inadmissibility," this option was unacceptable to her. Such a compromise would be, she writes, "synonymous with acknowledging my very identity as not only being inferior to that of others, but being medically 'out of order'."

She goes on to point out — to her own government as well as the Congress — that the U.S. Immigration limitation is "totally irreconcilable" with giving people the obvious personal freedom to travel, a principle supported by both Norway and USA in a 1975 international Helsinki convention. She further points out that the

American law discriminates against open homosexuals: "homosexuals pretending they belong to the accepted majority . . . will have no difficulties whatsoever in obtaining a tourist-visa to the USA. The open one, however, has no chance . . . unless the person concerned accepts the humiliating exemptions." Who is to say that Friele's actions did not influence the most recent modification in Immigration Service policy?

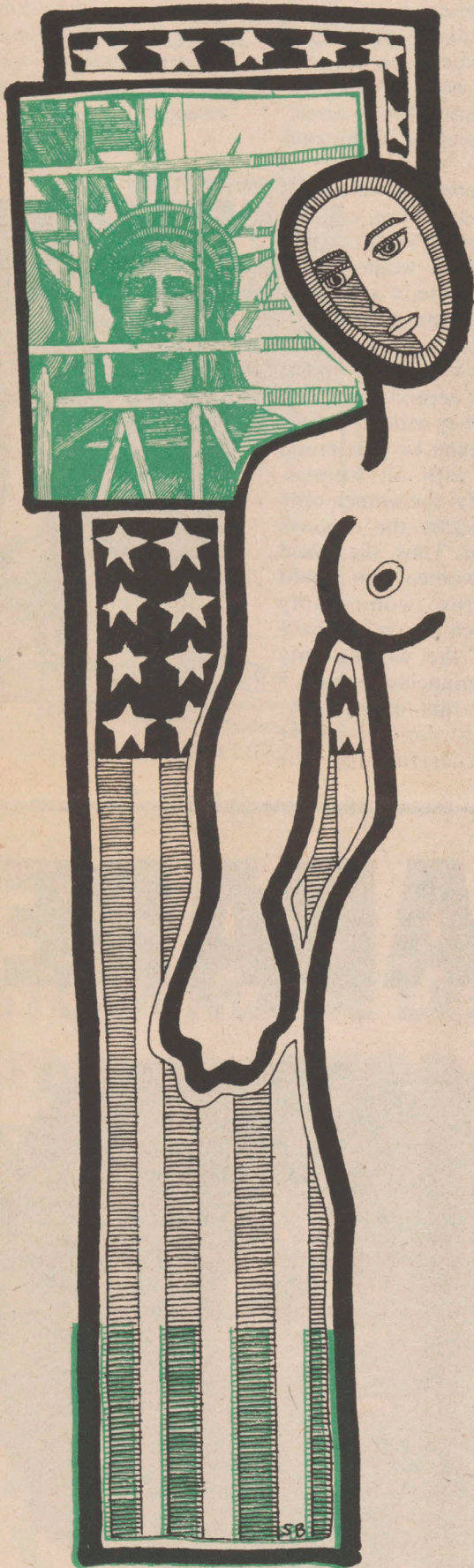
My first visit to Norway, during April 1975, coincided with the national attention being given to Kim Friele's paperback, just then being published,

entitled *Fra undertrykkelse til opprør* (*From Suppression to Rebellion*). Reviewed favorably both in newspapers and on Norway's only television channel, the book was hard-hitting and uncompromising. In it Friele describes her first visit to the Storting (Parliament) as a representative of the gay organization which had been founded in Oslo in 1948. Although she was waiting at the appointed place in the corridor, the male legislator whom she was to meet for the first time passed her by and she had to signal him to identify herself. Because her appearance was "womanly" his strong assumptions as to what a lesbian would look like had propelled him right by her, looking, no doubt, for someone who would more closely resemble his stereotype of a masculine-appearing woman. Symbolically, it is this incident in which Friele's proposals for social change are rooted.

The publication and favorable reception of the book facilitated a rapprochement between more than one gay Norwegian and her/his parents. Friele's own coming out on a nationwide basis, together with the approving reactions of the media, enabled some parents to soften their concern — made even more possible in a country where toleration (used in its pure rather than pejorative sense) of the individual's right to manage her/his private affairs tends to be far more highly developed than in the United States.

The book, however, did not meet with universal approval. For example, some months after its publication, one Norwegian man travelled home especially to come out to his parents. After a year of self-revulsion he had finally risked contacting DNF-48, thereafter embarking upon a rapid course of liberation from his self-disgust. This, in turn, was leading to an acceleration in his public coming out and he felt he must come out to his rural parents without delay, lest they learn of his homosexuality through the media.

He accomplished his mission in an emotional sequence of almost indescribable initial anxiety followed by exultation because his parents, even if bewildered, continued to cherish



is woman out of the United states?

him. "Because I left home the day after I told them, I thought it necessary that they should have some information, so I sent them Friele's book.

His mother reacted as follows in her next letter: "Thanks for the letter and the book you sent us! I have just started to read it. But it's not bed literature to put you asleep. We don't talk much about it, papa and me, but I guess we both think of it. I can only talk for myself. I don't know much about it, but I always thought, and I still think, that it's not as simple as you may say in order to comfort us. Anyhow we both admire you for speaking so openly to us; certainly it must have been a struggle for you, a mobilization of strength and courage to talk about it. If you say you 'can tolerate negative reactions from some other people,' that's hard to understand. You, who were always so easy to hurt when it came to other people's opinion! Well, there are so many things which are in the melting pot today . . . I hope from my heart that opinions must change and the understanding not only grow, but become full and whole. But both you and we know that it will take time. Meanwhile I think the best for you, maybe for us too, is to walk quietly through the doors (Ed.'s note: "be calm about the whole thing").

In her next letter the mother wrote, "I have now read the book you sent us. It didn't tell more than I could figure myself if I tried to imagine the situation. I think she is rather harsh in her attacks on 'non-understanding' people. Actually, it is such a difficult problem to ordinary ignorants that it can be difficult to react correctly. Even if it's well-known persons and names, she* can't expect them to understand completely. She is a little intolerant, I think. Anyway, Sven, I realize that this is very important for you, being open about your homosexuality,** contributing to enlightening and bringing information. But couldn't you be a little easy about it? Let time work a little, understanding may come meanwhile, even if it takes time. Even these days when things happen almost too fast. As you [have] experienced . . . you will meet reservation, and perhaps unexpected difficulties. Which K. C. Friele points to, too . . . You know you can, in no time and anytime you want, proclaim your [sexual] orientation, but once you do it, there's no way back however much you may want it in a given situation. It may be a question of a job or your reputation. Yes, so many, many things that you can hardly imagine today. Now you may think I am a coward and dishonest on your behalf, but I am probably mainly worried, on your behalf. I am so worried you may have trouble."

Commenting on his mother's letter, Sven writes "I think the book

provoked her because it is an attack on the family system and most of our establishment as well as a defense of homosexuality. But then I don't think the book is very good either."

Sven is not the only homosexual with reservations about the book. Some other thoughtful gay people, even though they have come out extensively, were strongly critical of Friele's wish, expressed in her book, that overnight all gay people might turn green, so that (1) they would be forced to come out universally, and (2) all heterosexuals would be exposed to the amount and variety of the homosexuals in their midst. Consistent with the heavy emphasis which Norwegian culture places upon the right to privacy and autonomy in personal affairs, the gay critics felt that Friele's political fantasy was in direct conflict with values revered by Norwegians, straight or gay.

DNF-48 is one of the very few gay liberation organizations which owns its own gay bar and disco site (the Cafe Metropole, in Oslo). The branches, while not as lucky or quite as affluent as the parent organization, manage without undue difficulty to rent attractive quarters in other Norwegian cities. Through her energy, talent and quick mind, Friele has contributed to and influenced most of these developments.

The relatively smooth progress in DNF-48's progress over almost three decades was interrupted, somewhat, during 1975-76, as party politics became a disruptive issue, primarily in the Oslo branch and in the national organization at its central meetings. For some years gay Marxist-Leninists have been taking at least their share of the responsibility and leadership of the organization, primarily at the branch level in several cities. Late in 1975 accusations began to be made by non-Communists within DNF-48 to the effect that M-Ls were striving to coopt the leadership of the organization and that, in fact, DNF-48 was being infiltrated by Marxists-Leninists posing as homosexuals. This was a very disturbing charge, especially to those of us who, from first-hand experience, know numbers of Marxist-Leninist members who are, beyond a shadow of a doubt, authentically gay. I cannot comment on whether Friele was among those who implicated the M-Ls, but, according to the best information available to me, she had not (as of May 1976) publicly repudiated the charges.

Any dynamic and variegated organization must, and probably should, have its political struggles. The important thing is not whether Kim Friele has had a flawless record of leadership — this she probably has not — but rather that she has, for almost three decades, helped to hoist the banner of dignity and equality for homosexuals higher and higher in

Norway. Her work and the role model she projects are widely known not only to Norwegian and European gays, but to increasing numbers of heterosexuals as well. This is illustrated by the following:

During 1975, after much agony and soul-searching, a Norwegian lesbian decided that she must come out to her parents who were prominent both professionally and socially. (I shall call them Herr and Fru Sivertsen). They responded with shock and confusion, but were determined to continue their relationship with their daughter, however strained and rocky it might prove to be. A few months later the Sivertsens were attending a dinner party. Being divorced from one of Norway's well-known businessmen (Friele Kaffee is advertised and distributed throughout Norway), Kim Friele's name is not unknown to those in society circles. During the course of dinner several of the guests began to speak with commiseration for her family. After a short while Fru Sivertsen surprised herself by speaking up with quiet conviction. She said that she felt Friele had shown great courage both in her adherence to the life style that was right for her and in the publication of her book, and that she greatly admired her courage. The other guests quickly concurred. She did not at that time refer publicly to the lesbianism of her own daughter but as she spoke Fru Sivertsen came to realize that her admiration was not reserved for Friele alone. The relationship between mother and daughter has been considerably strengthened ever since.

I suspect that the values of many other Norwegian heterosexuals have been positively affected by Karen-Christine Friele, thus evolving an even better society for both heterosexuals and homosexuals to live and thrive in.

*a reference to certain incidents described in the book.

**there is no equivalent in Norwegian for the term "coming out"

The author is Associate Professor of Social Welfare, University of Maine, Portland-Gorham. During 1974-1976 he and Dr. Una Maclean, Senior Lecturer, Department of Community Medicine, University of Edinburgh, conducted a systematic study of how and why 160 gay people in England, Ireland, Norway, Scotland and the United States came out to heterosexuals, and with what consequences. The first report on their data was read by Dr. Maclean at the Medical Sociology Group, British Sociological Association, York, England, November 1975, and the second will be presented by Dr. Steinman at Gay Academic Union 4, New York, November, 1976.

In April 1976, Dr. Steinman read a paper on "Coming Out in Permissive and Repressive Societies" at Maine Gay Symposium 3.

theatre

Another Drag Show— but it's women!!

A Review by Robert Chesley

In sorting through the political, socio- and psycho-sexual issues raised by men impersonating women — drag shows, transvestism, gender fuck — one question frequently comes to mind: what about women impersonating men? An all-woman show at the Circle in the Square in New York City, called "The Club," explores this possibility, and results in a powerfully illuminating and compelling evening of theater. It is not to be missed.

Eve Merriam, author of *The Inner City Mother Goose* and editor of *Growing Up Female in America*, has created a turn-of-the-century club for gentlemen as a setting for a group of songs dating from 1894 to 1905. Most of the songs are about women, though some are about other matters of male concern — money, cigars, palling with the boys, etc. The lyrics of the songs objectify women, and one interesting aspect of the collection Merriam has made is the ease with which two major characteristics of objectified woman which are on the surface contradictory — ideal of purity and sexual object — slip into each other. Between songs the gentlemen exchange abusive and off-color stories about their wives, "sweethearts" and mothers-in-law, or offer smutty and vicious jokes and limericks about women in general. The material is authentic.

The show derives its force from having this material presented by the chief victims of heterosexism — women — portraying their witless persecutors with an accurate eye for every mannerism, every intonation, every defensive play. This male impersonation cuts more deeply than any female impersonation I have seen; the women doing the show are concerned with exploring male psychology, whereas female

impersonators seem mostly concerned with duplicating (or at times mocking) the external behavior of women as determined by societal expectations. And the male impersonation in this show is very subtle. Thus there is a



sequence in which a woman portrays a fashionable young gentleman playing the part of a woman for the Annual Spring Follies at the Club: the "young gentleman" overacts noble passion and hysteria, but instantly reverts to a wooden masculinity whenever "his" lines express tenderness or love; "he" is obviously scared even to play act

affection for the "man" playing opposite "him" as the lover, lest "he" slip and be taken seriously. Female impersonation rarely (if ever) tells us as much about women as this sequence tells us about men. And there are several other sequences of equal subtlety.

The show has an extraordinarily attractive surface. The songs are lilting, and the arrangements are gorgeous; the dancing and stage business are slick and entertaining; the costuming is stunning — almost all in

ness in the audience. One can imagine someone enjoying and agreeing with the anti-Semitism portrayed in *Cabaret*, though it is to be hoped that such people are few and far between. But I wonder how generally understood "The Club" will be by those people not so few and far between, women as well as men, gay and non-gay, who have no consciousness about sexism. The show does not attempt to educate its audience on the elementary level. None of the material is underlined for its sexism, except by the mere fact that the audience knows all along that these are women who are performing. I love the show, but I am afraid it might well go over its audiences' heads; I hope I am wrong about this.

The cast is excellent without exception. Marlene Dell plays Johnny the bellboy, criticized behind his back for being "not quite masculine," with cheerful servility. Bertie and Freddie, two elegant young gentlemen about town, are convincingly portrayed by Gloria Hodes and Carole Monferdini; Ms. Hodes also has a ringing operatic voice. Julie J. Hafner plays Bobby, a baby-faced young gentleman, still wet behind the ears. Memrie Innerarity performs at the piano and does a very funny impersonation of the stereotypical musician, affectedly strutting about and directing the singing with an air of condescension.

If any performances are to be singled out for special praise, my choices would be Terri White's Henry, the morose black lackey — her deadpan tap routines are marvelous — and Joanne Beretta's Algy, the crusty old "guy" threatened by his waning sexual energies, and rather poignantly compelled by this to relish sexual innuendos and off-color tidbits. The play was directed by Tommy Tune.

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film

Fassbinder's Whore

Beware of a Holy Whore, with Leo Castell, et. al. Written and directed by Rainer Werner Fassbinder. Produced by Tango Films.

A Review by Thom Willenbecher

At some point in every director's career there comes the temptation to make a film about filmmaking. Cinema becomes its own subject, as the director assesses the development of his or her art, examines the metaphysical nature of film, its role in modern society, or all of the above. The director turns toward or against his or her own products, castigating their deficiencies, countering the brickbats of the critics, trying to correct an audience which never did understand him and probably never will. The results of this self-reflection are films such as Truffaut's *Day for Night*, Godard's *Contempt*, or in the case of Rainer Werner Fassbinder, *Beware of a Holy Whore*.

Fassbinder's *Whore* takes place almost entirely in the waiting room of a shabby-genteel European resort, complete with rude desk clerks and scrawny potted palms. There the members of a film company have assembled, along with numerous hangers-on, to await the arrival of their director who descends, godlike, from a helicopter, to begin a film and give their lives some meaning and coherence. Known to us only as Jeff, the director (Leo Castell) is blond, butch,

and very-Aryan-looking in his black leather jacket. He plans to make a *Snuff*-type film involving the murder of a woman and a minister, a film which, of course, is directed against bourgeois power and decadence. He has scruples, of course, but he also wants his art to be "free of responsibility." However all does not go as planned. The checks from the sponsors arrive late and often bounce. The technical crew must make do with cheap Spanish materials. We discover that the director has already slept with just about everyone there, male or female, and there are a lot of intrigues a-brewing. The cast is apprehensive about whether the murders in the film will actually take place. The director is soon drawn into the fray, and ultimately life after his arrival becomes as futile and pointless as it was before. Things become increasingly odd.

Amid all this bedlam, Fassbinder manages to use the film-within-a-film genre to ask a number of complex questions about the cinema and its corrupting influence upon those who devote their lives to it. For the *Holy Whore* is film itself; people prostitute themselves to get their images splashed, in divine stature, across the big screen. Prospective stars will sleep with anyone to get a part. The producers will maintain seedy connections to procure funds. The director, originally committed to the overthrow of capitalism and the emancipation of workers, becomes intoxicated with the power that the myth-making enterprise of film has to offer, and treats his suppliant groupies like the pawns they are willing to become. There is a little bit of Hitler within all the inmates of Fassbinder's waiting room, and it is the filmic dialectic of stardom, adulation and the manufacture of images which

works to bring Him out.

That the film has autobiographical precedents adds a self-critical dimension to this message. The degenerating film crew of *Whore* recalls Fassbinder's own effort at cooperative filmmaking, the Anti-Theatre group. Formed in 1970 as an alternative to the studios, the Anti-Theatre soon fell victim to its own internal conflicts. Their project — quality political cinema which has an impact on public attitudes — which was to unify them, ultimately proved their undoing. The director in *Whore*, we suspect, is Fassbinder come back alive to tell us: through this persona the living director communicates and tries to work out his own conflicts concerning his art. The corruption he undergoes, his closet fascism, is an embodiment of Fassbinder's own self-doubt regarding his artistic integrity. Thinking himself above the political degradation he depicts, he finds himself living out the same warped principles, pimping after the same false gods, a willing participant in a corrupt world he tries to confine to the other side of the lens.

The barren reflexivity of *Whore* is unlike anything else that Fassbinder has done. Like *The Bitter Tears of Petra von Kant* and *Fear Eats the Soul*, the drama of *Whore* unfolds in a very confined physical space which reflects the self-imprisonment of the characters' limited perceptions. Like the other films, *Whore* shows the decay of human commitments into a series of sado-masochistic rituals enacted by people who can tolerate neither being together nor being apart. Unlike the others, however, there is no romance in *Whore*; while *Petra*, *Fear* and *Fox and His Friends* deal with single monogamous relationships — lesbian, interracial and gay, respectively — the relationships here are brief, mercenary and obviously staged affairs of people who lack the strength to commit themselves to anything but the whore. They

try, as Jeff put it, "to portray humanity without partaking in humanity." However they prove to be unable to do either, to love others, or to love themselves.

Watching *Beware of a Holy Whore* gave me an unpleasant, indefinable sense of *deja vu*. It's not the fact that it reminded me of *Contempt* that bothered me, nor the shopworn message that stardom corrupts. In fact it's refreshing to see the image of the filmic whore transplanted out of Hollywood. However, *Whore* expresses a generic difficulty of all films-within-films (plays-within-plays, novels-within-novels) which embody the view that art is pointless or its mission self-defeating. If, as *Whore* seems to say, political education through film is always undercut by the artist's implicit ties with the status quo, then a film which expresses this view must suffer the same corruption. A work of art that states that art is unable to make a point or that it should not make a point contradicts itself. *Whore* is such a work; it betrays either the director's hypocrisy or his lack of insight into the thematic implications of its work. Either way we are left with a contradiction which the artist is unable to step free of. If political theatre is unable to make a point, and Fassbinder's film makes precisely this point, then *Whore* is unable to justify its own existence, except as a sort of *tour de force*.

Anyway, enough with the philosophizing. Fassbinder's are the sort of eminently metaphysical films which have a definite message to convey, even though the message is complex and takes a long time to unravel. The sheer enjoyment of getting from here to there, of unravelling the message, makes Fassbinder's film worth seeing, even if that message does prove to be a bit self-contradictory.

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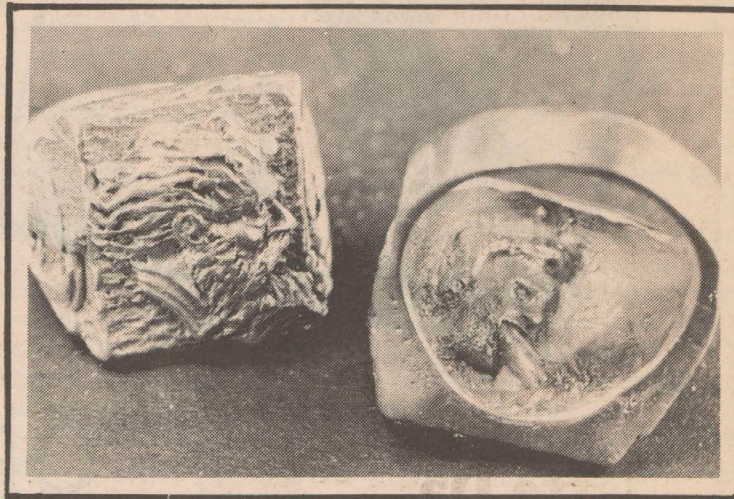
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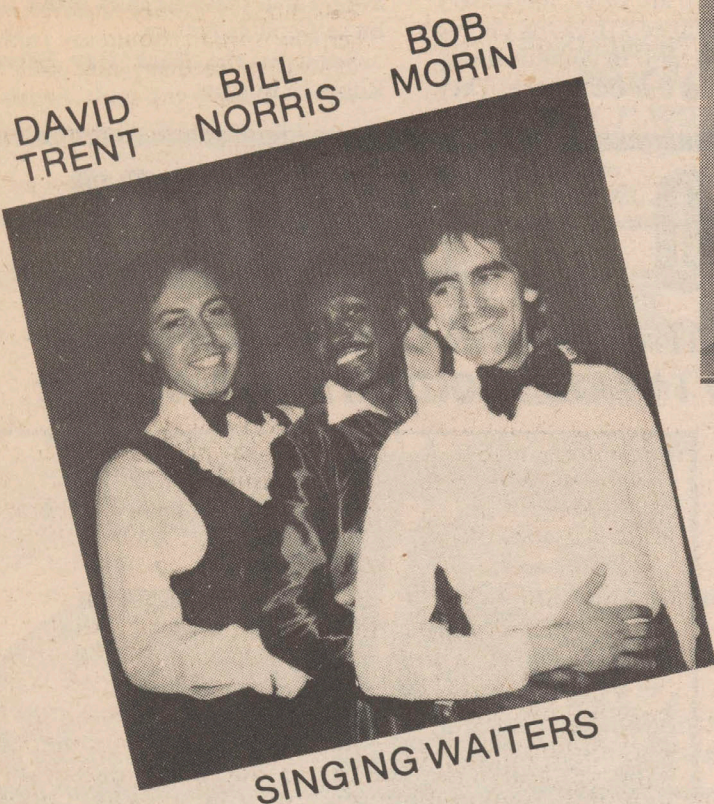
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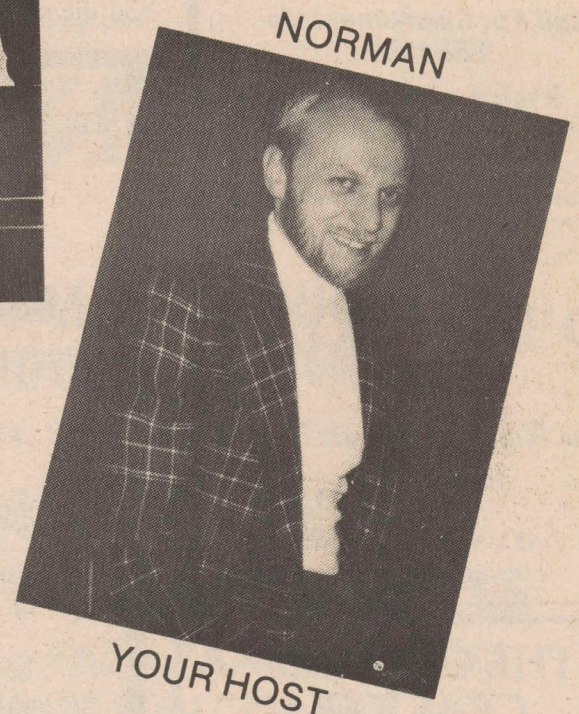
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Women Invited

Maxine Klein Brings Revolutionary Plays and Revolutionary People Together

By Don Shewey

"You see, all theatre is political, and that's what we have to know. When you see women as half-men, when you see homosexuals as clothes-horserettes and bitchy people, that's a political statement if you look at politics as what it is, a way of influencing people. That's just as much a conscious choice as it is to show them as fully human people."

The speaker is Maxine Klein, whose canny integration of political activism and innovative theatre over the last several years has made her a mainstay in Boston's cultural scene, prompting *Boston* magazine to name her as one of the 40 most important Bostonians in the arts. "The thrust of my professional career has been the theatre. In it I have been an actor, a teacher, a scholar, a director, a playwright, a producer. I began my theatre work rather conventionally: getting a Ph.D.; joining professional unions; securing tenured positions at universities; directing off-off Broadway, off-Broadway, and on Broadway. But for the past few years I have become steadily more involved in and committed to the people's theatre movement in this country. Specifically, I have written, directed and produced plays which speak to the needs of the poor and the otherwise dispossessed."

To this end, after a peripatetic period as a director in Cambridge, Boston, Toronto, and New York (where in 1970 she was awarded an Obie Award for her direction of Megan Terry's *Approaching Simone*). Klein has established the Little Flags Theatre Collective, which has its permanent



Maxine Klein, director of Little Flags Theatre Collective in Boston.

home in the Boston Center for the Arts. Little Flags, officially dedicated "to a society free from oppression by sex, age, race, and class," opened last month and is currently presenting in repertory two plays which might be subtitled "the best of Maxine Klein," *Fanshen* and *Tania*.

Fanshen, adapted by David Hare from William Hinton's exhaustive study of China and originally mounted at the People's Theatre in Cambridge earlier this year, examines life in the Chinese village of Long Bow (pop. 1000) between 1945 and 1949, a period during which the Chinese were just beginning to make the transition from nationalism to communism. The process of fanshen (meaning to turn over, to start a new life) is revealed as an arduous, trial-and-error task

requiring not simply the discovery of a new structure for government but the education of all the people to a new philosophy which shakes up the most basic elements of their lives. The play takes nothing for granted — at the beginning, the bewildered peasants resist "liberation" as an alien notion fraught with alarming uncertainties, yet gradually they do educate themselves (and us) by focusing on the tricky question that fanshen exposes. After being dominated by authority for so long, how do we learn to govern ourselves? Who depends on whom for a living? Who makes the rules and who enforces them? The villagers find tentative solutions, try to practice them, discard them, wipe the slate clean and start over with other solutions, and by the end of the play they are still far from their goal of an ideal society, but they have discovered the rudiments of the ongoing process — endless self-evaluation, self-criticism, self-purging.

Because *Fanshen* deals out so much information unfamiliar to most Americans, it is a demanding experience, dry and tedious in spots but not without large portions of vivid theatre and flashes of humor. "Another meeting!" groans one peasant, "do the meetings never stop? We don't have time to work on our land because we're always meeting to get more land which we couldn't work because we're always meeting!" But most of all *Fanshen* presents an uncommon educational experience, with insights that go beyond any political implications to touch on our private lives. In judging others, "never let a person lose hope — it's a waste." And in emotional maturation as well as revolution, "all there is is the patient, daily remaking of people."

Little Flags' production of Klein's own play *Tania* has been scrupulously revised and enormously improved since it opened almost two years ago at the Cambridge Ensemble. In the story of Tamara Burke, an Argentinian-born woman who devoted her life to the revolution in Latin America and fought and died alongside Che Guevara in the hills of Bolivia, Klein has toned down the script's strident rhetoric and some of the "revolution as summer camp" aspects (to borrow Carolyn Clay's phrase) while retaining the exciting theatrical flavor and the evocative music of the original production.

More so than *Fanshen* and in fact most of Klein's work, *Tania* follows an easily accessible story line that gathers momentum almost like a mystery story, mostly by penetrating and portraying the way Tania's mind works. The second act is particularly spectacular. It opens with a fascinating lesson in observation as Tania prepares to assume a bourgeois identity to cover for her clandestine activities. As one aspect of Tania practices movements in front of a mirror (played by another actress), the other Tania ruthlessly evaluates her progress. "Memorize physical characteristics that cannot be changed or altered. Be coy, use nervous gestures like you're a woman who needs to be protected." The process takes years — she tries and rejects two identities before settling on Laura Gutierrez Bower. Under this

guise she takes a job as an archaeologist in Latin America and infiltrates top-level government, employing the tactics suggested to her by Che: "Become intimate with government officials; trust no one; be prepared for combat." The final third of the play, in which Tania draws on every ounce of inner strength she has to combat the



Chinese Peasants, hungry and afraid, from "Fanshen." L. to r. are Bill Castellino and Tsai Chin.

loneliness, paranoia, and unpleasant maneuvers she must endure, is theatrically riveting and extraordinarily moving.

With these two plays, Maxine Klein and Little Flags have conquered a nearly insuperable problem that plagues any directly political theatre — how do you keep the audience engaged? The danger in presenting a political message play is that it is easy to turn off an audience by assuming certain shared convictions or demanding participation in radical politics — that is, to emit vibrations like, "If you're not a committed Marxist, what are you doing here?" It is equally easy to oversimplify the dogmatic aspects in order to keep an audience entertained. Little Flags avoids both traps.

Like no theatre I've seen before, Klein and her company achieve the goals that Bertolt Brecht set forth in 1940 and which all experimental theatre since then has strived for — to utilize theatre for instruction and discussion, by stripping away any attempts at illusion and by employing the device of alienation, whereby we see the actors both as what they are, real people, and as representative of characters which exist independent of the actors' personae. That is, when we see the actor in *Tania* playing Che murder a CIA agent, we know that it is Che who murders, not the actor.

As might be expected, the political experimentation the plays investigate permeate the working conditions of the theatre company. Just as *Fanshen* and *Tania* present people in the midst of a transition from an oppressive lifestyle to a liberated one, the Little Flags collective is trying to forge a new style of working in the theatre that agrees with their political values, as Maxine Klein indicated to me in a recent interview:

GCN: You dedicated the theatre to a society free from oppression by sex, age, class, and race — what does that

mean in practical terms?

MK: It means that the kind of divisiveness that operates in this society, always to the benefit of the ruling class, has to be overthrown, and the way the theatre can help that demolition of those life-killing "isms" is to show people as they are rather than as the ruling class would have you believe they are.

GCN: So how do you go about that in terms of the theatre?

MK: First off, if there is a chance I put black people in roles that they're usually not seen in in the theatre — roles that they perform brilliantly and vividly in real life, but not in the theatre. In *Fanshen*, the philosopher is a black man. In *Tania*, I show a black woman and white woman as one woman. In *Blood Wedding*, I showed a man playing the mother — not in drag, but to show the psychological similarity between men and women, the similarity which is much, much greater than the differences, I contest, between men and women.

GCN: How do the men and women in your company work together?

MK: Let me say what we said a long time ago — all of us stand to be instructed, because all of us harbor prejudices that the media and our society have put there. So what we have said to one another is if a woman feels that a man is being macho toward her, the woman should say to the man, "I feel you're being macho," and it's up to the man, not to say "Oh, God, I didn't mean to be" — and in 99 cases out of 100, he didn't — but we all stand to be instructed by the group that has been persecuted. There are homosexuals in the company, and if one of them feels that a heterosexual's remark was, even unconsciously, hurtful, then the homosexual must say that and the heterosexual must listen — not defend, because we're not saying it to attack, we understand that nobody meant it, but it's a process of continuous consciousness-raising, and a continual admission that none of us is free from any of those isms our theatre is dedicated to smashing.

GCN: Some feminist theatres feel that they can't work with men...

MK: That's asshole-ism. It infuriates me. I think it's divisive at the very point where we all need to be united. It is feeding into the divisiveness that this society fosters. I have no time for that. I'm not saying that some of them don't do good work, but I'm not for anything that divides the working people of this nation. I am out to find a way to unite us.

GCN: I imagine there's a struggle that goes on to balance the theatre and the politics.

MK: But you see, all theatre is political, and that's what we have to know. When you show women as half-men, that's a political statement. Just as much conscious choice has to be made to show, let's say, a long-living person as an object of ridicule — as they always are in movies, television, late night shows — that's just as much a conscious choice as it is to show them as fully human people who are deserving of more respect because they know more, they learn more, they remember more. So they have to go through no

(Continued on page 19)

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In the spring of this year the Toronto Area Gay (TAG) telephone line received a call from a nurse at one of the federal prisons. The purpose of the call was to discuss the problems of gay people in prison and to see if something could be done for them.

TAG subsequently contacted a prisoners' help organization, and eventually was put in direct contact with a gay prisoner in Warkworth Medium Security Prison. One of the members of TAG started to make regular visits to the prison and to encourage the formation of a gay group within the prison. Here is what Randy Glynn, the prisoner being visited, has to say about the group:

I believe that we have a first for Federal Institutions in that we have been allowed to start a group for Gays inside. As far as I am concerned it is a major breakthrough and I believe we are the first institution to speak of in North America if not in the world. We have named the Group "Unit 1 Pioneers." Unit 1 because we are the first and Pioneers because that is what we are in actual fact. We have been meeting regularly since the beginning of September, not in the clinical or psychological sense at all because there is none of that pressure but we meet because we want to. Shortly we will be inviting our first guest inside who happens to be George Hislop of Toronto and he will be bringing with him a movie for us all to see. Our membership now stands at 14 out of a population of over 400. We have elected an executive chair, vice chair and secretary-treasurer. Since it was I who got this thing going here at Warkworth, the group elected me chair. I am pleased to be associated with such a fine and worthwhile endeavor. Anyone interested in writing to us seeking information or friendship or whatever is encouraged to write me,

R. Glynn, chairman, "Unit 1 Pioneers," Campbellford, Ontario Box 760, Canada K0L 1L0.

Actually for me it is a dream come true because there has always been a real need for something such as this. When it comes right down to it, it is

Klein

(Continued from page 17)

more conscious choice than I have to resist that choice.

GCN: What problems do you run into balancing the two?

MK: I suppose our only problem is with certain prejudices that audiences and media might have. Some person from B.U. came and talked to some of the B.U. students in the cast and kept asking them, "Do you have to believe everything you're saying on that stage? Don't you think it would be more fulfilling to act *Hamlet*?" Really looking around for ways to tear it apart. I think what this kind of theatre has to find and will find is an audience that is prejudice-free.

GCN: It seems that at some point in

not really I who can take all the credit for something such as this but rather it was just time that happened to be right, and I took advantage of that. Perhaps now at least inside prisons throughout the nations in the world, our people can take heart in the fact

that each should attempt to form a club of their own which will be an immense help to alleviating many inside factors that tend to drag a person down while incarcerated. In order that we somehow remain affiliated I have only one request and that is that each new group that is formed get in touch with me here by mail so that we can enter the new group in our log. Also for the time being could all replies please send return postage in their letters. Any books, articles that could be sent our way would be appreciated as we are attempting to build up our library. Those on the outside as well as on the inside are invited to write us anytime! We hope to be publishing a little newsletter shortly; maybe this letter indeed is the first such little newsletter!

Randy Glynn

your plays, it's possible for the audience to part company with the politics, although they keep assimilating the theatrical aspects. Are you prepared for that?

MK: Yes, because I'm not asking that people identify with these isms, but I am asking that theatre be an educational tool and an entertaining tool at the same time, whereby we understand other people and other nations. I mean, when one quarter of the world is Chinese, and how many times have you seen a play about what's going on in China, but how many times have we seen plays about young virgins and Wall Street executives fighting it out over virginity vs. marriage? Theatre can deal with the farawayness and the

remoteness and consequently the interest of contemporary China as well as it can deal with the farawayness and remoteness and interest of a Shangri-La. You can look at Shangri-La without accepting it, and the same with China, but at least you will know something about it. And it is vitally entertaining to learn something about other people — that's what theatre is about. So I'm not asking that they not part company, I'm just asking that they learn something.

GCN: Besides the vicarious identification with other oppressed minorities, how do your plays speak directly to gay people?

MK: Well, if I have homosexuals (Continued on page 20)



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A Review by Lionel Cuffie

It takes the newcomer to Boston approximately two years to realize that Boston is a city of cultural idolatry with its own peculiar rituals and sacred cows. If you prefer to hear Romantic music, you'd best settle for Baroque. If you've been languishing for lack of opera, you'd best settle for Boston's myriad oratorio societies. Boston's museums have excellent Renaissance collections, but you could walk your soles off in search of contemporary art in these bastions of high culture.

Bostonians are equally devoted to their lesser cinematic deities. Phillippe de Broca's "King of Hearts" played here for five years; Jimmy Cliff's "The Harder They Come" continues to draw new worshippers; Bergman and

Truffaut reign supreme: if you haven't seen "Wild Strawberries" or "Jules et Jim" at least once this year, I'd advise you not to let anyone know.

So when rumor spread in the office that an early Truffaut short "Antoine and Colette" is now showing at the Off The Wall Theatre for the Arts in Cambridge, we seized the opportunity to secure our position among the elect. Several weeks ago the Off the Wall was closed by the Cambridge Licensing Board because it featured a gay film in its program of erotic films entitled "Heart Throbs." "Antoine and Colette," with Jean-Pierre Leaud and Marie-France Pisier (the star of "Cousin Cousine" which is quickly becoming another Boston cult item) in the title roles, is actually a sketch from

an international omnibus film titled "Love at Twenty" (1962). "Antoine and Colette" is also the sequel to Truffaut's "400 Blows" (1961), the loosely autobiographical film that brought Truffaut commercial success and critical acclaim.

In this installment of the Antoine Doinel cycle (Truffaut has done five films featuring Antoine as the main character), Antoine is in his late teens and in the throes of his first love. Shy, nervous, and intensely romantic, he falls in love with Colette, whom he has seen at a few Jeunesse Musicales concerts. They establish a sort of platonic relationship; books and music form their closest tie. Antoine, however, isn't satisfied with a mere marriage of minds; he seeks more. Colette repeatedly rebuffs him. The last blow comes when Colette invites Antoine to dinner after having set up a date with another man for the same evening.

The short ends with a series of shots of lovers of all ages and races. They embrace, they kiss, they look deeply into each other's eyes. Truffaut positions them in various ludicrous entanglements — on a park bench, in the grass, under a bridge — which seems to undercut the sympathy and tenderness Truffaut elicited earlier in the film.

Here, we see in embryo some of the ideas which form the thematic basis for his later works: innocence and its loss, the exhilaration of love and its polar opposite, tragedy, our romantic expectations and the alienation caused by an over-mechanized society.

"Antoine and Colette" is playing with four other French shorts at the

Off the Wall from Nov. 17 to Dec. 14. The theatre's intimate arrangement and soothing ambience should provide a very fine evening of worship at the foot of another Boston idol.



Klein

(Continued from page 19)

onstage, which I do, I let them be as they are, I don't masculinize or highlight and make fun of any of their characteristics. I try to show the similarity between men and women. I suppose it speaks to them as it speaks to women and to age...

GCN: Well, you make it a point to present women and blacks, say, in an enlightened manner, but you don't go out of your way to show homosexual relationships...

MK: I have men kissing a lot, I have women dancing together. When Che comes in to meet Tania, for example, two women are dancing together and eventually they embrace and leave. I suppose that's one way I do it. I have not done a specifically homosexual play — I suppose that's the only time it would be specific, but it is very obviously humanly there.

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people, places and flings

By David Holland

Well, it seems evident that this is the year of political over-exposure and everyone is squeezing into the picture. What I'm referring to is the Fanne Foxe-Elizabeth Ray syndrome of Washingtonian bed-hopping. Ms. Foxe, by the way, recently tried to erase herself from the picture through an overdose of Valium while in New York appearing in *Women Behind Bars*. The attempt was waylaid in a New York hospital. Now comes the latest. **Larry Flynt**, publisher of *Hustler* magazine, offered a whopping \$25,000 to anyone who would throw back the bedsheets on their activities with Congressmen and Senators. This search has uncovered more than one "gay activist" along Pennsylvania Avenue, whose prone position may further disrupt the current national sentiment towards elected officials. If reports are proved true, journalism will become more jaundiced than in the days of William Randolph Hearst . . . And coming to Boston, by way of New York, this little item: **Charles Webb's** latest book, his earlier being *The Graduate*, entitled *Elsinor* will be the center of attention at a publication party to be held at New York's famed **Continental Baths**. The affair should have some of the best-toweled celebs in New York . . . Now for the home-front . . . At long last, **Earl "Fatha" Hines** makes his Boston appearance at the **Merry-Go-Round** beginning Nov. 22 . . . I received a call from the **Stage I Theatre Lab**. They are ready to present *The Munch Piece*. The production is based on the works of the Norwegian



Wonderful Earl "Fatha" Hines at the Copley Plaza Merry-Go-Round. Nightly at 9:30, two weeks only.

painter, Edvard Munch and will premiere Dec. 9 through 18. Performances are Thursdays and Fridays at 8 and Saturdays at 7:30 and 9. Call the Boston Center for the Arts for further information. Stage I's artistic director, **Kaleel Sakakeeny**, is currently in Denmark working with the famed director **Eugenio Barba**. He'll be in that icy climate for three to six months and hopefully will bring back some exciting ideas for the Lab troupe . . . **Cafe Gallery**, the South End's So-Ho-ish eatery will host an exhibit of watercolors by **Stephanie Henn-Weiss** beginning Nov. 17 through December. . . **Macbeth** has opened, produced by the **Boston Shakespeare Company**. Unfortunately the company stepped over the subtle bounds of emotionality. No one



Taylor, Hartman, and Brown appear in the Lyric Stage production of Ibsen's "The Master Builder" through Dec. 18.

would dismiss this as a simple play to enact but their constant screamings, wailings, and moans were an insult. But I must say that I would return to watch the almost balletic performance of **Sterling Swann** and **S. Proctor-Gray** as the witches. They carried the company's last production, *Taming of the Shrew*. I suspect they will carry this Shakespearean rendition as well . . . Openings, openings: **The Second Floor over Harry's Place** on Essex Street had theirs last Monday night. On all accounts I would say that things were lively, which includes the vocal chords of the singing waiters . . . Sure, I know, you get up Sunday morning (afternoon?) and the kitchen is the last place you want to be. Besides, the dishes may be piled too high to even get near the sink. Fear not, fret not, here is David's Delectable Diet Destroyer for Sunday feasting: **Sporters' Sunday** repast begins at 5:00 but the fun begins long before . . . **Jacques** has re-opened and

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Show Time

Keetje Tippel

Translated, Kathy, the streetwalker, this period piece traces the life of a 19th century woman. The film focuses on the concurrent European turbulence and the bitterness of class-struggle and their effects on Keetje who eventually rises above it all. *Galleria and Alston I: 2, 3:55, 5:50, 7:45, 9:40. Academy II: 7:15, 9:15.*

Pink Flamingos

This is the one folks! Not only did it prove that *Divine* is truly the "filthiest person alive" it also shot him to stardom. The proof is in the poop. *Orson Welles: Fri./Sat. midnight.*

Beware the Holy Whore

Yes folks, another Fassbinder film, as in *Petra von Kant* and *Fox and Friends*. This time he probes the making of cinema, the holy whore. This earlier work of Fassbinder is the manifestation of his involvement in the Anti-Theatre group of Europe and his eventual dissatisfaction with group-oriented alternative film making. *Back Bay Screening Room, call theater for times.*



Bulle Ogier is the temptress to a garden of masochistic delights in the premiere film, "Maitresse."

Bulle Ogier, who starred in *The Discreet Charm* . . . is the kinky madam who caters to the whims of her masochistic clientele. The film explores the manifestations of pain and pleasure, both emotional and physical. Director Schroeder remarks, "Even in a seemingly balanced relationship, pain is lying somewhere beneath the surface." *Paris: 2, 4, 6, 8:05, 10:10*

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dence 02801
MCC/Providence, 63 Chapin Ave.
MCC Innovative Ministry (terminally ill,
aged and handicapped), Rev. Michael
Nordstrum 941-8653
Providence Gay Group of AA 231-5853

MAINE

(Area Code 207)

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

NEW HAMPSHIRE

(Area Code 603)

Lesbian Support Group, UNH Women's
Center, Durham, NH 03824
MCC-Extension, 292 State St., Portsmouth,
NH 03801 (617) 523-7664
Seacoast Area Gay Alliance 436-7196
6 Dearborn St., Portsmouth or 742-2947
NH or 431-4350

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

VERMONT

(Area Code 802)

Counseling for Gay Women & Men
c/o Vermont Women's Health Center,
158 Bank St., Burlington 05401 863-1386
Gay People at Middlebury, Middlebury
College
Gay Student Union, Univ. of Vt., Burlington,
05401, M-F, 7-9 pm. 656-4173
Women's Center, 182 Main St., Burlington,
M-Th, 12-9 pm. 863-1236

NEW YORK (CITY)

(Area Code 212)

Dignity, P.O. Box 1554, NYC 10022
Gay Activists Alliance, P.O. Box 2,
Village Sta., 10014 677-6090
Gay Media Coalition, c/o The Women's
Center, 243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project, 74 Grove St.,
rm 2RW, NYC 10014 691-6969
Gay People at Columbia, Columbia U.,
NYC 10027 280-2574
Gay Switchboard 924-4036
Gay Teachers Assoc., 204 Lincoln Pl.,
Brooklyn, 11217 789-8176, 636-9827
Gay & Women's Alliance for Responsi-
ble Media, 370 Lexington Ave.,
Suite 416, NYC 925-2619
Lambda Legal Defense, P.O. Box 5448,
Grand Central Station, NYC 10017 758-1905
Lesbian Feminists Liberation, c/o
Women's Center, 243 W. 20th St.
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St.,
NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner
of 7th Ave.) Sunday worship 7 pm 691-7428
National Coalition of Gay Activists,
P.O. Box A-711, Grand Central Sta.,
NYC 10017
National Gay Task Force, 80 Fifth Ave.,
Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop,
15 Christopher St. 255-8097
West Side Discussion Group,
37 Ninth Ave., NYC 675-0143

NEW YORK (STATE)

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