

# calendar may

## 16 mon

Boston — Gay Pride Planning meeting, Charles Street Meeting House, committee meetings at 7:30pm (you can still join committees), general meeting to follow.

Boston — Exploratory meetings for a Gay Studies program, representatives from gay organizations are encouraged to attend, info call 277-2484; 1340 Comm. Ave. #6.

## 17 tues

NYC — West Side Discussion Group, 37 Ninth Ave., 8pm, \$2 donation.

Cambridge, MA — Women's Discussion at DOB's new home, 1151 Mass. Ave., Old Camb. Baptist Church, 7:30pm, refreshments.

## 18 weds

Boston — Benefit for Florida Gay Rights Defense Campaign hosted by BAHF at Herbie's, 12 Carver St., info call 742-4811.

NYC — West Side Discussion Group for women, 8pm, 37 Ninth Ave., \$2 donation.

Boston — Gay Men's Center open rap, all invited, 7:30pm, 718 Beacon St., near Kenmore Sq.

Boston — Older and Other Gays meet at Hill House, 74 Joy St., 7:30pm, discussion on gay relationships.

## 19 thurs

Boston — Special meeting of Integrity, an evening with Malcolm Boyd, Emmanuel Church, 15 Newbury St., 7:30pm.

NYC — Gay Women's Alternative presents an evening of poetry at the Universalist Church, Central Park West at 76th St.

## 20 fri

Boston — Gay Nurses' Alliance meeting at 130 Pembroke St., 7:30pm, GNA conference will be discussed, refreshments served, info call 266-5473.

Boston — Gay Men's Center Card Night, 718 Beacon St.

Boston — The BAHF and Project Lambda, the gay youth advocacy program, will have a joint benefit/rally/dance at the Charles Street Meeting House; former Sgt. Lenny Matlovich will chair the rally at 9pm, dance at 10.

Boston — Am Tikva, gay Jewish organization, meets at 35 Worcester Sq., service 7:45, discussion 8:30pm.

## 21 sat

NYC — Women's Dance at West Side Discussion Group, 37 Ninth Ave., 9pm, \$2 donation, info 675-0143.

## 22 sun

Cambridge, MA — Benefit Concert for Respond and the Women's Alcoholism Program in Paine Hall, Harvard U., 7pm, \$4 donation, call 661-1316 for info.

## 24 tues

Cambridge, MA — NOW sponsors reception honoring Boston's Outstanding Women and performance of "Tell Me A Riddle" at Caravan Theatre, 1555 Mass. Ave., 8pm, \$6, info call 661-6015.

Cambridge, MA — DOB older women's rap at 1151 Mass. Ave., Old Camb. Baptist Church, 7:30pm.

NYC — West Side Discussion Group hosts Arthur Bell, writer for *Village Voice*; 37 Ninth Ave., 8pm, \$2 donation, refreshments served, info 675-0143.

Boston — Integrity Eucharist and program, the Rev. Canon C. Jones at Emmanuel Church, 15 Newbury St., 7:30pm.

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# gay community news

The Gay Weekly

35¢

Vol. 4, No. 47

May 21, 1977



Broumas Begins  
With O P. 11

Nat. Lampoon's Ha-Ha P.9  
Peter deRome P.10



# gay community news

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May 21, 1977

Frank: "I Guess We'll Be Running Against Each Other"

## Noble Turns Down 3 High Washington Jobs

BOSTON — Rep. Elaine Noble has declined three positions that would have made her the first openly gay person to serve in a high Washington post. After two visits to the nation's capital last week, the Boston State Representative announced that she had rejected three jobs within ACTION — the federal agency that includes both the Peace Corps and VISTA, the domestic peace corps. The jobs which Noble turned down included a position as head of Domestic Operations for the agency, a post as head of the department's Elder Affairs section, and a new job evaluating programs for the Peace Corps.

The ACTION domestic operations post, widely rumored in the press to have been offered to Noble, was a \$48,600-a-year position and would have required Senate confirmation. After Noble's refusal, the post was given to John Lewis, Atlanta civil rights leader, who recently failed in his bid to run for United Nations Representative Andrew Young's house seat. Lewis will take the position, pending Senate confirmation.

In an interview with GCN, Rep. Noble stated that she had "evaluated what made me happy and what was important to me and the people I care about." She said that taking the ACTION post would have meant "starting almost all over again. It would be 5-8 years of orchestrating the same programs that I'm in the middle of here. I just had to consider what I wanted to do with a chunk of eight years of my life in my middle thirties. Going to Washington was not something I wanted to do."

Noble said that she felt that Washington and the Washington-centered mentality were "not her style." "I feel that I'm most effective where I am. I like the community where I am." As for the high salary, Noble said, "A sign of success for me is not making \$47,000 and working in a top agency. I think that's the wrong approach to things. What would I do with the money? Buy another ten-speed bike?"

### Washington Comments

John Carlin, spokesperson for Sam

Brown, the former anti-war activist who heads ACTION, confirmed that Noble and Brown had met twice during the last month concerning a number of positions within ACTION. Noble was "one of the more serious candidates for any number of jobs" in the agency, Carlin told GCN. Both Brown and the agency are "disappointed" that Noble will not be working for ACTION, said Carlin, but he noted that both Noble and Brown had decided that her present situation put her in a position to best serve "the people in whom she had an interest." The ACTION spokesperson noted that Brown had wanted Noble to work at ACTION but the decision for her not to do so was "a joint decision" between the two.

### Running Against Barney?

Back in Boston, Noble faces a difficult political situation that appears to pit her against her old friend and ally, Rep. Barney Frank, in the 1978 election. A soon-to-be-approved legislative redistricting plan that reduces the number of seats in the Massachusetts House from 240 to 160 will place both Reps. Noble and Frank in the same district. Although Noble conceded that "a lot of things could happen in a year and a half," she states that she "will be a candidate for re-election. I want to be a state representative. I don't have eyes on anything else."

Rep. Frank reacted to the Noble



Elaine Noble

decision not to go to Washington by telling GCN that "I guess it means we'll be running against each other." Frank added that he had recently told Noble that he "wasn't going to step aside unless there was no option but for her to run for representative."

Although Frank is generally considered to have a good chance of capturing Rep. Thomas P. "Tip" O'Neill's congressional seat, that seat

will probably not be open until 1980. When asked by GCN if she shouldn't have taken the ACTION post and come back to Massachusetts politics in 1980, Noble observed, "Once out of electoral politics, it's twice as hard to get back in. It would have been a disservice to my new job."

### Community Reaction

Reaction among Boston community activists to the Noble decision was divided, with many uncomfortable about the growing possibility of having to make a decision between the two legislators. Linda Lachman, Noble's former administrative aide who now works for Boston Mayor Kevin White, hailed the decision as a victory for the city. "I know Elaine put a lot of thought into it, but I trust her judgment. Boston would have really felt the loss."

Ann Maguire, who ran Noble's first campaign, also praised the decision. "She has shown an interest in her district and she is clearly serious about her promise to stay and work with the people in her area — the people who mean the most to her. She could have had an easy out for the next eight years but didn't take it."

Cambridge gay politico Joe Martin, who is the coordinator of Gay Legislation, said, "If this means that Barney and Elaine are running against each

(Continued on page 3)

## N.H. Legislature Takes Sting Out of Anti-Gay Bill

CONCORD, N.H. — A bill, originally aimed at prohibiting homosexual conduct in public, has been passed by the New Hampshire Senate in such a watered-down form as to be virtually meaningless. The bill, before amendment, had banned gay people from "consorting in public" and had redefined the concept of "public place" in an attempt to close down gay bars. However, the amended and approved version of the legislation now makes both homosexual and heterosexual "lewd and licentious" conduct in public places a misdemeanor.

In addition, the current definition of

"public place" is kept in the amended bill, which assures that gay bars (and "straight" bars) will not be closed down.

Sen. Robert Monier (R-Goffstown), who proposed the original bill, denounced the amended version, and asserted that it would not successfully "deal with a specific conduct that I find abhorrent." Monier also stated that under present law, a person involved in a gay relationship cannot testify in court that he or she is "being recruited." Such a person would need a third person to bring the matter to

court, he said.

Sen. David Bradley (R-Hanover), chairperson of the Judiciary Committee, claimed that the original bill "will not work and won't be enforced." He said that the wording was "too vague" and that the amended version, proposed by his committee, would cover the kind of sexual conduct that Monier was concerned about. "This kind of activity, whether it's heterosexual or homosexual, is wrong," Bradley asserted.

The bill must now go to the New Hampshire House for approval.

## Bryant Links Gays to California Drought

MIAMI, FL — Anti-gay holy warrior Anita Bryant has ascribed the present California drought to the passage of gay rights legislation in a Southern California city (presumably Los Angeles). In an interview in *Miami* magazine, she has also widened her attacks on "crimes against nature" to include heterosexual women who engage in oral sexual activities.

In the interview, Bryant stated that

there is evidence that God punishes civilizations which show tolerance of homosexuality. She noted that after the passage of a gay rights ordinance, "now California is having its worst drought in history." When the *Miami* reporter asked her if there was a connection between the ordinance and the drought, she replied, "absolutely."

In the same issue, Bryant said: "Do you know why God hates homosexu-

ality? Because the male homosexual eats another man's sperm. Sperm is the most concentrated form of blood. The homosexual is eating life. That's why God calls homosexuality an abomination."

Asked whether heterosexual females who engage in oral sexual activities are guilty of an abomination, Bryant said "absolutely." The same applied to lesbians, she said.

## Brazilian Sergeant Gets 6 Months for 'Homosexuality'

BRASILIA, BRAZIL — The Brazilian Army's Permanent Council of Justice has condemned a Brazilian sergeant to six months in prison for "homosexuality," the respected Rio de Janeiro newspaper *Jornal do Brasil* reports. The sergeant, Rui Barbosa Correa, was given the minimum penalty of six months in jail, under article 235 of the Military Penal Code. The Army Council, located in Brasilia, also

ordered an inquiry into the participation of other soldiers in the case.

In court, the defense attorney, Alexander Burne, claimed that the sergeant had been charged without any proof and noted that the lawsuit did not mention any possible accomplices.

Although the position of gay people under the Brazilian military dictatorship is believed to be better than in neighboring Chile and Argentina, one

opponent of the Brazilian military told GCN, "A dictatorship enters in all pores of the tissue of a nation. This is only a little example," she said, "and such things aren't widely reported because our press doesn't defend the rights of the individual to choose how to live in his or her own manner. The general violence and disrespect of the governmental system against its own laws is a day to day reality."

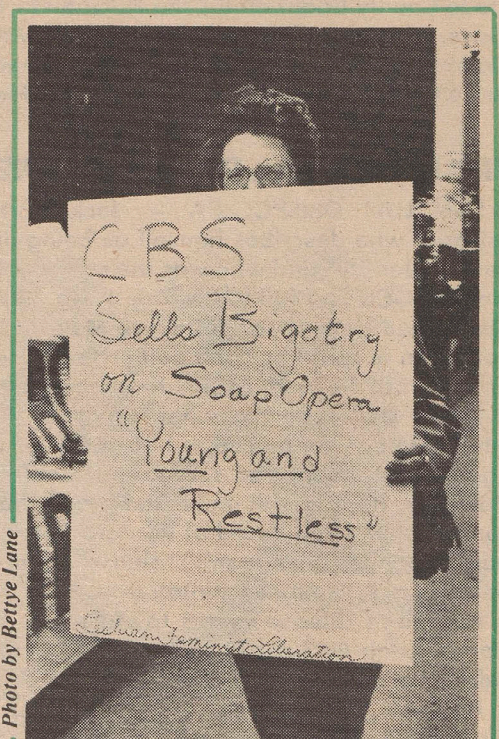


Photo by Bettye Lane

SOAP OPERA PROTEST: Lesbian Feminist Liberation pickets CBS to protest against the homophobic show "Young and Restless."



# news notes

## BISHOPS 'STUDY' PRO-GAY PROPOSALS

BOSTON — The National Conference of Catholic Bishops has decided to "study" the liberalizing proposals — including five "pro-gay" resolutions — made at last fall's Call to Action Conference. The Call to Action, held in Detroit in November, was composed primarily of Catholic laypeople and passed resolutions supporting women and married priests as well as five proposals affirming gay rights. None of the proposals passed, however, affirmed the morality of homosexual sexual activity.

The bishops have now sent the pro-gay proposals to the Committee on Pastoral Resources, headed by a bishop who is believed to be extremely unsympathetic to gay concerns. "It's not an encouraging sign," gay Catholic activist Brian McNaught, who took part in the Call to Action, told GCN. "When we wrote to him before, the bishop never even answered our letters. It's like going to Hades."

McNaught did emphasize, however, that a group of both laity and bishops will watchdog each committee and he felt that this was a positive development. He also observed that the bishops did invite theologians to discuss the Call to Action proposals. "I think the door is still open," said McNaught.

## EX-BAR OWNER INDICTED

BOSTON — The former owner of two Boston gay bars was one of four men named last Tuesday in a 120-count indictment involving an alleged attempt by organized crime to defraud the Canton Institution for Savings of \$350,000. Fred Durham, 31, of Charlestown and Braintree, was taken into custody last week after a lengthy investigation by the attorney general's office.

Durham was a former owner of the Powderhorn, a club in the financial district which is no longer gay, and held an original interest in the Community Club on Boylston Street. According to Skip Rosenthal, manager of the Community Club, Durham also formerly owned *Nightfall* magazine and Salad Days restaurant on Beacon Hill. However at the time of his indictment Durham was involved only with Salad Tyme, a Kenmore Square restaurant.

Rosenthal told GCN that the indictments came as no particular surprise. "I'm glad he has nothing to do with us," he added.

## 'GAYCOTT' IN 'FRISCO

SAN FRANCISCO, CA — The Tavern Guild in this city is asking its member bars to promote human rights by "not serving Florida orange juice or orange juice concentrate." The Guild, which has a membership of the majority of San Francisco's one hundred gay bars, has posted orange and black flyers in the establishments in response to the anti-gay campaign being waged by Anita Bryant in Dade County, Florida.

The San Francisco Tavern Guild is also aiding the Dade County Coalition for the Humanistic Rights of Gays. The organization has donated \$750 to the Dade County group, which is spearheading the drive to defeat the June 7 referendum in Florida.

## TRANSSEXUAL PRISONER FREE

SAN LUIS OBISPO, CA — Jack Hoffman, a prisoner who describes himself as being of "transsexual identity" and who was the subject of a news story in GCN last fall (GCN Vol. 4, No. 24), will be discharged from prison, effective May 15. Hoffman had been ordered by Utah authorities to remain in prison until he had begun to change his sexual identity. Under an exchange program, Hoffman, who had been sentenced to 1-15 years in prison for aggravated arson, had served in a California jail. However, he was still under the jurisdiction of the conservative Utah Board of Pardons. Utah officials had rescinded Hoffman's release date, largely because of his sexual orientation.

Hoffman's release seems to indicate a capitulation by Utah authorities as Hoffman has doggedly refused to change his sexuality.

Hoffman wrote Boston prison activist Freddie Greenfield to tell him of his decision, saying, "I couldn't believe it, but it is true." Hoffman hopes to go to Johns Hopkins Medical Center in Baltimore for hormone treatments.

## BERKSHIRE GAYS

PITTSFIELD, MA — For nearly two months now the Berkshire Community Gay Coalition has been meeting in this city to help for passage of a gay rights bill through the Massachusetts Legislature. According to Warren Hawkes of the Coalition, the newly formed group is a loosely knit organization with no elected officials that has met officially on three different occasions. Hawkes says that the major objective of the group is the passage of a rights measure and activity, therefore, is centered on a letter writing campaign to state senators and representatives. The Berkshire Community Gay Coalition meets on Friday evenings at 8 at the Unitarian Church, 175 Wendell Ave., Pittsfield.

## GAY COURSE

BOSTON — A course in contemporary gay literature entitled "The Gay Imagination" will be offered in the Summer Term at the Boston Center for Adult Education, 5 Commonwealth Ave., Boston, MA 02116. The course description lists a two-fold goal: to enjoy and thus participate in the celebration of the gay imagination; to ponder such topics as gay sensibility, literary tradition vs. gay aesthetics, and pornography as a form of radical gay literature.

Readings will be decided by the class, based upon suggestions by the class leader, GCN staff member Harry Seng.

The course will meet Thursday evenings at 8:00 p.m. for one hour each week from June 16 through August 18. For further information on registration procedures call the Center at 267-4430.

## SF PRO-GAYS FACE VOTE

SAN FRANCISCO, CA — Public officials who have strongly supported the rights of gays in this city find themselves having to face a referendum on August 2 that could cut in half their present four-year terms. City Supervisor John Barbagelata, a conservative who narrowly lost the mayoral race in San Francisco 2 years ago to Mayor George Moscone, says that the biggest problem in that city "is that we have motivated all the malcontents and discontents around the country to come to our tiny city and we can't handle them."

What is in effect a vote of confidence, is being taken seriously by Mayor Moscone. He has set up a fund raising campaign to finance an organized assault on the proposition. Fighting along with Moscone are the District Attorney Joseph Freitas and Sheriff Richard Hongisto. Hongisto has stated that he welcomes openly gay people on the San Francisco police force and has urged gay cops already on the force to come out.

Reports say there is a good chance that the Barbagelata proposal will pass in the August 2 special election. The measure is aimed at halting what Barbagelata sees as a "radical political drift that could lead activists and community groups into further power" in San Francisco.

## GAY PEOPLE IN AA

BOSTON — The first annual "New England Round-up of Gay People in Alcoholics Anonymous" will be held the weekend of June 11. The three-day event is being sponsored by the Boston Gay Today Group of AA in celebration of the first anniversary of their founding as an organization.

There will be workshops and meetings beginning with the registration on Friday, June 11, through the final event scheduled for the afternoon of Sunday, June 13. Registration begins at Our Lady of Victories Church on Isabella Street in Bay Village, Boston, Friday evening, June 11, at 5:30. Late-comers may register on Saturday, June 12, at 8:30 a.m. at Marian Hall, Emmanuel College, The Fenway, Boston. Along with the workshops and meetings, which will range from discussions of Women and Alcoholism to The Gay, The Drunk, and Organized Religion, there will be a dance at the Old West Church, Cambridge Street, Boston, at 9 p.m. Saturday night, June 12.

For more information about the Boston Gay Today Group's first annual round-up call Stuart (723-1629), David (965-0119), Greg (523-0191), or Andy (353-0089).

## WEEKEND AT ROWE

ROWE, MA — Skinny-dipping, walks in the woods, rap sessions, relaxation and socializing will all be part of the gay Memorial Day Weekend (May 27-30) at the Rowe Conference Center, the first event at the center organized especially for lesbians and gay men.

Leading the discussions will be Karla Jay and Allen Young, co-editors of *Out of the Closets, After You're Out*, and a new anthology, *Lavender Culture*, now in preparation. Jay and Young are also at work on a nationwide survey of lesbians and gay men dealing with sexuality and relationships.

According to Jay and Young, discussions will include mixed sessions as well as get-togethers "for women only" and "for men only," and there will be ample time for enjoying the rustic beauty of the Berkshires retreat.

Facilities at Rowe include cabins and tents, with group meals and a friendly, informal atmosphere. The weekend costs \$60 to \$91 per person depending on income. For information, write Rowe Conference Center, Kings Highway Road, Rowe, MA 01367.

## EX-GAY CRUSADES

SYRACUSE, NY — "Reformed gay" William Pruessing, the coordinator of the King's Ministries, spoke in this city in his continuing effort to "aid churches in ministering to the gay community." The King's Ministries is an organization of "ex-gays," the purpose of which is to bring about what it calls "the true liberation of those who desire and need release from the bondage of homosexuality." In the Syracuse talk, Pruessing recounted what he saw as a sordid 25 years of his life as a gay. During this period, he said, he was engaged in gay activity merely as a means of survival. Pruessing characterized the experience as "at first unpleasant, then tolerable, and finally accepted, but never without misgivings of conscience."

A self-styled conservative fundamentalist, Pruessing continually referred to the Bible to "prove that the practice of homosexuality is sin." He refused, however, to debate the scriptures when his views were challenged. Pruessing was director of a teenage home in the South until he was forced to flee to California after admitting having kept a "harem" of young boys. The audience in Syracuse questioned Pruessing about that incident, and some of those attending suggested that he was not so much an "ex-gay," as he proclaims, but more an "ex-prostitute."

Pruessing is the latest of "former gays" who have been crusading against homosexuality. Guy Charles, a former gay activist, has organized a group called Liberation in Jesus Christ and recently spoke in the Boston area in an effort to "save" gay people from their sexual orientation.

## GAY MEN'S CENTRE NEWS

BOSTON — Events are under way again at the Gay Men's Centre's new home at 718 Beacon St., near Kenmore Square. The First Tuesday of the month meeting with pot-luck supper found representatives from BAHR, Dignity, Gay Legislation, Am-Tikva, and others on hand to tell of their plans, programs and progress.

Members and friends of the Centre have found that, thanks to a lot of elbow grease, painting, cleaning, plus a really magnificent gift of plants, the Centre is becoming a very pleasant place in which to relax and meet friendly people. Regular and special events are generally listed in the GCN Calendar.

The Centre suggests that if you plan to come by on the night of a game at Fenway Park, that you not drive into the area. Since the MBTA sometimes has problems with large crowds, the Centre further suggests that you arrive early.

June programs now being formulated will be listed in the Centre's newsletter forthcoming shortly (P.O. Box 614, Boston 02214) as well as GCN's Calendar. Innovations will include an "after-hours" Coffee House and a picnic, possibly on the banks of the Charles.



## Another Bill Survives Negative Report

# 'Consenting Adult' Bill Killed On House Floor

BOSTON — Clashing personalities of two legislators led to the defeat of H.3751, the "Consenting Adults Bill," last week in the Massachusetts House of Representatives. The bill had previously received a favorable report from the Judiciary Committee after its public hearing in March.

Sen. Alan D. Sisitsky (D-Springfield), Senate chairperson of the committee and a supporter of the measure, had approved the favorable report, but apparently without the backing of Rep. Michael F. Flaherty (D-South Boston), his House counterpart. When Flaherty saw the legislation on the calendar, he was reportedly furious, and arranged to have the bill recommitted to his committee. The bill was then reported out unfavorably from the committee, and the House accepted that report last Tuesday, May 10, without debate.

Gay Legislation, however, which is lobbying for the passage of the various gay rights measures, was not making a



Rep. Michael F. Flaherty . . . scuttles 'Consenting Adults' bill.

priority out of the sex-law reform legislation. Rep. Barney Frank, who was one of the sponsors, said, "that bill never had a chance anyway."

A second gay rights bill, H.3677, has been sent to the Ways and Means Committee after a temporary setback in which it received a negative report from another committee. The bill, which would ban discrimination against gays in housing, employment, and other areas, was slated to receive a favorable report from the Commerce and Labor Committee as it has every year since 1973. However, in previous years, the head of the committee was Sen. Allan R. McKinnon (D-Weymouth), a loyal backer and sponsor of the measure. McKinnon was promoted to Majority Whip recently in the wake of the expulsion of Sen. Joseph DiCarlo (D-Revere).

McKinnon's replacement as head of Commerce and Labor is Sen. Robert D. Wetmore (D-Barre), who had voted

in support of gay anti-discrimination measures as a member of the House two years ago, but now is equivocating on the issue, according to State House sources. Wetmore declined to give the measure a favorable report.

The third gay rights measure, H.3676, which would prohibit discrimination in public employment, has received its expected favorable report from the Public Service Committee. Sen. Chester G. Atkins (D-Harvard), head of that committee, has assured sponsors of the measure that he would hold on to the bill until the most favorable time.

Gay Legislation has issued a call for all persons interested in the passage of these bills to write or call their legislators as soon as possible. Further information concerning how to contact legislators may be obtained by contacting the Gay Legislation office, at (617) 742-4811.

## Supreme Court Rally Set for This Weekend

NEW YORK — The May 21 Gay Action Coalition is calling on lesbians, gay men, and other concerned individuals from across the country to assemble in Washington, D.C., on the 21st of this month. The Coalition is planning a massive show of protest against the US Supreme Court's last year's ruling upholding Virginia's sodomy laws. The court's decision validates the right of individual states to maintain statutes that make private, consensual sexual acts illegal.

Joyce Hunter, a New York spokesperson for the Coalition, says the court's decision "will adversely affect the lives of gay people for years to come." Hunter says that

demonstrators will assemble at the US Justice Department building in Washington at noon on May 21. They will then march by a designated route to the Supreme Court for 2 hours of demonstrations.

Coalition spokesperson Hunter adds that the demonstrations will be followed by a Celebration of Gay Love, to which individuals are invited to share food, music, crafts, street theatre and poetry. Hunter says that the Celebration will be "a public affirmation of lesbian and gay male sexuality and life-styles."

"Despite what the Supreme Court may say," she adds, "gay people will not allow any government, political

party, or religious institution to control our sexual behavior or deprive us of our basic human rights."

Individuals interested in attending the May 21 protest and Celebration should contact: Harvey Jackson (New York/New Jersey), (201) 343-6402, or Frank Kameny (Washington/Baltimore), (202) 363-3881. As there is no organized Boston presence, Boston

people should contact New York.

On the following day there will be a "Save Our Children from Anita Bryant" rally to be held at Lafayette Park in front of the White House. The anti-Anita rally will be from noon to 5 and there will be entertainment provided. Anyone interested in more information should contact Wayne Tardiff at (202) 797-7368.

## DOB Moves to Harvard Square

CAMBRIDGE, MA — Daughters of Bilitis moved May 7 from Boylston Street in Boston to new quarters in the Old Cambridge Baptist Church, 1151 Massachusetts Ave., Cambridge (phone 661-3633). The church is two blocks from Harvard Square near the Gulf Station and Baskin-Robbins.

The church is a home for many other non-profit groups such as the Cambridge Ensemble, the Boston Bail Project, Ananda (women's massage), a daycare center, and Pequod. It has several halls and a kitchen which groups can use, and decisions involving the resident organizations are made in periodic communal meetings.

Although the Tuesday evening DOB discussions will continue effective immediately in the new location, the official Open House will be Tuesday, June 21, at 7:30 p.m.

"There are a couple of primary things we are trying to do in DOB these days," said Jeri Freedman, secretary for the group. "One is to provide a supportive and social place for gay and questioning women to come. For this we have the Tuesday evening discussions and occasional parties, suppers, and so on, and we try to orient these towards making new women feel welcome. We are a resource for many women who write in. Then we also publish *Focus: A Journal for Gay Women* every month. This is a literary journal with fiction, reviews, personal narratives, and poetry. We are supported mainly by memberships (\$12 annually) and donations, although of course all our events are open to all women whether or not they are members."

## Noble Says 'No'

other, I think I'll go live on a kibbutz for a year. I hope Gay Legislation won't become a political football for them."

Paul Noonan, Gay Legislation's director of volunteers and a resident of the district, expressed similar conflicts. "It's a hard choice. I'm tempted to vote for Elaine because she is a homosexual, but I'll have to give it a lot of thought."

However, activists — none of whom are gay — of three of the district's most prominent neighborhood groups, seemed to come down on Frank's side in such a race. "They're both good people, but Barney is clearly superior," said Walter Koltun, president of the Back Bay Neighborhood Association. "I don't think anyone can come close

(Continued from page 1)

to Barney."

Ann Richards of the Bay Village Neighborhood Association stated, "I'm for Barney and 100 per cent of the neighbors I've talked to are for Barney. I'm very sorry to see this happen, but I trust Barney more than I trust Elaine."

Virginia Hurley, director of the Fenway Community Center and one of Noble's first supporters, said she was unsurprised by the announcement. "I presumed from the beginning it was going to come to this. Barney will win hands down and Elaine would be foolish to think otherwise . . . I'm glad I don't have to make the choice [Hurley was redistricted out of the area], but if I did I think I'd have to go with Barney."

## Feminists Fight Florida Doctors

TALLAHASSEE, FL — Women's Community Health of Cambridge is calling for support for four feminist health activists who face charges of trespassing following an incident at the Tallahassee (Fla.) Memorial Hospital. Citing what she called an over-reaction to feminists in the health care field by the medical community, Gail Goldstein of the Cambridge organization says the Florida incident shows "a national picture of harassment of feminists in the health community."

Facing first degree misdemeanor charges, Carol Downer, Janice Cohen, Linda Curtis, and Ginnie Cassidy go on trial May 19 for their "inspection" of the maternity unit at the Tallahassee hospital. The charges carry one year jail terms and Judge Charles McClure has already denied a motion for dismissal.

Speaking for the four, Linda Curtis said, "We have the right to inspect public facilities which provide health

care and to inform the public of sub-standard care." During a Florida conference held by WATCH (Women Acting to Combat Harassment), the defendants claimed that their inspection of Tallahassee Memorial's maternity ward found the unnecessary drugging of women in labor as well as misuse of fetal heart monitors. The misuse of the monitors, they claim, led to an unusually high rate of cesarean births at the facility. WATCH asserts the right of any citizens' group to inspect health facilities and adds that the arrest of the four women demonstrates "the unaccountability of public hospitals."

The executive board of NOW is supporting Downer, Cohen, Curtis, and Cassidy. Letters of support can be sent to: FWHC, 1017 Thomasville Rd., Tallahassee, Fla. NOW is also calling for letters to: Henry Morrison, States Attorney, Tallahassee, Fla.



ART OPENS THE GAY MEN'S CENTER: Art exhibits by photographer Don C. Hanover and graphic artist Jerry Takano (center) opened the Boston Gay Men's Center's new space at 718 Beacon Street on Friday, May 6. Some of Takano's work can be seen at right (and on this week's GCN cover!). The Center followed up the art show with a disco dance that was held the following night.



# community voice

## message from seabrook

Sisters and Brothers:

We are incarcerated in the Manchester, New Hampshire, Armory along with 600 other people. We are here because of our commitment against nuclear power. There is a very strong connection between the gay and anti-nuke movement.

Atomic energy is perhaps the most dangerous "peaceful" technology yet devised. It poses an irrevocable and direct threat to every living thing on this planet.

Two of its many dangers are: disposed-of nuclear waste and inadequate insurance. It takes about 250,000 years for plutonium to be rendered harmless. Containers now in use will disintegrate within 25-100 years, exposing us to the deadliest substance known.

There is a myth that nuclear power is cheap. The costs are hidden in numerous government subsidies. Among them is the Price Anderson Limited Liability Insurance Act, introduced, when no private insurer would cover nukes. This law provides taxpayer funder coverage of up to \$60 million dollars for any one nuclear accident. The governor's own figures put the maximum possible property damage well into the tens of billions. Property damage above \$60 million remains totally unprotected.

Boston is being ringed by nuclear power plants. Now in operation are Pilgrim I in Plymouth, Massachusetts, and Vermont Yankee in Vernon, Vermont. Seabrook, New Hampshire, is under construction. Pilgrim II and a plant in Charlestown, Rhode Island, are in the planning stage.

The basic demand of the anti-nuke movement is the same as that of almost every progressive movement, including gay liberation and feminism. All of us are fighting for the right to control our own bodies and our own lives.

We need your support in our struggle. This nuclear madness must be stopped.

Barbara Albenesius, Cambridge  
Sue Horowitz, Providence, RI

## halting 'gay flight'

Dear GCN,

When busing first began in Boston, time was donated to analyzing the phenomenon of "white flight." Of course this "flight" has little to do with the gay community of Boston, but it does lend itself to introducing a parallel problem in the gay community of Boston.

Day after day, week after week, hundreds of gays become part of what can only be described as a "gay flight." Many flee to New York City to become a part of that city's gay community, while still many more of them flee to San Francisco and its gay community. Where they flee to is, to me, not as important as the fact that they are fleeing Boston.

Boston, it should be admitted, is a nice city. It has been called a "livable city." Evidently this beauty and livability is not enough to hold gay people here.

What might be causing this flight could have many reasons. I have a theory as to what may be causing part of this flight. As the gay society of Boston strives for acceptance from the straight society, many have forgotten that as gays we are a separate community. A separate community that exists in a composite society of many communities. That is of course the American way of life, co-existence.

This striving has caused many gays to divest themselves of the values long associated with the gay lifestyle. They have, instead, adopted many values of straight society. Unfortunately these values adopted from straight society are not the

values most rewarding. Our bar scene which at one time was distinctive, is now the equivalent of the straight dating bar scene. Along with this dating bar scene, gays have adopted all the hangups and frustrations built into this straight scene. Gays, as time goes on, have become more turned off to the "bar scene" not realizing that the attitudes in the bars was not always like that.

The best way to state it is that Boston has a "straight gay society." For reasons unknown to me we are taking up values which are the same that are driving the straight society to the brink of instability. I love being gay. Part of my pride in being gay is that I have adopted a different lifestyle, one which has a distinctive set of values. If I had desired straight values I would have stayed straight. So for what it is worth, I have said my piece and will end by adding my name to those who are taking part in the "gay flight."

Yours,

M.A.B.

## no grapefruits, please

Gentlepeople:

I read in your May 7 issue that *Rubyfruit Jungle*, by Rita Mae Brown, may be made into a movie. Remembering the grapefruit-throwing scene turns me pale as a white grapefruit at the thought of all that Florida fruit gracing a film of *Rubyfruit*. Please, please, let us have rotten cantaloupes, over-ripe pineapples, muskmelons, anything, but no Florida grapefruit.

But, if the filmmakers can't see their way to using another fruit, then stamp each one CALIFORNIA. And let each one be a pink grapefruit, so that Anita's Bunch will understand the guy coming on screen is a heterosexual female-fruit fiend. Anita can show her (sob) concern by (sob) (sob) sobbing her way into new and unimagined ministries.

Sincerely yours,

Jacqueline Sperry

## tribute to emma

Dear GCN:

This is to express my gratitude for Don Shewey's perceptive review of Howard Zinn's play "Emma." An older theater-goer is especially grateful for the warm reception of "Emma" because of the dreadful trash that has been presented to the gay community recently.

Gay people should know and always remember that Emma Goldman came to our defense long ago, long before it was *chic* or "in." She said (in 1918!):

Censorship came from some of my own comrades because I was treating such "unnatural" themes as homosexuality . . . I minded . . . my own ranks as little as I did those in the enemy's camp. The men and women who used to come to see me after my lectures on homosexuality and who confided to me their anguish and their isolation were often of finer grain than those who had cast them out. (*Living My Life*)

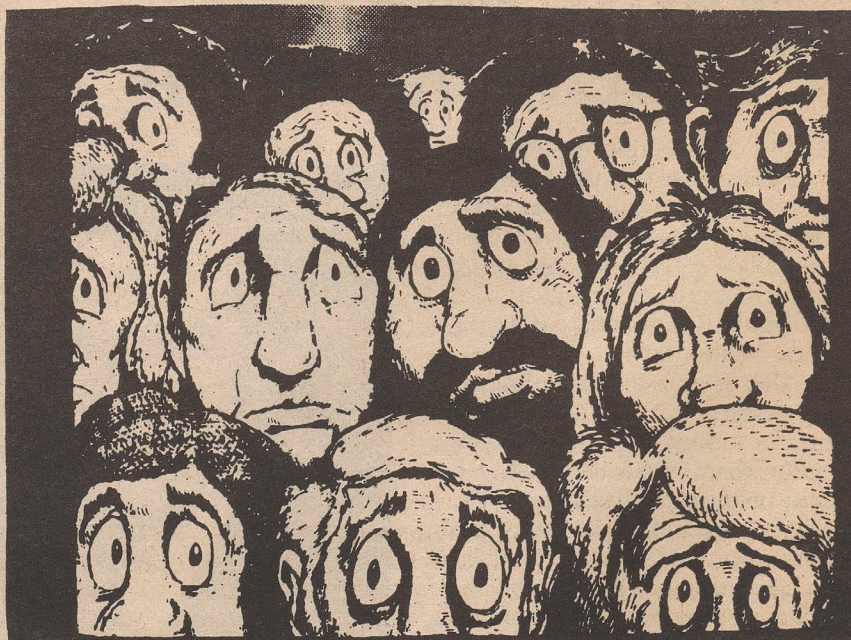
All honor to Howard Zinn and to the immensely talented people of the Next Move Theatre who have brought to us with such wonderful talent and intelligence an episode which some people prefer to cherish and admire as one of the real promises of American society.

Sincerely,

Frax

P.S. "The anguish . . . and isolation" of which Emma wrote are not so common today, I thank God. But no one who has lived for half a century can ever cease praising and admiring Emma for her vast compassion and humanity.

Columbus Free Press/cpf



## rage at elaine

Dear GCN:

In yesterday's *Boston Globe*, Rep. Elaine Noble is reported to have declined a number of high-paying positions with the federal government, in order that she could remain a state representative. This, in my view, is outrageous.

As a resident of the Fenway area, I am appalled at how far this woman is going to carry her egotistical politics. If she REALLY cared for the elderly, she could have taken the Action job to show it. If she REALLY wanted to push federal gay rights, she could have done it in Washington. If she were REALLY sincere, she would not back-stab the person who helped her into office, Mr. Barney Frank, by refusing the job. One can only conclude that she is interested in giving all gay people a bad name, by showing herself to be obstinate and mean.

Strangely, also yesterday (Saturday), GCN had a "Speaking Out" by Brian McNaught quoting Ms. Noble as stating that gay people will "kill ourselves off." That may be true. And if so, we could look to Ms. Noble, and charge her with first-degree murder, don't you think?

Gay rage,

Anne Cardillo  
Boston, Mass.

## transparent motive

Dear GCN:

Brian McNaught's article in your May 14 issue made a very good point: that gay people need to work together, not against each other.

Unfortunately, Mr. McNaught used the wrong quote to close his article. When Ms. Elaine Noble bemoans the lack of gay unity, she is really saying "All gays should vote for me."

As a resident of this woman's district, I am insulted by that insinuation. Ms. Noble's motives are very transparent, which is why she'll never get my vote.

Robert W. Schoomaker

## censorship charge

Dear GCN:

I wish to comment upon a significant inaccuracy and a serious distortion in your issue of May 7, 1977.

On page 8, referring to persons interviewed by Ann Maguire, Elise Webster comments that



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COSMEP

"Howard Brown was the head of the Health Services in New York City during the Lindsay administration, at which time he came out publicly . . ." I believe it is more accurate to say that Dr. Brown came out *after* he completed his term as Commission of Health Services.

Far more serious, I suggest, is your manipulation of the news on page 6. You appropriately quote, in your "Did You See?" feature, from a thoroughly retrograde article airing all kinds of warmed-over psychodynamic views about who and what we are which, from this post-Stonewall vantage point, have a distinctly neanderthal tone about them. So far so good.

What I vigorously object to, from the standpoint of journalistic ethics, is that you quote this so woefully out of context. You go out of your way to point out to your readers that the article, "What If Your Child Is Gay?", was a front-page article published in a sister publication of the *Wall Street Journal*. What you utterly fail to report, in an act bordering on censorship, is that *two* articles are published under one banner headline. What you chose to quote appeared under the sub-headline, "Parents' Actions Can Contribute to Their Kids' Homosexuality," whereas another article by a separate journalist (David W. Hacker) appeared under the sub-headline, "Once The Shock Is Over, Some Parents Find Acceptance Best." My depression over the article you did quote from, when I came upon this issue of *The National Observer* in Bangor International Airport, was considerably mitigated by the other front-page article, which was centered around the present life of Betty Fairchild who organized a chapter of Parents of Gays in 1974. She "no longer hides her secret," writes *The National Observer*. "Indeed, she now devotes her life to helping other parents face the problems she faced" when her son first came out to her six years ago.

Earlier in my career my profession brought me into contact with exactly the kind of suburban, middle-class, middle-aged persons who are the targets of *The National Observer*. Many of them were devoted to this newspaper. It delights me to visualize, on their coffee tables, this detailed report of the radicalization of suburbanites like themselves. I suggest there is great potential for social change when Wall Street is the avenue by which such people receive a positive image of our movement. Beats the Trojan Horse hands down.

Nor should one make the mistake of concluding that it happened by accident. Judging by *The National Observer* readers whom I used to know, Betty Fairchild, described as a "suburban mother," could not have been better selected as a person for them to identify with. Viewed in *this* context, perhaps some of your readers might conclude that joint publication of the other, appallingly out of date article is not too high a price to pay.

Perhaps capitalism (or subscribers' attachment to *The National Observer*) is so weak that it can't risk publishing a healthy perspective on being gay without "balancing" it with poorly disguised psychiatric homophobia, but surely anti-capitalist gays are not so weak that we have to resort to manipulating the news.

If the article you omitted any reference to does not square with your expectations of how Dow Jones and company would treat our life style; if the news of Betty Fairchild's parent-of-gays activism did not get buried in the next-to-the-last paragraph of the homophobic companion article, instead of having its own separate article, its own writer, and its own headline, is that not, in itself, important news?

Yours for a free gay press,

Richard Steinman  
Portland, Maine

(Ed's note: GCN did not deliberately attempt to "manipulate" the news that the National Observer also had a relatively "enlightened" article alongside an extremely homophobic one. We just didn't find anything especially quotable in the pro-gay article. But we should have taken note of it, and hope Dow Jones and Company improves on their rigorous balance of pro- and anti-gay coverage.)



# speaking out

By John Mitzel

In the wide-ranging discussions provoked by Anita Bryant (and her group) in attacking the rights of homosexuals, I think one important aspect of her campaign has been overlooked.

Ms. Bryant has stated repeatedly that she has worked with homosexuals — especially in her show-biz career — and she testifies (full of her famous Christian charity) that she bears homosexuals no *personal* animosity. This, I suspect, is a ruse geared strictly as a cosmetic to her viciousness. She bases her objections against gay men and women on "morality," that is, we are not suitable "role models" to instruct students. (The term "role model" is the new exclusionist code-word which makes discrimination acceptable through the cult of pop-psychological cant.) Bryant and her supporters would deny teaching positions to homosexual men and women.

But what is really behind this ploy?

I would suggest a straight-forward economic interpretation.

Teaching in America (since the advent of compulsory public schooling in the 19th century) has been largely a matter of exploiting the intelligence, labor and patience of women. They have formed the largest part of the teaching labor force. Second to the women were the single males (among whom closeted homosexuals are predominant). It could be said that the ranks of teachers were our secular society's equivalent of the teaching orders of priests and nuns in earlier religious cultures. Teaching has always been the one social activity which offered marginal social respect to those who did not wish to conform completely to the demands of a heterosexual society — as long as they remained closeted (asexual, the "spinster" men and women many of us studied with), and as long as they accepted economic exploitation of their labor. "Spinster" women were a particularly exploitable group. As single women who chose not to marry and bear children, they were already somewhat stigmatized socially. As workers, they were unorganized (union organizing among teachers is a recent phenomenon and is still taking place). And the implicit moral censure of the heterosexual tyranny offered recompense to the exploitables on the labor fringe on the condition that they teach their children.

Traditionally, few married straight men sought teaching positions. The pay was low, there was little hope of advancement, and the status of teaching was not enough to satisfy the voracious egos of most straight men. It wasn't until very recent years that men sought positions in elementary education; any male seeking work at this level was thought, in years past, to be eccentric or somewhat flaky. The alteration in sexual attitudes and mores has changed that; partly, too, change has come about from the hunger for *any* teaching position.

As Gore Vidal remarked on a recent David Susskind show, if Anita Bryant and her followers succeed in purging the school systems of their homosexual teachers, half their staffs will be gone. This estimate may be high, but if you combine the "spinster" women with the homosexual men (both of whom, I think, fall into the

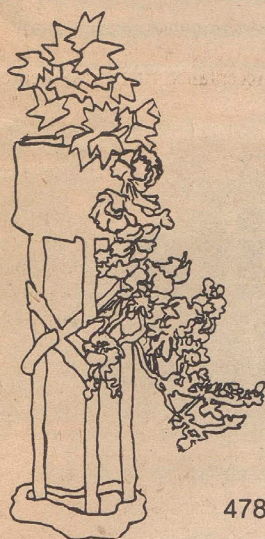
category of unacceptable "role models" for the likes of Bryant) the figure would be a large percentage of the total number of teachers and administrators. And by purging these thousands, suitable "role models" can take their places. This is *exactly what the straight reactionaries want*.

The bottom of the market for teachers cracked in 1969-70 (during Nixon's first recession). Within a few years, it collapsed. From kindergarten to university, jobs are now scarce. And getting scarcer. Teaching colleges and Ph.D. factories are still processing their product in record numbers. But birth rates are declining. School districts are examining their budgets more carefully. Voters have begun to reject school bond issues. Some schools are being closed. (Also, I think public attitudes have become more critical of the inventive and expensive educationalist gimmickry so in vogue in the 1960s.) The crunch has come: more and more teachers and fewer and fewer jobs. With the growth of unionization, collective bargaining and contracts with increasing pay scales, teaching is no longer the isolated and exploited work it once was. (Some teachers now fancy themselves "professionals" — whatever that means.) Many nice married heterosexuals (men especially) seeking teaching positions — who, in a previous generation, wouldn't have thought of turning instructor — now eye greedily (with envy and some malice) the jobs of women and gay men in schools.

Now that "spinster" women and closeted gay males have served their economic purpose as exploited labor and made the teaching business somewhat cozier and more secure, the straights want to move in and take it over. But: how can you get rid of a large group of people who have, to date, been doing a perfectly adequate job at rather low pay under (in many cases) dreadful working conditions? Simple. By this "role model" canard!

When the economic and social/sexual situation made it acceptable to exploit single women and closeted gay males as teachers, little was heard questioning their acceptability as "role models." They were just cheap and easily-intimidated labor. (I would suggest that as a result of the ways things have developed, teaching is perhaps the largest occupation in which women and gay men have a solid and visible — and eventually political — presence. Fanatics of Bryant's sort would purge them of this power and influence, using as the litmus-paper test their own subjective judgment of the person's acceptability as a classroom "role model.")

The economic motive behind the attack on gay rights in Dade County (and elsewhere) is every bit as valid, important, and, I think, *real* as the legal, humanitarian and civil libertarian considerations. Let me finish with a warning that we, as gay activists, should avoid the jargon (like "role model") of the people who use this kind of twisted language for social control from above — as Bryant has so clearly demonstrated. Talk of "role models" is *all manipulative bullshit*. And we must reject it totally. Imagine Anita Bryant offering Socrates his cup of hemlock (spiced with a little O.J.?) and saying: "Drink it! You're not an acceptable role model!"



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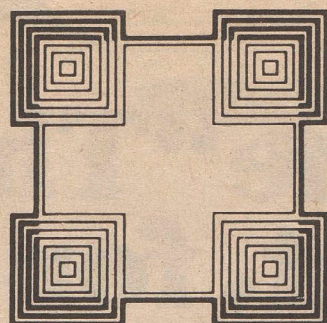
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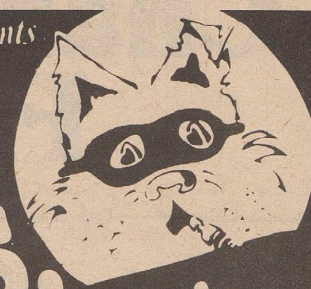
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# Providence Sets Second Pride Parade

By Hubert Kennedy

PROVIDENCE — The first planning meeting of the Providence Gay Pride Parade Committee on Monday, May 9, was attended by ten people, equally divided between men and women. The best news is that the legal problems of last year will not be repeated. Ray Lariviere represented the committee in obtaining a permit from the City of Providence for the parade, which will be held on Saturday, June 25, beginning at 2:00 p.m. at the Municipal Parking Lot behind Union Station (with a rain date on the following day).

The parade route has been changed from last year's, due to the Mayor's Summerfest, which will occupy Kennedy Plaza. The parade is planned as both celebration and information. If the 1976 parade, in keeping with the Bicentennial theme, tried to show that "we have always been in the midst of the people," the 1977 parade will stress

that we are the people, that gays come from all walks of life and are in all occupations — and in all 39 towns in Rhode Island.

In line with this theme, it was suggested that after the parade, simply joining the crowd at the Mayor's Summerfest would help bring home our point and might furnish opportunities to answer individual questions about gay lifestyles. Another suggestion was made that a rally be held after the parade, at which a variety of gay speakers could express

the views of various segments of the gay community. The possibility of obtaining a permit for this is being explored and the idea will be further discussed at the next planning meeting.

There was agreement among the committee that all segments of the gay community be invited to join the parade and that all individuals and groups who support us are welcome. Since it is believed that this is the only Gay Pride parade planned for Rhode Island, it is expected that support will come from all over the state, from

religious and political groups, and from the bars. Parents of gays are particularly welcome, as are gay groups and individuals from outside of Rhode Island.

The next meeting of the Gay Pride Parade Committee will be held on Monday, May 23, at 7:30 p.m., at 55 Eddy St., Providence (in the offices of GCSRI, Room 306). All are welcome. For further information, call Providence's new Gay Help Line: (401) 751-3322, between 8:00 and 12:00 p.m.

## contact

By Dai Thompson

NEW HAVEN, CT — Yalesians wrapped up the year by spending the weekend of May 6-8 on retreat on Martha's Vineyard at the family summer home of one of our members. Despite a harrowing ride there, it was an idyllic weekend and we were almost able to forget our usual routine of classes and work.

On the home front, Friday, May 20 at 8 p.m., MCC Hartford will present Peter Maroon, a spokesman for BAHF, on a speaking tour of East

Coast cities to collect endorsements, petitions and support for the Dade County effort. Jay Deacon, MCC pastor, is hoping to get together a Connecticut Advocates for Human Rights endorsement group to unify various groups supportive of gay rights here, in Miami and on a national level. Other MCC events: MCC District Conference, Brooklyn Heights, Saturday, May 21; Womenspace Coffeehouse, Thursday evenings at 8; Somewhere Coffeehouse Fridays at 8; Buffets, Friday, May 20 at 7 and Sunday May 29 at 6; Bible Study, Mondays at 7:30; Gay AA, Sundays at 2:30; Services, Sundays at 7:30; and the Annual Congregational Meeting, Sunday, May 29 at 8:20.

The Third Annual New Haven "Women's Weekend" will take place June 3-5 at the Yale Outdoor Education Center in Old Lyme. Activities will include workshops, scheduled playtime and a Saturday evening Sharing Time. Facilities include a lake for swimming, campgrounds, cabins, a dining hall, a recreation hall, lots of open room for playing as well as acres of woods. Those of us who went last year feel this annual retreat is an absolute must. For more information, call the New Haven Women's Center at 436-0272.

Conntact congrats to our newest Ph.D. and, belatedly, to Judy Larson, mother of Sappho and now grandmother of seven puppies. And Anita Bryant says we can't procreate!

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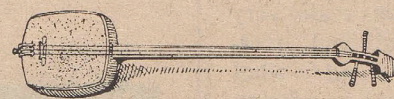
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# Bonjour, Michel Tremblay, Bonjour

By Mark DeWolfe

The young Quebecois playwright Michel Tremblay is an unusual gay writer. Although gay people and gay-oriented themes play a large role in Tremblay's work, the gayness in his plays is mostly a metaphor for an oppression he feels even more deeply — his identity as a Quebecois. This approach has gotten Tremblay into a lot of trouble with Canadian gay activists.

Bonjour, Là, Bonjour recently had its American premiere at Brandeis University's Spingold Theater. The play concerns Serge, a young Québecois from Montréal, and takes place on his first night home after a three-month trip to Europe. As we listen to four simultaneous conversations, we learn that his trip was prompted by a need to test a love society rejects — his love for his own sister, Nicole. In the process of the play they discover the courage, and in fact the need, to live without fear in a world which condemns them.

As performed at Brandeis, the play is a masterpiece of composition, with scenes overlapping, running in and out of each other as we get a view of the neuroses that infect Serge's family: the elderly aunts' needs for space, the deaf father's need for peace, his oldest sister's need for achievement. All of these things boil down to one thing — a need for love. Serge and Nicole are the only ones who achieve real love in the play. As Tremblay pointed out in a recent lecture at Tufts, "It is the straight people who can not love."

The Brandeis cast and director Daniel Gidron handled the difficult structure beautifully, pacing the long one-act perfectly so that Tremblay's story of a strange kind of "coming out" met its audience with a full impact. But Bonjour, Là, Bonjour is not Tremblay's only play with a sexually-unconventional theme, as my interview with him demonstrates. I began by asking about his last play to close in Montreal, *Damnée Manon/Sacrée Sandra*.

MT: *Manon/Sandra* was the end of a cycle. I took two characters that were in my earlier work. Sandra, who is a transvestite, comes from a film we made in '73, and Manon comes from one of my major plays called *Forever Yours Mary-Lou*. Manon is an old maid, deeply caught up in religion and Sandra is deeply involved with sex. In this play I tried to demonstrate the fetishism in sexuality and fetishism in religion are the same trip. They come from the same need of purity and of fulfillment which are two faces of the same trip or as some would say the same sickness . . . It was the weirdo show of the year but it was really very beautiful. It is two simultaneous, overlapping monologues, and what happens is the girl caught in religion talks only of sex and the transvestite talks of sexual fantasies in a way that is quite mythical.

MDW: To what end do you write about gay characters?

MT: I always use homosexuals as an oppressed minority. I was born in a country which was an oppressed minority. It is the best image of the way some Quebecois are mixed in their heads. My first play involving a homosexual was about a man calling himself *La Duchesse de Langeais* . . . When he is the Duchess, a woman, he speaks good French, and when he is a man he speaks *joual* (lower-class Quebecois dialect). So in the play it is obvious that when he is switching he is a cultural image of what Quebec was. I often say that the Quebecois are still transvestites: we have been dreaming of being someone else. For 300 years we

have been disguising ourselves as Europeans, or Americans, or Canadians; never thought of being just plain Quebecois. And in my second play, called *Hosanna*, Hosanna was a Quebecois who dreamed of being a woman who dreamed of being Elizabeth Taylor in *Cleopatra*. So on stage you have a Quebecois actor playing the role of a small ordinary Quebecois who wants to be a woman who wants to be an English actress in an American film about an Egyptian myth shot in Spain. The whole play is what I call a psychological strip-tease; Hosanna peels off all his layers of disguise to finish naked as a man at the end of the play, saying to his lover, "I'm just a man, I'm not even a false woman, I'm just a man, a plain man." It takes two and a half hours on the stage to do it but it is very impressive to see him peel off his disguise while talking about his problems.

MDW: So you see a real similarity between the way gay people all over the world are oppressed and the oppression of the Quebecois?

MT: Yes. By being something ugly, by being called ugly by the people who think they are normal. I was raised in

a world where being homosexual was an ugly thing; so it is this kind of oppression. I was raised in a country where I was ugly because I did not speak a good French and in that way the similarity is obvious. It may not be obvious in my plays when they are translated into English; they are still good plays but the political material [which depends substantially on language] is lost.

MDW: Do you find that your plays in any way reflect the situation of gay people in Quebec?

MT: No. I never used homosexuality to express myself or to explain to the public what I . . . it's the kind of thing I couldn't do; it's not my job. I use it in a very political meaning as a fable and since what I do with it is very touching, people can understand it on two levels. *Hosanna* was a big hit and all the reviews and all the people who talked to me about it found two levels of understanding in the play: the plain homosexual level and the political level. So that is very nice for me; it's gratifying because I hate plays with only one meaning, with only a story line or only a political meaning. If you mix the two

you have a multiple-layer cake which is much more interesting than a flat cake.

MDW: Do you know the work of Rainer Werner Fassbinder?

MT: His view of not the working class but the nouveau riche . . . in *Fox and his Friends*, his view of the new rich in Germany was very interesting because what fascinated me was that if it had been an American film, Fox would have been played by Shirley MacLaine in 1955. Ask any girl . . . the kind of American film where a girl comes from the country into town and gets fucked by the small son of a bitch. It was a melodrama just as the American films of the '50s and '60s were. But just the way he used homosexuality gave the film a political meaning, which would not have been there with Shirley MacLaine, or Sandy Dennis today. This is the way I use it: because talking about something the audience doesn't really know gets them to listen a little bit more. Some homosexuals in Canada, in Toronto, hate me because of that. They say I perpetuate the image of what the public thinks homosexuals are, which is not really true. But I hate theater that only wants to describe or explain what the subject is.

MDW: In Canada as a whole then, your sense of mission is more to the Quebecois than to gay people?

MT: Yes, because I never suffered for my being homosexual.

MDW: Even when you were younger?

MT: Even when I was younger!

MDW: Then you were very fortunate.

MT: Yes, I suppose I was. Some homosexuals say that they need me, and in a way I can understand that. My work is very political and very engaged, but even for the freedom of my own people I would never go to a demonstration . . . owing to the sense of humor I have. It may be wrong, but every demonstration is for me ridiculous. I went once to a demonstration for the Quebecois cinema and I couldn't get involved at all. Since I was a celebrity already I was in the first row and everybody was taking pictures of me. Somehow I just had fun; I couldn't get involved and be serious. My sense of the ridiculous may be a problem but it's the way I think.

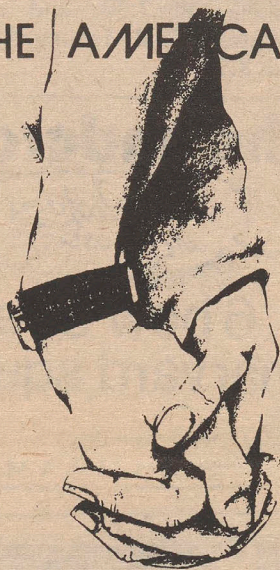
MDW: You have said that the audience sometimes leaves your plays feeling raped. Why does this happen?

MT: The question should be "Why do we want to rape them?" I think that people were used to being very passive in the theater. They were not really involved, they were sleeping, listening without reacting much. When my first play (*Les Belles-Soeurs*) was produced in Montreal, because it was a feminist play, every night there were one or two men getting up and walking out. For me it was a big victory; we told the actresses that if ever a man wants to get out, you play it for him, and it was very interesting. Even if I was thinking the contrary of these men at least they did get up and walk away. Better than sleeping there!!

MDW: So you want the audience to respond in the way Brecht wanted?

MT: Yes. We are very involved in the Brechtian school in the way we produce my plays. We ask our actors never to be perfectly in character. I hate losing control of myself; that is why I never use a drug heavier than mescaline. This is the way we do my plays: the actors are the kings and they have to control everything that happens in the theater, not only on stage but in the audience as well. If the audience is bad (and yes it is sometimes), we have to try to control it, change it, change even the interpretation to get it to work on a bad audience. In that way it is very Brechtian; it is very Brechtian never to get completely involved.

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# The National Lampoon's Joke On Us

By Steven Blevins

Put together by straight men whose humor exploits sexist and racist stereotypes, the *National Lampoon* has never been noted for its political consciousness. The editors pride themselves on the magazine's capacity for offensiveness. Theirs is the generation of college dormitory stoned-out-studs who found dead baby jokes, *Playboy*, and beating up on suspected "homos" entertaining. It's no surprise that in May 1977's issue to find they've focused their pea brains on that traditional American punchline, the faggot.

Not that we can't take a joke. That's why we have Wayland Flowers, Monty Python, Michael Greer and Lily Tomlin — in-jokers perhaps, but who knows gay humor better than gays? When the *Lampoon's* "Gay Ish" is funny, it's not because gays are being cleverly parodied. It's because out of a magazine-full of material, one or two pieces are genuinely comical. "The Struggle for Ronald Namesch" satirizes heterosexual male roles: Namesch, a "normal" fag-beating schlep, is converted into a "cross between Jan Michael-Vincent and Roger Moore" by the "Church of Noel Coward," deprogrammed by a parentally-supplied deprogrammer, and restored to his "normal" fagbeating self. But even though this satire is of society's hysterical demand for normalcy, the image of proselytizing homosexuals is slyly reinforced. I wonder as well if the satire of "normalcy" isn't too subtle for the *Lampoon's* normal patrons. One ad, "Anita Bryant's Homo No-

Mo," and a section of "Better Homes and Closets" ("The idea magazine for women of all sexes") entitled "Tempting Buns" were inoffensively funny, and incongruent for that reason. Everything else reflects a strong, deeply-rooted hatred and fear of homosexuality.

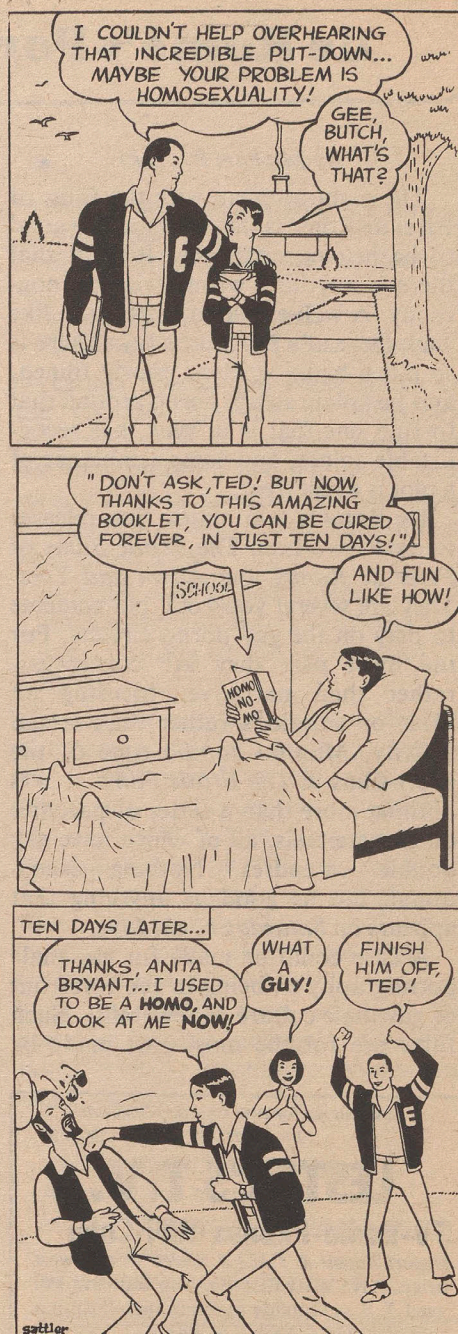
One doesn't need to read between the ill-written lines to discover the repulsion thinly disguised by this humor. The issue's editorial compares "queer-baiting" and "fag-bashing" to "democratic debate." In a series of cartoons entitled "Goddam Faggots," a maternity ward doctor holds up a pile of shit "given birth" by a stereotypically nelly homosexual. An ad for "Gayhaven," an old gay man's home, reads: "Well, old fag, where are you going to go now? Spend your golden years in a bus station toilet?" "The Closet Gardener" advises: "Pansies are nature's freaks . . . plants which are utterly undomesticable and which must always be nipped in the bud. If they droop or go limp, don't mind it, that's just the way they are. But if they go buggy, borrow the flit from next door and bugger them." And in an editorial entitled "Button Your Lib," a defense of dominant and submissive roles, the gushy "gay" editor states: ". . . let me remind you the source of this trouble, this strife, this grief is, as you might expect, *females*." Get it? The message isn't humor, at least to those of us who are gay men. The message is: We who control this straight magazine want to remind you and our readers: homos are essentially misogynist, weak, non-productive aberrations of a hetero-

sexual society.

Had a Rita Mae Brown or a Wayland Flowers been consulted, had their been one trustworthy name involved in this "Gay Ish," I would have notified my funny bone. With several states considering laws to make homosexual activity illegal, and in view of the support for Anita Bryant's Christian intolerance, this satire is *dead* serious. The average reader of the *Lampoon* isn't Mr. and Mrs. Christopher Street. More likely he likes his "chicks" to know their place, thinks blacks have it good, and isn't above beating up the man who has the poor judgment to make a pass at him.

There's little that can be done about freedom of the heterosexual press. As we are a people and not one person, there isn't the recourse of lawsuits. Because we have only a fraction of the rights necessary to achieve a citizenship equal to that of non-gay people, this "Gay Ish" demeans an oppressed minority before we've been fully accepted as such. It's not only a personal insult to openly homosexual people: it distorts and ridicules aspects of our culture that in no way represent the totality of us.

It should come as no surprise. Remember that time on the bus when the men across the aisle were talking about "them fucking faggots," how you had to listen, or how you had to face them and say: What's *your* problem? It's time these men were told the racism and sexism that dominates their humor isn't funny. They're doing all the laughing, and in this case, it's in our unrecognized faces.



dollar-a-day hotel? Spend your golden years in a bus station toilet? How long before the Shore Patrol splits your skull for taking hick sailor boys to the double features? You want to run the risk of getting robbed, beaten, or busted? It was a gay life, alright—when you were young.

Do you have a wife to take care of you? Can you go stay with your children? Nope. You chose not to have any. How about your brothers and sisters? How long will they put up with you traipsing around the house in your old nightgown, pinching the kids? You've got one place to go, sweetheart—Gayhaven.



What is Gayhaven? It's a roof over your head. It's a staff of twelve men who can stomach old queers. It's three squares a day. It's better than what you have now. Gayhaven meets all minimum state and federal standards for elderly care centers. Turn over your Social Security check and any pension or dividends you receive to Gayhaven, and you'll get a bed and your own towel. At Gayhaven, you'll find:

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- A telephone
- A part-time nurse
- Some tables and chairs
- A chess set
- Tile floors

At Gayhaven, you'll be treated with the respect someone who has chosen to live outside the bounds of decency deserves. You won't be beaten, you won't be tortured, you won't be harassed. You'll be in the company of 350 other old faggots. And who knows—maybe you'll get a hand job on your birthday.

**GAYHAVEN**  
If you can find a better place to live, go ahead.

By Navajomo Medical Editor Tony One Doe

Everybody seem to know about dangers of VD these days, but most not aware of special strains of venereal diseases of Navajo fruit persons. Mazeorrhea is one of these. You contract mazeorrhea when individual eat bad corn (possibly disinterred by gopher and/or urinated upon by water ox), then you put sex organ in his mouth soon afterwards. First symptom is when thin green material start to envelop penis. About

ten days later, you have to peel green covering back to look at penis, at which time you find number of yellow chancres growing around sides. Soon they cover entire penis. Only remedy is to place pat of butter on it, and salt if like. Ha-ha-ha. You probably falling for this whopper I tell you about special VD that turn your tool into ear of corn. Ha-ha-ha-ha. I unable to resist good fruit person gag. Next time I back to serious.

## EDITORIAL

Well, Mary, if Mother Nature had wanted us to act like women, She wouldn't have given us this powerful interest in penises!

No more primping and waiting and serving, you say? You've had it up to here? Well, bitch, pretty soon you won't get getting anything up to anywhere!

Liberation is not license! Out of the closets, yes ... out of the house, never!

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They'll wilt...but when you talk to them, bully them a little, and they'll thrive. As they mature, they'll start giving off a delicate fragrance, and always look up at you with those irresistible "eyes"—"freaked with jet," as Milton said of them. If they droop or go limp, don't mind it, that's just the way they are. But if they go buggy, borrow the flit from next door and bugger them.



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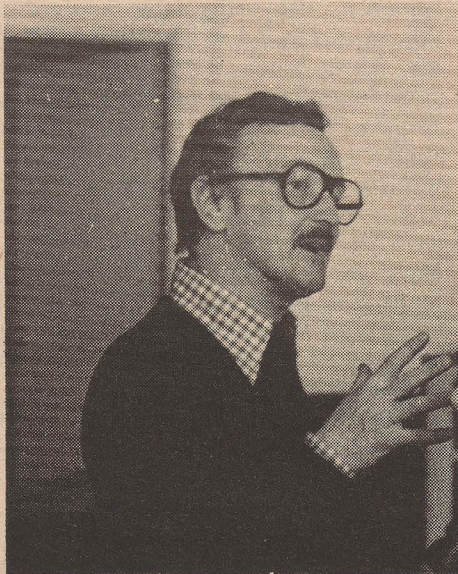
# de Rome's Porno: Wistful, Funny, Intellectual

By Michael Bronski

The main problem with the films of Peter de Rome is that they are too good to be just pornography. It's not that there is anything wrong with pornography. A well-executed, witty film like Jack Deveau's *Drive* is a joy. There is so much badly written, poorly filmed, and just plain sleazy porno around that to find one that is in sync, has recognizable colors, and some semblance of a plot is a real treat.

De Rome's two major film releases to date have been *The Erotic Films of Peter de Rome*, and *Adam and Yves*. They are several years old, but continue to play on the gay porno circuits. For the most part they are conceptual, rather than narrative: focusing on ideas or emotions rather than sexual activity. *Mumbo Jumbo* (one of the short films in *The Erotic Films*...) is nothing more than a series of parodies on commercials, all of which have gay double entendres. Nothing exceptional, but as good as anything that appears on *Saturday Night Live*.

A case could be made for gay male pornography as being in the forefront of gay male culture or sensibility. Such films are for the most part made by



Peter de Rome

Photo by Frank Loscalzo

homosexuals for the exclusive viewing of homosexuals. There are, of course, tons of junk, badly produced garbage that exists only because there is a willing market for any film that is going to have some sex in it — and sex is what people go to pornography to see. But it is possible to have films that do have sexual activity and bear some realistic relationship to other aspects of

gay life. We might as well face it — we are going to have to go to porno films to see gay sex. It isn't going to be anywhere else.

*Day Dreams on a Crosstown Bus* is a fine example: a man on a bus notices another man standing on the sidewalk. He begins to fantasize a relationship that includes sex, but which consists mainly of doing things together: walks, eating, riding bikes. The film could be maudlin, but is charming. The effect is curious; we expect a lot of sex, but are somewhat pleased by what we get. The sexual activity is placed in an understandable, and comfortable, context; it assumes a gentleness that is usually missing in most pornography.

There is a strong strain of the magical running through all of de Rome's films. In *Double Exposure* a young man unsuccessfully cruises the mirror image of himself. In *Adam and Yves* a Cocteauesque image is conjured up: a man masturbating in front of a mirror in a darkened chapel. Many of the images, and some of the situations

are phantoms, glimpsed in passing, but never really touched. Even events are inexplicable. Adam and Yves meet by chance in an empty Paris apartment (it begins as a *Last Tango* parody); in *Prometheus* the hustler is dominated by a mysterious force that pushes him into a room and ties him to the floor. After being ravished by several men, the ropes that bind him suddenly and magically untie themselves.

This is perhaps what is most refreshing about de Rome's films — they are not realistic. The graphic representation of sex can be stimulating. But it can also become very boring, or at worst just plain tired. Even when the sex is put into a narrative to vary it there is still a problem. Pornography by its very nature is going to distract the viewer from paying attention to the rest of the film. By avoiding the narration, and not focusing only on the sex de Rome has created impressions of reality, of gay life, that are not only interesting but attain feeling and

(Continued on page 12)

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## Olga Broumas, Erotic Map-Maker

*Beginning With O*, poems by Olga Broumas, Yale University Press, 1977. 74 pp., paper: \$2.95.

A Review by Rudy Kikel

L'amour came before the armor: in *Beginning With O* — which ended with its author's being selected from among 700 applicants and her book's being published in the prestigious Yale Series of Younger Poets — Olga Broumas began, I suspect, in amorous exploration and discovery, began with rapture (with "Ohhhh"!), and only then branched out into vindictive erotic cartography.

Sometimes her idyllic preserve is a succulent Eden:

I'll break the hush  
of our cloistered garden, our har-  
vest continuous  
as a moan, the tilled bed luminous  
with the future  
yield. Red  
vows like tulips. Rows  
upon rows of kisses from all lips.



Photo by Ken Rabb

### Olga Broumas

More often it is a wonderland of wet-ness, a "milky landscape," a "rare concert of light and spine" which resonates in my bones, as glistening/starfish, lover, your fingers/ beach up," a languorous underwater world of release ("Manita's hands/ flow/ delicate as insects, agile/ as fish, cool as the shifting water . . ."), as well as of relentless but delightful pressure, a world of lip and finger, mouth and hand, tongue and touch, a domain in which the tongue, in particular, functions as a "sturdy digger," a "sleep-

walker" in a cave, an instrument for ecstasy (to which that *other* erotic instrument, the hand, can be compared: "Extra/ hand, extra pleasure. A hand/ with the glide of a tongue, and precise as an eyelid, a hand with a sense/ of smell, a hand that will dance to its liquid moan") and also a writer's tool:

you will know what i mean, words  
are supposed to claw you with  
beauty, tear at you  
spirant by sonorant  
tongue by tongue. . .

Of course! The poet is a lesbian, and the lesbian is a poet; the *O* in her title is a female signature and a vowel sound; when Broumas' poetry is, as it were, brimful — as it is in "Amazon Twins," where we are asked to surrender to the gentle lap of vowel sounds, spirants (the s's), and sonorants (the l's) — we are aware of floating as much in a liquid "cave of sound" as in one of Love's liquid "collapsible caves":

### Marine

eyes, marine odors. Everything live  
(tongue, clitoris, lip and lip)  
swells in its moist shell.

Of course bliss has its burdens: it means — once we are through with it, or once *it* is through with us — falling back into the broken world, in which love can be lost ("Blues/ for J.C."), in which people we crave abandon us for "safer passions" ("Song/ for Sanna"), in which "men/ threaten each other with final violence." Even the sympathy that, as "Circe," Broumas seems to extend to creatures victimized *themselves* by lustful fantasies —

I wait  
spiderlike, effortless as they weave

even my web for me, tying the cord  
in knots  
with their courting hands. Such  
power  
over them. And the spell  
their own. Who could release them?

— cannot prevent her being struck at the contrast between the blissfully seized world of Sapphic sensuality we have surveyed and the larger one men, with their specifically *puncturing* instruments of oppression, have dreadfully seized upon:

i am sick with knives, knives  
slashing breasts away, hand-held  
knives cutting wounds to be raped  
by cocks. . .

Nor can she help noticing less obvious but perhaps no less insidious instruments of control: psychological terminology ("neurosis, anxiety, phobia") with which woman's mind "camouflages" its "thought of love/ for a woman"; modern hospitals into which children are born, with their "medical and convenient glare" ["Convenient for *whom*?" Adrienne Rich has lately been asking]; the Judaeo-Christian concept of sinfulness, which encourages guilt and ascetic behavior:

Sister, to wipe clean  
with a musty cloth  
what is clean already  
is not forgiveness, the clumsy  
housework  
of a bachelor god.

Everything pushes her to it. Imagination under the influence of sexual delirium ("the bed afloat, sheer linen, billowing/ in the wind: Nile, Amazon, Mississippi"), her command of seduc-

(Continued on page 12)

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## Olga

(Continued from page 11)

tive power as she approaches men at work ("I turn/ men into swine. Leave/ them behind me whistling, grunting, wild"): everything, that is, conspires to take Broumas down deep, back and away — into myth, which shapes a culture and which is shaped in turn by it. Uncovering to us her discovered world, giving us *back* the wounding *given* world, Broumas also gives us her invented one, her recastings — in order better to consider women's oppression and some solutions to it — of Greek mythology and children's fairy tales:

## deRome

(Continued from page 10)

humanity.

One of de Rome's most interesting conceits, and probably his most distracting fault, is his use of source material from other films. *Adam and Yves* opens with a *Last Tango in Paris* parody. As the main characters obviously pose in the sunlit room one asks the other, "Do you get an incredible sense of *deja vu*?" "I don't know what that means," replies the other. Clever, but it goes nowhere. The Cocteau

furios women, the Maenads are victimized by the patriarchy which has deputized them to turn over to it their children, as they themselves have been turned over to it by their mothers; Cinderella is the token woman in a castle who longs for her sisters' hut; Little Red Riding Hood and Snow White yearn for the mother and witch they have been separated from; Thetis gives her daughter instructions on how to "evade" certain fluids ("fecund, tail-whipped/ with seed"); Calypso organizes a consciousness-raising group; in the center of a modern city,

Sleeping Beauty, *two* sleeping beauties actually are brought to consciousness of sisterhood and a common alienation from "shocked pedestrians":

Your kiss  
is for them

a sign of betrayal, your red  
lips suspect, unspeakable  
liberties as  
we cross the street, kissing  
against the light, singing, *This  
is the woman I woke from sleep,  
the woman that woke  
me sleeping.*

In poetry that is vividly imagined and economically crafted, Olga Broumas spells out, *sounds out* a lush and luscious world of lesbian love-making and woman-identified concern: any luridness that might have flowed from its subject and most of the excesses of statement that arise from its political critique get pared away through intensity of expression. An attractive blend of voluptuousness and vision, then, *Beginning with O* should appeal to anyone who adores either passion or poetry — and *that*, I like to think, includes everyone.

parody is also clever, but ultimately self-indulgent, because it is not in any context other than its own self-congratulatory conception. At times de Rome can break into the film in this way and it works. Adam tells Yves that a friend of his once took a moving picture of Greta Garbo walking down Fifth Avenue. The film then cuts to actual footage of Garbo walking on Fifth Avenue. It is pleasantly surprising, and works perfectly within the film's context. Later he tries a similar

feat, and while Adam recites W.H. Auden's erotic (though not very good) poem *A Day for a Lay* we see it enacted. The verse speaks for itself, and the image is repetitious. A director like Godard is able to pull off such audacious reworking of material from both film and other media — but his films have a solid philosophical and political basis that allows for improvisation upon a theme without distraction. If de Rome could find material that would support his apparent know-

ledge and talent he may yet make a great movie.

After *Norman, Is That You?* and *The Ritz* in one year it is obvious that gay men cannot trust the film industry to give them very much worth watching or waiting for. Pornography may not be to everyone's taste, but whatever limitations are inherent in the form, they are being overcome by Peter de Rome. His films tend to be wistful, funny, and if somewhat too intellectual, reflections of our lives.

We are interested in contacting men and women who wish to contribute as writers to a new bi-monthly magazine voicing the militant secular viewpoint. The magazine: *The American Atheist*. Needed: commentary on the anti-religion struggle, news and features about the violations of human and legal rights committed by religionists, and film and book reviews of interest to secularists. For more information, write: *The American Atheist*, PO Box 57, Dorchester Ctr. Sta., Dorchester, Mass. 02124.

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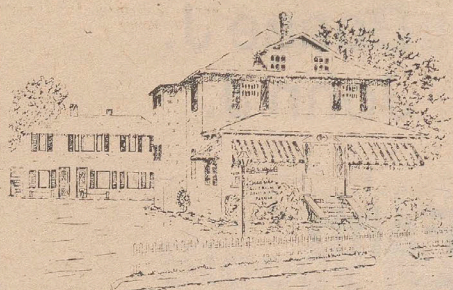
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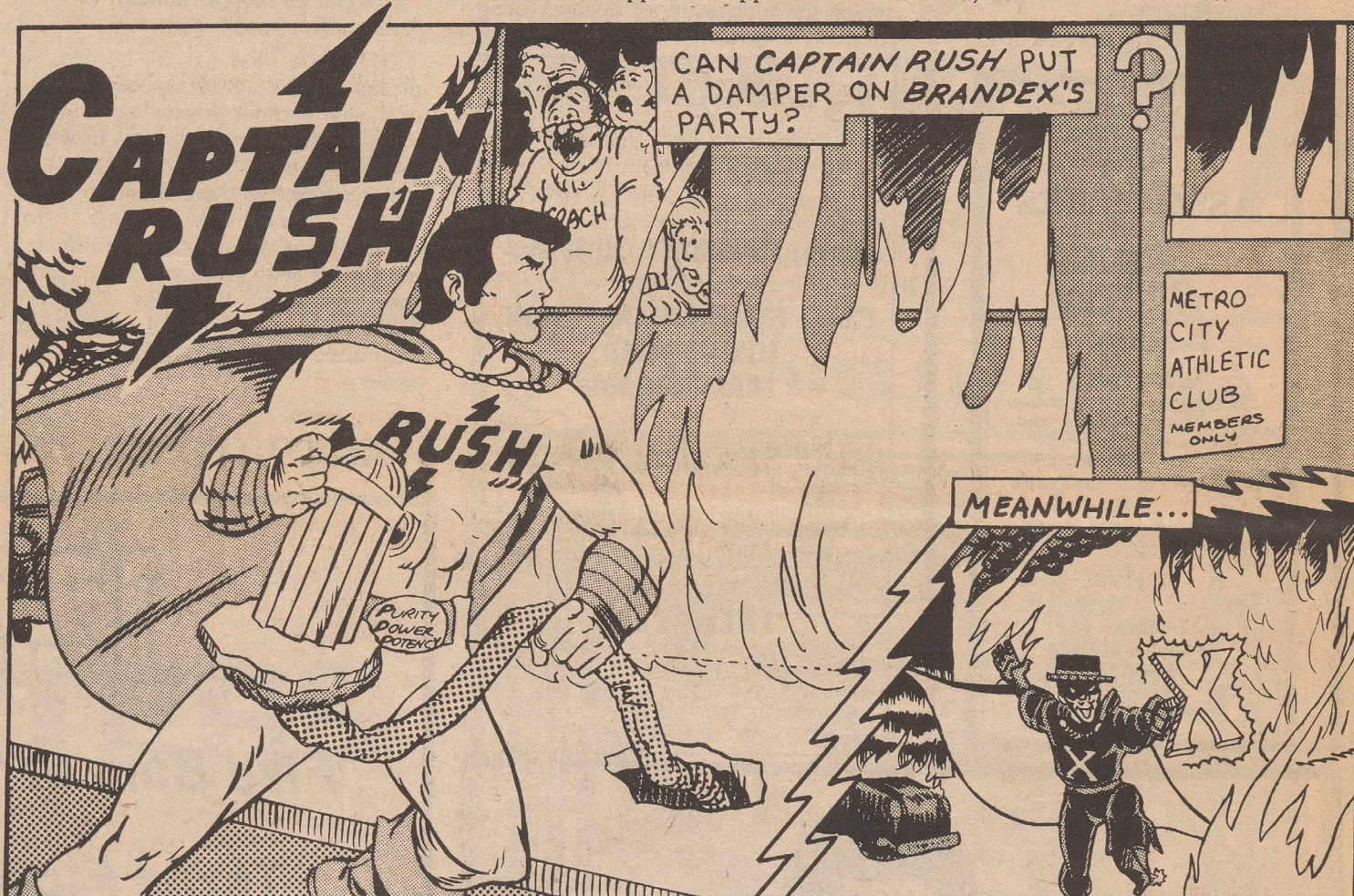
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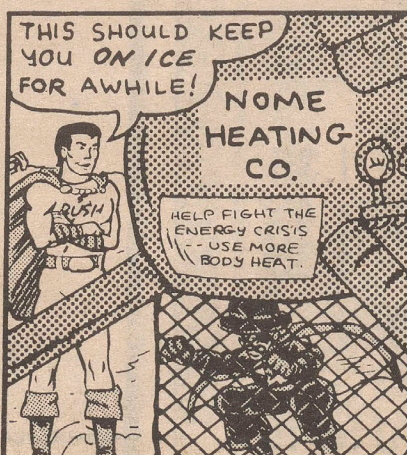
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## Where Mostly Buffalo Roam

By David Holland

And here it is: Saturday afternoon, expensive press seats awaiting me at the Music Hall for the Boston Ballet Agnes de Mille Festival and I was much too ill to attend. I began a serious telephone campaign which finally resulted in what I was searching for.

"Richard," I asked my friend, "you want to see the ballet tonight?"

After a slight hesitation he said he would. I then quickly gave him a set of instructions.

"Should I tell them what you have?" he asked.

"I don't think that's necessary," I said, then hung up the phone and retired to bed.

So, I thought, my task was complete. Now I would have a critique around which I could wrap the press conference that I had attended much earlier. The Boston Ballet had hosted a *fete* for Ms. de Mille — a choreographer whose rise to fame began with her work on "Oklahoma!"

Agnes de Mille arrived at the Fan Club (the site of the activities) not showing the pains suffered from her stroke in the spring of 1975 in her movements. Although the illness had left her right side completely paralyzed she said she regained the use (but not the feel) of her limbs, "like a little, little child learning to crawl."

As the afternoon progressed a series of speakers gave us a resume of Ms. de Mille we hardly needed. I suspect she hardly needed photographers bobbing about and flashing an unwanted light-show either.

Two of the speakers, city and state officials, delivered proclamations declaring May 2nd through the 8th AGNES DE MILLE FESTIVAL WEEK. Quite a *coup* for the undernourished ballet, I thought. Later a delightful gentleman, formerly of the *Atlantic Monthly* and Ms. de Mille's editor of her several books, rendered a short biography sounding like a clipping from a *New Yorker* "Talk of the Town" column. He spoke of de Mille's family living in a Hollywood that was all cowboys-and-back-lots as well as her meetings with Pavlova and Isadora Duncan. He went on to talk about her performances made overseas for "prices that wouldn't buy a good meal in New York today," and the relentless

practicing she did as a young child using the brass railings of her bed as her barre.

By now we had been reminded of her choreography for such musicals as "Carousel," "Paint Your Wagon" and "Gentlemen Prefer Blondes." We had also witnessed a sneak preview of "Summer" and "Rodeo," the former performed to the cries of a clinking piano and on a stage no larger than the table at which I sat.

Now all I had to do was to wait for Richard to return from the performance and dutifully hand over his notes on the evening of ballet.

"How are you going to write this?" he asked. "You weren't there."

"Just tell me about the show," I insisted.

"Well, we didn't see the last piece. It was 'Rodeo,'" he said. I detected a faint blush. "I had trouble staying awake through 'Fall River Legend' even though Arlene had bought a Reese's Cup and a Hershey bar with nuts and one without. It was really a superfluous work," he said. "Just wasn't evocative."

"What do you mean?" I asked.

"It didn't evoke a mood as much as it told a story. De Mille was a storyteller. But Sarazin was excellent as Lizzie Borden and, who was it?" He looked at his program. "Yeah, Lowski was great, but they didn't save the monotony or David Brown's constant flubs."

"And?" I asked.

"There were some really good dancers."



Agnes de Mille

"Stephanie Moy?" I asked.

"Yeah," he said. "But overall they couldn't keep up with the quickness of de Mille's pieces. It was a bit sloppy. And the audience didn't help matters," he added. "The least little *jete* and they were applauding themselves out of their seats. They went crazy over the least bravura. Any other group would have dismissed half of what was screamed about."

He went on to talk about "Logger's Clog," which he dubbed *Americana Eclectic* and noted it was more costume than dance. The second piece, "Summer," he thought was as pale and pastoral as its theme. It got visions of fans and buzzing bees and mint juleps.

"You know," he finished, "in the thirties it was Graham who was the innovator. De Mille may be an institution but now who wants to watch her works except on late-night re-runs of 'Oklahoma'?"

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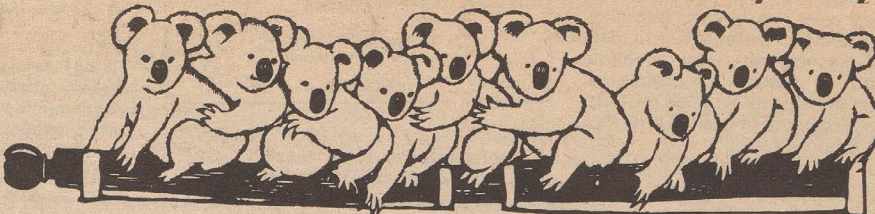
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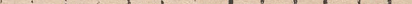
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## organizations

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**GAY COMMUNITY CHAPTER** seeks people to help plan a Gay studies program. Meet Mon. eves in May, 8-10 p.m. For details call Jonathan Cross or Al Bouchard — 277-2484.

**METROPOLITAN COMMUNITY CHURCH OF WORCESTER**, church service at 6 Institute Road, 2 p.m. Sundays. Rev. Jos. H. Gilbert, pastor. 756-0730. The 3rd year begins.

**GAYS IN NEUROSCIENCE**  
Anyone interested in the possibility of starting an informal organization serving the needs of gay persons in the neurosciences and related fields (research and clinical) is invited to contact Mike Young, Neurobiology Program, 59 Medical Research Wing, University of North Carolina, Chapel Hill, NC 27514, with ideas and suggestions. (47)

**SUPPORT LESBIAN MOTHERS**  
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**JOIN DIGNITY**  
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Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

**NGTF NEEDS YOU**  
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**BOSTON GAY CATHOLICS**  
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**COMING TO S.F. BAY AREA?**  
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Cambridge North/Brattle Gays 661-9362

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Framingham Unicorn Society, P.O. Box 163, Framingham 01701 877-8550

Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069

Gay AIAnon, South Shore 843-5300

Gay Alert (for gay community emergency only) 523-0368 or 267-0764

Gay Community News 426-4469

Gay Hotline (3-12 pm. Mon.-Fri.) 426-9371

Gay Legislation '77, P.O. Box 8841, JFK Station, Boston 02114 742-4811

Gay Men's Centre, 718 Beacon St. 247-7312

Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston, MA 02117 287-1900

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Gay Recreational Activities Committee, (GRAC) c/o GCN Box 8000 354-0133

Gay Speakers Bureau, P.O. Box 2232, Boston 02107 353-2790

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Gay Youth Advocates, 70 Charles St. 864-8181

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National Lawyers Guild, 595 Mass. Ave. 661-8898

National Organization for Women 267-6160

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Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr.

Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108

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Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921

Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100

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Women's Community Health in Cambridge 547-2302

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Gaybreak Radio (WMUA-FM, 91.9) 545-2876

Gay Women's Caucus, Amherst 545-3438

People's Gay Alliance, UMass/Amherst 545-0154

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Valley Women's Center, Northampton 586-2011

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Alcoholics Together, Worcester 756-0730

Another Way Drop-In Center, 2 Wellington St., Worcester 01610 756-0730

Brandeis Gay Alliance, Box 1321, Brandeis Univ., Waltham 02154 891-4384

Clark Gay Center, Box A-70, Clark U., Worcester, 01610 793-7287

Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853

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Gay Community Services, Box 815, Provincetown 02657

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Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633

Homophile Union of Massachusetts, P.O. Box 262, Fitchburg, 01420

MCC/Worcester 756-0730

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George W. Henry Foundation, Hartford 522-2646

Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945

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Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281

Kalos/Gay Liberation, Hartford 568-2656

MCC/Hartford 232-5110, 522-5575

The Church of the Eternal Flame, Universal 527-2656

U Conn Gay Alliance, 211 Student Union, U of CT, Storrs, 06268

Yalebians, Box 2031, Yale Station, New Haven 06520 436-8945

RHODE ISLAND (Area Code 401)

Alcoholics Together, 290 Westminster

Brown University Gay Lib, 305 Faunce House St., Rm. 510, Providence 863-3062

Dignity/Providence, Box 2231, Pawtucket 02861

Gay Help Line 831-9491

Gay Women of Brown, c/o Sarah Doyle Women's Center, 185 Meeting St., Providence 02912 863-2189

Gay Women of Providence 831-5184

Integrity, Box 71, Annex Sta., Providence 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 Befford St., University of Maine, Portland 04103 773-2901

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 603-382-4678

Nashua Area Gays 673-5315

NH Lambda, lesbian group, P.O. Box 1043, Concord NH 228-8542

Seacoast Area Gay Alliance, 75 Court St., Portsmouth, NH. 431-4350, 436-7196, or 742-2947

VERMONT (Area Code 802)

Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386

Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland, VT 05701 775-1518

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, 863-1236

NEW YORK (CITY) (Area Code 212)

Church of the Beloved Disciple, 348 West 14th St., NYC 10014 242-6616

Dignity, P.O. Box 1554, NYC 10022