

gpu news

GAY PEOPLES UNION / MILWAUKEE, WISCONSIN / MAY JUNE 1973

GAY PRIDE WEEK PLANNED

In response to lavender posters distributed by a small group of west side gay people, 30 people met Saturday, May 5th, in the Church For All People on 21st and Highland to plan a gay pride week for Milwaukee. The men and women represented a wide spectrum of the community and degrees of political and social liberation.

This city-wide group decided to schedule the Milwaukee week around the 4th of July time and after the Chicago gay pride parade on Sunday, June 24th, in which many Milwaukee people were planning on marching. Joe Schuman was elected to Chair the meeting and to coordinate the committees. G.P.U. volunteered its phone line as an information center, but is not sponsoring the week as a whole.

After a brainstorming idea session, a tentative schedule of events was agreed upon and a chairperson volunteered for each committee.

A second, weekly, open, planning meeting was attended by 15 people on the 12th (again at Church for all People) at which discussion of events and problems

ONE BANQUET HONORS SELDEN

Some 260 people attended One of Chicago's Ninth Annual Banquet, held this year in the Chandelier Room of the Como Inn on April 28.

After an excellent dinner, entertainer Dina Jacobs of the Baton gave a sensitive rendition of "I Did It My Way."

The highlight of the evening was the presentation of the Paul R. Goldman Award For Outstanding Service to long time activist Fred Selden. Mr. Selden, one of the founders of One of

(CONTINUED ON PAGE 6)

continued. Exact times and places for some of the proposed events have not yet been established as of the publication date of this issue. So watch for posters and other publicity.

The publicity committee will try to get onto every radio and TV station in the city that week to promote public acceptance of the ideas of gay pride and liberation.

A great deal more help and participation from everyone will be needed for these events to successfully demonstrate to the public and to other gay people the liberating pride in being

MADISON G.L.F. FILES BRIEF

In a new development in the battle by Paul R. Safransky against his discharge by Southern Colony because of homosexuality, the Madison Gay Liberation Front has filed an amicus curiae brief in Dane County Circuit Court.

Although charged with no specific act, Safransky was fired from his position as house parent at the Colony by the superintendent last July. The State Personnel Board upheld the firing on the ground that "homosexual activity is contrary to the generally recognized and accepted standards of morality. (see G.P.U. NEWS March 1973)

Safransky then appealed the decision to Dane County Circuit Court where the case is pending before Circuit Court Judge W. L. Jackman. The case represents the first litigation in the history of Wisconsin that raises the question of a homosexual's right to hold public employment. Recent cases in the District of Columbia, California, and Oregon have upheld such rights.

Attorney David Adamany, a University of Wisconsin professor

(CONTINUED ON PAGE 6)

homosexual. Listed below are the proposed events and the chairperson's phone number for each. Call them for more info and to participate.

June 30 Opening Rally	273-8089
Dance	276-3572
July 1 Church Comm.	873-3904
Picnic	276-3672
July 2 Workshops	224-9463
July 3 Employment Labor demonstration	273-8089
Gay-In at Juneau Park fireworks	276-1320
July 4 Schlitz Parade Watching Group	276-0651
July 5 Shopping Center Dept store Demo	481-5227
Film showings	933-3034
July 6 Festive demonstration at City hall	342-3065 276-1320
July 7 Group Baseball attendance	276-0651
Caravan to Drive-In Theatre	481-5227
July 8 Rally and Workshops	933-3033
Potluck Supper	276-0651
Publicity	271-5273

KILLER COP SENTENCED

New York -- Colin Kelly, 28, former Transit Authority patrolman, was sentenced on April 19 to 15 years in prison for the homosexual shakedown killing of John Allison, 46, a Manhattan publishing executive in 1968.

Witnesses testified that Kelly was shaking down Allison for money after having seen him enter a parked truck near Manhattan's West Side Highway in West Village. The area, at that time, was a well known rendezvous for homosexuals who had sex in the rear of the parked and empty trucks.

The New York Post reported that one witness testified that the

(CONTINUED ON PAGE 6)

editorial

Last November we established a policy of from time to time giving our mail subscribers a bonus in the form of a free copy of another gay publication. We enclosed with that mailing a copy of **Mattachine Midwest**. In February we enclosed a copy of New York's **Mattachine Times**. We are pleased to enclose with this issue a copy of a brand new publication called **The Chicago Gay Crusader**, published by the Advocates of Gay Action Publishing Co-op, which is associated with United Front of Gay Organizations, P. O. Box 872, Chicago 60690.

In the January editorial we stated: "We believe that our movement is large enough to accommodate more than one viewpoint and that our strength must lie in unity as well as diversity." This is only one way that we are co-operating with other organizations, but we believe it is an important one. **Mattachine Society of the Niagara Frontier** has publicly acknowledged the gift of \$25 by G.P.U. to their Fire Fund which hopes to raise enough money to re-establish their center which was destroyed by fire.

G.P.U. NEWS is published by the GAY PEOPLES UNION of Milwaukee, P.O. Box 90530, Milwaukee, Wisconsin 53202.

All material in the paper is original and is not copyrighted. If you wish to reproduce any part of this paper, please note G.P.U. NEWS as the source.

If you wish to place an ad in future issues, write to us at the above address for rates and information.

If you want counseling about a homosexual problem or would like to have a speaker on the subject for your group, contact us at the above address.

Yours in Liberation,

THE PUBLICATION
COMMITTEE

++

Are you aware that one of the privileges of membership in Gay Peoples Union is the right to borrow books from our growing library?

For some time now a group of people interested in getting a gay library together have been working quietly toward that goal. They have been collecting books, pamphlets, periodicals, and clippings on the topic of homosexuality and donating them to the organization.

G.P.U. NEWS has been a substantial contributor to the collection since it is in the unique position of being able to exchange subscriptions with other gay publications at no cost other than postage. We now exchange with 27 publications and new ones are being added with every passing month. In addition, several publishers are now sending free review copies of books about homosexuality to G.P.U. NEWS with the hope that the gift book will be reviewed in the paper.

We have been asked why we should bother with a library since Milwaukee has one of the largest and finest libraries in the nation. Aside from the convenience of having a specialized collection under one roof, we would point out that the public library has not made any special effort to collect gay material, particularly in the field of periodicals. Many of their books on the topic of human sexuality are in the restricted files and cannot be borrowed for home use. The library has been forced into adopting this policy because so many of their books on the topic of sex have mysteriously disappeared. Apparently many people who are up tight about sex are ashamed to check out the desired book; but have an easy conscience where theft is concerned. Any person who borrows from G.P.U.'s library and does not return the books in a reasonable period of time will be bugged worse than Watergate by members of the library committee until the books are returned.

At a recent business meeting of the membership, the formation of a library committee was approved and the president was

directed to express the wishes of the members to the board of directors for action. The board approved the project with an initial funding of \$50 and directed the president to select someone to chair the committee.

Work has already started on the cataloging of the approximately 200 volumes and it is hoped that a list will be available to members soon.

We now formally make a plea for donations of books, periodicals and clippings for the library. Books can be brought to regular G.P.U. meetings or mailed (at the inexpensive book rate) to our post office box 90530.

Don't worry about whether we already have a copy (duplicates can be swapped with other organizations) or whether

(CONTINUED ON PAGE 8)

feedback

To G.P.U. News:

After receiving a copy of your paper with my **Midwest Mattachine**, then again with my **New York Mattachine Times**, I think I've got the signal.

Please enter my subscription, but back date it and begin with December, 1972 since I am anxious to read section 1 of "Gay, Proud and Handicapped". Your paper is great. Right on!

Bob Basker
Miami Beach, Florida

Editor's note: Mr. Basker was founding president of **Mattachine Midwest** in Chicago. He now lives in Miami Beach where he is active in Miami G.A.A. and is on the board of directors of Greater Miami A.C.L.U.

Dear G.P.U. News,

I'm sending cash for a year's subscription to G.P.U. NEWS and dues to G.P.U. Here's why.

I live in a small town of 3,500 people. Maybe those at the bank might not know the meaning should you endorse my check or money order "Gay Peoples Union", but I can't take the chance.

It could be fatal were it known here that I am gay, yet it could be more fatal NOT to join G.P.U.

Sincerely,
D.L.A.



813 SOUTH FIRST
SING WITH HARRIET KING
SUNDAYS FROM 7:00

OPEN 5 PM TILL CLOSING
4 PM ON SUNDAYS

647-9335

Tallulah: Her outrageous life inspires



Miss Tallulah Bankhead, by Lee Israel, G.P. Putnam's Sons, New York, 1972, reprinted paperback by Dell Publishing, New York, 1973.

Tallulah, by Brendan Gill, Holt, Rinehart & Winston, New York, 1972.

Some years ago Tallulah Bankhead, celebrated international actress said, "I don't care what they say, as long as they talk about me." The unpredictable and unconventional Tallulah, darling of the gay set both male and female, died on December 12, 1968 and already a batch of biographers are talking about her.

It seems that the best of these "instant nostalgia" books fall at opposite ends of the price range. Ms. Israel's book is now available in paper for \$1.75 and Book of the Month Club members can buy the lavish \$25 coffee table volume by the *New Yorker's* Brendan Gill for only \$16.95. Tallulah is being merchandised after death in much the same manner as when she was alive.

She was named after a waterfall at Tallulah Falls, Georgia where she was supposedly conceived. Her mother, a celebrated beauty, died three weeks after her birth leaving Tallulah to be nursed on goat's milk. Her uncle and grandfather were senators and her father was to become Speaker of the House of Representatives. From beginning to end her life reads like a dime novel, outrageous--but somehow, unforgettable.

In 1917, at 15, she won a movie

magazine contest that brought her to New York where she lived at the famous Algonquin Hotel, home of famous actors and writers. Tallulah was intelligent, beautiful, and hard driving. She also possessed a giant infantile ego. Deciding to become an actress, she set about courting the famous, both male and female in the theatrical world. However, she was only able to secure a few small parts and one or two starring roles in mediocre plays, but she did take up alcohol, drugs, her ever-present cigarettes and homosexuality.

She arrived in London in 1923 at the age of 21, claiming to be "technically, a virgin." Tallulah never bothered to hide her homosexuality which now became bi-sexuality and in later life she said, "My family warned me about men, but they never mentioned a word about women."

An overnight sensation in a play called "The Dancers", Tallulah soon had a fanatic following of Cockney girls who acted in much the same way as modern "groupies" do around male singers. When Tallulah bobbed her hair, the Gallery Girls, as they came to be known, swooned and hacked their hair off and threw it on stage in approval. The lesbian overtones of such actions were not lost on Tallulah and she played up to them, appearing on stage in her petticoat in several of her plays. Fat Sophie, her most ardent Gallery girl led cheers of "Tallulah! Hallelujah!" from the gallery and when Tallulah responded by throwing a kiss, the gallery went wild. One of the Gallery Girls, Eddie Smith, became her secretary and companion for close to thirty years.

After eight years in London, with almost every dull play she appeared in a guaranteed success because the Gallery Girls lined up for 48 hours in advance of every opening for tickets, she decided to conquer the movies. She left England for Hollywood in 1931. She promptly signed with Paramount for five pictures at \$5,000 a week - a remarkable

amount of money during the great depression.

Hollywood wanted another Dietrich or Garbo and Tallulah didn't fit the bill. Her first pictures "Tarnished Lady", "My Sin", and "The Cheat" were all flops. Paramount loaned her to MGM whose fortunes were being guided by Louis B. Mayer who took a dislike to her primarily because of her indiscreet sexual encounters with both men and women.



WITH GARY COOPER IN
"THE DEVIL AND THE DEEP"

In her last interview with Mayer, he began to lecture her about her sex life. She asked him to be more specific to which he replied "About women." She sweetly said "You mean--" and proceeded to name some of the most important actresses on MGM's lot.

Tallulah went back to New York and the theater to score, after many mediocre plays in two notable triumphs--as Regina in "The Little Foxes" and as Sabina in "The Skin of Our Teeth." In 1937 she fell madly in love with a handsome actor named John Emery whom she promptly married, but although they both tried, the marriage was a failure and ended in divorce in 1941.

During the '40's her name became a household word as she entertained the troops and made three movies: "Stage Door Canteen", "Lifeboat" (for which she won the New York Film Critic's Award) and "A Royal Scandal." The latter was a box

several new biographies

BY SAM EDWARDS

office failure, but endeared her to millions of gay males because she played the part of Catherine the Great as high camp.

In the late '40's she began what was to become a seemingly endless group of national tours in Noel Coward's "Private Lives." Again she relied heavily on camp and her audiences loved her. She was now a public figure whose drinking bouts and foul language was a part of her character. A journalist friend of mine had an interview with her in Chicago interrupted as she stopped to chew out a lighting technician using a long string of unprintable words. She then turned to my friend and said sweetly, "And now, where were we, dahling?"



DOING "THE BIG SHOW"
WITH VIVIAN LEIGH

In the early '50's she became the mistress of ceremonies of the biggest show radio has ever seen, called aptly "The Big Show." Tallulah introduced one celebrity after another, wise-cracking and camping in her rusty, husky voice: "Just call me Mr. Bankhead." Practically the entire nation tuned her in every Sunday night, but television ultimately proved to be a greater attraction and the show folded.

The rest of her career was mostly downhill, but she continued to follow her famous motto: "Press On!" She appeared in a revival of Tennessee Williams's

"Streetcar Named Desire" and her audiences refused to accept her in anything but a camp role. Another Williams play "The Milk Train Doesn't Stop Here Anymore" in which she starred with Tab Hunter fared even worse, lasting only five performances. She appeared in a horror movie and a couple of segments of the popular "Batman" television show finally becoming almost a recluse as the combination of age, drugs, liquor, and cigarettes took their toll. One of the last happy occasions of her final years was her appearance at Truman Capote's famous masked ball at the Plaza Hotel. She put herself carefully together for this appearance expecting her old friends to shun her; instead they were delighted to see her and she almost wept in gratitude.

She renewed old acquaintances at the ball with Jesse Levy and he became her secretary-companion until her death. Levy was the last of Tallulah's famous "caddies", handsome men, some of them gay, who had escorted her and waited on her throughout her life. Jesse, as well as many other friends were surprised to be mentioned in her will, surprised that is at the size of the bequests and the size of her estate. Everyone had thought that the legendary actress was virtually broke and had dragged herself out of her sick bed in her later years to accept a job because she needed money. Jesse inherited one quarter of her estate, valued at an estimated two million dollars.

The Tallulah legend still lives, particularly in the hearts of gay men. Jokes about her and Tallulah stories still circulate in the over thirty set. Witness the hilarious night club act and record by Michael Greer called "Tallulah in Heaven." It is altogether fitting that this review should end with the title of the song that Tallulah used to close each segment of her "Big Show." --"May the good Lord bless and keep you."

SAM EDWARDS



MICHAEL GREER
PORTRAYS TALLULAH

THE INCOMPARABLE
MICHAEL GREER
PRESENTS HIS FIRST COMEDY RECORD ALBUM
TALLULAH in HEAVEN
(by the way, she runs the switchboard!)

RIPRAP RECORDS

RIPRAP RECORDS SUITE 1520
9000 SUNSET BLVD. LOS ANGELES, CA. 90069
Enclosed is my check or money order for \$
Please send me _____ copies of TALLULAH IN
HEAVEN at \$5.00 per copy, Calif. residents add 5%
sales tax, add .50c postage east of the Mississippi. No
stamps or C.O.D. **G**

Name _____
Street _____
City _____ State _____ Zip _____



FRED SELDEN

Selden (FROM PAGE 1)

Chicago, has been a tireless worker on behalf of the organization.

In his warm and witty acceptance speech he jokingly referred to his honor plaque as "the plank" and depreciated his efforts for the group by saying, "Anyone could have done what I have done." A standing ovation from the audience at the end of his speech indicated disagreement with his opinion of his efforts.

After several door prizes, the guests danced to the music of Grady Johnson and The Soul Merchants.

Oh yes, the guest speaker of the evening was Father Henry Fehren, a Minnesota priest who has published articles on the homosexual and the church. Fehren's speech was a total failure.

Cop (FROM PAGE 1)

victim had paid Kelly \$40 and then refused to pay him more saying: "You're no cop." Kelly then fired the six bullets in his gun, striking Allison four times as he fled, begging for mercy.

Although Kelly had a reputation of being a subway washroom shakedown artist while on duty, the police department refused to charge him with murder because of "lack of evidence of malicious intent."

Allison's well-to-do family would not let the matter rest and brought great pressure on the District Attorney's office. In an investigation, the District Attorney persuaded a friend of Kelly to talk to him about the incident while wearing a concealed tape recorder. Kelly declared on the tape (introduced at the trial), "I killed the --- in cold blood." Finally, in 1970, the District Attorney filed murder charges.

Because of one recalcitrant juror, the jury refused to convict on murder charges, but agreed to convict on a second-degree manslaughter charge. Judge Murtaugh imposed the maximum 15 year penalty saying, "Anything less would be inadequate."

Kelly will be eligible for parole in just 5 years.

In a similar murder trial in London, England recently, John Cree, 22, was sentenced to only two years for the manslaughter of Kenneth Fairhurst, 46, of Stock-

well, London. Cree stabbed Fairhurst 22 times with a two-pronged carving fork after "homosexual advances" were made.

GLF (FROM PAGE 1)

of constitutional law and former director of Wisconsin Civil Liberties Union prepared the friend of the court brief for GLF. Funds to cover court fees and other expenses connected with the brief were donated by the Student Bar association of the U.W. Law School and members of the Madison gay community.

The brief argues that homosexuals have a constitutional right of privacy which the state may not invade or penalize by denial of employment. This right of privacy is the same constitutional doctrine that has been the basis for recent Supreme Court cases denying states the authority to regulate birth control devices, abortion and private uses of pornography.

GLF's brief also argues that the First Amendment freedom of speech and association protects the right of a homosexual to declare his sexual orientation and to choose his own friends.

The brief further points out that the due process clause of the Fourteenth Amendment prevents the state from dismissing an employee because of sexual preferences unless it can show that those preferences adversely affect job performance. Recent cases in state and federal courts have upheld this principle.

The brief notes that recent psychiatric research contradicts the long-held beliefs that homosexuals molest children, have cross-sexual mannerisms and are mentally ill. "Homosexuals are no different from other ordinary people except in their choice of life partners and cannot be denied the constitutional rights that belong to all citizens," is the conclusion.

Final arguments are expected in the case shortly and the entire gay community awaits the decision of Judge Jackman. It must be noted, however, that either the state or Safransky may appeal the decision.



The Factory is now open, and the four bartenders are mixing great drinks.

You can work on a big production on the dance floor and put in overtime at the huge bar.

For those who appreciate large dimensions we have 2400 square feet of good times manufacturing floor space.

If you want to make it, make it at The Factory.

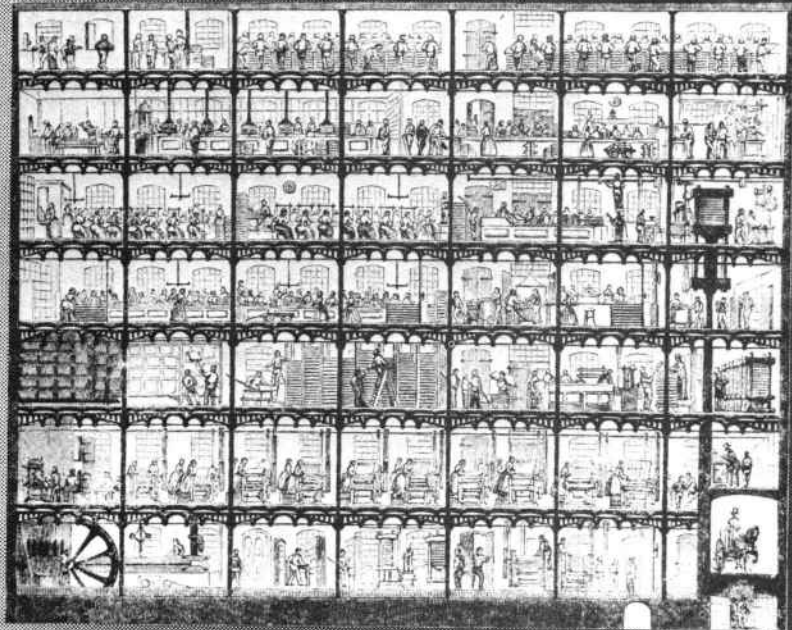
If you want it made, someone at The Factory can make it with you.

158 N. Broadway (at Menomonee Street)

278-9972

THE FACTORY

where friendships are made



work the nightshift during
the week. starting time 7pm

editorial

A HOMOSEXUAL VIEWS

(CONTINUED FROM PAGE 2)

the books you wish to donate are even on the topic of homosexuality. While the G.P.U. library intends to keep and circulate only gay material, others can be sold in an annual book sale to raise funds for book purchases on our topic. Cash donations earmarked for the library would also be welcome.

++

We are reliably informed that the Milwaukee Police Department's Vice Squad has adopted a new tactic, used particularly in public washrooms.

After the usual entrapment procedure has progressed to the point where an arrest would ordinarily be made, the officer does not make an on-the-spot arrest. Instead, he writes out a summons requiring the individual to appear several days later at the vice squad office in the Safety Building. The summons cannot be ignored and is legally binding.

We understand that the procedure is being used selectively, perhaps only where the officer suspects that the individual will hire a good lawyer or where the evidence is not really strong. Recently, quite a few cases of this type where a good attorney has been retained have not progressed beyond the office of the District Attorney where the charges have been dropped. It could be that where an attorney is retained the charges would not be brought in the vice squad office.

Another point is that since no arrest is made on the spot, the officer does not have to read the arrested persons rights which would include the right to legal counsel. All we can say is that any person receiving such a summons would be foolish not to show up at the vice squad office and **with a competent attorney**. We wish that more gays, when arrested, would contact us. We can't guarantee that we will get you out of trouble, nor can we pay your legal fees, but we can certainly be of help to you. Our number, in case it needs repeating, is 271-5273.

Jokes about headshrinkers are legion, but it's no laughing matter when the Psychiatric Establishment deals with gay people. It's no over-general stereotype to claim that **most** of that establishment seems to stereotype **"all"** gay people into a mold--usually as "sick," period. And this is true in most all areas of the so-called "helping" professions, from psychoanalysis through counselling to the various "behavior therapies" -- the latter seem to combine the worst features of **Clockwork Orange** and **1984**.

So what? Well, it's a keystone issue. Perhaps the single most stubborn and complex issue in gay liberation today is the related cluster of ideas concerning whether we are "sick" and thus are to be "cured." For, as **Newsweek** said, the Movement differs in one crucial respect from all other similar liberation movements: it

is following a well-established pattern of minority protest movements in the U.S. -- with one fundamental difference. What sets the militant homosexuals apart from society is not a matter of birth or ethnic origin or philosophical convictions; it is a set of attitudes and behavior patterns that many medical authorities regard as literally sick.

As do many "liberals" as well as Archie Bunkers, we might add. So, while more and more Americans are recognizing that most stereotypes and preconceptions about us are either untrue or irrelevant -- such as male effeminacy, the occupational stereotype, etc. (the fruity hairdresser), still, most would stand staunchly by the idea that "A guy must be nuts to do that." (Except, perhaps, as the Kinsey Report would seem to imply, when you were so drunk last night that you don't remember a thing...?)

Are we "sick"? Are we healthy? Is society itself sick? What is normality? You pay your money and you take your choice. The "facts" here are not only incomplete but mutually contradictory. And there is enough "testimony" from various "ex-

perts" floating around so that you can easily "prove" any opinion if you look long enough. Furthermore, on this as on any other gut-issue such "facts" are overlaid at every stage with observer-bias and preconceived ideas. What each believes here probably depends on what each already believes rather than on whatever is, or may be. "My mind is made up, don't confuse me with the facts."

But a balanced review of this complex question is more exciting and challenging than it is dull, and here's one such attempt at it, especially written for those who might choose, or have, to deal in some way with the mental-health people. Also, the mental-health people themselves might be interested in seeing what the gay liberation "line" is on this issue.

Well, they won't find it here. There is no "line." Furthermore, this article will out-radicalize the radicals. I don't buy the easy, facile wholesale condemnation of all gay people into the realm or purgatory of "sickness," but neither do I subscribe to the equally over-general, and uncritical, protestations of gayness as "universal health" that you hear in some gayrev circles and manifestos.

However, quite a few things are super-clear already. The core question, and the only useful one now, is whether responsively loving another person of the same sex - psycho-sexual responsiveness to one's own sex -- is, or can be, "healthy." This alone, here, is "gayness." In other words, I don't even bother dealing with the cluster (or tangle) of outmoded notions that the so-called popular mind holds about us -- that is, what "everyone knows" about queers. That, for example, we: 1) are prone to "violence" (it's never specified exactly what), 2) are child-molesters (for the record, in case anybody still doesn't know, this one is at once the largest myth and the most scientifically untrue, disproven one); 3) are hyper-sexual, that is, obsessive and compulsively promiscuous about

PSYCHIATRY

BY WAYNE JEFFERSON

sex (people take one look at one tearoom and "conclude" this); and 4) are "unreliable" and "unstable" somehow (ah, yes, the jittery fairies; no gay person was ever dependable?). No, we assume that anyone who is, for example, fairly liberal and liberated about Blacks and women and Native Americans would now recognize these myths as -- myths. (Maybe, just maybe, that's assuming too much.)

As you may already have noticed, this leaves undefined also the question of just what is "mental health". I take this to be functioning well to fulfill our own unique potential selves, becoming the people we, alone, were meant to be. This is both in psychosexual terms -- settling in with ourselves, and/or down with another person -- and in general

terms -- not just Love, but also Work, Play, and perhaps God. This alone is "mental health," for at least mental health does not consist of a sheerly statistical "normality," a merely moralistic "maturity," or a crudely conformist "adjustment."

Now we do have a bad press among the mental-health people, and one might begin by speculating as to why, for this might suggest where problems lie.

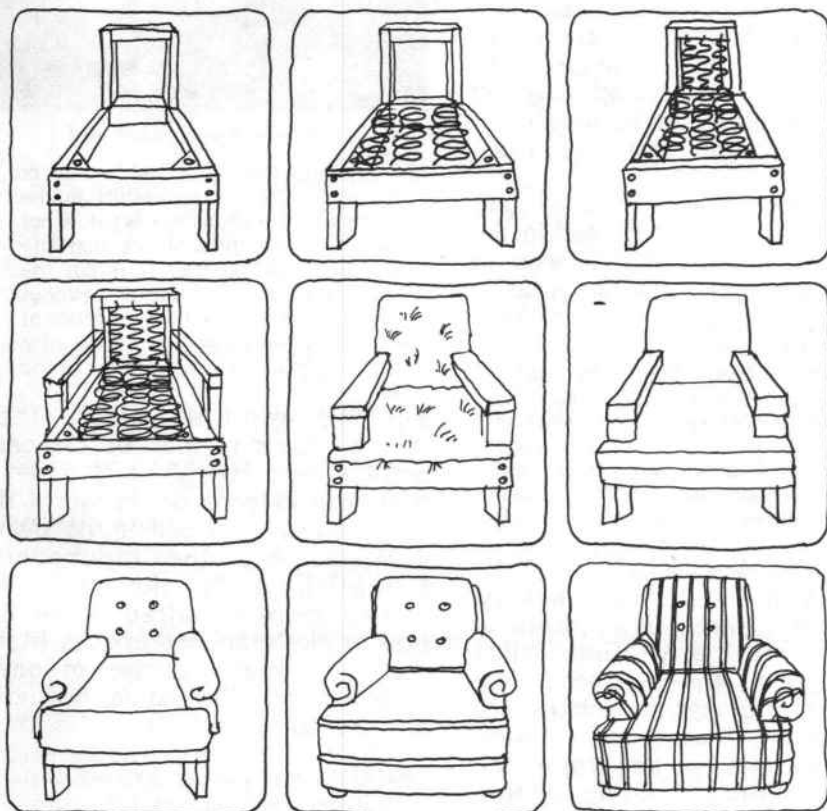
1) It would be churlish, perhaps, to suggest that vested interests, that is, profitmaking, is involved. Treatment costs bring them money. But let us move on to more important causes of this bad press.

2) Overgeneralization from Patient Sample. An "error in induction" occurs when scientists

arrive at a theory or conclusion based unreliably on a sample of facts or evidence which is too small, or too unrepresentative, to support the general conclusion, which then becomes an over-general, inaccurate one. Translated into the everyday, this means that you didn't get enough of all the facts to justify or support the conclusions you draw. This has happened monstrously in famous clinical studies of homosexuals. What actually happened is that psychiatrists saw gay patients, then (over-) generalized from this and defined all gay people as "sick." But of course this sample of gay people was probably "sick" -- by definition, most psychiatric "patients" are (though even this becomes more and more questionable)! This is about as reasonable as studying, say, the inmates of a female T.B. sanatorium in, say, Iowa, and then making generalizations about all American women! One of the fellow therapists of Ernest Van den Haag commented to the effect that all of his homosexual patients were very sick people. Van den Haag's reply to his colleague was neatly done: "Ah, yes; yes. But then so are all my heterosexual patients." In short, there may well exist legions of non-neurotic (though very "oppressed") gay people whom the cloistered Establishment has never seen as such.

3) Therapists as Indoctrinated. Every academic field teaches irrelevancies and outmoded ideas as well as "truths." I think we can allow for the errors of well-intentioned therapists who know nothing of gay life (and of the potentialities, for the individual, of his own gay liberation in gay life) except what they have been "taught" from encrusted theories and ideologies during their education.

4) The Therapist as Straight. This is neither as irrelevant nor as insulting as it may seem at first. Assuming that most therapists are heterosexual, we can only expect this fact to loom rather large -- rather too large -- in their



keep it together

UPHOLSTERY

753 North 27th Street 933-8808

consciousness and their practices. For what man can truly understand woman's place in a man's world? What white can truly know what it's like to be Black in white America? And what straight person can know the feelings, and needs, of gay people in straight society? Of course, when members of the helping professions don't understand and empathize with gay people as people, it's both ironic and dangerous. But "logical," given a straight orientation.

5) Therapy as Enforcer of the Norms. Why are the "sickness" theories so rampant today? One ingenious explanation has been that although some institutions are loosening up, the culture at large is still very much against gayness. So, now that it's becoming unfashionable to brand us religiously as "sinners," and questionable to continue keeping us legally as "criminals," the culture can still label or tag us as "sick persons," and thus (try to) keep us in our place.

Ten
Hundred
East

1000 N. NORTH AVE.

NOW OPENED AT 8:00 P.M.

Now let's examine some of the basic issues in the "sickness-and cure" debate.

1) THERE IS ONLY ONE CAUSE OF HOMOSEXUAL BEHAVIOR, AND THAT CAUSE IS PATHOLOGICAL (verdict: a largely oversimplified myth). The psychiatrist Bieber, for example, links male homosexuality with an Oedipus-complex situation of a "close-binding-intimate" mother and a weak-distant-absent father. Plus other symptoms -- all from his patients. The therapist Weinberg cites other theories: "Fixation" at an early stage of development. "Castration-fear." "Narcissism" or self-love. "Identification with the opposite-sexed parent." If this isn't enough, the psychiatrist Hoffman brings forward two other causes -- both "psychological" and both "pathological" or neurotic. There is an actual fear of other mates which may falsely masquerade as "love" for them -- for a time -- in defensive reaction-formation. And there is some sort of "deficient sense of masculinity" which leads to a sort of phallic totemism, or worship of (read: fixation on) the male genitals.

Or the "blame" (or at any rate cause) may be placed in the sociological patterns at large in the culture, not in the individual's family psychologically. Ruitenbeek writes:

With fathers unable to supply adequate patterns of masculinity, mothers possessive to the verge of being castrating, girls of his own age group forthrightly demanding, and society pressing him for professional and business success, the modern man may well seem pushed into a flight from masculinity.

Now the stubborn, balanced fact is that there is a "grain of truth" in many (not all!) stereotypes. And so these conclusions, of Bieber and others, are probably true for some homosexuals -- as would be corresponding compulsions, fixations, etc., for some heterosexuals. But true for all of us? In the face of all this, it seems better to take the radically-dismissing stance of Carl Wittman's anti-psychiatric declaration, in his **GAY Manifesto**;



WARREN CONOVER WITH FRANK SMITH

Homosexuality is not a lot of things. It is not a makeshift in the absence of the opposite sex; it is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes except inasmuch as we could see the sham of American marriage. Homosexuality is the capacity to love someone of the same sex.

But this won't do either. The "truth" here is that of radical politics, and though it is essentially true in terms of liberation, it is somewhat biased in its own way, as are the hidebound Establishment's theories. A better, more balanced, view is that of Hoffman. He argues that there are many causes of gay response, and that some, but not all, are pathological:

Some may be homosexual because of biological determinants, some because of the kind of traumatic childhood that analysts describe, and some because of learned but non-traumatic childhood factors. Furthermore... the crucial factors in one's sexual orientation may occur not during childhood, but later, e. g., in adolescence.

(CONTINUED ON PAGE 18)

What's Liberating about a gay ballet?

Homosexuality finally has one well trained ballet slipper in the repertorial door of American Ballet Theatre. Although for years many gay guys have flocked to perform and watch ballet, homosexuality as a central theme for a ballet story is something new.

Monument for a Dead Boy, choreographed by Rudi van Dantzig, was presented by the American Ballet Theatre at the Performing Arts Center Tuesday, April 3. One might have expected such an explicitly homosexual production just to slip unannounced into the program, but it was given the full publicity treatment, being a new production with a new choreographer. However, the subject matter was carefully skirted by calling it "A stark psychological study of adolescence."

There have been other ballets in which homosexual characters or incidents have been included notably the Joffery Ballet's version of Oscar Wilde's "Portrait of Dorian Grey", Maurice Bejart's "Mutations", and the Polish Mime Theatre presentation of an ancient legend of a middle-eastern king who fell in love with a shepherd. With this production where homosexuality is a central theme, the ballet world is finally beginning to recognize on stage what it has been doing privately all along. Occasionally we now find two men dancing a pas de deux or the ballerina supporting the danceur.

Monument for a Dead Boy is a very good ballet in the modern mode with heavy psychological implications. The program notes were handled with an unusual flair. Starting with a quote from Truman Capote, each character was given a line of poetry loaded with psychological meanings from "The Inner Wallpaper" by Hans Lodeizen.

The curtain opens to an all black stage which sets death and darkness as the point of departure. John Prinz, as the central boy, dances on in all white tights and leotards followed by Warren Conover dressed similarly but all

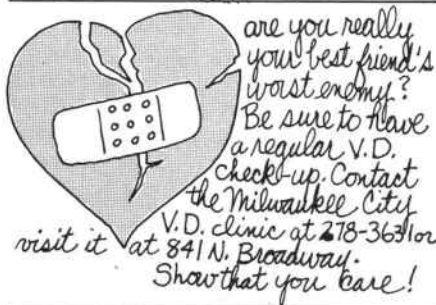
in grey. This standard stage convention allows Prinz to look back at his own youth in the person of Conover. Conover dances the same steps as Prinz, but not exactly on the beat nor in the same way, giving the impression that his youth was out of step with society. However, to intensify this duality, Warren's blond hair should have been darkened to match that of Prinz.

In one scene Prinz leans against the set of a poor room and visualizes his drunken father crudely forcing sex onto his mother. As the father finally flings her to the floor and begins his descent into her, Conover slips out from between their hips visually being born out of this unloving union. Such an unromantic view of heterosexuality is uncommon in ballet, but pointedly in keeping with the causative factors of the youth's homosexuality.

The boy does not seem to be aware of his same sex potential until his school friend, danced by the handsome latin Marcos Prados, seduces him. Prados is so sexy that no one could resist his charms.

Having responded to his friend, the youth remembers a photograph of all the school boys taken at the beach. Then, behind this life-sized photo, George Brandyguine's lighting materializes the actual boys. They dancingly taunt Prinz and finally after a chase, each has his way with him sexually. Unfortunately this is not very explicitly conveyed since one crawls through his legs and others make menacing movements with the leg or hip.

Needless to say, the gang bang traumatizes the boy. He



CONOVER, PRADOS, PRINZ

unsuccessfully tries sex with a girl and then is confronted with his real feelings. Parents are no help to him and his school friends leave him. Even his seducer rejects him, being unable to come to grips with his own sexuality. The boy is left entirely without love. Scorned and rejected, he takes his own life.

Thus, the old "unhappy-homosexual - dies - in - the - end" treatment is used in this first homosexual ballet. One would have hoped for a better, more sympathetic treatment from this Netherlands Ballet choreographer.

The audience responded to this moving story without saying much about the content. Audience watching is always fun at the ballet for it seems to attract not only the wealthy and the chic, but many frumpy Milwaukee haus frau and long haired youths in denim or velvet jeans. This year several persons who in the past have promoted themselves as heavy, counterculture, political types showed up for this one as well as for Nureyev's appearance on April 21st. So, perhaps the arts, with their unifying universal language can help promote a better public acceptance of homosexuality after all.

by Allyn W. Hess.

WORDS FOR WALT

1 Walt,
I am thirty-two
and am making my charge at your
supremacy.

I have passed through Eliot and Roethke
and have troubled Auden,
and have read a thousand more,
and have learned and loved them all.
They have been to me
as the phases of the moon,
the vagaries of sunlight,
the challenges of caves.

It is time again to sum things up,
for transformation,
We have turned another century,
yet much much more;
we have entered the country of Hope--
all your dreams, sweet Walt, all your
dreams!

They are past and ever present
but can not be changed,
and for all you felt and yearned,
you could not feel as I can,
you could not yearn as I.
It is time again for seeing,
and today, Walt, I am ready,
and so, Walt, is today.

If in the grasses of evil and good,
you in your grey beard stand,
sensible, attractive, gathering, giving,
all the more must I,
all the more our race.

It is time for transformation
to a life we can barely dream of,
or death;
it will not come again.

If we touch the soil rightly,
and the water, the air,
what passages, what births!
what mastery of time.

2 O human ageless Walt,
how much we are alike,
words hanging on words, lists, parallel
constructions;
and yet how different,
your rhythms not my rhythms,

3 Fuckin' root!
Thought I'd missed it!
Lift me.
Damn it, scraped my knee.
You'd think I lost my coordination!
Now why did I--
hey, Walt,
do you think--
blasted elm!
They're dying on us, you know.
Look, maybe we should sit for awhile.
There.
Huh, an oriole!
Where is it?
Again. There!
And its elms--
will we miss its swinging nest,
its bright colors and bright song,
its special grace?
Walt--hmm, that breeze feels good--
I love the touch of your rough hand.

4 Inside,
most of this day,
this fifty-degree March 12th--
student union, office, library--
inside,
writing these words.
And now I am in my apartment.
It doesn't seem right.
For neither as I would want all buildings
down,
should I want them foolishly lived in.
And I have done so.
Today, I think, I have done so.
The sun scattered its pleasures for my skin
and I ignored them--
the poet and his paper and his pen;
vain beyond the moment's need,
I stayed inside.

Is it no wonder I
wonder,
am surprised
at myself,
am a joker
full of sour puns.

Somewhere, on the proud stem of a rose,
sucking aphids rock;
somewhere, on the sidewalk to a mansion,
gray and yellow snow.

And so I do:
to the early robin honoring his love and
possessing his land,
to the thawing grass as it struggles back to
green,
to the teenage girls giggling,
to the teenage boys yelling, their leather
oxfords rapidly beating the sidewalk,
to the hummings of cars and the grumbles
of buses and trucks,
To the ticking ticking ticking of my wife's
white plastic clock,
to the whispered ticks of my too-fast
Timex watch.

But, nothing.
Yes, yes, it is love:
a falling away from one, or so it sometimes
seems, and a possible falling,
unevenly, into another,
but always behind my primary love--what
I am doing here, the love I have for
words.

That, Walt, is why, at this uncanny juncture,
my body and my spirit speak to
you.

6 An end.
I have come too close.

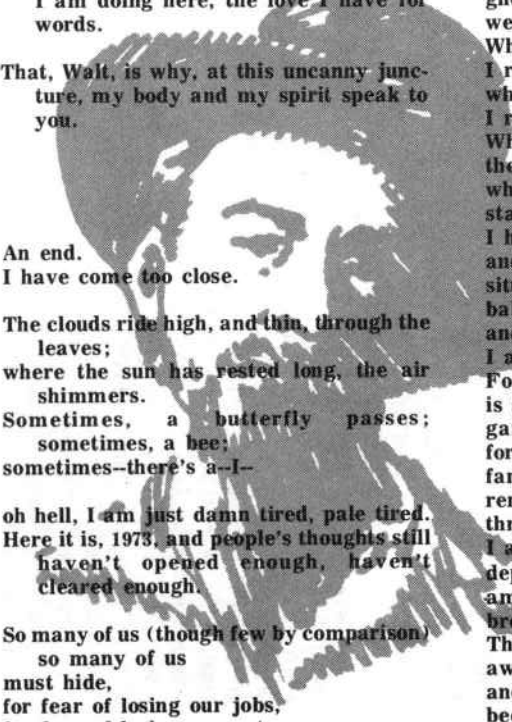
The clouds ride high, and thin, through the
leaves;
where the sun has rested long, the air
shimmers.
Sometimes, a butterfly passes;
sometimes, a bee;
sometimes--there's a--I--

oh hell, I am just damn tired, pale tired.
Here it is, 1973, and people's thoughts still
haven't opened enough, haven't
cleared enough.

So many of us (though few by comparison)
so many of us
must hide,
for fear of losing our jobs,
for fear of losing respect,
for fear of losing
our lives.

Star above me,
constantly changing,
in color, in brightness, in position, in
strength,
probably dead,
a black space
or a great dark cloud,
what moments of what eon
of your boiling spirit
hold me?
what warmth,
what variousness,
traveled
their thousands of years
through static cold?
who else
this new moon night
enjoys you?
who else considers
the ultimate trip
of riding the conquering edge
of your revelation?
encourages you
to make a wish
on him?

Starlight,
imperceptibly present
on my palm,
ghost,
welcome.
What you tell me,
I rejoice in;
what you keep from me,
I rejoice in.
Where there is mystery,
there is wonder;
where there is wonder --
starlight,
I have just stepped back from myself,
and see me here,
sitting,
babbling like a fool,
and realize
I am often like this.
Foolishness
is such a pleasant vice;
games
for one,
fantasies;
renewed
through them,
I am given
depth,
am given
breadth.
The breeze
awakens again;
and an oak leaf
becomes
a fluttering eyelid,
and you
what I do not want,



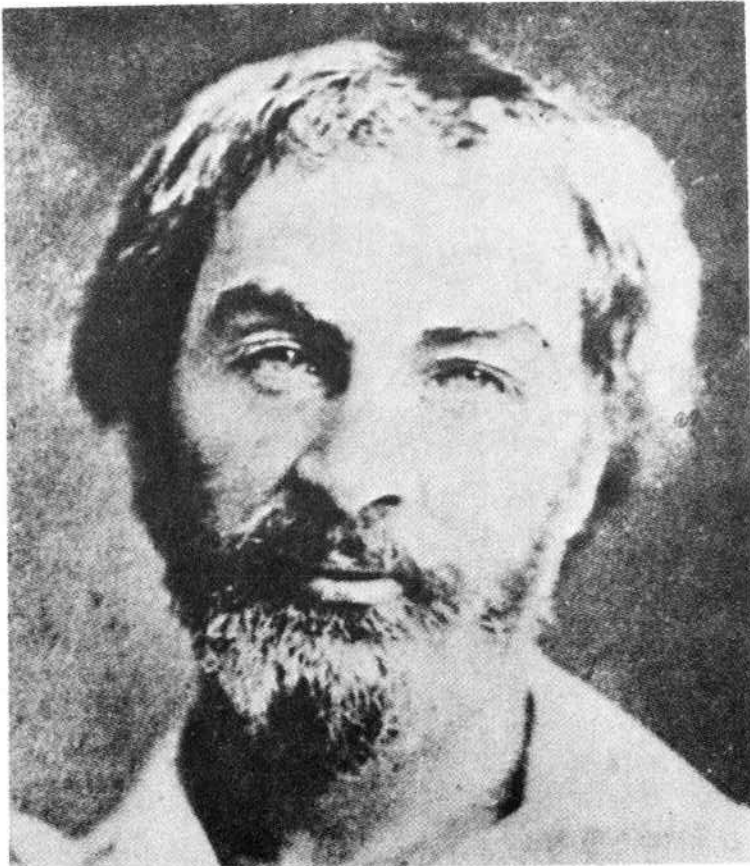
your thoughts not my thoughts;
and yet again alike,
in our hearts.

Much that I have written, Walt, is dead;
the best that I have written is but
preamble.
Sleep with me.

This woods we are approaching,
let us dance and greet it.
How much we are alike!

Inside--
the habits that block awareness,
the truths one tries to forget,
the images that enlighten.

5 And now I hear you asking me,
"What are you doing young man?"
And again,
"What do you seek so pensive and silent?
What do you need camerado?
Dear son do you think it is love?
Listen dear son....."



An end:
in the flowers at my feet,
in the stones of buildings,
in rivers of every description,
in the turning of every wheel,
from the mouth;
an end.

If I have gone too far,
I have gone too far,
I will go
farther
still.

It can not be helped.
The deaths I have suffered,
the deaths so many yet suffer--

John, Bill, Anne.....

Communication,
oh the warped communication of loved
ones,
the black ideas that have warped
love,
have provided answers where answers
cannot yet be had.
An end.

7 A beginning.
A movement toward self, toward com-
munity,
where every man and woman can walk as
is,
possessed of a sensibility the equal of light,
the power and softness of light.

8 The oriole?
It is night, night, without
orange.

9 Settle.
The sounds of the woods invite us,
but we must not move,
not even toward
each other,
especially not toward
each other;
we must keep our energies pure;
the time is not yet right
to mingle them.
I leave you.

the eye
of a come-on girl.
What you tell me,
I lament;
what you keep from me,
I lament as well.

10 Midnight, and after, and after.
Knowing and not knowing.
Waiting.
Sleep. Dreams.

With the rubbing of my hands,
the orange sky and the orange leaves
separate,
the waves on Mystic Lake blossom and
cry,
I touch
the nearest tree.

11 Snow. Sleet.
All day, all day,
snow, sleet.

I had lived inside my cocoon, my cottage,
for nineteen years,
but now no longer.

The birds about are hardy ones.

in the streets of my self
I dance,
in the streets of others
I dance;
in the street of others
I buckle
in
regret.

Seasons next to seasons,
people next to people,
gods next to gods,
I mix with what I am.

If you, Walt, blessed this earth,
I will bless it again.

3-19-73
Brian Salchert

Employment versus Gay Pride

BY MICHAEL MITCHELL

With the national unemployment figure refusing to drop below 5 per cent and no relief in sight, no one has to be told that good jobs are hard to find. More difficult still is the ability to hold a job which offers advancement potential, skill development and a good salary, against the invasion of an employee's privacy. Although this trend toward complete employee subjugation to employer in areas of personal privacy has taken a sharp upturn in the last 5 years, it is merely a fuller orchestration of an old repressive theme.

It is not without good reason that the two most guarded bits of information about most gay people are their full name and place of employment. There are few in the community who have not either come close to, been involved in, or know of personally, cases where an employer's discovery of a homosexual employee lead to immediate dismissal with little or no legal recourse available. Is it any wonder then that many gays display behavior akin to paranoia when urged to make a more honest assertion of their Constitutional rights.

Even in employment situations where employee surveillance is kept to a minimum, oppression still takes a toll on a gay person's potential of complete human development. It comes in a form of pressure from fellow employees to conform to the particular racial, ethnic and social environment common to the majority or common to a given type of work situation. No one occupation can be elevated or demeaned as more or less repressive than another. From the Archie Bunker crowd at the construction site to the pseudo-intellectuals on the faculty, the oppressive pressure to conform is applied as effectively as one might administer cyanide, only the victim is seldom killed; just crippled for life. The relief, if taken, is often equal to the affliction, as there is seldom such a thing as a graduated dosage. Either the victim integrates completely enough to win the

acceptance of superiors and fellow workers, or takes a course of near isolation to save what privacy remains. However, with careful judgment and a clear set of priorities, the average gay need not suffer unusual occupational oppression for living a gay lifestyle, although the particular solution formula will remain a matter of individual equation.

When job hunting, carefully read your application, noting the nature of the questions and how they conform or vary from other standard job applications. If a prospective employer should ask you to waive any legal recourse which might prevent them from running any kind of quasi-investigation of your private finances, social circles, family background or living conditions, (as for example, American Express), carefully consider what employment in such a firm would subject you to.

Try to avoid firms which have reputations for invading employee privacy. Governmental agencies at all levels are perhaps the first to be questioned, although many of the nation's largest companies violate the separation of home and job more extensively than small local firms or governmental agencies. The emotional turbulence of being jobless or being denied the greatest market for your skills will only be replaced by an equal, if not greater pressure, if a careless job selection is made.

Watch for major court decisions involving repeal of discriminatory job requirements as in the case of Pan American Airlines' ban on male stewards or the New York Taxi-cab Commission's requirement of sanity tests for known homosexual applicants. Also watch for public changes in employment policy brought about by citizen action such as Bell Telephone's harrassment of known gay employees.

Keep up to date on the social philosophy of your particular trade or profession as expressed in industry journals and publications. Carefully study the

depth and intensity of reaction to important social events relating to civil rights and discrimination in general.

Once reasonably ethical employment has been found, there are steps which can be taken to resist the oppressive pressure to conform and thus make your private life a matter of public record and concern. First, determine just how much of your personal tastes, habits and preference you wish to be revealed. Don't feel obligated to trade confidences unless you're determined that your confidant is worthy of your trust. Assert your desire for equality and non-discriminatory treatment by championing the rights of racial, ethnic, and age minorities as well as those of women and other oppressed groups.

Firmly, even jokingly, rebuff fellow employees who take an unnecessary interest in your marital status, living arrangements, social life, or other personal matters, for the competition for promotion has often destroyed the most amiable of working relationships. If the need to have a confidant is important to you, pick someone who has expressed many of the same ideas and feelings as yourself. Here, your defense of other minorities will draw sympathetic people toward you making it easier to establish a foundation for the building of a more honest understanding. Don't make a display of objecting to challenges concerning your private life or habits, as it is seldom done with any true amount of serious intent and will only draw needless interest in your motives. Above all else, don't allow yourself to give in to the desire to work harmoniously and amiably at the risk of being fired. Take small steps at first, until you are sure about your procedures. At all times use care and clear judgment in your decisions but don't let your pride be compromised by undue caution.

After all, you're gay and you've got good reason to be proud.

NEW TO MADISON!

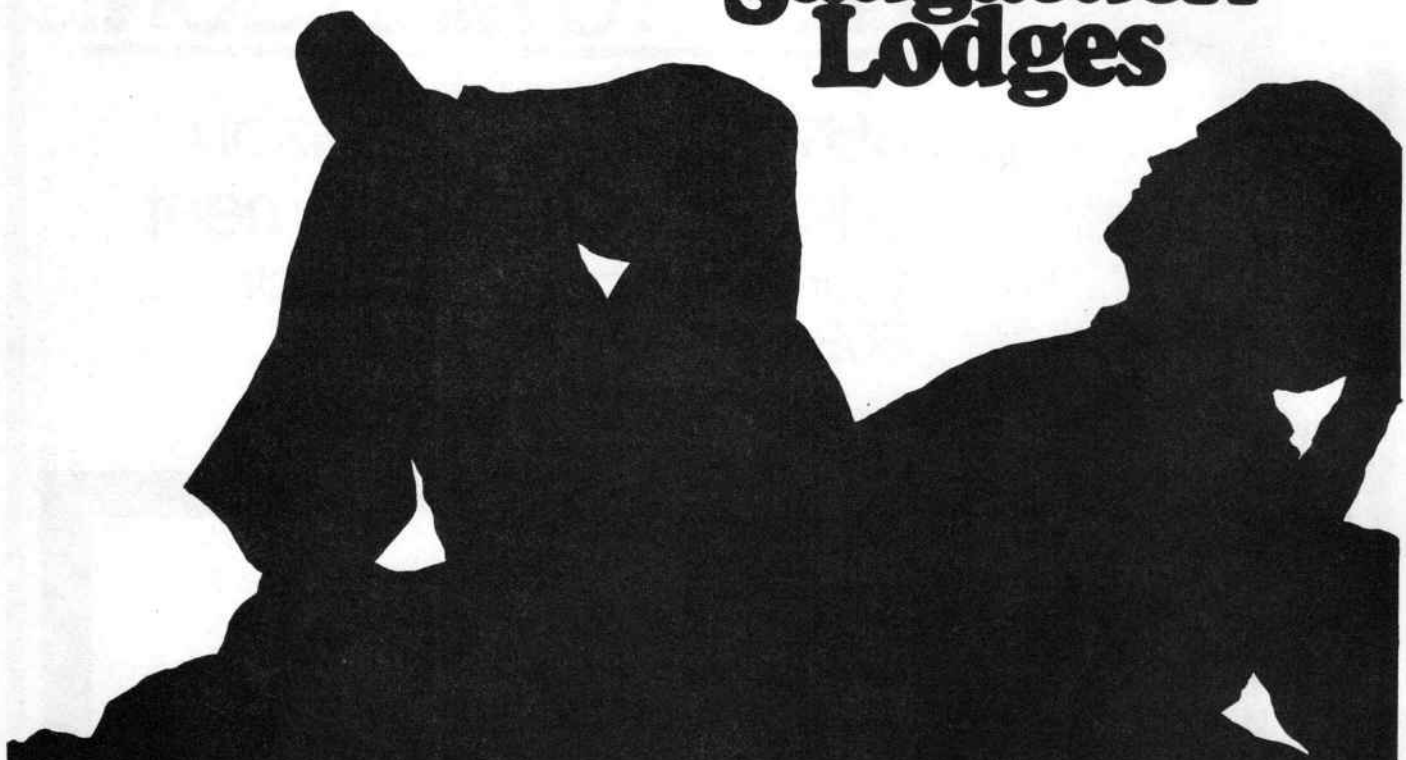
46 N. Park St. Madison
3 levels of entertainment
your hosts Rodney and Jack
608-255-0609



The
back
door

THE
b
d

Saugatuck Lodges



1973 Special Events

- June 8 College week, students half price.
- June 15 Girl's week.
- June 22 Costume and Drag awards.
- July 13-14 Body Beautiful and Mr. Saugatuck Contest.
- August 5-12 Leather Week with awards and Leather shop, 2nd city M/C hosts.

- Sport Fishing
- Golf
- Swimming
- Dune Schooner rides
- Art studios
- Art colonies
- Mt. Baldhead
- Scenic Island Queen
- Amusement park
- Commercial fishing
- Bowling
- Sauna
- Five active wooded areas
- Weekend parties til 5 am
- Food
- Dancing



Saugatuck Lodges

Box 406 Saugatuck Michigan 49453 • 616-857-2857 • 616-857-4269
Chicago - 312-929-0001

1973 Summer Rates

Sun., Mon., Tues., Wed., Thurs.,
10.00 Single, 12.00 Double
Friday & Saturday nights
15.00 Single, 17.50 Double
Holiday weekends (3 night min.)
20.00 Single, 23.00 Double
Extra persons 3.00 each
Low rate of 69.00 per week.

Please reserve _____ rooms
for _____ guests with _____ beds.
For _____ days starting with
_____ 1973.

Please send free brochure
and Swinger button.

\$10.00 Deposit required.

NAME _____

ADDRESS _____

CITY & STATE _____

PHONE _____

books

A Treasury of S & M, edited and published by Larry Townsend, paperback 1973.

Larry Townsend, major domo of the gay S and M world, has put together a collection of short stories and drawings as his latest publishing venture. Unlike **The Leatherman's Handbook** or **The Leatherman's Workbook** etc., Townsend did not write this material; he simply collected it for the most part from several underground S & M libraries and one assumes corrected the spelling and punctuation.

Much of the artwork is lifted from Greenleaf's **A Historic Collection of Gay Art**, but several new drawings by gay porno artist Sean were commissioned specifically for this publication. They are far the best thing about this venture although a humorous series of drawings called "S & M Carnival Capers" runs a close second.

The best that can be said of the stories is that they are typical of amateur underground porno except that they deal, ex-crutiatingly at times, with

sadomasochism. The plot lines vary so little that you can easily guess that the last story will deal with the "ultimate" scene. Ho Hum! However, if that's your bag,

why not get a copy. I much prefer the first short story in "Derricks" by James Barr or "The Real Thing" by William Carney.
Jack Hoffman

Bruce Richards presents

SAUGATUCK, MICHIGAN WEEKEND

\$30 PER PERSON

LEAVE MILWAUKEE 10 A M SATURDAY, JUNE 9

RETURN MILWAUKEE 9 P M SUNDAY, JUNE 10

INCLUDED: CHARTER GREYHOUND, ROOM, DINNER,

WEEK-END PARTY TILL 5 A M *YOU MUST BE 18 YEARS OLD

CONTACT BRUCE RICHARDS LTD., 5927 N. TEUTONIA 461-0132



UP NORTH

RESTAURANT & BAR

761-6660 • 6244 N. WESTERN • CHICAGO
for us by us

Chicago's Leather Toy Store
THE LEATHER CELL

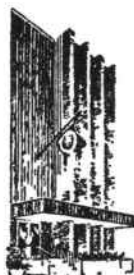


by
M
A
L
E
H
I
D
E

501 N. Clark Street
(Downstairs at the GOLD COAST)

Sunday 6 P.M.-12 P.M.
Tuesday 10 P.M.-2 A.M.

Friday 10 P.M.-3 A.M.
Saturday 10 P.M.-4 A.M.



the Trip

— Dining Room • Cocktail Lounge —

Twenty-Seven East Ohio Street • Chicago, Illinois 60610
467-6330

★rhubarb bookstore

10% OFF
ON
ALL BOOKS

- GAY BUTTONS 25¢
- GAY AND PROUD
- GAY SISTER
- GAY BROTHER
- GAY REVOLUTIONS
- OTHERS
- NOW IN PAPER
- "Homosexual: Oppression and Liberation" by Dennis Altman

1618 W. WELLS
MON. - SAT.
10 A.M. - 10 P.M.
342-4020

Psychiatry

(CONTINUED FROM PAGE 10)

But enough. The whole point being that no one knows "why" for sure, except that it isn't always single-caused plus neurotic -- in other words, psycho-pathological. One may apparently love same-sexed people as a normal patten -- and of course a "normal" pattern it surely would be in terms of human potentiality, "human liberation."

2) ALL HOMOSEXUALS ARE PSYCHOLOGICALLY "SICK," NEUROTIC (verdict: evidently an over-general myth). Leaving the cause(s), what of the condition itself? It should be know that, even within the profession of psychiatry itself, there is a growing recognition -- or, opinion -- that there exist "healthy homosexuals." Gayness is not always a symptom of neurosis, is often just another personality trait. Hoffman says that he has met many psychologically disturbed gay people, but also "a significant number of homosexuals . . . who simply

cannot be diagnosed mentally ill on the basis of any clinical psychiatric criteria known to me." And he speaks for others on this point, including Wainwright Churchill.

Evelyn Hooker concluded that "homosexuality as a clinical entity does not exist. Its forms are as varied as are those of heterosexuality. Homosexuality may be a deviation in sexual pattern which is within the normal range, psychologically."

And the great Freud himself came to the conclusion that although homosexuality "is assuredly no advantage," still "it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness." Quite a trip for the Viennese arch-patriarch!

We all know some gay people - - and some straight people -- who do seem to have trouble achieving the kind of "mental health" defined earlier. Whether or not there are relatively more gay people than straight people in this boat is a moot point indeed. What does seem surer is that if a person

baggies are out.

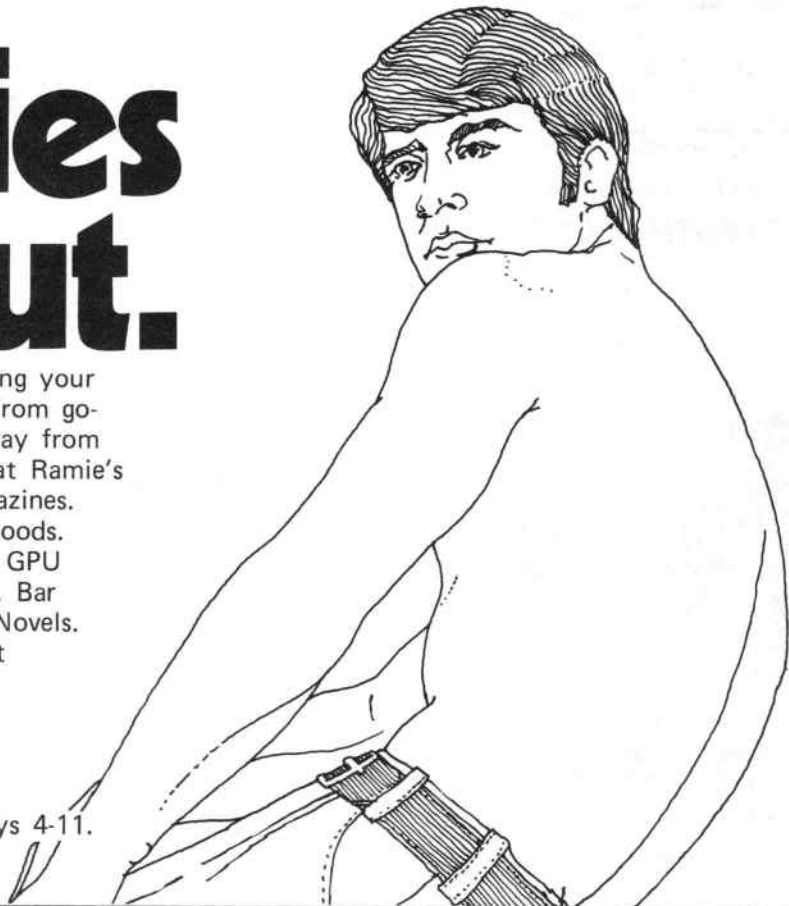
Plastic bags may be fine for keeping your ham and cheese on whole wheat from going stale or to keep the moths away from your summer tennis sweater, but at Ramie's you'll never see them on our magazines. We have a large selection of gay goods. All of them open for inspection. GPU News. Advocate. Michaels Thing. Bar Guides. Films. Magazines. Pocket Novels. Rubber goods. They're all here at

Ramie's

Adult Books and Novelties
730 North 2nd Street

Open 11-11. Sundays and Holidays 4-11.

Telephone: 273-5092



is disturbed in self-achievement for psychological reasons, then surely some form of "therapy" may be indicated -- be it enlightened psychiatry, religion, or Personal Growth, or tender loving care, or whatever (but no "Aesthetic Realism," please!) The only point here is that it's a far cry from this to the myths that all gay people are sick, that homosexuality by itself is a sickness. We all know many gay people for whom this is simply not true. Nor should the myth be used as a red herring to continue and permit or sanction ongoing oppression of gay people.

3) **HOMOSEXUALS CAN, AND MUST OR SHOULD, BE "CHANGED"** (verdict: more moralistic than it is reasonable). Stubborn practicality, and some hard facts, rear their lovely, rugged heads at this point. In the first place, many gay people simply have no desire to change. Parental, or police, pressures are no push; neither are internal guilt feeling implanted by society. Also, some may honestly want to but simply cannot (how many

confirmed straights could become gay?) Further, the therapies -- from headshrinking to the dubious "behavior therapies" -- aren't at all as effective as some practitioners have claimed, and one should be a ward of this fact. Finally, sufficient treatment facilities scarcely exist. No, this is not the way to solve the "homosexual problem," if there is one -- far better Hoffman's suggestion, which is to adopt towards gay people the same attitudes earlier adopted towards "deviant" religious minorities, namely, a "radical tolerance of difference in life-styles."

Change-efforts are not only dubious for these reasons, they can be actually harmful. Consider the case of the person who really is basically gay, and who, for whatever reasons, is probably going to remain that way. Then think of the damage that might be sustained in him if "therapy" makes him feel an outcast, misfit, and maladjusted individual if he doesn't "straighten out" -- instead of helping him toward harmonious functioning.

Further, D. J. West suggests that even if homosexuality were (in a given case) a product of "neurotic conflicts" originally, still, time and living themselves can "change" a person toward essential basic "normality" -- of behavior, not orientation. The following is quoted not to anger ardent gay-liberationists who may argue that homosexuality is "normal" under all conditions, but to question the view of the person who argues pathological causes but who then can't see normal adjustment as possible later:

The plain fact is that many people find a homosexuality a workable adaptation to life . . . the homosexual does obtain satisfaction, both physical and emotional, and so long as he can bear with social disapproval, he achieves a passable adjustment . . . Provided he . . . mixes with others of like mind, the homosexual can leave behind the emotional turmoil that originally drove him away from women . . . In many cases the mature homosexual suffers from his efficiently repressed heterosexuality no more than the mature married man suffers from the complete repression of homosexuality. Explanation in terms of "burnt out" or "completely resolved" conflict accounts for the

many homosexuals who, though nervous, shy and inhibited in their younger days, became later in life mature and gifted personalities without ceasing to practice their perversion.

Except for the last word, interesting. And a salute to gay liberation.

4) **HOMOSEXUALS AS TRULY "SICK" -- DUE TO OPPRESSION, NOT NEUROSIS** (verdict: true; truer than straights, therapists, and gays themselves realize!) Therapists have described gay people as showing "underlying insecurity, an abnormal sensitiveness, a quickness to feel slighted, a suspicion that they are not properly accepted by their colleagues," and also as defensively and obsessively concerned, withdrawn, passive, and dependent, as protectively clowning, and as showing self-hate and hatred of other gay people. Some of this rings true, does it not? Furthermore, sounds like a roster of nutty, that is, psychologically-disturbed, traits, does it not? But these are the same attitudes found among each and every oppressed and rejected minority group, and are direct results of society's negative (mis-) treatment of them. No "Oedipal mother" causing these traits--just prejudice and discrimination!

Taking it a bit farther, some of us cruise tearooms and dingy bars not because of compulsiveness about sex nor "love of danger and violence," but because society does not provide for other ways for us to attempt loving. And we talk about sex a lot when we gather -- not because we're psychologically "driven" to it obsessively, but because we can't talk openly with family or co-workers about our kind of sex.

In short, in the vivid language of the Street, these bad traits are due to being "fucked over" by society, not "fucked up" in your psyche.

Oppression runs deep. The worst form is self-oppression, because it reaches in deep to you and your closest, potentially most tender, interpersonal relationships. Hoffman notes that relationships in the male gay world are typically anonymous,



10% off on any of our large selection of Gay Life and Feminist Books.

**SOUTH-GATE
VOLUME
BOOK
STORE
643-1050**

promiscuous, temporary, shallow, not associated with affection, even "instrumental" and "narcissistic." But he then points out that this may not (as often as the shrinks declare) be due to psychological inabilities or immaturities as such, but the results of self-condemnation. As Paul Goodman said, "since they disapprove of what they are doing, they are not supposed to like the partner in it." Truly a sickness. But truly the fault of a hostile society, not of a neurosis. It's a sad wonder that any gay people ever get together at all, one feels at low times.

5) THERE IS A HOMOSEXUAL "PERSONALITY TYPE" (verdict: largely an amusing but dangerous myth). This can come close to the person-in-the-street's myth of the gay person as one of the boys in the band: the lisping-voiced, limp-wristed, mincing-gaited interior decorator complete with poodle (or, if you're super-trendy, Yorkshire terrier). And not that we're putting any such down, by the way. Unfortunately it becomes more serious when the head people write describing all gay males as

sick men who are irrational, jealous, narcissistic, supercilious, hypersensitive, malicious, flippant, megalomaniacal, infantile, parasitic, and masochistic, and are, in addition, engaged in a diabolical conspiracy to dress women unattractively.

This from one Dr. Edmund Bergler, a now-dethroned patron saint. Extreme, perhaps, but more common than the balanced view, which is (as usual) both more true and more complex. Judd Marmor writes (albeit somewhat primly) that there is

as wide a personality variation among homosexuals as among heterosexuals: from extremely passive to extremely aggressive ones; from quiet introverts to loud and raucous extroverts; from hysterics to compulsives; from sexually inhibited and timid types to sexually promiscuous and self-flaunting ones; from irresponsible sociopaths to highly responsible and law-abiding citizens. Their psychiatric diagnoses, apart from the homosexual symptom, run the entire gamut . . . Their physical appearances are equally varied, of course, and cover a wide spectrum from extreme "femininity" of physique and manner to extreme "masculinity."

Actually, there are various forms of sexuality also, both in the gay and the straight worlds. Marmor provides a concise summary of what novelists have noticed in their ways:

Healthy sexuality seeks erotic pleasure in the context of tenderness and affection; pathologic sexuality is motivated by needs for reassurance or relief from non-sexual sources of tension. Healthy sexuality seeks both to give and receive pleasure; neurotic forms are unbalanced towards excessive giving or taking. Healthy sexuality is discriminating as to partners; neurotic patterns often tend to be non-discriminating. The periodicity of healthy sexuality is determined primarily by recurrent erotic tensions in the context of affection. Neurotic sexual drives, on the other hand, are triggered less by the erotic needs than by non-erotic tensions and therefore more apt to be compulsive in their patterns of recurrence.

Each person can supply examples of both kinds of sexuality from his own observation and experience.

6) "GAY IS THE ONLY SICKNESS, STRAIGHT IS GREAT" (verdict: a hidden but pervasive over-simplification). Perhaps the problems of some gay people have been over-emphasized by an implicit assumption that heterosexuality automatically constitutes some kind of health, homosexuality always illness. But gay and straight alike, we are all human, and all subject to the manifold ills that flesh is heir to. These should not be confused with psychopathological "illness."

First, there are the cultural sicknesses. Whole cultures can be "sick" in the way their mores and norms and ideologies warp and constrict their members from growing to full human potential. This is the case with the American frontier cult of **machismo** masculinity, and the related gender-role-identity trap, the pink-and-blue culture, the setting up of "male" and "female" roles, psycho-sexual-cultural. A sickness also is traditional "closed" marriage, with its jealousy, exclusive possessiveness, and notions of Romantic Love. A book called **Open Marriage** by the O'Neills takes this apart very efficiently, and it's relevant to any sort of marriage, straight or gay.

Then, there are the general human sicknesses. Eric Berne's famous book describes **Games People Play**, and the "mental health" alternative of autonomy--spontaneousness, awareness, intimacy. All people, gay and straight, play these little games. (In addition, of course, there are games gay people play -- mainly due to oppression.)

I'm personally fond of a quotation from Clara Thompson, who wrote that homosexuality is a symptom with different meanings for different people:

Overt homosexuality may express fear of the opposite sex, fear of adult responsibility, a need to defy authority, or an attempt to cope with hatred of or competitive attitudes to members of one's own sex; it may represent a flight from reality into absorption in bodily stimulation . . . These do not exhaust the possibilities of its meaning . . . There are at least as many different types of homosexual behavior as of heterosexual, and the interpersonal relations of homosexuals present the same problems as are found in heterosexual situations.

Sounds pretty bad, doesn't it, rather pathological? But as Merle Miller said, relationships are never easy, gay or straight. And if we add just a few more "symptoms" of "human behavior" to this list we come up with what modern -- and earlier -- playwrights -- and artists in general -- gay --and straight -- have told us about the shabby, imperfect nature of the human condition gay and straight, the shoddy ills that all flesh is heir to.

In short, the question is complex. Gay isn't sick, straight isn't healthy. Or rather, they both are and aren't. Some gay, and some straight, psycho-sexuality is less than perfectly balanced and fulfilling. Some by contrast is pretty much harmonious for the individual. Those who are psychologically troubled, should be skillfully helped. But society, and psychiatry, should help them and not hinder them by "labelling," fear-and-hate, and misinformation. Gay is neither "sick," nor "twice as good as straight." Unless, of course, you feel that for you, gay is indeed twice as good as straight. If that is the case, the only possible response -- is -- Right On!

here & there

The **Oklahoma Gaily** has become a part of **Home Cookin'**, a straight underground paper published in Oklahoma City (P. O. Box 60742). The Gay Community Alliance says that publication will be more consistent because of reduced production and distribution responsibilities. It will also establish major communication ties with the straight community. "Gay Liberation has as much to offer straight people as it does gay people", said a spokesman for the joint publication.

A Honolulu nightclub called **The Dunes** now features almost nude males as waiters at lunch time twice each week. The idea started as a joke a few months ago, but when 450 people showed up the second day and 300 more lined up outside, the novelty became a serious venture. Manager Jack Cione says most of the patrons are women over 40.

The Gay Community Services Center, 1614 Wilshire Boulevard, Los Angeles, has announced the production and airing of the first gay television messages in the history of the broadcast industry. Los Angeles television stations KNBC and KHJ-TV are both broadcasting 60 second public service messages advertising the free human services available through Gay Community Services Center. The center's counseling services, rap groups, and gay growth groups are also being plugged in public service announcements on 15 radio stations in the area.

Another poem? from
Madison--
The G.A.A., not in the bar,
On T.V. were broadcast afar;
And when asked why they
zapped,
They replied, "What more
apt?
For we're active to get ein paar
Parr."

Two representatives from the gay community, Mina Robinson of Los Angeles and Tom Johnson of Duluth, Minn., were elected to the governing Board of Directors of the **National Free Clinic Council** at a national convention held at the YMCA of the Rockies in Estes Park, Colorado from March 29 until April 1, 1973. The four day convention was attended by 500 persons representing free clinics and community health centers from across the nation.

Terry English, 28, of London is in the business of producing accurate replicas of medieval weapons and armor. His best customers are from the U.S.A. (A Texan recently ordered a complete set of Gothic armor designed to fit himself.) However, Mr. English says that his best business is currently in the reproduction of ancient torture machinery - thumb screws, etc. "The Americans go in a really big way for torture racks," he says.

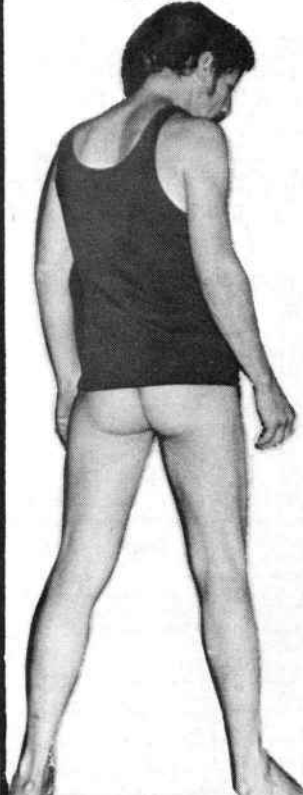
Boston's radio station **WBCN-FM** (104.1) will feature an hour-long radio program called "The Lavender Hour" the first Sunday of every month at 10 p.m. The program will feature gay music, playlets, interviews, poetry etc. Those in the Boston area who wish to participate should contact Littlejohn at 482-6410. (From **Focus: A Journal for Gay Women** published by Boston Daughters of Bilitis, 419 Boylston St., Room 415, Boston, Mass. 02116)

Joan Crawford was the last actress to appear at New York's Town Hall in a series called "Legendary Ladies of the Movies". In an interview with a Newsweek reporter after the appearance, she commented on her audience, the majority of whom were gay males. Said the "Legendary Lady", "I accept them - I always have. They're people I find them much, much more interesting than some of the dullards that I know."

The **Body Politic**, Toronto's gay newspaper has run into trouble with **The Toronto Star**, who refused to run a subscription advertisement for them. **Politic** supporters, mostly gay, demonstrated in front of the **Star's** offices on May 2, claiming that other Canadian newspapers had accepted the same ad. When **Politic** sent its copy for the next issue to its printer, **Newsweb Enterprise**, it was refused. J. Moldenhauer, coordinator of the **Body Politic** said that "the president of **Newsweb**, Mr. Douglas Dempsey, informed us that he was instructed by a major stockholder not to print our paper." **Newsweb Enterprise** is 80% owned by--you guessed it--**The Toronto Star**.

WRECK

O O M



278-9332
266 EAST ERIE - MILWAUKEE

GAY WEDDING



FR. BOB, RISKE, GAGLIANO

The marriage ceremony of Mr. James Riske and Mr. Nick Gaglaino was performed by Father Bob, a Milwaukee Catholic priest at a private residence in Green Bay, Wisconsin on April 17.

Mr. Riske and Mr. Gaglaino wore matching outfits of gold shirts and white slacks. Each wore a double rose corsage. The maid of honor, Miss Jamie Gaye, of Milwaukee wore a white knit satin lined evening dress. The best man, Mr. Jack Schultz, also of Milwaukee wore a casual suit and tie.

Honored guests, numbering some 75 people, included Mr. Robert Munzloff of Green Bay and Billie Shepard, Miss Milwaukee 1972-3. The wedding reception was held at Gail's Bar in Green Bay. The couple plan to live in Milwaukee.

Are Some Churches Beginning to Change ?

Gay folk, it is true, have had a valid basis for viewing the churches with a skeptical eye. The churches have more often than not become so intricately involved in the societies they find themselves within, that in their moral pronouncements they become an extension of the social setting and civic codes. For homosexuals, this is felt in the churches' moral position on the "sin" and "intrinsic evil" of homosexuality which underscores society's condemnation of homosexuals.

But now, a number of churches and religious groups are beginning to perceive this violation of the prophetic role of the church and its pastoral mission to the community of believers. These churches are beginning to openly look at and question their moral positions, and assessing the damage wrought by their support of oppressive social norms or silence in face of violations of the dignity of homosexual people.

In the April 6 issue of *Commonweal* (Commonweal is a highly respected and influential journal of Catholic thought) Father Peter E. Fink suggests that the church enter gay society on its own terms. The church, he suggests, should ask of gay people only that they be true to themselves. "Gay society holds that homosexual love is a valid form of human love. I propose that the church explore the hypothesis that this is true and ask of homosexual relationships only that they be truly human and truly love. In return the church will offer all its resources and all its critical judgement to this same end, that gay society become and remain truly human."

Many gay folk have shed religion and the church (whatever denomination) in the process of coming out. They rightly felt they needed to move away from an institution that inflicted them with negative moral counseling -- assailing them with sermons on the sin of their "unnatural form of love." What most of these gay

people feel, however, is that they are still spiritual beings, inheritors of the legacy of God-people.

The gay people who feel this way should not allow the attempts of some churches and religions to meet gay people on their own terms to go unnoticed. They can help provide the churches with the support they need from homosexuals by being responsive to the church's need for dialogue with gay people. As various churches begin programs to dispel the fear, prejudice, and ignorance all too many have about gay people, homosexuals can act as "verifiers" and aid them in their mission to understand. What is important is that gay people recognize their allies who attempt to promote freedom, since freedom is indivisible. What is needed is not defiant pride and self-consciousness, but spiritual space to live and breathe. If you are concerned, support the Milwaukee Council on Religion and the Homosexual; call 383-0716 to find out how you can help.

CRH Editor Dennis Crowley,

The Tampa, Florida Metropolitan Community Church has recently purchased a \$40,000 church building to house its congregation of over 150 persons.



MEET NEW GAY FRIENDS
Our NATIONWIDE Services
Eliminate Cruising!
SAFE & DISCREET
INTRODUCTIONS by MAIL
or TELEPHONE!
GSF . . . Since 1968

Call Now: 213-654-3491 or Send Coupon!

GSF Organization Dept. -GPU
8235 Santa Monica Blvd.
Los Angeles, CA 90046

Yes, I'm interested in learning more about the GSF Organization and how I can expand my social life. I enclose \$1.00 for postage and handling.

Name _____ Age _____
Address _____
City _____ State _____
Zip _____ Phone # _____

GAY LIBERATOR!

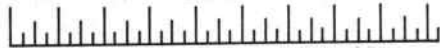
P.O. Box 631-A
Detroit, MI 48232

Subscription rate: \$3 for 12 issues
(Sent in plain brown wrapper.)

NAME.....
ADDRESS.....
ZIP.....



ADS by the INCH



Congratulations to the new officers of G.P.U. -- Matthew of Glendale, Calif.

Coming to Detroit? Send for you FREE gay guide to baths and bars. Send self-addressed, stamped envelope to ONE in Detroit, P. O. Box 7926, Kercheval Station, Detroit, Mich, 48215.

JOE: It has been a wonderful year! S.S.

GAY NOTE CARDS 10 different for \$3.35 or 17 different \$5.50. Fine artistic style, printed on quality stock. Send for free brochure-state age: GOLIATH, G.P.O. BOX 3003, New York, N.Y. 10001, Dept G.P. 6.

A national gay listing service and newsletter. Printed monthly with ads using no coded addresses. Free ads to all teens, church groups and prisoners. Send stamp for information to: The Broadstreet Journal, Box 337, Milliken, Colo. 80543.

A drinking problem? Call 272-3081. Mention this ad or G.P.U.

Roommate wanted to share large East Side flat, semi-furnished bedroom, otherwise complete. \$75.00 per month. Please, no students. 962-8211 after 6:30 P.M.

IN MEMORIAM JIM MAYER: April 21, 1973.

RATES FOR ADS BY THE INCH \$2.00 per inch for first insertion, \$1.50 there after.

Back issues of G.P.U. NEWS are available at 50¢ each for every issue since October 1971. Not only are these copies historically important, but a complete volume would be a fine addition to any gay's library. Write: G.P.U. NEWS, P.O. Box 90530, Milwaukee, Wis. 53202



ALTERNATIVE FEATURES SERVICE

Watch for the new Allison Brooks Revue!

COUNCIL ON RELIGION AND THE HOMOSEXUAL 383-0716.

Could someone donate a good serviceable typewriter to G.P.U.? Call 271-5273.

Wanted: A professional photographer to donate gay lib photos for use in this paper. Call 271-5273.

Milwaukee professional man, 28, seeks friendship with other gay professional men (26-32), to ultimately find a compatible, life-long spouse. I am attractive (look younger than my age), 5' 9", 150 lbs., dark brown hair, blue eyes. My interests include astronomy, photography, journalism, and I am seeking those whose interests are strong in the sciences as well as the humanities. I am sincere, somewhat intellectual and believe in permanent, monogamous gay marriage. Those equally sincere may write "Steve", GPU NEWS, Box 90530, Milwaukee 53202.

Young man to sh east side apt. Call Rob 276-7159.

Young man to sh east side apt. Pls call Rob 276-7159.

So's Your Old Lady is a new monthly magazine for gay women. It is published by a group working out of the Lesbian Resource Center, 710 W. 22nd St., Minneapolis, Mn.

FOR ANYTHING AND EVERYTHING

concerning impersonation or transvestism
contact the
WORLD'S LEADING AUTHORITY
on these subjects . . .
PUDGY ROBERTS
P.O. Box 71,
Prince Street Station,
NYC. N.Y. 10012.

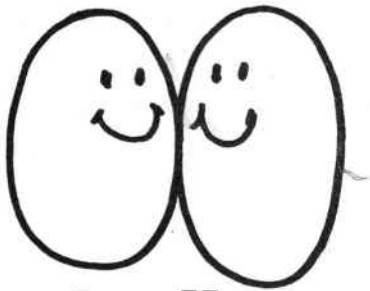
CALIFORNIA



SCENE
EACH ISSUE: 75¢ ONE YEAR \$7
SAGITTARIUS PUBLICATIONS
Los Angeles, P. O. Box 26032

GPU PHONE

271-5273



put all your eggs in one basket.

Are you a little hard boiled over what's happening in the community? Feel like you're being poached? You're not the only one. So what are you doing about it? You can't just sit around and expect solutions to hatch all by themselves.

That's why we're here, and we need your help. You can't make it on your own and neither can we. No matter what you do or who you are, you've got something we need even if it's only your support. So be a good egg. Join GPU. And keep your sunny side up.

send to: Gay Peoples Union,
P.O. Box 90530
Milwaukee, Wisconsin 53202

Enclosed is \$2/one year dues

\$3/subscription to GPU News

\$5/both

I am over 18.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

calendar

MONDAY, MAY 28th - Memorial Day - no meeting.

WEDNESDAY, May 30th - Speakers Committee Meeting at 802 E. Kewaunee; 7:30 P.M.

SUNDAY, June 3rd - Brady Street Day G.P.U. Booth in front of Joynt Venture at Corner of Astor Street starting 11:00 AM.

MONDAY, June 4th - Regular official business meeting. Presentation by Louis Fabinski from the state public health on "V.D. How you get it. How to know you got it. And How to get rid of it!"

MONDAY, June 11th - What is gay pride? Preparation for gay pride week.

TUESDAY, June 12th - Council on Religion and the Homosexual, at Pastor Cain's Home, 9:00 P.M.

MONDAY, June 18th - Is Confrontation Important in Public Displays of Gay Pride?

SUNDAY, June 24th - Gay Pride Parade in Chicago kicking off Gay Pride Week there. Contact groups there for specific times and places of events.

WEDNESDAY, June 27th - Fourth anniversary of Stonewall riot in N.Y.C.

SATURDAY, June 30th - Opening rally for Milwaukee Gay Pride Week.

SUNDAY, July 1st - G.P.U. Sponsored Gay Pride Week Picnic. Estabrook Park picnic area # 1 (near Hampton and Lydell) starting 11:00 A.M. Bring your own picnic lunch and beverages, and any games or sports equipment you have. Open to all gay people.

MONDAY, July 2nd - Regular Business Meeting. Special Gay Pride Week Workshops.

TUESDAY, July 3rd - Gay-In at Juneau Park prior to evening fireworks display. Arrive early for our own display and fireworks. (Midweek events not final at publication time)

SATURDAY, July 7th - Gay-In at the Brewers/Texas afternoon game at County Stadium. Call Rick at 276-0651 for ticket information.

MONDAY, July 8th - Potluck Supper at G.P.U. Meeting 7:00

V D THREATENS

The threat of syphilis epidemics is still ever present ironically even when the disease can be cured. On the last page of the April issue a bulletin was published about what could have been the start of such an epidemic in the gay community here in Milwaukee.

It is good news to report that the gay men involved have all cooperated well with the health department. All the known contacts have been examined and those infected cured. But unhappily there were a few anonymous sex contacts who have been exposed to the disease but who can not be located due to lack of specific information. So the threat continues.

It is important to note that these people did not know that they had syphilis. The cases came to light when one of them gave blood at a regular donation center. Only when the blood was being examined, screened and typed in the laboratory was it discovered to have a positive syphilitic reaction.

Thus you can see that **only a blood test will confirm a case of syphilis.** Both men and women can have this dread disease and not know it. Even if you have had treatment for gonorrhea, that will not kill the syphilis at the same time. All that will do is set it back a bit.

Even if you have had a blood test last month, it might not have reacted positively because it takes from 3 to 8 weeks, depending upon the intensity of the initial exposure, for cases to develop to the point where the blood test will react.

So please **EVERY ONE, HAVE YOUR BLOOD TESTED EACH SEASON OF THE YEAR** whether you think you have been exposed or not. Assure your self and your friends that you are a really aware person who does not want to become known as a "Syphilis Mary" unwittingly spreading this dreaded scourge.

Note that on June 4th G.P.U.'s regular meeting will feature a special guest speaker on V.D., state public health worker Louise Fabinski.

WORDS FOR WALT

1 Walt,
I am thirty-two
and am making my charge at your
supremacy.

I have passed through Eliot and Roethke
and have troubled Auden,
and have read a thousand more,
and have learned and loved them all.
They have been to me
as the phases of the moon,
the vagaries of sunlight,
the challenges of caves.

It is time again to sum things up,
for transformation,
We have turned another century,
yet much more;
we have entered the country of Hope--
all your dreams, sweet Walt, all your
dreams!

They are past and ever present
but can not be changed,
and for all you felt and yearned,
you could not feel as I can,
you could not yearn as I.
It is time again for seeing,
and today, Walt, I am ready,
and so, Walt, is today.

If in the grasses of evil and good,
you in your grey beard stand,
sensible, attractive, gathering, giving,
all the more must I,
all the more our race.

It is time for transformation
to a life we can barely dream of,
or death;
it will not come again.

If we touch the soil rightly,
and the water, the air,
what passages, what births!
what mastery of time.

2 O human ageless Walt,
how much we are alike,
words hanging on words, lists, parallel
constructions;
and yet how different,
your rhythms not my rhythms,
your thoughts not my thoughts;
and yet again alike,
in our hearts.

Much that I have written, Walt, is dead;
the best that I have written is but
preamble.
Sleep with me.

This woods we are approaching,
let us dance and greet it.
How much we are alike!

3 Fuckin' root!
Thought I'd missed it!
Lift me.
Damn it, scraped my knee.
You'd think I lost my coordination!
Now why did I--
hey, Walt,
do you think--
blasted elm!
They're dying on us, you know.
Look, maybe we should sit for awhile.
There.
Huh, an oriole!
Where is it?
Again. There!
And its elms--
will we miss its swinging nest,
its bright colors and bright song,
its special grace?
Walt--hmm, that breeze feels good--
I love the touch of your rough hand.

4 Inside,
most of this day,
this fifty-degree March 12th--
student union, office, library--
inside,
writing these words.
And now I am in my apartment.
It doesn't seem right.
For neither as I would want all buildings
down,
should I want them foolishly lived in.
And I have done so.
Today, I think, I have done so.
The sun scattered its pleasures for my skin
and I ignored them--
the poet and his paper and his pen;
vain beyond the moment's need,
I stayed inside.

Is it no wonder I
wonder,
am surprised
at myself,
am a joker
full of sour puns.

Somewhere, on the proud stem of a rose,
sucking aphids rock;
somewhere, on the sidewalk to a mansion,
gray and yellow snow.

Inside--
the habits that block awareness,
the truths one tries to forget,
the images that enlighten.

5 And now I hear you asking me,
"What are you doing young man?"
And again,
"What do you seek so pensive and silent?
What do you need camerado?
Dear son do you think it is love?
Listen dear son....."

And so I do:
to the early robin honoring his love and
possessing his land,
to the thawing grass as it struggles back to
green,
to the teenage girls giggling,
to the teenage boys yelling, their leather
oxfords rapidly beating the sidewalk,
to the hummings of cars and the grumbles
of buses and trucks,
To the ticking ticking of my wife's
white plastic clock,
to the whispered ticks of my too-fast
Timex watch.

But, nothing.
Yes, yes, it is love:
a falling away from one, or so it sometimes
seems, and a possible falling,
unevenly, into another,
but always behind my primary love--what
I am doing here, the love I have for
words.

That, Walt, is why, at this uncanny juncture,
my body and my spirit speak to
you.

6 An end.
I have come too close.

The clouds ride high, and thin, through the
leaves;
where the sun has rested long, the air
shimmers.
Sometimes, a butterfly passes;
sometimes, a bee;
sometimes--there's a--I--

oh hell, I am just damn tired, pale tired.
Here it is, 1973, and people's thoughts still
haven't opened enough, haven't
cleared enough.

So many of us (though few by comparison)
so many of us
must hide,
for fear of losing our jobs,
for fear of losing respect,
for fear of losing
our lives.

An end:
in the flowers at my feet,
in the stones of buildings,
in rivers of every description,
in the turning of every wheel,
from the mouth:
an end.

If I have gone too far,
I have gone too far,
I will go
farther
still.

It can not be helped.
The deaths I have suffered,
the deaths so many yet suffer--
John, Bill, Anne.....

Communication,
oh the warped communication of loved
ones,
the black ideas that have warped
love,
have provided answers where answers
cannot yet be had.
An end.

7 A beginning.
A movement toward self, toward com-
munity,
where every man and woman can walk as
is,
possessed of a sensibility the equal of light,
the power and softness of light.

8 The oriole?
It is night, night, without
orange.

9 Settle.
The sounds of the woods invite us,
but we must not move,
not even toward
each other,
especially not toward
each other;
we must keep our energies pure;
the time is not yet right
to mingle them.
I leave you.

Star above me,
constantly changing,
in color, in brightness, in position, in
strength,
probably dead,
a black space
or a great dark cloud,
what moments of what eon
of your boiling spirit
hold me?
what warmth,
what variousness,
traveled
their thousands of years
through static cold?
who else
this new moon night
enjoys you?
who else considers
the ultimate trip
of riding the conquering edge
of your revelation?
encourages you
to make a wish
on him?

Starlight,
imperceptibly present
on my palm,
ghost,
welcome.
What you tell me,
I rejoice in;
what you keep from me,
I rejoice in.
Where there is mystery,
there is wonder;
where there is wonder --
starlight,
I have just stepped back from myself,
and see me here,
sitting,
babbling like a fool,
and realize
I am often like this.
Foolishness
is such a pleasant vice;
games
for one,
fantasies;
renewed
through them,
I am given
depth,
am given
breadth.
The breeze
awakens again;
and an oak leaf
becomes
a fluttering eyelid,
and you
what I do not want,
the eye
of a come-on girl.
What you tell me,
I lament;
what you keep from me,
I lament as well.

10 Midnight, and after, and after.
Knowing and not knowing.
Waiting.
Sleep. Dreams.

With the rubbing of my hands,
the orange sky and the orange leaves
separate,
the waves on Mystic Lake blossom and
cry,
I touch
the nearest tree.

11 Snow. Sleet.
All day, all day,
snow, sleet.

I had lived inside my cocoon, my cottage,
for nineteen years,
but now no longer.

The birds about are hardy ones.

In the streets of my self
I dance,
in the streets of others
I dance;
in the street of others
I buckle
in
regret.

Seasons next to seasons,
people next to people,
gods next to gods,
I mix with what I am.

If you, Walt, blessed this earth,
I will bless it again.

3-19-73
Brian Salchert

