

November 1975

# GPU NEWS 50¢

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# BICENTENNIAL CONFERENCE HELD

Washington, D.C.—More than 450 persons attended a three day Bicentennial Conference on "Gays and the Federal Government" held in the nation's capitol over the Columbus Day week-end. The conference was sponsored by the Gay Activists Alliance of D.C. (GAA/D.C.) Conference Coordinator, Jim Zais, told a GPU NEWS reporter that the conference was "more successful than we dreamed it would be."

Martin Duberman, Distinguished Professor of History, Lehman College, City University of New York, addressed the first session. His topic was "Changing Attitudes in America Towards Gay People." The address has now been printed in article form under a new title in the Sunday magazine section of the *New York Times* of November 10.

The keynote address, "Through the Looking Glass" was delivered by Professor Dolores Noll, Professor of English, Kent State University. She discussed the differences between gay oppression and the op-

## BAYH OPTS FOR GAY RIGHTS

Boston, Ma.—Indiana Senator Birch Bayh, a candidate for the 1976 Democratic Presidential nomination was recently honored at a reception here hosted by State Representative Philip Johnston, a sponsor of the Massachusetts agy rights legislation and Ann Lewis, former officer of National Women's Political Caucus and now an aide to Boston Mayor Kevin White. When asked for his position on HR 5452, the federal gay rights bill, bayh gave a quick but definite answer. "I support it," the Seantor said.

Shortly thereafter Massachusetts State Representative Elaine Noble an open gay, endorsed his candidacy. Noble says that Bayh is now willing to introduce a gay rights bill in the Senate.

pression of other minority groups and the advantages and disadvantages of coming out of the closet.

During the week-end panel discussions were held on such topics as: Gay People in the Federal Prisons; Gays as Federal Employees; The F B I, Dossiers and the Right of Privacy for Gays; Federal Funding for Gay Community Centers; The Role of the Gay Press; The Feminist and the Gay Movement; The F C C and the Image of Gays in the Broadcast Media; Federal Civil Rights Legislation for Gays; U.S. Health Policies; and Gay People and Taxes: Income Tax and Tax Exempt Status for Gay Organizations.

## ARKANSAS CHANGES LAW

Little Rock, Ark.—With no fanfare and with apparently no input or pressure from the local gay community, the Arkansas Legislature has passed legislation making that state the thirteenth to legalize gay sexual behavior. A complete revision of the state's criminal code removes all penalties for same gender sexual acts between consenting adults in private. The age of consent is set at 16. Sex acts in public are still misdemeanors under the new code, as is solicitation or seduction of children under 14 by a person over 18. The statutes against rape now cover both homosexual and heterosexual rape.

The new laws will go into effect the first of January, 1976.

The code was signed into law on March 3 of this year by Governor David Pryor. Debate about the proposed changes in the gun law evidently caused so much stir that the changes in the sodomy laws were passed quietly. The old sodomy laws prescribed not less than one, nor more than twenty-one year prison terms for homosexual acts.

Each panel featured well known national gay leaders with expertise in the particular area being discussed and each session was open to questions and audience discussion.

A report (similar to proceedings) of the conference is being prepared by GAA-D.C. Copies may be ordered at the pre-publication price of \$2 through GAA/D.C., Box 2554, Washington, D.C. 20013.

## METHODISTS SOFTEN STAND ON GAYS

Washington, D.C.—A United Methodist Church board has recommended that the 10 million member church adopt a more open policy toward admitting homosexuals to church membership.

During a meeting of the church's 90 member Board of Church and Society, it was proposed that the Methodists' Social Principles Statement be amended to read: "We welcome all persons regardless of sexual orientation into the fellowship and membership."

That would replace the existing statement that calls homosexuality "incompatible with Christian teaching."

The proposal, however, does not acknowledge homosexual marriage.

The homosexual issue is expected to meet strong opposition from church members. The proposed change, along with changes in the church's stand on other social issues will go before the denomination's policy making General Conference next April. It will be held in Portland, Oregon.

Other board recommendations include support of legal abortion, decriminalization of laws covering possession of small amounts of marijuana, elimination of private ownership and use of handguns, unconditional amnesty for Viet-Nam war protesters and an attack on hunger.

# NOW FUNDS GAY CAUCUS

**Philadelphia, Pa.**—A resolution promising an organized fight and extra funds for lesbian rights was passed unanimously at the annual meeting of the National Organization for Women. It stated that "the accomplishment of equal rights for lesbians be designated as a national priority. . ." and that NOW is "committed to the principle that all women have an absolute right to full equality under the law, and . . . abridgement of the basic rights of any woman diminishes the freedom of all of us. . ."

The main effect of the confer-

## CONTEST WINNERS

**Milwaukee, Wi.**—The week before Halloween many of the local gay bars in Milwaukee sponsored costume contests. Winners were selected and prizes given. Although not all the winners names were available those that were are listed.

**C'est La Vie** conducted its contest in an unusual manner on Friday the 24th. There was a drawing every hour with winners receiving a bottle of champagne as well as the privilege of judging who had the best costume in the bar that hour. The costume winners then received a bottle of the liquor of their choice. There were five drawing winners and five costume winners during the evening.

**The Advent**, a bar and restaurant recently opened by John Clayton at 500 S. 5th St., had identical arrangements on Saturday.

**The Inferno** held a "most original" costume contest on Wednesday, the 29th. Dee Dee Darnel won a color television set with his costume of an Egyptian mummy emerging from its case. A black and white television was won by the clown, Maria, for second among the 18 contestants.

**Your Place** held a contest that same evening. It was capably organized by Winnie Storm. Brad and Gregg won \$25, a trophy and dinner for two for their Queen Guene-

ence resolution is to give the task force at least 1% of NOW's annual dues, about \$5,000 compared with current funding of \$400, for "coordination of legislative strategies for use on local, state and national levels" to gain passage of a gay rights bill sponsored by Rep. Bella Abzug (D-N.Y.).

NOW President Karen DeCrow, who was re-elected to the post after surviving the first serious challenge to an incumbent in the group's history, has advocated gay rights throughout her presidency. In a keynote address to the convention,

vere and King Arthur costumes. Bill Bray, "Duchess," won a trophy for the most original idea, a magnificent rose hat outfit. A free dinner was included as part of that prize. Art, dressed as a Viking, won a dinner and a trophy as the best male. Gary Klink, as a State Trooper, was runner-up.

**The Ball Game's** Thursday contest was won by Kelly Michaels, dressed as a visitor from outer space replete with 1998 black leotards and silver jeweled headpiece. Little Donnie won the apple dunking contest. Gill and Tony were second and third. Door prizes were given out every half hour all night long.

**The Wreckroom** contest held on the 30th, was won by Gary. He was dressed as a pregnant fairy godmother, an inspiration worth \$100. Jim received \$50 as second prize for his black leather cowgirl get-up. Art of the Silver Stars, took third place as a Viking.

Halloween night saw three contests running concurrently. **The Leaded Shade's** first prize was a weather station and a large, rubber \$100 bill was awarded to Marie and her friend, allied as Raggedy Ann & Andy. A big box of dice rolled in second place for Linn Goodwin and Laurie Johnson. An unidentified Dirty Old Man took third place, while Liz Kurtz as an Amazon won

Ms. DeCrow publicly apologized to gay men and women for what she termed "a lot of sexist stuff going on right now in the movement" and for "our failure in not seeing the connection between sexual stereotyping and fear of gay people."

NOW lesbians set up the first powerful caucus within the organization in 1973. Its influence remains strong, largely because the caucus avoids the power struggles that racked the recent Philadelphia conference and instead throws support to candidates who support gay rights.

fourth place.

**The Finale's** masquerade party was won by J. Johnson, sourt jester. He received a piggy bank with \$15 in it. T. Pionke, as Prince Charming won \$10.

**Martin's** gave a gallon of chianti to Larry Schwade in his original Indian attire.

And thus, ended another gala Halloween season in Milwaukee.

## JACKSON ANTI HARRIS PRO

**Denver, Colorado**—Senator Henry "Scoop" Jackson, Democratic Senator from Washington and an avowed candidate for the Democratic nomination for President in 1976, has stated in an interview here that, "I am not about to give in to gay liberation and codify into law the business of homosexuality. . . It is the beginning of a breakdown of society. It strikes at the heart of family life and I'm not about to encourage this sort of thing. . . This is the way civilizations crumble. The logical end of homosexuality is the end of the human race."

Fred Harris, Senator from Oklahoma, another candidate for the Democratic nomination has, on the other hand, endorsed civil rights legislation for gays strongly and consistently for several years.



# A HERO'S PROBLEMS

San Francisco, Ca.—When Oscar “Bill” Sipple took a stroll to Union Square on Sept. 22 he had no idea he would be famous before the day was over. When the ex-marine noticed the crowds that had gathered he soon learned that President Ford was in the St. Francis Hotel on the Square and decided to wait around in hopes of seeing the President.

About 3:30 PM the President appeared and as the crowd cheered Bill noticed a woman next to him taking aim with a hand gun. He acted quickly, pushing the gun down as the woman fired it. The shot missed the President by five feet and Sara Jane Moore, who fired the gun was taken into custody by Ford’s security men.

After being questioned by the

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BOX 703 SAN FRANCISCO, CA. 94101

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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 or telephone 271-5273.

Yours in Liberation,  
THE PUBLICATION  
COMMITTEE

FBI for three hours, Sipple was released only to find a hoard of news reporters waiting for him. Many had already discovered that he worked sometimes on a part time basis for a gay bar, that he had been appointed to the court of San Francisco’s gay emperor, and that he had been an active supporter of a gay candidate for the Board of Supervisors.

The reporters questioned him regarding his sexual orientation and he refused to discuss that matter, finally hiding out at the residence of the Rev. John Barbone, pastor of San Francisco’s Metropolitan Community Church to avoid them.

Several major newspapers around the country referred to him, sometimes in headlines, as “Gay Vet” or “Homosexual Hero.” The story had broken as GPU NEWS went to press with the October issue, but Sipple had indicated that he wished privacy and we respected that wish.

Evidently Mr. Sipple knew his situation very well, for about a week later he filed a multi-million dollar damage suit against several newspapers claiming “invasion of privacy.” You see, his mother and other relatives now refuse to talk with him.

Sipple now says, “My sexuality is part of my private life and has no bearing on my response to the act of a person seeking to take the life of another. I am first and foremost

## PEDOPHILE SPEAKS OUT

Sheffield, England—At a convention held in late August, Mr. Keith Hose, a pedophile—one who is sexually attracted to children—persuaded the Campaign for Homosexual Equality to censure its conference committee for relegating pedophilia to a minor role in the conference business agenda. Mr. Hose is a member of the Pedophile Information Exchange (PIE) which is campaigning for the legal and social acceptance of pedophilia. A PIE leaflet states: “We want to dispel the myths con-



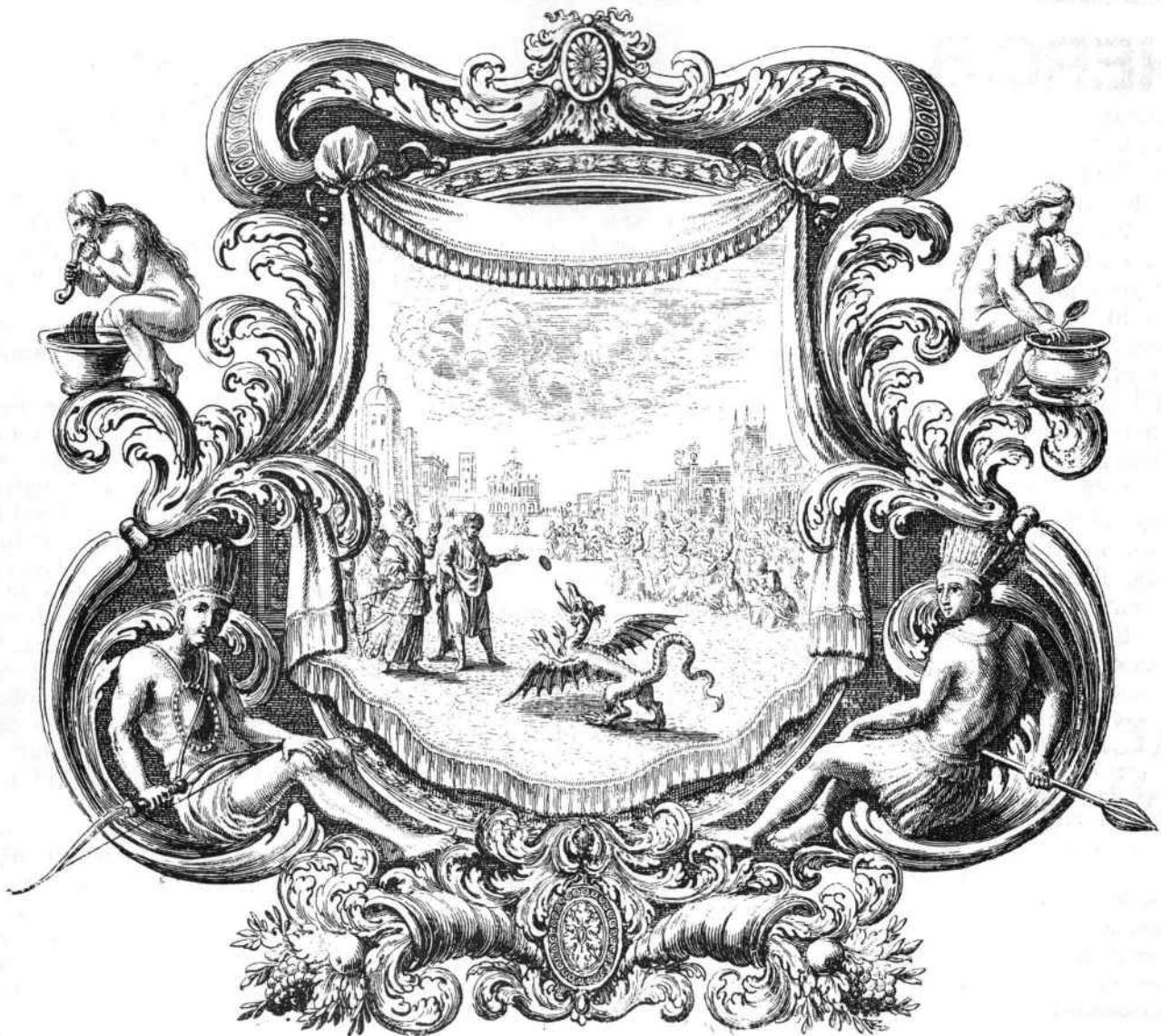
OSCAR “BILL” SIPPLE

a human being who enjoys and respects life. I feel that a person’s worth is determined by how he or she responds to the world in which they live and not how that private life is shared.”

While waiting for the damage case to develop, Bill is reading the over 1,000 letters he has received, most of them praising him for his bravery. One letter contained a proposal of marriage from a woman.

nected with pedophilia and show that most pedophiles desire gentle, loving, and mutually pleasurable relationships. We believe it is inhumane to children to outlaw their sexuality and we support moves to lower the age of consent.” Mr. Hose objected to a CHE leaflet that had stated seducers of children were more often heterosexual than homosexual. Hose interpreted this as a “put down” of pedophiles, as it implied that seduction was always immoral and that the adult always did it.





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# EDITORIAL

By Bruce Michael

Have you ever spent a few weeks or months in the hinterlands of our beautiful north country, or for that matter, any relatively non-urban area? If so, you probably observed exactly what I recently did: gay liberation has not exactly raised many consciousnesses in the outback. In fact, word of gay liberation filters in, it would appear, only through the mass media: a moment or two on the evening national news or, even more briefly, radio news spots. And we all know how much coverage gays receive there!

A teacher in a remote town is fired not because she was gay, but because the local townpeople discovered that her sister led a gay life somewhere else! And they gossip about it and accept it. Barbershop and beauty parlor titillation. The case of Leonard Matlovich reaches them through the media and immediately the reaction is: of course gays cannot be tolerated in the military. An effeminate young man walks along the main drag of a one-street town and is jeered at from a passing car of teen-agers. He swipes back: "Fuck you!"

Good for him. But what about city gays that encounter these incidents? If the gay press does not reach many gay country cousins and often appears not to reach non-gays at all, we only increase the urban ghettoization that is the "choice" of most gays. It will be awhile before laws will protect teachers everywhere or gays that choose to live far from the madding crowd and their numbers are not small. But no laws will be effective or life tolerable unless non-gays hear, everywhere, that youths are not seduced, children are not molested, civilization as we call it does not collapse because people are different.

As individuals who occasionally spend time in less enlightened regions (and I'm not at all sure one needs to travel more than a few miles from any large city to reach the hinterlands as far as gay liberation is concerned), we can be ef-

fective. When two men fixing my car in a garage heard an announcement over the news about Matlovich, they were interested and immediately looked at one another, smiled, not entirely unkindly, and said that naturally homosexuals could not be soldiers. I was there; I did not announce that I was gay and felt deeply insulted, but simply said, "No, gays have as much right to work in whatever area they choose as anyone else." Their reaction was not disbelief or shock, but simply surprise. Their closed world had opened a crack. They did not know I was from the degenerate city, nor that I was gay and they did not accuse me of being either. They listened and went back to work. Perhaps one of them will think about it; perhaps it registered, perhaps not. In any case, they heard a viewpoint they would never hear among themselves.

The teacher who lost her job in a McCarthylike atmosphere might never have lost it had someone stood up and pointed out the obvious: gays (not to mention their friends and relatives) are human beings with the same rights as everyone else. We hear it so often that we think everyone knows it. We are so far removed from the mentality of the underenlightened that we forget it exists. But believe me, it does. And the only way of shedding a little light into these dimmer corners is to speak out firmly, quietly and surely every single time and in every single place that we hear anti-gay remarks or about anti-gay actions. Perhaps it could be called "grass roots" gay liberation.

## COOPERATION AND COMMUNITY

by Alyn W. Hess  
Chairperson, Board of Directors  
Gay Peoples Union, Inc.

Every year during the Halloween season, gay groups and establishments hold social events and contests. These events do help to establish a sense of community among gays, but they could also help to establish feelings of gay pride, power and liberation. In some cities

these goals are felt to be so important to gays that businesses, groups, and individuals all cooperate with gay liberation organizations in every way possible. Everyone cooperates on Halloween events to get out the publicity, push gay liberation, and have a good time, all at once.

Businesses realize that what's good for the gay community is good for their businesses.

In Chicago, for example, Felicia who owns the Baton and sponsors the annual drag contests, works hard not only to produce high quality pageants that are held out front in a big hotel, but also help to promote gay liberation. This year, Felicia paid the expenses of Sgt. Matlovich to fly in to attend the Chicago ball. Felicia was able to introduce him to hundreds of people gathered for the event and collected a substantial sum of money on the spot to help him pay his court costs as he fights a battle that will benefit all of us.

This is not the first time Felicia has helped to raise badly needed funds for the gay community. Our hat is off to Felicia!

By contrast, take a look at the Milwaukee scene. Cooperation seems to be a one-way street here. Gay Peoples Union is expected to promote gay businesses and support contests that do little or nothing for the movement. A large percentage of the 1,000 telephone calls GPU receives each month on its hot line are gay bar, bath and business referrals, but the owners don't even bother to inform us of special events they are having, much less kick in to help cover our modest monthly telephone bill.

And now let's look at our major annual drag contest. In addition to announcing the event at every GPU meeting for several months, informing people on our hotline where they could purchase tickets, many of our members purchased tickets. I took 120 pictures of the event and have them available at GPU meetings for those who wish to buy them at cost. GPU NEWS, as usual, devotes 2 pages in this issue to the event and in case you don't know it

(Continued on page 7)

# FEEDBACK

Dear Friends,

Attached you will find a copy of a letter I wrote to TIME, after their publication of the article on the sergeant, etc. showing that they had misquoted the Bible.

They didn't print it, but perhaps you would be interested in the fact that TIME erred and that I went to bat for the cause.

Cordially yours,  
Dr. G. E. Perry  
Reedsburg, Wi.

TIME, INC.  
Time and Life Building  
Rockefeller Center  
New York, N.Y. 10020

Re: the cover article in the Sept. 8 issue, and your Bible quote on p. 37 "neither the immoral, nor idolators, nor adulterers, nor homosexuals. . ." as quoted from 1st Corinthians 6, 9-10, is **not** from the King James Version. The word homosexual appears in the Modern Language and the Living Bible, but the King James Version uses the word effeminate. Even the Revised Standard does not use the word homosexual. The error is obvious: it makes all homosexuals seem to be effeminate or all effeminate to be homosexual. Such is far from the truth as any up-to-date person with any knowledge of the subject is aware.

Out of proper wordage and improper translation, I trust you can print this important correction in a future issue.

I am not a minister, but this point comes up so many times in so many religious books or magazines and needs to be clarified.

Cordially yours,  
Dr. G. E. Perry

Dear Friends,

At long last: a gay publication that's well worth the price of a subscription. I've read through dozens of gay magazines and newspapers in the hope of finding just one that wasn't weighted down with trivia and ideological rhetoric. How refreshing and encouraging to read yours! From its attractive layout

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to the interesting and intelligent content, your periodical demonstrates the possibility of gay journalism which is imaginative, lucid, responsible and comprehensive.

Gratefully,  
D. Doran  
Slt. St. Marie, Mi.

Hello friends at GPU NEWS:

Thanks for being so prompt with my GPU NEWS each month. Also, Oscar's Club thanks you for the free sample copies you sent.

I would appreciate it very much if you would print a warning to the tourists travelling in your country regarding their luggage, especially if they travel via Chicago. Tell them to be sure that their luggage is locked and padlocked also.

I left for England from Chicago recently and my jewelry was stolen from a locked suitcase. I noticed nothing amiss until I was unpacking in my London flat. I travelled by

TWA. Tourists, watch out!  
Yours sincerely,  
Bob Ashkettle  
London, England

EDITORIAL (from page 6)

every single photo printed costs extra money.

What is sad is that after every single person who contributed to this fine event in even a minor way had been publicly thanked, it became apparent that GPU had been left out. This was pointed out during intermission and our VD center was plugged from the stage.

I am more hurt than angry about the lack of cooperation in Milwaukee. In speaking out like this I hope that my remarks will be taken in a positive manner. Let's all pull together and make 1976 a year that promotes the gay community and gay liberation at the same time. Then, instead of just a few contest winners, we will all be winners.





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# CROSSWORDS

## ACROSS

- 1) Miller High ----  
 5) ---- Liquor  
 9) That ---- Thats Beer  
 12) Distinct Part  
 13) Self: Pl.  
 14) Article: French  
 15) Premium Beer  
 17) Expire  
 18) Time Period: Abbr.  
 19) Master -----  
 22) The Beer That Made Milwaukee Famous  
 27) Heel and ----Affair  
 28) Garden Tool  
 29) Rocky Mountain Beer  
 31) Place to Drink Beer  
 34) Biblical High Priest  
 35) Gazelle  
 36) Sow: Scot.  
 37) Atlantic: Abbr.  
 38) From the Land of Sky Blue Waters  
 40) Superlative Suffix  
 41) EEL: Old English  
 43) Pay for Brewery Workers  
 45) Device with a Shutter  
 48) ---- DC  
 49) Meadow  
 50) Stiffen Your Staff with ----  
 56) Serve Beer from This?  
 57) Meister ----  
 58) Norwegian Saint  
 59) Cattle Genus  
 60) Found on Top of a Glass of Beer  
 61) California Rockfish

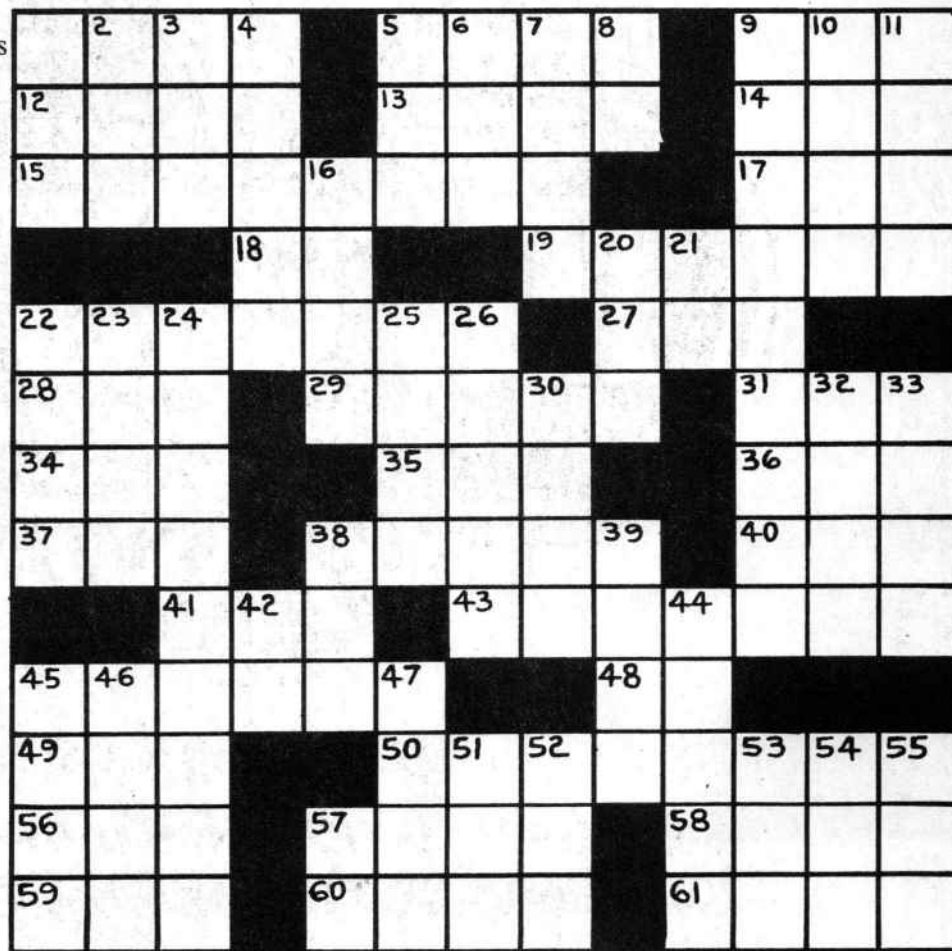
- 16) Viking Explorer  
 20) Routes: Abbr.  
 21) East Indian: Abbr.  
 22) Stadium in N.Y.  
 23) ---- 45 Malt Liquor  
 24) ---- Old Style Lager Beer  
 25) Roman Garment  
 26) Flies By  
 30) Hindu Deity  
 32) Neighbors Sometimes Are  
 33) Negatives  
 38) Female Pronoun  
 39) Simbianese Liberation Army: Abbr Pl.  
 42) Article: French

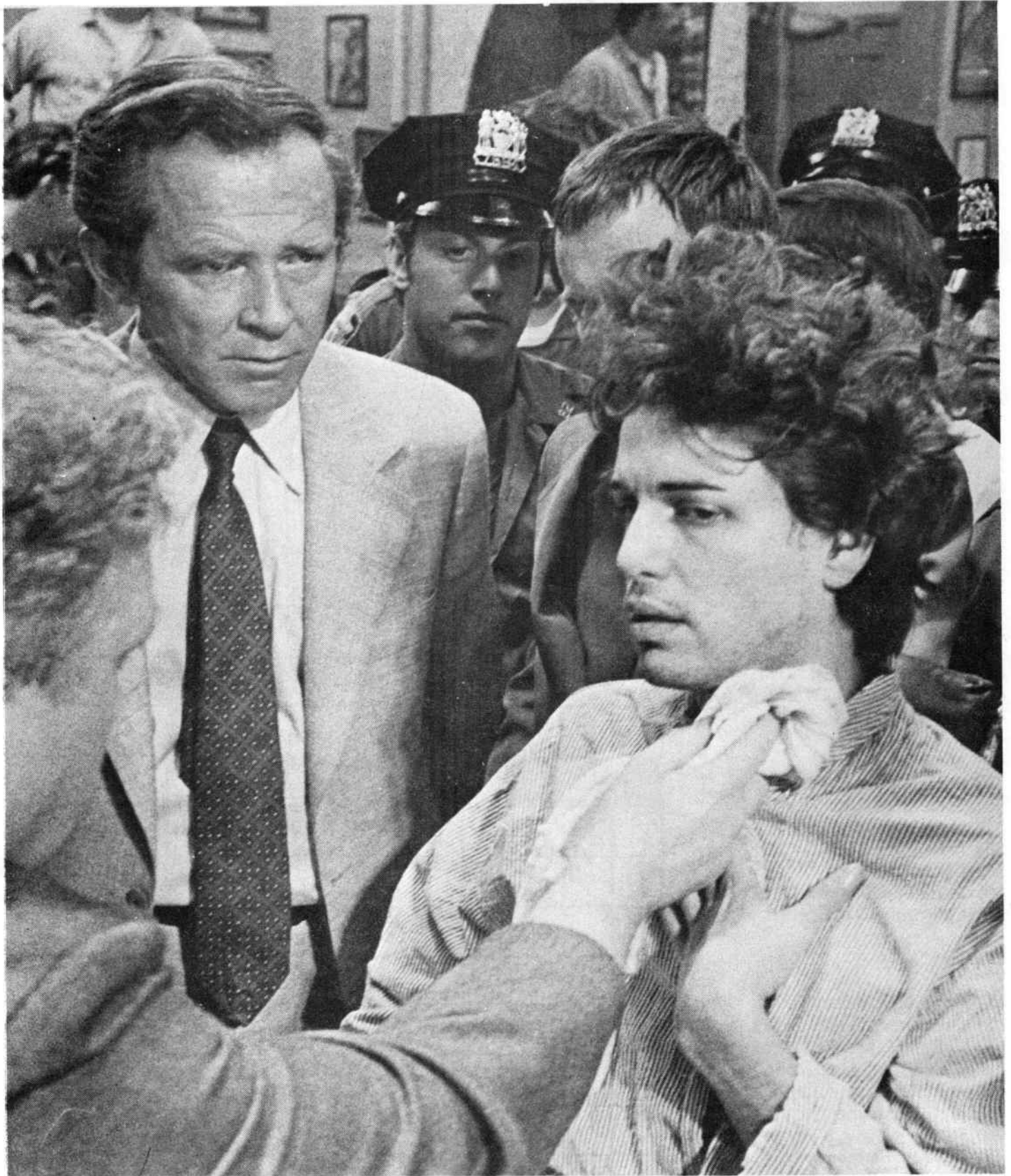
- 44) One Who Acts  
 45) Bohemian ----  
 46) Type of Dynamics  
 47) Africa: Comb Form  
 51) Alcoholics Anonymous Association: Abbr.  
 52) See 1 Down  
 53) Beer and ----  
 54) Blowing Device  
 55) Future Farmers of America: Abbr. Another Organization We Know  
 57) Brought Foward: Abbr.

*Solution on page 29*

## DOWN

- 1) Chimney: Dialect  
 2) Order of Animals: Suffix  
 3) Fellow if the Institute of Chemistry: Brit. Abbr.  
 4) Premium Gas  
 5) Male nickname  
 6) Past  
 7) Brewers Ferment  
 8) Technical Service: Abbr.  
 9) King of Beers  
 10) Unicorn Fish  
 11) Rudolph is One



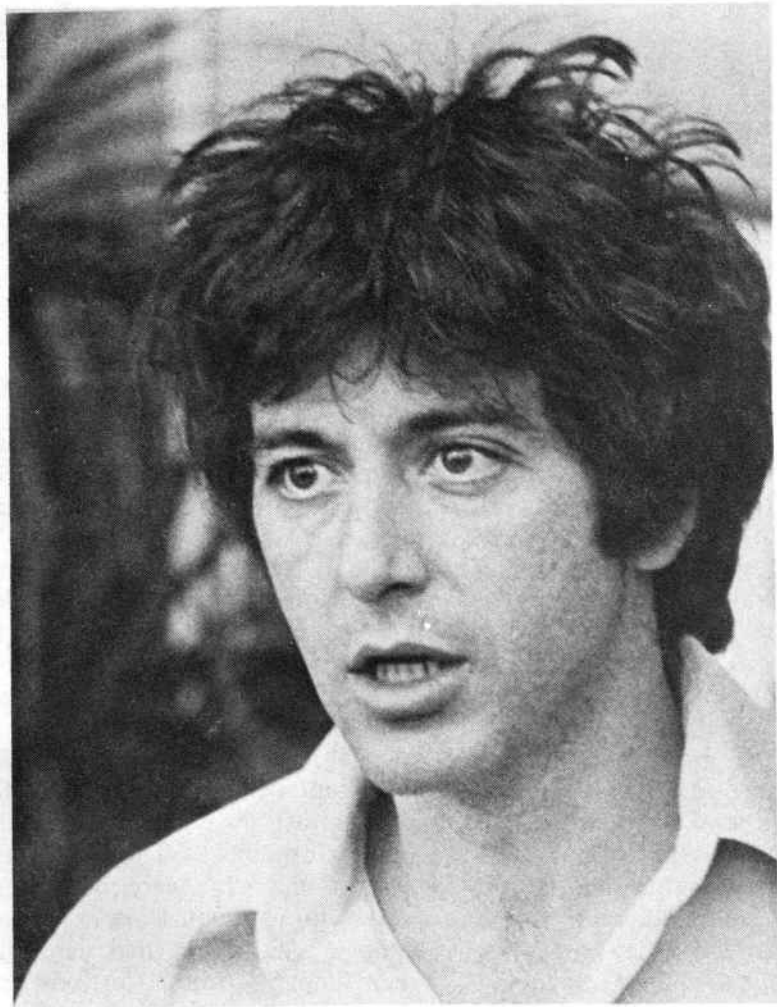


**Dog Day Afternoon**, A Warner Brothers Production, starring Al Pacino and Chris Sarandon. Produced by Martin Bergman and Martin Elfland. Screenplay by Frank Pierson. Directed by Sidney Lumet.



# dog day afternoon

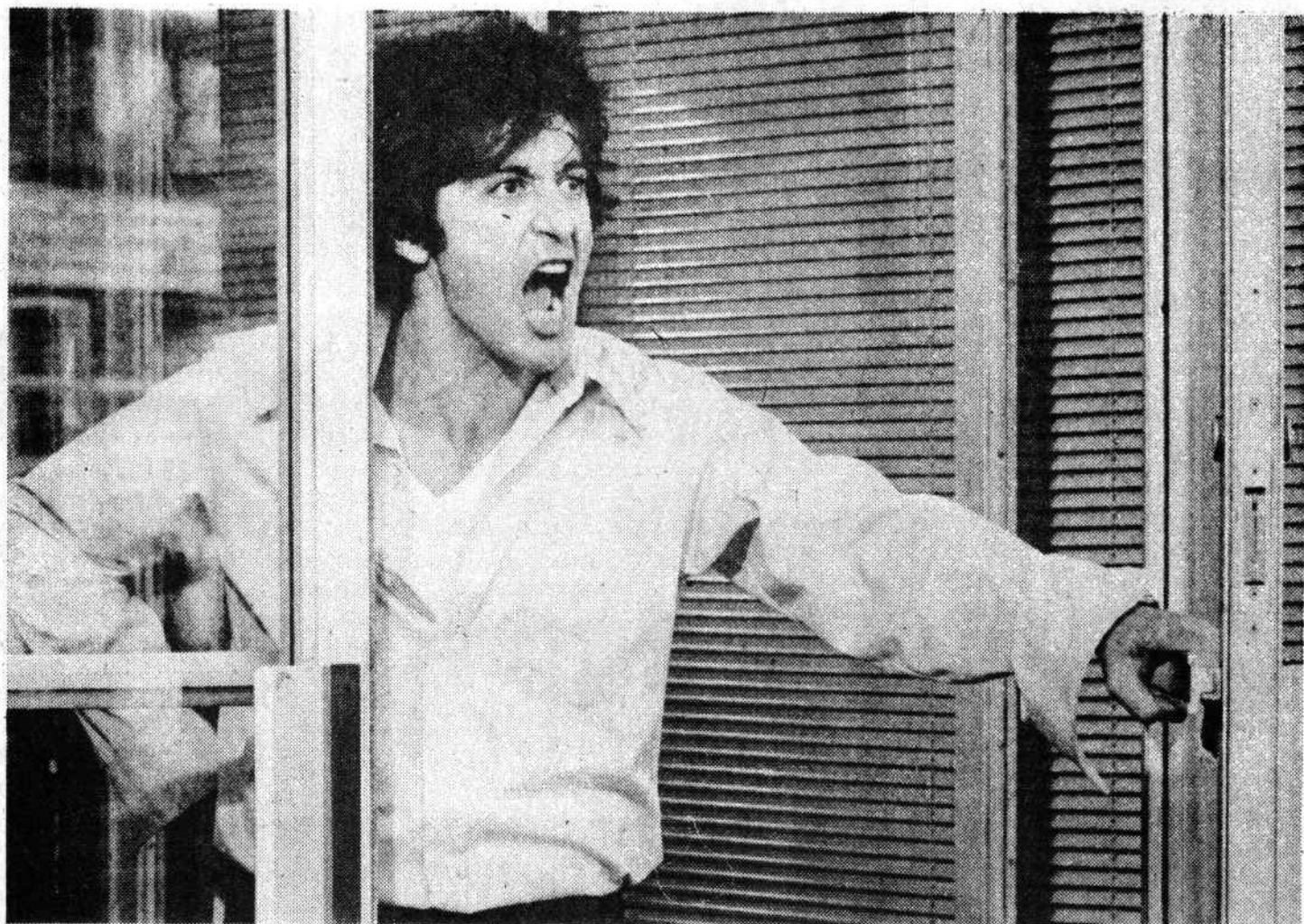
REVIEWED BY  
ARNIE KANTROWITZ



We're in the news again. This time it's the movie reviews. *Dog Day Afternoon*, Al Pacino's newest starring vehicle, has something to do with homosexuals and something to do with reality. The relationship between those two is a tenuous one in the first place, according to most of America. In *Dog Day Afternoon* the reality seems as utterly impossible as the homosexuals. But it all happened. Honest.

I first met the man who called himself "Little John Basso" when I was the Vice President of New York GAA in 1971. He was a flamboyant sort who used to call me his "favorite Vice." He would show up at a Firehouse dance wearing nothing but a royal blue fringed G-string and shake his ass while the fringe flew as high as anything Gypsy Rose Lee ever took off, and then he'd go downstairs and instigate an orgy. Barred from a leather and western establishment for wearing the wrong clothes, he came back demanding entry—dressed in leather and western both . . . a cowgirl outfit! They let him in.

He was most famous for his weddings. Ignoring his heterosexual wife and his two kids, he used to throw the entire organization into a turmoil by asking to use the movement's facilities for his transvestite marriage ceremonies, one after another. The movement theoreticians weren't yet sure what they even thought of marital bliss. Was it oppressively hetero-imitative? Was it gay liberation personified? Was it a waste of time? But Little John wasn't



fazed. He held his wedding elsewhere, his male bride in white lace drag, and himself resplendent in his Viet-Nam veteran's uniform. He was quite a show. Yet who knew what he had up his sleeve? Who knew he would become John Wojtowicz, the "gay bank robber?"

The day he pulled his caper all New York was abuzz. The media were having a picnic, billing it as one of the most bizarre episodes in the annals of local crime, which are so full of bizarre episodes that there's hardly any room for mundane murders in the files. The citizens of Brooklyn took it as a camp, rushing to enjoy the show, anxious to cheer whichever side seemed the strangest so that they could be amused on a hot August night. The movement went into a tailspin. Does bank robbery for the sake of financing a transsexual operation constitute a blow for the revolution

or an embarrassment? Should we support it, or pretend we never heard of it? GAA's contribution was a long debate and ultimate paralysis. The law took care of Little John without our help.

When Patrick Mann's novel based on the incident came out, I had to read it. I'm always fascinated to see what fictions are spun out of our lives, but this was a real case of truth being stranger than anything a novelist could concoct. If it hadn't actually happened, who could believe it was possible? Even though it did happen, most people still refused to believe it. The novel wasn't half as interesting as the newspaper accounts had been. It portrayed its hero's motives as hatred of his overweight female wife and his overbearing mother as well as an inexplicable dedication to the vagaries of his would-be transsexual bride. I suppose that was as good a

guess as anyone else could hazard as to why. Personally, I wouldn't be surprised if Little John was simply intent on making literature out of his life, just for the fun.

I went to see the movie on opening day. Already the lines stretched around the block. A good ad campaign and a dull month for movies had seen to that. Most of the audience was straight, as anxious to be titillated by the show as the audience in the street had been that August day in 1972. There is little to say about the film. It's probably as real as it could possibly have been. Director Sidney Lumet is good at reality. Al Pacino delivered a brilliant performance, but Al Pacino almost always delivers a brilliant performance. The characters, straight and gay, were pure New York, pure August 1972, pure camp. The secret had carefully been kept in the advertisements,



which stressed the absurdity of sending out for pizza while robbing a bank, but skipped the sexual proclivities of the main character. So when it was revealed to the film audience, with the appearance of the male bride, fresh from treatment at Bellevue for an overdose, they reacted as the public had reacted on the day of the original event: with snickers and catcalls and embarrassment. But with respect. Al Pacino was on screen. Pure 1975.

Homosexuals have made the Hollywood big-time through the back door. From the days of Franklin Pangborn's sissy, through all the slurs and suicides and self-hatred which the silver screen has heaped upon us, there has yet to be a popular gay hero. The gay bank robber is a hero, an outcast to capture the fantasies of the sedate middle class as *Bonnie and Clyde* did a few years ago, or James Dean's *Rebel Without a Cause*, or the legend of Jesse James. With admis-

sion at \$3.50 a head, they laughed at him, but they loved him for daring to actually be what they are afraid to even think about.

My only question is: What was the point? If we have to be bizarre bank robbers to win the public's heart, then what was gay liberation all about? *Dog Day Afternoon* is without question a comedy. But it isn't about my life, and I doubt if it's about yours. It's about an incomprehensible moment that crowned an improbable life. It's full of absurd laughs, and the only thing it lacks is meaning. When Peter Finch played a gay doctor in *Sunday, Bloody Sunday* with warmth and humanity, he was discreetly passed over when the Oscars were handed out. But a gay bank robber is just what Hollywood has been waiting for.

Meanwhile, the city that spawned the entire event is no closer to gay civil rights than it was five years ago. One of the men who robbed the bank lies buried and

forgotten. The transsexual lover is now a woman, intent on raking it in hand over fist from royalties, lawsuits and cosmetic sales, for something she never even did in the first place. And John Wojtewicz is cooling his gay heels in jail. They'll probably give Pacino the Academy Award. If this is a score for gay liberation, I wish someone would explain to me how.

But I suppose we should count ourselves lucky. They almost called the picture *The Boys in the Bank!*

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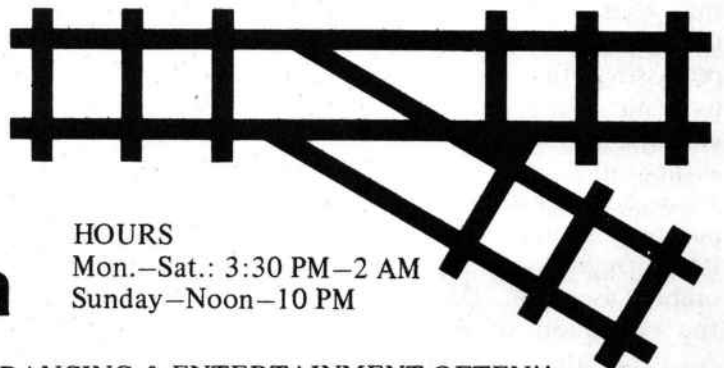
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# RE-REVIEW

**Male Homosexuals: Their Problems and Adaptations.** By Martin S. Weinberg and Colin J. Williams. N.Y. & Baltimore: Penguin Books, 1975. pp. 476. U.S.A. \$2.95, Canada \$3.25. Reviewed by Lee Rice, Ph.D.

This landmark study appeared originally in 1974 in hardcover format (N.Y., Oxford University Press. \$10.95). It's appearance was widely hailed throughout the gay press, and even a full page of review space was devoted to it by the **New York Times**; though the subsequent reviews by the gay press were favorable to mixed in nature. The earlier review, for instance, in **GPU NEWS**, underscored many notable defects. I have asked the editor for additional review space for two reasons. First, many reviews of last year, while attending to some of the book's gaps and shortcomings, failed to balance these with mention of its equally noteworthy strengths; and secondly, its paperback appearance certainly entitles it to a reexamination and reevaluation.

Both authors are sociologists. This is a fact worth noting precisely because there was a time when sexual research was considered outside the province of this scientific discipline (Kinsey himself was a zoologist). Also, and not by coincidence, the widespread challenges to the sickness-pathology models of homosexuality began at just the time that sociologists preempted from the psychiatric and psychological professions their self-declared right to be the sole arbiters of sexual behavior and norms. Weinberg is the author of several volumes of social studies; and, with Williams, he co-authored **Homosexuals and the Military: A Study of Less Than Honorable Discharge**. He is also one of the co-authors of **Homosexuality: An Annotated Bibliography** (N.Y., Harper & Row, 1972). Both men

are research sociologists at the Indiana Institute for Sex Research (the "Kinsey Institute"), and professors of sociology in the University of Indiana system.

The broad aim of the study was that of discovering the social conditions under which the more successful adaptations to homosexuality take place. It makes its first milestone by its scientific intent alone, since the pathological psychiatric search for "cause and cure" is dismissed as irrelevant. The study is guided by "societal reaction theory", wherein deviance is defined by the evaluations and responses of people to various behavior, not by the behavior itself. Be it noted that the term "deviance" is here taken in its scientific (not its psychiatric) sense: it is determined by statistical norms, not by moral sentiment. Subjects from three countries of differing social climates were chosen: the U.S. (New York City and San Francisco), Holland (Amsterdam), and Denmark (Copenhagen). Questionnaires were circulated by mail, at gay bars, and at gay clubs. Sample sizes for the three cities were, respectively, 1117, 1077, and 303 (neither particularly generous nor especially niggardly). The questionnaire is reprinted in the volume, together with a good number of graphs correlating the results. An eightfold typology of male homosexuals is also extrapolated, based on high or low readings for three social factors (that is, 23): anticipated discrimination, worry about exposure, and passing ability. Type no. 8 determines the lowest of these three factors ("the least closeted gays"), type no. 1 the highest ("most closeted"), with intermediate types for varying degrees. Adaptation effort and success is correlated to these through various tables. For those readers without a penchant for tables of statistical distribution, it should be noted that brief essays precede and

follow them: the first explaining their intent, the second their results.

One major finding was unexpected and negative: no difference in psychological problems between American and European gays, and thus no support for the widespread assumption that greater social rejection produces increased emotional problems. The authors are careful to note, in the best scientific tradition, that the data do not confirm this claim, but they also do not support its denial. In more philosophical jargon, the questionnaire results underdetermine any theory about the relation of oppression to self-image. Several possible explanations of this are offered, and several additional possibilities are overlooked. Perhaps indeed the societies are not sufficiently different. They are all christian to some degree, for instance, which places them in the mainstream of homophobic irrationality. More importantly, I suspect that the authors have tended to overemphasize sexuality in their questionnaire—is the only significant difference between gays and nongays that of sexual preference? There are many additional results worth pondering, of which I mention only two. European gays were more comfortable with the heterosexual world. Further, religion was less important to the European gay (I suspect to the European generally): perhaps this also accounts for the comparative health of European societies on the homophobic scale. Negative social reaction to gayness is, as we are all painfully aware, an apparent part of the American dream. Although the book is aimed essentially at the professional, the authors do not hesitate to include suggestions for the individual gay with respect to his improvement of his adaptation. These suggestions are all potentially useful, and they are accompanied by the usual suggestions offered to society: repeal antigay laws, eliminate stereotypes, and strive for the "reconceptualization of homosexuals as a minority group," the

acceptance of "their life style as just one of many in a diversified society."

Sample size is a problem here, and an even more serious one is sample source: we here in the mid-west surely merit a modicum of attention. I suspect (perhaps I am a midwestern chauvinist) that New York City and San Francisco are hardly representative of much more than themselves in the social order of things.

The positive characteristics far outnumber the negative both in number and in importance. From a purely scientific perspective, the use of nongay control groups for correlations, careful distinctions made between projective and non-projective sampling techniques ("theory and fact"), openness to the input of comparative anthropology, flexibility of categories (of which the earlier-mentioned eight-fold typology is but one example), and the focus upon self-image and self-assessment among gays: all of these are like a breath of fresh air, taking us far from the sermonizing tendencies of the sickness theorists. As the authors take pains to note in their preface (p. 18), psychiatry and psychology have indeed been remiss in their methodology—which has indeed been roughly on the same scientific level as tea-leaf reading.

The individual gay will find a wealth of material here for reflection: some of it of a purely informational nature, and some which can indeed effect his own self-assessment and self-knowledge. A companion volume has been promised for gay women; though, given the even more crucial difficulties of sample size and selection, its publication may hardly be expected as imminent. The present volume, most welcome in this inexpensive and accessible format, deserves a place of honor in each of our libraries. It is worth the time to read it through and it will subsequently prove itself as a useful reference source.

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# ON THE CIRCUIT

## by wayne jefferson

Road map on the car seat, I finally locate the high school in the twilight, park, lock up and stride briskly through the door. I suspect that I look for all the world like a respectable bureaucrat with attache case or a doctor making a house call. I'm neither. I've come to speak with an evening college sociology class on "the most taboo" topic that still exists: homosexuality. Because of my topic, I'm many things in one—a health-care professional treating the social disease of homophobia; a counselor; a preacher of the faith; certainly a platform performer; to some a pinko pervert, to others an American minority-individualist; and, to almost all, an alien since I represent tonight the most stigmatized, discredited and most misunderstood minority group existing.

I'm quite early, intentionally, so I can nose around the area like a cat, find the room and blackboard, rap with early arrivals to sense tonight's special moods and needs for I have found that each speaking engagement is similar, but different. I walk past a lone janitor neatly rearranging the useless dirt of the day. It's been a long road to this room—beginning on a side road with the first stirrings in the seventh grade, then branching through the confused isolation of my teens, and finally emerging onto the high road of gay lib. And now this part of the highway, public speaking, where few, even in gay lib, come to travel.

Gay lib panels are not easy to do. Ah, the botched sessions I've seen, either in the form of bone-dry lectures or formless "rap sessions," the former without zip and the latter lacking real substance. The tone and mood of bad sessions? Most are like an inquest or a wake: static, never coming alive. No interaction. The audience sits stony, stillborn and polite, while a question is asked. The speaker takes off on a long, semi-related monolog. Then the weary, crypto-nervous silence begins again. "Just like school." The speakers? Too often they are at one extreme or another. Some are unprepared with the basic facts plus arguments. Some are over polite and lacking moxie, too easily cowed by hostile or ignorant attacks and being unable to handle attacks, they lose the chance to take the offensive and work with the attackers, to play them like fish on a line. Some come on too strong, too plastic-militant. They are "liberation tripping"; gay and proud in exultant orbit. This is just fine for one's own personal growth and ego, but rotten for reaching the uptight non-gay public. Speaking engagements are not avenues for self-expression.

No, what we try to do in them—"empathetic inter-

action"—is dictated by time. We don't have any of it really—only an hour or two. And in that time we can't tell all facts; we can't answer all questions; we can't change all attitudes. All we can hope to do is use every minute to give a solid "core-experience" which our audience can carry away, and use to grow on later—after the homos have departed. This relieves fears, raises awarenesses, and strengthens abilities. And since this is a gut thing really, it's not done by information, but by experience—by creating a living workshop in which the vital gay-straight interaction takes place, where we share our own selves and where they experience their true feelings about it. This is worth ten times the usual reading or dry lecturing.

### PERFORMANCE SKILLS

To accomplish "empathetic interaction," we have a few guidelines from earlier engagements. We hope they'll work well tonight too—time will tell. These include:

1) Head-competence—being able to handle ignorance. Knowing your facts cold, also the basic "arguments against" and their equally basic rebuttals.

2) Emotional "cool"—being able to handle bigotry and stupidity both. A fine blend of geniality and forcefulness is needed, since neither one alone is enough, and we ourselves are the message tonight, the only gays many of them will ever know, at least until some crisis arises. Here's the dilemma. Too much radicalism (Gay Anger) will backfire badly and simply turn them off with a counter-productive sour taste to carry away. That's the fact; "Middletown U.S.A." simply can't handle minority militancy. But then, the pure coat-and-tie politeness of the "good homosexual" will work just as well as Uncle Tom did. It won't nudge them enough. It will deprive them of learning that gay oppression exists, dammit, and that this is immoral, irritating, and unacceptable. For no real learning on this topic takes place without some jolt, some stirring-up, however skillful, and that's the fact too.

3) Empathy—being able to handle homophobia, the panic and the disgust. To peer-counsel other gays is hard enough. Even harder is to get to where many straight minds and guts are still at—to feel once again their uneasiness, inept anxiety, to uncritically bring their feelings and fears out (perhaps better than they can do themselves), then to work on up and out from these with them. Truly to be where the other person is at, thus, is the hardest thing to do, the most necessary, the most satisfying—but the thing most



usually muffed.

4.) Facilitaiton—being able to overcome audience reticence, to create a lively “theatre” out of a stodgy panel. After all, learning occurs, not from lectures and answers, but from people dealing with their own (usually erroneous) beliefs, through their questions which reveal these. The trick is to get those questions out! One good ploy here is “Playing Ball.” That is, not simply answering a question flatly and then dropping it, but making it into a dialog, leading them on to ask and talk more. Shape your answers so that they will raise other points to be picked up on. The hardest trick is to stay in empathetic touch with their fears, non-judgementally draw out their continuing comments (even negative), but at the same time challenge and correct these notions with new facts and attitudes, even as you (somehow) still keep them open and flowing with their feelings. Don’t turn them off!

5) “Person-to-Person—above all, the ability to share our very selves with them. We should share our personal experiences, reactions, feelings—what it’s like for us. Facts from a textbook, they can get any time; our own testimony from our own gay living is what they really want. That works! That makes these sessions special after all.

But first the basics. By now my female partner has arrived, the last students have filtered in, semi-sleepy after the evening meal; the overly genial instructor introduces us and we’re off. We open with a formal core statement. Some speakers don’t do this. O.K. But, Mariann and I feel that we must set, right at the start, an open and easy tone and dispel a few superglaring misconceptions. Otherwise, the whole evening can be wasted in silent hesitancies, plus clearing up elementary ignorances such as child molester, etc. So, we start the rap, seeking empathy. Mariann says, “The only stupid question is the one you don’t ask.” We say: anxiety is natural. we’re not here to convince or convert; just to aid understanding. we may seem shocking or one sided, but maybe only because all you’ve known of gayness has been one sided in the negative direction. and, you have a right to your own personal opinions, even prejudice, but maybe also a chance and even a duty to understand. and so forth.

After defining homosexuality (“the shortest lecture on record”), we give the core statement, the working theory. Homosexuality is no social threat or danger. Therefore gayness is not a dangerous deviation, but a harmless variation—gays are not “lavender Martians, but “left-handed red-heads” only. Gays are “Oppressed (five ways) and misunderstood.” Here we mention the scary stereotypes, especially the “predator” and the “contagious” ones. The real problem is not gays, but homophobia, that pervasive and irrational dread of gayness. This harms non-gays also—think about it, folks. “So if there’s one thing you remember from tonight, let it be the Handy Test Question—if tomorrow

you feel skittish, iffy, uneasy about gayness, simply ask yourself, is that because of something bad about gayness itself, or because of the culture’s unnecessary queer-fear within you?”

It’s high time to move on, liven it up a bit, get to where they’re at. Now, a few survey questions, to provoke. “How many of you are into social work?” How many of you know gay people and have already talked with them. . . Here’s a button that reads Gay Power. Who, here, would wear it openly for the next 48 hours? Tonight we draw one sprightly volunteer, a with-it middle-aged woman, amid the usual silence. “Right; and now what would happen if you did?”

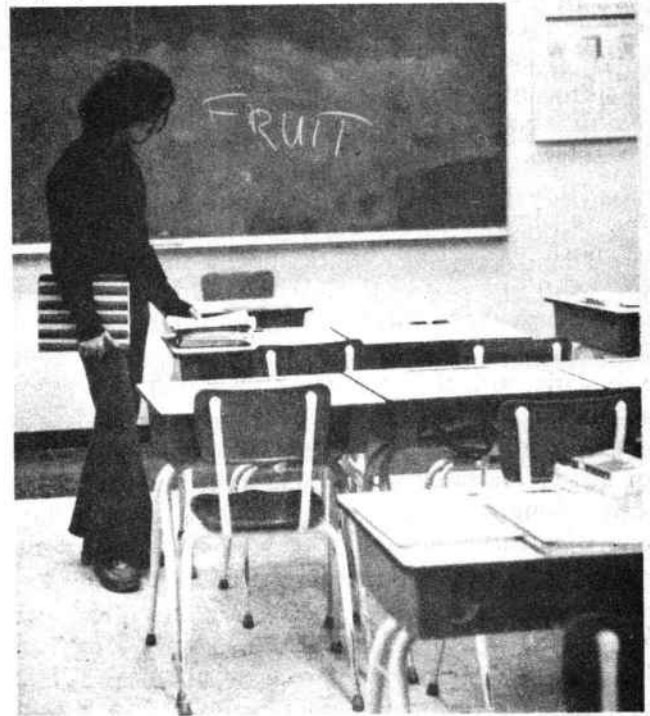


Photo: J. Moldenhauer

From: **The Gay Liberation Book**, edited by Len Richmond & Gary Noguera.

A hand is raised, they start responding, and they are painlessly off into discovering the realities of gay oppression for themselves.

I tune the mood light, to start. “In the 18th century people thought IT was caused by drinking tea and the evil influence of Italian opera. . . The English called it the French Disease, the French called it. . .” Then on to the “Pansy/Bulldyke” stereotype. “What kind of dog does the town fairy walk as he minces along?” Then, amid the chuckles, I clinch the fact that only about 10% of gays fit that image. And then, of course, “so what if they do? . . .”

It’s time to break down the space barrier, too. I stand up, leave the table, stroll out into the room among them as I talk. You can cut the tension with a knife. “Am I getting to close to the subject?” This allows us an easy look, through laughter, at the contagious myth. But don’t play it for too many laughs.

I move right along, start to tune the mood a bit darker, focus closer in. (In a bit, Mariann will really make 'em think and feel by saying, "There are two women in the room I find attractive, but I simply wouldn't even dream of trying to MOLEST them!") Now on educational oppression: from the classroom bookcase I offhandedly take out a high-school literature text (which I checked out earlier, when I arrived.) "All the love in this book is straight, or is presented as such. Whitman, Housman, Maugham are included, but not honestly discussed." ("You mean. . .?" says one student, aghast.) "Yes; and what's the enrollment of this school? 900? That means there were at least 40 kids here today who are isolated, probably scared—well tell me where can a gay teenager turn for counseling?" Mariann speaks up: "Gay liberation is working to make itself obsolete, it won't be needed anymore when Jim and John, and Sally and Sue, can go to the Prom together as gay couples with no hassel. Honestly, now, how many of you feel uneasy about that notion?" It's a good group tonight, responsive: many hands pop up. "Okay, that's a natural reaction, but don't the gay kids have rights, too? Apply the Handy Test Question." The mood is right and I push a bit further. "An ordained Baptist minister teaching family psychology in college said that all students would benefit by having openly gay teachers in the schools. The gay kids would have positive role models for once—no more town fairy—and the straight kids would have their stereotypes broken. A rich silence fills the room and you can almost hear this new shocker filtering in, being absorbed. . .

What I've just done is used a potent technique, the "zip." Not a zap, but a zip. It's a sort of psychological judo, favoring honey over vinegar, and leading horses to water, but not making them drink. It assumes that the best way to change someone's attitude, maybe the only real way, is to somehow to get himself to do it, spontaneously and voluntarily. No preaching, no screeching. There are two ways to try for this. One is to show up the self contradictions in the usual anti-queer arguments (thus letting their absurdity speak for, and destroy, itself). The other is to present pro-gay proposals or poser points which at first will seem extreme, but ask them to find any real, any rational, any non-homophobic objections to them. They can't of course—"gays are no threat"—and so this baffling impasse challenges them to gnaw on these irrefutable little nuggets, stimulates future tolerance.

We have a roster of these gems which we fire in as appropriate. On the "Employment Risk" myth: okay so if gays are such an "incompetent, disruptive influence on the job" as charged, then why is it that most are fired only after their gayness is discovered by chance, they having been good workers all along? (Answer: fear plus bigotry.) On the often asked "cause" question: "Well, you tell me—how did you

become heterosexual? And by the way, how about the fact that most gay kids grew up in straight household?" On the "promiscuity" charge (would that it were more true sometimes, but anyway. . .): mention the various social forces that work to keep straight couples together, then ask them whether these very same forces operate to keep gay couples together or wedge them apart? Relatives, the law, the culture—"work it out, it's not hard." And then, "Besides, just what's wrong with consensual promiscuity, anyhow?" (Well, uh, er. . .) On the famous "sickness" theory: one psychiatrist said all his homosexual patients were very sick people, the other shrink nodded and agreed by replying, yes, yes; but then so were also all his heterosexual ones! On the "Convert New Recruits" fear: "Now which pressures are greater, really? A handful of gay lib people urging each person simply to be one's own true self, or the straight culture's massive brain washing of gays. As one gay woman put it, "We're the last people to try to change anyone because it's been done to us. It's you who seek every day to convert us from what is natural for us!"

Zips work best with those people who are open to changing their views. These and also the closeted gay sisters and brothers in the room are the people we speak most toward. I must resist my temptation to jolly around with the simpaticos, the liberated straights who are already "right-on" tolerant. But I must also avoid wasting too much time tangling unprofitably with that other type, the die-hard homophobic. The god-will-get-you people. The lock-'em-all up people. No changes here. Oh, they're interesting to observe. The centuries of disgust and hate borne out right towards you thru the prim set mouths, jet-black eyes of some of the women, their "moral rectitude" making them so immoral really. And the basic uneasiness of some of the men, who become less manly really through their nervous laughter, stage whispered jokes about the freak show tonight, their squirming around, the mouths twisted awry in surly, greasy grins to each other when they think we don't see them, like little boys caught out. . .

Tonight we're suddenly hit between the eyes with a toughie on this score. A woman reveals that her own ten year old son had been molested by a man, right in the local suburban park. So we work on that. Facts, first about child molesting. Then the theory of the isolated extreme example: "since the taboo of shame puts wraps on free talk on the topic. All we mostly know is the few unsavory dregs such as this and not the thousands of non-sick gay people in town." (Hence the crying need for more openly gay people, by the way.) Fine, but the tension, plus question-fatigue, is starting to make me a bit fuzzy. Looking back later, I realize that I didn't push the issue one vital step further. I didn't firmly clinch the point that: sorry as we are for what happened, that man



was not a homosexual as we define him, no more than a molester of little girls is a creditable heterosexual.

But those "zips" are starting to get to some people tonight. And here it comes—right on schedule. From jet black eyes and prim set mouth: "What about Leviticus and Romans I? The Bible says it's wrong!" The speaker is clearly one of those poor souls whose fundamentalism ironically prevents truer religiosity in her. We whip through the usual arguments: how the Bible prohibits many other things too, is not the "word of God" himself directly, is one of the few homophobic religions in the world, has been a great foe of gays for two millenia. And can't morality depend on situational rightness, as much as on pre-set rules, or on anatomy?

But during the break we're still at it. I drift down the corridor in tandem with a dedicated criminology student (we make an odd couple indeed.) We tussle gingerly over the issue of plainclothes enticement (?) versus simple uniformed patrolling of parks. I throw in a thinking point, a zip, on the dreary "Criminal" issue. "If you feel the sodomy laws are really needed for public protection, then why is it that practically no arrests are made from complaints by angry straights who have been wrongly approached?" Of course he can't counter this one, and wraps it away from sight by gruffly mumbling some jumbo about "cleaning up the menace."

The people you meet at these engagements, the things they share with you. . . I recall the married woman whose first ("and best") lover was a gay man. . . a distinguished professional person who is a practicing transvestite. . . a young Baptist minister who is a guilt free, non-practicing bisexual. . . plus of course the gays in the audiences themselves, in various degrees of closetry. Tonight a burly (but non macho) kid comes up. He's in social work, and so he's been wondering if he and a girl were to visit a gay bar—just to learn more about it, that is—whether they'd be, well, "bothered." Or unwelcome. "We're dealing with the Predator or hyper-sexed myth here," I calmly point out. But even as we talk I sense he may be working toward something else. So I add: "you could go in with another guy, or alone, and nobody would bother you if you didn't want them to. It's a common, but groundless fear."

The class re-convenes. At once, a woman asks about the children of Lesbian mothers and also why we haven't discussed gay women very much. This is a godsend entry into not only the issue of doubly invisible lesbians, but also the fact that everywhere, even here, maleness tends to dominate, even though unwished. Mariann now does most of the talking (and about time) but we still do the "tandem" approach of the whole panel working smoothly as a team. Instead of the usual boringly long statement first from one, then from another, we both toss sentences in ping

pong fashion, interchanging easily. This is especially vital if the panel is (as of course it must be) co-sexual, for it shows gay women and men can work together without chauvinism or hassel.

A terrifically neat seeming guy, sitting next to his girl friend, speaks up. "I've really learned a lot tonight, and feel good about it, but. . . the only thing is . . ." I prod his hesitation a bit: "Speak up! We did." "No," he says, "the only thing is, it just seems, like, not according to nature, the natural scheme, you know, that it wouldn't work or operate as well as normal sex." ("Straight sex," someone from the audience corrects; good old audience.) And so we start to "Play Ball," as it were. Here the old "Abnormal/Unnatural" myth has arisen. I respond with empathy: "I can understand how you'd feel that, many people do." Then the Light Touch, but drawing out honest gut feelings too. "People seeing same sex films, or imagining the same sex act, sometimes feel—would you too—that the parts don't fit and so they can't get real satisfaction—right?" Genial laughter, grinning and nodding all around. Calm data: "Homosexuality exists in other species and in human societies everywhere, also bisexuality. . ." And then a "zip" or two: "Think how many heterosexuals also practice oral and anal sex. And how many times do straights make love solely for procreation? Again more understanding smiles. Then the Kazango, moving in close as I can to clinch things person-to-person: "It may sound odd, but when my partner and I are together, we feel as vibrantly alive and satisfied in every way as other couples do, let me assure you." A genial finish.

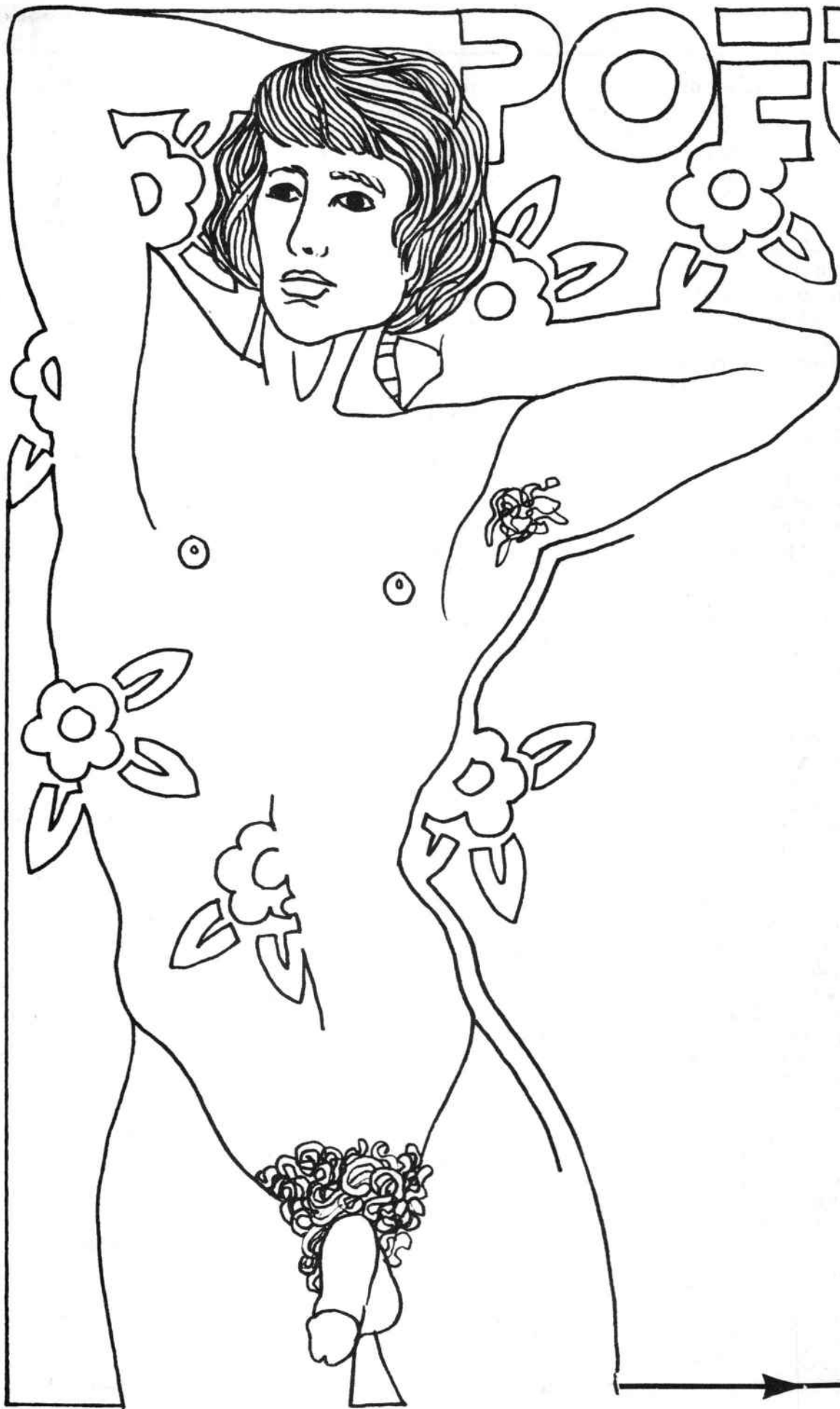
The light touch—yes, and was that all? I'm suddenly wearied by the obviously plastic quality of most of the other comments. For the fact is clear: most of them simply don't give a damn. What did you do in class tonight. Last week the reformed lush, this week the queers, soon the end of the semester. Have we wasted our time? Cast pearls before swine? I feel drained of energy, handouts, and short on gas money to boot. Still, we always forget how much actually does get done, gets started, in our short hours. Other comments keep us going: "You've helped me stop and think." "Am now quite willing to work with gay people." "I sure won't judge so fast in the future. . . I gather up the leftover handouts and, still high on a good performance, blearily amble across the newly-cleaned corridor, outside into what is the immense and alien darkness of a foreign neighborhood. Miles to go before I sleep.

Never did see the criminology student again—nor did I hope to, either professionally or otherwise. However, some months later, I'm certain I did see, in a bar one night, that burly kid who had asked the questions about bars. He was chatting with some other guys. He was smiling. He looked happy.





POPART



# BITTER - SWEET

by john w. rowberry

1.  
I guess I was wrong with you at first  
thinking you'd understand so complex a situation  
as my coming into manhood thinking  
you'd naturally want to be a part  
of such a magnificent moment anyway  
I tried I knew I was wrong with you  
rightaway when you turned slightly  
when I allowed myself to become the familiar  
and I guess you were as gentle as a tumbleweed  
from Texas straight as an arrow  
sorting out for yourself some histories  
that were once shared experiences. trying  
to salvage something you thought used to be  
something other than what it was

There you were turning  
back some phantom clock moving  
back some stationary hands all in a dream  
but something inside you unspoken spoke  
and forbade your logical intervention

I would have rather touched you once  
in bitter winter than to have seen the day  
pass into separated night with thoughts of you  
pressed in my hand during sacred masturbation

So I touched rather, I tried  
because my eyes were closed and you touched  
back eyes open, I think  
O, to savor that moment!  
But when we were both open-eyed  
sitting naked across from ourselves  
it was difficult to know who had tamed whom

Puzzled perplexed  
you let me lead you to my secret place  
where nestled lovers hear nothing  
save the symphonies of mingled breathing  
without time without memory without reason

I remember your telling me once  
that anything without reason was without existence  
In my dream your eyes were closed and your lips full  
and sweet and moist and resting gently, ever gently  
on mine.

2.  
Because you are my first lover I can not  
be devious like more experienced boys  
who know the value of a charming smile  
I must frown when my backside hurts

Because you are my very first I am  
at least to love almost a virgin  
and must stand unsure of myself  
in my nakedness before you

Because I have known no lovers  
I can not assure I will not bite  
or make a mark that might show  
when you are in the other world

Because you are the very first  
I don't know how you like your coffee  
or if you even drink coffee  
Do you? I haven't noticed  
or how you like your eggs  
or your lover to be waiting

But because you are my first lover  
I will not be so quick to scold  
some forgetfulness about my birthday  
or our first month's anniversary

3.  
Bitter-Sweet is what you are and what I am  
also when I am being myself bitter-sweet  
summer-winter everything and anything  
touched by sadness marked by the beast  
living through rain drenched forests unending  
moving time and planets like chessmen  
wearing the colors of the bridesmaid appearing  
out of place prince, lord of my forest  
protector of the space between the mountain  
and the sea lover, wonder of my nights  
celebrant of my desires and libations  
bitter-sweet is what we are lord and lord  
seeking a pathway already half-marked  
moving to some bitter-sweet absolute

John W. Rowberry describes himself as a "card carrying" gay who has worked in the movement in Los Angeles. He believes that "poetry seems to somehow to encompass my gayness in every line." BITTER-SWEET is his first published poem. Mr. Rowberry makes his home in Los Angeles.



# • The Gay Gourmet •

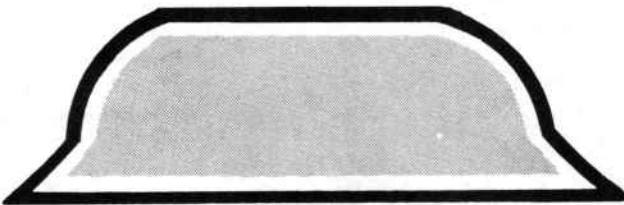
## BRAT-APPLE-KRAUT STEAMER

Finally boarding up the summer cottage on the lake? Using your yacht's galley for the last cruise before end-of-season haulout? Readyng the evening's meal after a day of autumn hunting at your northwoods cabin—or a winter day on the slopes near your ski lodge? No, nothing so glamorous? Good for you, you're saving money and will save even more but eat just as well on this one-dish meal appropriate for all seasons—and appealing properly to palates of the Germanic heritage or persuasion.

### INGREDIENTS

4 Cooking Apples—cored, cut in rings  
½ Cup Dark Brown Sugar  
4 Tablespoons Butter  
1 Cup or 2 medium onions, chopped up  
1 Tablespoon Caraway Seeds, crunched well  
1 10 oz. can Mushroom Gravy  
Touch Salt  
1 lb. can Sauerkraut—as is  
6 Bratwurst—Pre-cooked, by them or you.

In the butter and sugar, in large skillet, barely glaze the apples, then remove and reserve. Simmer together all the rest, covered. Replace apples on top; re-heat, serve.





# The Future of Sodomy

## An Open Letter to the National Institute of Health

by bunny la rue



Bunny LaRue is an intimate friend of John Mitzel, staff member of *Fag Rag*. She has had articles printed in many publications in addition to those frequent appearances in *Fag Rag*. She has published a chapbook of poems and a short book? titled *Bunny LaRue's Jackie & Judy Journal*, both of which are available from Manifest Destiny Books, P.O. Box 57, Dorchester Center Station, Dorchester, Mass 02124. Be sure to enclose money! Bunny needs it for booze!

Dear Comrades:

Re: Current discussions as to whether the prevalence of this practice is here to stay as an established person-to-person penetration, or whether it's in-Today and out-Tomorrow...

Also may I refer you to our previous correspondence: "The History of Sodomy," as published from our conference's tapes in *Zeitgeist Revue*, Vol. 18, No. 3, May, 1971, Bremen, and "Sodomy Today," in the *Harvard Law Review Pamphlet Series* No. 6, October, 1973, boys! boys! boys!

Definition of sodomy for the future:

Occasional surfeit of pederasts, pedophiles, podiatrists and chiropractors who could turn at any moment. Please post your licences on a visible wall for all those who can to see. "Mais oui!" sd. which famed French turn-of-the-century fictionalist when answering the door in a brocaded dressing gown, in response to a horde of reporters in the heavy-hoofing school of "beat" journalism when they asked him what he fucked: "Je suis ———." A) paparazzi; B) papadopoulos; C) pederaste! D) philophile. The ease with which German linguistic construction allows for compound words is bound to indicate sexual tastes toward group scenes. Likewise the Spanish are pretty much stuck with their grammar, vocabulary & diction as well as their set and jelled sexual preferences which, in such a traditional culture, are often handed down from father to son.

As Christianisms sink back into their obscure sectlike-status, the study of sodomy will pass from partisanship of poets to the scholarship of the scientists. Will sodomy remain the focus for the final act only? Will it perhaps emerge as simply one part of the total scene? How French became "french" and Greek "greek" through use at Her Imperial Britannic Majesty's Prince Consort's table when she, dear woman, thought he was talking about salad dressing? it's a mystery among prudes. They didn't have Mazola Parties back in the 19th Century either, but I'm sure they found some suitable substitute.

**Spermus in ano:** historically speaking not a new manifestation, but Desire itself, I believe, is becoming more and more abstract all the time. In other words, sex is moving from the abdomen to the head by pyrotechnical leaps and bounds. Still, it doesn't automatically make things easier in terms of an outlet. I haven't met my right fantasy for months now and it's not for want of either trying or personal availability--hell, any workday afternoon in the financial district of town is like Bourbon Street on Fat Tuesday to me.

One of the attractive qualities of sodomy, especially in a democratic age, is that it's not exclusive in that you don't have to have two of the same or even opposites of anything to make it work. Hence its natural compatibility with any random match of the masses. If, however, you're stuck with a broken dildo when the time comes, tough luck, kiddo. Make room for the movers!

Medical application of sodomy: diminish cathode tube entry pains.

Esthetics of sodomy: anything from goey-ass entry to rough sandpaper tubing, depending on what's called for in your times.

Who plays the Lady's Role?: "We both do!"

As an alternative to and approved substitute for habitual opium smoking, nose picking, hi-cholesterol diets, middle-aged haze, poor social relations, honorable military genital discharge, and as just an overall pick-me-up to one's ego. It helps give focus to a life.

The daily application of sodomy in the lives of the future depends in large measure on our getting it properly "use-directed" here and now. Unlike strict pro-procreationists who preach that economies can only function in the total absence of sodomy, I'm not advocating that we can sell it as a cure to all of everybody's ills. Some may find it to actually cause some? I do hope this will be minimal and not lead to calls for official investigations and then massive bureaucratic regulatory agencies which set up standards and means ultimately applying to no one's individual actual practice of this pleasure.

Yours very truly,

Bunny LaRue

The annual Miss Gay Wisconsin and Mr. Groovy Guy Contests took place this year at the **Center Stage Theater** in downtown Milwaukee on October 26. In past years these contests were held in various gay bars.

The hard working committee who have been working for months to put together the most elaborate contest of this type ever seen in the state included Tiger Rose, Mamma Rae, Kenisha, P.T. Vail and Andretta, Miss Gay Wisconsin 1974-75.

The festivities included a parade of "stars" which featured well known local drag entertainers. Lena Jacobs, Miss Gay Chicago and Peaches, Miss Gay Illinois were introduced to the audience.

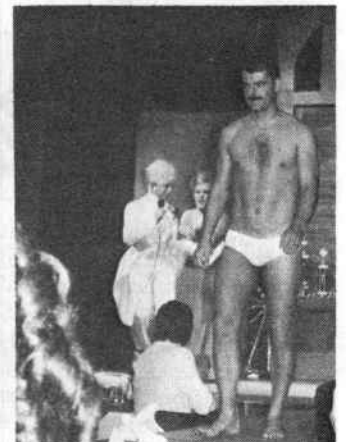
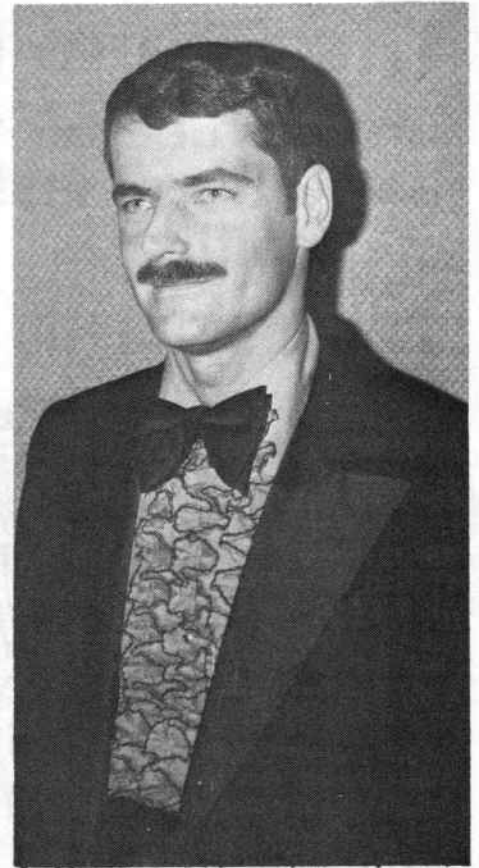
The Mr. Groovy Guy contest attracted 12 attractive contestants who paraded in street costume and then in white bathing suits. The contest was won by the popular and handsome Dennis Wesela.

The 21 contestants for the title of Miss Gay Wisconsin 1975-76 displayed the first of their beautiful gowns and costumes in promenade. They were allowed to change into a second costume during the intermission and short show.

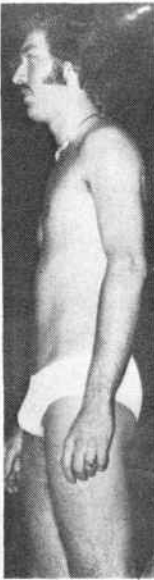
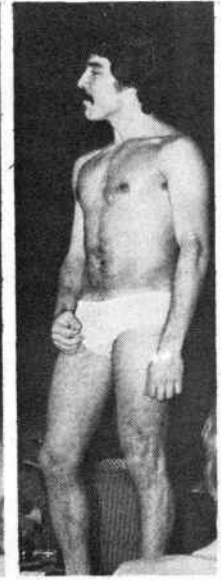
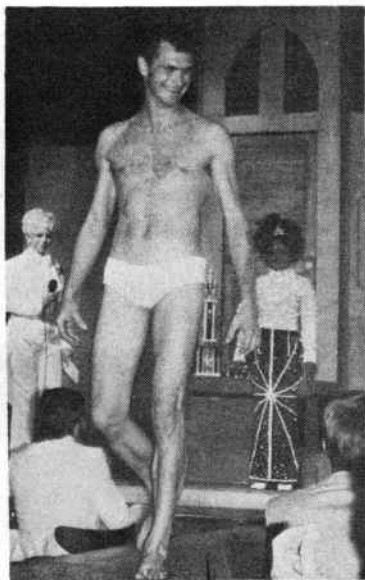
Most of the entrants had saved their most dazzling costume for the final parade. Many wore large capes or cloaks which were removed to reveal brilliant costumes of their own design.

The judges selected Maxine as runner-up and Mickey Chanel (Chanel Capri) as the winner. Chanel was last year's runner-up.

In addition to the trophies and substantial cash prizes provided by the committee, the winners received the following bonus prizes: Club Finlandia gave \$50 to Mr. Groovy Guy and a one year membership to all winners. The Club Baths gave a one year membership to winners. Cocktails and dinner for two was provided by Glorioso's Italian Villa. Gay Peoples Union provided free memberships, GPU buttons and tee shirts and GPU NEWS free subscriptions to the two winners.









# HERE&THERE

**London, England**—The executive council of England's Liberal Party has approved a motion calling for gay rights law reform. If the party acts on the proposals before its Executive Committee, Liberal members of Parliament will introduce two bills—one which would remove all penalties for consenting sex in private, and one which would ban discrimination against gay people on the basis of sexual orientation.

—*The Advocate*

**Hampton, Va.**—Another gay airman at Langley Air Force Base has come out and told his commanding officer of his sexual orientation. Sgt. Richard Hicks, 22, of Houston has announced that he would challenge the Air Force's right to discharge homosexuals simply because they are gay. Langley is the same Air Force base where Sgt. Matlovich served before discharge.

—*Gay Community News*

**Edgewater, N.J.**—A film about Alexander the Great, based on Mary Renault's *Fire from Heaven* and *The Persian Boy* will begin shooting next summer. The role of Bagoas, Alexander's lover will be played by an unknown. Director Arthur Seidelman is looking for a male between 16 and 24, slender, 5ft. 8 with dark sensitive good looks who also has dancing and acting ability. If you think you fit the description send your photo and resume to Paragroup (Persian Boy Productions, Ltd.), P.O. Box 85, Edgewater, N.J. 07020.

—*Chicago Gay Life*

**Chapel Hill, N.C.**—The six member Board of Alderman of this college town have unanimously approved adding a clause barring discrimination against gays in city hiring. The ordinance prohibits discrimination on the basis of "affectional preference or marital status."

—*The Advocate*

**Philadelphia, Pa.**—Operation Venus, funded by the U.S. Public Health Service's Center for Disease Control, has a hotline available to anyone anywhere with questions about VD. You can call Operation Venus by dialing 1-800-523-1885. The calls are confidential, no caller is asked to give his or her name. "Venus" gives names and office hours of clinics or doctors who will test for and treat VD, either free or for a small fee, whatever the needs and whatever the location in the U.S. The lines are open daily from 9 AM to 10 PM EST.

—*The Advocate*

**Boston, Ma.**—U. S. Senator Edward W. Brooke recently blasted the Defense Department for the current wave of gay discharges from the armed services. "Unless and until it can be determined that the personal and private life-style of such members of the Armed Services interferes with their ability to do their job competently and loyally, the present policy is benighted, self-defeating, and not in the best interests of the United States of America."

Sen. Brooke is a member of the powerful Senate Appropriations Committee and is one of the only Republican members of Congress to have already announced support for HR 5452, the federal gay rights bill.

—*Gay Community News*

**Washington, D.C.**—According to an article in *Gay Community News*, Dr Franklin Kameny of the Washington Mattachine testified at hearings for section 30-101 of the reform bill which authorizes same-sex marriages. He cited three major reasons for supporting the gay marriage proviso: 1) as a symbolic equalization in the status of gay people, 2) for the financial protection and benefits which would be derived from legalization and 3) social and psychological support for gay life styles.

—*Gay News*

**Los Angeles, CA**—In case you were wondering: *Playgirl* reports that an "average serving" of semen contains about one kilocalorie—OK for a low-calorie diet. It's less than half as caloric as milk, contains half again as much protein, and only one-ninth as many fats.

—*Chicago Gay Crusader*

**Ft. Valley, Ga.**—Gay Christians of all denominations are being asked by the American Episcopal group, *Integrity*, to contribute material for a proposed prayer -book.

The book is for the use of "Gay Christians and their friends." It will include liturgies, poems, readings, prayers, collects and litanies. Write to *Integrity*, 701 Orange St., Ft. Valley, Ga. 31030.

—*Integrity*

**New York, N.Y.**—*Lesbian Feminist Liberation* is organizing a boycott of *Ms. Magazine* "until such a time as lesbian activities and issues receive more serious coverage." An announcement from the organization quoted a survey from *Lesbian Tide* which revealed that from Spring 1972 to Fall 1974 *Ms.* published only 5 out of 505 major articles by lesbians and about lesbians. The magazine also printed only 9 letters out of 531 letters total by or relating to lesbians. Percentages of lesbian articles were 00.99% while letter percentages were 1.7%. "*Ms.* seems to be on the verge of improving; there have been a few more references to lesbians since Fall 1974. Let's encourage them by telling them why we are not buying anymore."

—*Gay Community News*

**New York, N.Y.**—The General Welfare Committee of the New York City Council voted 7 to 4 against the passage of the city's gay civil rights bill, Intro 554. It was the sixth time the bill has been defeated.

—*The Barb*

# THE HOMOSEXUAL MATRIX

## REVIEWED BY GEE E. RICE, PH.D.

**The Homosexual Matrix.** By C. A. Tripp. New York: McGraw-Hill Book Company, 1975.

*"This is unquestionably the best book I have read on the subject of homosexuality (and I have read most of them); indeed, one that the test of time should prove great. It raises a host of new issues, and it should prove the fountainhead for engendering a generation of research—a book destined to become a classic."—Wardell Pomeroy (co-author of the Kinsey Reports)*

Ten years in the writing, C.A. Tripp's **The Homosexual Matrix** has been hailed as a milestone in psychological and psychiatric research. The author comes to his subject with a broad background in sex research, nine years of teaching (psychiatry) at the Downstate Medical Center of the State University of New York, and is now a psychotherapist practicing in New York. Indeed, most of the substantive work in the interpretation of human sexuality through the past decade has come from sociology and cross-cultural anthropology, and this is no coincidence; for psychologists proper have tended to concentrate their labors in the rather sterile area of theory construction—a style of theorizing which, in the tradition of Freud and his followers, neglects empirical data in favor of global conceptualizations which, if they are even faintly applicable, have turned out to be hardly testable. The more scientifically oriented of the social sciences have, in the meantime, set to themselves the difficult and often thankless task of accumulating data and concentrating on correlation and interpretation, choosing to consciously neglect those theoretical flights of fancy which have characterized the work of

many psychiatrists and psychologists. The result has been that a great deal of data on human sexuality is now available really for the first time in the history of mankind. That we are only at the threshold, crossing from ignorance to knowledge, need hardly be stated; for, as Morton Hunt reminds us in the preface to the **Playboy** survey of sex in the seventies, the barest outline of the diversity of human sexual practice and evolution has only begun to emerge into light. Still, however tentative an integral theory of human sexuality must be at this time, have it we must; for, just as theory without fact is empty, so data without theory is blind. And what is presented in Tripp's book is less a theory of homosexuality than the outline of an account of human sexuality which attempts to see homosexuality within the broad continuum and diversity of human sexuality. The place in religion, biology, anthropology, culture, and politics—is intended to shed light not only on the present state and future prospects of gays within society, but also on the continued development of nongay culture and lifestyles.

In an extraordinarily insightful introduction, noteworthy also for its conciseness, Tripp warns us all that the new liberalism is not to be trusted wholeheartedly. That sexual variations and lifestyles are more openly tolerated now than at earlier times hardly indicates that they are better understood. "Tolerance" is in the last analysis an attitude adopted by the superior toward the inferior: it usually fore-shadows only surface acceptance, as well as the possibility of social backlash. In many societies (e.g., Switzerland), laws against homosexual conduct have been taken off the

books for over forty years; while, in the name of social taste or "decorum", enforcement standards have actually tightened. Nor does this mean that legislative reform should not be an integral component of gay liberation, but it does mean that it is only the first step in a long uphill battle.

Following an introductory survey of biological details on the distinction between homosexuality and sexual inversion, Tripp opens his theoretical account with a chapter on the origins of heterosexuality—a necessary beginning in the light of his staunch support of the claim that sexual preference is **learned** (socially) and not a genetic or biological endowment. While a variety of religious and social traditions support heterosexual mate-ships generally, still another factor is the Christian onslaught against women, which has the necessary effect of polarizing gender traits. Complementation is a primary drive in the human animal, and polarization of gender traits tends to support relatively exclusive bondings between the socially differentiated genders. This is not an exceptionless procedure, for complementation meets sharp restrictions within human development; and the male bonding instinct attests to one of these limitations. The picture of heterosexuality which emerges here is one replete with tension: a drive for different-sex matings reinforced by social institutions which force the sexes into radically divergent (one might even say 'oppressive') gender-roles, and contrary impulses toward same-sex bondings of various sorts.

Tripp insists that much which is found in the origins of heterosexuality reappears in homosexual con-

*(Continued on page 31)*



# HERE&THERE

**USA**—Columbia Pictures plans to spend over \$200,000 this year for advertising and promotion aimed directly at the gay market.

In major cities, the Columbia Pictures Industries, Inc. unit has started hiring promotion and publicity agents exclusively to push key films such as **Funny Lady** and **Tommy** among gays.

Says Charles M. Powell, vice president for world-wide advertising, "Market research shows us that the Gay audience is a very highly movie-oriented audience. We can no longer afford to ignore this market."

—*Pacific Coast Times*

**Kansas City, MO**—That famous page 602 in Sears' last catalogue made the book virtually unobtainable in the hinterland, reports a local newsperson. (There was a "printing error" in a men's underwear ad.) We understand the reaction, fondly recalling many quick perusals of that section of the book while growing up on a farm in the 1950's.

—*Chicago Gay Crusader*

**Lewisburg, Pa.**—The real Littlejohn of the film **Dog Day Afternoon** has complained that prison officials in Lewisburg have refused him the right to see the film based on his 1972 bank robbery in New York. In a copy of his letter obtained by **Gay Community News**, the gay bankrobber and activist John Wojtowicz, writes, "Mr. Grey's [the associate warden] refusal to let the movie in here is just adding to the suffering I have to go through and is a perfect example of the arbitrary and discriminatory actions I have had to endure. . ."

Wojtowicz further stated that he had gotten the movie from Warner Brothers at no charge, but at the time that he had written the letter, the movie had not been allowed in the prison.

—*Gay Community News*

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—*Gay Community News*

**London, England**—In an interview in **Gay News** by Rictor Norton, Mark Freedman was asked: "Certainly the battle against prejudice will be an upward climb. Do you see any major changes in your lifetime? His reply: "I think so. . . things happen very fast. I'd say that in 10 years most of the legal battles will have been won and maybe in 20 years we'll have a general tolerance of gay people around the world, if not an acceptance. . . maybe some of the bigots will have died out."

RN: "Is it a matter of waiting for them to die out?"

MF: "Not necessarily, but I think that will help."

—*Gay News*

**Chicago, Il.**—The Lawson YMCA has done it again. An end to the traditional "ole swimming hole" nude bathing occurred in September when a sign appeared notifying members that "swimming attire" would be required as of Sept. 22.

—*Chicago Gay Life*

**USA**—Corporal Klinger of TV's **M\*A\*S\*H** was recently seen "en costume" scaring-up victims for a blood drive among the **108th Division** of the **United States Army**.

The only way victims could avoid a hug and kiss from the lovely lady was flashing their Geneva Convention Cards and promising to donate blood.

Ironic, isn't it, how the Armed Forces invites Klinger in, but throws Matlovich out?

—*Blade*

**Belfast, Ireland**—Members of the Assembly, priests, academics and artists have signed a letter calling on the government to legalize homosexuality in Northern Ireland.

They describe the present law—under which a person in Northern Ireland can be jailed for an act which is quite legal in England—as an "absurd denial of human rights."

—*Gay News*

**Chicago, Il.**—On October 20, two lesbians were arrested on charges of criminal trespass. They had staged a sit-in at the Cook County Building to protest the refusal of officials to issue them a marriage license. Toby Schneider, 21, and Nancy Davis, 22, said the demonstration was intended to call attention to the denial of homosexuals' civil right to marry.

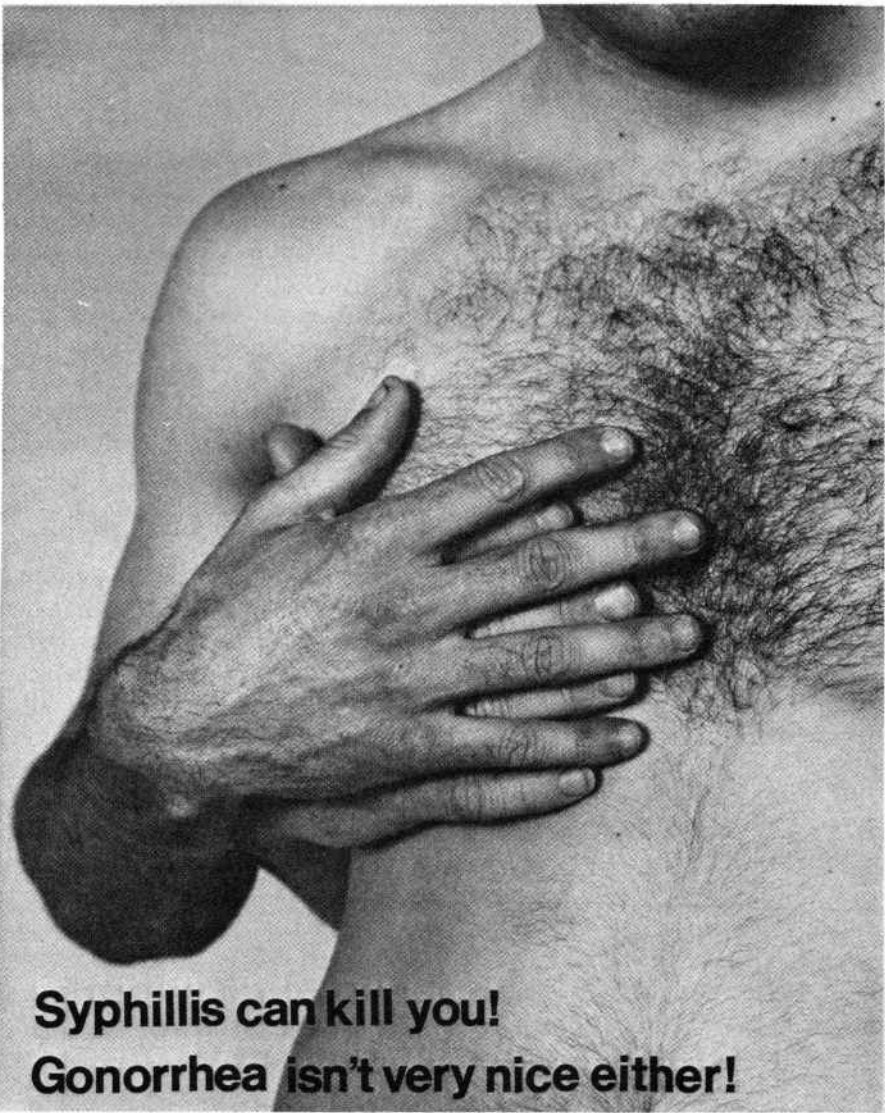
—*The Blade*

**Philadelphia, Pa.**—The Coordinating Committee on Social Concerns of the Philadelphia Yearly Meeting of Quakers has made a \$2,800 grant to several gay agencies. \$600 has been given to the Gay Activists Alliance. \$200 to the local Quaker Committee on Homosexuality and \$2,000 to Eromin Center, counselors for sexual minorities. The grant to Philadelphia gay agencies is thought to be the first directly from the Society of Friends to gay groups.

—*The Blade*



SOLUTION  
TO  
CROSSWORDS  
PAGE 9



**Syphilis can kill you!  
Gonorrhea isn't very nice either!**

The incidence of VD, both syphilis and gonorrhea, is very high in Milwaukee. The largest increase in incidence for VD has been in the gay community during the last year. Symptoms such as dripping or sores are not always present. There is only one way that you can be sure you do not have VD and that is by having a blood test and culture taken. The tests are simple and painless and they are free. You owe it to yourself and to your sex partners to

take the few minutes necessary for these tests. The GPU VD Examination Center is operated by concerned gays, so that you can be assured of absolutely no hassle and complete confidentiality. The Center is located at 1568 N. Farwell and free examinations and tests are given every Friday and Saturday nights from 8 to 12 p.m. Remember that you cannot be sure that you are "clean" unless you have been tested. Help us help you!

**GPU Examination Center for VD**  
**1568 North Farwell**

*(This ad prepared and donated by GPU NEWS)*



**Up NORTH**

RESTAURANT & BAR

6244 N. WESTERN CHICAGO  
*for us by us*

**Something special every day**

- \* Friday is Bacchus' night - any full bottle of Wine costs \$1.00 less tonight.
- \* Saturday is party night. Let us help you plan yours.
- \* And Sunday is our Champagne Brunch. NOON to 5:00 P.M. - \$2.95
- \* Monday is our \$1.50 Chef's Special with a different entree each week.
- \* On Tuesday, join us for our popular \$2.49 Steak Night.
- \* Wednesday you are treated to our \$2.49 International Supper.
- \* And then, in addition to our full menu, we offer a \$2.49 Meat Rack Special on Thursday.

# HERE&THERE

**Madison, WI**—The Wisconsin State Senate recently sent to the governor's desk a bill that would remove most sex discrimination from the state's laws. The bill establishes sex equality in wages and hours marriage age, child support and other statutes.

—*Gay Community News*

**Baltimore, MD**—Beginning October 13, 1975, WMAR-TV, Channel 2, will be broadcasting five, three minute segments about the Gay Community of Baltimore. The segments will appear as part of the seven and eleven o'clock news programs.

—*The Caretaker*

**Adelaide, Australia**—South Australia has become the first of Australia's six states to legalize gay sex.

Sir Mark Oliphant, the governor approved the consensual-adults bill on September 18.

—*News West*

**Los Angeles, CA**—Police Chief Edward Davis recently issued a number of statements, saying that homosexuals would not be acceptable on the force. . . at one point saying publicly, "The liaisons that homosexuals spontaneously engage in in public theaters and back alleys and that sort of thing, and the high percentage of germs and so forth, pose a real health threat to people who work with them."

—*Pacific Coast Times*

**Great Britain**—A local group of Kent Women's Aid say that many of the men involved in wife beating are latent homosexuals.

Jean Starling, chairman of the Medway Aid Group, says her group has found that in Medway towns it is latent homosexuality in the husband that leads to violence.

—*Gay News*

**Augusta, ME**—As Maine goes, so goes the nation. . .

Let's hope so, because Maine has just become the eleventh state in the union to decriminalize consensual sex behavior. Through a revised criminal code that passed both the House and the Senate with little opposition, consenting sex acts between adults are no longer penalized. The law retains sanctions against engaging another person in sex through force or threat, or "Impairing another person's ability to be aware of the circumstances by administering drugs or other intoxicants."

—*5th Freedom*

**San Mateo, CA**—The national gay publication, **The Advocate**, has bought out the Houston-based newspaper, **Contact**. The latter will now cease publication. According to Sasha Gregory-Lewis, **Advocate** news editor, the Texas newspaper was going "broke." According to Gregory-Lewis, the **Advocate** has bought out the **Contact** subscription list.

—*Gay Community News*

**Madison, WI**—Gays in Madison can now avail themselves of a gay VD clinic at 913 Spring St.

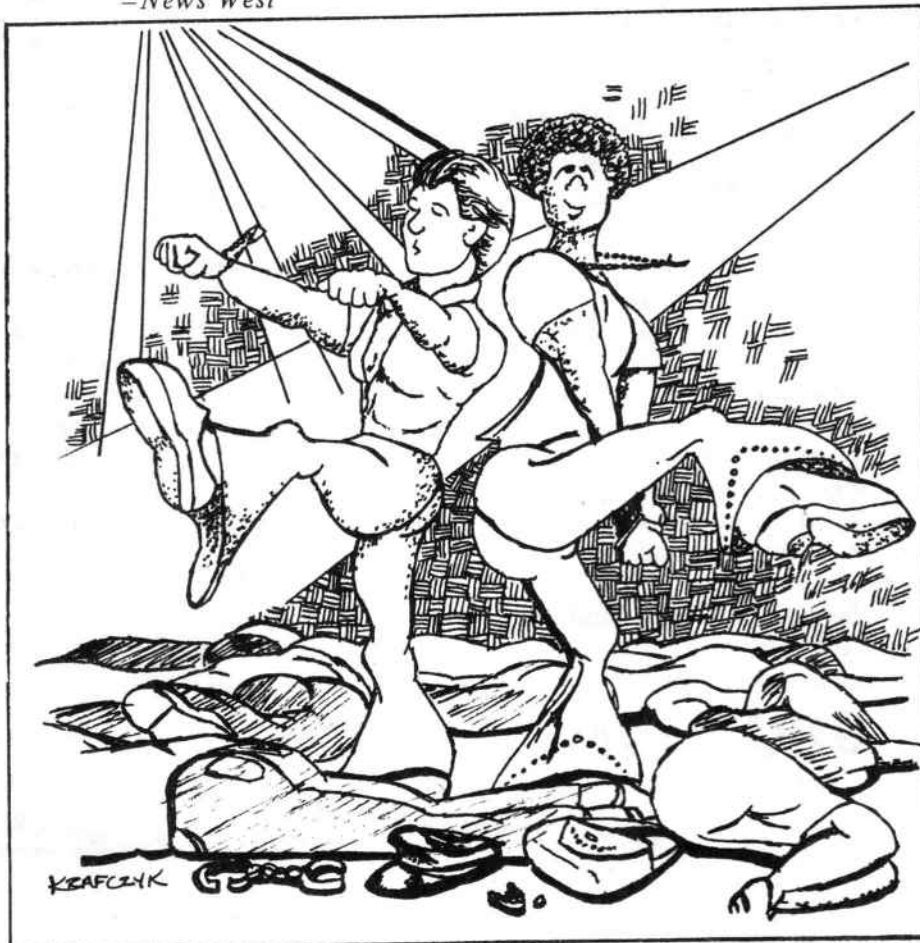
Hours are 7:30 to 9:30 p.m. each Tuesday evening. Screening and treatment are offered.

Further information about the clinic and other gay activities and services can be obtained from the Gay Center operated by Renaissance of Madison, Inc., at 1001 University Ave., Madison. Hours are weekdays from 1 to 5 and from 7 to 10 p.m. Their telephone number is 257-7575.

—*Chicago Gay Crusader*

**USA**—An upcoming CBS documentary about Walt Whitman will explore his homosexuality as an important and significant part of his life and poetry.

—*Pacific Coast Times*



# MATRIX

(From page 27)

ditioning, and even entertains the possibility that such conditionings may take place on a one-shot basis. Personal adaptation, complementation, and eroticization have the same place in the gay lifestyle as in the nongay; for, in both cases, the organisms have a multitude of drives pulling in many directions at once. The arrangements for the gay lifestyles are less institutionalized. This much truth is to be found in the now-defunct disease theory: a lifestyle with minimal institutional support carries adaptational risk for the individual.

These opening and theoretical chapters are followed by chapters which survey aspects of gay lifestyle in a more descriptive fashion. Those of us actively engaged in some gay lifestyle or other will find little here not already grasped on a firsthand basis. For the nongay, or the more closeted gay, there is a wealth of information on sex technique, the social shapes of homosexuality, brief encounters and ongoing relationships, and even the psychology of effeminacy. Much of these details is to be found elsewhere in statistical format. Tripp's style is expository and conversational throughout, providing a more digestible overview of a great range of activities and subcultural institutions. It is wise to remember, however, that this increased readability is bought at the price of detail—statistics, however much we may dislike the graph or survey result as a medium of communication, present a more true-to-life image. The chestnut that gay males tend to be more promiscuous (prone to one-night stands) than their female counterparts is handled by the author in a straight-forward and natural way. "In the final analysis, the most important observation (and the only safe one) is that males have an abounding capacity to quickly respond to new partners,

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## TWO NONCOMMUTATIVE MATRICES

a readiness which is activated primarily by their ability to read value-notations into such fragmentary cues as the bodily features of the particular kinds of partners they have previously eroticized." One should note that Tripp claims, rather sensibly, that this is characteristic of the male of the species generally—not a special or even very interesting truth about gay males. The chapter on effeminacy (which the author is careful to distinguish from feminism) is replete with nice distinctions and categories. Tripp even carries his penchant for categorization to the point of subdividing four types of effeminacy: nelly, swish, blasè, and camp. Regarding the general problem of the effeminate, Tripp is open but not wholly optimistic. Effeminacy must be viewed according to how well it serves a person's spontaneity, and thus his (sic) efficiency. His guess is that, as it is both rare and contrary to many lifestyles (gay and nongay), it is destined to retain its image of being bizarre.

"The Politics of Homosexuality" (Chapter 10) offers brief glimpses of the ways in which homosexuality can become politically significant. The scapegoat account of much that goes on in the political arena is here uppermost. Here one finds less generalization and more story-telling. The salty account of the gay witch hunt in Boise occupies many pages, but it is one which is always worth the retelling in any event; since it offers in broad detail the manner in which such use of public homophobia can be, in the hands of astute politicians, a means of furthering goals which

have nothing whatever to do with sexual politics. The various difficulties which the Kinsey Institute had in carrying on its research are also related firsthand: attacks by government agencies, private foundations, and the public media as well. In a society whose view of heterosexuality is no less myth-riddled than its homophobia, ignorance is indeed bliss; and any attempt to eliminate ignorance is revolutionary in its political and social implications.

Tripp's closing chapter is devoted to the question of psycho-therapy. 'Cure is not a real issue here, since the author has already relegated the disease theory to the same limbo as the dominant-mother theory. Over the years, of course, there has been no shortage of therapists claiming 'cures': almost always these have been second-party accounts. "Like the footprints of the Loch Ness monster, they very often appear, but without the presence of the elusive beast." Rather than the elusive and somewhat inappropriate questions of cause and cure, our author formulates what he considers to be a question of greater magnitude: in the few cases where treatment may succeed in its immediate goals, why is there still no final or lasting success. And his response:

*... for the simple and not so simple reason that the adult human being's sexual response rests at bottom on a massive, cortically organized, sexual value system which is impervious to the trivial intrusions launched against it by what amount to wage this war is what George Weinberg has described as 'an attempt to sink a battleship with a popgun.'*

What then should the therapist be



doing, if not attempting to 'cure' or otherwise drastically modify the lifestyle of the gay person with whom he (she) may be dealing? Centrally, the therapist should offer whatever adaptational assistance is required, always measuring the effectiveness of a person's individual adaptation by the commonplace criterion of whether it supports or dampens that person's vitality for life.

Beyond the claim that psychotherapeutic accounts of a 'cure' for homosexuality are one and all bogus, other surprises are also in store for the reader. Tripp's account of the drive for complementation implies, for instance, that friendship is necessarily the enemy of sex, and that sexual interest between a couple (gay or nongay) fades as compatibility increases. Wardell Pomeroy, quoted at the beginning of this review, is surely right in his claim that Tripp's theory raises many issues—indeed perhaps it raises more questions than it ultimately resolves; which, by the way, is the mark of a fruitful theory in any science. I personally have the suspicion that subsequent investigations will not only fail to bear out some aspects of the author's theory, but that they will also disconfirm a fair number of the anthropological and cross-cultural findings on which it is based. In a way, however, this suspicion turns out to be of secondary importance. What is of major importance is the attempt to replace the silly sickness theories with a tool of understanding which is at once more flexible, more adequate to our present knowledge of gay lifestyles, and more future-oriented in its evaluation of the promise of social change.

I cannot bring myself to close this review without some attention to the relevance of Tripp's work to the liberated gay who is neither a social scientist nor in need of adaptation therapy. Tripp's suspicions concerning the new liberalism in matters sexual bear some thought-

ful attention from all of us. The myths of sin, disease, child-molestation, effeminacy, and psychosis have all but disappeared from the rhetoric of opposition to gay liberation. In a way their disappearance is saddening; since they were so patently false that it was easy enough for all of us to challenge them. The new myths are less false than ambiguous; and ambiguity is a tough enemy precisely because no blow dealt to it is likely to be fatal. Two myths deserve mention not because they are the only ones, but because they are typical. The first is the myth of the destruction of the family unit within a society where gay lifestyles are open or prevalent—a charge aped in the closing paragraphs of a recent *Time Magazine* report on homosexuals. It is of course true that the decline of the family as a nuclear social unit correlates with the development of gay liberation, but a correlation is not a cause. As Tripp's study makes quite clear, problems with the family unit in our society are more internal than external. Heterosexuals must clean their own houses before they accuse gays of dirtying them.

A second myth arises out of the new spirit of liberal tolerance. We are told that even if society does not have the right to criminalize all activity which does not accord with the lifestyle of its majority, it still has the right to promote heterosexuality as the dominant (read 'natural') option for its members. The catchphrase here is 'right', for of course society has a 'right' to do anything which it chooses—to criminalize use of telephones if so desired. To the hasty rebuttal that many such criminalizations are not constitutional it should be countered that society also has a 'right' to alter the Constitution. The question of the 'right' of society to promote, protect, further, etc., certain lifestyles is a rather useless one. For, beyond all question of 'rights', there lies the obligation of a healthy society to re-

spond consciously to the multitude of needs and lifestyles of all its members. Knowledge and appreciation of the multitude and diversity of those human needs and lifestyles is the first step in the liberation, not of gays, but of society itself. If Tripp's study can provide even the smallest quantum of knowledge contributing to that goal, it will have indeed accomplished much.

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# REVIEW

**Human Sexuality: An Age of Ambiguity.** By Bruce Henderson, edited by John Gagnon. Boston: Little, Brown, & Co., 1975. pp. 64, paper, Magabook. \$2.00. Reviewed by Lee C. Rice.

The Magaback Series, of which this is the first issue, is intended to combine the formats of textbook and magazine into single publications which are readable, informative, and visually attractive. **Human Sexuality** marks a promising beginning to the series. The writer is Bruce Henderson, onetime correspondent for *Time* and *Life* magazines and presently working as a freelance writer in New York. John Gagnon is a professor of sociology at the State University of New York, Stony Brook, and was formerly associated with Indiana University's Institute for Sex Research.

The opening chapter, **Living in a Period of Choice**, introduces contemporary transsexualism as a means of stressing contemporary gender ambiguities and their relationship to the current sexual scene. The second chapter provides a brief capsule view of the historical and cross-cultural evolution of sexual norms and gender roles. The works of Freud and Havelock Ellis are presented in the following chapter, with attention to the manner in which Freud's sexual theories became crystallized into dogma in the decades following him. Next the emergence of sex research as a scientific discipline is sketched, special attention being given to Kinsey and to the pioneering work of Masters and Johnson.

A central theme underlying both historical and sociological expositions is that of the social-learning explanation of human sexuality: sexual roles, preferences, and gender traits are not determined by biological drives inherent in the organism, but rather by the interplay



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of social forces and choices in the environment in which the organism grows and develops. Human sexuality, accordingly, is best interpreted as a socio-cultural phenomenon, not as a set of fixed or unchangeable patterns mysteriously connected to genetic or other biological determinants. This theme is fully registered in chapters five and six, which deal with social-psychological perspectives and the traditional social models of sexuality. Sexual dysfunction (or maladjustment) is the price which society pays for making the traditional categories of sexual response exclusive, inflexible and universal. The following chapter, **Heterosexuality in Transition**,

takes up the various challenges to the old patterns and their effect on the shifting heterosexual relationship.

Chapter Seven, **Homosexuality in Transition**, briefly reviews the social work of gay liberation, its effect upon the new attitudes toward homosexuality in the social sciences and the abandonment of the disease/therapy model. It is argued that the most which homosexuality can mean today is a narrow preference of sexual object choice, just as heterosexuality implies little more than another sexual object choice. "With the growing live-and-let-live attitude toward sexuality,

(Continued on page 35)

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San Francisco, CA—The IRS presented a local gay group, the Pride Foundation, with a tax exemption, but tacked on a proviso which would prevent the Foundation from carrying out its goals.

The ruling, signed by E.D. Coleman, chief of the Exempt Organization Technical Branch, said: "This ruling is conditioned on the express proviso that none of your educational programs includes any substantiation advocacy of the position that homosexuality is a mere preference, orientation, or propensity which is on par with heterosexuality or should otherwise be regarded as normal.

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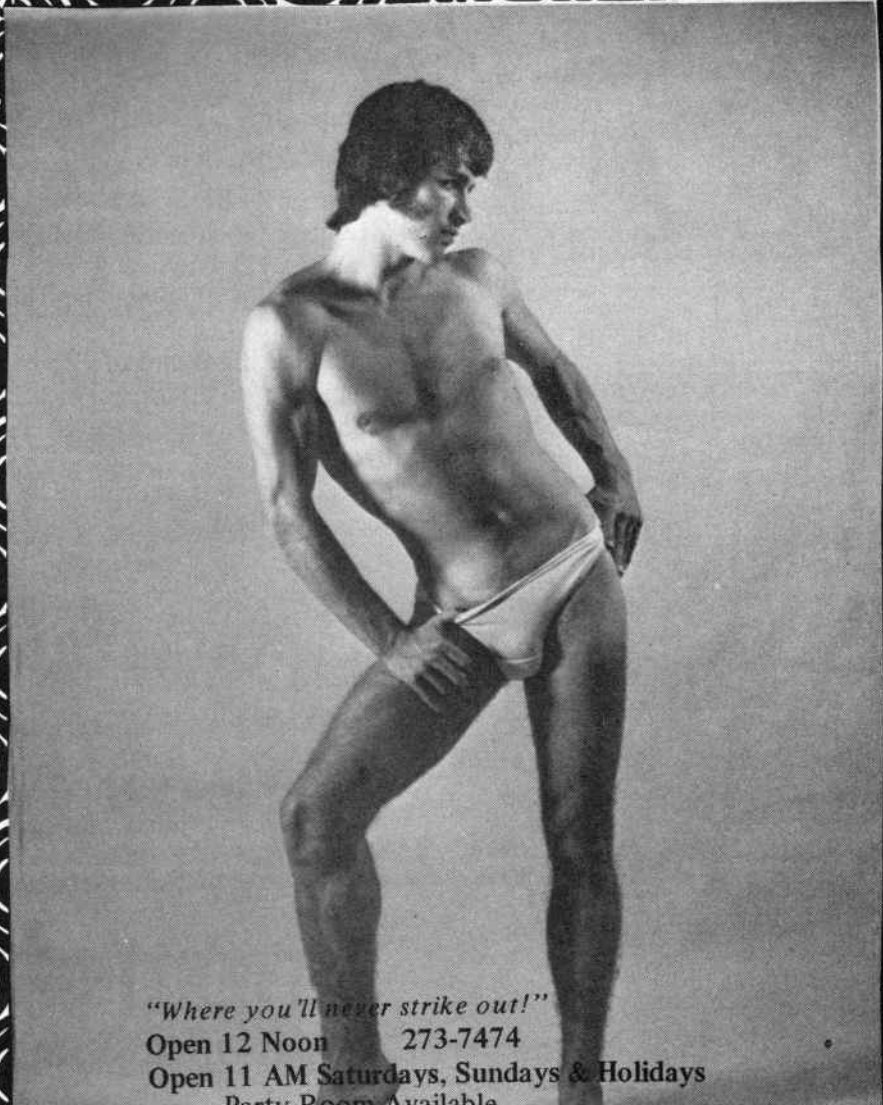
## REVIEW

(From page 33)

many believe that an essential ingredient of sexual freedom, whether in the world of straights or gays, is to throw out all sexual labels that automatically create stereotypes." Both homosexuality and bisexuality evidence the flexibility of sex in human life. Perhaps one of the most important contributions which gay liberation can provide will be the possibility of a general "heterosexual liberation," in which the traditional and confining categories of heterosexual interaction may also be eliminated.

Chapter Nine, entitled **An Acquired Skill**, stresses the implications of modern sex therapy as an instrument for the realization of complete sexual satisfaction within many lifestyles. Finally, the closing chapter (**Toward a World of Personal Preference**) is future-oriented in its vision of the emergence of many more sexual choices and lifestyles in the future. A brief bibliography is also included.

This book is a sheer pleasure to read. It presents a variety of historical and scientific detail in an expository and readable fashion. It would certainly constitute an ideal addition to any educational series or course in sex education; and, beyond that, its price and format commend it as a worthwhile addition to any personal collection.



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November 3—Business Meeting.

November 10—General Discussion: topic to be announced.

November 17—Wayne Jefferson "Bisexuals: The Forgotten Minority."

November 24—"Tulane University's Gay Students Association and the Mardi Gras"—Color slide show and lecture. (Also statements by candidates running for the Board of Directors.)

December 1—No business meeting. Meeting to be held at the 84th Division Armory on Silver Spring Drive across from McGovern Park at 45th and Silver Spring.

December 8—Business meeting and election of Board Members. Nominations for officers.

The Women's Alliance, 370 Lexington Avenue, New York, N.Y. 10017, announces that a new book called **A Practical Guide to the Women's Movement** which, in addition to an evaluation of the movement, contains a directory of over 200 women's groups (including gay ones) and an annotated reading list of over 500 books and periodicals. Cost \$5.00.

GPU NEWS offers congratulations to Silver Star Motorcycle Club on their new monthly publication **G MILWAUKEE**. Subscriptions are \$5.00 per year. Send to P.O. Box 90878, Milwaukee, Wi. 53202.

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**Gay Alcoholics Anonymous**  
Meetings Sundays at 6PM in the social hall of the Newman Center, 2528 E. Linnwood. Call 271-5273 and ask for group 94.

**Gay Peoples Union, Inc.**  
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**UWM Gay Students Association**  
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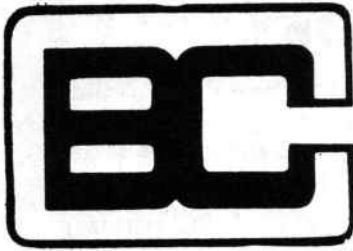
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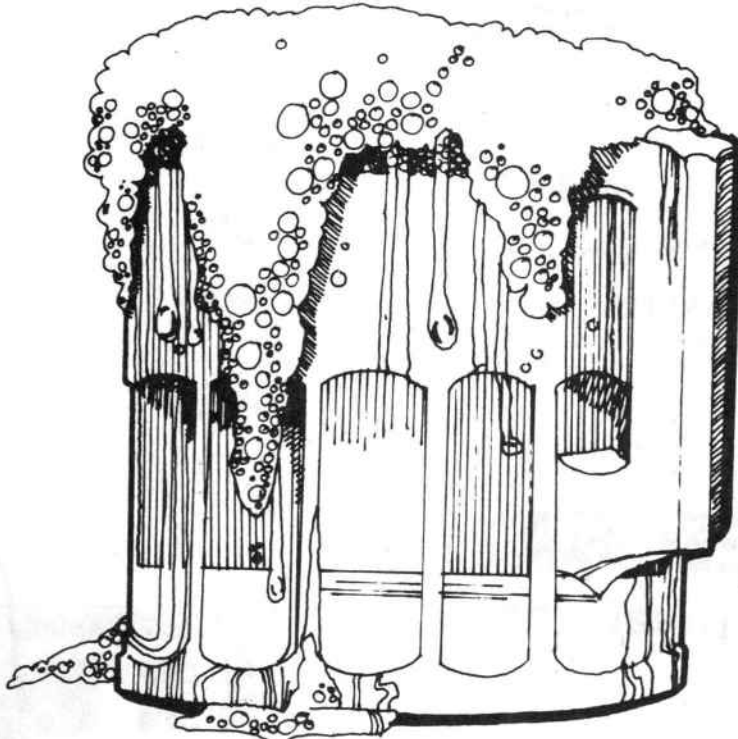
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