



# GPU NEWS

JULY 1977

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# REACTIONS TO GAY LOSS IN MIAMI

**Miami, Fl.**—In a special referendum held June 7, Dade County residents voted 202,319 (69.3%) to 89,562 (30.6%) to rescind an ordinance passed last January which guaranteed employment and public accommodation rights to gays. The drive to repeal the law was spearheaded by sometime singer Anita Bryant and her **Save Our Children** Organization. (See past issues GPU NEWS.)

During the voting day, Ms. Bryant stayed at home keeping in touch with her workers by phone. She hosted a "covered-dish" dinner for supporters at her home—including the sheriff of Lee County, Fl., Frank Wanicka of **Cops for Christ** who brought a ham from a wild hog he had killed.

When the results of the vote came in she appeared, in a pale blue dress, before about 100 reporters at the Holiday Inn on Miami Beach (located, ironically, directly across from a well-known gay beach).

After dancing a victory jig, she said, "The normal majority has said, 'Enough, enough, enough.'" Her husband, Bob Green, leaned over and kissed her and said, "This is what heterosexuals do."

In a prepared statement, Ms. Bryant said, "With God's continued help we will prevail in our fight to repeal similar laws throughout the nation which attempt to legitimize a lifestyle that is both perverse and dangerous." She announced plans to carry her fight to San Antonio, Texas, Washington, D.C., Minneapolis, Minnesota, and the state of California, all of which have gay civil rights laws on the books.

Meanwhile, an atmosphere of gloom prevailed at gay headquarters of **The Dade County Coalition for Human Rights**. Jack Campbell, gay leader, said, "For decades homosexuality was 'the love that dare not speak its name.' Now the whole world is talking about our cause."

Air Force Sgt. Leonard Matlovich in an emotionally charged speech said, "When you walk out of here to-



—Betty Lane

*Bryant: Going national?*

night, walk with your shoulders square and head up. Say, 'I'm gay and I'm proud of it.'"

Reaction across the country was immediate and still continues as we go to press. Here is a run down of some of the things that have been happening:

**New York**—Several thousand gays marched through the streets of Greenwich Village in protest. Jean O'Leary, co-executive director of the **National Gay Task Force** said, "The defeat for human rights in Dade County is all the evidence anyone could need of the extent and virulence of the prejudice against lesbians and gay men in our society, and of the necessity to redouble our efforts to end prejudice and the discrimination it inspires." She pledged the efforts of NGTF in the fight across the country in the event Ms. Bryant does go national with her campaign.

**San Francisco**—After holding a candle light vigil, 4,000 people marched through the streets on the night of the vote. Smaller marches occurred for three more nights. Actress Jane Fonda appeared at a joint benefit for Miami and for the Sheriff Hongisto Defense Fund held at Oil Can Harry's. Speaking of Ms.

Bryant she said that she represents a kind of mentality and attitude that should have been swept away by the civil rights movement. "She's not well. She mustn't be a very secure person." Appearing on stage with Hongisto, she quipped, "Its not very often you get to share the stage in a gay bar with a sheriff." Hongisto, who journeyed to Miami after the Bryant forces "slandered San Francisco," said, "You've got to be pretty dumb not to know the difference between a child molester and a gay person." Hongisto has been a staunch defender of gays and faces stiff opposition in a coming election because of his stand.

**Washington, D.C.**—Eleanor Sheal who heads the **National Organization for Women (NOW)** said Miami's vote smacked of Nazi-style oppression and suggested that **Save Our Children** should be renamed **Save Some of Our Children—Discard the Rest**.

**Indianapolis, In.**—**Gay Peoples Union of Indiana** called a press conference on the steps of the State Capitol. Said Mike Sedberry, GPU leader, "We expect violence."

**Norfolk, Va.**—**The Norfolk Coalition for Human Rights**, formed a few weeks before Ms. Bryant was scheduled to speak at a religious conference brought out about 700 gays to protest her appearance. About 300 gathered quietly inside the church with another 400 outside marching and carrying signs. When Ms. Bryant began to speak against homosexuality the 300, with groans crys, and sobs, walked out. Ms. Bryant broke into tears. Her husband quickly brought her four children to the stage to comfort her. The next day she said her tears were "tears of joy" and that she wished gays had stayed to hear the word of God.

**Minneapolis, Mn.**—Singer Bryant performed in a Minneapolis produce warehouse after rain forced the concert, a promotional stunt to open the Minneapolis Fruit and Produce Center, indoors. Left outside were

(Please turn to page 6)

# CHICAGO HOLDS ANTI ANITA RALLY

Chicago, Ill.—In excess of 3,000 gay women, men and their supporters assembled for an orderly and peaceful demonstration at the Medinah Temple in Chicago on June 14 to protest against Anita Bryant's stand against gay rights. Ms. Bryant had been contracted to perform in October of 1976, long before she chose to involve herself in furthering discriminatory practices against gays. As a result of this later stand, prior to the performance she was informed by the Shriners that her stage appearance was limited to entertainment and that she was not to make any political statements.

The demonstrators began forming in a U.S. Postal Service parking lot about three blocks from the Temple at 6 p.m., and it soon became apparent that their total number would exceed all earlier expectations. After looking the situation over, the organizing officials for the march (the **Gay and Lesbian Coalition** and the **Committee for Gay Rights**) hastily changed route plans in order to accommodate the crowd. This reporter was pressed into service as a parade marshal and soon found himself positioned on the southwest corner of the block in front of the Medinah Temple encouraging marchers to continue yelling chants and to remain orderly.

Many of the signs carried by the protesters showed great wit and a new awareness of gay liberation and oppression. The crowd remained orderly; and, with the exception of eight arrests (all for pushing), things went well. Most of those arrested were socialist activists who wanted demonstrators to confront police. The cooperation showed by the Chicago Police was noteworthy, and it even seemed at times that some of their numbers were with us in spirit.

After totally surrounding the six-block area around Medinah Temple, and two hours of marching and shouting, the bulk of the demonstrators moved to Pioneer Court



Story and Photographs by Patrick Batt

next to the Tribune Tower on Michigan Avenue for a rally.

All in all, it was a great day, a moving and liberating experience, and a show of numbers which should certainly cause many of our nongay counterparts to take notice.

An interesting footnote to this story is that, midway through her 45 minute performance, Anita Bryant kicked off her shoes, explaining that she was born in Oklahoma and noting that "You can never change a person from what they really are."

## EPISCOPALIANS DENY LESBIAN PRIEST LICENSE

Berkeley, Ca.—Ellen Barrett, the only avowed homosexual to be ordained as a priest in the Episcopal Church has now been denied a license as a priest in the Diocese of California.

The Rt. Rev. C. Kilmer Myers, bishop of California, decided not to issue the license pending further study. Her license to function as a deacon in California also expired on April 17.

At the Episcopal Church's general convention last year it was agreed to delay any decision on ordaining homosexuals until the next general convention in 1979. In late April the Church's executive committee in New York urged all bishops not to license or ordain homosexuals until after that convention.

Before making the decision, Myers

sought the advice of other bishops, priests and laity at a conference in Sacramento. He said, "I have never during my episcopate ordained an 'avowed' homosexual. I have ordained 'in the closet' homosexuals. My quandary is this; given the assurance of general psychic and spiritual health of an aspirant for Holy Orders, should I consent to the ordination of out-of-the-closet homosexuals? Or should I penalize them for honesty when I consent to the ordination of in the closet homosexuals."

The Rev. Barrett termed the decision "frustrating" and said, "What it amounts to essentially is that I don't exist." She says she plans to continue her studies at the Graduate Theological Union in Berkeley.

## SUIT FILED OVER JOB LOSS

**Milwaukee, WI**—The job discrimination case of Patrick Batt [see June GPU NEWS] moved into Federal Court on June 21.

Batt filed suit against Marion Heights Nursing home alleging they have violated his rights as protected under the First, Fourth, Fifth, Ninth, and Fourteenth Amendments of the Constitution when they fired him for being a homosexual.

He is asking for reinstatement and

and damages in excess of \$25,000.

The case has been assigned to Judge Robert Warren, a last minute Nixon appointee. However, the former Wisconsin Attorney General has a strong record on civil rights both on and off the bench.

Feeling that "there but for the grace of God go I," the Milwaukee gay community has rallied behind Pat. Several fund raising events are being planned to aid him in his long

legal battle and Gay Peoples Union has contributed \$250 to get the fund started. You too may help.

Contributions may be sent to the Patrick Batt Legal Defense Fund, c/o Gay Peoples Union, 1658 N. Farwell, Milwaukee WI 53202.

## AB 323 POSTPONED

**Madison, WI**—Assembly Bill 323, Wisconsin's consenting adults bill, is sitting in a strange place and will remain there during the summer recess.

Because there are fines involved, the bill was routinely referred to the Legislature's Joint Finance Committee. In most cases bills involving relatively low costs would be moved out of that committee immediately on a voice vote.

However, when sponsors of the measure looked at the total picture of controversy surrounding the bill, they decided to let it sit in the committee over the summer.

It is expected to be brought out on the floor in early September.

## BAR'S LICENSE QUESTIONED

By Alyn Hess

**Milwaukee, Wi.**—Charges of discrimination against blacks and women by The Red Baron bar have been filed with the City of Milwaukee and has caused the bar's liquor license renewal application to be held up until a full look at the charges can be conducted.

The City Council's Committee of Licenses held hearings in room 301-B of city hall during the morning of Tuesday, June 7. Alderman Kevin O'Connor stated to the committee that there was some question of who actually owned the bar now, since the Red Baron was not applying for a new license (which would mean listing who its owners are) but rather asked to have renewed the old li-

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## REACTIONS TO MIAMI

some 450 demonstrators who said they protested Ms. Bryant's use of "false patriotism, distorted religious arguments, and irresponsible emotionalism." They, and a handful of counter-protesters went home after the downpour drenched everyone except the produce people who were dancing inside to a 14 piece band.

**Salt Lake City, Ut.**—A hotel owned by the Mormon Church cancelled reservations for a human rights conference when it was discovered that gays were running the conference and featured guests were to be Sgt. Leonard Matlovich and footballer Dave Kopay.

**Houston, Tx.**—Anita appeared before a dinner of the State Bar of Texas and 3,000 persons demonstrated against her appearance. Protesters wore black arm bands with the pink triangle, symbol of gay persons in Nazi concentration camps. About a dozen lawyers walked out as Ms. Bryant started to sing.

**New Orleans, La.**—Several thousand persons marched in the streets of the French Quarter in protest.

**Los Angeles, Ca.**—Singer-composer Paul Williams and his wife took a full page ad in *Variety*, the show-biz magazine, stating that in view of Ms. Bryant, "Mr. and Mrs. Paul Williams will no longer drink screwdrivers."

**Chicago, Il.**—(See separate article)

**Overseas**—Two Dutch groups, **The Free Friendship Rights Society** and **the Association for the Integration of Homosexuality** called the results

## MIAMI

(From page 4)  
"degrading" and sent telegrams to President Carter.

In other developments western singer Dale Evans joined the Bryant forces, saying that her husband, cowboy actor Roy Rogers approved. Comedy star Phyllis Diller, currently appearing at Studio One Disco in Los Angeles, said, "Oh well, who wants to buy oranges from a lemon anyway." Poet-folk-singer, Rod McKuen was in Miami shortly before the vote to do a benefit. After the Bryant forces labeled him anti-Jewish, he remained to help the gay cause and pointed out that he had helped the Jewish Relief Fund raise over a half million dollars.

When questioned on the vote, Bob Hope was careful not to take sides. He said that he knew many gays and liked them, but that he remembered Ms. Bryant's appearances with him before the troops during the war and he likes her also.

Probably the most important result in Florida was the second-thinking going on by the Florida Citrus Commission for whom Anita has a \$100,000 a year job promoting Florida orange juice in nationally televised commercials. The Commission is conducting a survey to find out if she is more well known for orange juice or being anti-gay. Meanwhile, they have hired Boston Pops Orchestra conductor Arthur Fiedler and Olympic skater Dorothy Hamill to do back up commercials.

More on this next month.

# CHURCH GROUPS ARGUE GAY ISSUES

USA—There has been a lot of news on the religious front lately that is of interest to gays. This article will present some of the more important developments.

**Appleton, Wi.**—A resolution by a Milwaukee church to oppose support for civil rights for homosexuals was overwhelmingly defeated at the annual meeting of the Wisconsin Conference of the United Church of Christ. The vote on the resolution proposed by the Zion United Church of Christ of Milwaukee was defeated 291 to 89.

Another resolution urging that the denomination be asked at its annual meeting in July in Washington, D.C. to make a statement on "the rightness or wrongness of same gender relationships" also was defeated by a wide margin. That resolution was submitted by First Congregational United Church of Christ in Fort Atkinson, Wisconsin.

Both churches said that, based on the teachings of the Bible, they considered homosexual acts sinful.

**Washington, D.C.**—A group of feminine activists, charging that the Catholic Church discriminates against women, has begun a financial boycott against the church. Calling their drive "Project Almighty Dollar," the group is distributing "equal justice reserve notes" designed to look like a dollar bill carrying the face of St. Therese of the Child Jesus, a 19th century Carmelite nun who felt called to the priesthood, but was not allowed to be ordained.

The notes are to be dropped into the collection plates of "offending priests and bishops" instead of regular donations.

Said Sister Maureen Fiedler of the Quixote Center who originated the project, "It is a rare priest or bishop who won't have some feeling if these notes start cluttering his collection plate."

**Washington, D.C.**—The head of the American Catholic hierarchy has rejected the basic premises of a report on a two-year study of human

sexuality written by the Catholic Theological Society of America. The society, an organization of lay and ordained scholars, is not part of the Roman Catholic hierarchy and has no legislative authority within the church, but its influence is considerable.

The study, titled *Human Sexuality: New Directions in American Catholic Thought* is sharply at odds with traditional Catholic taboos on homosexuality, extra-marital sex, and masturbation. It declares that "Wholesome human sexuality is that which fosters a creative growth in individuals." The theologians urge the church to "get away from a theology of sexuality. . . in terms of the individual act," and, instead, "get to the human values involved." The statement neither condones nor condemns any sex act, but encourages individuals to decide for themselves whether an act is moral or immoral.

Archbishop Joseph L. Bernardin of Cincinnati, president of the American hierarchy, issued a statement acknowledging that he had "not read this document, . . . but asserted that "there can be little doubt as to what the church teaches on the questions of sexual morality."

**New York, N.Y.**—Father John McNeill, author of *The Church and the Homosexual*, received an invitation from the producers of *The Today Show* to appear with the Reverend F. William Chapman, Anita Bryant's Baptist Minister and pastor of Miami's Northwest Baptist Church. The show was to air on Friday, June 3, but at the last minute it was canceled because "Rev. Chapman refused to appear with a Catholic priest." Shortly thereafter, *Dignity/New York* announced that the Catholic Press Association rejected its bid for membership for its quarterly *Insight*.

**Kansas City, Mo.**—Delegates to the Southern Baptist Convention reaffirmed their position that homosexuality is a sin and adopted a resolution praising singer Anita Bryant for her "courageous stand against

the evils inherent in homosexuality."

Evangelist Billy Graham, who addressed the assembly said he admired Miss Bryant for heading the effort, but said he did not feel that God had called him to join particular groups opposed to certain kinds of sin. He said, "These are symptoms of a deeper sin; this is what God has called me to preach, that all have sinned." Graham is a Southern Baptist, as is President Carter and Anita Bryant.

**Washington, D.C.**—The **Gay Rights National Lobby** has announced that among those who have endorsed their efforts on behalf of HR 2998, the bill currently before the House of Representatives which would guarantee civil rights to gay people, is Sister Judith Schloegel, CSJ, president of the National Coalition of American Nuns (NCAN).

The coalition is an organization of 1800 Roman Catholic Sisters throughout the U.S. dedicated to studying, working and speaking out on issues related to human rights and social injustice. Sister Judith has urged all NCAN members to write to their congresspersons in support of HR 2998.

**Philadelphia, Pa.**—Several protesting members of the United Presbyterian Church in the U.S.A. announced before the weeklong 189th Assembly that they would try to end a task force studying homosexuality and deny ordination to any gay minister.

Heading off the dissident group, the newly elected Moderator, John T. Conner, said that he supports gay rights, women pastors and President Carter's human rights program. He called the vote to rescind Dade County's civil rights law for gays "deplorable" and said that he would support civil rights laws for gays.

As to the question of ordaining gay ministers, he asked the Assembly to await the report of the task force that is studying the question before making a decision. That report should be ready in about a year and a half.

# WORLD GAY PRIDE DAY PARADES

Gays, sparked by their recent setback in Miami, turned out in unprecedented numbers for the annual gay pride parades and rallies all over the world on Sunday, June 26, anniversary of the Stonewall riots in New York City in 1969.

New York's annual parade made the front page of the *New York Times* for the first time when an estimated 12,000 to 20,000 people marched down Fifth Avenue to Central Park where they held a three hour rally with entertainers and speakers. As in past years, the city had granted a permit for a parade on Sixth Avenue in spite of the organizers' request for the Fifth Avenue route where all important parades are held. Organizers had vowed to use Fifth Avenue without a permit, which was done without interference.

In San Francisco 50,000 people started the march and their number was doubled as sympathizers including blacks, feminists, socialists, and worker groups joined along the parade route.

In Seattle, Mayor Uhlman declared a gay pride week "in keeping with city policies."

In Atlanta 1200 persons said at a rally that they would make gay rights a major issue in the upcoming mayoral election. Mayor Maynard Jackson declared a "civil liberties week."

In Amsterdam and London several thousand persons marched and in Barcelona 4,000 persons from the newly formed Lambda Institute and Catalonia Gay Liberation Front were joined by other political groups for a political rally which was broken up by police who fired rubber bullets into the crowds.

In Chicago, the 8th annual Gay Pride Parade was the largest in that city's history. It ended a week of events that started June 17. There were over 55 contingents in the parade which saw an estimated 6,000 to 8,000 persons marching. The parade stepped off at 2 p.m. at Belmont



*Chicago Tribune photo by Sally Good*

Aurora Gay Peoples Alliance had this figure as part of their winning entry in Chicago's Gay/Lesbian Pride Parade

and Broadway, moved down Broadway to Clark, went down Clark to Lincoln Park South where a rally was held east of the Lagoon. Co-ordinators for the parade were Richard Pfeiffer and Sandy LeBiedz. Leonard Matlovich appeared at the beginning of the parade behind a vanguard of marching leathermen. He gave the keynote address at the rally at Lincoln Park, calling for unity and a year round effort for civil rights. He was joined by Miriam ben Shalom, the Milwaukee lesbian who is also fighting the army for reinstatement. In an obvious reference to the kiss and statement of Anita Bryant's husband Bob Green (as he kissed her, he said, "This is what heterosexuals do" Matlovich swept Ms. ben Shalom into his arms, kissed her and said

that this is how gay men and women show their affection and solidarity. Ms. ben Shalom called for unity between lesbians and gay men. Diana Straight-as-an-arrow sang her new song written for Gay/Lesbian Pride week, called "G-A-Y-".

A parade awards and rally dance was held later at the Germania Club. Following the theme of the parade, "Gays in History" awards were given to the best entrants in the Organizational category and the business category. Aurora Gay Peoples Alliance won 1st award with a float that had gay characters who were persecuted in history, each with a date and costume. Runners up were National Organization for Women (NOW) and Metropolitan Community Church of Chicago.

The Glory Hole won 1st award in the business category with a float that featured a list of famous gays in history on a scroll and appropriately costumed persons representing them. Runners up included the Gold Coast float with a scene from a Nazi concentration camp, a large mural by Dom Orejudos showing lesbian and gay male couples breaking chains and holding hands saying, "Never Again." The float was a salute to the 250,000 gay men and women who were killed in Nazi concentration camps. Marchers beside the float passed out buttons with the pink triangle which gays were forced to wear in the camps. They also passed out brochures explaining the pink triangle and the atrocities. Broadway Ltd. also was a runner up with a float which featured contemporary gays and thanked Chicago for "making history" at the Medinah Temple when protesting Anita Bryant's appearance there on June 14.

In Chicago, as in other parts of the world, the parades were much larger but much more serious and political than in past years. The parades, this year, were not so much of a festive celebration as a statement of political solidarity and determination.



# FEEDBACK

To The Editor:

The South's Gonna Rise Again is an expression that I have been familiar with since I was a child. Being from the South I, at one time, looked upon this expression as a promise of future glory for the South. A reinstatement of the grandeur and courtesies congruous to the South in pre-Civil War times. The resurrection of the fine mansions and economical productivity.

Now I look upon this expression as a curse for the entire nation. I have seen the revival of prejudice and unwarranted hatred. This hatred has not been shown only in the South, but throughout the nation.

Anita Bryant appears to be the self-appointed Messiah of the hate campaign that is spreading throughout our nation. She has chosen the homosexual as the initiate and sacrificial lamb for slaughter upon the altar of hatred. On the sideline, you have seen different states vote down ERA amendments. The state of Illinois seems proud to advertise that for six consecutive years they have voted against the Constitution and the people of the United States.

How long will it be before the State Senates and the House of Unrepresentatives institute a change in the judicial system to read "Guilty Until Proven Innocent"? Do we live in a Republic for the people or a dictatorship directed by Miss Bryant and the people supposedly elected to public office?

Bill Baxter  
Illinois

Dear Friends,

I wish to compliment you on your job. I feel that it is undertaken with real seriousness of purpose and I find that in no other similar publication except the GCN of Boston and I honestly feel Boston is much too far away for me.

These statements do not mean that I like everything in GPU NEWS. However, your paper brings the news of things pretty well. That is one

of your virtues. Another is the excellent and perceptive book reviews. In the last issue the article against cruising by Lee Goodman (Sex in Public) is especially important although Goodman's style is so stiff that I doubt if the people who should read it will. Nevertheless, it should be read and pondered by all homophiles.

I also liked the article The Myths of History by Lee Rice. I find the poetry extremely poor and the one story usually unimpressive.

I have tried to belong to gay organizations with no luck. Perhaps all I need is GPU NEWS.

I have to sign this with a pseudonym and a false address to protect myself, but I hope you will keep up the good work.

Jay Seeyemme

Mon chers,

So often a remark in GPU NEWS is thought provoking. I just recalled what I've often thought in the past few weeks about the comment that "we are outsiders looking in at society and thus such perspicacious critics"—admittedly the wording in GPU was somewhat different, but I believe I convey the gist of what was written.

This statement strikes me as being so incredibly true, at least in the light of my own personal experience and attitudes. I had thought of myself as being in such a position towards both American and European society for quite some time, but I believed that this was due to my being what the sociologists term/termed a "marginal man", i.e., a person acculturated in one society as a child and subsequently living in one/or more societies.

But now it is obvious that the fact of the matter also depends to a very large extent on the fact that one is also a member of a sexual minority whose existence is indeed very different than that of the average man on both sides of the Atlantic.

By the way, where did Ms. Mar-

tin acquire her extraordinary ability to handle the English language with such clarity and stylistic grace? Is she, too, a graduate of Sarah Lawrence?

Gordon Cantrelle—Switzerland

**LICENSE** *from page 6*  
 cense issued to the owners of the place when it was run as Mother's (a straight bar).

Members of the Inter-racial Gay men's Group and Gay Peoples Union tried to present evidence to the committee. Since the owner, Mr. Patterson, had not been notified that it would be a "due process hearing," the legal counsel to the committee did not want to proceed with formal sworn testimony. However, informal statements were made by Sydney Holmes of the I-R group and Mrs. Ruby Jones of the Community Relations Commission of the city.

Holmes presented two sheets of petitions signed by persons who claimed that they had been denied entry to the bar due to its discriminatory practices. Mrs. Jones stated that over 50 complaints had been filed in her office against the Red Baron and that she had not had time to complete all the paper work and get signed "public accommodations" forms from all those who had filed. Before Alyn Hess could speak for G.P.U. the Committee voted to table the requested renewal until it met again on June 28 (after this issue goes to press).

After the committee hearing, Mrs. Jones met with the bar owners and told them they must take down signs requiring more than one identification and to institute the old practice of having a "door book" for the bar in which persons whose I.D.s are in question can sign.

The next weekend the sign was down but a new policy was started of charging \$5 for a membership card in addition to a cover charge. New complaints have now been filed charging discrimination in the issuing of the membership cards.

# EDITORIAL

## A CALL TO ARMS

There are those who will argue that a public referendum, like the one in Dade County, where civil rights for a minority group is in question, never has a chance of passing those rights. They will cite the two to one defeat in Miami as an example. There is some merit to the argument that, if civil rights for blacks had been put to a public vote, they would have lost. On the other hand, while it is true that many of the gains in the area of human rights have been won in the courtroom, many of them have also come through legislation at all levels, local, state and national.

Contrary to what the defeatists will say, now is a good time to do this for the issue is on everyone's mind and is being discussed all across the nation.

We must not allow the defeat in Miami to stop us from continuing to press our legislative bodies at all levels for our just rights. We must remind them (and the public) that the rights we are demanding are only those guaranteed in our Constitution.

We must never forget (and we must never let Anita's "normal" majority forget either) that the first amendment to the constitution prohibits the establishment of a state religion and, ipso facto, the extension of a morality based on a particular religious viewpoint.

We must also never forget (and never let the public forget) that the fourteenth amendment guarantees every citizen "equal rights under the law." That is something the Bryant forces seem to forget.

While we must counter the lies about child molestation, about sickness and perversion and the "threat" to the family, we must do it quickly and then get back to the issue. We Demand Our Rights!

If you are simple minded enough to think that simply because you

have never felt the direct pain of discrimination because you are gay or bisexual, the vote in Miami and the methods in which it was gathered should have made it clear to you that you can, yes, will suffer because of your sexual preferences if these forces are not stopped.

You don't have to be told how to do this. Get thee to thy nearest gay organization and work in unity with your brothers and sisters. If you can't do this because your community is too small for a group, then pick a nearby group or a national group and send money!

The challenge is here. Will we meet it? GPU NEWS thinks we will. Gay groups across the country are learning to work together and the issues have never been clearer.

\* \* \* \* \*

In June the Editorial Board of GPU NEWS voted to refuse publication of advertising copy and solicitations from Fantastic Voyages, Inc. Advertising copy had been received and approved for our May issue. Mr. D. Schram, a principal officer of Fantastic Voyages, was formerly affiliated with Conrad Hunter Associates, Inc., which was earlier declared into bankruptcy. GPU NEWS experienced collection difficulties with this corporation and had a sum of uncollected advertising pending when it was declared bankrupt. In

addition, we received over a dozen complaints from subscribers and another advertiser who did not receive merchandise ordered on a prepaid basis from Conrad Hunter.

The decision not to accept advertising was based on these considerations, and made with a heavy heart; since GPU NEWS is opposed in principle to censorship of advertising copy. Though we have in the past refused to accept classified ads from individuals soliciting money, this is the first occasion of refusal for a corporate display ad. GPU NEWS favors the growth and diversity of gay publications and in the case of two earlier newspapers (GLIB and G Milwaukee), we have offered exchange advertising space and other promotional support consistent with our non-profit status.

Staff and commitment limitations preclude our verifying the economic soundness of advertisers, including Fantastic Voyages, Inc., nor in investigating the solicitation of funds. On the sole discretion of our Editorial Board (whose vote on the refusal was four to one), we insist upon our right and moral obligation to refuse advertising where there is the least reasonable cause to believe either that such advertising is not bona fide or that the solicitation would be detrimental to our readers, other advertisers and supporters.

# MASON RESALE LTD

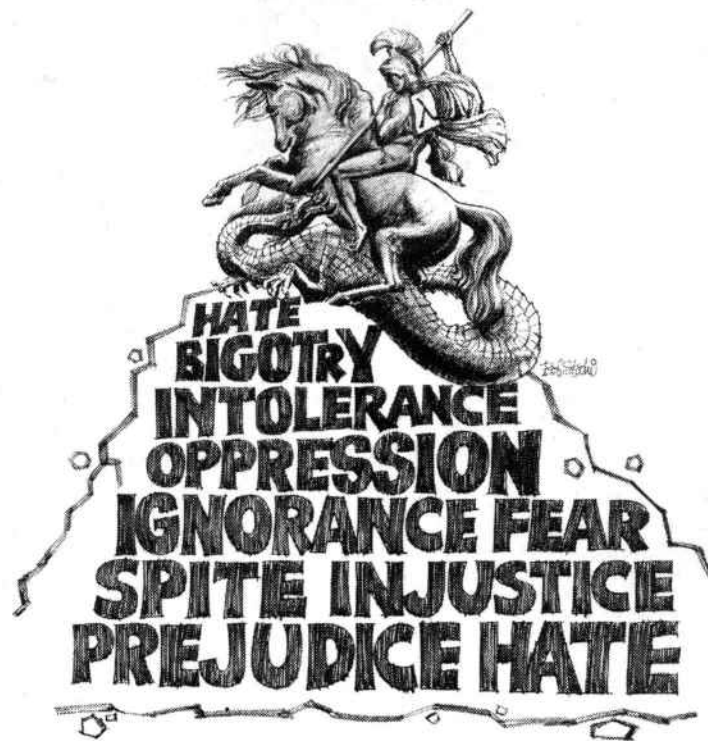
## THE MAN'S SHOP

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Consignments wanted  
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Used Jeans



# Fighting The Dragon

By Lee C. Rice, Ph.D.

Some years ago feminist and gay rhetoric brought into common use a number of conceptual categories for describing those who oppose feminist and gay liberation. My first task in this essay will be to attempt to disentangle and explicate some of these notions. My reason for doing so is in fact a twofold one. First, the terms themselves are rather ambiguous and shifting in the current literature; and my proposed and slightly tighter meanings, if acceptable to others, would allow a greater degree of clarity and uniformity in the current literature. Second, it is important to know one's enemy, so that conceptual ambiguity often constitutes an underlying cause of confused social or political strategies within the movements for sexual liberation. Following the taxonomic considerations, I want to move to a few moral, and then political, recommendations and problems. I keep these separate from the category questions because they are more controversial and one may well choose to adopt the categories and reject my normative proposals.

The term 'sexist' in its core and fundamental meaning characterizes anything which promotes or exploits irrelevant or socially contingent markings of the dis-

tinction between the sexes. Sexism is, in a nutshell, the position that "anatomy is destiny"; and that those social roles, conditions, and practices which mark the distinction between the sexes at a particular stage in the evolution of society are somehow right, proper, or fitting in some fixed sense. Sexism is, then, an anti-evolutionary position; but more of its relation to the scientific worldview later.

Though not usually used in a neutral sense, the term "sexist" can be used in such a way that it remains neutral with respect to what (if any) advantages are to be associated with the distinction between the sexes. As standardly used, the term denotes those markings which associate the advantages to the male of the species; but I wish to use it here in the neutral sense. Sexism which advantages the male can be called rather "phallism", a term coined by some feminist writers. This term is better than the more popular "male chauvinist" because, as we are often reminded by feminist writers, many women (e.g., Anita Bryant) are phallists; whereas the term "male chauvinist" suggests that only males can be sexists.

The term "sexist" may be used to characterize

actions, behavior, institutional processes, laws, customs, and political or social policies. Here I wish to focus on positions (or the persons who hold them) as sexist—the notion of a sexist. In this sense one describes a person as a sexist by virtue of his/her attitudes, convictions, or beliefs. Sexist beliefs, of course, normally or typically produce sexist behavior, but not all (or even the greater part of) human behavior is caused by belief or conviction: much is simply the product of habit or relatively autonomic social response. So a person who is a sexist will engage in certain behavior, but not all those who engage in this appropriate behavior will be sexists in the full sense of the term.

Heterosexism is one variety of sexism: the conviction that heterosexual behavior is the natural, proper, or fitting development of full human potentiality. As a belief, heterosexism comes in a variety of packages: the religious (homosexuality is sinful), the psychoanalytic (homosexuality is pathological), the social (homosexuality is contrary to good social order), or the moral (homosexuality is perverse or wrong). It is important to note that, while it is a type of sexism, heterosexism is conceptually independent from other types. One may be a phallist (holding that women are properly inferior) without being a heterosexist: many gay males fit into this category. One may also reject phallism and still be a heterosexist: at least some feminists fit into this category. Some writers within gay and feminist movements have wanted to claim that both of these options are somehow inconsistent, but the claim is simply false. I may well adopt all of the claims made by feminists in favor of women's rights, and still, with logical impunity, refuse to accord one iota of dignity to gay claims.

It is central to many feminist and gay views that the general beliefs associated with any type of sexism are to be viewed as theories, subject to the test of evidence, and therefore falsifiable (or verifiable) in principle. One type of sexist, it seems to me, would share this attitude: I'll call this position "empirical sexism". For

the phallist who is an empirical sexist, women's inferiority rests upon differences in organic, anatomical, and psychological development of the sexes. Women have less highly developed muscle tone than men, therefore being less suited to certain roles, etc. The heterosexist in the empirical camp would hold that homosexual patterns are causally related to certain disadvantages which are not simply social contingencies: insanity, emotional maladjustment, etc. Now it is the fundamental claim of gay and feminist liberation that sexism (and heterosexism) are false positions; and, in dealing with the empirical sexist, their debate will tend to focus on evidence, the modes of empirical testing, and weights to be assigned to various types of evidence. The empirical sexist is committed to sexism as a scientific truth about the world, so the task of liberation is here that of showing that this evidence is faulty or even nonexistent. The fact that there are empirical sexists in the world implies that gay and feminist liberation must embrace a strong commitment to scientific method and research.

There is, however, a second kind of sexist who would cheerfully assent to the same sorts of statements made by the empirical sexist, while not viewing these as theories or empirical statements about the world. The **primitive sexist** is committed to these claims as a priori or metaphysical truths. For the primitive sexist, sexism is not a conclusion reached at a certain stage of argumentation or study of the world, but rather sexism is a (the) fundamental cornerstone of the conceptual scheme by which the world is understood. If a position lies at the centre of one's conceptual network, it is impossible to refute it with empirical evidence, for the position itself will determine the principles or interpretation which are involved in taking in or accepting evidence. For the primitive sexist to abandon sexism (or heterosexism) amounts to a total reorganization of his/her conceptual scheme by which the world is understood. This does not mean that there is no point in attacking or even haranguing the primitive sexist, for abandonment of a conceptual scheme ("intellectual



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conversion") is sometimes possible.

Empirical and primitive sexism mark the ends of a spectrum, and sexist beliefs may lie anywhere between these endpoints. For the purely empirical heterosexist gay liberation's task amounts to showing that either the evidence is not all in, or that this evidence has been misinterpreted. This is the job of rational argumentation: we can call it "gay apologetics" for want of a better term. With respect to the primitive sexist, rational argumentation will necessarily be of lesser moment. Here the task of gay liberation must ultimately be more rhetorical or emotionally persuasive rather than argumentative in force. So, in terms of social programs for gay liberation, the distinction between the two kinds of sexist generates radically distinct strategic postures.

There is a third sort of sexist whom we might call the "opportunist", who has no particular beliefs (peripheral or central) one way or the other regarding gays or women. He or she merely takes advantage of the various privileges which sexism accords to males or to non-gays. Such opportunities abound in our society, and are seldom missed by persons of normal intelligence, and normal distaste for distasteful tasks. A person may exploit his being a male if other candidates for a job interview are women, or his being nongay if other candidates are gay, without holding any particular convictions about women or gays. Such privileges attendant upon sexism may often be thus protected by availing oneself of the excuses available to the sexist. Since sexism is deeply ingrained in our society and individual lives, who could blame the poor soul who, not being able to rid himself (herself) of sexism overnight, took advantage of the opportunities which it offered? I wonder how many people who are anti-gay or anti-feminist are really cynical imposters. Speculation on this question places one on a spectrum of optimism-pessimism; but, unfortunately, it is not too clear which end of the spectrum is which.

With respect to opportunistic sexism, the job of gay liberation is that of showing that the short-term payoffs are more than discharged by the longterm effects

of injustice. Justice and fair play have a built-in control factor (they apply to all persons equally), but the trigger for injustice is not under rational or foreseeable control. A system which incorporates injustice is a system where no one is ultimately safe.

I've now explained what I understand by sexism (and heterosexism as one type), three kinds of sexist posture, and the different approaches which must be taken in combatting each. I now offer some social and political commentary. In moving from a relatively abstract set of categories such as that offered above to problems of social action and evaluation, it is important to mark well the distinction between **reasons** and **causes**. The reasons which may be given for adopting a particular stance or social policy are seldom (if ever) the same as the causes which induce a person or group to adopt this stance or policy. In attempting to change or eliminate policies or attitudes such as heterosexism, knowing the reasons offered on its behalf is not enough: one must also know how the position arose, and what motivational factors continue to nourish it.

Primitive heterosexism is, as we saw above, an attitude which makes heterosexual norms a basic and necessary component of social and cultural organization. Heterosexuality is a **given** requirement for social well-being, not something which is desirable for certain other payoffs which it may produce. In the United States, I suspect that most primitive sexism is cast within a framework of religious fundamentalism. Anita Bryant's ongoing crusade against gay dignity is a perfect example, but only an example. Just as the history of religion is the history of sexism, so the history of fundamentalist religion is one (perhaps not the only) history of primitive heterosexism. I do not believe (though perhaps I am wrong) that Miss Bryant and her "christian troops" are hypocrites or insincere in their convictions, but of course one can be perfectly sincere and dead wrong simultaneously.

There are ultimately no reasons or reasoning at the core of fundamentalist heterosexism, since this position



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amounts to little more than the refusal to countenance any putative arguments or evidence supportive of gay (or, as it turns out, feminist) rights. Accordingly, it is a pure form of the primitive sexism categorized above. The conclusion which follows from this is simple and somewhat startling: rational arguments or pleading can have little place in gay counter-strategies if these are to be successful. The analogy, often drawn in gay writings lately, to nazism is one which turns out to be a good one on this count; for there were many sincere nazis as well. Humanistic arguments, however, were strangely out of place in dealing with the nazi challenge to civilization—not because the nazis were hypocrites (though some may well have been so), but rather because the nazi worldview ruled out all of the humanistic evidence and arguments right at the beginning. Sad as it may be to say, the challenge of nazism could have been met only in the way that it was met—by open war. It is only an apparent paradox that irrational means (war) may sometimes be dictated by rational strategies. So gay liberationists who speak of an open war with Bryant's troops are not wide of the mark. Where all arguments fail, force is the only means left.

Another interesting parallel comes out of the "war" talk. The war against nazism, while it had many bad effects, did succeed in unifying nations hitherto divided, and of concentrating unified effort on the part of whole communities. In this sense Miss Bryant's crusade may, it is hoped, have the same desirable effects. The gay movement, hitherto radically splintered regionally and nationally, has at least found a unified cause. Gays, if they are to realize eventual and collective success, will have to offer not only financial backing, but also personal commitments. More closet doors will have to swing open, for an invisible army is not likely to meet with visible successes.

Knowing the enemy is part of the job at hand, and this brings up the question of causality. Why the present crusade? Why the sudden direction of fundamentalism against gay rights? Here, it seems to me, a bit of history heavily laced with cynicism would be the order of the day. The history of fundamentalistic religious beliefs in the modern period has been a history of defeat followed by defeat. The Roman Church imprisoned Galileo only to learn that the truth outlives the truth-teller, and English Protestantism had to learn the same sad lesson with Darwinism in the middle of the nineteenth century. The Copernican worldview, the scientific account of the origin of the species, and the growth and omnipresence of scientific method and values in our own century have marked one defeat after another for fundamentalist religion. Within this perspective the movements of gay and feminist liberation are simply the most recent in a long string of such attacks; not the first, and surely not the last.

The fundamentalist in the twentieth century is a person whose world and world vision are crumbling on all

sides. Isolationism has been one temporary remedy, and it is not mere coincidence that the strongest pockets of fundamentalism are usually those rural or urban centers furthest removed from the effects of the mass media and modern education. A natural consequence or reaction of the fundamentalist in the face of a crumbling worldview is fear. Indeed, listening to Miss Bryant, or to a number of the clergy who have rallied to her cause, I am struck by the overriding sense of fear and doom which pervades their actions and attitudes. This reflection is not offered as a consolation to gay liberationists, for fear is a powerful emotion, inducing strength and unity where all else may fail. It is important to know this fear, and to see its roots much further back in history than the beginning of the gay movement.

Here now is the cynical lacing for my historical exegesis. Faced with assaults on their convictions from all sides, it is most natural that fundamentalists should fight back by counter-attacking the weakest flank. After all, success in any form is sweet, and a small success may rally the troops to bigger battles to come. Hitler learned this lesson well with the Jews: attack the minorities first before moving into full battle against the tide of the times. The track record of fundamentalism in dealing with the theory of evolution has been notoriously unsuccessful, and only a few anti-Copernicans dot the scene; so that battle has been lost also. But gay liberation is an ideal enemy because of its fragility; a relatively disunified minority, many segments of which are still in hiding (the omnipresent closet). So it is most natural for fundamentalism to turn its guns upon the smallest enemy available, for what is at issue here is not so much a war as a battle within a larger campaign. More of this point in closing.

There is one political implication which is worth the mention here, and again I insist on relating it to an underlying conceptual point. A traditional element of the concept of law in western society (indeed it comes from the old Roman *ius gentium*) is the proportionality between **rights** and **obligations**. That person or group to whom more or greater rights are accorded is also invested with more obligations. An easy example of this legal principle is found with the medical profession. Doctors here enjoy more rights and privileges than other professions, but they are also under special obligations in many situations as a result of these. The American Indians were quite correct in arguing that, because U.S. society accords them few or no rights, they are under little or no obligation to this society. Under his view, obligations are duties which one fulfills in repayment for rights accorded: they are of a socially contractual nature, not heaven-sent, but earthbound.


The consequence of the above is just this. To the extent that gays are not accorded full rights of citizenship (which includes job protection, housing rights,

etc.), to that same extent their obligations to the political community are reduced. This is not a call to revolution or armed violence; for, despite present legal discriminations, gays do enjoy many rights (though they certainly remain second-class citizens generally). The revolutionary wing of gay lib is at least in part correct in its revolutionary thrust, however: where rights are infringed, reduced, or abnegated, one is under little or no real obligation to obey or even respect the law or the institutional framework of the legal system itself. In the political battles against sexism, use of existing legal machinery may be preferable on pragmatic grounds because it could be more effective as a means of instituting lasting change; but, where the legal machinery is not available (or only available at great cost of time and energy), other means are within the range of consideration. In this precise sense, gay liberation (and women's liberation as well) is a revolutionary doctrine—perhaps more so than marxism.

In closing, let me return to the earlier point concerning the fundamentalist root of heterosexism, especially as this point applies to Miss Bryant. Religious fundamentalism is ultimately a reactionary position which seeks to turn back the tide of scientific progress and understanding of the world. For those of us imbued with scientific spirit and commitment, the world of the fundamentalist is a horrible world—populated with the spectres of religious myth, irrationality, and the fear of knowledge and human growth as potential-

ity. While the world itself in which the fundamentalist moves can inspire only revulsion, perhaps pity is the most appropriate reaction to the people who inhabit it. But let it not be thought that the war against heterosexism is simply or solely a war to liberate gays in our society. If my analysis of the genesis of this war is correct, the larger issue is that of human enlightenment. Though there may be many types of sexism, and many varieties of fundamentalism, there is really only one enemy—human ignorance and fear, institutionalized in many forms of which fundamentalism à la Bryant is but one example. The battle of gay liberation is part of a larger war which touches virtually every aspect of human knowledge, experience, and social organization. It is going to be a long war, and there are no guarantees on who will win; nor are there even guarantees that the gay communities will rise to the challenge with necessary strength, however forcefully that challenge is proffered. Writing in the seventeenth century about an other challenge to the scientific worldview, Spinoza had this to say:

“If the way which, as I have shown, leads hither seems difficult, it can nevertheless be found. It must indeed be difficult since it is so seldom discovered, for if liberation lay ready to hand and could be found without great effort, how could it be possible for it to be neglected by so many? But all things noble are as difficult as they are rare.”



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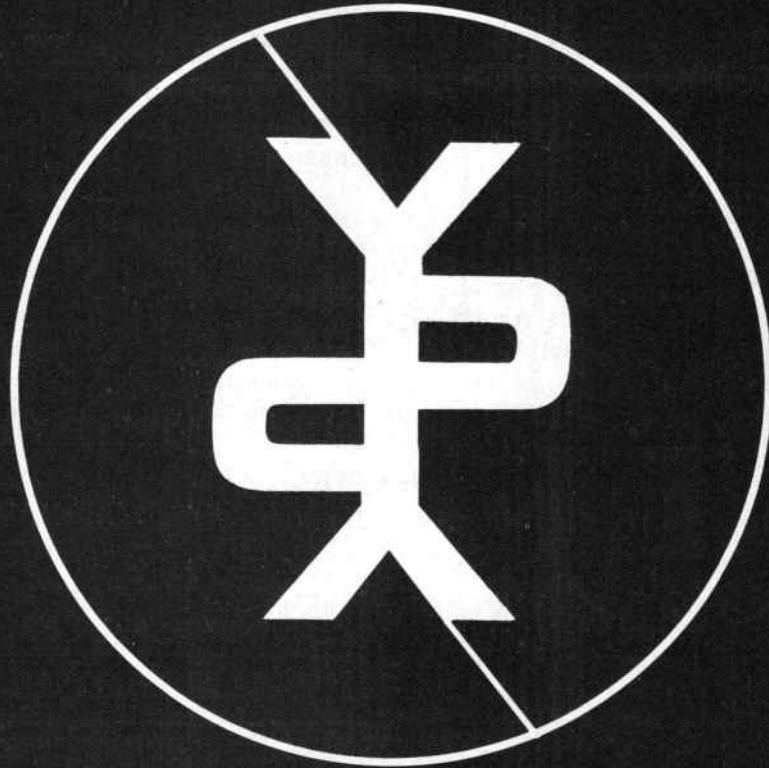
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# Is There Anything Right With The Opposition?

BY DONNA MARTIN

Let's be realistic folks—Did the homosexuals ever have a chance of winning in Dade County? It was easy enough—in fact, great fun—to laugh at Anita Bryant, leader of the movement to repeal Dade County's recently passed civil rights legislation protecting homosexuals. Seen, clearly pretty accurately, as a benighted St. Joan, obsessed with a narrowly-conceived ideal of sexual purity as sanctioned by her fundamentalist version of Biblical truth, her whole campaign was roundly derided both by homosexuals and their liberal allies.

But aside from the anti-Anita barbs based on her antedeluvian notions of sexual morality and her remarkable conception of homosexuality's plague potential, Anita's foes saw the chief danger to her cause to lie in its threat to civil rights. Likening their struggle to that of earlier efforts to obtain legal guarantees for equality in education, housing and employment on behalf of women, Blacks, Indians and other ethnic groups the pro-homosexual camp feels that homosexuals have as much right as any group to share in the promises of freedom and equality so elegantly articulated by our founding fathers.

Well and good—none of us would dispute this as the right stand to take in the face of what appears a thoroughly ignorant and malicious attack on a minority that these "God-crazed, self-righteous zealots" must surely consider less than human, for they've obviously made no effort to understand what homosexuality is all about, (after all, who needs any other book when the Bible [The Book] contains all the answers?) Yet, I feel that the homosexual cause will do itself considerable harm if this is its sole conception of the enemy—that it will suffer continual setbacks, not because of some conveniently conceived "backlash"—but because, in fact, some very basic, very tenaciously held values have not been recognized by homosexual leaders as being felt by many to be gravely threatened by the homosexual cause.

The essence of these values really came home to me when I recently asked myself this question: if I, a lesbian, were the mother of a son, how would I feel if he were to emerge as homosexual? Well, frankly, I'd be concerned—far more, I must admit, than if a daughter were to become a lesbian. Naturally, like most parents, I'd want my children to fashion fulfilling, satisfying lives for themselves, and, from my observational

perch, it strikes me that there are considerably more pitfalls in the path toward contentment for male than for female gays. For my bias and belief with respect to relationships is that for most people, nothing quite matches the one-to-one relationship that is reasonably and mutually fulfilling. And while the expectation and reality in the lesbian world is an emphasis on coupling with a de-emphasis on promiscuity, just the opposite pattern prevails in the gay male world.

Yes, of course I know of a fair number of male homosexual couples who have sustained long-term relationships, but most of the gay men I know are either clearly not interested in long-term intimacy, or, sadly have become resigned to its unlikelihood for themselves. Yet I must concede that most of the unattached gay males that I know personally seem to lead fairly fulfilling lives, but this is because of their involvement with gay liberation and in many cases also, jobs which they find interesting and challenging.

The ones I wonder and am concerned about are those (many, I suspect) I rarely encounter—for whom work is just a source of income, and whose free time is occupied by socializing with a group of like-minded men, and bar prowling in search of the ideal partner. Shall we call a representative member of this group Mr. Average Gay, the counterpart of Mr. Average Straight? But while the latter may also pal around a great deal with a group of other males (either at the neighborhood bar, or in some game activity), for him there's usually the stabilizing keel of his family as the steadying fulcrum of his life (together, of course, with the sum total of societal values and institutions that validate his privileged existence as a heterosexual male).

Now let's focus a bit on Mr. Average Gay. Surely society (which has, after all, made him an outlaw) can be credited with some of his rootlessness, his pattern of promiscuity. But since this is far less in evidence among lesbians, societal oppression is clearly not a sufficient explanation for this state of affairs. It seems to me, as it has to some other thoughtful observers, that the largely superficial value system prevailing in the gay male world explains much. Physical beauty (often preferred in a youthful package), and smashing sex: these seem to have such priority for Mr. Average Gay in appraising others that sustained relationships just don't have much of a chance.

So how would I feel about my son (who, given the genetic odds, would more likely than not be a Mr.

Average Gay type) leading the "typical" life? It would include socializing with his friends much of whose activity would be "dishing" about each others' sexual escapades, fantasies about preferred types in partners, and concrete evaluations (physical, primarily) of possible real partners. And, it would mean much frequenting of the gay bars together with the painful/exciting/anxious ritual time and time again of connecting with someone—the payoff being a one-night-stand (hopefully, up to expectations) or brief affair, and no more. And why? Because each one values perfection and excitement above all else, and shys away from prolonged interaction because of its inevitable problems and patches of boredom; what they seem most reluctant to acknowledge is that such prolonged intimacy between two people also has great potential richness—notably the sense of belonging and worth and centeredness flowing from a settling-in-together of two separate egos forming, out of their mutuality, a new entity.

Would I then want such a life for my son? Would any parent? Well, certainly not many who had cared for and hoped for their children for many years. Like the dark secret at the heart of much race hatred—namely, the fear of miscegenation—this fear for their children is, I believe, the crux of much negative reaction by well-intentioned people to the gay cause.

True, much of the rhetoric of their opposition is ludicrously off-base: just the briefest exposure to the literature on homosexuality should demonstrate unequivocally (even to Anita) that the myth of the homosexual community as a modern bubonic plague has absolutely zero justification. But it seems to me that the probable picture of the homosexual world held by the vast majority of straights, both where accurate and inaccurate, can to a great extent be understood when we look at the popular picture of this little understood minority.

The media, of course, bear a large responsibility through their skewed emphasis on the tawdry and hedonistic aspects of the homosexual world, through their focus on the pretty young men, on the bars, and on the baths. The *Newsweek* Cover article of June 6 is a prime example of this with its juxtaposition of illustrations of Anita and her "wholesome" family against one of single, aimless-looking young men in a Miami park, and another of bewildered patrons of a New York bathhouse after a fire. Nonetheless, it must also be remembered that while there are many warm, nurturing homosexual households (some even with children) in this country, very, very few of its members can afford any kind of exposure—and so this important part of the total portrait must simply be brushed out. Thus the importance of a book like Howard Brown's *Familiar Faces, Hidden Lives*, which hopefully signifies the beginning of increased openness about what life is really like for those average citizens of our society who happen to also be homosexual.

Which then leads me to the subject of books—and more particularly, fictional accounts of male homosexual life. For that small segment of American society that reads books at all, just what is the impression they might get of this "strange" minority? If we look at some of the possibilities most likely to have been recently encountered by straights, like Daniel Curzon's *Something You Do In The Dark*, John Rechy's *City of Night* and his just published *Sexual Outlaws* and perhaps the Gordon Merrick trilogy, what emerges is a composite view of the male homosexual as lonely, harassed and body/obsessed. And even that anomaly, *The Front Runner* by Patricia Nell Warren (presumably a straight woman), while depicting believable human beings confronting their homosexual identity in the real world and making a loving commitment, also includes a number of nearly unbelievable characters and situations so as to infuse the whole story with a bizarre flavor.

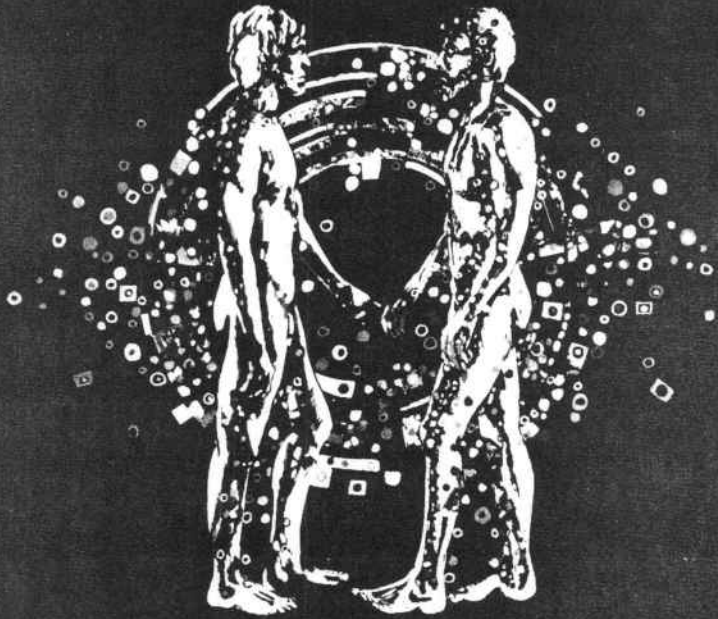
Finally then, it is probably true that the major impetus of Anita and her coterie is outright intolerance of any life style differing from their own, coming as it must from a close-mindedness reflecting brains that congealed somewhere around age 20 and that seldom if ever permits invasion by some new and challenging idea. Yet I feel that their stance also incorporates legitimate fears—fears that their own children may be seduced, however subtly or even unintentionally, into a way of life that most of the popular informational sources have painted in lurid, unsavory colors.

True, much of that is exaggerated, and that is something the gay liberation movement can do something about: pressure the media into presenting less biased accounts of the homosexual reality, and encourage gay writers to deal, not so largely with the dark side of homosexuality, but also with its everyday reality, often humdrum, humorous, even healthy, and thus a truly human reality. But it is indisputable that much of homosexual life is very different from what is perceived by most people to be a desirable way of life.

Therefore, we cannot presently expect the general public to accede to the hiring of openly homosexual teachers, a probable source, as they see it, of at least subliminal persuasion to vulnerable adolescents. Meanwhile and without question, the rest of the civil rights package should continue to be pushed: it falls squarely in line with the gains already accorded all other minority groups, and, moreover, has a far better chance of success because it doesn't so strongly threaten an insinuation of that dread spectre—homosexuality—into the sanctuary of the family.

Maybe someday the realities on both sides of the sexual Maginot Line will be quite different—permitting the easy integration of open gays into all professions and vocations—but that possibility will, I'm afraid, see fruition only decades hence. In the meantime, we've all got a lot of work ahead of us.

# PLAYING THE GAME



The Homosexual  
Novel in America

## Roger Austen

Playing the Game: The Homosexual Novel in America by Roger Austen, Bobbs-Merrill Company, New York, 1977, 240 pp., with bibliography and index, \$8.95 cloth, \$5.95 paper.

Reviewed by  
Jim Jones, M.A.

America's homophobic history becomes evident when one looks at its anti-gay laws, the lack of any real public awareness of the topic until relatively recently, and especially the dearth of fiction dealing with homosexual characters. Because of the general opprobrium against homosexuality, authors who wanted to deal with the topic in a positive way were often afraid to write such works or, having written them, were unable to get them published. They were forced to play the game, Austen's term for homophobia in the literary world, and doing so has had a devastating effect on literature dealing with homosexuals, particularly the novel: "The reading public has been led to believe that while gay men dabble in poetry and write interesting plays and trenchant essays, the few novels they have written about themselves and their milieu have always turned out to be seriously flawed and second-rate."

Roger Austen's overview of the homosexual novel in America, *Playing the Game*, attempts to remedy the unfair critical treatment this particular evidence of a gay literary heritage. He deals only with novels having gay male characters, feeling that Jeanette Foster (*Sex Variant Women in Literature*) and Jane Rule (*Lesbian Images*) have dealt in detail with the lesbian novel. One agrees that the decision not to deal with lesbian fiction is a possibly valid one because the organization of the book permits a sole concentration on gay fiction, but one must at the same time question this exclusion. Weren't the major forces which operated on the gay novel the same as those affecting the lesbian novel? Didn't they develop within a similar atmosphere? As Austen himself states: "What I have written is quite clearly a pioneering handbook. Its approach and evaluations may well be regarded as unbearably arbitrary and idiosyncratic; certainly the field is fertile and unexplored enough to warrant any number of other analyses from different points of view, both gay and straight."

In writing a book such as this, one of the first problems the author confronts is that of organization. I would not say he has solved the problem by choosing a chronological sequence, but it is an easy method of organization for both the reader and the author exploring such previously unresearched territory. Within the five chapters (up to 1929, the 30s, 40s, 50s, and 1960-65), treatment is not strictly chronological but works are grouped according to themes or authors and sometimes with really no relation at all other than their having been written during the same decade.

Austen begins with an aptly titled chapter, "The Dim Past," in which he examines the relatively small number of novels produced between roughly 1840 and 1930. Mention is made of works by some of the greats of American fiction—Whitman, Melville, James, Cather, Sherwood Anderson—and of works by lesser known authors, notable for us because of their treatment of homosexual characters. Such treatment ranged from the positive of Charles Warren Stoddard, who wrote of the sexual experiences he had during trips to the south sea islands, to the negative of Robert McAlmon, whose unsuccessful marriage to a rich lesbian certainly influenced his book, *Distinguished Air*, subtitled "Grim Fairy Tales."

The past which Austen describes in this beginning chapter is "dim" and we all assume we know why. To be homosexual was bad; to be known as homosexual was to be outcast, and few were ready to take on such a burden. But why was homosexuality something bad? Why couldn't authors write of gay characters and situations? How did some books get published while others remained stored away in attics or the minds of their might-be authors? Austen briefly points out some of the factors involved in the repression of gay literature, but he does so in small detail and much brevity, never expanding fully on his opening sentence: "The main reason for the

dearth of explicitly gay novels in America from the nineteenth century up to 1920 is that sexual perversion was regarded as hardly a fit subject for fiction—or, for that matter, nonfiction." The chapter suffers because it remains superficial in its analysis of the time and of the forces working on and against American authors of gay novels.

This problem runs through the entire book. The social conditions which in the first half of the twentieth century largely prevented homosexuality from being discussed in fiction changed quite substantially by the second half but this change is not detailed. What gave rise to such authors as Vidal, Capote, and Rechy in the late 40s, 50s, and 60s? The novel, whatever its orientation (homo-, hetero-, bi-, or asexual), did not develop in a vacuum; it was influenced by and reacted to its surrounding political, economic, and literary society, but Austen writes of these influences and reactions in sketchy detail at best.

What Austen does do in his book is to divide gay male novels into chronological chapters and, within the chapters, to give plot summaries of the works and what relevant biographical information he has been able to unearth. This he does quite well. A selected bibliography of gay novels produced from 1870–1965 is included, as is a thorough index of authors and titles mentioned in the book.

Austen writes with an ease and flow which make reading the book quite enjoyable. The plot synopses are liberally sprinkled with quotes from the works and, wherever possible, information on critical reception of the book.

On the whole, the critics have not been kind to novels about homosexuals, and the author attacks the establishment critics for this, squarely placing on their refusal to recognize the homosexual novel the blame for its "non-status." In the fifties, these critics even began openly to attack gay fiction (which was being published in greater numbers) and to

complain of the positive treatment it received in such works as Vidal's *The City and the Pillar* and Capote's *Other Voices, Other Rooms*. Even now, there still exist homophobic critics in the literary world, but some have admitted their complicity in attempting to force authors to "play the game" and have changed their attitudes.

Austen succeeds in making the reader aware of the gay novels which American authors have produced. These works are often, and even the author admits this, of low literary quality; that is one reason so many have not lasted and are not read today. But Austen quite rightly questions the reasons for this low quality. He does not find the answers, as many critics have, in the choice of subject matter or in the sexual orientation of the authors. The reasons why these works are not what one might term "literature" are that authors who were talented were afraid to risk their reputations and publish a gay work and that young authors who wanted to deal with the subject were unable to develop their talent within such a virulently homophobic atmosphere. They were forced, in Austen's term, to "play the game," and it affected their work. As the climate grew more open to homosexuality in fiction during the post-World War II years, one can see a steady increase both in number and quality of novels written.

There have been, however, gay novels written which have lasted and do possess some literary quality. One can find at least one gem in each decade Austen treats, and what he says about *The Young and Evil* by Charles Henri Ford and Parker Tyler defines the difference between gay fiction of value and that which remains time-bound or simply poorly written: ". . . the reason this novel towers over everything else written in the thirties is that Ford and Tyler were primarily inventive poets and only incidentally gay novelists. On nearly every page the reader comes across sparkling poetry and wit that is, unfortunately, rarely found in the

more traditional gay tales."

The gay novel shares this failing with many another type of novel, e.g., the proletarian novel, the black novel, the Jewish novel. One sees that it is not enough to portray homosexuality, as it was not enough simply to portray the conditions in which the American lower class, show the reader what is universal about the situation he has chosen. This is where many of these novels fail? They do not, as in this passage from Truman Capote's **Other Voices, Other Rooms**, speak to the human condition: "The brain may take advice, but not the heart, and love, having no geography, knows no boundaries; weight and sink it deep, no matter, it will rise and find the surface: and why not? Any love is natural and beautiful that lies in a person's nature. . ."

What then is the value of the books Austen has retrieved from the past? The majority may not be great literature but they tell of a past

which has been kept hidden. They explain what it was like to be gay in twentieth-century America. In so doing, they serve as an indictment of the fear under which homosexuals have lived in this country.

This body of gay literature contains works which are both good and bad in terms of quality, but it is valuable and has been ignored and suppressed too long. It is a pleasure to read Austen's book and come upon such lost treasures as this conversation between a drag queen and her "husband" on the occasion of their three-week anniversary (from William Talsman's **The Gaudy Image**):

"You're a little early, ain't ya? You know I don't do the department stores 'til Thursday."

"O, I don't want something you just go out and clip. That's too easy. I want something special, something you make with your own hands, no matter how simple, how formless."

"I don't do that. You think I'm common?"

"Go on, make something with your

own hands."

Firstie scratched his head before he obliged. He gave her a bruise.

or this speech by a gay sailor to his crewmates as they begin another dreary work detail (from Lonnie Colman's **Ship's Company**):

"What shall it be today, girls? Let's get out the carriage and horses, put on our red dresses and high-heeled shoes, carry our sauciest parasols, and drive right by the Methodist Church like we're as good as anybody!"

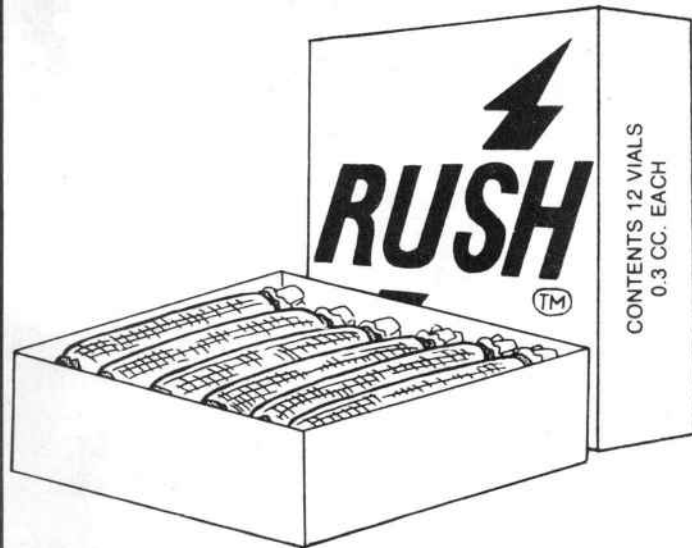
There are more such treasures to be found in Austen's book, and, in reading them, one realizes all one has missed by not having known of their existence. Roger Austen has done us all a service by acquainting us with a gay tradition in American literature. It is now up to others to go beyond this first major step and relate this part of our American letters to those of other cultures, to the lesbian novel, and to our own novel in general. Let us hope we do not have to wait so very long.

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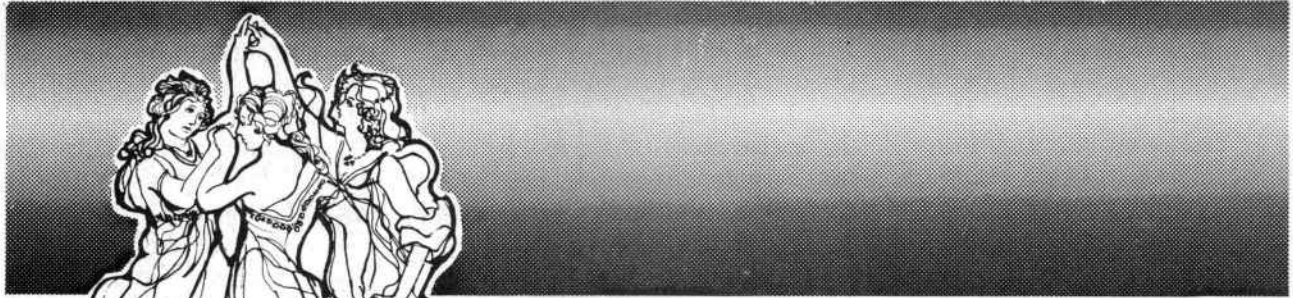
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# REVIEW

**Straight Answers About Homosexuality for Straight Readers** by David Loovis. Prentice-Hall, Englewood Cliffs, N.J., 1977, pp. 190, \$8.95.

The questions posed in **Straight Answers** are those questions most often presented by nongays, frequently rendered rather acerbically by Loovis as a reflection of the spirit and context in which they often occur. **Straight Answers** deals exclusively with male homosexuality, since the author contends that lesbianism should be properly treated by a lesbian spokesperson. The book is in a question-answer format, which gives the style a certain incisiveness and makes the book a ready and convenient source for quick references; while it also has the effect, for those reading it straight through, of inducing a certain tedium.

Loovis admonishes the reader in the opening pages that the answers given are his own answers, based upon research and his own personal ex-

perience and confrontation with his own gayness—often conjectural and always based upon his own belief. Unfortunately this admonition may be quickly lost, not only because of the incisiveness of the question answer format, but also because of the author's own style; a sort of combination of high-camp and pontification. Qualifications there are, but often they are overwhelmed by both style and detail. A few of these problems deserve special mention.

The author holds firm to his claim that, in order to understand gay people, the nongay must achieve a "point-of-identification" with them. This point may consist in even the most minute experience of homosexual emotion (erotic feeling toward a same-sex partner,) and its possibility for the nongay arises from the fact that all persons have homosexual potential—or perhaps propensity. Loovis is not clear on exactly what his view of sexual response is. He also seems (p. 29) to be willing to dig back into early childhood experiences to unearth this point. If, however, as he also claims, homosexual

feelings do not differ in kind or intensity from their heterosexual counterparts, why the quest for a same-sex point-of-identification in the first place, and why the recourse to childhood experience (the interpretation of which is notably shifting)?

Loovis also insists that gay role-playing (sexual and social) breaks down into a dominant-submissive dichotomy, while he refuses to equate this to a male-female distinction. We are told that role-playing is "... between two males, clearly equipped as males and living as males in the world." Though he is surely right in what he denies, I wonder about the purported omnipresence of dominant-submissive patterns. Again, it strikes me that this dichotomy is a rather ambiguous one at best. When is behavior dominant? When is it submissive? Without the male-female distinction (stereotype in fact) what does it mean to say that the insertor in oral intercourse is dominant?

Chapter 11 is entitled "S & M: A Most Dangerous Game," but it is not wholly negative in tone. Loovis presents a sympathetic picture of S & M as a finely tuned balancing of illusions, a useful method of cleansing and guilt expiation. The danger for the gay person arises in thinking of S & M as anything more than a sophisticated game. "When S & M is lived, when it is **believed**, by either the S or the M, when the regalia is worn in the street—all that black leather and those silly caps—then the illusion of superiority on the part of the S, and the illusion of inferiority on the part of the M, degenerates into **delusion**, and the toy has become dangerous. The game is over." The emphasis upon illusion, fantasy, and the imagery of sexuality (including S & M) strikes me as well-placed, albeit a bit underdeveloped in these pages. Delusion is also an interesting category for problems in sexuality—any sexuality, not just S & M. But surely the claim about streetwear is a howling **non sequitur**, for use of the regalia in public can be neither a

(Turn to page 40)

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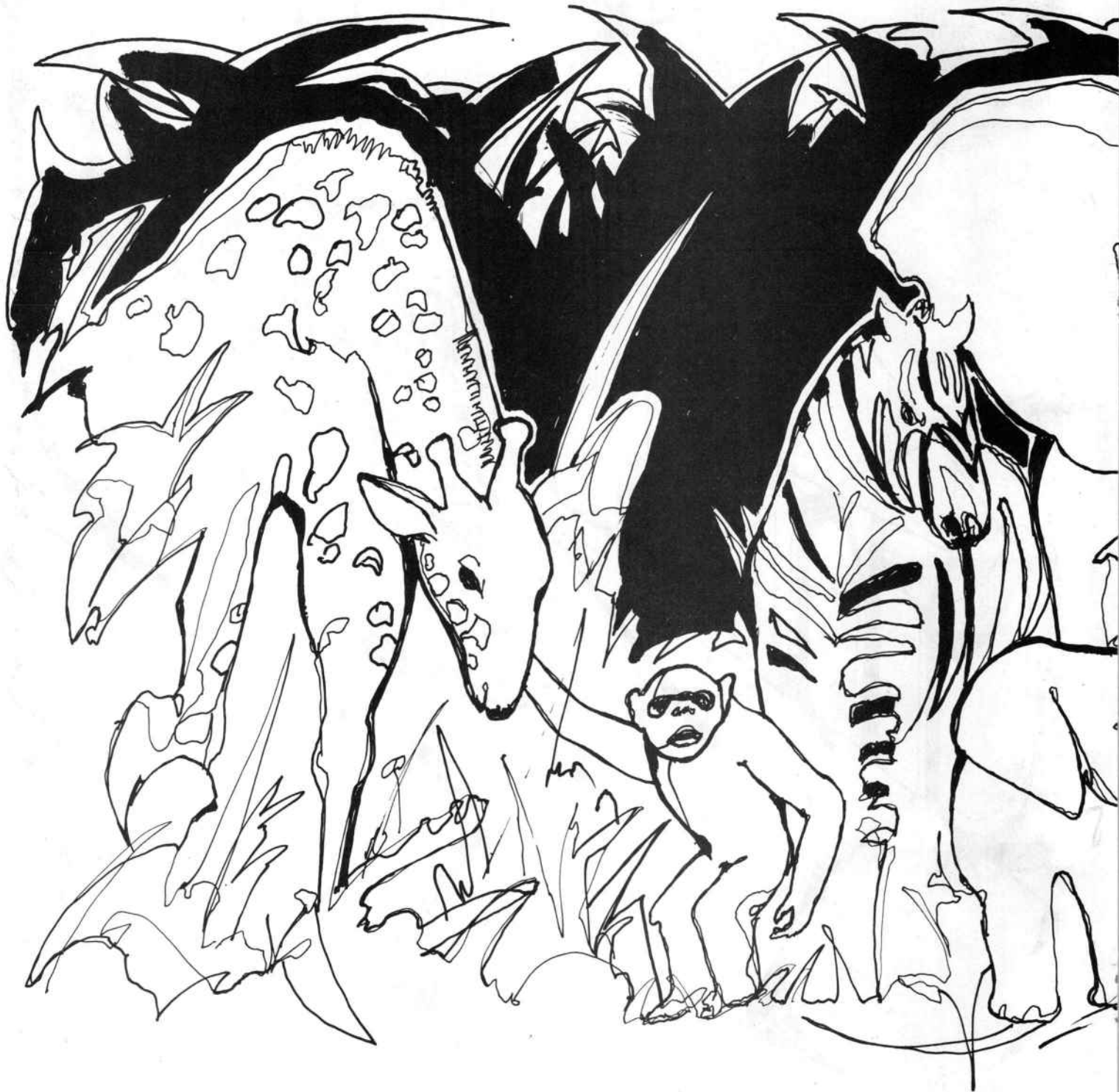


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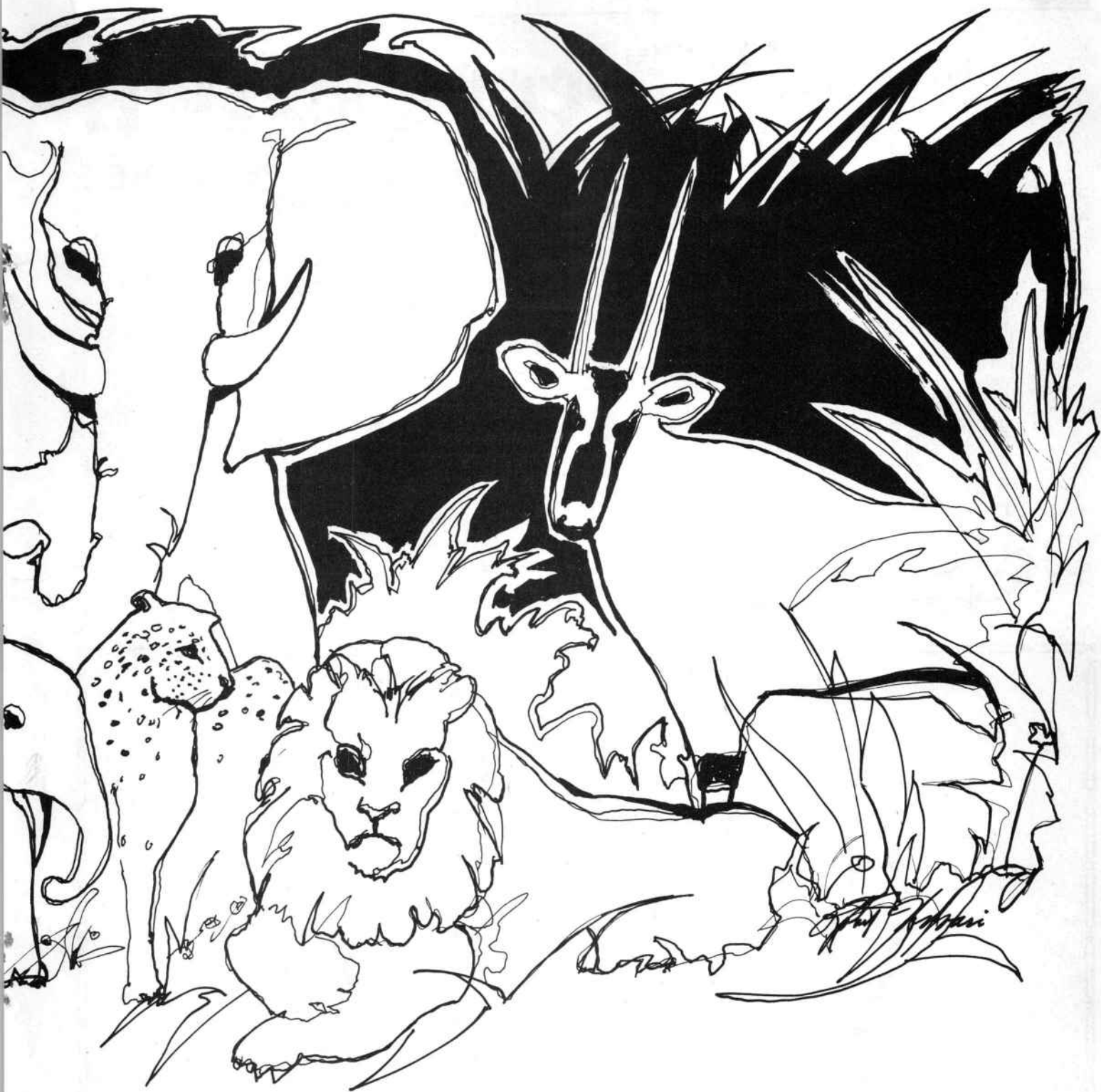
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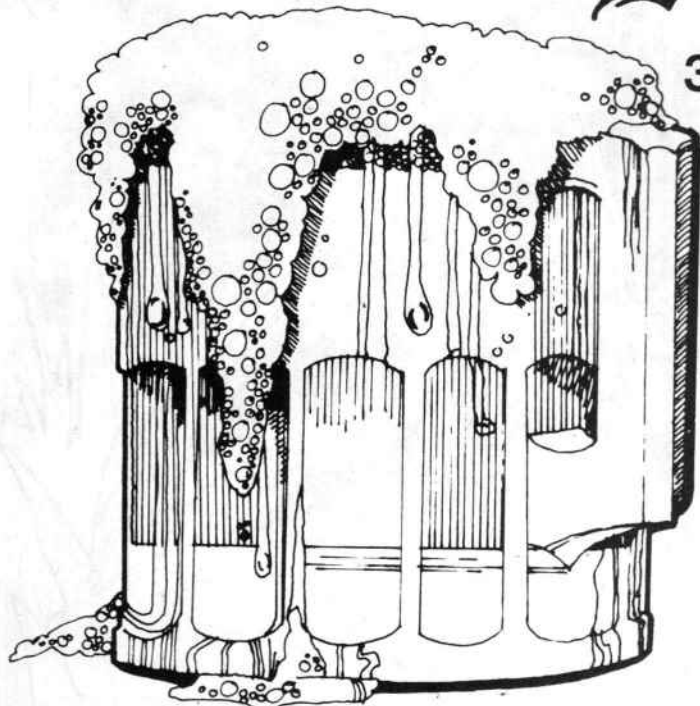


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## ANDREA McCANN

I'll never forget the first time I saw her. She was walking up and down the sidewalk that I was approaching and when I saw her, I just had to stop to watch as she passed me by. She seemed nervous about something and the people swarming past her realized that she was new to the area. This did nothing to ease her mind. Watching her fascinated me. For some reason, it was as if I was watching myself from another's viewpoint. Only then did it occur to me how strange it was to associate myself with this unknown woman. How could I have been so sure that she was almost a living reflection of me? I didn't know yet I stood there alone captured by her every move.

Suddenly, I noticed that she had stopped and her eyes had fallen upon me. Strangely enough, she seemed to be observing me just as I had been observing her. I believe something more than just a curious gaze was holding us in its power. Could it be that she was thinking and feeling the same things I was? As I pondered this, her eyes met mine for another moment and she smiled. Her smile snatched me from my dreamlike gaze and I hurriedly walked away to hide myself in the crowd. Still the memory of her haunted me throughout the day.

I saw her many more times and each time, I wanted to stand and watch her but fear of being discovered stopped me. The feeling I experienced when she first looked at me never left me. It was a strange feeling that I cannot explain or even begin to understand.

It was as if we could not escape each other. Everywhere I went on the college campus I saw her. At times, she seemed to be everywhere at once. I remember the day I felt her watching me in the cafeteria. Although I tried not to, something forced me to look at her. Each time I dared to look in her direction, she would be watching me. She always had a far away look in her eyes as if she was recalling a half forgotten childhood experience. I felt that she might have been using me to portray perhaps a friend, her sister, or maybe even herself within her mind and even though I was never sure of the character, I felt that it was someone very close to her. From then on, each time I saw her, I had but one honest feeling. In my mind, she was a lady with no face. Her face reminded me of a mirror and each time I looked into her face, I saw myself as if I was a reflection of her.

It was many days after our first encounter before I was able to talk with her. I was sitting alone in the cafeteria when I felt her presence. I looked around the room but I did not see her. This puzzled me because I knew that she was nearby. I just did not know how near to me she actually was until I felt a hand upon my shoulder. I turned slowly only to find that she was



# THE LADY WITH NO FACE

behind me. She smiled and asked if she could sit next to me. There wasn't much I could do and as she sat down, I admitted to myself that I knew there would come a time when I would meet the lady with no face. I saw then that the time was at hand and for the first time, the person who was little more than a fantasy to me was sitting by my side.

She introduced herself but she was still the lady with no face to me. Her personality surprised me and being with her lifted my spirits somewhat. From this first conversation, I could tell that this woman was going to be someone that I would enjoy being

with when I could.

From that day on, the lady with no face and I ate lunch together in the cafeteria and as the days passed, we became rather close friends. I remembered how I'd pictured her with a mirror for a face. I remembered how I imagined turning towards her and when I would look at her face, I'd only see my reflection. I smiled to myself as I thought of this and even though I thought these feelings had left me, once in a while, I still envisioned her as someone who reflected my entire life.

I learned quite a bit about her as we spent more and more time together. We had a lot in common and perhaps the main thing was that we were both connected to the study of English. She was a professor of English and I was about to begin my last year of college as an English major. We spent many hours discussing various pieces of literature and many times, our discussions would last late into the night. Maybe this was why we decided to live together during my last year at the college. Perhaps too, this was what brought us closer together than either of us ever expected.

Sometimes I still wonder about us living together. Actually, there was no point in us living apart since we were together most of the time as it was. It was a strange but enjoyable life. It took a little getting used to but after we got over each other's eccentricities, we both felt a settled atmosphere around the apartment. At times, I was afraid of living with an older woman but over all, I realized that she could understand me and relate to me as another woman despite the differences in our ages. As far as I knew, she had always lived alone and perhaps she too enjoyed having a woman to talk to when she came home.

As time went on and as we depended upon each other more and more, I felt a sudden sense of security. I felt completely at ease with this woman and I could tell that she depended upon me as much as I needed her. I felt this for many months before I realized something strange was taking place between us. I could not understand the feeling and worse than that, I could not imagine what made me look for a reason to feel the way I did.

Something terrible was taking place during my last year of college. At times it seemed that we were drifting further and further apart. I spent many hours wondering about this and just as I had decided that it was all my imagination, something would happen that would cause me to start wondering again. Too often we would be having a playful argument and occasionally, one or more of her remarks seemed to cut a little deeper than the rest. I tried to convince myself that I was imagining this but the more I thought about it, I felt that perhaps there was a tension building up between us.

Many nights I would lie awake and try to understand what was happening to us. Often the lady with no face would sense that I was awake and she would ask me if anything was wrong. I tried to assure her that nothing was wrong but I didn't know how much longer she would believe me. There were so many times I wanted to sit down and tell her everything I had been thinking but something always stopped me. I think I wanted to be sure before I suggested anything.

One night I remember waking up and sitting on the edge of the bed. I actually wanted to sit there and cry but I saw no use in it. I felt the lady with no face sit up and she asked me what was bothering me. I didn't want to discuss the matter with her yet but when she put her hand on my shoulder, I knew she wanted some answers. We sat in silence for what seemed like hours and then, she moved her hand to my face and turned my head so that I was looking into her troubled brown eyes. She

held me that way for several minutes and then she asked, "Is it something I've said or done?" I knew then that I was going to have to tell her everything. I had never lied to her.

In that terrible moment between us, I turned on her and told her everything I'd thought and felt during the last few months. I told her how I felt several of her remarks cutting into me and how I was afraid to say anything for fear that I had just taken things wrong. I also told her how every time I felt that I was imagining things, something else would happen and I'd start wondering again. My speech was coming to a shattering climax. Tears of anger and relief were streaming down my face as I was so relieved to get all this off my mind. For my finale, I simply told her that if she had anything to say to me to tell me to my face instead of beating around the bush. I was afraid that had ended it all but the next moment she managed to say, "What have I done to you?", before she began to cry.

I jumped from the bed and stood facing the wall. I couldn't stand to see the lady with no face crying. I wanted to comfort her. I wanted to hold her next to me and protect her from all of her sadness but I couldn't even get myself together. I couldn't even force myself to look at her, but then I felt her touch me. In my agony, she had moved behind me and put her arm around me. I turned and looked at her tear streaked face and then I let myself do what I had wanted to do for such a long time. I put my arms around her and held her very close to me.

She apologized many times while I held her but I didn't listen closely to her words. Something strange was building up inside me and as her softness comforted me and warmed my soul, I felt a sudden desire for her closeness even if she was another woman. It was a feeling that I could not explain nor could I repress it any longer. As I thought about her, I finally admitted that I was in love with her. I realized then that I was holding the one I hated yet loved, the one I disliked yet liked, and somehow, the one I needed and loved in the end.

I eventually lifted my hand to touch her face. I gently ran my fingers against the softness of her cheek until I'd brushed all her tears away. For many moments, I let myself caress her warm face with my finger tips. Finally, I let my hand wander tenderly upon her face and as I felt her warmth upon my hand, I placed my other hand upon hers. I felt her small fingers slowly entwine themselves around mine and I knew she understood my feelings. Perhaps she also had these feelings. She smiled and reached out to stroke my long hair with a trembling hand. There was a distant look in her eyes and when they fell on me, I felt as if she was looking at all of me and feeling everything I was feeling. Her mysterious eyes held me firmly and warmed me with their intensity as she softly whispered, "One day you'll look at yourself and instead of seeing your reflection, you will see me." These words lingered in my mind and haunted me as I tried to comprehend their meaning.

After our dramatic encounter that evening, we seemed to be much closer than we ever had been. Everything we did, we did for each other. When I was around her, I began to feel things that I had never felt before. At first, I was afraid of these feelings but as the feelings grew stronger, I began to accept them and eventually I hoped to be able to express them.

I noticed one day that many of my inhibitions about expressing my feelings to a woman were disappearing. One afternoon, I came in and found the lady with no face alone and very depressed. At first I could not understand this and I was afraid to ask her about it. I sat down beside her and slowly took her hand in mine. She forced a smile and put her arms around me.

She held me very tightly and as we held each other, I felt a tear drop fall onto my neck. I tried to pull away from her but she held me much tighter and then, I realized that I must hold her and comfort her as long as she needed me. She held me a long time before she pulled away. I saw her damp eyes and for some reason, I wanted to kiss them. I think I'd read somewhere that to kiss away a tear is to also kiss troubles good-bye. If kissing her would have comforted her, I would have kissed her a thousand times. She smiled softly and reached for my hand. As I held her hand in mine, I realized that I could express my feelings toward her if I would only let myself.

The weeks passed quickly as the end of school neared and there was much that I had to do for my classes. At the same time, there were many school functions that I was expected to attend. In addition to these, my history professor asked me to attend a faculty banquet with him. Later I found that the director of the music department had asked the lady with no face to go with him to the banquet. For some reason, I was hurt to know that someone was taking her away from me. As I thought about it, I realized that someone was also taking me from her. I consoled myself by thinking this was a special occasion and neither of the two were likely to ask us out again.

When the night of the banquet arrived, I was anxious to see what her date looked like. This would be possible since her date was picking her up before mine. When he finally arrived, I thought to myself that this "friend" was one of the best looking men I had ever seen. My date arrived shortly afterward and we all left for the banquet.

As I was returning to the apartment after the banquet, I met "the friend" on the sidewalk. As he walked past me, he had the

strangest smile upon his face. When I reached the door, I forgot about the "friend" and went inside. The first thing I noticed was that the lady with no face was smiling too. I decided to get ready for bed and not to mention what was probably a meaningless smile.

The next afternoon I decided to devote my time to reading a novel. I read for about an hour before I was interrupted by a knock at the door. I answered the door and to my surprise, there was a man standing there with a bouquet of flowers. They were for the lady with no face. I accepted the flowers and began to wonder why she had received them. Then, I wondered who had sent them. I put them in a vase and began to look for a card. When I found the card, an even bigger surprise was in store for me. The flowers were from "the friend." I stared blankly at the card for a long time and as I did, I felt fear building up inside me.

As the next few weeks passed, my fear increased. Almost every day the "friend" sent the lady with no face flowers or candy and she was spending more and more time with him. Often as I watched them leave together, I thought of the love that I had for her. Perhaps she would never know how much I really loved her.

The next Thursday night, the lady with no face came in much later than usual. She had been to a music recital with the "friend." When she came into the bedroom, I was propped up on a pillow on the bed. I had been reading and as I looked up from the book, I noticed the lady with no face was looking at me in a way that caused me to think of our first encounters. She had an almost sad expression in her eyes. As I closed my book, she walked toward me and sat down beside me on the bed. For some reason I was uncomfortable in that position so

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I sat up. She looked at me without saying anything and then she put her hand upon mine. When she touched me, I felt her warmth surround me and without thinking I put my arm around her. She stayed near me for a long time before she pulled slightly away. When she drew away I let my eyes fall upon her face. She smiled for a second as I caressed her face, but her smile quickly disappeared. A strange thing occurred to me then and before I had time to realize what I was doing, I leaned toward her. As I neared her, I lifted her face and looked into her soft brown eyes. They seemed to invite me to come nearer. The next thing I knew, my lips touched hers. As I felt their warmth, I put my other arm around her and at the same time, I felt her put her arms around me. She drew me nearer to her and as she did, I let my tongue wander softly upon her lips. She parted her lips and I slowly let my tongue slip into her mouth. She accepted it by gently caressing my tongue with hers. As we kissed, I shifted my weight and pulled her with me onto the bed. I gently pulled away from her to look again into her eyes. There seemed to be a trace of a tear within their depths and when I noticed this, I held her closer. I thought for a moment that she was about to tell me something but she must have changed her mind. Instead, she held me in silence. Later when we went to bed the lady with no face fell asleep in my arms.

As I lay there holding her, I thought of all the times I had wanted to kiss this woman. I thought about what had just happened and for a moment I was afraid of what I had done. The lady with no face moved toward me in her sleep and I looked at the sleeping silhouette that lay beside me. She reached for me then and I took her small hand and held it. I raised myself so I could see the distinct outline of her face and I again kissed her lips. She smiled in her sleep and I carefully lay down beside her and joined her in her placidity.

The next day as I was playing my guitar, my eyes fell upon a picture of the lady with no face. I thought it would be funny to have the picture enlarged into a three by four foot poster and pretend that it was another gift from the "friend." I couldn't help laughing as I took the picture to a local film laboratory. It only took a few minutes to have it enlarged and soon I was back at the apartment. I put the parcel on the kitchen table and went back into the bedroom to finish reading an assignment.

About two hours later, the lady with no face came in and found the tube containing the poster. From where I was I could see her opening the tube. I think she thought it was another gift from the "friend" until she finally got it opened. When she saw what it was she began to laugh and she came into the bedroom. Then, of all things, she began to hang the poster on the wall. After she did this she told me that she was going to torture me by making me look at it for the rest of my life.

Something strange occurred to me as I glanced at her left hand. A mysterious sparkle had attracted me and as I looked again I noticed a small diamond engagement ring on her finger. I felt her eyes follow my stare and when I was finally able to look into her eyes I saw the same sad expression that I had seen the night before and I knew what she must have been trying to say to me. I sat in silence as she put her arms around me. No matter how much I wanted to, I couldn't force myself to hold her. She whispered softly into my ear, but the only thing I remember her saying is, "I tried to tell you last night." Her words echoed in my ears long after she had spoken them. I slowly looked into her eyes as if I was searching for an answer to my

despair, but all I saw was a single tear falling gently down her face. This time I was not afraid to do what I had wanted to do before. I reached out for her and kissed her eyes and hoped that it would also kiss away my sorrow. Kissing her only seemed to hurt her more and she held me tightly while more tears fell silently from her eyes. I still could not force myself to hold her and as she cried on my shoulder I stared blankly across the room. After what seemed like ages, she finally took her arms from around me. I looked at her for a moment before I reached out to touch her face. I watched my hand draw near to her and for some reason I associated it with our time together growing shorter. My hand was only a few inches from her face, but I could not touch her. I dropped my hand, turned, and walked away.

As I opened the door, the spring breeze slapped me to my senses. I knew that I must be alone for a while and I set out to find a quiet place. I finally sat down on a brick fence that surrounded the apartments. The sun warmed me and helped me to relax. I feared the thought of my lady with no face leaving me and I realized that she would never know how much I loved her only because I had been so afraid to show her. I regretted this more than anything. I hoped that she would at least let me know when she would be leaving. I imagined the lady with no face as she had been on the day I first saw her. I still shivered at the thought of her observing me as I watched her. I relived each moment of our life together as if it had been just yesterday. I thought of all our good moments together and realized that no matter what, no one could take the memories away. Perhaps she would still remember me and think of me when she was alone.

For the next two weeks I wondered how much more time we had together. She and the "friend" hadn't set a date for their wedding. I figured they would at least wait until school was out for the summer. This would give me a while longer to be with her. I realized that even though I had accepted her marriage, I was still trying to console myself as much as I could.

After I had finished typing a term paper, I decided to go to bed and watch a movie on television. To my surprise the lady with no face joined me. As the movie ended, she turned off the television and got in bed. I was nearly asleep when I felt her lean toward me and when I turned to face her I felt her lips tenderly kiss my forehead. Then her lips touched mine. She held me close as she kissed me. When I put my arms around her, she whispered something in my ear and I realized she wanted me to hold her while she went to sleep. Almost as soon as I had my arms around her she went to sleep.

When I awoke the next morning the lady with no face was no longer in my arms. In fact she was nowhere in the apartment. For some reason I sensed that she was gone forever. I looked inside her closet and it was empty. I walked through the apartment in a frantic search to see if she had left a note. There wasn't one and I began to wonder if she had forgotten me in her haste. I turned suddenly as I realized something was different in the apartment. I had not seen my reflection in the mirror as I walked by it. Then I discovered her note of farewell. The note was hanging over the face of the mirror. It was only the enlarged picture that I had given her, yet it had a clear meaning to me. I looked at the picture and recalled her saying, "One day you'll look at yourself and instead of seeing your reflection you will see me." I saw her then, maybe for the first time. It was then that I truly realized my lady with no face was gone and I was left all alone to wonder if I would ever see her again.



# HERE&THERE

**Augusta, ME**—A bill that would have banned discrimination against gays in housing, employment, and public accommodations was defeated in the State Senate 21-10.

*Gay Community News*

**Washington, D.C.**—Autos of members of the Electrical Workers Union local are now carrying bumper stickers which read: "Let Us Remove Your Shorts."

*The Wall Street Journal*

**Toronto, Ont.**—New documents have been unearthed by author James Steakley that show Psychoanalysis pioneer Sigmund Freud was sympathetic to gay liberation. The earliest documents are letters dated in 1921 and 1922 in which Freud defends the right of a homosexual to be a practicing psychologist. A 1928 tribute to early gay leader Magnus Hirschfeld written by Freud was also among the documents. Finally, in 1930 Freud's signature appears on a petition for repeal of Germany's sodomy laws.

The timing of the find was particularly significant since the **American Psychiatric Association** will be holding its annual meeting in Toronto this year and although the APA officially has taken homosexuality off its list of diseases, some psychiatrists still disagree.

*The Body Politic*

**Mankato, Mn.**—Richard Huskey, 27, a deacon of the United Methodist Church was stripped of his title by a vote of the church's Minnesota conference because he is an acknowledged homosexual.

*Times Dispatch—Richmond, Va.*

**Paris, France**—**Collette**, a two-hour NBC World Premiere motion picture for television starring Susan Clark in the title role of the French novelist, has been set for production by Universal Television. Filming will begin in Paris soon, with Jacqueline Babbion as producer.

*Lesbian Tide*

**Minneapolis, Mn.**—Father George Casey, former chaplain to a Catholic homosexual group, now admits he paid \$20 to a man who threw a pie at Archbishop John R. Roach. The incident occurred in May shortly after Roach, head of the St. Paul-Minneapolis Archdiocese, had received a national brotherhood award from the **National Conference of Christians and Jews**. Roach had opposed a homosexual rights bill in the Minnesota legislature.

Said Father Casey, "My participation was stupid, foolish and wrong and I deeply regret it."

*Religious News Service*

**Detroit, Mi.**—Patricia Nell Warren, author of **The Front Runner**, a best-selling novel about a gay athlete, was the guest speaker at **Dignity/Detroit's** third anniversary dinner-dance. Ms. Warren, in an interview after the dinner, confirmed what many of us have long suspected when she said, "I was coming out while writing the novel." Her second book, **The Fancy Dancer**, also with a gay theme, will soon be available in paperback.

Ms. Warren is now working on a novel with a lesbian theme and says "The research will be done in a less devious and roundabout way."

*The Exchange*

**London, England**—H R F Keating, editor of a recently published book, **Agatha Christie: First Lady of Crime**, has suggested that Ms. Christie's famous fictional detective, Hercule Poirot, might be gay.

"Why for instance was he (Poirot) quite so fond of a duffer like Captain Hastings?", asks Keating.

*Gay News London*

**New York, NY**—As expected, Bella Abzug has thrown her famous hat into the race for mayor of the Big Apple.

Gays will now have to choose between her and another staunch supporter of gay rights, Rep. Koch.

**Pontiac, MI**—William Berris is suing Michigan Bell Telephone Co. for refusing to list the telephone numbers of his new sporting goods store in a Detroit suburb.

He said the company at first told him it was an oversight that the numbers weren't listed, but later said the company objected to the name of the store.

The store is named **The Athletic Supporter**.

*The Milwaukee Journal*

**Humboldt County, Ca.**—Four gay groups: **Sisters of Sappho**, **The Student Alliance for Sexual Minorities**, **Lesbians for Political Action**, **Gay Students for Education**, and several individuals have brought suit against **College of the Redwoods** for refusing official recognition to gay groups and for refusing to allow off-campus gay groups to post announcements on campus.

The suit was filed in Federal Court and seeks \$1 million in damages and was filed by Equal Rights Advocates of San Francisco with Oakland attorney Zonga Sage representing the plaintiffs.

*San Francisco Examiner*

**Washington, DC**—Where do you draw the line?

Are the merchants of child pornography within their rights in making a bundle off prurient stuff?

**The American Civil Liberties Union** says yes.

Appearing before the House Judiciary subcommittee investigating so-called 'kid porn,' ACLU lawyer Heather Florence said, "it is perfectly proper to prosecute those who engage in sexual abuse of children and illegal action."

But persons who profit from it, such as publishers, "are not violating the law," and their activities must be "wholly protected" by the First Amendment guarantee of free speech, she said.

*Quad City Times*

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# HERE&THERE

**Washington, D.C.**—A judge agreed to the petition of Walter Faw Cannon to have his name changed to Faye Cannon. Cannon says he is not gay, but a “male woman” who has worn women’s clothing to work for more than a year.

Cannon is curator of the classical physics and geosciences section of the Smithsonian Institution’s Museum of History and Technology. He has a B.A. from Princeton and a M.A. and Ph. D. from Harvard and has been with the Smithsonian for 13 years.

Fellow workers and supervisors agree with him that he has had no difficulty because of his style of dress, but he is protected by the new Civil Service Rules.

However, charges of using too much sick leave and job performance are pending.

*Washington Post*

**Toronto, Canada**—Tentative agreement has been reached for the production of a weekly half hour program on cable television to be directed to Toronto’s gay community. The 13 week series to be called **Gay News and Views** will begin in September.

*The Body Politic*

**Augusta, Me.**—The Maine House of Representatives voted 88-54 to kill L.D. 1419 which would have banned discrimination in the areas of employment, housing, credit and public accomodation. The next day the State Senate voted 21-10 against the measure.

*Mainly Gay*

**New York, N.Y.**—Author John Paul Hudson has announced that Modernismo, Inc. has agreed to distribute his **Superstar Murder?**, a hard back gay thriller published by his **Insider Press**. The Brentano chain and other bookstores have placed orders.

You may still order the autographed author’s edition by sending \$8.95 to Insider Press, Box 439G, Ansonia Station, NYC 10023.

*Press Release*

**Rock Island, Il.**—The articles of incorporation for **Gays United of the Quad Cities** have been accepted by the Secretary of the State of Illinois. You may contact the group, now in its second year, by writing GUQC, Box 444, Rock Island, Il. 61201.

*GUQC Newsletter*

**Milwaukee, Wi.**—In a local newspaper the headline read “Police Legend Retires” when 30 year veteran Detective Harry Daniels turned in his badge.

One of the most controversial policemen on the force, Daniels was indicted in a 1963 John Doe investigation into police corruption for alleged misconduct in the line of duty. He was acquitted when a jury found him not guilty on one charge and couldn’t agree on five others.

Daniels always managed to get his name in the papers, but officials in the District Attorney’s office admit they were frequently skeptical about his methods of securing arrests.

Milwaukee gay men probably remember him because of his personal vendetta against gays in the late 1950s when his name appeared as the arresting officer on an incredible number of misdemeanor arrest warrants. One gay man told GPU NEWS “For a period of several years Harry Daniels worked 24 hours a day—seven days a week, entrapping gays.”

*The Milwaukee Sentinel*

**Las Vegas, Nev.**—Wladziu Valentino Liberace, better known as simply Liberace, is currently playing his piano at the Las Vegas Hilton. He has been breaking up the 2,000 seat showroom when he makes his entrance flying through the air Peter Pan style.

While still a youngster, Liberace played at a local gay bar called the Red Room and called by some the “Bed Room.” Now he waves his diamonds and says, “I’m glad you came to see them because—let’s face it—you bought ’em.”

*Michigan Free Press*

**Boston, Ma.**—On June 13 the Massachusetts Senate passed and sent to the House H 3676, a bill prohibiting public employment discrimination on the basis of sexual preference. However, an amendment, tacked on to the bill by Senate Minority Leader John F. Parker, placed the bill on the ballot at next year’s state election in the form of a non-binding referendum, also passed by one vote.

Representative Elaine Noble vowed to work to have the referendum amendment stricken when the bill comes to the House in August.

*Gay Community News*

**Chicago, Il.**—The **Chicago Lesbian Feminist Center and New Alexandria Library for Lesbian/Wimmin** has moved to 707 West Wrightwood. The center houses a well stocked bookstore and a lending library as well as providing a general hang-out space. Call 935-4270.

*Amazon*

**Philadelphia, Pa.**—The annual convention of the **American Public Health Association** will be held in Washington, D.C. October 30–November 3. Papers on gay issues will again be presented and a gay caucus is forming. For more information write to: Walter J. Lear, M.D., 206 N. 35th St., Philadelphia, Pa. 19104.

*Signal*

**Madison, Wi.**—The old **Turtle Club** has been remodeled and enlarged and will reopen on July 1 as Madison’s “newest and biggest” gay bar. The new facility will feature two separate bars, a restaurant and a dance floor. It will be called **Going My Way?**. (111 W. Main St.)

*Press Release*

**San Francisco, Ca.**—**Sex Show: An Evening of Satirical Skits by Daniel Curzon** will be presented the first three weekends in July at 8 p.m. at the Gay Center, 330 Grove St. **Desert Isle**, to be printed in the next issue of GPU NEWS will be included.

*Bay Area Reporter*

# POETRY

by Richard McCann

## MASKS AND EXPLANATIONS

When I loved the deaf man I was deaf  
with pride. I strained to make him hear  
what moves through every silence, calling  
you, you. Inside there is the man  
who never speaks, who wears  
the gaudy mask, one-eyed, the red smear  
of his cheekbone rising  
to break through. When I loved the blind man  
I let him touch me until I grew around his touch  
entirely. I wanted the man I was  
and always his voice came back  
goodbye, goodbye. When at last he came  
to sleep beside me, I went away. It is my beautiful friend  
Necessity who speaks, I said. But when I turn toward him  
it is I. Oh, when you come again  
you will not describe the old dream where we sit  
in the dark by a mirror, our white faces opening  
to reveal the identical bones,  
which we touch. Tonight my own face rises and opens  
on each card as I turn it. This is the moon  
stuck in the snake's jaw, this the Hermit staring  
into his lantern, this the Knight of Rods, myself.

## A LETTER

I wanted to write a friend  
who also has a father who is dead.  
Perhaps there were things we could do for each other.  
But perhaps he had already forgotten his father;  
and I was alone again.  
And went back to the time  
my father used to check my body  
for ticks, a job I still recoil from  
though it is necessary to do.

## TOUCHING HIS FRIEND

The office had closed early due to snow.  
Maneuvering the car up the turnpike  
I came to rest  
among the other drivers,  
the highway occupied by snow.  
They, like I, were obscured  
by steamy glass and siege of snow.  
Up front, a car pulled onto the shoulder.  
Two men emerged  
and stood beside it, one  
pissing on its tire, the other  
kneeling to hide him.  
I imagined the one kneeling  
turning to gently touch his friend, and I suddenly  
wanted to climb from my car  
to stand among them also.  
There was no fear or grief in it,  
only the soft joy  
of falling snow.  
But the impossible passed,  
and I passed  
on home like the others, slow and afraid in snow.

## HABIT OF WAITING

A list of errands I've never run  
I find inside a book  
reminds me of my father who is dead.  
I thought death temporary;  
when you had enough of it you ended it,  
like climbing from the cellar after Hide and Seek  
to find the kids who sought you.  
You surface from the empty dark,  
believing that outwaiting them  
you'd won.  
But they've gone home.  
A lover is late.  
I call around to find him,  
leave no name, only  
"Is he there?"  
I count desertions  
as men move from one another,  
embarrassed.  
Walking through my father's old neighborhood  
I check my arrival in shop windows as I pass:  
still there.

# HERE&THERE

**St. Louis, MO**—The 8th US Circuit Court of Appeals has ruled that **Gay Lib**, was entitled to use meeting facilities of the University of Missouri and to seek student funds.

The university's board of curators refused to recognize the gay group.

The appeals court ruled 2 to 1 that denial of recognition deprived the group's members of constitutional rights.

*The Milwaukee Journal*

**San Jose, Ca.**—Studies on female sexuality involving 162 lesbians and 100 randomly selected women found that only 18% of the random sample almost always experienced orgasm during love making, as opposed to 87% of the lesbians.

*Lesbian Connection*

**Geneva, Switzerland**—A Swiss children's aid movement urged that the World Health Organization take steps to stop female circumcision.

The president of the Terre des Hommes Movement said that millions of young girls in Africa and the Middle East are subject to "serious sexual mutilation" as part of initiation rites.

*Gay Scene*

**Christchurch, New Zealand**—A judge reluctantly fined Mike Waghorne, the former editor of the **Christchurch Gay Liberation Front's** magazine **Aequus**, \$50 and \$20 costs for printing an indecent document. In February 1975 Waghorne had printed an article dealing with homosexual anal intercourse. Although the article was scholarly and scientific in style, a number of people, including David Thomson, the Minister of Justice and John Kennedy, editor of the Catholic weekly, **Tablet**, objected.

The magazine was submitted to the Indecent Publications Tribunal who ruled that the article "incited people to commit sodomy, which is still illegal in New Zealand." The judge, following the ruling, entered the conviction reluctantly.

*The Body Politic*

**Washington, D.C.**—The **Gay Rights National Lobby (GRNL)** has announced that it has hired its first full time staff person. He is Joe Totten, 28, a 1971 graduate of Cornell and president of Dignity/Washington.

*On The Line*

**Ft. Rucker, Al.**—After three years in the military, Army Spec. 4 Marie Sode has been recommended for an honorable discharge. An army board deliberated the case for three weeks.

The board cited "homosexual tendencies" due to her marriage to Kristian von Hoffenberg, a transsexual, formerly known as Linda Bowers.

Ms. Sode, from San Diego, said she would probably appeal, but that such an appeal would depend on funds. Money is also an obstacle to surgically completing von Hoffenberg's transformation.

*Milwaukee Journal*

**Cleveland, Oh.**—Actress Chita Rivera after an engagement at the State Theater, made a surprise visit to a gay bar, the Bayou Landing, where a benefit was being staged to raise funds for Miami.

As she entered, an entertainer was miming "All that Jazz" from Ms. Rivera's play **Chicago**. The actress was delighted and came to the stage to say, "This is where we are and this is where we want to be. Anita will not win."

*High Gear*

**Tallahassee, FL**—Admitted bisexual Jim Curasi has quit his job as chief aide to Florida's Public Service Commission chairman because co-workers won't accept him.

"It's strange," said Curasi, 26, "I have always been a bisexual and I have not changed. Only now they know it and somehow they have changed."

*Times Dispatch Richmond, Va.*





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# REVIEW

**Masturbation/A Women's Handbook**  
**A Case Against Women's Guilt** by  
 Jane Wallace, Side Hill Press, Brook-  
 lyn, New York. 1975, 53pp. paper.

Reviewed by Persia Straub

Jane Wallace has a two-fold purpose in writing **Masturbation/A Women's Handbook**: the first is to provide a guide for self-approving masturbation, the second is to provide a consciousness-raising experience that will engender in women a positive attitude toward the enjoyment of their bodies—their genitals in particular.

Through time, masturbation has been the prime target of societal discrimination against female sexual expression. Jane Wallace places a well-directed blow toward demythicizing female masturbation.

Through a positive, self-disclosing format, the taboos of touch and verbal reference to female genitalia are deliberately broken down and a reinforcement of the roles genitals can play in the ordinary day-to-day experiences of women are explored.

The book underlines female eroticism in general by heightening awareness to the fact that the body's erotic responses need nurturing in order to attain their full pleasure-giving capabilities. For complete enjoyment to take place in sexual experiences, one must have the mechanics of orgasm under control—masturbation happens to be the most effective means to reach this oneness with the body, as masturbation serves to heighten sexual experience not diminish it.

The pen and ink drawings of female sexual organs are sensitive and excellent; interspersed strategically throughout the book, these drawings work hand in hand with the written material as a means of desensitizing the reader to the negative responses that women have been programmed to feel toward their sexual organs and their functional responses. This desensitization is accomplished



*Drawing by Barbara Carter*

through the bold use of sexual terminology in a frank, refreshing conversation about: first masturbating experiences, teen age masturbating experiences, and masturbating experiences after full maturity. Case histories are presented of women, ages 22-37. These case histories could act as "reinforcing agents" to the reader who can identify with them. It would have been better to have had more cases which represented a better sampling of the female population in this society; as it stands, they are middle and upper-middle class women.

The section entitled "On Being New to Masturbation: How to Do It" was very good, although I did not appreciate the exclusive emphasis on the heterosexual model and would have preferred a heterosex-

ual/homosexual treatment in this section. Somehow the author's rationale that she directed this section to the heterosexual model because women "together" already were comfortable with the material in this section seemed an unreal assumption and did not justify her omission of the lesbian encounter. However, with the exception of this omission, I found Wallace's writing supportive and sensitive to the lesbian lifestyle.

The book presumes an audience of women who possess a matured attitude toward sexual encounters. I appreciate the candor with which Jane Wallace approaches her material and would recommend her book to women over 18 who are new to masturbation and looking for an enlightened treatment of the subject.

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## REVIEW

*(From page 24)*

necessary nor sufficient condition for delusion. A game is still a game, whether played in private or public, and a private delusion is no less delusory than a public one; so, whatever the difference may be, it has been missed by the author.

Finally, in dealing with family relations, Loovis' counsel to the gay son living at home is that he not come out directly to his mother or father, since (he claims) the risk to familial (particularly maternal) relations is too great and the expected gains too little. Again there is much to be said for this point of view, and Hobson's *Consenting Adults* should certainly not be taken as an automatic blueprint for action by each gay in every circumstance; but the qualifications are surely also in order. The decision to come out to one's family is ultimately a personal one, to be weighed in terms of personal perspectives and values; and, family structures and interrelations being varied and highly individuated, generalizations on either side of the fence should probably be either avoided, or at least taken with a heavier grain of salt than Loovis is serving here.

Following two introductory chapters on the nature of the questions and the scope of the book, the thirteen chapters deal respectively with role-playing, what gays do in bed, theories about the causes of gayness (all of which Loovis puts down), coming out, a personal account of the author's gayness, special fears and problems which gays have, family relations, fidelity and infidelity in gay relations, S & M, the seamier side of gay life (hustling), the Palm Beach ("super rich") gay scene, the nature of camp humor, and the politics of gay liberation.

Is this book, then, the sort of thing which one could commend to those nongays desirous of seeking points of contact and understanding with gay sensibilities and problems? Yes, I think so, despite the points of con-

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tention aforementioned. By and large the book does what it claims to do, in a style which is eminently readable and a length which is not burdensome. It also fulfills a need. The nongay seeking points of contact is often faced with one of two rather unpleasant options: (1) the literature of gay liberation, too often incomprehensible to those not already familiar with gay jargon and sensibilities, or (2) scientific studies, soporific in style and often too detached from the reality which they seek to engage. The style here is personally involving without being slushy, and avoids the excessives of romantic mish-mosh of such books as **Consenting Adults**. The campish style of writing will be familiar to those who have read Loovis' **Gay Spirit: A Guide to Becoming a Sensuous Homosexual**—a work which, as the author notes, was not intended to be taken seriously as many of its critics have taken it. The message, that gayness is a natural and valid channel for sexual energy and sensibility, is not new; but as always it bears up well under repetition.

## gay community news

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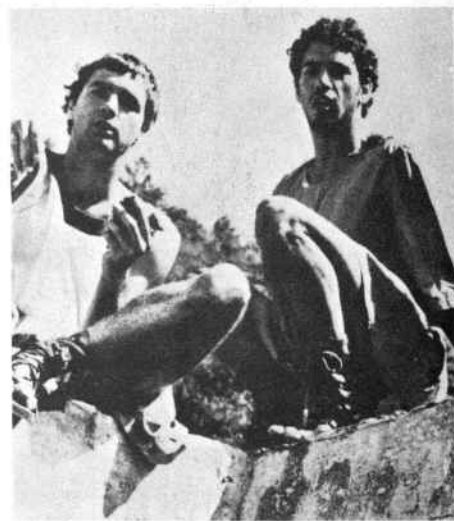
## Film Review: "Sébastiané"



The Emperor Diocletian, at first tolerant of Christians, is moved to their persecution for political motives. A party is held to celebrate the 20th anniversary of his reign; and, to end the rituals and orgies on a lighter tone, it is decided that one of the younger pages will be accused of Christian leanings and beheaded. Sebastian, one of the Emperor's favorites and the captain of the royal guards, protests. By his eloquent protest, he loses his rank, is exiled from the palace, and begins his martyrdom.

Sebastian has an affair with Justinian, the only soldier who is not among his tormentors. The centurion Severus, jealous of the bond between the two men, instigates his own soldiers to undertake the final torments and execution of Sebastian (played by Leonardo Treviglio).

The film was directed by Derek Jarman, filmed in Sardinia in less than four weeks, and the basic dialogue is classical Latin—the vulgar Latin of the Roman army. The myth of St. Sebastian is shrouded in obscurity, was much embellished by medieval Christians, and became a symbol of Greek love to the Renaissance artists and poets. Twentieth century interest in the erotic aspects of the myth began with Claude Debussy's cantata, "The Martyrship of St. Sebastian." The present film's



scenario is fluid and improvisatory.

Budgetary limitations—which restrict castings, rehearsals, and scenario—usually result in either a blessing or a curse. From the first point of view, they can lead to spontaneity and naturalness; whereas, from the latter aspect, the results can be unconnectedness, repetition, and tedium. While *Sebastiane* is not entirely without some of the negative effects, it seems to have gained more than it has lost. Even where scenes do not always run together into a coherent whole, the occasional spot-

teness is an analogue of the drama itself. From a cinematic viewpoint, the results are more than simply satisfactory.

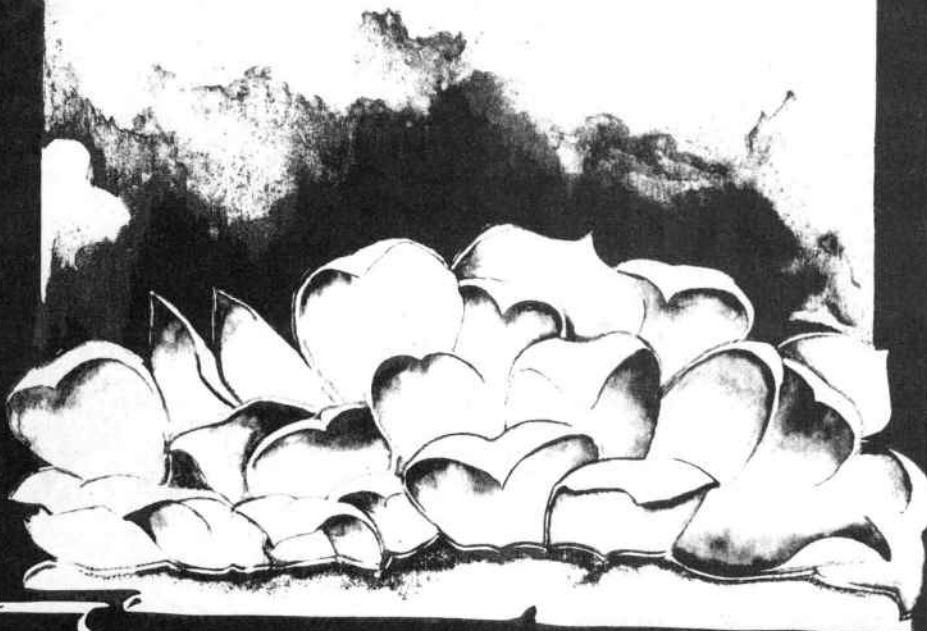
*Sebastiane* is, then, not a gay film in either of the usual two senses of the term—it neither portrays gay sexuality explicitly nor does it deal with gayness as a central theme. It is the story of the death of a soldier and of political intrigues.

There is no explicit sexual activity in the film. Gayness is omnipresent among the Roman soldiers, but it is there taken for granted—a natural

communication among men without specific moral problems. Sado-masochism is also explored, as well as the love-hate relations implicit in the triad Sebastian—Justinian—Severus.

The film was generally well received in England, where it was permitted despite an occasional erection (which is contrary to British censorship policies). It appeared also in Paris throughout April and early May, and met with a cordial reception from Parisian viewers. As of this time no announcement has been received of its appearance in the U.S.

# ORGASMS OF LIGHT



THE GAY SUNSHINE ANTHOLOGY

edited by Winston Leyland

Orgasms of Light: The Gay Sunshine Anthology edited by Winston Leyland  
Gay Sunshine Press, San Francisco, 1977. 264 pp., paperback, \$5.95. For  
mail orders: Gay Sunshine Press, Box 40397, San Francisco, Ca. 94104.

**Reviewed by  
Lee Goodman**

Orgasms of Light is a companion volume to the previous Gay Sunshine anthology, *Angels of the Lyre* (1975). This earlier work, however, took works which appeared in a wide range of books and small press publications, only a small portion of which had appeared earlier in the pages of *Gay Sunshine*. While almost all of the poets in the new anthology have had works published elsewhere, the works published here appeared originally in the pages of *Gay Sunshine*. This includes also the graphic works interspersed throughout the volume. There is little overlap: only two of the 243 poems in the new anthology appeared in *Angels of the Lyre* and only 31 of the 105 writers and artists in *Orgasms of Light* appeared in the earlier volume.

Winston Leyland, who has been editor of *Gay Sunshine* since 1971, was born in Lancashire in 1940, and came at the age of 12 to the United States. Here he did all of his academic work, receiving a B.A. in philosophy, and an M.A. in mediaeval history from U.C.L.A. in 1970. Ordained as a catholic priest by Cardinal Cushing in 1966, he attests that it was the church's position on Vietnam, together with his own growing political radicalism, which effected his departure from catholicism, which marked also the beginning of his formal association with the gay movement and *Gay Sunshine*.

The editorial work for *Orgasms of Light* was made possible by a grant to *Gay Sunshine Press* from the National Endowment for the Arts. Except for selections from the Arab poets of Andalusia, *The Greek Anthology*, and the mediaeval Arab poets, most of the poems here have been written in the last decade. The poets include Fernando Algeria, Edgar Austin, Tommi Avicelli, P. Barva-Jacob, William Barber, Victor Borsa, Constantine Cavafy, Ed Cox, David Eberly, Allen Ginsberg, John Giorno, Pier Paolo Pasolini, Raymonde Sainte-Pierre, Ron Schreiber, John Wieners, Jonathan Williams, and Ian Young. There are also two short stories by Robin Maugham and

Stanley Rutherford.

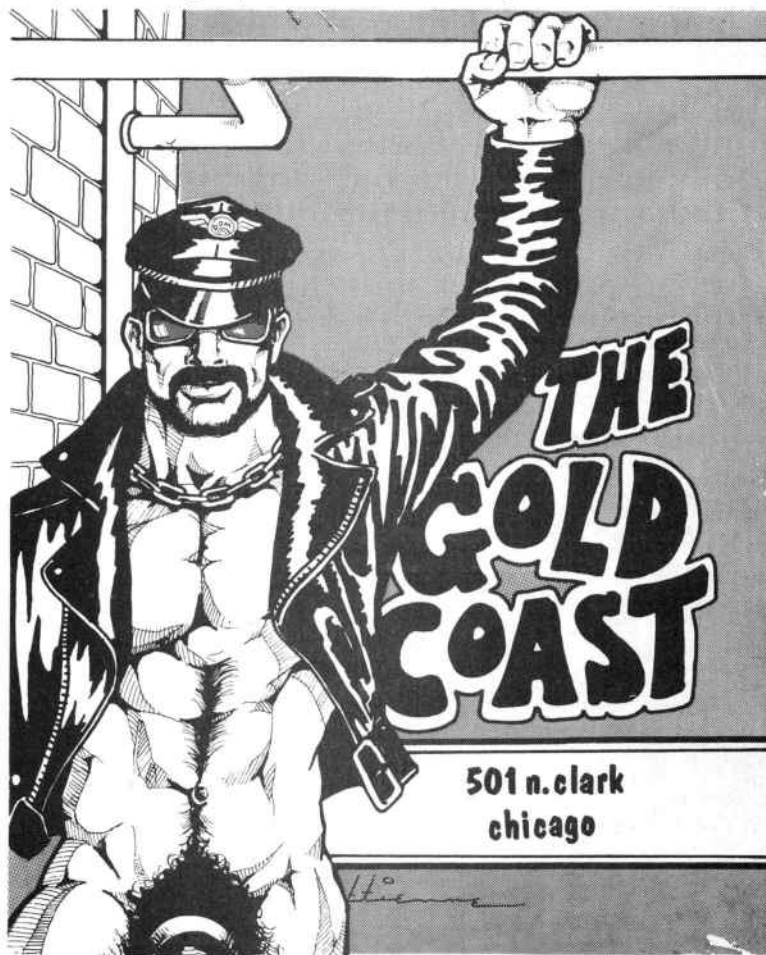
Questions of balance, presentation, and selectivity are bound to be somewhat vagrant and subjective, but a few quibbles should be raised here. First, many of the Arab and Greek poems appear here in translation from other French translations which have appeared in the French journal *Arcadie*. Translations of translations are far removed from their original in tone and perhaps content, better than nothing perhaps, but not much better for all of that. Secondly, the order of the poetry is arranged alphabetically by the last names of the authors. This strikes me as a rather strange procedure on the part of an editor who is both well steeped in the spirit and esthetics of the individual works, and competent to the task of uncovering bonds of unity, similarity, and development among them. While it is certainly true that any anthological unity imposed would necessarily be extrinsic to the works, some such orders of presentation are less extrinsic than others. Thirdly, and most subjective of all, a few of the graphics strike me as more vulgar than avant garde: *alii alia sentiunt*.

Bibliographical notes for each author are appended at the end of the volume, though these are limited primarily to biographical notes and references to previous publications. The brief introduction at the beginning of the volume is also historical chronicle. The editor, accordingly, has chosen to let the poems stand on their own, not only by arranging them alphabetically, but also in terms of the Spartan notes which accompany them. Well and good for the reader already immersed in the poetry and literature of the gay movement, for whom this volume is obviously intended.

The above points, however, represent only minor quibbles which detract little from the general value of this anthology. That more and more anthologies of gay literature are appearing these days constitutes a dramatic testimonial to the growth of our literature, just as the market

for such anthologies attests to the growing public interest in it. Two decades ago there would have been precious little readily available to anthologize in the first place. The poet is surely a primary explorer in the uncharted territory of gay sensibility. The poetry printed here eloquently documents the fact that gay sensibility extends far beyond physical sexuality, but it does so without putting it down, devaluing it, or

even attempting to fully transcend this sexuality. Perhaps that will turn out, under subsequent investigation and analysis, to be a distinctive feature of our poetry and literature—the ability to integrate a tremendous diversity of shades and levels of sensibility, aesthetic dimensions, and insights without allowing any one to predominate at the expense of the others: unity in multiplicity and felt value in totality.



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# REVIEW

**The Sexually Oppressed** Edited by Harvey L. Gochros and Jean S. Gochros. Foreword by Lester A. Kirkendall, Association Press, New York, 1977. pp. 296, \$14.95.

This anthology offers a collection of articles exploring the problems of oppressed groups. The editors invited established authorities in specialized aspects of sexual functioning to contribute the individual chapters. The Gochroses are social workers, and their book is addressed in part to their peers, but the individual articles are generally of a sufficiently survey-like nature to be profitable to the layperson as well.

The first section offers two articles on the historical and social roots of sexual oppression. This is followed by sections on the young and the old, women, homosexuals, racial and economic minorities (blacks, Asian Americans, the poor), the institutionalized, and finally, the handicapped, ill, and dying. Several chap-

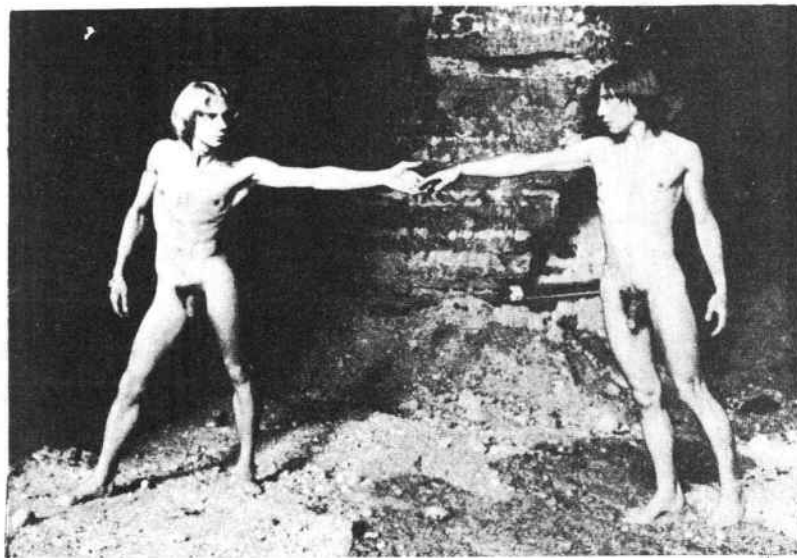
ters, each an individual article, comprise each section; and most of these articles are followed by a bibliography of references. These bibliographies generally concentrate on the contemporary journal literature, which makes them quite useful for those seeking further information.

The section on gays opens with an article on gay males by J. Huggins and R. Forrester, and this is for the most part a summary of the problems of being gay and the various social and legal discriminatory mechanisms. The problems of lesbians are taken up next by Bernice Goodman, and Rita Mae Brown then offers a short and sympathetic study entitled "A Woman's Place is Wherever She Wants to Be." The last chapter, on the aging male homosexual, is by James Kelly. The problems are neatly outlined and enumerated; but, typical of the rest of the anthology, less space is given to prospective solutions or remedies.

For the gay reader there will be nothing new or startling in the section on gays, and for the other sections the situation will probably be analogous for the respective specialist or minority member. There is much value, however, in confronting and comparing problems of the different minorities within a single volume. Parallel problems are worth the attention, and often what may appear as an obviously workable remedy for one minority may be equally workable, but less obvious, for another. Gay or nongay, we are each of us members of some minority or another; and many of the problems afflicting gays surely arise out of our minority status rather than out of any distinctive feature of our gayness. Given this fact, the anthology may be useful not only to professionals in law and social work, but also to members of our various oppressed minorities, as well as their friends and families.



*Photos pages 46 and 47 reprinted from Dialogues Homophiles, Paris, with permission.*



# CALENDAR

Any person, group or business who wishes to have a free announcement of an upcoming event should send copy before the 25th of any month for the next issue.



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GPU NEWS

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## A LISTING OF EVENTS FOR THE MONTH

- JULY 1** One of Chicago meeting, Wellington Avenue Church, 615 Wellington Avenue, 8 p.m.
- JULY 3** Saugatuck Lodges (Michigan): Mr. Jockey Shorts Contest
- JULY 4** Gold Coast Movies (Chicago), "The Out of Towners", 5 & 10 p.m.
- JULY 6** Man's Country Movies (Chicago), Zeferelli's "Romeo & Juliet"
- JULY 7** Little Jim's Movie Night (Chicago), (to be announced), 9 p.m.
- JULY 8** Man's Country (Chicago), Disco Boat Cruise on Lake Michigan. Call Gary at Man's Country for information. Pride of Lambda Benefit Show (Cedar Rapids), The Side Track Lounge, 324 Second Avenue S.E.
- JULY 9** Pride of Lambda Benefit Show (Cedar Rapids) See above.
- JULY 10** Gold Coast Movies (Chicago), "Tom Jones", 5 & 10 p.m. Gays United of the Quad Cities (Rock Island), potluck picnic at noon, Illiniwek State Park, Phone Paul (788-4057) or Jim (786-3846) for information.
- JULY 11** Gay Peoples Union (Milwaukee) Business meeting, 8 p.m., Farwell Center, 1968 N. Farwell.
- JULY 13** Man's Country Movies (Chicago), "Rokko & The Hat", 5 & 10 p.m.
- JULY 14** Little Jim's Movie Night (Chicago), (to be announced), 9 p.m.
- JULY 16** The Ball Game (Milwaukee), Christmas in July celebration July 16-31. Saugatuck Lodges (Michigan), Mr. Saugatuck Lodges Contest
- JULY 17** Gold Coast Movies (Chicago), "Jezebel", 5 & 10 p.m. Factory/On Broadway (Milwaukee) Outside benefit for Gay Peoples Union, Partick Batt Defense Fund and Miriam ben Shalom Fund. 1 p.m. to 6 p.m. Free beer, hot dogs and watermelon.
- JULY 18** Gay Peoples Union meeting, (Milwaukee), 8 p.m., The Farwell Center, 1968 N. Farwell.
- JULY 20** Man's Country Movies (Chicago), "Tommy"
- JULY 21** Little Jim's Movie Night (Chicago), (to be announced), 9 p.m.
- JULY 24** The Ball Game (Milwaukee) Christmas in July Christmas Eve Buffet, evening. Little Jim's (Chicago) Benefit Auction for One of Chicago, 3501 N. Halsted St., 3 p.m. Gays United of the Quad Cities (Rock Island), Executive Committee Meeting, 6:30 p.m., Call Jim (786-3846) for info.
- JULY 25** Gay Peoples Union meeting (Milwaukee), 8 p.m., The Farwell Center, 1568 N. Farwell.
- JULY 27** Man's Country Movies (Chicago), "Nashville"
- JULY 28** Little Jim's Movie Night (Chicago), (to be announced), 9 p.m.
- JULY 31** The Ball Game (Milwaukee) Christmas in July, New Year's Eve Buffet, evening. Gold Coast Movies (Chicago), "Norman, Is That You?", 5 & 10 p.m.
- AUG 1** Gay Peoples Union meeting (Milwaukee) 8 p.m., The Farwell Center, 1568 N. Farwell.
- AUG 3** Man's Country Movies (Chicago) (to be announced)
- AUG 4** Little Jim's Movie Night (Chicago) (to be announced), 9 p.m.
- AUG 5** One of Chicago Meeting, Lloyd Levin, speaker. Write Box 537 Chicago, Ill., 60690 for information.
- AUG 7** Gays United of the Quad Cities (Rock Island), meeting, 6:30 p.m., phone Jim (786-3846) for information.



# GPU NEWS

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### Dignity—Milwaukee

Catholic Mass with discussion group following—Every Sunday at 7:30 PM., Newman Center, 2528 E. Linnwood.

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### Free Space

A discussion group for lesbians. For info call Woman's Coalition 964-6117.

### Gay Alcoholics Anonymous

Meetings Sundays at 6PM in the social hall of the Newman Center, 2528 E. Linnwood. Call 272-3081 and ask for group 94.

### Gay Overeaters Anonymous

Meets Tues at 7:30 pm Farwell Center 1568 N Farwell.

### Gay People's Union, Inc.

Meetings every Monday at the Farwell Center, 1568 N. Farwell. Meetings start at 8:00 pm. Business meetings the first Monday of each month. The Farwell Center now open every night from 7:30 to 11:00. Call 271-5273 or write P. O. Box 92203, Milwaukee, WI 53202

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### The Metropolitan Community Church

P.O. Box 1612, Milwaukee, WI. 53201. Now meeting at 1108 North Jackson each Sunday at 2:00 p.m.

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### Silver Star Motorcycle Club

Business meeting every 2nd Sunday of the month. Write PO Box 1176 Milwaukee, WI 53201. Club night every 2nd Friday at the Wreck Room.

### UWM Gay Community

Meetings Wednesdays at 7:30 PM in the Union (check daily event sheet for room) Write c/o Student Union, UWM Milwaukee, WI 53211. Call 963-7359.

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## CHICAGO

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Catholic Mass, Sunday's 7PM, 824 West Wellington, Phone 525-3564 or write Box 11261, Chicago, Ill 60611.

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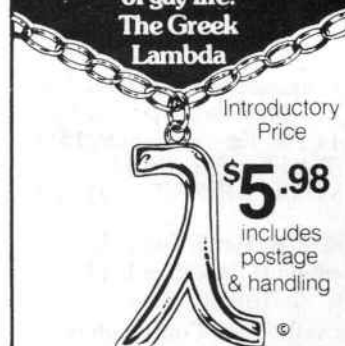
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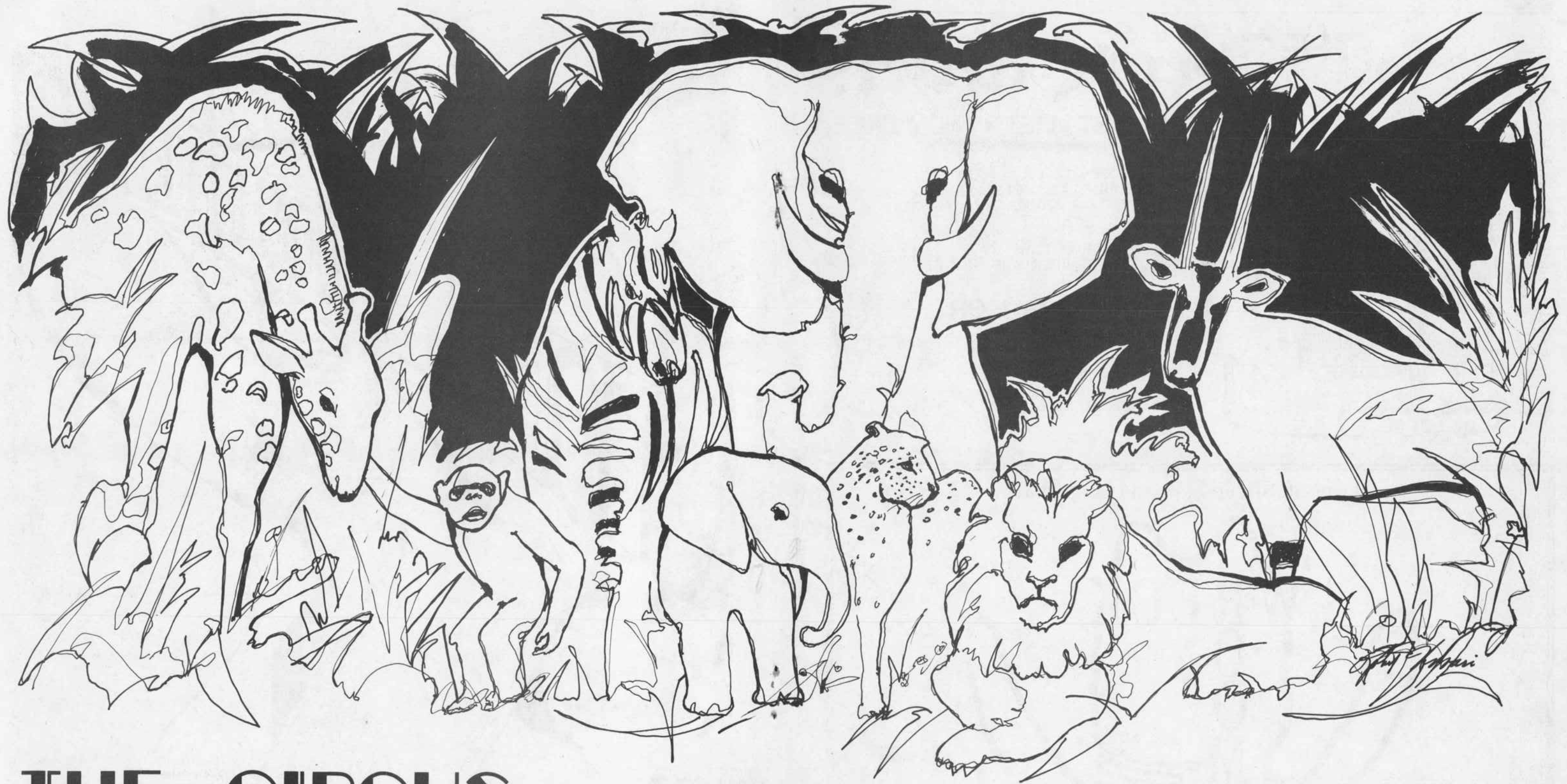


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