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# GPU NEWS

March 1978

75¢



*Study of Dancer Briani W.L. Robert Upton '78*

# THE BARON

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# SEX STIMULANT BANNED

Sacramento, CA—Superior Judge John Sapunor has halted sale and distribution of the product **Rush**, and issued a temporary injunction to the Pacific Western Distributing Corporation which prevents their wholesale transactions as well. **Rush** is a butyl nitrate compound similar to many other products (**Locker Room**, **Liquid Poppers**, and others) which have been engaging in a strong advertising campaign throughout the gay community. Butyl nitrate, or BNC, largely came to replace amyl nitrate when that compound was declared a prescription drug by the federal government in 1967.



Like amyl nitrate, the BNC products were originally introduced as "room deodorizers" in an attempt to avoid licensing and other requirements in many states which apply to prescription and non-prescription drugs alike. Jerome Lackner, Director of the California Department of Health, initiated the suit against **Rush** first because it was allegedly manufactured in California, and the **Rush** distributor had also initiated the most aggressive advertising campaign.

Though the **Rush** label advertises its use solely as a "room odorizer", Lackner presented advertising by Pacific to illustrate the fact that it was being marketed as a sexual stimulant,

which placed it in violation of State Health Code 26670 by producing a "new drug". Representatives of Pacific claimed that the product was not intended to be used for inhalation.

Medical experts called by Lackner testified that BNC products could cause headaches, vomiting, dizziness, light-headedness, loss of consciousness, low blood pressure, and interference with breath which may lead to coma, methemoglobinemia (inaction of the oxygen-carrying capacity of the red blood cells), and eventually death. Dr. Summer Kalman testified that "persons who have disease of the circulatory or respiratory systems or those with a predisposition to stroke risk their lives in using **Rush**."

San Francisco's **Bay Area Reporter** conducted a series of interviews with retailers and distributors of BNC products. One of these, a local distributor of a BNC called **Liquid Poppers**, indicated that he would continue to retail BNCs other than **Rush**, but that he was in touch with the State Attorney's Office concerning projected action against all BNC products regardless of their trademark. Retailers have also been cautioned by distributors to remove all posters advertising the products as anything but room odorizers.

BNC products are usually manufactured in small vials, at a production cost of 2¢ or 3¢ apiece. They are sold to distributors at about 15¢ apiece, the distributors sell them at between 90¢ and \$1.10 apiece; and their retail cost is about five dollars—a total markup of about 20,000% profit. Though **Rush** was advertised as produced under pharmaceutically safe conditions, the manufacturer could not be located. Pacific Western received the product through anonymous sources, but representatives said that they were sure that the producers were residents of California. Some of those testifying for the state suggested that many of the BNC products are being produced

in household bathtubs rather than professional labs.

Several physicians who testified indicated that they had given their patients prescriptions for the regulated drug amyl nitrate, rather than to allow them to use the BNC products. It was suggested that amyl nitrates may turn out to be safer than BNCs, and they are also made under pharmaceutically controlled conditions. Dr. Slagle, state health officer called to testify, indicated that, since no complete tests had even been carried out on the BNCs, there are implicit risks in using the products. Dr. Richard Hamilton of San Francisco Buena Vista Doctors did testify on the results of a survey



which he conducted. Negative effects from BNCs were primarily headaches (64%), burning nose (43%), sore throat (16.5%), and persistent cough (16%); but this sampling was of only five hundred patients. Hamilton was also surprised to learn that 58.5% "believed the substance they were using to be dangerous to their health."

Pacific Distributors has now ceased all distribution of **Rush**, and is beginning to market a new product, **Bolt**, which has been "in the planning stage" for some time; but, due to the **Rush** injunction, was now being "hurried into production." The **B.A.R.** interviews and report suggest that several other states have begun investigating BNCs with a view to possible legal action as well.

# BRIGGS INITIATIVE REFILED

Los Angeles, CA—After a delay of almost two months, California Senator John V. Briggs has officially begun the distribution of a revised petition to place his "California Defend Our Children" initiative before the voters on the November ballot. The initiative calls for the "filing of charges against school teachers, aides, administrators, or counselors for advocating, soliciting, imposing, encouraging, or promoting private or public sexual acts between persons of the same sex. . . (and) prohibits hiring and requires dismissal of such persons if school boards determine them unfit for service."

Originally intended for a place on the June ballot, the initiative was disqualified due to the omission of seven words. The revised version includes these words, together with a complete description of intention. The petition form claims that the initiative would not deny gays their

## SUPREME COURT VICTORY FOR GAYS

Washington, DC—The U.S. Supreme Court has let stand a lower court decision which forces the University of Missouri to recognize as a student organization **Gay Lib**, a group of gay students which university officials said encouraged people to break the state's sodomy laws.

The 8th Circuit Court of Appeals ruled last June that the University's refusal to recognize **Gay Lib** on its Columbia campus violated the group members' right to free speech, freedom of association, and equal protection under the law. The University Board of Trustees had appealed the decision, encouraged by recent anti-gay stances taken by the Court. In letting the lower court decision stand, the Court handed gays one of their rare victories in the past decade.

human rights because "there is no inherent right for an individual to hold a teaching job. This is a public position, and it is a privilege, not a right."

In response to the question, "Is Senator Briggs supporting the initiative just to increase his political stature?", the printed response is: "No. . . If this issue is such a great public platform, why aren't any other public officials in the state of California joining in the fight to ban open homosexuals from the classroom?"

Although the revised initiative was refiled on November 17, it did not appear until the end of January, giving the Briggs forces much less time in which to collect the necessary

312,404 signatures before the deadline of May 1. If the petition is successful, it will join another Briggs initiative to broaden the application of the death penalty; and, on the same November ballot, Briggs will be running for the Republican nomination for governor.

Along with the petitions, Briggs is distributing information sheets about his newly formed California Defend Our Children Organization. The sheet displays a logo of male and female symbols interlocked over a cross, and characterizes the group as a "non-partisan, non-profit organization of concerned citizens dedicated to preserving proper moral environments in California and throughout the nation."

## BODY POLITIC UPDATE

Toronto, ONT—Trial date of June 26 has been set in the **Body Politic** case. On this date Canadian courts will decide whether the gay liberation journal violated Section 159 of the Criminal Code for "possession of obscene materials for distribution", and Section 164 for "using the mails to distribute obscene, immoral, indecent and scurrilous material."

The BP defense must demonstrate that the material in question is not obscene by standards reflecting the population of Canada as a whole, rather than one specific community. Representatives from the clergy, psychology, and sociology professions will be called upon to determine its obscenity value. To date one sociologist from York University has consented to join the professional panel.

In an interview in Boston's **Gay Community News**, Gerald Hannon, writer and treasurer of the BP collective, noted: "The general feeling by members of the collective is that the charges are trumped up and personally prepared by the Attorney General to stop the paper." Though the court must substantiate the charge that the entire paper is exploitative

of sex, the problem, noted Hannon, lies in the "Loving Man" article. "The police," he added, "have been very stiff in similar cases. A man who sold sexual articles including clothing was recently fined \$10,000 and ordered to spend five days in jail, so we aren't sure if we can win this case."

Overwhelming support—in Canada, the U.S., and abroad—continues for the **Body Politic**. In the United States, since the New York demonstration reported in the previous issue of GPU NEWS, smaller demonstrations have taken place in almost a dozen cities. In London about thirty gays picketed Canada House in Trafalgar Square on January 27. They chanted slogans and handed out leaflets to office workers. As the two-hour protest began, Canada House shut its door, and the Canadian flag which hung above it was taken in.

The BP defense fund had raised \$12,000 by early February, though the total cost of the court case is projected to be about \$30,000. Contributions should be sent to Lynn King, in trust for the Body Politic Free the Press Fund, 111 Richmond St., W., Suite 320, Toronto, Ont., Canada.

## ANITA FOLLOWUP

The spinoff of organizations claiming "spiritual" or financial alliance with Bryant's Protect America's Children continues. In Oklahoma City a new anti-gay group formed by evangelist Larry Jones, called "Oklahoma for Anita", recently placed an ad in the *Arkansas Democrat* seeking recruits in the state, and asking that contributions be sent to "Anita National Headquarters in Oklahoma City."

In Eugene, Oregon, another organization was formed just fourteen hours after the Eugene City Council approved changing the city's human rights ordinance to prevent discrimination against gays. Petitions to put the measure on the May ballot are already being circulated, and the organization has confidently asserted that it will have the necessary 6,000 signatures before the April deadline.

Over 30,000 signatures, gathered by anti-gay forces in Wichita bent on repealing this city's gay rights ordinance, are presently undergoing validation at the Sedgewick County Board of Elections. In Worthington, Minnesota, an anti-gay resolution has also been given preliminary approval by the Minnesota School Boards Association for consideration as part of its legislative package.

Back from her brief campaign, Anita Bryant, depicting herself as a "closet christian", has launched a new campaign to rid television of sex, violence, and homosexuality. The new plans were announced at the 35th convention of the National Religious Broadcasters Association, which met in Washington, D.C., in February. Gay rights activists marched in protest on the Washington Hilton Hotel as Bryant sang hymns at the meeting. Bryant commented that gays are not born "that way", and are not a legitimate minority group. Designating homosexuality as a civil rights issue, she commented, would mean "you have to give minority status to prostitutes, or to people who have sex with dead people, or with St. Bernards."

Meanwhile, Bryant's original organization still has financial woes. In an offer published in mailed circulars, Bryant is willing to pray for contributors who send \$25 to Protect America's Children. Her latest fund appeal states, "And can you spare \$25, \$50, or even \$100? In return I will thank God for your support and pray that God will richly bless you and your loved ones." She does not say what she will do for gifts over \$100.



In Florida Bryant is no longer under the sunshine tree. The Citrus Commission has authorized the airing of television commercials starring Peggy Fleming and conductor Arthur Fiedler. It has not reduced Bryant's commercial time to the extent recommended by its consulting advertising firm (Dancer-Fitzgerald-Sample Agency in New York City). The agency's most recent poll indicates that Bryant's popularity has fallen to only 33% among persons sampled, as opposed to 53% for Fiedler and Fleming.

The record industry is also giving Anita the cold shoulder. Her new record, "There's Nothing Like the Love Between a Woman and a Man," has been turned down by every major record producer to whom it has been offered. Bryant's husband, Bob Green, claims that the record "has nothing to do with the homosexual issue," but that the "major labels are running scared." Green also an-

nounced that, if Bryant could get personal backers, she would consider marketing the record herself or through a small producer.

Bryant appeared on February 20 at the Tucson Community Center Arena as part of a religious rally, but drew only about 2,500 followers—a figure which represents a smaller turnout than any previous religious rally there (the previous one having drawn over 4,000). A human rights rally organized by Tucson gay organizations and sympathizers drew over one thousand picketers outside the arena; while, on the inside of the arena, Bryant sang religious songs and the principal speaker, Rev. Cecil Todd, spoke against Tucson's gay rights ordinance and the "threat posed to our nation's young."

Arizona Gay News reports that gay organizers made elaborate preparations to assure the peacefulness and nonviolence of their activities. In the evening, following the rally at which Bryant appeared, a vigil at the Gay Community Center drew 100 persons. This was followed by a human rights march in the center of Tucson, in which 250 persons marched with lighted candles, sang, and carried placards protesting Bryant's anti-gay stand.

A rally following the march included speeches by Terry Donaldson (Director of Citizens for Constitutional Rights), Nicole Murray (Chair of the Intercourt Council of California), several ministers from local congregations supportive of gay rights, and representatives from the American Civil Liberties Union, Stonewall Democratic Club, and various gay organizations. Music was provided by local artists as well.

There was considerable heckling by an organized group of fundamentalists who remained and followed the gay protesters after the revival meeting in the arena. These hecklings and confrontations resulted in police action: at several points, and an unidentified number of fundamentalists were taken away by police. No persons associated with the gay march were disturbed or arrested by Tucson police.

# SCHOLARSHIP AWARDED

Milwaukee, WI—Forrest Bright, a volunteer worker in the Gay Peoples Union Venereal Disease Clinic, received the first Jay Garland Memorial Scholarship at the GPU meeting on February 27. Mr. Bright, a second-year nursing student at UWM and part-time employee at the Hillhaven nursing home, was given the award by Ms. Donna Coleman, chairperson of the GPU Board of Directors.

Mr. Bright attended Arrowhead High School in Hartland, Wisconsin before entering UWM. He feels that his work at the Clinic is of great importance to his nursing career. The Board, in selecting Mr. Bright from among three finalists, based its decision on his service as an examiner in a gay bar, his interest in the public health aspects of venereal disease and his contributions to his UWM class in human sexuality.

The Jay Garland Memorial Scholarship was established last July, and currently awards \$75 semi-annually to that student in the Milwaukee



FORREST BRIGHT

area who has contributed most significantly to the gay community. The next deadline for nominations is September 1. Ms. Garland, one of the founders of GPU, was killed in an accident in 1976. This scholarship in her honor was donated by one of her friends and accepts contributions from the public.

## COUPLES STUDY

Seattle, WA—Under a grant from the National Science Foundation, two University of Washington sociologists have begun a pioneering study into the question of what makes coupling relationships work. What is unique about the study, in light of the funding source, is that it will focus heavily upon lesbian and male homosexual couples.

Drs. Pepper Schwartz and Philip Blumstein, who are conducting the study, are presently seeking couples to complete a confidential questionnaire.

Couples interested in receiving the questionnaire should write to: Drs. P. Schwartz & P. Blumenstein, Dept. of Sociology DK-40, University of Washington, Seattle, Wa 98195. A call to the project secretary at (206) 543-5872 will also bring more information.

## KOCH ORDER

New York, NY—The anti-discrimination order promised by New York Mayor Edward I. Koch, reported in the February issue of GPU NEWS, was published in early February, and distributed to all city agencies. The order bars discrimination by city agencies or officials on the basis of sexual orientation or affectional preference. The order took effect immediately, and covered the areas of employment, housing, credit, contracting, provision of services, and all other matters under the control of the Mayor's office.

The order was greeted by the New York Political Action Council and representatives of the gay community as a "significant contribution to the advancement of human rights."

The complete text of the order follows in the next column.

Executive Order No. 4  
January 23, 1978

Discrimination on Account of Sexual Orientation or Affectional Preference  
WHEREAS, it has been the longstanding policy of the City of New York to prohibit discrimination by its administrations, agencies, departments and commissions on account of race, creed, color or national origin; and

WHEREAS, this policy has been expanded in recent years to prohibit discrimination against other groups on the basis of non-job related criteria.

NOW, THEREFORE, by the power vested in me as Mayor of the City of New York, it is hereby ordered:

Section 1. There shall be no discrimination by any City administration, agency, department, commission or other official entity, or any official representative thereof, on account of sexual orientation or affectional preference in any matter of hiring or employment, housing, credit, contracting, provision of services, or any other matter whatsoever.

§2. Executive Order No. 71 of April 2, 1968, as amended by Executive Order No. 23 of August 24, 1970, is hereby further amended to delete the phrase "race, creed, color, national origin, sex or age," in the preamble of said Executive Order No. 71, as amended and in the first sentence of Paragraphs (1) and (2) of subdivision (a) of section 2 thereof, and to substitute in each instance the phrase "race, creed, color, national origin, sex, age, sexual orientation or affectional preference".

All applicable regulations, rules, programs and guidelines shall be modified to take account of this Order. Nothing, however, in this Order shall be construed to authorize or require affirmative efforts regarding hiring, employment, housing, credit, contracting, provision of services or other matters covered hereby or to authorize or require any review or statistical analysis of the composition of a work force or other class of person affected hereby.

§3. The city Commission on Human Rights in accordance with the provisions of Chapter one, title B, section B1-5.0 of the Administrative Code shall receive and investigate complaints of violations of this Order and shall issue a report thereon to the Mayor, the Personnel Director of the City of New York and the administrative head of the City administration, agency, department, commission or other official entity involved, along with a recommendation for any corrective action which the Commission on Human Rights deems necessary and proper.

§4. This Order shall take effect immediately.

Edward I. Koch  
Mayor

GPU NEWS  
276-0612

## HERMES MAILING LIST DESTROYED

Lake County, IL—Many readers of GPU NEWS who were also subscribers to *Hermes*, which advertised regularly in our pages, have written to inquire as to the fate of the editor and the publication following the police raid of May 16, 1977. *Hermes* was the official news magazine of Hermes Publications, and offered pen-pal services also. The raid was directed against a tape titled "Richard" which was offered for sale through the magazine.

In late January sentencing was held in Lake County, Illinois. Plea bargaining resulted in an agreement to plead guilty to two out of the eight counts of obscenity, and the dismissal of all other counts. The result was a fine of \$500 and two

## GAY REGISTRARS BARRED

Chicago, IL—According to an Election Board source, eight local gay men were rejected as deputy voter registrars at the end of January by the personal order of John Hanly, chairman of the Chicago Board of Election Commissioners. Chicago's *Gaylife* also reports that Hanly intentionally left his office to avoid an anticipated confrontation with the gay men, who were turned down following a one and one half hour training session which was supposed to be followed by their official appointment.

The eight men had hoped to take part in a special Outreach voter registration project conducted in cooperation with the Chicago Urban League. The project's purpose would be to register voters in their own neighborhoods rather than City Hall; and, according to the official statement of the Election Board, it is aimed especially at poor, Black, Spanish speaking, and young persons (including high school students).

Discrimination charges are being studied by the American Civil Liberties Union, the director of whose legal division held a meeting with the eight men following their rejection. All eight had listed the Urban

years probation for the editor of *Hermes*.

The prosecution also expressed willingness to bargain on the remaining two counts if the editor would surrender the *Hermes* mailing lists, but this suggestion was not accepted by the publisher. Total annual income of Hermes Publications was approximately \$2,000, and the total legal fees for the defense in the case exceeded \$10,000.

For the benefit of readers who wrote to GPU NEWS for information we quote from a letter recently received from the editor of *Hermes*. "I am not going to editorialize as to my feelings about the issues of justice and freedom of the press, and I'm not sure at this late date whether the

League as their sponsoring group in filling out the original application forms, though some are also linked to the **43rd Ward Gay Caucus**, which is involved in the election campaign of Gary Nepon. The meeting with ACLU representatives was also attended by representatives of the **Illinois Gay Task Force**.

## LESBIAN MEETING

Los Angeles, CA—Los Angeles lesbians will host a founding convention of the **National Lesbian Organization** March 17 through 19, with Del Martin as the keynote speaker. Due to the recent success of lesbian recognition at the **IWY** Conference, convention organizers feel that it is time to establish a structure to provide lesbians in the U.S. with a visible profile and national political clout.

Representatives will be selected by quota according to geographic regions.

Those wishing to be considered as representatives to the founding convention should write to: National Lesbian Convention, 8706 Cadillac Ave., Los Angeles, CA 90034.

matter will be of any newsworthiness to your readers. I think, however, that they should have some of the facts; since subscribers who did not receive their complete subscriptions may otherwise feel that this is just another ripoff by the gay press. One good result was that I succeeded in destroying all mailing lists and permission slips, which the police very much wanted as part of the second deal which they offered."

## GAY ATHEISTS FORMED

San Francisco, CA—Gay Atheists, a new organization founded to counter recent attempts to infringe church/state separation, held its first formal meeting in February, and elected a board of directors. GA is a non-profit and non-political educational organization of gay women and men brought together to expose the attempts of organized religion to victimize gays.

The platform statement, adopted in February, states that separation of church and state is lost when "tax exempt churches circulate initiative and referendum petitions, . . . hard-core evangelists are placed upon police vice-squads, . . . evangelicals use the airwaves to attack gays and other minorities, . . . and religious fanatics attempt to alter the Constitution to fit their brand of religion." While GA does not oppose the rights of gays who seek personal religious experience, the platform statement notes that religion is based mainly on fear and cruelty to others.

Membership in GA is \$15 (\$5 for students or senior citizens, \$25 for sponsors, \$50 for patrons), and an information pamphlet, which also contains the platform statement, is available on request. For further information, write: Gay Atheists, P.O. Box 14142, San Francisco, CA 94114.



# WSC PASSES RESOLUTION

Madison, WI—On February 12, Leon Rouse, UWM Gay Community representative, proposed a resolution before the first annual Wisconsin Student Caucus (WSC) where 42 public and private colleges, and vocational schools were represented by some 200 delegates.

The resolution stated, "Be it resolved: That the Wisconsin Student Caucus opposes government regula-

tions of the private sexual behaviors of its adult citizens and specifically supports Assembly Bill 323.

Be it further resolved: that the WSC opposes discrimination against persons based on sexual preference as individuals in the same terms as discrimination based on race, sex, religious beliefs, national origins, or ethnic background and calls for legislation to prevent such discrimina-

tion."

The resolution was passed when over 90% of all delegates cast their votes in its favor.

Acting Governor Schreiber was present at the WSC and Rouse approached him on the issue. He said that he believed that no one should be discriminated against because of sexual preference unless it affects their job ability.

In Milwaukee, also at Rouse's urging, a resolution was passed by the Academic Staff Committee of UWM on February 15. It stated: "We recommend that the University of Wisconsin-Milwaukee make it publicly and explicitly known that it adheres to a non-discrimination policy on the basis of sexual preference."

On February 16 the Faculty Senate passed the same resolution. The Academic Staff Committee and the Senate Faculty Committee are both advisory committees to the chancellor, who can accept or reject the resolution.

Earlier this year the matter of discrimination against homosexuals was brought to the Student Association by Rouse. They voted to amend their constitution to protect homosexuals. The vote carried 33 to 2. Now it will go to the entire student body for a referendum vote of approval.

## VD CENTER NEW HOURS

Milwaukee, WI—The Gay Peoples Union VD Clinic is changing its hours of operation to one-half hour earlier, effective at once. The Clinic is now open every Wednesday, Thursday and Friday evening from 7:30 to 10:30 p.m. at the Farwell Center (1568 North Farwell Ave., Milwaukee, WI 53202). Free examinations are available on all three of these evenings. Medical treatment by a resident physician is available on Wednesday only.

## NO CHILD PORNO RING

Chicago, IL—An investigation by the State of Illinois into charges of a nationwide child pornography ring headquartered in Chicago uncovered no evidence whatever of child pornography, prostitution, or other illegal activities. Representatives of the Illinois Department of Law Enforcement reported that their investigation involved surveillance of employees with the State Department of Children and Family Services North Area. As part of its investigation, the IDLE also placed ads in California pornographic magazines in an attempt to contact any persons involved in pornography in the Chicago area. None of the investigations turned up any indications of the alleged ring.

The IDLE reported that the State Department of Children and Family Services had in fact licensed a number of homosexuals as foster parents. These persons were also investigated and the investigation found no irregularities. The Chicago Tribune has had a longstanding policy of

criticizing the State Department's foster home policies.

The charges of a child porno ring were originally made by the Chicago Tribune, in concert with the Chicago Police Department, in a series of major articles beginning last May. When no evidence of such a ring was turned up, the Tribune declined to comment or to publish the negative results of the investigation.

## GPU ELECTION

Milwaukee, WI—Gay Peoples Union, Inc., held its election of officers for the current year on February 6 at the Farwell Center preceding its monthly business meeting. Patrick Batt, a member of the GPU Board of Directors who had been nominated earlier for the presidency, withdrew his name from the ballot prior to the election. The dismissal of Batt's lawsuit against Marion Heights Nursing Home, reported in the last issue of GPU NEWS, was followed by his personal decision to move to Chicago, where he has received an employment offer. Appeal of the dismissal will be heard by federal judges in Chicago later this year in any case.

The following persons were re-elected to offices in GPU: Miriam ben Shalom, President; Michael Lisowski, Vice-President; and Si Smits, Treasurer. Nancy Deutch was newly elected to the office of Recording Secretary and Larkin Mayo to the office of Corresponding Secretary.

### MIDWEST GAY ACADEMIC JOURNAL

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# EDITORIAL

Two somewhat appalling but noteworthy events took place during the past month concerning the ERA and the current abortion debates. In Frankfort, KY, graphic literature (including photos and drawings) of lesbian lovemaking was distributed by anti-ERA groups to members of the Kentucky House of Representatives. The materials were delivered covertly in plain brown wrappers by young House pages. At the same time opponents of elective abortions scored a victory by prompting the March of Dimes to halt funding on all forms of amniocentesis. An anti-abortion speaker in Illinois announced that the threat of elective abortions endangered the American family and threatened to replace normal sex with "perversion".

In a manner perhaps deeper than any of them realize, the anti-ERA people and the "foetus-people" (as they are disdainfully labeled by **Playboy** editors) are correct in seeing abortion, ERA, and gay liberation as at root a common cause. Freedom of personal decision on abortion promises (or threatens) a woman's right over her own body. The ERA promises a measure of dignity long denied to women in virtually every segment of our society. And, of course, the gay rights movement seeks to liberate all persons (not just gays) from the tyranny of a socially defined and enforced "normality".

We should not be deluded into thinking that the anti-abortionists are merely out to spare taxpayers the financial encumbrances of socialized abortions. This is little more than a smokescreen. First of all, the financial costs of foster and adoptive child agencies, where abortions are not available, is enormous compared to the pittance of public funding for abortions. Secondly, the amniocentesis issue has nothing whatever to do with the abortion-funding controversy.

Amniocentesis is a process of cell sampling and genetic testing wherein

the genetic code and constitution of a foetus may be determined. The process can take place very early in pregnancy, so viability is not an issue. Amniocentesis has had about 95% success in determining genetic defects and in predicting a wide variety of genetic diseases, many of which lead to death of the infant shortly after birth in any case. If amniocentesis results in the prediction that a foetus may come to term horribly deformed, or with a life expectancy of three months, many parents would of course opt for abortion as a means of allaying human suffering and agony.

For the anti-abortion people, the point is that amniocentesis provides knowledge; and knowledge is too dangerous to be entrusted to all but the privileged few (these being usually restricted to clergy and other anti-abortionists). If that point sounds familiar, it should; for it's the same point that the Bryant people make in declaring war on the appearance of gays on television. It is not that the media executives are out to sweet-talk heterosexual viewers into a trip to their local gay bar or bath, but merely that exposure to gays and knowledge of gays may lead people to make decisions based upon knowledge rather than stereotypes or slogans.

When all is said and done, it must be conceded that the anti-gays, anti-ERA forces, and foetus-people are ultimately in the right as far as their assessment goes. Knowledge is the great enemy here.

In advance of any angry letters protesting this editorial, let me note that I'm not arguing for dispensing abortions like cough-drops; for this is not, nor has it ever been, the issue. The decision to abort is an awesome decision, and one which should be made only after careful deliberation and moral soul-searching. Nor do I doubt that it may often be made for the wrong reasons. The point is simply that a commitment to personal freedom and integrity demand that such a decision be made by the person who is most effected and most able to make it—not by political representatives, and still less by saber-rattling religious fanatics. To use the pregnant woman as an ambulatory incubator for whatever political or religious motivations is to treat her like a tooth brush—an object, a means to an end, not a person.

So, when the forces of oppression and hatred throw us all—gays, women, pregnant women—into the same category, they are at least being consistent. As gay persons, we sometimes let our own oppression blind us to the fact that we are not alone. "Why should I attend to the abortion issue, when pregnancy is a distinctively heterosexual problem?" The answer is that pregnancy is no more a heterosexual "problem" than dignity is a gay prerogative. Women remain our sisters in the battle for liberation, whether they are gay or not; and, as one feminist aptly pointed out, if we don't all hang together, we shall surely all be hanged separately.

## the Side Board

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NIGHTLY DINNER SPECIALS

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# At School With Anita

by Wayne Jefferson

Does she really matter? I thought her dulcet braying was all ho-hum by now, until there she was on a second Phil Donahue show, expertly plugging her new book. I later read or "inspected", this new evidence of how her simplemindednesses are emballed in complexly-tangled skeins of so-called "reasoning." I found her mentality murky to clarify at first, then amusing to observe mangling along—but then important to inspect and know well. The issue's by no means dead.

Many folks now, gays and straights alike, simply head-shake her away as just weirdly flakey. But others vote her Woman of the Year in a major magazine. Just what makes Anita run, and the similar Rightist viewpoint she fosters? It still matters to know. I suddenly saw how our training in argument analysis (detecting fallacies and propaganda) can have a field day dissecting her so-called logic. And insight is important, since understanding is muscle, can beef up our claims that she's awry indeed. Then the gay activists, but also the average gay and especially the concerned non-gay individual—all can not simply say, but solidly show how her notions are as illiberally, skewedly off-base as they are.

The Anita doll? Self-winding, it smoothly chatters logic into tattered smithereens. But exactly how? Her tangles are tricky. And yet so simple at first, even childlike. You know how little children need security and certainty, and when their sim-not what my daddy said. He told me. . . ." A wound which quickly heals to bright eyed sing-song certitude as the six-year-old then preachily corrects you now. Even so in Anita's book, where she hounds off the wolf of ambiguous reality from the church door by shaking her staff of Scripture. Listen to the tone here:

The Bible may be an antiquated book to many, but for the believer it is actually God speaking. God says there are some things that are evil and some things that are good. That's simple enough for even a child to understand.

Certain things are right; other things are wrong. But they are right or wrong because God says so. We are right when we do God's will; we are wrong when we do not.

Just like a little girl. But little girls usually grow bigger every day, finally adult. It's only the one-answer types don't, the religious fundamentalists, the doctrinaire Marxists, the orthodox Freudians (or nowadays the behaviorists, for whom everything is simply stimulus-response).

Language always reflects the stance. Francis Bacon said many books were merely to be tasted and only a few to be digested. Her slim volume is mental junk food. Or, if true philosophy is profoundly sea-deep,

her pages are merely thin shoals you'd run your keel aground on. George Orwell, author of *1984*, noted how modern political writing is not real thinking, but only "gumming together" sets of prefabricated phrases, stale phrases which choke "like tea leaves blocking a sink." Above all, political orthodoxy, the party line, demands a "lifeless, imitative style," and indeed,

The great enemy of clear language is insincerity. When there is a gap between one's real and one's declared aims, one turns, as it were instinctively, to long words and exhausted idioms, like a cuttlefish squirting out ink.

Even so with Anita; her basically stereotyped "thinking" shows in her cliché-ridden parlance.

Phrasing reflects purpose. Convinced she's being objective, actually she merely rationalizes. This is the wide-spread human tendency not to think anew, but just to scrape up reasons to go on believing as we already do—simply because we do. This view that most so-called thinking is merely "the spontaneous and loyal defense of our cherished preconceptions" is a bleak view of human nature. But since we all rationalize, why don't we at least realize and admit it? Would that she'd simply say: (1) I believe in the Bible verbatim, (2) the Bible is against homosexuality, and (3) therefore, I'm opposed to "gay"



expression, even though it is socially harmless. Period.

But no. She must restlessly forge on, blunderbuss-fashion. Bible firmly in hand, she shoves the old nonsense forward as through the meadows of rationality she'll trounce, wade, stumble, tear, push, trample, crash, thunder, and stamp out flowers of truth there, sowing a wry disarray of Big Lies and murky little half-truths in her path.

Is it that bad? But how she rationalizes! In classic "sequential rationalizations" she defends untenable positions in a shiftily "yes-but" mode. She claims she's only against teachers "who openly flaunt" their orientations in school, forced to deny what they do; she then says—well, gayness still rubs off by osmosis somehow. She must admit that psychiatry now says gayness is not sickness. But then she dances shiftily again: experts disagree, much opinion is prejudicial and unproven, "you can't pinpoint sin under a microscope" and so forth. Most glaringly, she argues for consistency—"We have to accept the whole Bible, and its teachings on the matter of homosexuality (and other sins) are clear"—but then, when someone pointed out that today we reject many of the "laws" of the Old Testament (dietary habits, clothing, and the like)—well, then, all she could muster was just an instant flurry of quick-step reading at us from the New Testament, rat-tat-tat style, a classic Verbal Smokescreen.

In rationalizing, she commits every fallacy of logic, and employs every technique of propaganda, in the

textbooks—plus a few new ones, I think. Her surface simplicity oozes on a tangled system of un-reasoning. If we put our schooling to work and recall our training in how to detect bias, we can remove the inspection plate and peer in to see what suspiciously spaghetted ganglia undercoil her smooth-purring rhetoric.

The main fallacy and propaganda is always "card stacking." There the persuader "employs all the arts of deception" to win our support for his position. Of course, the position may still be valid itself; even accurate arguments, including this article, employ propaganda. But the agitator

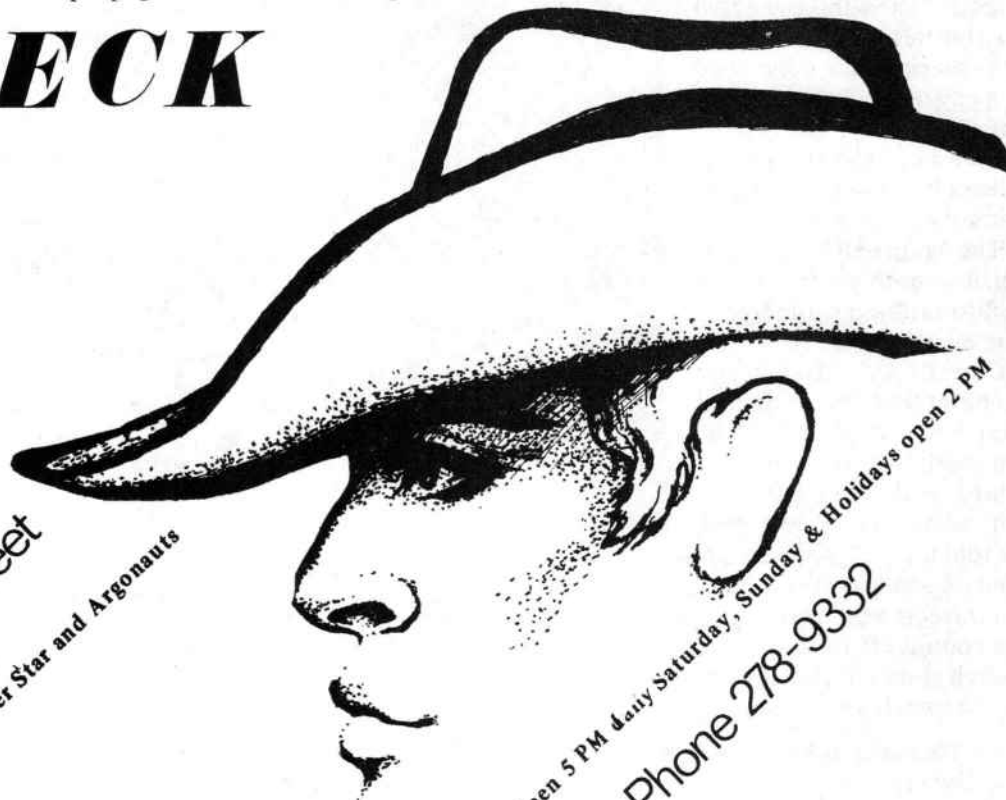
stacks the cards against the truth. He uses under-emphasis and over-emphasis to dodge issues and evade facts. He resorts to lies, censorship, and distortion. He omits facts. He offers false testimony. He creates a smokescreen of clamor by raising a new issue when he wants an embarrassing matter forgotten. He draws a red herring across the trail to confuse and divert those in quest of facts he does not want revealed. He makes the unreal appear real and the real appear unreal. He lets half-truth masquerade as truth. . . Card Stacking employs sham, hypocrisy. . .

Heavy, but prevalent (high schools don't effectively train against this). The two major abuses usually concern Facts and Experts. Untrained in bias-analysis, the naive general citizen usually reveres a writer who—"Gee, he backs up his arguments with facts!" (even when those "facts" are shoddily scraped up cardstacking-fashion). Then the reader effulges that "Golly, he gives us Testimony from Experts!" (Again, no matter

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that those "authorities" may be dubious types indeed.) This public gullibility is as dismal as it is prevalent.

First come her sheer utter inaccuracies. She errs on the cause of sexuality:

Homosexuals cannot reproduce—so they must recruit. And to freshen their ranks, they must recruit the youth of America.

This contradicts, by the way, her belief that it's "caused" by voluntary choice, somehow:

I have compassion for the families of homosexuals who have chosen this way of life. It's a choice, not a birth-right. . .

She argues that it's "curable", that is, alterable. While sexual preference can vary complexly, her "salvation" is simplistic. Next up is the myth that gay liberation is out to Convert. Some psychiatrists

underscore what those of us who stood in protest feel so strongly—that militant "gays" are not fighting for their own civil rights but are, in actuality, attempting to win converts to their way of life.

Finally, she commits the fallacy of Provinciality when she overlooks history and anthropology and claims

Homosexuality is nothing new. Cultures throughout history, moreover, have dealt with homosexuals almost universally with disdain, abhorrence, disgust—even death.

This is as narrow-visioned as arguing that one god, free enterprise, and the nuclear family are universal. But scholarly evidence shows both American culture, and the Judaeo-Christian tradition, are unusually homophobic. Other times and places, if not open-armed, have at least been nonchalant.

A stereotype is a total or partial untruth and she drags 'em all in. Besides the Recruiter-Converter, of course, we have the Flaunter, the homosexual as Hypersexual, and the two major images of the gay as malignant Evil Wilful Pervert and its benign obverse, the Sick Pitiable Cripple. All but the Pansy. A rare type even flutters through her pages, the Restlessly Dissatisfied and Ficklely Violent. Another psychiatrist (who he?)

points out that homosexuals are seldom satisfied with their relationships and are constantly seeking new thrills, or new forms of sexuality. They head into sadomasochism. They are frequently vicious with their own partners and with others.

We moved here from Sheer Untruth to Grain of Tiny Truth Bloatedly Ballooned Up; but there's more. A Florida Youth Resource Officer hastily generalizes:

A Grand Jury in Florida indicted the headmaster and a group of homosexual teachers for recruiting and sexually abusing students in a private school. This goes a long way toward proving homosexuals DO recruit and DO prefer their partners young.

(As if heterosexuals, by the way, never strayed away from the straight and narrow lifestyle of non-kinky monogamy. . .)

Her second main factual error is not simple untruths, but simple oneness on complex issues. She sup-

presses or overlooks contradictory evidence, even seeks out "isolated examples", stacks the deck again.

Error in induction results, the fallacy of "Hasty Generalization." To be valid, a general statement must rest upon enough representative evidence. In short, oneness walks on a beach of mainly white pebbles, collects only all the few black pebbles it can find, and returns to pronounce that the whole beach is black-pebbled. In the past, distortions about gays rested on simple ignorance, due to taboo and sampling errors as of the psychiatrists who saw only sick gay patients, then overgeneralized that all gays were sick. Her own distortions about gays rest on her complex mind-set. She'll let a newspaper editor hastily proclaim:

A couple of guys might live together for a while, but eventually one of them is going to get tired of it and go out looking for new kicks. He will go looking for a boy; he will start occupying bus station rest rooms or whatever, or will become a Boy Scout or Cub Scout leader.

It does? Yeah, sure, one swallow makes a summer. Or is "for example" proof? Like they say—don't tell me about Puerto Ricans, my brother lived next door to a family of them for three years (actual example from a logic textbook). Furthermore, did you know that the family life of those nasty heterosexuals actually includes incest, violence and rape? It's true—I read it in a paper.

Perhaps her kickiest Isolated Extreme Example is that of a media report that Boston's Gay Pride Day "included some transvestite flamenco dancers performing in a local cemetery." This is, I suppose, the gay as simply Very Strange Indeed. But grimmer far is her mistreatment of gays and the young. Child porn is a serious issue today, and any exploitation of anyone is bad, but here's her unbalanced report:

Authorities say that perhaps 70 percent of the child porn market now involves young boys—"chickens" in the vernacular—and adult male homosexuals. A vast and well-organized network caters to the "chicken" trade with books, movies, and boy prostitutes. . .

Equally depressing is the ultimate effect of this activity on the children themselves. Those studying the problem feel the children will suffer lasting harmful effects and. . . will probably grow up and become sexual abusers themselves.

What's the other side? Even aside from Arabian love poetry to pubescent lads, and the hard fact that hysterics such as hers can also harm children, there's gay-lib propaganda in Carl Wittman's *Classic Gay Manifesto*:

A footnote on exploitation of children: kids can take care of themselves, and are sexual beings way earlier than we'd like to admit. Those of us who began cruising in our early teens know this, and we were doing the cruising, not being debauched by "dirty old men. . ."

Sounds bloody biased—but often liberationist viewpoints are supported by science. The super-legitimate study *Sex Offenders*, by Gebhard, Gagon, et al, confirms that most (male) child molesters attack girls as well as boys; that most of these girls are quite pre-

adolescent, many no more than six or seven years old and therefore genuine victims; and that the average age of boys "seduced or molested" by homosexuals is around fifteen—"an age when the 'victim' is often thought to be more a collaborator than merely an innocent victim of perverted affection."

### SUBTLER STUMBLINGS

Then she'll muddledly misunderstand, whether through stoneheaded oversimplifying, or perverse flip contorting of, what gay lib says. This gets deft and sticky. She misreads the gay claim to civil "rights" as some push for "full acceptance and approval." More subtly, in Miami, according to her, gays

admitted at the hearing that homosexuals as individuals are able to obtain housing, employment, and education without discrimination in Dade County.

This led Anita to declare:

I repeat my belief: Homosexuals do not suffer discrimination when they keep their perversions in the privacy of their homes. They can hold any job, transact any business, join any organization—so long as they do not flaunt their homosexuality and try to establish role models for the impressionable young people—our children.

This grossly confuses all open gays with "recruiters" of course, and being "open" with "flaunting." But her

contorting of the issue here is so tangled as to be hard to rebut, at first. Closeted gay persons might tend to agree, self-oppressively; and well-meaning liberal non-gays might remain utterly unaware of "the other side" here. Perhaps one issue is the hidden psychological damage of closetry, the toll that living the Double Life takes on the duplicitous gay and on his relationships with family and friends. The other issue is frank blank discrimination, past and present. For 2,000 years, a witch-hunt tradition has smoked out covert, even cowering, in any case well behaved closet gays. Or when accidentally discovered, what then? Even in very recent history (and straight liberals are unaware of, and the gay young are uninterested in, the past), gays have been entrapped and arrested in their own living rooms—not to mention the "tavern raids." The police would frequently swoop down on the "queer bars," arrest the patrons on dubious charges, then perhaps drop those charges—but only after publishing names in the papers. Which in those days caused firings, disgrace, family disruptions—recall the traumatic suicide in **Advise and Consent**. So civil rights need legal teeth.

The same bullheadedness muddles the issue of "role models." Gay lib does, indeed, advocate role models, as she claims. But not to convert straight kids, simply to do as other minorities have done—Blacks, Native Americans, women. Father John McNeill explained:

To my friends in the gay community:  
In the past two years it has been my pleasure to serve the gay community in plumbing and remodeling. I wish to express a sincere thank you to all those who have used me in that capacity. I regret that I have had to turn down some work because of the lack of a carpenter.

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Sexuality is given and is unchangeable, and as they grow up they become aware of what their sexuality is. If homosexuals, they need a role model of how to live out a good life as a homosexual.

Anita's response was the fallacy of Utterly Overlooking it after quoting it.

After fun with facts comes the fallacy of "Expert Authority" or the propaganda of the Testimonial. "Gee, she quotes experts!" But what experts? Authorities sometimes speak outside of their proper fields or give not the facts but their opinions. Some ponderous yo-yo will always speak out against anything—gays, Blacks, flouridation, junk mail. Anita's luminaries are like guests selectively invited to an exclusive party—all of one mind. They include George Gilder, for example. Now she claims he "has written an important book entitled *Sexual Suicide* in which he examines a wealth of anthropological, economic, social, and psychological data." What a laugh; what he actually did was to rationally scrape up all the "data" he can to bemoan woefully that the family unit is supposedly breaking down, and all due especially to—you guessed it—women's liberation. Another gemmie is the unrepresentative psychiatrist Charles Socarides, pushing an inaccurate opinion:

There's no doubt in my mind that if homosexuality is further normalized and raised to a level of complete social acceptability, there will be a tremendous rise in the incidence of homosexuality.

This is the "Floodgate" fallacy, of course—"give 'em an inch," and so forth. Akin unto it is the "Fall of Rome" notion; a California educator she quotes says "the actual survival of our country in the years ahead" depends on straight values.

After juggling the experts, propaganda employs "Charged and Slanted Language," specifically Name Calling (the "snarl" words smearing one's opponents), and Glittering Generalities (the "purr" words dolling up one's own sainted position).

Miami's homosexuals—or so she says—"flexed their political muscles" to make Miami a "testing ground" for their nationwide effort to "gain so-called rights and life-style approval," and they wanted "to make Miami a mecca for sin" even like San Francisco, which is truly "a cesspool of sexual perversion gone rampant," for irreligious man "falls into gross moral perversion, trampling upon the rights and welfare of others. We saw it happen in Miami." where the "highly financed and organized" gays could "ragnarod" the amendment through. Anita claims, however, that her side "did not resort to name-calling at any time"—never did call gays garbage. No, she actually said, "If they (children) are exposed to homosexuality, I might as well feed them garbage." (Okay. . .)

Enter the "Straw Man" fallacy. Here, an arguer misinterprets an opponent's position to make it easier to attack or attacks weaker opponents while ignoring

stronger ones. This is like the "Ad Hominem" argument, which is an irrelevant attack upon the person argued against, rather than a responsible attack upon his argument. These fallacies abound. A senator once tagged women's liberationists as "a small band of brless bubbleheads." Nixon once called his opponent "Adlai the appeaser. . . who got a Ph. D. from Dean Acheson's College of Cowardly Communist Containment." This poisons the well. Related is Anita's consistent villainizing of "all" gay activists as being "militant" homosexuals who are truly bad boys indeed. For one thing, it's a Conspiracy: the gays "know how to get to the decision-making media people and to our representatives in government both local and federal." (This notion must disgust weary gay activists tired of cooling their heels in marble lobbies, barking their knuckles on stone-deaf newsroom doors). After denigrating "all" gay civil-rights workers, she seems to correct the caricature—but slipperily slides it right back into darkness again as she goes:

While it would be unfair (and we do try to be fair and take into consideration those homosexuals who are not militant or flaunting themselves) to stereotype all homosexuals as being militant, still the more realistic picture of those homosexuals who are stirring up trouble in this country comes across as being exactly that—militant and deviate in nature, involved in sadistic sexual rituals, and abominable practices. A look at their books, their photographs in magazines, and their writings gives ample evidence that this is so.

Aha, so that's why activists "burn out"—too much rutting amid their reforming. Seriously, though, what an irresponsibly dismal reduction this is of the spirit of Gay Pride, sometimes militant, often jubilant, usually always responsible. . .

But if "we" are baddies, Anita and "her" Christian crew are the Chosen, dig? Everyone in her camp is hyper-Nice, and indeed,

Even if my livelihood is stripped away from me, I will not be moved. I'd rather have the love of God and be making this a better place to live for my children and other children.

She purrs pervasively about her organization's gooey decency, moral uplift, and all the rest (one example would be too many). This becomes "Plain Folks" plus "Bandwagon." More and more good folks are everyday joining her campaign, so come along. She even employs "Transfer" trying to make some prestigious thing we respect and revere seem to approve her cause so that we will accept it too. Here she rides her religion in on the shoulders of the state, mixmastering it all together:

You may or may not believe in the authority of the Holy Scriptures, but this country was born because of that belief and the freedom to express that faith in Almighty God. What kind of community and nation would we have without God's morality?

And yet another fallacy—"Ad Misericordiam." There

the speaker appeals merely to the listener's sympathy, not to his rationality. So its terrible how Anita's stand brought her band "death threats, harassment, heartache, distortions of statements by the media, tremendous pressures, disruption of our private lives," and a host of unanticipated problems. That included:

job discrimination and the loss of a lifetime dream of having a television show of my own. We were cast as bigots, haters, discriminators, and deniers of basic human rights. And all of this happened because we were sincerely concerned for our children and our community.

Aw shucks. But that's not all. "False Analogy," comparing apples and lemons, is exactly that. The Bible says that "murderers, drunkards, thieves, homosexuals, and **all** who have not turned from their sin are included as needing to be repentent." Related is the subtler "Slippery Slope." This objects to something on the grounds that it will inevitably lead to a similar but even worse action and so on down the line to ruin. It's sort of a Domino Theory too (as in saying that if Saigon fell, so would San Diego). "Medicare would lead to socialized medicine and thence to complete socialism." More recently, "If pot is legalized," or "If the ERA is passed," everything'll crumble. Anita thus dismisses gay rights as an issue:

If we as a nation eventually come to the place where this is sanctioned as a legitimate civil-rights issue, then what is to stop the adulterer from claiming "adulterer rights," the murderer from shouting "murderer rights," the thief to claim "extortioner rights," and a rebellious young person to insist on "rebellious-child rights?"

Finally exhausting our lineup of fallacies is the "Either-Or" or "False Dilemma." This stance sees only two extreme choices, and no middle ground between them. (Sort of like "is s/he gay or straight," perhaps?) "If you don't like policemen, then the next time you get in trouble, call a hippie!" In Anita's Bible, it's either revival or ruin:

"How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. . .

So that's Anita's dubious school. In it, the skills of

argument-analysis can teach us more than she intended—or recognized. We are misrepresented, via cardstacking:

There were distortions of facts and comments. Statements were taken out of context. We were made to look ridiculous through coldhearted and cruel comments, Many remarks were sensationalized and blown out of proportion.

(Incidentally, this is how **she** claims the media treated **her!**) But hard marks we must award her after all. It's been fun, this dissection, but unsheathed knives still abound on the fundamentalist Right.

First, quit any notion that she's at all "religious" in any sense that humanly matters. She's no more responsibly religious than—well, than a compulsive alcoholic is truly interested in a temperate and well-tempered wine-tasting session. She merely commandeers a holy horse and thus gives all good religion a bad name.

Second—is she psychologically "sick" herself? It's not that she hears voices speaking to her from above. It's that she's out of touch with objective, verifiable earthly reality—specifically, known facts about homosexuality. This disjunction from data is a potent definition of maladjustment.

Next, is she actually "obscene"? I don't mean "inciting to lust or depravity" as she'd define it. I mean the nobler definition of "abhorrent to morality or virtue," as her blunderbuss-pilgrimage surely is to many stripes of folks. Am I over-cleverly Name-Calling here, myself? But I mean to be quite serious. For she is too.

For, fourth and last, she does hate gays. No mistake about that any more; no more of that blather about "hating the sin but loving the sinner." Via television and the printed page she's made that abundantly clear. When all is said and done, we understand it now. How she'd verily have our caskets as tightly sealed as canisters of radioactive waste. Soldered with her brand of brimstone perhaps. Oh yes she would. So that we would not residually stain her inherited earth after all.



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**A Lesbian Estate** by Lynn Lonidier, ManRoot, South San Francisco, Ca., 1977, 88 pp., \$4.00.

Reviewed by Norah Roberts

Lynn Lonidier is a lesbian writer who lives in San Francisco. She has had poems and stories published by The Berkeley Free Press, Diana Press, The Tenth Muse, and ManRoot. She presently has several works in progress, and later this year her journal, *Poet's Pilgrimage to the Pyramids of Mexico*, and poems, *The Lost Land*

of Quintana Roo, will be published in one volume by The Painted Bride.

While this collection of poems published by ManRoot is entitled *A Lesbian Estate*, it should appeal not only to lesbians, but to a variety of readers. It is evident in several of Lynn Lonidier's poems that she feels all humans have the same capacity for a wide range of feelings. In "Eclipse," she says, "You will find/ of every person/all the variations of all the hardnesses and softnesses/ there are Capacity for gentleness Potential for strength." Later, in

"It is Written on the Walls. . ." she states, "I am a lesbian/I am a gay queer Christian queen/a homosexual /faggot fairy/a transsexual bisexual unisex bivalve hermaphrodite. . ."

Poetry should create a word picture; some of the poems in *A Lesbian Estate* do that with such crystal clarity that the reader is left nodding his head in understanding. Poets often put in writing the truths that we sometimes miss, as in "Two Sillies Crying Because the Moon Fell In," "Everyone has an image of what they are that they aren't. . ." Unfortunately, not all the poems in *A Lesbian Estate* are this clear, but I suppose that is to be expected in any sizeable collection. Some of them are so personal, or so filled with references to mythology or history that they are unintelligible to the average person. Who can say if this is the fault of the poet or the reader?

In this reviewer's opinion, one of the most powerful poems in *A Lesbian Estate* is "Orange Fear": "I dreamed I sat on the edge of the bed of the woman I love she was/reclining She propped up on an elbow to talk She told me she'd/ decided not to be further involved with me because of her entangle-/ment with two other women (Joan Who-Died-In-a Dream & The Dropped/Kidney Kid) While she was relating this I was holding and petting/her siamese cat The cat scratched me I kept petting it It/snagged my hands and arms until they were bleeding Injury from/the wounds and the woman's words were very painful I suddenly/noticed why the cat had attacked me it had blood dripping from/wounds of its own I wondered why I kept petting it why I hadn't/let it alone in the first place."

ManRoot, founded in 1969 by Paul Mariah, has published the work of many other gay writers, with the help of a grant from the National Endowment for the Arts. A catalog of their publications is available from ManRoot, Box 982, South San Francisco, Ca 94080. Let's hope we hear more from them and from Lynn Lonidier.

Big enough to 'party-party',  
but small enough to do your own thing.



813 South 1st Street, Milwaukee

# REVIEW

Towards a Theology of Gay Liberation edited by Malcolm Macourt, SCM Press, Ltd., London, paperback £1.95 (one pound 95 cents).

Reviewed by Harry Styles

This anthology emerges from concern expressed about the theology of human sexuality and for gay rights within the Student Christian Movement (SCM). Specifically, it arises from one in a regular series of supplements to the SCM magazine *Movement*—issue number 22 of September, 1975, of the same title as the book. Following publication of this issue, a conference was held at the SCM Conference House, Tatlow Centre, at Wick near Bristol, in April and May of 1976. The results of the issue and subsequent conference appear in the present anthology.

The opening section, following editorial introductions, is entitled "Setting the Scene", and offers articles by David Blamires and Malcolm Macourt. The first of these reviews developments within the English-speaking church on homosexuality since the diversity of Christian outlooks began, here represented by the appearance of Derrick Bailey's *Homosexuality and the Western Christian Tradition* in 1955. The purpose of Macourt's paper, subtitled "The Framework for a Debate", is to identify crucial questions arising from the debate and challenge of gay lib to the church. Macourt laments the lack of dialogue between gay-liberation and theological writers generally, and the failure of both groups to fully isolate their own presuppositions.

Section Two is entitled "The Biblical Material", and offers an article by Rictor Norton, a reply by an Old-Testament scholar (James Martin), and a rejoinder by Norton. Norton's article is typical of others which he has written, tracing the roots of all homophobia to the Judaeo-Christian tradition, and coupling



his exposition with a sort of "Why-does-everyone-hate-us?" hysteresis—a species of mindless rhetoric which, for the most part mercifully, gay scholarship in the U.S. and on the continent has grown beyond. Martin rejoins by pointing out, what is by now a commonplace of biblical scholarship, that Judaeo-Christian sources are neither uniform nor unanimous in their attitudes toward homosexuality, and that the occasional unilateral anti-gay diatribes are often borrowed from cultures which are neither Jewish nor Christian.

Section Three, "The Gay Challenge", contains but one article of the same title by James Cotter. The author calls on his experiences as priest, pastor, preacher, lecturer at an Anglican theological college, and college chaplain to challenge many of the traditional ideas about human sexuality. He argues centrally for a thorough re-examination of the old notions in the light of the ongoing Christian experience. His article is an

eloquent plea for growth and a refusal to see Christian values as a once for all times delivered code. "People may be people, but to be a person is to grow and change, to respond to the challenges that are new, to create a different world from the one that we know already, a world in which Fools will no longer have to suffer because nobody will need them to be reminded of truths they have forgotten, or illuminated with truths they had never thought of. The gentle humor of the Fool will be all that is left, simply as part of the delight of life." Gay religious leaders will find nothing new by way of substance in what Cotter has to offer, but his presentation is concise and insightful: a refreshing presentation of truths which we should not forget.

The closing section presents essays by Norman Pittenger ("What it Means to be Human"), Giles Hibbert ("Gay Liberation in Relation to Christian Liberation"), and Michael Keeling ("A Christian Basis for Gay Relationships"). Pittenger's essay is

merely a re-presentation of materials presented in his books, the staple fare of which contemporary gay christian diets are composed these days. Hibbert offers some interesting capsule thoughts on the ways in which careful reflection upon gay liberation can take mainstream theological deliberations and move out of the blind alley of situation ethics.

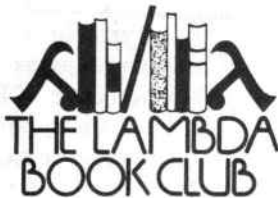
Keeling's essay, the last in the closing section, explicates many of the remarks in the preceding articles dealing with the christian approach to gay relationship. Because of this, it is perhaps the most disappointing contribution to this anthology. Christian thinkers today seem to remain hide-bound in their conviction that gay relationships must mimmick the values of exclusivity and endurance which are the putative components of their nongay counterparts. If there is one central failure, perhaps even lack of nerve, on the part of present Christian growth in the arena of gay consciousness, this must surely be it. Gay relationship

offers new values and new potentials for growth and community. The attempt, however well-meaning and humanely motivated it may be, to place gay relationship into the straight-jacket of heterosexual bonding patterns is not liberation (gay or christian), but mere myopia. Nowhere within these otherwise enlightened pages does one find even the shadow of a realization that, when gay couples opt for values such as sexual exclusivity and durable unions (which many do), they do so as a matter of free choice; and that other options are equally viable.

The result of this collective oversight on the part of its contributors is that this volume, far from offering (as its editor promises) a radical christian approach, remains well within the general mainstream of present theological reflection. That is not so much a criticism as a *caveat*. So long as the authors remain faithful to their espousal of growth and change, there is perhaps little danger that today's explorations will be-

come tomorrow's dogmas. Those many of us, however, who remain outside the venerable halls of mainstream christian values and theology have every right to exercise intellectual caution and perhaps even a modicum of distrust (tempered always with charity and patience, it should be added).

This is an important volume, one of the ever-growing number of solid religious encounters with gay consciousness. It is distinctive also in its brevity, encompassing in a hundred pages a wealth of materials, and its readability—the authors unanimously eschew the jargon of professional theology in favor of plain English. A selective bibliography follows each essay, and brief biographies of the authors follow the last section. The book may be purchased directly from SCM Press (56-58 Bloomsbury Street, London WC1B 3QX, U.K.), and American readers may also obtain it from the Press' U.S. agent (Alec R. Allenson, Inc., 635 East Ogden Ave, Naperville, Il 60540).



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# REVIEW

Taking Care of Mrs. Carroll, a novel by Paul Monette, Little, Brown, & Co., Boston, 1978. \$8.95.

Two men who are former lovers, a legendary and ageing movie actress, a farmer and estate caretaker who brings moral integrity to what would otherwise be a pure act of larceny, a repressed prep-school teacher, and a gay and polyestered Beverly Hills agent—these are the characters who mount an incredible conspiracy in Paul Monette's witty and enticing novel. There is also the handsome and hunky gardener, who is ready and willing to fuck anything that is moving and male. And, of course, the lady whose name graces the title of the novel.

Beth Carroll, a wealthy estate owner on Massachusetts' South Shore, is both eccentric and wicked in her comfortable old age. She is cared for by her newly arrived houseboy David, who happens to be gay, and by her estate overseer Phidias, who happens not to be gay, and has been her lover for the past fifty years. As the book opens, Mrs. Carroll is found dead in her bed on a summer evening. An untimely event indeed, for she has left behind a will that would prevent her greedy heirs from selling out her property to developers. The will places all her land and possessions into appropriate charities and institutes—or rather would have placed, since she hasn't signed it.

Phidias enlists David's aid in a bold and moral campaign to plant a forgery on the bottom line. To do this they require the assistance of the Dietri-esque chanteuse Madeleine Cosquer, darling of screen and cabaret, to impersonate Mrs. Carroll. Madeleine, by the way, was a lover of Phidias in the deep dark past; and she is presently visiting with Rick, who was a lover of David in the more recent (and not so dark) past. This motley crew comes together (no pun intended) at the estate of Mrs. Carroll, and is rounded out (or

in) by Aldo, a hip LA agent whose fortes are coordinating Madeleine's wardrobe and orchestrating gourmet dinners. Aldo, by the way, is also gay, a hip queen of the old school.

The plan is simple yet impossible. Madeleine will impersonate Mrs. Carroll, stage front. She will ultimately have to convince Donald Farley, the family lawyer, and (more impossible still) the three children of the dead widow—who, by the way, has already been buried in the forest. At a later time, months later in fact, Phidias' plan is for a suicide note from Mrs. Carroll (i.e., Madeleine), who will have cast herself into the sea so that her body may be kept warm for all eternity—and, we presume, hidden for just about as long.

Farley turns out to be a piece of cake, the will is signed and witnessed, and good news is in the offing all around. Two of the children have no interest in seeing their mother or witnessing the will; and the third, Donald Farley, is somewhere in South Africa. So all that our group has to do is wait a few months at the mansion, spring the suicide note, and smuggle Madeleine out of the area. In the meantime Aldo can entertain with sumptuous banquets of lobster and bluefish, Rick and David can be fucked by the ready and able gardener, or make love together while Aldo is chasing the gardener. And, who knows, maybe Madeleine and Phidias can rekindle some of the old fires as well.

But the best laid mice. . . Mrs. Carroll's reputedly venomous son, Tony, suddenly crosses the threshold one night with a half-gallon of Dewar's under his arm, and casts a baleful and diluted eye on all. Tony, by the way, is queer (not just gay). He likes to have sex with young men (the younger the better), hates the thought of it, and drowns his guilt in scotch afterwards. The interview with his "mother" is put off until the following day. That will give Madeleine time to make up for what has to be her most convincing role, Tony time to dry out (and maybe even be softened with a little bed-

time frolic), and the rest of our group time to panic. Then come the first rays of truthful dawn. . . but there's no point in spinning everything out here, thereby ruining a good tale.

Gay action abounds, always integrated with the story line, always graphic, and sufficient to the tastes of the most hard-core among us except perhaps the exclusive picture-collectors, who probably don't know how to read and therefore won't care one way or the other. The story winds and unwinds from Rick's perspective, and this is all for the good; since he is a reflective and open thinker. Rick has sown his seeds (pun intended) in days gone by, and has become a bit weary of sex for sex' sake—which doesn't mean that he likes other things. If David likes other things, one would be hard put to say what they were. In his view of the world, there is no problem, personal or otherwise, which cannot be resolved (or at least made to go away) by hooking up with the right set of genitals. David is a likeable character, and sincere in his erotic perception of the world; and—need it be said?—Rick still loves him. Aldo is a queen in the old sense: lace bedspreads, ruffled shirts, and highflown tastes which, if he were of limited means (which he isn't), would quickly degenerate into simple gawdiness. And the gardener has no perspective on the world at all: he knows what he likes, and he knows how to please.

What makes all of this believable is that it is woven into a larger tapestry, the impersonation and plot. What makes it all moral is that none of the conspirators has anything to gain from the successful larceny. Phidias is there out of devotion to his dead lover, Madeleine out of pure interest in carrying the role through, Aldo out of devotion to Madeleine, Rick in order to be near David. And David?—well, all the world is a bed anyway, so why not?

If Monette had contented himself with the exposition of gay involvements against the conspiratorial background, perhaps even then things

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wouldn't hang together well; but he has done more. For, in the person and narration of Rick, present events and characters are set off against the past—David's past, Rick's own past, Madeleine's past, Aldo's past. By the end of the novel we have even come to know a good deal about the lady who died in its opening pages. In the last count, it is character portraits which make the whole thing hang together, and hang together well. I for one felt happy and enriched to know each of them, and know them all I did by the end of the novel.

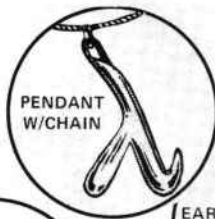
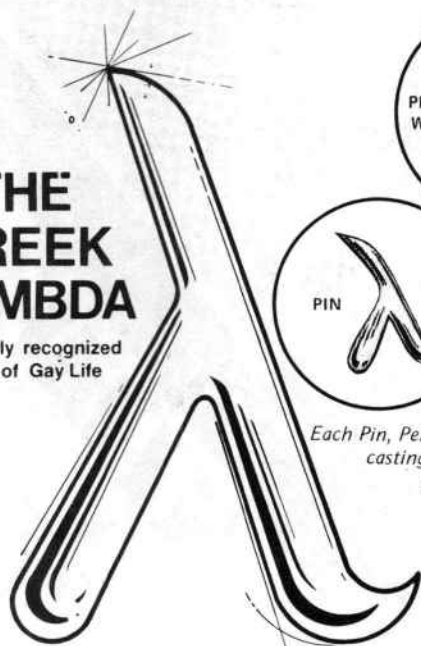
The giddy spirit of the classic Hollywood screwball comedies—shades of the Three Stooges—somersaults through the novel; and the story is filled with crazy convolutions, each executed with breakneck speed and precision. While splendidly enjoyable reading for its madcap humor, **Taking Care of Mrs. Carroll** is more. Underlying the tale runs the serious and refreshing honesty of Rick, and the honest and touching portrayal of his love affair with David. The characters do not linger or torture themselves over their gayness, which is taken for granted by each (except for the alcoholic Tony). And each character, in his own way, casts an image of one aspect of the gay experience, without competing with the others or trying to set up his own niche as superior to theirs.

Paul Monette is the author of **The Carpenter at the Asylum**, a collection of poetry which earned him a grant from the Ingram-Merrill Foundation and which was widely and enthusiastically received. This is in fact his first novel, but the slip-cover announces that he is presently at work on another in Boston. **Taking Care of Mrs. Carroll** augurs a bright future for his work, and as bright a present in gay literature right now.

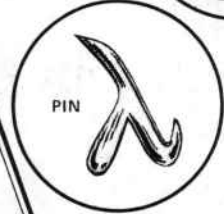
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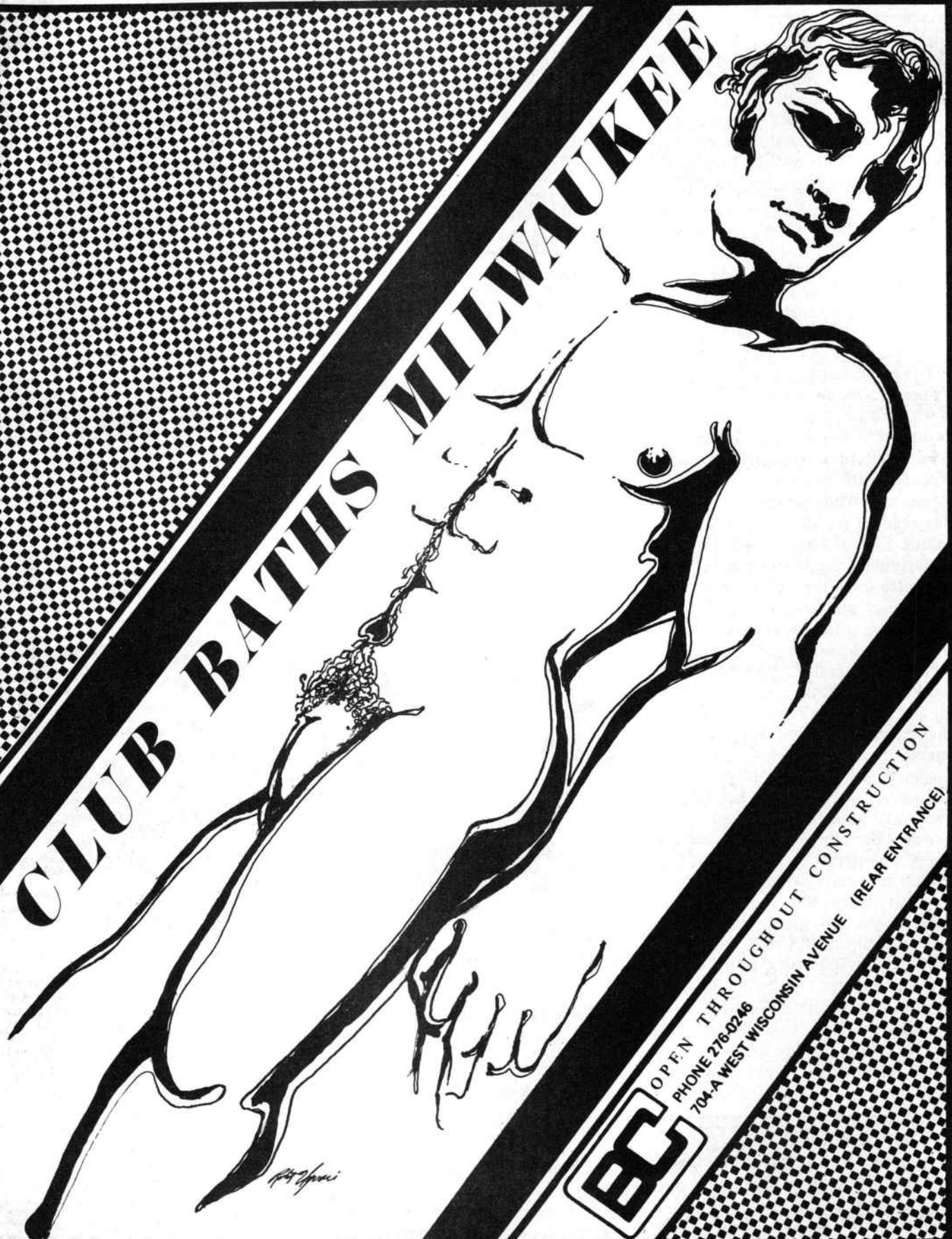
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# REVIEW

The Sorcerer of Bolinas Reef by Charles Reich, Bantam Books, New York, 1977, paper, \$2.25.

The Sorcerer of Bolinas Reef originally appeared in hardcover at the end of 1976 (Random House). Though not reviewed by GPU NEWS at that time, its paperback reissue deserves special notice now. The last year has seen the appearance of a vast number of paperback editions, some reprints and others new works, of special gay interest. In effect this profusion of gay life and literature in easily accessible and inexpensive form is a necessary condition for the internal growth and health of the gay liberation movement. Hardcover editions have literally skyrocketed in cost, and have priced many gay people right out of the market. Gay libraries are one part of the solution to this problem. Paperback editions are another two parts—two because they not only make the materials available for personal acquisition, but also demonstrate the growing clout and attraction of the gay market. So let's hear it for Bantam books; and, if you haven't checked the paperback section of your local bookstore recently, you should.

Charles Reich was educated at Oberlin College and Yale Law School and served as an attorney in Washington, D.C. until 1960, and Law Professor at Yale from 1960 through 1974. His previous book, *The Greening of America*, examines American society and the consciousness movement of the late sixties. In 1974, Reich left Yale for San Francisco and an openly gay lifestyle, in order to write *The Sorcerer*. The book is an autobiographical chronicle of inner development and outer transition.

The first two chapters deal with the author's education, law practice, and entrance into academe. During this period he was generally concerned with the protection of individual rights against the ever-growing power

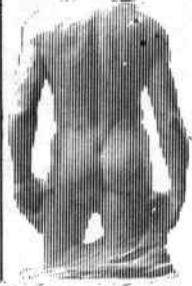
of the state. The period was also marked by a general disillusionment with American middle-class lifestyles: first as evidenced by the political bureaucracy in Washington, and then by the academic bureaucracy at Yale.

The first draft of Chapter 3, "The Turning," was completed in May of 1971, and thoroughly revised with the assistance of friends in 1974. It details Reich's initial contacts with the Berkeley movement, with gay liberation, and with his gayness as a positive force in the development of a positive lifestyle. The closing chapter, "The Road," is a more fragmentary and meditative set of reflections which ends with selections from Walt Whitman's "Song of the Open Road."

The concept of alienation has been developed with both greater rigor and more social content by other authors. What is distinctive here is Reich's confrontation of the concept as a felt experience, something to be lived as a part of his own self-discovery and enlightenment. Behind the rhapsodic meditation lingers the thrill of new choices, new roads, options whose very existence had been unknown before his awakening.

*The Sorcerer* is the stuff of which great poetry is made. While its naturalism and romanticism will hardly appeal to all, there is something in it for all of us. The message of personal freedom and liberation may be writ in many ways and in accordance with many styles, but it is healthy for each of us to confront it anew each time.

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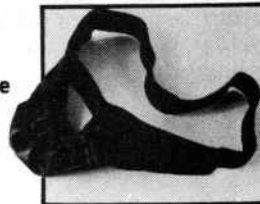
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# POETRY

## BOOGIE MAN

When the gray haired dancer  
with the blue eyed smile  
steps upon the stage  
and the bastard amber spot light  
chases any trace of youth,  
then I think it's not so bad  
growing older.

When the gray haired dancer  
with the Levi'd crotch  
takes me home at night,  
then I think it's not so bad  
settling down.

When the gray haired dancer  
with the blue eyed smile  
greet me in the darkness  
of his cool white sheets,  
then I think it's wonderful  
being alive.



# by Jonathan Aves

## PAPER DOLL

Perfect hair  
twenty dollar cut  
perfect crotch  
student cut  
perfect prick  
doctor cut—

You come into the bar  
a paper doll  
to be undressed and dressed  
and float away  
with the wind

## SONG TO THE MAN DOWN THE HALL

I've seen your eyes meet mine in halls  
and in public bathroom stalls.  
I've seen your swagger,  
your drunken stagger,  
heard women's laughter outside your door.  
But you fuck all the ladies  
till they come half crazy  
and only us two know the truth.  
I've seen your flannel shirts before  
your leather cowboy boots  
and all dressed up in your leisure suit.  
But nobody knows—  
if they don't look too close.  
They don't see the need in your eyes.  
They don't hear your lonely night sighs.  
So fuck all the ladies  
till they come half crazy  
and only us two know the truth.  
Yes, only us two know the truth.

## PASSOVER

I open doors  
and hunt for rooms,  
rented spaces  
with lumpy mattresses  
stained by blood  
stained by the semen of strangers.  
I open doors  
and hunt for people  
search for strangers  
to take me  
love me  
fuck me  
and leave me mentally untouched.  
I walk at night  
when others dream.  
Tonight I will open your door,  
go to your mattress.  
Could you love me  
for an evening?

Clay group of Zeus carrying off the child Ganymede, who holds a cock (the usual Greek love-gift for a boy). The bright colours are well preserved on the fired clay. From Olympia. c. 470 B.C. About half lifesize



SPORTS CIRCUIT  
A SKIT BY  
DOUGLAS DEREK ROOME

## CHARACTERS:

MALER WHITEWASH

WHIZZER SWIZZLESTICK

BROWNIE HYPE

BUTCH TRADE

TIME: The present.

PLACE: A television studio.

SET: Four chairs in a sine-circle at center.

ATRISE: The characters are seated in this order, from right to left: BUTCH TRADE, MALER WHITEWASH, WHIZZER SWIZZLESTICK, and BROWNIE HYPE. BUTCH, tall and muscular, sprawls in his chair. He wears a scout uniform ablaze with pins, patches and medals, but several sizes too small. When he reads his answers, it's from a set of 3 x 5 cards. He at times has difficulty finding the correct card; he frequently has difficulty pronouncing polysyllables. MALER WHITEWASH is tanned and "rugged" looking, with the capped teeth and fixed smile of a television "personality." He wears a safari jacket, chinos and half-boots. WHIZZER SWIZZLESTICK is bald, pallid, potbellied and seedy. He chews on the stub of a cigar. BROWNIE HYPE is hyper-conservative in thought and dress—but not in spirit; lurking in his blood is a feral sentimentality.

MALER: It's that time again! And tonight's edition of *Meet The Accused* is a five-star-special! (Wild applause) I'm your host, Maler Whitewash! (Applause) Assisting me tonight in the role of *advocatus diaboli* or devil's advocate are (indicating WHIZZER, who grins and salutes) Whizzer Swizzlestick, sports editor here at station KRAP and popular rod and gun columnist for *The Macho Defender*, (applause. Indicating BROWNIE, who smiles and nods modestly) and Brownie Hype, KRAP stock market analyst and feature writer on business trends for *The Institutional Echo*! (Applause) The accused this evening is the highly regarded former state junior martial arts champion and captain of Ripper City High's legendary undefeated gladiator team! ole number thirteen himself! Butch Trade!! (Thunderous applause. Butch tries to look humble) The fans don't forget, Butch!

BUTCH (Grins): Th' fans's great!

MALER: In your own words, Butch, tell us how you met wealthy, middle-aged bachelor Mark Able Pariah, cat-fancier, long time patron of ballet, frequenter of the Greco-French Baths, and owner of a lavender sports car?

BUTCH (After finding the right card): Well, Mr. Whitewash—

MALER: Call me Maler.

BUTCH (As himself): Sure, man. (Reads) Well, Mr.— (Catches

himself) Ah, Maler, it was a pretty typical Tuesday evening for me. After dinner I went over to Jesus the Vigilante Pentecostal Church to give my scouts some pointers on Christian self-defense. After the meeting I went to Bushfairy Park to pass out anti-communist pamphlets. But soon after I arrived it began to rain. That's when Mr. Pariah approached me and offered me a ride home. For myself, I would have declined the kind offer because my parents and teachers have always told me never to accept a ride from a stranger. But I was fearful that the rain would damage my anti-communist pamphlets, so I accepted. Everything went fine until we reached Muggers Alley, when Mr. Pariah suddenly turned into the alley and parked so close to the front of Geek Brothers Slaughterhouse that I couldn't open the passenger door. Then he made indecent proposals and tried to molest me. (As himself) That's the whole truth about what went down, man. Th' creep really tried ta do a number on me.

MALER: Now that we're starting to get down to the nitty-gritty, things are starting to fall into place.

BROWNIE: What a trauma it must have been! A young, innocent boy suddenly and violently exposed to such utter, unspeakable depravity.

WHIZZER: Yeah, that guy don't know how lucky he is to be a stiff in th' morgue already! (Applause)

MALER: It wasn't the late Mr. Pariah's first time out, either! He had that blocking-the-door-routine down pat.

BROWNIE: I have no wish to dwell on the morbid, but the coroner's report does raise questions. Three vertebrae and all the bones of the larynx broken, one arm and several ribs fractured, and multiple contusions and lacerations.

MALER: Good point. Butch, could you help us to put the report in perspective? You know, give us a scale to measure it by, tell us how to place the lights so that the truth is revealed.

BUTCH (Purring his hand melodramatically to his forehead): All I remember is fear and a blinding flash inside my head. . .!

WHIZZER: Hell, look at the build on the kid! Like an ox!

MALER: And made even stronger by fear and revulsion! Yes! Yes!

WHIZZER: Right! Th' dirty qu— (Catches himself) Whatis-name had th' poor kid trapped, cornered! So what was he supposed to do? Let th' bas— (Catches himself) Let th' guy do degenerate things to him!? Th' guy jus' picked th' wrong kid to try his perverted games with! (Applause)

BROWNIE: He was merely defending his person and beliefs. His reaction was extreme, but then so was the provocation.

MALER: He was pushed over the edge by a hellishly intolerable situation.

WHIZZER: Pure survival reflex, like in war. You don't think or talk, you pull out th' stops an' fight like hell! (Applause)

BROWNIE: A lad of fine, clean instincts and pure mettle.

Truly tested and not found wanting.

WHIZZER: In my book, th' kid's still th' **Pride of Ripper City!** (Applause)

MALER: For the benefit of the viewers, Butch, would you place your membership in the Beasts of Prey Motorcycle Club in its proper context? The club's reputation has been damaged lately by bad press. In particular I'm thinking of the arrest of several club members for allegedly forcing a very young girl to have intimate realtions with an orangutan.

BUTCH: My objective in becoming a Beast of Prey was to become their leader. As their leader, you see, I could, by example and friendly persuasion, lead them away from their more negative and unwholesome impulses and into a clean, pure and reverent lifestyle. (As himself) Listen, man, they're good guys, Kinna crazy wild sometimes, but they gotta sense a humor, too.

WHIZZER: Listen, that took nerves of steel! True grit! Not even th' FBI an' CIA can get an undercover man inside the Beasts of Prey 'cause of th' initiation. You gotta be dedicated and gutsy to take on a gang like that single-handed jus' to make th' streets safer for th' average taxpayer! If what he tried to do ain't heroic, then th' word hero has lost its meaning, an' we poor common folk are even poorer than before. (Sustained applause)

BROWNIE: Such **glorious** self-sacrifice! Right into the **harrowing** pit of ungodliness and communism to win souls!

MALER: A burning light against the darkness!

WHIZZER: Can you ever forget th' last contest of his senior year? Score tied, him an' th' captain of th' other team squared off! He was th' retiarius, an' th' other kid was murder with a short sword!

BUTCH (Grinning as himself): Still got th' scars where that dude got ta me. Tryin' ta net him was somethin' else, man.

WHIZZER: You looked like a loser, kid. One leg bad, slowed down 'cause of th' blood you'd lost. (Grins) But you got th' sucker! Twirled'm with th' net, took'm down, an' duted'm with your trident! Some kinna classic comeback!

BROWNIE (Clears his throat): Ah— This, ah. . . Well, it's a highly sensitive point, but one that's been the cause of ugly insinuations, etc. Could you clarify or explain away why you took Mr. Pariah's money, jewelry, clothes and car?

MALER (When BUTCH can't seem to find the right card): Twenty-three.

BUTCH (As himself): Yeah, got it! Thanks, man.

WHIZZER: Take your time, kid, you're among friends. (Applause)

BUTCH: I was confused and half-crazed with fear, but that is no excuse. The plain and painful truth is that my faith in my fellow man deserted me. I wanted to believe that decent, hard-

working, Christian, salt-of-the-earth people would know I was telling the truth, but I doubted. The flaw was in me and the fault is all mine. (Turns card. A beat) My parents raised me to respect the property of others, but I cannot deny that I took property belonging to another. My only hope now is that my fellow man will believe me, undeserving tho I am, when I say that my better self knew I'd be caught and wanted me to be caught so as to prove to me the great wrong I'd done when I doubted my fellow man. May the shame and misfortune I have brought upon myself serve as an example to others. (Sustained applause)

WHIZZER: Talk about humility! Talk about tellin' it like it is, from th' heart, straight an' simple!

BROWNIE: Dear God! The anguish and ordeal that young man has suffered! Yet it is only be passing thru such a crucible that human worth, that the fineness of an individual can be assayed.

MALER: But even when things were darkest, Butch still proved how basically, how intrinsically honest he is by trying to conceal the truth with a ploy his conscience **knew would fail!**

WHIZZER: You know, I had my doubts. I knew Butch, I'd watched him develop, an' I really thought he was a swell kid. But I was worried. Some of that so-called evidence against him is damn damaging when you look at it th' wrong way. (Maler and Brownie nod in agreement) So there was this doubt undercutting my instincts, intuition an' just plain good sense. But now! (Grins) What can I say? How wrong can a guy be!

MALER: I couldn't agree more, Whizzer. You aren't the only one who owes Butch an apology.

BROWNIE: As they say: the truth will out.

MALER: Now, folks, it's jury duty time. The first twelve callers to get thru to us here at station **KRAP** will decide the fate of Butch Trade. So start dialing!

WHIZZER: Stand up, kid! Let'm see what a hero looks like! (BUTCH gets up and stands at attention)

BROWNIE: Never fear, my boy, the innocent have God on their side! (Sustained applause)

MALER: And while we're waiting for the results to be tabulated, a message from our sponsor!

**BLACKOUT**

Douglas Derek Roome lives in California. His work has appeared in many publications. GPU NEWS printed his skit entitled "Candy" in March 1977.



## FANTASY IN PINK

*Fern Chertkow*

Last night I went to the piano student Cecile's concerto recital. I wanted to look at her without fear that she would notice. I am infatuated with Cecile. Hopeless, on two counts: sophisticated, even regal, she could never be interested in an unkempt little girl like me (although I am in no way ruled out because I am a "girl"); by the same token, there is only a trace of my kind of sensuality in her playing.

In spite of this knowledge which weighs against us, at times I pretend that we arrive at that state of universal honesty—nakedness—and she likes me. Time and again, I daydream about what would happen if we were chance roommates in the dorm (where, in fact, she lives alone).

On the first day she is repelled by the surface of me, my sloppy way of dressing; but soon she notices me. I am lying on my bed, reading. I know she watches the fine curve of my hip and my leg. On this day, I am wearing a leotard and tights, so she can see now that I am perfectly slender, slightly rounded. As she looks from my uncombed thick hair to my face to my body, she thinks, piqued, that I may be older than she thought I was.

We talk. She is reticent about her playing but beams subtly when I fib and tell her she is great.

She begins to desire me. I catch her eye and she blushes, turns away.

One night while I am lying on my side in bed, I hear her call my name. I turn and lie flat on my back. I can see through the window the silver navy of the sky when it is faded by night lights. I can see the dull illumination of the window sill.

"Are you awake?" she says.

"Why?"

"I need to talk to someone."

"What is it?"

"I . . . I think I'm a failure."

She means in piano, of course; there is nothing else. But she is lying to me, blatantly. I sit up, support myself on my elbows.

"In whose eyes?" I finally ask.

She pauses purposefully. "Mine," she answers.

"Oh Christ!—What a lie."

"It's not!" she says, angered.

"Perhaps not at this moment, but you're satisfied with—I don't know why you're—well, what is it you care about: the judgement of the world?"

"Oh, what else is there?" she pouts.

Suddenly I tease, changing the tone—taking the risk. "You would know," I say.

She understands. She says, "What?"

"I said, you would know."

She is sitting up, standing, walking near me. She is intentionally naked, basically beautiful, and characteristically smug; for all her overtones, she may as well be wearing a formless down jacket.

"What do you want?" she says.

"You tell me," I answer.

She sits by me on the bed. Her skin is so close that I could touch it; but I don't. I don't have to. And it is tight. I enjoy this.

She puts her arms over me but does not bend them. The look she gives me is pernicious.

"What do you want?" she says.

I wonder why she is threatening me, but I know she must, and I cannot say anything. Instead I touch her face. She expresses a flicker of agony. How else could she exhibit a first sign of pleasure bought by such contrived means? She crawls along me full length. I feel her with my fingertips, I trace four light lines along each side of her body. She trembles, her hands resting loosely by my head. I muse that she does not know how to touch, that she is always the touched and has never needed to know otherwise.

Then I realize that she has never been with anyone longer than a day and knows nothing of the crude commitments behind tenderness.

Once when I see her play in concert I watch how her body sways before a climax. The orchestra plays momentarily without her, building to her re-entrance, a breathtaking, extremely demanding kaleidoscope of octaves across the keyboard. She sways, ingesting the mood; I see the movements of her hips under the pink of her dress; she sways, her hands flat upon her covered thighs. She attacks the keyboard first with a silent thrust, then lifts her hands and executes the passage with flawless savagery. I hear gasps from the audience. Her savagery moves them!

After the concert I try to forget her playing. I do not go to see her backstage. I do not tell her the truth. In her presence I remember other barriers.

"Where were you?" she asks.

"I couldn't face you. I saw myself accidentally in a mirror at intermission tonight."

"So what?"

"My—my appearance, that's what. . . how incomplete I am, compared to how complete you are."

She is startled, and then says, "What about my music? Don't you care about that?"

"You don't separate your music from the society around it—which is as it should be—look at me! I'm not a part—"

"No, listen to me! You don't care about my playing. How—"

"Come here. Come here."

She curves into my shoulder, her head graceful, sure, like a cat, only her body is jerking with sobs, and I am wondering what she wants from me. Perhaps the way I touch her cheek. The fact that I have touched it far more than once before, in a similar way. We say nothing and she still cries. She turns closer to me and lets me hold her full-face.

I can only pray she asks me no questions. I cannot think of one she could ask that I could answer.

"It was bad, that's why you didn't come backstage. Tell me what was wrong with it, then," she says.

"Not a thing," I reply. In the silence I think, "To change any artist, there must be a breakdown—no, a melting, and a re-creation." I think I mean death; not the metaphorical version. One life: one artist.

I verbalize this lamely as, "You are what you are."

If she could give herself to loving me, a change, a great change—no, not than either. For some reason, it seems it should be so. But I have no faith that creativity can become a color other than what it is.

"The crowd loved you," I add.

"You," she says.

"What about me?"

"I played for you."

"That's not true—what a musician you are. You are obsessed with the sounds of words, too!"

"You bitch!"

When she says dirty words like that she turns an even pink and needs to accomplish paradoxical gestures like kissing my neck softly. I run my hand over her hair in an absent-minded, repetitious way.

"Would you like me to move out of this room?" I ask.

"No," she whispers. "I'm sorry."

After a while I say, "Cecile. We should resign ourselves to how separate we are, if we are going to stay together."

There is silence.

I say, "What more should we want than what we have?"

She has nothing to say about this, either.

I think it over privately, if what I just said is true. If it is true, why can't I give in to her? And if it isn't true, why do I stay? Am I waiting for the end of the year? Can people really carry such things off—I mean, end a love the way they are bred to end semesters?

The fantasies of Cecile disintegrate because my analytical mind insists upon remaining true to itself. The fact is, we are two impossibly matched people; the dialogue, the action lead to this. . . with, however, a suggestion or two of hope, giving room, because people as mismatched as we are do come together, and stay together, every day.

Fern Chertkow is a teaching assistant at Bloomington, Indiana, where she is completing a Master's Degree in Creative Writing. This is her first published story.



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# HERE & THERE

**London, U.K.**—It took 35 policemen, 2 police buses, a superintendent, a chief inspector, one inspector, 3 police sergeants, 8 days in the Old Bailey Court with one judge, 8 barristers and their solicitors, a jury of 12 men and women, prison officers, a clerk of the court, 2 ushers, and a handful of extras—just to deal with a handful of men found in a private sauna club and charged with sexual offenses. Only two of the men were convicted, and these received suspended sentences. The judge seemed understandably bored at sitting through the case for eight days, and the police prosecutors refused to comment on the expenses of the case.

*Gay News*

**Berkeley, CA**—Women writers nationwide are founding the first union of feminist writers. The organization, called the **Feminist Writers' Guild**, is both a political and a service group dedicated to the growth of community among feminist writers. Dues are \$10 per year (\$5 for unemployed). The file of feminist editors, agents, and presses also needs local contributions. Write to: Feminist Writers' Guild, Box 9396, Berkeley, CA 94709.

*Press Release*

**Sydney, Australia**—The Nationwide Festival of Light (NFOL) has threatened an Australian publisher with court action if he decides to publish John Rechy's **Sexual Outlaw**. The NFOL is a right-wing fundamentalist group which has also invited Anita Bryant to Australia.

*Campaign*

**Moscow, USSR**—An Amazon warrior, buried with her war-horse, spears, arrows, and gold earrings was unearthed by Soviet archaeologists recently. The warrior, who lived in the fifth century B.C., was excavated near the Moldavian village of Balbany.

*New York Times*

**Phoenix, AZ**—Phoenix's first Gay Parents Group held its first meeting in February. The group, sponsored by Casa de Cristo MCC, is devoting its first several meetings to rap sessions and get-togethers for all parents of gays in the Phoenix area.

*Arizona Gay News*

**Florence, OR**—The City Council of this small Oregon city in one fell swoop of over-enthusiastic legislation has banned all sex. The ordinance pronounced illegal the "engaging in sex while in or in view of a public or private place." The unwitting council members apparently thought they were forbidding public sex only, and realized that the ordinance forbade all sex several days after it was passed and published. Florence sources indicate that the ordinance will not be enforced until it has been amended.

*San Francisco Sentinel*

**Washington, D.C.**—The Human Rights Act of 1977, for the city of Washington, has cleared its required thirty-day period to become law. The measure, passed at the end of 1977 by a 12 to 1 vote of the City Council, includes a provision prohibiting discrimination on the basis of sexual orientation.

*Gay Community News*

**Washington, D.C.**—If you have filed a sex discrimination complaint under Title 9 of the 1972 Education Act but received no response, then your letter was probably among the hundreds stashed away in an unused room at HEW headquarters here. A survey conducted by NOW's **Project on Equal Education Rights (PEER)** traced every case filed with the Office for Civil Rights from 1972-76. The federal government, according to the survey results, has widely ignored sex discrimination charges, delayed investigations, and refused to enforce penalties even when discrimination was confirmed.

*The Guardian*

**Albany, NY**—Declaring that opposition to gay rights has crystallized around the issue of gay teachers, the **NY State Coalition of Gay Organizations** has initiated the first stage of a survey to determine the attitudes of school administrators across the state to homosexual teachers. The survey, being conducted by the **Capitol Area Coalition For Human Rights**, has been mailed to all school superintendents in the upper Hudson region of NYSCGO. Future plans call for the extension of the survey to all of upstate New York and Long Island.

*Gaysweek*

**San Francisco, CA**—Found in John Wasserman's list of predictions for 1978: "Anita Bryant will come out against auto-eroticism and announce a national boycott against the auto industry." What about a national carcott against the boy industry?

*San Francisco Sentinel*

**London, U.K.**—Five MPs at Westminster have now signed their names in support of Robin Cook's Sexual Offences Bill for Scotland. The bill is designed to bring Scottish law on homosexuality into line with the laws of England, which decriminalized consensual sexual activity ten years ago.

*Gay News*

**London, U.K.**—If a Roman Catholic gay believes "in all good faith" that he or she is simply fulfilling a God-given homosexual nature, then there is no need to confess it as a sin. Such was the advice given here at a one-day symposium on "The Homosexual Catholic" by Father Andrew Beer, a parish priest. Father Beer was one of four panalists at the meeting, arranged by **Quest**, the gay Catholic organization. Father John Ashton, a Jesuit lecturer at London University, Ruth Anne Henderson (Bangor Univ.), and Timothy Potts (Leeds Univ.) made up the quartet.

*Gay News*

## • The Gay Gourmet •

I know—I'm supposed to like the Chinese "stir-fry" way (of quick-cooking diced-up meat and vegetables in a continuous, two-spoon tossing) because it's quick; economical with the meat; healthful; tasty; and "aesthetic" to boot (Harmony, Contrast, Accent of colors, textures, and aroma plus the taste). And so I do. But I mainly like it because it's a quickstep Performance, a challenging non-stop Flow much like some sports, certain crafts, other performing arts. You go-go. It's so unlike the slow defrosting-of-a-mastodon which is your usual oven-roasting by comparison:

Assemble 1 lb BEEF (flank steak), 2 orange-sized RED ONIONS, 1 C fresh MUSHROOMS, 1 C frozen PEAS. What you do in a nutshell is precisely this: cook the vegetables; remove them; cook beef; re-add vegs; heat all up, serve. Slice Beef crossgrain very thinly in 2-in. strips. Slice Onions to make little  $\frac{3}{4}$ -in. squares. Slice Mushrooms as usual. Defrost Peas in hot water. Make a *marinade* of 6 parts **good** or Kikkoman SOY SAUCE, 3 parts **dry** SHERRY, 2 parts CORNSTARCH, 1 part white SUGAR. Soak the Beef in this for at least 15 mins., poking & prodding it intermittently. Heat wok (or just heavy saucepan) **very** hot; then, dob in oh say 1 Tbsp PEANUT OIL; crash the Onions in, madly stir-fry **continuously**—dumping in Mushrooms and Peas soon—but cook **only** 'till Onions have lost their hot bite—but **not** their crispness! Remove and reserve the Vegs. Now re-heat pan **very** hot, re-oil it, slog in the (drained) Meat and stir-fry **vigorously** until nine-tenths done, at which point re-add the Vegs, plus oh say only 1 Tsp of the *marinade* and just re-heat all, dump steaming onto plates, eat at **once** before it all sags, over fresh-cooked mounds of RICE, with TEA.

**Simple!**No wok or exotic stuff like ginger root, true Chinese mushrooms, sesame oil (but try that via a good Chinese cookbook).

*Once you start this, by subgum, it's all-systems-go-go. It's a whiz-trip glissade. The stirfryer joins the surgeon making the first incision; the watercolorist daubing in the first wash (no sluggish, correctible oil paint there); the jazz soloist carefully swinging out free and steady amid the thicket of cooperative sound; the whitewater canoeist entering the no-turning-back rapids, or the downhill skier nudging off the summit equally committed to course the then-frozen white water—all are on a presto waltz, nonstop, once started, right to the finale.*

Let bloom the pure sweet smooth "wok air"; your second time'll be clean, not clumsy, after all, thus:  
 (1) Flavor too ordinary? Correct seasonings, cook hotter/briefer!  
 (2) Food cooked unevenly? Cut it uniform size, add at right time, stirfry evenly and continuously.  
 (3) Too much or little oil, or gravy-fluid? Correct—as needed.

# HERE & THERE

**Tappan, NY**—A publication called **Transition** has been announced by **Confide Personal Counseling Services, Inc.** It will be a compact newsletter which will carry news and special features for transsexuals and transvestites, as well as for doctors and professionals who may deal with gender dysphoria problems. Subscription price of the publication will be \$4 (domestic) per ten issues. Interested persons may write for more information to Confide, Box 56, Tappan, NY 10983.

*Press Release*

**London, U.K.**—The National Association of Local Government Officers, Britain's fourth largest union, has announced that it will not hold its 1981 convention in Scarborough as planned. The organization, with a membership of 700,000, made the decision after the town council at Scarborough refused to allow the Campaign for Homosexual Equality to hold its meeting there. The union's conference is the largest gathering of its kind in Britain, and provides about \$900,000 in business for the host town.

*Gay News*

**NYC, NY**—A pro-gay editorial in the New York Times, which concluded that gays should not be disqualified as teachers, has drawn the ire and public criticism of Roman Catholic and Jewish clergy in the NYC area.

*NY Times*

**Chicago, IL**—A strategy summit meeting to plan a way to get the Equal Rights Amendment passed in Illinois has been promised by Michael Bakalis, candidate for the Democratic nomination for governor. Bakalis criticized Gov. James Thompson for not speaking out more strongly for the measure, and claimed that Thompson must take part of the blame for its not having passed to date; since he has spoken with so little conviction on the issue.

*Gaylife*

**Martinsburg, WV**—A murder trial in which a young teacher has been charged with the slaying of his lover has gained widespread publicity in this Appalachian town. Harry Lee Johnson, 24, is charged with the May, 1977 stabbing of his lover, James Payne, a 30-year-old advertising salesman for a local newspaper.

*Gay Community News*

**Houston, TX**—A cross was burned by the KKK outside the Houston Metropolitan Community Church in January. The cross-burning ceremonies are part of a KKK campaign calling for enactment of the death penalty for homosexuals.

*San Francisco Sentinel*

**NYC, NY**—A Family Court Judge has ruled that sex for a fee is "recreational" and not a crime, and dropped prostitution charges against a 14-year-old girl. In a lengthy opinion, Judge Maragret Taylor held that NY's prostitution laws were unconstitutional.

*Gay Community News*

**Cincinnati, OH**—The **Lesbian Activist Bureau, Inc.**, is the third gay group to receive Internal Revenue Service Tax Exempt status. The granting of the status is a turnabout of a previous IRS policy for gay organizations. **LAB** was granted exemption on the basis of its stated purposes as a non-profit corporation to educate the public on homosexuality, foster community acceptance, and promote civil, social, and economic equality for gays.

*Cleveland Gay News*

**Washington, D.C.**—There is a Gay Tax Protest in the style of the "Boston Tea Party" currently being waged by a number of gay organizations. Mail a tea bag to your representatives in Congress or to the IRS as a means of protesting discriminatory treatment of homosexual taxpayers.

*Lesbian Tide*

**Detroit, MI**—Sources throughout the Detroit gay community have reported a sharp and dramatic increase in arrests on morals charges of gay men in the Rouge Park area. The sharp upswing in arrests apparently began in mid-November. A gay attorney who is handling several such cases reports that approximately thirty arrests are being made by police weekly.

*Metro Gay News*

**Pensacola, FL**—**Jehovah's Witnesses** has recently published a comic book entitled "Gay Blade." Its purpose is along the same lines as the "save our children campaign", but the cartoons are so visually misinformed and even campy that they resoundingly defeat the homophobic text. One cartoon panel shows an archaeological dig in the desert, where two archaeologists are in the process of unearthing a large hieroglyphic engraved stone slab. One of them is bent over double, and says, "We can't translate this, it's filthy."

*Parents of Gays*

**Moscow, Russia**—Angelo Pezzana, a member of Italy's Radical Party, held a press conference in a Moscow hotel to demand civil rights for Russia's gay citizens. Pezzana was kept under watch by twelve KGB officers as he told western journalists that the Soviet Union's laws against homosexuality violated basic human rights. Gay males in the USSR are liable to sentences of up to five years if convicted. Russian law does not admit the existence of gay women.

*Gay News (London)*

**Mankato, MN**—**Christians and Jews for Human Rights** (Box 635, Mankato, MN 56001) has recently issued a statement of purpose which includes the following: "We specifically affirm that homosexuals and heterosexuals are persons of sacred worth, who need religious faith in their struggles for human fulfillment."

*Dignity Newsletter*

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# HERE & THERE

**Yale, MA**—A women's group at Yale University has collected more than 12,000 signatures from students, faculty, and staff demanding that the University do something about the sexual harassment of its women students.

*Her Say*

**Los Angeles, CA**—After almost ten years of providing crisis housing for homeless gays, the **L.A. Gay Community Services Center** has liquidated its only remaining housing resource, a large residence known as Fountain House. Lack of funds and administrative difficulties were cited as the reasons for the decision. GCSC board member Morris Knight noted that, "We had to find both non-exploitative housing and non-exploitative guests, and that's not easy to do."

*Press Release*

**NYC, NY**—Manhattan Councilman Harry Stern told gay representatives in February that he has changed his mind about introducing at once the gay civil rights legislation to the City Council. Stern cited a desire to make sure that the votes were available, and the choice of a "right time" for introducing such legislation. Gay organizations in the NYC area have referred to the decision as a stall tactic.

*Gaysweek*

**Boston, MA**—The Massachusetts Supreme Court has ordered a new trial for John Scagliotti, who claimed that he was a victim of police harassment. The defendant had been convicted of soliciting to commit an unnatural act. The Civil Liberties Union of Massachusetts considered the Scagliotti decision a victory test case in halting police harassment of gay men. The Court also ruled, regarding the legal prohibition of unnatural acts, that "...the public nature of a consensual act is an essential element to be proved by the prosecution."

*Gay Community News*

**Quebec**—A precedent-setting gay rights law has been adopted by the Province of Quebec, the first such state or province in North America to adopt a gay rights law. Its adoption followed a much-criticized raid on a Montreal gay bar last October, in which more than 60 policemen, armed with semi-automatic weapons, arrested 140 patrons of the Trux Bar.

*Gay-Info*

**Anchorage, AK**—By a 4 - 2 decision, the Alaska State Commission for Human Rights has put itself on record as being in favor of including the phrase "sexual preference" in the state statutes barring discrimination. Though the Commission is unable to accept formal complaints of discrimination against gays, it has expressed willingness to accept notice by letter or telephone for file purposes.

*Press Release*

**Oldham, U.K.**—A woman here has lodged an official complaint with the area health authority, claiming that Oldham and District Hospital is conducting a "kinky and disgusting" survey. Among the 348 questions sent to Jennifer Woodward by the hospital's chief clinical psychologist were "Do you have unusual sexual desires?" and "Are you in love with a member of the same sex?"

*Gay News (London)*

**Fort Wayne, IN**—Six books on homosexuality, which had been stored in a separate room, have now been transferred to the regular bookshelves in the Fort Wayne public library. Library trustees authorized the move as a result of a number of complaints by library patrons. The books, formerly available only by asking a librarian, were segregated as a matter of policy, "to keep them out of the hands of children."



"Oh my! You must belong to the same club as my son."

# SYPHILIS!

1. There is a serious outbreak of Syphilis right now among the Gay People in Milwaukee.

2. Syphilis is an infection caused by a type of bacteria.

It is spread by close physical contact (not necessarily sexual).

It begins as a sore which may occur anywhere on your body, and depending on its location, you may never notice it.

It is often, but not always, painless.

The sore will disappear without treatment, BUT the infection remains in your body until specific treatment is given.

3. Syphilis is dangerous to your health and MUST be treated.

4. ANYONE can get Syphilis—and give it.

It has nothing to do with personal cleanliness, who you are, or how "careful" you are about choosing sexual partners.

5. Syphilis can be detected with a blood test.

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# REVIEW

**Homosexuality Re-Examined** by D.J. West, University of Minnesota Press, Minneapolis, MN, 1977, pp. 359, \$20.00.

Reviewed by Lee C. Rice, Ph. D.

Dr. West, a consultant psychiatrist, is Reader in Clinical Criminology at Cambridge University (England), and a Fellow of Darwin College. His first book on homosexuality, titled simply **Homosexuality** in its British printing, appeared over twenty years ago in the wake of the Kinsey Reports, the parliamentary debates on homosexual legislation, and the rise of gay liberation. While many of its conclusions were provisional in nature and limited in scope, it was both a pioneering and a revolutionary book. The new study takes into account modern surveys, the literature of gay liberation, and the recent bibliographies of gay studies, and is therefore both longer and more ambitious. It is perhaps a tribute to the effects of gay liberation in the past two decades that, while the general conclusions of this new study do not differ substantially from those of its precursor, the new study will appear less revolutionary and less distinctive among other contemporary studies.

Official attitudes have, as West notes in his preface, altered remarkably in the past twenty years. When his first book appeared, copies were confiscated as obscene by Australian customs officials; and the U.S. distributor, finding the title **Homosexuality** perhaps too blatant, bowdlerized it to **The Other Man**. While this hardly implies that public discussion and interest has produced uniform enlightenment, it does mean that the author has a somewhat easier task, both with respect to research and publication of results.

The first four chapters deal respectively with the definition of homosexual behavior, the acquisition of gender identity, physical deter-

minants of sexual behavior, and the development of homosexual behavior. In contrast to his earlier work, there is a marked tendency here to rely more heavily upon the social-learning approach rather than psychoanalytic accounts of gender determination. This tendency reaches an apex in the fifth chapter, which deals with psychological theories in survey. While the disturbed father/possessive mother chestnut is duly dismissed as inadequate, West's data clearly indicates that groups of homosexual and heterosexual subjects have regularly yielded massive differences respecting parental backgrounds. Following a detailed summary of a vast number of research projects into parental influence, West concludes that, while parental upbringing is surely related to the genesis of homosexuality, how the recipe works has yet to be satisfactorily explained. Brief sections follow which deal with Freud's theories of oedipal complex and castration fears, other psychodynamic theories, and finally the explanations of learning theorists. Hints from animal behavior suggest that homosexual behavior forms part of our evolutionary heritage; since our nearest neighbors, the primates, not only engage in homosexual activity, but seem to be able to symbolize or intellectualize such relations.

The reader who seeks more than research summaries will find these first five chapters somewhat perplexing. West never ponders the question of the significance of aetiological questions: perhaps he should have read (and been influenced by) the social learning theorists more extensively. Once the pathological model of homosexuality is dismissed, and the data clearly indicate that it is at best incomplete and inadequate, the question of what causes homosexuality becomes both less interesting from a theoretical perspective and less useful from a clinical one. It is a commonplace that every hu-

man activity, behavior pattern, and habit has antecedent causes in the development of the organism; and homosexuality is no different from heterosexuality in this respect. That **something** in the previous history of the organism determines it to be homosexual (or heterosexual for that matter) is not something for which we require empirical support generally—it threatens to be a tautology, and not a very interesting one at that.

The sixth chapter offers an account of homosexual lifestyles past and present. It surveys historical records, anthropological evidence, the contemporary gay scene, the camp subculture, and various problems of adjustment within the gay community (ageing, partnerships, sexual contacts, etc.). West flirts with the general conclusion that most of the problems effecting gays are due to hostile environing conditions. While the older gay (especially the male) is likely to have distinctive problems, these are only different from, but not necessarily less in number than, those of his heterosexual counterpart. Human sexual lifestyles, concludes the author, are surrounded with ignorance and uncertainty. Few of the real developmental problems have been researched, though all of them have more importance for human welfare than most of the topics of psychological research encouraged both by government patronage and by the university tradition.

Chapter VII deals with female homosexuality, and again offers a good summary of the current literature from both psychoanalytic and learning theory perspectives. A brief chapter on social problems follows, and offers discussions on mental illness, child molestation, prostitution, venereal disease, and homosexuality in prisons. Suicide and alcoholism, which West mistakenly categorizes as diseases [the first is at best a symptom, the second is a bad habit], are of course leading problem areas for

gays; but their incidence is usually directly proportional to the homophobic level of a particular community.

The question of change (spontaneous or assisted) occupies the penultimate chapter. It is change at issue, and not "cure". Though such talk, however carefully guarded it may be, will always evoke suspicion among proponents of gay liberation, there is a touch of inconsistency here within the liberation movement itself. If human freedom and pluralism—the right to do with one's life what one chooses—are to be recognized, then the right to alter one's sexual orientation is certainly a legitimate component of this matrix of options, or ought to be. It is also ridiculous to claim that sexual lifestyle cannot be altered or changed, as though it were some eternal truth writ large into the essence of the individual. This may be good psychoanalytic metaphysics, but from an empirical standpoint it is unadulterated hogwash. Homo sapiens is the most malleable and programmable of all the primates to date. So it is right and proper to investigate conditions of change of orientation. It is wrong to insist that such changes have some normative status, or that they represent amelioration or a cure.

The closing chapter deals with social controls, criminal law, law enforcement, the status of the homosexual citizen, and religious restraints. As the author notes, the social scene is a rapidly changing one, and the future cannot fail to bring a loosening of social restraints against gays generally. The changes are neither automatic nor inevitable, and they will not be made without occasional regressions; but one can give good betting odds on brighter days ahead for gay women and men.

The gay reader may perhaps be no less discouraged with West's new book than with his earlier one. The microscopic approach to data and survey results is not the sort of thing easily set to music. Even within the gamut of pure research, the new study sometimes goes to excesses.

Compilation of data is as tedious as it is important; but that refusal to take a stance, however provisional or guarded, relates more to lack of nerve than to any requirement of social or psychological research. So what we have here is less a re-examination than an annotated bibliography of data—processed by topic, but from which the conclusions have not been squeezed out. Paradoxically, that may make the book even more valuable. There is a glut of examinations and policy statements about, and the bibliographies on homosexuality list more entries than any researcher, however astute, can ever encompass. So it is good to have a running commentary which is both selective and up to date—a source by which to be guided through the massive literature, and to suggest both new directions are provisional conclusions.

Objectivity of the researcher notwithstanding, West leaves the reader with no doubts as to his own attitudes or conclusions in the closing pages of this important study. "Few thinking people any longer believe in the automatic moral, psychological, and physical superiority of the heterosexual orientation. Notwithstanding some social disadvantages and deprivation of family satisfactions, millions of homosexuals achieve a workable adjustment to life. It is one of the benefits of civ-

ilized living that minorities of different tastes and ways of life can be accommodated by a wider society, the life of the average homosexual is likely to become much easier in the future." Amen.

While there is still a long way to go before people of different sexual orientations understand and cooperate with each other fully, progress to that end has been remarkable, and

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## REVIEW

**Thieves to Flesh**, poetry by Salvatore Farinella, Manifest Destiny Books, Box 57, Dorchester Center Station, Dorchester, Mass. 02124. 1977, 34 pp., \$2.50.

Reviewed by Bruce Mikel

29 poems make up this rather neat anthology by Salvatore Farinella. One of his best, of life in the Orgy Room:

He wears his body like clothes/  
dark room zeppelin/bloats behind  
his belly/holds his green towel/wet  
to his sex./Slowly an inch/from me  
standing he/grazes me with his eyes/  
as if ripe I were/a fruit to pick./

If you have ever been in an orgy room, you know Farinella spots its humor, grotesqueness, impudence in just a few lines, lines turning into ditty-rhythm closing the poem with a light laugh.

Farinella ranges widely from opaque personal impressions of San



photo by Ken Clark

### SALVATORE FARINELLA

Juan, including lines that skirt clichés, but succeed because of their

energetic charm . . . "He behind me slips his song like a tongue in my ear," to poems of anger and bitterness, often called social comment. Among others, *Featureless Malcontent*:

We walk beside/police cars with  
lights off/dark figures turn/inside vi-  
sera (sic) featureless/malcontent in  
one spot too long/on the job chasing  
queers/quick as jack rabbits/with  
balls of brass no fear/of fuzz no fear  
of razor's edge./

Still, there is that note of redeeming humor, a relief from taking one's self, one's sex, one's thoughts too seriously. Auden finds this "indirect relation" to the world in Cavafy. It may well be the key to being gay and sane. Whether or no, it certainly marks Farinella's poems and makes them amusing and enjoyable, worth returning to for the smile in "orange dicks of death" and the puzzle of: I am a man/whose song of love wrangles/a hard bargain alone and bare/ 11:16 & 10 seconds PM 55 degrees./

## FEEDBACK

Dear GPU NEWS,

I respond to Donna Martin's article "A Fresh Perspective on Greek Homosexuality" (GPU NEWS, January 1978).

Slater's misinterpretations of earlier cultures are almost universally acknowledged to be disastrously parochial, tightly bound to "Freudian myths", and "Christianizing" in spirit also. What it comes down to is a simple refusal to understand other cultures.

Even if Martin's reportage were accurate, and it isn't, the glee which she seems to exhibit over Slater's reduction of (male) homosexuality to oedipal crippling is alarming. Assuming that lesbians and feminists are no longer gratified by talk of "penis envy" and other Freudian nonsense, you'd think that Martin would at least be a teensy bit critical here.

A lesbian commenting on a sociologist's misinterpretation of what Greek male homosexuals might have thought about women represents about the n-th degree of blind leaders of the blind.

M. V.,  
Milwaukee, WI

Dear Editor,

Although many of the gay publications are banned from entering the prisons, yours is one of the few that does enter and was never questioned.

In gay pride and struggle,  
A.J.

Dear GPU NEWS,

Your magazine is getting better with each issue. The January issue has just arrived on February 10, but we are enjoying it very much. Keep up the good work.

T.K.  
Honolulu, HI

Dear Friends,

The \$7.00 which I sent you last month was intended to extend my subscription. This morning I received two copies of the February issue. While I think that your publication is the best gay magazine around, two copies are just more than I need. Please drop one subscription, and apply the payment to the other.

Yours,  
R.V.,  
Arlington, VA

[Editor's note: We receive at least one letter like this a month. If you send us a check without a note or coupon, please mark clearly what it is for on the check itself: "renewal", "new subscription", "extend subscription", etc. We have hundreds of subscription payments arriving each month, and it is virtually impossible (and would be very expensive) to search existing computer records for duplication before entering a new subscription.]



# OFF THE RECORD

**I Was Born This Way** by Carl Bean, Motown Records, 12" disco disc, stereo, \$2.98.

Reviewed by Mike Vaughn

Probably the largest problem to be encountered in recorded music with a gay theme is availability. More often than not, the record is pressed on an obscure label, with distribution outside of major cities at best limited. However, disco music has taken the forefront in changing this situation. This past summer Casablanca Records issued its Village People LP and now comes

Motown Records with a number by available outside the Miami area.)

**I Was Born This Way** is a catchy tune, done in the early style of the Spinners music. The message is most clear: a statement by a together gay man to the straight world, demanding acceptance and rejecting criticism, laughter and scorn for his Carl Bean called **I Was Born This Way**. (Two cases in point: **I Was Born This Way** was originally cut by a man called Valentino about three years ago and put on a very obscure label based in Los Angeles. Distribution outside the west coast was spotty. More recently, note that Hurricane Anita was not widely

lifestyle. To hear the record is an uplift for all gay people: to reinforce their pride and build up their self-esteem. It should also make straight people reassess how they treat the gay people they encounter every day.

Once again, my hat is off to Motown Records, for taking that first step. A record company the size of Motown has nationwide distribution and even if this record isn't stocked, it could be ordered in any record store across the country. Also it pleases me to see another disco oriented record making a positive statement for gay people. The industry is acknowledging the strong gay force which has motivated and shaped the disco industry over the years.




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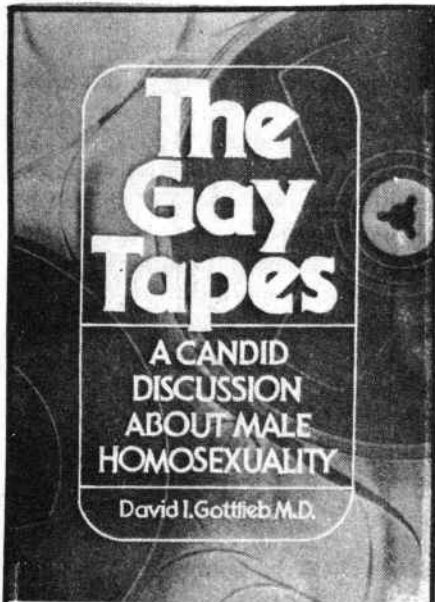
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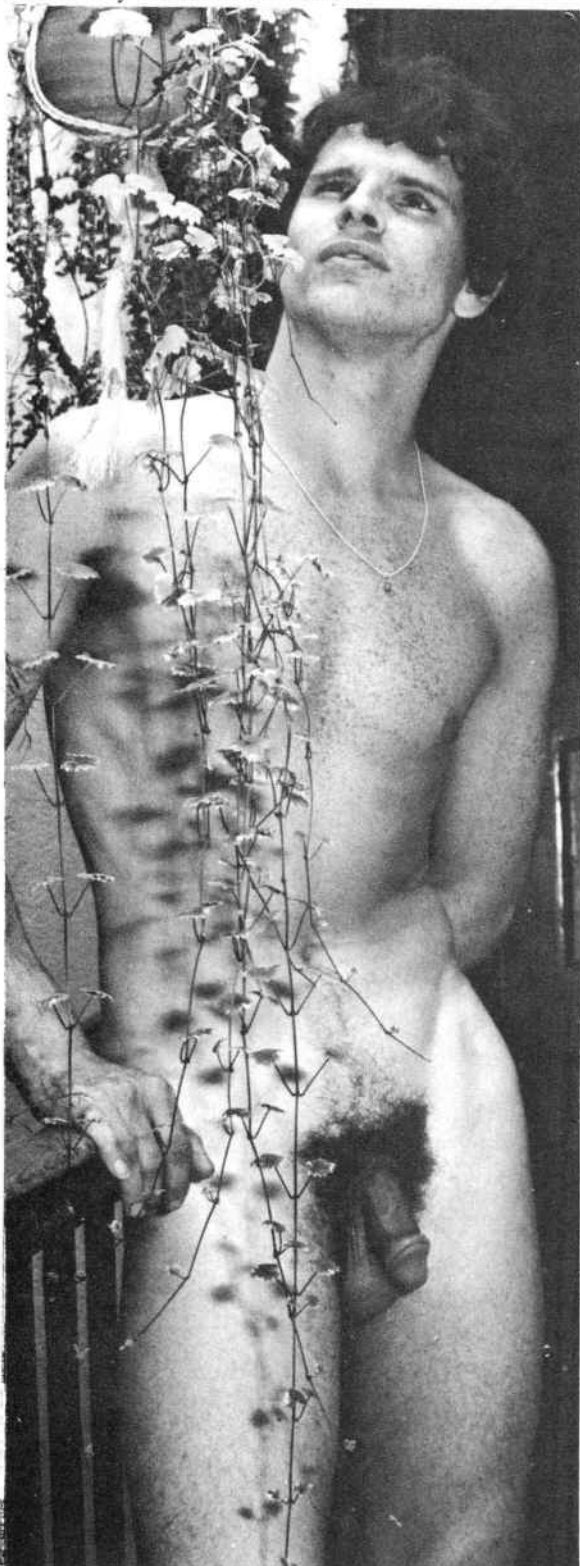
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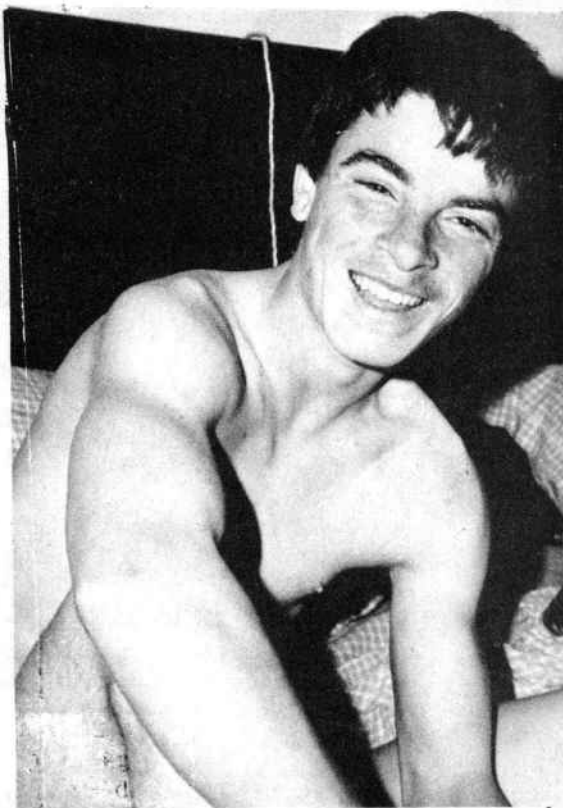
# CALENDAR

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.



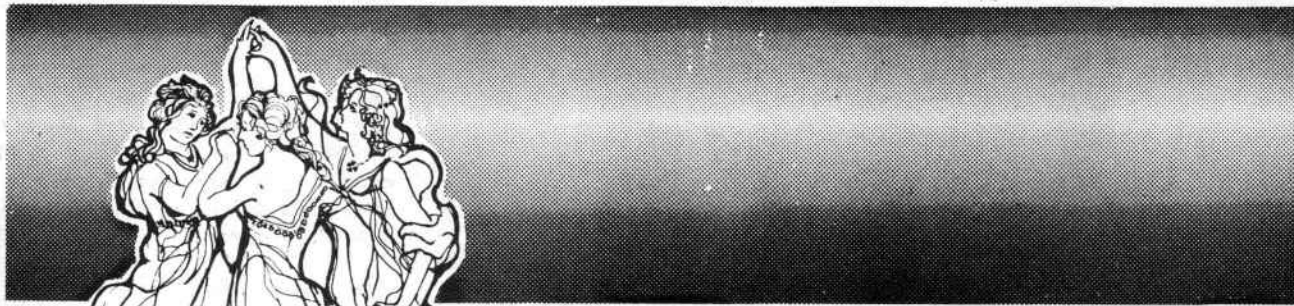
- MAR 2 Little Jim's Movie Nite (Chicago), 9 p.m., "Something for the Boys."
- MAR 3 The Baron (Milwaukee), Grace Jones, disco's greatest star direct from New York. Show at 11 pm. Also on Mar 4.
- MAR 4 The Baron (Milwaukee), Grace Jones, see March 3. Reception (Chicago) at Gary Nepon Campaign Office for Harvey Milk, 5-7 p.m., 2745 N. Clark Street. Fundraising dinner (Chicago) for Nepon campaign, Water Tower Hyatt House, 7:30 p.m., \$25 per person, Phone (312) 528-0400 for information. Gay and Lesbian Coalition (GLCGM Milwaukee), 3 p.m. The Farwell Center, 1568 N. Farwell.
- MAR 5 Midday brunch (Chicago) for Harvey Milk, sponsored by Gary Nepon Campaign, Center Stage. Gold Coast Movie Nite (Chicago), 5 & 10 p.m., "From Russia with Love." Man's Country Movie Nite (Chicago), "The Glass House"
- MAR 6 Gay Peoples Union (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- MAR 8 National Organization for Women (Indianapolis) Chapter Meeting, 7:30 p.m., YWCA, 4460 Guion Road.
- MAR 9 Little Jim's Movie Nite (Chicago), 9 pm, "Tugboat Annie"
- MAR 11 Rudolph Steiner Waldorf Schools (Milwaukee) All day workshops on Education towards Creativity, Plymouth Church, 2717 E. Hampshire. For information phone, (414) 271-7226. Easter Show by Entertainer's Club (Milwaukee), The Ball Game, 9 p.m., Donation for show.
- MAR 12 Walt Whitman Exhibit (Milwaukee) Reception, Charles Allis Art Library, 1630 E. Royall P., 6-9:30 p.m. Reservations required. Phone (414) 278-3010. Gold Coast Movie Nite (Chicago), 5 & 10 p.m. Man's Country Movie Nite (Chicago). Easter Show by Entertainer's Club (Milwaukee), The Ball Game, 9 p.m. Donation for show.
- MAR 13 Gay Peoples Union (Milwaukee) meeting, 8 p.m. Integrity (Indianapolis) Special Eucharist and Meeting, 7:30 p.m., All Saints Episcopal Church, 16th & Central.
- MAR 15 Man's Country Movie Nite (Chicago).
- MAR 16 Little Jim's Movies, (Chicago) 9 p.m., "Trouble for Two" The Baron (Milwaukee) St. Pat's party. Buffet, door prizes, \$100 for best St. Pat's theme costume.
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- MAR 19 Walt Whitman Exhibit (Milwaukee), Readings by Milwaukee Players, 7 pm, Charles Allis Art Library, 1630 E. Royall Pl. Reservations required. Call 278-3010. Pride (Chicago) Disco-dance. Center Stage, 3730 N. Clark Co-sponsored by 2nd City MC, Cash & prizes, Costume theme: "A Touch of Leather, A Touch of..." \$4. GPU (Indianapolis) Membership Meeting, 4 pm, Cavanaugh Hall (IUPUI) Rm. 205, 925 W. Michigan St. Gold Coast Movie Nite (Chicago) Man's Country Movie Nite (Chicago).

- MAR 20 Walt Whitman Exhibit (Milwaukee), Concert by Kathleen Metz (soprano) & Don St. Pierre (pianist), 8 p.m., Charles Allis Art Library, 1630 E. Royall Pl., Reservations required. Phone (414) 278-3010.  
Gay Peoples Union (Milwaukee) meeting, 8 p.m. (The Farwell Center, 1568 N. Farwell.
- MAR 23 Little Jim's Movies (Chicago), 9 pm, "Oh You Beautiful Doll."
- MAR 24 MCC (Indianapolis) Good Friday Evening Service, 7:30 p.m., 1940 N. Delaware.
- MAR 26 Easter Sunday  
MCC (Indianapolis) Easter Sunrise Service. Call (317) 926-6224 for information.  
Gold Coast Movie Nite (Chicago), 5 & 10 p.m.  
Man's Country Movie Nite (Chicago).  
The Baron (Milwaukee) Easter decorations, Half price drinks from 9 pm to midnight.
- MAR 27 Gay Peoples Union (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- MAR 29 Walt Whitman Exhibit, Lecture & Film on Walt Whitman by Richard Falk, 7:30 p.m., Charles Allis Art Library, 1630 E. Royall Pl., (Milwaukee). Reservations required. Phone (414) 278-3010.
- MAR 30 Little Jim's Movies (Chicago), 9 pm, "As Young as You Feel."
- MAR 31 Forum on Women in Journalism (Indianapolis), 8 p.m., The Woman's Touch, 6352 W. 37th St.



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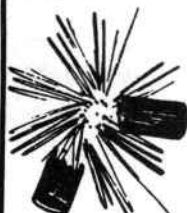
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