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# GPU NEWS

February 1979 75¢





**Bars come  
and bars go.**

And there are many  
reasons for that.  
But there's just  
one reason  
why we're still around  
and growing.  
We keep thinking  
about you,  
and we put everything  
we've got into making  
our place  
special enough to be

**YOUR  
PLACE**

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# SF GAY CENTER - MAYBE

San Francisco, CA—The San Francisco Board of Supervisors has approved the use of \$375,000 in federal funds for the construction of a gay community center, which would be named after the slain Supervisor Harvey Milk. The Department of Housing and Urban Development must still give final approval to the proposal, and serious questions have been raised already. City Attorney George Agnost's office has already issued an opinion that questions whether the proposal meets the HUD guidelines.

If the funds are approved by HUD, they will be given to San Francisco Gay Community Center, Inc., an organization founded several months ago for the purpose of creating a gay center in the city. Prior to his slaying, Mayor Moscone had indicated serious questions about the center. Knowledgeable sources at city hall have indicated that the Mayor had intended to call Supervisor Milk to his office to ask his concurrence in sending the whole proposal back to committee for further study, but both men were slain before they could meet on the problem.

Dick Murphy, Assistant to the Area Manager of HUD, explained that, under the funding terms, only "Neighborhood" centers may be considered, and these must meet four specific criteria: (1) They must be multi-purpose (not limited to just recreation); (2) They must serve a specific area or neighborhood; (3) They must primarily benefit low and/or moderate income persons; and (4) They must be open to all (not just a special racial or ethnic group). Murphy also expressed his willingness to meet with the Community Development Advisory Board of the city in order to iron out possible difficulties with the proposal in advance.

In the meantime, the city's **Bay Area Reporter** (B.A.R.) has learned that the **National Enquirer** is

considering the publication of an article which would throw the proposal further into doubt. The **Enquirer** has given the "go ahead" to a local freelance writer, Ian McDonald, to prepare an article on the proposal for use of federal funds for a gay center, and which would question its "politically sensitive" nature nationally. Most gay organizations and representatives in the bay area, including B.A.R., have refused to cooperate with McDonald, who uses the pseudonym "Bill Mann" when writing for the **Enquirer**. Paul Hardman, President of the Pride Foundation, indicated that he gave an interview to McDonald.

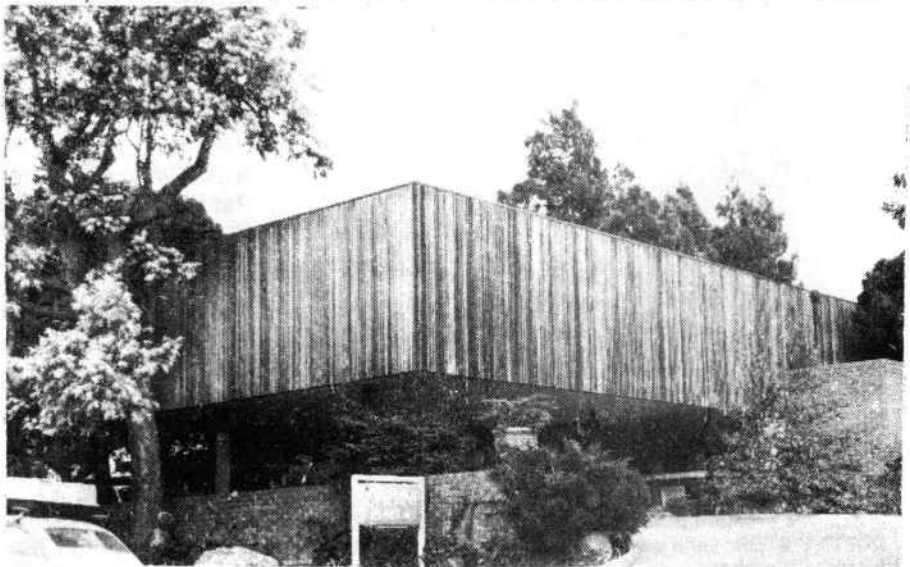
When confronted with the consistent anti-gay articles in the **Enquirer**, McDonald admitted that the paper is homophobic, but added: "hopefully, I can change that." He later conceded that the article would be edited by others. "They will edit. They will do what they want to do. . . It is out of my hands."

The **Enquirer** is the most widely read right-wing publication in the U.S. With Six million readers, it is second in circulation only to **TV Guide**; and has a gross income of \$50 million. Publisher Generoso Pope states that "reader interest"



is the only factor in determining content. Typical articles involve psychics, inspirational stories, and TV gossip. Sex was cut from the publication in 1968 only because Pope was anxious to place the **Enquirer** at the lucrative sales area of supermarket check-out counters. Several attempts by **GPU NEWS** to place a small classified ad in the **Enquirer** have been rejected on the ground that any advertising or editorial favorable to gays would be "inappropriate for readers."

One of the principal sites being considered for the gay center, if HUD funding is ever obtained, is the former Daphne Funeral Parlor near Church and Market Streets.





# SCIENCE MEETING IN HOUSTON

Houston, TX—The 1979 annual meeting of the American Association for the Advancement of Science was held from January 3—8 at the Houston Marriott and Shamrock Hilton here. The convention included a symposium on "Paradigms and Prejudices in Research on Homosexuality." This marks the first time that the prestigious organization has taken up the topic of research into homosexuality.

Dr. Noretta Koertge, a philosopher of science and openly lesbian professor at the University of Indiana (Bloomington), arranged the symposium; and was asked by the History and Philosophy of Science Division of the AAAS to prepare a meeting on theory assessment in a scientific field experiencing new developments.

Dr. Alan Bell was present at the symposium. His study, written with Martin Weinberg, **Homosexualities**, is the most massive and,



Dr. Alan Bell

according to some, most scientific study of homosexuality to date; and this work was the focus of the meeting. Another researcher on homosexuality, Dr. John DeCecco, discussed his own studies on sexual orientation. He and Bell were joined in their discussions by two

philosophers of science, Dr. Michael Ruse and Dr. Frederick Suppe.

Dr. Ruse, University of Guelph, discussed the philosophy of socio-biology ("Are there gay genes?"). Suppe, chairperson of the History and Philosophy of Science program at the University of Maryland, addressed specific criticisms to Bell about the **Homosexualities** study. Suppe, who is also openly gay, felt that Weinberg and Bell were naive about certain aspects of the gay subculture, and that as a result their story contained certain biases.

Two other programs at the AAAS convention which dealt with related topics were: "Feminism and the Philosophy of Science" and "Women in Scientific Research." The AAAS is a massive national organization of scientists and philosophers, and is especially committed to the dissemination of scientific information to the general public

## ANN ARBOR RETAINS ORDINANCE

Ann Arbor, MI—This city's new and broadly based anti-discrimination ordinance remains in effect despite the state attorney general's ruling that it was not legal. City Attorney R. Bruce Laidlaw disagreed with Attorney General Frank Kelley's findings that state law preempts local governments from enforcing civil rights laws. "There does not appear to be any more compelling reason to give up on local civil rights enforcement than there was when the City Council adopted its 1970 version," said Laidlaw.

Earlier this year the 1970 ordinance was replaced with an even more comprehensive bill. The new ordinance prohibits discrimination in housing, employment, and public accommodations based upon sexual orientation, race, color, religion, national origin, sex, age; marital status, physical limitations, ed-

ucation, association, pregnancy, source of income, and family responsibilities. The measure also involves private businesses as well as the practices of labor unions. Laidlaw maintained that the Attorney General's ruling ignored the home rule provisions of the Michigan Constitution.

The annual convention of the Michigan Organization for Human Rights (see article elsewhere in this issue) voted on October 14 to oppose Kelley's ruling also. In a position paper adopted by the conference, MOHR states that "the Attorney General's position is of dubious merit, and that its effect, which is to abolish all civil rights enforcement powers on the local level, would have a regressive effect on the protection of Michigan citizens from all types of discrimination, especially in the larger cities."

## ESTES COMMENTS

Seattle, WA—"In the realm of politics I would say you don't win when you don't know what you are doing." So concluded Seattle police officer David C. Estes, proponent of Initiative 13, an anti-gay-rights initiative which was defeated by Seattle voters in November by a 63% to 37% margin.

The Seattle initiative would have repealed ordinances banning discrimination in housing and employment because of sexual orientation. "We were a bunch of politically inexperienced people," Estes added.

"No one expected that the vote margin would be so large, and I think that it's a clear indication that this whole Anita Bryant thing has come to the end of the line," said Charles Brydon, co-chairman of Citizens to Retain Fair Employment, the organization which spearheaded the fight against Initiative 13.

# LESBIAN MOTHER DENIED CUSTODY

**Denver, CO**—A 36-year-old lesbian mother has been denied custody of her two children in a hearing completed on December 21, despite pleading to a district court judge that she loved her son and daughter and wanted to raise them.

"I love my children," said Kathryn Stover, a registered nurse who separated from her husband of 12 years earlier in 1978. "I wouldn't have asked for custody if I didn't love my children." Shortly after the testimony was completed, District Judge Roger Cisneros awarded custody of the youngsters, an 8-year-old boy and a 6-year-old girl, to their father, Harold Stover, who is branch manager for a real estate firm. He also granted Mrs. Stover "maximum visitation rights."

After the ruling, Mrs. Stover shook hands with her husband and they embraced briefly. She then broke into tears and left the courtroom with her attorney and her lover, Ann Adams, 34, also a nurse.

Cisneros listened to almost eight hours of testimony before making the ruling. He said that the mother's lesbianism and the fact that she is now living with her lover had played no role in his decision. "The court has not considered in its findings the issue of lesbianism on the part of the mother," he added. "The court feels that the sexual preference of the parties was not an issue." Cisneros had also permitted television cameras into the courtroom at the close of the hearings, when he declared that Mrs. Stover was a good mother, but added that, "the issue before the court was who is the better parent for the children."

Cisneros had in fact relied heavily on the recommendation offered by a three-member evaluation team from Denver Children's Hospital, which declared that the father would be a better parent. A psychologist testified earlier in the hearings that the mother appeared

to be self-centered and more interested in her own needs than those of her children. Mrs. Stover took the stand at the end of the hearing in an attempt to rebut the testimony. She said that she had tried to be open during her meeting with the psychologist, but that she might have been defensive in some areas. "As a lesbian mother, you kind of have to defend yourself against an accusing world. I have not been an untouching, uncaring,

unfeeling [mother]."

She said also that she had tried to describe her lesbianism to the children in a manner that they could understand, and explained to them that some people thought that such a relationship was wrong. Asked under cross-examination whether she believed that her homosexuality affected her children, who have lived with her since the separation, she responded, "It affects the lives of all of us."

## GAYS IN NURSING HOMES

**Lansing, MI**—Michigan will probably soon have a measure which specifically prohibits discrimination on the basis of sexual preference. For the first time in its history, the legislature has passed such a measure and sent it on to Governor William Milliken, who is expected to sign it.

The bill (SB 659) provides that all nursing homes in Michigan must adopt policies regarding the rights of residents. Those policies must also state that appropriate care will not be denied on the basis of sexual preference, marital status, sex, and a number of other factors. Other rights in the bill include the right to medical record confidentiality, to privacy, to receive mail unopened, and to associate with persons of one's choice.

The bill was the result of committee hearings on nursing home abuses. A resident of one home had charged that his mail was being opened and censored because he is a homosexual. Because committee members agreed that there were significant problems, the bill was drawn up.

According to Don Mager, project facilitator of the Michigan Organization for Human Rights (MOHR), no gay organizations worked for passage of the bill. MOHR and other groups "sat quietly and let it go through," he added. Mager pointed out that the rights of gay

seniors, "especially those on fixed and limited incomes, are often mentioned as areas of serious concern, but little concrete work is done to ensure these rights."

Commenting on the bill's passage, Robert Lundy, Policy Council Chair of MOHR, described the measure as "the wave of the future." "In Michigan, successes will probably occur in specialized areas and will apply to those receiving public services, before a bill protecting employment in the private sector is passed," Lundy noted.

## MILK ARTS BUILDING

**San Francisco, CA**—The Recreation and Parks Department has renamed the Recreational Arts Building at 50 Scott Street in honor of the late Supervisor Harvey Milk.

The building is now "Harvey Milk Recreational Arts Building." It is one of the largest modern structures owned by Rec-Parks, and houses the public photo center plus the drama, dance, and music divisions of the department. Thousands of citizens use the facility each week.

The Milk Arts Building is located just across from the Ralph K. Davies Medical Center, and was dedicated in late 1957.



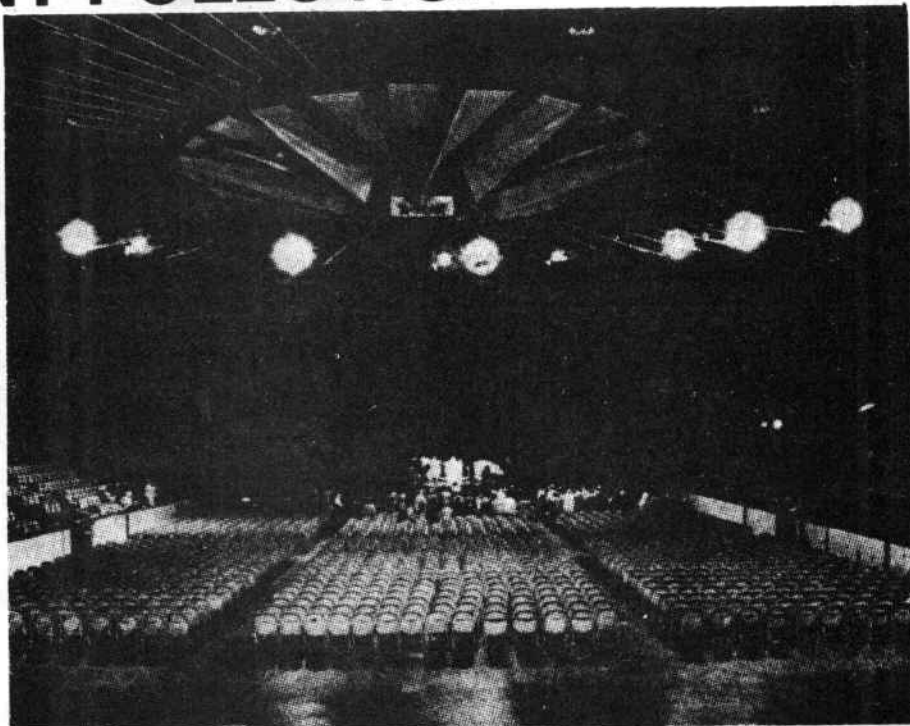
# ANITA BRYANT FOLLOWUP

**Miami Beach, FL**—Anita Bryant officially announced in December the opening of her first "counseling center" which will "treat gays" by getting them to "accept Jesus Christ and shed their homosexual ways." speaking to the press, Bryant said that the center will be supported by client fees and gifts from Anita Bryant Ministries, Inc., a charity which she founded for that purpose.

"I tried to run from the homosexuality issue," she noted, "It has been so hard on me—mentally, emotionally, physically—and I don't say that boastfully." The Counseling Center is located at 801 Godfrey Road in Miami Beach. Bryant announced plans to open others in major cities throughout the United States.

Against the protests of the Macon Coalition for Human Rights, Bryant appeared at a concert in Macon (GA) on December 9. A committee was formed after some people expressed fears about possible violence in the event of a demonstration. Dr. Louie Crew, gay rights activist and Ft. Valley State College professor, called Macon "a very violent town" and warned gays that the risks of a demonstration "could be fatal."

Even without a demonstration in Macon, the Southside Lions Club, which brought Ms. Bryant, lost almost \$1,000 through the concert. According to club ticket chairman Frank Rhodes, the difference between ticket sales and what it cost to bring Bryant to Macon was over \$900. Club officials said that they would need to get 3,500 people to the concert just to break even on the fund-raising venture. A disappointing total of 2,041 attended. Jackie Lee, Ms. Bryant's public relations agent, refused to say what her packaged fee was. In addition to the packaged fee, the Lions paid for media advertising, coliseum rental, and transportation and accommodations for Bryant and her four-piece band.



## Anita "Bombs" — That's Show Biz

Anita Bryant drew what one local reporter called "a pitiful sight" of 178 supporters in an auditorium that seats 6,000. The biggest crowd was **outside** the Utica Memorial Auditorium, where 500 local gay activists marched and heard speeches at a Human Rights rally. Financial loss to the event's sponsors was \$12,000.

The situation was even more disastrous in Utica [NY], where Bryant drew what one reporter called "a pitiful sight" of only 178 supporters in an auditorium seating 6,000. The Northeast Regional Right-To-Life Congress took a financial loss of \$12,000 on that concert. Gay protesters and supporters on the outside of the auditorium outnumbered Bryant supporters by a margin of almost three to one.

Bryant was scheduled to appear in Milwaukee during January at the old Towne Theater as part of a "Christian Cinema" project. Promoters for the project, in explaining why she did not appear, would only say, "She cancelled and has not been rescheduled."

Meanwhile, back in Florida, at least seven television stations have banned commercials which feature Bryant stating her opposition to the Equal Rights Amendment. The stations banned the advertisements

because, according to their representatives, they offered "misleading and inaccurate information." Among other things, Bryant claimed that the ERA, which was subject to a ballot question in Florida, would permit gay marriages.

In an interview in the **Washington Post**, Lillian Carter, mother of the President, said that she feels "absolute disgust" for Anita Bryant. Miss Lillian (as she is widely known) observed that she used to admire Bryant and attributed her change of affection to Bryant's "position against homosexuals."

Relating her experience at the popular New York disco, Studio 54, Miss Lillian said, "I met so many of the nicest looking men. I was told later that they were all gay." In reply to **Post** interviewer Henry Mitchell's suggestion that she advise Bryant to "shut up and mind her own business," Miss Lillian responded: "I did."

# TORONTO PARENTS OF GAYS

**Toronto, Ontario**—The formation of a local Parents of Gays Group, the third to be organized in Canada, was announced here at a press conference at the end of November. The group is being coordinated at present by June Tattle, whose son Steve is on the executive board of the Coalition for Gay Rights in Ontario.

The formation of the group here was assisted by Betty Fairchild of Denver, who flew to Toronto to contribute her experience in organizing to the local chapter. Fairchild, who has long been associated with POG organizations, has become their unofficial spokesperson, and is the author of **Now That You Know: What Every Parent Should Know About Homosexuality**. She first realized that she was the mother of a gay son in 1970, when her 17-year-old son came out to her. "When I went to Berkeley, I experienced so much. I saw that many people were living outside the norm, and outside the stereotypes I believed in. Some of them were gay people, and I began to drop those stereotypes. Life's a lot more interesting with its variables."

June Tattle's son came out to her in 1976. "I was freaked out," she recalls. "It seemed like a catastrophe. But I went to a parent's night at a Gay Youth Toronto meeting, and it was a real eye opener just to sit and listen to those young people. My whole family had this image of gay men as effeminate and in dresses. An abomination. Then you realize that they're just ordinary kids. I became very emotionally involved, and I saw there was an obvious need for a parents' organization. The kids kept saying they wished that there was someone for their parents to talk to. Pretty soon Steve began volunteering me to speak as a parent to gay organizations."

"It's because they have to talk," noted Fairchild. "The first reaction of parents when a son or daughter



**June Tattle (left) and Betty Fairchild discuss plans for Parents of Gays.**

comes out is fear of the unknown. Later they begin to question those beliefs and realize some are wrong. The most important thing is to give them positive information over and over again. It's most important for them to meet other gays."

Ninety percent of the parents involved in POG are women. Fairchild says that "Men find it harder

to deal with emotional issues. They see it as a threat to their masculinity." Both women emphasize that POG is open to **all** parents, and they encourage any parents in need of support to get in touch. The group can be contacted by writing: POG, c/o 29 Granby St., Toronto, Ontario, M5B 1H8; or at (416) 484-4634.

## PRIVACY IN WISCONSIN

**Wauwatosa, WI**—Love went on trial in the Wauwatosa Municipal Court on November 29, and love lost. Two adults were convicted of lewd and lascivious behavior and fined \$75 each for having sexual intercourse (**heterosexual**).

Police, sent to investigate a possible break-in at a vacant house at 2 a.m. on August 5, had discovered the couple in one bedroom. Despite the fact that the couple had the owner's permission to occupy the house, which they had been hired to paint, they were arrested by police.

The arrest was made by Sgt. Byron Naegel, a 23-year veteran on the Wauwatosa Police Department who has the reputation of being the only officer who takes a literal interpretation of Wisconsin law and makes arrests in "lovers lanes." The applicable statutes concerning lewd and lascivious behavior are otherwise used only with discrimination as a means of harassing gays.

Toward the end of the trial, Andrea Shafton, who owned the house

and who had hired the couple to do the painting, asked Municipal Judge John Pfannerstill not to convict them because they had a right to be in the house, and what they were doing was private. The judge noted that Wisconsin has no laws guaranteeing sexual privacy.

Assistant District Attorney George Shimmel noted: "If you don't like the laws, you can work to change them, but meanwhile the laws are on the books and the police are hired to enforce the laws."

The couple, embarrassed and angry, said that they planned to appeal the conviction. "I'm 21, . . . I'm an adult. I should have the privilege to be with whomever I wish." Shafton who said that she would get legal help for the appeal, noted: "Their discretion in this matter was ridiculous."

After Pfannerstill found them guilty, the man asked if that meant they would have to go to jail for making love. Said the judge: "Probably. . . if you don't pay the fine."



# FEINSTEIN CHOOSES BRITT

**San Francisco, CA**—Mayor Dianne Feinstein named Harry Britt to replace the slain Harvey Milk on the Board of Supervisors. Britt, 40, a soft-spoken close friend and political ally of Milk, said that he viewed the late District 5 Supervisor as a leader of the national gay movement but "I don't see myself in that capacity." Britt is the past president of the San Francisco Gay Democratic Club, recently renamed the Harvey Milk Democratic Club.

Britt is viewed by acquaintances as a quiet believer in many of the causes espoused by Milk, such as housing speculation controls, gay rights, and district election issues. His name was among four left on a tape recording by Milk suggesting possible successors in the event of Milk's death.

Britt and other political friends of Milk had lobbied hard for Anne Kronenberg, a 25-year-old lesbian who was Milk's top city hall aide. Thousands of names were gathered on petitions, and waves of telegrams and letters, many orchestrated by Britt himself, were sent on Kronenberg's behalf to Feinstein's office.

Milk supporters claimed, following the announcement of appointment on January 8, that they were furious at being excluded from the selection process. They had pushed without success for Feinstein to meet with a half dozen neighborhood groups, many of which had already lined up in favor of Kronenberg. The mayor, however, preferred personal interviews with announced candidates, avoiding the screening committee approach which she used in picking a successor in her own supervisorial district.

Feinstein's defenders claim that the high energy politics of Milk's district made such a normal screening committee impossible to pick. In addition, they claimed that the endorsements from neighborhood



**SUPERVISOR HARRY BRITT**

groups had been lined up in the emotional aftermath of Milk's murder. Two close aides of Milk called the Mayor's tactics "manipulative and contemptuous." A district leader who investigated candidates for Feinstein responded that Milk's forces "are never happy unless things go exactly their own way."

The mayor also noted that next November the voters of District 5 will "have an opportunity to judge Mr. Britt's performance in office. If they like him they will elect him; if they don't they will make their views known through the ballot." Also at stake in that election will be the mayor's office. Feinstein was elected by her fellow supervisors to fill out the remaining year of Moscone's term.

Britt said that he had asked Kronenberg to work for him, "but she said she does not feel good about returning to the City Hall at this time." He appeared in the mayor's reception room with his father, a retired petroleum engineer from Port Arthur, remarking that his father's presence "will have meaning for the gay community." "My concern will be to set up processes by which the people of Dis-

trict 5 can speak their needs and express them through me." The new supervisor conceded that "I don't have a lot of knowledge about the problems of the city and I don't feel qualified to speak for women," adding: "No one is my enemy. I want our city to unify around problem solving."

Britt, promising to be a full-time supervisor, said that he could live on the \$9,600 annual salary, but that he favors a pay raise for the supervisors. He noted that he would lean on his savings, which he had planned to use to enter law school.

Britt was born in Port Arthur (TX) in 1938, where his parents and two brothers still live. In 1960 he received a bachelor's degree from Duke University, and later a bachelor of divinity from Southern Methodist University in Dallas. He did graduate work in theology, philosophy, and psychology at the University of Chicago and the University of Heidelberg in Germany, becoming active as a Methodist minister in Chicago, rural east Texas, and Dallas. He came to San Francisco in 1971 because he said he was interested in the "psychological developments" in California. In California he worked as a hotel night auditor and a letter carrier.

Feinstein said that she talked to 20 prospective appointees and reviewed applications from 50 others. "From my conversations with Harry Britt," she added, "I am convinced that he is very much aware of the diversity in his district and that he will reach out as I do to bring people together, to not be divisive, and to heal the wounds that we all suffered."

She added that one of Milk's attributes was that he considered himself a supervisor who happened to be gay, and not a "gay supervisor," and "I believe Mr. Britt will display the same degree of community involvement."

# MAGAZINES CHARGED OBSCENE

**Ottawa, Ontario**—Pierre Viau, managing editor of **Ottawa Review**, a leading arts and entertainment guide, has been charged with distributing obscene materials after a police investigation which included a raid on a respected Ottawa art gallery.

Accompanying an October 26 editorial calling for an end to obscenity laws, **Ottawa Review** printed photographs which were then appearing in an exhibition of Richard Nigro's work at the **SAW** gallery. Entitled "Of Intimate Silences," the photos were inspired by Mishima's novel, **Forbidden Colors**, which explored the violence existing between people connected by love or passion. One photo, reprinted on the cover of the **Ottawa Review**, showed a man kneeling at the crotch of a woman.

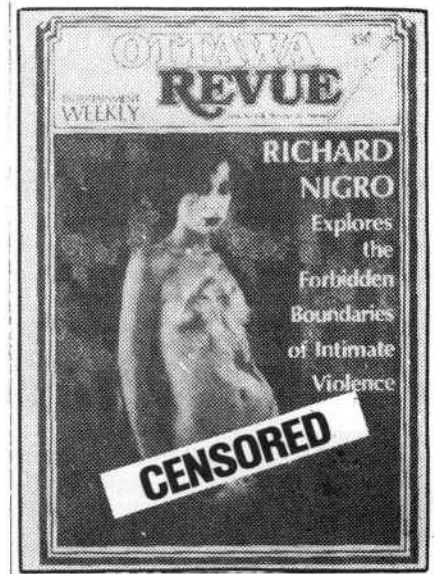
On October 31, three morality squad detectives raided **SAW Gallery** and seized three of the display photographs. These were returned to the gallery several days later, on the condition that the gallery owner post a sign warning that "some of the work is of a sexual nature and may offend some persons." Police subsequently laid the obscenity charges against the **Ottawa Review**. The charges have been defended by Assistant Crown Attorney Richard Mosly.

Pierre Viau, meanwhile, has stated that he will fight the charges. "It's not a question of obscenity, but one of dealing in art."

Meanwhile, in Toronto, the Deputy Minister of National Revenue has upheld the seizure and confiscation by Canada Customs of the September issue of **Revolt**, a Swedish gay liberation magazine which contains explicit illustrations. The issues were being shipped to the offices of **The Body Politic** (Canada's gay liberation magazine); and, at almost the same time, the Toronto office of the Customs Department notified TBP that a second issue of **Revolt** had also been seized.

A ruling dated September 15 and signed by H. Meredith, a Toronto customs inspector, held that the September issue was "immoral and indecent," and thus was prohibited entry into Canada under the provisions of the Customs Tariff. The Canadian Lesbian and Gay Rights Coalition and the Canadian Periodical Publishers' Association, two groups of which TBP is a member, have both adopted policies which demand the repeal of this section of the Customs Tariff.

TBP has announced the appeal of the decision to the Minister of National Revenue, Anthony Abbott. A further appeal to a County Court judge is possible, but is not planned in the case of **Revolt**.



October 26 issue of **Ottawa Review** seized and charged as obscene.

## DOCTORS AND VD

**Washington, DC**—Nearly two-thirds of the physicians who responded to a survey by the American Medical Association said that they have no qualms about treating gay patients. Most of the others said that they feel uncomfortable about it some of the time. These results are from a sampling of one thousand physicians in seven specialties, and reported in the October 27 issue of **American Medical News**.

61% of the responding doctors said "It doesn't bother me at all" to treat male homosexual patients, but 33.5% responded, "I'm sometimes uncomfortable." Of the rest, 1.8% said, "I'm often uncomfortable," and the remainder did not reply to this question. Only 1.1% of the responding physicians said that they tell gay patients they would rather that they see another doctor.

But... if many doctors express willingness to accept gay patients, it remains an open question whether gay patients should accept many doctors. According to a later issue of **American Medical News**, published in December, syphilis is epidemic among gay males: partly

because of the gay liberation movement, but equally because of the failure of doctors to diagnose the disease.

The authoritative newspaper of the AMA said that both syphilis and gonorrhea are increasing among gay males at a much faster pace than among heterosexuals, despite the ready availability of cure and control drugs. Physicians said, in another poll result, that part of the problem was hesitation both on the part of patients and their doctors to discuss sexual problems generally.

The article reached two major conclusions. (1) The diseases are being spread rapidly among gay males owing to the new era of sexual freedom which has brought more gays "out of the closet," and thereby fostered increased sexual activity. (2) Because of gaps in early medical training, many doctors misdiagnose the problem—especially in gay male patients—because they do not always ask the right questions about sexual practices and often do not perform the tests which would corroborate the presence of venereal disease.



# SF BARTENDER HELD FOR MURDERS

**San Francisco, CA**—A popular bartender, David Likens, has been arrested in the slaying of three San Francisco gays whose bodies were discovered over a period of eight months in isolated parts of San



**DAVID LIKENS**

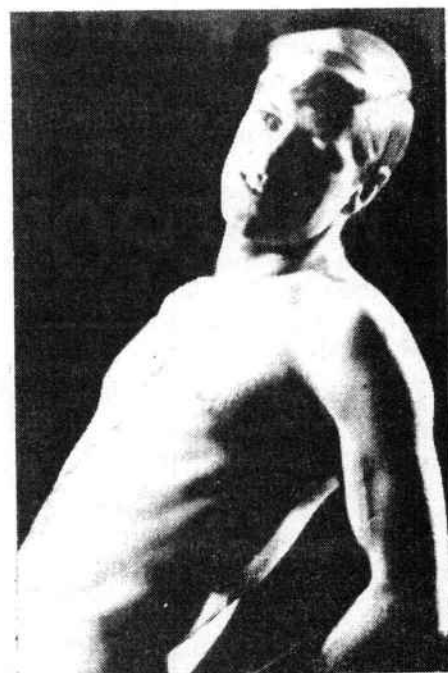
Mateo County. Likens, age 31, was arrested at his Henry Street address. He had earlier faced charges of attempted murder, assault, false imprisonment, and sodomy, all charges filed since last October. His bail was set at \$250,000. All of

the alleged victims had been strangled.

Likens was initially arrested on October 12, ten days after he had assaulted a 32-year-old San Francisco man who charged that the accused had tied him up and attempted to strangle him. This incident led police officers to investigate Likens on earlier murder charges.

Likens had served two years for the second degree murder of a Los Angeles hitchhiker in 1975. The victim had been strangled and mutilated on his chest. Likens, released early on a good prison record, was known as openly homosexual in prison. On June 6 and September 4, Likens was accused of assaulting other gays: the victims lived in these cases.

The three murder victims in the recent cases had been dumped in San Mateo County since March. They frequented Castro Street bars, where it is alleged that they met Likens. The accused also frequents the leather bars south of Market Street. One person who knows him said: "His acholism is his big problem. He has to escape



*David Likens, a well-known local bartender, accused of three murders.*

from reality. He sought and received acceptance from others, but he was very unhappy. He went to L.A. for a couple of years to get away from his problems here—including his involvement with sado-masochism. Dave was a helluva nice guy when he wasn't drinking."

## LESBIAN MOTHERS WIN

**Olympia, NY**—A badly split State Supreme Court, by default, has approved an arrangement whereby two lesbian mothers and their children are living together. Since five justices, who would have constituted a majority, were unable to concur, a lower-court order permitting the mothers to live together with their children was allowed to stand. Only four justices signed the main opinion, under which the living arrangement would have been broken up.

The case involved the divorces of Sandra Lee Schuster and Madeleine C. Isaacson. Justice Robert Brachtenbaugh, who wrote the opinion signed by four of the judges, said the women separated from

their husbands and lived together in a lesbian relationship with their children. "At the outset, we emphasize that these cases do not involve the question of whether it was proper to award custody of the children to lesbian mothers," Brachtenbaugh noted. He said that, since the original custody order (which did award the children to their mothers) was not under appeal.

What was on appeal was modification of the divorce permitting the mothers and their children to live together. The original divorce decree had prohibited such an arrangement. That was changed in November of 1974 by Superior Court Judge Norman Ackley.

Brachtenbaugh also noted that the fathers were wrong in trying to gain custody of the children on the grounds that the lesbian mothers were living together in violation of the original decree. "Punishment of the parent for contempt may not be visited upon the child in custody cases," he said. "The custody of the child is not to be used as a reward or punishment for the conduct of the parents."

Justices James Dolliver and Robert Utter, who wrote the minority opinion, took a different view. They agreed that the mothers should retain custody, but went further in arguing that the mothers and their children should have been allowed to live together.

# OLEARY RESIGNS FROM NGTF

**New York, NY**—Jean O'Leary has announced that she will resign as CO-Executive Director of the National Gay Task Force effective in June of 1979. A native of Cleveland (OH), Ms. O'Leary has been active in the national gay and feminist movements since 1971, beginning her activities shortly after leaving the Holy Humility of Mary religious order (Roman Catholic) where she spent four years. She



*Jean O'Leary*

joined NGTF as National Coordinator in 1975, and has served as Co-Executive Director since June of 1976. Her decision to leave NGTF was made for personal reasons.

Kay Whitlock and Charles Brydon, Co-Chairs of the NGTF Board of Directors, expressed their appreciation to Ms. O'Leary for her distinguished service, noting that "her enormous creative talent and energy will be greatly missed. We extend to her our best wishes for what we know will be successful future endeavors, and we look forward to a continued close association with her."

Whitlock and Brydon emphasized that the Board expects to appoint a replacement for Dr. Bruce

Voeller, whose resignation from the other Co-Director's position took effect on January 1, well in advance of O'Leary's departure so that continuity will not be disturbed. "We want to make it absolutely



*Dr. Bruce Voeller*

clear to NGTF's members and supporters around the country," they said, "that replacements for both Jean O'Leary and Bruce Voeller will be found who are thoroughly familiar with the projects and plans of this organization, and that the change in NGTF's executive leadership will in no way interrupt the continuity of our goals and activities. Our organization has established itself as a major national organization in the field of gay rights, and we are confident that changes in personnel will not effect our capacity to continue that leadership role and to do the jobs we've begun."

O'Leary noted that her experience at NGTF has been "tremendously challenging and satisfying. This is a wonderful organization with a great future," she said, "and I intend to maintain close ties with NGTF and continue to be of service in whatever ways I can." She stressed that both she and Dr. Voeller retain a deep commitment to NGTF and that she has planned her resignation for June to allow for time to assist the new director in adjusting to the executive position. The Board of Directors, together with O'Leary and Voeller, is

also currently exploring ways for the two directors to continue to be of service to NGTF following their departures. As a foremost gay leader, O'Leary has been interviewed extensively by the national media, and has represented NGTF on numerous TV and radio programs, including the "Today Show" and "Dick Cavett." She has lectured across the country at universities, and has also keynoted numerous gay and feminist conferences nationwide.

Ms. O'Leary is currently considering a number of career options, but has not reached a decision at this time.

## MILK FUND

**San Francisco, CA**—The Harvey Milk United Fund has been established by friends and colleagues of the late Harvey Milk in order to help continue the work which he began. While Milk served the entire city of San Francisco, he felt a special responsibility to represent the traditionally disenfranchised: racial and ethnic minorities, gays, women, the elderly, and the disabled. Gwenn Craig, United Fund Board Member and former coordinator of San Francisco Against Proposition 6, said: "Harvey clearly saw the necessity of building alliances between the different minority communities, it was his top priority, and it will be the Fund's priority as well."

A nonprofit corporation, the Harvey Milk United Fund will channel money to a wide range of projects such as Senior Nutrition Programs, the Gay Community Center, state and national legislation supporting gay/lesbian rights, passage of the E.R.A., gay and lesbian cultural projects, and the projected National March on Washington.

For further information, write to: The Harvey Milk United Fund, One United Nations Plaza, San Francisco, CA 94102.



# OPPRESSION IN MONTREAL

**Montreal, Quebec**—Gay leaders here have expressed deep concern over the results of November municipal elections, in which Mayor Drapeau was re-elected with 61% of the vote, and his Civic Party virtually wiped out the opposition by taking 52 of the 54 city council seats.

Drapeau and his party are considered by many to have been directly responsible for police harassment of the Montreal gay community for the past twenty-five years. With the overwhelming majority which his party obtained in November, he may feel free to increase his anti-gay campaign over the next four years.

Prior to the elections, ADGQ, a Montreal-based civil rights group, sent letters to all opposition parties, including the Montreal Citizens's Movement (MCM) and the Municipal Action Group (MAG), asking for their positions on issues of concern to gay persons. Only the MCM, which had expressed its support for gays during the 1976 pre-Olympic harassment, responded. Abe Limonchick, MCM president, expressed support for an end to police terrorism and repression of gay rights. He pointed out that MCM had voiced its support in city council following the police raid (October, 1977) of the Truxx bar.

Serge Joyal, mayoral candidate for the MAG, spoke on the gay television program, Productions 88, and indicated that if elected he would enact measures to halt illegal police activities. He also promised a municipal human rights charter which would include "sexual orientation." Predictably, Mayor Drapeau's office refused to send a representative to appear on the program.

As the election approached, ADGQ called upon gays and their supporters to vote against Drapeau in light of his wretched record in all human rights issues. A publicity campaign and several protest



**Anti-Drapeau protesters march in front of Montreal City Hall.**

marches were also held.

In addition to Drapeau, other anti-gay candidates were elected to the city council. The MCM and MAG each elected only one coun-

cillor. Nick Auf Der Mauer, who had indicated support for gay rights as a candidate in the last provincial election, is the MAG's only elected representative.

## FRAT OPEN TO GAYS

**Hanover, PA**—Phi Tau, a major fraternity at Dartmouth College, has amended its membership non-discrimination clause to include the protection of gays. The new clause forbids discrimination on the basis of sexual preference in the selection of brothers. So far as is known, the amendment is the first written statement concerning sexual preference in the entire college fraternity system.

More than two-thirds of the 43 on-campus members of the fraternity voted to add sexual preference to the list of criteria which may not be used in choosing new members. The other criteria are race, religion, national origin, and sex. Phi Tau President Frank Smith said that the members voted to add the clause "as a reminder for us and a reminder for brothers ten or twenty years from now of the house's beliefs." He added that the vote was

intended as an internal moral stance rather than a "political statement." "We aren't trying to start any movement, it's just in the house."

Phi Tau was one of the first fraternities to break with its national organization in 1956 over racial and religious discrimination policies. In 1972, Phi Tau was the first house to accept women members. The issue of sexual preference was raised over a year ago when the Gay Student Support Group asked all campus fraternities to take a position on homosexual membership. Though several fraternities have agreed to study the question, Phi Tau is the first to take any written position whatever. Several officers of other fraternities noted that, though there was no official policy for discriminating against gays, a person's being gay would "hurt his chances."

## CENSUS BUREAU CHANGES

Washington, DC—The U.S. Bureau of the Census is in process of implementing a number of changes for the 1980 questionnaires, and many of these changes are designed to take into account the hundreds of thousands of persons not living together as husband and wife. There has never been a designation on the census forms for gays or heterosexual couples living together outside of marriage. According to Arthur Mielke of the Bureau, "We just assumed that people were married or were living together as roommates."

Beginning with the 1980 questionnaire, the Bureau will have a designation "partner or roommate" to describe relationships. The change, according to Mielke, is designed to produce a questionnaire which "will not irritate or scare away" people the Bureau wishes to count.

## LEGAL DEFENSE FUND

Milwaukee, WI—Gay Peoples Union Legal Defense Fund has announced that it collected a total of \$7,095 during 1978. Alyn W. Hess, chairperson of the Defense fund said, "More funds are still needed to pay lawyer's fees for the cases already receiving aid."

The fund, which was formed after the May 6 police raid on the Broadway Health Club, paid \$2,500 to have attorneys represent those men who did not wish to have their own attorney. This fee was a special bargain rate considering the number of men involved and the legal hours spent. The fee saw most of the men through plea bargaining of guilty on a misdemeanor instead of facing felony charges.

Four men chose to plead not guilty to the felony charge of sexual perversion and asked GPU Legal Defense Fund for help with their attorney fees. So far \$3,975 has been divided among them. About that much more is still needed to fully pay off their legal fees, ac-

Another major change, due to the feminist movement, is that husbands will no longer be deemed "heads of households" automatically. The form now asks about "the household member (or one of the members) in whose name the home is owned or rented", and goes on to note: "If there is no such person, start in this column with any adult household member."

These and other changes are partly due to analysis of data from the 1970 census, which showed that the number of heterosexual couples "living (together) outside marriage" had doubled in ten years. Also noted was the fact that households of "other persons [sic] who live alone or with non-relatives" had increased since 1970 by 41%. In 1977 there were an estimated 216 million persons living in the United States.

According to Hess.

A lesbian asked for aid in filing her case concerning lesbian rights in Federal Court. She received \$75 toward her filing fee. Thousands of dollars more are still needed in this case also, said Hess.

Because all of the directors of GPU Legal Defense Fund served without pay and since only \$396 was spent to print posters, send mailings, and print up return envelopes, only 5% of all money raised was needed to operate the fund.

If you have not yet given a tax-deductible contribution to the Gay Peoples Union Legal Defense Fund or if you wish to give again, simply send your donation check payable to GPU Legal Defense Fund to P.O. Box 92203, Milwaukee, WI 53202.

The fund directors, Si Smits, Miriam benShalom, Tom Katke, and the Chairperson Alyn Hess have asked GPU NEWS to express their thanks to all who contributed to the fund in 1978.

## GPU ELECTIONS

Milwaukee, WI—At the January business meeting of Gay Peoples Union, Inc., new officers were elected. The new president of the organization is Miki Doxtater, active in Dignity as secretary and also former president of the Gay and Lesbian Coalition of Milwaukee.

Elected vice-president was Scott Gatewood, a performer of popular music and video-recorder enthusiast. At the same meeting, Si Smits was awarded an honorary plaque stating GPU's appreciation for his dedication and years of service as treasurer. The award is to be presented to Si by the newly elected treasurer, Robert Moore.

## BUSINESS ASSOCIATION

Milwaukee, WI—Meetings were held on December 7 and January 18 for the purpose of establishing a gay businessperson's association within Milwaukee. The meetings were attended by owners and managers of many of the city's bars, baths, and gay-oriented businesses. Further organizational and business meetings are planned for the coming months.

A proposed list of projects for the association included a legal defense fund, legal assistance for patrons of member establishments, sponsorship of athletic teams, gay rights fund raising benefits, security patrols of areas near gay bars to prevent vandalism and robberies, exchanging information on bad checks, bulk purchase of supplies, and coordination of dates for special holiday events.

The December meeting ended with a plea from attorney Michael Campbell, a candidate for municipal judge, for support in his campaign. Campbell pledged to end discrimination and harassment of gays if he were elected, through the post of municipal judge.



# FEEDBACK

Dear GPU NEWS,

We just read the January issue of GPU NEWS from cover to cover and wanted to tell you what an outstanding job you did with your commentary on the recent tragic murders in SF. Talk about an eyewitness account! You did a splendid portrayal of what that whole tragic episode must have been like. We think of you, and always wish GPU continued success and fortune. May its level of excellence always continue.

Best regards,  
Ron Manning &  
Rick Sundin, Jr.  
Rock Island, IL

Dear Editor:

Was moved to tears by your story of the SF assassinations in GPU NEWS. Also, just for the record, do read **Time Magazine's** review of Colette's **Belle Saisons** and compare! GPU's was so superior.

All good wishes,  
P.K.  
Milwaukee, WI

Gentlemen:

I would like to request that you remove my name from your subscription list starting immediately.

Sincerely,  
Thomas E. Petri  
State Senator, 2nd District

Dear Editor,

Last semester my lover and I participated in a couple's communication workshop at Marquette University. Even though we were the only gay couple in the group and entered with much apprehension, we found the experience and growth quite rewarding. Because we soon found that our needs and problems were much the same as those of straight's, we quickly found acceptance in the group.

The title of the course is "Talk to Me: Positive Communication for Couples" and it is conducted over a single weekend with a total of 12 hours on the Marquette Campus. For information write Marquette University Division of Continuing Education, 1217 W. Juneau, Milwaukee, WI 53233 or call 224-7345.

Sincerely yours,  
Greg Ward  
Milwaukee, WI

(Editor's Note: We have been requested to reprint the following letter.)

Management of the Park Avenue  
Club Discotheque  
500 North Water Street  
Milwaukee, Wisconsin 53202

Dear Sirs:

On the evening of December 22, 1978 my friend and I attended your establishment with hopes of obtaining memberships. We are both stable individuals, as I own a successful advertising agency and commercial art studio, and my friend is author of several college-level textbooks and holds a PhD in English literature. We both dress well in three-piece business suits and are conservatively groomed. I have studied disco dancing, since April, under Louise O'Brien, who is probably Milwaukee's best known private dance instructor; and I have promoted Park Avenue in my newsletter, which is received by people in the advertising and graphic arts field here in Milwaukee, as well as clients in Chicago and San Francisco. (Copy enclosed.) Many of these clients, male and female, have expressed interest in attending your establishment and requested that I escort them.

My friend and I also happen to be gay. We had read in an interview of your previous manager, Norman Hail, in Chicago's Gay Life newspaper, which is widely

circulated here in town, that though Park Avenue would not be a gay disco, it would be accepting of gays. And when we recognized many gay faces in the crowd that night, we felt there would be no problem in us dancing together.

While we were dancing, I observed the reactions of the other patrons and though I saw a few looks of amusement, I saw no signs of disapproval, in fact to the contrary, I received several approving nods, including that from one of your employees. Needless to say, we were stunned when, after dancing three numbers together, we were informed by a gentleman of your staff, that club policy did not allow male-to-male dancing and should we attempt to dance together again, we would be escorted out.

I feel this is a case of discrimination because there were many women dancing with women. We appreciate the discreet way the employee told us of your current club policy: no dancing among male members. We wish to emphasize the courtesy of this employee. However, we can not help but be insulted, since our behaviour was in no way distasteful, and in fact, there were several inebriated people stumbling around that we thought should have been escorted to the door instead.

In light of the changing attitudes in society and the emergence of the affluent gay minority into acceptance, I think you should carefully review your policies. Let's face it, gays pioneered disco and your attendance figures, as well as memberships, could use some beefing up.

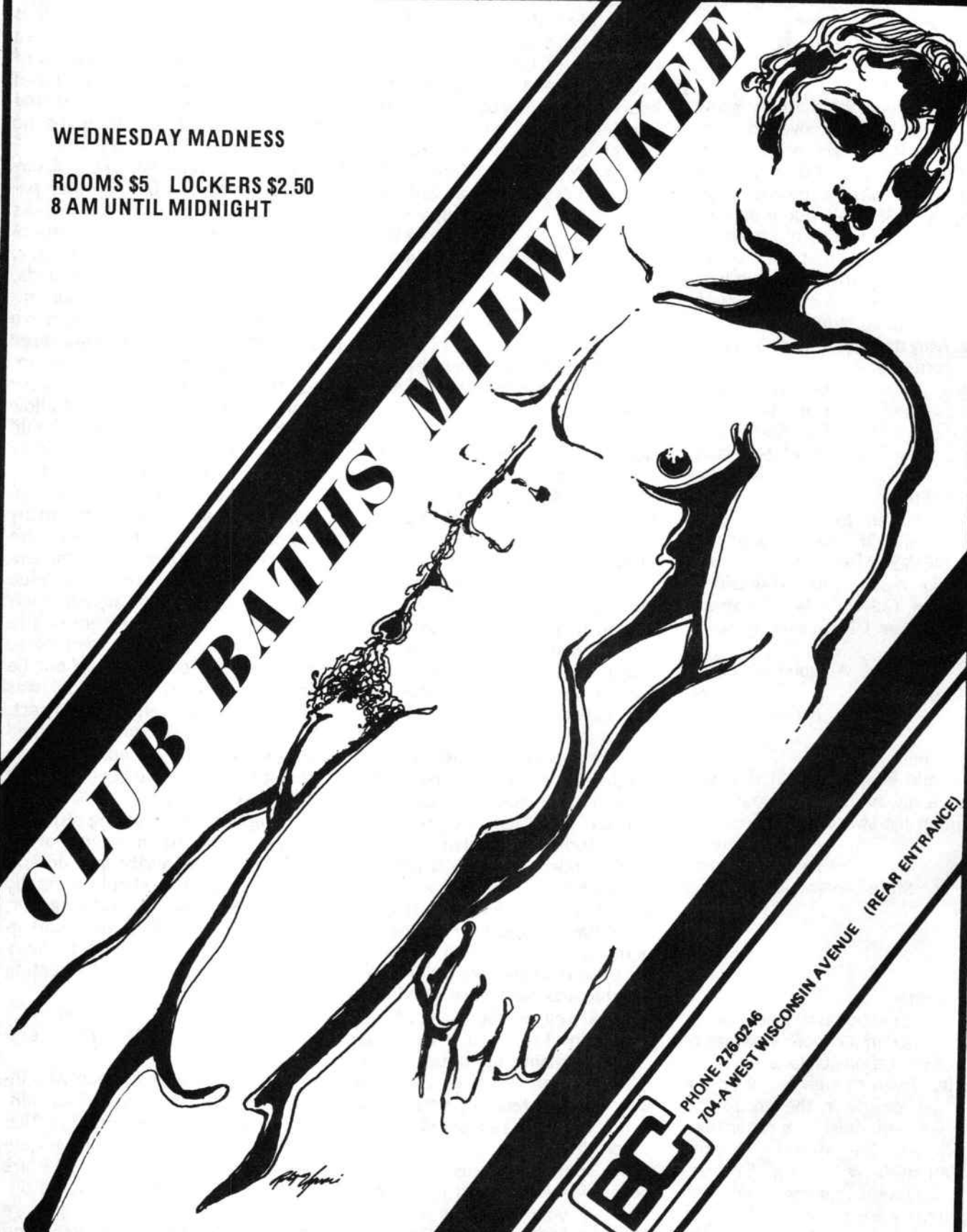
Sincerely,  
Robert J. Stocki

P.S. The young gentleman who informed us of your rather discriminating policy, also informed us that there are many places in Milwaukee for "people like us." We are well aware of that, but one big difference is that straight people are **always** welcome in gay discos and are not hassled.

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# How to Convert a Christian

by Donna Martin



Many difficulties face anyone attempting to get the Church to reverse its nearly universal condemnation of homosexuality as a heinous sin. A number of tacks have been tried by gay apologists, but, in my opinion, most share a serious drawback.

A familiar tack has been to cite the many prohibitions and admonitions of Mosaic law which today Christians and even most Jews no longer adhere to. The argument goes that if the Church no longer deems their observance necessary for holiness, the other Biblical rules of conduct should likewise be suspect, in this case especially the alleged injunctions against homosexuality. But as directed to Christians, this argument does not carry much weight; for them the code of behavior detailed in Leviticus and Deuteronomy represents the Law—the necessity for which was negated with the coming of Christ. Nonetheless, they argue, other scriptural moral judgments remain as nomism to the present day, including, of course, those against homosexuality.

Another popular approach has invoked scholarly research to defuse the apparant unequivocal anti-homosexual judgments in certain stories and passages. Basic to this is linguistic work which ferrets out etymologies (original meanings) of key words and, importantly, their social and religious contexts.

Thus, while the traditional intpretation given to the sin of the men of Sodom has been homosexuality, scholars point out that the pertinent words in Hebrew do not bear out this glossing of the story. Simi-

larly, linguistic digging points to the fact that key Greek words in the relevant Pauline passages do not refer to homosexuals as we think of them today, but rather to people engaged in pagan sexual rites or simply playing/experimenting with this sexual variation.

Another argument drawing on scholarship is that which fills in the social realities out of which homosexual prohibitions arose. Thus, it is pointed out that both in Old and New Testament times, homosexuality was to be found as part of the total fabric of religion among the pagan peoples who surrounded the Jews in Palestine. Quite understandably then is the reaction of Jews and early Christians against an act associated by them with pagan religions—that is, with the ungodly of this world. But, gay apologists point out, this ancient association no longer holds, and thus, this “culture-conditioned” reaction against homosexuality must now be seriously reconsidered.

The basic problem with all these arguments is that while they may be meaningful to religious scholars and variously persuasive to them, they simply do not touch average professing Christians. Like most people, they are simply not given to the use of logic-based reasoning, though they employ its simpler cousin, common-sense in practical and technical matters. Need one do more than note the type of television fare that regularly grabs the vast masses of the viewing audience to realize the indisputable truth of this sad state of affairs? The overwhelming majority of Christians in fact experience their religion emotionally, having uncritically absorbed it with their mother’s milk, or later in life, embraced it primarily from needs for certainty and security.

Let me therefore suggest another strategem. It is one which I feel has more potential for persuasion than the earlier ones cited because of its centrality in the Christian ethos and, not insignificantly, also because of its simplicity. I propose presenting the issue

of homosexuality to ordinary Christians in its relation to the very concept which they so readily use against it—namely, sin.

Now in the Christian tradition sin is seen as being of two types. The first is "original sin"—that which we are all born into, for it is the evil inheritance that comes to us, inexorably, from our first parents: against God's express prohibition, Adam and Eve chose to eat of the tree of knowledge of Good and Evil. We are victims of their ancient act, completely powerless to extricate ourselves from its consequences; though not individually responsible for it, its sequelae—pain, unhappiness, death—are inevitable parts of the human condition.

The other type of sin is that which each person commits daily, throughout his lifetime in the form of specific acts. These encompass both thoughts and deeds, and include not just outright offenses against both God and our fellow humans (sins of commission), but also failures to act lovingly (sins of omission). Given such broad jurisdiction, "everyday" sin would also seem to be something that no one, not even the most saintly, can escape.

But its inescapableness should not therefore blind us to its difference from original sin in one extremely important way. We are in fact individually **responsible** for these sins: they are acts which, unlike origi-

nal sin, we are free to choose or not to choose. And so, since people do choose differently, there are different degrees of sinfulness. (Everyone, even the most debased, recognizes the difference between Adolph Hitler and Albert Schweitzer, and Christians believe this difference will make a difference on Judgment Day.) The crucial point is that this type of sin is a matter over which each individual has **control**.

What then of the typical Christian equation of homosexuality and sin? Until recently, this formula was perhaps understandable, for there has been precious little thought and study devoted to matters sexual for most of man's history. Within the past century, however, beginning most notably with Freud, speculation about and study of human sexuality, including its variations, have increased prodigiously. And while the causative complex favoring the expression of homosexuality remains uncertain (as also, not so incidentally, does that of heterosexuality) what is certain is that homosexuality is **not** a choice. It has causative antecedents, whether genetic or social or some mix of the two; but they are factors over which the homosexual has no more control than does the heterosexual over his formative milieu.

No longer is Judeo-Christianity justified in categorically branding homosexuality as sin. It just won't

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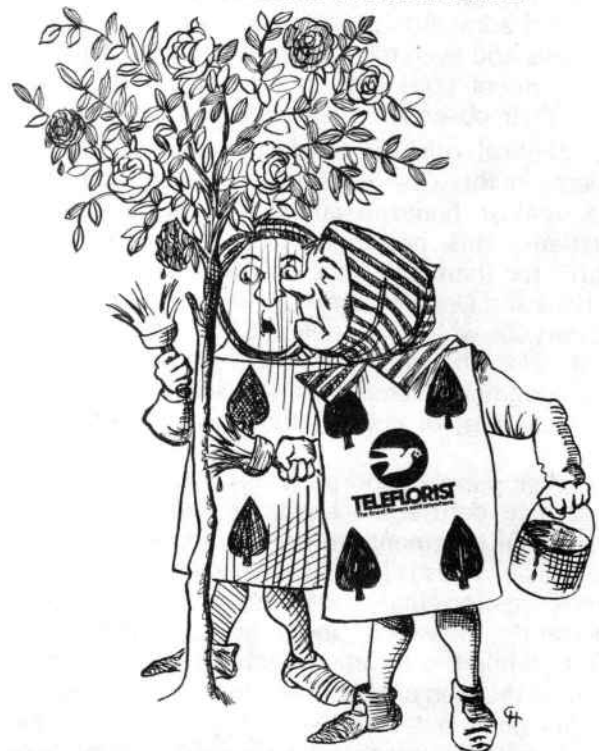
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work anymore. For sins (of the "everyday" sort) by definition imply choices freely entered into. And it is now nearly universally agreed upon by psychiatrists, psychologists, and other students of the subject that homosexuality "happens" to people, rather than being freely chosen by them.

It is true that homosexuals have choice in one vital area. They can elect to act out their sexual nature, or they can decide instead to suppress it. Some church bodies have gone on record to make what they no doubt feel is a significant concession: to accept the homosexual while condemning his/her homosexuality. Alas, one must resoundingly reject this devious stand on two counts.

First, it is quite simply—illogical, a ploy these churchmen would reject immediately in any other area of life. I would like to posit as an axiom that people and things cannot be known and thus responded to apart from their actions/functions—that is, the **expression of their nature**. Is it meaningful, for example, to say we approve of idle nuclear power plants, but disapprove of them as functioning, potentially lethal entities? Or that we should embrace neighbor Harry as a friend—if it weren't for the fact that he gets tanked up most every weekend and brutalizes his family? Clearly then, to try to make such an operative distinction between a homosexual human-being and his/her expression of that important part of his being is to use specious reasoning in the service of a species of hypocritical concern.

Secondly, this position is both unfair and unloving. Sexuality, so goes the current credo, is now frankly recognized and applauded by the Church as a gift of God, intended **both** for procreation and pleasure. In contrast to centuries of suspicion about and frank condemnation of sexuality, it now carries the Church's seal of approval. But only for heterosexuals! Enjoyment of this God-given potential has been denied homosexuals by the majority in the Church making the rules. Thus, as a homosexual one cannot qualify as a credentialed Christian unless one resigns

oneself to celibacy.

St Paul, as we all know, was pretty down on sex, but even he conceded that "it is better to marry than to burn." Out of a secular sense of justice, then, Christians cannot deny to others (equally considered children of God) privileges and pleasures which they appropriate for themselves. Moreover, their Christ-inspired sense of compassion and love for their fellow humans must extend itself to include acceptance of sexual expression among homo- as well as heterosexuals. For life without sex is for most people arid and filled with much struggle and inevitable yieldings to temptation. Is it not clear, in fact, that a rigid anti-sex position for Christian homosexuals is bound to be the occasion for sin as the Church defines it? Sin, guilt, and remorse for the already beleaguered Christian who just happens (incidentally) to be homosexual? Surely the Church does not intend this, but it is being self-righteously naive if it doesn't take into account these inevitable consequences.

When used by Christians, arguments intended to defend their theological systems and prosectize non-believers are known as apologetics. It is important that those of us interested in attempting to storm the citadel of religious conservatism become thoroughly familiar with the Bible and proficient in theological thinking in the interests of developing our own "apologia." For if the reasoned approach to softening the Church's entrenched position on homosexuality is to have any efficacy (and that is a big "if"), it will happen only if religious gay activists become so skilled in the use of the theological "tools of the trade" that they gain the respect of the religious establishment. It is ironic but true that only by using these traditional techniques can gay activists hope to demonstrate the inconsistencies and illogic of the Church regarding homosexuality. Then maybe there's a chance that once the shepherds cease to be so rigid, their flocks will slowly also become both more humane and more Christian—and perhaps more open to simple, rational discourse.



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# REVIEW

**Wrecked Hearts.** Poems by Steve Abbott. Dancing Rock Press, 2940 Folsom Street, San Francisco, CA 94110. 56 pp., paper.

Reviewed by Louie Crew

Steve Abbott has taken a big gamble in packaging **Wrecked Hearts** as an explicitly gay book, with a campy cover cartoon showing a cowboy bandannaed with "Anita forever" as he blams a bullet through the Sacred Heart of a Sissy Jesus. Bystanders evoke Genet and Warhol, as a quean proclaims her own resurrection after three days and a one-eyed creature prophesies "Stardumb!" At the top right hand corner the reader is warned, "Raw Poetry!"

As is any serious work of art, **Wrecked Hearts** is for all readers and is never gratuitously vulgar nor imperfectly prepared. Despite his hetero-baiting, Abbott is wagering that the general readers are now ready to perceive the broad humanity and careful artistry of a work that refuses to maintain a second-class kind of "artistic distance" usually required before sissies will be read seriously.

**The Directory of American Poets** surely catalogs as large a closet as does any clerical directory, in spite of poets' frequent claims to greater candor. Of course, a myriad of reasons are involved in any gay male poet's decision to keep the fig leaf of his sexual identity, at least when in view of the full public. Fortunately many accomplished gay male poets do make occasional appearances in our literary underworld of **Fag Rag**, **Gay Sunshine**, et al. Most gay male poets seem to figure that the audience for poetry is much too small to take any greater risks of alienating the homophobic majority, who stupidly stare at only one place when the fig leaf is removed. Recently one gay male editor explained to me in a very troubled rejection that he would definitely

have chosen two of my batch of five poems had he been editing **Mouth of the Dragon** instead of his more general and better-known poetry journal. His was not a decision to preserve a hetero cover for himself: most who know him, know him to be gay; and he writes some very fine material for all who read our gay periodicals and anthologies. "There's some gay art I don't even want to share with straight friends, and I don't mean sexually explicit art," he explained. A gay poet's pain is even worse when the hetero audience's crotch-staring makes the starers miss our more casual registers.

Abbott is unwilling to play the game according to the old rules, and it yet remains to be seen whether he can tease the crotch-starers into a fuller vision or whether they will stare him into a ghetto oblivion. Very tellingly, Abbott could easily change only his packaging and this volume could get by all but the most paranoid requisitions person at the libraries and book stores. Much of the volume is conspicuously heterosocial, especially with the ubiquity of the poet's daughter. Many poets with less convincing livery have been canonized as latent heteros for the general public. Several of the poems in this volume have already appeared in journals for a general audience. Clearly Abbott's choice is very deliberate.

I personally hope that Steve Abbott wins his wager. The mentality by which one sends off "queer poems" to one set of publications and "just human poems" to another is ultimately degrading, not only to the poet but also to the poetry and to the audience.

The thirty-four poems in **Wrecked Hearts** demonstrate a wide range of achievement. Although twenty-six (76%) employ first-person pronouns, the point of view is rarely limited to a single perspective, as in about only four poems—one on

his adolescent bout with pimples, another on his erections as an altar boy, one as a speculation about "when I find true love," and one on losing confidence in the Catullus "religion" of running after boys for mere worship's sake, concluding, "I have learned to love myself." Sometimes the "I" is clearly another persona, once as a child speaking about fears of madness and once as a Soviet dissident who after being viciously tortured receives a letter from Karl Shapiro:

"America made me silky,  
rich, and famous"  
he wrote,  
"But I am dying  
because no one listens to my  
words."

In eight of the poems the speaker is speaking to another person, six times to a lover or would-be lover. In at least nine of the poems the main focus is on persons or objects spoken about, with the first person thrown in with the effect of personalizing the material and acknowledging a speaker's responsibility for what is seen. In only three of the first-person poems are the details so recondite and the focus so narrow that I feel excluded. Even the most personal of the others are very accessible.

What I am particularly pleased to find in **Wrecked Hearts** are several examples of effective "public poems," that is, poems that begin to move outside a poet's personal consciousness to become corporate statements. One such poem memorializes a particularly grim queer-bashing, with the detached "I" merely escaped as a camera to record the scene for us:

Most streets in Vallarta are straight  
not crooked  
but they lean off to the side  
sometimes  
like Lorca's songs and one night  
passing  
Carlos O'Brian's full of fat queens  
from Frisco/  
chattering



like Romans, I came upon one lone Spaniard/  
hard & lean

as cobblestones who reached out hungrily for a boy/  
who fought  
picking up a head sized stone  
throwing

Abbott's "Song of the Leprechauns" is a delightfully lyrical occasion-piece for St. Patrick's Day; and several prose poems build short dramatic settings in which the author completely disappears, my favorite one being an account of a woman who realizes that she is about to be hauled off by her neighbors—

"If it will keep me out of the clinker, I'll prove to you I'm sane."

"Atom bombs are fun," the old woman screams, jumping up and down. "Beutron bombs are the salvation of us all!"

Relieved, the neighbors go about their business. They never bother the old woman again.

Some of Abbott's other "public poems" are more self-consciously political, as in an amusing one about a town which had a shoot-out because of a non-conformist's refusal to wear a white hat as everyone else did, another which fantasizes Chairman Mao in heaven in drag, another which counters ageism ("Smoothness is

not all./Gaps between crooked teeth/tell more than Pepsodent smiles/& are more generous. . ."), and one titled "Song for My Lesbian Sisters."

I hope that more gay male poets will explore ways to write "public poems." In the past we have thrived primarily as isolated individuals, and there has been limited gay community to celebrate. Our most talented poets have mastered the private forms of confessionals, interior monologues, personal lyrics. and the like, but we have

still a very short supply of "public" forms such as corporate odes, hymns, and anthems. In many ways our poets have followed rather than led in the efforts to build a gay community. Steve Abbott is a welcome exception.

At the center of Abbott's vision is his view that poetry is not merely peripheral but essential in the human enterprise, as emphasized in the refrain of the title poem:

it at the lone Spaniard  
crushing



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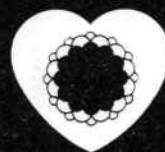
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his dreams like Lorca's songs  
& blood/  
gushed darkly  
through the crooked dimlit street.

Our poems/ are our only hope/  
as on wrecked hearts/ we bank, as  
Autumn playing through the night,/  
the/ night/ Titanic/ sank./

I suspect that only a small group of readers will be prepared to concede exclusive efficacy to art when art is pitted in contest with human hearts. Even Keats, one of art's most ardent enthusiasts, opted for a world of TB and maidens who grew old when confronted with the choice of a "Cold pastoral. . .with brede of marble men and maidens." **Wrecked Hearts** begins and ends with poems that emphasize poems qua poems, and 20 percent of the poems talk about poems explicitly. One gets the impression that Abbott expects most of the people in his audience to be poets, or at least to think of themselves as part of a community of poets. "I want to know about the poets/and the children./Where are they going to go?/Worldwide cataclysm would be a relief./Flying saucers/a dream most of us hope for," he meditates in one of "Three Revolutionary Songs."

Readers will discover much more in this small volume. I enjoy Abbott's special brand of humor, particularly as he uses it to fend off the sentimentality that can so easily ruin a love poem. For example "Cosmic Love" is deflated with the conclusion that "If Fatty Arbuckle was a jar/of vasoline/the American dream of true love/couldn't squeeze/one tiny finger thru the gates of heaven." Abbott knows how to twist a joke for second readings, as when a surrogate Angel Michael has intercourse with a surrogate Satan in the form of a syphilitic "Snaky boy," or when the family named Cloud begets Mushroom. I also enjoy Abbott's occasional rediscovery of innocence as an antidote to the slightly jaded emphasis of the title metaphor of "wrecked hearts." Abbot can

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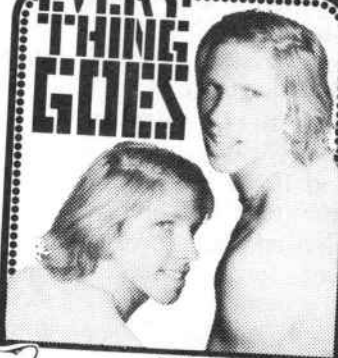


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seem almost the All-American boy:  
 "I can go on walks now/and see  
 where I am going./I love that  
 clump of girls/on the bridge/not  
 needing to touch them/and I love/  
 the eccentric maples that greet  
 me/when I get off the bus. . ."

For my first experience of this  
 volume I read each poem aloud and  
 felt compelled to enjoy them all in  
 one reading. This poetry is aural  
 and engaging. I look forward to  
 Steve Abbott's continued produc-  
 tivity.

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# UTOPIANISM AND HUMAN LIBERATION

by Lee C. Rice, Ph. D.

There are probably many reasons for the revival of interest in utopian speculation among many contemporary social thinkers. For many people a utopia serves as an alternative to the crass realities of the current economic and political situation. For others it may serve as an expression of intense dissatisfaction with this situation. Whatever the final explanation, there is no getting away from a strong tendency to scrutinize our way of life, to question its justification, and to consider alternatives.

The early works of Marcuse (**Reason and Revolution, Eros and Civilization**), not to mention B.F. Skinner's **Walden Two**, represent only two relatively recent ingressions into a tradition stretching at least as far back as Thomas More's **Utopia**, and Plato's **Republic**. Our present age is also an anti-utopian age. In **The Quest for Utopia** Negley and Patrick

sketched a utopian world based upon the notion of psychological conditioning, and rejected it as a shocking horror. Joseph W. Krutch also devoted a substantial portion of his **The Measure of Man** to an attack on what he called "ignoble utopia."

Gay liberation thought of the post-60s has tended to follow the lead of the anti-utopians more often than not. The classless society, the bisexual society, the omnisexual society—all of these dream visions of earlier gay thinkers have, so the story goes, led often to conflict and dissent within the gay movement: division as to proper priorities, dissension as to programs, and infighting among various groups and organizations. The results of this shift in thinking have been salutary in many respects. Gay rights legislation, the presence of gays within the media (and their greater exposure), community programs devoted to health and public education—all of these visible results are the product, not of utopian thinkers, but of practical doers. Where change has been slow, it has been marked; and past failures provide an arsenal of information requisite for prospective future successes. There is much, then, to be said for the piecemeal and plodding approach. Changes, where perhaps not dramatic, are sure; and we are all, gay and nongay, better off for the changes which have been wrought in the social fabric by the grinding and oft tedious work of gay reformers who have kept their nose to the ground, and left utopian considerations to the more romantic in our lot.

There is a danger which lingers below the surface of this shift of emphasis, however: the danger of thinking that, because political reforms are more effectively done without them, utopian thinking has no further contribution to make to gay liberation. We are decades, perhaps centuries, away from the open society in which gay persons and other sexual minorities take their places in society as full-fledged citizens with an equal part in the decision processes and an equal stake in the social order. So why be concerned with the eventual shape which such a utopian society would take? Concrete problems and challenges are constantly pressing down upon us, and they are problems of the here and now, not visions of the then and there.

I wish to suggest that utopian thinking fulfills two necessary functions within gay liberation, and that



we dispense with it with great risk and in the face of certain peril. This is not a request to return to the "good old days" (the 1950s and 60s) of romantic commitment to a whole new world. It is a request that we forbear ignoring our past, and strive to integrate the positive values of utopian thinking into our present reflections and commitments.

Rather than view utopian visions as effusions of strained romanticism, we can instead see them as simplified models of social communities—removed from our own in time and complexity, but relevant none the less. While models generally (think of the Rutherford-Bohr "tinker-toy" model of the atom) are oversimplifications, the payoff of any simplification, however abstract it may appear, is that it enables us to see major elements more clearly. Isolation may be a social curse, but it is a theoretical blessing. Straightening out priorities, finding problems hitherto unnoticed, uncovering new values, all of these require not so much an attention to minute detail, but rather a clear view of the general flow of things. The road which leads to full human liberation may be a long and winding one; but, if we are to make even small steps in the right direction, we need both signposts and general ideas of where we are going and why. Today's political reforms are small steps in the right direction, but we must remain clear on the direction in which we're heading.

A second value provided by utopian visions is that of an ideal. Ideals are precisely the sort of things which, though we can't live up to them, we also can't live without. The vision of a fully liberated human society wherein gay feelings and aspirations are not just **tolerated**, but also accepted as contributory **values**, is the picture of a social order which none of us will ever live to see in the real order of things. A significant fact about the human person, however, is that, while s/he cannot act **in** that which is not real, s/he can act **on** it. To ignore ideals and higher values is to run the risk of losing the forest for the

trees. We can't plant a forest without doing it a tree at a time; but we'll never get a forest unless we attend, apart from our necessary preoccupation with trees, to the larger vision of things.

The task of gay liberation calls upon us to think big thoughts as well as small (and therefore feasible) programs. The authors of utopian literature proposed to achieve human liberation in ways which we perhaps may now deem inadequate, but we cannot be-



"I can't decide whether to go to the orgy or listen to Socrates."

cause of that underestimate the value of their efforts. In a curious way, such visions may ultimately be the forerunners of cultural evolution. They have scrutinized the sources of social practices (one thinks of Marcuse's attempts to account for homophobia as a general form of erotic repression), and proposed ideal alternatives which could presumably present more desirable characteristics. The real test of a culture or of a social movement is, of course, its ability to cope with the world at large; and, in this sense, whether we like it or not survival is the value by which the gay movement will eventually be judged. But survival requires future-orientation as well as a commitment to present change. Utopian reflection, while it cannot provide concrete platforms for immediate reform, can make us all mindful of the task ahead in light of the present defects in our society. A political and social order which multiplies its problems faster than it can resolve them cannot be a happy society, though it will not be an idle one either. Perhaps a little more idleness, a healthy dash of utopian dreaming in the midst of our present commitment to the present, would be a useful remedy for all of us.



# POEMS BY BARRY FRAUMAN



## DAVID AND JONATHAN

War with Philistines and David slays  
his "tens of thousands."  
David should slay Jonathan,  
slay all Saul's children, become king;  
but David loves Prince Jonathan.  
King Saul wants Jonathan his son  
to kill his rival David;  
Jonathan loves David.

In the field near the stoneheap  
Jonathan loves David.  
Jesse's son must flee the wrath of Saul.  
The two men kiss and weep:  
In semen and tears instead of blood,  
held fast by God, they swear their brotherhood.

## BAR SCENE

Back far enough toward the crowd's edge  
for our eyes to relax between phrases:  
yours to mine, shy and quizzical;  
mine to yours, raiding and retreating.  
Time to go.  
We hang back long enough  
to be alone at the table to kiss and plan.  
We fumble into coats  
and rush up to the others.  
Mob, confusion, friends yelled at  
over twenty heads.  
Privacy for me: From behind  
I glide my arms around you,  
squeeze lightly,  
and murmur what a nasty man you are.



## YOUNG MAN

Flirt with waitress who forgot the pie,  
turn serious for troubled friend.  
Your soccer-muscle legs spread easy.  
Good spirits in your clear blue eyelights,  
your young brown smiling beard.

## TONIGHT

I call you to my bed  
not as my savior or my second self,  
but as my brother;  
not to come for every hour of our touching,  
but only after I have labored long  
to draw you into ecstasy.

## PDR

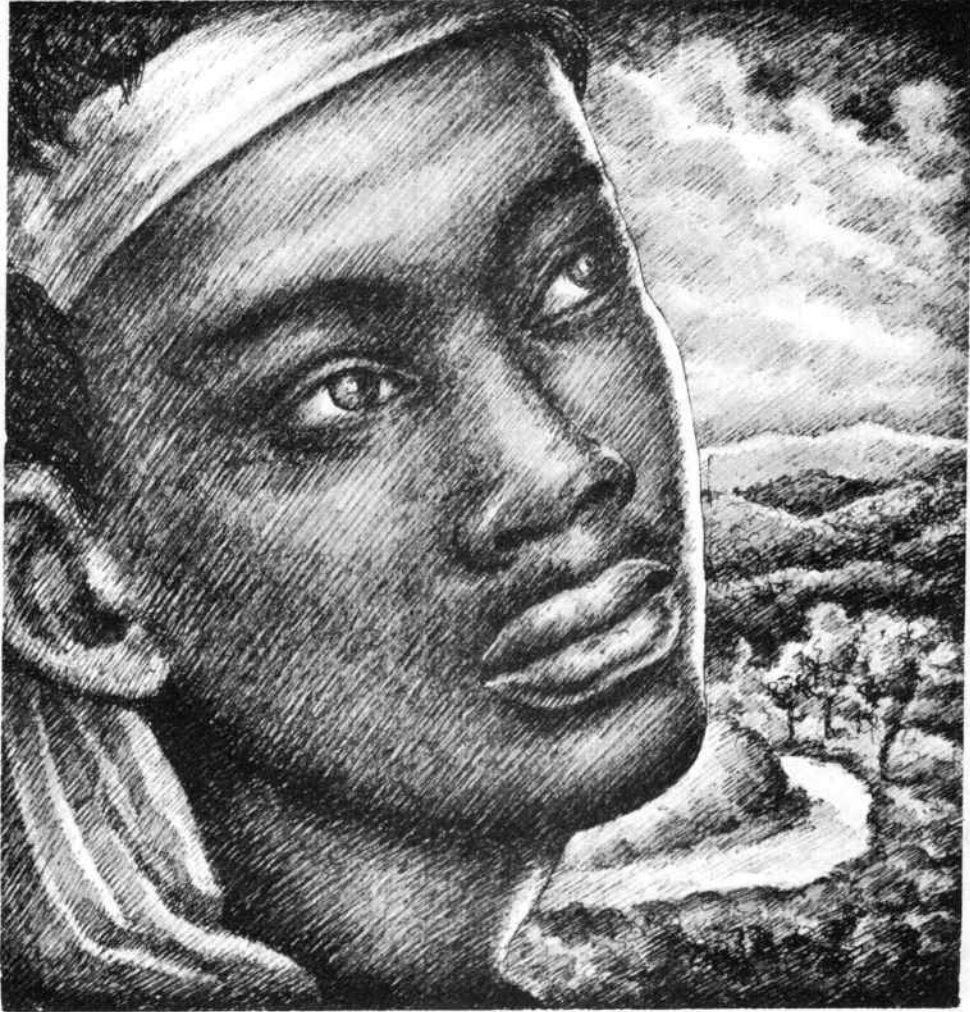
Tired of making you breakfast  
whole pot of coffee  
then you disappear  
don't call.  
My body aches from pressing you  
for a response.  
One night you said you couldn't do it,  
an infection.  
I sat there with my hand on your calf.

## CYCLE

Age thirteen.  
My father described gayness to me.  
Next day, trusting in his love,  
I told him I was gay.  
He let me be.

Later years of pressure—  
not my father's—  
dating marriage and divorce.  
They were good years,  
though not quite inner-me,  
and now again I am thirteen.





# SEDUCTION

by richard lee

Society would call Lucien a hustler and me a dirty old man. But there's a little bit of hustler in every boy and more than a little of the dirty old man in most men.

Lucien is just thirteen. He's black and poor but not defeated. He has wide eyes that are serious even when he's smiling. And even though his seeming innocence is one of Lucien's most attractive qualities, he's already experienced enough in commercial sex to compete successfully with aggressive and pretty female prostitutes who put their arm around you and whisper in your ear, "Do you want me to suck your cock?"

Lucien would never say anything so crude. He relies on street-wise candor and the charisma of youth. His candor does not include suggestive behavior and he says what he must, no more.

His "beat" is the spacious, landscaped public park just opposite the President's Palace in Port-au-Prince, Haiti.

I was walking through the park without loitering, returning to my hotel. I didn't really want to go to bed in the hot room with the malfunctioning air conditioner.

Lucien appeared out of nowhere, running effortlessly to my side. He slowed to match strides with me. We walk "together" for several minutes before Lucien speaks, in perfect English.

"My name is Lucien. I hate Haiti. I've been in jail seven times."

"How old are you?" I ask. "And why would anyone put you in jail?"

"Fourteen," Lucien says, adding a year to his age for what reason I don't know.

I learn later that his brother is 14 and Lucien is younger. Age is unimportant to Lucien.

"Why were you in jail, Lucien?"

Lucien does not want to talk about that. "Where are you from?"

I answer, "Miami," and Lucien asks me if I know Steve David.

"He's Miami's best soccer player," I answer, somewhat amazed at Lucien's knowledge.

"He's from Trinidad," Lucien states proudly.

I mention another player, wanting to stay on the same wavelength but not really knowing very much about soccer

"Everybody's heard of him," Lucien says with authority.

Lucien has a keen interest in the United States, in school, in sports, in people, but most of all, in survival.

He sees with his wide eyes a world of great disparity. He sees the Luxury resorts and the rich tourists and a president who is even now leaving the palace under police escort, disappearing into the night for a secret rendezvous, a fine restaurant or perhaps to the airport for Parisian ecstasies.

Lucien's night walk is a necessity. There is no room to sleep at home and nothing to wake up to except hunger.

I suggested to Lucien that we go to the ice cream shop and get something to eat.

"Order anything you like, Lucien."

He orders a ham omelet dinner. I order a prestige, a local beer.

"That's a strong beer," my youthful dinner guest reminds me. He knows.

Lucien eats very slowly and deliberately and converses easily. Outside the window of the restaurant a half dozen smiling faces of Lucien's peers, and a few even younger boys, look on with approval and expectation.

Lucien does not disappoint them. He carefully makes two sandwiches and takes them outside to share.

As we leave the restaurant the boys join us and I give them packages of chewing gum and lifesavers. There is enough for everyone. They accompany us back to the park and then disappear quietly.

Lucien and I continue to talk and walk at a leisurely pace. Another youth, of perhaps 17, walks up and attempts a conversation. Lucien becomes infuriated. He shouts American obscenities at the boy. . . "You mother\_\_\_\_\_, etc."

The boy responds, equally fluent in four-letter fighting. But the older boy backs off. He looks at me and shakes his head.

"Watch out for your billfold, mister," he says, fearful of what may happen to me.

"You certainly know English very well, Lucien." I smile at him. "You didn't learn it all in school."

"I speak four languages," Lucien states, "French, Creole, Spanish."

When we get back to my hotel I tell Lucien I want to change to a sport shirt. He waits in the courtyard.

As I rejoin Lucien at a table, a mature woman with soft curves incircles my waist and whispers in my ear. I politely decline. "Not tonight."

But the woman who is so available comes to me as I am talking to Lucien. She runs her fingers through my hair, blows in my ear, strokes my face. . . sends little tingles to my scalp. A second sister in sin caresses me, even more boldly.

I continue to talk to Lucien. He ignores the distraction and the competition.



I suggest that we take a walking tour of the city and Lucien can point out anything of interest.

As we walk the deserted streets we see many gingerbread houses of architectural distinction.

Lucien stops at a huge iron gate and tells me in confidence that this guest house pension is a place where men sleep with men. He says they have a nice swimming pool, rooms, really a nice place to stay and would I like to see it?

I ask if it's OK to look around, without necessarily spending any money.

"Of course," Lucien answers with patience.

I don't know what to expect. I don't know if Lucien is a street guide who gets a tip for bringing male guests to this out-of-the-way pension. . . or if there are men on the premises available for bedpartners, or what. After all, Lucien did not say men sleep with boys here.

It is pleasant enough. Certainly as good or better than where I am staying but not anyplace I would care to spend the night alone.

I thank the proprietor and tell Lucien that I already have a hotel room but that I may consider changing for tomorrow night.

We continue to walk. I like being with this boy who seems to understand so much and says so little, a boy who

at his tender age will do, as he puts it, "what I must do to make money."

Lucien looks up toward the mountains and the lights of a large hotel twinkle in the night. "That's the Castle Haiti." Lucien says.

"Have you been there?"

"Yes," Lucien whispers.

"Do you think that I can afford to stay at the Castle Haiti?" Lucien says, now a little annoyed that I should be so dense.

that I should be so dense.

I see that Lucien has been with me by intention. I quickly ask, "Would you spend the night with me at the guest pension we just left?"

Lucien nods agreement. I have just enough to pay for the room with \$25 for Lucien. I explain this to Lucien and protest, "but it's not enough."

"It's OK," Lucien reassures me.

"How young were you the first time you went to bed with a man?"

"No problem," Lucien replies, which is Haitian for "don't ask silly questions" and "can't you see with your own two eyes how it is over here?"

I don't ask any more silly questions. We don't talk about what will happen. We continue as we had, avoiding any

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talk of a personal nature, still at ease with each other conversationally.

When we get back the guest house is dark. The proprietor has retired. The gate is locked. Lucien slips his slender wrist through the iron bars and works diligently for several minutes. He is able to open the gate and we walk through dense vegetation to the door.

Lucien rings the bell many times. We wait. There is now stirring inside.

Lucien removes the gum from his mouth and smiles mischievously at me. He is molding the gum into a figure. He takes a small, stiff wire from his pocket, about a half inch long, and etches a smile, a nose, two eyes, a navel and two small dots in the chest. The figure is spread-eagled. Lucien sticks it to the side of the door and then puts the small wire in the crotch. It rises slowly to a 45-degree angle.

"This is you with me," Lucien says. I get an instant hard-on.

Finally the proprietor appears. He scolds Lucien for ringing the bell so many times. He is a little grumpy but he agrees to rent a room for \$10, without meals. He takes us upstairs and shows us a huge room, with double bed, ample closets, a straw mat carpet, window doors at least eight feet high that open out onto a narrow second story veranda. There is a sofa against one wall, a nightstand with bedside lamp and a small electric fan.

I go into the bathroom and relieve myself and return. Lucien motions for me to come out into the hallway by the stairs. He is amused by a large cockroach scampering along the floor. I quickly step on the unfortunate creature and we return to the room.

Lucien studiously locks the door and brushes me lightly with his hand. It is the first time we have touched. He excuses himself and goes to the bathroom, locking the door.

I undress in silence and carefully arrange the clothes on the sofa. Lucien is running much water and washing himself very carefully. It seems a long time.

I turn on the fan and the bedlight. Now the only other light in the room is a full moon, shining through the open window. A soft breeze moves the flimsy curtains. I lie naked on the bed, awaiting the comforts of the slender boy of innocent charms.

He does not disappoint me. He walks into the room naked, with erect penis. He lies down on top of me and kisses me with passion, squeezing me tightly. I return the squeeze, hugging him dearly. He begins a slow rocking motion. We enjoy a long embrace.

I tell Lucien, "You do not have to do anything you don't want to do."

He does not want to go to sleep. We continue to caress. He approves of my excited state. "You don't want to go to sleep," he says both immodestly and truthfully. "I am too exciting to be with."

I have regressed to that time of my life when I, too, am thirteen. In the exotic strangeness of this primitive country I am excited to be thirty years younger.

I am thankful that I am not judging the morality of this coupling, thankful that I am not demanding of Lucien anything that he does not want to give. I am content to indulge in mutual masturbation, he vigorously pumping me and

vice versa.

We get up together and to to the darkened bathroom to wash. I grab for a towel and am drying myself.

"That's my shirt," Lucien whispers. Then he laughs out loud. "It's OK."

We return to bed but not to sleep.

Lucien discovers my watch. He asks if he can have it. I tell him that I need it. He asks if he can buy it. I say that it is a cheap watch, but that I need it. He asks to try it on. I say no. He pouts and says, "Forget it," and he turns his back to me.

I am truly sorry.

But Lucien has physical needs and he forgives me by putting his arms around me and mounting me, using soap to glide effortlessly and intimately to a climax that shakes his young body. His heart beats heavily against mine as quivers slowly subside. I am flushed with heat and my heart is thumping too.

When he turns on his side, I kiss him gently and encircle him in my arms and we sleep spoon fashion until moonlight is replaced by early morning sun.

We awaken to the sounds of the city. Tap-taps pass noisily in the streets. A cock crows. People are talking in Creole.

I urinate in the toilet and Lucien comes in to stand next to me. He pisses loudly in the shower stall which is black with mildew. The man-child and the child-man are not fully awake but both are tumescent.

We stretch. Our eyes meet and we become modest. We both dress and prepare to leave. As we depart, I turn to see Lucien's chewing gum man with its voodoo magic, still ready for action.

As we walk back toward the city, Lucien keeps a few steps ahead of me. But as we approach some of the boys who were in the park, Lucien slows to walk by my side.

One of the boys asks, "Are you two still together?"

Lucien answers, "No problem."

At the hotel he begs for a pair of shoes. I would like desperately to give him a pair but I did not bring two pairs with me. I promise him something.

Once inside the hotel I take my time dressing. I shower and shave. I search my bag and find only a yellow T-shirt. I take this outside but I do not see Lucien anywhere. He spots me and is soon beside me. His friends are with him.

I give him the shirt and a small tip.

He asks for my business card. I secretly wish that he collects cards from all of his conquests and saves them in a scrapbook. It would be a fascinating history.

An hour later I am waiting for the cab to pick me up. I have checked out of the hotel for another one in Petionville.

While I am waiting Lucien comes over to me. He is wearing the yellow shirt. It is to his knees but he looks fetching in it, pulled over his other shirt.

I tell him that he is my friend and that I will miss him. He suggests that I rent a car and that we go to the beach. It is a fantastic idea but I have appointments to keep.

As the cab pulls away, Lucien smiles at me and waves. His fingers are in a "V" and it is the peace symbol. The scene sketched in my mind.

I have written all this in trivial detail so that I can forget.

Or have I written it so that I will remember?



*Haakon* by C.F. Griffin, Thomas Y. Crowell, New York, 1978, 296 pages, \$9.95.

## REVIEWED BY THOMAS VINEW

World War II has just ended, and Pvt. Haakon Hvitfeldt, age 45, returns from the front to resume his duties as a teacher of history at a New York university. Liberator of prison camps without survivors, a participant of the conflagrations of which academic history is neatly composed, Haakon is no longer sure of his facts. He is tortured by the spectre of slaughtered children and brutalized civilians. And after three years of army life, during which he masqueraded as straight—relieved only by brief and bitter-sweet furloughs with a longtime lover, the flamboyant photographer Simon Foster—Haakon is also unsure of himself. He has also fallen in love with Dan, a young and extroverted heterosexual whom he befriended in the army—and whom he suspects of homosexual longings as well.

Haakon's return to civilian life only serves to exacerbate the ongoing conflicts. His existence rends itself into public and private lives, and he seems unable to live wholly in either. Under the pressure of both society's and his own expectations, Haakon is unable to decipher the promptings of his heart. His allegiance is divided among his perverse attachment to Simon (elusive, inscrutable, "serene as a Renaissance angel"); the freely given devotion of Dan; and the sanctioned "love of a good woman."

Simon has already moved into Haakon's apartment when he arrives in New York. Simon is the prototypical queen: flamboyant, perpetually cruising, disdainful of sexual exclusivity and narrow bondings. But he claims to love Haakon deeply, and is faithful "in his own way." As the novel progresses, the gay reader cannot help but realize that Simon's love is genuine and deep, cosmeticized exteriors notwithstanding. The problems between the lovers are not those of fidelity, but rather of radically different perceptions of gayness, of experiences differently lived and differently valued, but



# HERE & THERE

**Cambridge, MA**—The Polaroid Corporation is preparing changes in its personnel policy which will prohibit discrimination against gays in hiring, firing, and promotion. President J.T. Harris made the statement in a recent issue of the company newsletter. Harris added that, "In the interim, I must believe that the absence of specific language in our Policy Book with respect to sexual preferences cannot be construed as encouragement to prejudicial behaviour or treatment."

**Gay Community News**

**NYC, NY**—Plans for a coalition of lesbian and gay rights contingent to follow the Santa Claus float in Macy's Thanksgiving Day Parade were cancelled after the police department informed the prospective marchers that they could march only behind the sanitation trucks cleaning up after the parade.

**New York Times**

**Boston, MA**—The Poison Information Center here has published an announcement warning gay people that ingestion of amyl or butyl nitrate ("Rush", "Locker Room", etc.) either orally or intravenously can be fatal. At least one New Hampshire man is in critical condition at a Boston hospital as a result of ingestion.

**Gay Community News**

**Kansas City, MO**—Censorship in the public schools is on the increase. A national teachers group, the National Council of Teachers of English, reports that schools are banning books ranging from **The Diary of Anne Frank** to dictionaries. A survey of 2000 schools showed that 30% surveyed censored books, newspapers, and other materials; whereas a 1965 survey showed that only 20% censored these materials.

**St. Louis Post Dispatch**

**Honolulu, HI**—The Sexual Identity Center has lodged an official protest because of remarks made by a Kalani High School history teacher in one of his classes. The instructor, Harold Cole, indicated that he favored shooting gay people.

**The Advertiser**

**New York, NY**—A board member of the National Gay Task Force is attempting to organize a National Coalition of Black Gays. A conference is planned for September of 1979. Interested parties should contact Billy Jones at P.O. Box 458, Columbia, MD 21043.

**Press Release**

**Los Angeles, CA**—Midge Constanza, former assistant for public liaison to President Carter, has been named the recipient of the first Humanitarian Award by the Gay Academic Union. Constanza appeared at the GAU Awards Banquet to receive the award on November 25.

**Los Angeles Times**

**Philadelphia, PA**—The American Friends Service Committee has announced appointment of Anthony Henry as staff for implementing its newly adopted Affirmative Action Plan for gays, which went into effect in November.

**Gay Community News**

**Madison, WI**—People who have traditional "male" and "female" values communicate more stiffly than do others who have less distinct ideas about sex roles. This is reported by University of Wisconsin psychologists William Ickes and Richard Barnes. In their research, they classified 80 University of Wisconsin students as traditionally "male", "female", or androgynous. They concluded that, when it comes to being comfortable in social settings, androgyny is the way to go.

**United Press International**

**Fremont, CA**—A U.S. District Court judge here has ordered General Motors to pay \$187,000 to 2,200 women who claimed that they were discriminated against in promotions, medical services, use of restrooms, and protective clothing at GM's Fremont assembly plant.

**Her Say**

**Statesboro, GA**—Georgia Southern College students have elected Patrick Fetter, 20, as their 1979 homecoming queen.

To a mixed reaction from the gymnasium crowd of about 4,000 persons, Fetter, dodging a few eggs, accepted a plaque from college president Dale W. Lick. Fetter, who is 5 foot 9, then presented his "escort", Janette Stephenson, who is six feet tall.

"A big part of my support came from freshmen women," he said.

**Milwaukee Journal**

**Chicago, IL**—Chicago's Lesbian Community Center had its grand opening and open house on December 3. The new facility is located at 1226 West Grace Street, and is housed in space with the Women's Graphics Collective.

**Gaylife**

**Chicago, IL**—The Greenleaf Bar, scene of a gathering to celebrate defeat of the Briggs Initiative, was attacked by a group of thugs. Five youths, two armed with crowbars, vandalized the bar and injured the owner, Chuck Hadley. Police have identified one of the assailants.

**Gaylife**

**Washington, DC**—Male pages at the U.S. House of Representatives complain that page girls are allowed to quit work at six every evening, even when the House is in session. Page boys, however, must work until the closing of business, no matter how late, without overtime pay.

**United Press International**

genuine for all of that.

Dan arrives in New York in due course: sick with pneumonia, destitute, and without recourse other than Haakon, who takes him in and cares for him. Feeling the bond which exists between Dan and Haakon, Simon takes one-year leave of his lover: in order to give Haakon time to sort out his own feelings, but in the hope that any affair with Dan will be at best short-lived. Dan and Haakon experience their first sexual coming-

together and enter a full-fledged affair.

His relationship with Dan only serves to add three to the growing list of Haakon's problems. First, there are the problems at the university (where Haakon also enters Dan as a student). Haakon is not out of the closet there, and also has one professional rival who is more than willing to add nuance and rumor to his relationship with Dan. Secondly there is the fact that, even if Dan is 18 as he claims to be,

he is almost three decades Haakon's junior. And, last but not least, Dan's own flirtations and obvious appreciation of women cause Haakon to wonder how deep-seated his (Dan's) gayness is—and to wonder, given their age differences, whether he (Haakon) may be guilty of seduction as much as love. To this list of new problems must be added one compensating resolution. Simon's sexual preference was to be passive in anal intercourse, and Haakon was never able to satisfy that longing. Dan, unable to bear the thought of anal sexuality, active or passive, takes complete pleasure in the oral (active and passive), which is also Haakon's preference.

Enter Ellen. Initially a diverting companion to be escorted to social functions, she becomes a beacon in Haakon's life. Her grace and uncomplicated love draw his affection and, eventually and with much prompting, his passion. That this passion is not so great as any which he has experienced with the men he loved seems a small enough price to pay for the refuge which she offers to Haakon. It would be easy and tempting to write off their relationship as a form of escapism, but the author, in his skill and ability to draw the reader into the inner most recesses of feeling and presence, will not permit the reader such a comforting luxury. Haakon's affection for Ellen is as real as hers for him.

Re-enter Simon, both to confront Dan in his love for Haakon and Haakon in his love for Dan and for Ellen. Dan, as it subsequently turns out, is not 18 but 15; and Haakon, painfully and thoughtfully, moves to sever their sexual relation—not just out of deference to age, but from a deep conviction that, left to mature on his own, Dan will revert to heterosexuality. In what follows this conviction is indeed confirmed, though the two remain connected by bonds of deep friendship and respect.

This leaves Haakon faced with  
(Turn to page 36)



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# HERE & THERE

**Dumont, NJ**—A high school vice principal here has cut all photographs of sex organs out of a textbook. Vice Principal Edward Fisco of Dumont High School says he does not believe that young children should see pictures of male and female sex organs.

**Gay Community News**

**Baltimore, MD**—A singing and high-spirited crowd of more than 4,000 Roman Catholics, most of them women, marched through the streets here calling for the ordination of women to the priesthood. The six-block procession, led by bagpipes and Scottish kilts, marked the opening of a conference seeking the ordination of women.

**Associated Press**

**Memphis, TN**—A mini-convention of the Democratic Party judiciously avoided controversy here, according to gay persons in attendance. Several gay rights resolutions had been introduced, but no social issues at all were permitted to reach the convention floor. An advance selection committee killed 125 of the 150 proposed resolutions before the meeting opened.

**Bay Area Reporter**

**Denver, CO**—Vice Squad Captain Jerry Kennedy believes that male prostitution is on the increase here because over-priced females have driven straight males into purchasing male sex. He says that, if the inflationary trend continues, "male prostitution could some day exceed female prostitution."

**Bay Area Reporter**

**Toronto, Ontario**—A coalition of handicapped people in this city has overwhelmingly reaffirmed a policy which demands that sexual orientation be included as a prohibited ground of discrimination in the Ontario Human Rights Code.

**The Body Politic**

**Boston, MA**—Four young men accused of assaulting two gay men in Exeter Street in September, 1978, have all been found guilty in Boston Municipal Court by Judge Francis Morrissey. The sentences ranged from 1 to 3 years, suspended, followed by two years of probation, and 200 hours work with a social service agency. All four were ordered to make full restitution to the gay victims. Morrissey also ordered that, in the event the four were ever charged in similar incidents, he is to be notified in order that he may impose the sentences which were suspended.

**Gay Community News**

**Toronto, Ontario**—Three bibliographies on homosexuality have been published by the Ontario Ministry of Labour. Containing over 200 pages of references, compiled by researcher Alan Miller, they are entitled **Homosexuality and Human Rights**, **Homosexuality and Employment**, and **Homosexuality in Specific Fields**. Copies of the bibliographies may be obtained by writing the Ontario Ministry of Labour, 400 University Avenue, Toronto M7A 1T7, Canada.

**The Body Politic**

**Concord, NH**—A class action suit has been filed here against the Nashua Board of Education. The plaintiffs, including teachers and students, are seeking reinstatement of *Ms.* magazine in the Nashua High School Library.

**Gay Community News**

**Los Angeles, CA**—Thomas Liberto, 34, an aircraft plant worker from Downey accused of being part of an international child prostitution ring, has pleaded guilty to one count of molesting an eight-year-old girl. In exchange for the guilty plea, charges of conspiracy have been dropped.

**Gaysweek**

**Nashville, TN**—**Human Behavior** says that people go to discos to "feel at home." In a special report in its November issue, the magazine quotes a Vanderbilt University sociology professor as saying that the reason for the appeal of the burgeoning \$4 billion disco dancing industry is that: "People can go to a club where they don't recognize a soul, and through the power of music and the intensity of the atmosphere, feel instantly at home."

**Human Behavior**

**St. Cloud, MN**—Roman Catholic Bishop George Speltz has attacked Sen. Edward Kennedy (D-MA) in a statement published in the diocesan newspaper. Says Speltz: "Kennedy has been compromising on the abortion issue at a time when the support of his strong voice in the U.S. Senate was critically needed. He failed the pro-life movement: he failed the church."

**Washington Post**

**San Francisco, CA**—Women adjust better to mid-life crisis (menopause) than do men. This is the conclusion of Richard Anderson, a Scripps Clinic and Research Foundation psychiatrist.

**Gaysweek**

**New York, NY**—According to a recent survey, although equal opportunity for women has been legislated, the way men feel about it has not changed much. "Men think they are supposed to make sexual advances toward women in many working situations."

**Redbook**

**Chicago, IL**—A poll of 19,000 junior and senior high school students has found that teenagers are evenly divided over the issue of whether a man should permit himself to cry in public. 58% of the females favored men crying, while only 42% of the men did so.

**Scholastic Magazine**



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(From page 34)

Simon and Ellen. From the viewpoint of Haakon's professional life, Ellen would surely be the easiest and least disastrous choice. Simon, it also emerges, has but a few months to live due to a hitherto unadmitted affliction by cancer. The closing pages of the novel, which I shall not reveal, follow Haakon's own quest for self-discovery, delineating with reverence and skill his passage from fear to freedom, and from circumspection to self-affirmation.

These closing pages, which virtually overwhelm the reader in their passion and intimacy, are, like the pages which precede them, stunningly composed. Rarely indeed have the scents and textures, the joys and the anguish, of intimacy, memory, and loss been so richly evoked as in this luminous and haunting novel. The reader is caught up in the movement not as a spectator, but as a participant, one with a real and felt stake in the turnings and outcome.

C.F. Griffin has had four previous novels published and enthusiastically received in England: **Nobody's Brother**, **The Impermanence of Heroes**, **Not Without Love**, and **Instead of Ashes**. The second of these was also published in the United States, and received with no less enthusiasm here. The author, an American, is presently living in a North Shore suburb of Chicago.

**Haakon** is an extraordinary novel. It is not a novel of liberation in any social or political sense so much as it is a deep study of one man's quest for self-acceptance. Were it not so skillfully executed, its romanticism would be a weakness; but, instead, this same romanticism is its greatest strength and most memorable quality. It is not the bearer of ready-made political or social messages or slogans, but rather the intimate portrait of four people, writ large against the problems and atmosphere of our time. **Haakon** will cleave longest to memory as an aching romantic tale of authentic love.

# HERE & THERE

**Chicago, IL**—Newborn baby boys should not be routinely circumcized according to a Boston pediatrician, Dr. Sydney E. Gellis of the New England Medical Center. In the December issue of the **American Journal of Diseases of Children**, published by the A.M.A., Gellis' statement accompanies two separate reports of severe complications resulting from the procedure. Circumcision of male infants is the most common surgical procedure in the U.S., though the American Academy of Pediatrics has recommended against the practice. Gellis notes that the practice continues more because of religious beliefs than for any medical reason.

**Associated Press**

**Boston, MA**—Carrier Pigeon, a small distributor of feminist and socialist publications, is preparing an anthology on "Socialist Perspectives on Gay Liberation." Original articles and previously published materials are welcome. Potential contributors should write to Carrier Pigeon, 88 Fisher Ave., Boston, MA 02120; or phone (617) 445-9380.

**Press Release**

**New York, NY**—A newspaper for third world gays has published its second issue. Articles in the paper include Diane Bogus' **The Reality of the Black Lesbian** (originally appearing in GPU NEWS) and Jon Clayborne's **Blacks and Gay Liberation**. MOJA may be contacted c/o Oscar Wilde Bookstore, 15 Christopher Street, NYC 10014. Subscription cost is \$2 for four issues.

**Press Release**

**New York, NY**—U.S. Representative Fred Richmond (Brooklyn), arrested last May for soliciting sex from two men, states that he will "lead the opposition" to a national Gay Rights Bill. The Congressman

made this commitment to fight gay rights to a meeting of Orthodox Rabbis.

**The New York Times**

**Boston, MA**—Bishop John Coburn of the Episcopal Diocese of Massachusetts attended a meeting of Integrity/ Boston on December 12. While group members saw his presiding at the Eucharist and participation in discussion as a positive step, they were less than pleased with his closing statement that "... 'practicing homosexuality' is not an acceptable expression of sexuality for any Christian."

**Gay Community News**

**Hartford, CT**—As of December 8, the Gay Students Association of the University of Connecticut School of Law exists as an officially recognized student organization. As such, it will receive the use of Law School rooms for meetings, will have its own bulletin board, will be eligible for funding, and listed in the catalogue of student groups.

**Gay Community News**

**Sacramento, CA**—Senator Sam Hayakawa (R-CA) has claimed that the widespread use of marijuana in the U.S. is turning millions of American men toward homosexuality. The remarks were made during a speech at Sacramento High School, and were interrupted several times by outbursts of laughter from the students.

**San Francisco Sentinel**

**Washington, D.C.**—If Selective Service plans for resumption of a draft ever go into effect, women as well as men will probably be drafted. Documents submitted to the House Armed Services Committee by the Defense Department state: "It is quite likely women will be drafted along with men in a future mobilization."

**Reuters**

**Ft. Worth, TX**—An undercover police officer likes to make sure he has enough evidence. During a court hearing in which a judge ordered the local massage studio to shut down, it was revealed that the officer had no fewer than three nude massages and a bubble bath in the establishment. The taxpayers picked up a tab of \$175 for the valuable evidence.

**United Press International**

**Gatineau, Canada**—A new group, l'Association Gaie de l'Quest Quebecois (AGOQ), has tricked a landlord into renting premises which it had first been refused because the group is gay. The organization rented the premises at 32 Gatineau Avenue from a company called Cro-Mex after an appeal to the Quebec Human Rights Commission proved completely ineffective.

**The Body Politic**

**Calgary, Alberta**—The Foster Care Department of the Alberta government has prevented a gay man from becoming a foster parent. In the final stages of gaining custody of a 12-year-old autistic and mentally handicapped boy, for whom he has been caring since 1975, Jerry Kissinger was told that, despite otherwise superior qualifications, he could not become a foster parent because of his homosexuality.

**The Body Politic**

**Minneapolis, MN**—A municipal court judge here has ruled that a divorced wife who enters a lesbian relationship should no longer receive alimony. Judge Joseph Summers ruled that "lesbianism is a material change in circumstances which justifies the termination of alimony."

**Philadelphia Gay News**



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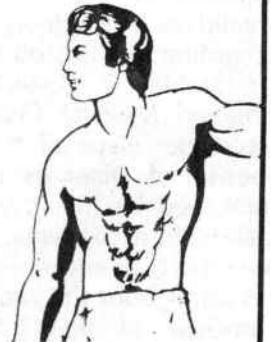
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## REVIEW

**Bibliographie Des Homosexualities** by Claude Courouve. New Edition. Editions Courouve, Paris, 1978. Paperback, F 9.00. [Editions Courouve, Boite postale 13, 75961 Paris, France]

This 28-page bibliography covers both gay male and lesbian sources, and is limited to books and articles written in French. For works published before 1915, first edition dates are given together with dates and publishers of subsequent editions (if any).

The first part is devoted to homosexuality in literature, and divided into the following periods: nineteenth century, 1915-39, 1940-65, 1966-77, 1978. The second part, with the same period divisions, is devoted to non-literary books and periodicals. Over five hundred books and articles are listed in both sections.

A list of English-language bibliographies is also added in this new edition. Not included in this new edition are French translations of foreign works dealing with gay subjects. **ALEPH** (Centre d'Information sur l'Homosexualite) regularly publishes updated bibliographies of such French translations as they become available. The new edition of ALRPH's **Glossaire Des Homosexualities**, prepared also by Claude Courouve, has just appeared. It offers a lexicon of current terms—literary, scientific, and argot (slang)—relating to lesbian and gay male cultures, together with the date of their first appearance in French and their probable source(s) and roots. For more information on this lexicon, write ALEPH, 71 rue de Bagnolet, 75020 Paris, France.

For anyone working in French language sources of gay literature, this bibliography will be an invaluable reference. It is clearly put together; and, especially in its listing of nineteenth-century sources, it offers information simply not available elsewhere.

## THE REVOLT OF THE PERVERTS

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## REVIEW

**Me and the Orgone** by Orson Bean. Foreward by A.S. Neill. St. Martin's Press, New York, 1978. \$3.95 paperback.

Orson Bean has been a magician, comedian, actor, and television celebrity: he is also the second cousin of Calvin Coolidge. The original and hardcover edition of **Me and the Orgone** was published in 1971. This new edition, containing revisions, a new foreward, and an epilogue by the author, provides probably the only account of Reichian therapy written from the viewpoint of the patient.

After ten years, and \$25,000 worth of psychoanalysis, Bean was divorced, depressed, and generally dissatisfied with life. Then he discovered orgonomy, the psychotherapy discovered by Wilhelm Reich, centered around the concept of psychological salvation through attainment of the perfect orgasm (complete sexual fulfillment).

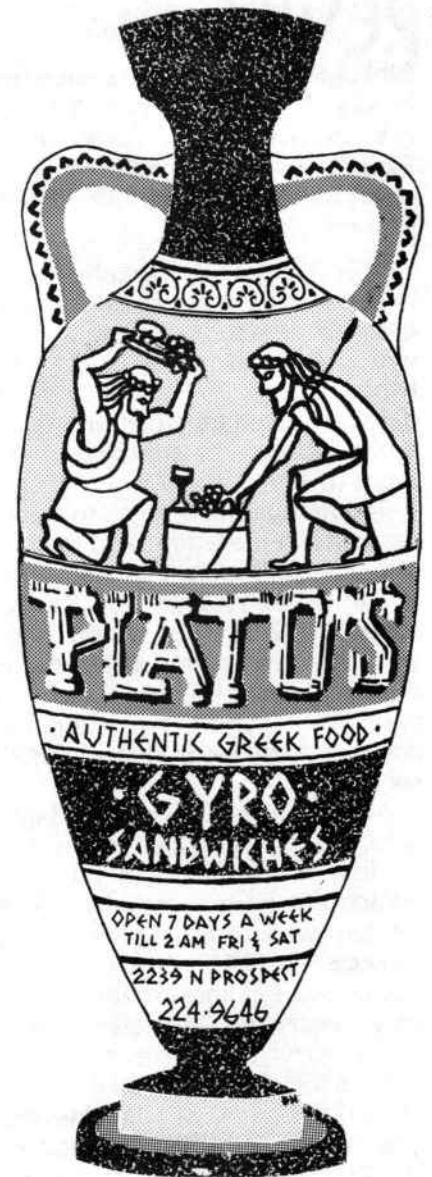
This lively and personal account includes the story of Bean's founding of the experimental Fifteenth Street School, established on the Summerhill principles. There are moments of humor, as when, after the birth of his son, the author must face the onslaught of the Circumcision Lobby. For the most part, however, Bean casts his narrative as an account of his own coming to terms with his own contradictions, and finding a startling and fulfilling way out of these.

Bean claims that orgonomy offers much more than physical satisfaction: a new outlook on life, new and vital interests, and new strengths and energies for the pursuit of these. The perfect orgasm is not, he insists, the sole end of Reichian therapy. The process of "de-arming" which it involves is supposed to enable the individual to achieve higher levels of sensitivity, to become more aware of his/her own emotions and desires, and to lead to a richer life.

Contemporary psychology is less

and less a science, more and more a simple collection of fads, often interwoven with a mystery-like jargon which is incomprehensible to scientist and layperson alike. Reichian orgonomy was in its heyday when the first edition of this book was published, but it has now yielded to other and equally incomprehensible mystery religions. I suppose that, if one must have any religion at all, this is as good as any of the more recent contenders in the mental health sweepstakes. Bean does succeed in offering an account of Reich's life and theory which is admirably clear and balanced, freed from the movement jargon in which it is traditionally encrusted. Unfortunately, once the theory becomes clear and unburdened of its pretensions, it shares the fate of Jung's and other therapies: it becomes little more than a mixture of common sense (at best) and trivia (at worst).

The book is an entertaining and readable one—required reading for any who seek to get some understanding of contemporary psychological schools without having to learn their torturous vernaculars. For those of us without such proclivities, the central counsel can be distilled into a few simple maxims: satisfying orgasms make life better, and the more orgasms the better. But, then, I for one don't have to read Reich or Bean to be convinced of the truth of that.



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## REVIEW

**Movement in Black, The Collected Poetry of Pat Parker 1961—1978, Diana Press, Oakland, CA, 1978, 157 pp. hardback, \$8.75.**

**The Work of a Common Woman, The Collected Poetry of Judy Grahn 1964—1977, Diana Press, Oakland, CA, 1978, 158 pp. hardback, \$8.75.**

Reviewed by Sally Ann Magee

Diana Press (4400 Market Street, Oakland, CA 94608) is both a feminist publishing house and a women's print-shop dedicated to printing / producing / publishing feminist literature and graphic art and committed to putting power into the hands of women.

Both of the collections of poetry in this review represent all of the previously published poems of the authors as well as new material never before in print. Both volumes contain excellent graphics.

Both Pat Parker and Judy Grahn are gaining a certain reputation as spokeswomen for the lesbian-feminist movement. Pat Parker's long poem **Womanslaughter** was read to acclaim at the International Tribunal of Crimes Against Women in Brussels in 1976. Judy Grahn's **Edward the Dyke and Other Poems** is now considered to be something of a classic in lesbian-feminist literature. She is also one of the founders of the Oakland Women's Press Collective which has since merged with Diana Press. More recently, the two women collaborated in recording an album with Olivia Records entitled **Where Would I Be Without You, The Poetry of Pat Parker and Judy Grahn**.

Parker's book, **Movement in Black**, is divided into five sections: "Married", "Liberation Fronts", "Movement in Black", "Being Gay", and "Love Poems." The first section contains "Goat Child", a long autobiographical poem beginning with the words:

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"you were a mistake'/my mother told me" and ending with "the goat-child died/& a woman was born." One of the most powerful poems in this section is titled "Exodus (to my husbands, lovers)" [Parker had two marriages and two divorces]. The poem begins: "Trust me no more—/Our bed is unsafe./Hidden within folds of cloth/a cancerous rage—". The entire section is angry.

The second section "Liberation Fronts" is slightly longer. "Where do you go to become a non-citizen?" lists inequities in society and repeats the phrase "I wanna resign, I want out." My favorite in this section is an untitled poem predicting that "they will come" to ". . . remove the evil,/the queer-ness,/the faggotry,/the perverse-ness/from their midst." and repeatedly asks the question, "Where will you be/when they come?" The section is direct and angry.

"Movement in Black" is the single title poem that traces the history of the Black woman. It is dramatic and begs to be read aloud. It was, in fact, first performed at Oakland Auditorium in December of 1977.

"Being Gay" contains ten poems. The anger is still here (in "Pit Stop" she describes an alcoholic lesbian who drinks away her shame), but it is tempered with the sharing of woman/woman love that overcomes all else. A bit of humor is revealed in "My Lady Ain't No Lady" and "Non-monogamy Is A Pain In The Butt."

Parker shows that she is not all anger in the last section "Love Poems." One poem sings: "Let me come to you naked/come without my masks/come dark/and lay beside you." Another sadly says: "I wish for enough anger to hate you—My love for you keeps getting in the way." Another is sensuous: "With each touch of you/i am fresh bread/warm and rising." The now famous "Womanslaughter" is in this section. It documents the killing of her sister by the sis-

ter's husband and is a feminist statement of commitment for women to defend other women from violent attack.

Yes, Pat Parker is an angry poet, but she is also tender, perceptive and evocative. Appropriately, the African symbol *Aya* (the fern), a symbol of defiance, appears before each poem because, above all, Pat Parker is strong and defiant.

Grahn's book, *The Work of a Common Woman* reprints her previous four volumes: "Edward the Dyke and Other Poems", "The Common Woman Poems", "She Who", "A Woman Is Talking To Death", and adds the unpublished "Confrontations With the Devil in the Form of Love."

Grahn's poetry is not as direct as Parker's. She is consciously striving to refashion the poetic form to reflect an imagery of women as seen by a woman. She frequently transforms language itself, using words, rhythm, and juxtaposition to defy convention and to create a new feminine voice. This voice is not feminine in the traditional sense, nor does she simply exchange male pronouns for female ones (although the phrase the "common woman" is a deliberate play on the phrase the "common man"). Her work reveals the strength and honesty of today's lesbian-feminist who is committed to change.

"The Psychoanalysis of Edward the Dyke" is a prose poem which, in Grahn's words, "criticizes the mistreatment of women in the hands of the medical profession." In this short satire Dr. Knox (a male) is interviewing Edward the Dyke. He doesn't hear what she is telling him, overriding her words with his own: "Compulsive. . . disease. . . narcissism. . . masochism. . . Mother substitute. . . penis envy. . ." etc. When he asks her to tell him what the word "homosexuality" means, she answers: "Love flowers pearl, of delighted arms. Warm and water. Melting of vanilla wafer in the pants. Pink petal roses trembling overdeed on the

lips, soft and juicy fruit. No teeth. No nasty spit. Lips chewing oysters without grimy sand or whiskers. Pastry. Gingerbread. Warm, sweet bread. Cinnamon toast poetry. Justice equality higher wages. Independent angel song. It means I can do what I want." The juxtaposition of the male scientific jargon and the outrageous "cure" of Dr. Knox and the simple, truthful lesbian language speaks with power.

The seven poems of "The Common Woman" were written in 1969. They are portraits of seven very different women who are in many ways alike. Grahn defines the poems as waltzes and self-defining sonnets. The images are of interwoven strengths and realistic weaknesses. Of Nadine she says, "She's made of grease/and metal, with a hard head/that makes the men around her seem frail." Carol is "angry energy inside a passive form." She swears to Vera that she will "become strong."

The "She Who" collection is more experimental in style, the poet weaving the title words into many of the poems. Indeed, the first poem consists of only the two title words in various combinations. Some of the poems are fables, others plainsongs; one is a three line *haiku* and one is a funeral ritual. The last is a list of the "universal qualities in women."

"A Woman Is Talking To Death" is a single long poem in nine parts. It is a complex working of death images from the poet's personal testimony, from historical sources, and from fantasy. In the last part the poet wills the rest of her life to her lovers so that there will be nothing left of her life for death to claim. The poem is a forceful statement of the oppression of women that leads to early death.

The volume closes with an unfinished set of previously unpublished poems called "Confrontations With the Devil in the Form of Love." The twenty-two short poems were inspired by a stage production of *For Colored Girls Who Have Considered Suicide*

When *The Rainbow Is Enuf*, which in turn was inspired by Grahn's Common Woman poems. Love, in these poems, is personified simply as Love with a capital L. Some of the poems are almost hymns: "Love came along and saved me." Images of trees, apples, and apple trees form a recurring theme.

Like Pat Parker, Judy Grahn is an angry and powerful voice. Her voice is less direct and more complex than that of Parker and her moods and styles change more frequently, but the contrast between the two poets is not as great as one might imagine. Both of these volumes of poetry are highly recommended not only for "common" women, but "common" men as well.

(Editor's note: In Milwaukee both volumes and the Olivia record are available at Sister moon Femiinst Bookstore.)

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## CHICKENS A LA THE "LIFE-CAREER"

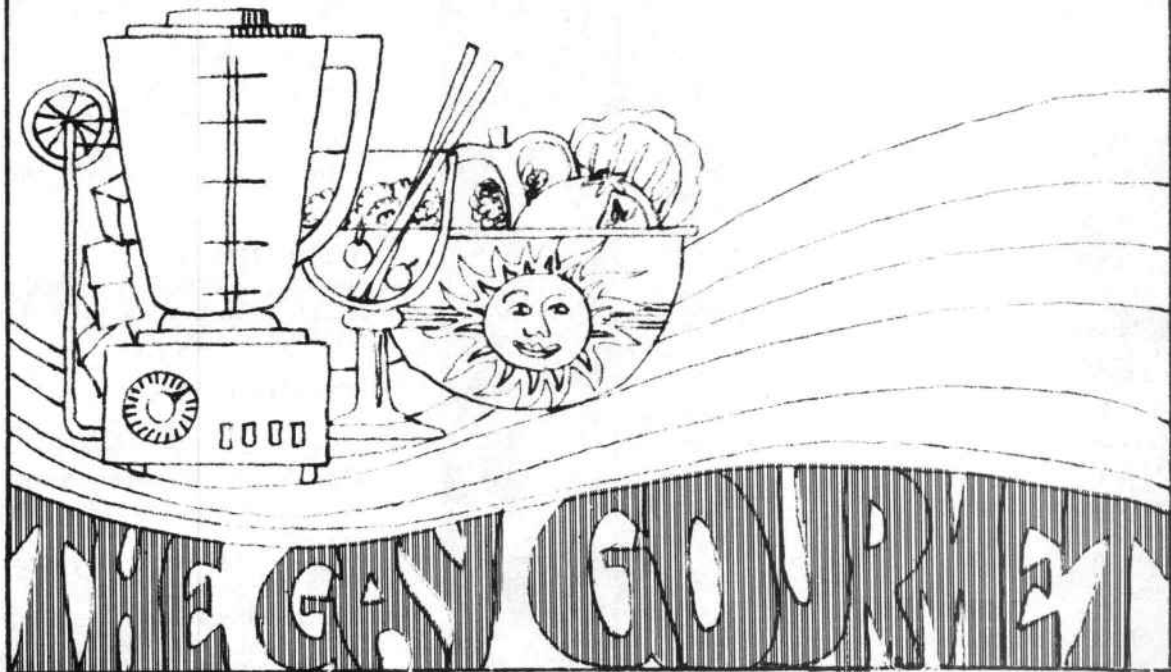
As Bulimia Gross so sagely said in her definitive study *My Life in Food*, cookery and one's psychobiography are "intimately intertwined." Reading this, I saw at once, with an access of excruciating insight approaching a classic Shock of Recognition, how my chicken recipes evoked my own past *histoires intimes*:

(1) **BACHELOR'S FRIED CHICKEN WINGS.** Years ago, while still living with The Others, I'd seize those rare occasions when all the Rest were away, to experience a breathing-space of relief from the strain; the pretense; the formality; the uneasy silences of All Those People. I'd snatch a 12-pak of CHICKEN WINGS, remove the pinions (=wing-tips), then dip them, first in BEATEN EGG, then in a MIX of 1 PART FLOUR & 3 PARTS CORNSTARCH (salted), and then fry in 1/8 inch of hot OIL in an electric skillet, to browning, about 15-25 minutes, then would proceed to consume them forthwith, maybe with a Sweet-&-Sour Sauce, maybe with spritzes of Onion/Garlic/Lemon-Pepper Saltz sprinkled, maybe just plain as-was, but in any case enjoyed voraciously and leisurely, barbarically and deliberately, this finger food reduced in splendid isolation thus, fending off the Family Cat, ignoring any TV, regretting all doorbells or telephones, splattering oily grease all over the virginal evening newspaper, finally to collapse into glassy-eyed satiation as a result of practicing this solitary indulgence and so unbalanced a diet thus.....

(2) **GERTRUDE STEIN'S POLISH SOUTHERN FRIED AND ROASTED CHICKEN**, and the only valid recipe, I can tell you, from the whole bloody volume of the *Alice B. Toklas Cook Book*. Over the years I've thrown this one together in countless apartments across the nation for transitory crews of various motley types assembled by sheer Circumstance & Need. All liked the dish, and those who were smart as well as just cute, quickly spotted the Secret of how you get the natural juciness (the batter locks it in). So.

Take enough FRYER PARTS, coat them with FLOUR, then with BEATEN EGG, then with BREAD CRUMBS. Salt-&-pepper. Brown them in a skillet just to crustiness, only 5-10 minutes or so. Place skin-side up in baking dish. Then dab a hefty blob of SOUR CREAM on top of each piece and smootsch and slather it about to cover. Then bake, uncovered, for about 1 hour in about a 300-degree oven, as usual. (Renew the doping of cream if the original load dries up too much during the bake-off.)

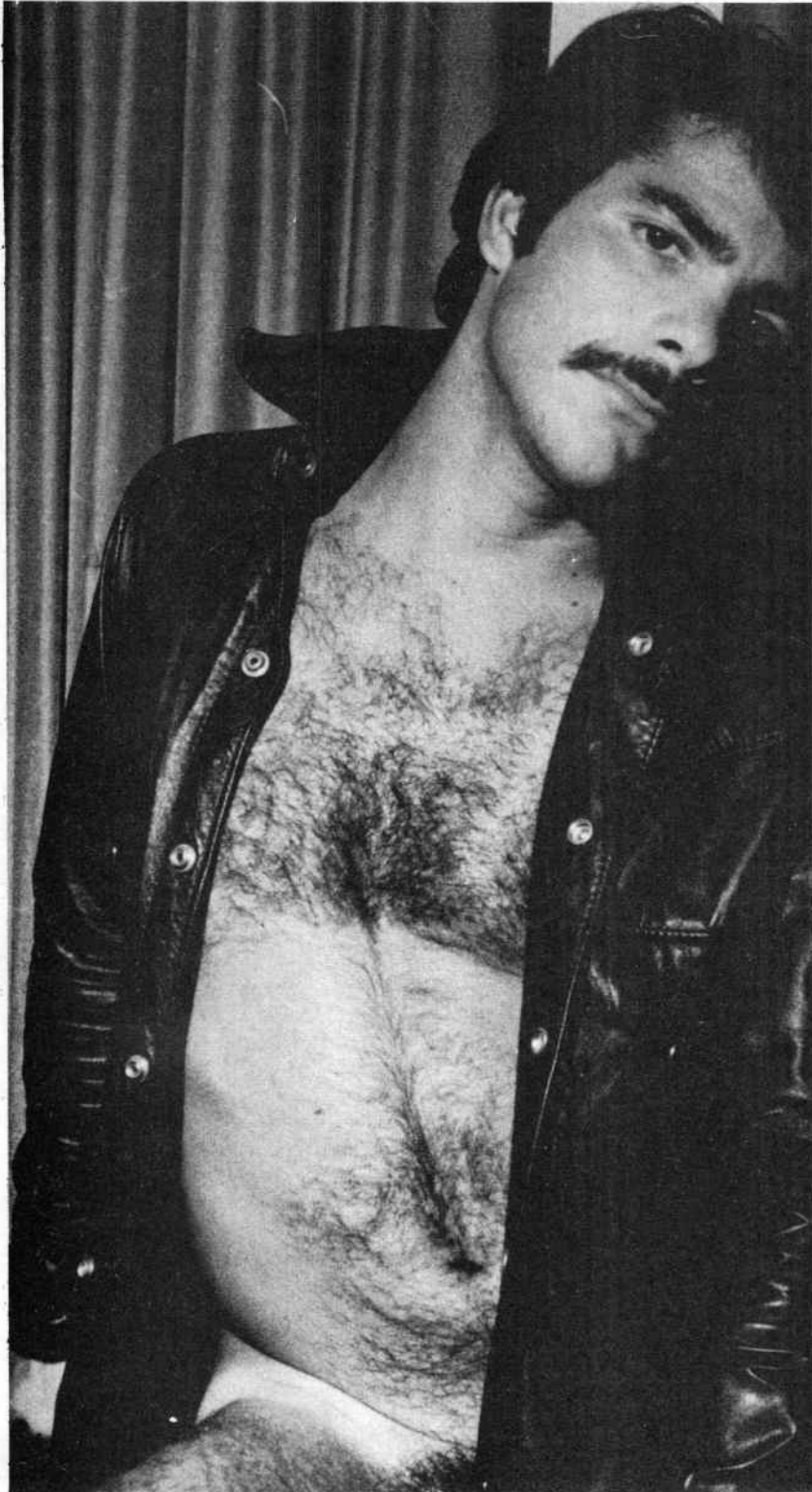
Aha, those way-station apartments, and their spiderweb-alliances, are gone with the wind into thin air, but this dish evokes the memory of some of the fellow travellers, including Brian-from-Berkeley (was that his name? from where?) and also, of course, "the boy from Connecticut" (somehow, there's *always* a Boy from connecticut.....)



# 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.

PHOTOS — REVOLT



## FEBRUARY 1

Little Jim's (Chicago) Movie Nite, 9 p.m.

## FEBRUARY 2

Knight Out (Chicago) 6th Anniversary Party

## FEBRUARY 4

ONE of Chicago Special Meeting, 7 p.m., Paul Goldman speaking, Good Shepherd MCC Church

Gold Coast (Chicago) Movie Nite, 5 & 10 p.m.

Gay Al-Anon (Milwaukee) Meeting, 6 p.m., The Farwell Center

Gay Alcoholics Anonymous (Milwaukee) Meeting, 6 p.m., The Farwell Center

Dignity (Milwaukee) Mass, 6 p.m., 2506 Wauwatosa Ave.

MCC (Milwaukee) Meeting, 2 p.m., 2647 N. Stowell

SIGHT Gay Rap Group (Kenosha) Meeting, 3 p.m., Spiritualist Church, 6333 Sheridan Road

GUQC (Davenport, IA) Meeting, 1823 Kirkwood Blvd.

## FEBRUARY 5

Gay People's Union (Milwaukee) Meeting, 8 p.m., The Farwell Center

## FEBRUARY 7

Man's Country (Chicago) Movie Nite

## FEBRUARY 8

Grapevine (Milwaukee) Feminist group meeting, 7 p.m., Women's Coalition

Little Jim's (Chicago) Movie Nite, 9 p.m.

## FEBRUARY 10

JoDee's (Racine) Gay Bob's birthday party. Free beer & food, 1 to 6 p.m., 2139 Racine St.

## FEBRUARY 11

Gay Al-Anon (Milwaukee) Meeting, 6 p.m., The Farwell Center

Gay Alcoholics Anonymous (Milwaukee) Meeting, 6 p.m., The Farwell Center

Dignity (Milwaukee) Mass, 6 p.m., 2506 Wauwatosa Ave.

MCC (Milwaukee) Meeting, 2 p.m., 2647 N. Stowell

SIGHT Gay Rap Group (Racine) Meeting, 3 p.m., Unitarian Church, 625 College Ave.

Gold Coast (Chicago) Movie Nite, 5 & 10 p.m.

**FEBRUARY 12**

Gay People's Union (Milwaukee)  
Meeting, 8 p.m., The Farwell Center  
Integrity (Indianapolis) Eucharist and  
Discussion, 7:30 p.m., All Saints  
Church  
LINCOLN'S BIRTHDAY

**FEBRUARY 14**

HAPPY VALENTINE'S DAY  
Man's Country (Chicago) Movie Nite

**FEBRUARY 15**

Grapevine (Milwaukee) Feminist  
group meeting, 7 p.m., Women's  
Coalition  
Little Jim's (Chicago) Movie Nite,  
9 p.m.

**FEBRUARY 17**

Gays United of the Quad Cities (Davenport, IA) St. Valentine's Disco, 9 p.m., Sky Light Ballroom, Tickets \$5 at door or from GUQC members  
The Ball Game (Milwaukee) Valentine Show by ECOM, 9:30 p.m., donation

**FEBRUARY 18**

Gay Al-Anon (Milwaukee) Meeting, 6 p.m., The Farwell Center  
Gay Alcoholics Anonymous (Milwaukee) Meeting, 6 p.m., The Farwell Center  
Dignity (Milwaukee) Mass, 6 p.m., 2506 Wauwatosa Ave.  
MCC (Milwaukee) Meeting, 2 p.m., 2647 N. Stowell  
SIGHT Gay Rap Group (Kenosha) Meeting, 3 p.m., Spiritualist Church, 6333 Sheridan Road  
Gold Coast (Chicago) Movie Nite, 5 & 10 p.m.

**FEBRUARY 19**

Gay People's Union (Milwaukee) Meeting, 8 p.m., The Farwell Center

**FEBRUARY 21**

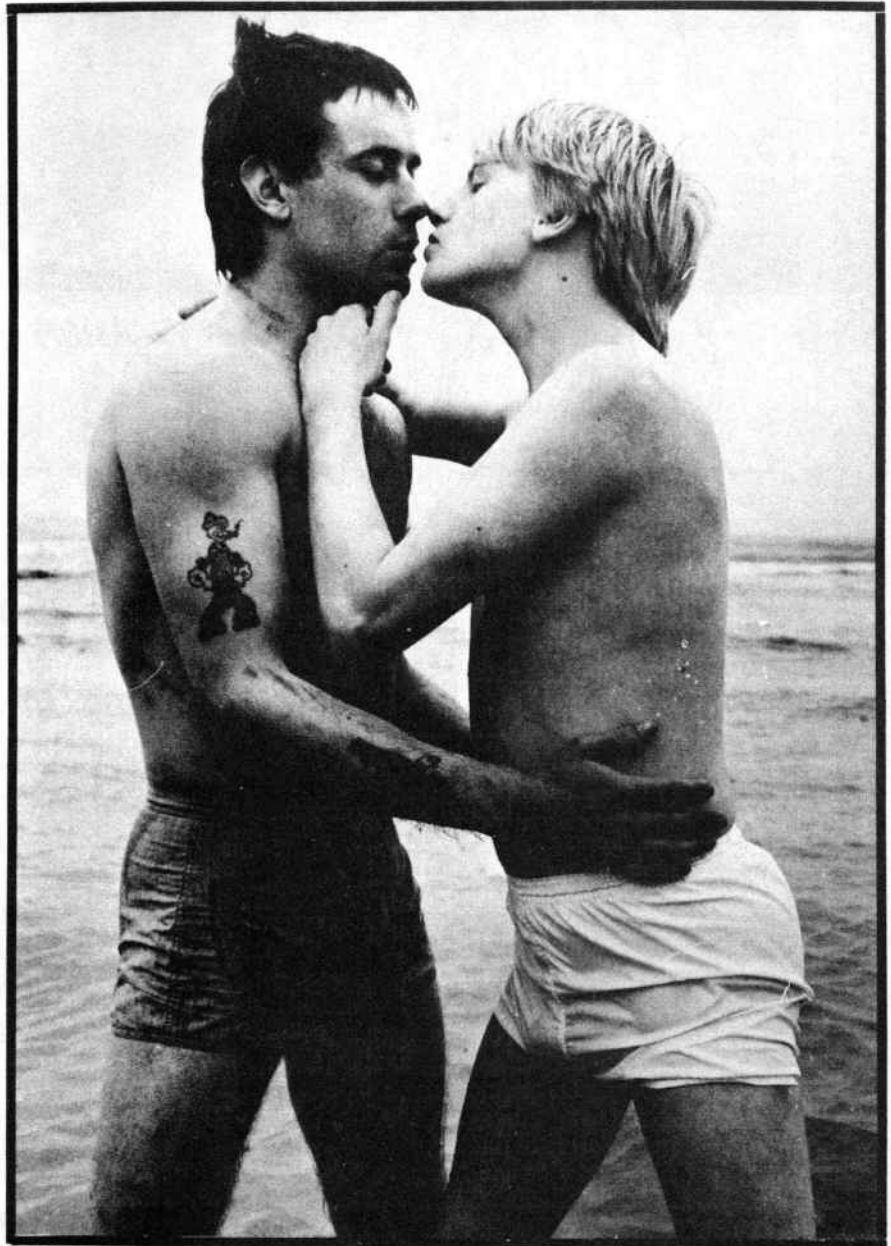
Man's Country (Chicago) Movie Nite

**FEBRUARY 22**

Little Jim's (Chicago) Movie Nite, 9 p.m.  
Grapevine (Milwaukee) Feminist group meeting, 7 p.m., Women's Coalition

**FEBRUARY 25**

Gay Al-Anon (Milwaukee) Meeting, 6 p.m., The Farwell Center  
Gay Alcoholics Anonymous (Milwaukee) Meeting, 6 p.m., The Farwell Center



Dignity (Milwaukee) Mass, 6 p.m., 2506 Wauwatosa Ave.  
MCC (Milwaukee) Meeting, 2 p.m., 2647 N. Stowell Ave.  
SIGHT Gay Rap Group (Racine) Meeting, 3 p.m., Unitarian Church, 625 College Ave.  
Gold Coast (Chicago) Movie Nite, 5 & 10 p.m.

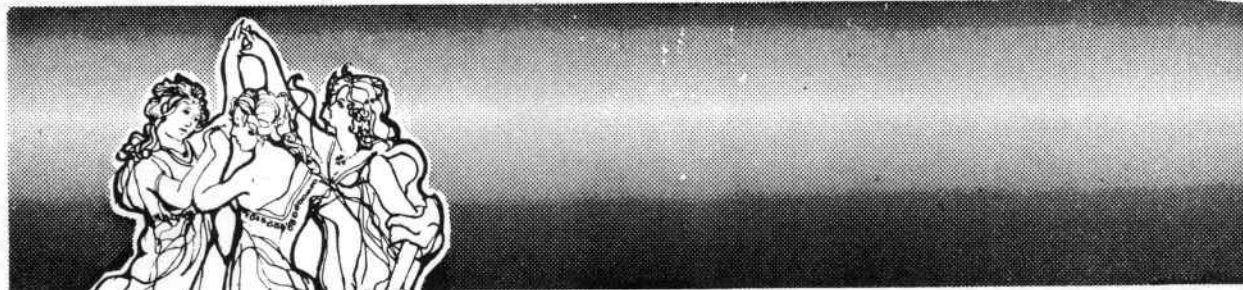
**FEBRUARY 26**

Gay People's Union (Milwaukee) Meeting, 8 p.m., The Farwell Center

**February 28**

Man's Country (Chicago) Movie Nite





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### DIGNITY/Milwaukee

Mass for the gay and lesbian Catholic community and friends—every Sunday at 6 p.m. Chapel—2506 Wauwatosa Ave. (76th St.) Call 482-1015.

### Forker Motorcycle Club

"A Men and Women Riding Club" Meets every second Sunday of the month. Write P.O. Box 11362, Milwaukee, WI 53211.

### Gay Al-Anon

For lovers and friends of gay problem drinkers. Meets Sundays, 6 p.m., The Farwell Center, 1568 N. Farwell.

### Gay Alcoholics Anonymous

Meets Sundays at 6 p.m. at the Farwell Center, 1568 N. Farwell. Call 272-3081 and ask for group 94.

### Gay Peoples Union, Inc.

Meets every Monday at the Farwell Center, 1568 N. Farwell at 8 p.m. Business meetings the first Monday of each month. The Farwell Center is open every night from 7:30 to 11 p.m.

### GPU VD Clinic

Free VD Screening. Thurs. and Fri. evenings from 7 to 10 p.m. Sat. from 11 a.m. to 2 p.m. Diagnosis and treatment by physician, Wed. only, 7-10 p.m. The Farwell Center, 1568 N. Farwell. Total confidentiality. Phone 347-1222.

### Grapevine

Feminist support and social group. All lesbians welcome. Thursdays, 7-9 p.m., The Women's Coalition, 2211 E. Kenwood Blvd.

### Free Space

A discussion group for lesbians. Call 964-6117.

### Lutherans Concerned for Gays

For information write P.O. Box 92872, Milwaukee, WI 53202 or call 963-9833.

### Metropolitan Community Church

P.O. Box 1612, Milwaukee, 53201. Meets each Sunday at 2 p.m. at the Church at 2647 N. Stowell.

### Milwaukee Health Department Social Hygiene Clinic

841 N. Broadway, Room 110  
Phone: 278-3631  
Clinic Hours: Mon & Thurs from 11:30 a.m. to 7:15 p.m.; Tues, Wed & Fri 8:30 a.m. to 11:15 a.m. and 12.45 p.m. to 4:00 p.m.

### Silver Star Motorcycle Club

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

### UWM Gay Community

Meetings Wednesdays at 7:30 p.m. in the Union (check daily event sheet for room) Write c/o Student Union, UWM, Milwaukee, 53211. Call 276-1376.

## WISCONSIN

### Gay Students Assn./Oshkosh

Univ. of Wis., Oshkosh, Box 51, Dempsey Hall, Oshkosh, WI 54901 Meets twice monthly, info and counseling available. Call 414-426-0832.

### Racine/Kenosha Gays

Gay Rap Group meets every Sat., 7:30 p.m. at Unitarian Church, 625 College Ave., Racine. Discussion, sharing, friendship.

### Lesbian Switchboard

306 N. Brooks (UYMCA)  
Madison, WI 53715  
(608) 257-7378 - 7-10 p.m.

### Madison Committee for Gay Rights

PO Box 324, Madison, WI 53701

### Madison Gay Center

1001 University Avenue  
Madison, WI 53715  
(608) 257-7575

### Renaissance of Madison, Inc.

913 Spring St., Gay VD Clinic. Free screening and treatment, Tuesdays 7:30 to 9:30 p.m.

## ILLINOIS

### Gays United of the Quad Cities

Serving eastern Iowa and western Illinois, P.O. Box 444, Rock Island, IL 61201 or call (319) 323-0090.

## CHICAGO

### Dignity/Chicago

Catholic Mass, Sundays 7 p.m., 824 West Wellington, Phone 525-3564 or write Box 11261, Chicago, IL 60611.

### Fox Valley Gay Association

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### Gay Counseling Service

**Gay Switchboard**  
Switchboard (929-HELP) operates between 7-11 p.m. for visitors to the city. Counseling Service—same hours and number.

### Maturity

For those over 40. Germania Club, 108 W. Germania Pl. 3rd Fridays. Call 372-8616 for information.

### One of Chicago

615 W. Wellington, 1st Fridays. Call 372-8616 for information.

### VD Testing & Treatment for Gays

Howard Brown Memorial Clinic, 2205 N. Halsted 7-10 p.m., Wednesdays. Call 871-5777 for info.

## IOWA

### Pride of Lambda

Meetings held at the People's Unitarian Church, 600 3rd Ave SE, Cedar Rapids. Monthly newsletter. Call 362-5522 or write P.O. Box 265 Cedar Rapids, IA 52406.

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## GAY MEN AND WOMEN

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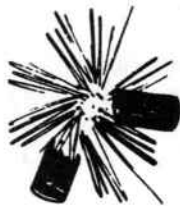
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GPU NEWS is a monthly, non-profit news/magazine devoted to the gay liberation movement. Now in its seventh year, each issue contains news, articles, reviews, poetry, fiction, cartoons and classified ads. GPU NEWS has been described as "one of the nation's finest gay liberation publications." Copies are mailed in sealed manila envelopes.

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Cover Design: Robert Uyvari

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