



Give the People Light and they will find their own way.

The Wisconsin Light



Jerry Johnson

Peter Neubert, Mark Shepard and Lee Scherz at a recent Oberson club night at Milwaukee's Shaft.

Leather Fraternity represents true brotherhood, camaraderie

As a group within the Gay/Lesbian community in Milwaukee, Madison, or anywhere else in the country, they are about as far removed from the experience of most as are the drag queens. To some, they are intimidating, to others, forbidding, while a few even see them as threatening even though they are hardly that. But however they are viewed, it is usually with some lack of understanding and a degree of failure to realize the subtleties of lifestyle that this group within a group enjoys.

"They," of course, are the Leather Fraternity for such is how they like to refer to themselves. They are the ones in the black leather jackets, heavy looking boots of one kind or another and sometimes wearing full leather (which can be frighteningly expensive if it's the real thing), who seem to carry, by their dress and manner, the concept of the macho male to its ultimate extreme, making that idea, as some have said, a parody on itself.

As part of the outfit, decorations or symbols of one kind or another are worn. These can include badges, pins, chains, studded arm and wrist bands, handcuffs and other paraphernalia all designed to enhance the image of the conspicuously assertive, virile male. This, in part anyway, is what the Leather mystique in the Gay world is all about; symbols, scenes, that underline a stereotypical maleness that throbs with sexuality.

Meet Steve. He's a young man, somewhere perhaps in his late twenties, and handsome in his own way with close-cut dark hair. He is dressed in a tanktop

showing muscular arms, a black leather vest, tight levis and calf length boots decorated with glistening chains.

"I'm not really into leather," he says a bit unconvincingly. "But it makes me feel good, more like a man, to wear this stuff. I like guys who look and act like men, you know? Somehow leather says that to me." He smiles engagingly and half-apologetically. "It's a turn-on, you know?"

Those into leather, to which is often added the word "Levi" to signify the cowboy, western image, tend to frequent bars and clubs where the decor supports the expression. Rough woods predominate along with bare floors, tables and chairs are rudely fashioned of barrels, boxes and western wagons while boots, whips and sensual advertisements for other leather bars around the world adorn the walls. The bars have distinctive names, nothing frilly or in any way suggestive of "femininity"; names like The Eagle, Ramrod, Badlands, Trucking Company or here in Milwaukee, the Wreckroom, Bootcamp or Shaft. All of them unmistakably and assertively masculine, rugged and sensually sinister.

Meet Ron. He is an architect, he says, from a city in Iowa, who visits Milwaukee regularly. His leather jacket is covered with a collection of badges from various motorcycle clubs. He wears a heavy looking set of keys and a set of bright metal handcuffs hanging from the thick belt on his right hip.

"There's no pretense in the leather community," Ron says. "No games."

TURN TO LEATHER, PAGE 17

RAWHIDE AMENDMENT DIES IN MADISON

Reports appearing in some Wisconsin Gay/Lesbian publications indicating that our community "lost on Rawhide" are somewhat exaggerated. This, according to State Representative David E. Clarenbach, Speaker pro tem of the Wisconsin Assembly.

In a letter sent by Clarenbach to *Wisconsin Light*, he stated that "The 'Rawhide Bill' has been permanently set aside by the Wisconsin legislature in favor of a 'creative alternative' that protects the integrity of the state's civil rights law."

"Rawhide's proposals (Senate Bill 301 and Assembly Bill 527) would have created exceptions to Wisconsin's Fair Employment Act by allowing discrimination against three protected classes: sexual orientation, marital status and religion.

"Instead, the legislature approved a clarification of existing law which allows legitimate religious associations to grant preferential hiring treatment to members of their own creed.

"The change allows the hiring preference where bona fide occupational qualification exists and if the job description demonstrates that the position is clearly related to the religious teachings of the association.

"Assembly Bill 916 was drafted with advice from leaders in the Lesbian and Gay community and is based on provisions outlined in a recent U.S. Supreme Court decision."

The Supreme Court decision Clarenbach

Hate crime bill passes assembly

Wisconsin's State Assembly has approved increased penalties for Gay bashing and other crimes motivated by bigotry. The vote was 97-0, and that margin surprised even the sponsors of the bill.

State Representative David Clarenbach (D-Madison), who introduced Assembly Bill 599 with over twenty legislative co-authors, declared during debate on February 24th, "This sends the message that, in Wisconsin, we consider 'hate crimes' to be especially offensive."

"The state has an interest and a duty to protect minorities from harassment," Clarenbach said.

"Despite the gains in civil rights during the past few decades, violence still rears its ugly head in the form of race hatred, religious intolerance and Gay bashing," said Clarenbach.

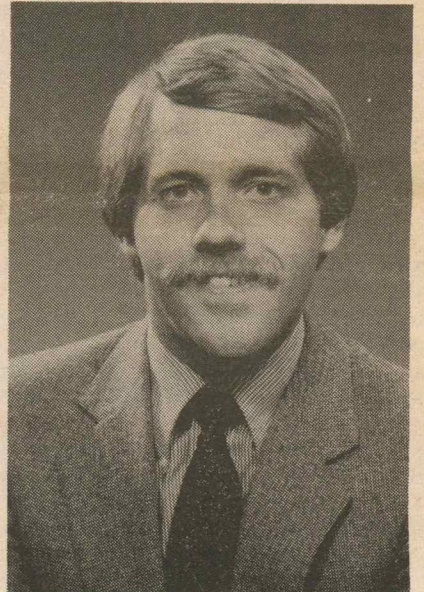
AB 599 establishes penalty enhancements for violence that is motivated against any group or individual due to their minority group status. Fines would be increased by up to \$10,000 and prison sentences may increase by five years.

The bill still requires approval by the State Senate prior to adjournment on March 24th. Senator Lynn Adelman, Chair of the Senate Judiciary Committee, opposes AB 599 and can kill the bill by refusing to allow a vote in his committee.

referred to is titled "The Church of Jesus Christ of Latter-Day Saints et. al. v. Christine J. Amos and was handed down on June 24, 1987. The case arose when a building engineer employed at a non-profit gymnasium operated by the Mormon Church was fired because he was not a member of the church in good standing.

In its decision the High Court found for the church. Writing the majority opinion, Associate Justice Byron White stated that "This court has long recognized that government may (and sometimes must) accommodate religious practices."

In a concurring opinion Associate Justice William Brennan stated that "a religious organization is able to condition employment in certain activities on subscription to particular religious tenets." Justice Brennan further stated that "a religious organization should be able to require that only members of its community perform those activities." But he also noted that "religious discrimination be permitted only with respect to employment in religious activities."



Rep. David Clarenbach

Clarenbach speaking over the phone told *Light* that in the case of AB 916, that there were only three options. 1. Let the Rawhide Amendment pass. 2. Modify existing law or 3. to stand pat. Clarenbach dismissed the third option as no option at all. He argued that the supporters of the Rawhide Amendment had the votes to pass it thus, it was either the compromise which was eventually passed or the Rawhide Amendment itself.

"This is the real world of politics," Clarenbach said. He told *Light* that he had consulted with Lesbian and Gay leaders, with the American Civil Liberties Union, with representatives of religious organizations and that all had agreed that the

TURN TO RAWHIDE, PAGE 4

Gov. opens AIDS Awareness Month

Wisconsin Governor Tommy Thompson's news conference opening AIDS Awareness Month in Wisconsin was held March 1, 1988, at Milwaukee's War Memorial. Between 70 and 80 high school journalists attended along with representatives of the major media. If the impression to be gained was that young people were the main targets in the state's campaign against the dread disease, that impression was entirely correct. Thompson told the young people that their's was the group at risk when it came to AIDS.

Dr. Constantine Panagis, Milwaukee County Commissioner of Health, introducing the governor, told the group that by the end of 1988 7500 to 12,000 persons are

TURN TO AIDS, PAGE 16

Divine Dies in Los Angeles



Jerry Johnson

As we go to press, word has been received that Divine, a.k.a. Harris Glenn Milstead, died Monday, March 7, in his sleep in a Los Angeles hotel room at the age of 42. The cause of death is currently under investigation. The character actor who has been described as "a cult-film idol", became a star portraying outrageous women in 11 films and in clubs world-wide. His last movie was "Hairspray" which is playing in Milwaukee and 79 other theatres across the country.

One of Divine's last appearances was in Milwaukee's Club II-XIX on February 18. In the afternoon prior to that, he granted an interview to *Wisconsin Light* which appears on page 7 of this issue.

One of Divine's great ambitions was to achieve respect in the entertainment industry as an actor and openly Gay man. "It was happening," said his manager, Bernard Jay. Now it's over.

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Sister News and Views

By Jamakaya

Because March is Women's History Month and this is the first column I am writing for *Wisconsin Light*, I thought it might be appropriate to present some personal observations on the background and current state of Milwaukee's Lesbian-feminist community. I write as someone who has been politically active in the local feminist and Lesbian movements since 1974. I would never claim to represent the entire Lesbian community in this column, for diversity is the hallmark of local Lesbian culture. My many years of involvement, however, especially as a writer and historian, have vested me with a unique perspective. I'm pleased to be the first Lesbian columnist for the *Light*, and encourage you to send your comments.

Like many Lesbians my age (30's), I came out within the context of the resurgent feminist movement of the early 1970's. The feminist critique of patriarchal power and feminist principles of self-help, independence and freedom of choice — as American as apple pie — have informed my attitudes and life decisions.

For me, Lesbianism has been a wholistic commitment, encompassing the desire to bond emotionally, spiritually, intellectually and physically with women. I don't recall ever being conflicted over my feelings, and while I have certainly faced many of life's obstacles over the years, Lesbianism has been my strength, the most consistent, constructive and nourishing force in my life.

Lesbians obviously lived and worked in Milwaukee prior to the 1970's, but the women's movement created a multitude of organizations and institutions beyond the bar scene around which Lesbian culture could develop and flourish. Study groups, health clinics, the women's music circuit with its local production companies, a women's bookstore, counseling services, athletic organizations, a women's land cooperative, dance and theatre troupes, artists' and writers' collectives, newsletters and political action groups all emerged to meet the needs of the newly activated "women's community."

While building our own community, Lesbians played a significant role in the establishment of social services and reforms which address the critical needs of all Milwaukee women. Among these are: the Women's Crisis Line, the Task Force on Battered Women and local shelters, the Sexual Assault Treatment Center, the Take Back the Night movement, a prostitute support project, displaced homemaker services (now administered by the state) and reforms in the sexual assault and domestic violence statutes. Lesbians also assisted in the adoption of protective legislation covering "sexual preference" — Wisconsin's Gay rights law.

Ours is a proud history and a vibrant culture, but we have our problems as well. Locally, Lesbians are divided by age and race lines, political opinions, geographic areas and the degree of out-ness and closetedness chosen. Disparaging remarks



Jamakaya

about "bar dykes" and the increasing use of the term "separatist" as an epithet for any women exhibiting a shred of political consciousness are heard too frequently. Alcohol and drug abuse in the Lesbian community, as in society at large, are major social problems, and, in these waning years of the Reagan era, growing apathy threatens the momentum of the political reforms and attitudinal changes so recently achieved and so tenuously held. (Contrast the handful of local women who attended last year's March on Washington with the full buses which journeyed there for the 1979 march.)

In addition, serious divisions between Lesbians and Gay men continue to vex attempts at coalition. The differences in values between many Lesbians and Gay men are significant. The following examples are illustrative.

The suggestion by several Gay men at a recent Lesbian/Gay Pride Planning Meeting that the Committee raise funds through a "Slave Auction" brought a collective gasp of shock from the women present. (The perennial debate over drag shows apparently hasn't surfaced yet.) At the February 21st meeting, the strict use of parliamentary procedure baffled many Lesbians who are schooled in the ways of consensus decision-making. Many women (and some men) attending their first meeting, presumably with ideas and energy to offer, were excluded from voting rights because they hadn't attended previous meetings. I can't imagine any policy more geared to infuriating women activists than denying them the right to vote! It was not the most politically astute moment for Milwaukee's Gay community.

Many Lesbians believe that Gay men, despite practicing an alternate lifestyle, are still invested in the system of male privilege which dominates society. They cite contemptuous attitudes by Gay men toward women as evidence of this insensitivity, and suspect that many Gay men prefer assimilation into the status quo to truly challenging the edifice of white, heterosexual male power.

Gay men need not be defensive about these political perceptions. The most constructive response is for Gay men to recognize that feminist critiques of sex role socialization and power relations within society are central to an understanding of homophobia and serve Gay men as well as

TURN TO JAMAKAYA, PAGE 13

Counseling Center offers variety of programs for women and men

By Sue Burke

Celebrating Valentine's Day, about 40 Lesbians gathered for the Our Space meeting at the Counseling Center of Milwaukee. There was giggling and chatting as they waited for the evening's program to begin, a showing of the Lesbian romance movie "Desert Hearts."

They munched popcorn. Some women sprawled comfortably on the floor with pillows and blankets. Most had seen the movie at least once. "Is there a prize for whoever knows the most lines?" a woman joked.

Our Space has been meeting on Sunday evenings since June, 1986. It was started by the facilitators of Free Space and More Space, which are other programs for Lesbians offered by The Counseling Center, 2038 N. Bartlett Ave. The facilitators wanted a space to explore aspects of Lesbian lifestyle and offer a social alternative to the bars.

Meetings are from 6 to 8 p.m., with a requested donation of \$2, although that fee can be lowered for women in need.

"I'm still surprised by the effort people are willing to make to come," said Sue Bronson, coordinator of the Counseling Center's Women's Support Group Program, which includes Our Space.

Usually, at least 50 women come to Our Space meetings, she said, some from as far away as Racine or Sheboygan. There is a growing mailing list of more than 300 Lesbians.

While a small core of women comes to almost every session, "there's this whole group of people that's new every time. I sometimes think there has to be an end to this," Bronson said, but added happily that she has not seen it.

Each month's program is different — a different topic, a different format. There might be a speaker, a panel of people with experience on a specific topic, an open discussion, small groups, or a video.

A steering committee comes up with ideas, Bronson said, although suggestions are taken at the end of each Our Space, and often one month's topic will suggest a new set of topics.

Tentative topics are March 13, incest survivors; April 10, Lesbians and double identity in the work place, presented by the Cream City Business Association; Mother's Day May 8, parenting; June 12, "So What's Wrong with Being Single?" July 10, abusive relationships; Aug. 14, bigotry; Sept. 11, chemical dependence and addictions; Oct. 9, changing a lover relationship to a friendship relationship.

These topics can change, Bronson said. Before each program, the steering committee meets to discuss the topic to outline the likely course of the evening.

For Lesbians new to the group, and perhaps new to Lesbianism, Bronson tells them to expect a large number of people. "It can be scary," she said.

If there's a discussion, she said, they can talk or not. There is time to meet and greet

other women, and share announcements. A bulletin board in the Counseling Center provides information on other Lesbian organizations including Hurricane Productions, Wisconsin Outdoor Women, and Lambda Rights Network.

Kathy Herbst, a member of the Our Space steering committee, describes it as "fitting somewhere in the middle of support groups, and socializing at benefits and concerts and bars."

It's "meatier" than a simple social group, Herbst said — or "soyier" for vegetarians, Bronson interjected with a laugh — with topics varying from serious to playful.

It is designed especially so that new women in the community will have a safe place to go, Herbst said, with education and information of interest to Lesbians. Bronson said it can be a resource for women before or after they participate in a Free Space or other support group.

Free Space is a support group for women exploring their sexual preference and identity. It began in the early 1970s, said one of its founders.

"That whole program is an outgrowth of Grapevine," a social group for Lesbians held at the Women's Coalition, the founder explained. Calls to the Women's Crisis Line from women concerned about their sexual identity was another indication of a need for Free Space, she said.

It was intended as a group for women to find other women for support outside of the bar scene. Free Space started at the Women's Coalition, where Grapevine met, and when Free Space moved with the Women's Crisis Line to the building where the Counseling Center also operated, Free Space became part of the Women's Support Group Program.

Free Space has branched out, Bronson said, and now includes groups for married women and women under age 25. All groups are guaranteed anonymity.

TURN TO CENTER, PAGE 18



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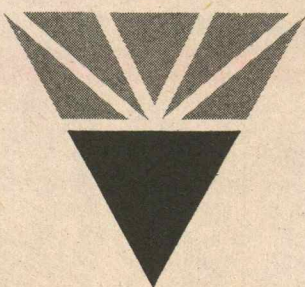
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The Wisconsin Light



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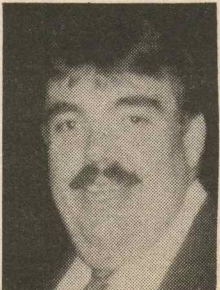
In this year's up-coming April election in Milwaukee and Milwaukee County, the choice among candidates seems to us to be abundantly clear. In the race for City Hall contested between Martin Schreiber and John Norquist, we believe that it is in the best interests of the Lesbian/Gay community that the prize go to State Senator Norquist.



by sponsoring coffees and in other ways.

Schreiber, on the other hand, has admitted in public forums that he does not understand us, has no sympathy whatever for us and cannot fathom how Lesbian and Gay couples can have moral and on-going relationships. While Norquist has not had any problem talking with the Gay/Lesbian press and representatives of the community, Schreiber has refused to be interviewed, ignored calls and made no effort whatever that is known to sensitize himself to who and what we are.

Beyond his positions on Lesbian/Gay issues and concerns, Norquist appears to us to be by far the stronger and more competent of the two mayoral candidates. He makes no promises which may bother some but which, to us, seems a symptom of honesty in one running for office. He appears decisive and totally dedicated, as he said, to "bringing Milwaukee together; to broaden the connections between racial and ethnic groups; between the Gay/Lesbian and the non-Gay communities." How does he look at the Mayor's job? "Every morning," he told *Light*, "you get up and think, 'What can I do for Milwaukee today and every night you go to bed thinking 'What have I done for Milwaukee today?'" Then he paused and added, "And that means **anything**, whatever it takes."



In the race for County Executive between Bill O'Donnell and David Schulz, the choice, as with the mayoral race, seems clear. We believe that it is in the best interests of our community that Schulz be elected.

As with Norquist, so with Schulz, there is a strong sensitivity to and awareness of issues and problems that confront the Lesbian/Gay community as the current article in this issue of *Light* indicates. But beyond this, we are impressed with Schulz's openness to addressing Gay/Lesbian concerns, his decisiveness and his strength. Further, we have no problem in saying that we think that it is time for a change in the office of County Executive and that Schulz can open some of the windows that have been painted shut for too long.

There is one other endorsement that we feel should be made. That is of Jesse Jackson who is campaigning for Wisconsin's delegates to the presidential nominating convention.

Of all the candidates of the two major parties, Jackson is the only one who has openly courted and supported the Lesbian/Gay community. He was the only candidate to speak at the March on Washington in October. He is the only candidate to appoint openly Gay men and Lesbians to his campaign staff, setting up a separate desk for Lesbian/Gay affairs. For those who realize the importance of holding the interests of the Gay/Lesbian community first, we think that Jackson is the only presidential candidate worthy of the community's vote.

VOTE! IT MAKES A DIFFERENCE

When it comes to the subject of getting out the vote, it is hard to think what to say, what arguments to use that haven't been tried a hundred, hundred times before. The thing is that never before in our history has it been so vitally important for Gays and Lesbians to vote than it is this year — not only in April but in November as well.

There seems to be no question whatever that in this democracy, individual benefits depend on group power and that, in turn, rests on the fact that every member of the group, be it Jews, Blacks or Gays and Lesbians, gets out and votes.

The old, time-worn argument — if that's what it can be called — is that, "What difference will it make? What does my vote count?" The logic of that is that if one or more of the candidates showed up at the door and asked for a personal decision on something or other, **then** you might bestir yourself to offer an opinion, cast a vote.

What that says really, is that I, me, myself, is **THE** single most important being in the entire world and if these candidates, by some gross error or oversight have ignored this, well, don't blame me for ignoring them!

HOGWASH! Somewhere, somehow, sometime, we have got to look beyond our own egos to the good, if not of society — an abstract term at best, then of the group to which we belong — in this case, the Lesbian/Gay community. In that context, your vote does indeed count, maybe not as much as you'd ideally like it to, but it does count and must be cast at every opportunity.

No human being defines himself by or in terms of himself. We are all members of some larger whole be it a family, a community or whatever. When that family or community is hurting, then we as individuals are hurting. If you think anything else you're only fooling yourself.

The Lesbian/Gay community is hurting and hurting badly. If you think otherwise, you've got your head in the sand. The Gay/Lesbian community needs, has got to have, people in public office who, if they are not one of us, at least are sympathetic to us and our concerns. This will not happen, can never happen, unless we, each and everyone of us, gets out on election day and votes.

What is it going to cost you? Not one red cent! How much time? A minute or more, maybe less.

Perhaps each of us has to ask this question of ourselves. How important is the Lesbian/Gay community to me? Maybe the answer is that it's not very significant. Maybe the answer is that you and you alone are perfectly capable of protecting and defending who and what you are. Maybe the answer is that being a Lesbian or a Gay man is not really all that big a deal in your life.

However, if none of those answers fit you, then for all that's sacred and holy in your life, get out and vote. If you do nothing for the community in any other way, do this. **Vote!**

New Columnists Welcomed

Wisconsin Light takes pride and pleasure in welcoming two new columnists to its pages.

Jamakaya is widely known to the Lesbian and Gay community and will be writing regularly on topics of interest to women.

Francis Reich is currently living in Mexico City and will be telling us of life — both Gay and otherwise — there.

Both columnists, as with all the others,

would be happy to hear from you and answer any questions that you may have. Just write to them in care of the paper.

POLICY ON LETTERS TO THE EDITOR

Wisconsin Light welcomes your letters, however, all letters to the editor must bear the writer's signature and a telephone number where they may be reached for possible verification. Names will be withheld from publication upon request. ▼

Respect leads to pride

Will there be a march, parade or series of events to celebrate the experience of being a Lesbian or Gay man in Milwaukee in September 88???

There have been several meetings in the community to work towards this goal.

I attended only one such meeting on Sun. Feb. 21 expecting to experience Lesbians and Gay men coming together to work on planning such events. It became immediately apparent that this was not an "open" meeting to form events, by, about and for the community. There was no acknowledgement or welcoming of new people, no basic information on who started or formed the meetings and no inclusion in the process of the meeting whatsoever.

I observed the chairperson (a representative of G.P.U. — which stands for Gay People's Union) shamelessly attempt to control and manipulate the proceedings, openly disrespecting and verbally attacking a femal committee member attempting to silence her input. I, witnessed in shocking disbelief, the silence of most of the approximately 30 people present, until one man spoke, asking that the conflict be exposed and resolved for the good of the whole group. He was quickly ignored by the chairman as the conflict intensified. I left, unwilling to withstand the pain of watching words be thrown like daggers, without regard of thought or integrity. I was soon followed by about 9 others, verbalizing obvious dissatisfaction with the meeting.

As I waited in the outer room for my partner who had invested many hours of her time in this project, I asked several questions of myself which I now ask of you!

Is it possible to have a positive outcome from such a thoughtless process?

(Does the end justify the means?)

Will we allow control, manipulation and oppression to go unrecognized and unresolved in our small community the way it has in the larger society?

How can we expect to walk in the streets with pride and respect unless we demand and give respect to each other?

I do not pretend to have the answers, and I personally do not know if I will decide to participate if any events do come out of this.

I do ask others to think about and decide what is important to them, for I believe that we will all be affected ultimately by the decisions of a majority of individuals.

—Tasha Crystal Moonfeather

Sweet Sunday a big success

As president of the Madison AIDS Support Network Board of Directors, I would like to thank everyone for their assistance and contributions to Sweet Sunday Afternoon. The Valentine's Day benefit for the Madison AIDS Support Network raised over \$5,500. These funds will be used to support and expand our Life Care Services Programs which provide care and support for people directly affected by AIDS.

I would especially like to thank Nancy Christy and the staff of the Wilson Street Grill; entertainers Chris Wagner, Two for the Road and the Ark Improvisational Theatre; the generous businesses and individuals who provided sweets; and **The Wisconsin Light**.

The success of this event once again expresses the depth of human concern that is a tradition in our community.

—Robert Enghagen

President

Madison AIDS Support Network

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A Note from Karen Lamb

Praise the Lord and Pass the Ammunition.

Jimmy Swaggart labled a pervert!
I sit on the couch, trying, really trying to read the newspapers with a sense of detachment, only to find a little giggle beginning, just a tiny tickle. I chide myself. It's impossible. I'm impossible. That glorious tickle on the funny bone dissolves into a side-splitting roar.

"He asked me if he could take me home and get dressed up in a dress or something, you know, no underwear and ride around you know and just, maybe in the evening, and take my clothes off and maybe get out of the car and just get back in and, you know, it sort of turned him on."

"To me, I think he's kind of perverted or, you know, talking about some of the things we talked about in the rooms, you know, I wouldn't want him around my children," quotes Ms. Murphree.

Amen, sister. And from down on the bayou Sheriff Harry Lee sums it up: "...I have no interest in Jimmy Swaggart other than idle curiosity."

I turn to the Business section and continue to read, "Two years ago, Blue Cross and Blue Shield United of Wisconsin was a stodgy, bureaucratic, tax-exempt insurer headed for financial disaster."

That giggle begins again.
"It was a very satisfying year," a spokesman reports... "We had to raise prices, ask employees for sacrifices."

Yeah, and screw millions of families to the wall with alarmist tactics and allegations designed to deny basic health insurance to Wisconsinites.

By the way, has anyone voted in favor when our old friends Northwestern Mutual and their buddies bothered to confirm the actual pay-outs made for AIDS care?

Has anyone compared these monies to administrative costs, including bloated salaries paid to their Chief Executive officer and lobbyists?

January 30 marked our anniversary when some 250 Milwaukeeans, some ill, trucked through the snow to protest actions of the Office of the Insurance Commissioner in tandem with our beloved corporate insurers.

In May, the Wisconsin legislature acted in a criminally remiss fashion to prohibit dumping of AIDS onto the backs to the taxpayers, you and me, friends.

Unconfirmed is the rumor that, now in the legislature, a bill will allow these same exclusionary tactics to be used by insurers to weed out antibody positive persons in small group insurance plans.



Dr. Karen Lamb

Election Day is in November.

Call, write and ask your state senator and representative now for a full accounting of all bills affecting AIDS. And then please share your information by writing to our main offices. (See the Mast head for address.)

Getting another cup of coffee, I continue perusing the newspapers. "FBI says it was duped," a chuckle begins and is quickly halted. "AIDS testing done discreetly," "One mother in 500 carries AIDS virus," "AIDS risk grows yearly for infected people."

And finally, the headline: "\$2 Billion crash effort sought" as Reagan's own commission calls for hiring 32,000 drug treatment specialists and creating 3,300 drug centers.

(Hey, Ralph, 'member when the entire federal budget for AIDS was 47 million? And Northwestern Mutual's new office building is being built at 75 million?)

And last, I close the paper with stunned disbelief that the courageous Todd Butler was without sufficient plumbing in his trailer to maintain a modicum of comfort! Where in the dicken's are we! Friends and staff shouldn't have to read about this, for Heaven's sake!

Todd, I hope it will give you some pleasure to know that our home, offering respite while the plumbing is fixed or whatever the reason someone just needs a home-away-from-home, is now ours! Forgive us. We are all so incredibly slow.

Bone tired, as are so many of us, I fold the paper, place my specs on the nightstand. And now I lay me down to sleep...

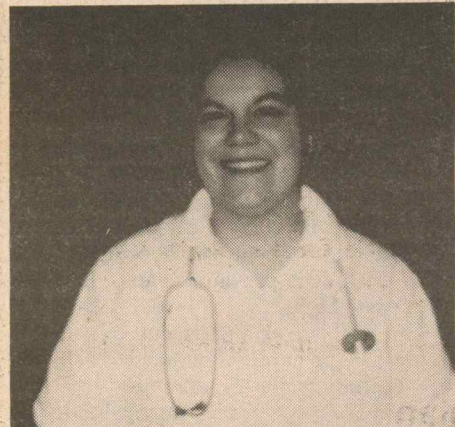
'Til next time, Love and Kisses.

—Karen Lamb

Saluting our unsung heroes: Diane Kuhn RN

By R.W. Stanley

Caring, Concern and Compassionate only begin to describe Diane Kuhn RN. For over the past year she has worked with ARC and AIDS patients at the Out Patient Clinic Department of St. Josephs Hospital in Milwaukee. She is a firm believer in



Diane Kuhn RN

public education and keeps the shelves of the department well stocked with the latest information available from MAP, as well as attending all classes on the subject of AIDS the hospital offers its employees. Diane is always ready to take that little extra time to show a smile of assurance, hold a hand and give a hug. For making ARC and AIDS patients lives a little more special, we say, "thank you Diane."

Do you know of an UNSUNG HERO? Someone who has helped make another's life with AIDS a little better? If so tell us, so we may tell others and than them.

Rawhide Bill

Continued from Page 1

compromise was the most realistic route to go. Clarenbach's statements were seconded by State Senator John Norquist. Norquist told *Light* that the vote on 916 was taken on the basis of realities.

Clarenbach told *Light* that he could understand that there would be "some lingering concern" over the passage of the bill but that its effects are not devastating. When told that people from Washington, D.C. had said, "Well that's the end of the Gay Rights State," Clarenbach replied with strong incredulity, "What!" and heatedly denied that would be the effect. In fact, he told *Light*, the pressure for the passage of the Rawhide Amendment was over and that "Rawhide is dead."

Wisconsin Governor Thompson told *Light* that he would sign 916 but then added with what seemed a look of puzzlement on his face, "Your people (Gays and Lesbians) all wanted it."

Eunice Edgar of the Milwaukee chapter of the American Civil Liberties Union admitted that "I was not happy with the outcome (passage of 916) but I am quite sure that the whole matter will be resolved in the courts." In this, she agreed with Clarenbach, Edgar also agreed with Clarenbach and Norquist in saying that the base for understanding what happened is to understand the realities of the legislative process. "It is only a compromise," she said.

The conclusion seems to be that the realities of the political world, distasteful as these may be to some, dictated a compromise and that that compromise was made. As a result, the Rawhide Amendment has ceased to be a threat. The battle now shifts to the courts. The passage of 916 cannot be translated, it would seem, into a win-lose situation. It is, as Clarenbach said, "politics operating in the real world."

Gay life in Mexico City is lively and open

By Francis J. Reich

This city has to be one of the most interesting places on earth. 20 million people live here, spread out L.A.-style over the valley of Mexico to the surrounding mountains, which hold the yellow-brown contamination unrelentlessly over this urban mish-mash. Massive, dusty slums, like Nezahualcoyotl, sit on the city's edges, ominous indicators of a severely-troubled economy and urban growth that is out of control. Sleek high-rises are everywhere, traffic is chaotic and public transportation is over-crowded. Beautiful, upper-middle class neighborhoods such as Polanco and Coyoacan stand as islands amid a sea of lesser areas. Super-wealthy Lomas on the westside with its million dollar homes seems a world away.

The 'downtown' here is the colonial heart of Mexico, as the city is known, a protected district with hundreds of Spanish buildings dating from the 1500's. It was built over the destroyed Aztec city of Tenochtitlan, thanks to Mr. Cortez (there is not one monument to him in the whole country). Paseo de la Reforma, a wide tree-lined boulevard reminiscent of the Champs Elysees, stretches past office buildings and the lively Zona Rosa district to Chapultepec Park, the world's largest urban green space, home to ten museums, a zoo, amusement park, lakes, theatres, and Chapultepec Castle, once home to Maximilian and Carlotta. An hour north by freeway takes you to Teotihuacan, site of two large pyramids and an ancient city of nearly 100,000.

To the visitor and to ex-patriots, such as myself, Mexico can be maddingly contradictory. It is a modern city, with malls, supermarkets and video store chains; it is an often elegant, European-style city, with well-dressed locals, great international food and shopping, sidewalk cafes, art galleries, theatre and music; and it is a struggling third-world city, with beggars in the tourist areas, merchandise and service that is sometimes inferior, brief black-outs at night. It is precisely this inconsistency, however, that makes Mexico so exciting.

You will never get bored here.

Gay life in Mexico is lively and rather open. There are 30-some bars and restaurants, many in the Zona Rosa, which has the city's main concentration of night-clubs and restaurants. That number may seem low for a place this size, but one walk through the Zona Rosa will illustrate how many Gays are on the streets here and how forward the cruising can be. Mexicans love to make love, and are unencumbered by puritan mores or guilt. This also allows for quite freely disseminated AIDS information; most people I've talked to have been very knowledgeable on the subject, and many have been tested (there are 40 AIDS-testing stations in the city alone). There are about 800 diagnosed cases in this country of 80 million, half of those in Mexico City.

One small anecdote: I was in a nearby colonial town for a weekend with my steady date here, having dinner at an outdoor cafe. An Indian woman came to our table, selling flowers. Very nonchalantly, she asked my friend if he'd like to buy a bouquet for his boyfriend, motioning to me. When would that happen in small-town America?

Next time, I'll talk about the night-life here.

MNDC seeks name

Stevens Point- After long deliberation, the Monday Night Dance Club (MNDC) has decided to opt for a new name. Motivation for this change lies in the fact that the Club is now serving the Gay and Lesbian community of Central Wisconsin on a 3-day basis (Mon., Fr., & Sat.). Votes are being accepted for the new name from now until the first week of April. On Mon., April 4 — their 5th anniversary of existence — the top 20 contenders will be voted on by the entire membership. The new name will be announced that evening.

M.N.D.C. also welcomes Sam and Howie as newly-accepted Co-Chairpersons. Retained on the Committee are Mary as Treasurer and Ed for Publicity.



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BOOKS

Scholarly book reveals Gays and Lesbians make better lovers

Sexual Landscapes: Why we are what we are, why we love whom we love
By James D. Weinrich
Charles Scribner's Sons, 1987, \$19.95.

Reviewed by Shawn Duffy

Why Gays are Gays and heteros, het, is a question which, however politically incorrect, few Gay people can help asking themselves now and again. That heterosexuals should ask the question less frequently is due primarily to the fact that some heterosexual activity is generally held to be necessary to the perpetuation of the species (and, one might add, to their being so seldom forced to consciously consider their sexual orientation and choices). In **Sexual Landscapes**, James D. Weinrich examines all five of what he calls the "gender transpositions": heterosexuals, homosexuals, bisexuals, cross-dressers, and transsexuals; but by far the largest portion of the book is devoted to homosexuality.

even dangerous if it tends to encourage some people to think of homosexuality as a pathological condition. Weinrich recognizes the possibilities for political misuse of both questions and answers, but, in the second part of his book, outlines a sociobiological explanation of the persistence of homosexuality throughout human history based on its survival value for groups and perhaps even for whole cultures. Whether one finds this explanation persuasive will depend on how convincing one finds sociobiology in general. (The theory is explained by Weinrich as he goes along.)

Weinrich recognizes that, like it or not, questions about the origins of sexual orientation will be asked by scientists, and answers will be given. If the questions are to be formulated and the answers interpreted in ways that are not distorted by homophobic bias, it is important that Gay people be involved in both the asking and the answering.

Author reveals personal journey through incest and reveals a cause

This Is About Incest
By Margaret Randall
Ithaca: Firebrand Books, 1987,
paperback, 72 pp., \$7.95.

By Kate Hibbard

Margaret Randall has written eloquently of struggles for liberation in Latin America. In **This Is About Incest**, Randall uses her abundant skills as a poet, writer and photographer to liberate herself from the trauma she suffered as a child at the hands of her grandfather.

Although short, the book is complex and powerfully written. Randall first narrates her discovery of the incest memory in therapy. She then provides a chronological record of the poems and photographs she created in her odyssey of reclamation and self-empowerment.

This is an extremely personal chronicle, yet Randall does not fail to situate incest within a feminist context. Incest is primarily a male crime against female children,

and Randall observes that power concentrated in the hands of one gender is the fundamental force perpetuating woman abuse. Further, she notes that "an oppressive system's most finely honed weapon against a people's self-knowledge is the expert distortion of that people's collective memory" (p. 23). Thus has Freudian psychoanalysis substituted desire fantasies for women's history of abuse; women have pushed the memory of incest far back in their subconscious, denying the need to exorcise their pain.

Randall acknowledges that the journey of exploring incest memories is on-going, never-ending. Her poems show us that although it is a painful, gut-wrenching journey, it is a necessary and ultimately a healing one. As she writes in "Easier To Match His Face": (p. 56)

Listen. Before you die your death
again in me,
I will break your hands my way, see
the word shrivel.
Reverse the power.

SEXUAL LANDSCAPES

WHY WE ARE WHAT WE ARE,

WHY WE LOVE WHOM WE LOVE

James D. Weinrich, Ph.D.

Although Weinrich holds a Ph.D. in biology from Harvard and is a research psychobiologist at U.C. San Diego, this is anything but an academic dissertation. In playful and sometimes downright gleeful fashion, Weinrich examines such questions as why coupled Gay men and women exhibit better technique when making love with their lovers than coupled heterosexuals do when making love with theirs; why homosexuality seems to be more common among men than among women, while the reverse seems to be true of bisexuality; and why heterosexual men are aroused by pictures of women having sex with other women. One could skip the footnotes and still finish the book with a good idea of what recent research has suggested about the answers to these and other equally interesting questions, but many of the notes are humorous asides and most readers will find them as fascinating as the text.

What all this levity leads to is a serious discussion of the proximate and ultimate causes of sexual orientation. In a rather involved argument, Weinrich says that there is evidence for sexual dimorphism in the human brain (in other words, that the brains of men and women exhibit some physiological differences) and he suggests that the fetal brain has "circuits that... permit both quintessentially masculine and quintessentially feminine behavior." It's difficult to do the complexity of his argument justice in a short review, but the core of it is his belief that homosexuality is what happens when both the "masculine" and the "feminine" circuits are retained to a greater than usual degree. The idea that Gays are, as a group, better able than heterosexuals to express feelings and behaviors that cover the range of what our culture views as "masculine" and "feminine" and that this difference may have some physiological basis will seem intuitively correct to many Gay people. Whether Weinrich's hypotheses about the causes of such differences are correct is another matter, and one on which new light is being shed at an increasingly rapid pace as we learn more about embryology, brain chemistry and human behavior.

Many would argue that the question "What causes homosexuality?" is at best irrelevant to the lives of Gay people in a homophobic society, and can at worst be

Gay relationships studied in two new books

Gay Relationships
John P. De Cecco, editor.
Harrington Park Press, 290 pp., \$14.95

The Male Couple's Guide to Living Together
By Eric Marcus
Harper & Row, Publishers, 294 pp., \$9.95

By Jeff Kirsch

Gay Relationships and **The Male Couple's Guide to Living Together** are for the scholar and the layman, respectively. The former is the latest in a series of scholarly books on Gay/Lesbian topics (ranging from general topics such as biology, anthropology, history and literature to specific ones such as Gay life in Dutch society; the latter, a no-nonsense guide whose sub-title gives a good indication: "What Gay Men Should Know About Living Together and Coping in a Straight World."

With a cover offering articles or sections on "advertising for a lover," "advertising for sex," "playful lovers" and "practical lovers," — to name a few topics — **Gay Relationships** looks very tempting, but is not destined for those who are not social scientists. While some parts are down-to-earth, such as editor De Cecco's introduction, "Obligation versus Aspiration," most of the essays, even those claiming to be "general," are only for the professionals in the field.

Part of John Alan Lee's essay, in which he does a typology of approaches to love typifies the enlightening information offered in this collection. Do you seek love out of eros, ludus (playfulness), storge (affectionate companionship), mania or pragma (pragmatic considerations)? Read and you'll find out which category or combinations thereof you fit into.

Read the essays on advertising for sex and for lovers and you'll find out what sort of personalities and characteristics are most often claimed, wanted or required by advertisers. (Specified age within a certain range occurs most often, according to Lee's study of 248 advertisements in **The Advocate**; "Partners wanting a faithful, lasting relationship" is a distant second.)

Most of the essays, however, are sociologically dense and require successful completion of an advanced statistics course to read the tables. Among the more readable and insightful essays in McWhirter's and Mattison's (authors of **The Male Couple**, "Stages in the Development of Gay Relationships." Yet, such a statement is essentially valueless; the social scientist will likely find all the essays intelligible and intelligent. The non-social scientist will only find bits and pieces comprehensible. One important and readable essay, on a topic not covered at length by Marcus, is Scott Whitney's "The Ties That Bind: Strategies for Counseling the Gay Male Co-Alcoholic."

Gay Relationships contains 19 essays, as well as a survey of relevant literature on the topic, footnotes and index.

Eric Marcus' book takes you through all

the stages, from how to meet men to coping with a lover's death. It's a book that will contain some superfluous information for every Gay man who has gone so far as meeting another, but is guaranteed to offer something for everyone, except perhaps for those very few who are terminally in touch with themselves. And chances are that those few will have a partner somewhat less severely in touch and, hence, a relationship which might benefit from this book.

Some chapters, such as "Parenting" or sub-chapters on Gay wedding rituals, will likely not apply to the majority. For couples already or contemplating living together, chapters which detail options for jointly buying or renting property, insurance and wills are chockfull of useful information. Other chapters on monogamy vs. non-monogamy and "getting along," while sounding very basic, contain practical information on potential conflicts that can make or break a current relationship, or perhaps could have saved a past one.

The Male Couple's Guide to Living Together of course can't provide answers for all of any one couple's problems. I found topics addressed in **Gay Relationships** (often very good at telling us "how things are," but less good on workable

solutions) which I thought I might find answered in Marcus' book. For example, I learned in **Gay Relationships** that when one partner tends to be ten or more years older than the other or when either partner has much greater financial resources than the other, that the older or wealthier partner tends to dominate important decision-making. How to get around this inequality? Of course, there is no miracle solution. Marcus, doggedly covering every frequent circumstance imaginable, offers some basic suggestions, such as house chores in exchange for rent, but ultimately some of the questions posed in De Cecco's book remain unanswered in both. Which is to say that any one book, no matter how good, won't provide the answers to every conceivable or particular problem. Marcus, however, on the whole does much more than skim the surface and a very good job of it. Without doubt, it's the most practical book for Gay men living together published to date.

Marcus, always sensitive to men living in different parts of the country, lists many applicable resources, usually national and sometimes local. He's careful never to overly generalize, especially when dealing with sodomy laws or legalistic questions and suggests you consult an attorney for details. If you don't have a Gay or Gay-sensitive attorney, he lists a national number where you may be able to get a referral to one in your particular area.

Intertwined mini-interviews with couples who have dealt with the particular problem
TURN TO RELATIONSHIP, PAGE 7

Best Sellers of the Month

Gay Male

1. **And the Band Played On** — Randy Shilts — St. Martin's... \$24.95
2. **AIDS: The Ultimate Challenge** — Kubler-Ross — MacMillan... 17.95
3. **Christopher Isherwood** — John Lehmann — Holt... 16.95
4. **Lost Language of Cranes** — David Leavitt — Bantam... 8.95
5. **Privates** — Gene Horowitz — St. Martins... 7.95
6. **The Male Couples Guide to Living Together** — Eric Marcus — Harper & Row... 9.95
7. **Significant Others** — Armistead — Harper & Row... 6.95
8. **I'm Looking for Mr. Right But I'll Settle for Mr. Right Away** — Gregory Flood — Holt... 6.95
9. **Pink Triangle** — Richard Plant — Holt... 9.95
10. **Where the Spirits Dwell** — Tobias Schneebaum — Grove... 17.95

Lesbian

1. **This Is Not For You** — Jane Rule — Niad... 8.95
2. **Secret In the Bird** — Camarin Grae — Niad... 8.95
3. **Last September** — Helen Hull — Niad... 8.95
4. **The Cruise** — Paula Christian — Timely Books... 8.95
5. **The Other Side of Venus** — Shirley Verel — Niad... 8.95
6. **A Summers Tale** — Marsha Andrews — Timely Books... 10.95
7. **Cherished Love** — Evelyn Kennedy — Niad... 8.95
8. **Stepping Out of Line** — Nym Hughes — Press Gang... 12.95
9. **Joy of Lesbian Sex** — Simon & Schuster... 14.95
10. **Mountain Charlie** — E.J. Guerian — Univ. Oklahoma... 4.95

Sources of Information: Schwartz Book Stores, Milwaukee; Webster's Books and Cafe, Milwaukee; Four Star Fiction and Video, Madison.

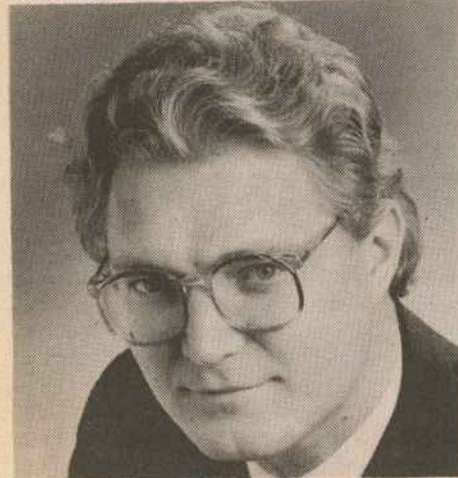
POLITICALLY SPEAKING

Horowitz betrays Gay/Lesbian community — endorses Schreiber

By Bill Meunier

Donna Horowitz-Richard's announcement of her endorsement of Marty Schreiber's mayoral bid has stunned political observers and may have hurt John Norquist's campaign for mayor. Richard's is a recognized leader of Milwaukee's Progressives. It had been thought that nearly all of Milwaukee's progressive elements were in the Norquist camp. Horowitz-Richard's endorsement of Schreiber shattered the belief that if you are progressive you must be for Norquist.

Horowitz-Richards finished fourth in the mayoral primary in February. Although she garnered only 5.8% of the vote her endorsement was viewed as important because of her influence with community activists. Richards called together key leaders from her campaign to make a decision on who, if anyone, should be endorsed.



Senator John Norquist

Some very interesting arguments were raised during the course of this meeting. Former mayor Frank Ziedler argued forcefully that the group should endorse Norquist or not make any endorsement at all. Community activist August Backus, although he is not Gay, raised Schreiber's response on Gay/Lesbian issues as a reason not to endorse him. Although Ziedler is well respected and many viewed Schreiber's lack of a positive response on Gay/Lesbian issues as a matter of serious concern, in the end, when the vote was taken, Schreiber won by a wide margin and Horowitz-Richards agreed to make the endorsement public.

The major arguments raised at the meeting according to those attending centered on Norquist's personality. The group felt that Norquist was not being responsive enough to their concerns. That he felt he had all of the answers and would not be amenable to reshaping his positions on the issues. Schreiber on the other hand was viewed as much more pliable, much less of a "know it all," someone who the group could deal with. It was also felt that if Schreiber turned out to be a bad mayor, he would be easier to defeat in the next election than Norquist would be if he turned out to be a bad mayor. Consideration was given to the likelihood that Schreiber will win the race and an endorsement would give Horowitz-Richards' campaign group some influence in the mayor's office.

A stunned Norquist camp has accused Horowitz-Richards of selling out and Schreiber of making campaign promises to everyone. There is, however, no evidence that Schreiber has done anything other than listen to Horowitz-Richards and her supporters. They felt that Schreiber has "grown" during the course of the campaign and has a better understanding of issues that are of prime concern to them.

The endorsement is a serious blow to the hopes of John Norquist. The fact that Richards did not decide to endorse Schreiber on her own shows that other progressives aren't happy with Norquist. Furthermore, up to this point in the campaign, Norquist has steadily risen in the polls while Schreiber remained static. This endorsement can be seen as a watershed event. Schreiber will now be able to claim that he has momentum and that Norquist is showing cracks in this progressive base of support. That will undoubtedly help Schreiber raise funds.

The primary results didn't contain much in the way of good news for Norquist despite his coming within four points of beating Schreiber. The April election will bring about a much higher turnout. This is

expected to help Schreiber due to his high name recognition and due to the fact that many Milwaukee voters have been casting their ballots for him and his family for years. Norquist badly trailed Schreiber in every high turnout area of the city except the Third Aldermanic District on Milwaukee's East Side where he won big. On the far Northwest Side and the far Southeast Side of the city, where about 60% of the general election vote will come from, Schreiber got over 55% of the primary vote. Schreiber also ran better than Norquist in Milwaukee's black area which were carried by black candidate Lee Holloway. Holloway's Black Political Convention also endorsed Schreiber. A large turnout of black voters due to Jesse Jackson's presence on the presidential primary ballot is likely to help Schreiber.

The election isn't over for Norquist yet, but his hopes are dimmed. He needs a big turnout on Milwaukee's East Side and in his district on the near South Side. He needs to shake loose some of the Schreiber support with effective media coverage, a good organizational effort on election day and a strong door-to-door and telephone effort.

Norquist will also need a massive turnout from Milwaukee's Gay/Lesbian community. At this point it looks like only a massive turnout from Milwaukee's Gays and Lesbians will save his candidacy and bring him to victory.

Presidential Primary- Wisconsin's primary may play a big role in the nomination process in 1988. If as expected George Bush does very well in the Super Tuesday primaries he should have the GOP nomination locked up. On the Democratic side, however, it is likely that after Super Tuesday, Gov. Dukakis will be the clear front runner, but will still face stiff opposition from Jesse Jackson and possibly Richard Gephardt. Sen. Paul Simon of Illinois may make Wisconsin his last stand. Simon will be desperate for a victory after Super Tuesday and may see Wisconsin as his best hope.

Political choices obvious in 1988

By Bill Meunier

In this election year, when candidates are busy promising the moon to every special interest group in sight, while political analysts chortle with glee as they spout out thousands of words on who is supporting whom, the second largest special interest group in America, its Gays and Lesbians are notably absent from the discussions.

The above is not a reflection of growing conservatism as much as it is of our own growing political impotence. There are an estimated 20 million Gay and Lesbian voters in America. Either there were very few heterosexuals who voted for Walter Mondale, or there were a lot of us who even with our very lives at stake sat out the 1984 election, or worse yet voted against our own interests.

The fact is that it has become fashionable in some circles to say things like "I don't vote because it doesn't make any difference," and "I vote but I don't just consider Gay issues." Well honey get over it. Wake up and smell the coffee, drag yourself off that barstool and get out into the real world.

The essence of democracy is that everyone gets the opportunity to have a measure of control over their government and its policies. Democracy doesn't work well when people don't use that opportunity to protect their interests. What are our interests? Well, at the moment our number one priority should be staying alive. After all if we don't stay alive it really doesn't matter what the benefits of a candidate's tax policy will be. We simply have got to reach the realization that our most important civil right is at stake, the right to live.

A united Gay/Lesbian community can clearly make the difference in winning or losing elections. In 1980 many of us didn't even vote let alone get involved. This despite the fact that President Carter had changed our immigration policy, and had issued Executive orders banning discrimination against Gays/Lesbians in the provision of federal services and in federal hiring.

Our apathy was rewarded with the election of Ronald Reagan, who sat on his hands while hundreds of thousands of us were condemned to die a slow agonizing death; who once again banned Gays and Lesbians from coming into this country freely and openly and who has spent millions of dollars trying to get around court orders opening up the military to Lesbians and Gays.

Yes, Jimmy Carter was not perfect, neither was Walter Mondale. Yes they probably never would have gone as far as we would like them too in ensuring equal treatment for Lesbians/Gays, but they were clearly better than what we got.

Now in 1988 we are again faced with a choice. We will not have a Presidential candidate from either party that we can truly call a friend. But it is also likely that we will have a clear choice between a continuation of the policies of the current administration or a new direction that may lead to more doors being opened to us, more money for AIDS research and fairer treatment.

Whether or not we exercise that choice may very well decide the next presidential election. With only about 50% of the electorate expected to go to the polls in November, our 10 to 15% of the population can account for 20% to 30% of the vote. Even with new math that adds up to the candidate we support winning.

In choosing a presidential candidate we have to remember that we have two opportunities to have an impact on the race. First in the primary and then in the general election. The two, while not necessarily dissimilar are not the same either. Primaries are held to allow various groups within a political party to have influence on that party's policies. That's why you see candidates who have no hope of winning continue to muddle their way through. The pros look at the support they are getting, who that support is coming from, how they can harness that support and what they have to do to capture it. A strong Gay/Lesbian vote for a candidate who supports us will not go unnoticed and will make the major parties more sensitive to our concerns. An apathetic response on our part will lead the politicians to conclude that they have more to lose than gain by supporting us.

This year the Wisconsin primary is likely to be very important, especially to the Democrats, a strong Gay/Lesbian vote for Jesse Jackson because of his statements of support could help him carry Wisconsin and make him a major player in the struggle over the platform at the convention. That may not sound like much of a reward but what do you think a united front

for Dukakis, Gephardt or Gore will do for us? Are they publicly seeking our support? Are they making public statements of support? Why weren't they around when 500,000 of us rallied in Washington, D.C.?

Less than 5% of the American people fought the American revolution and gained our independence from Britain. In 1968 and again in 1976 a shift of less than 200,000 votes out of the millions cast would have brought about a different result in the presidential election. In Dane County's February primary, the third place candidate lost by only 58 votes out of thousands that were cast. We can make a difference. There is no question of that. It's only a question of whether or not we want to. If we don't we have no one to blame but ourselves.

Jackson out in front with issues

By Michael S. Lisowski

"Quo vadis, Jesse?" Where are you heading, Jesse? Perhaps the question should be phrased as to not where is Jesse heading, but how he is getting to where he is going? Political strategists are quite amazed at the Rev. Jesse Jackson's strong showing in the polls, caucuses, and primaries so far in Campaign '88. Perhaps no one candidate is more out front with the issues than Jesse Jackson, although the media focuses more directly on Dukakis and Gephardt, as if media are trying to steer the voters in their direction.

Where Jackson differs from the other candidates (and I am not referring to race) is that he has spent the last 20 years slowly building the base of his support: the disenfranchised, the unemployed, the poor, feminists, — and Lesbians and Gays.

The focal point of Jesse's campaign: there has been too much "economic violence" heaped upon the people of this country. And this message has not only transcended the color barrier but has brought forward a surge of support from all strata of American society: people who have realized for a long time that this country of ours has been screwing them for a long, long time.

Jackson is telling audiences, black and white, the nation's problems cut across racial lines and that only a coming together of the disaffected can bring change.

"When they close down the plant and lock the gates, the lights go out. And when the lights go out, we all look alike in the dark," Jackson told 3,000 striking paper mill workers in Jav, Maine last October.

TURN TO JACKSON, PAGE 14

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 St. Patrick's Day

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Outrageous Divine wows 'em before capacity Milwaukee audience

As Gertrude Stein once wrote concerning a rose, Divine is Divine is, well, Divine. Whether in costume or out, one of America's most outrageously campy character actors is 300 lb's of utterly fascinating human being, a man who has brought his persona of a wildly colorful, often brassy woman to the peak of perfection.

He has made 11 films with budgets ranging from \$250 (his first) to the latest, "Hairspray", which came in at close to \$2 million. This makes him a star of the silver screen by anyone's definition and he is proud of that, as proud as he is of the fact that he is an openly Gay man who has made it big in an industry where Gayness is usually hush-hush.

In the quiet of a late winter day drawing to its close, Divine, looking like a cross between Alfred Hitchcock and Friar Tuck, sits in a conference room in downtown Milwaukee's Howard Johnson Motel. He looks weary. In a few hours he'll be "on" again, a star, more lights, another show at Milwaukee's Club II-XIX. But for now, he's simply a man talking, as he has so many many times before to the press, this time, the Gay press.



Divine performs at Club 219

He has been to Milwaukee twice before but has seen little of the city.

"I should be a reviewer for hotels," he says with a sigh as he folds his small, chubby hands on the dark table in front of him. His voice is soft, pleasant and thoughtfully masculine.

One thing should be made immediately clear. He is a man and does not like to be referred to as "she." Gay men calling each other "she", he thinks, is a pretension that does harm to the community and our image of ourselves. "We're not women. We're men!" he says emphatically. "She" like "husband" when talking about a lover or spouse is a "put-down copy from the straight community and holds us back." He unfolds his hands to wave one arm disdainfully making it doubly clear how he feels about the matter. He is an actor who has created the image of a woman, a persona, "to give you a fantasy on stage."

"I carry 'Divine' in a box," he says with an engagingly gentle smile. "I crawl into her. It takes me 1½ to 2 hours to become Divine."

If anyone should find this surprising, he points out that it's the same with everyone on the stage. "Do you think Elizabeth Taylor wakes up in her performing clothes?"

He is not a transvestite. No. Absolutely not! "I am a man, a character actor, playing a role." It's as simple and uncomplicated as that. After all, one would not think of Richard Burton being eternally King Arthur on stage and off.

His little shoe-button eyes, unaccented by so much as an eyebrow, come alive as he talks and the tiredness seems to fall away. He visibly relaxes and grows more comfortable. For the first time that dreary winter day, he is with members of the Gay community and can be a bit at his ease as he talks about who and what he is.

He knows and enjoys the fact that he is a star and that his public gains great pleasure from the illusion that he creates on the stage, but it's work. "Hard, hard work." Let there be no mistake about that. The road trips like the one he is on now, are exhausting and he looks forward to the

times he can spend in his upper West Side New York City apartment where he has lived for 12 years.

"Parties? No. I can't enjoy them. I love to go home and sit in a bathtub because my toe nails hurt."

Still, as with any great performer, he loves it, loves the wonder and excitement of his life of bring an illusion into reality. He loves being in front of an audience. "200 or 5000, it's the same." He loves to make people laugh, giving them a good time, coming alive on the stage in a way that's impossible to imagine unless you've been there and have had the experience of having the lights, the music, the act and the audience all moving together in perfect sync.

He is, he says, basically a shy, introverted man. The quiet softness as of a snowfall on a February day add validity to what he says. "I'm very, very nervous before going on." Other actors have said the same thing, felt the butterflies, suffered the fear of going into the unknown for each show is a new creation. So too does Divine. Perhaps that's why he enjoys cooking and loves to shop for "good custom made suits and things." These are the personal things of a private man.

But where is he happiest? Where, really? He smiles. "In front of a camera," he answers without hesitation. For him, it's the movies, particularly the ones "where I'm in every frame."

So, where to now?

He leans forward slightly. "I'm looking at four or five new scripts and also I'll be doing some TV — "Married with Child-

TURN TO DIVINE, PAGE 17

Cream City Chorus to perform in Madison

First of all, we would like to express our gratitude to the community for making our Christmas Concert a success and for donating so generously during our caroling. You should all be proud of yourselves since we ended up donating over \$250 to the Milwaukee AIDS Project. There is one thing to be said about our community, when needed there is little or no hesitation on your part to contribute, and in that respect you should be commended. Thank you!

Our first and upcoming event is on March 26th in Madison at the Capital Rotunda. We have been asked to perform for a memorial service dedicated to AIDS patients who have gone before us and those of us who are living with it. March is AIDS Awareness Month in Wisconsin and the service will include speakers from all denominations and poetry readings. Our performance will conclude the program and we will have everyone join us for the final song. We are looking forward to this performance because of the importance of this occasion and because it will be an all day event for our group which initiates "harmony" within.

April marks our first year as an organization and not only have we grown musically, personally, and in numbers, but more importantly we have grown together for a common goal, to join in song and to be the best we can be. Our plans for the near future include a video in which we would be vocal background with a message representing a community organization. Our director Scott Stewart, knows that singing in a recording studio will bring us one step closer to the professionalism we are seeking as a group. Performing once a month is one of our goals which will make us more visible to the community at large. Our Spring Concert will be held at Centennial Hall on May 21st and we are also making plans to attend the Gay and Lesbian Association (G.A.L.A.) convention in 1989 in Seattle, WA. We have our work cut out for us and if you ask any member, it is all worth it, for the benefit of the community and for ourselves. Commitments in this day and age are not always easy to make and it is a warm feeling to know that all of us are in this together. Feel free to join us at anytime with whatever talents you have to offer. Rehearsals are held Wednesdays, 7:00 p.m. at New Hope Church located at 1424 West Greenfield Avenue.

Last but not least, we wish the Fest City Singers the BEST in their performance with the Chicago Gay Mens Chorus! Good luck!

Till next time...

Milw. & Chicago join for concert

By Geno

"The Fest City Singers (FCS) will extend the hospitality that made Milwaukee famous to the Chicago Gay Men's Chorus (CGMC)," according to Dan Gniotczynski, concert manager for the FCS. He and Mitch Laks, general manager of the Chicago chorus, are coordinating the combined concert which the two choruses will present at the Lincoln Center for the Arts, Saturday, March 26th, at 8 p.m.

"Theatre Tesseract and The Wreck Room are sponsors for the gala event, and the enthusiastic response of the Milwaukee Community has enabled us to provide a 40-page program for the concert," stated Gene Guenther, advertising chairman. Other organizations, businesses and bars have signed on as patrons and will be listed in the program. Five door prizes will be awarded during the intermission, and non-alcoholic beverages will be available at that time. Members of the 10% Society at UWM will serve as ushers and guides.

Most members of the Chicago Gay Men's Chorus, their families and friends, will be housed at the Park East Hotel and in the homes of members of the Fest City Singers. A reception and buffet for the Chicago visitors will be held after the concert, and local businesses have responded with such enticements as free bar tickets and Sunday brunch specials. Maps of the city and listings of weekend activities in Milwaukee will be distributed at the Hospitality Center at the Park East together with copies of *The Wisconsin Light and In Step*.

In a characteristic spirit of love and generosity, the Chicago Gay Men's Chorus will perform their complete Spring Concert under the musical direction of Kip Snyder celebrating their fifth year as a chorus. Taking their audience down "The Yellow Brick Road," they will reprise highlights from concerts of the past five years including medleys from *The Wizard of Oz*, *The Music Man*, *South Pacific*, and *The Sound of Music*. The musical numbers by the 100-man chorus will be interspersed with the campy but always sophisticated and clever sketches that have become the hallmark of the CGMC — Munchkins (wait till you hear their voices!) nuns, animated palm trees, and sex-starved Seabees will be featured in these sketches.

Milwaukee's original Fest City Singers will set the mood for the show, under the music director Bim Florek, opening with a variety of musical numbers from rousing marches to inspired rock, choreographed by Brian Vernon, costumes by Carlotta Vance. To conclude the evening's entertainment, the two choruses will join voices in "Out Here on My Own," "Not a Day Goes By," and "We Are a Family." A "surprise" encore will be performed, "only if the audience demands it," according to Kip and Bim.

Tickets for the performance are available from Your Place, the M&M, Lavender Unicorn, Station 2, Beer Garden, and Ballgame, as well as from members of the chorus. Phone 263-SING for further ticket information. Tickets have been priced at \$7 when purchased in advance or \$8 at the door. A special rate of \$6 in advance is being extended to groups of ten or more.

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MILWAUKEE

Relationships must be worked at

Continued from Page 5

lems Marcus discusses enliven the book, as do two lengthier interviews at its conclusion, one of a New York yuppie couple, another of two rural Tennessee men, who live with the 15-year-old son and 80-year-old mother of one of the partners. Equally interesting are Marcus' occasional comments on the current state of his own relationship. Rather than preaching from on high, he talks to the reader on his own level.

A quote which prefaces Marcus' book offers what is essentially the bottom line for being successful in a partnership.

"Don't go into a relationship and expect things. You've got to go in and do things. You have to show your love and show your commitment. That's what will get you into someone's heart and make the relationship. Then you've got to find someone else who's willing to put the equal into it. Then you've got a relationship."

If this sounds like common-sense advice, take it. But don't stop there. Buy the book, read it, recommend it to your partner. If he thinks he doesn't need to, it sounds like your relationship is the perfect audience for which Marcus has intended this volume.



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A BOY OF SUMMER SUBTITLE: PLAYING AROUND

By Morgan Summer

PROLOGUE: FRIDAY. As the volleyball players drained off the courts, the basketball coach walked up to Brian and said to him that "you shouldn't be in any activity — don't force that leg." Brian nodded, and started towards the locker room. He was limping badly; he had a stretch bandage on his right knee that covered his kneecap and a portion of the upper part of his leg.

He wore a dark sky-blue beach shirt, with light blue shorts. His long, black hair trailed down over his back collar to about the middle of his back. There was pain in his eyes, but he, um, kept smiling, like he often does.

Sort of concerned for him, I came up behind him after gym class as he was walking toward the cafeteria. I asked, "How's your leg?" He was still limping, obviously.

"Hurts," Brian answered. His eyes looked pale and dulled.

"Can't you get an excuse to get out of gym, so you won't mess up your knee?" I asked.

He shrugged. "My dad's being an asshole about it... I sort of want to fuck it up, so he'll have to pay for an operation," he said, half-smiling, serious pain/hurt in his smooth, blue eyes.

"Yeah, well," I said, "don't fuck it up too badly." I was going to say something like, "You don't want to limp across your graduation stage." But I didn't, and went on to English as Brian went to lunch.

Monday, seventh hour gym: Not much. Patrick, the captain of the volleyball team I'm on, played as if we were in deadly competition with the other team, and the three girls on the team — Maureen, Mary and Joanne — were very sarcastic with him, as if he was supposed to return each volley. The five of us, as a team, are in last place for this gym period. Shit. Happens.

No shower, as usual, and not too much time left after dressing.

About the only relevant thing that happened today is that our team played against another team with a tall, slim kid with brown/blond hair and a quiet disposition, who really couldn't hit the ball. When he did, it sailed over the net and slammed into the bleachers behind us, out of bounds.

Super-player Patrick said to me that I should use both hands when I hit the ball. I told him I only used both hands when I'm eating.

Tuesday, fourth hour gym: "Somebody asked me if I had a wooden leg," Brian told me as we walked to the volleyball courts. He was still limping, and it looked like a fresh bandage on his knee.

I asked him, again, how his knee was.

"Hurts." So I asked him again, if it hurts, why do you participate in gym?

"Pain," he said, grinning, "I like pain." "So you're into bondage?" I asked, no doubt showing great wit.

"What?" I shook my head. "Never mind."

Brian is fond of calling me colorful names. Often, he compliments me by claiming I'm a "whitebread honky-ass peckerwood white boy huckleberry." Brian is white. I am not making this up.

Coming into the locker room today, I brushed my right hand over his tail — a chunk of hair that he let grow out in back over his collar, I have one myself — and called him something white so he wouldn't notice quite so much. His fair felt like soft threads of silk.

His eyes are a watery, pale blue, that were sometimes fringed with pain as he came down from jumping in order to bat a volleyball across the net.

He wears the same shirt to gym as he does during the rest of the school day, and he doesn't wear brand-name jeans or get ten-dollar haircuts. He doesn't have fresh pencils every day, and I think that high



Morgan Summer

school is not a top priority in his world. He's just Brian, who's in my gym class every other day.

The bell rang and as we left the locker room, one of the teachers in the hall commented, "I think some of you guys need to find a bar of soap." I went my way and Brian went his.

...Stupid volleyball today. My team of me and three girls split into two teams of two players each and didn't even make a decent effort to play. The girls didn't talk to me, or even smile. Actually, they just sort of ignored me.

At one point I looked at my teammate, who was giving me a cold, I'm-barely-tolerating-you stare with her frosty brown eyes.

"What?" I asked, holding the volleyball. "I didn't say anything," she said, irritated, icicles on the words.

"Yeah, but that look..." I started, then stopped. She didn't stare at me anymore.

And people wonder why I like guys. Wednesday, seventh hour: As I was unlocking my clothes locker to get dressed in my sweat clothes, I noticed that someone was blowing in my ear. I turned and there was Dan, a friend of mine who rides the bus to and from school with me.

He was blowing through a long, crinkly yellow plastic tube, which whistled. He took it out of his mouth and told me he had just gotten back from New Orleans Mardi Gras, and he had a good time.

I went into the bathroom before going into the gym and as I was doing my duty I overheard three very straight boys discussing the merits of, er, cunnilingus. It seems one of the guys had made out with his girl friend the night before, and was bragging about it. One of the others commented, "I haven't, and never will." The fellow who had done the deed did a good job of being flabbergasted. At that point I left, and not a moment too soon. A boy's high school locker room is no place for heterosexuality.

Played some intense volleyball, with Patrick gratefully keeping his mouth shut. The three girls and I made jokes when we missed the ball, and slapped hands a lot. It was a good time. After I got dressed, I waited along with a few other guys at the locker room exit for the door to open, signaling we could go. In the meantime, there was a lot of eye contact. Some of the guys in my gym classes will make very good crusiers (and crusiees) in the future. In particular, there was a tall, brown-haired dude talking to a shorter kid with spiked blond hair and a blue mesh shirt and dark blue sweatpants and two thin gold chains around his neck — and a button on his shirt that read, I (heart) MY GIRLFRIEND. His friend looked about ready to drool on his shirt.

Then the bell rang, and the locker room emptied once again.

Thursday, fourth hour: The gym teacher got all the boys in class today (four, including me) and played us against four girls. Intense: the guys played very well, afraid of losing to the girls. And we didn't, 13-9. We slapped hands and vowed to beat them more badly next time.

I got to play with Brian. I helped him

with a few volleys and he thanked me for "saving his ass." I said, no problem, and he gave me his good-to-look-at smile.

In the locker room, dressed, I asked Brian about his leg yet again. "Hurts," he answered, "I shouldn't have played today." He said he had an appointment for Friday and he claimed the best part would be getting out of his Civics class for a day... he was wearing the same shirt as he wore in volleyball, a purple-violet shade, with pale green graphics splashed on the back. I watched him walk away, and noticed that there was no name on the back pockets of his jeans, and he was still limping, and the soft, delicate tail of hair that brushed down from his neck and ran down his back a few inches. He looked down at the hallway floor as he walked, and did not have an expression on his young face.

Friday, seventh hour: A short, stout colored kid filled in for Joanne today. He was, unfortunately, as serious as Patrick, and looked at you too seriously if you made a mistake. No symblic event to finish this week of physical education; it just stopped with the dismissal bell.

In a recent Gay Youth Milwaukee meeting a boy I know who is "out" in his high school told of the hassles he receives in gym class. It's tough for him, and he doesn't like it much.

There is also another kid I talk to on the phone, who is Gay, and he looks forward to gym class so he can watch the cute guys. No one knows about his sexual orientation where he lives. That is, I think, the general attitude of us Gay teens towards gym class: we gotta do it, we might as well make the best of it.

And believe me, we have to go through at least two years of Physical Education to graduate. When I was out in my suburban school and asked a counselor if I could be exempted from a half credit of gym, she wouldn't hear of it; in fact, she suggested that I go to a different school just to take gym. I couldn't believe it.

But now that I'm at a school where no one knows I'm Gay, I've been thinking about gym, and don't really... know what to say. I mean, it's okay, but — well, at my school, we don't even take showers. It wouldn't hurt me to see Brian naked, believe me.

During seventh hour, I have a class with all seniors and my fourth hour class is for sophomores, but they stuck me in anyway.

So you see, gym class in the late 1980s is not a bunch of guys sucking each other off; in fact, the ever-present fag jokes predominate. And I could tell you why I think no showers are taken in my gym classes, but that would be another story.

Campus Connection UWM AIDS testing?

By Guy Hartmann

January 29th, the Surgeon General announced a plan to test all the students at one metropolitan university with enrollment of about 25,000. The intent was to determine how the AIDS virus has infected the young adult population, in this case the college student segment.

February 7th, Student Association Senate President John Riemer, took a straw poll to see if there was support to volunteer UW-Milwaukee for the program. Riemer was of the opinion not to participate, but he was determining if there was interest or support. He also saw the opportunity to get UW-Milwaukee some out-of-state publicity.

Senators argued the value of science and the search for a cure, as well as the possible violation of civil rights. The end result was a vote of 8-6-2.

Riemer stated after the Senate meeting that he was no longer interested in pursuing the matter. He is of the opinion that any statistics gathered would be used in whatever manner the government saw fit to use them. His conclusion was that monies directed at such a project would be better spent on education.

GLC at UWM changes its name

The Gay & Lesbian Community at UWM has changed its name to the 10% Society at UWM. This change was made for several reasons. First, it is the intention of the organization that his new name will promote increased unity among Gay men and Lesbians by excluding those words from the name. Secondly, it is hoped that a name without the words "Gay" and "Lesbian" will make programming easier and increase attendance at on-campus events. A third reason of this name change is that it will allow the organization to program events that will attract both gay and straight audiences. This is very important since the constitution of the organization states that part of the purpose for the groups existence is "to break down the barriers of discrimination in the heterosexual society."

Upcoming events-

April

6 Wed. 5-7 p.m., 8th Note Coffee House, Union ground floor.

12 Tues., 1:30-3:30 p.m., Union E309, Lunch Box Rap.

11 Mon., 8 p.m., Union Fireside Lounge, Lynn Lavner in concert. Tickets: \$6 UWM students, \$7 public.

13 Wed., 12-2 p.m., Sue Hyde of the National Gay/Lesbian Task Force, Union Fireside Lounge. Admission: Free.

8 p.m., Hilary Harris in concert. Union Fireside Lounge. Tickets: \$5 UWM students, \$6 public.

GLC/10% Society at UW-Milw. would like to thank the M&M Club and DK's for sponsoring University Night fundraisers. The staff and management showed support for GLC/10% at M&Ms on Wed, March 9th and DK's staff and management on Fri., March 11th.

Madison campus update

By Steve Muth

Some people are wondering when the next Ten Percent Society dance will be held, and others question what happens with the money raised at the monthly dances. Still others want to know more about the Ten Percent Society.

For your information Ten Percent began in late February, 1983 to unite Lesbian and Gay students at the University of Wisconsin-Madison. The doors are open to all who work or study in the area. Each week meetings take place at 8:00 p.m. in the Memorial Union.

9, Wednesday- "Lesbians and the Women's Movement," Jane Vauderbosch will be speaking.

15, Tuesday- "Candidate Forum."

23, Wednesday- "Sharing," discussions relating to gay life.

30, Wednesday- Chancellor Shelala will be the guest speaker.

On March 25 the Ten Percent celebrates five years of service to the Lesbian and Gay community with a dance at the Great Hall, Memorial Union. Beginning 8:00 p.m., \$2 cover.

Events for April are still tentative, but on the first of April the Society will co-sponsor with Masterpiece Fund the First Annual Quadruple, A Banquet for AIDS, hosted by the Edgewater Hotel. For more information call (608) 255-5552 or (608) 262-7365 at the Ten Percent office. Also, April 9th will be a panel discussion on "Lesbians Choosing Children" at 8:00 p.m. in the Memorial Union. Later in April a week is set aside in celebration of our pride and culture- Out and About. Look for more details. So much more is going on but space is running out. Maybe next month...

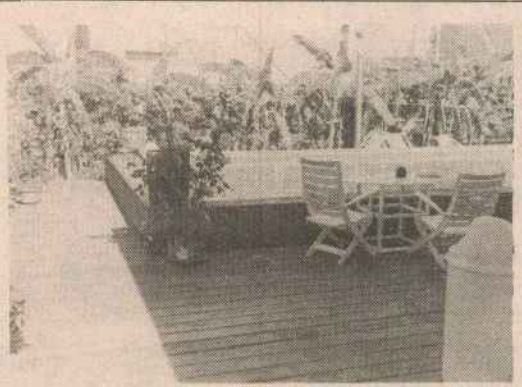
—Steve Muth
Co-President 10% Society



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MEDICALLY SPEAKING

AIDS remains the ultimate challenge

By Roger Gremminger, MD

For this column, I would like to write about Elizabeth Kubler-Ross' book, *AIDS The Ultimate Challenge*. Most of you have probably read reviews and many of you have probably read the book. Yet, I would still like to share with you my reflections on what the book said and perhaps more so, what the book did not say.

In general, I found the book to be rather humane and compassionate in tone. It was organized in a very politically expeditious order. First, a lot of text was devoted to AIDS in children and infants. This certainly set the stage of all readers to see the consequence of irrational fear and hatred. Many "innocent" victims suffer from the burden of societies inability to deal with this disease and the main groups afflicted by it. As I am sure many of you found, the two chapters about the author's efforts to start a hospice for infants with AIDS came across as the author's own ego trip and anger. "I wanted to do this good thing but you and your irrational fear and hared blocked me. So I will get even and tell the whole world." Yet the people of Highland County Virginia are not so different from the people in almost every county in America. The confrontation and debate were important and necessary and must take place in every county and every newspaper in America. But of course, this shall not be.

In later chapters, especially the chapters "Letting GO" and the "Birth of Support Systems", Dr. Ross portrays some very positive material about Gay men and and Gay community. Some of these examples I was over-joyed to hear — the unconditional love, dying men were able to give their families after years of only receiving conditional love. The love and caring that Gay men gave to their dying friends and lovers. It certainly brings a new depth to the Gay experience and one I believe we are all capable of achieving. One only has to see what is happening at Milwaukee AIDS Project to realize that it is happening here in Milwaukee, too. As a man was quoted in the book, "God, how wonderful it is to sit at the hospital with a group of people that are sitting close, touching one another, and talking about things that have to do with love, with feeling, and with life, and having to do with growth and opportunity, and I think, 'This is living.'" (p. 278.) It does seem strange that we should only learn to live when we learn how to die and yet that is how it often goes. But how do we get to this stage of acceptance of death? Here is where I believe Dr. Ross could have said so much more. Years ago she delineated five stages of dying — denial, anger, depression, bargaining, and acceptance. I would like to spend a few words on these stages as they apply to individual Gay men dying of AIDS and to the Gay community at large as it confronts AIDS and death.

For the individual, denial is the first stage — understandable but most unfortunate. It can lead to delay of medical care. I know of a young man who almost died of Hodgkin's disease, a "curable cancer" present with swollen glands, because he was afraid of AIDS and his family did not know he was Gay. Fear and denial often go hand in hand. With AIDS, the fear is not only of death but of disclosure of one's Gayness and the risk of rejection and abandonment which for some may be worse than death. For with death, one just dies. But with rejection, one lives with a very painful loss.

Next comes anger — why me? Why does society treat me so? Why? A dog deserves a better death than the way I am treated. Anger cannot be ignored. It has to be expressed at least in some way. Only then can one gradually get past it. And if one tries to avoid or suppress anger, it will only accentuate the third stage — depression. Depression brings all the bad feelings about one's self — the guilt. I caused this. And society would gleefully agree. One is overwhelmed, confused, apathetic, uninterested in life and may even wish to end it all because there is "nothing worth living for."

Yet when these feelings are confronted, they are found to be only partially true. There is a friend I want to talk to, family I wish to visit, a special day I wish to celebrate and so bargaining comes in. A very close friend of mine wanted only to attend a high school class reunion. At the



Roger Gremminger, MD

reunion, I asked if he had any more events he planned on. He said, "I only make plans two weeks at a time." And indeed two weeks later he died.

Lastly, comes acceptance. With this is an experience of unconditional love and at the same time letting go. As one accepts love, one also accepts death and desires those who love to also accept death. Then there is peace.

But what happens to the individual, also happens to the Gay community at large. At first, there was denial. And I think we are now mostly aware of how we denied AIDS at first — only read the book *And the Band Played On* by Randy Shilts.

Next there is anger. We have a ways to go with this one. Here anger can turn to paranoia. I heard tapes with very circumstantial but in some ways very convincing evidence that AIDS is biological warfare gone awry. It's a horrifying thought and reflects the evil of society. Yet unfortunately, it is a possibility.

We all need to work on depression. Society is very good at blaming AIDS is the result of an immoral lifestyle. No! AIDS is an infection transmitted by certain behaviors but it is not the result of sexual orientation, one's natural attractions, or one's efforts to establish a true love relationship in one's life. If the answer to AIDS is sexual fidelity and monogamy in marriage, then why doesn't society allow homosexual men and women to marry?

Bargaining — yes we have bargaining. Seeking homosexual marriage may be a form of bargaining. But a dangerous form of bargaining is some form of the practice of safer sex or the lack of it. "I usually practice safer sex but I was drunk and it only happened once" or twice or three times. Safer sex still carries some risk, the amount of risk you choose, but still some risk! And isn't this bargaining?

Finally, we have to stop running away — running away from friends with AIDS or HIV infection, running away from our families. And the burden is for us to love, to help a friend, and allow our family to know us, to speak out in society our quiet but peaceful message — unconditional love. We have to see how we, too, love and seek love with conditions — because he is handsome, intelligent, clever, rich, etc. or if they will accept me or recognize me. Can we learn to love without conditions? Can we all rise to this task? I believe we can but only with honesty, awareness, and courage.

—Love, Roger

Dr. Gremminger would be happy to answer your questions of a medical nature. Simply send them to *Wisconsin Light*, 1843 N. Palmer, Milwaukee, WI 53212 in care of Dr. Gremminger.

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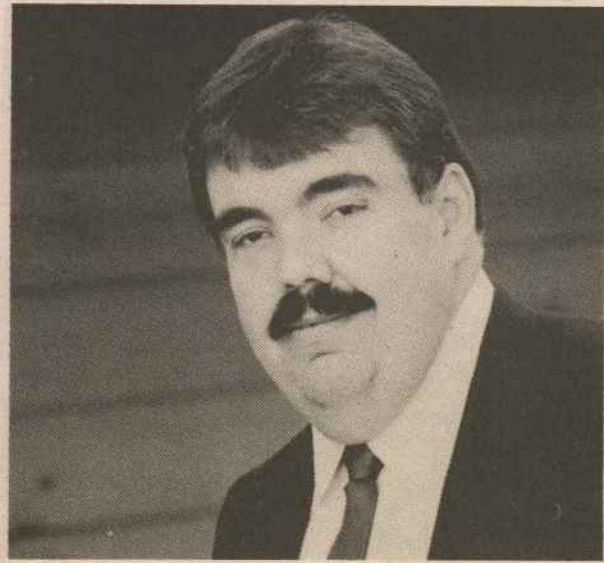
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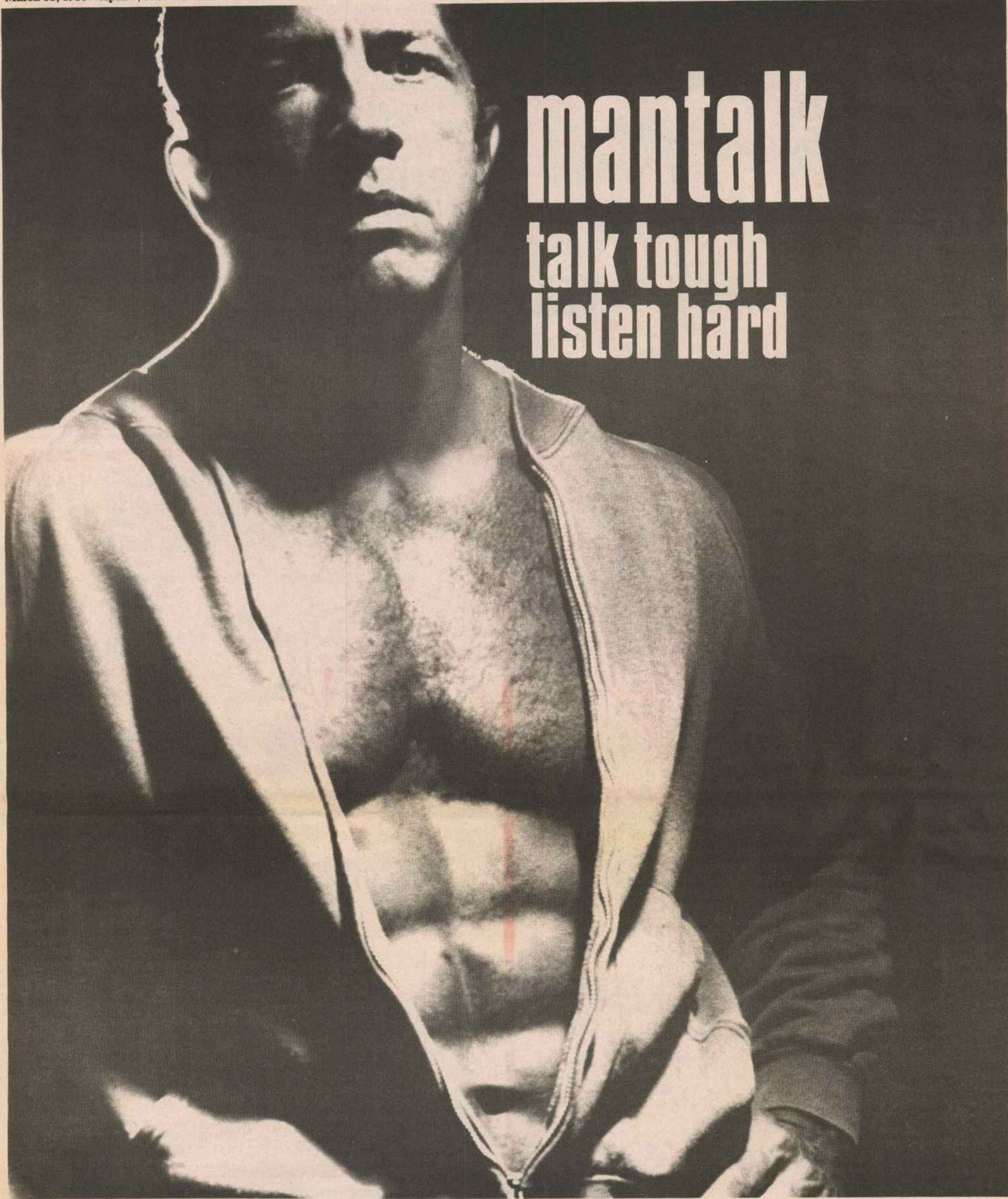
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OUR HISTORY

SAPPHO LIVED IN LESBOS, ANCIENT GREECE

By Terry Boughner, Ph D

According to the ancient Greeks, art, poetry, music, history and the dance, arose from inspiration provided by goddesses known as the Muses who came from Mt. Olympus, descending the slopes of Mt. Helycon, feet clothed in mist. They sang "dewy words" in artist's ears and the result was beauty. According to the writer, Hesiod, there were nine of them. Yet the great Plato added a tenth. Her name was Sappho.

Others agreed with the philosopher. The ancient geographer and historian, Strabo, said that "in all history you will find none to compare with her" and continued by calling her "a miracle." There have been no lack of others ancient and modern to agree. Ovid, Cicero, Lord Byron and John Addington Symonds to mention only a few. She was the poetess, as Paul Roche, one of her modern biographers says, the complete mistress of lyric poetry. Her verses were known everywhere in the ancient world and her songs sung across the Mediterranean.

Today it is hard to reach her. For one thing, the early Church destroyed much of her work out of fear that its Lesbian tones would infect good Christians so that we have about one twentieth of what she wrote and much of that in fragments.

For another, her wondrous language which so enchanted some and raised fear in the hearts of the clergy is, in its Greek, sensuous and rightly suggestive through syllabic patterns of sound that do not exist in English. Nevertheless, as Symonds says, it is better to approach her in English than not at all.

She was born on the island of Lesbos sometime between 615 and 612 B.C. It's a lovely place in the Aegean Sea, bathed in the magic gold-white of the Greek sun and all set about with olive trees whose dark green with their white undersides seem to shimmer silver in the breeze. Her parents were noble and fairly well-off. The ancient historian, Herodotus, tells us that she had two brothers, Charaxus and Larichus, the latter of whom, tradition says, was embarrassingly beautiful.

As for Sappho — or Psappha as she would have called herself — she seems to have been far from the Greek ideal of feminine beauty. The Roman poet, Ovid, says she was small and dark. Plato in *Phaedrus*, agrees. Thus, perhaps, a delicate, dusky loveliness like a lyre in a Greek evening filled with stars.

She was married. We know that — and she had a daughter, Cleis, whom she loved dearly. But there is little more to be said of her married life. Her husband, it is supposed, died early. In any case, marriage left her singleness unaffected.

The capital of Lesbos was Mytilene and there Sappho lived in a society in which women held a place equal with men. This was certainly a rare situation in the ancient world and it allowed Sappho a freedom to live and develop her gift that would have been denied her in golden Athens.

It is often true that great artists have a thirst to teach and thus did Sappho open her home to young girls to instruct them in the glories of the dance, song and, of course, poetry. Teaching them that while the elusive Muses might come to some unbidden, they could, by learning and practice, be invited. But not only were they there to cultivate the nine goddesses, they were to worship Aphrodite, goddess of love, as well.

Was she, as tradition has always held, a Lesbian. Ancient sources have no problem saying that her main attraction was toward young people of her own sex. More modern authors have done everything possible to "absolve her of the guilt." But a recent authority, Joseph Braddock, says that we must not try and fit her into a Procrustian bed of Christian morality; that some of her finest poems had their inspiration in her Lesbian emotions. Certainly reading her work, there seems no escaping the heat of her sentiments and the emotional involvement with various girlfriends.

These young women in whom Sappho found so much love and beauty were those who stayed with her in her home. She was their teacher. They were, she says, "hetaerae" which in her day meant "intimate companion" or "bosom friend." As with all teachers, most of her students, she liked, while a few, she loved and

gloried in the bloom and splendor of their youthful beauty writing so sensuously of them as she composed from her emotions rather than her ideas.

To one whom she loved named Atthis, she writes that the girl caused a delicate fire to run through her flesh and brought cold-sweat running down; that her laughter battered her breasts and loosened her limbs. It is easy in the sapphic lyrics to see Atthis' sensual, undulating walk; the soft curve of her buttocks outlined by the diaphanous clothing and the full, roundedness of her breasts. "I loved you," Sappho says to Atthis, "long ago when my own girlhood was still in flower and you were irresistible, bitter-sweet."

of her beauty.

Time passed and Sappho grew old and that, not without anguish. "Ah, girls, that I may escape my wrinkles." There is a sad melancholy in her words as of a fog-shrouded pond in autumn. Plaintively she writes:

The Moon has disappeared
And the Pleids have left the sky
Midnight is near
Time slowly passes
And passes; yet
Alone I lie.

There is not one who cannot feel her in these words; understand her, know from sad experience where she's coming from. In one's 20s it may be a night or two that



Eventually, Atthis deserted Sappho for another woman, Andromeda, keeper of a school in Mytilene, similar to Sappho's. The poetess mourned "How fond and beautiful was the life we led together. You used to perfume your beautiful body in my bosom." So great is her grief that Sappho says that she might as well be dead.

But like most of us, she lived on after love died and there were others. For example, the lovely Gyrinna who Maximus of Tyre tells us was to Sappho what Alcibiades was to Socrates. A powerful love, then — but a profound disappointment? Another was the beautiful Gongyla who Sappho saw, instantly loved and went into agonies over whether to tell of her feelings or not.

As most of us do, Sappho finally speaks her love and pleads, "Hither to me tonight, I urge you, come Gongyla." Gongyla heeded the plea. It must have been a wondrous night as lust and love combined to join the two in hot physical union full of sweat and panting and bodies seeking and gaining release. In fact, Sappho wrote that Gongyla "scorched" her as she gave freely

you lie alone, arms locked about a pillow. But with age, the nights go on and on in a bed, empty, save for one's self.

Somewhere in her 50s, she died. She who her beloved Atthis once called "the sweetest of all women" had become in her life the supreme head of song — whose every word had a marvelous Mediterranean perfume of oleander and of hyacinth and who, as Ovid would say, had a name that filled the world. Yet with all of this, with all the women "with honey in their eyes" who found their way to her heart and bed, there was no life-long Love for which she yearned.

When news of her death reached beyond her island home, there were those who mourned the loss of future lyrics to which the gods themselves might have made love. Such was the perfection and grace of them. Yet there were enough.

She gave to the world in her poetry inspired by her young loves what Raphael gave it in painting or Michelangelo in sculpture. The Church would call her work "detestable." If so, we can only wish for more.

Pride Week plans develop

The Planning Committee for Milwaukee's Lesbian/Gay Pride Celebration met for the third time on Sunday, February 21 at the Cream City Foundation's Community Center on South 2nd Street. Thirty people attended the meeting.

The Planning Committee is sponsored by Milwaukee's Gay People's Union (GPU).

As with the previous meeting held January 29, debate was characterized by what can mildly be called "spirited discussion" which degenerated at times into a shouting match between one of the Committee's co-chairs, Bill Menunier and several of the members. The second co-chair is Scott Gunkel.

The major item of dispute was the report of the Elections Committee which was presented by Briget and called for the election of two chairs, one woman, one man, who would preside over the committee alternately. To fill these positions, four people would be chosen. The two receiving the highest number of votes would be the co-chairs, the other two would fill an advisory capacity.

The Elections Committee also recommended that the right to vote would go to those who had attended one previous meeting.

Immediately there was objection from the floor. Lorrain, leading those who objected, maintained that she felt the Planning Committee was being dominated by GPU and that the Elections Committee report was being "railroaded" through the Planning Committee. She also said that she did not think that the Elections Committee report was accurate.

Gunkel, trying to make peace, pointed out that if time were needed to discuss structure, so be it, even at the expense of not having a Pride Celebration this year. This suggestion was ignored.

Lorrain then called for the broadest possible leadership of the Planning Committee and asked for a statement of purpose.

Meunier protested that "some people" were trying to control the meeting and said that he would not tolerate further "chaos."

In the end, 9 people walked out. According to Tasha, one of those who left, "It seems really ridiculous... for one person to control it." (the meeting).

Teresa told Light that she felt disenfranchised. "We don't have a vote," she said, adding that "It seems to be a real control issue."

Gunkel who himself walked out said that the reason was that "everyone wasn't allowed to speak."

Among the 9, there seemed to be a general agreement that, as one put it, "His (Meunier's) running of the meeting is highhanded and dictatorial. Other's disagreed, calling Meunier's functioning as co-chair, "forceful" and "necessary."

While some of those who left stayed out, others returned for the remainder of the meeting.

In other parts of the meeting, Lorrain proposed that the March be held September 10 to kick off the celebration and that it go down Wisconsin Avenue to the War Memorial. She also suggested that there be a fair-flea market at the end of the March and that the bars be closed for the event. Several members of the Planning Committee considered this to be impractical. Lorraine also suggested that there be separate events during the celebration for men and for women. This idea was received favorably by many.

The idea of the March was accepted by the full committee.

The Planning Committee also accepted the idea of a picnic and a candle-light vigil to be held on September 16 which will close the Pride Celebration. There will also be a talent and variety show sponsored by the Cream City Foundation.

The next meeting is scheduled for March 17 from 2:00 to 4:30 p.m. at the Community Center.

Loretta told Light that she would not continue as a member of the Planning Committee. Chris agreed, saying that her reason was that she felt that it (the meeting) was "manipulated by GPU."

However, others told Light that while they felt that the meeting at times had been acrimonious, they would continue to attend.

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Introspective

ANOTHER VIEW OF THE NEWS

By John Michael Roberts

SHAME! SHAME! SHAME!

Shame on us for letting Rawhide win a victory on what was termed the Rawhide Amendment. This community stood by for a year as the Ranch pumped \$83,000 into creating the first crack in our "Gay Rights" protected by State Law.

Shame on the Legislature that was too afraid to face the public by voting on the record — They passed it by voice vote, therefore no one has to face their constituents.

It's the real world folks. For a year Lambda Rights Network tried to raise funds, to organize a letter campaign and to get us to pay attention. We said, we'd rather spend our money on the bars or that new VCR. If we don't have jobs, how are we going to pay for those toys?

You may be in for some sad situations if you work for a religious organization or say a nursing home, hospital or agency. When Tommy signs the bill you can then be legally discriminated against.

We can take some solace, however. Rawhide was so anxious to justify its \$83,000 expenditure, it settled for a bill that in the end didn't address its own goals. Even with the bill — they can't discriminate (since they are not a religious organization nor are they part of one). Thus they are in the same boat they were \$83,000 ago.

Shame on us if we stand by again in the next round when they or another group seek to weaken the bill still further... AND THEY WILL BE BACK. Have we learned our lesson Wisconsin?

SHAME AGAIN...

Shame on those who can't forget four year old hurts and are struggling to beschmirch those who are trying seriously to redeem themselves. The recent round of mis-information given to well meaning "useful fronts" who walked out of the recent Pride Celebration meetings deserves our censure. Those who walked out are not to blame. They just didn't know the facts. It's too bad it had to happen, but this, too, has its bright side.

Milwaukee will have its Pride Celebration AND we have grown as a Community. We have now learned to take into consideration gender within our organizations, to realize that we still have to sharpen our communications in order to assure that information is fully available to all, and best of all we have had new leadership push to the fore — leadership that has the long view and what's best for the community at heart.

The Old Order Changeth. We have learned some hard but valuable lessons that will help us in the future.

Money Spent, But Wisely?

Most community organizations try to spend their funds with Gay businesses. This helps us support our own. Our talented community has some unique persons operating and managing some really outstanding concerns.

I want to talk about that minority which is giving the majority a bad name. I have come across some horror stories that on checking on them are true. One concern shorted a struggling organization 25% of its printing order. A national star appeared on stage for a short one-half hour at \$10 per person, price gouging has been a major complaint in the past.

Officers of any organizations thus treated should feel free to switch orders from these types of businesses — why should we keep them in operation just because they are Gay? Support your quality Gay businesses and tell the other organizations who does good work so good businesses get more support.

The Closeted — The 90 Percenters

By all good estimates, there are 150,000 Gays in the Milwaukee Metro area. Ninety percent of us are still hidden in the closet — most for good and sound reasons or so they believe.

They are hidden because This Community hasn't been able to help cause an environment in which they can be comfortable in their own sexuality. ...And, this is the ONLY state where Gay rights are protected.

Most of the "90 Percenters" are not bar persons or are so filled with fear that they sublimate their natural feelings... What the 90 Percenters need from this community are ways and mean to "belong" without going public. I salute **Tri-Cable Tonight, In Step** and **Wisconsin Light** which provide services to these 90 Percenters through wide distribution or material to help

aquaint the 90 Percenters with additional information.

There is another challenge for us all — 1) How to develop counseling and other programs to ease their personal internal conflicts? 2) How to come up with programs within present organizations that offer non-public ways to interact with this community. 3) What can and should we be doing for these Brothers and Sisters to help them accept themselves for what they are?

The social problems caused by this repression have been documented hundreds of times. These problems range from high suicide rates, to family abuse, to severe psychological problems. What are we doing in this community to address the facts?

Let's get cracking Wisconsin to aid the 90 Percenters who daily struggle within themselves and lead deeply secret double lives. The strain on them is extreme, the answers are simpler.

MNDC seeks new name

Stevens Point. In the origination of the Monday Night Dance Club (MNDC) nobody could have foreseen its someday becoming so varied an organization. M.N.-D.C. is a club serving the Gays and Lesbians and their friends in Central Wisconsin in the capacity of providing: places to dance, socialize, and party; extra-curricular-to-bar activities; seasonal parties; bringing in entertainment from outside the area; statewide exposure to what our Club is doing; contributions to worthy charities; a vehicle for S.T.D. clinics to access the area; a means of keeping Club members informed of what is happening outside the area; and more on a non-profit basis AND in a practical, discretionary fashion.

But it is more than apparent M.N.D.C. is not just for Mondays anymore. —Hence, it's time to RENAME THE CLUB. Keep in mind how often our new name will be used written and orally (as has been "M.N.-D.C."), and give us your opinion on what the new name should be. Cast your vote with our door checker in the suggestion box. The M.N.D.C. Committee will meet before the first Monday in April to choose 20 contenders for our new title. On our Anniversary Night, April 4, the Club members will help pick our new name from those choices.

Jamakaya

Continued from Page 2

Lesbians. The greatest paradox is that the source of our commonality — preferring our own genders — is also the source of our most profound division.

Milwaukee's Lesbian and Gay communities constitute a fascinating and complex subculture. We are part of a dynamic and evolving social movement rooted in the age old struggle for civil rights and human dignity. There is room for a diversity of interests and there are times for solidarity and common ground. I would like to use this column to celebrate our culture, to spotlight the outstanding individuals and organizations which serve our community and to analyze the many political issues — both internal and external — which challenge our lives and our work.

The compassion and commitment displayed over the years by Milwaukee's Lesbians and Gay men is truly remarkable. Whether serving as advocates for battered women and children or spending long hours comforting those with AIDS, our record of community service stands as a model for others. I'm glad the *Light* is here to document our ideas and activities and I encourage readers to support the paper through written submissions, advertising or financial assistance.

Jamakaya has been a feminist activist in Milwaukee for fourteen years. She has worked as a counselor for the Women's Crisis Line, organized lectures and concerts through the UWM Feminist Center, served as an organizer and office manager for the Women's Coalition and participated in many activities in defense of abortion rights. From 1979-82, Jamakaya was the editor and publisher of **Amazon: Milwaukee's Feminist Press**. She recently completed a Masters degree in History at UWM and works as a writer and editorial consultant. She is the author of **The Women's Coalition of Milwaukee, 1972-1987: Feminist Activism at the Local Level**. Her favorite pastimes are watching old movies and confronting bureaucrats and authority figures foolish enough to cross her path. She lives with her cat, Ella Fitz-Kitty, on Milwaukee's east side.

Divine plays iron-clad mother in movie "Hairspray"



Henry Gorfunkel

Edna Turnblad's (Divine) days of ironing for the neighbors come to a happy end when daughter Tracy becomes a local TV star in the film "Hairspray."

Divine is highlight of new film "Hairspray"

John Waters has finally captured kitsch in all of its grotesque totality and "Hairspray" is the result. If kitsch is what you like, if you can suspend your credibility long enough to be entertained by that sort of thing, then "Hairspray" is for you. However, if you crave a little reality, the tiniest bit of subtlety to accept satire, then somewhere about a third of the way through the movie, you're going to say, "I don't know where you're going but I'm getting off here."

"Hairspray" (New Line Cinema) is, according to Waters, his pean to the circa '62 era. Maybe. Some of the ingredients are certainly there. Set in Baltimore, a city whose dreary heaviness staggers the imagination in any case, the movie is what Waters has called, "a fantasy version of the dance show I wanted to be on." In the film it's called "The Corny Collins Show" and is an amalgam of "American Bandstand" and other such shows of the period. In other words, "It's the living end."

"Poor little fat girl", Tracy Turnblad (Ricky Lake) aspires in the worst way (take that literally) to achieve local stardom of sorts by scoring an invite to be on the show. With the help of her full-figured mom (Divine) who is the only reason to see the show, Tracy gets her wish and, in the process, teenage stardom. In this case, "stardom" is defined in the Baltimore sense anyway, as "Miss Auto Show 1963."

With all the delicacy of a speeding power rig, EVIL enters the scene. It is 1962, after

all. (Things were so clear-cut back then.), and racism stalks the land. The racist parents (played by Sonny Bono and Debbie Harry) of Tracy's conniving chief arch rival Amber Von Tussle (Colleen Fitzpatrick) fear that creeping integrationism will ruin them all. They conspire with their evil daughter to thwart Tracy and her friends' plans to integrate the Crony Collins Show. (Divine here doubles as greedy, evil, beyond any redemption, Arvin Hodgepile, the station manager who refuses to allow Blacks on the show.)

To add to things (it should be complicated but it isn't), Tracy's best friend Penny (Leslie Ann Powers) starts going steady with a Black man. Her parents try to stop her but love conquers all and not even a screwball psychiatrist (John Waters) can stop her.

Need it be added that all turns out for good in the end — just as it always did in those days and everyone, almost, lives happily ever after.

If you are into camp, by all means go and see it. If Divine is your thing, don't miss it. But if you want delicate character build-up, plot development, acting that doesn't remind you of Mr. Sneeds elocution class in East Boondockia High, if you like movies that at least are somewhat intellectually stimulating, then save your money on this one. Divine is a superb character actor and it can only be hoped that he will get a fitting vehicle to show off his remarkable talents. This movie is not it.

Comprehensive federal AIDS legislation moving to Senate floor

Washington, D.C. The most comprehensive legislation dealing with AIDS is expected to move on the Senate floor the week of March 14-18 — and so is Jesse Helms. Sponsored by Senator Edward Kennedy (D-MA), S 1220 amends the Public Health Service Act to provide for a comprehensive program of education, information, risk reduction training, prevention, treatment, care and research concerning AIDS.

Preliminary vote counts indicate widespread support for such a comprehensive bill. However, when it comes to counting votes on damaging and restrictive amendments — such as amendments we are likely to see from Jesse Helms — support falls off dramatically. There is particular concern about amendments trying to restrict the content of AIDS education materials and mandate HIV testing in certain settings.

The bill was reported favorably out of the Committee on Labor and Human Resources, with unanimous support. Senator Kennedy is joined by the following cosponsors: Cranston (D-CA), Mikulski (D-MD), Dodd (D-CT), Metzenbaum (D-OH), Pell (D-RI), Simon (D-IL), Harkin (D-IA), Inouye (D-HI), Matsunaga (D-HI),

Burdick (D-ND), Hatch (R-UT), Thurmond (R-SC), Stafford (D-NC), Weicker (R-CT), Cochran (R-MS), and Kerry (D-MA).

Letters and phone calls to Senate offices are needed immediately in the next two — three weeks. The message to Senators should be:

Vote for S 1220 without restrictive amendments! Oppose efforts to restrict the content of AIDS education programs or impose mandatory testing!

Letters to Senators can be addressed to: The Honorable (Name of your Senator), Washington, DC 20510. Please send copies of letters to NGLTF, 1517 U Street, NW, Washington, D.C. 20009.

MAP moves

The Milwaukee AIDS Project (MAP) announced that it has relocated its office.

The new location is 315 West Court Street. This is directly across from the Schlitz Brewery complex and directly south of the Golda Maier School.

The move took place on March 7, 1988. The complete address is: Milwaukee AIDS Project, 315 West Court St., Milwaukee, WI 53212.

Jackson gains

Continued from Page 6

Disaffected workers in Kenosha and Cudahy within the last year have also listened attentively to Jesse Jackson, as he was the only presidential candidate to pay attention and demonstrate support for the strikers and soon to be unemployed. Even New Hampshire Democratic Party Chairman, Joe Grandmaison notices the groundswell. "His (Jackson's) speech is less of anger and more of hope. A lot of it has to do with his tone rather than with a change in his words. People feel his chances are much greater."

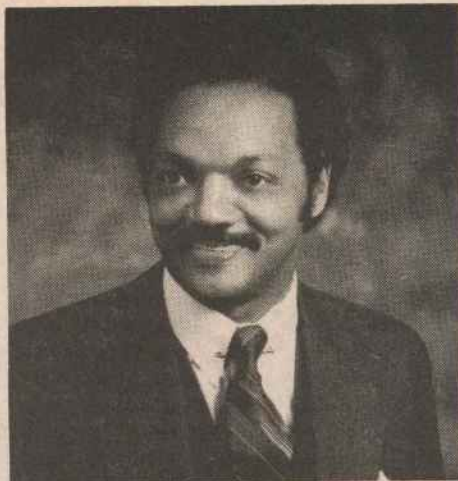
Four years ago, Jackson was viewed as something of a threat and a curiosity, a black preacher who could inspire and uplift blacks. Jackson lost the nomination but remained loyal to the party and supported Mondale all the way to defeat.

His focusing this time around on the above mentioned nonracial issues has aroused white audiences along the way. Jackson this time knows that he is a key player in the evolving debate over the future of the Democratic party and he is indeed relishing this role. More specifically, that role appears to be that of spokesman for the Democratic left, a multi-racial coalition of peace groups, environmentalists, liberal labor unions, antinuclear activists, the poor and minorities, including Lesbians and Gays.

But it is precisely Jesse Jackson's stand on issues that deal with Gays and Lesbians that he should be commended. Remember, after the November elections in 1984 and the disastrous defeat of Walter Mondale, the Democratic party made concerted efforts to divest itself of minority concerns and special interest groups in an effort to retrench and gain more mainstream support from voters.

Jesse has grown a lot in the past four years in regards to Lesbian/Gay issues; and has become more solid in his support of specific concerns.

His appearance and address to over 650,000 marchers at the March on Washington last October the day after he declared his candidacy for President was overwhelming. Having been invited to address the rally, many of Jackson's campaign staffers were urging him to pass on appearing, especially so soon after his announcement. Shortly afterwards, Jackson created a Lesbian/Gay Desk at his former campaign headquarters in Wash-



Rev. Jesse Jackson

ington, D.C. The Desk, working cooperatively with the National Advisory Committee of Lesbians and Gays for Jackson, attempts to rally votes for Jackson while educating the candidate on concerns of the community. According to Randy Miller, who has headed the Lesbian/Gay Desk since its formation, the Jackson campaign embraces the Lesbian/Gay community much as it strives to include feminists, the labor movement, small farmers, and people of all colors and progressive viewpoints.

In early January Miller and about 20 representatives from the National Advisory Committee of Lesbians and Gays for Jackson met at national campaign headquarters in Chicago. Much of the weekend included discussion of Jackson's positions on AIDS and Lesbian and Gay rights. Jackson pledges to combat AIDS through a massive increase in funding for research and education, the creation of a national health care program and the consideration of international health initiatives. He also supports the passage of national civil rights protections for Lesbians and Gay men, and states that he would implement a presidential order banning anti-Gay discrimination in the federal government and military. Jackson's advisory group approved his statements, and added immigration and foster care laws to areas of concern that require civil rights protections for Gay men and Lesbians.

In recently released issue briefs, Jackson has adopted support for other progressive Lesbian/Gay positions since January's meeting in Chicago. Whereas statements from only a year ago found Jackson encouraging HIV antibody testing and chastising "careless, irresponsible sex," he now firmly opposes mandatory testing

and quarantine measures and calls for legislation banning discrimination against people with AIDS. ARC or positive HIV antibody status. Jackson stated that frank AIDS education should help "confront homophobia, the irrational and divisive fear, the racism, the victim-blaming that impact our efforts to combat this disease."

According to Miller, supporting Jackson affords the best chance to get Lesbian and Gay issues discussed at the level of national politics. "Jackson has made a general call for the rights of Lesbians and Gay men," Miller said. "As he becomes more of a power broker, he will become increasingly visible as a spokesperson for us. He has far more access to the media than Gays and Lesbians usually do and he's committed to standing on the side of justice." According to Miller, Jackson has been really moved by the AIDS crisis, by talking and working with people with AIDS and by witnessing the increasing politicized Gay and Lesbian community. Even Jackson's campaign organizers were impressed at the magnitude and diversity of the crowd at the March on Washington.

Jessica Shubow, a member of Boston's Lesbian and Gay Committee for Jackson said, "I value the stamina and growth of Jackson's viewpoints, and believe what he represents as a movement should not be overshadowed by concerns about his personality." Miller also emphasized that racism within the Gay community may and undoubtedly will prevent some people from seeing Jackson as the best candidate.

(Other Democratic candidates have responded to a NGLTF survey and all said that they would support and sign a bill that would extend civil rights protections to Gays and Lesbians. They do vary in the amount they would allocate to AIDS testing and research and in who they think should be targeted by mandatory AIDS testing. Gephardt, while not currently co-sponsoring federal legislation, said he would sign the bill as President. Dukakis is the only Democratic candidate who openly opposes making benefit programs available to those in nontraditional relationships. Dukakis has recently opposed Gay foster parenthood in Massachusetts. Activists who support other candidates even have to agree that Jackson's firm stance on these issues has prompted all the Democratic candidates to put Gay and Lesbian issues higher on their agenda.)

On the final day at the 1st National Black Gay and Lesbian Conference in Los Angeles in February, Jesse Jackson telephoned a piped-in message for the

attendees from knee-deep snow while campaigning in New Hampshire (the primary was two days away). Jackson pledged his encouragement and support for the Conference' efforts and asked that participants support him in return for his commitment towards the Lesbian and Gay community's concerns. He emphasized that he needs our support, time and especially money. "Don't dress gucci-ly and give penni-ly," intoned Jackson to the laughter and applause of the audience.

"Quo vadis, Jesse?" The coalition that Jesse Jackson has helped forge can propel him closer to the nomination. In Iowa and New Hampshire, where blacks are less than 2% of the population, Jackson got about 10% of the vote. In Minnesota's caucuses, with a black population of about 1.3% Jackson swept an impressive second-place finish with 20%, ahead of all candidates save Dukakis. In the Vermont primary, Jackson pulled 26% in the whitest state in the country with 1,139 blacks!

Polls show Jackson and Dukakis neck and neck for the lead in the Super Tuesday's 20 state primaries March 8th. Jackson's challengers have virtually conceded the black vote to him, which includes up to 25% of the potential voting population in some Southern states. Considering the white crossover vote, Jackson, the candidate widely viewed as unelectable, is likely to finish either first or second. As a result, Jackson, who could wind up in Atlanta with as many as 700 delegates will have an enormous amount of influence on the 1988 Democratic party platform and the eventual Democratic presidential nominee.

Randy Miller explains that people still question whether a person of color will ever be able to make a serious run for the presidency. "It's part of our strategy within the campaign," Miller explained, "to demonstrate that he could seriously win. Jackson's a very charismatic person. If everyone who asks about his electability would just shut up and vote, he could be elected."

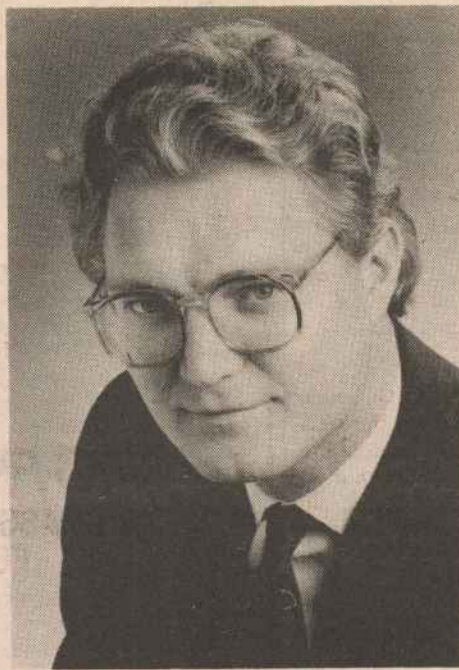
(Wisconsin's primary is Tuesday, April 5th. **Don't forget to vote!**)

Contact persons for the Jackson Campaign '88 in Wisconsin:

Scott Maxwell, National Advisory Committee Member (608) 241-9039.

Rep. Polly Williams, Campaign Chairperson, 3237 N. 14th St., Milwaukee, WI 53206, (608) 266-0960, (414) 374-7474.

Michael S. Lisowski, 4337 N. 16th St., Milwaukee, WI 53209, (414) 265-8500.



We strongly support the election of State Senator John Norquist to the office of Mayor of the City of Milwaukee and urge all Milwaukeeans to vote for him on Tuesday, April 5.

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RELIGIOUS OUTREACH

John the Baptist wore leather

By David Callentine

You might be asking yourself, "What does John the Baptist's wearing leather have to do with I Corinthians 6:9-10." This is one of my favorite passages to refute for it is a blatant case of inconsistent mis-interpretation. The Greek word in question is **Malakois**. Correctly this means "Soft". It is used in only two passages: Luke 7:25 when Jesus is referring to John the Baptist, "What did you go out to see? A man clothed in soft raiment?" However when "Malakois" is translated in I Corinthians 6:9-10, it is translated to everything from effeminates to homosexual offenders. If we are going to translate "Malakois" as homosexual then let's be consistent and have Jesus say, "What did you go out to see? A man dressed in homosexual clothing?" Without meaning to sound sacrilegious, let's remember that John the Baptist wore a leather girdle, ate a diet of locust and honey, and worked with water. As I like to say in membership classes, "John the Baptist was into leather, health food, and water sports."

When using the word "Malakois", Paul is really referring to people who are soft in their faith. People who one day consider themselves to be Christian and the next day wander off to the latest new cult or religious fad. Remember, much of the English translations are really interpretation, and even then they are not consistent.

Metropolitan Community Church (MCC), Milwaukee's New Hope meets Sundays at 6:30 p.m. at 2318 E. Kenwood, Milwaukee, across from the Student Union of UWM. For further information call (414) 442-7300.

Man arrested in Gethsemane Park

Officials raided the bushes of Gethsemane Park. After a brief scuffle, they managed to arrest one man, named Jesus, who is also known by several other aliases. It is rumored that one of Jesus' followers, a Mr. Iscariot, received money from the authorities to show them where they might find Jesus and his followers. It is also rumored that the reason for Mr. Iscariot's betrayal was a result of jealousy over a love relationship between Jesus and one of his followers named John. Mr. Iscariot indicated Jesus by giving him a kiss. At the time of the raid there was a scuffle resulting in a member of the arresting party losing part of one ear. It was reported that some of Jesus' followers were caught "sleeping" together in the bushes. One report states that a young man, wearing only a linen towel, followed the arresting party and was seized, but escaped, running away naked.

Hope never dies for nothing is written in stone

By Fr. James Arlmond

Being a "Born-again" optimist, I always look for the roses among the thorns; the flowers among the manure! That's rather easy for me to do now because I have made this optimism a fundamental option for my life! (I'd strongly recommend it to any of you!). So, it is in this spirit that I offer some good news — again.

Roman Catholic Hierarchies in 10 European, African, Asian, Australian and North American nations have recently issued documents calling for compassion and action in dealing with the AIDS epidemic.

The most impassioned comes from the Spanish Bishops. They **blast** alleged lack of services for AIDS patients and repeatedly demand that Catholics join the "fight" against the disease.

They also **lambast** beliefs that AIDS is a punishment from God! "We believe," say the Spanish Bishops, "that it is God's will that researchers discover its cure"! In the meantime, they say, AIDS "reminds us of our human limitations."

Now isn't that marvelous and how ironic! For those of you who may have forgotten, it was the Spanish Bishops who started the **Spanish Inquisition** during the Middle Ages and who supported its horrors for a number of years. It was the Spanish Bishops who apparently felt justified in tossing "human faggots" on the fires burning heretics so that "their fat would make the fires burn hotter"! (It was obviously "stylish" for Gay men and



David Callentine

MCC events schedule

Milwaukee's New Hope Metropolitan Community Church (MCC) is continuing to journey through the Holy Season of Lent. All Lenten services are held on Sunday evenings at 6:30 p.m. at Kenwood United Methodist Church, 2319 E. Kenwood Blvd., except as noted below.

March 6, one of our deaconate candidates, Sandie K. will be preaching. Her sermon will center on the Ten Commandments.

March 13, we will have a minister, who is a member of our congregation preaching. He will preach on the overall theme of Lent, which is covenant.

March 20, our Student Clergy Candidate, Ric Baumann, will be preaching.

March 26, a Saturday night, New Hope and Dignity/Milwaukee, will celebrate a traditional Seder meal, at Pius X parish.

March 27, is Palm/Passion Sunday. One of our members, Rey Dobec, has written a "Passion Play", which will be done in dialogue style with members of our congregation playing the various parts.

April 3, which is Easter Sunday, will be celebrated in two locations. Sunrise services will be held on a farm near Manitowoc. This will be a joint service with Angel of Hope, MCC in Green Bay. Sunday evening services will be at Kenwood Methodist. Our guest preacher will be a Seventh Day Adventist minister, who will preach on "The Second Coming." This service is part of our continuing effort to share our various religious backgrounds.

For further information on any of the above services or regarding New Hope MCC, contact our parish home at 442-7300. The best time to reach our pastor or his designee is between the hours of 7:00 and 10:00 p.m.

Lesbian women to be fat in those days.)

My, how times have changed. Gay men and Lesbian women now strive for thinness and the Spanish Bishops are defending Gays/Lesbians against bigots, ignorant Bible-Belters, and those who wish to distance themselves from this Christian cause.

I don't know if I should laugh or cry. I do believe, however, that the martyred blood of our Gay and Lesbian brothers and sisters, poured out so long ago, is certainly bearing fruit.

How they must now smile, no, how they must now laugh hysterically as they witness this conversion on the part of their church. How they must celebrate when they see this complete turn-about.

We still have Gays and Lesbians being martyred today... and I'm sure there will be more tomorrow, but they, too, will be vindicated for God is JUST even when all others aren't Miracles do happen! Keep the faith, boys and girls, the cause is NEVER lost!!!

— Fr. James

**EXERCISE
YOUR RIGHTS—
VOTE!**

Easter's promise of resurrection and biblical evidence explored

By Rev. Dan F. Schramm

Easter, that time of year families get dressed up and go to church, when the Easter baskets with the chocolate bunnies are hidden for the children, is an American tradition for many of the nation's families. Most Christians are aware that this religious holiday is to commemorate the resurrection of their Lord Jesus from the grave and to mark their hope that they too will be resurrected from the dead at the time of the hoped-for Second Coming.

We will not burden you with the arguments that Easter is based on a pagan holiday, the fact the word is only used once in the Bible, the fact the primitive church celebrated passover and not Easter, that Jesus did not observe Lent, and that he did not spend the prophesied three days and nights in the tomb. No, we will skip over those problems and go right to the main issue of the resurrection.

Easter holds out a promise, a promise that is especially attractive when disease strikes down young men in their prime. The promise of resurrection has always provided a comfort for families losing loved ones. Resurrection is a nice thought, and it would be especially nice if this author or a Christian believer could research the Bible and find substantial support for the doctrine of a physical resurrection, versus a spiritual one. Christian readers will immediately jump up at this point and say that the evidence is substantial, unfortunately, they have only taken the word of others and have never really read the relevant portions of the Bible.

The resurrection of Jesus is the foundation of the Christian faith. Paul declares at I Cor. 15:14-17: "If Christ be not risen, then is our preaching vain... and if Christ be not raised, your faith is in vain; ye are yet in your sins." As a leading contemporary Christian points out: "If the resurrection be merely a spiritual idea, or a mythicized hallucination, then our religion has been founded upon error."

Right at the beginning, we are confronted by the fact that there are no witnesses to the resurrection itself, and the second problem is that none of the gospels agree on the specifics of the event. Consider the following accounts from the Gospels:

1. When in the morning did the women visit the tomb? At the rising of the sun (Mark 16:2) vs. when it was dark (John 20:1).

2. Who came? Mary Magdalene alone (John 20:1) vs. Mary Magdalene and the other Mary (Matt. 28:1) vs. Mary Magdalene, Mary the mother of James and Salome (Mark 16:1) vs. Mary Magdalene, Joanna, Mary the mother of James and other women (Luke 24:10).

3. Was the tomb open or closed when they arrived? Open (Luke 24:2) vs. closed (Matt. 8:1-2).

4. Whom did they see at the tomb? The angel (Matt. 28:2) vs. a young man (Mark

16:5) vs. two men (Luke 24:4) vs. two angels (John 20:11-12).

5. Were these men or angels inside or outside of the tomb? Outside (Matt. 28:2) vs. inside (Mark 16:5; Luke 24:3-4; John 20:11-12).

6. Were they standing or sitting? Standing (Luke 24:4) vs. sitting (Matt. 28:2; Mark 16:5; John 20:13).

7. Did Mary Magdalene know Jesus when he first appeared to her? Yes, she did (Matt. 28:9) vs. no, she did not (John 20:14).

If the stories were consistent than one could write one long continuous narrative incorporating all four versions without fear of contradiction. Yet, this cannot be done. It is obvious that all of these people could not have been witnesses, since the versions are diametrically opposed and cannot agree on anything.

These contradictions are not a small point that can be ignored. Christians claim the Bible was inspired by God and is the word of God. When a careful reader points out these contradictions, the true-believer will often argue, that the witnesses are only human and if you talked to witnesses to an accident or something, you'd get different versions. Well, they cannot have it both ways. If the stories were inspired, certainly God could have managed some competent inspiration. If the stories are written by fallible humans, then they are not reliable witnesses.

Reviewing the stories of Jesus' appearances the reader immediately runs into many additional problems. Paul states that

TURN TO EASTER, PAGE 16

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Co-sponsored by University Lesbians and University Gay Community. Forward in Unity is supported, in part, by a grant from the Headwaters Fund.

What does the Bible say about Easter's promised resurrection?

Continued from Page 15

Jesus after his resurrection, was seen "of the twelve." (1 Cor. 15:50). In fact, there were only eleven apostles until after the ascension, when Matthias was elected to fill the vacancy occasioned by the death of Judas. See Acts 1:26.

Then Jesus "was seen of above five hundred brethren at once." (1 Cor. 15:6). Paul does not claim to be one of that number. This episode is not mentioned by any of the Gospels. It is remarkable that so great an event should be passed over by all other writers, for not a trace of it can be found elsewhere. Intelligent people cannot comprehend how this marvelous scene could so completely vanish out of sight of all writers and historians, except for one person who was not even present, but is alleged to have heard about it afterwards. Paul further asserts that "the greater part" of the five hundred "remain unto this present" (day). But he fails to name any or call any of them as witnesses to testify and thus aid him in making people believe in the resurrection.

It is incredible that Paul knew of these people, and yet should address his audience in such language as: "If there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:13). That is not the language of a preacher who is describing a known event. Paul states that he has "received" this information from others, and "believes" it to be true. There is no virtue in such a belief.



An examination of biblical reports of Jesus' appearances after the resurrection give the impression of being by visions and revelations. Not one of them says, "I saw Jesus rise from the grave," or "I saw Jesus in the flesh after his resurrection." In legendary style, it is repeated that he "appeared" first to this one and then to that one, but there is no evidence that any one actually saw him if one takes the New Testament literally as fundamentalists insist one must. Nor did he "appear" to any persons other than his friends, and witnesses who disappeared.

"Him God raised up on the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:40-41).

To appear to a few private friends for one day does not seem much like bringing life and immortality to light the whole world. The method is too narrow and exclusive. And not one of these few friends has left us a record of what they really witnessed. If Jesus the Christ of the four gospels rose from the dead, in order to convince the world of his divine power, intelligent people want to know why the event did not occur in public? Why was this astounding miracle so closely confined to the knowledge of only a few credulous and interested disciples?

Peter and John were close friends of Jesus; and James and Jude were his brothers, thus if the epistles that appear in the New Testament under their names are really their writings, as claimed by Christianity, it should strike any reader as strange indeed, that the resurrection of Jesus was an occurrence of such slight importance, that those who are alleged to have seen him after he rose from the dead, say nothing about it. Their silence comes with the force of an absolute denial of the physical resurrection story.

The president of Bates College on June 26, 1881 in his Baccalaureate Sermon sums up the view from the beginning of the faith until the present day: "the resurrection (of Jesus) is the doctrine of Christianity and the foundation of the entire system; but outside the four spurious gospels, this

greatest of all recorded miracles is hardly mentioned."

Indeed, the resurrection of Jesus was more of a closely held secret than a declaration to the world of the power of God. Christians who build high hopes of immortality upon this resurrection must face all these problems and many more we do not have the space to discuss here. Christians must indeed have a great deal of faith — it is unfortunate that the inspired word of God does not provide any meaningful foundation for that faith.

March is AIDS month

Continued from Page 1

expected to be infected with the HIV-III virus that causes AIDS while Thompson in his prepared remarks, told the youths that 13,000 will be infected and "most will eventually die." Thompson also told the group that "those who will develop AIDS in 1991 are already infected." "You are never too young for AIDS," the governor said and added that "life expectancy after diagnosis was one year."

The governor commended the representatives of the 25 schools present for attending, warning them again and again that AIDS was a "killer" for which there was no cure. He said that while research on the disease was "massive," now and for the foreseeable future, education and information were the only weapons.

"AIDS is 100% preventable," Thompson said. "There are only two ways to contract it. Sex and the sharing of needles. One sex act, one shared needle is all it takes," the governor warned.

Thompson admitted that when it came to sex education to prevent AIDS, "parents would like kids to remain innocent." However, "this attitude is unrealistic," he cautioned, underscoring the fact that in seeking to have their children remain unaware, are risking placing them under a sentence of death.

Thompson hammered home that the purpose behind AIDS Awareness Month was "to get the right facts." To achieve this end the state will offer all schools in-service training during the week of March 14 on the subject of AIDS. 83 billboards around the state have been donated to carry the message, while 140 radio stations have agreed to give air time to two 60 second spots warning of the dangers of unsafe sexual practices. Two TV spots have also been prepared and will be shown on Wisconsin stations in March. In addition, an AIDS hotline has been established. It will be run by volunteers and the phones will answer 24 hours a day. The purpose is to answer any and all questions about AIDS that callers may have. Anonymity is guaranteed. No names will be asked. The number is 1-800-334-AIDS.

The governor reminded the young people that if they are sexually active, they are having sex not only with one person but "with all their partners and all their partner's partners."

"Age appropriate" curriculum is to be sent to every school district in the state. When asked at what grade such education should begin, Thompson said that the 6th grade was not too early.

Following the governor's presentation, the radio and TV spots were presented to the audience. If, as Thompson said, they were designed to be stark, frightening, "forcing young people to look at their lives," they succeeded.

The only problem was that during the entire presentation, emphasis was placed only on heterosexual relations. No mention



Governor Tommy Thompson

whatever was made of Lesbian or Gay sex as means by which the disease can be transmitted. In fact, no mention was made of Gays and Lesbians as an at-risk group at all. Nor do the TV or radio spots give any indication of Lesbians or Gays.

When asked about this omission, a representative of the governor's office responded that "representatives of major AIDS groups in the state had been consulted in designing the program and it was presumed that there was homosexual involvement."

Thompson asked the young journalists for their reaction to the program. Approval was unanimous. However, following the conference, several of the high schoolers told *Light* that their feeling was that, as one person said, "It was too little too late." Another asked, "Aren't you people (homosexuals) involved in this somehow?"

Election vital to Gays/Lesbians

Continued from Page 6

GOP- If you're a Republican chances are that you won't have much say in who your party nominates. George Bush appears headed for a big win on Super Tuesday which will knock Pat Robertson, Jack Kemp and Robert Dole out of serious contention for the nomination. Except for Iowa, and Hawaii, Bush has finished first in state after state. The others may or may not stay in the race but by the time our primary rolls around it will all be over but the shouting. (Unless of course Bush should suffer a relapse of his recurrent foot in mouth disease.)

Democratic- It is unlikely that anyone will have a solid lock on the nomination from the loyal opposition. Super Tuesday may finish off Senator Gore and may damage Gephardt, but Jesse Jackson will still be around fighting and Paul Simon may choose to make a stand here in his neighbor state. Dukakis is well positioned and a big win in Wisconsin because of its progressive tradition and open primary system would be important to him. It would show that he is a national candidate and that he can attract independents. Simon, if he is still in the race, NEEDS to win here. Gephardt also needs a credible showing here.

Because of Wisconsin's relatively small black population, Jesse Jackson can say he did well as long as he finishes in double digits. Many Gay/Lesbian leaders are supporting Jackson because of his public statements of support on Gay/Lesbian rights. He is the only Democratic candidate who has been publicly supportive. A strong Gay/Lesbian turnout for Jackson combined with a large black vote in Milwaukee and a good showing in Kenosha (where he appeared to denounce Chrysler) could win Wisconsin for Jackson. If that happens we may see the other candidates looking more closely at his issues including Gay/Lesbian rights and Reagan's treatment of the AIDS crisis.

Milwaukee County Executive- Bill

O'Donnell on the basis of a strongly negative campaign is catching up to David Schultz. He's cut Schulz's lead in half. O'Donnell enjoys substantial support from older Gays. Some are saying that he helped MAP get money from the county. Sources within the project remain tight-lipped on O'Donnell's role, but sources close to the project say that O'Donnell was obstructionist and only agreed to Milwaukee AIDS Project funding under pressure. O'Donnell has a huge unspent war chest. His negative commercials are having a big effect. Schulz is in serious trouble and without a large infusion of cash he may not be able to hold his lead much longer.

Dane County- Despite repeated attempts we have been unable to locate a regular source of information on Dane County. If anyone is interested in providing information on the Dane County political scene, please call *Wisconsin Light* at 372-2773 or this correspondent at 765-0614.

"THAT'S LIFE"

"Some people love whiskey or wine"
Some love marijuana or cocaine
But "Doll", I love you more than anything.
That's life.

Though these things are soul thrilling.
My love is yours, if you are willing.

Some say the best things in life are free.
But, today, we pay a price for the air we breathe.

One day you may be looking sadly
Who knows, the next day.
Like the "Bag Lady"
Who just won the lottery. That's life.

Some say love is just a second hand emotion.
But without love, the heart could never be broken.

"God", created Adam and Eve."
Not Adam and Steve.
Nor did he create, Eve and Louise.
But still, "That's Life."

If that's life, I'll take my pick, whiskey,
wine, marijuana, cocaine or love?

"I'll take my pick and you'll never know"
"From which, one of the above"
"That's Life"!

By Nate Rutledge
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You Can Make
The Difference—
VOTE!

Life is a
DRAG

"Darling, I have a very valid reason for using this cigarette holder: My doctor told me to keep away from cigarettes..."

By
Robert D. Arnold

bernie



Leather rituals run deep into human emotions

Continued from Page 1

That's why I like it. If you're into leather, I think it says you're open about your sexuality and everybody knows where you stand, what you're looking for. The thing is, I think, is that it's a total male scene and for me, that's where the excitement is. I'm not into women or men who look or act like them."

Ron talks about his preference for being a "bottom" "I run my own business all day so I think what I like is some guy on top, taking charge of me when it comes to sex, someone who knows what he's doing, knows what he wants and isn't afraid of it. I've been tied up," he admits. "But I enjoy it." He says that he likes the feel of ropes or handcuffs and that being bound, he feels "free." "It's not my head, my brain doing or saying anything. It's my body totally reacting, the animal part of me released. I'm helpless and everything in me is on fire."



The Oberon's "Colors"

There is nothing about Ron which seems weak or whippy. He is, in fact, a very well built, ruggedly handsome male with tight demin-clad thighs that bulge against the cloth with sexuality. One can easily imagine him as in daily life he says that he is, an economically successful, driving individual. Yet, in opting for the "bottom" role, he talks about the relief that he feels in relinquishing of power to another man and the personal gratification that comes from that.

"I don't suppose that anyone's really going to understand this," he says. "But out in the world, I'm defined by my job, my money, my car or where I live. To a topman, I'm of value to him for myself alone."

Then he pauses and shrugs slightly as if somehow he needs to explain. "Everybody's dominant or passive. I think, top or bottom more or less. In leather you just don't hide what you like."

What Ron seems to be talking about is the vaguely frightening yet, to many, the exciting and simmering atmosphere of barely sublimated violence that some psychologists tell us is part of sex. It is this unbridled passion that seems to be part of the leather scene. For many this translates into S&M, sado-masochistic fantasies and sexual scenes that enhance this.

Meet Tom. Tom is, as he says, "somewhere between 30 and death." He describes himself as a teacher by profession and is dressed in full leather.

"When you're in a scene (S&M)," Tom says, "you respect a guy's limits. That's the one thing. That's the first rule. Sometimes he may want the limits expanded but it's his choice."

He talks of men who are into permanent marking, whipping, branding, but, for the most part, he says, leathermen respect the male body. "Why shouldn't they?" he asks and then answers his own question. "They love it. You don't do real hard injury to something you love."

Although Tom prefers playing the topman, he's been in scenes where he's been the bottom. "You can't be a good top unless you've been on the other side."

Tom talks about the "great feel of real leather" against his skin and the smell of leather when he's near another leatherman, a warm, comfortable earthy smell that assaults the senses for those in tune with it like a powerful aphrodisiac.

Tom is currently in a relationship and has been for two years. His lover is a bottom and as Tom tells it, both of them give themselves to each other in sex-play

that brings them near to ecstasy. "Leather sex," Tom says, "is an art. It involves a lot of knowledge, a lot of self-awareness, a lot of confidence and trust. Do I love Bill? (his lover) Sure. More than any other man I ever thought possible. What I feel goes beyond love and adds affection and respect. I don't think that would be possible if we weren't into leather sex."

Talking about leather sex, S&M, as art and speaking of it in terms of affection and love is a far cry from *Time* magazine some years back calling it an activity "fueled by rage" either directed at one's self or at the outside world.

As one authority on S&M, if there be any such, expressed it, "the rituals of leather reach deep into human emotions, our cultural training and our animal sensuality." It is because of this, perhaps, that dominance-submission which finds its expression in the leather community, is most frightening to outsiders and most satisfying and rewarding to those who practice it.

For those who would object to the word "fantasy" in connection with leather scenes, perhaps a better term would be "role playing." We do it all the time in everyday life. In the leather world it is raised to high drama in which each individual adopts freely and without reservation, the part that will most fit their needs as they know and understand them. As numerous writers on the subject have pointed out, daily, every one of us has roles forced upon us that we accept more or less willingly and often take for granted. In leather the role is picked and played out voluntarily to the mutual satisfaction of both partners.

As Steve, Ron and Tom and others who like leather admit, there are many who "play around" with it. They are the hangers-on, those who wear the outfits but don't really mean what the symbols say. They're "playing games," mind games and there is no greater transgression. Leather, as all those involved with it are quick to point out, is a particular lifestyle, "an attitude" as one man said. Real leather is a fantasy trip where emotional needs are met by either dominance or submission and where pain, actual or imagined, serves to amplify sexual sensations and release.

Whether Steve considers himself to be "into leather" or not is beside the point. What he says is reinforced by many of those who are unabashedly into the life. They are turned on by the mystique of leather, they identify with it and, while they relate to the larger Gay community, they feel a special sort of comfort only when they are with other members of the Leather Fraternity. It is the sense of belonging, of being part of the tribe.

It is impossible to tell how many of those who consider themselves members of the Leather Fraternity are into S&M and all that that implies. Suffice it to say that the leather community is a fraternity in every sense of the word. Many band together like Medieval knights to form clubs, each of which has its own colors and symbols which are worn proudly by the members. They visit each other's home bars either locally or in other cities; have regular, scheduled meetings, engage in various projects, often of a charitable nature and are generally indistinguishable from other clubs except for what they wear, their interests and the fact that the members are Gay.

Those who would dismiss the Leather Fraternity as "just a bunch of queens into costumes," as one person said, show a lack of awareness and sensitivity to what leather is. "It is a feeling, a way of looking at one's sexuality, a way of expressing that sensuality," as several leathermen said. Another added that leather is a way of experiencing and enjoying your body and giving vent to your fantasies. And yet another offered the following observation.

"In the leather community what your fantasies are, what goes on in your head, is out in the open. It's exciting. It's fun. There's nothing like it. If a lot of people don't like what we are; what we act out, well, everyone has thoughts they bury away from others. We don't hide our's. That's all."

**VOTE!
FOR US ALL**

Fairness Fund begins Wisconsin grassroots support drive March 27

The Washington, D.C. based Fairness Fund was founded in 1986 with the clear conviction that we must, as a movement, do a far better job of mobilizing the grassroots constituent support for the issues we support — from AIDS funding, defeat of AIDS hysteria, and fairness for Lesbians and Gay men.

Before beginning this task as a separate venture, the founders of the group turned to the leadership of existing organizations such as the Human Rights Campaign Fund and the National Gay and Lesbian Task Force. In those discussions, it became clear that they share similar concerns, but it was also apparent that they had very full agendas and did not have the time, attention or resources to address the task. The Fairness Fund, which devotes its full attention to effective constituent mobilization, was therefore born.

The Fairness Fund is not another lobby, duplicating or competing with existing groups. Instead, it compliments and works closely with groups such as the National Gay and Lesbian Task Force, the Human Rights Campaign Fund, Metropolitan Community Churches, Dignity, etc.

The Fund's organizing efforts focus on generating mail pressure on AIDS issues and issues of fairness for Lesbians and Gays.

The Fairness Fund is in the process of building a large grassroots base through the organization of state-wide groups such as the one that was recently established in Illinois.

The chief method by which the Fairness Fund puts pressure on members of Congress is the Public Opinion Mailgram. These mailgrams with their distinctive color and bold lettering receive far more attention, *Light* was told, than letters. The way they operate is this:

1. A person signs a Fund Public Opinion Mailgram (POM) authorization to send

mailgrams, or Fairness/AIDS messages in his/her name on health and fairness issues.

2. When a key vote is coming, the Fairness Fund activates pre-authorized messages to legislators who have been identified as being crucial in the vote. These legislators receive many messages in mailgrams from their constituents. It is important to note that legislators receive mailgrams **only** from those in their home districts or states.

3. The Fairness Fund sends a follow-up letter within the week to each person who has signed a pre-authorization. This lets them know that one of their authorizations has been used and exactly what was said on their behalf.

4. A \$4.50 charge appears for each message on the person's monthly phone bill.

Representatives of the Fairness Fund will be in Milwaukee on March 27 to discuss the Fund with all those interested. The meeting will be held at the Cream City Foundation Community Center on S. 2nd in Milwaukee. The time is 2:00 to 4:00 pm. Everyone is encouraged to attend.

The Fairness Fund's POM program has several major advantages for those who take advantage of it. It permits those in Washington to directly target legislators, reaching them with our concerns en masse. It permits those who authorize POM's to have an impact in Washington without going to the time and trouble of writing a letter.

Finally, the Fund realizes that there are many issues which are vigorously debated in the Lesbian/Gay community. The Fund will not address such issues.

If you are unable to attend the meeting on March 27, you can contact the Fairness Fund at P.O. Box 1723, Washington, D.C. 20013. Or phone (202) 347-0826.

Divine reigned as king of camp

Continued from Page 7

ren" where, he adds, he will be playing a male role. He is proud of that and he hopes that Gays will be proud too of what he calls "a breakthrough" into the major media done without having to sacrifice or deny who he is.

"N.B.C. and Fox networks are putting me up to play male roles and not preventing me from playing Gay bars and clubs."

"I will never deny my Gay supporters."

That evening, Milwaukee's Club II-XIX is crowded to the legal limit. The show goes on at midnight. At exactly the appointed minute, the music falls, the lights shine and suddenly, as the audience claps and yells, there is Divine, on stage, outrageous, the king of camp, a walking, stomping pillar of torrid sexuality.

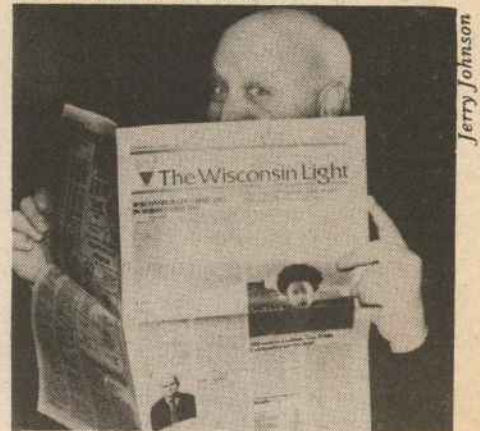
His hair is a billow of platinum blond cloud. His black costume sparkles with little round shiny things like a hundred lights. There is energy, tremendous energy as he plays the audience like a symphony conductor, like the master that he is, and they love every minute of it, every second. By turns, he is all simmering sensuality played out to be a parody of itself and then, somehow, manages to change his face into the look of an innocent girl. The whole scene is a reverse reaction as he feeds on the crowd and they, in turn, respond in unity to him. Back and forth the reaction goes until, in the excitement there seems to be a symbiotic relationship set up that really is the essence of good theatre.

It is wonderful. It is a Gay crowd acting itself drawn by an actor's skilled illusion, seeing something of itself in the act that no non-Gay who may be in the audience could understand. That, one thinks, is the reality of the stage however paradoxical that may sound.

Divine belts out songs with the force of a

pile driver. "Walk Like a Man," "Hey You!" his newest and several others. In between he yells, "Who Do You Love?" The response is instant and unanimous. YOU!

It's all over after 35 minutes and many in the audience feel cheated, let down. There should have been more. But someone says that that's the way with club dates of that kind. Chicago, Divine's next stop on the tour, will get no more time than did Milwaukee. Still, there should have been more for the \$10.00 cover charge — and more and more and more.



Jerry Johnson

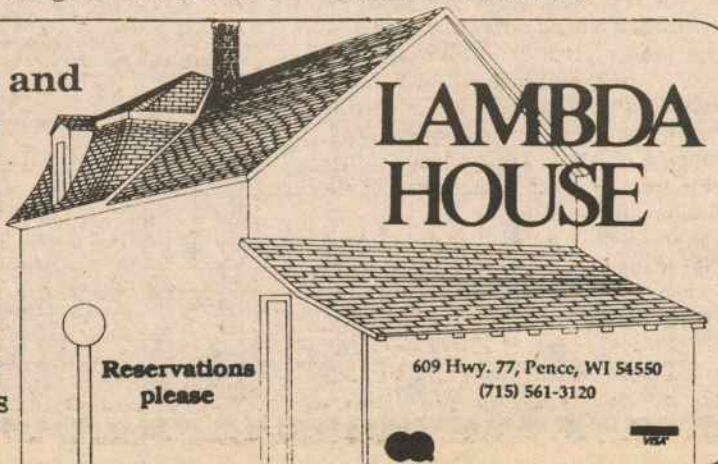
Divine reading WISCONSIN LIGHT

There is, one thinks going out into a dark, chilly February night, a startling contrast here between the quiet, soft-spoken man sitting that afternoon in the motel conference room and the volcanic explosion of Divine on the stage. Maybe metamorphosis is a better word than contrast, but if it is, if that's the right word, then the change comes not only in the actor but through him, in the audience. So call it magic. What is magic but skilled illusion? That's what Divine is all about.

Divine is Divine is Divine.

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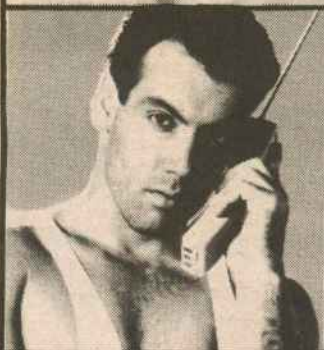
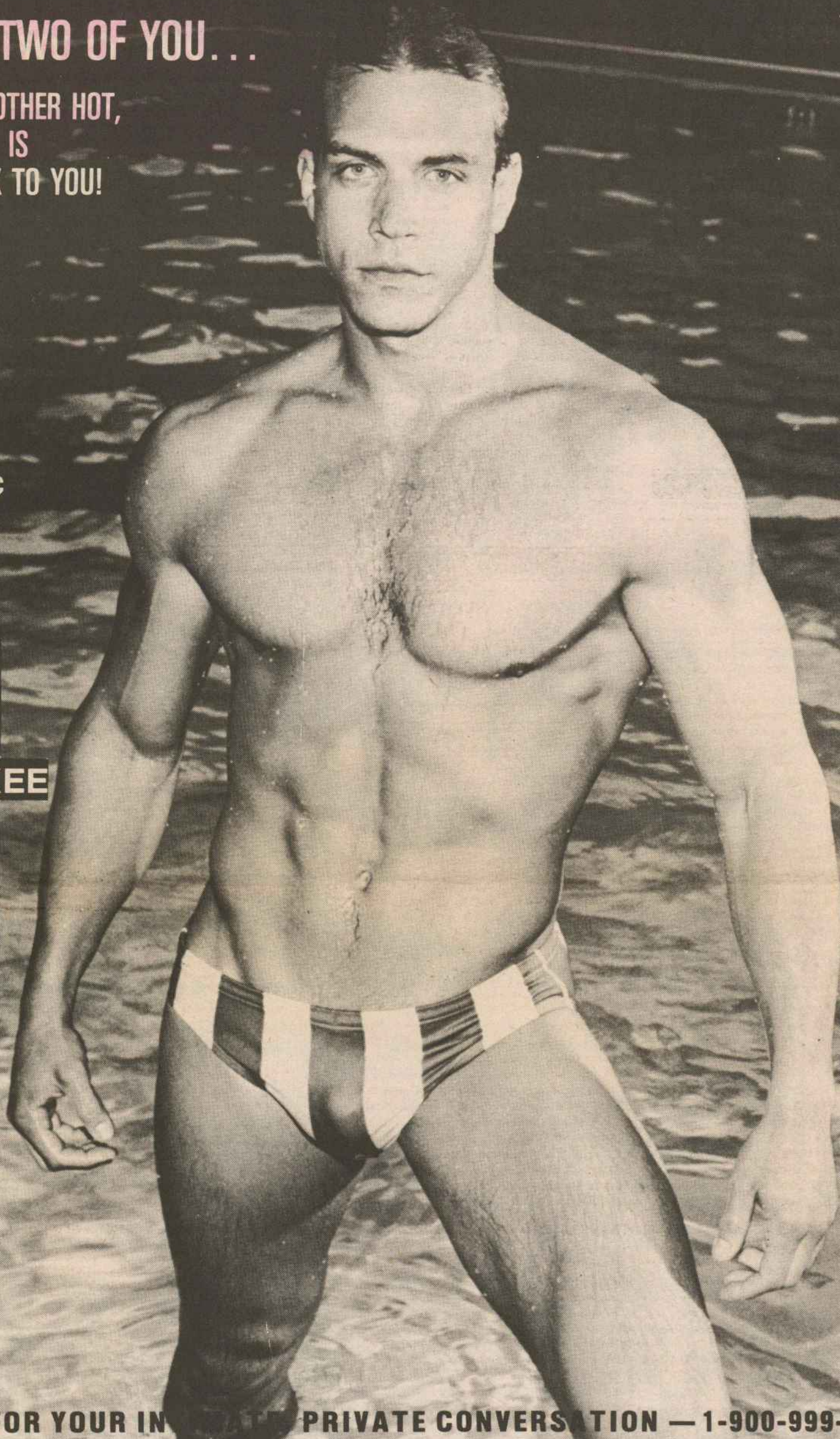
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SPORTS NEWS

Milwaukee Softball Beer League votes to retain own umpires

By Jerry Warzyn

Sports Editor

With the melting of the snow cover, eager softball players are dusting off their gloves and getting prepared for another season of softball play. The Saturday Softball Beer League (SSBL) held a meeting on Sunday, February 28 at the Community Center in Milwaukee to organize its upcoming season. As of press time, 12 teams are planning to participate in league play which takes place at Mitchell Park in Milwaukee. The teams consist of 3 competitive division teams, 5 recreational division teams, and 4 women's division teams. Opening day has not yet been announced as the Scheduling Committee has yet to begin its task.

Much discussion at the meeting centered around umpires as a debate raged on a proposal to substitute the league's regular umpires with Milwaukee County umpires. Arguments were made that the latter would be more impartial as they would not know the individual players as well as would the league's regular umpires. After much discussion the league adopted a proposal to utilize its own umpires but with

an emphasis on more rotation of umpires and the participation of more umpires from the community.

Other discussion at the meeting concerned plans for the annual Milwaukee Classic to be held over Memorial Day weekend. Milwaukee's annual event is being challenged by a competing tournament in Chicago as well as tournaments in Seattle and Pittsburgh. Concerns were raised as to making the tournament an event in which out-of-town teams would want to participate.

League Commissioner Tom Salzsieder announced that the Milwaukee Classic Committee would be holding a meeting on March 4 to review these concerns and to make plans for promoting the tournament.

The next meeting of the league will be held on April 10, 1987 at the Community Center, 225 S. 2nd Street at 2:30 p.m. Players interested in the league should plan to attend. Any players looking for a team to play on should contact the sponsor bars or the SSBL at P.O. Box 92605, Milwaukee, WI 53202.

Saturday Volleyball league ends season

Milwaukee Gamma's Saturday Volleyball League (SVBL) concluded its winter season play on Saturday, February 27 with the second round of playoff action. Fannies reinforced its first place standings in Division A by defeating a scrappy Gamma team in the playoffs to take first. In Division B play, Beer Garden rebounded from its second place finish in regular season play to win the playoffs. It defeated Gay Street Station, which had finished last during its regular season play, but made a determined effort in the playoffs.

Awards were presented at the traditional banquet held at M&M Club's Glass Menagerie restaurant on Sunday, February 28. A large number of players attended the banquet. Trophies were awarded to Fannies in Division A and Beer Garden in Division B. Ribbons were awarded to the other participating teams.

Final regular season standings and playoff standings were as follows:

Division A

Regular Season	Playoffs
Fannies	Fannies
Your Place	Gamma
Gamma	Your Place
La Cage	La Cage

Division B

Regular Season	Playoffs
M&M Club	Beer Garden
Beer Garden	Gay Street Station
W&B/Acapulco House	M&M Club
Gay Street Station	W&B/Acapulco House

SVBL spokesperson, John Cowles, commented that the season was successful in a number of ways. Of particular note was the large number of women who participated this year.

Sun Prairie to host MIL-MA-IDS bowlers

Plans are continuing for the annual MIL-MA-IDS Bowling Tournament scheduled for Saturday, April 23 in Sun Prairie, near Madison. This is the third year for the event which is a fundraiser for AIDS projects for both Milwaukee and Madison.

Please plan to attend this fun tournament and participate in a worthwhile cause. Registration information can be obtained from Bob Doornek, 5546 Century Boulevard, Middleton, WI 53562.

The tournament is a 9 pin tap format. Plans call for a buffet banquet at the New Bar in Madison following the conclusion of bowling. Plenty of time will be available for a night on the town in Mad City.

Bluegrass Classic held

Only four bowlers from Milwaukee attended the annual Louisville, Kentucky Bluegrass Classic bowling tournament held over Valentine's Day weekend. Nevertheless, these bowlers managed to take fifth place in the team event. Congratulations to Jeff Clark, Marty Martin, Lou La Sota & Scott Burac for representing Milwaukee.

Softball World Series in Dallas Aug. 23-27

Representatives from Milwaukee joined participants from 23 cities in the U.S. & Canada in Dallas for the Spring Meeting of the North American Gay Amateur Athletic Alliance (NAGAAA) over Valentine's weekend. Plans for the 1988 Gay Men's and Gay Women's World Series were unveiled by the Dallas planning committee. Dates for the tournament are Tuesday, August 23 through Saturday, August 27.

The Milwaukee men's team will play the league champion from Southern New England on Wednesday, August 24. The women's division winner from Milwaukee will play the league representative from Boston.

Plans for Series Week include the addition of a recreational tournament, as well as the traditional opening ceremonies and welcoming parties. SSBL of Milwaukee will sponsor the teams participating from Milwaukee in the tournament.

Biking Network starts

Bikers interested in participating in organized biking activities should plan to join the Gay Biking Network. This group of biking stalwarts organize numerous rides of various difficulties throughout the year, weather permitting. Plans this year include an overnight camping trip as well as day rides of various lengths. Interested bikers should write the Network at the following address: 2511 N. Farwell, Unit L, Milwaukee, WI 53202.

Gamma seeks members

Milwaukee Gamma, a nonpolitical social and sports organization is seeking new members for its roster. Besides volleyball, Gamma sponsors a gamut of sports events such as skiing, biking, soccer, bowling, etc. In addition, it holds regular games nights, dining out, movie nights, and special events such as trips to Great America, Summerfest, & special parties. Gamma is noted for its annual Iroquois Boat Tour and Corn Roast. For more information contact Milwaukee Gamma, Inc., P.O. Box 1900, Milwaukee, WI 53201-1900.

Social volleyball

Milwaukee Gamma will continue its social volleyball schedule on the first three Thursdays in March at UWM's Englemann Gym (Hartford at Maryland). Play will be from 8:00-10:00 p.m. at a cost of \$3 to non-Gamma members. Plan to attend any Thursday night to sharpen up your volleyball skills or to learn the game. Players of all caliber are usually in attendance. For more information, contact a Gamma member.

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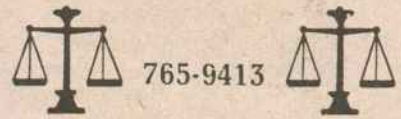
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Women's programs offered by center

Continued from Page 18

munication skills to build relationships.

Groups commonly begin with rounds, he said, in which members say how they are feeling and can ask for time from the group to work on a particular issue. The group then focuses on those issues, expressing and validating feelings and sharing similar experiences.

Harlan Bergum, a facilitator for the Gay men's groups, said groups are kept small, with only eight to 10 people including the facilitators. Meetings usually last two and a half hours, he said, and usually deal mostly with current issues of members.

Most meetings are on a weekday evening, but can be scheduled according to the availability of members. One successful group met on Saturday mornings, he said.

He became a facilitator for Gay men's groups, "to experience myself in a safe space with other men," he said. As a "basically feeling-oriented person" he thought he had something to share with men who are not as feeling-oriented.

"It's scary to pick up the phone to find out there's a group to join," he said. "Take the risk. It's well worth it."

In a group, Bergum said, men "find themselves in a space where they can be accepted for who they are and don't have to hide who they are. They can experience ownership of their feelings and emotions and be given support. They can develop meaningful relationships independently of the bar scene and discover that others share the same feelings and emotions and thoughts and have had similar experiences."

The Counseling Center also offers free counseling, Bronson said, paid for by donations. Counseling, usually for 6 to 8 weeks, is provided by appointment with volunteer professionals who hold master's degrees in social work, psychology, or a similar field.

Free legal advice is provided most Tuesday, Wednesday, and Thursday evenings on a walk-in basis. A volunteer lawyer

can answer questions, but can't provide legal representation, she said.

The Counseling Center also operates Pathfinders, a shelter for adolescents who leave home, and Safe Path, for youth who are sexually abused, along with other youth prevention and education programs.

Bronson and Kuntz said group facilitators are always needed. Facilitators get training. Volunteer counselors are also needed, along with volunteers for Pathfinders and other Counseling Center programs.

Those interested in entering a group, coming to Our Space, or volunteering can call the Counseling Center at 271-2565.



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