

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

The Wisconsin Light

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National Political Conference In Madison Nov. 17

[Madison]- Dane County and Madison's openly Gay and Lesbian elected officials announced that the national Fifth Annual Conference for openly Lesbian and Gay public officials will be held in Madison on November 17-19, 1989.

The first conference was held in West Hollywood in 1985. Subsequent conferences have been held in Washington, D.C. in 1986, in Minneapolis in 1987, and in San Diego in 1988. The past conferences have been attended by Congressman Barney Frank, state legislators, judges, county board chairs and supervisors, mayors, city council members, a town clerk, a school



Tammy S.G. Baldwin

board member and various appointed officials. Attendees have been Democrats, Republicans and Socialists. International guests have included the Honorable Chris Smith MP, an openly Gay member of the British House of Commons.

The conference was invited to Madison by Dane County Board of Supervisors Chair Richard Wagner and Supervisors Kathleen Nichols, Tammy S. G. Baldwin and Earl Bricker and Madison Alderman James McFarland. The letter of invitation noted "We think it particularly appropriate that our conference should meet in the capital city of the nation's only Gay rights state." Wisconsin has been represented at each conference by officials from Dane County.

In 1989, Wisconsin will observe the seventh anniversary of the first statewide law banning discrimination on the basis of sexual orientation and Madison will observe the 20th anniversary of Gay activism in its community.

A special effort will be made for the fifth anniversary to reunite the 12 officials
TURN TO MADISON, PAGE 3

Wisconsin Light Exclusive Interview

HARVEY FIERSTEIN TALKS ABOUT FILMING "TORCH SONG"



Arnold (Harvey Fierstein) and "Ma" (Anne Bancroft) discuss love and respect between mother and son on the occasion of Arnold's birthday.

By Terry Boughner

His voice is not what I expected. It's not guttural, but more silken-soft with just a touch of Mae West's sensuality to it. There is also more than a hint in it of the kind and gentle man that comes across so well on the screen.

By all accounts, Harvey Fierstein is a star. The movie "Torch Song Trilogy" which is, above all his labor of love, is doing very well indeed, not only in Milwaukee, but in the rest of the country as well. Yet, he is so easy to talk with and patient in answering the questions that he has undoubtedly heard a million times before.

Is "Torch Song" autobiographical? "No," he says. "Not really." It is no more the story of his life than the work of any other author. But, since any writer creates only from what and who they know, Fierstein adds "The real Alan (played in the film by Matthew Broderick) is alive and well in Chicago and the real Ed (played in the film by Brian Kerwin) is living in New York."

The making of the film has been described as "A labor of love" yet, it had its difficult moments. For Fierstein, the hardest of these was the filming of "Alan — Matthew's death." It was raining, he says and, in-between takes, the actors "joked a lot — danced a little in the street to relieve tension. A lot of people," he says, "were shocked by this," but it got them through an emotionally rough scene. To make matters worse or, perhaps with a terrible irony, real Gay-bashers stood near-by laughing at the whole thing. You can hear the sadness mixed with anger in Fierstein's voice as he recounts the incident. And, I admit, because I find Matthew Broderick wonderfully attractive in a vulnerable way, what Fierstein says, hurts.

Some people have wondered at the neighborhood in which Alan and Arnold (Fierstein) choose to live. "It's a real neighborhood," Fierstein says. "Where it takes place is on the corner of Thompson and Spring in lower westside Manhattan in the Little Italy section of New York." When I tell him that some wonder at the run-down building and the beautiful apartment, he chuckles and replies, "Tell them that's what New York is like. That's a real loft. It was a factory — you can see that in the film if you look closely." As to the furniture, well, "It was all second hand stuff." If people thought it was beautiful, "well, what can I say? Fag skills?" I think of a friend who talks about "The queen's touch."

One thing about the film puzzles me. In the scene where Virginia Hamm is singing and being heckled by an obnoxious type, why does a man leap from his chair and, knife in hand, grab Broderick who was clearly not responsible?

Again Fierstein chuckles. "The heckler had slipped away," he answers. "He and his friend jumped over the railing." But, Fierstein admits, "The action was very fast, too fast. It should have been slowed down. A number of people missed it."

Then he says, "Here's something for you. Did you recognize the heckler?"

I admit that I didn't.

"The heckler," says Fierstein, "was the same guy who played Alan in the stage production of Torch Song. I think your readers might be interested in that."

Both Broderick and Kerwin do, I think, warmly sensitive jobs playing Gay characters. But, does a person playing an open and sympathetic Gay role suffer when it comes to getting future parts?

TURN TO FIERSTEIN, PAGE 10

Dallas Judge Hampton Widely Condemned for Anti-Gay Actions

[Dallas, TX]- Elected officials and leaders of civil rights, victim rights and law enforcement groups condemned the actions of Dallas Judge Jack Hampton in connection with the sentencing of Richard Lee Bednarski, who was convicted for the brutal murder of two Gay men. Judge Hampton sentenced Bednarski to 30 years in prison instead of the full life sentence sought by the prosecution because the murderer's victims were Gay. At the sentencing hearing on December 15, 1988, Judge Hampton said, "I don't much care for queers cruising the streets picking up teen-age boys... I put prostitutes and Gays at about the same level, and I'd be hard put to give somebody life for killing a prostitute."

It has been reported that one of the murdered Gay men pleaded for his life as the gun barrel was put into his mouth and fired.

At the request of the Texas Human Rights Foundation, the Texas State Commission on Judicial Conduct held a hearing on January 13 to investigate Judge Hampton's behavior in the case.

According to Dennis Vercher, editor of

Dallas Voice, the Gay/Lesbian newspaper in that city, at its meeting on the 13th, the Commission took public testimony. The Commission will have 60 days to make a response. It's deliberations are secret.

Vercher told Light that the Commission has four options. 1) drop the charges against Hampton entirely, 2) a private censure, 3) a public censure, 4) initiate proceedings that will lead to the judge's ouster. Should this happen and ouster take place, Vercher said, Hampton can appeal to the Texas Supreme Court. "It's up in the air," Vercher said, as to which option the Commission will take.

Regardless of the outcome, Hampton faces an election in 1990. Vercher told Light that, in the contest, Democrats and "centrist" Republicans will "line up" against Hampton. "His Hampton's support will come from the Republican far right," Vercher said.

The Dallas Gay Alliance urges all persons outraged by the Judge's conduct to write letters to: Robert C. Flowers, State Commission on Judicial Conduct, P.O. Box 12265, Capitol Station, Austin, TX 78711.

Judge Orders Sharon Kowalski Moved to Rehab Facility

[St. Louis County, MN]- District court judge Robert V. Campbell has ordered that Sharon Kowalski be moved to Miller-Dwan Medical Center in Duluth to begin receiving communication and other rehabilitation therapy.

Kowalski, who was severely injured in an automobile accident in 1983, has been kept in a nursing home since 1985. She has received little rehab there and has not been allowed to see visitors of her choice. Kowalski has been under the legal guardianship of her father, Donald Kowalski, since 1984.

Karen Thompson, Kowalski's partner, has been pursuing legal action since 1984 for proper medical care for Kowalski, as well as for the right to visit and help care for her.

Campbell's order stated that "Ms.

Kowalski may have visitation... with those personal friends who she specifically and reliably request visit her."

Kowalski's parents have obtained a stay of the order while they prepare an appeal. Thompson and other activists working for improvements in Kowalski's situation were surprised by the parents' appeal. Thompson said, "I just don't understand how they could try and get out of giving their daughter rehabilitation."

At this critical time, the case is on the threshold of major changes, and the National Committee to Free Sharon Kowalski is in need of funds to continue working for Sharon's freedom. Donations may be sent to the National Committee at 1725 17th St., NW, Rm 515, Washington, D.C. 20009.

OUR HISTORY



A TIME TO DIE IX "Walpergusnacht"- Witches Night Brings Horror to German Gays

By Terry Boughner, Ph.d.

All I had was a hastily written address that had a number in London's Poland Street. Eventually, I found it.

It was an after hours Gay club, the strangest place I think I have ever been to. It was all done completely in red, the lighting, the furnishings, everything, all in bright red. It was also, as I discovered, devoid of patrons and quiet as a tomb.

Shortly, a man approached. He was tall, elegantly dressed and looked to be somewhere in his 60's who introduced himself as Rudolf H. the man I had come to meet. He eased himself into the booth across from me and ordered a snifter of the finest brandy which was soon in front of him.

"So good," he said after he had taken a sip. His voice was smooth, almost silken. He sat the snifter down slowly, precisely and looked about the garishly



red room "Such a tawdry place," he said. "Still, it has its advantages, a modicum of privacy." He paused to look at me carefully as if studying my every feature. "I understand from Hans that you are seeking the stories of survivors," he said.

I nodded and hastened to assure him of anonymity.

He shrugged slightly. "If I did not think I could trust you, I would not be here," he said. "As you can see, I have prospered somewhat since those times. I have a family... of sorts. I have a certain position." He shrugged again. "You understand?"

I said that I did and pulled out my notebook. The way he looked at it, I thought he might be going to ask me to put it away, but he didn't.

When I was ready, he began. "In 1938 I was 18. Since I had been 15 I had been a member of a Nazi sponsored youth group. Everyone joined. I saw no harm in it. It was there that I began to explore my sexual nature. There were weekends camping and in the misty forest nights around a campfire there were romantic sessions, boys would pair off. You understand?"

I nodded. I did.

"Throughout the Reich there was always a campaign against homosexual degeneracy as they called it. But none of us paid too much attention. I did not then nor did my friends think of ourselves as homosexuals.

"The leader of my group was a young man named Ferdinand, but everyone called him Ferdi. He was several years older than I and very handsome, so well-built. He was how you would call street-wise and as I was from a more sheltered background, I admired him greatly. I was slender with small delicate bones. I looked like a student. But, for some reason Ferdi took a liking to me and soon we became special friends.

Ferdi did not go to school. He had quit to work in a small shop that sold clocks. He was very good with his hands and, for awhile, I wanted nothing more than to join him. However, my father insisted that I continue with my schooling. I did this, but was with Ferdi every chance I could get.

"One evening... it was in the Spring of 1938... my father called me to him and told me that I was to go and stay with an uncle who lived in Paris. I was heartbroken. It would mean leaving Ferdi. I tell you that I thought my world was ending. My father told me to pack at once. I would be leaving on the 7:00 am train which would mean I would not even have

time to say good-bye to Ferdi.

That night, when all were asleep, I slipped out through my window and ran through the streets to the clock shop where I knew Ferdi worked late. I was nearly in tears when I told him, but he seemed to shrug it off. He told me that my leaving for France was the best thing, that I undoubtedly would have many advantages there (My uncle was rich) and that I would meet many new friends and forget about him altogether. It was on that note that we parted, shaking hands which was very hard for me when I wanted so much to kiss him. I went back to my room and cried in my pillow until a few hours before dawn when I sank into sleep.

The next morning my father took me to the station and saw me off. He believed, I think, that my sad eyes were for he and my mother, but they were not. They were for Ferdi.

"A few weeks after I arrived in Paris, I received a postcard. It was not signed, but I knew it was from Ferdi. I knew his bad handwriting and poor spelling. It said nothing, only that he was well and that I should enjoy Paris. I was so happy and carried it around with me wherever I went. Of course, I could not tell my uncle and aunt why life suddenly seemed good again and they did not ask. They just assumed that my change in mood was because I had gotten used to my new life.

"I answered his card at once, writing very non-committally because, of course, the mails were opened and too, he had been so cold when I left. I did not want to say what was really in my heart, that I loved him deeply.

Throughout that Spring and Summer of 1938, Ferdi's postcards continued to arrive. One came at least every other week. They spoke of acquaintances going on vacations or so and so who had been transferred to the east, others who had left for Switzerland.

"I was not sure what he meant. Had I read the *Volkischer Beobachter* (the Nazi Party newspaper), I would have known that the campaign to cleanse the Reich of homosexuals was heating up and would have understood what Ferdi was telling me. But I did not read that paper. I never had.

Then in November, 1938, I read in the Paris papers about the killing of vom Rath by his lover. Oh, everyone I knew understood they were lovers. They were not discreet. When I read about the killing, I had a sickening feeling that there would be terrible repercussions in Germany... and there were. It was terrible for the Jews and just as bad for homosexuals. It was for us, a Walpergusnacht, a witches night, of horror unbelievable.

"Nevertheless, I did not worry. Certainly, I thought, even if someone did know, Ferdi could take care of himself. Then for several weeks I did not hear from him and I began to be afraid.

One day, near to Christmas, I received a phone call. It was from Eric T., an old friend from youth group days. I had long since lost sight of him and was therefore surprised when he said he was in Paris and asked me to meet him at a small cafe on the Rue de Flury which was quite a distance from where I lived.

When I saw him, I was shocked. Once he had been a magnificent young man with hair like burnished copper and a handsome physique. Now, he was thin, pale with terrible sunken eyes that spoke of horrible suffering and fear. There in that little cafe, he told me how bad things in Germany were for us. He told me that the man who he considered his lover had informed on him and now had a job with the SS. Eric had only managed to escape because of the underground which was the first time I had heard of it.

He told me also about Ferdi. He said that a few days before Kristalnacht he had gone to the clock shop where Ferdi worked. Eric knew that his lover had turned informer and was desperately seeking help. It was Ferdi who told him of

TURN TO NAZI, PAGE 5

Telling Tales Out of School

By M. Scott Mallinger

This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.

— Shakespeare, Hamlet, I,iii, 78

Asses. Now that my former classmates are going away to college, I am finally able to see them for what they were: pompous, judgmental, and hypocritical asses. In contrast to my high school years, my idealistic vision of who and what my friends are has given way to a more cynical, and sadly, to a more realistic perception. Those whom I thought were friends, I now realize, like a person not for who he is, but rather what they think he represents. Knowing that I was Gay, and yet pretending to be straight for all the kids, the question to me was this: what did I actually represent? I think I finally know.

Though I'd hardly profess to be a sage, as a result of dealing with my sexual orientation I have had more chances at grasping insight and self-understanding. There's truth in the Bible's words "In wisdom, there is much grief: and he that increaseth knowledge increaseth sorrow." My youthful aspirations of having a thousand friends, going to an Ivy League school and having 2.2 kids and a white picket fence have dissipated away into almost nothingness; and I'm not sure the emptiness I am left with can ever be totally filled.

This past April 12th, I celebrated my 18th birthday alone. I choose to remain detached from my peers, to linger in solitary, because I would rather be lonely than lie to people about who I am. I believe lying to create an image for oneself is a reflection of shame, and I am not ashamed of who I am. Discreet, yes, but not ashamed.

As a matter of fact, I spent my birthday solely with my parents and my brother, since I still live at home. I spent it with my parents who accept my sexuality and my brother who still doesn't know. With people that know what I feel, but can't understand why, and with someone who would despise me if he could. I spent it with all these people, all immediate family, and still I was, in the deepest sense, alone.

Although I've wanted to come out for a few years, I have always remained trapped in the proverbial closet due to my fear of hostility towards my family and my own person. For the sympathetic reader, then, I should like to explain what it is like

to grow up trapped in this stifling closet, repressed to the point that you are unable to grow as a person, and are forced to remain silent while peers, classmates and even friends unknowingly damn you.

Ever since elementary school, the name "fagot" has always been associated with something ugly, corrupt, and perverse. Indeed it originated in the Middle Ages when homosexuals were burned at the stake by "flaming fagots" of wood while the town applauded wildly. When I was a child, to be called a fagot was the ultimate insult that any seven or eight-year-old could throw at you. Strange, isn't it, that ten years later the same rule holds true?

Hearing the word fagot for the first time — I think I was in second grade — had no special revelations for me. I had been taught by my folks about this thing called homosexuality, about men loving men, long before school. And although my parents weren't as phobic as the children, they too were against this thing which seemed to me just as natural as any other kind of loving. To my pre-pubescent mind, loving was the most natural thing a person could do. It still is.

Incidentally, it is no accident that nowadays I appear like the stereotypical heterosexual. As a child I would frequently play with the girls. I would prefer to trade stickers and play hop-scotch with them than do baseball and athletics with the boys. I giggled and squealed and despite the fact that I didn't dress in drag, my gestures were assumed to be undeniably feminine and made my parents look on in fear, suspecting and, at the same time, hating themselves for suspecting what their son was to become.

I was shamed into lowering my voice, training myself not to laugh in such a high pitch, or not to laugh at all. To try and remain calm and collected; I had to remain in constant control of who I appeared to be, so that who I really was wouldn't shine through. I had to be a mature miniature clone of an adult. Which means to an eight year-old that he isn't good enough, and in order to be accepted, he has to be living a lie. Actually, after awhile, I became quite good. I lied to my parents, friends and even managed to lie to myself. At the price of appearing straight, I lost my childhood.

Editor's Note: The author is a bimonthly columnist for *Au Courant* Philadelphia Gay/Lesbian newspaper. The article and those to follow is printed with Mr. Mallinger's kind permission and with the permission of *Au Courant*.

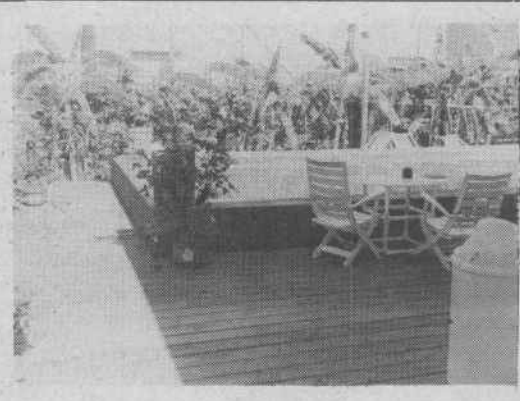
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Executive & Editorial Offices
1843 N. Palmer
Milwaukee, WI 53212
(414) 372-2773

PROFESSIONAL STAFF

Publisher
Jerry Johnson
Executive Editor
Terry Boughner, Ph.D.
Arts & Entertainment Editor
Geno
Typography & Process Graphics
C.S.P., Incorporated

COLUMNISTS

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Mexico-Francis J. Reich; England-Poul E. Burke; Puerto Rico-Jose Toro-Alfonso; India-Sandeep; Japan-Hiroaki, Yeishiro Minami; Peru-Roberto Barcena.

ADVERTISING

Jerry Johnson
(414) 372-2773

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EDITORIAL

FOREIGNERS ASK US TO SHARE WHAT WE TAKE FOR GRANTED

It is hard not to be impressed, perhaps inspired and just a little saddened by John of Singapore's column in this issue of *Light*.

He is so proud of his little group, so pleased that they can do what we here in Wisconsin take so much for granted. The same thing is true for those in India, Malaysia, Japan and other countries.

They need us. They need our encouragement. They need Lesbian and Gay oriented materials of all kinds for their beginning libraries. These would include newsletters, books, periodicals and other things that are hard or impossible to get in their own countries.

Can you help? Could your organization adopt one of these groups? Send them your newsletter and whatever else you think might help. Could you as an individual do the same thing? And include letters telling about Lesbian and Gay life here. You would be surprised at the good you'd be doing.

The addresses you'll need are easy enough to get. Just write or call the paper and we'll be glad to supply them.

Think about it. As Simon of Hong Kong told me, "You in Wisconsin have rights. You live in heaven." Why not share it?

LETTERS

TO THE EDITOR:

Editor's Note: The following letter was sent to Mr. James S. Vaughan of the University of Wisconsin Foundation and to *Wisconsin Light*.

Thank you for your letter last month requesting a contribution for the Annual Fund Campaign. I too support the goal of educational excellence at the University of Wisconsin-Madison. I look forward to the day when young people planning to receive their education at the University will be confident that they will not only receive an excellent education, but also that they will be judged only on their ability and hard work. They will be able to participate in all educational, recreational and social programs on campus, regardless of their sexual orientation, their gender, or their race.

Sadly, this is not the case today. Gay and Lesbian students are prohibited from participation in campus Reserve Officers' Training Corps (ROTC) Programs. In fact, prospective ROTC cadets are subject to questions about their sexual practices and sexual orientation. This is an inexcusable violation of students' right to privacy, as well as the right to be free from baseless discrimination. Unfortunately, the University has chosen to continue its relationship with ROTC, despite the fact that its own policy of non-discrimination is being violated. If there were a program that discriminated against blacks, would the University argue, "Well, that is too bad, but we do get a lot of money from the program." Probably not, because discrimination based on race is less "popular" than discrimination against Lesbians and Gay men. Ironically, the more "acceptable" a type of unfair discrimination is, the more work needs to be done to oppose it.

The University has, in effect, put a price tag on civil rights in deciding that money is the most important factor in this issue. The rationale seemed to be that enforcing the University policy against discrimination on the basis of sexual orientation is not worth the amount of money that would be lost by termination of ROTC programs. Perhaps the amount of money through contributors that the University is losing because people like me who care about equal opportunity cannot donate in good conscience is not equal to the amount of ROTC money received. In the long run, though, the University and its students are losing out. Whenever people are not allowed to work to the best of their ability and bigotry prevails, we all suffer.

Please feel free to contact me in the future. I will be happy to donate generously to the University when it no longer participates in discrimination based on sexual orientation.

—Richard L. Villasenor '88
Madison

TO THE EDITOR:

We are writing as members of the group LAVENDAR (Lesbians Against Violence EveNif Dykes Are Responsible), who along with many others deeply grieve the loss of the two Madison women who died in the murder/suicide last week.

We believe it is important to point out that from the FBI reported assault cases, 95% of them are male assaults on females, 4% are male assaults on other males and the remaining 1% are elder abuse assaults, female assaults on males and female assaults on other females.

Over the past 15 years, the women in the domestic violence movement have

raised our consciousness and educated us about the tremendous human, social and economic costs of spouse abuse. These efforts have primarily addressed such violence in a heterosexual context. Very little attention has been given to violence among Lesbians.

We have formed a group to directly address the issue of Lesbian violence. The group will be exclusively for victims of Lesbian violence and will be co-facilitated by experienced counselors. It will begin in mid-March, 1989 and run in ten-week cycles. The group will be a supportive, Lesbian-only space for networking and problem-solving with other battered Lesbians and for healing the pain and confusion resulting from violence from an intimate partner.

For more information, call (608) 241-0339, or write to us at: LAVANDAR, P.O. Box 3154, Madison, WI 53704

—LAVANDAR
Madison, WI

TO THE EDITOR:

Read my lips!
Every time George Bush slapped us with this bullying quip during this past campaign, I wanted to pull one of my man friends up close to me, smack a luscious kiss together and retort, "Read MY Lips, George!"

Despite the bad press and the dismal return on the money we pay our government, we all know that our Lesbian/Gay love, our sexuality, our relationships, our ways of seeing and being in the world are potent and powerful. We are also learning that our love empowers us when we let the world see it, alive, healthy, creative, even demanding!

Soon we'll be celebrating Valentine's Day, a day of lover and lovers. This year I'd like to inundate the White House, Congress, the Supreme Court, ABC, CBS, etc. . . along and head to your favorite

Lesbian/Gay cardshop, find your favorite postcards of men or women kissing, color them with a few red hearts, inscribe them with a "Read MY Lips!" and any other quips you may fancy. Then send them off to George Bush, Justices Rehnquist or O'Connor or to whom ever you'd like to read your lips. Let our collective lips daringly speak our love.

Do Be My Valentine!

—Michael Neisen
Monte Rio, California

Europeans Discuss Rights

The 10th European Regional Conference of the International Lesbian and Gay Association (ILGA) took place in Amsterdam from 27-31 December.

ILGA is a world-wide organization consisting of national and local groups fighting for Lesbian and Gay rights and spreading information about the human rights of Lesbians and Gay men everywhere. ILGA has over 100 member organizations and representatives in over 30 countries.

The theme of ILGA's December conference centered on 1992, the completion of the European Market and other pan-European links arising in the future. Countries within and without the European Community discussed the potential of governmental co-operation on Lesbian and Gay rights.

Among other things, the conference discussed seven new cases of discrimination against Lesbians and Gay men. These included the trials in Turkey and Belgium of journalists for publishing Lesbian and Gay information, the introduction of a ban on homosexual organizations or information in Lichtenstein and police brutality towards homosexual demonstrators in Austria.



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The Brady East STD Clinic will make arrangements for special HIV testing clinic's for any interested organization. For information call the clinic on Monday or Wednesday between 6:00 pm and 9:00 pm.

RELIGIOUS OUTREACH

Avoid Ten "Dislike" Traits For Solid Relationships

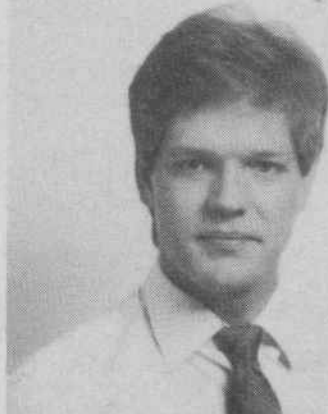
By Pastor Jay Clark

This month's column is going to be used to answer a letter from a reader who seems to be going through turmoil with his lover. Hopefully, by answering these questions, I am helping to solve other problems as well.

Dear Pastor Clark,

My lover and I seem to be having a rough time lately. We are busy and I don't get to be near him so much. We love each other and believe in God. Does your Bible tell how to repair a troubled relationship? Any rules we can focus on? How can we feel God in our life? It is so hard to trust something when you don't know if it is there . . . Give me some of God's rules, okay?

As to your first question about repairing a troubled relationship, the Bible focuses on the prevention more than the correction of His (God's) laws once they have been disobeyed. In other



Pastor Jay Clark

words, God wants us to follow the rules of love meaning to honor and obey our spouse. This involves mutual respect so that one does not dominate the other. The love is equal.

As to rules, focus on Hebrews 13:4. TURN TO FAITH, PAGE 10

Taking Off The Blinders: The Ascension

By Rev. Dan Frederick Schramm

The Ascension of a Resurrected God ought to have been considered sufficiently important to merit a fairly detailed description of the marvelous event. Matthew does not notice it; neither does John. Mark ignored it until the forger mentioned it in a meager line.

Matthew dismisses Jesus from history with these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (28:19).

If there was any ascension, Matthew could not possibly have neglected to record it. The irresistible conclusion is, that as he did not record it, he knew nothing about it.

Observe the marked brevity with which Mark concludes the career of Jesus: "So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God" (16:19).

No writer who had witnessed such a sight, or who had received the details of such a sight, could possibly condense his raging thoughts concerning it into one short sentence. Writers who go into details and particulars on less marvelous affairs, would not be likely to dash off with one sentence the most wonderful and awe-inspiring event that had ever happened before human eyes. The thing is utterly improbable, incredible and absurd.

"He was received up into heaven," reveals the profound superstition and credulity of the times. How could the writer know where he had gone, if he once passed out of sight?

He "sat down on the right hand of God," as though the Infinite Power that pervades the Universe had two hands, and was made in the image of man, and sat on a throne somewhere.

Where did the ascension take place? Mark: In Jerusalem (16:14, 19); compare Luke 24:33). Luke: At Bethany (24:50, 51). Acts: At Mount Olivet (1:9-12).

Luke describes the ascension thus: "And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven" (24:50, 51).

This version omits the sitting on the right hand of God, yet it has the same superstition of a local heaven, of which the writer speaks as though he had positive knowledge as he claims to have of Jesus and his resurrection.

All of the descriptions are not written as though the writer actually witnessed the event, but as though he had only heard of it, and not in much detail at that. Actually, one could even say that they sound like assumptions: that the writer included it because he believed that is what should have happened.

If Matthew closed without disposing of a Resurrected Jesus, Luke does not. He says that after they had witnessed the ascension of Jesus, they worshipped him, and returned to Jerusalem with great joy (24:52).

It is not human nature to be glad on such occasions. We always grieve in parting with friends, and parents grieve when parting with their children.

Christian mothers believe when they part with their innocent babes, that the babes go directly to heaven, but the belief does not dry their tears or soothe their hearts.

"They returned to Jerusalem with great joy," is a phrase that could not have been written by one who had just parted from his Lord and Master. The descriptions are also written in the third person, and not the first person as they should be if it was being told by an actual participant or witness.

Another feature of this description, as given in Luke, is that it seems to be a slightly varied copy of the account of Elijah: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11).

The scribe in Acts, in describing the ascension, varied slightly from the account in Elijah: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

How suggestive is the fact that the writers fail to state how Jesus is translated into heaven. The scribe of the book of Kings provides a "chariot of fire" and "horses of fire," and a "whirlwind" as the modus operandi of translating Elijah from earth to heaven. But in the case of Jesus no agencies are mentioned, and, so far as the gospel writers are concerned, there seems to be nothing incomplete nor unreasonable in the bald statement that he "was carried up into heaven," and "was taken up and a cloud received him out of their sight."

We must assume that persons witnessing such an extraordinary event would have some notions as to the means used in translating Jesus above the clouds, and they could not fail to express them in reciting an account of what they had seen. Their silence on this point makes intelligent people doubt their veracity.

Matthew knows nothing of the ascension; neither does John. It is generally admitted by the best biblical critics that the last twelve verses of the last chapter of Mark are spurious, thus eliminating from this gospel all reference to the ascension.

If James and Judge, Peter and John wrote the epistles attributed to them, their silence regarding the ascension is still more perplexing. The four named men were the close friends of Jesus — James and Jude being his brothers. Yet in neither of the epistles of these men is there any allusion to the ascension.

This brings the account of the ascension down to the "gospel according to Luke," which was written late, and is so avowed by its author in his prefatory note (Luke 1:1-4). As we have said, the story of the ascension related in this gospel appears to be a slightly varied copy of the account in Elijah.

In light of the New Testament, one can come to the definite conclusion that there was no ascension, and no witnesses. It was simply an afterthought to the story of Jesus.

Conscience Is The Authority That Has The Last Word on Moral Matters

By Fr. James Arimond

Thanks for your letters, Mike and Anne. The question you brought up is truly a perplexing one: and one that most of us have to wrestle with often in our lives. As you are by no means the only ones to ask this question, I felt it would be proper to address your question here in my column. If I don't "hit it exactly", you have my home address and I'd appreciate hearing from you both again.

You said in one of your letters, "I don't really understand what people mean when they say you should follow your conscience. Does this mean just doing whatever you feel like doing? Doing whatever you feel is right? What about people that don't seem to have any conscience? I've met a few and they're scary!"

Yes, Mike and Anne, when you meet a person without a conscience it is truly scary! Being in the religious ministry, I don't come across these types of folk too often and fortunately, for most of us, psychologists tell us that there are relatively few of these people around. Recent studies do seem to indicate however, that the number of people who exhibit "no-consciences" may be on the rise due to the fact that there is so little ethical training going on in our homes and schools regarding some of the simplest human morals that most of us simply take for granted such as "Don't steal other peoples' things;" "Don't tell lies;" "Don't kill anyone," and so forth. I'm not sure that's true, nor how valid the studies are, but if it is true, then we are really living in a very scary age. A basic human conscience is the only thing that keeps the fabric of our society together. Without conscience we revert to the animal behavior of "kill or be killed" or "Get them before they get you!" Life would not be worth living for most of us.

A priest friend of mine wrote an article on "conscience" not too long ago for a religious magazine and I'd like to share with you some of his thoughts on the "Formation of a right Conscience."

First of all the definition: "Conscience is the profound awareness of personal moral responsibility." It's something that is deep down inside each one of us. Some call it that "little voice" that tells us when we're doing wrong. For us adults, however, I think it's a bit more profound. Conscience is the experience of standing before God in a most intimate way, listening to the summons of God, and then coming to a knowledge of what God's will is for me in a given situation! (If the word "God" bothers you, simply substitute "Higher Power," "human rationality," "Common Sense," "The Common Good," "Human Purpose," "Genetic Consciousness" or any word that speaks to you of this "higher authority" plan, direction or purpose for your existence). The word "God" covers it for me, but I know there are many out there who have had this word "spoiled" for them. If we accept that definition, then it is not just one's own personal opinion that determines what a person of conscience ought to do. It is not "license" to do whatever one would like. It is, as my friend, Brian, said, "one's most secret core and sanctuary, the holy place of God within!" It is that place deep within you where you meet your God; stand before your God; listen to your God and feel God's presence in who you are.

Secondly, because this is such a "core place of our being" it is an extremely essential part of us. In a very real sense, it IS us! Therefore, it follows that we have a very serious obligation to cherish it, nourish it and to form it. Because conscience is at the very center of who we are, its formation is not a frivolous matter. We want to be as "real" as authentic, as truly "US" as we possibly can be. Therefore, throughout our entire life, we search for the very best information and input. We don't want anything "phony" at the very core of our being. We may be untrue to others, but we always want to be true to ourselves.

The search for truth, for God's will, is not always an easy task yet this is what we must always do if we are to possess a "good conscience"! This task will demand hard thinking, honesty, openness and reflection or prayer. It requires a willingness to listen to and seek

information from many relevant sources, paying particular attention to the witness of the sacred writings of all faiths and the teachings of authentically religious and spiritual organizations and individuals. (In order to do this one often learns that at times we need to fight even against ourselves for it is easy to hear only what we want to hear and thus be blinded by our prejudices. Expressed negatively, the computer maxim "garbage in, garbage out" summarizes the situation very nicely.) A so-called "conscience decision" arrived at out of laziness, indifference, or an hostility toward basic moral values is hardly worthy of the name.

This leads to the third step: A conscience, rightly formed is inviolable! From what was said above, this should now be pretty obvious. If, as I stand before God, I become convinced and at peace that a particular course of action is what God is asking of me and that this is the best decision that I can come to at this time and in these circumstances, then not only am I free to do this, but indeed I MUST do this! It is impossible for one to act otherwise without acting against what one believes to be God's will; what one believes to be of one's very essence!

Conscience therefore, is the only authority that can have the last word on moral matters because only it can judge the sincerity and integrity of my judgments and decisions.

When we act, therefore, we make the best decision we can make based on all the information and reflection that we have gathered. I may be objectively wrong and therefore will have to take the consequences of following the course of action I adopt, but still I must act according to my conscience. If you are a religious person and you have sincerely followed and tried to form your conscience, then no matter what action flows from that conscience, you will not incur guilt or sin. (A person without any religious conviction will find an inner peace and oneness with themselves by following their conscience.)

Mike and Anne, I know this has been a bit long and probably a little boring, but I hope it speaks to your question. I don't think that either of you have too much to worry about for the mere fact that you have asked the question is a pretty solid sign that you are working at forming your consciences and taking the job seriously. God Bless, and feel free to keep the questions coming.

Love, Fr. James.

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A BOY OF SUMMER

Epilogue- Part II

By Morgan Summer

Continuing with a review of my year, I had a pretty dull summer — I didn't do too much, just saw friends, went to Gay Youth Milwaukee. I also produced quite a bit of writing.

At the end of August, I left for college — something I had looked forward to for more than a year. Moving into my residence hall was an odyssey and I was very relieved when it was finished. But it wasn't, really. My roommate still had to show up and move his stuff in. When he came, I offered to help him move his stuff into our room. And from that experience, there is one scene that sticks out in my mind. Me and my roommate, Kuj, carrying a rolled-up carpet across a late Summer grassy field to get to the dorm. It was sunset and we were both struggling with the heavy thing. While we carried it, I tried to talk to him and we made conversation. I didn't tell him I thought he was pretty cute or that I was Gay.

Not then, at least. In the following weeks, I got disgusted and fed up that my college did not have a Gay Student Union, and someone should start one. So, I did. I asked Kuj to sit down one night in late September and I told him that the shit would hit the fan tomorrow. He seemed quite shocked to learn that I was Gay. He only said, "Wow."

We agreed that he should move out — having a Gay roommate would be damaging to one's reputation, you see — and I then turned my dorm room into a semi-office for the new Gay Student Union. I got several dozen phone calls in the following weeks, most of them cranks, but a few from Gay and Lesbian students. Soon the first meeting was held and the Gay Student Union at my college had officially started.

As for my roommate, well, I don't see him too much anymore. He still lives in the same dorm, on the same floor, with a friend of his. I think about Kuj sometimes and what would have happened if I hadn't started the union; had not come out, if he and I would ever . . . but I don't see him too much anymore.

I was physically attacked by three guys later, in late October, and I moved out. The three guys — or bigoted animals, shall we say — were never caught. I was an emotional wreck for awhile. But the time I moved into my new dorm, I hadn't taken a shower for 48 hours. I hadn't eaten anything, had no money with me and was a stranger in a new environment. But two things happened to help me. I received many great, caring letters from you, my readers, and I got a lot of support from the administration.

NAZI Continued from Page 2

the underground and also that I was in Paris. He gave him my address. Then Eric said, "Ferdie gave me this for you." He took from his wallet a tiny bit of paper and handed it to me. On it were the words Ich Liebe Dich, I love you. I broke down then and cried in relief.

I had to find out about Ferdie. Eric told me that he had not seen Ferdie since that day at the shop, but that he was staying with a man who had contacts in the underground. If I wanted he would see if his friend could find out. Of course I urged him to do that. He said he would



Morgan Summer

In the following weeks, to Thanksgiving, I served as best I could as President of the Gay Student Union, went to Madison Ten Percent Society dance, went back in the goddamn closet for all practical purposes, convinced my new roommate that I was heterosexual and made some new friends in my new residence hall. The union got a new office and a telephone — since I had moved out of the old semi-office, there was no real way for people to communicate with us — and I went home for Thanksgiving to see my family and friends.

So, as I write, it's December and it'll be January when you read this. I'm glad for Christmas vacation. I think I need a rest, from college, from classes, from the boys on campus I lust after, from many things.

But, as an epilogue: in the Gay Student Union's office there is a stack of *Advocates*, a national Gay news magazine. In the back of each issue there are many ads for porno tapes and J.O. lines and people searching for love and/or sex through the classifieds.

I picked up an issue today and one of the ads was for a movie by Jean-Daniel Cadinot who I take to be an erotic film producer. The movie is titled "Tough and Tender", a movie about male sex in a Paris home for boys. One of my goals for the next year is to see that movie, I think. The boy on the front of the ad is cute and I wonder where he is today? If you've seen it, please write and tell me what you thought about it.

That's an epilogue for this year, for me. And a prologue for next year? I'm sure over Christmas vacation I'll think about that boy who is in the ad for that movie, where he is, does he have a lover? I won't know, but I will know that I'm alright. I have a loving family and friends and some of the best readers anywhere. And for me, that's enough.

call me and left. I sat there for a long time after he had gone, I don't know how long reading and re-reading that little scrap of paper. It was more precious to me than anything and I knew that I would do whatever I could to reach Ferdie. Do not ask me if I prayed if he was still alive. I could not allow myself to believe otherwise.

Next time, the search for Ferdie.

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Hot Music Hot Men

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Milwaukee, WI

Scorecards for Sale— Get Your Scorecard Here!

By Reen

Scorecards, scorecards, get your scorecards here!

I bet I could make a bundle in the scorecard business. For just one dollar anyone could buy a scorecard in any Gay bar in town. It would help everyone keep tabs on everyone else. It would be especially helpful for the new person just coming out of the closet. Just think of it! All the facts you want on anyone's relationship status with no rumors. Of course, updates would cost extra, but only fifty cents apiece. A bargain for you, a bundle for me.

The scorecards would list all the patrons of the bar by first name and last initial. There would be boxes to mark an X under pertinent categories, which would be simple, one-word explanations for the person's status. The boxes must be kept small enough to fit on a card that's small enough to fit in your pocket.

Now for the categories. What is "going with someone" or "going together"? Does it mean they are or are not available? We'd better break that down into boxes such as married/committed lovers or "Commys" for short; lovers living together uncommitted are "Luvs"; lovers living apart and uncommitted, "Swingers" (be careful, you might catch a cold or something from them); roommates/friends, "Buds"; roommates somewhere in between friends and lovers are "Querys" (no one ever knows for sure where these two are at, even themselves). Those recently divorced or broken up are "Renos". The singles will be called "Fools". These poor misguided people think they can be happy even if they're not involved.

There would be no box for dating. That's not allowed. You're either going with someone or you're running around. No fair dating until you find someone you love and want to stay with. If you go out with more than one person at a time, you're carousing. Shame on you.

Once that simple task is complete, we can move on to who's going with whom. Jenny and Lynn broke up and Jenny's now seeing Kathy. You thought Kathy was going with Sherry? She was until Sherry started fooling around with Debbie. You know Debbie. She used to go with Tammy who used to go with Lynn. Not the Lynn that's going with Jenny now. The Lynn that was going with Pat last year. Pat used to go with Jenny until Mary came along. So, Jenny and Lynn got together. And round and round we go. It's a good thing we can't have children together. The inbreeding might produce some queer kids. Now, if Mary got together with Jenny it would make the circle complete, I think. Bob, Bill and Dick and it would all end up the same. You get the picture. You need a scorecard.

We have to have a special category for the dirty rotten scoundrel or "Cad." That's the person who dares to go out and socialize with friends and does not have their lover along. If you don't have a scorecard yet you can tell this person by watching others in the bar. As they watch the Cad they will poke each other in the

ribs, put their heads together and go psst, psst, psst. We'll call them "Pissers." Then you can ask the Pissers what's happening, but most times you won't even have to ask. They're most eager to tell you, to tell the lover that's not present and everyone else what's happening. Pissers make it their business to know everyone else's business.

Another special category would be called "Lags." These are lovers who happen to be arguing. They are the delight of a certain few who see this as a golden opportunity to move in and make the temporary rift a permanent one.

The last on the list is "Slugs." These are straights looking for kicks by using Gays. A scorecard is absolutely necessary for these people because they come in various disguises, often pretending to be confused about their sexual identity. You, of course, are expected to help them with this mess while they are getting their jollies. You can rest assured that in return, they will give one or two seconds of consideration to you and your emotional upheaval, showing the utmost concern for your welfare.

There will not be a box for people living together over ten years. Few people know them and they are seen out and about infrequently, perhaps once or twice a year. I know of one Gay male couple and one Lesbian couple who have been together for 30+ years. I've never seen them in a bar so there's no sense in wasting space on the scorecard. Besides, I can't make any money off people who don't play the game.

There would be one blank box for any other blankity-blanks you care to add.

That does it! It's all worked out. Now when someone comes into the bar just pull out the scorecard and peek while you're sipping your drink. All the latest info at your fingertips!

Scorecards anyone? Scorecards for sale!

AIDS Memorial Quilt Tour Seeks Applicants

[San Francisco]- The NAMES Project Foundation is now planning a tour of the AIDS Memorial Quilt across the U.S. and Canada beginning this Spring, and would like to give volunteers a chance to be part of the rotating 4-person team bringing the Quilt to each North American city. There will be as many as eight positions available and applicants must have previous volunteer experience with The NAMES Project.

Volunteers will be selected for six to twelve assignments during the period between mid-February and mid-August of this year. Each will be paid a per diem and room and transportation expenses will be covered.

Those seriously interested should send a resume and cover letter to: Scott Lago, Tour Coordinator, The NAMES Project Foundation, 2362 Market St., San Francisco, CA 94114.

Milwaukee AIDS Project Fighting AIDS through effective service:

Education and Prevention

- AIDSline—the latest information on AIDS
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The Light LIVELY ARTS



Jeff Kampen is shown sculpturing one of the many ice and snow sculptures in Milwaukee's Cathedral Square in preparation for the Icebreaker Winter Festival.

Acclaimed Ice Sculpturer Jeff Kampen Creates Cold Beauty

By Geno

In recent weeks, Milwaukee has become an ice and snow sculpture center, and right in the midst of all this icy art activity is Arlyn "Jeff" Kampen. On Saturday he was awarded first place for the fifth consecutive year for his ice sculpture entitled "Frozen Pheasants" exhibited in the Whitefish Bay Courthouse Square. But his most ambitious commission will be seen this weekend (January 28-29).

In a try for a place in the Guinness Book of Records, he is putting the finishing touches on a three-tier wedding cake over fifteen feet high and 25 feet in diameter. It is on display at Old World Third Street and Highland Avenue in Milwaukee where, on Saturday afternoon, a wedding ceremony will be performed with the happy couple atop the decorated snow sculpture. Marquette University Engineering students made the foundation for the giant cake, but Arlyn and his crew have packed and shaped the snow complete with flowers, swags, and medallions.

And in Cathedral Square as part of the Ice Breaker Festival, Arlyn is directing the creation of two of the ice sculptures, one of them an awesome dragon designed to complement the Chinese pagoda which is the centerpiece of the Cathedral display. The pagoda created from tons of ice by a team of sculptors from Harbin in mainland China, will be a real

showstopper when it illuminated from within during Ice Breaker celebrations. According to Arlyn, spectators will be able to compare the different qualities of ice and snow sculpture in the Cathedral ensemble, and they will even be able to slide down some of the snow sculptures.

In addition to his busy Winter schedule, Arlyn is also a member of Galano and the Fest City Singers (the bearded blond with naturally pink cheeks, first row, second from the left). At present he is working toward a degree in sculpture at the Milwaukee Institute of Art and Design and has completed courses in wood sculpture and modeling and casting in metals.

Arlyn's interest in snow sculpture grew out of a two-year chef's school course where, in addition to learning gourmet cooking and pastry and cake decorating, he became fascinated with ice sculpting, and this, in turn, led to snow sculpture. His scrapbook contains photos and records of the many awards he has received, including third place twice in national competition and last year the Artists' Choice award from his fellow sculptors. Arlyn provides ice sculpture throughout the year for banquets and receptions, so if you want an eagle, penguin or your organization's logo sculpted in ice, phone Arlyn at (414) 291-0693 for a shimmering centerpiece that will be the hit of the occasion.

Sweet Sunday Afternoon Feb. 12

[Madison]- Join Madison residents in their fight against AIDS by attending the second annual Sweet Sunday Afternoon, An Afternoon of Sweets and Entertainment in Honor of Valentine's Day, at Wilson Street Grill, 217 South Hamilton, Madison. This special Valentine's Day Event will be held on February 12, 1989, from 1:30 to 4:30 pm and will benefit the Madison AIDS Support Network (MASN).

A \$15 donation will allow guests to partake of a smorgasbord of sweets, chocolates, and other just desserts. Jazz artists, Jane Reynolds and Rodger Brotherhood, will provide the entertainment.

For further information, contact Nicole Gotthelf, (608) 256-1066 or (608) 251-7405, or Sharon Cefalu, (608) 257-8749.

Three Penny Opera at Skylight

[Milwaukee]- Mack the Knife comes back to town when Milwaukee's Skylight Comic Opera presents one of the century's most influential musical theatre works, "The Threepenny Opera," with music by Kurt Weill and libretto by Bertolt Brecht at the Skylight Theatre, 813 N. Jefferson St., January 25-February 22.

"The Threepenny Opera" is an updating by Weill and Brecht of John Gay's 17th Century work, "The Beggar's Opera." Intended as a biting social

commentary on Germany of the late 1920's, "The Threepenny Opera" follows the infamous Mack the Knife as he seduces women and maneuvers around the world of thieves, pickpockets and corrupt officials in an England awaiting Victoria's coronation. Despite the work's origins as a protest against the politics of Weimar Germany, "The Threepenny Opera's" wit and unique combination of numerous classical and popular styles of music have ensured its place as one of the most successful works for both the European and American musical stages.

Tickets for "The Threepenny Opera" are available at the Skylight box office, 813 N. Jefferson St., or by calling (414) 271-8815. Group discounts of 20% are available for groups of 20 or more, and group reservations may be made by calling (414) 271-9580.

Madison Cable Schedule Set

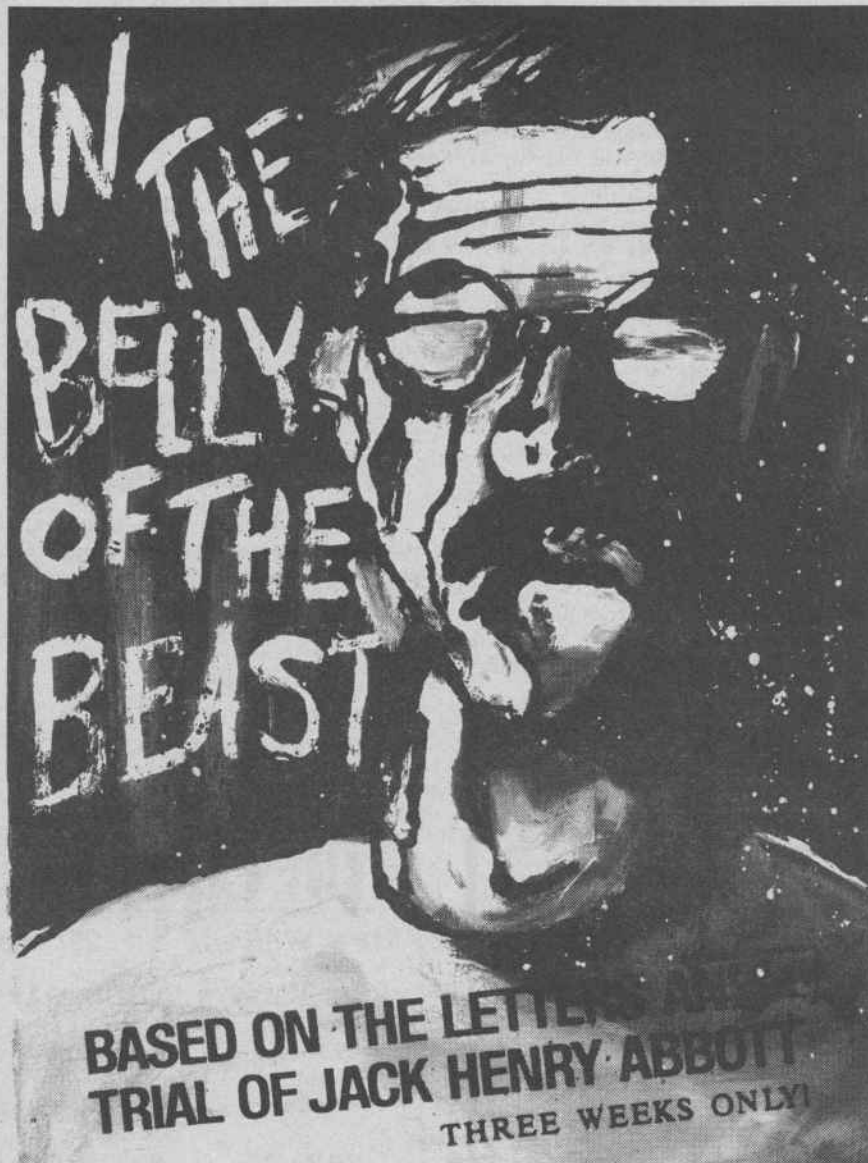
[Madison]- WYOU weekly program schedule.
Wednesdays, 9:00 p.m.

February

1 — Black and White Men Together National Conference, Boston, July, '88: "The Rev. Czelboan (minority AIDS Project, Los Angeles); David Scodras (Boston City Council), Faneuil Hall.

8 — Labor in the mainstream of good business: Juan Gonzalez Rojas (Nicaragua), Paul Janson and Bob Schmeckle, May 7 '88.

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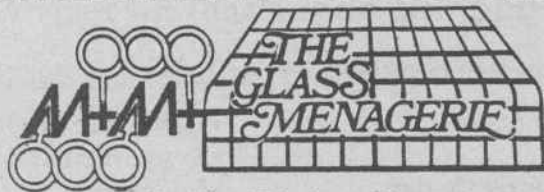
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Dinner- Mon. thru Sun. 5-11
Sunday Brunch- 11-4

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"Torch Song" Big Hit in Milwaukee

Milwaukee- "Torch Song Trilogy," the film adaptation of Harvey Fierstein's play opened January 20 at the Oriental Theatre to big business. According to Kevin O'Neill, Landmark Theatre's district manager, the film had a "very solid opening" with nearly 2,000 people paying to see the film during the runs first five days, this compares very favorably to such mainline films as "The Naked Gun" which also opened at the Oriental.

The film is screening in the Oriental's original auditorium. According to O'Neill, New Line Cinema, the films distributor, had preferred to have the film open in one of the theatre's new, smaller theaters. But, due to the large crowds, the 600 seat main floor proved to be the appropriate place to show the film.

O'Neill expects "Torch Song Trilogy" to play at the Oriental for four or five weeks.

Boughner To Sign Books in Madison Feb. 3

Terry Boughner, Wisconsin Light editor, will sign his new book, *Out of All Time* in Madison on Friday, February 3, 1988. The book signing will take place at Peoples Book Store, 458 West Gilman Street, from 4 p.m. to 7 p.m.

Out of All Time surveys the past 3500 years of Gay and Lesbian history and is the first such history ever written. Beginning with the Egyptian Pharaohs, including King Tutankhamen, the book traces our history to contemporary times. More recent persons include Wisconsin Senator Joseph McCarthy, actor James Dean and First Lady Eleanor Roosevelt.

Striking original art for each chapter was drawn by Michael Whitthoite.

"This Way Out" Radio Program Receives Funding

[Los Angeles]- "This Way Out", the internationally-produced and distributed Lesbian and Gay radio program will continue its weekly broadcasts via the National Public Satellite Service throughout 1989, thanks to a grant from the Chicago Resource Center, a philanthropic agency which funds Gay and Lesbian projects nationwide.

The weekly half-hour program is produced in Los Angeles by veteran Lesbian/Gay broadcast journalists Lucia Chappelle and Greg Gordon. It is currently heard on over 40 stations in five countries outside the U.S. The program is distributed free of charge to almost 300 public radio stations in the U.S.

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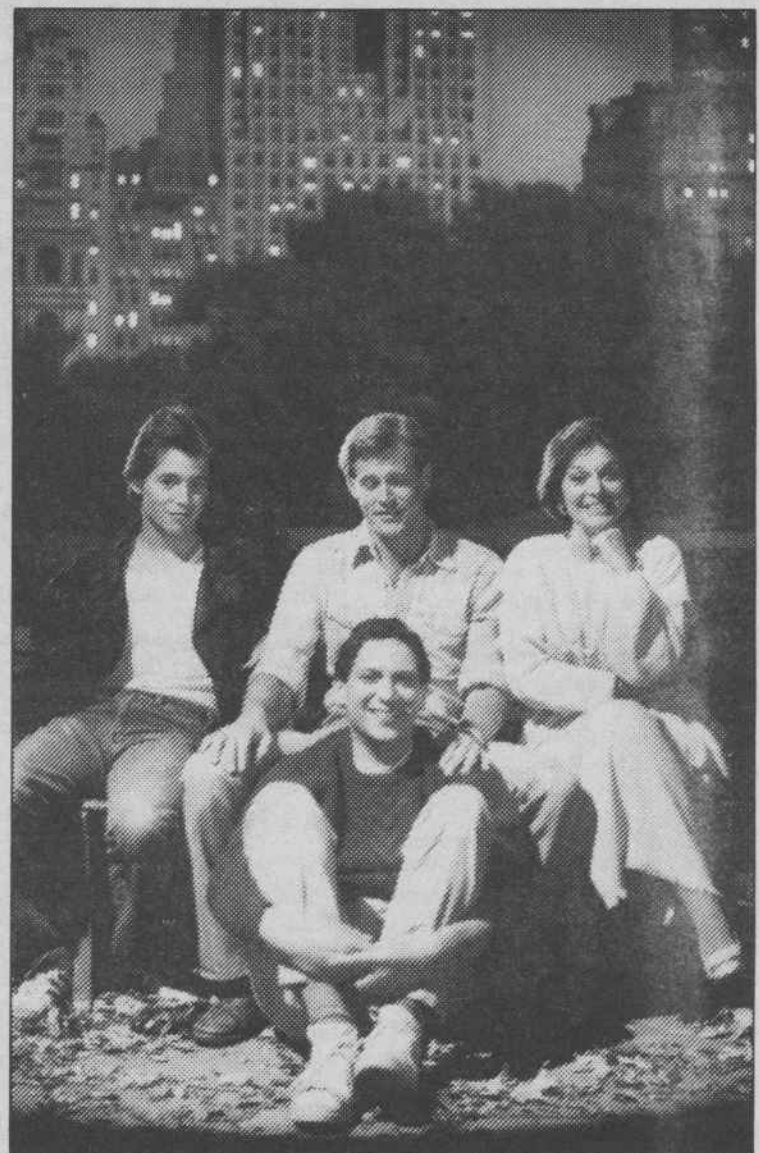
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Eastern European Countries Try to Deny Homosexuality

By Marek Jaworski

EXCLUSIVE TO WISCONSIN LIGHT

Are there any Gays and Lesbians in Eastern Europe? There must be! But, what is their day-to-day life like? Does it differ greatly from ours? Why is there so little information available?

These and other questions have been the concern of many Lesbian and Gay activists, especially within the International Lesbian and Gay Association (ILGA). In order to find out more about the situation of Gays and Lesbians in the East-bloc countries, the ILGA set up the Eastern Europe Information Pool (EEIP) in 1983. Due to the favorable geographic location of Vienna and the contacts established by the Austrian activists, the ILGA entrusted the task of setting up and running the Information Pool to HOSI-Wien, a Gay/Lesbian collective in Vienna. It is the task of the EEIP to make contacts with, collect and record information about, and led support to the Gay and Lesbian communities in Eastern and South-eastern Europe. The countries which belong to this region are Albania, Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, Rumania, the Soviet Union and Yugoslavia.

The West tends to consider these countries as a single entity. However, after closer analysis, large differences in culture, religion, standard of living, and sociopolitical aspects become apparent. In some countries (e.g. the Soviet Union and Rumania) homosexual acts are completely prohibited; in others, however (e.g. Poland) the laws are more liberal than in many of the United States. While AIDS has had a partly negative effect on the Gay/Lesbian movement in the West, in the East it has acted as a catalyst for increased consciousness-raising which in turn has led to the formation of groups of Gay/Lesbian activists. The founding of an officially recognized organization in Budapest, Hungary, in May 1988 has been the high point of this development. (More about the Hungarian organization HOMEROS in articles to come!)

But the Hungarian example is only the first small step towards Gay/Lesbian visibility in the very intricate socioeconomic situation in the East. For the foreign visitor, it is in general quite hard to find traces of the existence of homosexuals and to make contacts. In fact, one almost tends to believe the few official statistics, which quote substantially lower rates for homosexuality in the population than corresponding Western figures do. Although the more tolerant countries recently tend to rely on the findings of the Kinsey Report, others still try to make us believe that less than 1% of the population is homosexual. Sometimes they even go as far as to say that homosexuality is a result of Western decadence, and does not exist in their "healthy and moral" society. The latter opinion is to be found especially in those countries which are run in a dictatorial manner and where consensual homosexual acts between adults are still prohibited by law, e.g. Rumania. Hopefully such opinions will soon belong to the past. The beginning of the great political renewal in the Soviet Union, better known as "Perestroika", is leading to far-reaching progressive reforms at all levels, including moral issues.

But, until this reform has succeeded, one must still deal with the established mechanisms of the Communist system. An important element of this system is opportunism; after several decades of Communist rule, it has rooted itself in the social landscape. Most people adapt themselves to this system in resigned acceptance of the dominant political and economic order so that they can make the best of their situation.

Opportunism permeates all groups in society and all areas of life. Homosexuals are no exception. They also adapt themselves to the situation — often a two-fold adaptation, since they are subject to social criticism as well (and to a greater degree than in the West). Nevertheless, they can lead a life more or less free of conflict (the required degree of adaptation, self-denial, and secrecy varies from country to country), and so many of them do not understand what a

Gay/Lesbian movement is good for, since they do not feel oppressed in the first place. (Where this is not the case, e.g. in Rumania, repression is so severe that organization is out of the question).

This self-deceiving argument is often heard in the West too. In Eastern Europe, however, it has a certain logic in that official ideology views all groups with special interests as undesirable. Of course, every country has ethnic, religious, sexual, and even political minorities, but they are not entitled to make political demands by virtue of the that status. In a bureaucratic society of the Eastern variety, "all citizens are equal and form a unified people."

Membership in a minority is not grounds for preferential treatment. The women's movement, too, is "superfluous, since women already have equal rights under the socialist system."

Individualism is suspect because it means standing apart from mass mediocrity. The individual has very little leeway in Eastern Europe's uniform societies. In the case of homosexuality, there is the added fact that it fits with neither the "norms of socialist society" nor the model nuclear family, which is promoted and idealized even more fervently than in the West.

One element of Eastern European homosexual opportunism is marriage. There are several reasons for this: marriage serves as an alibi or as a means of gaining various advantages — or as an attempt at a "cure." Marriages between homosexuals and heterosexuals often last for many years; the heterosexual partner may or may not know about the homosexuality of his or her spouse. Many people take this step because certain advantages and conveniences of life can be obtained only by way of marriage. At issue might be permission to settle in the capital, since people cannot simply move from the countryside to the large cities. The most common motivation, however, is the housing problem. Official policy favors young married couples. Only they can receive loans and permission to purchase furniture, appliances, etc. Married couples also have the best odds of getting apartments. Lack of private living space — even a private — room — is the greatest problem for homosexuals in Eastern Europe. Lesbians and Gay men cannot lead their own lives if they are forced to live with their parents, especially if their parents do not accept their homosexuality.

Apart from the catastrophic shortage of apartments, high rents, especially in the private sector, are also an obstacle to obtaining a dwelling to oneself. With his/her own resources, the average citizen cannot afford an apartment until around age 40. Starting a family, however, alleviates this problem considerably and, since divorce is so simple as to be trivial, many simply choose the easy marriage option. It is hardly surprising, therefore, that Eastern European countries have high divorce figures. In the Soviet Union, one out of every three marriages breaks up after a very short time.

We will offer you more insight into the situation of our brothers and sisters in Eastern and Southeastern Europe (day-to-day life, AIDS, the developing Gay/Lesbian movement, etc.) in articles to come.

SINGAPORE

By John

Hello dear friends in Wisconsin. It has been a long time since I write, but there has been excitement here.

It was a wonderful Christmas for this year brought together the first meeting of the first Gay support group in Singapore. Terry tells me you have many groups there. This is our first. What a sense of belonging! What a sense of relief! To know I am not alone and be talking, discussing like any straight group over issues that have been hidden all time feels so good. I am glad because I see fellow men so frank and the masks removed. I didn't believe it would turn out so well, just like any other group.

I'm certainly glad this type of coming out is so pleasantly comfortable. My friend, Surjono, is already attached to another guy and I'm happy because he has been courageous enough to put

behind him his past bad experiences and look forward to a new lease on life.

There are now seven of us in the group. We have a wonderful time talking about our coming out, just like a religious gathering. Because of what I am learning about Gays in Wisconsin, we talk too about that. It is not perfect there, you say, but from what I have heard about your rights law and all your bars and groups, it is so much, very much better than it is here. You in Wisconsin are ahead. We are just beginning our struggle and this group is a start.

Perhaps you who read this will wonder what we do in this group. Some give advises, some volunteer guidance, some listen. But it is simply working. Yes, we are small, but at least we have made a beginning to establish a network here in Singapore for support.

I am truly hopeful that we can reach out to more people and help them come out. But this is not as easy as in Wisconsin. In your state you have publications and can advertise. We have none of that here. Here it is word of mouth. Here we have to be careful who we talk to about our group. We do not want spies. Many in our group have fears on this issue and I understand this. I don't think you in Wisconsin will.

Our group is trying to establish a library, but there are so few resources. Reading materials could contribute so much to us and helping us and give us strength. I would like to ask, if this is printed, that if anyone have any books or periodicals or anything you can send us, please do so. We would like bulletins on the latest on gay rights and how you fight for them and uphold them. If you can send anything in thick wrappers, you can get the address from this paper.

I am glad for the opportunity to write for Wisconsin Gay people. You are very, very truly lucky to be where you are. I will write again and tell you how we are doing.

HONG KONG

Gay life here in Hong Kong is not like you have it in the United States or, as I understand, Wisconsin. We have no laws that allow us freedom.

Instead, any kind of homosexual activity is a crime which, sometimes our vice police enforce. These laws against us are left-overs from British law codes of the 19th Century. Since the British are still here for another 10 years, these laws remain.

There are a couple of bars and clubs where Gay people can meet. They are small. There are also several cruising areas, but these are dangerous. Not only because of the police, but because of young male prostitutes who will think nothing of blackmail. So most Gay men here are hidden very deeply.

For Gays in Hong Kong, there are two releases. One is to travel. If you can afford it, it is possible to go to Bangkok or Jakarta. In Bangkok especially, Gay life is very open. There you can meet both easterners and men from the west. I like western men, but sometimes they seem vulgar and very hungry in meeting oriental men. They are not subtle. Perhaps things are different in America. I have never been there although I would very much like to see your country someday.

The thing to know about Chinese Gay men is that we are very much looking for lovers. That is why western men who visit Hong Kong, are welcome here. In Tokyo where I have visited, foreigners, western or not, are not very accepted. The Japanese do not like those outside their own society very much. But here in Hong Kong, it is different. I should say that Chinese Gay men are very tender, very sweet, I think. We believe in monogamy and tend to treat our lovers like sacred beings.

In Hong Kong like everywhere, there is much talk about AIDS. In Thailand, as I have seen, the government is very active fighting the disease. Here in Hong Kong not so much. Perhaps a cure will be found. If not, millions here in Asia will die. Because of our larger population, those who will suffer and die here will be much, much greater than in your country.

The freedom of Gays that you enjoy has a long way to go here. We need much encouragement. This is needed not only in Hong Kong, but in other Asian countries. If in *Wisconsin Light* you see names of persons to write to, please write to them. It is good for Gay men in many lands to come to know one another. You can be of great help in our struggle.

SOUTH KOREA

By Chen [Korea]

The South Korean government has, up until recently, been very busy with the Summer Olympic games and other events, so it could not pay much attention to the situation of Gays. However, the government has made a ruling against AIDS. For example, all Korean employees who work for Special Entertainment Facilities (as it is known here), such as low-class hotels, saunas, nightclubs, stand bars, barber shops, etc., are required to be checked periodically for AIDS.

However, most people in South Korea feel that this measure is more or less useless towards the battle against AIDS as the population to be tested make up only about 40,000 people. What about the rest of the 29,960,000 Koreans as well as foreigners in South Korea?

Also, many Koreans as well as Korea doctors are calling for tougher measures against the spread of AIDS by foreign tourists as well as non-Korean nationals living in Korea and Koreans who travel abroad frequently. However, the government has not yet responded to these demands as it fears that the international image of Korea will be tarnished. Think about it! If the Korean government required every foreigner entering Korea to show proof of an AIDS test, then this will cause havoc at the airport (not to say a dramatic drop in tourism).

It is the business of every one of us to be careful and to only engage in safe sex. If we do not, then even if we do not know we have AIDS, it is a form of murder, and especially so if we know we have the virus.

The main problem facing the Gay community in Korea is the family tradition which you in America do not have so strongly. No matter how strongly the government recognizes Gay people's rights, the Confucianist beliefs of strict adherence to the family tradition can not accept it (the idea of not reproducing and setting up an independent family).

Generally, Korean people did not have too strong an opinion towards the Gay community before the AIDS crisis, as long as it did not affect other people. But now AIDS (and homosexuality) seem to be everybody's business.

AUSTRIA

The Austrian Lesbian/Gay movement was again unsuccessful in having the four anti-Gay/Lesbian laws removed from the books. Among other things, these laws ban the spread of information about homosexuality and make illegal all Lesbian and Gay organizations.

As a result, on October 20, 1988, 2 Lesbian and 3 Gay male activists carried out a protest demonstration in Parliament. The guards were so busy arresting the 3 men that the women were able to leave without being arrested.

November, 1988 marked the 50th anniversary of Kristalnacht, the beginning of the Nazi genocide against the Jews. Neo-nazi groups made it known that they were planning attacks against Gay/Lesbian meeting places and against women's organizations. While no violence occurred, it should be noted that even 50 years after the rise of fascism, homosexual men and women must fear physical attacks.

On November 24, 1988, the controversial "Monument Against War and Fascism" by the Austrian sculptor Alfred Hrdlicka was finally unveiled. A group of 20 Lesbian and Gay activists — as representatives of one of the groups of Nazi victims — joined the ceremony. They silently stood holding a banner which read "Thousands Of Homosexual Victims Of Concentration Camps Are Still Waiting For Rehabilitation."

Police at first requested that the banner be taken down. When that was refused, 30 police arrived and tore it down. The Gays and Lesbians protested to the Socialist Lord Mayor of Vienna. In his response, the Lord Mayor chastised the Lesbians and Gays for an "unbefitting demonstration." He noted that other groups of victims did not carry any banners although he would have better understood that. In other words, he felt that homosexuals were second-class Nazi victims!

Members of the Rosa Wirbel pink
TURN TO AUSTRIA, PAGE 11

Milwaukee Gays Become Politically Active in 1970's

By Sue Burke

This is the second of a three part series of articles based on an interview with Alyn Hess by Sue Burke on December 18, 1988, at St. Joseph's Hospital, where Alyn was being treated for AIDS. Jim Moody was the first state legislator we elected. He ran and won for the Assembly in 1977 and the State Senate in 1979.

He was one of the first men to campaign in the Gay bars here in Milwaukee. Bill Meunier and others took him around. They said, "Look, you've got to campaign in the Gay bars because we have some issues that would be of interest to you. We know it's difficult for a single man to go into Gay bars because your opponents would Gay-bait. We'll do our darndest not to let them know about it."

On election night, it was right down to the last couple of wards and Bill was at the campaign headquarters that night for the victory party and Bill said, "Oh, no sweat, it's going to be close, Jim, but we'll do it."

But before that, the first real political campaign Gays took part in in Milwaukee was in late '71 or early '72. Robert Griffin was the alderman on the east side. He was an SOB and making a lot of anti-Gay statements, but he was Mayor Maier's crony, you might say. Everybody who was politically knowledgeable thought he would just win automatically. In fact, it was a close call. Why was that?

Because the Gay folks went to the elderly hearings where Griffin was speaking and asked our questions. Some of our elderly people would go there like married couples and he couldn't tell the difference. Our anonymity was our virtue.

He would try to get away from the questions and somebody would nail him and say, "You didn't answer that man's question over there."

Finally everybody realized he was a weasel-wort trying to weasel out of the questions. We got a lot of votes sympathetically that way and he almost lost. He realized he'd better deal with the Gay community.

The next time he decided not to run again because he knew we would cream him that time.

Griffin was the campaign manager for Judge Robert Landry. He called me up in 1972 and asked me if I would like to work in Landry's campaign.

I said, "We're not going to get involved in a campaign until we've had a chance to talk to the candidate himself."

We arranged a meeting in Judge Landry's chambers and we couldn't get any response from him. He said, "I can't prejudge a case."

"Well," we asked, "what's your philosophy?" His response was so nebulous that we just couldn't deal with it. We asked him to put something in writing, but he was convinced that support for an only Gay position would maybe harm him.

We said we didn't intend to give his statement out to all people, but only to the Gay community. Well, he wouldn't do it.

We said, "Look, we've got absolutely nothing to hang our hat on with Judge Landry and we can't go out there and say to the community to vote for this guy." We wanted to trust, but we had to verify him.

So we didn't get involved in that election and later on, Judge Landry proved not to be one of our friends. He's the fellow who sentenced the guy in Juneau Park who had gone hunting for queers to a very short sentence, two or three years for murder, and he praised him from the bench as being an all-American boy.

Now, let me tell you about the next one. In 1976 or '78 when the East Side assemblyman decided he wouldn't run again, there was an open race and there was a stampede of people running, including Steve Leopold. People in the media thought that he would do quite well, and indeed he eventually did win.

During that race, we supported this Gay guy who was not widely known but was one of the Democratic activists on the East Side of Milwaukee, Bill LeMieux. He ran without a big budget, but he got 500 votes.

Well, that's almost the margin of difference between Leopold and the other ones during that stampede. The Gay community supported LeMieux openly and told people we wouldn't support



Alyn Hess

Leopold because he wouldn't give his position in writing.

So Leopold knew if he was going to get elected again some of those other people would challenge him again and he'd better make friends with a group who had a flock of votes they could deliver.

So, eventually we got Leopold to help us, to reach out to the Gay community and to state his position better.

The [Dennis]Conta campaign in 1980 — that's one where we really made a difference. Conta privately admitted that the Gay community probably delivered 10,000 votes to him.

It was only a primary and Conta lost the general election, but it was the first time in many, many years that anybody had even come close to beating Maier.

We wanted Conta to campaign in the Gay bars because it would really solidify his support. We had it all set up one Saturday night, but somebody in the TV stations wanted to go along, so Conta canceled the visit.

He finally did it another time after he had been somewhere else. He sneaked over to the bars and did the campaigning. He knew it was a necessity. We had convinced him of that. But he also knew that if the media found out, the conservative people in Milwaukee would truly, truly do him in.

In the Conta campaign, one night a week we took over the headquarters. We stuffed and folded letters and answered the phone. That was a fairly large contribution to his campaign. We didn't have a lot of money, but time is also extremely valuable.

When Conta sat down on the day of the election and went through the call lists, everyone that had been worked on by the Gay community was absolutely solid and the people had already gone to vote or were on their way to vote.

The Gay community was the best way to contact the Gay community and the lists we had worked on — Gay or straight — were absolutely solid. We campaigned in January and February before the election in the primary out in the snow and the ice. We had highly motivated people. He could trust us to do it right and that's how he figured out that he probably got 10,000 votes from the Gay community's efforts.

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POLITICALLY SPEAKING

The Bush Era...

By Bill Meunier

On January 20, 1989, George Bush assumed the Presidency. If anyone thinks that his inauguration portends a new era in American politics, they should think again.

We all heard the platitudes about a "kinder, gentler America" and our "best days are yet to come." The later, by the way, was stolen from the Dukakis campaign whose original slogan was "The Best America is Yet to Come." Does anyone really believe this hogwash?

While George Bush was enjoying his big bash, I couldn't help but think about the reality which is far different from the slogans Skippy espouses. While he talked about tolerance, there were employers who celebrated the Bush inauguration by firing Gays and Lesbians due to their sexual orientation. Rest assured that even if there was increasing tolerance from the Federal Government, it would not include us. Quite the contrary. Bush is likely to oppress us even more in an effort to prove himself to his right wing supporters. After all, we make an easy, non-controversial target.

While Bush talked about kindness and gentleness, tens of thousands of Gays and others were talking or, at least thinking, about their latest bout with AIDS and millions more weren't praying for the Bush administration as he asked us to do, but were praying that they would not fall victim to the deadly virus that he and Reagan so callously ignored.

Bush tried to sound conciliatory to the Democrats and called for bi-partisanship in facing our problems. He had to. Remember that these are the same Democrats that he so viciously attacked and lied about in the November elections.

And while Bush and his cohorts wined and dined congratulating themselves on their stealing the White House from Dukakis using what even they admit were distortions and lies, many Americans went hungry. And what did George Bush have to say about those Americans and what he would do for them? A few words, but nothing specific. George apparently doesn't realize that words can not literally be eaten nor can they be used for currency to pay for medicine, rent, or groceries.

George had other words too. Remember the campaign and his statements that he would "Stay the course" set by Ronald Reagan? His pre-inaugural interviews certainly gave no indication that he would do otherwise which makes his statements about a kinder, gentler America all the more hypocritical.

Then there were the symbols. Every inaugural is full of them. The underlying theme of this inaugural was spend a lot of money on a big party for the wealthy. A fundraiser for the homeless (which George is so concerned about) of our nation's capital was pushed out of the D.C. Armory to make room for an inaugural event. Were there any events for the poor, the lowly, or even the middle class? In a word, no. Was there any indication at all that George Bush meant what he said when he spoke about

compassion and kindness? No.

Bush's inauguration removes Ronald Reagan from office and that is a plus we should be thankful for, but it does little else. We shouldn't expect more from Bush than we got from his mentor. In fact, if anything, the Bush inauguration should be plenty of incentive to get more organized and better prepared for 1992.

...And a Pop Quiz!

By Bill Meunier

Well, folks it's time for a pop quiz. If you've been paying attention to Wisconsin Light you'll get a perfect score. You'll find the answers on page 11 of this issue.

Freshman Level

1. The first state in the Union to pass a Gay Rights Law was
2. The Governor of Wisconsin is
3. In the November election..... was elected Senator replacing..... who had served in the Senate for 30 years.
4. During the Republican and Democratic Conventions last year, which party made Gay/Lesbian rights part of its platform and which ignored us?
5. In the November Presidential elections, Wisconsin was carried by?

Sophomore Level

1. Which presidential candidate finished first in the Wisconsin Democratic Primary?
2. Name the Senator from Tennessee who finished third in the Wisconsin Primary.
3. How many congressional representatives does Wisconsin have? a)seven, b)nine, c)10?
4. The defeated Republican candidate for U.S. Senate was?
5. Which political party controls the Wisconsin House and Senate?

Senior Level

1. Name the Republican Senator from Connecticut who served as a spokesperson on the AIDS issue and who was defeated in his bid for re-election in 1988.
2. Name the first person to defeat the Army in court on the issue of Gays and Lesbians in the military.
3. Which Wisconsin Governor appointed a task force to deal with Gay and Lesbian issues?
4. Name the Wisconsin Senator who settled a libel suit by formally apologizing to his opponent in the 1986 Senate race because his commercials lied.
5. Name the Wisconsin Congressman who dropped out of the U.S. Senate race and won re-election.

Graduate Level

1. The organization that sends telegrams to Congressmen and Senators when Gay/Lesbian legislation is up for a vote is called?
2. The National Gay/Lesbian Political Action Committee is called?
3. Which presidential candidate addressed the National March on Washington in October, 1987?
4. Name the only openly Gay alderman in Wisconsin.
5. Name one of the two openly Gay Congressmen.

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SISTERNEWS AND VIEWS

Adieu, Women's Coalition

By Jamakaya

Well, it's official. The Women's Coalition of Milwaukee, located near the UW-Milwaukee since 1972, finally closed its doors for good. The end came with a final rummage sale in January at which the Coalition's office equipment, along with dozens of feminist books, posters and old political buttons, were sold to interested buyers.

The Coalition has been pretty inactive the last three or four years, so some women were almost happy to see it expire after many years struggling to make ends meet. The hope is that now that the Coalition has passed into history, another feminist organization, energized by a new generation of women, can take its place. (I'm skeptical, but trying desperately not to be...)

What is indisputable is the enormous contribution feminists in and around the Women's Coalition made to raising the consciousness and improving the lives of all Milwaukee area women. Lesbians played a significant role throughout the Coalition's history.

The Women's Coalition was established in 1972 as the new wave of feminist activism took hold in Milwaukee. It provided a common meeting and communications center for the many different women's groups emerging at that time.

Its earliest project was the much needed Women's Crisis Line. Within a year, the Crisis Line was receiving almost 1,000 calls per month from women in various distressed circumstances. Callers were assured of sensitive treatment by specially trained feminist volunteers who, until this day, continue to staff the Line.

Rape crisis calls received through the Crisis Line led to the formation of the city-wide Anti-Rape Council in 1973. The Anti-Rape Council lobbied successfully for the Sexual Assault Counseling Unit which still operates out of the District Attorney's office.

When calls to the Crisis Line revealed a pervasive problem of violence against women by male partners, the Coalition formed the Task Force on Battered Women in 1975. In addition to counseling thousands of women over the years, the Task Force established the first shelter for battered women and their children in Milwaukee, Sojourner Truth House.

Pressure from the Coalition and other feminist groups helped reform Wisconsin statutes regarding sexual assault in 1976, and won recognition and financial assistance from the state for programs to alleviate the plight of battered women in 1979.

Grapevine, the Lesbian support group, was formed out of the Coalitions Friday night "Raps" and, in turn, initiated the Freespace groups (which gave birth to many successors). **Amazon** and **Common Ground**, feminist newspapers, came out of the Coalition office for twelve years.

The Women's Coalition also initiated



Jamakaya

Milwaukee's Take Back the Night movement. Anyone present at the first march in 1979 will never forget it. One of the largest demonstrations ever held in Milwaukee, the march featured 3,000 angry protesters expressing outrage over a summer season in which more than a dozen women were brutally raped and murdered.

Furious chants of "No More Parole, No More Bail — Let The Rapists Rot In Jail!", shook the streets. Defiant chants of "Fire Breier! He's A Liar!" indicted the insensitive Police Chief. Eventually, the city-wide Task Force on Sexual Assault and Domestic Violence was formed by the Common Council, some police procedures have been changed (mandatory arrests for domestic violence), and Chief Breier — thank the goddess — is long gone.

In the late 1970's and early 1980's, the Women's Coalition developed other innovative projects. Myriad, the prostitute support project, gained national publicity and aided more than 150 women involved in prostitution. The Displaced Homemakers Project initiated public awareness and education on the topic and contributed to the foundation of the state funded Milwaukee Area Displaced Homemakers Network

The history of the Women's Coalition is one of great commitment and accomplishment on the part of its tireless women activists. Their collective and militant action succeeded in establishing social services, reforming laws and institutions, and changing many attitudes regarding women's place in society.

So, although it hasn't been active for awhile, it's sad for me to see the Coalition go. It represented the best that was within us, a special generation of women loving women in the broadest sense of that wonderful phrase.

...

Jamakaya will be the featured speaker at an event celebrating Women's History Month in March at UW-Milwaukee. The program, "It Changed Our Lives: The Impact of Feminist Activism on Milwaukee," will take place Wednesday, March 29 at 7:30 p.m. in Room 191 of Mitchell Hall [note the change in location]. Everyone, especially activists in the local women's movement, are encouraged to attend.

"Homophobia is greatest in the Gay community."

If this is a critique, it is from someone who identifies wholly with the Gay community and, if I may judge, loves it to the point where he has been described as homophobic.

Asked about this, Fierstein denies it. But "I am a separatist," he says. "My faith is in the Gay community." In fact, he believes that if the Bush Administration really wanted to make this a gentler nation, the president should look to the Gay community to see how we've solved many of our problems.

"Torch Song" is dedicated to those living with AIDS and with good reason. Fierstein has dedicated himself to the battle against the disease. "In the last six months, I've done 15 AIDS benefits," he says. In fact, he is booked up to next October and more requests come in all the time. "You feel bad," he says, "but you can't accept them all. Do you know that I've seen my lover eight times in the last year?" Still, the impression is that he will go on doing them because the need is there, just as he will go on writing and acting for the same reason. Perhaps there is a good chance that we will one day see this remarkable man in Milwaukee.

FIERSTEIN

Continued from Page 1

Fierstein answers in the negative. "Absolutely not," he says. If that was true in the past, it is not now. Broderick is currently working with Dustin Hoffman on a film called "Family Business" and then will be working on one with Marlon Brando. Kerwin is on location working on a film in Sri Lanka.

As far as I'm concerned, "Torch Song" is the best film I've seen in years, a wonderful story that I and a lot of others laughed at and cried with in turn. After the initial showing on January 18th before an audience of 485 at Milwaukee's Oriental Theatre, the comments were nearly universally rave. As one person said, "There was so much recognition by everyone there. There was laughter. There were tears. It was beautiful."

But there have been negative reviews in the Gay press, for example, **The San Francisco Sentinel**. What did Fierstein think?

"I don't read reviews," he replies. Then he pauses slightly before continuing. "The ones [reviews] in the Gay press bother me." There is a sadness in his satin voice. "It's almost as if the Gay community owns me and think they can do with me what they want." There are times, he thinks, that

Literary Awards Announced

[Washington, D.C.]— The publisher and editor of the **Lambda Rising Book Report** — the premiere review of contemporary Gay and Lesbian literature — announced plans for a new annual awards program to recognize excellence in Gay and Lesbian writing and publishing.

The public is invited to participate in the Lambda Awards by nominating their favorite Gay and Lesbian books for 1988. Nominations are accepted in 12 categories (Please see ballot published in this issue).

The deadline for nominations is February 17, 1989. Five finalists in each category will be announced nationally on March 1, 1989.

A panel of 60 judges from across the country, representing a cross section of the Gay/Lesbian literary community, will select a single book in each category from among the finalists.

"The movies have their Oscars, Broadway has its Tonys. It's time for the Lesbian and Gay community to honor its literary stars," said Deacon Maccubbin, publisher of the **Book Report**.

A gala awards banquet will be held June 2nd, 1989 in Washington.

For further information about the awards program please contact Will Guilliams: **Book Report**, 1625 Connecticut Ave., N.W., Washington, D.C. 20009-1013 or phone (202) 462-6965.

FAITH

Continued from Page 4

"Let marriage be held in honor among all, and let the marriage bed be undefiled from fornications and adulterers, God will judge."

How do you feel God in your life? The word is "FAITH." Use it in all you do, never stop believing, hoping or trusting

that all areas of life are under God's hand. Faith is your way of accepting and living with God's path that He has chosen for you.

Finally, to keep that relationship strong, first in importance is to always keep God as your foundation in all areas of the relationship. Also try to nurture the little things that reflect the positive. Focus on giving more than you receive from your spouse. Work to build his weaknesses with love and always give him your respect even if you don't see eye to eye. Allow yourselves time together to love, play and pray. Be on the look-out for danger signs such as resentment, too much jealousy and lack of trust. Never be afraid to talk it out and remember, you can always give any problem over to the Lord.

Relationship living is a special kind of friendship. To nourish it, avoid these 10 "dislike" traits: 1) Lack of dependability, 2) Grumpiness, 3) A tendency to exaggerate, 4) A compulsion to "show off" your knowledge, 5) Sarcasm, 6) A sense of inferiority, 7) Bossiness, 8) Criticizing and fault finding, 9) Poking fun at people behind their backs, 10) A desire to dominate others.

Show that you care (love) by communication. Love is limited only by our ability and good sense to find new ways of expressing it. A relationship filled with romance is exciting. Perfect the art of honest compliment.

These are four ways I read in which a couple can strengthen their relationship. 1) Use the brief moments. One spouse used the time each morning in which he took his partner to the bus stop. This was "their" time each day. 2) Share your work time. Arrange to do some things together instead of having "my jobs" and "your jobs." 3) Take recreation you both enjoy. 4) Always have time. Remember to put one another first!

If you would like more information regarding relationships or other topics, write Saving Grace Tabernacle, Box 837, Antioch, IL 60002 (SASE).

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The Time Has Come for the literary excellence of the lesbian and gay community to be recognized. 1988 has been a tremendous year for the writers, editors and publishers of gay and lesbian literature. As a result, all gay and lesbian people have benefited from this unparalleled growth in both substance and quality. To recognize this excellence, **BOOK REPORT** is proud to announce the **1st Annual Lambda Literary Awards** program.

You Can Participate In This Event by nominating your favorite books for recognition. Simply fill out the accompanying ballot. Remember, only choose titles published in 1988. You need not make nominations in every category. A panel of judges from the national literary community will select the winners from five finalists in each category.

A Gala Awards Banquet, celebrating gay and lesbian literary excellence, will be held June 2, 1989, in Washington, DC, to coincide with the American Booksellers Association Convention. At that time, the recipients of the **1st Annual Lambda Literary Awards** will be announced.

Nominations for the 1988 Lambda Literary Awards

Submit nominations to: Lambda Literary Awards, 1625 Connecticut Avenue, NW, Washington, DC 20009-1013. Nominations must be received by February 17, 1989.

Lesbian Fiction Title	Author
Gay Men's Fiction Title	Author
Lesbian Nonfiction Title	Author
Gay Men's Nonfiction Title	Author
Lesbian Mystery/Science Fiction Title	Author
Gay Men's Mystery/Science Fiction Title	Author
Gay and Lesbian Poetry Title	Author
Lesbian First Novel Title	Author
Gay Men's First Novel Title	Author
Lesbian Small Press Book Award Title	Author
Gay Men's Small Press Book Award Title	Author
AIDS (Special Category) Title	Author

For further information or Awards Program reservations, call (202)462-6965.

Army May Appeal Recent Sgt. Ben-Shalom Victory

By Sue Burke

A court decision named "Ben-Shalom II" has affirmed the right of Gay and Lesbian people to remain in the U.S. Army.

In the decision issued Jan. 10, Federal Judge Myron L. Gordon ruled that Sgt. Miriam Ben-Shalom's First and Fifth Amendment rights to freedom of speech and association and equal protection under the law were violated by an Army bar on homosexuals.

The decision was also an important civil rights ruling. Gordon said homosexuals have been treated as a "suspect class" by the Army in a way that is "not rational" and unconstitutional, and they deserve "enhanced judicial scrutiny" from the courts to get equal protection under the law.



Sgt. Miriam Ben Shalom

Ben-Shalom was also granted the right to apply for payment of legal fees for Ben-Shalom II.

Ben-Shalom, 40, said she did not expect such a strong ruling from Gordon. "I wish I could tell Judge Gordon thank you myself. The military was — just bluntly put — shredded" by the decision, she said.

But this will not be the end of the 14-year-long fight by Ben-Shalom against the Army. She said she has been told by the Army that it will appeal the decision, but the appeal will probably be to the 7th Circuit Court of Appeals, where Ben-Shalom has won legal victories before.

Ben-Shalom's battle began when, in 1976, she was discharged from the Army for avowing her Lesbianism. After exhausting administrative appeals, she filed suit in federal court, claiming that her First Amendment right to freedom of speech and association had been violated as well as her constitutional right to privacy.

In 1980, Federal Judge Terence T. Evans ruled in her favor in a decision now known as Ben-Shalom I.

Evans wrote, "Her homosexuality caused no disturbances except in the minds of those who chose to prosecute her... her sexual preferences had as much relevance to her military skills as did her gender or the color of her skin."

Ben-Shalom won, but as Gordon wrote in Ben-Shalom II, "Vindication, however, was slow in coming. As late as August, 1987, seven years after the District Court ordered reinstatement, the Army resisted reinstatement on the ground that the original regulations under which she had been discharged had been reworded."

After many legal maneuvers on the part of the Army, it was finally forced by the 7th Circuit Court of Appeals to let her back in.

That court wrote: "We are baffled by the [Army's] asserted confusion over the word 'reinstatement' in the 1980 order.... The order could hardly be clearer."

"We will expand on what that order means. When Ben-Shalom is returned to the Army, the Army is prohibited from discriminating against her because she professes to be a Lesbian. For example, there can be no further attempt to discharge her simply because of her avowed sexual preference."

"Any attempt to circumvent the order of the district court requiring reinstatement with all privileges will be punished by appropriate sanctions for contempt. We trust, however, that such a step will not become necessary."

With that judicial tongue-lashing, the Army reinstated her on Sept. 12, 1987, to complete her term. However, because it had changed the regulation that Evans found unconstitutional, the Army, in April, 1988, refused to allow Ben-Shalom to re-enlist after her term ran out Aug. 11,

1988.

Ben-Shalom went back to court and came before Gordon again. He ordered the Army to allow her to re-enlist "without regard to her sexual orientation until further order of the court." on Aug 3 while he considered her case.

The Army, in a letter to Ben-Shalom on Aug. 11, said it had considered her reinstatement request "without regard to sexual orientation" but Army regulation still "bars the re-enlistment of homosexuals" and "the Army is bound to follow its own regulations."

Gordon responded by threatening to fine the Army \$500 a day for contempt of court, and the Army relented. On Sept. 12, 1988, Ben-Shalom signed up for another six years of duty, pending Gordon's final decision.

Gordon's final decision found the new Army regulations banning homosexuals to be unconstitutional for many of the same reasons as in Ben Shalom I. He also strongly criticized the Army's arguments offered in Ben-Shalom II for banning homosexuals.

The Army had argued that homosexuals by nature are compelled to commit sexual acts in the same way kleptomaniacs and arsonists are compelled to commit criminal acts.

"Gordon wrote, "Yet not one shred of evidence has been presented to the court to show that homosexuals as a group share a compelling desire to commit that particular form of sexual conduct."

Gordon wrote that the comparison of homosexuals to criminals was evidence of "pernicious and sustained hostility."

"The court is asked to rely on the 'obvious connections' and to use 'common sense.' In this context, the word 'common sense' amounts to little more than a euphemism for prejudice," Gordon wrote.

Gordon went further. He noted that "homosexuals have suffered a history of purposeful discrimination" and because they constitute only 8-15% of the population, they are generally unable to get equality from political means, and "constitute a discrete and insular group subject to potential prejudicial political power."

Gordon said that while the Army has a right to maintain discipline, foster trust among members and recruit and retain members, among other interests, "the problem is that none are rationally advanced by an Army regulation which distinguishes military personnel on the basis of their sexual orientation."

Although the 1986 U.S. Supreme Court decision in Bowers v. Hardwick held that there is no constitutionally protected right to privacy to engage in consensual acts of homosexual sodomy, other federal court cases have held that homosexual status could not be equated with homosexual conduct, Gordon said.

Ben-Shalom has never been accused of committing a homosexual act in the Army, and according to the Army, is an excellent soldier, Gordon said.

In his decision, Gordon also drew on other court cases involving homosexuality, including the case of Perry Watkins, a Gay man whose case against the Army is on appeal before the 9th Circuit Court of Appeals in California.

Ben-Shalom said it was rare for a federal court to order payment of legal fees. "Judge Gordon rightfully saw that the Army has been playing a long and expensive case with me."

She added that the decision will not pay for legal fees still owed for Ben-Shalom I and will not pay for costs if the Army appeals Ben-Shalom II. Her attorney, Patrick T. Berigan, is accepting donations on her behalf.

She said the courts will be needed to bring equality to the military, and cited Department of Defense statistics that women Marines are ten times more likely than men to be discharged for homosexuality, and in the military overall, women are five times more likely to be discharged for homosexuality.

Ben-Shalom, currently a member of the 5091st Reception Battalion of the 84th Division, headquartered in Milwaukee, said she will ask to change battalions because the new commanding officer had been an attorney in her case, and she does not want to place either him or herself in a difficult position.

"The Army just got blown out of the water," she said. "Once again America didn't let me down. God bless America."

Drastic Changes Needed in Washington to Avoid "Dark Days"

By Thomas J. Rondy

Now that the College of Electors has verified the presidential victory of the Bush campaign, I can, I suppose, turn to the subject of why I see dark times ahead in the possible future. We lefties are infamous for our Chicken Little (no pun intended) fits, but this is one set of predictions that makes me hope that I'll be proven wrong.

For starters, during the Reagan Era, the gap between the rich and poor has been growing steadily wider. The 80's have been a time of extravagance and prosperity for those who have, mainly at the expense of those who have not.

Social programs get cut, and the Pentagon gets whatever weapons system it wants, like the Strategic Defense Initiative (Star Wars) which amounts to a "profitable" investment into weapons systems and related things, the benefits of which are primarily reaped by, you guessed it, the Haves.

This investment cycle is also fed by our growing national deficit. If it seems paradoxical that today's generation would accumulate wealth at the expense of a future generation, remember that this is Capitalism we're talking about here.

The problem is, the investment is into something usually non-consumable, namely military hardware. War could consume such equipment adequately. But without a war, the investment cycle would have to slow down due to the hardware's usual non-consumability. But neither war nor economic crisis are pleasant options.

But even with a war, the fact would remain that only so much debt can be generated before the bottom drops out.

It should also be noted that the upward hoarding of wealth has proven to be a difficult movement to halt. Every month seems to bring news of the most recent corporate buy-out. I can still remember coming back from my first break from boarding school, (believe it or not) and hearing a sterile voice saying, "We're Beatrice" at the end of just about every food commercial on television. That basically amounts to the concentration of wealth into increasingly fewer hands.

Though the middle classes try to blind themselves to the suffering of the poor, it is becoming increasingly inescapable that the Have Nots are really not having. For instance, it is interesting to think why so much attention is being paid to the plight of the homeless. It couldn't be because their numbers are increasing, could it?

If you're getting fed up with the

economics lecture, I'll get to the point. Economic crises tend to make all hell break loose. The widening economic gap is a phenomenon that has been followed by many disturbing developments. As the farm crisis rages on, many farmers turn, in growing numbers, to Fascism. As if that wasn't enough, in our cities, we are seeing the appearance of Skinheads who "love America." The Establishment sociologists probably have dredged up the expected misleading analysis of the reasons for the rise of Fascism in our times, but it is now becoming clear that the economic patterns of the decade are simply taking their toll. Seeing as how Gay men are often at the top of these movements' hit lists, these developments do not bode well for us.

Now Reagan has written his final budget and Bush has given the expected response. Now we can expect our already shoddy health-care and education systems to go straight to Hell. We can also expect a worsened farm crisis, a shattered, technologically backward economy and a grossly unfair distribution of wealth which will hit the middle classes first. And let us not forget the fact that the Right is perfectly content to let AIDS kill us all off, blame us when breeders start getting the disease and remain too stupid all along to see their hypocrisy in perpetuating the cycle.

All of these things spell disaster for both Gay/Lesbian people as well as the world which may very well have to deal with the doubly insane and destructive United States that could possibly emerge from these catastrophes.

I'm not saying that those things are inevitable. Nothing is truly inevitable. Just the same, we must be prepared for all Hell to break loose. We should be ready to keep the cultural mainstream from going totally insane in whatever ways we can when the normal children of society get it through their thick skulls that life in the 90's is not going to be a Beach Boys song.

Most importantly, all of us should take an active role in trying to change the world. I know that sounds like something that everyone expects a Cardinal staffer to say, but it's still true. Whether you become directly involved with an organization such as Progressive Student Network or simply contribute to organizations such as the Human Rights Campaign Fund or GLASS, you will indeed make a difference.

Hasta la victoria siempre!

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