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# GPU NEWS

January 1978

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*le Mouvement Perpetuel by Morgan Snell (photo by Georges Debot)*

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# PRIDE FILES APPEAL

**San Francisco, CA**—An appeal was filed in early December from the Federal Judge's order dismissing Anita Bryant and the Florida Save Our Children Defendants from the San Francisco \$5 million lawsuit on the grounds of lack of personal jurisdiction. The previous week a federal judge granted the Florida defendants' motion to dismiss on the grounds that the federal court in San Francisco had no jurisdiction because of their lack of contacts with California.

The plaintiffs, Helen Hillsborough, mother of the San Francisco gardener murdered in June, and Jerry Taylor, had alleged, in opposition to the motion, the following contacts: 1) a statement by Anita Bryant that 45% of the cash contributions to her campaign came from California, 2) participation by Cal. State Senator John Briggs in the Miami campaign, 3) cash contributions from dozens of California residents and businesses, 4) an offer of assistance to Bryant from U.S. Senator Hayakawa's office on his official stationery, 5) six hours of free television time provided to Bryant's campaign by a San Francisco religious station, 6) collection of funds for Bryant's organization by the **Los Angeles Times**, and 7) the supplying by two S.F. police officers of films of the Gay Pride Parade for use in Bryant's organization's television commercials.

Remaining in the suit at the trial level are Briggs and the four defendants who participated in the slaying and assault. One defendant has already been convicted of second degree murder in San Francisco Superior Court. The appeal of the dismissal was presented to the Ninth Circuit Court of Appeals, which will hear the case in early 1978.

The costs of the extensive suit are being underwritten by contributions to a Legal Defense Fund by the **Pride Foundation**, a S. F. based national organization which promoted legal and education activity on behalf of anti-discrimination cases. A national

campaign for contributions of \$2 per person, to pay the cost of copying a page of the depositions of Anita Bryant and the Florida defendants, recently held in Miami, has also been announced. The Pride Foundation is the only gay organization in the United States recognized by a state bar to practice law.

Paul Hardman of the Pride Foundation has also publicly charged that **Advocate** publisher David Goodstein is making every effort to hamper the foundation in its suit against both Briggs and Bryant. According to Hardman, Goodstein managed the cancellation of a disco benefit for the foundation at which David Kopay

was to appear by sending telegrams to the disco owners suggesting that the benefit would "damage their business". **Advocate** reporters have also claimed that they received from Goodstein "outrageous instructions not to share any information with the Pride Foundation."

John Vaisey of the Pride Foundation states that "the issue of this lawsuit is **national**. Gays are a class of citizens entitled to the protection of the law as far as civil rights are concerned. The suit is extremely ambitious, very broad, and covers everybody. We are trying to get the courts to say, 'You cannot deny gays their civil rights - ever.'"

## LESBIAN GROUPS MEET

**Milwaukee, Wi**—Two gay women's groups have recently announced project and meeting plans for January.

The Gay and Lesbian Coalition of Greater Milwaukee (GLCGM) is patterning its projects on work which the similarly named group has been doing in Chicago for the past two years. GLCGM will provide a discussion and meeting format whereby gay and lesbian groups and businesses can work on areas of mutual concern.

The first organizational meeting of GLCGM will be held on Saturday, January 28, in the Women's Coalition Center, 2211 E. Kenwood Ave. at 3 p.m.

The Women's Health Committee (WHC), associated with Gay Peoples Union, Inc., has as its fundamental aim the provision of hassle-free health care for lesbians who are weary of explaining gay needs to insensitive gynecologists.

WHC will provide diagnosis and treatment of vaginal infections, routine pelvises and paps, V.D. testing, and other health services oriented to the lesbian community.

Interested persons are invited to come to share their ideas at the organizational meeting of WHC to

be held at the Farwell Center, 1568 N. Farwell, on Thursday, January 12, at 7:30 p.m.

## GAY RIGHTS IN ASPEN

**Aspen, CO**—The city council of this ski area passed an ordinance which forbids discrimination in employment, housing, public accommodations and services because of sexual preference. The gay rights ordinance passed by a 5 to 1 vote and makes Aspen the 42nd city in the country to pass such legislation.

Aspen City Attorney Dorothy Nuttall, who drew up the legislation, called it "the most progressive piece of anti-discrimination legislation in the U.S."

Ralph Brendes, legal counsel for the Aspen Gay Community, said that the new statute is "a model for smaller communities and eliminates the need for human rights commissions." The Aspen ordinance calls for both civil and criminal penalties for violations of the statutes. It lets the city suspend the licenses and franchises of convicted offenders.

"We did not call it a gay rights ordinance," said Brendes. "That made all the difference in the world."

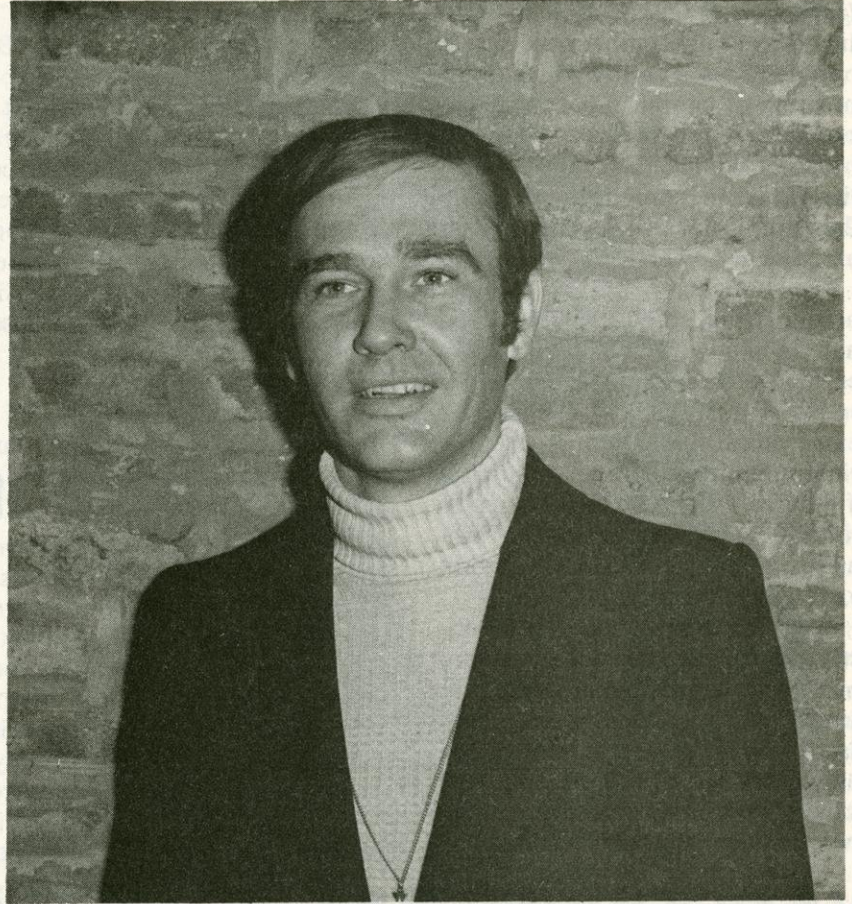
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# CHICAGO MCC PASTOR RESIGNS

Chicago, IL—The Reverend Kenneth T. Martin has announced his resignation from the pastorate of the Good Shepherd Parish/MCC effective January 1, 1978. The 33-year-old minister plans to remain active within the Chicago church, and to retain also his position as resident minister, which would include periodic returns to the pulpit of his officiation at special ceremonies.

Martin told representatives of GC NEWS that the decision to step down as head chaplain to the 250-member congregation was personally motivated. He wishes to spend some time on writing, and to return to school to work toward his doctorate in Theology. Rev. Martin, a native of Jackson, Mississippi, graduated from the Southern Theological Seminary (Louisville, Kentucky) before moving to Chicago in 1974. His seminary thesis was entitled "Gay and Christian: The Politics of Ontology." Martin hopes to work on a full-length book as a development of themes originally treated in the thesis.

The resignation from MCC will not effect Martin's position as the national representative of the Metropolitan Community Church on the National Council of Churches' Commission on Human Sexuality and



REVEREND KENNETH T. MARTIN

Family Ministry, a post which he has held for the past eighteen months. A replacement will be selected by a

vote of the congregation on qualified candidates submitted by Good Shepherd Parish's Board of Directors.

## PERMISSIVE SEX DOESN'T HURT

Bloomington, IN—In a recent series of interviews conducted by United Press International, Paul Gebhard states that there is no evidence whatever that permissive sexual attitudes are having socially or psychologically debilitating effects in the United States. Gebhard, who worked with Kinsey in the 1940's at Indiana University's Institute of Sex Research, succeeded him at his death in 1966 as director of the Institute.

Commenting on sexual permissiveness, Gebhard notes that "you take our Kinsey data and plot it with each generation—it inexorably, substantially rises. Present estimates of sexual permissiveness (premarital, extra-

marital, and nonmarital sexual activities) are at 79% for young women and 90% for males (18–24 years old). Gebhard suggests that the trend will probably level off for both groups at about 90%.

Gebhard also applauded the replacement of romanticism with rationality, and said that it need not sacrifice tenderness. "In the past marriages were contracted for purely sexual reasons. Now they ought to be making more rational marriages." Increasing divorce rate is not the fault of sexual liberalism, he said, "but simply means people have higher expectations."

Concerning homosexuality, Geb-

hard suggests that it has not increased in incidence, but only in visibility. Commenting on Anita Bryant's theory of homosexual recruitment, he noted: "Her statements about recruitment don't impress me very much."

Also suggested in the interview is that child pornography is not on the increase, but that the appearances are due to increased police and prosecutorial attentions only.

The Institute plans to publish a work based upon 3,000 interviews in the early 1970's, dealing with attitudes of the general adult population towards different types of sexual behavior.

# BISHOPS CONDEMN SEX REPORT

Washington, D.C.—The Roman Catholic Bishops in December condemned a report released earlier which urged an easing of church rules on sexual conduct. The controversial report, entitled **Human Sexuality: New Directions in American Catholic Thought**, is reviewed elsewhere in this issue of GPU NEWS.

The bishops, speaking through their doctrinal committee, indicated that the study "...departs from the teaching of the church, abandons objective criteria and the demands of sexual morality." Though the doctrinal committee represents the view of the entire National Conference of Bishops, which was meeting in Washington, the conference in fact took no vote on the matter.

Speaking of the more liberal criteria proposed by the study, the committee noted that they are "too vague to apply with any kind of precision. In effect they remove the essential connection between sexual activity and procreation, sexual activity and marital love."

## VANCOUVER SEX SCANDAL

Vancouver, B.C.—Scientists in California may be busy investigating lesbian seagulls, (see page 37), but Canadian zoo officials are worried about male homosexuality rampant among their ducks. The curator of Vancouver's Stanley Park Zoo, Larry LeSage, notes, "I first noticed the mallards were gay about three years ago. But now the wood ducks have picked it up."

Rick McElvey of the Canadian Wildlife Service told reporters: "This sort of thing is not unusual among waterfowl—particularly when they are densely populated." LeSage was not impressed by McElvey's suggestion that gayness might be natural, and is of the opinion that the wood ducks were corrupted by the mallards. He also fears that the ducklings may later be corrupted by their own elders; and, in a last-ditch effort to "stamp the whole immoral busi-

"The norms are wrong and potentially dangerous," declared Bishop Walter J. Curtis of Bridgeport, CT. "They are not helpful but deceptive and poor moral guidelines."

Apparently as a result of the committee reaction, in the diocese of St. Louis, Cardinal John Carberry and four other bishops have ordered priests to publicly reject the findings of **Human Sexuality** - because it "contradicts the teachings of the magisterium on many points," and represents a "serious diluting" of the Bible. In New Jersey, Msgr. James

## PA GAY RIGHTS ACTION

Harrisburg, PA—The Pennsylvania Council for Sexual Minorities has recently announced that state agency affirmative action plans protecting sexual minority workers have been submitted to Gov. Milton Shapp's office. The plans prohibit discrimination on the basis of "life style, affectional, and sexual preference."

Anthony Silvestro, chairperson on the Council, said that, by implement-

T. McHugh, executive director of the Bishops Committee for Pro-Life Activities, announced that the committee is not only concerned with the "twin evils" of abortion and euthanasia, but with the "wide spectrum of social conditions which often inhibit proper enjoyment of life."

When asked by reporters why **Human Sexuality** is becoming more popular and widely quoted than the 1976 Vatican pronouncement on sexual morality, Bishop Curtis said, "Sound moral teaching is not always popular."

ing Gov. Shapp's earlier commitments to the protection of gays, "many state agencies have institutionalized a concern for the rights of all their employees. Although this isn't a splashy action, it may be the most significant achievement for the sexual minorities in Pennsylvania this year."



**Penn. Governor Milton Shapp.**

This latest action was another in a series of steps implemented under Shapp's administration to protect the rights of gay state employees. The state's own personnel rules were expanded earlier this year to include the same provisions; and three of the unions representing state workers have also bargained to have the protective wording for gays included in their own contracts with the Commonwealth of Pennsylvania.

ness out," he has asked the Canadian Wildlife Service to undertake "sexual reprogramming" of the gay drakes.

The difficulty for the Wildlife Service has been that of finding a reprogramming procedure for the ducks. They report to McElvey that psychoanalytic counseling is too expensive, and well outside their own budget restrictions. Cheaper would be religious instruction, but the drakes appear to be totally indifferent to the teachings of the church.

Editorializing on the difficulties in which the Wildlife Service finds itself, London's **Gay News** notes: "In the end the only solution (for the ducks) may well prove to be a tightening up of the law and heavy deterrent sentences by judges."

GPU NEWS has a better suggestion. Why not send Anita Bryant to Vancouver to found a chapter of "Save Our Ducks, Inc.?"

## GAY NEWS UPDATE

**London, U.K.**—**Gay News** and Editor Denis Lemon have lodged their petitions to the House of Lords for leave to appeal, following the overwhelming vote of readers in favor of carrying on the battle to overturn the blasphemy conviction. Report of the conviction and rejection of preliminary appeal arguments was published in earlier issues of GPU NEWS. A committee of Lords will meet to decide whether the publication may be given leave to appeal. If the appeal is granted, the Law Lords would then set a date for the appeal hearing itself.

At the same time, the Government released in June the results of a secret opinion poll carried out in August of 1977. the report reveals majority public support for an end to discrimination against gays in employment. 65% favored equal rights for gays, and only 19% were opposed. In contrast, a similar poll taken in the U.S. showed only 56% of Americans favoring equal job opportunities, with a whopping 33% opposed. Predictably, the UK poll showed that only gay school teachers came off poorly: 68% opposed, and 22% in favor of the idea. Finally, the British public favors the continued legalization of all sexual relations between consenting adults by a huge majority

of almost 3 to 1. It is here that American gays have a great deal more to worry about than their British counterparts.

The only political party in the UK presently favoring anti-gay legislation openly is the National Front, a neo-Nazi organization. As a result, the **Gay News** appeal has been closely connected to anti-Nazi protests throughout the UK. In late April the big event in London was the Anti-Nazi League's protest against the National Front, which took place in the East End and which was joined by virtually all gay organizations in the UK. The pink triangle, used by the German Nazis to mark the thousands of gays slaughtered in their concentration camps, has become the symbol of the gay wing of the Anti-Nazi League in Britain. The London demonstrations drew over 80,000 protesters.

In a late-breaking press-release received from **Gay News**, GPU NEWS has learned that GN and its Editor, Denis Lemon have been given leave to appeal their case to Lords. Additional good news for GN supporters is that the funds already collected for the GN Defense Fund should be sufficient to pay all additional expenses for the appeal to Lords.

## SUPREME COURT REFUSAL

**Washington, D.C.**—Once again the U.S. Supreme Court has refused to hear a gay-related issue. The justices declined in June to review a decision upholding the constitutionality of a North Carolina law which prohibits "homosexual acts" between consenting adults. The only justices to vote in favor of hearing the issue were Justices William Brennan and Thurgood Marshall (4 votes were required).

The defendant in the case, *Enslin V. Wallford*, was convicted on a charge of sodomy, and challenged the constitutionality of the law,

which describes homosexual acts as "the abominable and detestable crime against nature." Lower federal courts had ruled against the defendant's claim that the law was overly vague and constituted a denial of right to equal protection under the law.

Barbara Levy, Executive Director of the **Lambda Legal Defense Fund**, noted that the Court "has made it clear that it won't touch gay rights with a ten foot pole. When something comes up to them (the justices), they have not accepted the task of making a decis-

## NOBLE IN SENATE RACE

**Boston, MA**—Rep. Elaine Noble has formally announced her candidacy for the Democratic nomination for U.S. Senate. Speaking to a cheering crowd of over 300 supporters, Noble denounced incumbent Senator Edward Brooke and insisted that she would be able to beat him in the November election.



Elaine Noble announcing her candidacy

Though Noble is an open lesbian, the nine-page press release given to reporters did not use the word "gay" nor refer to gay issues. This is consistent with Noble's oft-stated intentions to conduct her senatorial campaign with no emphasis on her sexuality.

ion at all." The decision not to hear the case, however, sets no precedents, does not mean that the Court views the law as constitutional, and has no legal effect on subsequent appeals.

In light of the Supreme Court's continuing avoidance of gay issues, Lambda Fund will be taking more actions at the state level. Levy noted that most states have constitutions "which include the same rights as the Federal Constitution. We will be challenging sodomy laws at the state level rather than go to the Supreme Court."

# ANITA BRYANT UPDATE

New York, NY—Anita Bryant has begun a nationwide tour to promote her new book, **The Anita Bryant Story**. In a taped interview done in New York, Bryant has called for a new federal law against gays. It was not clear from the interview exactly what Bryant wanted the law to do; and, when queried by the interviewer, she declared that the lawyers would have to work it out.

Bryant is also planning to stop over in Wichita, during her tour, since her organization is working there for the repeal of the recently passed gay rights ordinance. 9,815 signatures are needed for the recall petition. The Wichita Community Standards Group (a Bryant organization) had collected 9,100 signatures early in December, but Wichita City Attorney John Dekker ruled that the petition forms were all invalid; since the petitions omitted the proposed measure for repeal.

At a Richmond, Virginia religious rally, Bryant autographed a copy of the record "Hurricane Anita" for the song's singer and composer, and included a biblical chapter and verse numbers with her signature. When the singer and composer identified themselves, Anita responded with a "God bless you." The composer, John Frizzel, answered, "God bless you. You have done more to unify this gay movement than anyone could possibly hope to do."

In the meantime the readers of **Good Housekeeping** have put their seal of approval on Anita by voting her winner in the magazine's ninth annual "Most Admired Woman Poll." Bryant barely squeezed out Pat Nixon, last year's winner. Other past dignitaries who have received the award include Betty Ford, Julie Nixon, and Princess Grace of Monaco.

NBC had also announced that Bryant would not be permitted to serve as co-hostess of the televised Orange Bowl Parade in Miami on New Year's Eve. The singer's husband suggested that pressure from gays, together with network fear of an incident,

were responsible for Bryants being dropped.

Through its Miami office the US Postal Service granted an educational organization permit to Bryant's Save Our Children, Inc., during the June referendum. This allowed the group to save approximately \$35,000 by sending its mailings at reduced postal rates. The October issue of **American Libraries** notes that the permit was contrary to present postal regulations, but that letters to the Postmaster General have gone unanswered.

In San Francisco, the Pride Foundation has also filed appeals on a recent court decision exempting Bryant and her group from litigation pending in that city. (see news article elsewhere in this issue) Officials of UHF-TV Station Channel 38 (a religious broadcasting outlet in San Francisco) have decided to give gay spokespersons a chance to explain their views on the air. Bryant had appeared on a three-hour program broadcast by the station in June as part of her Dade County campaign. "I believe our broadcasting voice in

the San Francisco Bay Area must go on record as recognizing the intrinsic value of the rights and person of the gay community," the network's president, Dr. Gene Scott, said in a letter released by his attorney.

During its third annual meeting in Washington, D.C., the Gay Public Health Workers Caucus of the American Public Health Association voted to support the boycott of Florida citrus products. The caucus also endorsed affirmative action for women, restoration of medicaid abortion, and the ERA.

And, on the lighter side, San Francisco residents may have noted that the No. 25 Municipal bus says it all on its destination roller: "Bryant—Cow Palace." Jack Nelson, owner of San Francisco's Record House, has also uncovered a Bryant collector's item—a Columbia album by Bryant which includes "I Left My Heart in San Francisco." Other noteworthy cuts on the album are "Call Me Irresponsible" and "What Kind of Fool Am I?". If you really must have this album, which is out-of-print, it is CS 8835, recorded in 1963.

## NEW IMMIGRATION RULES ?

Washington, D.C.—The U.S. Bureau of Prisons and the U.S. Immigration and Naturalization Service will soon make a complete reversal of their anti-gay policies.

A number of gay publications have been involved in a legal suit with the Bureau of Prisons to end its ban on gay publications in the federal prison system. Recent meetings and interviews with Bureau Director Norman Carlson and other agency officials have elicited their promises of "an end to some of the special unfairnesses visited upon gay prisoners."

Gay representatives have also been working with the Immigration and Naturalization Department (IND) in an attempt to change its present policy. The stick-point has been that Congress passed the law barring gay people from entering the U.S. The

present law bars gays on the basis of 1) unfit moral character, and 2) sex deviancy. A federal court has recently ruled the "unfit moral character" clause unconstitutional. Officials of IND have not appealed that and have recently agreed that "unfit moral character" will not be a barrier to immigration in the future.

With the first clause inoperative, gay representatives are now working on the "sex deviancy" clause. With the help of Jack Weinberg, President of the American Psychiatric Association, and of Drs. Judd Marmor and John Spiegel (past presidents), a meeting has been planned with the U.S. Surgeon General. If the Surgeon General agrees to accept psychiatric testimony, the "sex deviancy" clause may also be ruled as inapplicable to gays.

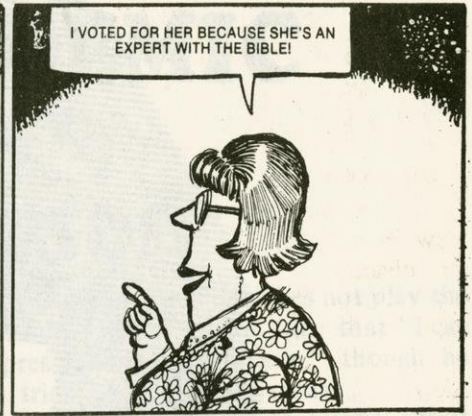
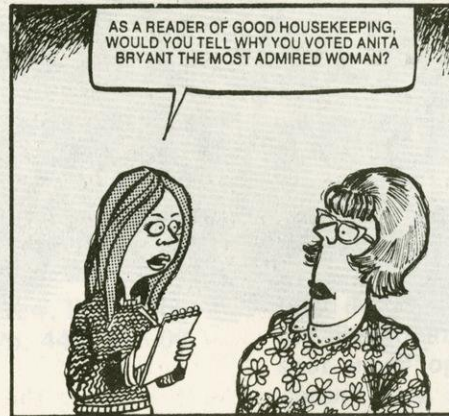
# EDITORIAL

One year ago many publications, including GPU NEWS, heralded the unfolding year as the "year of the gay." Television was at last picking up realistic gay themes, we seemed to be somewhat less ignored by the mass media, some legislative and judicial victories loomed on the not too distant horizon, and generally the air was fresh with the scent of nice things to come. It only seems fitting here to evaluate our past dreams and to ponder the months ahead in their light, licking a few wounds and polishing a few trophies along the way.

For the cynics among us last January's editorial smacked, at least in retrospect, of a delirious sort of wishful thinking. Television balanced off its few good gay themes and characters with a goodly lot of mediocre fare, and quite a bit of garbage to boot; the mass media made no mammoth strides forward; the Supreme Court's collective wisdom remains that gay is anything but good; many states (Wisconsin, included) with some form of gay-rights legislation pending committed it to the limbo of committee or subcommittee; and Our Lady of the Orange Groves went stomping through Dade, as even now she stomps on to Wichita.

The cynic sees perhaps half a truth, albeit an important half. If we allow our dreams to remain untempered by realistic expectation, we run the risk of defeatism and nihilism; and, if we keep our eyes undauntedly trained on only the distant goals, we run the risk of stumbling when confronted with more proximate pitfalls. Moreover, 1977 has not distanced itself from us enough to permit any objective assessments. Perhaps we should leave such weighted evaluations to historians of the gay movement in any case, and make do with more banal practicalities.

The half not seen by our friendly neighborhood cynic is that, in many if by no means all respects, 1977 was the year of the gay. My own bets



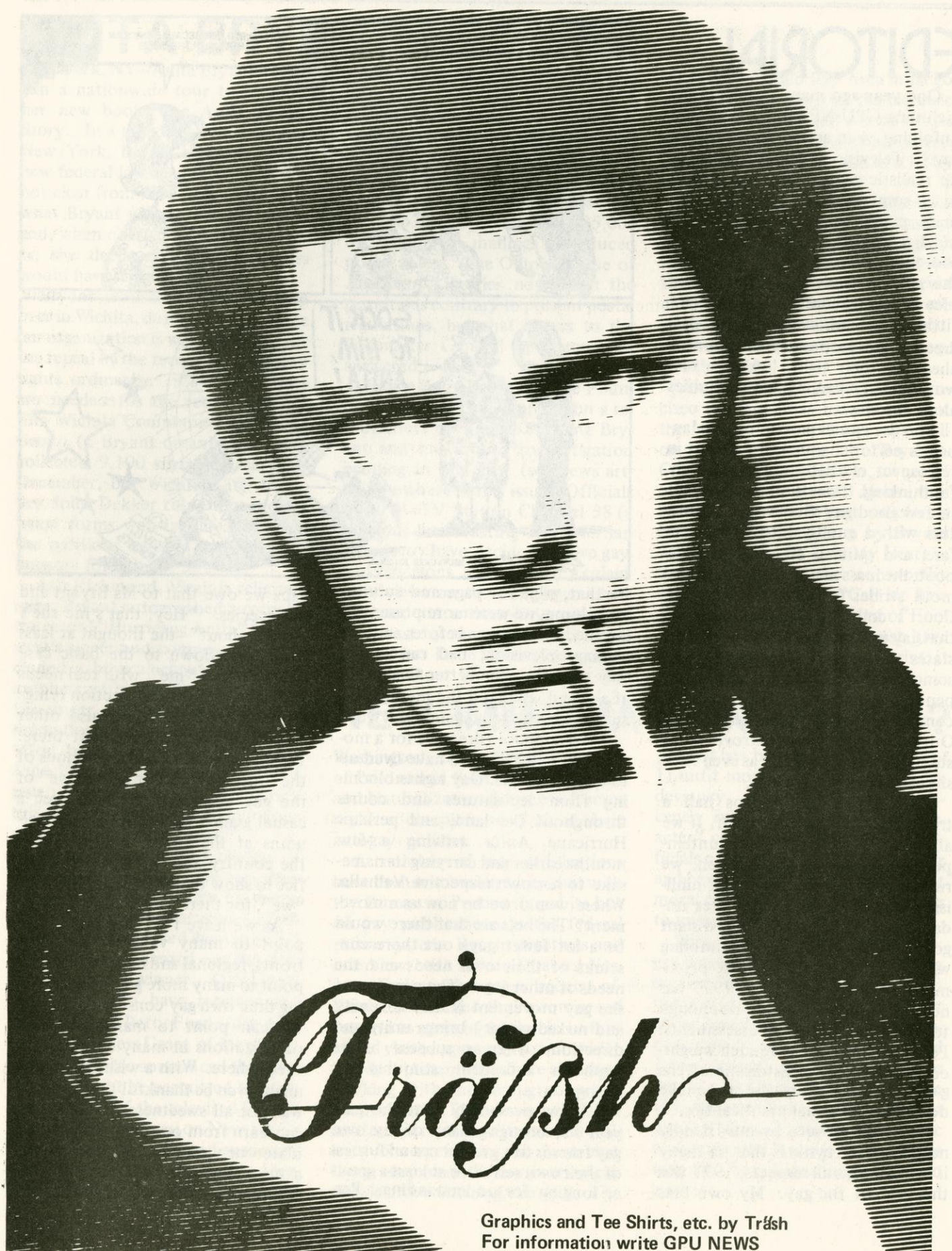
are that, page for page and column for column, we were more present in the media than ever before; and, regarding television, bad caricatures may sometimes be better than none at all—and when did the media treat any group with total justice, anyway?

Let's suppose (dream?) for a moment that 1977 would have lived up to earlier dreams. Gay rights blooming from legislatures and courts throughout the land, and perhaps Hurricane Anita arriving a few months earlier and carrying its namesake to her own respective Valhalla. Where would we be now as a movement? The bets are that there would be a lot fewer gays out there conscious of their own needs and the needs of other gays. The paradox of the gay movement is that adversity and mixed victory brings unity and direction, whereas success brings euphoria and little stimulus for change.

I know personally that the past year has brought many of my own gay friends to a greater consciousness of their own selves, or at least a greater longing for understanding. Per-

haps we owe that to Ms Bryant and her species. "Hey, that's me she's talking about"—the thought at least brings one down to the basic case that there is a "me", with real needs and feelings. A little reflection brings it home that there are also other "me's" floating around out there. The more each of us is conscious of the "me" the greater is the "we" of the gay community. And even a casual glance via our own news columns at the goings-on throughout the country and the world will suffice to show that we need a lot more "we", for there's much to be done.

As we leave 1977 behind, we can point to many victories on many fronts, regional and national. We can point to many more gay people finding their own gay consciousness, and we can point to many more gay organizations in many communities everywhere. With a wishful sigh, we might even be thankful that the year was not all sweetness and light. We can learn from our mistakes, consolidate our victories, and continue as a movement oriented to a brighter future, and willing to work for it.



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# THE GAY ACADEMIC

## an essay/review

### by wayne jefferson

The Gay Academic edited by Louie Crew, ETC Publications, Palm Springs, Calif., 1978, Pp. 444, \$15.00.

Here's a fair peek at the gay hue in the college setting today, behind the lurid lavender dustjacket. No need to be a doubledome either. For, the 26 articles sort neatly into two piles, not just the scholarly-deep Original Research but also the collegiate-broad comments on actual gay college experience today. A nice distinction.

The best of the latter groups is James Brogan's "Teaching Gay Literature in San Francisco." Is any human social group more risky at first, yet more full of promise, than a fledgling Gay Studies class on any campus? If launching such a course is sort of like an airplane take-off, then we see how Brogan timorously first poked his nose out of the closet-like hangar, then bumped and stammered along the early, untravelled runway, laying the groundwork for the course (he the only airplane in the world?), dodging the sacred cows there and the mine-fields too of the usual hurdles to acceptance, barriers real or imagined, but soon to become airborne—hey, it flies!—and, together with his cabinful of students on a one-class flight (no more gay male ghettos in the classroom), gained altitude above the air pockets, so to speak, of the mutual uneasiness, then swooped and soared clear of gay/straight labellings to attain a truer Human Liberation, doing the aerobatics of the newer "bisexual spirit" thus:

...our society does, in fact program us not only to pursue as sexual and romantic objects, but also to pursue conventionally "attractive" people who cannot in any way satisfy our deeper needs. . .

...our true sexuality would be based on our responsiveness and the sharing of warmth, never on performance.

...all of us admitted our need to have emotional intimacy, if not sexual intimacy, with more than one person, thus establishing an ethic of openness for relationships in general.

This is all nice, and more down-to-earth is editor Louie Crew's survey of how the gay dimension is perceived by the heads of departments of English. Twenty-four per cent of all the 893 American chairpersons returned his questionnaire in useable form, and that was just the beginning. Sedulous surveying here pans and tries out raw chunks of responses to compute finely-winnowed-out attitudes. Further, he practices the "radical" angle of vision well, not badly; he achieves its incisive insights without overreacting into oversimp-

lified description or explanation. He does not play the old liberationist one-up game to the tune that "I can spot more oppressions than you can," though he doesn't miss a trick either, so to speak.

The one clear thing you can say, of course, about non-gay attitudes toward homosexuality is that they aren't clear—or rather, they're unpredictably various, and infinitely so. Thus the responses sometimes show concerned attention ("I realize that my responses are highly inconsistent"), sometimes obtuse unawareness ("Gay Experience is jargon; love is love"), and sometimes your usual facile bigotry ("Tell me, Louie, are you a daisy?"). Wending through the forest groves of academe, the gay traveller one moment spies the snarling lion of bigotry ready to pounce, the next moment finds he can lie down with the let-it-be lamb of truer tolerance. But gentle use of soft-core statistics can bring order to this apparent randomness on major issues such as gay studies; openness of gays or not, and violation of related decorums, and the like. The inconsistencies confirm the old double standards regarding gay and non-gay behavior *in re* discussion of sexuality in literature or not, being open or not about one's "spouse" on campus, dating students or not, and so forth. Often heterosexuality is okay, but gay should stay away: "Clearly," reports Crew, "what is good for the goose. . . is not good for another goose, only for the gander."

This all reaffirms a further truth, one which is even larger, and even less recognized—and stoutly resisted or denied, too. That's the fact that there is absolutely no necessary positive correlation between amount of formal education and degree of social-personal maturity and awareness, freedom from the taboos of the tribe, or even, in some cases, professional competence. In short, obtuse dodos and yo-yos abound in academe; bumbler and lackwits trail the stardust-label of the Ph. D. after their good names. But Crew's questionnaire is educational itself, obviously designed to raise consciousness of all who fill it out. One thing remains quickly clear at last, and that is the vital unclarity of the whole situation:

A study of gay status is inevitably a study of caprice. . . Gay status is a survival issue even for the most closeted gay person in higher education. An inordinate amount of professional energy is required to make the vital estimates. How much dare I be open? Does my professor, my chairperson, my dean know? Would s/he care? Would I be safer in an-

other kind of college, another area, another discipline? Dare I risk being seen with other gay persons? Dare I risk being discovered by nongay persons? If I declare openly, will my sexuality then become exaggerated into the most important fact about me? Dare I share my professional insights that have come to me specifically through my minority sexual orientation? The law of the jungle requires us to know as precisely as possible when the homophobic tiger hides behind the rock and whether s/he is asleep or awake and hungry.

Flies buzzing about the scholar's desk, at the very least.

#### POETS AND THEIR LOVERS

"Gay Students" discusses just that. J. Lee Lehman (of the National Gay Student Center) wonders why gay faculty (Crew found no, repeat no, faculty groups on campuses) have had more problems becoming organized—unified, coherent, and emphatic—than have gay students. Demography (just plain fewer faculty), tradition, plus "economics" or threats to one's job—all these telling factors interplay. Yet, why don't gay students and faculty come together more easily than they do? Maybe it's the ageism of a bunch of kids and perhaps elders feeling uneasy with each other. Maybe it's also the role-trap of student-and-teacher: gay or nongay, "many faculty members are uncomfortable with students in any setting other than the classroom." And so it is.

Who better to discuss "Combatting the Lies in the Libraries" than Barbara Gittings? Are librarians pokey, fuddy-duddy, behind the times? Another stereotype shattered, then! The very titles of their programmes at the American Library Association's recent annual conventions, tell of the spirit of the sprightly Gay Task Force within those walls. There's **Gay Books Roasted and Toasted** (orchids for the annual Gay Book, plus onions for offensive others). There's **Fun With Our Gay Friends** (a primer, not for children—for librarians). There's the **Gay Guidelines** for book writers (for publishers, and why not, following Black and feminist examples). There's **The Children's Hour: Must Gay be Grim for Jane and Jim?** (no more Death by Car Crash). There's **Let's Not Homosexualize the Library Stacks** (no more See Under Deviations and Perversions). Finally, there's **Serving the Fearful Reader: or I'm Doing a Term Paper on Homosexuality** (to combat the old you-are-what-you-read syndrome). At first greeted with horror at the conventions, or with brusque brushings-off, now welcomed with the three-quarters open arms of acceptance and interest, the experience of the Force cinches a larger lesson, namely that social change is possible, but gradual, specifically occurs only over time and through the gradual stages of repeated gentle applications of the wet-pack of consciousness-raising over the old wounds. A one-shot zap won't take. Thus, "By our friendly, persistent presence, we've

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desensitized crowds at ALA.” And make the library a safer and saner place, it would seem, for the gay reader, than it used to be, when all it could offer was no real wellspring of knowledge at all, but only the brackish untruths in outdated books—or the more dubious fountains to be found in, say, the Second Floor North Men’s Room therein. . .

### THE DUST BLOWN AWAY

Next door to the Gay Student Lounge lies the Scholarly Study, so here appear hard-core original scholarship in gay studies, specifically 7 treatises in literature, 4 in religion and theology, 2 in philosophy (these the only ones smacking of unfocussed superficiality here), and even one in science. Is all this sedulous work worth anything more than academic brownie points? It can create good “academic respectability” for Gay Studies, and not for snobbish elitism, but for a firm foundation important for legitimizing and validating minority studies beyond some ephemeral fadish fly-by-night trend or vogue, gone tomorrow.

Much of this is dry, though not dull. Scholarship is, after all, excavation, the painstakingly slow quarrying-out of hard-won nuggets of truth from the obdurate masses of ignorance. It’s also the sinking of foundations down through the swampy bogs of both error and myth-notions to reach the bedrock of certainty upon which to erect a theory which shall stand firm. This assaying of the gold of truth from the flocculent dross of error is especially arduous in doing gay studies, for the coal mine of history, as it were, wraps away such glints and glimmerings especially efficiently due to past oppression, present suppression. At times nothing at all seems to have been said concerning the “crime not fit to be mentioned among Christians.”

But these studies sink good shafts truthwards, and easily the zippiest here is Louis Crompton’s shocker on “Gay Genocide from Leviticus to Hitler.” Can it have been this bad? This study of the sorry past enables gay oppression to take its wrongful place right beside that of 300 years of messing over Blacks and Native Americans, lengthier rackings of women, Jews, others, elsewhere. Quite simply, Crompton can affirm that there did begin, around 300 A.D., after 1,000 years of homosex-positive Greece, a reign of oppression, spurred by Biblical justification, a spate of outlaw-status, silence, and sporadic terrorist-persecution of gays which settled down all over Western Christendom for almost 2,000 years, with a “consequent demoralization, isolation, and lack of community and common culture” which can hardly be imagined, a true genocide too, namely “deliberate, systematic measures towards extermination,” because homosexuals, along with arsonists, heretics, renegades, witches, sorcerers, Jews, moneylenders, and those practicing bestiality, were officially detained, bound over, tortured for con-

fessions, castrated, taken apart limb for limb, hanged, beheaded, drowned in pails, garrotted (strangled), and especially burned at the stake, so redolent of Sodom and Gommorrah, or else “unofficially” lynched by mobs, stoned to death in the pillory, as the judges well knew would happen, finally to be dropped into the sea with grave weights attached for good measure. In short things were bad, not as if a somewhat gentler version does not continue even today in the guise of a half-realized “psychological genocide” across the land of the free, involving the Unreal City of the Double Life and other telling tales.

“In reply I shot a bird at him,” reports Julia Stanley, in re an offensively-chauvinistic male transvestite in a dubious bistro. Was that a scholarly act for a professor of English? Proper, anyhow, since she was writing on **Lesbian Separatism: the Linguistic and Social Sources of Separatist Politics**. She had to zap thus; wisely she doesn’t wash out to any over-genial all-togetherness. Yet sagely she can tout the feminist protest; the excess passivity of some gay males; and androgyny’s suggestion that one can be both “independent and gentle, intuitive and self-assertive and compassionate.”

And John Kyper writes for non-gays especially on **Coming Out: Towards a Social Analysis**. He tells gays only what they either did, or will, go through, that behavior-process which is probably the only one real thing which all gays have in common (students, teachers, British novelists and street queens alike) and which at the same time no non-gay person has ever experienced or can ever experience.

### THE CAMPUS AND THE WORLD

But, being academic, we must of course grade the book. Does the 24 article, 10 discipline wordflowering give a true picture of the campus today? Already, times change, and perhaps the latest cablegram from a front-line correspondent in the Intellectual War would update the weather report somewhat, predicting that the prevalent low-pressure depression system, moving in to cloud the bright skies of the Sixties, now rings the halls of ivy with a trough which might become stationery and deepen. That is, the ivory tower does not exist alone in its comfortable vacuum. Possibly it influences, but more surely it is swayed by, the social climate of the larger society of which it is, after all, a component part. Economic conditions do influence morality; read anthropological studies which report the dehumanization of the mores of tribes on the edge of starvation. Do demographic factors—simple population trends—influence values on campus? Look, stranger, on this disenchanting island now. For one thing, an unappetizing resurgence of quietism among the young walks openly hand-in-hand with the radical Rightism popping up everywhere like mushrooms. Further money is tight; the baby boom is over; and

teachers are in surplus. The syndrome results which official blandese labels the "enrollment shortfall" plus "tenure lock-in", all harbingers of a declining industry. Campus mood decelerates; students, their numbers shrinking, become tunnel-vision "vocational" only—if that. So also the influx of fresh new meat among the faculty dribbles down to a trickle, while the median age, hence also Conservatism Quotient, of the installed faculty drifts upward. Academic freedom probably, spirit assuredly, then suffers. Another Unreal City! Business as usual among the zombies! Students laid out in classrooms as alert as files of mackerel in the ice chest! Professors becoming more arthritically yellow-lecture-noted in quiet desperation every day! It's not quite this bad yet, of course, even as it's not much better at all. Makes you think—it's a mighty good job that Liberation at least got a toehold in things in the late Sixties, got some momentum before these blahs descended which can make attention to the gay dimension, for one thing, both more important and more difficult. But it did. For it seems that the refreshing spirit of the Sixties has not totally run off the hard soil today, but instead had been percolating down through to the water table and now springs up in the most unexpected places to insure blooming oases, a Twenty-nine Palms for the spirit. Brogan found that, due to earlier street activism perhaps, the academic mood in the early Seventies was somehow receptive to his gay

studies course proposal. or it may be proposition, thus: Perhaps enough Gay Liberation had filtered into the consciousness of most of our faculty so that the appropriate analogies were tacitly made with other minority groups without our having to overcome months of the usual ambivalence to new ideas.

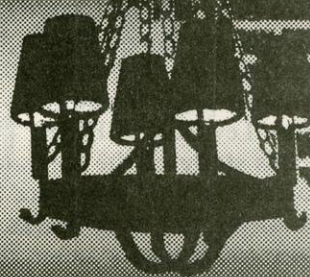
Further, feminism and androgyny are leaching in through the stubbornly encrusted cake of custom and are loosening things up there for a breakaway from the inertia of majority chauvinism, minority separatism, and the likes. Brogan's course flew well partly because of such "major changes that are now beginning to happen in our culture."

For example, several heterosexual men, whom I did not know previously, enrolled in the course and a couple of them soon acknowledged their bisexuality. Moreover, many of the heterosexual women in the course were able to participate actively in the class, without feeling guilty about using their intellectual and emotional powers.

And this was 1972, mind you. It's a nice, if somewhat suspect, picture—gay and straight together, just like male and female, young and old, teacher and student, academic and non-academic, and the like. That used to be either impossible or too premature. But this human community, beyond categorizations and yet not washing out minority identities, does still flow along like a quiet tide today, even if ruffled somewhat by the opposing wind of the Sludgy Seventies as described earlier. It's good, and this book can help things.

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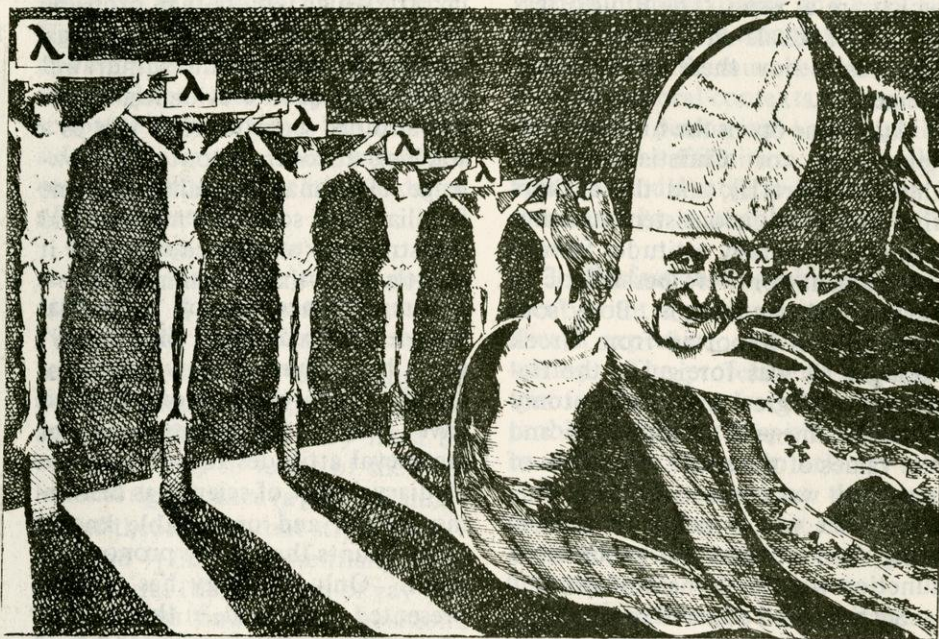
# NEW CATHOLIC THOUGHTS ON SEX

**Human Sexuality: New Directions in American Catholic Thought.** A study commissioned by the Catholic Theological Society of America. Paulist Press, New York and Toronto, 1977, Pp. 322, \$8.50.

Reviewed by Lee C. Rice, Ph. D.

Far-reaching changes in sexual behavior and attitudes throughout society are raising serious questions concerning the adequacy of traditional Christian and Catholic formulations of moral guidelines for human sexual conduct. The present study is a thorough and balanced presentation of the issues, as well as some of the answers; and, one hopes, it will shape Catholic discussion of sexuality in the crucial years ahead.

The Committee on the Study of Human Sexuality appointed by the Catholic Theological Society is a blue-ribbon one in every sense of that overworked term. Anthony Kosnik, its chairperson and a priest of the Archdiocese of Detroit, has degrees in moral theology and canon law, is the dean of Sts. Cyril and Methodius Seminary in Michigan, and a frequent speaker on the topic of sexual ethics, as well as the author of a number of monographs in the same area. William Carroll (married and the father of two children) is a certified psychologist and trial lawyer with degrees in philosophy, theology, law, and psychology. Agnes Cunningham holds degrees in theology and church history, and is the author of several studies on the impact of feminism within the Catholic Church. Ronal Modras has degrees in both theology and psychology, and is presently teaching systematic theology at St. John's Seminary (Michigan). Finally, James Schulte is director of instructions at St. Joseph's Hospital School of Nursing in Marshfield (Wisconsin), and a



*Drawing by Glen Platts reprinted from Gay News, London*

candidate for the doctorate in theology at Marquette University: he has written widely on sexuality and marriage.

The style and presentation of this book are often deceptively simple, but there are complexities lingering not far below the surface; and inattention to these could cause serious misapprehension of the general thrust of the study especially in its final two sections. For noncatholics who are generally uninterested in developments within this sect of Christendom, the complexities may not be worth the effort; for much of the substantive (i.e., nontheological) data here is in fact available in other works of generally more digestible structure. The study is of monumental importance to those who, for whatever reasons, want (or need) to know the multifaceted directions in which contemporary Catholic thought is moving. For these its careful study will be repaid a hundred-fold.

At the level of biblical interpreta-

tion (Part I) and the historical development of Christian thought on sexuality (Part II), there are few problems. The authors are unequivocal in their citation of the many misinterpretations which have been foisted on Old and New Testament references to sexual conduct, and no less unequivocal in their denunciation of the one-sided views of human sexuality which were developed in the patristic and mediaeval periods.

The general conclusion of the first part is that there are a plurality of attitudes and statements on sexuality within the Bible (especially the Old Testament), often inconsistent, and with a wide variety of historical circumstances giving rise to them. Further, there is not a single type of sexual behavior which the Bible absolutely forbids. Most of the references to forbidden sexual practices in the Old Testament are cultic rather than moral. For example references to homosexual conduct are in reality references to idolatry connected with the use of homosexual prostitution

in the Canaanite religion. Neither New nor Old Testament authors know or say anything whatever concerning homosexuality as a **disposition**—it is always homosexual **practices** within pagan religious rites which are at issue. The Bible offers us sexual ideals and values, but is silent as to how these are to be implemented.

Augustine opens the historical development of Christian sexual thought (Part II), and the authors find him both inconsistent and ambiguous. Generally attitudes toward sexual behavior were pessimistic in earlier Christian thought. Body/soul dualism was imported from Greek thought (it was foreign to the Hebrews), and grew into a dichotomy between the evils of the flesh and the values of the spirit. The view of sexuality was characteristically one-sided: sex was a means of procreating, and outside the procreative function was the domain of sin.

Section III is devoted to empirical sciences and human sexuality, and is

perhaps the least successful part of this study. The authors conclude that culture plays a significant role in determining what is "natural" or "deviant" in sexual conduct. Beyond that, empirical research has turned up little which is more than probable or conjectural. Research findings are one and all subject to withdrawal in the light of new evidence. While the authors seem to view this as a startling discovery about our knowledge of human sexuality, anyone familiar with scientific method and the structure of science will view it as little more than a commonplace—a commonplace not of "empirical science" (a redundant phrase anyway), but of human knowledge generally. While the authors seem to have shaken themselves loose of mediaeval attitudes toward sex, the mediaeval view of science as delivering certain and unrevisable knowledge haunts their every pronouncement. Only theology has ever so presented itself; and, in the modern view of things, theology's credentials

as a scientific discipline are at best dubious ones.

Section IV is entitled "Toward a Theology of Human Sexuality", and its title is significant, for it makes no pretension to full-fledged systematic theology, but does offer general guidelines. In general the recommendation is that theological reflection on sexuality be person-oriented, rather than act-centered. Sex must be seen as an integrating component for the entire personality, and must be evaluated in its relationship to personal growth. The earlier Christian emphasis upon individual **acts** as either moral or immoral was, accordingly, short-sighted. Within the integrative perspective the authors find seven primary values in sexuality: it is self-liberating (free and spontaneous), other-enriching, honest, faithful (capable of growing into deep commitment), socially responsible, life-serving (i.e., procreative), and joyous. That procreative elements here vie with other values, and that the essential joyfulness of sexuality

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is one of these, may seem commonplace to many readers; but, within the Christian thinking, the move is in reality a revolutionary one.

It is when we reach Section V (Pastoral Guidelines for Human Sexuality), which is by far the longest portion of this study, that the earlier-mentioned points of interpretation become important. Here it is that many recommendations are cast as in accordance with, or even claimed to be derivative of, Vatican II and recent papal or official commission reports. The Roman Stoics, who cast their own reflections in reference to the texts (*auctoritates*) of earlier thinkers who were **not** Stoics spoke of the literary device of *Accommodatio*. The mediaevals were devotees of this device as well. Thomas Aquinas often quotes St. Augustine in a position which appears quite contrary to his (Thomas') own; and then goes on to say something like "now this is what Augustine really meant. . ." Three important points must be noted: 1) Augustine meant no such thing, 2) Thomas knew that Augustine meant no such thing, and 3) Thomas knew that his readers knew that Augustine meant no such thing. Any modern writer who used *accommodatio* in this context would be rightly convicted of a bare-faced lie, but Thomas was no liar, and neither were the Stoics and neither are the authors of this study. Within an authoritarian context, the practice of *accommodatio* is an all-but-necessary literary device, but it is only that—a literary device. Unlike our mediaeval ancestors (to whom we yet owe a great intellectual debt), we moderns tend to be both anti-authoritarian and prone to historical niceties such as literal and contextual accuracy. Faced with the fact of *accommodatio* in the present study, an honest effort must be made to understand, even if sometimes we have to grin and bear it to some extent.

That point noted, both the limitations of space and the appearance of this review in GPU NEWS suggest that I spare the readers the details of

the committee's re-interpretation of recent official pronouncements from the Catholic magisterium, and only mention in passing what is said with respect to heterosexual. Like perhaps 90% of theologians, the committee finds the statements of Paul VI in *Humanae Vitae*, which opposed all and every form of birth control, both short-sighted and ungrounded in scripture or tradition. For sex outside of marriage, the committee counsels further study and avoidance of dogmatism.

Regarding homosexuality, the committee finds four contemporary attitudes: 1) homosexual acts are "intrinsically evil" (Catholic magisterium), 2) they are "essentially imperfect" (many theologians, catholic and noncatholic), 3) they must be evaluated only in terms of their relational significance (a growing number of theologians, but still a minority), and 4) they are essentially good and natural (the position of gay lib). The authors find that all positions have their shortcomings, but that the first and fourth are especially without defense. There is no real appreciation of the literature and diversity of gay liberationist thinking here. No author within this tradition as I know it has ever claimed that homosexuality is "essentially good and natural"—the very phrase strikes the modern (nontheological) as both anachronistic and ambiguous. If there is such a thing as a consensus within gay liberationist thinking, it would be that gay sexuality offers as much potentiality for human perfection and growth as does its nongay counterpart, and as much potentiality for imperfection and unhappiness as well.

Perhaps the authors have taken the slogan "gay is good" as something other than a slogan. Falling back into sloganism is a natural tendency for any study which attempts to cover as much ground as does this one. That may explain it, but it does not excuse it. Aside from its misunderstanding of the import of gay liberation, however, the author's pastoral recommendations are not so

far afield of the mainstream of gay thought as one might anticipate. There are twelve recommendations in all, summarized below.

1. The pastoral counselor **must** first study the contemporary literature on homosexuality and be positively aware of its complexity.

2. Four myths must be eliminated from all pastoral contexts. They are that the gay person is a) a paedophile by nature, b) effeminate, c) innately unstable, and d) able to become heterosexual by a simple act of will power.

3. Professional psychiatric treatment is not a proven remedy. It is always expensive, and usually frustrating. The professional psychiatrist is often even less aware of the problems than is the spiritual director. (Plaudits on this point).

4. Homosexuals have the same needs and rights to associate with homosexuals as heterosexuals with heterosexuals.

5. Homosexuals have the same rights to love, intimacy, and relationships as do heterosexuals; and they should strive for the same ideals. Heterosexuals are free to choose or not to choose a life of celibacy. Homosexuals must have the same freedom, and celibacy cannot justly be imposed upon them as their destiny.

6. Stable relationships and friendships with other homosexuals should not merely be counseled as the lesser of two evils (promiscuity being the greater evil). They should be recommended as a positive good.

7. Christian gays have the same needs and rights to sacraments as other Christians.

8. If a gay wishes to remain celibate, the counselor should encourage and assist him/her; but no one is bound to celibacy.

9. Homosexuality is no obstacle to the priesthood, but the same standards of conduct must be applied to gay priests as to nongay priests.

10. The church is in part responsible for the prejudice and discrimination suffered by homosexuals. Justice, therefore, requires that church leaders take a lead in the

championing of civil rights for gays, and actively work for the undoing of unjust social conditions by which they are still afflicted.

11. Special pastoral attentions should be directed to the needs of gays.

12. Finally, pastoral guidelines can be at most provisional in any instance, insofar as there is still much that we do not understand about homosexuality. "It bears repeating, however, without provision, that where there is sincere affection, responsibility, and the germ of authentic human relationship—in other words, where there is love—God is surely present."

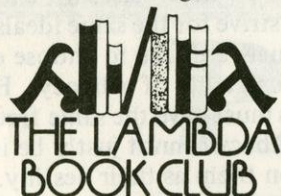
Notwithstanding the committee's summary rejection of the tradition of gay liberation, there is little to be found in the above recommendations which would contradict the mainstream of liberationist thinking, at least within a Christo-centric tradition. For those of us who have found our intellectual way into a humanistic tradition outside the boundaries of supernaturalist religious thought,

the emphasis upon stable relationships (that mirror image of heterosexual institutionalized pair-bonding) may appear to be a species of fuddy-duddiness, but that point is irrelevant here. What counts is the appearance of this enlightened and well-reasoned document within the mainstream of Catholic theological reflection. Within that context, it is little less than dynamite. For those gay Catholics seeking integrity and human value within their religion, the study is a veritable godsend of insight and direction.

Into all of this sweetness and light a bit of darkness must fall. The book does not bear the *imprimatur* or the *imprimi potest*. It is not, accordingly, an official statement of Catholic policy or pastoral direction; and one may reasonably doubt that it will find favor among the Catholic hierarchy within the United States. The present pluralism and diversity within Catholic Christendom, however, makes that point less decisive than it would have once been; for over 80% of American Catholic layper-

sons, and an almost whopping total of 50% of Catholic priests, stand in open disagreement (in theory and in practice) with this hierarchy in any case.

Finally, and perhaps sadly, Catholic thought is not a driving force within American society. Religious fundamentalism—which replaces reasoning with blind conviction, and argumentation with noise—is still the principal enemy. What this study does make clear, however, is that there is much opportunity for dialogue among nonreligious humanists and nonfundamentalistic religious thinkers. Though we don't always reach the same conclusions, we have the same real respect for reasoning, deliberation, and the basic finitude and provisionality in things human. And that means that, in fundamentalism at least, we have a common enemy: the dehumanizing, intolerant, and ultimately irrational. Each of us, catholic or noncatholic, can ill afford to ignore that message. And for all of us, catholic or not, this study is well worth the reading.



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# THE ANDROGYNE JOURNAL BY JAMES BROUGHTON

The Androgyne Journal by James Broughton, The  
Scrimshaw Press, Oakland California, 1977, pbk., \$3.50

James Broughton is a native northern Californian poet, playwright, and filmmaker whose films have won critical acclaim. He was awarded first prize at the Cannes Film Festival for **The Pleasure Garden**. He has served as resident playwright with the San Francisco Playhouse Repertory Theatre, and a Playwright Fellow of the Eugene O'Neill Theatre Foundation. The author of twelve books, Broughton's most recent work, **Seeing the Light** (1977), is devoted to filmmaking. The recipient of two Guggenheim Fellowships, he presently teaches at the San Francisco Art Institute.

In **The Androgyne Journal**, Broughton provides the reader with a personal account of the exploration of androgyny in his life, work, and artistic reflections. "I anticipated a quiet retreat," begins the journal, "but each day the creature inside me becomes more demanding." The journal is in the form of a diary of the summer spent in solitude on the Mendocino coast. Its primary goal is that of self-revelation, accomplished through the commingling of the rituals of daily life with mystical and ritual symbolism. The result is a monologue of sensual visions of the artist's inner self: a chronicle of solitude, discovery, fear, and ultimately androgynous joy.

The concept of androgyny has been explored both analytically and reflectively in a number of recent works within a feminist perspective. To date it has not made a great impact upon the forms and content of gay literature, though some of our gay poets have experimented with it to limited extents. As an implicit (rather than fully explicated) theme, it winds its way through much earlier and contemporary gay writing—not only in literature, but also in social criticism. Broughton's work is not perspective either gay or feminist, but rather a form of pure poetic imagery. Gay readers will without doubt find their own interpretations and meanings in the symbolism offered.

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



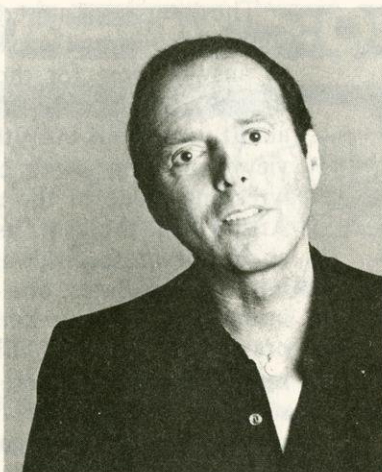
813 South 1st Street, Milwaukee

# SCAVULLO ON MEN

By Francesco Scavullo,  
Random House, New  
York, 1977, \$15.

## REVIEW

By Alyn W. Hess



All photos by Francesco Scavullo  
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Henry Winkler



Arthur Ashe

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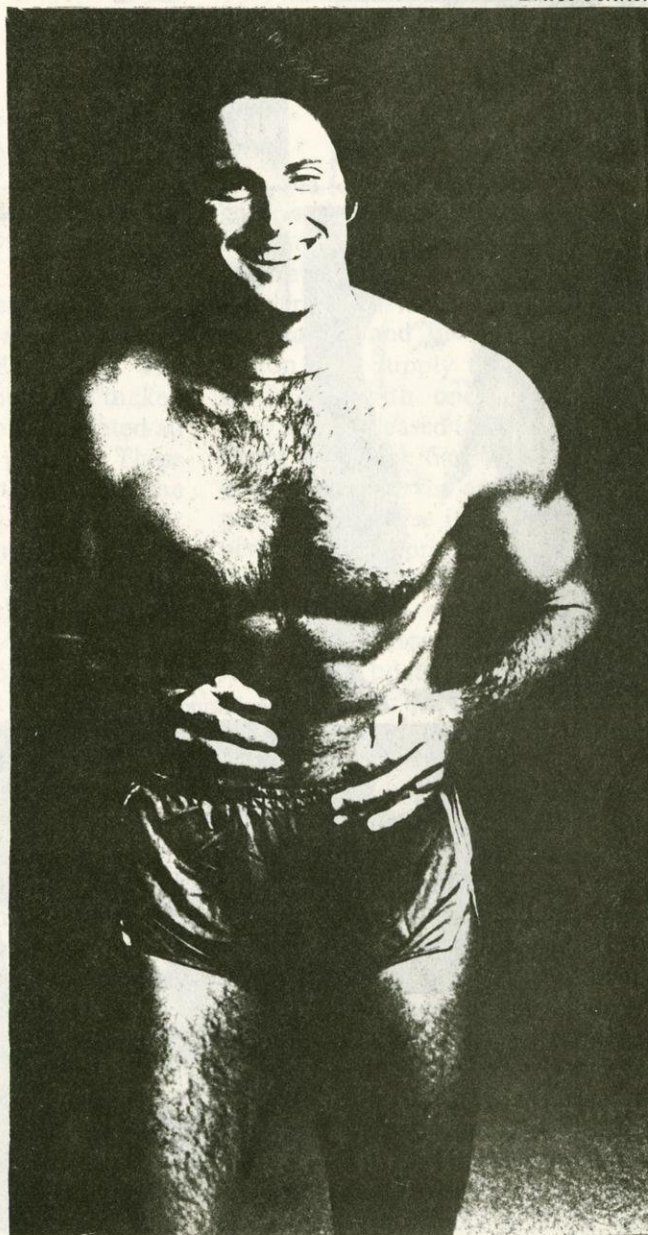
This is a sort of **Studs Terkel** type of book, but done with more style and wide open taped interviews. It covers fifty men in eighty photographs.

When a book is titled "Men" rather than "Some Men", one may get a feeling that it is generic and to deal with all men. But no so, for we find within its pages no drop-outs, nobodies, has-beens, or factory workers. What we find here is a sort of status trip through some relatively famous men who are at or near the top of their respective fields or endeavor.

Scavullo says, "I chose the men in this book because I was fascinated by them. I like people who are doing something. . . I don't like people who sit and watch life pass by. . ." What fascinates him is, luckily, a wide range of persons: a few young men ("beautiful, intense, poetic"), lots of middle-agers, and older men as well. Three are black, some openly gay, many married (some several times), some liberated, a few old-fashioned believers in sex roles, some reactionaries, and a sampling of male chauvinist pigs.

By comparison, most of the nation's heartthrobs of the gay photo erotica remain anonymous and subdued—just, for instance, some poor part-time bartender who caught the pornographer's eye. Scavullo's men fit easily into the old stereotype of the wealthy and successful man who holds special interest for women.

The photos are very good. Interestingly, all are taken with just a single large flood light at the subject's left. Thus they all hold together well as a set. Surprisingly this simple lighting can be rather more flattering and varied than one might expect. It can wash out some bad wrinkles in highlights and hide those on the other side in deep shadow. Scavullo prints some like flat patterns, and others in full round columns. Some of the men have had their hair moistened, it seems, so that the hair can be tossed to reflect highlights expressive of the man. Many faces are enlarged to life size and show every whisker and beard stubble. They are very revealingly good photographs.



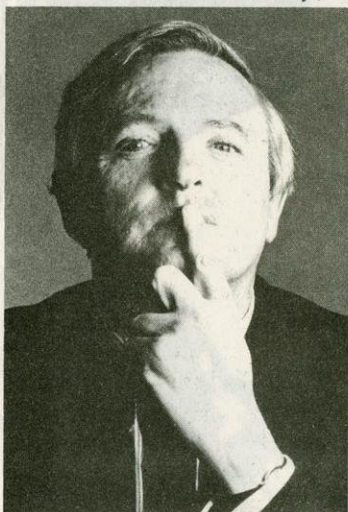


*Billy Baldwin*

*Kris Kristofferson*



*William F. Buckley, Jr.*



*Christopher Reeve*

*Julian Bond*



*Robert Evans*



The interviews are equally revealing. Scavullo asks some very personal questions. Some of the men refuse to answer them for the public or cleverly parry the thrust. But others just let it all hang out. They talk about just about everything and sometimes the interview lands on some common topic like the nude wrestling scene in the movie **Women in Love** which Arthur Ashe thinks is "as a man, a heterosexual, it was about the most sensuous thing I've ever seen on celluloid." Alan Bates, one of the actors in it, says in his interview, "It is an amazing scene. It's a great expression of physical closeness that is not necessarily sexual. Sometimes there is a need to actually fuse with someone that you feel for, but it doesn't have to be a sexual thing." Most gay people who saw it thought differently.

Here are a few interesting quotes about homosexuality to show the range of expressions on just this one topic of interest to our readers.

When Scavullo asked Bill Kornell, "Is there any homosexuality among cowboys?", he replied, "No, cowboys don't want anything to do with that. They absolutely hate those kind of people... And if one of that type... ever touches one of them... they're going to beat him plumb silly."

Norman Mailer, author—"...the wolves of the prison over thirty years become less and less masculine and more and more feminine, so that finally by the end of their prison career they were taking it up the ass."

Billy Baldwin, interior decorator—"And a closet queen, I think, should be locked in the closet and starved to death. On the other hand, I don't see that there's any reason why you should go out to dinner with a woman and say, 'I had a fine time screwing last night,' and mention the boy's name." When asked "Do you have a manicurist?", he replied: "I do it myself at home. I can't bear to have a woman hold my hand that long. I am one-thousand-percent homosexual."

When Scavullo asked, "Do you think that homosexuality is bad for society?", William F. Buckley Jr. replied: "I think it is. It is *contra naturam*; it is a deviation from that which is natural. I believe the social policy toward homosexuality ought to be totally permissive without being totally indulgent. It's one thing to say to a homosexual, 'Do as you like and I'm not going to stand in your way.' It is another to suggest that society is so constructed as to permit a homosexual the range of satisfactions that are available in other circumstances."

Patrice Calmettes, French photographer—"And everything now is homosexual, that's a fact. Everything you touch is homosexual: your clothes, your sheets, your perfume, the dress of your woman. I think the whole world is directed by homosexuals and you can't do anything about it."



## TWO ANCIENT POETS REVISITED

**Uranian Roses** by Tom Meyer, Catalyst Press, Scarborough, Ontario, 1977, paper edition \$3.95, Cloth edition, numbered and signed by the author, \$20.00.

**The Dead Slave** by Kenneth Hopkins Catalyst Press, Scarborough, Ontario 1977, paper edition \$2.00, Cloth edition, numbered and signed by the author, \$6.00.

Of all the poets of the ancient world, perhaps Strato and Martial wrote most eloquently about the love, sex, jokes, and affections between men and boys. These two new books from Catalyst Press (315 Blantyre Ave., Scarborough, Ont., Canada M1N 2S6) are modern versions of the works of these fine poets, done by poets who themselves are accomplished writers on the contemporary scene.

Kenneth Hopkins is the author of *The Corruption of the Poet*, *The Poets Laureate* and several volumes of verse. His *Collected Poems 1935-1965* was published by the University of Texas Press. He also has published in *Gay Sunshine*, *Fag Rag*, and *Angels of The Lyre*. Tom Meyer's other books include *The Bang Book*, *The Umbrella of Aesculapius*, and

*O Nathan*; and his work *Autumnal* has been previously published by Catalyst Press.

Strato's *Musa Puerilis* was translated by W.R. Paton in the Loeb Classical Library's Edition of *The Greek Anthology*, where it is tucked in as Book XII. Paton translated all but about a dozen poems. These dozen he puts in Latin to keep the reader's loins from learning Attic up-lift. *The Greek Anthology* (sometimes called the *Palatine Anthology* because the sole manuscript resides in the Palatine Library of Heidelberg) was compiled in the tenth century by the Byzantine, Constantinus Cephalas. Its major source came from poets who lived before Strato of Sardis, who flourished during the reign of Hadrian (A.D. 117-138). Sardis, capital of the Kingdom of Lydia, is no more; though Strato provides his readers with a respectable recap of the goings-on there.

Meyer spares us the semi-straight expurgated Strato of the Loeb Library. The poems here are arranged in a sequence which tells the story of an older man who loves boys in general. As the poems proceed, one boy emerges; but, just when he begins to get "hair on his leg" (i.e., by Strato-convention, no longer a *puer*), love

goes, and the man returns to boys in general.

Strato himself is frankly gay, but his verses are more suggestive than explicative, and the reader's imagination must supply the details. "A single bed/with one boy/between two//who's pleased to/& pleased by. Front and back/like for like. One good turn/deserves another." The penultimate verse in this collection perhaps best expresses its continued theme: "When all is said & done/it is boys I love—no one/in particular." Those of us whose tastes run more to raw sex in poetry would do better to turn to Martial, the hands-down master of the hard-core in ancient literature.

Marcus Valerius Martialis was born in Spain somewhere around A.D. 40. He studied law in Rome during the reign of Nero, but resolved to become a poet instead; and his verse won him the acclaim and support of such greats as Titus and Domitian. He remained in Rome during most of his life (dying there in about 102), preferring the bustle of the big city to rural life. Martial is both the creator of the modern epigram and the only ancient author to utilize the epigram as his exclusive poetic outlet. His epigrams were widely read by the

ancients, and throw much light upon the manners and customs of the Silver Age of Latin Literature. They are frank, bold, and do not hesitate to depict explicit sexuality whenever and wherever Martial was pleased to encounter it.

Martial's honesty won him the censure of the more prudish literary traditions which flowed from christianity into the middle ages; and, inasmuch as that prudishness is still with us today, his work is not the sort of stuff out of which college or high-school Latin courses are wont to be made. A sad result, since he's easier to read than Caesar, and infinitely more titillating, especially to the gay palate. Caesar may have been a husband to every wife, and a wife to every husband in his own legions; but Martial knew how to write it up.

The manuscript from which the present poems are taken was discovered during the excavation of Pompeii in 1776; and subsequently passed through a number of hands without being edited or translated. Kenneth Hopkins relocated it in 1945 in the Royal Library at Brussels, bound up (of all things) with a batch of Calvinist tracts—with which it had absolutely nothing in common. Hopkins did not know Latin at the time, but has since remedied that gap; and the present selections are the result. Hopkins is not a paleographer, so one hopes that sooner or later the entire Latin text can be edited with corrections and alternate readings. But, corruptions in the text notwithstanding, the present collection gives

the flavor and spirit of Martial's art.

The fifth epigram in this collection gives a good indication of Martial's intent. "Last night when Marcus crept into my bed/No words were needed, there was nothing said;/His lips were busy as they had been taught,/For each could clearly read the other's thought." They range from the tender gay love-note to the sardonically comical, and Martial's comedy is as camp as any we have today. "Probus, the upright Judge, cold and correct/Looks at the naked slave and stands erect;/But, lest the course of Justice be defeated,/Pronounces sentence while remaining seated." (Ep. VI)

Paradoxically enough, the epigrams in this new collection are not so sexually explicit as those in the received work of Martial. If that encourages the reader to think about bypassing this volume in favor of one

of the standard collections, don't bother; for, in the standard translations of Martial, he is both degayed and desexed—"cocks" become "members", and boys become girls. For some of the epigrams, even that massive cleaning up won't work—and those are omitted in the English translations. So, if you want Martial unexpurgated, you have two choices: 1) buy the present small collection, 2) learn Latin.

It is a great pleasure to have both of these volumes available to the English reader. Knowing gay authors of the distant past is to come closer to seeing the breadth of our own gay heritage. While the worlds of Greece and Rome were not fully liberated from the sexual perspective, they were more so than our own; and we have a long way to go before our literature matches the best of their gay sources.

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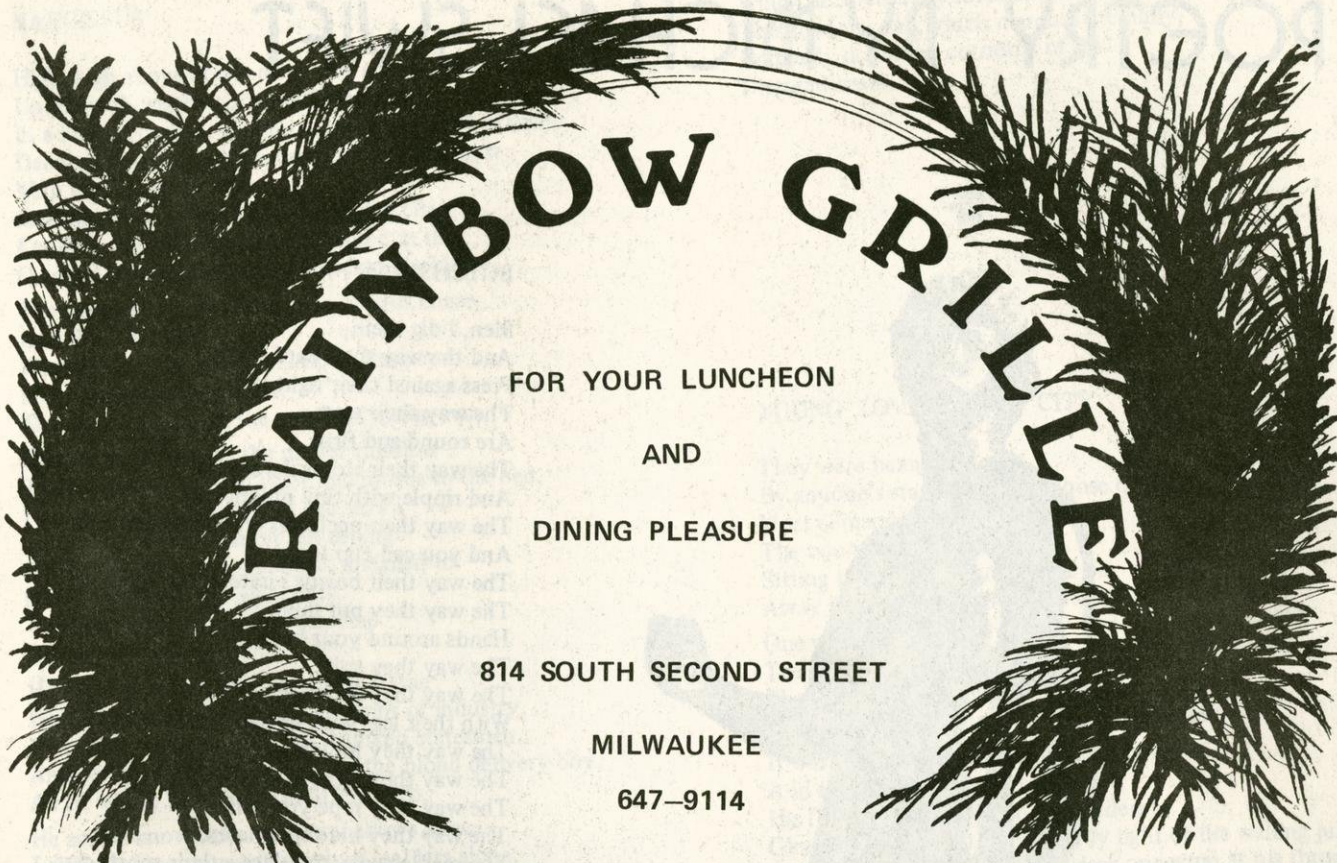


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# POETRY BY MICHAEL SWIFT

## BUTCH DRAG FANTASY NO. 1

Men, I dig them,  
And the way their hard cocks  
Press against their tight levis,  
The way their asses  
Are round and firm,  
The way their stomachs are flat  
And ripple with tiny muscles,  
The way their pectorals are prominent  
And you can cup them,  
The way their beards scratch your lips,  
The way they put their  
Hands around your balls,  
The way they spit,  
The way they stand  
With their legs wide apart,  
The way they look hurt,  
The way they fight to win,  
The way they rape your mind,  
The way they hide their tears,  
The reckless way they drive their sports cars,  
The way they are cowboys  
And ride horses bare-assed, bareback,  
The way they fuck a kid,  
The way they brutally jerk their cocks  
When they're lonely,  
The way they con you out of  
Your money and your patience  
And your affection,  
The way they play ball  
And fool around in the showers afterwards,  
The way they get drunk and loud  
And brawling and raunchy,  
The way they wear their crisp Marine uniforms,  
The way they hold their cigarettes  
In their neat white teeth,  
The way they try to be brave,  
The way they are bored and uncaring and very cool,  
The way they make you  
Feel like a man too.



*Small bronze—A walking youth, made in Nuremberg about 1530–40, under the influence of the Italian Renaissance.*

## NARCISSUS

High, high above noisy, dirty city streets,  
Up there above the corrupted Metropolis,  
In a hushed duplex of empty rooms carpeted in white  
Decorated to look like heaven, austere and pure,  
With mirrors everywhere,  
Sits the naked young heir on a gilded chair  
Looking at the adored face reflected in the  
Cracked looking glass which his hand holds.  
The fissures split the face in to various zones,  
And the ideal boy  
Wonders how to put his humpty-dumpty  
Mind back together again,  
This detritus annoys the petulant young man.  
Disgusted, he throws the mirror thudless  
To the lushly carpeted floor and moves to the bed,  
He lies on the unmade bed and sees a  
Stranger in the mirror on the ceiling  
Above the bed, an aphrodisiac installed to  
Cure impotence and weariness,  
To bring ardor to gestures become  
Clichéd and empty.  
He marvels at the lithe, muscular frame  
Which has been caressed by captains of industry,  
By fabled movie queens and drunken statesmen,  
And seedy, infamous poets, and the blond delivery boy,  
All of whom he remains indifferent to.  
He smiles knowingly and the shadows above  
Laughs back at him, making him feel less alone.  
Something stirs in his breast,  
It is his heart beating and he thinks the  
Heart is an obscene, thumping cancerous tumor  
Which must be excised bringing dreamed of oblivion.  
He reaches towards the pale ghost in the sky  
To see if that ghost is real or merely  
The figment of his dark imaginings.  
He cannot reach that far so his hand  
Falls back defeated to his beautiful chest,  
And he feels his stony heart stroking  
Fast and hard now,  
As if he were moving towards his final destiny,  
Towards nothingness.  
He begins to masturbate,  
He sees himself masturbating  
In the mirror, and he mutters  
Death, death, deliverance as he  
Climaxes and forgets the ghost in the  
Mirror for a moment, and he is thankful  
For that moment, and he falls into deep sleep  
And begins to dream of a beautiful boy  
Who dreams of himself, his ice blue eyes,  
His Hellenic curls, his alabaster thighs,  
He dreams only of himself  
Never of anyone else  
Or any other thing outside  
His narrow universe,  
Dreams only of the delicate arrangement  
Of nerve and tissue, muscle and mind

Which he alternately loves and despises,  
This shadowy self which marches eternally,  
Endlessly down the corridors of his  
Diseased brain.



## YOUNG LOVE IN THE CITY

They were beautiful  
By anyone's standards, even those of the  
Most demanding aesthete,  
The two youths  
Sitting there in the back of the bar  
Away from the conspiring crowd.  
One was fair, slender,  
The other dark, with a boxer's body.  
The fair one was languid,  
The dark one's gestures were quick, staccato.  
It was a blistering hot Manhattan night,  
And the fair one wore a tank shirt;  
His finely shaped neck and shoulders  
Gleamed with sweat in the gaudy light of the wailing jukebox.  
He undid the neckerchief the dark one wore at his throat  
And wiped his brow with it,  
Then wiped his lover's brow.  
They were lovers,  
Of that there could be no doubt.  
The love was reflected in their faces, their eyes.  
The dark one took the fair one's hand  
And kissed the open palm.  
The fair one shivered  
And said, "Never leave, promise me, if you do I'll  
Slash my wrists, I vow it."  
The dark one had a stricken look on his broad face,  
His heart skipped a beat,  
It was as if he could see bright crimson blood  
Dripping from his lover's delicate wrists.  
A transvestite,  
Dressed in red organdy, with a wig which looked  
Like pink cotton candy  
Came wiggling in  
And the crowd roared.  
But the two lovers barely noticed the garish  
Creature and his raucous entrance  
Into the bar.  
Instead, they kissed,  
Then rose from the scarred table,  
Leaving their drinks untouched,  
Left the bar, and walked to their tiny apartment  
On a tree-shaded street where they made love  
Till the sun rose over the vast city.



*John*

# THE SERVANT PROBLEM

fiction by RICHARD HALL

Meade gazed down at the floor with distaste. Alan, his therapist, was already there, sitting cross-legged, holding up the goddam pillow. Meade knew that pillow. It was brown corduroy, with a zipper along one edge. Meade had punched it, caressed it, consoled it and once, in a fit of childish fury, bitten it. Alan had been especially pleased with the biting episode. He had nodded afterward, his handsome face creased with approval, and remarked, "Well, *that* got the anger out."

What Alan didn't know, and what Meade hadn't gotten up the nerve to tell him, was that the anger always built up again the next day. Just as bad as before. Worse. However, he didn't want Alan to think the therapy wasn't working. So at each session, when Alan murmured, "All right, let's work on the floor," Meade had slid unhappily downward, concealing his distaste, repressing his doubts about the whole procedure, and mangled the pillow according to instructions.

But today, his distaste was greater than ever. He had had a particularly bad time at the office, though that was nothing new. He had also had an unsatisfactory session with the trick sent over by his call-service last night. And to top it off, he had just quarrelled with two of his best friends. Not a quarrel, really. They had simply begun to criticize him at dinner—maliciously, unfairly. He had listened to their slanders, his heart thumping and his forehead sweating, and found he was unable to defend himself. It was too shocking. A true betrayal, like Caesar with Brutus. At last, choking down his rage, he had flung down his napkin and walked out of Sonny's apartment. He had even walked all the way home—forty blocks from the upper East Side to lower Fifth Avenue, aware that his angina might flare up at any moment, to say nothing of the risk of muggers.

Alan was squatting on the floor, holding up the pillow. Waiting. Meade had the sudden impression that Alan was a trainer and he himself a broken-down fighter, doomed to punch the brown bag in a hopeless match forever.

He slid slowly down the floor.

"Now," Alan half-closed his eyes, glimmering at him (a trick Meade found especially irritating). "Let's try to work on some of our anger again." Alan wiggled the pillow. "This is someone you hate."

"My assistant. That sneak."

"What's her name?"

"Sandra. She's trying to get my job. I think she's giving Morty blow jobs on the side."

Alan nodded. He had heard the passion and was pleased. "Go on, I want to hear you get angry."

Meade fished around in his insides, looking for some anger. Although he had been furious with Sandra today, he couldn't quite find it now. The anger seemed to have evaporated coming downtown on the subway.

"Goddam you," he said. He glared at the pillow. It was quite frayed.

"I can't hear you."

"Trying to go over my head! Comptroller. . . don't make me laugh, you can hardly add two and two!"

"I still can't hear you."

Of course, words weren't enough. Alan expected him to do something. That was the point of gestalt therapy. You didn't lie around moaning and groaning about mommy and daddy. You had to act things out in the now.

Meade drove his fist into the pillow. It was foam rubber and sprang right back. "I'll kill you!"

"Listen to yourself. You're still calm. Your voice is abso-

lutely even."

Oh God, he'd forgotten to raise his voice this time. He was so busy thinking about punching the pillow he had neglected his voice levels.

He raised his arm, ready to repeat the action, when suddenly the pillow, without his willing it, changed into the face of Sonny DeSaix and he was at the dinner-party where they had attacked him so unfairly.

"You lousy rotten sonuvabitch!" he roared at Sonny, smashing him in the middle of his Roman-senator nose. "Go fuck yourself!" His surroundings faded as a storm of anger invaded him. At the same time his skin prickled and he knew his face was purpling up, the pits and scars deepening into bloody crescents. That meant his blood pressure was rising, a bad sign, but he couldn't help it. He had to lash back. "That's the last time you'll see me at your house!"

He grabbed the pillow and proceeded to strangle it. It felt amazingly good. Then he lifted it and banged it against the floor. That was what Sonny deserved. Sonny and Bart both. Who the fuck did they think they were?

"You are the most selfish person I've ever met," Sonny had said to him with the cold venom of an adder. **Selfish!** When it was he, Meade, who kept the crowd together! Gave the parties, bought the tickets, arranged the bridge games. Cooked the big meals at Christmas and Thanksgiving. And they called him selfish!

Suddenly he heard Bart chiming in, his voice high and whiny. "I can't stand your gossiping. You are so destructive. Everybody's afraid to tell you a thing. You know what we call you? **Central!**"

His blood ran cold at the nickname, even now. If he passed on information, it was never with malice. People wanted to hear news about other people. They confided in him because they expected him to pass it on. **Central!**

Suddenly the vision faded and he was aware of a knife-like pain at the back of his head. "I have a headache," he announced.

However, Alan seemed to approve of headaches. "Do you want me to give you a massage?" he asked.

Meade looked at Alan warily. He didn't really know. He was exhausted. Suddenly he wished that he were talking to Elvira instead of to Alan. Elvira was his maid, a young woman with cinnamon skin and a cool, unfathomable manner. She had been born in Trinidad. She came on Wednesdays. He hadn't really begun to recover from the awful dinner-party until he had spent the morning with Elvira. He couldn't discuss Sonny and Bart in detail with her, of course, but that wasn't necessary. Elvira cured simply by being in his apartment. Dusting. Cleaning. Ironing. Singing as she worked. After three hours with Elvira he was calm again. How strange it was. He had sometimes thought that Elvira, who barely knew how to read and write, had done more for him than all his therapists combined.

He re-focused on Alan, who seemed to be moving toward him. He let Alan gentle him backwards until he lay full-length on his stomach. It was not really a comfortable position but he tried to make the best of it. Massage seemed to be an important part of gestalt too.

Alan was almost lying on top of him. Meade wished he wouldn't do that. He could hardly get his breath. Still, it felt good in a way. He could feel Alan's hard chest, curved like a shield, pressing against his kidneys. Then he sensed the outline of Alan's genitals against the back of his thighs. Alan was really

quite humpy. He occasionally worked as a surrogate at one of the sex-therapy clinics. Suddenly Meade imagined that they were doing this in the nude. He wouldn't like Alan on top of his backside, of course. He would much prefer to have Alan under him. Or, even better, on his knees in front of him.

Alan's fingers dug into the hard, resistant patches of his neck and shoulders. His breath was loud and intimate in Meade's ears. At last, Meade went limp. He was really drained. At the same time, the screen of his mind went blank.

"Why don't we talk?" Alan's voice came from some distance away. Meade looked up groggily. Alan had moved to his easy chair. The massage was over.

It took him awhile to pull himself off the floor, almost as if he had been pasted to it like a decal. His flesh felt leaden, paralyzed by gravity. But he was less tired now, amazingly, and his headache was gone. Alan was smiling broadly. "That wasn't all about Sandra," he said.

Meade nodded. "No, it was somebody else." He explained about the trouble with Sonny and Bart, noting for the hundredth time the inadequacy of explanations. However, he couldn't bring himself to tell Alan about Central. The pain was still too great.

"Do you think their criticisms were fair?"

Meade shook his head. "No." He explained about his cooking, his hospitality. Alan glimmered at him and Meade could tell he was skeptical. He had a sudden image of Alan, Sonny and Bart, all lined up against him and the heat began to mount to his cheeks again. Then he recalled Dexter Troop, his previous therapist. Dexter had never been skeptical. He had gone to Dexter because of an ad in the *Village Voice*. Dexter offered to rearrange energy patterns and unblock chakras. This, Meade discovered, involved mostly hot towels. "Just a moment," Dexter would say at moments of stress, "let's get a hot towel on that." Meade had finally stopped seeing Dexter because he realized the man had nothing to offer except some techniques picked up in the violent ward at Islip. Still, Dexter had never been skeptical.

"Could it be that you're introjecting again?"

That was one of Alan's favorite words. He thought everybody introjected a lot. "I don't think so. They were really very nasty. I didn't imagine it."

He tried to keep the sulk out of his voice with only partial success. Why didn't Alan support him, instead of criticizing him? Looking at Alan now, so trim and smug in his armchair, it occurred to Meade that Alan probably didn't require much comfort himself. The hard life for Alan. Alan had been recommended to him by a writer friend noted for an almost unearthly self-discipline. The writer could turn out a novel in six weeks and a short story in six hours. After a few months with Alan, the writer was down to four weeks for a novel and an hour for a short story.

"Nobody likes me," said Meade.

Alan looked at him balefully. "That's pure shit and you know it."

Meade glared back. What did Alan know about the need for comfort? For love? What did Alan know about something as simple as eating, for example?

Last year Meade had gone to a food therapist. This man, who had a fancy office on Park Avenue, used suggestion and hypnosis to get his patients to stop over-eating. This had helped Meade, but the fee was \$60 an hour and he couldn't really afford it. His weight had soared as soon as he stopped going.

"I want you to say that again and really hear what you're saying. 'Nobody likes me.'"

Alan was infuriating. They were all infuriating, really. All except Elvira. At the thought of Elvira, his anger receded slightly. If only she were coming tomorrow instead of next Wednesday! If only he could afford to have her around three days a week instead of one! He had told Alan about Elvira, but he hadn't understood. Of course not. Such relationships were entirely outside of the range of Alan's experience.

Alan was eying the floor and Meade jerked his head back. He knew what Alan was thinking. More bullshit with the pillow. The silence alarmed him. Meade took a deep breath.

"You're right. It isn't true that nobody likes me. There is somebody." Alan, he noted, looked interested. "His name is Peter. Peter Pride." He paused, then added, "I don't think that's his real name. He uses it. . . um, professionally."

Alan, of course, didn't approve of hustlers. Alan had a lover named Vinny—they had been together for nine years. Although they were no longer monogamous, Alan had informed him that each was the other's "primary person." This was said during their first interview, before treatment began. In gestalt therapy you got to know something about your counselor's private life. Meade liked this openness, but at the same time had gotten the impression that Alan was bragging. Nine years with the same lover. It all reminded him of the Freudian analyst he had gone to fifteen years earlier, when he was still in his twenties. The Freudian kept a color photo of his wife and children on his desk. The gender was different nowadays, but the orthodoxy seemed to be the same.

"Yes, Peter Pride. I met him. . . well. . . the usual way. But he isn't like the other boys. He wants to be an actor. I'm going to help him. I've got contacts."

Alan was beginning to look disapproving. Meade hurried on.

"He's been over three. . . four. . . times. Spent the night. I didn't sleep at all, just hugged him all night long."

His frame heaved at the memory. It was true. Each time, Peter had arrived about eleven o'clock. They had stripped quickly and begun to make feverish love. Peter was 24, a native of West Germany. He had none of the American hang-ups about status and sex. He would do anything. Afterwards he slung his long-limbed body, the color of clover honey, onto the bed and, when Meade got out of the shower, entwined his legs around Meade's like a boa. After that, Peter would drop off to sleep while Meade stayed awake, secretly running his fingers up and down Peter's flawless skin. It was a sensation he could never get enough of. He would lie in the dark, steeping himself in the splendors of that silky integument, refining the world down to the one absorbing sensation in his fingers as the hours ticked by and he fought off sleep. Each morning after a night with Peter, he had felt marvelously refreshed, as if he had spent the hours under a waterfall of milk. His own body seemed remade, his damaged skin made whole, by the perfection of Peter.

He always gave Peter a little extra something in the morning, over and above the regular fee.

"What would happen if you met someone and didn't pay him?"

He'd been steeling himself for this question. "I'd be delighted. I just can't get the people I like without paying."

"Have you tried?"

He thought about his trips to the bars, the baths, the waterfront. Oh, there had been offers. He wasn't all that unattractive, in spite of his extra weight and grey hair. But there hadn't been

anyone like Peter. "Sure I've tried," he replied.

"Are you sure it's Peter's looks that appeal to you? Maybe you like to play?"

He'd heard that one before too. He didn't even bother to answer. It was ridiculous.

"I'm having a fantasy I'd like to share with you," Alan said.

Meade settled back, casting a sidelong glance at the clock. Just another ten minutes, thank God.

"My fantasy involves you and someone your own age who doesn't look like a movie star. . ."

As Alan unreeled his images, Meade turned his mind aside. Absurd to think he could get interested in someone his own age. Besides, other men in their forties were mostly after youngsters. As Alan droned on, his eyes glimmering, Meade embarked on a fantasy of his own. It involved both Peter Pride and Elvira. He had summoned up a charming menage for the three of them. Something bucolic—the Berkshires, perhaps—but with all the latest conveniences, including a Cuisinart. Elvira would work all day at housekeeping chores while he and Peter skinny-dipped in a clear mountain stream. After that he would ask Peter to suck him off while Elvira stood around offering rum-and-lime concoctions from her native island.

"What do you think of that?"

He blinked rapidly. He hadn't heard a word Alan had said. "I think it's. . .unrealistic," he said thoughtfully. "Totally unrealistic."

Alan looked miffed and the image of Elvira, Peter and himself slipped back into Meade's mind. He had left out the best part. At the end of each day, they would have a treasure hunt. He would hide jeweled easter eggs under shrubs and rocks so that they would have the pleasure of discovering them. After each trove was found, they would run to him to express their gratitude. He would pretend it was nothing, even though the eggs had cost him a thousand dollars each.

"I'm afraid you're the unrealistic one, Meade. That's why you get so little satisfaction out of life." Alan searched his face. "What are you thinking about now?" he demanded.

Overcoming his reluctance, Meade told him about the cottage in the Berkshires. He went from that to the easter egg hunt, becoming more excited as he went along. He could feel Alan's eyes boring into him, but he refused to be intimidated. Alan's spartan life didn't qualify him to judge needs like his own. Alan had no true understanding of people who required extra love and support. A dull anger boomed in his chest, quite different from the violence he had felt toward Sonny and Bart a while ago. This anger seemed directed not only at Alan but at someone larger and less well-defined—perhaps at his grandmother, who had stroked his cheek when he was adolescent, predicting that his acne would disappear and that he would grow up to be a handsome man; perhaps at his father, who had given him inordinate amounts of attention after a big win at gambling, but had been morose and withdrawn the rest of the time; perhaps at his boy-cousins, lumpy with muscles, who had run in and out of his childhood scoring touchdowns and home-runs without half-trying. Could therapy undo memories like these? Did he even want it to?

"Is it possible that all the people in this cottage that you fantasize are really your servants? That you can only trust people who are totally dependent on you?"

What did that mean exactly? Did it have any meaning at all? Oh yes, rolled up somewhere in those words, a red dot at the center like a pimento in an olive, was a meaning of some

sort. But it had nothing to do with him, with Meade Carandelle, who had spent more than four decades looking for enough truth to get him through each day.

"We have to work on this some more. Your servant problem."

"My servant problem!" The words burst out of him with surprising force. "It isn't my problem at all. . .it's more like yours!"

Alan smiled in a superior way and Meade knew he hadn't explained, hadn't done justice to the richness of his thought. And then a bright space opened up directly in front of him and in it he discerned therapists as far ahead as he could see, an avenue of bearded sphinxes past which he would be carried like a mummy to his tomb, unless he could understand deeply and truly the nature of his attachments. And he saw that in a sense Alan was right—the servant problem was his problem, but not in the way that Alan thought.

"I do not believe," he paused and shuddered at the energy that flew along his tongue, "that love is all give and take. One way is enough." He paused and a brief tremor shook him again. "Either way is enough."

Was that what he wanted to say? Was that it exactly? He thought about Elvira and Peter, seeing them exactly as they were—self-centered, greedy, manipulative. But he had always known that about them, known it to the deepest level of his self.

Alan was glimmering at him again. "It's important not to rationalize the inability to have meaningful. . ." Meade didn't hear the rest of the sentence. It didn't matter—he'd been hearing that sentence in various forms for most of his life.

Yes, they were self-centered. Takers. Users. But did it matter? Really?

"Love is not a two-way street." The words seemed to push out of his mouth with a life of their own. "You don't have to reciprocate. I mean," he corrected himself, "they don't have to."

Alan was off and running now with a description of his nine years with Vinny. They had shared many things, but the most beautiful thing they had shared was sharing itself. Meade had the sudden image of their life together as an apple pie which had been cut exactly in half.

"But that's not what I want."

Alan stopped his recital and tilted his head, looking at him as a bird might look at a worm. "Of course you do. You just can't let yourself believe in it."

"As far as I'm concerned, one night with Peter is worth nine years with Vinny!"

"Will you feel that way next week? When Peter's gone and you're all by yourself? You're always complaining about being lonely."

It was true. Some nights the loneliness in his bedroom enveloped him like a shroud. He could hardly breathe. He struggled against the memory, trying to regain the sense of new vistas, new hope, he had had just a few minutes ago. But it was hard. Alan's studio, the shag rug, the hateful brown pillow, all seemed to close down on him. He could see nothing ahead but more sessions like this one.

And then, suddenly, he heard a voice. It was soft and lilting, with an accent he recognized as West Indian. "Run for de doctor," it crooned, "tell him to come as quick as he can." He turned sharply, holding his breath. Was it coming from the next apartment?

Alan stood up. "I'm afraid our time is up."

Meade remained seated as Alan shifted impatiently. "It was a good session, Meade, we'll have to work on this some more."

At last Meade hoisted himself up, trying not to wobble. Would the voice sound again? Would there be further communication? "Yeah," he mumbled, "it was a good session."

At the door he half-turned. The room was quiet. Alan's hand was on the lock. And then, ever so faintly, he heard the voice again: "Mama don't want no peas and rice and cocoanut oil." He winced at the sudden pain in his chest. The voice belonged to Elvira.

"Are you okay? You want to sit down for a minute?" Alan's hand was on his arm, but he shook his head and brushed it away. If he was going to have an angina attack he would rather have it outside.

"I'm okay." With a last nod, he shuffled into the hall, holding the wall for support. He knew Alan was watching but he didn't look back.

He walked slowly down Fifth Avenue, taking long rest stops. The pain in his chest had subsided to a dull ache. He kept his hand pressed there while he thought about the voice. Had he been hallucinating? Had Elvira been singing calypso songs in his head? It was bizarre—just the sort of thing he hated. On the other hand, the walls in that building were paper-thin. Perhaps a phonograph had been playing in the next apartment and the voice had reminded him of Elvira's.

But even as he explained away the sound, he felt disappointed. If it hadn't been Elvira, then there had been nothing special about the session with Alan. It had been a failure, like all the others. He suddenly felt bleak. Nothing in his life had changed. Nothing would ever change. Looking around the streets now, at the New Yorkers with their sour faces and grey skins, he saw that tomorrow would bring all the usual troubles. It would be another rotten day. His heart gave another painful tug but this time he didn't stop to rest. That wouldn't help either. And it didn't matter. There was nothing ahead but endless sessions with Alan or with someone else just like him.

A stranger in a leather jacket was sitting on the front stoop of his house. He was tall and well made, with a broad smiling face under tawny hair. It was Peter Pride. Peter was waiting for him!

"Hello, Meade," Peter said cheerily. He pronounced it Meet. "I came to see how you are." Peter laughed at that, a dumb happy laugh, and Meade knew that Peter probably had no place else to spend the night. Still, that didn't keep his pulse from jumping nor a mindless joy from racing through him.

"Well come in," he said.

Peter towered over him as he unlocked the downstairs door,

then the apartment door. As he fiddled with the key, Meade was deliciously aware of Peter's presence, of the smell of leather and Aramis, of the promise of adventure to come. Inside, before turning on the light, he grabbed Peter and hugged him tightly. The young man's body seemed a splendid thing, a feast of the flesh from which he had been absent too long. He registered the depth of Peter's chest, the slimness of his waist, the weight of his thighs, as his own face flushed and his blood pressure mounted another notch. But he didn't worry about that. He was free of care, free of the past, at least for now.

He propelled Peter into the bedroom and they began to undress. As Peter took off his shirt, Meade had the impression that nothing was real or true outside this room, outside the drama of their disrobing. And then, as Peter stepped from his briefs, his body blazing like a sun, something unclenched in Meade's chest and he saw quite clearly that only silly people could fail to understand that a loving servant was worth his weight in gold. That, in fact, love was not something you had to earn through good behavior or self-denial, rather like a parole from jail, but something you needed only the courage to ask for. And that it was not love that had failed him in the past, but merely the courage to ask for it. He had stood around stupidly, waiting, although the doors to the feast had always been open.

They lay down on the bed and he spent a long time running his fingers across Peter's chest, which was a smooth coverlet of shining moire silk. Peter kept his eyes closed while this was going on, his lips tilted in a blissful smile. Peter loved the attention, Meade knew, loved being worshipped. And Meade saw Peter's happiness as his own, Peter's participation as unlimited, despite the fact that Peter did nothing but lie very still, smiling.

And then, echoing very faintly in the bedroom, he heard a familiar voice. It was smooth and silky, rather like Peter's skin, and it lapped around him gently. "When my money run out I'd have no regret," it crooned, "I'll buy some of everything that money can get."

"You said it, Elvira," Meade giggled to himself. Then he began to lick Peter all over, rather like an ice-cream cone, deliciously oblivious to what his therapist—or any therapist—would care to say about the nature of his need.

Richard Hall is the author of *The Butterscotch Prince*. His new play, *The Love Match*, is currently playing Off-Broadway. (See November 1977 GPU NEWS for review). His work has seen print in many national publications and two of his short stories have appeared in past issues of GPU NEWS.



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# HERE & THERE

**Tampa, FL**—An admitted homosexual here has asked that his armed robbery case be tried before a jury of gays in order to assure that he receive a fair trial. Elwood L. Albright, 38, is charged with the armed robberies of two local savings and loan associations.

*Associated Press*

**Los Angeles, CA**—The third **International Conference of Gay Jews**, now in initial planning stages, has been scheduled for May 19 through 21, 1978. The conference will take place at **Beth Chayim Chadashim (The House of New Life)**, located at 6000 West Pico Boulevard. Designed to enhance gay Jewish lifestyles and experience, the conference will offer workshop discussions, communal meals, religious services, and various social events. A disco dance is also under consideration. The two previous conferences were held in Washington, D.C. and New York.

*Press Release*

**Radnor, PA**—Robert MacKenzie, writing in **TV Guide** about gays as comic figures in recent television shows, declares: "...the gags remind me of old-style ethnic jokes that used to confirm our notions about what 'they' were like. Maybe it's time for a gay detective—a guy who can out-fight, out-shoot, and out-run the Crooks, and play the violin to boot."

*TV Guide*

**Chicago, IL**—The possible ordination of homosexuals poses a threat to the unity of the **United Presbyterian Church**, according to Rev. John T. Conner, the church's top elected officer. Conner suggested that some parishes will be "distressed enough to break away if ordination is approved." Declaring himself "neutral" on the question and having "very strong feelings" about human rights, Rev. Conner referred to gays as the "lepers of the modern world."

*Chicago Sun Times*

**New York, NY**—New York will welcome gay deaf men and women from across the U.S. and Canada as the **National Rainbow Society of the Deaf** holds its second annual convention April 7–9, 1978. The NYC chapter of the **Empire Rainbow Alliance** will welcome representatives from gay groups already established in Chicago, Florida, Detroit, California, and other areas. NYC's Biltmore Hotel will be convention headquarters and site of all meetings and activities. Business sessions, sight-seeing tours, skits presented by each of the chapters, a cash raffle, special guest speakers, and a gala banquet have been planned. For further information contact Empire Rainbow Alliance of the Deaf, c/o Guy Wonder III, 147 W. 22 St., Apt. 6, New York, NY 10011.

*Press Release*

**Boston, MA**—William R. Anderson, John P. Ward, and Andrew R. Weiss have established a law firm here which is dedicated to serving the legal needs of the gay community. The firm hopes to take in a woman partner in the future and is also planning to establish a nonprofit foundation for the study of issues concerned with anti-gay discrimination.

*Gay Community News*

**Pittsburgh, PA**—**Gay USA**, a collectively produced feature film from **Artists United for Gay Rights** filmed on location in five cities earlier this year, was shown here at the **Cherchez La Femme Cabaret** on December 10.

*Cleveland Gay News*

**Wichita, KS**—**Concerned Citizens for Community Standards**, the group seeking repeal of Wichita's recently-passed gay rights ordinance, has decided to redraft its position after the City Attorney's Office raised doubts about its validity. According to representatives of CCCS, the redrafted petition will be circulated immediately.

*Press Release*

**Chicago, IL**—**Playboy's** annual "That Was the Year that Was" rundown of 1977 celebrities included the following stanza in honor of Ms Bryant: "Miss Bryant sang the **Battle Hymn**, And led her troops through Dade. Some folks were so inspired that, They switched to Lemonade."

*Playboy*

**New York, NY**—Reader's Digest magazine has announced an agreement to pay 2600 present and former women employees \$1.4 million (\$538 average to each), and to grant raises totaling \$200,000 to women staff members. The agreement was the result of a class-action suit alleging sex discrimination. Patricia Nell Warren, author of **Front Runner** and an open lesbian employee of the company served as spokesperson for the feminist group which had initiated the action.

*G Chicago*

**New York, NY**—The stage adaptation of Christopher Isherwood's novel, **A Meeting By The River**, by the author and Don Bachardy, has been scheduled for a Broadway run early in 1978. Revisions of the play's text have been under way since a single 1972 performance also in New York. The novel concerns two brothers, one about to enter a monastery in India and the other a heterosexually married man who is also involved in a gay relationship.

*Gaysweek*

**Cleveland, OH**—A task force appointed by the Commission on Ministry of the Episcopal Diocese of Ohio has recommended that practicing homosexuals be both ordained and married in the Episcopal Church. The report stated that, rather than placing guilt on "God's people for sexual expression, the Church needs to give thanks that they are as responsible as they are while at the same time working to increase responsibility in sexual activity."

*Cleveland Gay News*



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# HERE & THERE

**Dayton, OH**—Municipal Court Judge W. Erwin Kilpatrick says that he has a problem on his hands. He must decide if a man can be forced to testify against his spouse when the spouse is also a man. Barry Doney and William Merrica, arrested after a fight, have a marriage certificate issued in Florida, and the Judge declared that that seems to make them legally married. "But I don't know which one's the husband and which one's the wife," he quipped.

*Gay Community News*

**Miami, FL**—Now What?, a new book for the parents of gay children, has been recently published by the **Center for Dialog**, a church social-action agency in Anita Bryant's hometown. The author is William Hutchinson, a former **Miami Herald** reporter who is himself gay. The 106 page book is available by mail for \$3.50 from Center for Dialog, 2175 NW 26th St., Miami, FL 33142.

*Press Release*

**Norman, OK**—A brief on behalf of the **Norman Gay Activists Alliance** was filed in Cleveland County Court asking for a writ of mandamus against the University of Oklahoma and the ordering of recognition of the gay student organization. The suit also asks for \$10,000 in actual and punitive damages against the University Regents, and \$2,500 in legal fees.

*Gaysweek*

**Sacramento, CA**—A lesbian who says that she was fired as the state's top drug official for political reasons wants Governor Edmund Brown to testify at her dismissal hearing. Dr. Mondanaro said that she was fired to avoid political embarrassment for Brown, who is up for re-election in 1978. The governor admitted that he approved Mondanaro's firing, but added that she had been dismissed for failing to "follow the standards of society."

*Bay Area Reporter*

**Oakland, CA**—Diana Press, the women's press located in Oakland, was vandalized in late October. The presses were damaged, and stock of many books was destroyed. Included in the destruction were 5,000 copies of Rita Mae Brown's **Plain Brown Wrapper**. In order to get the press back on its feet, the women of Diana are appealing to bookstores to stock their available books, and for individuals to order from the press or to donate funds to them. Further information from Diana Press, 4400 Market Street, Oakland, CA 94608.

*Press Release*

**Hong Kong**—A waiter here was sentenced to a prison term of four years for seducing a 16-year-old busboy employed in the same restaurant. On the same day, a man convicted of raping a 12-year-old girl was sentenced to one month in jail.

*San Francisco Sentinel*

**Chicago, IL**—In a current issue of **US Magazine**, Ann Landers refers to Anita Bryant and confides that "I would sooner leave my grandchildren with a homosexual than I would with her. Where does she get off saying homosexuals recruit from our young, when any psychiatrist will tell you that's not their bag? If there's one thing I distrust, it's a person who thinks God talks directly to her." Anita Bryant's next book, by the way, is to be titled "When God Calls Collect."

*US Magazine*

**Durham, NC**—Ladyslipper Music is a project founded by three women who are interested in expanding the scope and availability of women's music. They are presently stocking a collection of recordings of music by, for, and about lesbians, as well as a wide variety of recordings of hard-to-get items. A catalogue is available by writing to Ladyslipper Music, Box 3124, Durham, NC 27705.

*Press Release*

**Los Angeles, CA**—**Star Crossed Lovers** is a two-act play concerning extra cosmic beings who encounter gay lifestyles. The production of the play, written by Ron Aviano and produced and directed by Scott Hardy, was nurtured by **One, Inc.**; and the gay comedy-drama will open to the public in January.

*One Newsletter*

**Los Angeles, CA**—A billboard located on the highway between Los Angeles and Long Beach reads: "Drought—God Says Something Queer is Going On." Said one of the local gays, "Next they'll blame us for the fuel shortage."

*Newsweek*

**Providence, RI**—The **Providence Human Relations Commission** is pushing for approval of a strong equal rights bill which prohibits discrimination against persons because of their race, creed, or sexual orientation. Councilman Vincent J. Cirelli, committee chairperson, said that the "sexual orientation" clause faces strong opposition on the commission because of the possible ire of Bryant-backers in Providence.

*Cleveland Gay News*

**Seattle, WA**—While the Seattle Police vice squad has been attempting to infiltrate the business of male prostitution here, one of its own police agents was engaging in it, according to a confidential police report. The male agent, while he was working in the vice squad's investigation of male prostitution, said that he "dated" two men in a car and had sex with one of them for \$20.

*Seattle Gay News*

**Sacramento, CA**—The California Attorney's General Office has warned churches that their involvement in anti-gay campaigning may jeopardize their tax-exempt status. This tax status bars churches from attempting to influence legislation.

*Bay Area Reporter*

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# HERE & THERE

**Rotherdam, U.K.**—The local government ombudsman has ruled that the Rotherdam Borough Council was guilty of maladministration in refusing to allow a local chapter of the **Campaign for Homosexual Equality (CHE)** to book the town hall assembly rooms for discos.

*Gay News London*

**Sacramento, CA**—In a news conference held in November, Governor Brown stated in response to questions concerning gay rights, that, "...as far as people's private lives, religious, sexual, political, I believe that the right to privacy is a very important protection, and I think that it ought to be very rigorously enforced at all levels." The governor refused to offer any judgement on the moral issue of homosexuality, or upon his view of gay schoolteachers.

*San Francisco Sentinel*

**Montreal, P.Q., Canada**—Following a three-year public struggle waged by gay Quebecois, the Quebec Human Rights Commission announced in December that it will recommend the addition of "sexual orientation" to the Quebec Human Rights Charter.

*Body Politic*

**Santa Barbara Island, CA**—Scientists visited this island to learn why some gulls make better parents than others, and discovered that many gulls do not become parents at all because they are gay. Dr. George Hunt, a member of the University of California-Irvine research team, commented that homosexuality had never been found before in wild birds. Dr. Donald Farmer, another member of the team and a professor of zoophysiology at the University of Washington, has previously discovered documented homosexuals among other animals, usually primates. "This is the first case (among wild birds)," said Hunt, "of homosexual pairs in which everything except copulation is done."

*Associated Press*

**Cleveland, OH**—The **Gay Educational and Awareness Resources (GEAR) Foundation** here is the most recent gay organization to apply to the IRS for tax-exempt status as a nonprofit organization. The application is presently under IRS investigation. GEAR's major activity is the publication of **High Gear**, Cleveland's monthly gay newspaper.

*High Gear*

**Tucson, AZ**—The building which houses Tucson's **Gay Community Services (GCS)** was officially opened as a Gay Community Center on Friday, December 16. The building houses a permanent VD clinic, counseling rooms, a self-supporting coffee-house, the GCS hotline telephone service, and a number of small meeting rooms. The Center is a converted ten room house located at 627 N. 7th Avenue in Tucson.

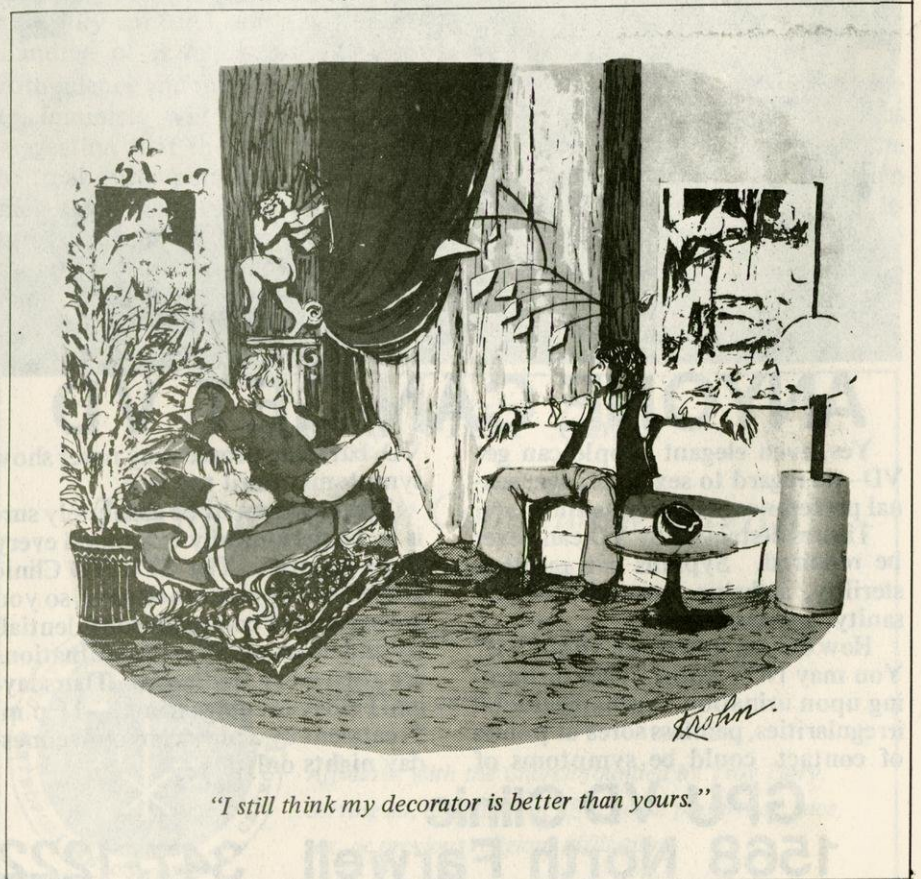
*Arizona Gay News*

**Rochester, NY**—After three hours of public debate, the Rochester City Council voted 8-1 to approve a grant of \$35,406 in federal CETA funds to **Gay Alliance of the Genesee Valley**. The Council made its decision after the black civil rights organization, the **Urban League**, recommended the funding. A Community Chest recommendation that the Gay Alliance be denied funding caused the Council to delay its decision; but, the Community Chest, fearful of becoming the center of controversy, withdrew its brief.

*Gay Community News*

**New York, NY**—Bishop Paul Moore, who earlier this year ordained the first openly lesbian episcopal priestess, has promised "not to ordain any publicly avowed, practicing homosexual" until a diocesan commission completes a study of the issue.

*The Episcopalian*



"I still think my decorator is better than yours."



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# REVIEW

**Sexuality, The Bible, and Science by Stephen Sapp. The Fortress Press, Philadelphia, 1977. \$8.25.**

This study offers neither a scholarly textual treatment of biblical sources nor a scientific account of the present status of our understanding of human sexuality. The author is a minister of counseling and adult education at the Moorings Presbyterian Church in Naples, Florida; and offers a series of reflections on the means whereby scientific knowledge and religious faith may be synthesized into a general overview of sexuality. Even at this reflective level, however, he seldom comes to grips with the most substantive issues, either of doctrine or of methodology and method.

The first two chapters are devoted to Old Testament accounts of sexuality; the Genesis creation theory, Hosea, the Song of Songs, and the Hebrew laws regulating sexual conduct. Sapp concludes that the Hebrews were neither dualists nor pruders. The general consequence of taking sexual activities out of their religious rites was that of placing it squarely within a human (and humane context). Sexual behavior was fully human, but always linked to procreation—the divine command to go forth and multiply. Further, most of the detailed regulations in the Old Testament were cultic rather than moral in origin.

Chapters 3 and 4 deal respectively with Jesus and Paul. Sapp bemoans the fact that there are no biblical accounts of Jesus' sexuality, and notes that those who have denied or ignored the fact that Christ was a fully sexual creature are in fact denying his full humanity. While he finds Jesus' attitudes toward sexuality generally consistent with the Old Testament, he notes the emphasis on internal attitude away from external acts.

The fifth chapter offers a brief account of the biological determinants

of human sexuality, and its successor is devoted to the "nature-nurture" debate. Regarding this debate the author concludes that both sides are right in what they assert, wrong in what they deny. Both genetic and environmental determinants are necessary inputs whose output is the full-blown sexual personality. This chapter is an example of the sort of "seldom affirm-never deny-always compromise" approach which is irritating to those of us of more empirical propensity. The debate really centers not upon **whether** there are determinants on both sides, but rather on **what** they are and **how** they interface. Sapp blurs the forest, and misses the trees completely.

The last chapter is entitled "Reconstruction: A Dialectical View of Human Sexuality." The dialectic is founded principally on a reflection into the thought of William Temple. There is, according to the author, no discontinuity between mind and matter, spirit and body, science and religion. Sexuality is fully material and fully spiritual, and a full understanding of it requires input from both science and religion. Anathema to feminists will be the author's suggestion that the current demand to treat every person as human (rather than male or female) constitutes an implicit rejection of our essential created sexual natures. Had Sapp paid more attention to the real issues in the "nature-nurture" dispute, he would have seen that

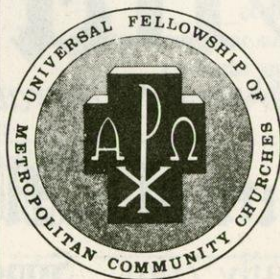
this conclusion simply ignores the distinction between biological fact and social contingency.

Resolving difficult philosophical and scientific questions by declaring everyone on the side of the angels in a debate is an age-old tendency of dialecticians. Sex is neither this nor that, but both this and that. Such pseudo-resolutions, while they may admit of being set to music more elegantly than the more technical and detail-oriented approach of the nondialectician, quickly degenerate into empty slogans when the bottom line is reached, and when one must explain the how and the wherefore of the putative proposal. I concede to Sapp that mind/body (or spirit/matter) dualisms must ultimately be replaced with a unitive view of human sexuality (to say nothing of consciousness), but wishing will not make it so. Conceiving this unitive suggestion as a finished product, rather than as the program which it is, stultifies scientific inquiry, replaces facts with slogans, and misleads us as to the extent of the work yet to be done.

Sapp makes any number of suggestive points along the way; and, as a sort of Christian meditation on the problems and challenges of human sexuality, his book cannot be faulted. When it comes to solving the problems and overcoming the challenges, however, he simply does not deliver the goods.

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# OFF THE RECORD

**Sugar Mama/Women-Loving Women**  
45 rpm Stereo Disc, Olivia Records,  
P.O. Box 70237, Los Angeles, CA  
90070.

**Reviewed by Persia Straub**

On Olivia Record's recent release of **Sugar Mama** (45 rpm), Gwen Avery seduces us with her easy, clean style, reminiscent of such fine predecessors as Ella Fitzgerald, Cleo Laine, Dionne Warwick, and Shirley Bassey. The mellow jazz arrangements, written for a vocal, piano, bass and drum ensemble, place the listener in an intimate setting. Then the lyrics virily

take over, expressing the exciting, sensitive thoughts connected with "bonding" a love between two women. The record lends itself to intimate dancing or as background music for private moments.

Watch out! **Woman-Loving Women** (side two) wisks you into the crowd to witness all the cameradery that can exist when a group of lesbians get together in the "good old" community spirit! Country Western whangs out with the electric guitar opener—then joined by Theresa



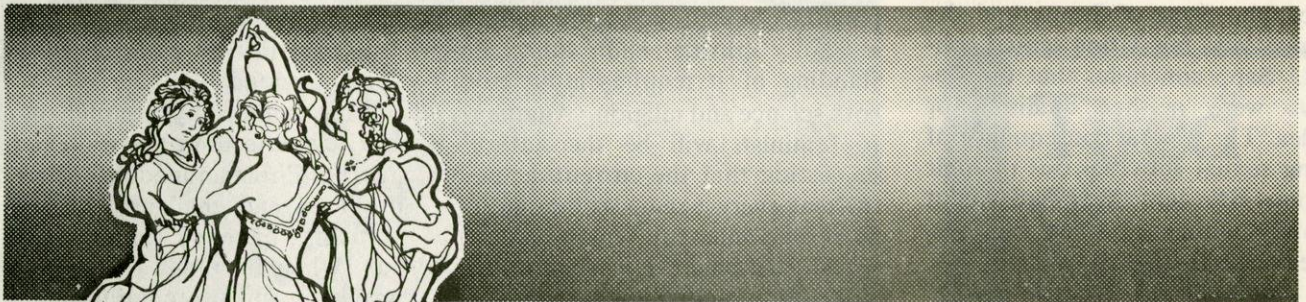
Gwen Avery



SEB Teresa Trull

Trull, vocal; piano; rythm and chorus, we're off to bring the Saturday night crowd at the women's bar to their feet to cheer, sing, clap and sway to the upbeat swing of the broadly expressed mutuality initiated in the hardy lyrics, "Woman-loving women, sing it loud and long, —sisters united. . ."

These cuts should be on the juke box of every woman's bar! Congratulations, Olivia, you **are** that voice in this wilderness.



**BEER BUST EVERY WEDNESDAY!**

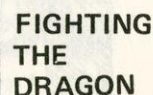
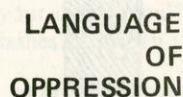
**EVERYONE IS INVITED TO JO ANN'S  
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Shack**

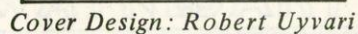
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GPU NEWS is a monthly, non-profit news/magazine devoted to the gay liberation movement. Now in its seventh year, each issue contains news, articles, reviews, poetry, fiction, cartoons and classified ads. GPU NEWS has been described as "one of the nation's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



ZIP

# THE GAY GOURMET

## FANTASTIC "TURKEY TANGO"

"A chicken in the pot is worth two in the garage," they say. Well and good, but how, at holiday time, do you translate that Great Big Chicken into toothsome leftovers? That mega-sized bird which graced the Sunday table, now balefully defies you from the fridge. Rise to the challenge, avoid raft after raft of Cold Sliced Turkey Sandwiches all week, by turning the tedious tired Turkey Trot into this tasty Tango.

Dare to be different; remember "you can't break eggs without making an omelet." If you fail at first, don't despair—there's no use looking back on salted milk. Just be patient (Rome wasn't burned in a day) and you'll succeed. For, these formulae are the cat's potatoes; they'll put you on apple alley, and make the world your mackerel.

Be sure to save surplus Turkey GRAVY for Receipts 2, 3, 5 below. And for 2, 3, and 4 just see any standard cookbook, okay? For it's 5 & 6 are our utterly ultra-news!!!!

(1) ROAST TURKEY sagely done with the Trimmings—that's of course Day One.

(2) TURKEY TETRAZZINI—"That's Italian," blends mushrooms, spaghetti, cheese.

(3) TURKEY A LA KING—On toast points; darned easy; damned good too.

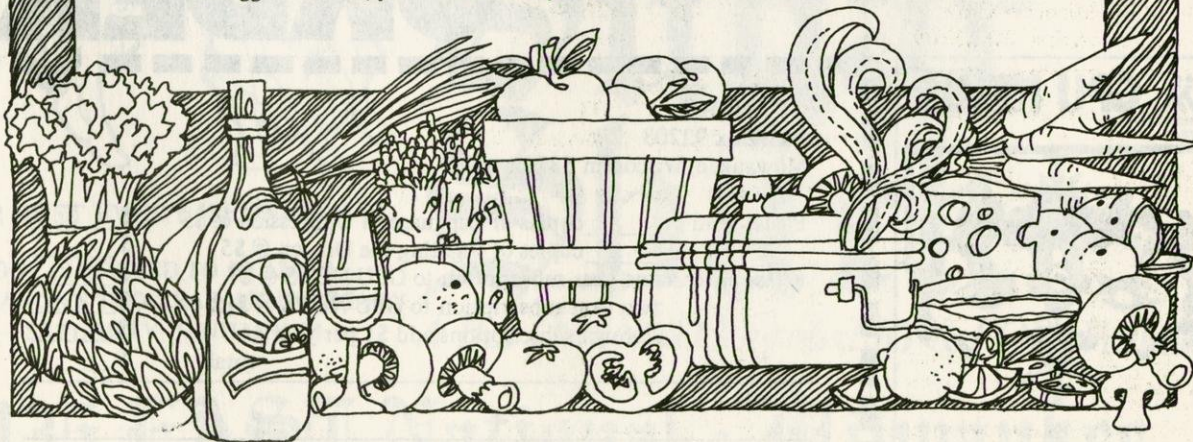
(4) TURKEY CURRY—Replete with raisins/apples/almonds/etc., & etc..

(5) ROSEMARY-TARRAGON TURKEY CASSEROLE—to serve 2-4, make ready:

1 huge TURKEY BREAST—1 pkg seasoned STUFFING MIX—10-oz. can CHICKEN GRAVY (or use Turkey's own)—extra BROTH if needed—1/4 Cup canned TOMATO SAUCE (not "Paste")—1/2 tsp PARSLEY FLAKES—1 tsp instant MINCED ONION FLAKES—1/2 tsp ROSEMARY [or more]—1/2 tsp TARRAGON [more?]  
*Prepare STUFFING via label, using some of the BROTH as liquid. Spread Stuffing in a shallow greased baking dish. Arrange TURKEY BREASTS on top, in chunky slivers! Combine EVERYTHING ELSE and pour over all. Bake at 350 degrees for 20 minutes.*

(6) TURKEY-FRUIT-RICE CASSEROLE—Fly by feel here; you can "wing" the proportions on this one. In a big saucepan, cook up "enough" INSTANT RICE. When done, shovel in "enough" TURKEY SCRAPLETS, a "medium" can of FRUIT COCKTAIL [but achtung, drain, plus rinse, off the Syrup totally!], and one can CREAM OF CHICKEN SOUP And Would You Believe—"thats it folks," just Heat—&—Serve!!!!

(7) Fudge Tyme, gang, just repeat any one of 2 thru 6 above and it's Saturday night and you're right round once more. Just remember: "The hand that feeds the chicken, rocks the egg." That is, you've buttered your bread, now lie in it.....



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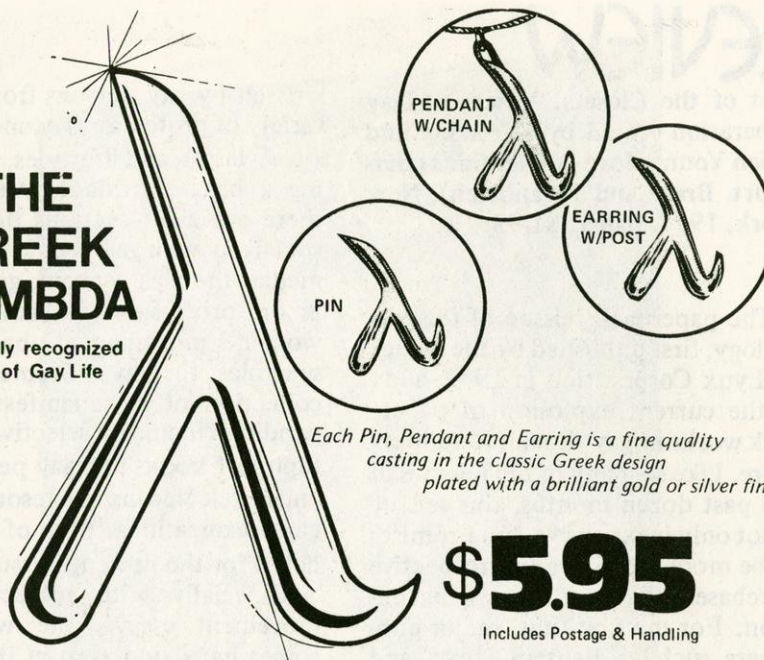
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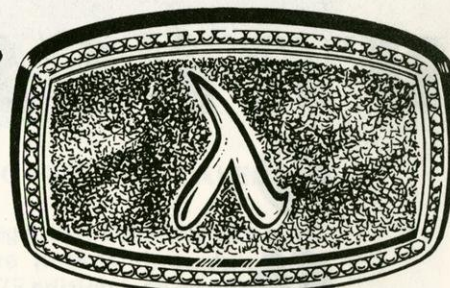
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# REVIEW

**Out of the Closets: Voices of Gay Liberation** edited by Karla Jay and Allen Young. Jove Publications (Harcourt, Brace and Jovanovich), New York, 1977, paper, \$1.95.

The paperback reissue of this anthology, first published by the Douglas-Lynx Corporation in 1972, adds to the current explosion of paperback works in gay thought and literature. Like so many of the reissues of the past dozen months, this reissue is not only inexpensive, but promises to be more accessible to prospective purchasers than was the original edition. For the first time, major publishers such as Bantam, Jove, and Doubleday are issuing paperbacks aimed at the gay market; and many booksellers carry standing orders for these publishers' series.

**Out of the Closets** is a collection of essays, articles, and memories

written by gay persons from a wide variety of professions, economic and social classes, and lifestyles. Following a brief introductory sampling, there are eight sections dealing respectively with gay people versus the media, the legal system, gay people in the professions, lesbians and the women's movement, Cuba, sex and sex roles, the gay movement, and a collection of gay manifestos. Appendices include a selective bibliography of books and gay periodicals, and a selected list of resources and gay organizations—both of these updated for the present reissue.

Especially with respect to the movement essays, the work was somewhat dated even in its original edition; and, since many of these essays have not borne well the test of time, it is even more dated now. The leftist political orientation is only one example. The contemporary gay left has grown in both ma-

turity and in the self-reflection of its own social analysis, and it is also less representative of the gay community globally than it once was in the sixties. So this collection is not in reality a current overview of the gay scene, but rather an historical perspective on an earlier stage of its development.

No matter, however, since this earlier stage represented the period of growth and the first social realization of the potential strength of the gay community. We have not so much simply grown beyond it as we have built upon it.

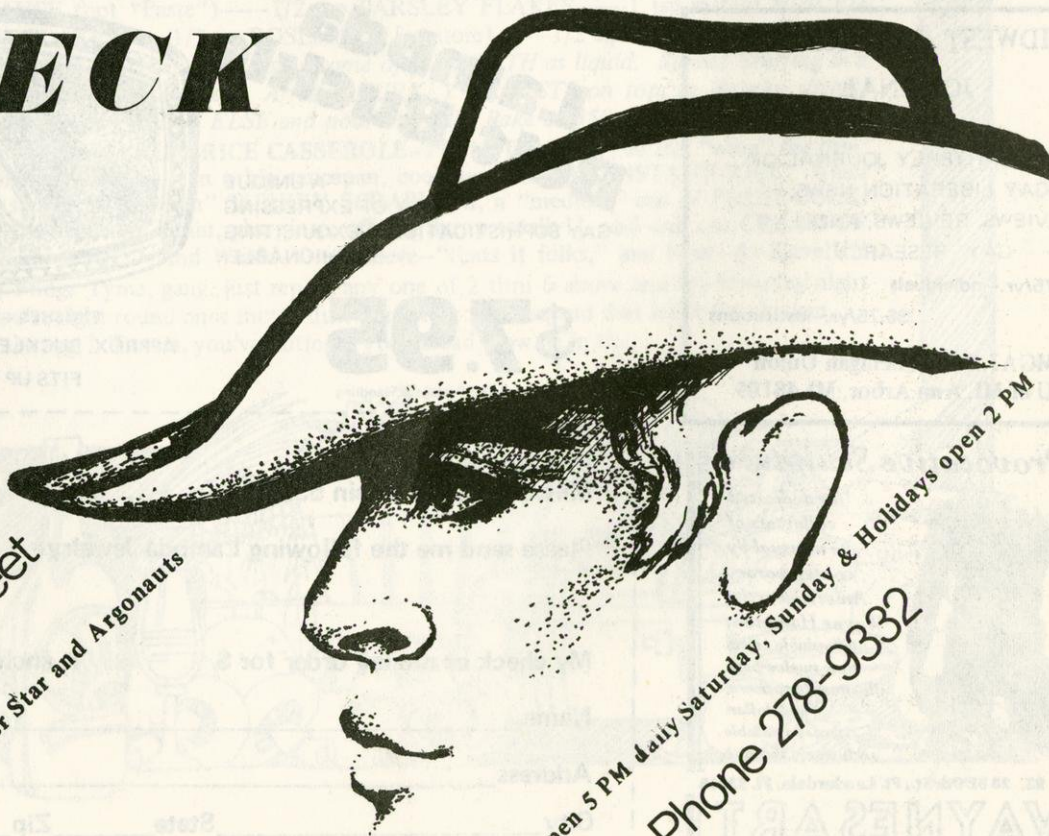
This book can, accordingly, make a substantial contribution to the growth of our own historical self-knowledge; and knowing whence we came is a necessary, albeit not sufficient, condition of our intelligent choice of where we are going. It is a pleasure to have this collection once again available.

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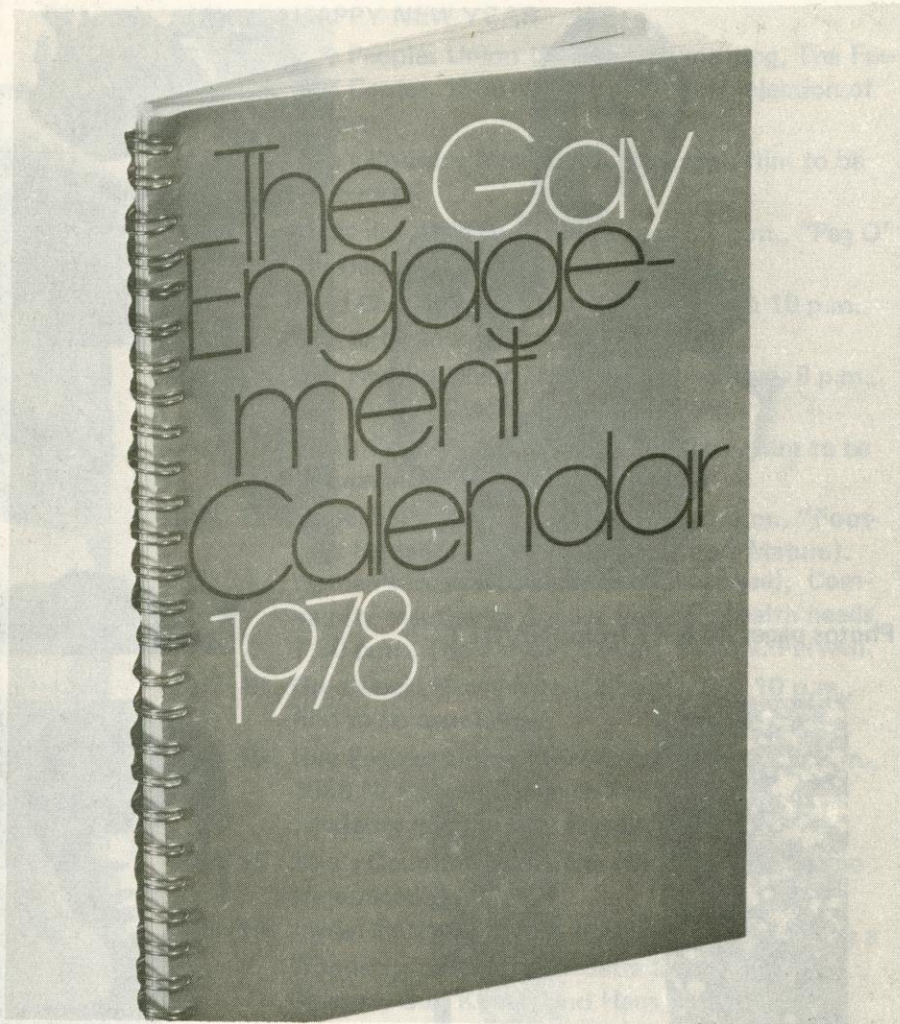
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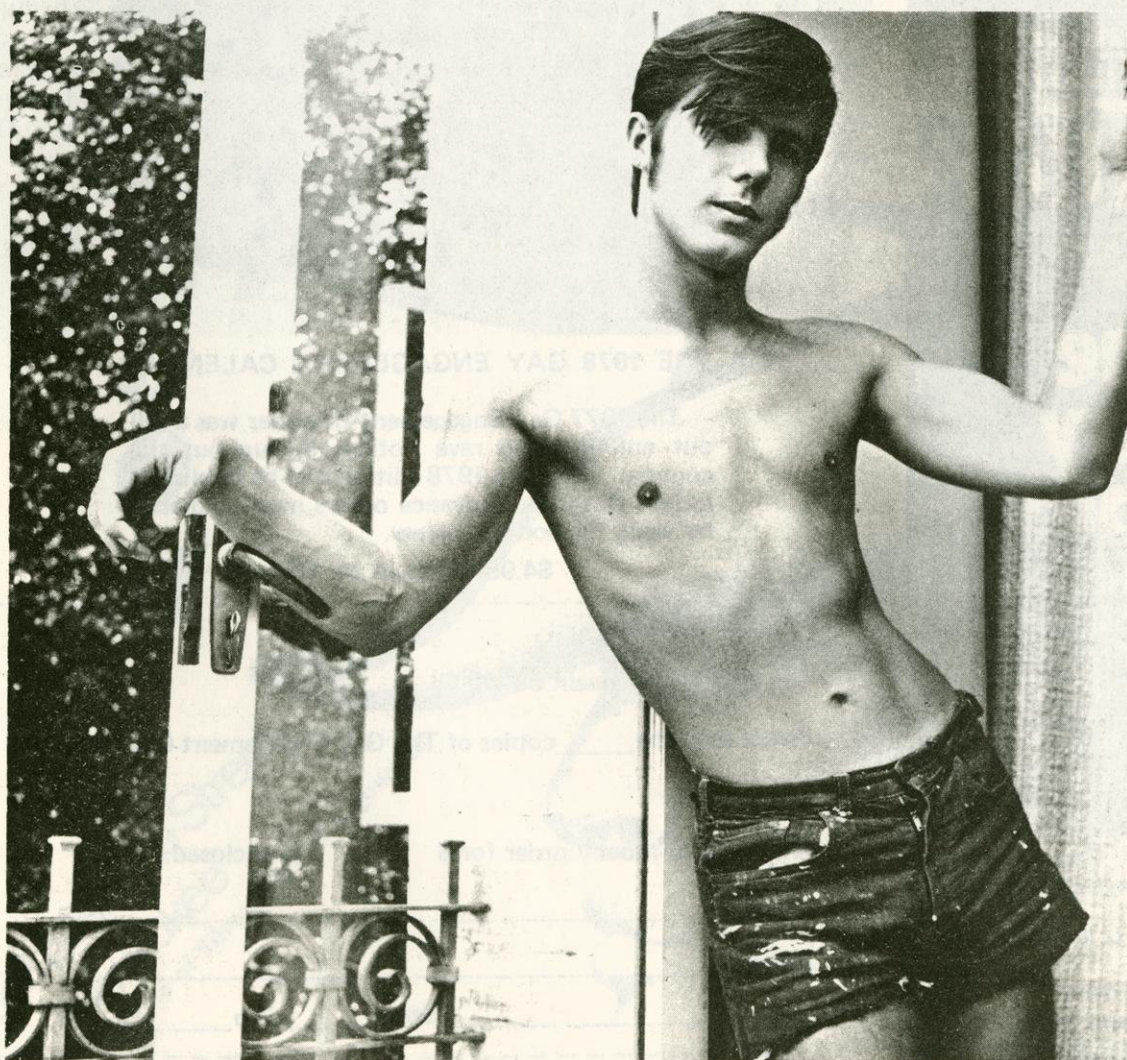
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Photos pages 46 & 47 from REVOLT



# CALENDAR

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



- JAN 1 HAPPY NEW YEAR
- JAN 2 Gay Peoples Union (Milwaukee) meeting, The Farwell Center, 1568 N. Farwell, 8 p.m., election of officers.
- JAN 4 Man's Country Movie Nite (Chicago), film to be announced.
- JAN 5 Little Jim's Movie Nite (Chicago), 9 p.m., "Peg O' My Heart" (Marion Davis).
- JAN 8 Gold Coast Movie Night (Chicago), 5 & 10 p.m., film to be announced.
- JAN 9 Gay Peoples Union (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- JAN 11 Man's Country Movie Nite (Chicago), film to be announced.
- JAN 12 Little Jim's Movie Nite (Chicago), 9 p.m., "Footlight Serenade" (Betty Grable, Victor Mature). Women's Health Committee (Milwaukee), Community meeting to discuss women's health needs. 7:30 p.m., The Farwell Center, 1568 N. Farwell.
- JAN 15 Gold Coast Movie Nite (Chicago), 5 & 10 p.m., film to be announced.
- JAN 16 Gay Peoples Union (Milwaukee) meeting, 8 p.m., 1568 N. Farwell, Speaker Rabbi Silberg, "Judaism and the Gay Person."
- JAN 18 Man's Country Movie Nite (Chicago), film to be announced.
- JAN 19 Little Jim's Movie Nite (Chicago), 9 p.m., "It's a Wonderful World" (Claudette Colbert, James Stewart, Guy Kebbie and Hans Conried).
- JAN 22 Gold Coast Movie Nite (Chicago), 5 & 10 p.m., film to be announced.
- JAN 23 Gay Peoples Union (Milwaukee) meeting, 8 p.m. The Farwell Center, 1568 N. Farwell.
- JAN 25 Man's Country Movie Nite (Chicago), film to be announced.
- JAN 26 Little Jim's Movie Nite (Chicago), 9 p.m., "Radio City Revels" (Ann Miller and Milton Berle).
- JAN 28 Gay and Lesbian Coalition of Greater Milwaukee, organizational meeting, 3 p.m., 2211 E. Kenwood.
- JAN 29 Gold Coast Movie Nite (Chicago), 5 & 10 p.m. film to be announced.
- FEB 1 Man's Country Movie Nite (Chicago), film to be announced.
- FEB 2 Little Jim's Movie Nite (Chicago), 9 p.m., "Rose Marie" (Ann Blyth, Howard Keel) in color.
- FEB 5 Lambda Lounge Mardi Gras Festival (Appleton), 5 p.m.—1 a.m., \$1 donation at door. Free lunch, door prizes, costume prizes, 343 West College Ave., Phone 733-9757.
- Gold Coast Movie Nite (Chicago) 5 & 10 p.m.

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Mass for the gay and lesbian Catholic community and friends—every Sunday at 6:00 p.m. Chapel—2506 Wauwatosa Ave. (76th St.) Call 962-6532

### Forker Motorcycle Club

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

### Free Space

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

### Gay Al-Anon

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### Gay Alcoholics Anonymous

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### Gay People's Union, Inc.

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

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### Lutherans Concerned for Gays—Milwaukee

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### The Metropolitan Community Church

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### Silver Star Motorcycle Club

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

### Milwaukee Health Department Social Hygiene Clinic

841 N. Broadway, Room 110

Phone: 278-3631

Clinic hours: Monday & Thursday from 11:30 AM to 7:15 PM; Tuesday, Wednesday, Friday 8:30 AM to 11:15 AM and 12:45 PM to 4:00 PM.

### UWM Gay Community

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

## WISCONSIN

### Fox Valley Gay Alliance

Serving Appleton—Oshkosh area. Meets twice monthly For information write: P.O. Box 332, Menasha, WI 54952 or call 414-731-5576.

### Gay Students Association/Oshkosh

Univ. of Wis., Oshkosh, Box 51, Dempsey Hall, Oshkosh, WI 54901. Meetings twice monthly, info and counseling available. Write or call 414-426-0832.

### Lesbian Switchboard

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### Madison Committee For Gay Rights

PO Box 324 Madison WI 53701

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### Madison Gay Center

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## CHICAGO

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### Mattachine Midwest

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### One Of Chicago

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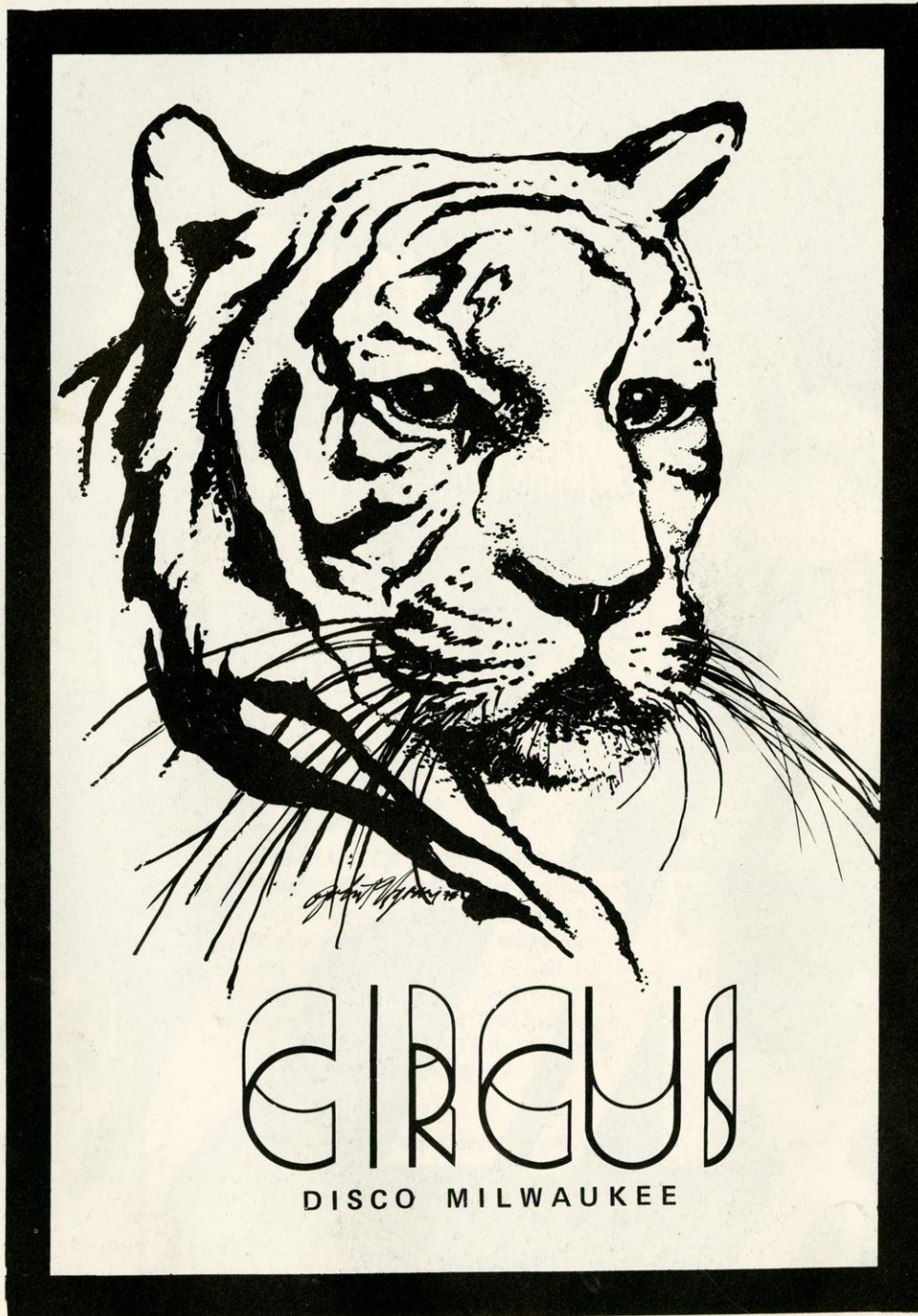
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