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January 1976

AA GPU NEWS 50¢

Vol 5, No. 4



photo by Jim Sanders

Matlovich Interview - page 6

MATLOVICH CASE POSTPONED

Washington, D.C.—On January 5, at a hearing before Judge Gesell in Superior Court in Washington, D.C. (a federal court), the U.S. Air Force requested a postponement in the case of Leonard Matlovich vs. the U.S. Air Force. Gesell granted the request, postponing the case until January 28. Matlovich is fighting his discharge from the service because of his homosexuality. (See GPU NEWS, October 1975 and December 1975—Also see interview on page 6 of this issue.)

A spokesperson for Matlovich has announced that the American Civil Liberties Union attorneys on the case are being funded under a general grant from the Carnegie Foundation. In addition, the Carnegie Foundation has indicated that they will back this case through the U.S.

GAY STUDENTS O.K. SAYS COURT

Manchester, N.H.—The New Hampshire Supreme Court has upheld a year old lower court ruling that the University of New Hampshire must treat the Gay Students Organization (GSO) like any other campus organization.

The battle was finally ended after two years of maneuvering by university officials who first claimed "illegal activities" and later tried to use "mental illness" as an excuse to keep the gay group off campus.

Governor Meldrim Thomson Jr. entered the fray last year by threatening to veto the entire school budget unless the Chancellor, Dr. Thomas Bonner "kicked the pansies out." Bonner resigned, under fire, and the new Chancellor, Bruce Poulton, offers no comment on the decision.

William Loeb, conservative publisher of *The Manchester Union-Leader*, called the decision "tragic" and called for conservatives to replace the judges some of whom are nearing retirement age.

An appeal to the U.S. Supreme Court seems unlikely.

Supreme Court, if necessary, using the Military Discharge Project at Georgetown University Law Center.

Progress is being made in forming a "Matlovich Foundation" which will receive public funds to form an agency to help all military persons who are fighting discharge for homosexuality. Legal papers are not complete at this time and further infor-

mation will be made available in the near future.

The spokesperson said, "Literally dozens of people are fighting discharge. We have turned up six new cases at Langley Air Force Base (Sgt. Matlovich's former location) alone."

Meanwhile, Sgt. Matlovich is taking a much deserved rest with his parents in Florida.

MOSCONE WINS IN S.F.

San Francisco, Ca.—State Senator George Moscone has apparently won the bitter run-off vote for mayor of San Francisco. Moscone, a liberal democrat who supported the Brown bill which changed California's sex laws, won by a slim 4,315 votes out of 200,000 cast.

His opponent, Supervisor John J. Barbagelata quickly demanded a recount. Charges of election fraud and voter registration errors have been thrown about wildly in this election. Barbagelata's supporters moved into the Voters Registration office on the Saturday after the election demanding the records to "check them out." Now some records are said to be missing and the recount seems to be even more important.

Barbagelata pointedly ran his campaign without seeking support from gay or minority groups. On the other hand, Moscone actively sought minority, especially gay support. Acknowledging this support, in a victory speech election night he said, "I am pleased to announce that under my administration gay people will be able to walk the streets of San Francisco."

Gay leaders have tirelessly worked in his campaign and are hoping that the recount will provide an even larger margin of victory.

Some 50 civil rights activists from Los Angeles (some of them non-gay) moved block by block across the city on election day to assure a heavy turn out, primarily because Barbagelata consistently refused to discuss rights issues and campaigned



—NewsWest photo by Pat Rocco

on a program of fiscal responsibility. He made it very clear that he wanted no part of the gay vote.

Two supervisors are planning to run for Moscone's old Senate seat. If one wins, Moscone will have to appoint a new supervisor and he has said he would appoint the next highest vote getter, which would be Harvey Milk who ran as an open gay.

STAR ATHLETE COMES OUT

Washington, D.C.—In early December *The Washington Star* presented an in-depth series of articles on homosexuals in sports. The four major articles, written by Lynn Rosellini, a staff writer, were several months in preparation and featured anonymous interviews with star athletes in almost all phases of professional sports. Almost all of those interviewed, both gay and non-gay, felt that gay athletes live in constant fear that their sex lives will be disclosed, causing the ruin of their careers.

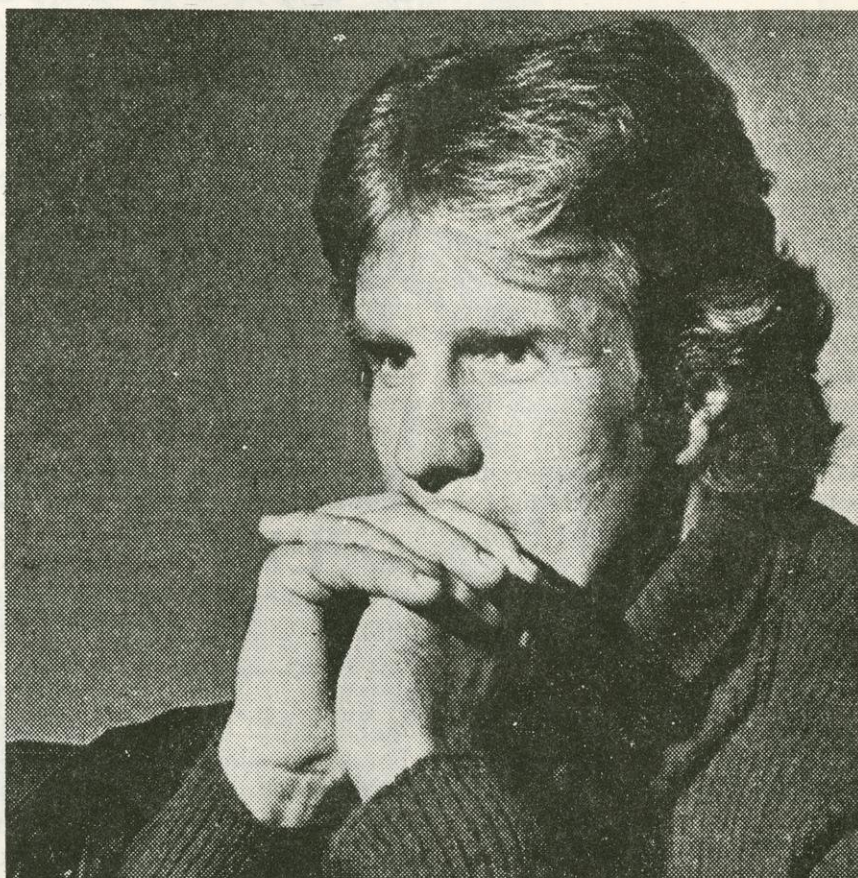
One former All-Pro player, currently a star member of a National Football League team explained, "you try to be open and honest. And you can't be that way. It's just not accepted. . . people don't see a football player as a person. They see you as an object."

Coaches from some teams brushed off the reporter's questions, preferring not to speculate as to what would happen if a prominent male athlete came out publicly as gay. Gay sports figures estimated that about 5% of the men in professional sports are gay.

The second article dealt with lesbians in professional sports, particularly tennis and golf, where it is estimated that 20% of professional women are gay. Evidently the Ladies Professional Golf Association LPGA is divided into two warring factions because the non-gay women golfers resent the gay women, feeling that the lesbian image has cost them prize money, endorsement money, sponsors and engagements. The lesbians, on the other hand, resent being urged to adopt a straight lifestyle "for the sake of everybody."

One female tennis star was about to come out publicly when her agent and others persuaded her it would be too costly and might ruin her career.

After reading the first article in the *Star's* series, Dave Kopay, former star running back of the Washington Redskins contacted the *Star* to tell his story, becoming the first sports star to come out voluntarily.



—*Washington Star* Photographer Walter Oates

Dave Kopay, former Green Bay Packer star.

Said Kopay, "it seemed like the right time and the right place to discuss my feelings after having given it much thought for a long time.

Of his disclosure, he said, "I hope it might help some people, especially younger people who are going through similar experiences and haven't anyone to talk to about it."

Kopay has a brilliant 10 year pro-football career behind him, having retired last year. Since his retire-

ment at 33, he has become increasingly open about his sexual preferences, which he believes has kept him from finding a job as a coach or scout in football, which he loves.

He admits that he is worried about what effect his disclosure will have on his business interests, his family and his friends. "It's been such a difficult trip," he says, "and I'm sure its just begun."

PROTESTANT SERVICES TO START

Milwaukee, Wi.—All gay protestant Christians and other gay Christian friends are invited to attend a meeting at the Farwell Community Center, 1568 N. Farwell, on Sunday, February 15 at 2 P.M. for the purpose of organizing a protestant worshipping community.

The Rev. Charles J. Schinlaub, pastor of The Kingsley United Meth-

odist Church will conduct worship and serve Holy Communion. The Rev. Schinlaub is one of the founders of Milwaukee's Council on Religion and the Homosexual, Inc. and is a resource person on the Conference Task Force of the United Methodist Church on the Study of the Church and Gay Liberation.

G.P.U. ELECTS OFFICERS & DIRECTORS

Milwaukee, Wi.—At the regular December business meeting the membership of Gay Peoples Union, Inc. elected two new directors. Grant-Michael Fitzgerald and Miriam ben Shalom were elected to succeed Alyn Hess and Paul Safransky whose terms expired. They join Donna Coleman, Rick Richardi and Carol Stevens who still have one year left to serve.

At their first board meeting the directors selected Grant-Michael to serve as chairperson for the coming year.

At the January business meeting new officers were elected. They are

Lew Drew, president, Jim Herman, vice-president, Jan Eichorst, secretary and Si Smitts, treasurer. Mr. Smitts was re-elected by write-in ballots.

The annual business meeting of the organization will be the first Monday in February at 8 P.M. at the Farwell Center, 1568 N. Farwell and all annual committee reports will be available at that time.

NEW CENTERS OPEN

Philadelphia, Pa.—The Gay Community Center of Philadelphia, Inc. has signed a lease for a two-story building at 326 Kater St. The building will house the gay coffee house, the weekly *Gayzette*, the gay switchboard and other services. During the last year, the Community Center reports, a planning group has raised more than \$5,000 to establish the center.

Austin, Texas—A new Gay Community Services center has been formed in Austin. Its offices are in the University YWCA building at 2330 Guadalupe. The group will provide peer counseling, information and referral services for Austin's gay community.

SEX CHANGE

Harrisburg, Pa.—The Pennsylvania Department of Welfare has confirmed, for the first time in its history, that it would pay for transsexual (sex change) operations through its medical assistance program.

The director of the state's Bureau of Medical Assistance said that the department has already paid for "one or two" transsexual operations for welfare recipients and would continue to do so in the future "if the surgery is authorized by a physician (usually a psychiatrist) licensed in Pennsylvania."

FEEDBACK

Dear GPU NEWS:

Steve Holt, formerly President of Intergroup of Fort Wayne, Indiana and now a guest in my home showed me his copy of the November GPU NEWS. I like it a lot. Good material well presented, cleanly designed with appeal for between the ears rather than between the legs. I love the logo which is non-sexist and neat. I was interested that Wayne Jefferson seemed to be using the same approach as I do when talking to groups of hets and suffered the same feelings of missed opportunities after. I, sadly, do not get to schools other than one talk to theological students for the United Reformed Church—That was good as the one fundamental Christian put his views so strongly that the others took our side.

Gay love, lasting peace and liberation in our lifetime,

Dudley Cave
Secretary, Golders Green Intergroup
London, England

Dear GPU NEWS:

Sorry you had to remind me to renew my subscription. It slipped my mind. Enclosed is my check.

I like GPU NEWS. I believe I like each secit
each section—poetry—ads by the inch-information—news. I am still learning and have a lot yet to learn. Thanks.

Brad V.
Newport, Pa.

Dear GPU NEWS:

Had to write to tell you how much I enjoy the short stories & fiction you have been printing. I can't find much good gay fiction, so much of it is simply one hand stuff that it is a pleasure to read good stuff. I also like your serious articles on gay liberation. Several of them have really helped me to put my head together.

Shawn B. Hillsboro, N.C.

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Image Against Reality: A Visit With Leonard Matlovich

by peter pehrson

Carbondale, Illinois—December 15, 1975

"They can't get a simple contract signed or delivered," remarked the president of **Southern Illinois University's Gay People's Union**. "Other people have the same problem. The day's coming when Leonard Matlovich couldn't pull an audience together if he was Jesus Christ."

Gay groups around the country report similar feelings as Leonard Matlovich continues his national fund-raising speaking tour. The comments come at a crucial time in the thirty-two year old's career when public support is essential. The case of **Leonard Matlovich vs. The United States Air Force** is scheduled to be heard before the bench of Judge Gerhardt Gesell in Washington, D.C. on January 5 after a sixty day delay requested by the Air Force to get their case together. Matlovich is convinced the Air Force is putting up a "shabby fight." In his prepared address, given before university audiences and gay rights groups, Matlovich contends that the military is anxious to change regulations which currently sanction discrimination against gays. While this could be accomplished internally, he says, the military fears public outrage. The Air Force is trying to push the responsibility onto the courts where a decision would have much more weight and power.

Matlovich's business is image and visibility. Audiences respond eagerly to his warm and personable delivery style. They are surprised to find the man who appeared on the **Time** magazine cover (September 8, 1975) thinks of himself not as a hero-personality but someone who, through circumstance, has an opportunity to effect change.

The watch-dog of Matlovich's image is his aide-de-camp, Al Sevier. Sevier's influence is pervasive from Matlovich's clothes ("We've got to get him out of those dumpy Earth Shoes.") to who has access and when ("Once the trial starts, everybody gets screened.") A palace guard of one is not much of a guard. Yet. Sources close to the organization report that Sevier has placed Matlovich under a personal contract which allows Sevier to manage him. Other details are not being discussed. Sevier defends his decisions on the selling of Leonard Matlovich. Several potentially lucrative offers have been turned down by Sevier. One was a solicitation by a big name off-Broadway producer for rights to a stage piece on Matlovich's life experiences. A West Coast benefit tour for the New York based **National Gay Task Force** was also denied by Sevier because Matlovich would only speak to raise money for the Task Force and not his own expenses for the upcoming legal case. Sevier is also adamant about offers from Madison Avenue advertising agencies who, he says, want to package Matlovich in heterosexual wrappings for consumption by Middle America. The next selling step after the **Time** cover is apparently being carefully considered by Sevier.

And Matlovich has the power to sell. In an upcoming January issue of **People** magazine, he will be named one of the twenty-five most influential people in the country. For the

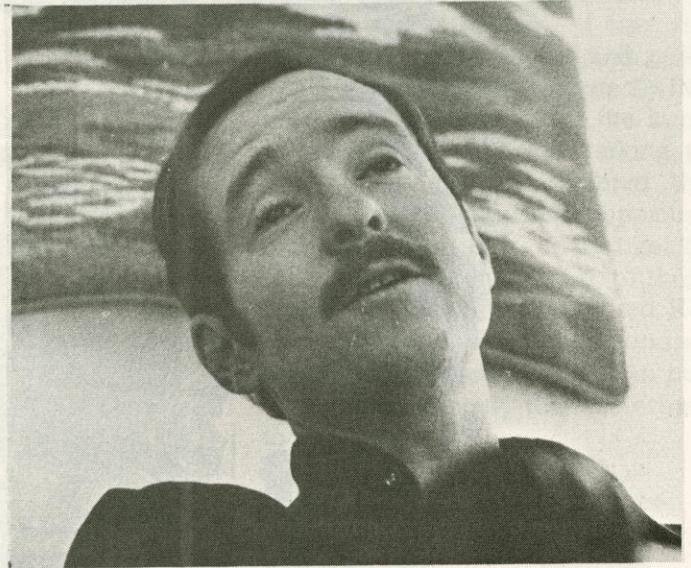


photo by Jim Sanders

present, Leonard Matlovich is selling himself. To this end, he announced the preliminary negotiations to form **The Leonard Matlovich Foundation** which will work from Columbus, Ohio. The broadly based goals are the protection of gay people's rights and particularly Matlovich's own court case. The first financial act of the Foundation was a twenty dollar donation to a local gay coffeehouse in this southern Illinois city.

We began the interview with Al Sevier present. After it became apparent that the interview could not continue without interruptions from Sevier, the discussion was moved. Matlovich might be well advised if his advisors were given less control over his affairs.

Peter Pehrson: Gays seem to be the last group to have rights denied. But what is the ultimate gay freedom?

Leonard Matlovich: The ultimate gay freedom is when a ten-year old child growing up in this country has a book given him on sex by his parents. And the book mentions the gay lifestyle. Or when a cover on **U.S. News and World Report** is a gay cover. Or when **The Church of Latter-Day Saints** comes out and says, "Okay, we were wrong and we apologize for the lives we've destroyed in the past."

PP: How can they do that with any ease?

LM: They believe that the head of their church is a prophet. .

PP: . . .A man who talks to God personally?

LM: Right. And all God has to do is one day say, "Hey, buddy, time to change your policy."

PP: That provides an easy cop-out.

LM: I'd rather have them do it that way than to keep on

destroying lives and living their lie. But that type of mentality will always be in our society, and hopefully what we do is eliminate their numbers by the millions.

PP: You're not advocating Christian genocide?

LM: The church denies the rights of individuals. They think that because the Bible says that to be gay is wrong and the Bible says that to kill is wrong, they are both wrong. But, of course, they are two different things. To kill a person is to deny that person's rights. Consensual love and love-making between two people is not a denial of rights. The balance of the Mormon Church provides is an evil balance and we don't need institutions which teach hate.

PP: How can the idea of "Gay Pride" take real shape?

LM: The way it's going to take shape, among future generations of gays, is that they're going to have role models. Other than what Hollywood and the media have provided in the past. The history books will include people like Elaine Noble.

PP: And you, yourself?

LM: [Flustered.] No, not yet, anyway.

PP: I say that because I think of the impact your *Time* cover must have on the suburban teen-ager who thinks s/he might be gay, but doesn't have anywhere, any direction to go. Your effect can't help but be healthy.

LM: You're asking me to scratch my own back. You know, my philosophy during all this [publicity] has been that thing which I guess comes from the Bible. About, if you're invited to someone's house for dinner, sit in the last chair at the end of the table. Then if the host wants to bring you to the head of the table, let him do it. I just don't like to toot my own horn.

PP: How comfortable are you with the ideas on gay non-monogamy?

LM: I'm aiming for a monogamous relationship, myself. I've never had a lover, still don't. A lot of people think Al [Sevier] is my lover. He's not. That is, I think I want a monogamous relationship, but then again I've also never had one. Yet, I'm also of the belief that one person cannot satisfy the needs of another. I still lean towards monogamy. That's what I want, because when I've fallen in love with people before and they haven't fallen in love with me, I find myself totally devoted to that person. I would hope that the other person who loves me in return could provide all my needs, but if he had to go and trick around, I'd hope that I could understand.

PP: If the other person was pleased by an experience other than with you, wouldn't that in turn give you pleasure?

LM: I would hope so. I have found in my experience that there is sex for the sake of sex, sex for love, and sex for an outlet. The sex for the sake of itself is what I can't handle. It turns me off.

PP: The baths?

LM: Yes. I don't frequent bath houses. I do go to bars, not for drinking because I don't drink, but I love to be with people. I love to dance. Something very interesting is that the people in New York City were telling me that if I wanted to be a success in this country as a gay person I had to stay away from gay bars and gay people.

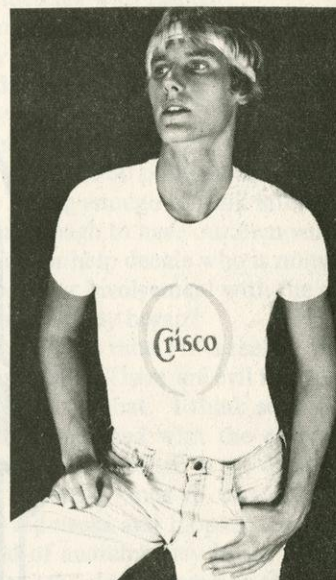
PP: Gay people were telling you this?

(Continued on page 9)

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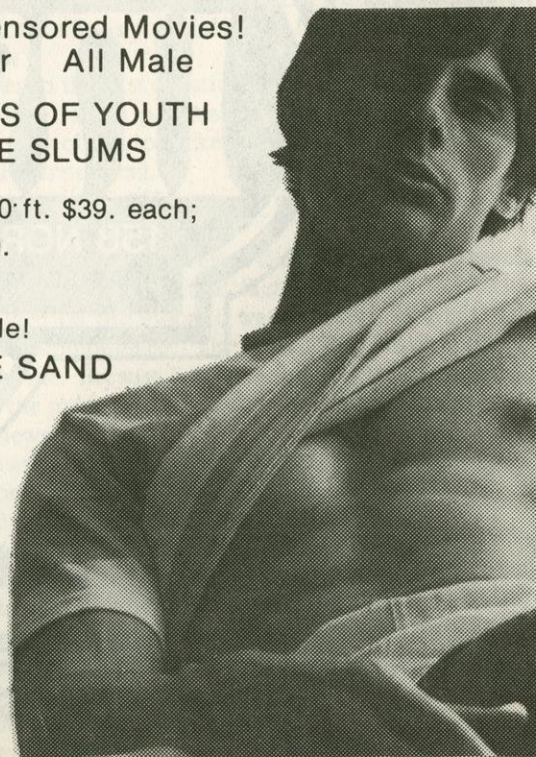
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Matlovich

(From page 7)

LM: Yes. These were the Madison Avenue people who wanted to make a "star" out of me. They wanted to program my life. The first thought that crossed my mind was that, yeah, they were right. Then I thought, wait a minute. I've been in the closet for thirty years. For all that time I've been denying what I was and I'm not starting that up again. Even if it means I never get my picture in a newspaper again.

PP: What's your reaction to the press you've been receiving?

LM: I've been quoted by the straight press as saying that I would not be gay if I had a choice. That's a misunderstanding. While I was in the closet, that's what I thought. I also thought I was the only homosexual in the world.

PP: That must be the most universal gay feeling.

LM: While I was in the closet, I didn't want to be gay. Who would? I fought it very, very hard. I prayed for a cure. Because I didn't know the good things and now I've met so many beautiful gay people, the thought of not being gay hasn't crossed my mind.

PP: Where does the self-hate so many of us go through come from?

LM: White male sexism. Without a doubt. Sexism has created twisted gay minds. The time is going to come when the straights realize the problem is with them, not us.

PP: What permanence does the Gay Movement have?

LM: I fear for a backlash. And if it's one thing we've learned from history, it's that we learn nothing. That's a problem with gay gettos. We're all in one central place when the fundamentalist Christians come with their guns.

PP: So what will happen when you return to Langley, assuming you win the case?

LM: Hopefully I'll go back with promotion, rank and privilege, and back pay. [Smile.]

PP: It's something you look forward to?

LM: That's difficult to say. It may take eight years to reach the Supreme Court. By then, I may have a whole new lifestyle, a whole new career. . .

PP: Do you see a future in politics for yourself?

LM: From what I've seen in my two days on Capitol Hill, working with the lobbyists. . . and seeing those slow wheels in motion. . . the comments I got from legislators was, "I know you should have justice and freedom, but if I want to get re-elected, I just can't do anything for you." In the mean time, right and left, lives are being lost and twisted while they do nothing.

PP: Won't the Equal Rights Amendment have a positive effect on gays?

LM: The ERA's going to pass, and I hope my case makes ways for some rights, and then the bigots won't have anyone to hate. They'll have to start picking on children or red heads or bald heads or what-have-you.

PP: Now that you've had some time and space to consider and examine what's been happening to you, tell us what has been.

LM: When the story broke, I was all by myself. I didn't know there were any gay organizations or anyone like Dr. Franklin Kameny. I was directed to him, we had a meeting. The next day, my lawyer called and said The New

York Times was coming down to talk to me. It's been up ever since.

PP: How was that first meeting with Kameny?

LM: The thing I remember best was getting into my car, ready to drive away. Kameny came up to the car, tapped on the window, and when I rolled it down, he said to me, "Let's make history together."

Something else, since you asked what's happening, is that I'm convinced by the 1980 political conventions, we gays are going to be strong enough to walk into a convention and be powerful enough to have our own voice. And we are going to decide or help decide who is nominated.

PP: Has your position on your involvement with the military changed since all the publicity began?

LM: I'm a pacifist. At the same time I'm a realist. We need the military establishment. There are evil forces on this earth which we need to combat. I think soon that the military will become unionized with the enlisted men electing their officers. I also believe in the draft because it forces so many different kinds of thought into the situation. You get red-necks and hippies. We need the hippies and the kind of anarchy they bring. Otherwise, the military becomes inbred and closed to outside ideas. When that happens, what prevents them from saying, "Okay, the government doesn't work the way we want it to, so we'll take over for awhile." Instant coup. That's what I fear.

PP: You were originally raised in the Catholic Church. For a time in Viet Nam you were a Protestant lay-chaplain. You were also a member of the Mormon Church.

LM: There was a time in my life when I was very conservative. I was a Catholic. Then Vatican II came along and I saw a liberalization of the Church. Mormonism was the most conservative thing around, so I joined. I was an elder for a while. I was in the Mormon Church for three years.

PP: Is gay by definition political? Do we as gays have an obligation to be as political as our individual circumstances allow?

LM: In answer to the first question, no, not at all. You can be gay and not at all political. Gay means the whole life style, from politics to basketweaving. I was certainly gay before I was political.

PP: What caused the differences in degrees of publicity between you and Skip Keith?

LM: Skip didn't get the coverage I did. Even the Black press didn't pick it up. And that fact disturbs me. When we first landed on the moon, it was an historical event. It's become commonplace. The same thing might apply to Skip and me. Because I was the first to get the publicity, I guess the press thought anyone who came after me was not as newsworthy.

PP: How much longer will you be on the road and on tour?

LM: I'll be on the road the rest of my life.

PP: Even should you get back into the Air Force?

LM: I will not go back into the Air Force as one person. I can't condemn the Mormon Church for discrimination then go back to the Air Force feeling I've won just a personal victory for myself. I will not be satisfied until the regulations are completely gone. And that will have to apply to everyone, not just to me.

PP: We're out of time. Thank you.

LM: Totally my pleasure.

THE LONELY HUNTER A BIOGRAPHY OF CARSON McCULLERS

BY VIRGINIA
SPENCER
CARR



REVIEWED BY
DONNA MARTIN

The Lonely Hunter, A Biography of Carson McCullers,
by Virginia Spencer Carr., Doubleday & Co., Garden
City, New York, 1975, 597 pp., \$12.50.

Like the circus freaks that intrigued her as a child, like the grotesque characters she created in her fiction, Carson McCullers was herself an unjelled mixture of discordant parts—in short, a misfit. A literary star from her early twenties on, Carson's life was rich in appreciation and friendship. But it was also marked by great physical suffering and emotional unhappiness. Uncommonly cursed with physical afflictions, she had been an invalid for twenty years when she died at the age of fifty. And, similar to her fictional characters who are locked into loneliness and isolation, her life became living proof of her conviction that reciprocity in a love relationship is impossible. In part this was because of Carson's difficult and demanding personality. But of undeniable importance also is the fact that she was bisexual, and that the preponderance of her attractions were toward other women.

Born into a comfortable, middle-class family in Columbus Georgia in 1917 and christened Lula Carson Smith, she had a rather uneventful, though by her testimony, not especially happy childhood: while cherishing her sense of separateness, she also experienced much loneliness resulting from peer group rejection (though she had one good friend, Helen Jackson). Counterbalancing this was the influence of her mother, Marguerite, clearly the most important person in her life. For convinced even before Carson's birth that she was destined to greatness, Marguerite supported her throughout her life with unconditional love, urged her from early on to achieve, and was an unflagging celebrant of her successes.

For many years it seemed that Carson was to satisfy her mother's fondest desires that she shine as a musician, for at age six she started, spontaneously, to play the piano, taking lessons and practicing religiously thereafter until she was sixteen. The last four years of lessons were under the tutelage of Mary Tucker, a former concert pianist,

who became the focus of Carson's existence during these critical adolescent years.

The origins of Carson, the writer, are murky, but during convalescence from a serious illness when fifteen (diagnosed much later as rheumatic fever), she began thinking about writing, announcing to her friend Helen one day, "I've given up my dream of being a concert pianist. But it's OK. I'm going to be a writer instead." She did begin writing then and also undertook a crash reading program in philosophy and world literature.

Nonetheless, she continued her lessons as before, not telling Mary Tucker about her new direction until learning that the Tucker family was about to move from Columbus. This separation proved to be one of the great traumas of Carson's life, the mournful gloom she radiated for weeks suggesting that Mary Tucker was the first important "woman" in her life.

It was through Mary Tucker that Carson was introduced to a life-long friend, Edwin Peacock. He was the best-read person she had ever met and he stimulated both her reading and writing; importantly also, she met through him other interesting people and began to acquire social ease and a sense of worth as a person who interested others. Carson left the South for the first time when she was seventeen to spend a year of apprenticeship in New York City (studying and practicing writing). When she returned in mid-1935 she met Peacock's good friend, Reeves McCullers.

This man who became her husband in September of 1937 shared Peacock's lively interest in art, music and books, and was becoming restive with his life in the Army at nearby Ft. Benning. He quickly became enamored of Carson, put her on a pedestal, and courted her with gentle persistence. By the time of their marriage Reeves had purchased his discharge from the Army and had made his own first serious attempt to write, though eventually settling

for a job as a credit investigator. Meanwhile Carson had spent more time in New York, had been laid up with sickness for long periods, and was writing prolifically and seething with her first novel.

Already this early we can see the faint outlines of the shape of Carson and Reeves' relationship through the years and the roots of its tragic destructiveness. Coming out of an insecure childhood, Reeves desperately wanted both to be loved and to be noticed. And through writing he felt he could become *somebody*. But though he was a master storyteller, as it turned out, he could not write. He would make vigorous, sporadic attempts at it, but could produce nothing. Moreover, he early realized that everything—and everyone—was subordinate to Carson's art. True, they had made a plan to alternate roles as writer and breadwinner. Yet, as Reeves confided to a friend in 1941, he had come to abandon his dreams of being a writer someday when he saw that this scheme would never materialize.

Thus throughout the years, while Carson's talent flowered and her fame flourished Reeves churned with resentment and frustration. Their first eight months together in Charlotte, N.C. were quietly happy ones, but with their move to Fayetteville, things began to go sour—the honeymoon was over. Yet through all their quarrels and reconciliations, Carson continued her fervent industry: she completed the manuscript of *The Heart is a Lonely Hunter* in April of 1939 and immediately began work on a second which became *Reflections in a Golden Eye*.

They moved to New York City in June 1940, just two weeks after the publication of her first novel. And for once, reality matched Carson's fantasies: only twenty-three and the author of a best selling novel marked by amazing psychological sensitivity, she became New York's literary darling. She was showered with critical praise, invitations, and new acquaintances. Transported, as it were, to a new plane of existence,

Carson hesitated not at all to periodically forsake, or at least neglect, Reeves so that she might more fully enjoy it.

Over the years, the effect of all these factors on Reeves, while not predictable in the particulars, is somewhat understandable. Drinking eventually became a serious problem for him (he was on and off the wagon numerous times); upon occasion, he took to forging Carson's checks, one such splurge causing Carson to sue him for divorce in 1941; he came to express a minor homosexual bent; and finally, he committed suicide in 1953, eight years after he and Carson had remarried, and so ending what had become an intolerable existence for him.

Meanwhile during this summer in New York Carson plunged into the kind of delightfully agonizing emotional maelstrom which was to grip her for much of her life—infatuation with another woman. At this time large numbers of Europeans were pouring into the city—refugees in flight from fascism and Carson, in her typically impulsive way, began to call on some of those prominent in the arts and literature. Among them was Greta Garbo and Erika Mann, daughter of Thomas Mann and wife of W.H. Auden, (a marriage of convenience, so that Erika could acquire British citizenship). Carson was attracted to both women, but it was with Erika's friend, Annemarie Clarac-Schwarzenbach, that she fell deeply in love.

Born into a partician, cultured Swiss family, at 32, Annemarie was a world traveler, an accomplished pianist, and a writer with seven books of travel, journalism and fiction to her credit. Interestingly, she had been raised as if she were a son, being dressed as one, while the boyishness in her character along with her enthusiasm for other girls was encouraged. Yet while Annemarie cultivated this male image, she was at the same time quite aware that to her admirers she was a beautiful, sensuous woman. And her admirers were legion, of all ages and on both

sides of the sexual equator.

Given Carson's ardent nature then, her adoration was natural. What is more surprising is the rapport they established: they confided in one another and discovered similar problems and coping mechanisms. But while Annemarie welcomed Carson as a temporary respite and support, she did not want to involve herself deeply. Like many popular idols of today, she had been oversaturated with people. She had been the object of female pursuits all over Eurpoe, and in order to preserve her integrity was always having to withdraw herself. Her dilemma with Carson was heightened because, a sensitive person, Annemarie sought to avoid hurting her.

But of course that is exactly what happened. They parted when Carson went to the Bread Loaf Writers Conference in August, and saw each other for the last time in November for a few days after Annemarie's escape from a mental institution. They exchanged letters thereafter for two years, and then Carson learned that Annemarie had died in a freak biking accident in Switzerland in November 1942. This news devastated Carson for weeks. With the aid of friends she eventually emerged from her numbness.

And so it went throughout her life. Carson seemed bereft when not in love, and thus fixed her affections on all manner of women. Some were close friends for a time, such as Cheryl Crawford who introduced her to the theatre world in 1943. Some she knew only from a dis-



Annemarie Clarac-Schwarzenbach (1908-42), Carson's Swiss friend to whom she dedicated *Reflections in a Golden Eye*.

tance, such as the ballerina whom she mooned over in the winter of 1940, hanging about the stage door waiting to get a glimpse of her as she danced with the New York City Ballet Troupe.

Some were also literary ladies, like Katherine Ann Porter for whom Carson conceived a great infatuation in her first summer (1941) at Yaddo the artist's colony near Saratoga Springs, N.Y. But Miss Porter was much offended by her seige; she succeeded finally in convincing Carson of her disinterest when, after ignoring Carson's pleas to be admitted to her room one day, Miss Porter finally opened her door to find Car-

son sprawled across the threshold—stepped over her, and walked on.

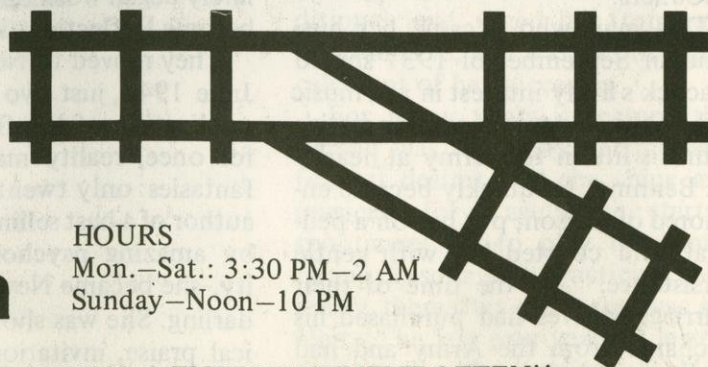
Then there was Carson's experience with Elizabeth Bowen, Britain's leading female novelist, whom she visited at her family estate, Bowen's Court, in southern Ireland in 1950. She had come, a star-struck devotee of Miss Bowen, and became infatuated with her as a person, wanting to be with her constantly. But although the themes of their fiction were similar, their personalities were very dissimilar: Miss Bowen was both a very disciplined writer, and a very reserved, courtly person—and Carson left Bowen's Court much disillusioned.

There was, however, a satisfying reciprocity in her friendship with the flamboyant British poetess, Came Edith Sitwell, who was an ardent fan of her work. They first met in 1950 and took to each other with immediate enthusiasm and respect.

Carson also became much attached to two of her doctors. The first was the beautiful Dr. Katherine Cohen, a psychiatrist who attempted to employ hypnotism with her on the theory that Carson's partial paralysis was functionally (i.e., psychologically), rather than organically based. But Dr. Cohen was unsuccessful in inducing hypnosis in her and Carson was disappointed in failing to elicit a deeper emotional involvement from her doctor. The other was Mary Mercer, a brilliant doctor and charming woman who from 1958 on became the dominating focus of her life. Becoming a surrogate mother/lover for Carson in her

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later years (Marguerite had died in 1955), Dr. Mercer gave her a reason to live and also saw to it that Carson's physical needs were met in these years of increasing physical discomfort and infirmity.

Never much constrained by social conventions or prevailing moralities, Carson had no scruples about pursuing married women, feeling indeed that she could give the husbands a good run for their money. And, in fact, a number of them felt jealous and threatened. Unlike Reeves who didn't seem to object to Carson's amorous flights so long as they stopped short of bed, these men resented the emotional entanglement which consumed so much of their wives' time, energy and attention.

Surely the strangest of Carson's involvements was the menage a trois involving herself, Reeves, and the precocious young composer David Diamond. She met Diamond at a party in May of 1941 where they promptly recognized a strong mutual delight in one another. Thereafter he spent much time in the McCullers' apartment, a witness to frightening fights between husband and wife, and increasingly a party to their heavy drinking. And, he came to realize that he loved them both.

But in real life triangles rarely work and this one was no exception. Diamond found Reeves an attractive man, sympathized with his lot as Carson's husband, and listened to his

woes at great length. But his preference seemed to lie with Carson, although they were never sexually intimate: he would sometimes crawl into her bed after Reeves left for work, but each was only interested in tenderness and physical comforting. As matters sorted themselves out, Carson resisted Diamond's plea for a more permanent relationship between them and Reeves (who initially had much difficulty accepting his bisexuality) ended up seeking out Diamond in Rochester and living some months there. It is interesting to note that when Reeves and Carson met Diamond in Rome in 1952, he was with Ciro Cuomo, his new companion-secretary who was to be his devoted friend for more than twenty-three years.

Yet, though Carson was usually unlucky in love, she did acquire a vast host of friends over the years. True, some people found her emotional immaturity and bottomless need for attention and love repellent, but others responded to her needs and also her *joie de vivre*.

Among the happiest times of her life were the periods (beginning in the fall of 1940) when she lived in a house in Brooklyn Heights with a brilliant concentration of other artists. The author has entitled the chapter describing this scintillating group **7 Middagh Street, A Queer Menage** and rightly so. For as a visitor, Louis Untermeyer recalls, "I did indeed visit Carson at Middagh Street. I do remember an evening

there. . . a gay (in both senses of the word) occasion at which Auden and Gypsy Rose Lee were present." To this artistic mecca presided over by Auden came many visitors and temporary residents, including Louis MacNeice (poet), the Richard Wrights, Benjamin Britten (composer), Peter Pears (tenor), and the young Chester Kallman who became Auden's life companion and professional collaborator.

Among other dear, dear friends of Carson's was Newton Arvin, teacher and renowned literary critic, and Tennessee Williams. She and Williams became boon companions from their first meeting when she vacationed at his place on Nantucket Island in 1946. Both men were homosexual, as seems likely also of others of her male friends, described as being in same-sex relationships. Clearly, Carson found these men safe and succoring.

This account of Carson McCullers' life is a superb rendering of a complex personality, rich in incident and character. It is also a moving account of someone forever in quest of community and love—and of her pathetic and poignant, but very human efforts to achieve them. But for those of us belonging to an oppressed sexual minority, it is perhaps most compelling as an inspiring story of someone who never saw her lesbianism as alien or undesirable—but who was both very open and very ardent in following the dictates of her heart.

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REVIEW

The Misadventures of Tim McPick, or, The Story of Tim and His Zipper
A comic novel by Daniel Curzon.
1975. Paper, \$3.50. Order from:
The John Parke Custis Press, 875
Fifth Ave., Los Angeles, Ca. 90005.

Reviewed by Lee C. Rice

"This book is dedicated to Don Quixote, Tom Jones, Humphrey Clinker, Candide, Huckelberry Finn, Lemuel Pitkin, and Holden Caulfield."

"The technique of telling some episodes twice, that is, 'the false plot', may annoy some readers unless they see that it dramatizes a major theme of this book—the closeness of comedy to tragedy."

"The action of this story takes place in the recent past. . . and, in all probability, in the near future."

(from the author's preface)

The French philosopher Henri Bergson maintained that the central characteristic exciting humor is inflexibility, the inability to adapt oneself to life's ever-changing demands. Laughter is 'directed at something mechanically encrusted upon the living.' Certainly with Moliere in mind, he asserted that the comic character is usually possessed by a fixed idea, hence a man (or a society) with an obsession. The joke is that of seeing how the obsession crops up again and again in widely different situations, producing behavior wildly inappropriate to circumstances, but entirely appropriate to a ruling passion. Though Bergson hardly anticipated it in his own analysis, the most penetrating humor of our own day is often aimed at the social code itself: the comedy of Moliere infused with the spirit of the counterculture. Indeed, the conventions of our own society may often enough be rightfully characterized as 'something mechanical encrusted upon the living.'

Gay literature, like black litera-

ture with which it shares so many common traits, has been slow to conceptualize and present this feature of 'risibility' (the ability to laugh at the incongruous), though it has been omnipresent in black and gay cultures at the levels of action and practice. In many respects the most perfect image of what our society has defined as woman is the drag queen, and the mimicry of stereotypes is everywhere in gay society; for much of the tension (and enjoyability of gay life results from the knowledge that we are not as we appear. Camp has in fact a dual function among gays: while providing a living and easily grasped critique of the idiocy of social stereotypes through intentional exaggeration, it is also what Altman called a 'solvent of morality'—a means of reducing social stricture and internal guilt by laughing both out of court. But when was the last time that you read a gay comedy? As Curzon notes in his preface, comedy and tragedy are but different sides of a single social coin; and it is something of a shame that our literature has to date emphasized the latter at the expense of the former.

Tim McPick's misadventures begin as a student at a stereotypical university, where his sister Terri (also a student) is involved in social activism of every conceivable sort. Her own philosophy of education ("Education sucks") has been partially institutionalized within the school, which is more or less run by student committees of various sorts. The death of Tim's parents (whose funeral is handled on a no-cost basis by the school of mortuary science at the university) precipitates his disillusioned departure from the hallowed walls of academe. Intent on joining the army and seeing the world, he undergoes a series of visual pornographic tests first at the hands of Dr. Sfinktor, an army psychiatrist bent on screening out sexual abnormality lest it be permitted to infiltrate the military ranks. The pictures of hetero-sexuality designed to test Tim's own arousal move the

doctor into an ecstasy of masturbation and sexual phantasizing, and enable Tim in the meantime to conceal his boredom and his gayness.

His brief stint in the army (stationed at Agnew Army Base) is, however, brought to a tragic end; for we have not seen the last of Dr. Sfinktor, who has brought military technology to its perfect fruition. Sexercises with another soldier who is ready and willing begin in one of the stalls in a lavatory on base. "As Tim opened the booth, a siren went off, a shrill piercing, petrifying noise. The door-lock instantly grew so hot he had to release it, and the door locked by itself. Above, a net made of prickly coarse fibers fell out of a trapdoor in the ceiling and covered the two of them. As they struggled to get free, a slime slickened their fingers so they couldn't grasp the net securely. . . Tim started to slide underneath the partition, but a series of glowing, hot spikes began ascending from the floor, forming a cage. As a final act of desperation, he stood on the toilet seat, and tried to fling himself over the top of the booth. Because of the entangling net, however, weighted by the other boy's body, and quadruple rows of barbed wire that moved up and down in the space between the walls of the booths as if by electricity, Tim realized he was trapped."

A trial follows, whose outcome is to be primarily determined by a boxing match between the prosecuting and defending attorneys; but, unwilling to await the outcome of military justice in the boxing ring, Tim makes good a daring escape. At this juncture in our story (Chapter 5 to be exact) begins a series of Don-Quixotean travels through various segments of straight society, with army authorities in constant pursuit. Shortly after his escape Tim is rejoined by his dog Zipper—be honest now, to what did you think 'Zipper' referred in the title?—who is to remain his constant companion and confidant throughout the travels which follow. Ahead is a staged porn-show (where he briefly re-

encounters his sister), a trip through the underground sewerage tunnels (which, alas, are equipped with government cameras throughout), a road chase, a brief pastoral idyll, and (most dangerous of all) a trip through the New York subway system replete with muggings and a motorcycle gang. In the course of this last adventure, there is a temporary reunion with Tim's sympathetic and understanding Aunt Nelly, who is subsequently taken as an hostage by the motorcycle gang and rescued through the valient efforts of Zipper. As the chase unwinds by helicopter, the happy group (Tim, Zipper, Aunt Nelly, and an unwilling Dr. Sfinktor) end up landing on the roof of a gay apartment complex, self-contained and replete with all of the wonders of gay culture (laughter includes the ability to laugh at oneself). While the military authorities (still in hot pursuit) are landing via the roof, however, bands of marauding self-righteous, and morally indignant, straights are attacking and burning the building from the base up; and "the shrieks of those caught inside were snuffed out one by one." "Well, that'll teach the perverts," the woman beside Tim clucked.

Curzon gives his reader the choice of three endings—one tragic, the other happy, and the third a might-have-been cleverly sandwiched between the two. "In truth, Tim did go back to college in the fall; in fact, he won a Scholarship for Deserving Queers set up by the Mayor in appeasement for the destruction of Godom and Somorrah wrought by the Decent Citizens (Holiday Inn's lawyers having a legal field day). He got his degree in time, and became a Social Worker." For the other two surprise endings, I send the reader to the novel.

To say of Curzon that he is a polished and witty writer is to make a classic understatement, for into a span of just over three hundred pages he has succeeded in packing a well-served feast of pure entertainment, a good quantity of prophecy

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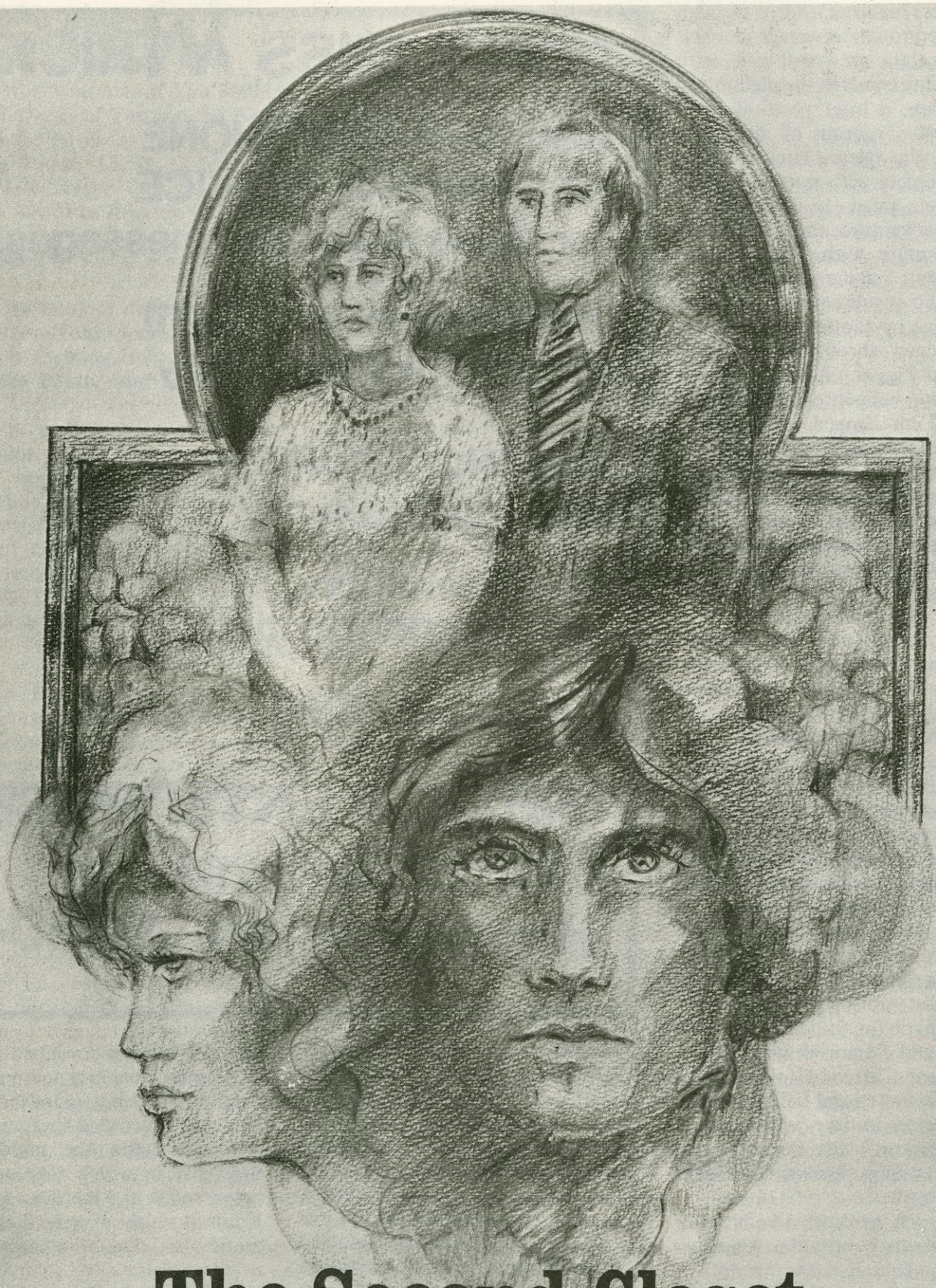
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(the reader may reflect on whether this is the tragic side of our comic coin), and plenty of social and philosophical reflection to boot. Read, reread, and enjoy; for what the author is offering here is surely a new direction for gay literature. I for one hope that **McPick** will serve as a model and archetype for future literary efforts by others (as well as by Curzon). For those many gays also who have given Laura Hobson's **Consenting Adult** as a gift to nongay friends (and parents), **McPick** surely

deserves serious consideration as a gift sequel; for, in a nonvicious and wholly bemusing manner, Curzon has here succeeded in focusing his witticism upon the middle class mentality in which Hobson's characters move and breathe. In this he is intent on showing us that gay liberation and lugubriousness are not necessarily traveling companions on the road to gay consciousness, and for this lesson we are surely all the richer.



The Second Closet

by betty fairchild

Ever since gay women and men began to speak out in the late 1960's, they have expressed increasing concern about their relationships with their families.

"How can I tell my parents?" they ask. "Should I tell them? I want to—but. . ."

"Mine would never understand! I know it!"

"My Mom knows and she's forever hassling me. What can I do?"

And, finally, now that attention to gay issues has begun to result in some changed attitudes, a number of puzzled young people are saying: "But I explained it all carefully to my parents. I told them I'm not sick—that I just happen to be attracted to the same sex. So, since I accept it, why can't they understand?"

It appears that, no matter how fulfilling their lives in other respects, most gay people have a deep longing to share a greater part of themselves and their lives with their parents, and to be accepted wholeheartedly by them and others in their families. These issues continue to be discussed and debated—in rap groups, in workshops and conferences, perhaps over Sunday brunch, and certainly in print.

One unique aspect of this debate is that, until recently, nobody ever bothered (or was able) to check out the questions with parents themselves. This isn't too hard to understand, of course, for if gay kids (of any age) could speak freely with their families on this crucial subject, the issues would no longer exist. Still, with all the concern about how gay women and men can deal with their parents (many situations of which are extremely painful), Mom and Dad and their problems and viewpoints have been largely ignored.

The fact is—and I speak as one who knows—behind that closet that **you** all have been pouring out of so proudly and wonderfully, there is a second, little-known closet: one that is so vast and dark that its occupants—your parents!—have been totally and hopelessly isolated in it.

Totally isolated! Remember how you once felt like the only gay person in the world? But as you emerged from your lonely closet, you found other gay men and women to talk to and ask questions of, and to just be comfortable with.

I contend that parents need to come out, too! And the only way we can do this is to get rid of our fear and guilt and shame about the whole subject of homosexuality, to come to know that our gay daughters and sons can and do function well in spite of an oppressive society, and to learn new answers to old questions so that we begin to perceive homosexuality as a part of the normal range of sexuality itself—and, at that, as only one aspect of a whole person.

And yet, something is happening, for although they are only tiny points of light in the blackness of taboos and ignorance, various people and institutions are beginning to address the needs of the parents of gay people. What seems to be one of the most effective efforts has emerged in the past two or three years, as Parents of Gays groups have formed in a few cities. While these independently organized groups are usually quite small (as well as too few and far between), they comprise parents who want to learn and to help each other, and they do seem to serve the needs of those who will venture to attend.

Why is it so tough for us parents to learn that our daughter or son is gay? Why does it take us so long to come to terms with our child's sexual orientation, if indeed we ever do? Is it so difficult to decide to attend a Parents of Gays meeting (if we can find one) and why? What can such groups do for parents—and for our gay children? And what kinds of insights about parental attitudes and feelings are important to know?

I would like to share a few thoughts about all this, based on my own experiences with one parent's group and expanded by ongoing interchange with scores of gay friends and acquaintances.

It's not exactly a great revelation, I suppose, to say that many parents react to their child's "news" with anger, hostility, accusations, and rejection; others with shame, guilt, disbelief and tears. (Virtually all respond at first with a couple of instant-reflexes: "No grandchildren!" and "What if the neighbors find out!") Often, even the most loving and sympathetic parents are filled with apprehension and fear for their child's future.

Whatever the reaction, most responses are based on the stereotypes and myths imposed on all of us by society, culture and religious teachings. These are deeply ingrained, partly unconscious, feelings and attitudes—all the more potent for being tied up with our puritan/Victorian ethic against sexuality in any form. Thus, the word **homosexual** calls up images of effeminate men and masculine women, of **sinful behavior** and **disgusting acts**, of attacks on helpless youngsters, of mental illness or psychic weakness, of instability in employment and failure in relationships, and of a tragic and lonely old age. Even those parents who have "known and liked many homosexuals" may find themselves shocked and sickened when one of their children acknowledges this sexual orientation.

Furthermore, the majority of parents, including those whose children are free to make their own choices, find they have certain built-in expectations and assumptions for those children: successful career,

marriage and a family, a "lovely home," and some degree of traditional social life. . . . All this seems to be smashed when "that word" is mentioned. (And few parents stop to think that many heterosexual children fail to fulfill all these expectations.) Unfortunately, most parents are totally unaware that their gay son or daughter may have virtually all the good and rewarding things they wish for them—and others besides.

Perhaps the worst difficulty is that most parents regard their child's revelation as a Terrible Secret, about which not one word must be breathed—unless it is to a psychiatrist who might straighten the kid out. (And we all know how successful *that* little venture will be.) But because so much is kept under wraps, a confusion of un verbalized attitudes and feelings permeates the parent's thinking, which keeps them from dealing rationally with this taboo subject. And more to the point, perhaps, some parents are so tied up in their own reactions ("How can I ever face my friends again?" "How could you do this to us?" "What did we do wrong?") that they cannot begin to be aware of what their own child may be feeling or needing.

Some parents simply refuse to talk about it, and often ignore the existence of the important person in their child's life. Others never stop sniping at their child with callous remarks or unrelated complaints.

There are, of course, parents who are genuinely concerned for their child. But even if Mom, say, would like to ask questions of her gay daughter, she may be embarrassed to bring up what seems to her an offensive subject. And when parents want more outside information, in order to help or understand their child, they usually simply don't know where to go. With no one to talk to and no sources of information, it is small wonder that tears, depression, and an apparently unsympathetic and negative attitude result.

As gay men and women begin to see why it is so difficult for parents and how they are truly in their own little closet, they ask what can be done to help them.

There are, of course, good books and some good counselors—if you can find them. I wish I could say: "Get your parents to your local Parents of Gays group!" That is the dream and goal of several of us, because we've seen good things happen in such groups that don't seem possible in other ways. But for now I can tell you some of the ways that Parents of Gays groups work. Perhaps this kind of information will inspire—in one way or another—formation of additional groups in other communities.

In the first place, it should be made clear that the parents who come to meetings of this kind of group are those who, no matter how distressed they are, do hope for help for themselves, or who want to do something for their gay child. (And the simple fact that Mom or Dad is willing to see what such a group has to offer means a lot to those children.) It is often pretty

difficult for most parents to openly "admit" that a son or daughter is gay, simply by showing up at their first Parents of Gays meeting, and even though they know that others there are similar parents. But once there, parents are usually able to speak of their feelings about their child or their experience in "finding out." For perhaps the first time, a mother says: "I simply cannot accept that my daughter is gay—she's too beautiful a girl, and she will miss out on so much." Someone else says: "I know how you feel, for once I felt just that way." Another might add: "It's hard for you to believe now, I know, but I hope that one day you will come to realize that your daughter has a very good chance for a full life and a loving relationship."

And so, those who come to Parents of Gays distraught and fearful find sympathetic understanding and support right from the start.

Then, as they meet a variety of gay people at different meetings, they find these young people to be functioning, stable, thoughtful men and women. Far from being hesitant to talk with them, most parents are eager to ask the questions and voice the apprehensions they have not spoken of to their own child. In turn, the young visitors are quick to supply information and realistic assurances. They, too, find it a new and rewarding experience to talk with parents who are working to understand their gay children.

Further, if there is a small library of positive gay literature on hand for parents to borrow, they are able to expand their understanding by reading a variety of viewpoints, information, and personal stories dealing with both lesbianism and male homosexuality.

Reports on activities of the local gay community or on national gay news or issues help parents realize how much a part of our society gay women and men are, and how many of them are devoting their time and energies to the cause of liberation for all people.

Occasionally, one or another of the gay children whose parents are members will attend a meeting. It is always a bit surprising when a son and his father, for example, share something with each other that they've not talked about before. The relatively secure and yet open atmosphere of the parents' group has done much to bring some young people and their parents closer together.

As those present talk together in these meetings, leaders and others in the group stress certain views again and again:

- * Being gay is not being sick: homosexuality is part of the range of normal human behavior.
- * Being gay is not primarily a "choice"—therefore it is not curable, or reversible.
- * When we truly accept that being gay is OK then we can stop hoping against hope that our child will "change."
- * Instead of wasting energy on asking: "Why did my child become gay?"—with the implication

that if we knew, we could prevent—let us devote our energy to learning to understand our own children and then helping to change things for the better for them and for other gay people.

- * Just as a heterosexual person is complex and varied in interests and focus, so men and women who are “homosexual” do not focus exclusively on sex, but have complex interests and concerns.

These and other insights are the kinds of information that parents need to hear, over and over, with various reinforcements and validations; attitudes of a lifetime are not changed over night. But changes do take place—beginning with the initial release of talking with other parents, and followed by exposure to new information and to open and friendly contact with gay people themselves. Some parents report fairly soon that they have talked about their gay child to other members of the family or to close friends, and that they have done so in a positive, confident way that helps the others to receive the news in the same manner. A few parents will agree to such semi-public activities as speaking on a radio program (television is harder!), and this surely represents an opening up and acceptance that most of them could not have foreseen a few months earlier. Some parent groups may become active politically; in others, the members are simply interested in learning to understand and become closer to their own gay child.

This goal, unfortunately, is one that all too many hostile and closed-off parents do not seem to have. Those of us who have been working with other parents and with gay women and men would like to find ways of reaching these unhappy and angry parents, because their children are suffering terribly. But thus far we simply do not know how to do this. About all we can do is to listen to the youngsters, to let them know that we understand, and perhaps to help them feel stronger and more confident about themselves.

The fact that there are only five or six active Parents of Gays groups in the entire country (New York City, Passaic, N.J., Washington, D.C., Los Angeles, San Francisco—and FLASH—word just in of a group starting up in Minneapolis!) means that we are only reaching a fraction of those parents who need and seek some help. But changes are slow—and in the past few months, there have been encouraging developments as interest in formation of Parents of Gays has sounded in several other cities: Milwaukee, Syracuse, Pensacola, Jacksonville, and a few others. As word gets around about existing groups and the new and exciting things that do happen even in these small gatherings, more good news may follow.

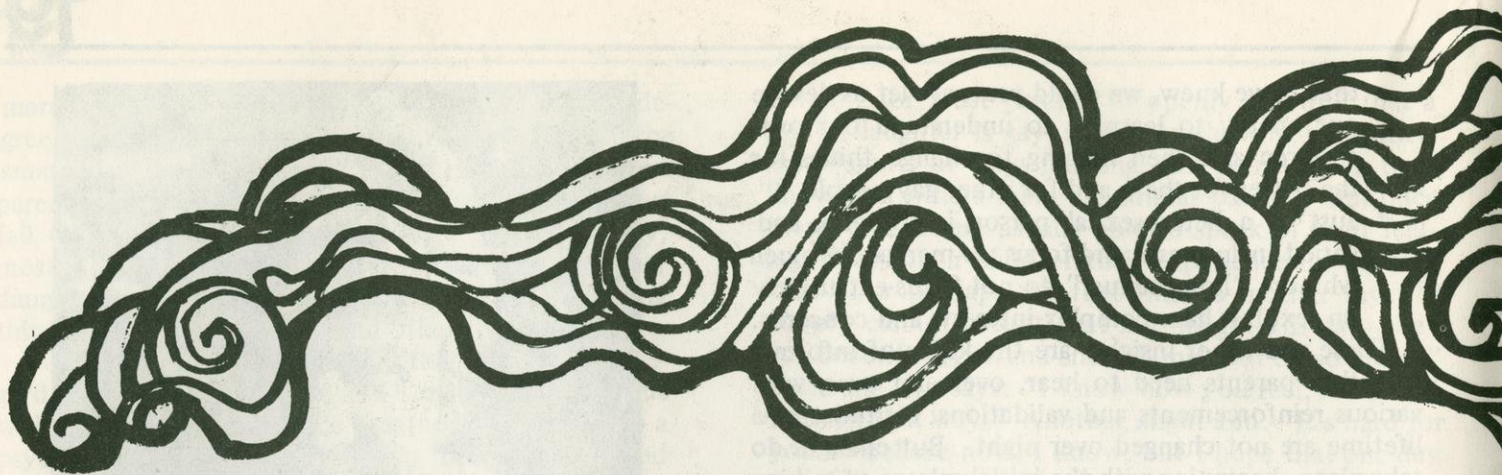
For now, a door has begun to crack open as some of us parents of gay men and women come forth. Yet only five years ago, the “second closet” was virtually unknown. I wonder what the story will be in another five years.



Betty Fairchild lives in Washington, D.C., as do her son and two daughters; there, among other things, she has been a writer and editor at The American University for five years. In 1970, her son (then 17) told her he was gay, thus opening up to her some of the most painful, and later the most rewarding, experiences of her life. In March 1974, by which time she had long been comfortable with her son's sexual orientation, Betty set out to organize a Parents of Gays group in the Washington area. This group, although small, continues to meet twice a month. As her interest in working with parents and gay people increased, Betty decided to devote more time and energy to this cause. “As a result,” she says, “I am now working half-time at the University and full-time in gay-related activities!” Betty has appeared on numerous radio and television programs to discuss various aspects of the parent/gay child experience, and she has spoken before many local groups, as well as in several states and Canada. Her pamphlet, *Parents of Gays*, based on insights resulting from the group's first year, has been distributed internationally and is going into its third printing.

Betty is presently preparing to write a full-length book on the scope and variety of parent/gay child problems and relationships, and she is still seeking contributions from gay women and men for possible inclusion. Thus, she asks for actual correspondence between parent and child (or other family members) dealing with the revelation of homosexuality and ensuing reactions. (Anonymity will be carefully ensured in all cases.) Contributions (or descriptive letters written to Betty should be sent to her as soon as possible.

You may write her at 3700 Massachusetts Ave., N.W., Apt 329, Washington, D.C. 20016. If you are ordering the pamphlet *Parents of Gays*, enclose \$1.



SUBTERFUGE by Claudia Lettieri

"Dyke! Dyke!"
they shout at me—
little children on my block.
I walk by them,
holding my head high.

"they don't know what they are saying,
they merely echo what their parents say. . ."

I repeat it over and over to myself,
But the stigma remains. The pain endures.

I AM DIFFERENT
not good not bad
JUST DIFFERENT

I cannot deny my difference,
only learn to come to terms with it.

The John (the father of one of those children)
comes inside me.
I collect my money and rush home.
Home to my lover.

"Dyke! Dyke!"
they shout at me as I return past them.
My lover awaits and makes beautiful, passionate love to me.

It is beautiful.
I am beautiful.
She is beautiful.
We are beautiful.

She never leaves our apartment any longer.
I only leave to do my work.
The pressure is that intense. We are that vulnerable.

I try to hold onto the irony:
that my ugly work is condoned by the children
who mouth the words of their parents,
while the beauty of love is shrieked in meaningless,
derogatory tones echoing on the cold, winter pavement
and in my mind. . .

"Dyke! Dyke!"
I shout at her—
that lady who lives on my block
and walks by us every day
holding her head high.

I don't know why we call her that,
but my father said to call "dyke" every time she passes. . .

I had to say that word over and over before I learned it.
I never heard it before.
I don't think she likes it when we call her that name, but

SHE IS DIFFERENT
not so good not so bad
JUST DIFFERENT

I can't explain it,
I can just tell.

My father
goes to visit her sometimes at the motel.
He gives her money and then she rushes back home.
Home to the other lady.

"Dyke! Dyke!"
I shout as she comes back.
The other lady waits for her by the door and then they stay inside
together.

They are pretty.
I am pretty.
Tina is pretty.
We are all pretty.

The other lady never comes outside.
The "dyke" only goes to the motel and comes back.
I don't know why no one likes them.
I think they would like us if we let them.

But my mother told me
they are ugly ladies who love each other.

I'm not sure I understand why
loving somebody else is bad because
I love Tina and Mommy and Daddy
and everybody tells me that's good. . .



☐ FIRST ANNUAL **MR. CLUB** **MILWAUKEE** ☐ CONTEST

The international **Club Bath** chain, with baths in many cities in the U.S. and Canada, sponsors a major contest annually to select a reigning "Mr. Club Baths." This contest will be held in 1976 in Miami, Florida and will feature the winners of various local contests.

On December 28, **The Club Milwaukee Baths** held its contest at **The Inferno** to select a "Mr. Club Milwaukee" who will represent Milwaukee in the national contest.

Paul DeMarco, manager of **The Club Milwaukee Baths**, acted as host and master of ceremonies for the event, introducing six contenders to an enthusiastic audience. They were: John Diamond, Rampart Ruffin, Jeff Meyer, Dennis Wesela, Gene Conti, and Bob Husslein. The contestants first paraded in street attire and then in bathing suits.

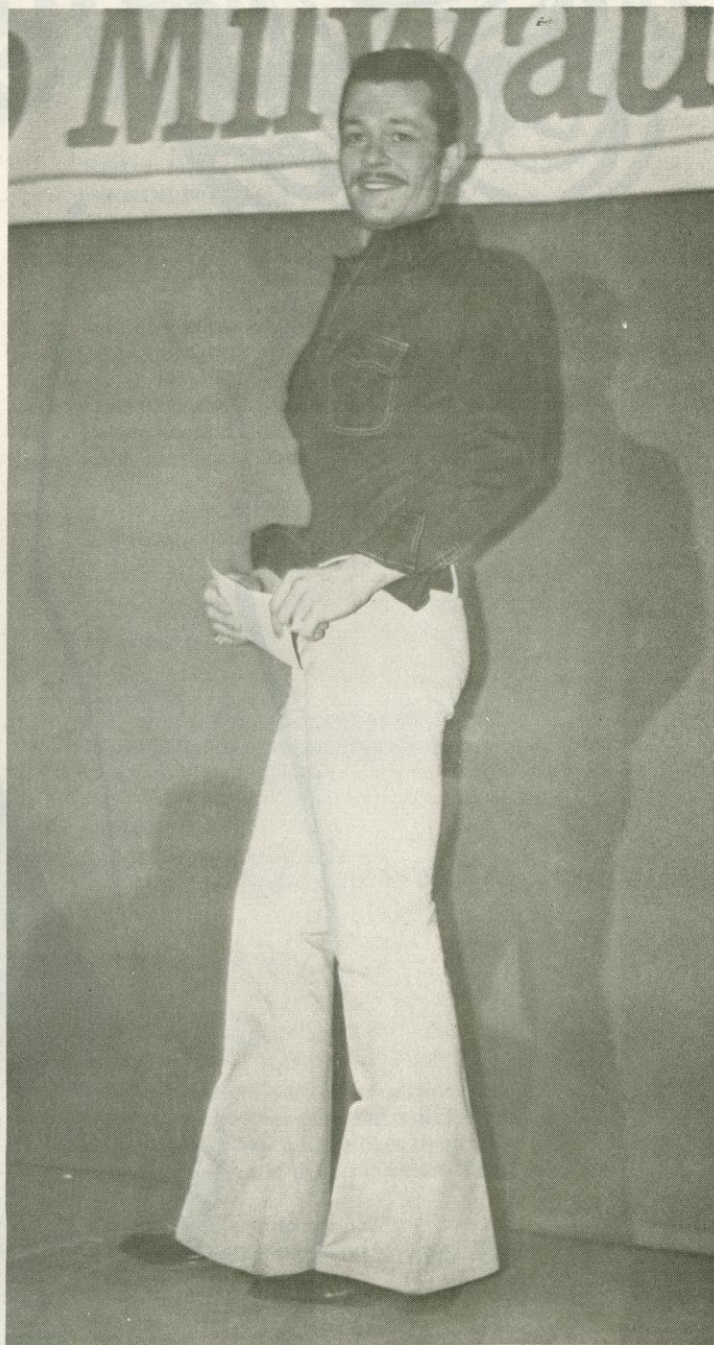
Dee Dee Darnell entertained the audience with two numbers from **Cabaret** and various door prizes were presented before the talent show of the contestants.

Mr. Diamond performed a fire dance with two flaming batons. After showing considerable dexterity in baton twirling, he extinguished the flames in his mouth, re-igniting the batons with flame left in his mouth.

Mr. Ruffin, costumed as a shepherd, performed two flute solos. Mr. Meyer sang a song; Mr. Wesela did a dance with a female partner; Mr. Conti did an interpretive dance and Mr. Husslein did a go-go dance which also featured flaming batons.

The contestants then were tested for their poise in answering a question that called for an opinion. The questions concerned gay life and gay liberation issues and in each case the answers drew applause and cheers from a delighted audience.

The judges (Phil—owner of Phil's Bar and Cecelia and Len Warsaw—owners of Cecelia Warsaw Advertising Agency) selected John Diamond as Mr. Club Milwaukee of 1976, awarding Gene Conti second place and Dennis Wesela third place. Mr. Diamond is looking forward to representing Milwaukee at the contest in Miami and this reviewer feels that contestants from other cities will have to do some tall stepping to beat his red hot fire dance and cool liberated viewpoint on gay life.



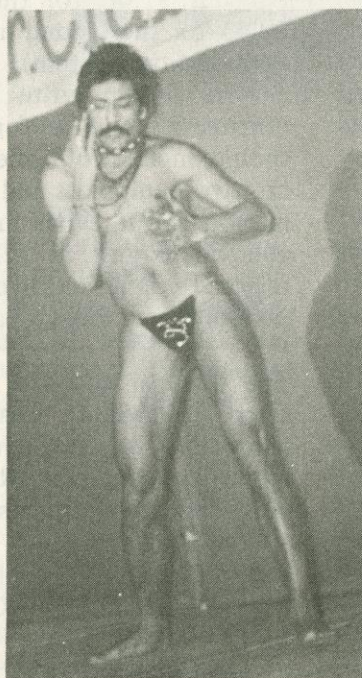
John Diamond, Mr. Club Milwaukee, 1976



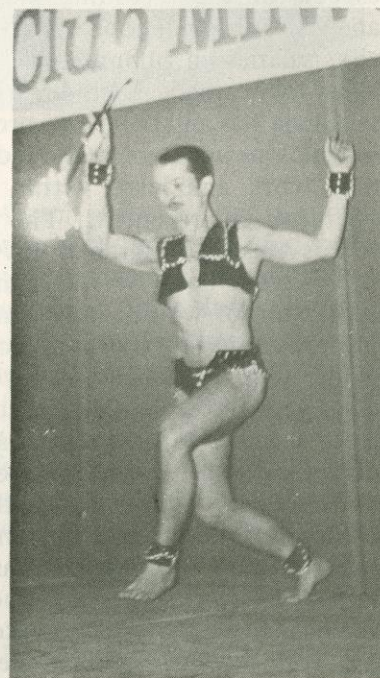
Contenders (From left to right): Bob Husslein, Gene Conti, Dennis Wesela, Jeff Meyer, Rampart Ruffin, and John Diamond.



Emcee Paul DeMarco and the three winners



Gene Conti, talent segment



John Diamond, talent segment



OFF THE RECORD

OLIVIA RECORDS

We reviewed Olivia's first LP offering in the May issue of GPU NEWS (Vol. 4, No. 7) and it is mentioned again below to provide the reader with an up-to-date prospectus on the efforts of Olivia. Born in Washington, D.C., in January of 1973, Olivia resulted from the decision of a quintet of women (collectively competent in virtually every aspect of the recording business) to create a recording business which would serve the needs of women. Four principal goals were explicated: 1) To make women's music available to the public, 2) To provide talented women musicians with access to the recording industry and control over their music, 3) To provide training for women in all aspects of the recording industry, and 4) To provide jobs with reasonable salaries in unoppressive situations for women. Each department of Olivia has an apprentice program in which newcomers to the industry may work and learn within a co-operative environment. The move to Los Angeles in March of 1975 was necessitated both by the high concentration of women musicians and the proximity of recording facilities in the area. In addition to recorded discs and cassettes, Olivia also projects a move into songbooks and other specialty items (for the first of which, see below). Presently the company is supported not only by sales but also by contributions, and hopes to own its recording studio in the near future. Distribution to date has been through regional sales representatives who may be reached in many areas by telephone. Support-

ers may also assist Olivia by encouraging their local record stores to carry Olivia records, and by urging local radio stations to play them on the air.

Potential supporters of Olivia may take pride in the professionalism displayed in their offerings to date. All of the records reviewed below are of uniformly high standard, both sonically and in terms of their packaging and liner notes. Its efforts to date have without doubt earned Olivia the support not only of women everywhere, but also of the gay community in general.

ORDERING INFORMATION FOR OLIVIA PRODUCTS:

Prepaid mail orders (by check or money order) should be sent to: Olivia Records, P.O. Box 70237, Los Angeles, Ca., 90070. Mailing costs: \$0.50 for the first item and \$0.15 for each additional item (In Canada, \$1.00 for the first item, \$0.65 for the second and \$0.40 for each additional item). Foreign purchasers should write for ordering information and California residents should include 6% sales Tax. Descriptive pamphlets and other information about Olivia are also available on request, as well as a list of regional representatives who can take orders in most areas by phone.

The Changer and The Changed by Chris Williamson. Lead vocal and piano by Chris Williamson, electric base by Jacqueline Robbins, and vocal accompaniments by Margie Adam, Meg Christian, Holly Near, and Vicki Randle. LP (33 1/3 rpm) No. LF904, \$5.50; Cassette No. LC904, \$5.50. Olivia Records.

This is Olivia's second album, produced by more than forty women,

and a fine showpiece for the many talents of Chris Williamson. Full texts for all vocals are provided, as well as extensive liner notes and details on recording. The majority of the cuts are of a pensive and reflective nature, some experimental in their use of rhythm and dissonance, and a few of a more lighthearted and faster pace.

Waterfall (A1) provides a somber set of meditations on living, whose piano accompaniment receives backup from electric bass and percussion underscored with both instrumental and textual repetitions. **Hurts Like the Devil** (A2) provides a lighter musical setting, jazz guitar reinforcement, and accompaniments with banjo, bass, and percussion. The remaining three cuts on the first side (**Wild Things**, **Sweet Woman**, **Song of the Soul**) return to the reflectivity of the first; and, of these, the last deserves special plaudits for both its text and instrumentation. Classical guitar is pitted against percussion and electric bass, piano against tacky piano, and a massive chorus provides accompaniment to the vocalist. There is an almost machined purity to the number which tends to startle at first, and then succeeds in carrying the listener with it to the end. The chorus is both well miked and memorable: "And we'll sing this song, why don't you sing along/ And we can sing for a long, long time."

The second side opens with **Shooting Star**—a rhythmic, upbeat, and pacy number scored for piano, percussion, electric bass, violin, congas, and backup vocals. The movement and unrest fade into a trilogy of pensive and sober songs: **Dream Child**, **One of the Light**, and **Having Been Touched** (**Tender Lady**). Again Ms. Williamson has placed her best efforts at the end. **Having Been Touched** (scored for piano, cello, viola, classical guitar, and backup vocals) offers a tender and suppliant texture with a thoughtful text: "The tender lady has sadness in her eyes/ She sees the fallen hopes, the loneliness and lies./ Tell me have you

something to ease her pain?/Why not give her happiness and peace again?" Simpler scoring and message enable the plaintive **Sister** to close this memorable album on a note of peace and hope. "Lean on me, I am your sister/Believe on me, I am your friend./I will fold you in my arms like a white winged dove/Shine in your soul, your spirit is crying."

The listener will have to make up her/his mind whether perhaps there may be a bit too much sobriety in the album; but, even if the answer is an affirmative one, the individual songs wear well on subsequent re-listening when detached from the whole. The overall effect of the album is an exciting and promising one, for it displays Ms. Williamson's competence in a variety of musical postures and moods, and makes the listener anxious for more. Though there is occasionally a bit too much reverb, tracking and miking are otherwise splendid, and the recording surface clear and noiseless.

Mooncircles, by Kay Gardner. Various instrumentalists (including the composer on flute, vocal loop, cymbals and autoharp). LP (33 1/3 rpm) No. KG, \$5.50; not available on cassette. Olivia Record.

Chris Robison's first two vocal albums (on his own Gypsy Frog label) were reviewed in the March, 1975 issue of GPU NEWS and with these came the announcement of a forthcoming instrumental album (apparently not yet released). **Mooncircles** is an instrumental album and thus earns the distinction of being the first of its kind in the feminist or gay cultures. Kay Gardner was formerly with the **Lavender Jane Group**, whose first album was also reviewed in GPU NEWS; so, like Robison, she has moved from vocal to instrumental musicality—a welcome move not because of any inherent deficiencies in vocal works, but rather because musical expression is a varied and personal thing not only in its message but in its media.

The album opens with the **Prayer to Aphrodite** (A1), with the alto



Photo by JEB

flute carrying a strong harmonic line and a harmonic continuo supplied by cello, violins, and viola. The two compositions following —**Changing** (A2) and **Beautiful Friend** (A3)—offer vocal parts with a background of violins, viola, cello and piano. A4 (**Moonflow**) is an adaptation of the opening movement of Beethoven's Moonlight Sonata, with the piano carrying Beethoven's arpeggios and an original melody superimposed by the flute. Finally, **Wise Woman** (A5) combines vocal, autoharp, hand drums, cymbals, and cello in a livelier melodic line.

The second side divides naturally into two pairs of compositions. The

first of each offers a brief introduction or prelude to the second more lengthy instrumental reflection and development. **Inner Mood** (B1) is a two-minute solo for alto flute, leading into **Touching Souls** (B2), scored for alto flute, guitar, and hand drums. **Inner Mood II** (B3) is a brief duet for flute and guitar, leading into the longest composition (nine minutes) on this album, **Lunamuse** (B4), scored for flute, vocal loop, finger cymbals, guitar, hand drums, cello, queen cow bells, and altar bells. Harmonic line and melody are integrated across this ensemble, so that by and large its length does not

(Continued on page 31)

HERE&THERE

Ottawa, Canada—Last summer Gays of Ottawa received a grant of \$4,485 from the Secretary of State under the Student Community Services Program. The grant was awarded to carry out Project Community Outreach. This project was designed to educate the community about homosexuality, to contact social service agencies in the Ottawa area and inform them about GO and the gay community.

The approach taken during the project in their forums is outlined in a bilingual booklet entitled **Understanding Homophobia**. The booklet focuses on homophobia as the central problem for gays in society, rather than on homosexuality itself. Copies of the booklet are available for 25¢ from Gays of Ottawa, Box 2919, Station D, Ottawa, Ontario.

—*Body Politic*

Chicago, Ill.—Beckman House, operated by Gay Horizons, has moved to 2745 North Clark St., on the second floor, according to Ron Dickson, spokesperson for the organization. The center will be open from 7:30 to 11:00 P.M. every night. Inquiries or general questions about the Chicago gay community may be directed to them at 929-4357.

—*Chicago Gay Life*

Toronto, Canada—Ian Young, poet and editor of **The Male Muse** anthology, is putting together an anthology on gay S & M/Leather themes and solicits contributions or suggestions. Poetry will be central, but other materials such as short stories, essays, drawings, photographs and accounts of personal experiences will be used to create an "erotic verbal-visual collage." He may be reached c/o Catalyst Press, 315 Blantyre Avenue, Scarborough, Ontario, M1N, Canada.

—*Gay News*

Charlotte, N.C.—The PTL-Club, a Christian television show on channel 36 in Charlotte, recently had a guest that spoke on homosexuality. He informed viewers that homosexuality is caused by demons and promised homosexuals that these demons could be exorcised through prayers.

—*Charlotte Free Press*

Seattle, Wash.—Fifty members of the Union of Sexual Minorities picketed police headquarters last month in Seattle to protest lack of police protection of gays, police harassment of gays, and the refusal of the city's chief of police, Robert Hanson to meet with them.

Taking his cue from a radical/conservative split within Seattle's gay community, the police chief based his refusal to meet with the protesters on the grounds that they were "unrepresentative" of Seattle's gay community.

—*Gay Community News*

Galveston, Texas—Jesse Ray Owens Sr. was convicted of aggravated rape although he had shown a jury his sexual organ to try to prove it was too big to be called small by the victim. A 24 year-old woman had testified that the man who raped her on April 14, 1975, had a small sex organ. Owens, 27, exposed himself to the jury in an attempt to prove that his organ did not fit that description. The jury returned a guilty verdict after deliberating 4½ hours.

—*Milwaukee Journal*

New York, N.Y.—**Time** magazine has concluded that the late J. Edgar Hoover, former FBI director, was not homosexual. While the magazine did note that rumors within and without the FBI had described him as gay, **Time** concluded that "The FBI consumed his passions totally, and he seems to have been basically asexual."

—*Time*

Harrisburg, Pa.—The **Pittsburgh Gay News** revealed in its latest issue that Pennsylvania State Police have in effect admitted that "operations" have been conducted to entrap and arrest gay men throughout the state. These admissions came after nearly five months of pressure from gay activists and Governor Milton Shapp's office.

—*Pittsburgh Gay News*

Norfolk, Va.—A 1974 Naval Academy graduate has begun another challenge to the ban on gays in the armed forces. Ens. Vernon Bert, 24, son of a career naval officer, said the example of Leonard Matlovich prompted him to withdraw a resignation he submitted earlier this year. Now that he has withdrawn the resignation, the Navy has appointed counsel for him and a discharge hearing is pending.

—*Gay News*

Tel Aviv, Israel—The recently formed gay liberation group, Ahavah, in Israel has organized as a chapter of SIR, one of the oldest and largest American gay groups. The group operates an "Israel Hospitality" service. The address is: Ahavah, P.O. Box 16151, Tel Aviv 61160, Israel. Their phone number is 246-063.

—*Gay News*

Toronto, Canada—The **Toronto Globe and Mail** reports that the yet unpublished report of the Special Joint Committee on Immigration Policy will recommend the repeal of the parts of the Canadian Immigration Act which ban lesbians and gay men from the country. Although such a recommendation would have to be enacted into law, Canadian activists are hopeful and will keep pressure on the government.

—*Gay Community News*

REVIEW

Binding with Briars: Sex and Sin in the Catholic Church, by Richard Ginder. Prentice-Hall, Englewood Cliffs, N.J., 1975, 250 pp., \$8.95.

For a substantial part of his adult life, the Rev. Richard Ginder has led a painful and dangerous double life. Ostensibly, he was the highly respected founder and editor of both **The Priest** and **My Daily Visitor** (a publication for shut-ins) and an articulate and often controversial columnist for the million-reader **Our Sunday Visitor**. As both parish priest and propagandist, he was conservative, although he has maintained some startling views.

At the same time, the Rev. Ginder was agonizing over an acute personal dilemma, as he grappled with the fact of his homosexuality. Unprepared by his education and training to deal with the problem and faced with the rigid prohibition of his church, Ginder went through periods of depression and self-punishment. Yet he was unable to contain his sexuality and went out in search of partners. Whatever pleasure there may have been, however, was mitigated by the guilt and by over 20 ignominious and euphemistically named 'morals charges.'

Yet somehow Ginder managed to reassert his belief in himself and progressively to become more able to deal with the rightness of his sexuality, even though he encountered the hostility of both his church and of most of society. As a result of his own struggle, he was rightly led to question the entire basis of Roman Catholic moral theology.

Reading Ginder's book makes one realize just how out of date the Roman Catholic church continues to be. Many assume that the watershed of the Second Vatican Council irrevocably altered the "arbitrary, irresponsible, and often capricious authoritarianism, bad scholarship, suspicion of science, fear of democracy, and self-seeking lust for po-

wer" that Ginder asserts characterized the church beforehand. Not so he writes. "Our churchmen for the most part are still missing the point—indeed, the whole point of Christianity, which is charity."

Beyond anything else, Ginder's book is an indictment of the church for falling away from and denying the values of the New Testament, above all love.

So many types of love—primarily those which take sexual form—are denied by the Roman Catholic church, which continues to assert, against the growing discontent of most of its membership, that the only approved love involving sexual relations takes place within marriage and only then when the intent is to produce a child. Any and all other forms, not excluding those between husband and wife, are illicit and sinful.

Not surprisingly, Ginder sees the gay rights movement as "the cutting edge of sexual liberation." If the American community comes to tolerate homosexual preference, then it "will concede anything at all to the heterosexuals." As a result, Ginder deals extensively with the homosexual movement in the United States, something he strongly supports.

Ginder's arguments make a good deal of sense. The right of an individual to his/her own sexual preference is now widely held. This includes priests as well as laymen. Indeed, Ginder is confident that someday the church will permit its clergy to marry, be they male or female. And he implies that homosexuals will be welcomed back into the fold, as members of the national Catholic homosexual organization **Dignity** fervently hope.

What is so damaging to the church, Ginder asserts, is its exclusion and expulsion from membership of those who either wish to be a part or continue to be in communion but who have found they cannot any longer abide by or agree with the prevailing dogma. Like Ginder himself, having gone through periods of guilt, frustration and depression,

they have come to question the premises of the church and then despairing of change to simply abandon what they can no longer live with. It's an all too familiar scenario.

However, Ginder, despite the fact that much of what he now believes and a good deal of what he does is no longer sanctioned by the hierarchy, does not wish to leave the church. This is why he begins his book by emphatically announcing, "I am a Roman Catholic priest. . . I am in good standing and celebrate the Holy Sacrifice every day."

There are many who would deny him the right to do so, but Richard Ginder is a courageous man, who knows that change will not come about if the progressive elements in Catholicism are driven outside the church, but only if they remain inside, answering their opponents by rational argument and forbearance until the prevailing dogma is changed. And when it is changed, it will owe much to the personal sacrifices of men like Richard Ginder.

Our reviewer, Jeffrey Lant, holds a Ph. D. in History from Harvard.

REVIEW

Homosexual Catholics; A Primer for Discussion. Paper, 18 pages, \$1.50 postpaid. Order from: Dignity National Office, 755 Boylston St., Room 514, Boston, Ma. 02116.

The **Primer** is an attempt to reach both Catholics who wish to know something more about homosexuality, as well as gay Catholics desirous of integrating their sexual orientation within the framework of their religious beliefs. It is the collaborative product of three **Dignity** chaplains (Sister Jeannine Gramick, Father Robert Nugent, and Father Thomas Oddo), each of whom has been engaged in gay ministry within the Catholic community for a number of years. It does succeed in speaking forcefully to the needs of many individual Catholics, whether

(Continued on page 36)

HERE&THERE

New York, N.Y.—A witch-hunt against lesbians is apparently underway in the Navy with some indications of a similar pogrom in the Air Force. Many lesbians are turning themselves in voluntarily, hoping for decent treatment and an honorable discharge. Their treatment is humiliating and demeaning, as they are asked detailed questions about their sexual techniques. NOW's committee on Women in the Military is working on these problems along with NGTF in New York. Pat Leeper of NOW is collecting depositions, both signed and blind, describing abuses by commanding or investigative officers, to expose the witch-hunts. Send any information to Pat Leeper, 13234 Memory Lane, Fairfax, Virginia, 22030.

It's Time—(NGTF)

San Francisco, Ca.—Nine labor unions—the United Farm Workers, Teamsters, Retail Clerks, Hospital Workers, Painters, Transportation Workers, Meatcutters, and the American Federation of Teachers—have endorsed a statement saying that “archaic prejudices and reactionary laws” against gays threaten “the democratic rights of all” members of society.

—Newswest

Evanston, Il.—**The American Academy of Pediatrics** recently issued a statement saying that the routine circumcision of infant males (estimated at five of every six), is medically unwarranted. The Canadian Pediatrics Society two years ago condemned the practice.

Deemed a relatively simple operation, there have been incidents of tissue damage, scarring, removal of excessive skin, and serious infections. Although rare, on occasion, complications as a result of circumcision have required the amputation of the penis.

—The Pacific Coast Times

Chicago, Il.—**Maturity**, a new group for those in the gay community over forty has been formed in Chicago. During their first meeting, organizational plans were made and the possibility was discussed of making the group a nationwide organization.

Future meetings will be held on each third Friday of the month. Further information is available by calling 372-8616 or by writing their office at 100 N. LaSalle, Room 1508 Chicago, Il. 60602.

—Chicago Gay Life

Atlanta, Ga.—Homosexuals will be hired as police officers “and I have no problems with that” was Atlanta Public Safety Commissioner A. Reginald Eaves' response to questions of whether he would object to homosexuals being hired as police officers. Eaves' statement came at a Sexual Privacy Project Panel Discussion sponsored by the State Bar of Georgia.

—The Barb

New York, N.Y.—The Citizen's Inquiry on Parole and Criminal Justice is attempting to get in touch with gay inmates and parolees to talk about their prison and parole experiences. The group is especially interested in people's experiences of parole board hearings, temporary release and furlough hearings, dealings with parole officers and the like. All responses will be absolutely confidential. All replies should be direct to David Cole, Citizens Inquiry on Parole and Criminal Justice, 84 Fifth Ave., Room 307, New York, N.Y. 20011.

—Gay Community News

Milwaukee, Wi.—Recently, a few women have formed **Free Space**, an ongoing lesbian discussion group for women who are coming out or thinking about it. If you are interested, call the Women's Crisis Line at 964-7535 and a woman from Free Space will contact you.

—The Bugle American

Los Angeles, Ca.—The board of directors of the Gay Community Services Center regretfully announces the retirement from the board of its last original member—Morris Kight.

Kight has served the GCSC both as a staff person and on the board in an extremely active capacity, working tirelessly to promote the ideals and philosophical thrust of the center. The retirement does not come as a surprise in that Morris has long expressed the desire to turn his duties with the center over to someone else, freeing him to work in other areas of the gay community, such as the newly formed Stonewall Democratic Club.

—The Pacific Coast Times

Stanford, Ca.—Books on gay history are kept in special locked stacks at the Stanford University Library here. The Gay People's Union is trying to get the books out from behind lock and key.

—The Advocate

U.S.A.—More than 27 cities have enacted gay civil rights protection laws. New York and several other cities have passed laws which cover only municipal jobs. Here is a list of cities that now prohibit discrimination on the basis of sexual orientation and the dates the laws were passed: New York, Feb. 72; East Lansing, Mi., Mar. 72; San Francisco, Ca., Apr. 72; Ann Arbor, Mi., Jul 72; Washington, D.C., Nov 73; Seattle, Wash., 1973; Toronto, Ont., 1973; Berkeley, Ca., 1973; Detroit, Mi., Nov 73; Columbus, Ohio, Jan 74; Minneapolis, Mn., Mar 74; Alfred, N.Y., May 74; St. Paul, Min., Jul 74; Palo Alto, Ca., Aug 74; Ithaca, N.Y., Sept 74; Sunnyvale, Ca., Oct 74; San Jose, Ca., Nov 74; Portland, Or., Dec 74; Mountain View, Ca., Feb 75; Cupertino, Ca., Feb 75; Madison, Wi., Mar 75; Marshall, Mn., Apr 75; Yellow Springs, Ohio, Jul 75; Santa Cruz County, Ca., Jul 75; Austin, Texas, Jul 75; Santa Barbara, Ca., Aug 75; Chapel Hill, N.C., Sept 75.

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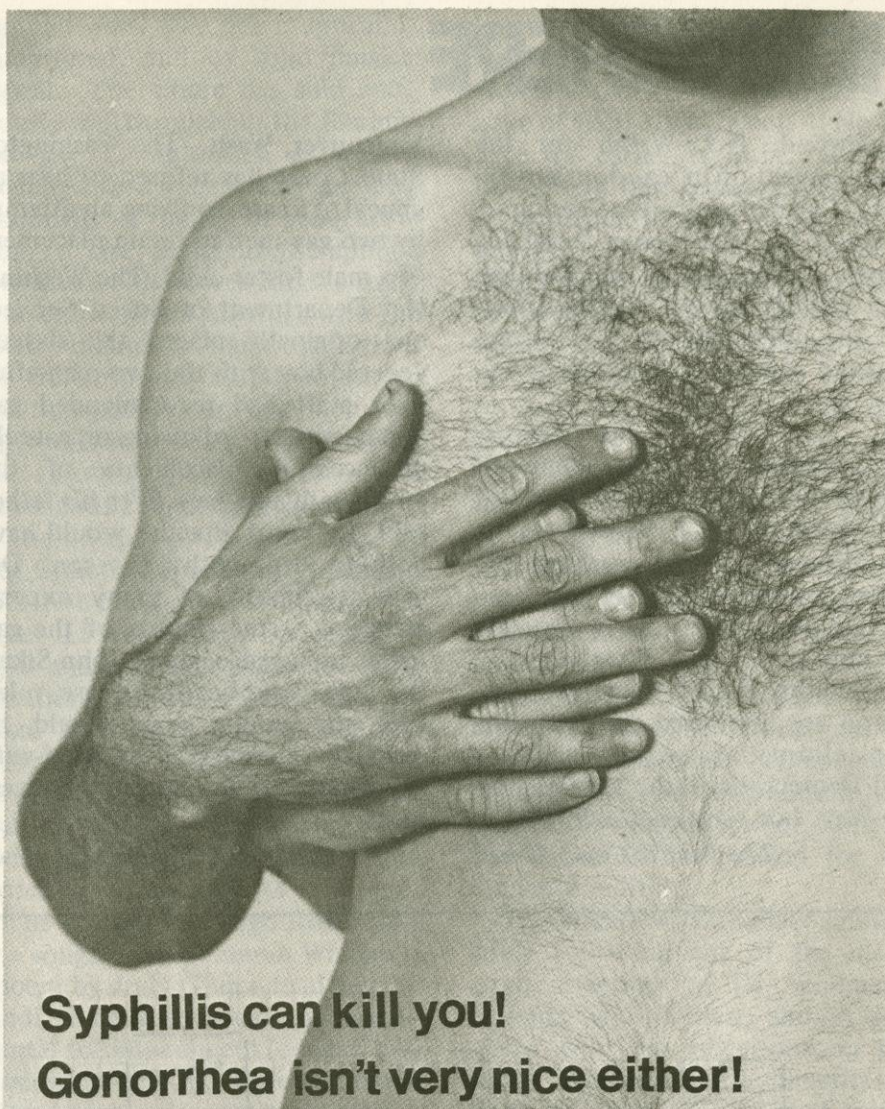
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take the few minutes necessary for these tests.

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GPU Examination Center for VD**1568 North Farwell***(This ad prepared and donated by GPU NEWS)*

HERE&THERE

Maplewood, N.J.—Watch for the newest invention in tea-room surveillance. Carol products here announced that it has a new paper towel dispenser. "One half of the stainless steel cabinet contains paper towels and the other half has the battery-powered camera system," the company says.

—*The Advocate*

Los Angeles, Ca.—**The Stonewall Democratic Club**, recently organized and chartered in L.A., sees as its commitment and/or purpose the better representation of gay concerns in government. They are seeking now to increase their membership and thus their delegate strength. If you are interested and wish further information, write to: Stonewall Democratic Club, 2258 Hamilton Way, Los Angeles, Ca. 90026.

—*The Pacific Coast Times*

Vancouver, Wash.—The Washington State Court has refused to hear an appeal of a case involving an attempt by two gay men to retain placement of a male foster child. The Washington Department of Social Services had originally placed the sixteen year old boy with the two men after their staff had recommended gay foster parents following repeatedly unsuccessful placements of the youth with non-gays. Even his father told the court that he would have nothing to do with a gay son. Despite testimony of many experts attesting to the success of the gay foster home placement, John Sikas, the judge who heard the case, ruled that the young man would be seriously "harmed" if he lived with gay people and disallowed the placement.

—*Gay Community News*

New York, N.Y.—The Virginia state sodomy laws were challenged in federal court by a prominent member of the National Gay Task Force. His case lost 2 to 1 before a three-judge court. The dissenting judge wrote a blistering denunciation of the sodomy laws. The case now goes directly to the U.S. Supreme Court if money can be raised to prepare, print and file the appeal and briefs, according to the NGTF. They also say "this case is a beauty and can break the remaining sodomy laws in 37 states. It's the Brown vs Board of Education of sodomy laws."

—*It's Time (NGTF)*

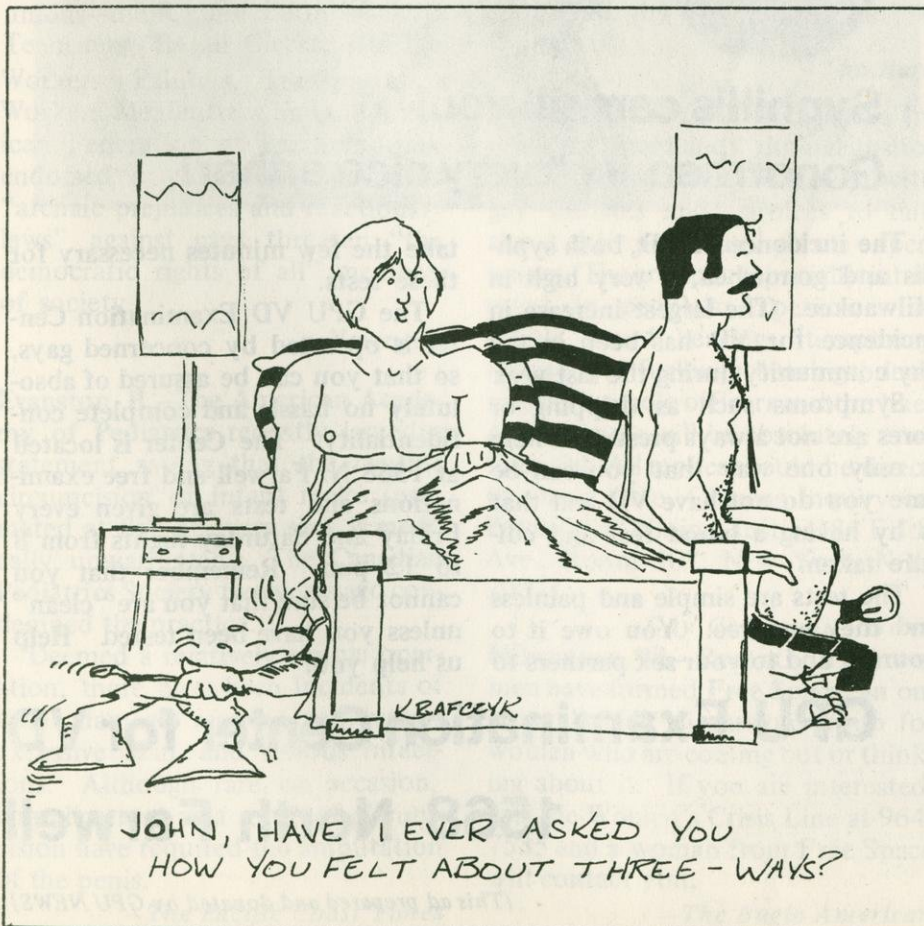
Dallas, Texas—A child custody suit involving a 38 year-old nurse who is a self described lesbian may become a landmark case in the area of homosexual rights. The nurse, Mary Jo Risher is fighting a suit by her former husband, who is seeking to gain custody of their nine year-old boy, Richard, after their other son, 17, went to live with his father last summer. The older son apparently prefers living with his father and confessed he was "ashamed" of his mother because of her being a lesbian.

Mrs. Risher said she would take the case to the Supreme Court if the decision goes against her. She is receiving support and legal aid from the Dallas chapter of NOW. A decision is expected soon.

—*The New York Times*

U.S.A.—Caroline Kennedy, recently dating a gay young man, while in the company of his boyfriends. . .she waiting at their table while he dances with his friends. Caroline stated of her gay friends that they "truly care for me as a person and not simply because I'm supposed to look like some hot number."

—*The Pacific Coast Times*



RECORDS

(From page 25)

prevent the work from maintaining listener interest to the end.

Ms. Gardner tends toward conservatism in melodic creation and inventiveness ('avant-gardism') in harmonics and instrumentation. The overall results are pleasing without being intentionally deep or out of reach: the musical message and thought ride gracefully on the surface, supported by inventive texture and careful harmonic development. It should be noted that the composer has no asperations here toward program music in any way, shape, or form: the music is a vehicle and expression of the mind and soul of womankind, but not an attempted musical translation from nonmusical language. Its impressionism is its greatest strength, for the temptation to fall into sterile programs is one into which a number of modern composers have unconsciously fallen. The recording is clean, the performances are one and all vital in their strength and down-to-earth approach, and the overall accomplishment is stunning. Buy and enjoy.

OTHER MUSICAL OFFERINGS FROM OLIVIA

I Know You Know, by Meg Christian. LP (33 1/3 rpm) No. LF902, \$5.50; Cassette No. LC902, \$5.50.

High Risk, by Sister Love Productions. 45 rpm disc No. HR, \$2.

Lady, by Meg Christian, & **If It Weren't For The Music**, by Chris Williamson. 45 rpm. disc No. LF901, \$1.50.

Meg Christian: I Know You Know—A Songbook and Scrapbook From The Album. Olivia SB902, \$3.50.

Meg Christian's **I Know You Know** was Olivia's first LP release, and was featured in an extensive review in the May issue of GPU NEWS: it is mentioned here for

completeness. The disc is appealing, uncluttered, and of solid musical appeal. The album has sold enormously well throughout the feminist and gay communities, as well it ought, since it speaks ably and professionally of the joy of being a woman. **The Songbook/Scrapbook** contains treble scores for the numbers in the album together with full texts. Instructions and suggestions for transcription, chord notations, and transposition are also included; together with photos and historical and autobiographical notes on the artists and the individual songs.

The 45 rpm offering of songs by Meg Christian and Chris Williamson does not duplicate the numbers in either LP recording. Recorded in 1973 and released in May of 1974, this trial run was Olivia's first release. The songs are memorable, the performances skilled, and the recording relatively clean and noiseless. Its historical importance adds to its appeal; but, that aside, it is a record worth having in its own right.

The 45 rpm disc **High Risk** offers two songs. **The Common Woman** is a poem by Judy Grahn, read here by Sandi Ajida with vocal and instrumental accompaniment (congas, percussion, saxophone, flute and bass). **Degradation** was composed and arranged by Bobi Jackson, who sings the vocal part with the same instrumental accompaniment as on the flipside. The song was originally recorded as part of the soundtrack to Donna Deitch's film, **Woman to Woman**. Proceeds from its sale will go to future **High Risk** recordings to be issued by Olivia.

How The Doctor Can Help. Featuring Leo Wollman, M.D. Confide Audio Cassette, 41 minutes, \$10.45 postpaid (\$13.45 for open reel or 8 track stereo tape). Order from: Confide Personal Counseling Services, Inc., Box 56, Tappan, N.Y. 10983.

This is the newest cassette in Confide's landmark series, **The Way of a Transsexual**. Others in the ser-

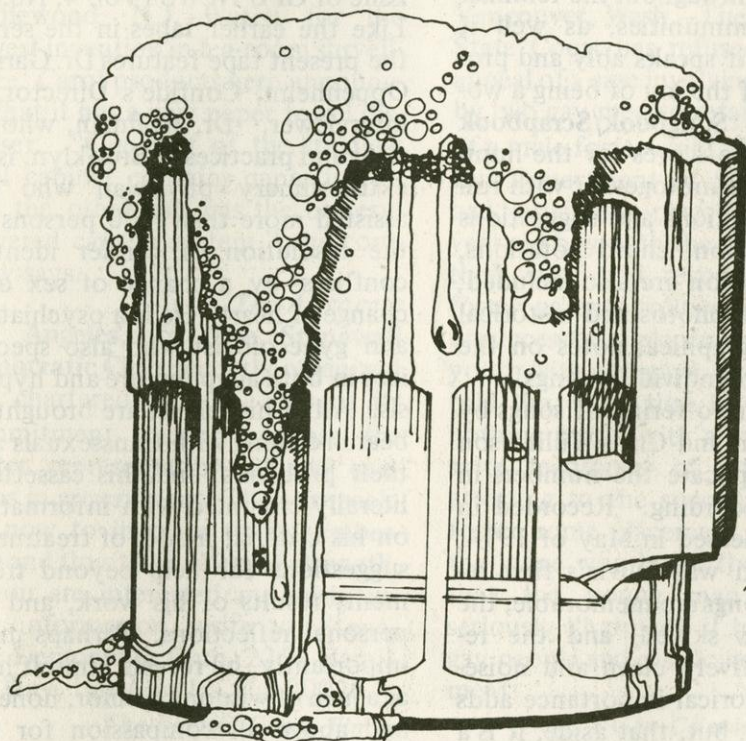
ies, as well as additional educational tapes of interest to gays, were reviewed in **Off the Record** in the June issue of GPU NEWS (Vol. 4, No.8). Like the earlier tapes in the series, the present tape features Dr. Garrett Oppenheim, Confide's Director, as interviewer. Dr. Wollman, who resides and practices in Brooklyn, is an extraordinary physician who has assisted more than 1600 persons in the resolution of gender identity conflicts—by a change of sex or a change of heart. He is a psychiatrist and gynecologist who also specializes in both acupuncture and hypnosis. All of his talents are brought to bear in dealing with transsexuals and their problems; and this cassette is literally crammed with information on his criteria, modes of treatment, suggestions for help beyond treatment, results of his work, and his personal reflections. Perhaps more importantly, he reveals himself here as a man of wisdom, humor, honesty and above all compassion for the human condition.

The interview takes place immediately following one of the many group meetings of Dr. Wollman's patients in Brooklyn, and in fact opens with his reflections on the social and therapeutic benefits of these meetings as a means of reducing the felt isolation which so often characterizes the pre-operative or post-operative transsexuals (TS hereafter). Transvestites are also admitted to these meetings, since Wollman concedes that the boundry between transvestism and transsexualism is a clinically misty one. Rather than a boundry, there is really a graded continuum; and one of the central problems for the physician, in the light of the patient's place within this spectrum, is that of deciding whether sex change surgery is advisable.

A good part of the interview, accordingly, is devoted to the problem of **screening out** those persons for whom surgery should not be recommended. Homosexuals and transvestites are among those to be

(Continued on page 35)

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RECORDS

(From page 31)

screened out, since Wollman insists that transsexualism must not be confused with either of these; though he insists equally that none of the three conditions is in any way pathological. Teenagers also make up a fair percentage of his patients, and here problems of legal or parental consent and information are uppermost. Where the prospective TS is already married, Wollman prescribes the near-necessity of divorce as a means of sparing the other spouse and/or children within the marriage. Economic information constitutes another important aspect in dealing with the pre-operative TS, though Wollman notes that more and more types of medical and hospitalization insurance provide coverage for sex change surgery. Hypnosis is also an important tool in the screening process, and has a triple function here: as a diagnostic tool (to determine whether the patient really wants the surgery), a treatment tool (to assist the pre-operative TS in preparing himself/herself), and as a therapeutic tool for the post-op TS—for as Wollman notes, the period following the final surgery marks the inception of new and unforeseen problems.

As a group, post-op TSs do contain much higher incidence of neurosis than the general population; though Wollman suggests that this situation is a product more of social pressure than of transsexualism itself. Moreover, the suicide rate among the TS population is actually lower than the rest of the population. Perhaps more surprising still, the post-op TS has a statistically better chance to making her/his marriage succeed (by today's low social standards of success); though children (by adoption or insemination) within such marriages are also more likely to be subject to special psychological problems. What sort of person is likely to marry the post-op TS? Wollman's experience suggests two answers.

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The wife of a female-to-male TS is likely to be a woman eliciting definite fear of sexuality with a genetic male. The husband of a male-to-female TS is likely to be a male who, though heterosexual, has homosexual tendencies somewhat higher than most heterosexuals. It should be noted by this reviewer that these statistical claims are not part of some grand theory proposed by Wollman, but are rather the empirical results of his own clinical experience. If they fly in the face of some pet theories about transsexualism, or about homosexuality for that matter, then it is the theories which must be set aside and not the statistics; for 1600 persons constitute a

hefty sample space, one as large and as unbiased as we are likely to have in the foreseeable future.

At the close of the interview, Oppenheim asks Wollman to provide a nutshell encapsulation of his advice to the prospective TS, and it is this: Be patient, and look for a doctor who is compassionate. There is much more to the interview than this review could hope to succeed in capturing, and its tone alone makes it well worth successive relistening. Like the earlier tapes in this series, this one is a must for the counselor and for the TS, and just as surely required listening for any person called upon to deal with transsexualism in any manner whatever.



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REVIEW

(From page 27)

they are members of the gay community or nongays sympathetic to the community. Whether it can reach the many homophobes within the catholic hierarchy and laity (or whether any reasoned presentation can in fact do so) is a question best left to the future for its resolution.

The work is in a catechistic question-answer format, which will surely add both to its appeal and its readability. The questions: can a person be a practicing catholic and an active homosexual, are there new approaches to homosexuality within the catholic community, what does the Old Testament say about homosexuality, what does the New Testament have to say, what are the teachings of Paul, what part does the Bible play in determining the morality of homosexual behavior, what about the 'natural law', can the church change its position on moral

teachings, will it be likely to do so, what part should catholic Christians play in encouraging this change, what do other Christian churches have to say, what do the American bishops suggest to catholic homosexuals, what about confession and Holy Communion, what about homosexual marriages and gay masses, have Catholic leaders done anything for the civil rights of homosexuals, what are the real needs of gay catholics within the church today? The answers, each given in one or a few paragraphs, are brief enough for easy comprehension; but they do not seek to sidestep difficulties and real problems facing the catholic gay. For the reader who may seek further insights, a solid bibliography of books and articles is also appended; and Dignity's "Statement of Position and Purpose" is also reprinted on the inside front cover. It remains to note that Dignity has also wisely expended its efforts on an attractive format and a careful job of typesetting.

This handbook should have special appeal for discussion groups, classes, or other educational settings. For the gay catholic, its price and readability surely constitute enormous commendations in its favor. And, for the rest of us who may be interested in the ongoing struggle of gay catholics within their own niche of Christendom, Dignity has without doubt succeeded in producing an historically important and noteworthy document.

GPU PHONE

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Catholic Mass with discussion group following—Every Sunday at 7:30 PM., Newman Center, 2528 E. Linnwood.

Forker Motorcycle Club

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Gay Alcoholics Anonymous

Meetings Sundays at 6PM in the social hall of the Newman Center, 2528 E. Linnwood. Call 271-5273 and ask for group 94.

Gay Peoples Union, Inc.

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GPU Examination Center for VD

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Silver Star Motorcycle Club

Business meetings every 2nd Sunday of the month. Affiliated with W.B.C. Write PO Box 1176 Milwaukee, WI 53201
Club night every 2nd Friday at The Wreck Room.

UWM Gay Community

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WISCONSIN

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Lesbian Switchboard

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Madison, WI 53715
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Madison Gay Center

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

Renaissance of Madison Inc.

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CHICAGO

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Daughters of Bilitis

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Dignity/Chicago

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

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Back issues of GPU NEWS available from October 1971. 50¢ per copy. P.O. Box 92203, Milwaukee, Wi. 53202.

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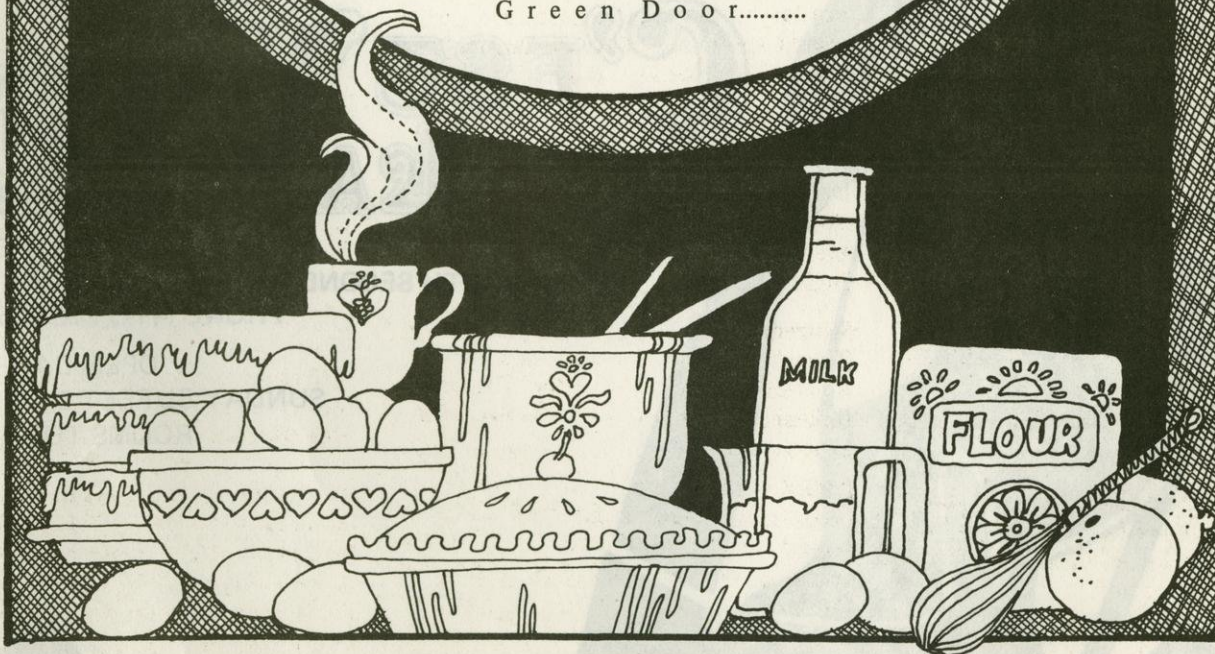
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