

GPU news. Volume 4, Number 10 August 1975

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August 1975

GPU NEWS 50¢

VOL. 4, No. 10



Melina Mercouri and Alexis Smith in a scene from Paramount's "Jacqueline Susann's Once is Not Enough"

LESBIANS in the MOVIES

BY DONNA MARTIN PAGE 10

WASHINGTON CHANGES SEX LAWS

Olympia, Washington—The State of Washington has become the nation's twelfth and the fourth this year alone to repeal statutes against sodomy in a comprehensive bill reforming the state's criminal code. Governor Dan Evans signed the bill without public comment on the sodomy repeal portion; it is to take effect July 1, 1976. In a somewhat enigmatic statement, a special assistant to the governor stated, "He's no fan of victimless crimes."

The idea for repeal began with a 1967 study by the Washington Bar Association recommending a massive modernization of Washington's criminal code. Attempts at implementing the broad recommendations of the study were defeated in both 1970 and 1973, although the latter was only defeated on the house floor, having passed the senate's Judiciary Committee chaired by Sen. Pete Francis (D—Seattle), a long-time friend of the gay community.

This year, all sections of the code reform won easy house and senate approval except for the victimless crime provisions, which passed in the house but faltered in the senate. Opponents of that section, notably Sen. Jack Cunningham, cited religious reasons for their opposition. "I can't sit still and let us repeal the Ten Commandments." With that the legalization of "unnatural" sexual acts became the hottest item of the criminal code package.

The American Civil Liberties Union allied itself with Senator Francis in a successful effort to enact the proposed legislation. Sen. Francis noted that it was interesting how little most of the legislators knew about homosexuality, gender identity, sexual orientation. Old myths and stereotyped attitudes such as alleged threats to youth and family were commonly held.

Final passage of the bill was assured only after subtle parliamentary maneuvering precluded the

outcome. Senator Francis stated, "In the final vote we had a lot of people vote for the bill even though they were against repealing the sodomy statutes. These people thought it was just time for an overhaul of the entire criminal code."

The sodomy statute repeal was only a ten-line portion of an eighty-two page bill that had unanimous approval from both the Washington Bar Association and the state's Prosecuting Attorney's Association. As such, the bill as a whole remained the main issue and Washington's gay leaders are looking to possible future battles to be fought.

For example, a sexual psychopath law—which allows any gay person arrested for a sex-related crime to be committed for an indefinite period of time is seen as another

area for legal reform. Also, Sen. Francis sees the possibility of a move in the next session to reinstate penalties for sodomy. While it appears remote, Senator Francis cautioned, "The fact that the repeal was passed does not mean that the people of this state or the legislature are that enlightened. I think it's possible that if the issue was presented on its own to the legislature, the law-makers might reconsider. There's no doubt that people like Cunningham will continue their efforts. And there's a lot of people in churches who really feel they have to express their religious beliefs about society through the law. Nobody should rest on their laurels. The task of educating the public is just beginning. A great political battle is never over."

GAY CONFERENCE IN FRANCE

Paris, France—Following the International Conference on Gay Liberation (entitled *L'Homophile a Visage Decouvert*) of November, 1973, which was sponsored by the French homophile organization *Arcadie*, it was decided to arrange an international conference in Paris every five years. In the intervening years *Arcadie* is planning on sponsoring regional conventions in many of the larger cities of France. For 1975 Marseille has been chosen. This national convention—which will be

international to some extent, since most gay organizations from neighboring countries will be represented—will be held on 22–23 November of this year. The general theme of the convention is "The gay person in 1975" ("Homophile en 1975").

Details and program notes will be published in future issues of *Arcadie*, the monthly magazine of *Arcadie*. For further details, write to *Arcadie*, 61, rue du Chateau-d'Eau; 75010 Paris, France, enclosing an international reply coupon.

WACS LOSE ARMY BATTLE

Ft. Devens, Mass.—Both Pvt. Debbie Watson and Pfc. Barbara Randolph, the two WACs who were fighting discharge from the army (see GPU NEWS, July 1975) have been given general discharges from the service.

On July 2 Barbara was ruled "unfit" to serve in the U.S. Army by an administrative board because of her homosexuality.

The next day a similar board ruling was handed down for Pvt. Watson.

American Civil Liberties Attorney Jerry Cohen represented both

women and has stated that both women intend to pursue their cases in civilian courts in the near future.

Sixteen Massachusetts state legislators have written angry letters of protest to President Ford. Each has received a prompt reply from Brig. Gen. Philip Kaplan, the army's Director of Military Personnel. Kaplan explained that "the homosexual person is considered unacceptable for military service and is not permitted to serve in any capacity." He based his arguments on discipline and morale.

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YAWF PICKETS KISSINGER

Milwaukee—On July 14 Secretary of State Henry Kissinger arrived in Milwaukee to deliver "a major foreign policy speech" at the Marc Plaza Hotel and to throw out the first ball at the annual All-Star baseball game held at Milwaukee County Stadium.

Several demonstrations were held outside the Marc Plaza as Kissinger addressed about 1,000 people after an elegant dinner. Kissinger chided the "small nations of the world" for bickering among themselves and preventing the United Nations' General Assembly from working effectively to deal with global strife.

Among those carrying signs on the picket lines were several members of the American Nazi Party and several persons representing Youth Against War and Fascism (YAWF). One of these persons carried a large sign with the words "Gays Against Kissinger" on it. The sign also carried the double lambda trademark symbol of Gay Peoples



photo by Steve Shapson for Bugle American

Union, Inc. (GPU).

A spokesperson for GPU told a GPU NEWS reporter: "If YAWF wants to picket Kissinger, that's their business, but we protest the fact that they used our registered trademark which led many people to believe that we were involved in the demonstration, which we were

not. Gay Peoples Union is not a political organization and our by-laws forbid such actions.

A sharply worded letter of protest has been sent to YAWF and letters to the editors of various Milwaukee newspapers were sent by GPU in an effort to clear up misunderstandings.

ROCK ISLAND GROUP SETS REWARD

Rock Island, Ill.—Police Chief Charles Meyers has announced that the gay community in the quad cities has posted a \$500 reward for information leading to the arrest and conviction of a man wanted on a charge of contributing to the sexual delinquency of a minor.

On July 5 two boys aged 13 and 14 were approached on Arsenal Island by a long haired male about 30 who undressed and made sexual advances to them. Just over two years ago a boy's nude, sexually molested body was found in the same general area. That case has never been solved. Meyers said that any suspect in the recent case would routinely be questioned about the murder.

Meyers called a press conference together with Dwight McCarthy, the manager of the quad cities only gay bar, the Hawaiian Lounge. McCarthy had raised the money from about 50 individuals.

Chief Meyers called the action "commendable" and said that "So-

called 'normal' people haven't been doing a damned thing."

McCarthy said that members of the gay community were shocked. "Gays may be more concerned about this than the rest of the public because of the way such an in-

Civil Service Says Gay OK

Washington, D.C.—On July 3 the U.S. Civil Service Commission issued new regulations and guidelines which state that a person cannot be disqualified from federal employment solely on the basis of homosexuality. The Commission, which covers about 90% of the 2.6 million federal civilian employees, was bowing to recent court decisions which enjoined the commission and federal agencies not to find a person unsuitable for federal employment "solely because that person is a homosexual or has engaged in homosexual acts."

The decision was hailed as a great victory by Dr. Franklin Kameny Washington gay activist who has led

the 18 year fight with the commission. Dr. Kameny was fired from his job with the U.S. Army Map Service in 1957 because of his homosexuality. He appealed the decision unsuccessfully and then, after exhausting all usual channels, went to court. He lost.

However, this was the impetus for his becoming a gay activist and he has fought constant battles on behalf of others treated similarly by the government. Dr. Kameny has figured in almost every case concerning federal employment and homosexuality.

He said, "The Civil Service Commission declared war on me in 1957. On July 3, 1975, I won."

BICENTENNIAL CONFAB IN D.C.

Washington, D.C.—The Gay Activists Alliance of Washington, D.C., Inc. (GAA/DC) has announced the topics to be discussed at the Bicentennial Conference on Gays and the Federal Government, to be held in the nation's capital during Columbus Day weekend (October 10-14) this year. GAA/DC has also opened registration for the conference, with a reduced rate for those who register early.

The central theme of the Bicentennial Conference is the many ways by which the federal government affects the lives of America's 20 million gay women and men. Some of the subjects to be explored during panel sessions include "Federal Civil Rights Legislation for Gays," "The FCC and Gays in the Media," "Gays as Federal Employees: Civilian and Military," "Federal Funding for Gay Community Services," "Gay People and Taxes: The Income Tax and Tax Exempt Status for Gay Organizations," and "U.S. Health Policies and Their Impact on Gays."

According to Jim Zais, the Conference coordinator for GAA/DC, the selection of topics followed a lengthy series of consultations with gay people throughout the country, representing a wide range of interests and viewpoints.

In addition to the panel sessions on particular aspects of the relations between gays and the national government, there will also be a number of General Sessions dedicated to broad perspectives on the gay movement today. The topics are "Priorities in the National Gay Movement," "Applying Local Lessons to the National Level: Gay Political Strategies for Today," "The Feminist Movement and the Gay Movement: How Are They Related?" and "Communication in the Gay Movement and the Gay Press."

In opening registration for the Bicentennial Conference, GAA/DC is giving a discount of nearly 50% for early registrants. The fee for



BICENTENNIAL CONFERENCE

GAYS AND THE FEDERAL GOVERNMENT

OCTOBER 10-14, 1975

WASHINGTON, D.C.

those registering before September 15, 1975 will be \$6.50 per person, while those registering later will be charged \$12.00 each.

GAA/DC is compiling a list of private housing for registrants from out of town, on a first-come, first-served basis. For this reason, and

because the total number of registrants is limited early registration is encouraged.

Registration fees (check or money order should be sent to: BICENTENNIAL CONFERENCE, GAA/DC, Box 2554, Washington D.C. 20013.

GAY ACTIVIST APPOINTED TO RIGHTS COMMISSION

Harrisburg, Pa.—Janet Cooper, Philadelphia journalist and gay activist, was one of 21 women recently appointed to the Pennsylvania Commission for Women.

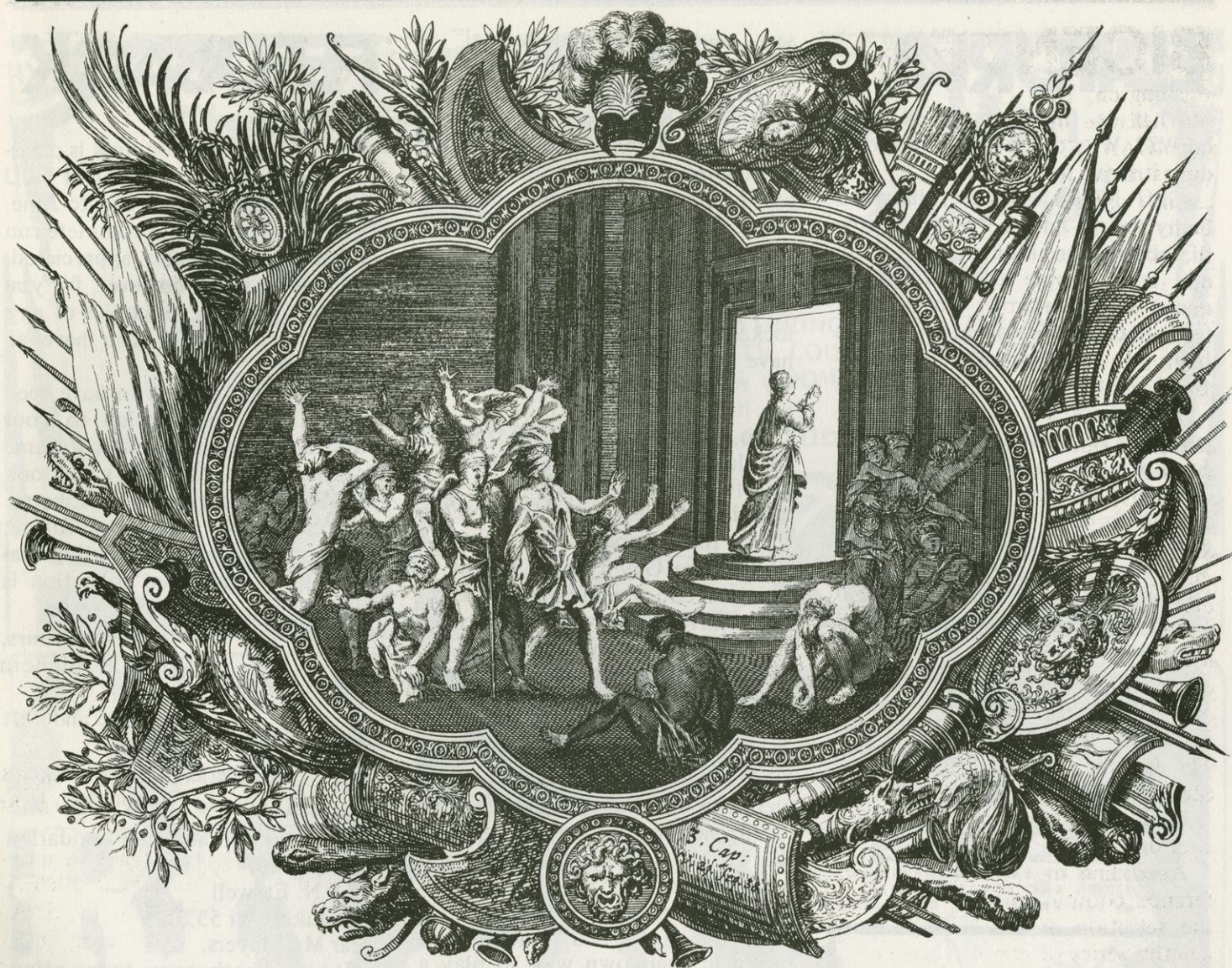
The Commission, which is under the Governor's Office, acts as an advocate for the state's 6.6 million women. It is specifically charged with implementing the Equal Rights Amendment to Pennsylvania's Constitution which was passed in 1971.

Ms. Cooper is a graduate of Case Western Reserve University and holds a Masters Degree in library science from Simmons College Library School. She has also done

Ph.D. work in English at the State University of New York, Buffalo.

Co-chairperson of the Gay Academic Union in Philadelphia, Ms. Cooper has taught at State University of New York and Shippensburg State College, and has been professor of Gay and Erotic Minority Studies at the Free University of Pennsylvania State. She co-founded the Task Force for Gay Liberation of the American Library Assn.

Ms. Cooper established a model elementary school resource center at the Bancroft School, Andover, Massachusetts in 1968 for which she received a special award from the American Library Association.



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EDITORIAL

What is the purpose of GPU NEWS? Why does it exist and what does it strive to achieve?

GPU NEWS is many things to many people and the recent inflow of subscriptions indicates that more and more people are finding out about our non-profit publication. Our circulation is now at an all time high, so we must be doing something right.

Still there are those who complain—local people who want more local news and gossip—people from around the nation who want less local news—members of our parent group, Gay Peoples Union, who want more about the group—people from other organizations around the country who want coverage of their projects—women who say we are male oriented and men who do not want women's topics covered.

"Please print more poems" says one letter. "Why all that poetry?"

MEMBER COSMEP

COMMITTEE OF SMALL MAGAZINE
EDITORS AND PUBLISHERS
BOX 703 SAN FRANCISCO, CA. 94101

GPU NEWS, a non-profit publication, is published by the GAY PEOPLES UNION of Milwaukee, P. O. Box 90530, Milwaukee, Wisconsin 53202.

All material in the paper is original and is not copyrighted. If you wish to reproduce any part of this paper, please note GPU NEWS as the source, listing our address.

If you wish to place an ad in future issues, write to us at the above address for rates and information.

If you want counseling about a homosexual problem or would like to have a speaker on the subject for your group, contact us at the above address or telephone 271-5273.

Yours in Liberation,
THE PUBLICATION
COMMITTEE

says another. Too intellectual" — "Too provincial." "More drag pix." "Quit printing drag shots. Give us some nude beef-cake."

Fortunately, most of our mail is not complaints of this sort, but letters of praise. "Keep up the good work." "Each issue is getting better, so please renew my subscription." "Keep them coming. You don't know how much they mean to me, locked in this one-horse town!" "I have added a small contribution to my subscription. I know you can use it."

So, you see, GPU NEWS does get to a lot of people who each see it in a different light. Crazy as it may sound, that pleases us. GPU NEWS

In the simplest terms, GPU NEWS, like Gay Peoples Union, is trying to educate and inform. Education involves delving into, as we have done in nearly every issue, the history of gays, our culture, our contribution to civilization, our right to self-respect and the respect of non-gays. To inform means keeping abreast of current developments in the gay movement both locally and in the country, indeed the world. This is a large task, perhaps too large for any one publication to assume, but we are but one of many papers and journals each trying in their own way to play a contributory role in the social revolution of which gays are a significant part.

It would be sad if a misguided sense of competition between gay publications or groups should cause us to lose sight of our common goals. Together we can accomplish a great deal more than separately. GPU NEWS welcomes suggestions, criticism and, needless to say praise. Feedback means we are reaching out, that we exist for a real purpose and have worthwhile ends to achieve. To quote the anonymous pundit, "Keep those cards, letters and subscriptions coming in."

GPU PHONE

271-5273

FEEDBACK

To GPU NEWS:

The Library of Congress is pleased to acknowledge receipt of GPU NEWS from October, 1971 to June, 1975. Your offer of a complete run of back issues is also appreciated. There is no need, however, for you to send us duplicate copies of any of the issues which you have already sent.

We are also pleased to have been given a free subscription to your publication beginning with Volume 4, Number 9 (July 1975) and look forward to its arrival in the Library. Your generosity, past and future, and your interest in donating material to the national collection is deeply appreciated.

Sincerely yours,
Nathan R. Einhorn
Chief

Exchange and Gift
Division

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Washington, D.C.

The Gerald Earl Meyers Foundation
(GEM Fund)

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Dear Mr. Meyers,

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If I can be of any assistance to you, please feel free to call me.

Sincerely,
Ed Griffin, Alderman
3rd Aldermanic District

Editor's note:

This letter did not come to GPU NEWS, but we thought that our readers would like to know that the Alderman from the 3rd Ward welcomes the GEM Foundation. Now if he will just welcome GPU who will be using the foundation's facilities— --

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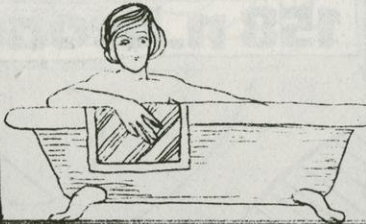
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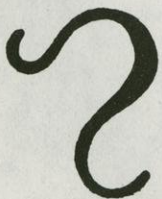


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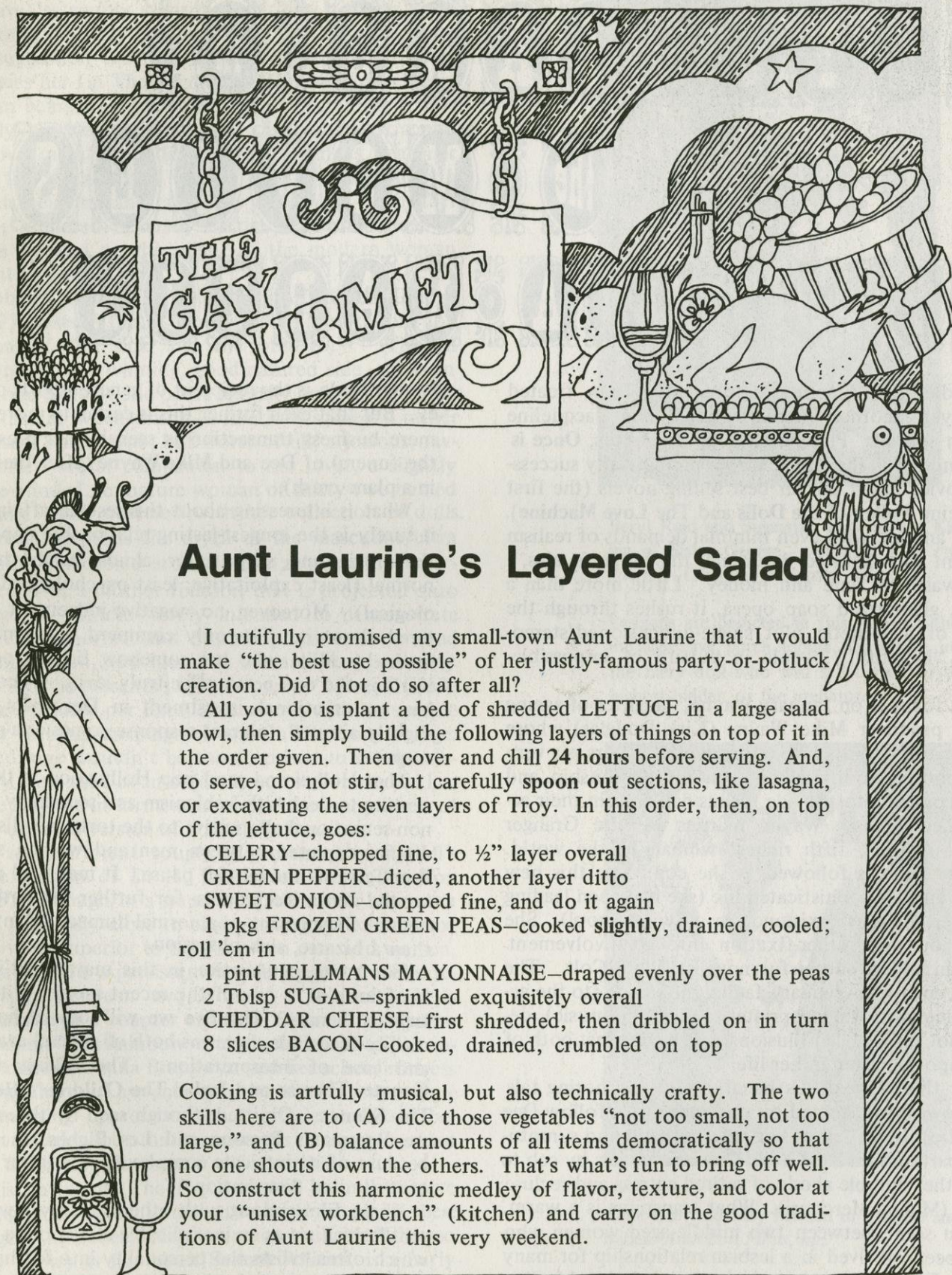
THE

158 n. broadway

FACTORY

§





Aunt Laurine's Layered Salad

I dutifully promised my small-town Aunt Laurine that I would make "the best use possible" of her justly-famous party-or-potluck creation. Did I not do so after all?

All you do is plant a bed of shredded LETTUCE in a large salad bowl, then simply build the following layers of things on top of it in the order given. Then cover and chill **24 hours** before serving. And, to serve, do not stir, but carefully **spoon out** sections, like lasagna, or excavating the seven layers of Troy. In this order, then, on top of the lettuce, goes:

CELERY—chopped fine, to $\frac{1}{2}$ " layer overall

GREEN PEPPER—diced, another layer ditto

SWEET ONION—chopped fine, and do it again

1 pkg FROZEN GREEN PEAS—cooked **slightly**, drained, cooled; roll 'em in

1 pint HELLMANS MAYONNAISE—draped evenly over the peas

2 Tblsp SUGAR—sprinkled exquisitely overall

CHEDDAR CHEESE—first shredded, then dribbled on in turn

8 slices BACON—cooked, drained, crumbled on top

Cooking is artfully musical, but also technically crafty. The two skills here are to (A) dice those vegetables "not too small, not too large," and (B) balance amounts of all items democratically so that no one shouts down the others. That's what's fun to bring off well. So construct this harmonic medley of flavor, texture, and color at your "unisex workbench" (kitchen) and carry on the good traditions of Aunt Laurine this very weekend.

LESBIANS in the MOVIES BY DONNA MARTIN

Middlebrow America has recently been treated with yet another dramatization of a Jacqueline Susann special. Playing to large audiences, **Once is Not Enough** is the last of three commercially successful movies based on her best selling novels (the first two being **Valley of the Dolls** and **The Love Machine**).

For anyone with even minimal demands of realism of event and character in drama, this movie is, alas, a clear waste of time and money. Little more than a glossy, glamorized soap opera, it rushes through the paces of a frenetic plot single-dimensioned/stereotypic, "beautiful" people in pursuit of impossible goals.

The focus is on January Wayne, daughter of ageing movie producer Mike Wayne (Kirk Douglas) whose waning talents puts him out of work. Theirs is a very close, indeed emotionally incestuous relationship, and so to continue to provide for his daughter in their accustomed luxury, Wayne marries Deirdre Granger (Alexis Smith), fifth richest woman in the world. January's life is followed as she confronts this new rather amoral, sophisticated life (she had been leading a rather sheltered existence in a Swiss school). She works out her father-fixation through involvement with an older, successful novelist, Tom Colt. The movie ends with January facing the future (to the accompaniment of appropriately schmaltzy music), devoid not only of her illusions, but having lost both of the important men in her life.

For this viewer, this banal, essentially boring tale was however redeemed by one scene. We follow Dee (Deirdre) as she leaves her new husband and sumptuous apartment in New York City and travels by cab to the rather humble abode of retired actress and recluse, Karla (Melina Mercouri). What transpires is a warm, human scene between two middle-aged women who have been involved in a lesbian relationship for many years. For Dee it is an exclusive love relationship (her husbands are decorative appendages demanded by her life style); for Karla it is obviously less important, as she also has a male lover. And along with Dee's hus-

bands, Karla is the recipient of generous gifts of money. But that even for her this is certainly more than a mere business transaction is seen by her presence at the funeral of Dee and Mike Wayne (after their death in a plane crash).

What is interesting about this lesbian affair is that it surely is the longest-lasting relationship depicted in the movie, and, surprisingly, almost surely the most normal (least exploitative; least psychologically pathological). Moreover, no negative judgement is registered about it. The only comment concerning it is made by Mike who has somehow figured out that Karla is the one person Dee truly loves. Of course he has no emotional investment in Dee—even so, his slightly amused, tolerant response comes as a pleasant surprise.

That Hollywood—and pop Hollywood at that—can venture to deal with lesbianism as a seemingly natural, non-sensational alternative to the tortuous, discordant dramas depicted between men and women should I think give us thoughtful pause. It may well prove to be the tentative pioneer for further dramatic treatments of lesbianism as a normal human variant, rather than a bizarre, sick obsession.

For some perspective in this matter, let's take a brief look at a few of the recent movies with major lesbian themes. The five we will look at have been readily accessible, in terms both of general availability and ease of interpretation: **The Killing of Sister George**, **Therese and Isabel**, **The Children's Hour**, and **The Silence**. Omitted, though seen by this reviewer are Bergman's **Persona** and **Les Biches**, the former because of its intricate complexity, the latter because of its limited distribution.

These films (along with others) nearly always present lesbianism as an inexplicable affliction, a sickness which often twists the personality into further aberrations—predatory behavior, jealousy, possessiveness, or masochism. Little psychological depth or probing into childhood and family backgrounds is evidenced in the films. Nor is the sexuality of lesbians placed in per-

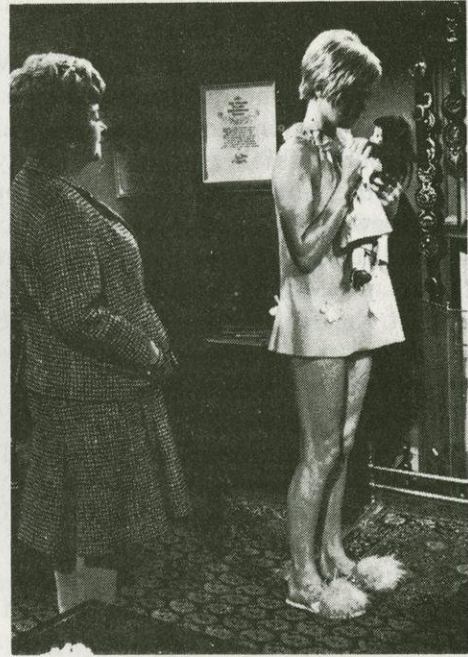
spective—as simply a part and perhaps a rather small part of a generally fulfilling life. Least of all is there any suggestion that the lesbian, as Simone de Beauvoir sees her (in *The Second Sex*), is an independent human being who has consciously rejected the traditionally passive feminine role. Indeed, such a perspective might well depict the lesbian as healthier than the heterosexual woman who, dominated by a man is neurotic and creatively unfulfilled—as in fact she is rendered in many of the increasing spate of books focused on the plight of the modern woman caught in her sex role.

Robert Aldrich's *The Killing of Sister George* (1969) presents the lesbian world as a grotesque collection of the sick and the predatory. Though "George" has a winning, good-natured side, she is an alcoholic (who at one point sexually assaults two nuns in a taxicab when drunk—a hilarious scene); a rather offensive butch type; but worst of all, a jealous, raving, often brutal companion to her lover, a slightly feeble-minded, immature woman of thirty-two named "Childie"—still obsessed with her collection of dolls.

Aldrich exploits the myth of the masculine/ultra feminine dichotomy in this lesbian relationship, intertwined with a mother fixation that is projected onto George by Childie—surely intended to demonstrate just how abnormal and degrading lesbianism is (and by implication, how blessedly normal heterosexuality is). Also, he presents the third party, "Mercy" Croft, as the predator par excellence who is without scruple in her ruthless campaign to win Childie from George. Indeed, one wouldn't be too surprised to see this unsavory crew used as an object lesson for unnatural lust as they writhe in torment in one of the many levels of some updated version of Dante's *Inferno*.

A very different couple is presented in Rydell's movie version of D. H. Lawrence's story *The Fox* (1968). Though in a number of his novels Lawrence came perilously close to championing male homosexual love as superior to that between men and women, he maintained a persistent hostility against a like relationship between two women. This attitude is dramatized in a chapter entitled "Shame" in Lawrence's novel, *The Rainbow* wherein is described the involvement of Ursula Brangwyn and her schoolmistress Winifred Inger. Lawrence suggests not only that there is something oppressive about physical contact between females, but that it promotes or else grows out of an unhealthy narcissistic self-absorption.

This narrative (*The Fox*) as well as an attentive reading of his other fiction quite clearly explains these divergent attitudes. Mr. Lawrence, as Kate Millet so nicely shows in her book *Sexual Politics*, is a fairly undiluted case of the male chauvinist (read "supremacist"). Realizing this, his opposing attitudes toward same-sex love between males on the one hand and females on the other becomes quite understandable:



Beryl Reid and Susannah York in *The Killing of Sister George*. An ABC Film Production—Cinerama Releasing Corp.

Lesbians are depicted in this film as either the aggressive, butch lesbian, her passive prey the baby doll who will sell herself to the highest bidder, or the predator.



Anne Gael and Essy Persson in *Therese and Isabel*. Audobon Films, Inc.

The stereotype of the sado-masochistic lesbian, jealous, insecure and guilty, is absent from this film.

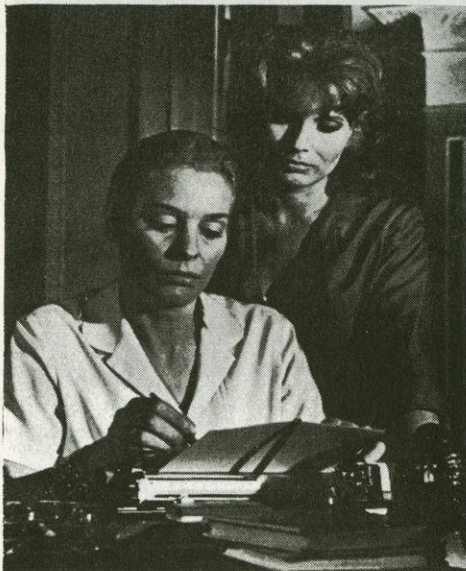
only males are capable of and in addition worthy of true sexual love.

Of and by themselves then, Banford and March in *The Fox* simply aren't the stuff out of which is created that uniquely Lawrencian mystical/sexual union. Banford is the pure lesbian, with an unhealthy fear of men; and she is the mothering person—the oppressive, leech-like housewife. Ostensibly more masculine in appearance and function on their isolated farm, March is nevertheless potentially heterosexual. She stares spell bound at the fox, representing male sexuality, and quite readily submits to Paul, the driftless young man who wanders into their lives.

As conceived of by Lawrence, no real woman would hesitate to choose the pure primitive power of male sexuality as contrasted with the enfeebled, stifling sexuality of a lesbian affair. Paradoxically, Paul's mere presence when first there exerts such a subtle and strange but potent force that only then does the lesbian relationship between the two women become overt. That, clearly is stacking the cards just a bit too much—But this absurd inflation of the masculine myth does serve to announce in neon letters its essentially threadbare role throughout the story.

In Ingmar Bergman's movie *The Silence* (1963) we find the lesbian theme also linked to heterosexuality. But the general conception of sex proffered in this movie is that of a rather disgusting fact of life such that, while lesbianism is seen as a deformity, so likewise is heterosexuality.

Ester, the stereotypic, mannish/handsome lesbian, is traveling with her younger sister, Anna, and her



Ingrid Thulin and Gunnel Lindblom in *The Silence*. Janus Films.

In this film Bergman suggests that it is only the non-thinking among us who can live relatively normal sex lives.

young son in a bleak, troubled city in Eastern Europe. Anna is sensuous, promiscuous and selfish—indulging in sex with men she indiscriminately picks up and totally indifferent to the sickness that is consuming her sister. For Ester is suffering from the same malady that killed their father, but also from her “unnatural” obsession with Anna. Ester is both sexually turned on by Anna's accounts of her liaisons with men and rendered insanely jealous because of them. (At one point Anna forces Ester to watch while she is making love with a man—Ester faints and spends the night out on the hotel corridor floor.

Bergman's basic assumption about female sexuality in this film (and many of his others) is the anachronistic one that women are irrevocably limited because of their powerful sex drives and their sex roles—in contrast to males who are not so tethered by their physiological urges. Anna represents utter capitulation to the lusts of the flesh, with a subsequent loss of self, sensitivity, and dignity. While Ester typifies the emotional strangulation of one who denies the “natural” female role. It is rather ironic that Bergman, so often lauded for his sensitive portrayals of women, actually views them as biologically predestined (as did Freud) such that neither heterosexual or lesbian women can function with the freedom and dignity of men.

The Children's Hour, based on the play by Lillian Hellman (written in the 30's), is remarkable today primarily as a period piece, i.e., as a reminder of just how really bleak things could be for a lesbian in pre-liberation days. Karen and Martha run a small girl's school, and all that suffices to ruin the school and their lives is the malicious suggestion by one of the pupils that they do strange things together at night. And so repressed has she been that it is only because of this accusation that Martha comes to realize that she has indeed loved Karen all along. But so intolerable is this newly emergent self that, in the tradition of so many pre-liberation fictional lesbians who come to violent ends, Martha hangs herself.

Clearly, neither Hellman nor Wm. Wyler (the movie's director) could conceive either of a lesbian strong enough to defy society's sanctions (either covertly or overtly), or a society tolerant enough to be able to consider a person's sexual orientation a strictly private, not a public concern. Which isn't to say that public hysteria about homosexuality has receded much even today from the boiling point, but there have always been lesbians who managed to live lives of integrity and usefulness. The arts surely have the responsibility of presenting such positive lesbian models to the public, along with those who have been trampled on by public opinion.

It is only in Radley Metzger's *Therese and Isabel* (1968) that we can view a lesbian relationship that is fulfilling for both partners. Surely it is significant



Alexis Smith and Melina Mercouri in **Jacqueline Susann's *Once is Not Enough***. Paramount Pictures. A Howard W. Koch Production in Panvision.

Although the lesbian scenes are brief in this film, they are presented in a natural, matter-of-fact way that could mark the beginning of a new era in the portrayal of lesbians in films.

that this movie was adapted from an autobiographical novel by Violette Leduc, herself a lesbian.

Their relationship develops in a girl's boarding school, and far from being disgusting, is presented as tender, loving, and mutually satisfying, indeed as Therese remembers it, as the most fulfilling of her life so far—relinquished only reluctantly. She recalls their lovemaking as “always luxurious, languorous, sensuous, voluptuous”, an interaction, moreover, where each is seducer and seduced in turn.

Yet this film is no endorsement of lesbianism as an exclusive life choice. The story is a flashback, lovingly recalled by Therese as she returns to the school on her wedding day to relive old memories. Wonderful as it was, Therese and Isabel's relationship was an adolescent interlude, flowering in the secluded atmosphere of an all-female environment, and at a time when the town boys they met were callow and insensitive, simply out to satisfy their insistent lust.

As an adult, Therese is heterosexual. Yet though this movie is no polemic for life-long lesbianism, it does suggest that the world is not neatly divided into

a large healthy, happy heterosexual faction, and a tiny sick and miserable homosexual one. Rather, that a lot more of us are bisexual than we'd like to admit—a possibility which if given more exposure could go far toward reducing our society's great burden of homophobia.

Finally then, we must conclude that the film's record with respect to lesbianism has been far from positive—or even realistic. Yet this is hardly surprising considering that Western society is just beginning to emerge from the dark ages with respect to its treatment of homosexuals. That lesbianism has been dealt with favorably at all is perhaps surprising—considering the great squeamishness most people continue to feel toward it. Thus, though **Once is Not Enough** is barely even good entertainment it must be commended for its favorable treatment of lesbianism. Let's hope that it serves as a harbinger of more and better things to come. For a more detailed account of these movies and others, see Joan Mellin's **Women and Their Sexuality in the New Film**—a Dell paperback.

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OFF THE RECORD

In the June issue of GPU NEWS (Volume 4 No. 8, page 31) reviews were offered of a number of newly issued educational tapes directed either at gays or at persons dealing with gay needs or sensibilities. Father Shanley's **Straight Talk About Gays** was among these, and the first cassette reviewed below constitutes a welcome sequel to it. Two tapes were also reviewed from CONFIDE Counseling Services, one on transvestism and the second on transsexualism. The latter was in fact the first in CONFIDE'S probably landmark series, **The Way of a Transsexual**. The second tape in this series is reviewed below.

COUNSELING PARENTS OF GAYS. by Rev. Paul R. Shanley. Ampro Audio Cassette (Ampro Productions, 101 Tremont St., Boston, Ma. 02108). Timing: 30 minutes (approximate) per side. Price \$8.95 postpaid. Father Shanley's two tapes may be ordered together at a discount: write to Ampro for further details.

To summarize a few details from the review of Father Shanley's first

tape, he is a catholic priest currently working in the Archdiocese of Boston, and assigned four years ago to establish a ministry to gay people within the Boston area. Like his first tape, this one is wholly devoted to the male gay: this decision is based not only upon Shanley's own pastoral experience, but also his conviction that women should most appropriately address themselves to the problems of gay women. While it was certainly a valuable contribution, I found that the first tape tended to become scholastic and somewhat abstruse at points, not the least of which was the enormous energy expended on the distinction between homosexuality as a condition distinct from homosexual activity as a practice (much ado about nothing). This second tape has the good fortune of preserving the positive values of the first while avoiding most of its pitfalls: the results are nothing short of splendid.

Father Shanley is surely right in declaring at the outset that the most agonizing question for many a gay person is that of what to tell his parents. The speaker then reiter-

ates briefly a number of points made at greater length in the first tape: Homosexuality is not an illness, the condition itself is neither sinful nor uncommon, and the greatest problem (moral and legal) which confronts our society is really homophobia rather than homosexuality. Sadly, as Shanley notes even in the face of the oppression of society which confronts the gay person, parents are a potential source of far greater damage.

According to Shanley, the most common question which is put to him by distraught parents is "Where did we fail?" —this he views as a cop-out (his term), since it emphasizes the needs of the parents rather than those of the child(-ren). Homosexual orientation, we are reminded, is fixed possibly by age three, probably by five, and certainly by seven. Even if we knew what caused it (and we don't), and if we could reverse it (which we usually can't), there are serious moral problems in making any such attempt. The question of failure is a silly one precisely because there has been no real failure on the part of anyone. In the ensuing discussion, Shanley concedes his own indebtedness to Weinberg's **Society and the Healthy Homosexual** (N. Y., St. Martin's Press, 1972). For parents or counselors who profit from this tape (and few could not profit from it), Weinberg's fine book should certainly be commended next.

What should parents do (or not do) when faced with a son who is

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or feels himself gay? Extrapolating out of Shanley's discussion-oriented approach, it seems to me that his central recommendations are seven in number. First, don't take him to a psychiatrist. Secondly, try to create a healthy family environment in which he can grow. Thirdly, call the nearest gay organization to see if they have a rap group for parents of gays. Fourthly, try to eliminate your own stereotypes (effeminacy, criminality, child-molestation, transvestism, etc.); since they are all false anyway. Fifthly, seek vocational counseling; since many young gays, lacking proper role models, set their vocational sights too low. Sixthly, respect his right to bring gay friends into the house; setting standards or conduct no different in principle from those for children who are not gay. Lastly, stand by him, and let him know that you love him as he is. Each of these points is well explained, am-

ply illustrated, and persuasively presented.

In a review as favorable as this, a small criticism would surely not be out of place. It strikes me that Father Shanley is still not facing squarely the problem of sexuality. I suspect that his own position will be intelligent and open (a future tape?); but, in a discussion such as this aimed at parents in serious need of advice and counsel, its absence here could be an occasion of some misunderstanding.

In all, then, a welcome addition to the existing sources, and one which deserves the widest possible circulation. One can only hope that it is not to be his last word, and that others within catholicism do not turn a deaf ear to it.

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**THE WAY OF A TRANSSEXUAL:
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the Rev. Canon Clinton R. Jones,
interviewed by Garrett Oppenheim.
CONFIDE Counseling Services, Inc.
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Timing: 18 minutes per side. Price:
\$8.95 (cassette) or \$11.95 (open
reel), postpaid. Further information
and discount prices on the entire
series are available from CONFIDE.

Father Jones is a canon at Christ Church Cathedral (Episcopal) in Hartford, Connecticut, and is the Director of the Diocese's counseling service for transsexuals. He is also the author of a recent book, **Homo-sexuality and Counseling**. Garrett Oppenheim is the Director of CONFIDE, and the producer as well of their ongoing series dealing with transvestism and transsexualism.

Advances in medicine, surgery, and endocrinology now offer to the transsexual the possibility of crossing that chasm which hitherto separated male and female. As is almost always the case, social attitude lags far behind advances in the sciences (and in the understanding of the person which they offer); so that the prospective transsexual faces an enormous variety of problems and personal decisions, complicated also by alternative medical routes to sex change. CONFIDE'S first tape explored the medical and surgical options via an autobiographical account by a postoperative transsexual. In this second offering we have a brief but stimulative social overview. The transsexual is faced at first with the serious problem of whether to undergo an irreversible operation, in the face of other half-way alternatives (hormones, etc.). To this Father Jones responds in the affirmative: only the postoperative transsexual is able to realize that wholeness of person and personality which is symbolized by possession of penis or vagina. Nor, we are informed, does such an

(Continued on page 35)

REVIEW

Homosexuality and the Western Christian Tradition. by Derrick Sherwin Bailey. Connecticut: Shoe-string Press, 1975. Pp. xii plus 180 \$9.50.

reviewed by Lee C. Rice, Ph. D.

Derrick Bailey was a member of a group of Anglican clergymen and doctors commissioned by the Church of England to study homosexuality. Their results were published in 1954 in a report entitled **The Problem of Homosexuality** (Church of England Moral Welfare Council), thus antedating the celebrated Wolfenden Report, many of whose conclusions relied on these earlier findings. The present study was issued in 1955 by Longmans, Green, and Company in the United Kingdom. Though widely quoted as a standard source by biblical scholars working in the area of Christian sexuality, it deserves a wider audience; and the present re-issue, unaltered and unabridged, is indeed welcome.

The opening chapter takes up the story of Sodom and Gomorrah, a story which was common to many of the ancient religions and mythologies. Textual and historical studies enable Bailey to conclude that there is not the least reason to believe (historically or as a matter of "revealed truth") that Sodom and its neighbors were destroyed because of homosexual practices (nor indeed that these were more prevalent there than in most other cities of the period). The homosexual interpretation seems to have arisen in a Palestinian reinterpretation of **Genesis xix**, probably inspired in its turn by antagonism toward Hellenistic morality.

The second chapter takes up additional biblical sources. It deals with the few explicit references to homosexuality, then with possible references, and finally with a number of references which are suggest-

ed by English translations, but whose interpretation does not find real justification in the texts themselves. The author concludes that Jewish law required the death sentence for each species of homosexual act, excluding only passive (viz., anally) minors; but he also notes that there is no evidence that this sentence of death by stoning was ever carried out.

Chapter 3 deals with Roman Law to the time of Justinian. The Romans were apparently most concerned with offences against minors (**stuprum cum pueris praetextatis**); and, though the emperors proscribed other homosexual acts at varying times, there appears to have been little enforcement of, and less interest in, these laws.

The fourth chapter takes us through a guided tour of the development of opinion in the church: patristic thought, enactments of councils, canon law, the penitentials, and finally the scholastic philosophers. Thomas Aquinas appears to have been perhaps the least emotional of this final lot, and offers an elegant division of different sorts of "sins against nature." He argues that consensual homosexual acts are more seriously sinful than even adultery, seduction, and rape; since these violent acts offend only against human beings, while the former are offensive to God. Aquinas also earns the distinction of having been one of the few medievals to accommodate lesbianism within his theorizing: perhaps he was the only one who felt that womankind deserved mention in loftier philosophic reasoning.

"The Medieval Situation" (Chapter 5) takes up the Norman invasion, homosexuality in Paris, and the late medieval-early modern tendency to equate homosexuality and heresy. "Buggery", the present English word for anal intercourse, derives from **Bulgarus**, which to the medieval meant both heretic and homosexual. Bailey suggests that the medievals seldom exacted the death penalties such as lifetime pen-

ances. His argument, however, is an appeal to ignorance ("we have no record of executions, therefore—"), and one which would be questioned by many scholars today.

The sixth chapter deals with English law, and to the English belong three dubious distinctions. The first was a firm commitment to the death penalty (acts of 1861). The second (acts of 1885) was the first explicit insistence that the laws regarding homosexual activity were intended to cover both private and public acts. Finally, Thomas Aquinas notwithstanding, English law dealt only with male homosexuality.

A number of points emerge from this fine example of scholarship. First, the Christian religion never undertook great periods of persecution of gays (as is often claimed): hostility was present throughout its long development, with no remission but little intensification. Secondly, the Christians (and their theologians) never did succeed in distinguishing between homosexuality as a disposition and homosexuality as an act; but concentrated their efforts on the latter. The homosexual acts dealt with by them are usually construed as being performed by heterosexuals. Bailey rightly concludes that, regarding the contemporary moral and legal issues of gay lifestyles (i.e., the condition of homosexuality), historical Christian thinking and theology are totally silent. He concludes from this that contemporary Christians should not rely on dubious biblical exegesis, but should rather face the moral issues squarely and honestly. His study and its careful scholarship deserve serious attention outside the rather constricted domains of biblical study: it is good to have this book readily available.

I cannot forbear closing this review with one of the many brief anecdotes which succeed in providing some of the more lighthearted moments in a book written principally in the jargon of academese.

(Continued on page 36)

GAY LOVE IN OLD JAPAN

by louis crompton

Comrade Loves of the Samurai,
by Saikaku Ihara, translated by E.
Powys Mathers. Rutland, Vt.,
Charles E. Tuttle.

This collection consists of thirteen stories by a popular Japanese novelist who wrote in the seventeenth century. It first appeared in English in 1929 in a rare and expensive anthology titled *Eastern Love* and has been long out of print. The translation, by E. Powys Mathers, is from the French of Ken Sato. It is beautifully done and no doubt makes Saikaku more accessible to modern American than to Japanese readers since his style in the original is apparently very difficult. The stories are now available for the first time in paperback. Though they are certainly remote in time, place, and manners, I think it is possible to say that they are of unique significance as gay literature.

Why do I make this claim? It is because they are the only stories known to me that show what gay love was like in a society that valued such relationships. That they should, on this account, be unique, is an astonishing fact, and points to a special kind of oppression in western society. For almost two thousand years, relations between men or between women made gay people in Europe and the Americas liable to the death penalty. But not only was gay sex taboo. The prohibition also extended to the representation of gay love in literature.

It has been said that few people would fall in love if they had never read about it. Even if we take the conventions of romantic love with a grain of salt, they are so much a part of our culture that it is almost impossible for us to conceive of hu-



The samurai as symbol of the Japanese warrior spirit, by Hokusai

man relations without them. The characters in a story or play or television drama may be vapid nonentities, but if they are lovers they may count on a certain sympathy. After all, all the world loves a lover. But a gay lover? In western society, no. Gay love in modern fiction, even when treated sympathetically, as in *Patience and Sarah* or *Maurice*, inevitably appears against a hostile

background. And if we go back beyond the Christian era, with its tradition of genocide, to ancient Greece, we have a significant amount of gay poetry, and a number of philosophical dialogues that favor a gay lifestyle, but no stories with relationships with which we can identify. In our literature, from children's stories to Shakespeare's plays and Tolstoy, John loves Mary,

not George, and Mary does not love Ann.

So in this regard these stories have no parallel that I am aware of. Their author, Saikaku Ihara, was a prolific and widely read poet and novelist who lived from 1642 until 1693. They are drawn from several of his collections of short stories, but principally from a volume bearing the title **Danshoki Okagami**, variously translated into English as **Mirror of Sodomy**, **Tales of Pederasty**, **Great Mirror of Manly Love**, and **Glorious Stories of Homosexuality**.

They have, indeed, their limitations. They are all brief, the longest being only ten pages, so there is no elaborate characterization or plot development. The short preface (if we are to take it seriously) is arrogantly male supremacist. Most of the men in the tales are samurai, that is, members of what must be one of the most unamiable ruling classes in history. Indeed, a samurai in want of sword practice could, at one time, cut down any commoner at will, just for a lack of proper obsequiousness. And the Japanese code that prescribed ritual disembowelment to vindicate personal honor comes into play repeatedly.

Yet for all that, these stories are basically attractive, especially for what they tell us about gay love and the Japanese attitude toward it. Several of them are heroic and tragic. In one a young page kills a man who is about to kill him, and is followed in death by two young men who love him. In another, a page loses his life by daring to love another young man in defiance of a nobleman. In a third, whose plot parallels *Corneille*, a young man is forced to kill his lover to avenge his father, and kills himself too. All this is, of course, ultra-romantic, even operatic, but nevertheless, if we can project ourselves into the Japanese ethos, genuinely moving. The tales correspond in many respects to the tragic romances European writers created in the Middle Ages: They exalt homosexual love just as the



Idealization of the samurai, by Hokusai

latter exalts its heterosexual counterpart. Love between men, they imply, is a noble experience, worth dying for. Other stories end happily, some on a note that is bitter-sweet or even comic. Despite their brevity the reader gets a clear and vivid picture of gay love in medieval Japanese society.

The picture that emerges is this one. Japanese feudal lords recruited corps of handsome young pages. To be called to this kind of service was a high honor, not to be refused, and might involve sharing the lord's bed. Since such relations were primarily a form of feudal service, the pages did not usually regard them as love affairs. If the boy fell in love, it was with another page or with one of the lord's samurai retainers. These intrigues, however, were clandestine and fraught with danger, since it was an unwritten rule that the page was not to have sex with anyone other than his feudal master. Nearly all of Saikaku's stories deal with these court pages. The commonest situation involves a samurai at the court who is infatuated with the boy's beauty. He per-

forms heroic deeds of devotion or self-abasement and in the end is rewarded with the boy's affection. At the crisis the lovers are usually in the position of having to risk their lives for each other. In short, though the setting is feudal, the underlying attitude to homosexuality is strikingly like that of classical Greece, though there is no military, political, or pedagogical side to the love affairs, which remain entirely in the realm of personal emotion.

Three of the stories depart significantly from this formula. "They Loved Each Other Even to Extreme Old Age" tells of two samurai who fell in love in their teens, eloped from court together, and are still lovers in their sixties. Their devotion is touchingly presented, but they are also endowed with a comically exaggerated misogyny. When a neighbor fights with his wife, they yell, "Get a boy!" Another tale is about a Buddhist priest who falls in love with an elegant young aristocrat. Buddhist priests were forbidden to marry or have anything to do with women. The same prohibition did not apply to boys and the



Sketch of a samurai by Kuniyoshi, late Tokugawa period

priests often took young lovers who later became priests themselves.

The third Class of men most often associated with homosexuality in Japan were Kabuki players. While Buddhist priests often came from the samurai, actors belonged to a profession that was regarded as socially disreputable. The Kabuki theater had begun in 1581 as a popular entertainment closely linked with prostitution. When authorities banned the so-called Pleasure Woman's Kabuki in 1629, troops of boys took their places as performers. The boys, however, seem to have been as much the object of erotic attention as the girls. Prostitution continued, samurai fought over the boys, and a decree of 1652 allowed only grown men henceforth to appear on the stage. But even in this reformed theater the men who played women's roles were often in

effect expensive courtesans, in demand with both sexes. In the most realistic and not the least touching of Saikaku's tales, a glamorous actor of women's parts seeks out a once wealthy "patron" for whom he had a strong affection, only to discover, after a long search, that the man wants nothing more than to be left alone in his new life on skid row.

In feudal Japan the merchant class had no social status (they ranked officially below the peasants) and despite their wealth, no political power. Unlike their counterparts in Europe, however, they did not turn to religion and Puritanism. This is shown in the one story with a middle class background. "The Soul of a Young Man Follows his Lover on a Journey" tells of a shopkeeper's son who falls in love with an aristocratic customer. He

becomes distraught from lovesickness and his nurse comforts him: "We can recall the traveler and arrange your love." When the man comes back the boy is cured, and the parents "gladly agree to give him to his lover" out of sympathy for their affection.

This attitude seems to reflect the view of Japanese society generally. When a page, to keep a promise to his dying lover, seeks out an old man the boy had loved and insists on becoming his lover, Saikaku comments, "Everyone praised Muranosuke's conduct and his loyal passion for the old man." A pair of pages who die of love are celebrated as "an illustrious example of the love of comrades." In only one tale is there any parental opposition. A mother asks a servant to intercept letters from samurai when her young son departs to his new post as a page. The boy protests, "I want to be loved by some great samurai, since that is one of the best things in this life of ours." The servant assures him: "If everyone were as scrupulous as your mother, such a thing as honorable love between samurai would not exist."

Surprisingly, there is no instance of bisexuality in these tales. Three men are described as exclusively homosexual. But none of the samurai lovers has a wife or mistress. In the "Tale of Gengobei," in another collection of stories by Saikaku called **Five Women Who Chose Love**, a rustic musician falls in love with two boys, who die, and then with a woman. Saikaku first gained fame with a novel about a heterosexual rake. Nothing in this book or in *Five Women* would prepare the reader for the highly romantic treatment of homosexuality in *Dan-shoku Okagami*, or for its occasional anti-heterosexuality.

Saikaku was himself married and had three daughters. After his wife's death he became a monk and wrote the *Mirror*. The very positive stance towards homosexuality in these stories, obviously of long standing

(Continued on page 29)

POEMS by R. Daniel Evans

METAPHORS

Succulent metaphors melting in front
of my heart
like sugar butter I will spread you with
ink and kisses before devouring you

Wide-eyed metaphors, Picasso pink
extravagantly fucked decked out like
petitsfours with rose and lime icing
and scalloped borders cherries in the middle
waiting for tongues and minds
the minds of readers and eaters
thought-filled, rich and provoking
metaphors

Dainty similes juicy salmon colored
there are so few of you left on the plate!
You've made my poetry sticky like wet
fingers in a hot crotch



On The Spring Garden Bridge

On the Spring Garden Bridge
I see a lone runner
a single thought
I watch fade
out of sight

I look down to button my coat
notice my hands corrugated
with dishwater fingers
think poets can write
political poems

you agreed
art is political

At lunch we discussed
competitive sports
small athletes steamed
out of your coffee cup

I liked talking with you
so much I didn't even
try to seduce you
letting you go your way
your thoughts go my way

the taste of your words
in my mouth

R. Daniel Evans lives in Philadelphia and has been writing poetry for 13 years. He has been published in the anthology *Hellcoal Annual* (Brown U.), *Gay Sunshine*, *Gay Alternative*, *Fag Rag*, *Mouth of the Dragon* and many "straight" publications including *America*, *Lazarus*, *Talisman* and the *Wisconsin Review*.

He has also reviewed prose and poetry for *Best Sellers*, *Philadelphia Inquirer*, and *Margins*. He is the co-editor of the Philadelphia magazine called *Painted Bride Quarterly*. He is a member of the Philadelphia Gay Activists Alliance and believes strongly that open gay poets are a part of gay liberation.

SIGN OF AQUARIUS

1.

My friend Don sleeps with a woman named Maya.
Maya the Mayan. Maya, mother of Siddhartha.
Maya mother Maria. the goddess. womb-tomb
Maya the rag picker collecting yellow newspapers
in her basement. May who licks Don's nipples,
tells him he's a man.

Who goes out for a beer and ham sandwich on
Sunday morning, instead of going to church.

Maya earth, mother earth.

Maya with her hair done up in curlers.

Maya sleeping next to him night after night.

Maya with long black hair.

Maya the Mexican with full nails and dark eyes.

Maya when Don tells her horoscope.

Maya goddess at the foot of the Bodhi tree.

2.

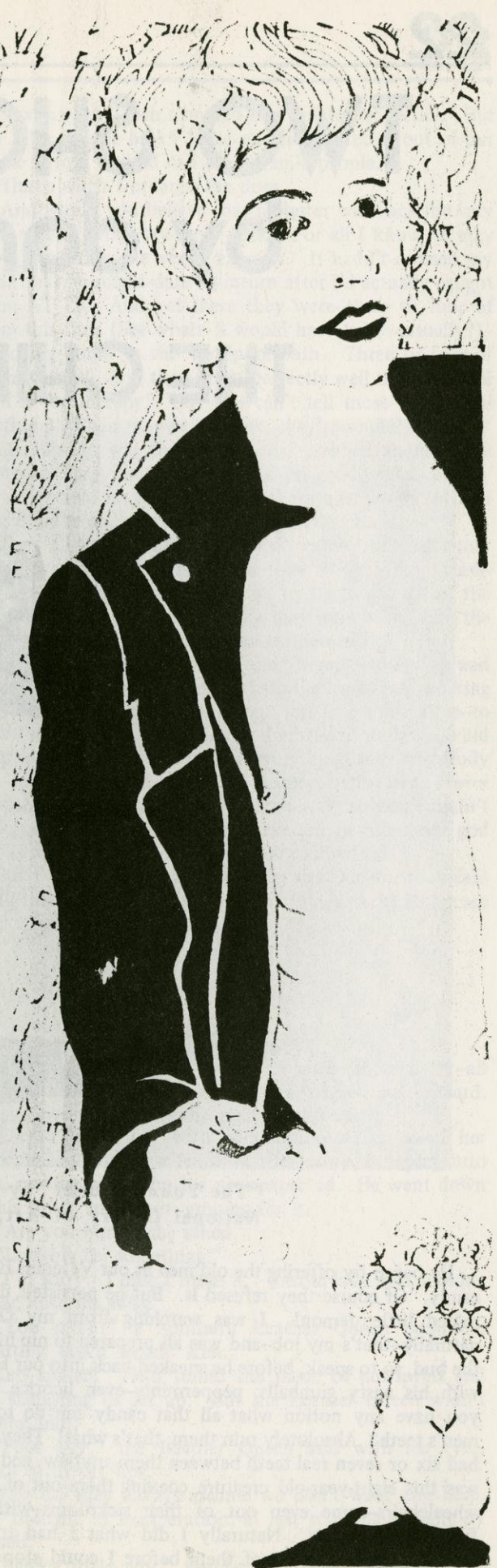
Don and Maya in Pompeii. Coming out of the house
of the Vettii looking for the Villa of Sacred Mysteries.
Don dreams of whipping Maya's brown skin, then having
her whip him; he recoils quickly.

He thinks of Greek gods, modern Italian men. He
stumbles on a Janus head. One face forward, one face
backward. They walked down the dusty streets, weed
overgrown. Later he tells me,
"If this was just the Atlantic City of the Roman
Empire, imagine what Rome must have been."

3.

Don and I go to Greece together. On a boat in the Greek
islands phosphorescent particles in the wake. Clear sky,
bouzouke music on the radio, sailing to Crete. Whitewashed
goatherder's houses on the edge of the island. Getting drunk
on retsina, Don stands straight and has one arm around my
shoulder. I know this gesture means more than friendship.
The Greeks ignore us; in Greece it is natural for two men
to walk arm in arm. Greece, where men dance together. Where
my mind is going to dance with Don's.

Looking out at the approach to Cape Sunion, Don pulls
an old Byzantine coin from his pocket. An Emperor's profile
on one side. Turning it over, the face of Maya on the reverse.



TWO SHORT STORIES

by daniel curzon

THE CHILD MOLESTER



"The Young Courier" by Honore Daumier, Crayon with wash, 6 x 9 in.
National Gallery of Art, Washington, D. C., Rosenwald Collection.

He began by offering the old men at our Veterans Home candy. Of course they refused it. But he persisted, determined little demon! I was watching from my Office naturally--that's my job--and was all prepared to nip him in the bud, so to speak, before he sneaked back into our Home with his nasty gumballs, peppermints--even licorice. Do you have any notion what all that candy can do to old men's teeth? Absolutely ruin them, that's what! They only had six or seven real teeth between them anyhow, and here was this eight-year-old creature coaxing them out of their wheelchairs--some even out of their sickrooms--with his filthy little sweets. Naturally I did what I had to do.

But he got to some of them before I could stop him.

Once I caught him on the sun porch actually sitting on Mr. Pulssnip's lap! You can imagine my disgust. They would've gotten away with it, too, if they hadn't forgot their sneaky little selves and began giggling and laughing right out loud. I burst onto that sun porch like a whirlwind and made a grab for that eight-year-old degenerate. But he jumped off Mr. Pulssnip's lap and ran out the back way. I should've been able to catch him, since his legs were so short and one of his tennis shoes was untied, but I wasn't about to give myself a heart attack by chasing some little corrupt monster. It was enough that I locked Mr. Pulssnip in his room for two days.

Obviously I hadn't been severe enough, since the little

tow-headed pervert was back a week later--leaving licorice smudges on the walls I might add--out there in the back yard fondling Mr. Thatcher's . . . crotch, I suppose you'd call it. I screamed and yelled and threw two hot water bottles I was carrying, but it was almost as if they hadn't heard me. I swear to God they went right on Doing It until I rushed out of the Home and kicked the wicker chair out from under them. Mr. Thatcher fell right on his skinny old behind, I'm sorry to report, but before I could get him, that little molester darted away. Somehow Mr. Thatcher managed to crawl back into our Home, as I knew he would if he wanted to badly enough. At first we thought it was a broken hip, but it was only bruised.

I hate to tell the next part, because it's so disgusting; yet not even a week went by this time before the eight-year-old degenerate was back at it again. He must have been climbing over the wall around our Home--the only natural thing about the creature apparently--and was making forays inside the Home in the dead of night.

At first I was only a bit suspicious; however, when I heard sounds coming from Mr. Osmandsen's room one evening while making my rounds I realized something disgusting was going on. For a few moments I listened at the door, to make sure--it could have been Mr. Osmandsen just going to the toilet--and then I unlocked the room and charged in and caught them AT IT. I mean they were actually Doing That. The little degenerate looked up with his startled eyes as big as half dollars, and Mr. Osmandsen gave a whimper of guilt, but there was no doubt about what'd been going on! Disgusting! Unnatural! Ugly! Awful! Putrid and Filthy! I ran over to them before they could get their clothes back on and grabbed the back of Mr. Osmandsen's wheelchair--they weren't even decent enough to be Doing It in the bed--and threw a pillow on his lap to cover up his withered old thighs and his skinless old wienie, and you can bet I beat the crap out of that kid--slapped his

cheeks raw and then marched him out to my Office. But the little bugger broke loose and hot-footed it out of our Home before I could call the Juvenile people.

That's when I ordered the dogs.

And would you believe that molester was back the very next week? The very next week! For all I know he may have been back the very next day. It hadn't crossed my mind that he might dare to return after I'd actually caught them AT IT. And yet there they were--three or four of them this time (See where it would have led eventually?)--frolicking about in the whirlpool bath. Three or four of them no less! And they knew perfectly well the whirlpool bath is for therapy! But you can't tell those old people anything! When they're not sick, they're senile!

Mr. Warner was the closest, so I grabbed ahold of his stringy old gray hair and gave it a few good yanks. I really should've held his head underwater for a while--that would have done as much good as twenty-seven lectures!

They all looked guilty as hell of course, especially that fat-cheeked little pervert. Then they all stood up, splashing and slipping every which way, trying to get out of the whirlpool bath, naked as the day they were born. And the little degenerate was the nakedest of them all!

Lickety-split, he was out of the Therapy Room, off and running down the hall, then out into the backyard, thinking he was going to escape over our wall one more time--to sneak back some other time, no doubt, and molest the old men in our Home--disrupting everything and everybody and getting them all upset and fidgety, bathwater all over everything, wheelchairs every which way, so you couldn't walk, getting their hearts all over-excited, besides doing god knows what depraved acts with their old bodies!

But I used my whistle, and Duke and Queenie took care of all that. And I'm glad to report things at the Home are back to normal now.

PITY

Ken had big, green eyes, curly, dark hair, and cerebral palsy. He'd left his walker in his apartment so he wouldn't have to worry about storing it once he got there. He felt happy--and sexy as hell, because he'd finally decided to visit one of those places San Francisco was famous for--mentioned in all the underground papers. He was supposed to go to a play at eight-fifteen, so he'd try to be out of Sal's Place before then. A couple of hours ought to do the trick. Of course he might stay longer since he didn't have to meet anybody at the theater, or later either.

Unfortunately he twitched rather violently as he waited for a stop-light at the next corner, and a runaway Weimeraner bit at his ankle. It was a nasty dog and doubled back to nip at Ken once more before it trotted across the street to pee on something.

Ken held the newspaper advertisement in his fist, bringing it up to his glasses, trying hard to hold his head steady in order to read the address for sure one more time. MEN'S STEAMBATH, it said. OPEN 24 HOURS. It was a private place and you had to know what it was or they wouldn't let you in. He'd gone to several bars over the past year and watched the fellows dancing together, but now

he was going to see what went on inside these baths--all sorts of kissing and hugging and orgies, he'd heard. Twenty-two was about the right age to start.

A crazed old lady with perspiration stains under her arms rushed out of a tea-and-coffee store, bumping into Ken, making him drop his newspaper ad. He went down on his hands and knees, groping for it.

"Are you hurt?" she asked.

"Looking for something."

"I'm sorry. I didn't mean it," the old lady said, looking guilty, hurrying away.

"You okay?" a Southern Leather Queen enquired, squatting down beside Ken.

Ken smiled. He'd found the piece of newsprint and was struggling to get up. But the Leather Queen wasn't helping him.

"Poor guy," the Leather Queen said with his eyes, if not with his lips.

Why do they always assume we don't want any help, Ken thought in exasperation, at last standing upright by himself.

"Plucky little guy," the Leather Queen congratulated



BURLIN, PAUL
1886—, American
Young Man Alone with His Face
1944. Oil on canvas, 39 × 32 in.
Whitney Museum of American Art
New York

him. "See ya."

Ken watched him stroll up the street and disappear into an ice cream shop. Why did they always feel so sorry for him. All the pity was like a great big smelly fart he had to breathe all the time!

The steambath was in the next block, he was pretty sure. He was moving slowly, but making progress. It wouldn't be much longer.

"Oh, look at that poor man! Isn't he sad!" a woman with bags under her eyes told her companion, as though Ken were deaf and retarded.

"Oh yes," the companion agreed. "That's the most pathetic sight I've seen for some time. Look at how he twitches." She blocked her mouth after she'd said it.

"I know! Isn't that a shame!"

"The poor thing!"

The two women walked into a dress shop to browse,

glancing back.

"Damn it, I'm not that sad!" Ken grumbled after them.

A little girl, about seven, holding her father's hand, came out of a restaurant and pointed at Ken. "Look, Dad, it's a cripple!"

"Shhh, Princess! You'll hurt his feelings."

"Why's he doing that—moving all around all over? Huh?"

"I don't know, baby. Though you mustn't point at him."

"I'm not pointing!" She put her hand down.

Ken tried to point at her, but they walked away before they noticed.

The number was getting close—103 . . . 107. The steam-bath was at 127.

"Goddamn son-of-a-bitch!" the taxi driver yelled at Ken as he almost knocked him over, whizzing around a corner.

"Jam it!" Ken shouted, indistinctly. It was nice to be treated like everybody else for a change.

"Up yours, weirdo!" Immediately the taxi bumped to a halt, and the driver, an Americanized Chinese, got out. "Hey, I'm sorry," he said, abject with contrition. "I didn't know. Gee, I'm sorry." He was almost wringing his hands.

"It's okay," Ken said.

"Gee, I'm truly sorry. I really am." He truly was.

"It's okay." Ken moved on. He'd heard the same thing a thousand times. Besides, he was getting horny as could be, now that the steambath was so close.

121 . . . 127.

There it was—"Sal's Place"—written on a small sign.

You had to go down a staircase and then past a door, and Ken had a hard time holding it open because it was so heavy. But he managed after a couple of minutes.

Inside there was a window with a bearded attendant in a sleeveless T-shirt behind it.

"Have a good time," the attendant was teasing a customer.

"I'll try my best," the customer, a shaggy head, replied, and then the attendant buzzed him through the entrance.

For a moment Ken studied that door. Whoever would have suspected all that delicious sex was going on on the other side. Suck, suck, fuck, fuck, wow!

He hesitated, wondering if he might get a disease if he went in.

Nevertheless he went up to the window and plunked down his money, seeing his head twitching slightly in the glass.

The attendant stared at him, then looked down.

"I found this," Ken said, showing the steambath's advertisement. He touched his money on the counter.

The attendant spoke through a microphone behind the thick glass. "I'm going to have to refuse you admission, sir."

Ken didn't say anything, though his chest tightened.

"Our insurance doesn't cover . . . ah . . . you. I'm very sorry, sir. Really so sorry."

Ken said nothing, but stared back. Finally he said, "I'm gay."

The attendant hemmed and hawed, not looking up.

"And I'm horny," Ken added.

"Well, our other clients would be . . . ah . . . ah . . ."

"I know—very, very sorry. So very, very sorry."

Ken went home.

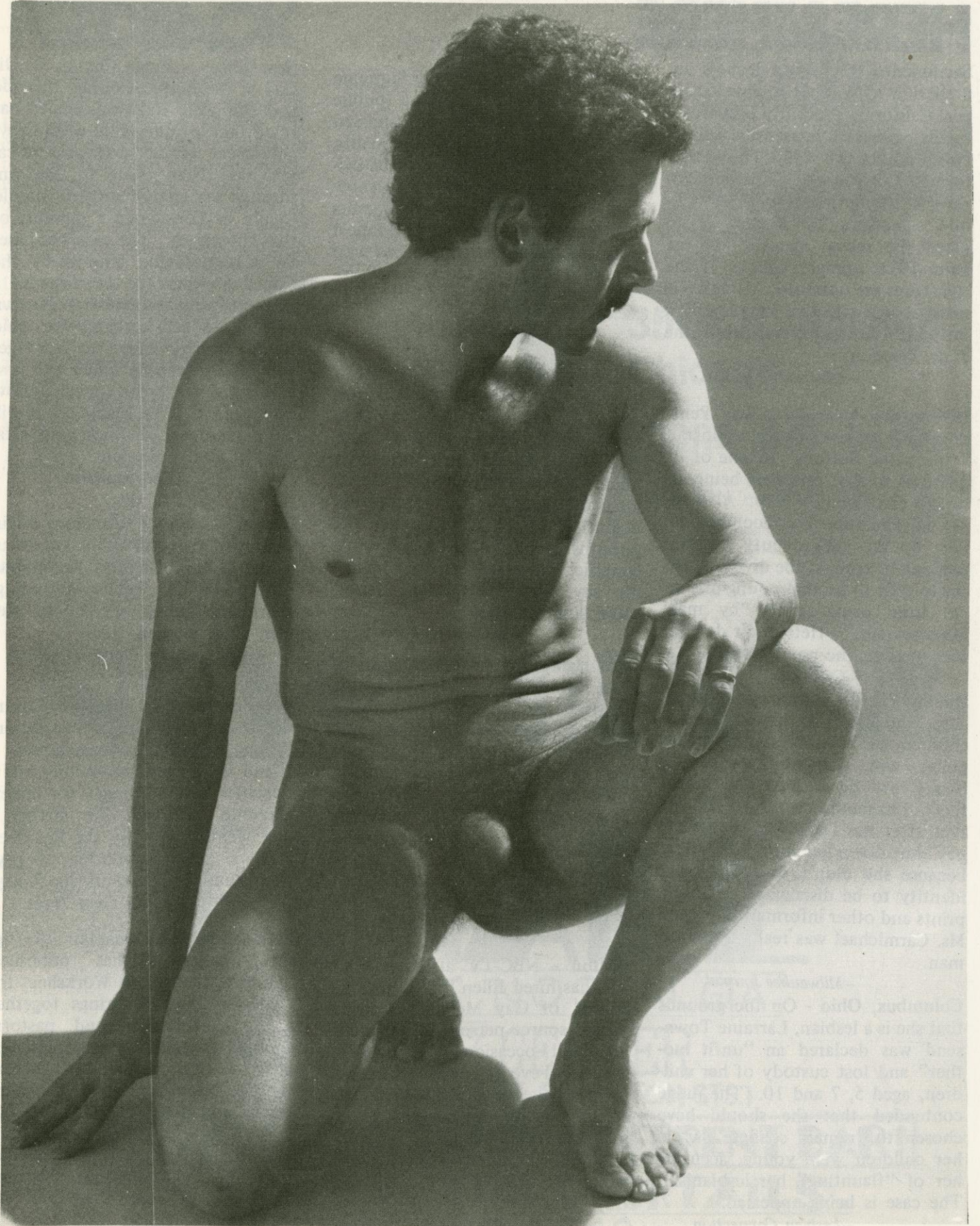


Photo: Louis and Andre Rivard

HERE&THERE

Sacramento, Ca. - Gay leaders are preparing to combat a drive to repeal California's recently passed law legalizing private consensual sex between adults, AB 489. The newly-formed Coalition of Christian Citizens is attempting to collect 312,404 signatures by August 11 to place the repeal measure on the June 1976 primary ballot. If the signatures are obtained, AB 489 will not become effective Jan. 1, 1976, but will be suspended until the June election.

-Advocate

Melbourne, Australia - The Pentridge Jail here is likely to install "rape panic buttons" in one of its divisions so that prisoners being attacked can summon help. Also under consideration is a recommendation by the jail's deputy superintendent to convert the division into single cells to protect young prisoners from being raped "by male homosexuals." Hets don't do that sort of thing, he pointed out.

-Gay News

Miami, Fla. - A male transsexual here, who lives with his wife and 5 children, has been arrested by Dallas police and charged with selling phony car dealerships and grand theft. Elizabeth Carmichael said she fled after the Dallas district attorney shut down her automotive firm because she didn't want her male identity to be discovered. Fingerprints and other information proved Ms. Carmichael was really a wanted man.

-Milwaukee Journal

Columbus, Ohio - On the grounds that she is a lesbian, Lorraine Townsend was declared an "unfit mother" and lost custody of her children, aged 5, 7 and 10. The judge contended that she should have chosen to "remain celibate" while her children were young, accusing her of "flaunting" her lesbianism. The case is being appealed.

-Lesbian Connection

Olympian, Wa. - The state Supreme Court here ruled that a public school teacher cannot be dismissed solely on grounds of homosexuality but that a "preponderance of evidence" must be presented to show that an individual's gayness impairs efficiency as a teacher. The appeal was brought by James Gaylord who was dismissed as a teacher in Tacoma when the district learned of his sexual orientation.

-Advocate

Boca Raton, Fla. - The \$21 cost of buying 2,000 copies of a VD brochure for gay men at Florida Atlantic University caused a real stir here. **The Miami Herald** carried the story under a 5-column headline. President Glenwood Creech blocked distribution of the pamphlets 18 months ago for being too "pornographic"; however, this time he had no say over the Student Senate fund appropriation.

-Contact

New Hampshire - The University of New Hampshire, a state institution, deprived gay students of their civil rights when it prohibited the Gay Students Organization from holding social functions on campus, ruled the U.S. Court of Appeals. To the argument by the university that it was interested in preventing illegal "deviate" sex acts, the court pointed out no such acts took place at the dance held in 1973.

-SexualLawReporter

Boston - NBC-TV affiliate, WBZ-TV, has hired Ellen B. Davis, Chairperson of Gay Media Action, as their resource person for gay news. She will occasionally appear on their local evening newscast to comment on the news and to advise the station's news department of important events to gays. The new position is the first of its type anywhere according to the National Gay Task Force.

-Gay Community News

New Jersey - Judge Charles R. DiGisi of the Bergen County Juvenile and Domestic Relations Court, has ruled that a transsexual whose psychological gender and anatomical sex have been made to conform through sex change surgery, should legally be considered a member of that chosen sex. The case was based on a request for support by the Court whether the marriage of a post-operative transsexual (known as such to her husband who paid for the surgery before the marriage) was legally binding under the law. The decision is being appealed; however, should it be sustained, it will be a landmark decision and establish a vital precedent.

-EEF Newsletter

Boston - A fire of suspicious origin destroyed files and important documents at the offices of Roommate Enterprises, a roommate-finding, apartment-finding service to gay men and women here.

-Gay Community News

San Francisco - In a letter to Laven-der University, Abigail Van Buren, "Dear Abby," declared herself a friend to the gay community and a "partner in the struggle for understanding, although I'm straight." She went on to say she has been such a vocal supporter of gays that many people think she is gay.

-Pacific Coast Times

Philadelphia - A chaplain of Dignity/Philadelphia has published "Homosexuality: A Worksheet for Catholics," which brings together recent theological and pastoral thought regarding homosexuality and the Church, including an extensive bibliography of pertinent books and articles. It can be obtained for \$1 prepaid from Fr. Robert Nugent, Dignity/Philadelphia, 1735 Naudain St., Philadelphia, Pa. 19146.

-Dignity

FEEDBACK

Editor GPU NEWS:

Thanks for the fine review of **Lavender Jane Loves Women**. It certainly gave me a lot of pleasure to read it. One thing, however, Project No. 1 is not a "collective" but 2 women running a business (some day, perhaps, at a profit). We distribute the **Lavender Jane** album and will be distributing **The Lesbian Power Authority** as soon as it's released—we hope by Xmas, '75. The mention of us in the review might lead people to think that we are a service organization which we are not.

Thanks again for your efforts... and your support. We'll send you a review copy of **The Lesbian Power Authority** as soon as it's available.

yours,
Alix Dobkin
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New York, NY 10014



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HERE&THERE

Ann Arbor, Mich. - Kathy Koza-chenko, a 22-year-old gay activist, became the first open gay ever elected to a public body in Michigan. She won the seat on the Ann Arbor City Council.

-Advocate

Northampton, Mass. - Lesbian mother Tryna Goldsmith lost custody of her 11-year-old daughter, Kyneret, to her ex-husband who lives in Chicago. The girl was not even allowed to go home to pack her belongings. After being taken to live in Chicago, Kyneret ran away from her father to return to her mother and her lesbian lover. Backed by the ACLU, the girl now has a female lawyer who will try to bring the case to federal court on the grounds of Kyneret's right to be with the family of her choice.

-Lesbian Connection

Cleveland - The Gay Education and Awareness Research Foundation of Cleveland became the first Ohio organization using the word "Gay" to be recognized as a legitimate non-profit corporation. GEAR now plans to become a fund-raising unit that other organizations or individuals can call upon. "Perhaps we'll become a gay United Way," said one of GEAR's founders. GEAR can be contacted at P.O. Box 6177, Cleveland, Ohio 44101 or at (216) 631-5330.

-Ohio East Gay News

New York - The president of the National Organization for Women (NOW), Karen de Crow, and Aryeh Neier, executive director of the American Civil Liberties Union, have pledged their organizations' active support in lobbying the U.S. Congress for gay rights legislation.

-Advocate

Philadelphia - Although an executive order from the governor bans discrimination against gays in state hiring here, state police commissioner James Barger made a public statement that he would never allow a gay to become a state trooper. No sooner did he speak than Mark Segal of the Gay Raiders put in his official application to become a Pennsylvania State Trooper, attempting to force the issue out in the open. Meanwhile, Governor Shapp has publicly stated he will have a talk with Barger to resolve "his problem."

-Ohio East Gay News

Pittsburgh - Following the above statement, Pittsburgh Police Superintendent Robert Coll stated, "Homosexuals as Pittsburgh policemen would never be tolerated here...it would only serve to undermine the public's confidence in us. I don't think they could do the job." Later, Edward Kearns, president of the Pittsburgh Fraternal Order of Police, said publicly, "The only way we'd submit to them (gays) in the police department is by federal court order."

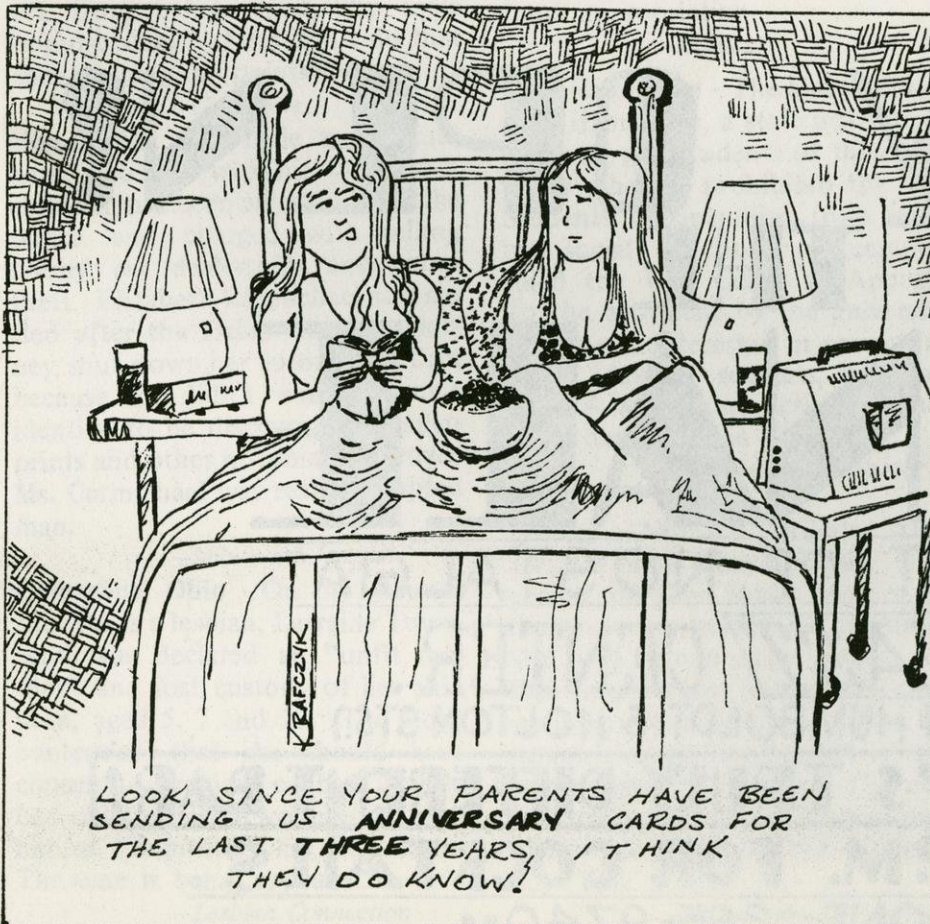
-Pittsburgh Gay News

Boston - Dignity has printed a group of articles on homosexuality written from a Catholic perspective. The packet, called "Theological/Pastoral Resources," is available for \$1 from Dignity/National, 755 Boylston St., Room 514, Boston, Ma. 02116.

-Dignity

Michigan - The Michigan Advisory Commission on Criminal Justice has recommended that homosexuality, sodomy and adultery between consenting adults should be removed from the criminal statutes of the state. However, the state should ban sex relations in public, soliciting, procuring and selling of sex acts, it advised.

-SexualLawReporter



JAPAN

(From page 19)

in Japanese culture, raises the question, when did the tradition begin? A famous work of erotic art, "The Catamite's Scroll," which dates from 1321, shows men making love to boys. Did gay love for men have the same prestige then it enjoyed in the 1680's? Are the pros and cons of a gay lifestyle discussed in Japanese writings on religion or social ethics? How long did the tradition last and what caused it to die out? These are all questions it would be interesting to have answered. Perhaps some reader of GPU NEWS can throw light on them.



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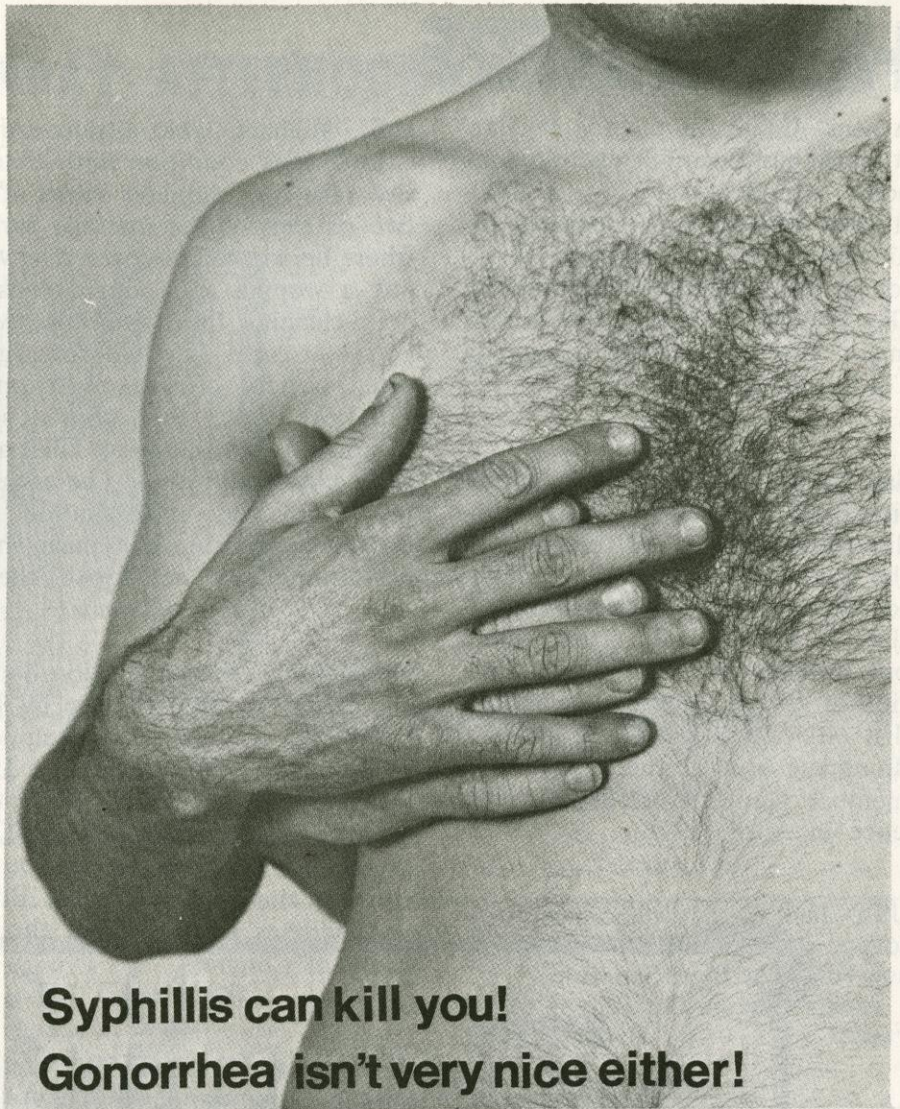
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GPU Examination Center for VD

1568 North Farwell

(This ad prepared and donated by GPU NEWS)

HERE&THERE

Athens, Ga. - An openly gay law student has been elected student body president at the 21,000-student University of Georgia. Jodie O'Connell, who had been director of the campus Committee for Gay Education, defeated a business major who is a member of Lambda Chi fraternity.

-Contact

San Antonio, Tex. - The congregation of St. Stephen's United Methodist Church has voted to side with the Rev. Gene Leggett in his fight to win back the ministerial credentials he lost in 1971 after coming out publicly as gay. The ordination of gays is a hot issue in Methodist circles and is likely to be the dominant issue at the 10.3 million member church's General Conference in April, 1976.

-Contact

USA-Jack Cassidy plays a gay stereotype assassin in Clint Eastwood's new film, **The Eiger Sanction**.

Jack's dog in the film is called Faggot.

Gay Scene-

Chicago-Jim Wickliff, former convener of Integrity/Chicago, and founder of the national Episcopalian group for gays, has been elected Co-president of the national group.

Chicago Gay Life-

Boston, Mass-2,000 delegates at the National Women's Political Caucus passed two pro-gay resolutions without protest at their national convention June 27-9. The first urged repeal of "laws regulating private sexual behavior between consenting adults" and the second called for passage of state and federal laws prohibiting discrimination based on sexual or affectional preference. Persons interested in establishing state lesbian political caucuses should contact Pat Hanratty, 18 Commonwealth Ave, Boston, Mass. 02116.

Gay Community News.

U.S. - Michael Gable, a transvestite, is in serious condition with extensive face and shoulder burns after two patrons of the massage parlor where he worked discovered he was not a woman and poured caustic drain-cleaning fluid over his head. Police arrested the two for aggravated battery after they stripped and beat Gable, then poured bottles of mouthwash, insect killer and drain cleaner on him. The assault, they said, was in retaliation for Gable's personifying a female while performing sex acts with them.

-Gay Liberator

Philadelphia - Gay liberation books are being recorded for use by the blind and physically handicapped. The first to be recorded were **Lesbian/Woman, Society and the Healthy Homosexual** and **The Gay Mystique**. They will be distributed through the Library for the Blind and perhaps later through the Library of Congress.

-Gay Scene

Birmingham, England-The Metropolitan Community Church in this city held a memorial service on June 29 to commemorate gay victims of the Nazis in World War II. It is estimated that between 100,000 and 250,000 gays died in Nazi concentration camps.

Gay News-

Washington, D.C. - The D.C. Court of Appeals found that fornication, seduction, adultery and incest are not "lewd, obscene and indecent," but sodomy is "on the outer reaches of homosexuality, which is both unnatural and perverted." An invitation for gay sex alone is outlawed under the district's solicitation ordinance. Lawyers argued that freedom of speech permitted three gay men to solicit a plainclothes vice officer. The decision is being appealed.

-Contact

Minneapolis - Television announcements are reminding gays and non-gays in the Twin Cities that it's illegal to discriminate against gays in rentals, hiring, etc. The 30-second public service spot is broadcast several nights a week, often during the late movie, by WCCO-TV, Minnesota's largest TV station & the local CBS affiliate.

-Contact

San Francisco - Police here have announced a break-through in a string of gay murders in the downtown area during the past year. One man has been arrested and another will be. The San Francisco Tavern Guild and the Helping Hands Center have posted a \$550 reward for information leading to the arrest and conviction of the killers of two additional transvestites.

-Gay Scene

Jefferson City, Mo.-The Missouri House of Representatives has approved an amendment removing criminal sanctions against consenting adults who participate in "deviant sexual intercourse." The bill now goes back to the State Senate to work out differences between the House and Senate version.

The Advocate-

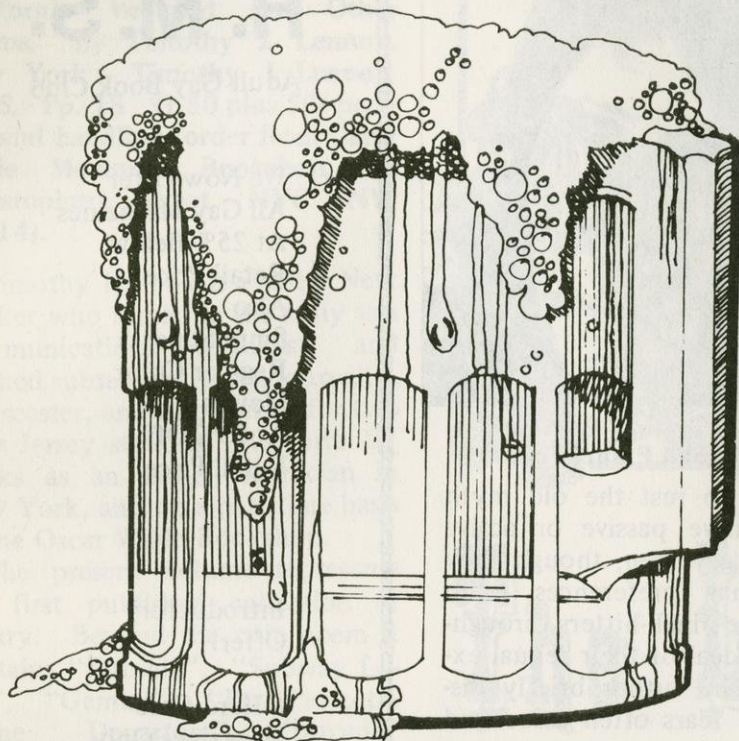
Albany, N.Y.-Lt. Governor Mary Ann Krupsak has endorsed New York City's gay civil rights bill, Intro 554.

In a letter to Barrett L. Brick, chairperson of the Committee for Gay Civil Rights, the Lt. Governor said, "In the belief that we must all work to eliminate prejudice and discrimination in whatever form it takes, I fully support Intro 554, which amends the City Human Rights Law and urge its passage in the New York City Council. Further, I oppose any amendments that would limit its provisions".

A vote on the bill is expected in late summer. Similar bills in the past have been defeated, last year's by only three votes.

Gay Scene

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REVIEW

Techniques of Male Homosexual Love, by Len Richmond. in **Forum**, July issue (1975). 50p (or U.S. \$2. postpaid from Forum subscriptions, Dept JP1, 2 Bramber Road, London W14 9PB, U.K.).
reviewed by Lee C. Rice, Ph. D.

Len Richmond is an American journalist from San Francisco who now lives in London. He and Gary Noguera co-authored **The Gay Liberation Book** (San Francisco: Ramparts Press, 1973). Richmond is a regular contributor to **Quorum**, which is probably England's finest gay magazine, and he also serves as a film critic for London's **Time Out** magazine. **Forum** magazine, subtitled "The International Journal of Human Relations," is not a gay oriented publication; though it should be noted that this is not its first excursion into the joys of gay love. An issue of 1974 offered, to an apparently astonished readership, an article by Norman Pittenger on what gay men do in bed. Like that of so many theologians, Pittenger's approach was somewhat evasive, always second-hand, and nonevaluative; whereas Richmond, while he retains a descriptive or objective style, speaks from a more personal perspective.

The article is apparently directed principally to **Forum** readers, who are for the most part not gay. One happy result of this situation is that it does not take the mechanical ("how-to") approach omnipresent these days in nongay sex manuals—and, alas, becoming somewhat more common in materials directed at gays. Gay men, we are told, spend more time in foreplay than their nongay counterparts. Much of what follows is devoted to the pros and cons of anal intercourse, physiologically and psychologically, with some suggestions for obtaining that muscular relaxation which is of such great importance prior to insertion. Richmond also spends some



Len Richmond
photo by Rink, San Francisco

time laying to rest the old myth about exclusive passive or active roles: most gay men, though they have rational preferences (who doesn't?), are pinch-hitters throughout a good deal of their sexual experience. The author briefly discusses three fears often associated to anal intercourse among gay men: pain, excrement, and femininity. The first is avoidable given proper cares, the second improbable at best, and the third irrational at least. One of the finest moments in the article is the attention accorded to the fact that, if intercourse is to be genuinely pleasurable for both partners, the ill-named "passive" partner must be no less active than the other partner.

The results, overall, are good; and in four pages of clear and sensible prose Richmond has been able to say more than any book which I have seen. If this is what he can produce for the nongay reader, one can only hope that he will have still more up his sleeve for gay readers in the future. His closing lines are the sort of stuff of which quotes are rightly made. "For whatever we are—homosexual, bisexual, or heterosexual—most of us look for tender and yet enthusiastic partners who make us feel unique and desirable. Many men have found their particular sexual and emotional ideal in other men. Which is what gay sexuality is all about."

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REVIEW

California Weekend and Other Poems, by Timothy J. Lennox. New York: Timothy J. Lennox, 1975. Pp. 18 \$1.50 plus 50¢ postage and handling (order from Oscar Wilde Memorial Bookshop, 15 Christopher Street NYC NY, 10014).

Timothy Lennox is a native New Yorker who served in the army as a communications specialist, and worked subsequently as a journalist, newscaster, and disc-jockey for two New Jersey stations. He currently works as an audio technician in New York, and on a part-time basis at the Oscar Wilde Bookshop.

The present volume represents his first published collection of poetry. Beyond the title poem it contains "Fireside", "Subway Lover", "Gemini", "Past Perfect", "June Departure", "Intruder Sound", "Scapegoat", "N.E. Wind", "Hotel", "Pacifier", "Masked Mom", "Sky-Kite Boy", and "Mood Morning". As a whole the poems are imaginative and responsive to the visual situations which they depict. Attractive artwork for the volume was prepared by Paul Zaccagnino.

Gavin Dillard, *Twenty-Nine Poems*, 1975, by Catalyst, 315 Blantyre Ave., Scarborough, Ontario, Canada M1N 2S6. \$2.00.

The cover of this small collection of mostly small poems pictures a young man, the poet perhaps, whimsically, briefly entwined in a vine, grape perhaps. He smiles enigmatically, but gazes with gentle mien, laughingly, perhaps a touch ironically. The poems have a similar, bemused quality, being neither obvious nor overly coy, sometimes sensual, sometimes funny, sometimes sad:

*whiskers grow
features harden*

autumn in my youthful garden.

A rather melancholy statement, but

(Continued on page 34)

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REVIEW

(From page 33)

there is too much of a lilt in the lines to take it at face value. These poems are by a young man, but they express experiences reflected upon, brooded over, penetrated. The poet lives through his senses; touch, sound, sight.

There are poems that treat successfully, sex, love, joy, loneliness. They speak best, as poems do, for themselves. My favorite of the moment and there is enough variety to satisfy many moments, is whimsically sensual: "the apples," the last verse playfully stating:

*then i would be the worm
then i would crawl onto
and try to find my way within
there i would nest*

*amid tasty hair breast
and there i would sleep
in the sunset skies
your golden delicious thighs
your apples your pies.*

Twenty-nine poems; some have already appeared in various publications, including GPU NEWS. We would welcome more.

SUNDAY BUFFET 2-7

C'est la vie!

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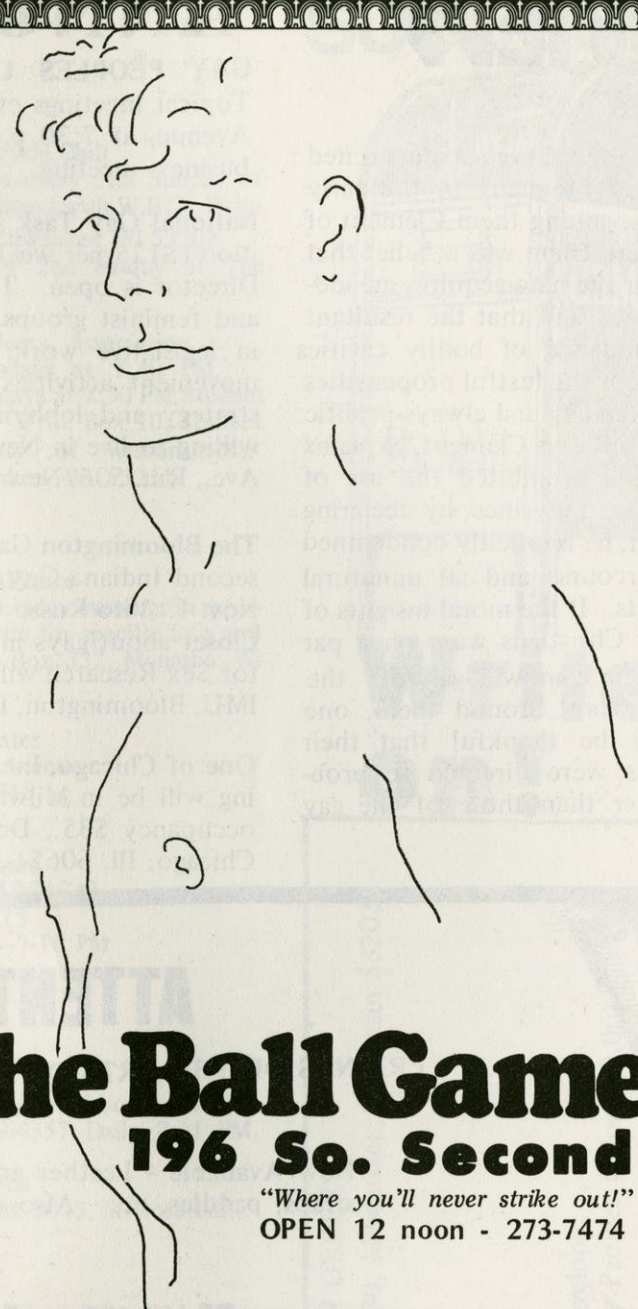
RECORDS

(from page 15)

operation constitute a tampering with God's will.

In a curious way the transsexual has certain advantages over his (her) gay brother (sister). Churches have, for one thing, never opposed marriage of postoperative transsexuals. Nor indeed does transsexualism appear to be emerging as an issue in organized religion; or at least not to the painful extent in which homosexuality is emerging to challenge outdated concepts and principles. Notwithstanding all of this, the transsexual suffers a real sense of persecution and isolation: perhaps more of the latter than among gays, for there is nothing yet which corresponds here to the gay community and its myriad of educational and social services. Questions of parental relations, relations to children by preoperative marriage, public concealment, and future marriage are all dealt with briefly but sympathetically by Father Jones; who, in the course of only thirty-five minutes, quietly succeeds in demolishing many of the more tenaciously held myths of organized religion.

With the promise of more to come, one can only applaud the CONFIDE series. The interviews so aptly arranged to date by Garrett Oppenheim are professional without being academic, personal without being slushy, and exploratory without being randomized.




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REVIEW

(From page 16)

Among many of the ancients (cited approvingly by many of the early Christians, among them Clement of Alexandria) There was a belief that every year the hare acquires an additional anus, and that the resultant superabundance of bodily cavities accounts for the lustful propensities of this often-gay and always-prolific animal. This, says Clement, explains why Moses prohibited the use of the hare as food; since, by declaring it unclean, he implicitly condemned anal intercourse and all unnatural sexual acts. If the moral insights of the early Christians were on a par with their knowledge of the (animal) world around them, one can only be thankful that their attentions were directed to problems other than those of the gay lifestyle.

ANNOUNCEMENTS

GAY PEOPLES UNION, INC.

Topical meetings every Monday at The Farwell Center, 1568 N. Farwell Avenue, at 7:30 p.m. The first Monday of every month is the monthly business meeting.

National Gay Task Force (NGTF) announces that a full time paid position (\$125 per week) is available as National Coordinator and Legislative Director is open. The work involves handling communications with gay and feminist groups, developing tools and support for movement groups in legislative work, coordinating nationwide actions, communicating movement activities through organization of speaking tours, developing strategy and lobbying techniques for federal legislation. You must be willing to live in New York City. Contact: Bruce Voller, NGTF, 80 Fifth Ave., Rm. 506, New York, N.Y. 10011.

The Bloomington Gay Alliance, Bloomington, Indiana has announced their second Indiana Gay Awareness Conference to be held there October 31–Nov. 1. Vito Russo will present his illustrated lecture titled **The Celluloid Closet** about gays in the movies and Dr. Alan Bell of the Indiana Institute for Sex Research will address the conference. Contact: BGA, Room 48-E IMU, Bloomington, Indiana 47401.

One of Chicago, Inc. has announced their annual Labor Day weekend outing will be in Milwaukee this year on August 30, 31 and Sept 1. Single occupancy \$35., Double, \$25. Contact George Herrera, 1538 N. Avers, Chicago, Ill. 60651 before August 15.

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A feminist journal published monthly. 25¢ each. \$3 per year. c/o Women's Coalition, 2211 E. Kenwood Blvd., Milwaukee, Wis. 53211.

Dignity—Milwaukee

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

Forker Motorcycle Club

"A Men and Women Riding Club" Meets every second Sunday of the month. For information write 5816 W. Carmen Ave., Milwaukee, Wi 53218

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.

Meetings every Monday at 7:30 PM at the Farwell Center, 1568 N. Farwell, Business meetings the first Monday of each month. Call 271-5273 or write P.O. Box 90530, Milwaukee, Wi 53202.

GPU Examination Center for VD

Free V.D. screening. Open Fri. and Sat., 8 to 12 PM. Farwell Center, 1568 N. Farwell. Total Confidentiality.

Grapevine

A lesbian/feminist action core. Meets Thursdays at 8 PM at Women's Center 2211 E. Kenwood Blvd., Dances every 1st Saturday of the month at Center. Call Women's Crisis Line 964-7535 for more specific information.

Milwaukee Area Teens

For more information call 271-5273.

Milwaukee Gay Community Services Center

2211 E. Kenwood Blvd.
Phone 263-4110
Peer Counseling Services

Milwaukee Health Department Social Hygiene Clinic

841 N. Broadway, Room 110
Phone: 278-3631
Clinic hours: Monday & Thursday from 11:30 AM to 7:15 PM; Tuesday, Wednesday, Friday 8:30 AM to 11:15 AM and 12:45 PM to 4:00 PM.

Silver Star Motorcycle Club

Business meetings every 2nd Sunday of the month. Affiliated with W.B.C. Write PO Box 90878, Milwaukee, Wi 53202. Club night every 2nd Friday at The Wreck Room.

UWM Gay Students Association

Meetings Wednesdays at 7:30 PM.
Meetings Wednesdays at 7:30 PM Student Union 309 East. Write Box 10, Student Union, University of Wisconsin-Milwaukee, Milwaukee, Wi 53211.

WISCONSIN

Fox Valley Gay Alliance

Meets alternate Tuesday evenings in member's homes. Write for specific info and directions to PO Box 332, Menasha, Wi 54942.

Madison Gay Center

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

Lesbian Switchboard

306 N. Brooks (UYMCA)
Madison, Wi 53715
(608) 257-7378 -7-10 PM

CHICAGO

Beckman House

Community Center/Switchboard, 3519 N. Halstead St., 929-4357 Daily 7-11 PM.

Daughters of Bilitis

Lesbian group. Box 2043, Melrose Park, Ill 60164

Dignity/Chicago

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

Gay News and Events Line

Daily recorded news message. 427-1234
343 S. Dearborn, Chicago, Ill Rm 1719.

Gay VD Clinic

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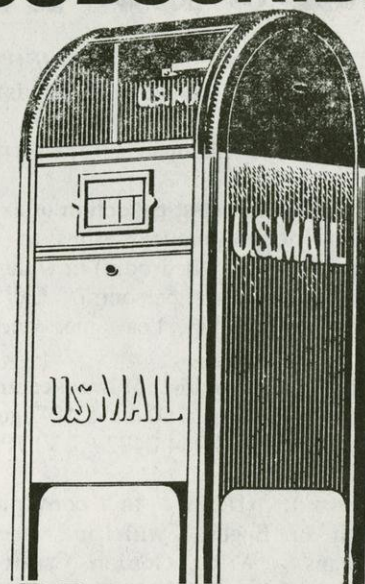
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Switzerland: Desire to correspond (French or English) with and receive Americans. Write: Gordon Cantrelle, Birkenhog Bunt, CH 9442 Berneck SG, Switzerland.

Horny, handsome male seeks males for mutual pleasures. Well off. Can travel anywhere, anytime. Fred A., Box 232, Babylon, NY, 11702.

BOY 18/ w/ blond/ blue/ 115/ 5' 5"/ cute (HORNY) Looking for goodlooking/ built w/guys 18-33 for mutual pleasures.(SEX) (no fats or fems please) photo appreciated and phone. David, Box 18469, Milwaukee 53218.

One bedroom townhouse for rent near Southridge w/pvt yard, balcony, heated swimming pool. \$150 month. Available Oct. 1, Call 421-1423.

Two bedroom townhouse for rent near Southridge w/pvt yard, dishwasher, heated swimming pool & garage. \$200 month. Available Oct. 1, Call 421-1423.

Man to share townhouse, northwest side. Must be employed and have own transportation. Call 354-5618 after 5PM.

For rent: Furnished sleeping rm in large apt. M or Fem. 47th & North Ave. \$80. per month. 445-2820 after 4PM.

VILLAGE CHURCH

Sat nite eclectic services planned in fall for various communities of life-styles. Steering group needs ideas, participants. Call/write Bob Moore, 1108 N. Jackson, Milw. 53202; 273-7617 or 332-1681.

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Mind and muscle needed in starting Ozark rough subsistence commune. Write: Box 905, State University, Arkansas 72467.

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TRANVESTITE / TRANSEXUAL CASSETTES. Best Available. "The Male Transvestite," a comprehensive overview, \$12; "Joanne's Story," candid transsexual interview, \$12; "The Hardest Decisions," extraordinary pastoral counseling, \$8.95. All three, \$26.50. Satisfaction guaranteed Details on request. CONFIDE, Box 56-GP, Tappan, NY 10983. (914-359-8860).

DIGNITY, a national organization of gay Catholics, organized to unite all Catholic gay people to develop leadership and to be an instrument through which the Catholic gay person may be heard by the Church and Society. Dignity has four areas of concern: spiritual formation, education, social involvement, and social events. Interested? Contact Dignity/Milwaukee, P.O. Box 597, Milwaukee, 53201.

Birmingham (England): Young Man (26 yrs., 6'2" tall, 161 lbs.) desires American pen-pals. Will exchange photos. Write: Robert M. Cole, 36 Heathmere Avenue, Yardley, Birmingham B25 8RQ England.

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PORNO COLLECTORS —S. S. M. C. is starting a library. If you are cleaning out your collection and do not know what to do with this material, please donate to the club. Contact SSMC, Dept B P.O. Box 90878, Milwaukee 53202 or call 344-5883.

FRANCE: Jeune Francais (ne comprenant pas l'anglais voudrait correspondre avec des americains francophones. Echange de photos possible. Ecrire: Dominique Massegia; 47, rue Camille Jullian, 13004, Marseille, France.

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Needed—volunteer typists to learn to set type on our new machine. Call GPU NEWS 271-0378.

To members of Gay Peoples Union— Congratulations on your new center from Matthew and Buddy of Glendale, Calif.

S & M —Everything you wanted to know about S&M sex, but were afraid to ask. The S&M Talk Outgroup meets each week. All who are seriously interested should write to Talk Outgroup, 709 E. Juneau, No. 310, Milwaukee, Wi 53202.

The MGMC now has tickets on sale for Halloween '75 being held at Centre Stage. Tickets available at the Factory, 158 S. Broadway on Fri. & Sat. nites or see Ken Wenzel, Eddie Schicker, John, or Mamma Rae. \$5—\$6—\$7.

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