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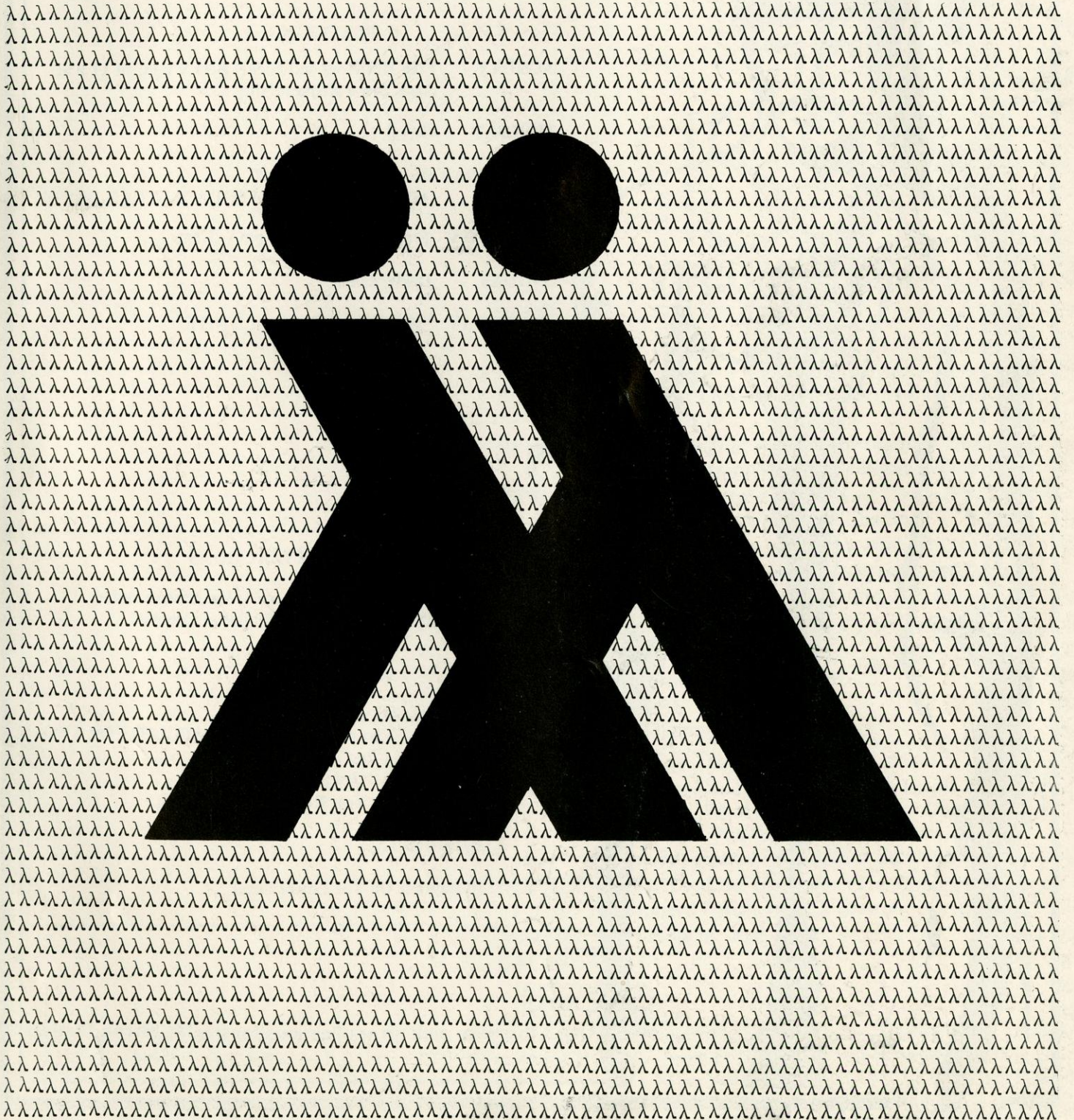
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GPU NEWS

November 1977

75¢



THE BARON

YOUR NITE CLUB / 625 EAST ST PAUL / MILWAUKEE, WISCONSIN

FEATURING:

SUNDAY Free Hot Dogs and Nickel Beer 9 p.m. til 11 p.m.
Also, Disco Request Nite.

MONDAY Closed

WEDNESDAY Beer or Bust -- \$2.00
ALL BEER, WINE and SODA YOU CAN DRINK

THURSDAY Free Champagne, 11 pm - 1 am

FRIDAY Disco Mania

SATURDAY "HOT" Disco Music ALL NITE

COMING ATTRACTIONS

1. November 10—Preliminaries for Mr. Baron Contest
2. November 11—Finals for Mr. Baron Contest

NOVEMBER

1. MR. BARON CONTEST
1st prize: TRIP TO ACAPULCO FOR TWO
2nd prize: \$100.00
3rd prize: \$50.00
2. Theme Parties Year Round
3. Excursion Trips
4. Restaurant On The Lower Level

NOTE:

Don't forget to pick up applications for the Mr. Baron Contest



IN THIS ISSUE

VOLUME 7, NUMBER 2

NEWS	4
EDITORIAL	9
FEEDBACK	10
ARTICLE: Thoughts on Coming Out of the Closet by Lee Goodman	11
REVIEW: Wilde Delights: A review of the play Diversions and Delights, reviewed by Michael Mitchell	15
REVIEW: The Love Match: A review of Richard Hall's new play, reviewed by Robert Chesley	17
REVIEW: Valentino, a film review by Michael Lisowski	21
REVIEW: Sexism and Language, edited by A.P. Nilsen, H. Bosmajian, HL. Gershuny and J. P. Stanley	24
MISS GAY WISCONSIN/MR. GROOVY GUY CONTEST	25
POETRY: by Shayne Stephens	27
FICTION: Swimmers by Scott Jones	29
HERE AND THERE	33
THE GAY GOURMET	34
REVIEW: The Gay Tapes by David I. Gottlieb	39
REVIEW: Together Sex by Ann and Ed Allen, If Love is the Question, What is the Answer? by Uta West and "Sex Goes Public: The Gays Pioneer, The Straights Follow" by Arthur Bell and Dan Rosen	42
OFF THE RECORD: Wake Up World: The Choir of the Good Shepherd Parish, M.C.C. Church	44
PHOTOS: Art Wille by Joel	46
CALENDAR	47
DIRECTORY:	49
ADS BY THE INCH	50

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NEW BILL THREATENS FREEDOMS

Madison, Wi.—During October the Wisconsin Assembly Education Committee took testimony on Assembly Bill 521, commonly called the "Behavior Modification Bill." The bill requires the informed consent (written) of a parent, guardian, or legal custodian before a student may participate in any course the principal effect of which is to modify personal behavior or family values. Personal behavior means the "conduct of a pupil acceptable to parent or legal custodian"; and personal value means "a moral preference which is acceptable to parent or legal custodian." The bill applies to all students from kindergarten to 12th grade.

Teachers would be prohibited from asking children to reveal personal information about themselves or their family, nor could teachers require students to participate in "any type of role playing", nor in any research project inquiring into emotional or psychological characteristics of students or family. Provisions of the bill extend also to guest speakers. English teachers are prohibited from assigning as reading any book which might modify behavior or values. Under the provisions of the bill, a parent might give written consent of a student's participation, and still sue later in the event that he/she felt that he/she was not properly informed.

Bill 521 is supported by a number of extreme rightist political groups, several fundamentalist religious organizations, and (incredibly) **The Wisconsin Federation of Teachers.**

Paul duVair, President of WEAC, has initiated a direct appeal to the **Wisconsin Association of School Boards** for assistance in killing the bill. Groups of university representatives are also working with the **Department of Public Instruction** to prevent its enactment.

The provisions of the bill are sufficiently broad to prohibit virtually any type of sex education within the Wisconsin School Systems, and they would also affect not only prospective gay speakers, but any and all types of literature representing gays, According to du Vair, courses in social studies and family life education would also be effected. Informed citizens are asked to write to their local state representatives in opposition to AB 521.

ARE BOSTONIANS LIBERAL ?

Boston, Ma.—Under commission from WBZ-TV's Gay Impact Week Committee, a survey of the Boston area was conducted by Decision Research Corporation. The survey results were in considerable contrast to the nationwide polls taken earlier this year by the Gallup and Harris Poll organizations, and indicated that Bostonians were more liberal than most Americans on the subject of gay teachers especially.

To the question, "Would you accept gay teachers in the schools?," 45% answered in the affirmative, 14% maybe, 11% unsure, and only 30% answered negatively.

"Should there be a law assuring gay persons equal rights in housing and employment?," 58% answered yes, 30% no, and 12% were unsure. The Gallup Poll had indicated a 56-

33% margin of support for gay rights legislation of this kind, while the Harris Poll indicated 54% generally in favor of anti-discrimination measures of some sort. A significant fact in the new Boston poll is that, of those people who said that they **knew gays**, 69% favored the equal rights protection, and women also supported such legislation to a greater extent (68%).

To a question whether gays were presently discriminated against in housing and employment, 43% answered yes, 33% were unsure, and only 24% believed that gays were not subject to this discrimination.

In a question about attitudes toward gays, 45% believed that one's sexual preference was "his/her own business." A further 23% expressed strongly negative reactions toward gays generally, while 15% said that they didn't care one way or the other whether a person was gay. 7% said gays were "OK as long as they don't bother me;" and 6%, while they believed that gays are "sick," believed that their rights should be protected anyway.

Asked whether they believed that they knew any people who were gay, 44% answered yes, 52% no, and 4% were unsure. Asked what percentage of people in the Boston area were gay, 25% thought from 0-5%, 34% picked from 5-10%, 16% between 10 and 20% gays, and fully 25% of those questioned believed that over 20% of the population is gay.

P OF L NOW TAX EXEMPT

Cedar Rapids, IA—The Internal Revenue Service has granted **Pride of Lambda, Inc.** tax exempt status under section 509(a) (2) of the IRS Code; so that individual contributions to P of L may now be claimed as deductions on tax returns. Pride of Lambda is one of a growing number of gay organizations which are taking advantage of the IRS policy change reported in the October issue of GPU NEWS (page 6).

In October the P of L Education Committee reported that the establishment of a P of L library was

imminent. Books and pamphlets have been collected over the past year, and additional donations are still being sought. The Speakers' Bureau, also established earlier this year, is now staffed with three volunteers, and seeks additional assistance, as well as volunteers to work on **Lambda Letters**, the P of L monthly publication.

Interested persons and potential volunteers may write to P of L at Box 265, Cedar Rapids, IA 52406; or telephone Karen at (319) 338-7269, or Jim at (319) 362-2629.

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SUPREME COURT REFUSES APPEAL

Washington, D.C.—The Supreme Court let stand the ruling of a state court in Washington that homosexuals are immoral and may be fired from their jobs. The court refused to hear the appeal of James Gaylord, fired in 1972 when his homosexuality was discovered by officials of Tacoma High School, where he had taught for thirteen years.

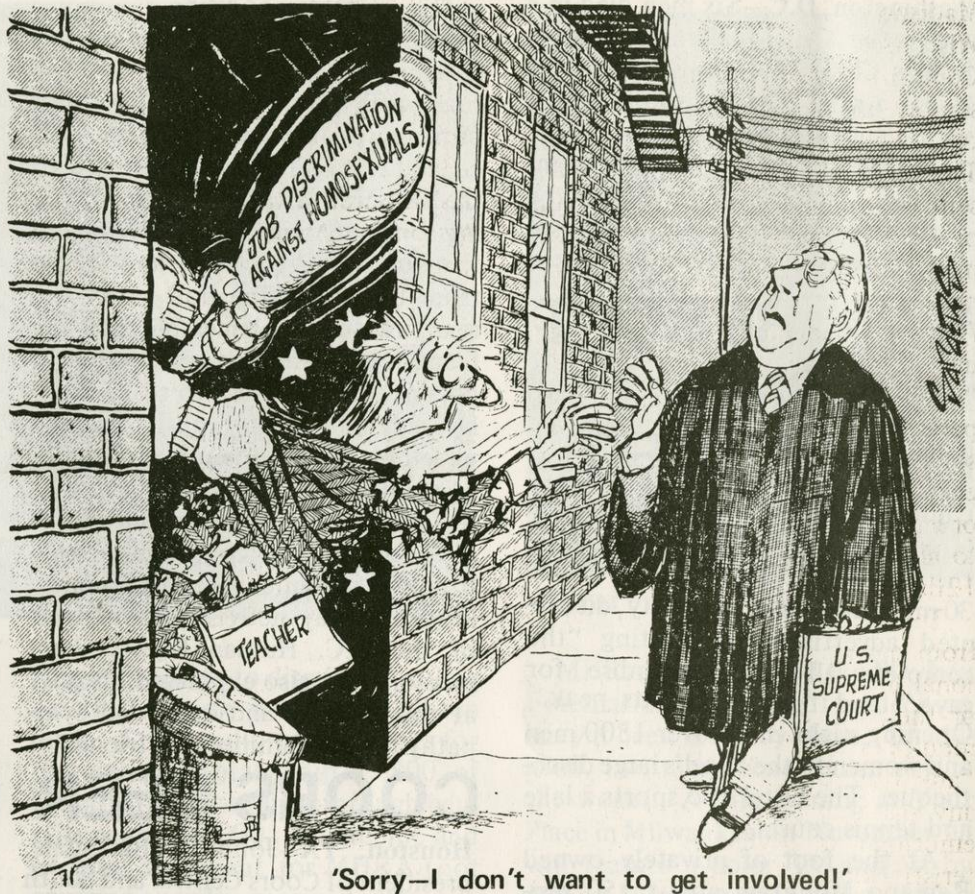
Gaylord contended that his constitutional rights were violated when his status as a homosexual was used to dismiss him. The Washington Supreme Court ruled that homosexuality is immoral, and that Gaylord could be fired **even though** he was accused of no homosexual act.

Attorneys of the A.C.L.U., who had hoped to use the case as a means of having the Supreme Court take up again the question of gay rights, were outraged by the action. In a statement from the New York headquarters of A.C.L.U., the attorneys noted that "this Supreme Court maintains its record of gross insensitivity to individual rights."

Another gay rights issue was also bludgeoned by the court on its first day of business—an appeal from schoolteacher John Gish of Paramus (New Jersey), who was disciplined and ordered to take a psychiatric examination by officials of the school board after he assumed the presidency of the New Jersey Gay Activist Union. Two justices only voted to even hear the case. The votes of four justices are required to grant review.

Gaylord, 39 years old, said after hearing of the court's refusal: "Needless to say, I'm disappointed. For me it is the end of the road. I'm not terribly happy about losing, but someone else will win, believe me."

In response to the Supreme Court decision, Anita Bryant said, "Now I have greater hope that God has given America a space to repent and that this will slow down the forces that are attempting to destroy the foundations of this country—the family unit."



'Sorry—I don't want to get involved!'

Cartoon reprinted with permission of *The Milwaukee Journal*

GAY TV FOR TORONTO

Toronto, Ontario—"Gay News and Views," a thirteen-week GAY-TV series, began broadcasting throughout Metro-Toronto on September 20. The series is being shown on community cable television channels of at least three major cable television systems on Tuesday evenings at 6 p.m.

The show consists of a seven-minute news segment, interviews, discussion with gay persons from the community, entertainment, and a community calendar. All of its personnel, both behind and in front of the camera, are gay. The news segment of the show will concentrate not only on local news items, but also on ongoing news stories. With the assistance of *The Body Politic*, Canada's bimonthly gay liberation news-

paper, the news segment will be international in scope. The interviews which follow the news will expand on the news topics in some cases, and in others they will center upon life within the gay community in Toronto. Scheduled to date are interviews concerning gay health care, religion, gay parents, and ways of coming out.

GAY-TV also hopes to be able to arrange interviews with important gay personalities visiting Toronto over the coming months. The community calendar which will figure as a feature part of each broadcast will be updated weekly, and prepared with the cooperation of 923-GAYS, the community calendar telephone line in Toronto.

SIX DIE IN D.C. THEATER FIRE

Washington, D.C.—Six men died in a fire at the X-rated, all male, **Cinema Follies Club**, 37 L St. S.E., located about a mile directly south of the nation's capitol building.

The fire started late Monday night October 25, claiming 5 lives and a sixth man died early the following day. Eight others were hospitalized

in fair or stable condition.

The fire is believed to have started either while a worker was cleaning rugs with a home-made compound or from a nearby gas heater. A bolted shut rear fire door contributed to the high death and injury rate according to fire officials. Panic by the patrons and heavy smoke kept them from unlocking the bolt above the rear fire door. Flames blocked the front door trapping more than a dozen persons in the two story warehouse-like building until firemen were able to free them, using a rear door on the second floor.

The club operated "essentially as a part of the gay community" said Franklin E. Kameny, the well-known long time gay activist and member of the D.C. Human Rights Commission. He also expressed his grief at this tragedy and extended sympathy to the families and friends of

the victims.

Newspaper reports indicate that fire investigators said they were "hampered in establishing identities of the victims because they lacked identification papers or had false ones." The reports also state that police said that this is "a frequent practice by males who frequent such places." Gay people are upset by both statements.

GAY RESORT OPENING PROTESTED

Hillburn, NY—The **Motel on the Mountain** held its gay-la opening at the end of September. The resort, 30 miles from New York City, distributed advertisements touting "the complete all-private paradise for gays," and "gay life at its peak." Opening night drew over 1500 men and women to the hotel's large discotheque. The hotel also sports a lake and tennis courts.

At the foot of privately owned Ramapo Mountain about 150 residents of Hillburn and nearby Sloatsburg protested the opening. Another protesting group was also organized by the Rev. Harold Thompson, minister of the Lighthouse Beacon Assembly of God in Hillburn. Mayor Carl Wright of the nearby community of Sloatsburg announced: "We don't wish to become the homosexual capital of the East." The protesters were flanked by a line of policemen. Behind the police line, about 30 demonstrators from the Gay Activists Alliance chanted "Gay is Good."

Tom Esposito, manager of the **Motel on the Mountain**, and married with a wife and two children, charged the protesters with discrimination, and vowed that the hotel would remain open and openly gay. "That's ludicrous," Esposito announced concerning the town protesters, "I happen to be the second largest taxpayer in Hillburn." The largest taxpayer is Avon Products.

FEMINIST RUNS

Cambridge, MA—Feminist and gay rights supporter Mary Ellen Preusser has declared herself a candidate for a seat on the nine-person Cambridge City Council. The Council has been split almost evenly between conservatives and liberals; and Preusser has been endorsed by the Cambridge Convention '77, an organization which is battling the conservative elements.

COORS BEER UPDATE

Houston, TX—John C. Barksdale, president of Coors Central and South of Houston local distributorship, was interviewed on the Wilde 'n Stein radio show in October. Appearing with Barksdale were two members of Coors Public Relations Department and Ray Hill, Executive Director of the Houston Human Rights League.

The Wilde 'n Stein program appears from ten until midnight each Wednesday in Houston, and the interview represented only one of several meetings which Coors executives have had with gay representatives in Houston. Bob Russo, public information manager of the Coors Company described these meetings as "positive and useful" and "putting to rest a lot of misinformation".

Russo has circulated to gay groups copies of an editorial which appeared in the September 1977 issue of **San Francisco Gay Crusader**. In that issue the Rev. Ray Broshears (editor) admits that he "had created the story about Anita Bryant's group having

received money from the Coors Company. . . in an effort to hurt Bryant." Broshears fabricated a figure of \$50,000 for Coors' donation to Bryant, another local gay publication decided that it was \$100,000; and the **Advocate** picked up on the rumor and placed the donation at \$150,000. Finally, the National Gay Task Force picked up the still-unconfirmed rumor, and upped the amount of the alleged donation to \$250,000.

Broshears' editorial says, "It was all mythical; it had begun in the offices of the **Gay Liberation Alliance** and was promoted at a GLA demonstration at the Singer Sewing Machine Company.

GPU News did not publish any news items concerning the allegations made earlier this year, since it deemed them at the time as unconfirmed rumors. In our October issue (page 7) we did publish news of the boycott of Coors by some gay organizations and of the response by representatives of Coors.

M.H.R.A. HOLDS FUND RAISERS



Photos by Mark Behar

Milwaukee, Wi—About 200 people turned out for **Review '77** held on October 9 at the **On Broadway Show Lounge** as a benefit for the **Milwaukee Human Rights Alliance (MHRA)**. \$696.84 was raised, which will go to the Patrick Batt Legal Defense Fund to help with legal expenses in his job discrimination suit against Marion Heights Nursing Home.

The first half of the evening's performance consisted of production numbers from **Let My People Come** as performed by Sandi Alexandra, Allison Brooks, Winnie Storm, Steve Ames, Scott Meyers and Nattado. John Sundquist, an attorney from the law firm of Walther and Halling who are handling the Batt case, spoke during the intermission about the importance of the case to all gays.

The second half of the evening featured Ken Baker's Magic Act and numbers by Ronnie Marks, Allison, Sandi, Winnie and Nattado. Speaking for MHRA and himself, Mr. Batt thanked individuals and businesses who had supported the event saying that "continued financial support and door prizes will be needed for future benefits."

GPU NEWS has been informed that attorneys have now filed a 58 page brief in answer to Marion

Heights' motion to dismiss. A ruling on this motion has not yet been made. Legal and other expenses for the case now total about \$7,800, of which MHRA has raised through benefits nearly \$3,000. An income and expense statement for MHRA (not covering newly received attorney bills) is printed below. Anyone who wishes to donate to MHRA should send their donation to: MHRA, P.O. Box 92872, Milwaukee, Wi 53202.

MHRA has contacted the Playboy Foundation for help, but no decision has yet been made by them. In addition, two more benefits are now in the works. A gala evening at Your Place in Milwaukee on November 16 will feature a color TV and art by Robert Uyvari as door prizes. Man's Country in Chicago will hold a casino night over the Thanksgiving week-end with Las Vegas style games and prizes.

MHRA Cash Income/Expense Statement Oct. 24, 1977

INCOME

1. Benefits, Fund Raisers	2985.95	
2. Sale of Merchandise	95.00	
TOTAL		3080.95

EXPENSES

1. Legal Expenses (all but \$5.50 to Walther)	2052.35	
2. Printing, Posters, Postage	158.39	
3. Travel to Benefits	95.98	
4. Merchandise Cost	347.64	
5. Donations, Returned	30.00	
6. Miscellaneous	91.14	
TOTAL		2775.50

UNEXPENDED INCOME

305.45

GAY RIGHTS DEBATE IN BRITAIN

Britain's three major political parties have recently undertaken examinations of issues relating to gay rights legislation. In Glasgow, Teddy Taylor, (Tory Shadow Scottish Secretary) told a meeting of Glasgow gays that the Conservative Party would never make time for "this type" of reform. He also noted that, if a Labour Government were to introduce gay law reforms, the Tories would *not* seek to reverse these. "We would not have made it illegal in the first place," he said, but "if Parliament reformed the law, . . . , there will be a terrific amount of publicity and Parliament would be seen by members of the public as condoning the practice."

Meanwhile, the Ilford North Labour Party's General Committee passed the following motion in October. "There is evidence to suggest that the laws relating to homosexual e-

quality do not go far enough to protect homosexuals from direct or indirect discrimination. The Labour Party ... should be the natural party to undertake a review at depth, ... , and to introduce legislation and other measures to ensure that homosexuals achieve equality with heterosexuals in the area of the age of consent, employment, housing, and social service benefits."

The motion now goes to Labour's National Executive Committee, and to its human rights subcommittee for final formulation and discussion. Gay leaders in the United Kingdom have expressed cautious optimism for the passage of a strong and far-reaching gay rights proposal by Labour this year.

The Liberal Party, which earlier this year produced a pro-gay position pamphlet entitled *Liberals and Gay Rights*, appears to be having second

thoughts at some levels. In a recent press interview, Liberal prospective Parliamentary candidate John Hatherley noted, "If the great sages and founders of civilizations had regarded sodomy as helpful for the development of the finest aspirations of individuals and nations, they would have said so clearly."

Hatherley's negative statements opposing gay rights were angrily condemned by Bernard Greaves, director of the Liberal's Gay Campaign, who told a reporter from London's *Gay News* that this "is just the sort of ignorant rubbish that the internal education campaign is designed to combat."

Even though Greaves has assured the press that the national Liberal platform fully endorsed gay rights without qualification, he also noted that individual Liberal associations are independent and self-governing.

ANITA BRYANT WANTS HER PEACE

USA—Pretending to be a reporter, Minneapolis gay activist Thom Higgins managed to get into a news conference in Des Moines, Iowa where anti-gay crusader, Anita Bryant, was being interviewed. Suddenly, with the TV cameras grinding away, he tossed a banana cream pie into her face. Singer Bryant quipped, "At least it's a fruit pie," before beginning to pray aloud for her assailant. Then she quickly broke into sobs and her husband, Bob Green, ordered "Let him go" to the security men who had closed in.

Evidently Ms. Bryant was not too upset because it gave her lots of publicity for her new book *The Anita Bryant Story: The Survival of Our Nation's Families and the Threat of Militant Homosexuality* published by Fleming H. Revell & Co., Old Tappan, NJ. Publisher Hugh R. Barbour of Revell was delighted. He promptly used the photos of Bryant wearing the pie as promotional material for the book. Said Barbour, "We want our friend Dr. Joyce Brothers to knock the book. There's nothing like

a good negative review to sell a book."

Meanwhile, in Dundee, Florida, Edward A. Taylor, executive director of the Florida Department of Citrus told a grower's meeting that the citrus message might be lost on TV viewers who associate Bryant with the gay rights controversy. "That's no way to sell orange juice," he said. He added that she's been on for ten years but some changes will be needed in "the foreseeable future."

UPI



Said Bryant, "If they want to fire me, let them do it now and give me peace."

GPU ELECTION NOMINATIONS

Milwaukee, Wi—Miriam ben Shalom was elected president of Gay Peoples Union, Inc. at the September business meeting. She will serve until the regular January election of officers.

The Board of Directors received the resignation of vice-president, Roger Durand, due to his hospitalization. Nominated at the October business meeting to fill the post of vice-president until January were Michael Lisowski and Barry Singer. Elections will be held Monday, November 7. Nominations for members of the Board of Directors will also be made at that business meeting.

Elections for the Board of Directors will be held at the December business meeting when nominations for officers will be taken.

EDITORIAL

By Donna Martin

Among the key news stories currently being radiated to the world is the Bakke case which is being argued before the U.S. Supreme Court (final weeks of October). Alleging reverse discrimination against whites because of a quota established at the University of California—Davis medical school for minority applicants, it joins the venerable body of cases which, over the past few decades, have grappled with the fact of longstanding racial discrimination in our society. Generally unnoted was the refusal, yet again, of that powerful institution to hear a case involving homosexual rights. The story behind that suit, an attempt to reverse a decision of the state of Washington's Supreme Court, is detailed in another article in this issue. What it means in a larger context is that Washington joins New Jersey and Virginia (from which states other recent suits originated) in having its anti-human homosexual laws vindicated by a non-action that is, in effect, an action.

It has been strongly and cogently argued that the time may not yet be ripe for the reasonable expectation of a favorable ruling by the Supreme Court on a homosexual case: careful longterm preparation is probably necessary in terms of building up a sufficient body of relevant case law from which the justices can draw so as to buttress and hopefully make more generally acceptable the final ruling. But it is important to keep in mind that consideration of homosexual rights by the highest judicial body in the land is of inestimable importance to the furtherance of those rights.

That such a case, given the necessary legal preparation, should have an excellent chance of winning is most convincingly and clearly elucidated by Walter Barnett in his outstanding book, **Sexual Freedom and the Constitution** (published in 1973 by The University of New Mexico Press). For, as he argues and demonstrates

in detail about the so-called sodomy laws, "the variety of constitutional arguments capable of being marshalled against them is probably greater than for any of the other crimes" (meaning those dealing with sexual issues wherein participation also solely involves consenting adults).

This is an important book for lawyers dealing with civil rights cases and a "must" book for those engaged as counsel in homosexual cases. But even a cursory reading by the average homosexual (not versed in the law) is a real tonic to often sagging spirits when it is realized that there is real hope for his/her situation because, along with other members of minorities, his/her right to full equality and protection under the law is firmly guaranteed by the Constitution. More accessible than the "legal" chapters and highly recommended as an apologia for homosexuality against those attacking it because it is unnatural and/or pathological ("sick") are two central chapters: "The Scientific View," and "The 'Sickness' Theory and Prospects for 'Cure.'"

But what is perhaps of more immediate interest to many of us, particularly in the light of recent gay activist efforts, are the reasons Barnett gives for the necessity of a Supreme Court pronouncement on homosexual rights. The popular endorsement of Anita Bryant's campaign to rescind the Dade County homosexual rights ordinance is still a fresh and painful fact; and the ongoing struggle to get a sexual privacy bill passed into law in Wisconsin is another disheartening fact. What these illustrate, Barnett would argue, is that in a government where majority rule is the cardinal principle (as is true in the U.S.), some minority groups may simply be shut out of full participation in the rights and privileges accorded the majority.

How and why things work out this way is really quite elementary. Although the "majority" is no monolith but in fact consists of many subgroups having differing interests and goals, these can be variously accomo-

dated in the give and take of the political and legislative process, but the great drawback of majority rule is its potential for permitting the exclusion of certain distinct minority groups from entrance into this arena; it provides the opportunity for those groups within the majority (though often at loggerheads with one another on many issues) to come to a consensus about other groups which are to be frozen into the status of outsiders. And indeed, as we all are quite well aware, in American society blacks are a prime case of an excluded group subject for centuries to systematic harassment and discrimination. In like manner, notes Barnett, have homosexuals been thoroughly and consistently subject to grossly unfair treatment.

What motivates and justifies (in their eyes) such injustice on the part of the majority is their perception among the minority groups of characteristics alien to that majority and to which they react with antipathy. Regarding racial minorities these are external physical features—skin color, facial types, etc.; respecting homosexuals, it is their atypical erotic/emotional preference for members of their own sex, rather than of the opposite sex. These alien features then gives the majority "permission" to view and thus treat members of these minorities as (by their standards) not fully human. Hence their smug relegation of such groups to the nether regions from which bleak backwater there is little opportunity for input into society's decision-making processes.

Current attempts to extend the legal rights of the majority to the homosexual minority via the legislative route points to the accuracy of Barnett's analysis. Many state legislators indeed share with numerous others the feelings of disgust and loathing toward this variety of sexual behavior; and legalization, they feel, would be putting on it a tacit stamp of approval. But even those more humanely inclined personally tend publicly and politically to take stands in line with estimates of their

constituents' attitudes—in short, they tend toward conservative positions, lest they be accused of favoring “immorality”, and especially as this is articulated by religious groups.

Illustrative of all this is the reality behind the state sodomy law reform that has taken place. In most of those states such reform was slipped in as part of a larger package, for example as part of criminal code reform (as in Illinois), or as one facet of a larger issue (as is being attempted in Wisconsin where statutory anti-homosexual laws would be negated should the Assembly sexual privacy bill be passed). These tactics serve to deflect public scrutiny from particular parts to the overall picture. But even that isn't always successful. Idaho's newly passed criminal code—which included homosexual reform measures—was soon scuttled, probably because of public focus on this “undesirable” provision.

Thus, Barnett concludes, there is

really only one effective force which can dissuade the majority from their dereliction of duty with respect to excluded minorities. A Pronouncement by the Supreme Court (as final arbiter of the law in this country) specifically including homosexuals among those whose rights are legitimately protected by the Constitution would have enormous impact.

The situation vis a vis blacks in their struggle for equal protection under the law clearly bears out the importance of the Supreme Court as advocate. As the author points out, the great strides made toward elimination of racial discrimination owes much to federal and state civil rights legislation, but, he adds, “this legislation was triggered by the work of the U.S. Supreme Court in applying with increasing vigor the constitutional guarantee of equal protection of the laws.” Moreover, such decisions indirectly helped the cause of blacks by forcing many out of their

apathy and prejudices, and thus promoting a substantial and crucial non-black support group.

It is a sad fact of human nature that it leans strongly toward xenophobia—that is, a distrust and dislike on the part of groups of people of whatever differs from their own standards and experience. What the preponderant evidence of human history demonstrates is that out of apathy and misunderstanding, but also out of spite and greed, the “ins” have succeeded again and again in excluding the “outs” from entrance into their sphere of power and privilege. The Western experiment in democracy has gone far to check these selfish tendencies. But it still has a ways to go. Let us hope that you and I live to see the day when sexual minorities are, if not cordially embraced by the majority, at least are accorded the respect and rights that accompany equal coverage by the law.

FEEDBACK

Dear Friends,

I enjoy GPU NEWS even though from this distance and despite my age (48), which means there is the feeling of being “out of it.” Of course this is true of most all gay publications I've encountered so far.

I enjoy the fiction, the photographs of course, but I do wish there were some feature or section especially for those of us “over the hill” so to speak.

It's bad enough to be in a rural area in the “Bible Belt” South, not well heeled, but most rejections occur because of age, it seems.

W.P.
Clover, Va.

Dear GPU NEWS,

I very much enjoyed your careful review of Ruth Tiffany Barnhouse's disturbing new book, **Homosexuality: A Symbolic Confusion**.

Enclosed is a copy of my own review, which is to appear in the Winter '78 issue of **Insight, A Quar-**

terly of Gay Catholic Opinion. Best wishes to you.

Warmly,
Louie Crew
Founder—Integrity
Fort Valley, Ga.

Dear Friends at GPU NEWS,

I respond to your letter asking for the position of National Gay Task Force on the Florida orange juice boycott.

We do not support the Florida, anti-Anita, orange juice boycott. Many people at the Denver Conference did but the Task Force as such does not and I, personally, and Jean are very opposed to the boycott because of Anita's off-the-job statements. We think that she should be boycotted and we certainly support that but her employer should not be boycotted and we find this a serious violation, by some important gay people, in terms of civil rights principles that are far more important than Anita Bryant. We cannot be

party to a boycott which involves trying to put someone out of their job because of their off-the-job statements. Far more gay people, indeed twenty million of us, are vulnerable, in terms of our jobs, according to that logic, for what we say off-the-job than the scattered Anita Bryants of this world.

In general, I deplore resolutions sections of national meetings or organizational meetings where no opportunity for careful study and assessment and fact gathering is possible before a body of people somewhat hysterically adopt a policy based on limited information and discussion. I heartily disapprove of such things and have successfully persuaded the Gay Academic Union, for two successive years, not to indulge in that spectacle. This did not occur, however, at Denver, to my deep regret.

Warm regards,
Bruce Voeller, co-executive director
National Gay Task Force

Thoughts on Coming Out of the Closet

by Lee Goodman

Except for the lunatic fringe of the gay liberation movement, most of us engaged in timely meditation upon the problems and prospects of gays in the modern world have been wont to conclude, or to note at some stage or other in these random reflections, that coming out of one's closet is ultimately a personal decision. Whether in written or spoken form, this *caveat* usually falls into place somewhere at the end of a long discussion of the blessings of being out of the closet. Coming as it does within a recital of the blessings and satisfactions of declosetedness, I suspect that many more or less closeted readers (or listeners) may have reasonable cause to question the sincerity of the author's (speaker's) belief that the option is personal in the last analysis—a decision not to be gainsaid by argumentation, dispute, or other forms of winding ratiocination.

I've often wondered in fact whether there are any short stories or essays about persons who, after long and deep deliberation, finally decide to come out, do so, and then meet with disastrous results personally and socially. There must be cases like this; but, if there are, betting odds are that they'd never find their way into many a gay-lib publication. One more reason to suspect that the oft-cited personal-decision factor in coming out is, in the hands of the spokespersons of the gay movement, honored more in the breach than anywhere else.

Even if only casual lip-service is paid to the principle, however, it does stand as a beacon of truth in the otherwise murky waters of gay liberation thinking. Those many persons who have chronicled their ultimate satisfaction and contentment (by hind-sight) in coming out of the closet will readily admit that, happy results or not, the results and consequences are of shattering importance to the individual and his/her conception of the world and his/her place within it. In short, whether coming out turns out to be a total beatitude or a dismal curse, its results are never merely negligible on how one lives, thinks, and acts thereafter. A person who is out of the closet is a **different** person than before, and is moving in a different world than before. Things which once made a difference fade into indifference, and many aspects of life hitherto ignored

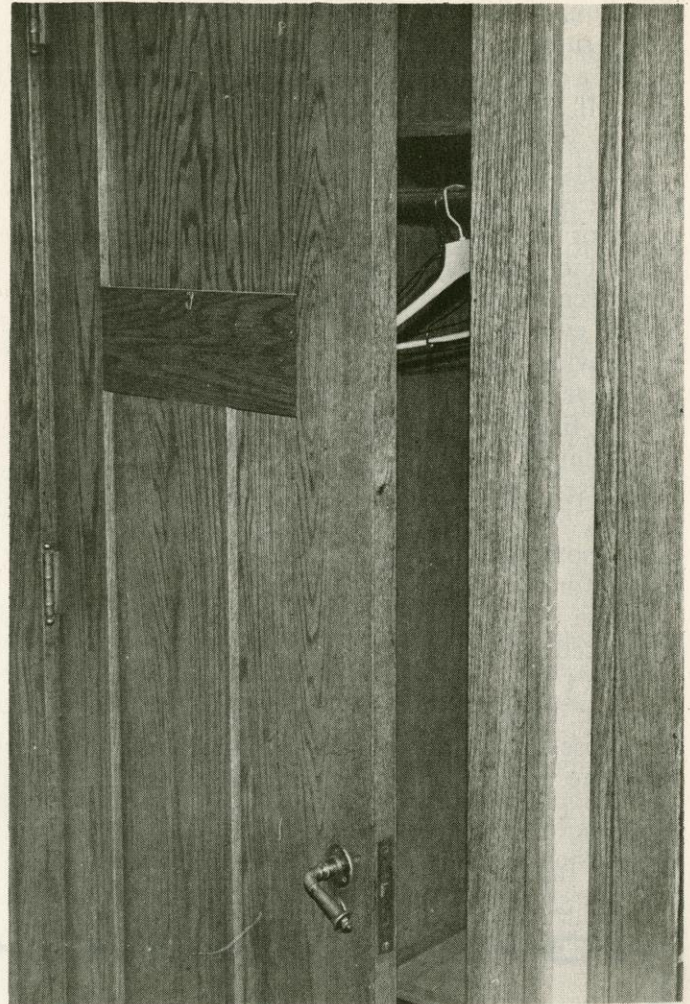


Photo by Mark Behar

take on new meanings and dimensions—sometimes for ill, often (one hopes) for good, but always there.

The buck stops, accordingly, with the individual gay's ability to perceive new possibilities and to live outside the closet once the decision has been made to exit. That being the case, the claim that coming out of the closet is a personal decision verges on a truism. Like most truisms, once we appreciate fully what it means, it turns out not to mean very much; but in the appreciation, there lies the task.

What, then, can be said in favor of making the decision to come out?—that it increases one's perception of the world, that it enriches potentialities, that it opens new vistas of interpersonal relationship among gay and nongay friends alike. All this and more, with the usual *caveat*. Whether one wants to increase perception, enrich potentiality, engage in different relations, etc., is ultimately a question of whether the satisfaction of the wants outweighs possible losses (real or imaginary). Here, though, we're in one of those few domains of human activity where thinking that something is so often makes it so, or at least is one of the things that make it so. A gay person who comes out of his/her closet with full expectation of disastrous results has

already gone half-way towards assuring these results—ditto, I suspect, for those who come out with expectation of a richer and fuller life thereby. So where's the gain? If thinking it one way or the other will make it so, why bother to think at all?

Closets, it might be argued, are not all that uncomfortable anyway; and most of us live in one sort of closet or another most of our natural (or unnatural) lives. If it's not a gay closet, it could be a political one, or an economic one (appearing to keep up with the Smiths even though we know we can't)—not to mention a wide array of social closets into which most of us take refuge at one time or another.

And, finally, what business is it of anyone out there as to whether I'm gay? That's the clinching argument, of course—rights of privacy and other neat utilitarian axioms. Having no good (i.e., decisive) reasons for doing something, doesn't that count as one good reason for not doing it???

Those of us already out of the closet will not be convinced by any of the above arguments. But then, we didn't need arguments anyway, since we're already out; and it's difficult (if not impossible) to crawl back in. Those of us who are in may feel that the arguments ring true enough to our personal needs and feelings, and accordingly offer a preponderance of plausible-sounding reasons not to rock any personal boats. Doesn't that bring us full circle?—back to the claim that the decision is finally a personal one? Not quite,

for personal decision can still be backed by arguments which are bad. To say that a decision is personal is not, after all, to say that it will be the best decision possible. Many of us can, I'm sure, recall personal decisions within our own lives which turned out, at least in more lucid retrospect, to be downright stupid.

To say that coming out is a personal decision is to say no more than that it is a decision which each of us **should consider**. The considerations above confuse the **decision not to come out** with the **lack of a decision to come out**; the second is not a decision, but rather indecision. To claim that coming out is a personal decision is not to suggest that it is an option to be ignored, but rather to claim that, for the gay person, it is the one option which deserves the most serious consideration of all—serious because the effects of coming out of the closet will be serious. And, good or bad, serious results deserve serious consideration. This argument is not one which can be countered with "Maybe I should, and maybe I shouldn't, so I'll wait." If there are reasons why one should and reasons why one shouldn't, the proper response is, not indecision, but "back to the drawing board" (think harder, longer, deeper about the options). The stakes are high; and, being so, the bets deserve careful and prolonged consideration, **not inattention**.

All of the above has been cast at the level of personal consideration and commitment. There is one important fact which deserves mention at the inter-

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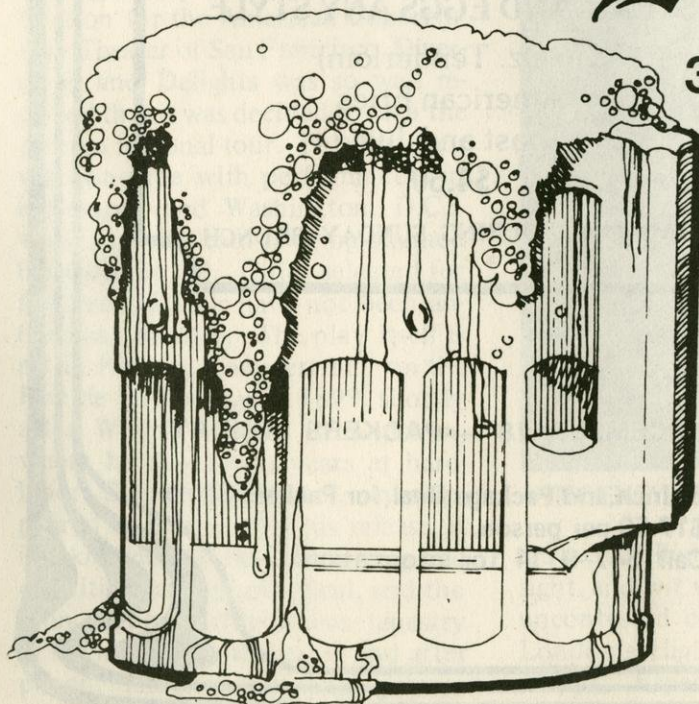
personal level; because, at least in my view of things, it has a potentially high pay-off factor in placing one's bets either way. In a recent public survey conducted in Boston, about 54% of those questioned were in favor of gay rights generally. Of those who claimed to know gay persons, however, almost 70% favored gay rights—an increase of virtually 20%. This hardly justifies the claim of some gay apologists that “to know us is to love us,” but it is a statistically dramatic difference anyway. Whether you are in the closet or out of the closet, the attitudes of friends, associates, and just plain people whom you meet, toward gays is going to make a difference in your own actions and thoughts (whether you want it to or not). This doesn't mean that, if you are out of the closet, people will like you more; though it does suggest that, if they know you as out of the closet, they may come to dislike gays less. Never mind the social consequences of such a change for other gay persons (though these consequences are potentially enormous)—concentrate rather on the personal level. Does it not make perfectly good sense to say that my life (and your life) will be **better** if we move in a social context where people are less uptight about gayness, less negative, more open? Sad to say, legislative and other political reforms cannot in principle bring that result. To the extent that the result has been (and is being) obtained at least partially, we all profit from the decisions that others have made to come out of the closet; and, to the extent that we can all profit still more by greater results, we can all

contribute to them.

The above consideration cannot be decisive for coming out—no considerations can. But, unlike some of the earlier considerations for not coming out, it offers some positive expectations of goods to be obtained at the personal level; and, for that reason, it deserves hard consideration. One of the political commentators on the Dade County campaign noted that one of the saddest aspects of the gay campaign itself was that the general public learned more about gays from Ms. Bryant than they did from the opposition. Much time was spent by gay groups arguing for **gay rights**, but gays as personal entities remained invisible for all of that. Perhaps the criticism is not a just one in the circumstances (and perhaps it is); but, irrespective of that, it indicates a real and underlying need for both the gay movement and for gay persons. We have each of us, a real need to be **known** as who and what we are. Perhaps I am an undying romantic in this, but I suspect that many of those persons in our society who experience both revulsion and hatred at the prospect of gay presence have never known gay people. If this is true, or even just partly true, then “coming out” and “being out” takes on a much more cosmic significance than is intimated by referring to it as a “personal decision.” Perhaps the phrase will turn out to have been prophetic also, and the ultimate effects of coming out of the closet will, in retrospect, be seen as the achievement, for gay and nongay alike, of full personhood. Perhaps.

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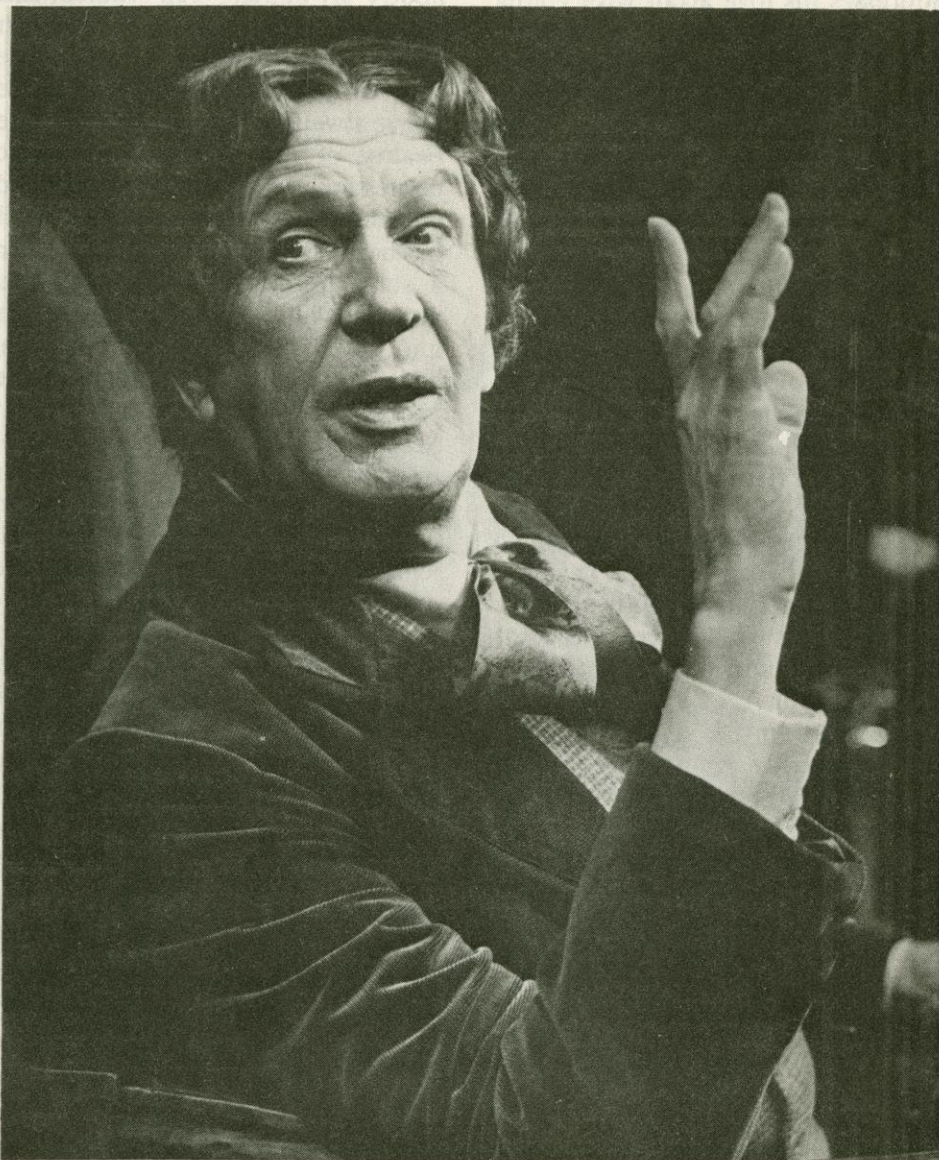
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WILDE DELIGHTS

by michael mitchell

In the last several years, the American public has been treated to a number of extremely fine historical character portrayals among which have been James Earl Jones as Paul Robeson, Robert Vaughn as Harry S. Truman, Henry Fonda as Clarence Darrow, not to mention the sterling performances of **The Adams Chronicles**. Not confined to the live theater alone, these types of dramatic biographies have proven to be one of the very few redeeming qualities to be found in recent movies and numerous television seasons. Now, following in what will hopefully become something of a tradition, comes Vincent Price as Oscar Wilde in **Diversions and Delights**, written by John Gay and directed by Joseph Hardy.

Originally produced as a local production for the American Conservatory Theater of San Francisco, **Diversions and Delights** was so well received that it was decided to take the play on national tour. This first tour will conclude with performances in Pittsburgh and Washington, D.C., while a second tour is being planned for early in '78. Cities selected for this second tour have not been announced to date. The play itself is set in Paris at a concert hall on the Rue de La Pepinier in 1899, shortly after Wilde's release from prison, where he spent two years at hard labor. Since Wilde, in fact, never appeared in public after his release, it is acknowledged that the setting and conditions are hypothetical, and the monologue a richly woven tapestry of his writings both before and after prison. The first half of this present-



VINCENT PRICE AS OSCAR WILDE IN **DIVERSIONS AND DELIGHTS**

tation is filled with the candor, insight, and wit which made Wilde the uncontested center of attention in London's High Society of the late 1800's. Especially entertaining are

Wilde's observations taken from his **Impressions of America**. Also amusing are his opinions of contemporary literary figures like George Bernard Shaw and Frank Harris, the latter of

whom was to later write a perplexed yet sympathetic biography of Wilde's life. The fact that his observations on morality, vice, sin, and social hypocrisy are as fresh and witty today as they were in his own day, is ample proof that Wilde has more than earned his place as a giant in English literature. This reviewer found many places throughout the play where it was necessary to remember that setting was 1899 and not 1977. The second half of this "lecture" directly addresses his love affair with young Lord Alfred Douglas, his trial on false libel charges and sodomy, and the degradation of Wilde's prison experience. Although spiced with lighter moments, this latter half is bitter and disillusioned in tone—a sharp contrast to the opening. In this way, the author has structured a capsule summary of Wilde's rise and fall as both a literary superstar and as a sensitive intellectual human being. It is the story of his life and times told in his own words.

Vincent Price is perhaps one of the best known figures in filmdom. His film credits stretch back to 1938 and his unforgettable portrayals of villains, ghouls, and madmen have terrorized children and adults alike for generations. No other single actor has done so much to enshrine the name of Edgar Allen Poe in the minds of millions of movie viewers throughout the world. Among his greatest are *The Song of Bernadette*, *Dragonwyck*, *The Three Musketeers*, *House of Wax*, *The Fly*, *The Pit and the Pendulum*, *The Masque of the Red Death*, and the *Dr. Phibes* series. Yet, here too, is an actor who has mastered oratory in the style of Charles Laughton, Richard Burton, and Orson Welles—a mastery he applies with studied ease to his part, regardless of its scope or depth. He has also appeared in numerous stage and television productions, made several literary recordings, and is a recognized expert on art history and fine cuisine. Therefore, it was with no little amount of anticipation that I awaited his Chicago engagement. I was not disappointed. Although

Price is no longer the youngster we all remember from his early films of terror, he is a perfect casting for a Wilde who was no longer the boyish darling of the salon, but an ill and broken man in the last year of his life. Price is one of the few actors of stage or screen who has the intellectual training to deliver anecdotes, parables, and narratives where the entire meaning can hang on an inflection or a pause—another Wilde trademark. His renderings of Wilde's poetry are equally well studied, and delivered in that ease of style which marks the difference between the talented and the truly gifted. While I have always appreciated the unique beauty of those French idiomatic expressions which can't be translated without total semantic mutilation, it has been a long time since I have seen a stage production which left me actually excited with the conciseness and power of the English language. This is all the more significant if the viewer is especially keen to the thousand abuses our mother tongue is subject to at the hands of the popular press, telecommunications, Madison Avenue, and published pseudo-intellectuals. For this excitement, the theater owes a debt of gratitude to Wilde for his genius, to John Gay for his editorship, and to Price for his eloquent interpretation. It is equally exciting to watch one actor such as Price hold an audience in the palm of his hand for two hours, using nothing more than the magic of his

eloquence and the power of the spoken word. Price, as Wilde, adds another whole dimension to a figure most of us have only known through the somewhat estranged qualities of objectivity. Price makes us feel admiration, compassion, and sympathy for a fellow creature who, like ourselves, tried to realize his full God-given potential while trying not to let his failings totally undo him, in order to find some meaning in life, and perhaps a small piece of immortality. Time and again I found myself wishing that Wilde could be here today to silence the jabberings of this country's born-again misanthropes and malcontents with the power of his wit, insight, and candor which, in his own time, slapped the haughty and self-righteous face of the Victorian Age.

Oscar Wilde is one of ours, and we are richer for it. *Diversions and Delights* has restored him to us as he was in the final hours of this struggle we call life. Broken but not conquered, Wilde is an immortal testament to all those individuals who have endured persecution and rejection in order to, at times, stand apart from the mainstream of contemporary belief and custom, and speak their mind and heart. His is no St. George and the Dragon tale, but rather the story of one who made great personal achievements and great personal mistakes. His story is our story, not only as a homosexual, but as a fellow human being.

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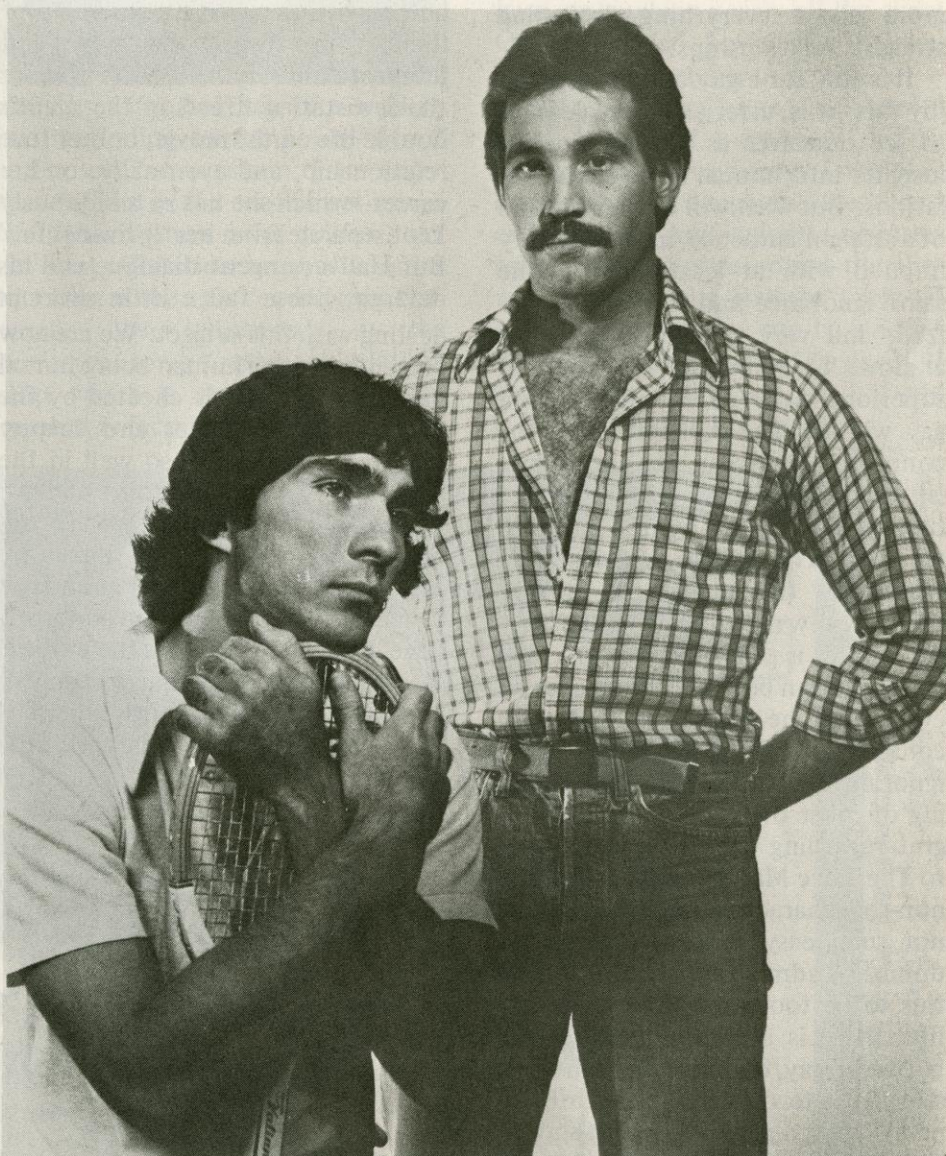
THE LOVE MATCH

by richard hall

Reviewed by robert chesley

Richard Hall's *The Love Match* is currently in preview at the 13th Street Theatre in New York City, with an opening slated for the end of November. The play takes as its starting point the Hollywood filming of a best-selling gay sports novel—a situation deliberately similar to the proposed filming of Patricia Nell Warren's *The Front Runner*: Paul Newman's stipulation that the script for *The Front Runner* be **impeccable** is even used in *The Love Match*. The play is very clever and very entertaining, though I do feel it falters a bit in its second act.

The first act is entirely delightful writing—engaging and witty, with frequent pungent lines and moments in which we realize the underlying pain. Hall presents his plot straightforwardly in a series of short situation scenes. There are three main characters in the first act: the openly gay author of the best-selling novel who has come to Hollywood to work on the filming of his book; a popular straight actor—so confident of his *machismo* that he can dare take the lead role and demonstrate fashionable social consciousness about gay rights; and the actor's agent, a powerful professional woman and closet lesbian, who makes it clear in a suave and unruffled way that she is dead against the project. We also see the actor's wife (whose contact with enlightened open gays begins to awaken in her a feminist consciousness), the writer's witty and naughty lover, and—briefly, though she becomes a major character in the second act—the agent's taciturn young lover.



Photos by Mark 6
Heikko Kerin (standing) plays a writer in favor of making a film about a gay tennis player in the new play by Richard Hall called *The Love Match*. Jim Krestalude plays the star who thinks the role might wreck his career.

The problem presented in the first act is that the straight actor, for all

his good will, cannot enact affection for another man: he is frozen by the

echo of his father's voice, telling him "Don't do anything I'd be ashamed of, son." The author and his lover open their lives to him (and to his wife) in an attempt to get him to relate to the human naturalness and wholesomeness of a loving and sexual relationship between two men. The confrontations between straight and gay make for funny situations the straights are stereotypically ignorant and fearful, and the gays, who have all the answers, seem with their high consciousness to know more about **everything**, including straight relationships.

It is easy for a gay audience to enjoy this—it is, after all, very pleasant to see ourselves as having superior insights into human socio-sexual relations. But what will be the reaction of a straight audience, most probably imbued with at least **some** of the same ignorance and fear being satirized, and very probably not over-anxious to relinquish the seat of superior insight? Well, thinking non-gay women may perhaps realize the connection between gay and feminist thought, but the play positively begs to be put down by non-gay men for what **The Village Voice's** Ross Wetzsteon (in an article on gay theater a few months ago) calls "gayism." This is potentially a very ugly term, and can be seen, perhaps, as an evasion of the possibility that a gay consciousness really is superior to the ignorant, fearful heterosexist thinking of most of society. My only regret regarding this issue in relation to **The Love Match** is that I wish the non-gay characters in the play were not such easy marks—they are so dumb! I admit that, alas, I do find this to be too often the case in real life; there is a communication gap between gay/feminist thought and straight/heterosexist thought(lessness). It is a problem which should be met seriously—but not in an entertainment like **The Love Match**. Too bad if those who are the butt of its jokes don't get the jokes.

In its second act, the play (with slightly disconcerting awkwardness) shifts its focus. The tone becomes

serious, the closet-lesbian agent moves to the center, and Hall gives us a neatly reasoned exposition of another and deeper aspect of the situation presented in the first act: **self**-oppression of gays as a major aspect of the problem. The agent's fear of society's hatred of gays ("All that **hatred** out there, just waiting for an excuse to spill out!"), which she has used as a reason why she is against the movie project, is demonstrated to be a function of her self-hatred. Can gays, Hall asks, gain respect as human beings when the majority of them cannot respect themselves and therefore hide in the closet? We see the devastating effects of the agent's double life on the movie, on her love relationship, and eventually, on her career—which she has so assiduously kept separate from her "private life." But Hall's pungent dialogue and his deft gay-libese fall a little short in dealing with this subject. We are now presented with a human being in real pain, and feel a little cheated by the short situation scenes and snappy repartee which work so well in the first act. We get the point and we want to sympathize, but we are, unfortunately, a little embarrassed by the scenes between the agent and her distressed lover which we cannot believe—and the problem is the writing. The lesbian relationship is not shown convincingly or in depth—there is little indication of love between the two women because the relationship

is already falling apart by the time we see it. And Hall allows himself to be too political, too heavy-handed for such a complex situation; when characters are in pain, political truisms are inappropriate and even somewhat callous—no matter how valid. People in anguishing dilemmas do not exchange clever and balanced lines like:

"No hatred like the hatred for your own kind!"

"Not for your own kind—for your own **self**!"

Ringed words indeed, but not true to the human situation onstage.

The situation and ideas could perhaps have been worked into the play if written in the same funny-but-serious manner of the first act, or they could be worked into a separate drama—of considerable power. In their present form, they make the play a bit ungainly and unshapely—and because the play has been so good, we hate to see it falter.

This is certainly not to say that the second act is just awful, only that it has its weaknesses and awkward moments. It has also some very fine and moving moments, and a good share of the fun carries over from the first act. Hall chooses, correctly, not to bring the issues raised to a neat solution; a happy ending would be glib. Instead, we are left with unresolved problems—the movie project dropped, the agent's future uncertain, the writer stuck trying to

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write trash, and both the actor and the agent standing accused of being stunted by their sex roles in their development as people.

Under Peter Dowling's excellent direction, the cast of six are all at least very good. Leslie Blake is outstanding as the agent, with refined control of the timing and tone of every line and gesture. Heikko Kerin realizes the part of the author fully, portraying the character with a slightly goofy idealism and enthusiasm which lends a touch of irony (and hence humanity) to his right-on-target politically correct lines: as his lover, John Tansey is fetching and funny, showing by expression and gesture every passing thought in his character's active mind. Jim Krestalude is a quite believable jock of a movie star, but is called upon by Hall most of the time to be little more than a fall guy, his psychology reaching little further than Typical American Straight Sexist Male Thinking. J. Kovats, as his wife, also has a wonderful sense of comic timing, and



gives us a good sketch of a woman just beginning to think for herself and assess her position; I am sorry that the plot of the second act leaves her behind—she's a lot of fun. At her best, Christina Jacques is quite touching as the agent's young school-teacher lover, distressed by the secrecy enforced upon the relationship which is central to her, and resolutely facing the need to end the

relationship. As I have said, I feel it is Hall's fault and not hers that some of her scenes did not work entirely well at the first preview showing, though it is possible that—given a little time—she will be able to make more of the character and overcome the lines which do not ring true (as Ms. Blake does). The scene in which we first get to know her is inordinately difficult—a monologue delivered alone onstage to an invisible bartender, and the first purely serious scene in a show which has until this point kept us laughing nearly all the time. Quite a burden; I wish her luck becoming comfortable under it.

Let me reemphasize that, despite what I saw (at a preview performance) as a few weaknesses, the play on the whole is delightful, fresh, and even lovable. And it should be interesting to see what reception the play will get from the straight press (if any—a good gay play can be ignored by the straight press): it so cheerily and audaciously proclaims that gay is not just good, it is better.

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VALENTINO

film review by michael lisowski



Rudolf Nureyev and Anthony Dowell as Valentino and Nijinsky in the film "Valentino," and (right) Nureyev with Christine Carlson in another scene from the film.

Those familiar with Ken Russell's method of movie making madness (called "Russellmania") learned long ago what to expect. Yet, in a way, it's a pity that Russell's stamp was affixed to **Valentino**, as most of the barbs thrown at the movie by the critics would have been more accurate if hurled at Russell's style of direction. Had the movie credits ap-

peared at the end of **Valentino**, with the name of the director carefully omitted, the reviews would have probably been more open-minded. Instead, critical dissection has been replaced by disdainful autopsy.

Russell has usually taken romantic subjects and interlaced them with religious themes in such films as **The Devils**, **The Music Lovers**, **Tommy**,

and **Lisztomania**. Critics have lashed out at him for going to vulgar excess in his cinematic interpretations and then having the audacity to call them art. After viewing **Tommy** and **Lisztomania**, for example, I felt that the experience was comparable to watching more conventional films while using poppers. True, **Tommy** is loaded with vulgarity; for example,

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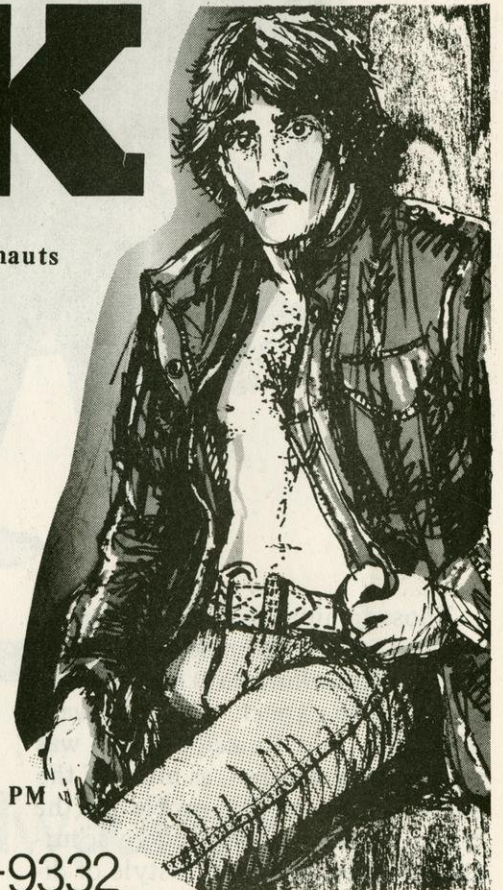
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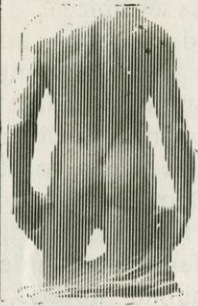
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a blown out television set spews forth a suggestive mixture of baked beans, chocolate, and soap-suds upon a groveling Ann Margaret. Likewise in **Lisztomania**, where heavy phallic overtones dominate, there is one scene where Liszt hallucinates on having a gargantuan penis which is severed in a guillotine-type vagina. Even so, Russell's **Valentino** is surprisingly much more restrained. Vulgarity is there, but in a more subdued sense; more reflective than interpretative. It's the vulgarity of the 1920's a vulgarity derived from the inflictions heaped upon Valentino, a vulgarity in the character's sexuality.

The film opens (in silent movie fashion) with thousands of mourners clamoring outside a funeral parlor, wherein lies Valentino. The horde comes crashing through the window. After the rabble is cleared out, the prominent people in Valentino's life enter to pay their respects (with necrophilic overtones) only to be hounded by equally vulgar reporters. From there the film becomes a series of flashbacks depicting noteworthy incidents in Valentino's life. Among the more memorable is one scene in which Valentino dances a *pas de deux* with the famous Russian ballet dancer Nijinsky on a spacious ballroom floor. The magnificence of this scene is astounding, probably more so to the non-gay members of the audience. In another scene, Valentino dresses up with Alla Nazimova (Leslie Caron) and Natasha Rambova (Michelle Phillips) to do a parody of Nijinsky's "Afternoon of a Faun", taking pictures of themselves with an automatic camera. When photos of this campy session became public, their circulation aroused considerable speculation as to the "sex-god's" masculinity, since Alla and Natasha were lovers, Alla being a flamboyant Russian actress and Natasha the woman who later became Valentino's second wife. Which brings us to an interesting point: Russell's selection of Rudolf Nureyev to portray Rudolph Valentino.

Actually, Russell had attempted to entice Nureyev years ago into

playing the part of Nijinsky in a film of the dancer's life. Finally, he succeeded in debuting Nureyev as Valentino and I can't help but feel that while Nureyev matches Valentino's magnetism and mystique, Russell saw other basic similarities as well. Perhaps he succeeded because at the time Nureyev was dancing with heavily bandaged legs and was suffering from a lingering case of pneumonia. On playing Valentino, Nureyev is said to have related to a friend that he wondered if he had succeeded in portraying an untalented homosexual actor which is how he felt Russell perceived Valentino. I almost choked upon reading that.

Russell presents Valentino to us as Valentino was to his audience in his day; as the world's greatest screen lover, but not on a par in reality. In actuality, Valentino was constantly badgered by the press which called him the "pink powder puff." Ironically, the film ends with Valentino lying atop a marble table in a grotesquely barren morgue covered up to his chest with a pale pink sheet.

Valentino is a good enough movie—in parts. The strikingly gorgeous scenery and set designs (always a credit to Russell), the outrageous parodies, and the silent remakes of Valentino's classic scenes are exceptional. The beautifully executed dance sequences (ranging from ballet to tango) are, as one critic pointed out, choreographed by Nureyev throughout the entire film with the dancer's sense of sensual movement in every step. Granted, the movie is a dance showcase for Nureyev, but I would have been much happier if Russell had delved deeper into Valentino's sexuality. Perhaps Russell only intended to keep us as curious as audiences were in the 1920's. If, however, Russell does perceive Valentino as an "untalented homosexual actor," then he should have fully presented him as such, not just have given us glimpses.

GPU PHONE

271-5273

REVIEW

Sexism and Language edited by A.P. Nilsen, H. Bosmajian, H.L. Gershuny, and J.P. Stanley. National Council of Teachers of English (1111 Kenyon Rd., Urbana, IL 61801), 1977. Paper binding.

This anthology is not just a collection of articles on sexism within the English language. More importantly, it also offers articles which deal with remedies; and, while primarily directed to teachers and their use of language in the classroom.

Following an introductory essay on linguistic sexism as a social issue, articles are devoted to sexism in vocabulary, gender-marking, legislative and court language, literature, marriage, dictionaries, children's books, and in elementary teaching materials. I should want to distinguish, as the editors do not, between sexism of language and sexism in language. The sentence "Every student did

well on his exam" is an example of the former. Stories which cast boys climbing trees and girls playing with dolls are examples of the latter.

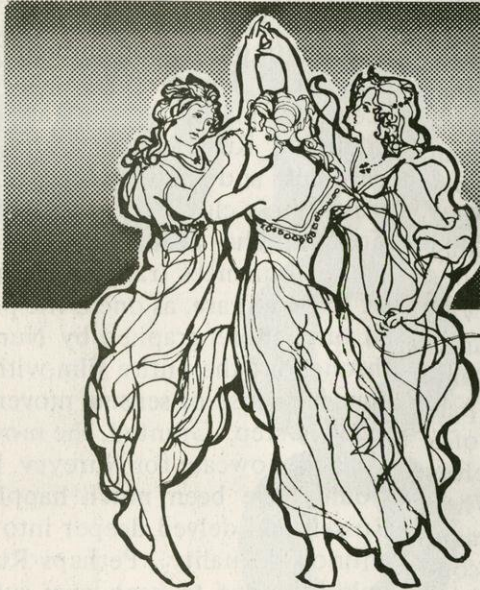
Many of the peculiarities connected with sexism of language arise out of English syntax and gender-formations. In the gay culture sexism often originates in the gay slanguage, but the problems are one of a kind. Many feminists advocate as remedy the creation of new vocabulary entries ("personhood" for "mankind", etc.), but the cure is often more painful than the disease; since English syntax is already hopelessly muddled and inefficient. Most of the authors in this volume counsel paraphrase rather than creationism—"All students did well on **their** exams", for instance. This strikes me as a healthy alternative.

On the matter of sexism in language, the general counsel is to be more selective in choosing texts and stories. Choose, for instance, stories which have girls climbing trees and

boys cooking on occasion. This suggestion also appears sensible.

When all is said and done, however, I think that we must remember that sexism of (or in) language is only a symptom, but not the disease. French, for example, has a vocabulary which is a feminist's delight. There is no neuter ("it"), but only masculine and feminine genders. Among the feminine nouns are "person", "virtue", "strength", "mankind", and even (horror of horrors) "virility." Does this mean that the French are notoriously non-sexist?—alas not, and there lies the rub of it. For, even if sexism should be fully eliminated from our day-to-day linguistic intercourse, it would only crop up elsewhere, so long as people (and not just language which they use) remain sexist.

The above point is not a criticism of this book. The battle of prejudice—whether it be against gays, women, or races—must be fought on every front.



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MISS GAY WISCONSIN MR. GROOVY GUY PAGEANT



The Entertainers Club of Milwaukee is to be congratulated on their annual presentation of the Miss Gay Wisconsin/Mr. Groovy Guy Pageant, this year titled "Hallelujah Halloween." The pageant was held Sunday, October 20 at the Center Stage and was the best pageant of this type that the city has ever seen.

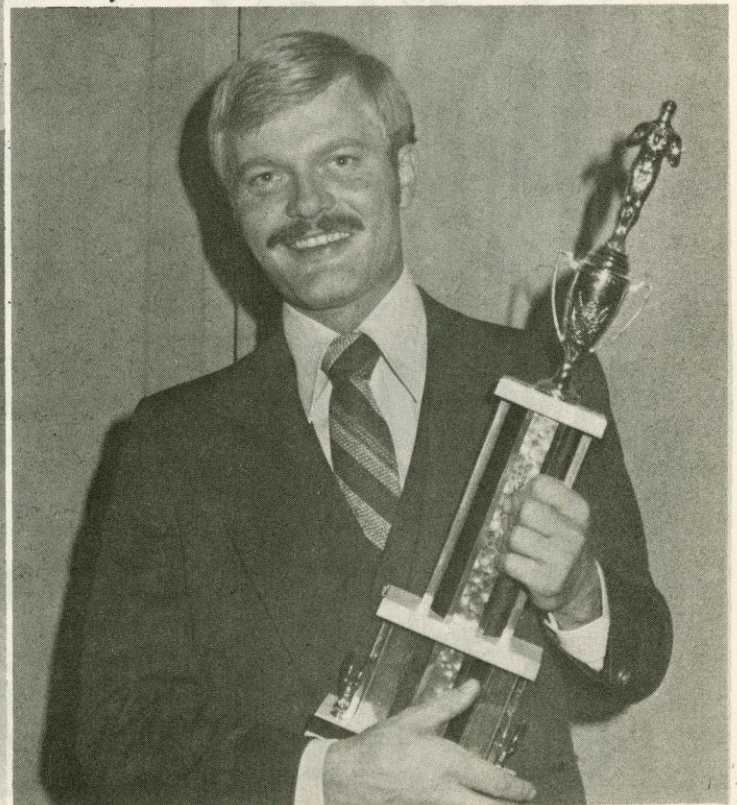
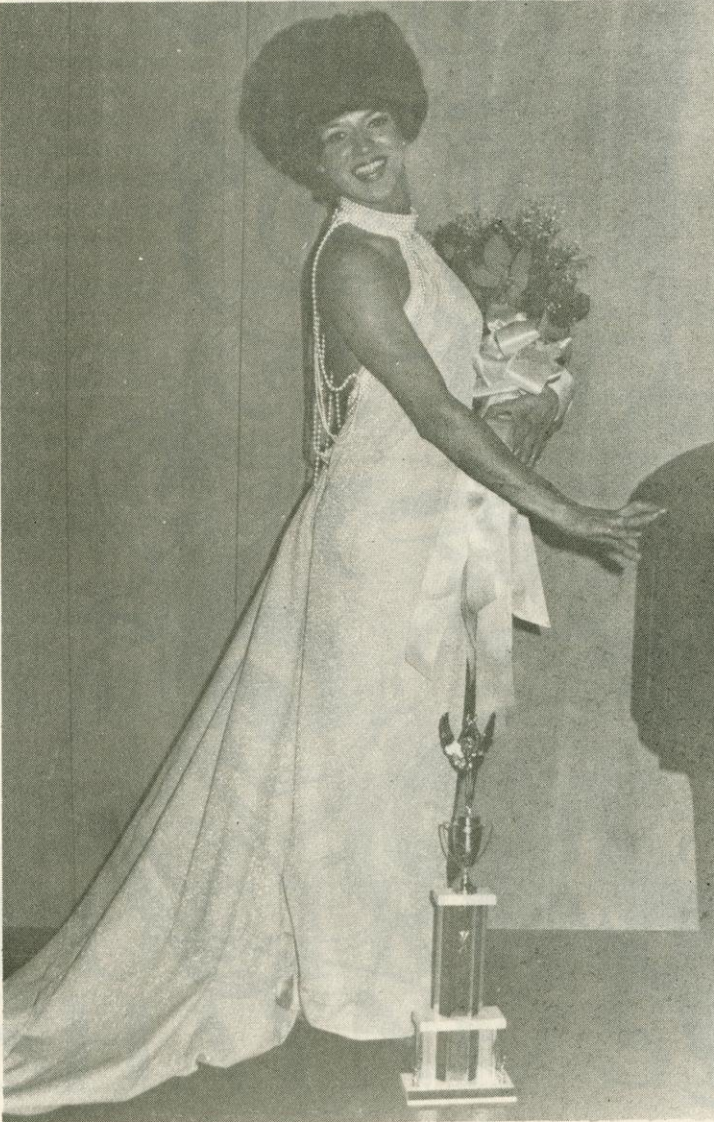
There were seventeen candidates for Mr. Groovy Guy and 13 candidates for Miss Gay Wisconsin. Both groups paraded down the runway in the first judging called "Do Your Own Thing" in costumes of their own choice. The candidates showed a great deal of imagination and fantasy in their presentations.

The second judging featured the men in swim suit competition and the Miss Gay Wisconsin candidates in evening gowns.

After intermission Ken Baker gave his magic act and Gerry Perry and Don Evans played and sang.

The finalists were selected and each answered a difficult question to test for poise. Then after a short speech by Jerry Mathews, president of ECOM, Mel Powell and Riki Vegas, mistresses of ceremony throughout the evening presented the winners in reverse order, carefully building the excitement as Paul Zinthefer was named Mr. Groovy Guy 1977-78 and Jamie Gay's was named Miss Gay Wisconsin 1977-78.

Photos by Bob Stocki





For nearly a year she has lived in my heart;
her footsteps running softly
through my dreams.

She can touch me from afar
and wrap my soul
with longing.

There was no one before her
I thought there'd be
none after.

My heart is a tangled web
of yearning
for the one I'll never hold
And of something else—too new,
too fragile
to yet understand.

Her gentle hand, and now another's also
touches briefly
tentatively
A spot within me
tender
and aching.

Is it merely a fleeting glance
at yet another promise
unfulfilled?

Or a wish for what
she cannot give me. . . .
I did not think I could feel
but for her.

Yet I want to reach out for this
and explore its depths.
Will it still be there
tomorrow?

AN ANSWER TO ANOTHER POET

Am I one
of the lost faces
with whom you dance
although
things are different now
for you
and I'm the one
with all the tears inside. . . .

Five minutes
held in your arms
drifting
into the sweet oblivion
I wish were forever. . . .

These precious moments
I'll hold in my heart
til someone else comes
and sweeps you out of it. . . .

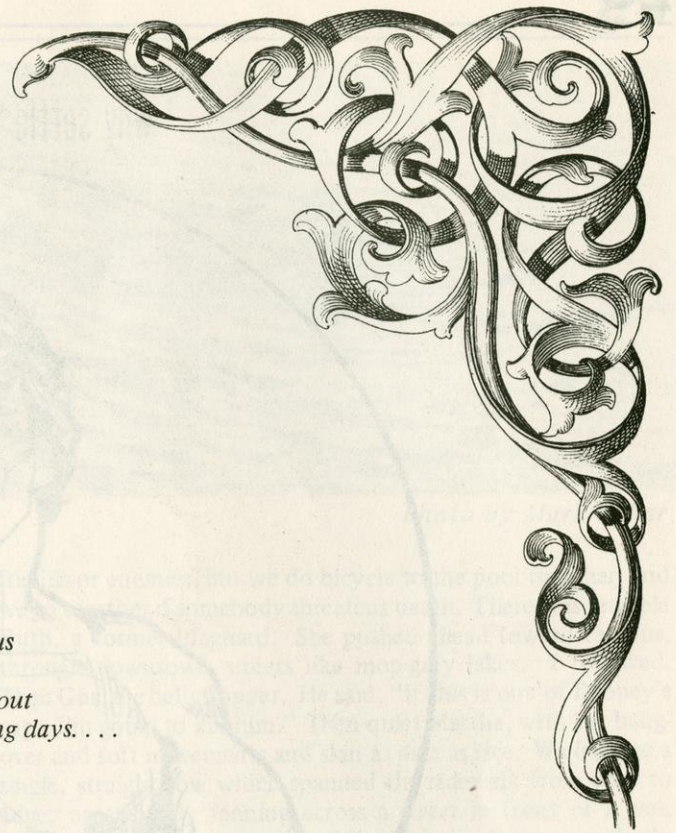
Thoughts and feelings—
dreams no more. . . .
just fleeting moments
of tenderness
woven into the continuous
fabric of our lives
as your spirit flits in and out
through careless and caring days. . . .

You are not the same—
and yet you are.
(If I am different,
so you must be also.)

Thoughts that intermingle—
and some that clash.
And some that linger (having been spoken,
verbally or otherwise)
like the golden dust from
a butterfly's wing.

Heavy, painful chains of trouble
weigh upon your heart
pulling like a magnet
toward the chains upon mine—
may my lesser chain
take strength in its comparative lightness
and lift the heaviest one from you.

Sorrows not shared
tear a delicate soul
to shreds.
Lay bare your tender heart
for a tender hand to soothe
as yours has done
so often.



If I could
I would write
A sad country song
'Bout an old man and a child
Who are one;

He has not begun to live
Though he's nearing twenty-nine,
But his sorrows
Are a hundred years long.

He looks out on life
Through his failing eyes
And shivers in the dark cold;
The sadness of age
And the wonder of youth
All wrapped up
In one dying soul.

Just once to have had
A sweet memory to hold—
But he lived like a weed growing wild;
And he knows as he lays down
His tired aching body
He's dying the death
Of a child.

POETRY BY SHAYNE STEPHENS

why settle for anything less?....



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Swimmers



Photo by Mark Behar

fiction

by

Scott Jones

It was Martha who nudged me awake this afternoon and handed me the note. I recognized Dabney's handwriting, full of barbs and kinks, without having seen it before. I was too dizzy and hungover to understand much of what I read, but there was one clear sentence about how the world was good, how he was killing himself at one-thirty, and how we were supposed to divide up his records and the rest of his junk however we liked.

"It says here Dab's killing himself," I said.

"After his Spanish test," Martha said.

"But he was going swimming with us," I said.

Martha said, "It's raining." She closed her eyes. Martha's a favorite swimming partner of mine—a backstroker, a biology major, cool, earnest.

"Tell me what else the note says."

"That the class is on the first floor of Beecher." She opened her eyes. "Ruth thinks we should walk over there. Do you think this thing's serious?"

I thought, it's either serious or it's another goddamn poem. After meeting Dabney in a lit class months ago, I knew almost nothing about him except that he ran around with a crowd of roughnecks who drank beer while slapping one another on the back, and that he was a poet. He really was a poet—couldn't help it and you couldn't blame him. He couldn't give a straight answer, couldn't speak in real voices. It made me furious. I asked him once what he thought of women, and he said, "The women in Atlanta wash their hair in orange Fanta." Everything was an evasion at worst or a metaphor at best, and this note was a metaphor, and why let that scare us?

I remembered the stuff he'd thrown against the wall the night before, the knocked-over TV set, the tequila. "Let's go meet him," I said. "Do we have any time?"

"No," Martha said. "It's five after one."

I blundered into the bathroom. Leaning over the sink to drink some water, I saw, in my intense tipsiness, pictures of Dab. The long torso climbing the impossible tree, the smile as he crashed the booze glass into the stairs, the handsome hands. Suicide's so frighteningly casual, I thought. Out of some small need to test friends' affections, out of joking, even, a trigger is moved a negligible distance and a life is finished. I started crying. Martha came in for an aspirin, told me I had toothpaste on my beard, saw me blubbering, said my name softly and left with her aspirin, laughing. I looked after her, wanting to shout some compliment to her, but I couldn't find the exact compliment I wanted. Stopping crying, I went back to my bedroom for my coat and then clumped downstairs.

Leasing this house together hasn't yet turned us into close

friends or enemies, but we do bicycle to the pool together, and we go together if somebody threatens death. There was sensible Ruth, a former lifeguard. She pushed ahead toward campus, through downtown streets like mop-grey lakes. I followed. Then Gus, the bellyflopper. He said, "If this is one of Dabney's gags, I'm going to kill him." Then quiet Martha, with her hangover and soft movements and skin as pale as rice. We became a single, straight row which spanned the sidewalk from edge to edge, occasionally fanning across a street in front of a wet, morosely honking car. In a weightless drizzle of rain—practically a clammy stream—people gave us startled glances and rushed on.

I guess we all had different reasons for going, but I was the only one who ended up trying to explain. I didn't plan on it. Somebody passed us, hissing, "How are you?" and I yelled, "Fine, we're all fine," and then gave a loud sob with a fierce tremolo. The acquaintance didn't hang around to sympathize, but Ruth grabbed my elbow.

"Are you that worried about Dab?" she asked.

"Dab's a bastard," I said.

"Don't let him hook you," Ruth said. "He's a hysteric."

"He's crazy and manipulative," I said.

"Why take him seriously?" she agreed, shrugging.

"Because I just about died, once. On purpose. I took twenty-nine sleeping pills on my eighteenth birthday, and I just about died."

We crossed the wood bridge into Blythe Meadow and there was Beecher Hall, looming like a hospital.

"Why did you do that?" Gus asked. An old question: I asked myself again, and there still wasn't any reply.

"I can't answer," I said.

"Bull," Ruth said.

I tried to, and couldn't respond. It was as if a strange eighteen-year-old had tried to kill me, I thought. I didn't know anything about that stranger—only that he'd been mad enough to kick a chair downstairs that bad November night, that he was gone now, and that his anger still frightened me. What if nobody had checked me the next morning, to see if I was still mad? What if nobody were to stop a strange poet from killing Dabney now—how would I feel about my own good luck?

When Beecher was twenty yards away I gave up waling and left the others behind. A man with straight layered chestnut hair was on the steps, drinking from a beer can, but he turned out not to be Dab. I ripped up the steps and down the corridor, with the rest following. Almost none of the first floor classrooms were in use, and none of the ones that were had Dab in

them when I opened the doors to look. I followed some tapping noises and found a secretary, who sent me up to the Spanish and Portuguese office on the eighth floor to ask for the room number. I punched the elevator button a couple of times and then took the stairs. The Spanish and Portuguese office was locked, so I pounded and cussed until some people came by who gave me what I needed. I hit more elevator buttons—the elevator was now ready for me on floor one—and ran back down the stairs. We all met up again and found the room: 134. I froze, afraid of not knowing what to do if Dab weren't inside. Martha shoved the door open with her shoulder and disappeared. The door clicked shut and immediately opened again. She came out, fluorescing white under the tubes.

"What'd you find?" I shouted.

"A class," she shouted back.

"Dabney's class?"

"I couldn't see," she shouted.

I went into the classroom, saw a professor and twenty strange faces, and gave Dab up for lost.

"Oh, Christ, sorry," I said.

"Leo," Dab said.

He was underneath me, grinning. "Dab," I said. He was in a denim shirt and his hair was clean and well-shaped and made me admire it, the way it always does. I gave him a pat on the shoulder—maybe not a gesture for a suicide, but one I realized I'd wanted to make for a long time. The shoulder was smooth, curved as if for water, like a turbine's blade. I think he said something then, but I couldn't make it out. I seemed to be a pinpoint for a second, and I heard a high note inside, and the light all around seemed bright. I smiled, ran out, slammed the door, and told the people in the hall, all thirty or so, that Dab was inside. I walked three directions and then sat down with the others against the wall, making noises of relief. We chattered and laughed and Gus went to buy some vending machine coffee and turnovers. After awhile, Dab came out.

"It was a joke," he said.

Ruth looked at him, wadded up a waxed paper pie package and said, "Go to hell."

"I write three suicide notes a week," he crowed, moving closer. He shifted his weight back and forth. He seems to keep his balance by jumping. "Suicide runs in my family. When I was three I walked in on my mother trying to hang herself. Don't take me seriously."

"I'll take you as seriously as I want," I said.

"I was just goofing around with my feelings," he whined.

"The stairs are covered with glass," Ruth said. "The TV's busted. You threatened to kill yourself."

"Aw, didn't you ever write a suicide note?"

Ruth mashed her wrapper. I fidgeted, and Ruth fidgeted, and finally I said, "Not for fun."

"What for, then?" he asked, jovially.

"For no reason. For a whole lot of stupid reasons."

"Name one," he dared.

"I didn't know what to do about the fact that I could love a man," I said.

He looked sideways at me, his eyes slanting upwards in a question at first, then settling a fraction of an inch so they floated horizontally, as if peering up over a surface of water. "Me neither," he said.

"I still don't," I said. "But here goes. I love you—in spite of a lot of things."

"Well, Leo," he said.

"Even though you lie and manipulate and act violent and crazy," I said.

"Well, Leo, I love you too," he horselaughed.

"So quit goofing," I said.

"No more suicide notes," Ruth said, throwing her pie paper ball across the hall into the trash can.

He grinned and said, "Okay, no more jokes," as if all his notes would be serious from now on. "I like playing around with my own feelings but not anybody else's. I didn't think you'd believe it."

"Well, you see what you get," I said. "And you promise what you can."

"No more jokes," he growled, nodding and looking down. The smile had turned angry.

Gus said, in his chipper voice, "Everybody looks ill. Can we go to Buzz's Beanery and drink more coffee?"

Everyone said yes at the same time. We began walking down the hall, Ruth and Gus and Martha working ahead, Dab and I falling back. Dab used his umbrella like a third leg until we got outside, then held it over our heads. The rain drifted down in slow, ceremonious sheets, still more of a gas than a fluid. We were in Blythe Meadow, under newly-leaved trees colored the clean green of lettuce. Dabney, lean, my height and weight, had red tinges of excitement in his arms and face. I dropped back a moment to see him from behind, surrounded by this pool of grass. He turned, caught me, smiled.

"That's the nicest sight I ever saw," I said.

He seemed to gleam for a second. There's a moment, as a



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diver comes up, when he's glazed by a clear shell of water. "Where do we go from here, old boy?" he asked. I'd been going to ask him the same thing. Confused, I caught up and took the umbrella from him and folded it up, because I was sick of its being held over two heads.

"Swimming," I finally said. "I want to see you swimming."

"Swimming's dangerous," he laughed.

"The way you do it."

"There are plenty of lifeguards."

"All a lifeguard can do with people like you," I said, "is watch them die." I wanted him to argue with me about that, but instead he laughed again and used his fingers in my hair like a comb.

"Well, with you there, Leo, it's good luck."

"How do you mean?"

"A pat on the shoulder's good luck. You can learn a lot about Spanish from a pat on the shoulder."

"You can learn about poetry from the way somebody dives," I said.

He said, "Whoa. You never know about poetry." He looked pleased, troubled, then pleased again. "Hey, the test went okay. I lost control for eight pages on the essay."

"You must be proud."

"I am. Or will be. If the professor believes the thing."

"He will," I said.

"Craziest thing, lately," Dab said. He shook his mane, stretched his brow, and grinned—that grin!—as if trying to make sense of the day's news. "People are believing what I write."

Buzz's Beanery: dense, black, steamy, tiny as a cup of espresso. Nobody ordered just coffee. Gus got an Amazon Awakening, which resembled a banana split. Martha poked some whipped cream off the top of it and put it on her mocha. Ruth surfaced from two raspberry lemonades. Dab gulped a Black Lightning. I stirred a glass of ice water with my index finger and felt myself toughen and scowl in the way that meant I was about ready to weep. What about wasn't clear. It had something to do with myself and Dab and everyone else, with liking them and not being able to do much of real use except like them.

"I almost drowned yesterday," Gus said, darting little blobs of topping off his drink with his tongue. "I got into water over my head."

"Honey, that's not drowning, that's swimming," Martha said, giving him a scratch on the back.

"Well, now," he said, humored. "That makes us all swim-

mers."

I heard that and then looked at Dab, not so sure. Dab doesn't exactly swim. He climbs up to the highest diving platform, the fifth one up, and then executes perfect, or else nearly deadly, jackknives. Sometimes I'll scream, "Why?" at him—after a bad dive, or after he's launched the TV off the table with his foot. "Damned if I know," he screams back, always smiling and perfectly good-natured.

"Some of us are lifeguards," Ruth pointed out, wiping her chops with her fist. "I saved that guy who fell off the raft at Glass Lake. I saved that girl who danced into the deep end while her mom was sunbathing."

"I saved a guy's life, once," Dab said. "We were about ten. You know free-for-all? One guy kicks a football into the air, and whoever catches it is free-for-all—everybody gangs up and tries to tackle him. So this one night, somebody kicked the ball, and my friend got out in the middle of the street to catch it. We started yelling, 'cause this truck was coming right at him, but he thought we were just playing. He looked up and smiled and waited for the ball. He had his arms in a cradle, like this"—Dab rocked a baby—"and the ball was heading straight into them. Instead, I ran out and pulled him in, and the ball hit the truck."

After Dab finished that, I went into the bathroom to blow my nose. I opened the window and stood, facing a picture I'd always managed to avoid—my father finding me barely breathing in a rat's nest of sheets and blankets. It felt okay. I was the insensate kid in the picture, but that kid was also Dab and I was the father, and I was also the third man watching. You get a chance to be drowner, lifeguard, swimmer, and you never finally know for sure about anybody's floating except your own, and you wonder too often about that. I sat down in the toilet stall so I wouldn't have to move. Some vibraharp music filtered through from Buzz's tape player. The sound was ice-cool energy, like drinking the world in through clear crystals of blue glass. I was sitting between beats, in the space between two sentences. By the time the next sentence rolled in—I could see it—we'd be back at the house, getting ready to bicycle, and I'd be mad because I couldn't get a lover to fix his busted brakes, which is a fine anger. If I tell him about the brakes, he just pedals faster. If I tell him about that, he does more jackknives. He risks mutilation and paralysis. I want to tell him that you don't have to push everything as far as it goes. You push something all the way—your diving, writing, loving, whatever—and you risk everything. I want to see him do those jackknives.



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HERE & THERE

Joplin, MO—Anita Bryant appeared at a religious rally here in late September. Prior to her arrival gay protesters marched along a mile-long route through Joplin. There were no reports of violence during the march. The evening before Ms. Bryant appeared the ropes of the auditorium tent were cut while a security guard was away on an errand. The tent remained standing, however, until later in the evening when it was toppled by high winds—"an act of God." Hundreds of religious volunteers re-erected the tents the following morning in time for the performance.

Quad-City Times

Hollywood, CA—Anita Bryant is scheduled to visit this city in November in order to promote her new book, which details her stand against gay rights. Her own representatives have expressed serious doubts about the promotional value of the proposed trip. Many bookstores in the Los Angeles area report that they have received threats of reprisals if they even stock the book. Several producers of important Hollywood-based talk-shows have also informed Bryant's aides that, even if they were interested in booking her, they wouldn't dare to do so—for fear that many filmland personalities would retaliate by refusing to ever appear on their shows again.

Richmond Times-Dispatch

San Francisco, CA—At a press conference held in September, James Brosnahan, President of the San Francisco Bar, warned that the United States may be on the threshold of an anti-gay era; and he called upon public leaders to speak up now against the threat. The Dade County vote, together with a number of recent laws passed by Congress, are evidence, according to Brosnahan, of the "gathering momentum" of sentiment against gays everywhere.

Bay Area Reporter

San Jose, CA—In late September the **Santa Clara Valley Coalition for Human Rights** was formed by groups from within the local gay communities. The SCVC has since held a press conference announcing the undertaking of educational and speakers' outreach programs and a fund-raising campaign. Further details are available by writing SCVC at Box 2288, San Jose, CA 95109.

Press Release

Iowa City, IA—The Alcoholic's Group of the Women's Resource Center is planning a conference for lesbian alcoholics during the second week of November. Lesbians from throughout the United States have been invited both to submit agenda suggestions and to attend if possible.

Press Release

San Francisco, CA—The Executive Committee of the Toklas Club has appointed a five-person committee to assist as liaison to the Mayor in problem-solving and in the development of policy regarding gays. The Club announced that the committee was in response to Mayor Moscone's own request.

Bay Area Reporter

Washington, D.C.—U.S. Representative Edward Koch has agreed to amend HR2998, the national gay rights bill, to prohibit "fashioning of any remedy requiring any sort of quota" based upon affectional or sexual preference. Though the bill still remains in a Judiciary subcommittee, the amendment is designed to forestall arguments by its opponents that it could lead to quotas for gays in different jobs.

Gay Community News

New York, NY—Doubleday Anchor has just released a paperback edition (\$3.95) of June Singer's **Androgyny: Toward a New Theory of Sexuality**. (GPU NEWS reviewed the book in January 1977.)

Press Release

Denver, CO—An ordained minister with a degree from the University of Chicago's Divinity School has written a full-length manuscript in which he argues that Christ was gay. The book, written by artist Gary Michael, was turned down by several large publishing houses in 1973 because the author, claiming that the book was a scholarly work intended for an academic audience, refused to rewrite it for the popular press.

New Times Magazine

Chicago, IL—In a survey of its readers, the **U.S. Catholic** reports that 64% of them favored the ordination of gay men to the priesthood. Over 1000 questionnaires were sent to readers, and approximately 260 persons responded. On the issue of gay civil rights in housing, 82% were supportive also.

U.S. Catholic

Boston, MA—The first meeting of the fall season of the Gay Academic Union of New England took place in late September at Phillips Brooks House of Harvard University. Among its other planned activities for the year include a restructuring of weekly meetings, and a book fair for April of 1978.

Gay Community News

Sacramento, CA—Gov. Jerry Brown has signed into law a bill giving transsexuals the right to obtain a re-written birth certificate. The new certificate would note the sex change.

Gay Community News

Toms River, NJ—Drummer Press, a division of S.E.B. Enterprises, is planning a feature issue of **A Different Drummer** devoted to gay poetry by gay men and women. Personal and existential poems by hitherto unpublished poets are being sought. Interested persons should write to the publisher: Samuel Evins Brown Drummer Press, 18 Union St., Toms River, N.J., 08753.

Press Release

The Gay Gourmet.

Okay, I can dig the *Down Under Cookbook* telling you to "take 1 medium kangaroo." But say it loud, the trend toward "exotic" ingredients is a bit much. It's chore enough to secure really valid ordinary seasonings—Hungarian Red *paprika*, fresh-fresh *dill weed*, suave *chilipowder*. Who wants then to forage back-of-beyond for (don't you love it) "pine nuts." Or, "take one ripe *plantain*"....."*Cloud ear*": how Chinese, how poetique, but how impractical. And "*agar-agar*" is inscrutable in multiplex, something I wouldn't pick up

Oh, I suppose you *would* get hell's own amount of status-clout in snobby-elitist Cookery Circles if you'd snootily intone that "Of COURSE we ALWAYS get OUR *coriander* at *Erewhon Corp.*, & inVARIably stop at *Antipodes, Inc.*, for the *fenugreek*....."

But nah. Both easy and tasty are those rare finds where few, and common, ingredients render fare more-than-valid indeed. So, on to these **SEVEN EASY PIECES** which do do just that:

(1) Breakfast!, and time to add to the **SCRAMBLED EGGS** batter, **not Milk**, but—*Water* instead! Or, high time to slip into the **FRENCH TOAST** batter 1-3 drops of *Vanilla Extract!* [It.s then the **tintement** of thick blue crockery, in the breakfast nook splashed blood-yellow with sunlight as you face the gentle stranger The Next Morning, my lad....]

(2) **TOMATO SOUP** shall consist of 1 can *Tomato Juice* (yas, **juice**); 1 Tblsp *Butter*; 2 tsp *Brown Sugar*; 1/8 tsp *Cloves*. Just heat up, correct the seasonings, and serve to the rustling **susurrus** of—mm—gratitude from your guests.

(3) **PORK CHOPS** sail well when you oven-bake them, uncovered, as usual after over them, before cooking, a can of ordinaire *Mushroom Soup* you have dumped. As Simple As That; & valid, integral, genuine, moral, & Just Plain Good.

(4) **MOST TINNED VEGETABLES** gain whiz, kick, and zipp if you will prepare them as follows. In a saucepan, half-cook a small, diced *Onion*. Then dump in the *Vegs* drained of all but a dollop of their tin-water. Then [the Secret] add a good pinch of *Sugar*—no salt, mind—plus 1 *Chicken Cube*. Gently heat; never boil. The gorgeous children'll indeed eat their vegetables thus.

(5) **HEDVIG'S BEANS** are fabricated by placing in a small deep baking dish 1 pkg tinned or frosted *String Beans*, then 1 can *Mushroom Soup*, then (on top) 1 can *Fried Onion Rings*. Hedvig herself invented; Hedvig still approves.

(6) **SPINACH** is well rinsed, dried, then tossed with just plain ole *Vinegar-&Oil Dressing* [3 parts oil to 1 part cider vinegar]. But then at the last, or the psychological, moment, or whenever the hell you wish, you broadcast all over it a hefty flurry of *Toasted Sesame Seeds!* Use "more" seeds if, for you, excess leads to wisdom!

(7) **CHOCOLATE ICE CREAM** gets a heavy deposit all over the top of it in the dish of *Tinned Pineapple!* Olay!

Just so; well now adieu, arriverderci, spasibo, aloha, and

"Gooooood BYYYEE, Mrs. Himmmmmel....."

HERE & THERE

Buffalo, NY—At its June meeting, the Executive Committee of the American Humanist Association adopted a resolution supportive of gay rights in the wake of the defeat of the gay-rights ordinance in Dade County.

The resolution reads: "We oppose all laws that would restrict sexual behaviour between or among consenting adults in private. In addition, the American Humanist Association actively opposed the denial of human liberties and rights including employment, housing, and the rearing and teaching of children to anyone on the basis of their affectional preferences."

Copies of the resolution were sent to the wire services and to George Moscone, mayor of San Francisco, who responded with a letter of thanks for the AHA's statement.

The September issue of **The Humanist** also offered a feature article on gay rights by Brian McNaught, associate editor of the Detroit-based **Metro Gay News**. Information on this issue and other publications sponsored by the AHA may be obtained by writing to: The Humanist, 923 Kensington Avenue, Buffalo NY 14215.

The Humanist

New York, NY—Rock singer Elton John has signed to appear with the Muppets on their television show.

Chicago Sun Times

Berkeley, CA—At its annual convention, at which an estimated 2500 members were present, the Association for Humanistic Psychology voted unanimously to "support gay rights in every way possible."

Bay Area Reporter

Denver, CO—The Gay Community Center of Colorado, Inc., has announced the formation of Gay Big Brothers, a group of gay males volunteering to assist lesbian mothers in the care of their children.

GCCC Newsletter

San Francisco, CA—A gay rights chapter of the ACLU has been founded here in response to requests from affiliate members. Departing from the specific geographical format of other ACLU chapters, the Gay Rights Chapter includes members from all over northern California.

Avatar

Brighton, U.K.—Station manager Bob Gunnell of Radio Brighton wanted "something a bit different" for the early morning religious spot, so he asked Rev. Michael Butler for a few short programs. One of the talks was on transvestites, and the other on homosexuals. Gunnell, agreeing that they were indeed "a bit different," promptly banned them.

Gay News (London)

New York, NY—According to a recent article in **New York** magazine, gay men today "influence what we wear, where we go, how we care for ourselves." Fashion Editor Suzanne Slesin adds: "The clean-cut preppie look reflects a current trend among gays towards conservatism: the cotton knit shirt, crew sweater, and shorter haircuts."

New York Magazine

New York, NY—The East Coast Lesbian Mothers Defense Fund has begun a fund-raising effort on behalf of several lesbian mothers who are fighting child custody battles. Further information is available from: Dykes & Tykes, 799 Union Square, Brooklyn, NY 11215.

Press Release

London, U.K.—Latest criminal statistics published by the Home Office for the United Kingdom show a significant drop in homosexual offences known to the police. Cases of heterosexual rape had risen by over 5%. Despite this fact, convictions of gays have risen, while convictions of heterosexuals for sexual crimes have fallen.

Gay News (London)

Dayton, OH—A group of nearly one hundred residents of this city has formed a Human Rights Commission in order to raise \$10,000 locally to assist in the nationwide effort to keep gay rights laws on the books of the nearly forty American cities which presently have them. To date the drive has included an Anita Bryant Memorial Dance at Antioch College, special gay shows on radio station WYSO-FM, and an area-wide drive to contact potential donors. HRC may be contacted by writing P.O. Box 411, Yellow Springs, OH 45387

High Gear

Toronto, Canada—Q107, Toronto's newest FM rock station, rejected an ad from **The Body Politic** on the grounds that "at the present time, public sensitivity to gay oriented advertising would be negative and not in the best interests of either the advertiser or the radio station." The Body Politic has submitted a complaint to the Canadian Radio, Television, and Telecommunications Commission and to the Ontario Human Rights Commission.

Body Politic

Eugene, OR—A gay rights bill covering discrimination in housing and employment has been introduced to the Eugene City Council. The bill would add "sexual orientation" to the categories protected by the present human rights bill. Although a similar proposal was defeated in 1973, members of an ad hoc group of gay citizens have been working with the Council members for almost a year, and are confident that the new bill will pass.

Press Release

Miami, FL—A court psychiatrist has recommended a strict regimen of football alternating with off-season psychotherapy for a youth who pleaded no contest to the charge of shooting a gay man with a B-B gun.

Gay Community News

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HERE & THERE

Anchorage, AK—The Alaska Gay Community Center, Inc., has announced the opening of its building and facilities for late October.

The organization has announced a drive to collect brochures, publications, and other informational materials which could be used in a library or a reading room. The facilities of the Center will be open to all gay persons, and will include a store where books and other materials will be sold. A newsletter has also been announced for November. For further information, please contact Charles N. Eggen, Vice President, AGCC, Inc., P.O. Box 4-2791, Anchorage, AK 99509.

Press Release

Northern Ireland, U.K.—Following the announcement by N.I. Secretary Roy Mason that he planned to introduce proposals to reform the laws against homosexuality in Northern Ireland, a vigorous campaign has been launched to prevent the reforms. The campaign has been endorsed by Methodists, English protestants, Catholics, and Ian Paisley's Democratic Unionist Party. Comments *Gay News*, "In a land of routine murder it is good to know that the basic Christian decencies are still observed in important matters such as private acts of sex."

Gay News (London)

Bass, AR—An Arkansas-based "white christian" newspaper called *The Torch* has editorially urged the gassing of gay people. The *Torch* bills itself as "the Revolutionary newspaper of the White People's Committee to restore God's laws." Highlights of the issue include a discussion of "faggot slime," a photo of Rev. Troy Perry joining two "homosexual scum", and a concluding message: "It is becoming increasingly clear to many Americans that homosexuals cannot be tolerated, and that efforts should be made to make it a capital crime punishable by death."

Gay Community News

Washington, D.C.—Leaders of the Seventh-Day Adventist Church meeting in Washington issued a statement which said that "... a homosexual union is contrary to nature and to God's expressed will, and is generally transitory in nature." The Rev. Robert Pierson, president of the denomination's General Conference, added that homosexuality undermines the basic structure of the home.

Richmond Times-Dispatch

Birmingham, Eng.—A conference of Roman Catholic priests meeting in this city has called upon bishops to set up a working party to examine the church's approach to homosexuality. Many priests complained that it was impossible for them to view homosexuality as a depravity, and that they badly needed realistic guidelines for counseling gays.

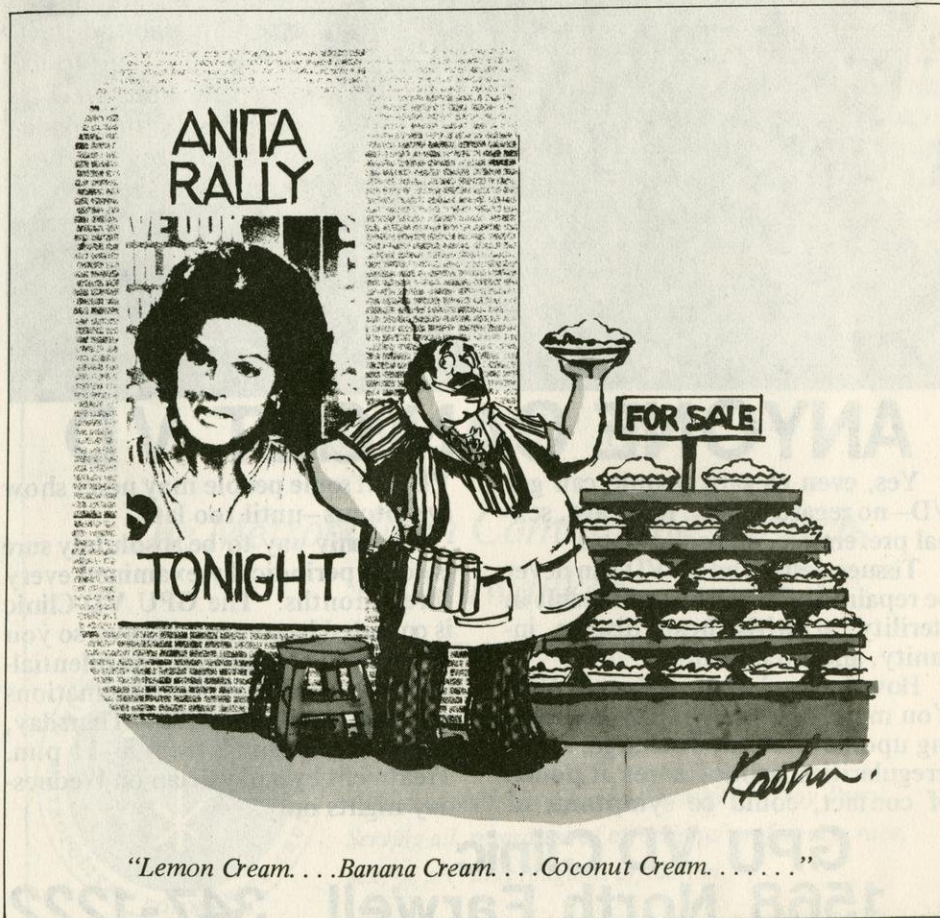
Gay News (London)

Washington, D.C.—A proposal which would have banned the employment of gays in situations where they must work with children or handicapped persons has been defeated by the Washington, D.C. City Council by a vote of 12 to 1. One Councilperson described the proposal as a piece of "medieval thought." Following the defeat, council member Douglas Moore who introduced the proposal said that the Council had fallen into the hands of "fascist faggots."

Gay Community News

Des Moines, IA—Anita Bryant gave a concert here on Oct. 14 at the Veterans Auditorium. The program consisted of sacred and patriotic music; and Bryant was enjoined from speaking on any controversial subject by James Noe, president of *New World, Inc.*, the concert sponsors.

Quad City Times





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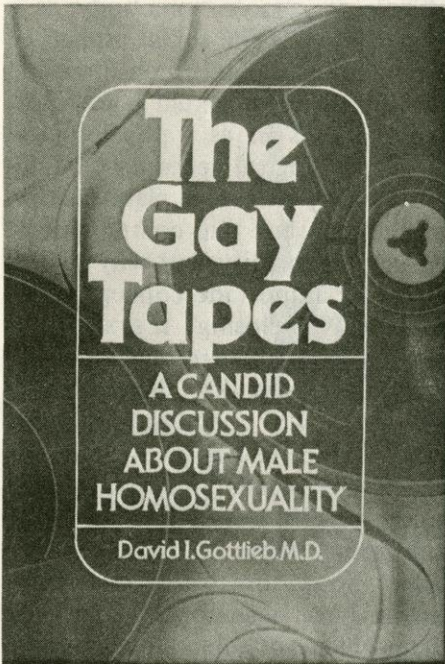
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REVIEW



The Gay Tapes: A Candid Discussion About Male Homosexuality by David I. Gottlieb, M.D. Stein & Day, New York, 1977, pp. 115. \$9.95.

Reviewed by Lee C. Rice, Ph. D.

Gottlieb is a psychiatrist and psychoanalyst with a practice which ranges from children to the elderly, and this volume emerged from his treatment of, and discussions with, several gay male patients. Its individual chapters comprise large segments of conversation which are intermingled with the author's reflections and generalizations. Andy, a friend and patient who came out to Gottlieb in 1964, figures as a principal interviewee; and, as the work proceeds, two other gay men (Jim Price and Bill Weber) are also introduced to the reader. A good deal of the author's reflections consist in the comparison and contrast of their reactions and attitudes with those of Andy.

One wonders how seriously to take Gottlieb's opening assertion that: ". . .there is not a body of knowledge to help the gay male adapt successfully to society." Perhaps it may serve to circumscribe the

author's own limitations; since, while he shows himself as both compassionate and insightful at the personal level, his own reflections often manifest an unawareness of the literature of gay liberation, and of a number of other relevant studies even within the psychoanalytic tradition.

Liberationist ideology would have it that the central problem of adjustment is that of society to the needs and values of gays, rather than the other way around; and, in this sense, Gottlieb's is not a work of sexual liberation. None of which is to say that it is in real opposition to gay liberation. While the liberation movement stresses commitment to reform and societal change, with concomitant reflective knowledge of gay needs and aspirations, Gottlieb takes the present order of things as a social given, and directs his attention to the myriad problems of survival and growth. In this sense his attitude is complementary to that of gay liberation, rather than oppositional—rebuilding the ship is a worthy project, but one must keep it afloat for all of that.

Gays and nongays share a common plight in their early sex information and the growth of their sexual consciousness. Our sexuality is born in ignorance, nurtured in fear, and matured in misinformation and repression. For gays the problem of coming out (will I or won't I?) constitutes just one additional exacerbation

in a sexual wilderness rife with obstacles and pitfalls for gays and nongays alike. Gottlieb has little to say one way or the other about coming out. I suspect that his own socio-contextual approach precludes any normative decisions at this point. The decision to come out or not, after all, is one which forces the gay person to judge and act upon society from the outside, and it is just this sort of positioning which lies outside the scope of the adjustment approach. Gottlieb's gay subjects are decloseted, and he accepts that decision once made as just one more facet of the terrain to be explored.

Much is made in the early chapters of the myth and reality of gay narcissism: the compulsive quest for beauty, fear of aging, and the ornamental side of gay culture. Gottlieb sees fantasies, orgies, and compulsive sex as the primary side-effects of gay narcissism. For gays, he notes, sexual therapy is extremely difficult, since they compete over particular roles which are less easily delineated than those of their nongay counterparts. While there is much vivid truth in the problem areas unearthed in these pages, the author's own psychoanalytic proclivities betray him at various junctures—the quest for deep unconscious causes and motivational factors often blinds one to easy explanations lying much more closely to the surface of things.

Witness Gottlieb's claim that many

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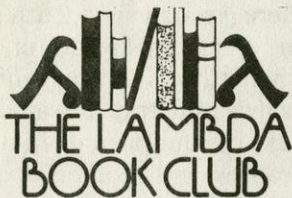
of the "distortions of sexuality" which occur in gay culture (S&M, B&D, and other "aberrations") arise out of a fear of friendship coupled with a quest for dominance and conquest. "The gay places no premium on fidelity, so his relationships seem to be in a flux." Aggression, we are told, is a human instinct, but there is a tendency among gays to express hostility as bitchiness, self-centeredness, and troublemaking much of the time, with consequent destructive effects. All three of the author's collaborators are extremely uneasy about the obvious or nelly gay, and Gottlieb conjectures that this attitude arises out of a denial of similarity to someone on a "lower gay social ladder." There is an undeniable core of truth in all of this, and the person who hasn't encountered the bitchy dragqueen is the person who has never set foot in a gay bar—but the move from descriptive data to law-like generalization is one which requires more than Gottlieb has to offer by way of justification. "The gay" about whom the author expost-

ulates so often is a detached Platonic idea floating about in an unreal psychiatric world of its own. Gottlieb's three gays are not incarnations of this splendid abstraction. While they may collectively represent a cross-section of gay attitudes and dispositions, the judgement that they are somehow "typical" is like the quest for subconscious motivation: unjustified and (I suspect) unjustifiable.

Chapters six through nine deal with a multitude of adjustments to the nongay world: leveling with parents, doctors, friends, the problem of friendship, jealousy, and coupling, and attitudes toward women. Here the approach is more descriptive than prescriptive, and uplifting because of just that fact. There are few startling insights for those who have read other books or articles on these problem areas, though it is good to have them collected together under one roof, and to see them developed within the context of the interview format.

The closing chapter introduces the

concept of homosociality. "A gay chooses a member of his own sex as a sexual object, but another real concern is to choose somebody as a social object. The social aspects of the relationship are much more important than the sexual ones. Sexuality comes in as a physiological and psychological necessity." Gottlieb is surely correct in claiming that sexuality is but one component of the gay personality, but why then is the more important concept introduced only in closing? If sexuality is but the consequence of deeper underlying personality characteristics and needs, why spend nine chapters at the surface before mentioning the underlying needs? Starting with homosociality would have produced a different book, but perhaps also a better book, and surely one which would have been more attuned to the problems of adjustment. Sexuality in the narrow sense is hardly a major problem for adjustment, since most of us are content to keep our sexual conduct relatively private.



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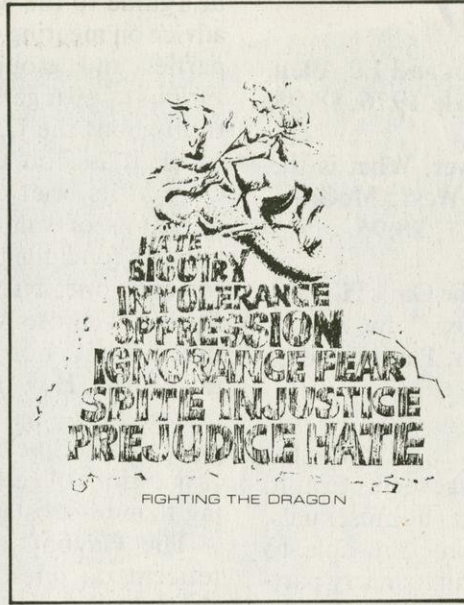
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REVIEW

Together Sex by Ann and Ed Allen. Grove Press, New York, 1976, \$8.95.

If Love is the Answer, What is the Question? by Uta West, McGraw-Hill, New York, 1977, \$8.95.

"Sex Goes Public: The Gays Pioneer, The Straights Follow," by Arthur Bell and Dan Rosen, *Playboy Magazine*, July 1977.

"The only people...for whom the old-fashioned marriage seems to hold a real mystique are homosexuals, who for the first time are able to find clergymen willing to marry partners of the same sex," say the O'Neills in their **Open Marriage**, (M. Evans, New York, 1972). Like most generalizations, this claim is false: gays are hardly all committed to the old model of home-and-hearth mating, and nongays have not struck out on new paths either universally or with singleness of mind. Like many false generalizations, however, there is within a grain of truth worth pondering. The change and evolution of social institutions is characteristic of any living society, and not distinctive therefore to our own. More distinctive, however, than behavioral change is attitudinal shift—the raising of questions and the posing of alternatives. The books and article listed above provide ample testimony of these reflections within nongay culture, and each provides interesting contacts and parallels to the contemporary gay situation. Together they also circumscribe three earmarks of new attitudes toward sexuality: openness, personalization, and accessibility (public).

The Allens define "Together Sex" as "play-dominated sexual interaction resulting directly from party situations, . . . , a game which may promote camaraderie, communication and growth, but which is mostly played for the joy of playing, . . . , a game more enjoyable when more friends play and when strangers are

welcome." Together Sex purports to be a guide to the world of party-sex, advice on meeting others, ad-writing, parties and groups, swinging, and various swingers' organizations throughout the U.S. Strong on protocol, it is a bit thin on substance. Only in its brief closing chapter are questions of valuation raised. The authors conclude that swinging is not for everyone, but their book is destined for those who have already opted for it: not much help for the undecided. How many similar books destined for gays have treated cruising and multiple relationships more as questions of geography and plumbing than of substantive valuation?

The **Playboy** article is similarly reticent on questions of value and choice, but provides a tidy summary of the many ways in which gay institutions are effecting their nongay counterparts (ignoring the usual tired examples of clothing style and colloquialism). The final taboo, as the authors note, is that of public sex. The gay bath is the primordial example of gay originality in the obliteration of this last frontier. The sex-bar or sex-club is another example, though more indigenous to New York and Paris. In this respect, gay lib may have started the ball rolling (no pun intended), but the heterosexual avant-garde is catching up. At least on the east and west coasts, many nongay clubs and baths are the mirror image of their gay counterparts. In almost Altman-like fashion, Bell suggests that it is the negative social attitudes toward gayness which account for gay creativity: since gays are outlaws or outcasts, they have the least to lose. "The Sistine Chapel ceiling was a gay creation. So was Bette Midler, the hully-gully, camp, Holly Golightly, the Cockettes, **The Importance of Being Ernest**, **Walden Pond**, and the back-room orgy bars. Where to go from here?"

West's study is the only one of these three to center squarely upon questions of value and choice. Increased options are a value within a pluralistic society; but, in the ab-

sence of personal reflection on one's needs and wants, increased indecision is proportionate to the availability of options. The product of indecision, West notes, is loneliness and loneliness ("alienation" for those with a philosophical penchant) is also on the increase in our society. Liberation, the author insists, is nothing more than the day-to-day struggle toward growth and development. The struggle can be creative, full of exciting possibilities. "The problems of love, and the difficulties of sex, may never be solved. But we may learn to deal with them, without despair—or undue hope."

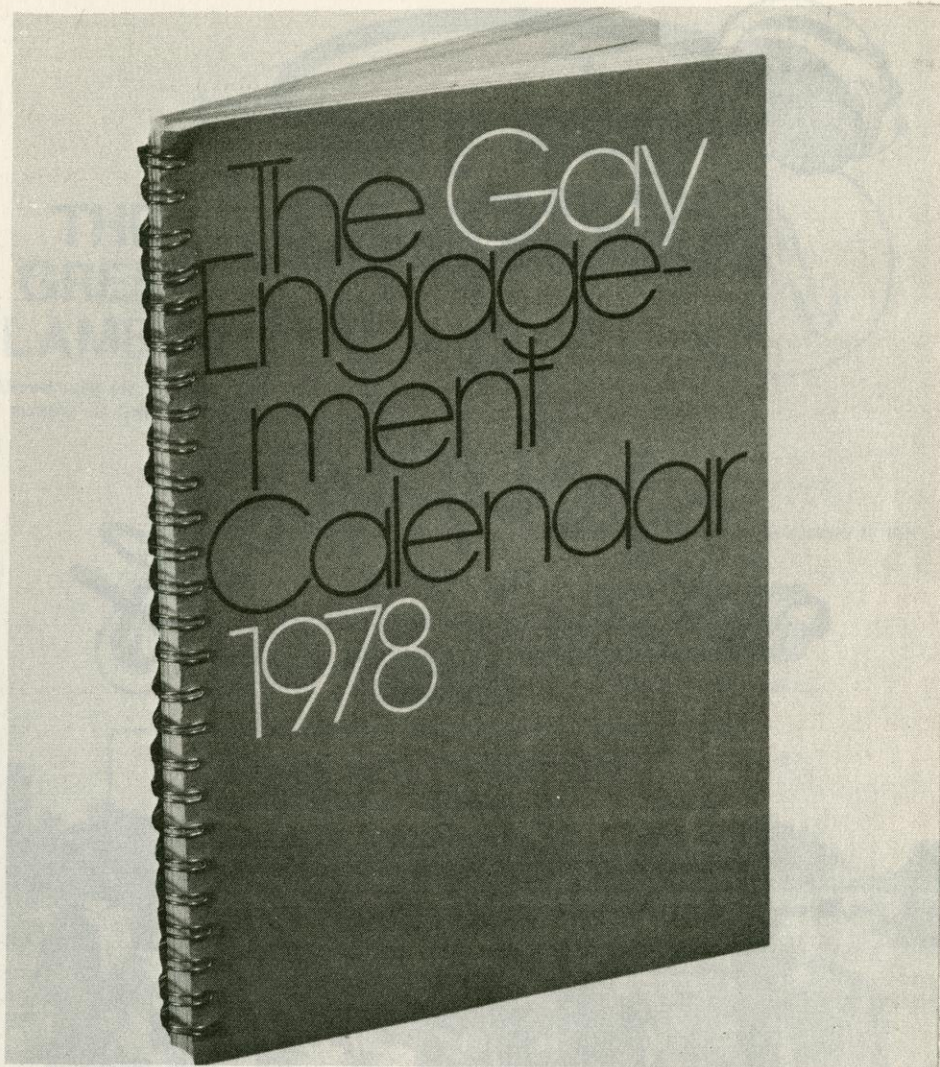
West brings to her work an experience in college teaching, previous authorship of three novels, articles written for **Viva**, **Penthouse**, and **Pageant**, and a recent anthology, **Women in a Changing World**. There is more personal and human reflection here than either generalization or deep social criticism. Her attitude is always perceptive and compassionate, and reveals a deep commitment to pluralism which is singularly refreshing. She concludes that pair-bonding may be a matter of temperament or background, so that some of us are more suited to it than others. Some people are quite content to be alone, others not, and most of us fall between the extremes: there is a time to pair, and a time to be single.

Many people, she notes, tend to confuse a good union with a stable one, predicating the values of success and failure largely upon duration. But in pair-bonding, as in sex, length of time is not necessarily proportionate to satisfaction. That a pairing has **ended** is not synonymous with the claim that it has **failed**. Perhaps the real failure is that incurred by people who stay together for years of boredom and frustration, and (quite often) intense dislike.

The brief chapter entitled "Balling Buddies" offers a similar set of personalized reflections. Friendship sex we are told, is not for everyone, nor is it an easy way out; for it requires discipline, honesty, awareness, and

an ability to avoid slipping into old patterns (escalating into a full-fledged affair). The one-night-stand (West does not use this term) is an ideal adaptation among groups where role-playing tends to be less rigid, and where each person does her/his best, whatever is needed for survival and growth. It is also ideal for marginal social groups or those interested in experimentation. "Since their deepest commitment is to something else—a faith, a cause, a life-style—these people understand that they cannot fully commit themselves to each other. Instead, they offer the loyalty and support of those bound together by common beliefs and goals: we're in this together, fighting the system, and we know that comes first. But we can help each other through the night, hold each other tight—and in the morning leave each other to go about our appointed tasks." The one-night-stand is not a second-best, nor is it "the answer" (there is no one answer); but it is, West concludes, a useful recipe for survival.

For the gay reader, the Allen's book and the **Playboy** article will have little to offer that isn't old-hat by now; though it's a pleasure to see some of it going out to nongay audiences. West's book is another story entirely; for its reflections, compassion, and commitment to individuality and pluralism are of universal applicability. How often in gay contexts are cruising and the one-night-stand offered as universal recipes for happiness, whose curative powers deal with everything from boredom to the common cold? And how often also, usually within religious contexts, is a hard-sell elicited for durable and committed pair-matings, as though all else were a shabby second-best. It is to West's credit that she avoids the simplistic lure of both approaches; for each is correct in the values which it affirms, and dead wrong in the alternative values which it denies. Her book teaches us all, gay and nongay alike, to be more open to the multiplicity and complexity of human interchange and needs.



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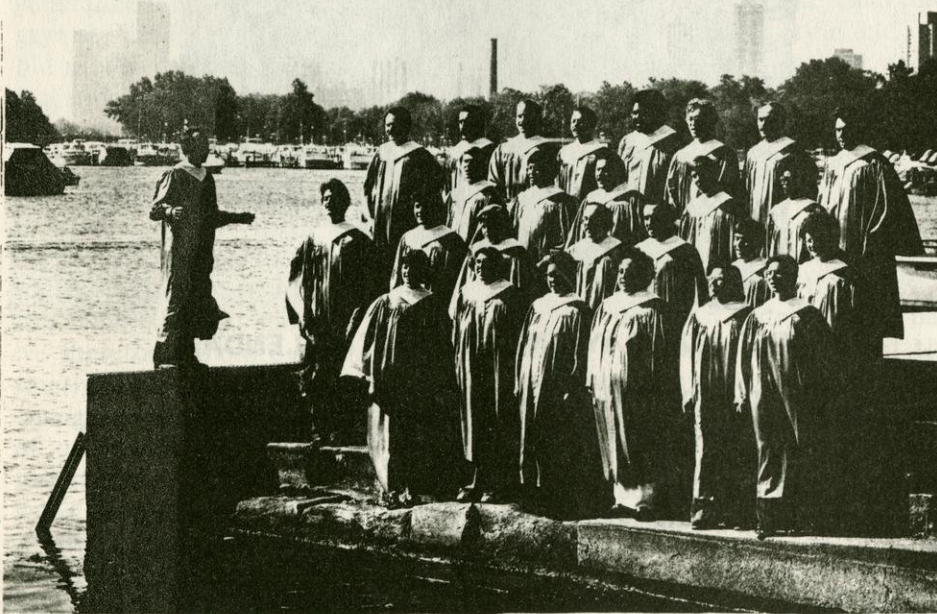
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ministries; and music has been an integral part of their worship experience. In addition to singing in the MCC weekly worship services, the choir has sung at the MCC Conference in Washington, D.C., in other churches in the Chicago area, and at concerts given at Chicago's Museum of Science and Industry.

The album contains some old war-horses, some items rarely heard, and some new hymn settings of favorite

melodies as well. Something for everyone, in short. The title hymn, opening side one, is a rousing example within the category of the more or less typical of the genre. This side also offers a magnificent setting (by Bryceson Treharne) of "How Lovely is Thy Dwelling Place" from the Brahms German Requiem. "Let All Things Now Living" is a traditional Welsh melody with new lyrics, and a descant for mixed voices by Katherine Davis. There are also several settings from the Psalms (8, 145, 149 and 150). Side two opens with settings of Luther's "Ein' Feste Burg" ("O, God, We Thank You for this Day") and the "Hallelujah Amen" from Handel's Judas Maccabeus. More meditative offerings include settings from folk anthems ("Lonely Voices"), American spirituals ("Let us Break Bread Together"), and a setting of the **Gaudeamus Hodie** with background of calypso instruments. Included also is the Kyrie and Sanctus from Byrd's Mass for Three Voices, and a closing arrangement of a melody ("Thou who wast God") from the Genevan Psalter.

The arrangements and settings, even where these are wholly traditional in scope and structure, are uniformly sound and always interesting. The organ is the normal continuo, but piano accompaniment is interjected as well.

Miking is a bit problematic and touchy, and frequently distant. This is of course a standard problem area with choral recordings of any sort, and I suspect that the studio or hall used for the master was simply not up to the acoustical demands placed upon it by the music. Stereo separation is also not very incisive at points, and, at still other points, one has the impression that the instruments are miles behind (i.e., in back of) the singers. On the review disc there is also some surface noise on the closing bands of side one.

The technical defects do not overwhelm the soundness and inspirational qualities of the performances, however, which are often striking and always pleasing.

REVIEW

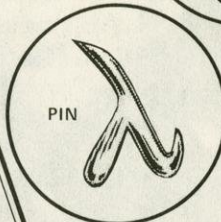
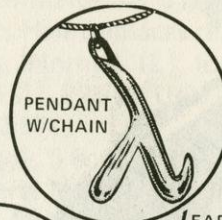
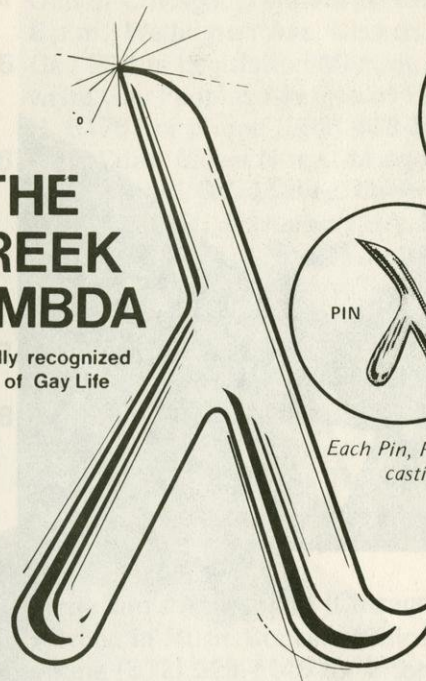
Sexuality grows out of needs and values, and it is precisely the externalization of these within a hostile society which gives rise to problems of adjustment.

The above point raises one final critical point. At the end of this book I had the uneasy feeling that Andy, Jim, and Bill were no less strangers to me than they were before I began reading. While I could tag each of them with certain attitudes, fears, and special needs, the persons behind the interviews remained enigmatic to the end. Perhaps here lies the greatest source of my own uneasiness; for, if nothing else, the interview format should provide that measure of personal insight and impact which is the beginning of self-knowledge and personal reflection.

It is only a good book which is worth criticizing for any of its shortcomings, and my own critical stance is taken in this spirit. The move on the part of the mental-health profession away from changing or curing gays to a position of assistance and counsel here receives an eloquent testimonial, but it is a move which requires much **adjustment** on the part of the professionals themselves. One advantage of the "cure" approach was that it provided easy answers and pat programs for therapy, while of course sacrificing the integrity of the subject. Now that the therapist (or at least some of them) is committed to integrity and respect for the real needs of the gay person, life loses much of its pristine simplicity. While Gottlieb's ostensive problem of adjustment for the gay remains unresolved within the book, the unmentioned problem of adjustment for the therapist receives both enlightenment and direction; and the author notes in closing that this book has changed many of his own attitudes and preconceptions. Bravo.

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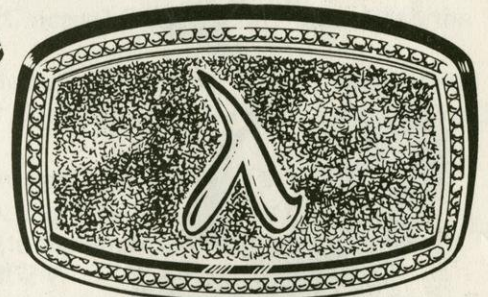
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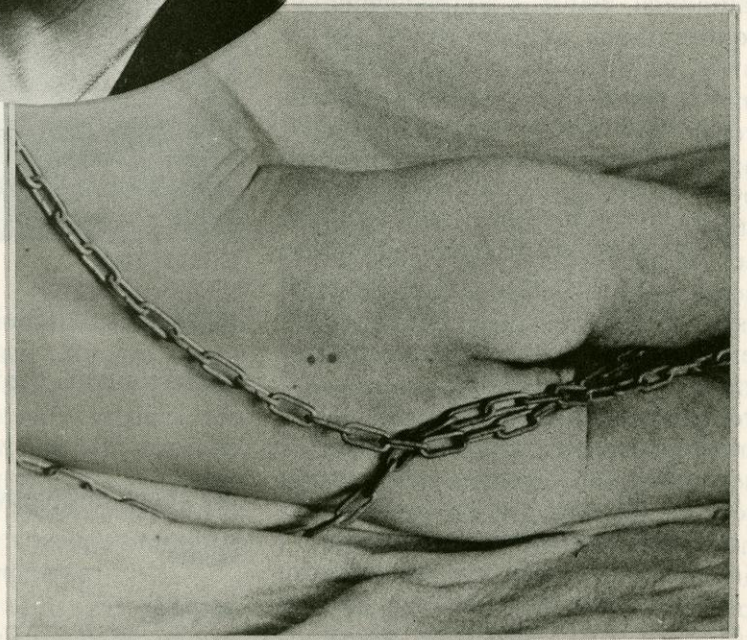
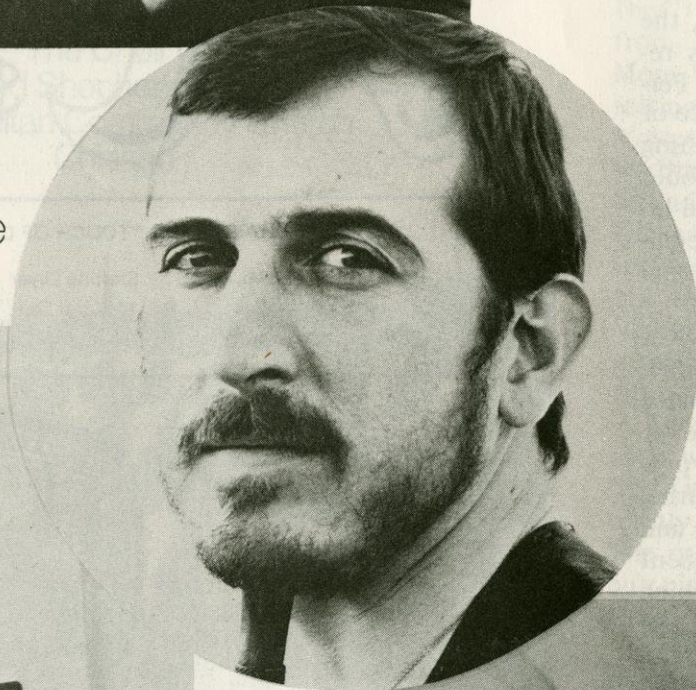
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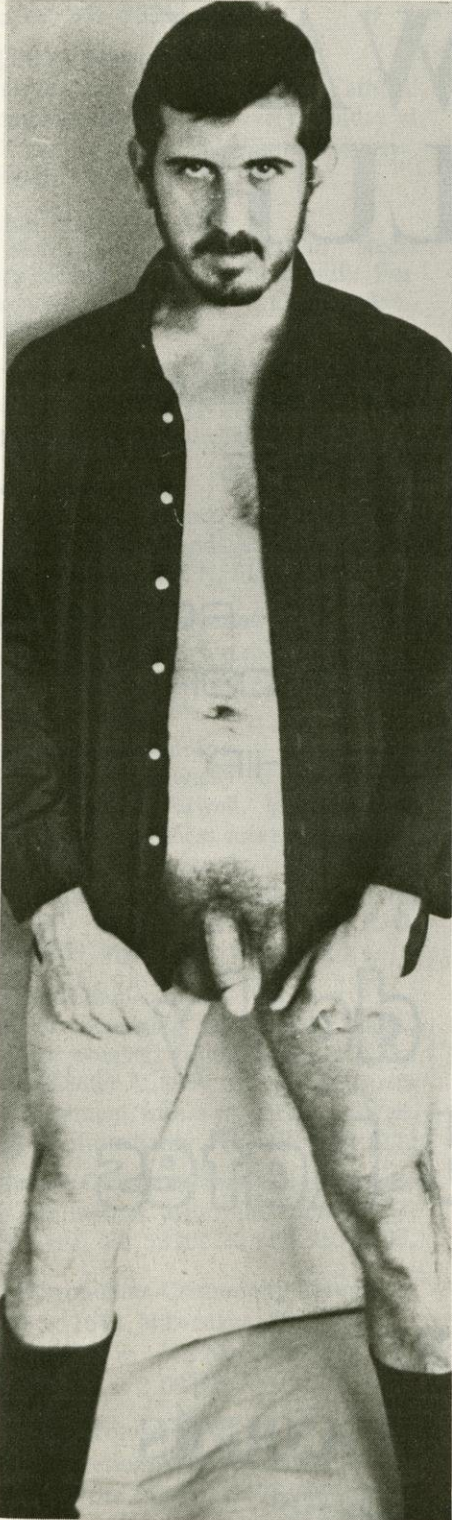
Art Wille

by Joel



CALENDAR

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



- NOV 4 One of Chicago, premiere performance of "The Curious Savage," 8 p.m., Wellington Ave. Church Hall (replaces regular meeting).
- NOV 5 Gay Rights Legislation Meeting (Normal, IL), for information write Gay Peoples Alliance of ISU, 225 N. Univ. St. 1C, Normal, IL 61761 or phone (309) 438-3411.
- NOV 6 Gold Coast Movie Nite (Chicago), 5 & 10 p.m., "Goldfinger." Gays United/Quad Cities, General Membership meeting, 2 p.m., 629 Brown St., Davenport, IA. Phone 323-3373 for info. Christopher Street (Minneapolis) Gay Film Festival, 7 & 9:30 p.m. "Sunday, Bloody Sunday," 1111 W. 22 St., \$2 donation. Phone 374-9550 for information.
- NOV 7 Gay Peoples Union, (Milwaukee) Meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- NOV 8 Benefit Concert for Gay Rights (Milwaukee), 8 p.m., UWM Union Fireside Lounge, \$1.50 donation. Meg Christian & Teresa Trull (Madison) in concert. Phone (608) 256-8013 for information. GPU (Indianapolis) Election Review, at the Hunt, 107 S. Pennsylvania St.
- NOV 10 Little Jim's Movie Nite (Chicago), 9 p.m., film to be announced. Women in Music Concert (Chicago), Meg Christian & Teresa Trull phone (312) 929-7146 for information (Also on Nov 11). Mr. Baron Contest (Milwaukee), The Baron
- NOV 11 Lesbian Alcoholics Conference (Iowa City, IA), through Nov 13. For information write Women's Resource & Action Center, 130 N. Madison St., Iowa City, IA 52242. Mr. Baron Contest, (Milwaukee), The Baron.
- NOV 13 Christopher Street (Minneapolis) Gay Film Festival, 7 & 9:30 p.m. "Dinner at Eight," (see Nov 6 above). Gold Coast Movie Nite (Chicago) 5 & 10 p.m., "Man With the Golden Gun."
- NOV 14 Gay Peoples Union, (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell, Prof. Virginia Burke, speaker, "Gays in Literature."
- NOV 18 Christopher Street (Minneapolis) Gay Film Festival, 8 p.m., "Bijou," also on Nov 19. (see Nov 6 listing for more info) GPU-sponsored lecture (Indianapolis), "Women in Literature," at The Women's Touch, 6352 W. 37 St., 8 p.m.
- NOV 20 Gays United/Quad Cities meeting (Rock Island, IL), 6:30 p.m., phone 786-3846 for information. GPU (Indianapolis) Membership Meeting, 4 p.m., at Cavanaugh Hall 205 of IUPUI, 925 W. Michigan St. Christopher Street (Minneapolis) Gay Film Festival, 7 & 9:30 p.m. "Bijou," see Nov 6 listing for more information. Gold Coast Movie Nite (Chicago), 5 & 10 p.m., "West Side Story"
- NOV 21 Gay Peoples Union (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell, Jan Borgwardt, speaker, "Gay Counseling and Sexuality."
- NOV 24 Men & Masculinity (St. Louis) Fourth Annual Conference, thru Nov 27. For information write John Paul, Conference on Men, Box 4500, 6515 Wydown Blvd, St. Louis, Mo. 63105.
- NOV 27 Christopher Street (Minneapolis) Gay Film Festival, 2, 7, & 9:30 p.m., "Pink Flamingoes," see Nov 6 listing for more info. Gold Coast Movie Nite (Chicago), 5 & 10 p.m., "Tommy."
- NOV 28 Gay Peoples Union (Milwaukee) meeting, 8 p.m., The Farwell Center, 1568 N. Farwell, Paula & Dick McDonald, speakers, "The Gay Couple."

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Gay People's Union, Inc.

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

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Lutherans Concerned for Gays—Milwaukee

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The Metropolitan Community Church

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Silver Star Motorcycle Club

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Milwaukee Health Department Social Hygiene Clinic

841 N. Broadway, Room 110
Phone: 278-3631

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

UWM Gay Community

Meetings Wednesdays at 7:30 PM in the Union (check daily event sheet for room) Write c/o Student Union, UWM Milwaukee, Wi 53211. Call 963-7359.

WISCONSIN

Fox Valley Gay Alliance

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

Gay Students Association/Oshkosh

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

Lesbian Switchboard

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

Madison Committee For Gay Rights

PO Box 324 Madison WI 53701
Phone (608) 251-2937

Madison Gay Center

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CHICAGO

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Mattachine Midwest

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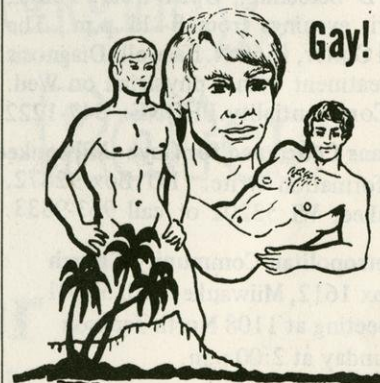
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