



# GPU news. Volume 10, Number 4 January 1981

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# GPU NEWS

January 1981

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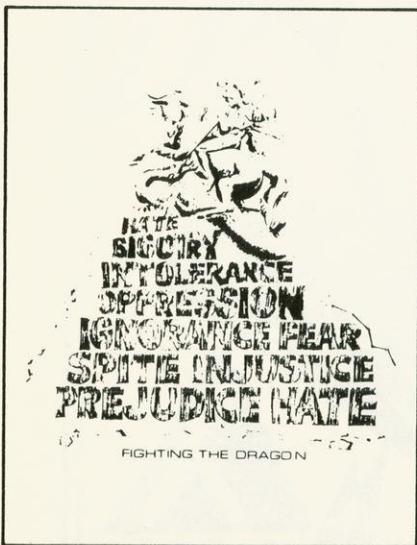
# GPU NEWS

*GPU News* is a monthly nonprofit news magazine devoted to the gay liberation movement. Each issue contains news, articles, reviews, poetry, fiction, classified ads, and special features of interest to gay men and women nationwide. A publication of Liberation Publications of Wisconsin, Inc., a nonstock nonprofit corporation, *GPU News* has been described as "one of the nation's finest gay liberation publications." It has received several awards for gay fiction and graphics. Issues are approximately 50 pages in length, and are mailed to subscribers in sealed no-peek manila envelopes. Our subscription list is strictly confidential - not lent, sold, or otherwise made available to any other organization or publication. Subscription rates (\$10.00 per year domestic, \$11.00 nondomestic) are low because of advertising support and an unsalaried all-volunteer staff.



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# PIE TRIALS IN UK

London, UK—Five members of the Paedophile Information Exchange (PIE), a group in the United Kingdom campaigning for the legalization of consensual sex acts between adults and children, have been charged with "conspiracy to corrupt public morals." The five, released on bail following their arrest, have been committed for trial at the Old Bailey. The hearing, which is expected to last for at least six weeks, begins in January.

The conspiracy charge relates to the occasional publication by PIE of a "Contact Page" in which PIE members could place personal ads in order to correspond with or meet with other PIE members for mutual support. The Crown is suggesting

that some members who were put in touch with one another in this manner exchanged pornographic magazines and stories which they obtained from sources other than PIE, and that the five defendants connived at such a swapping. The Crown also alleges that the Contact Page was designed to "provide opportunities" for illegal sexual activities between adults and children. One bizarre aspect of the case is the admission by Crown lawyers that they presently have no real evidence that such offences ever took place, or were even planned.

The defendants in the case claim that it is the Crown's intention to use the emotive impact of "child

porn" to make totally unwarranted inferences about their own intentions. In fact, "child porn" was seized in police raids on several PIE members' homes, and the Crown will seek to introduce this in evidence at the hearing. No evidence that the materials were ever sent through the mails (in violation of the Post Office Act 1953) will be presented, and the Crown concedes that none of the literature was ever available through PIE.

Formally, the charge states that on "divers days" between January 1976 and September 1978, when the Contact Page was issued, the defendants conspired to provide opportunities for illegal activities to take place, in breach of the Post Office Act of 1953, the Obscene Publications Act 1959, the Sexual Offences Act 1956, and the Indecency with Children Act 1960.

In addition to its newsletter (with Contact Page), PIE has issued three publications in the past five years. In 1975 the organization publishes "Evidence to the Home Office Criminal Laws Revision Committee on the Age of Consent." In 1976, with the aid of a number of sociologists, the "Survey of Members" was published. In 1978, "Paedophilia: Some Questions and Answers" appeared. Each issue of the Contact Page appearing in the PIE newsletter indicated that no ads would be accepted which offered or sought contacts with minors.

The charge of "conspiracy to corrupt public morals" dates from 1961, and has an obscure common law precedent dating from the eighteenth century. PIE members argue that the Crown is attempting to silence their exercise of free speech, and that this effort is being made prior to expected criminal law reforms. The Law Commission has already recommended abolition of the "conspiracy to corrupt public morals" charge on three grounds: (1) the law does not require proof that public morals were



Never too young to be proud (Gay News)

# MIDWEST CONFERENCE

actually corrupted, (2) it is vague and could be applied to activities which, apart from the conspiracy element, are perfectly legal, and (3) it carries a maximum theoretical sentence of life imprisonment.

In a public campaign against the Crown's charges, CAPM ("Conspiracy Against Public Morals") has issued press briefings and published a 60-page booklet, **Paedophilia and Public Morals**, dealing with PIE and the Crown charges against it. A campaign to raise \$5,00 needed for the public information efforts is also under way in the UK, and includes posters and pamphleteering. Additional information on the campaign and the hearings may be obtained directly from CAPM at BM 1151, London WC1V 6XX, UK.



**Milwaukee, WI**—Milwaukee was selected as the location of the central office of the Midwest Gay and Lesbian Communications Network at the organization's conference, which was held in November at the University of Wisconsin/Milwaukee. Network members in Milwaukee are responsible for the MGLCN treasury and mail service. Tammy Wedmann was designated regional treasurer.

About fifty representatives from five of the eight states in the midwest region met for two days of business meetings and workshops. The conference was organized by Miki Doxtater and Pat McIlquham. The MGLCN, which is part of the National Lesbian and Gay Communications Network, was designed to facilitate dissemination of information on lesbian and gay issues throughout the country. The conference endorsed the national network's plans for an international conference and march on the United Nations in New York City, which has been targeted for August of 1981. Network organizers hope that interest in the march will draw more organizations into the network.

Some debate was held over the conference's addition of a proviso to the march endorsement: "That the focus of the march for lesbians and gays in the U.S. shall be the discriminatory and oppressive policies of the U.S. government and all institutions of U.S. society." Opposition to the proviso arose out of the realization that it would encourage groups having little or nothing to do with gay rights to seek the podium. A number of participants pointed out that, while some of these movements are sympathetic to some gay concerns, they have traditionally used the gay movement with little reciprocity.

The national network still has a

\$35,000 debt incurred from last year's march on Washington. State networks have been asked to earmark 10% of their funds to pay this debt and another 5% to subsidize administrative expenses of the regional office, which will also be financed through membership fees yet to be determined.

The national network convention will be held in Los Angeles in April of 1981. Representatives elected by the Wisconsin delegation for this convention include Miki Doxtater, Miriam ben Shalom, Jack Van Demeer, and Mark Bell.

Other resolutions at the conference supported the boycott of the Bistro in Chicago, condemned Chicago's **GayLife** newspaper as both racist and sexist, called for the establishment of a network of gay teen organizations, and recommended that member organizations make their establishments more accessible to the physically challenged.

The next regional conference will be held in Fort Wayne, Indiana, in October of 1981.

## SCULPTURE

**New York, NY**—Under pressure from gay rights leaders and their supporters, Manhattan Borough President, Andrew Stein, endorsed the Mariposa Foundation's Gay Liberation Sculpture by George Segal. Letters from Stein to the Commissioner of Parks and to the Chairman of the Landmarks Preservation Commission announced the influential Borough President's support for the bronze sculpture.

On October 16th, Community Board 2 voted 24-9 to place the sculpture in Christopher Park at Sheridan Square in Manhattan's Greenwich Village. Mr. Stein had previously declined to join other political figures who spoke out in favor of the sculpture.

# NGTF BOARD

**New York, NY**—As the National Gay Task Force entered its seventh year of service to the gay community, six newly elected members joined its Board of Directors in December. They are: Karla Dobinski (Madison, WI), Barbara Weinstock (Richmond, VA), Bill Beauchamp, (Dallas, TX), Mel Boozer (Washington, DC), Jack Campbell (Miami, FL), and Gerald Gerash (Denver, CO).

Outgoing Board members are Meryl Friedman (NYC), Bill Kelley (Chicago, IL), and Scott Norman (Seattle, WA).

The first meeting of the new NGTF Board was held on December 6th and 7th in New York. Some of the new Board members are pictured on this page.



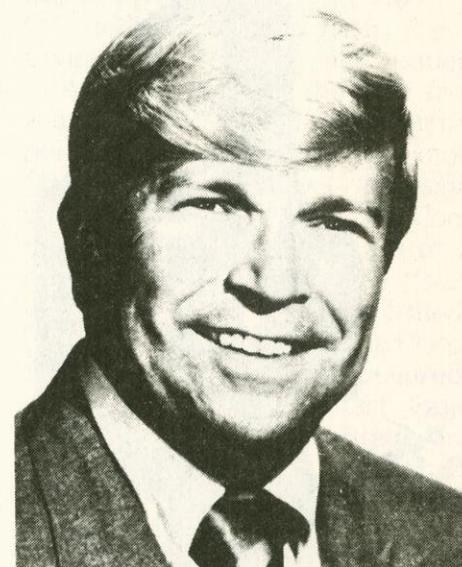
NEW NGTF BOARD MEMBER Mel Boozer, Washington, D.C. and Co-Executive Director Valeska at the Democratic National Convention. Barbara Weinstock, Richmond, Va. not pictured.



Bill Beauchamp, Dallas, Texas.



Karla Dobinski, Madison, Wis.



Jack Campbell, Miami, Fla.

## PLAYBOY GRANT

**NYC, NY**—The Playboy Foundation has awarded \$10,000 to the National Gay Task Force and Gay Rights Advocates to fund their joint military project. This is the largest grant ever awarded by Playboy to underwrite a specific gay-issue project. It reflects a continuing commitment by Playboy to the

goals of the gay rights movement, a commitment initiated with the earliest lawsuit challenging state sodomy laws.

The joint military project of NGTF and GRA is a concerted effort to change current U.S. military personnel policy which requires the discharge of homosexual persons

and other military personnel who associate with gay people from the Armed Forces. The project will coordinate negotiations with the Government and litigation in a strategy to overturn this Government-sanctioned policy of discrimination against minorities.

# BULLETS RIP BARS

New York, NY—A spray of machine gun fire outside two Greenwich Village gay bars has left two men dead and six other wounded. Police have charged a former transit policeman with an "intense dislike for homosexuals" with the murders. Ronald Crumpley, 38, had been cruising Village streets in a blue Cadillac owned by his father a minister.



**Ronald Crumpley**

Crumpley has been charged with murder, attempted murder, and illegal possession of a dangerous weapon due to the assaults, which occurred on November 19. One bartender noted that "The shots just never stopped. They just kept coming and coming. . . The bullets came right over the bar and hit a couple of bottles."

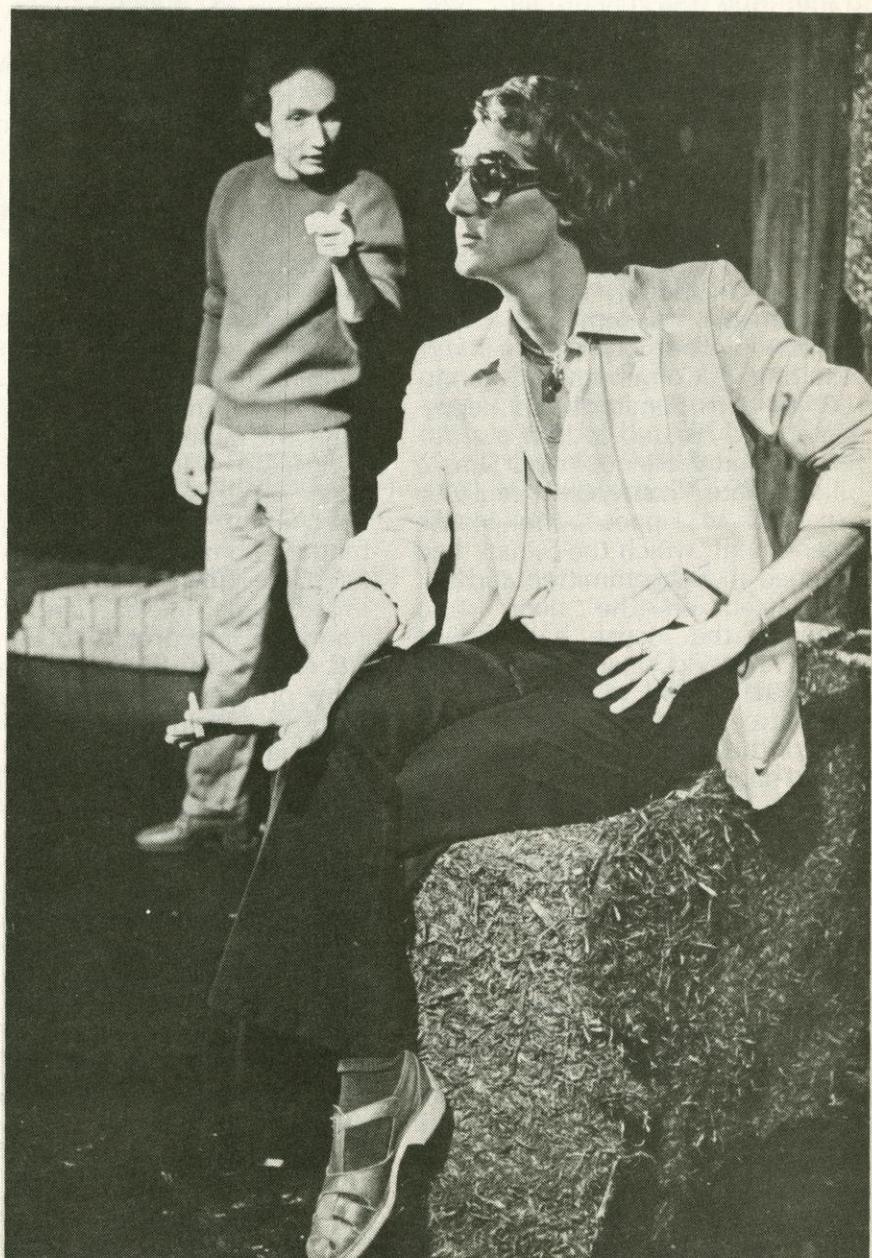
After spraying The Ramrod Bar with bullets, Crumpley stepped calmly out of his car, and shot a man standing on the curb waiting for a taxi. As he drove off, a bystander wrote down his license plate number on a dollar bill and gave it to police a few minutes later. During the pursuit which

eventually led to Crumpley's arrest, a pursuing radio patrol car crashed into a mailbox and a parked car. The two officers suffered only minor injuries.

## FOG IN BOSTON

Boston, MA—Robert Patrick's play **Fog**, which was first published in GPU NEWS last year, was produc-

ed by a new Boston theater group, Triangle, founded by David Hough. **Fog**, one of three one-act plays on Triangle's first bill in November, caused some controversy in gay Boston, and was even dubbed "sexist" by critic Arthur Friedman. More information on Triangle may be obtained by contacting its founder, David Hough at 833 Huntington Avenue, #10, Boston, MA 02115. Pictured is a scene from the Boston production.



# ANTI-GAY BILL

**Washington, DC**—In a surprising and completely unpredicted development, the House-Senate Conference Committee of the Legal Services Appropriations Bill has included an anti-gay amendment in the final report of the bill. The amendment is narrower and probably weaker than the initial "McDonald Amendment" in the House of Representatives. But the Gay Rights National Lobby indicated that they will urge Members of the House and Senate to oppose the Conference Report. GRNL Executive Director Steve Endean also stated that the Lobby had telegrammed President Carter to urge him to veto the bill.

Recently, the "best wisdom" on Capitol Hill was that the danger of an anti-gay amendment passing Congress had been minimized if not eliminated when the Senate finally completed action on the Legal Services Bill, H.R. 7584, without including an anti-gay amendment. Wisdom had it that there would be no problem in the resulting "Conference Committee" of both Senators and Representatives, created to iron out differences on the House and Senate bills. Senate "conferees" could be expected to oppose the House amendment, which the Senate had dropped in Subcommittee and not re-inserted on the floor. And although the House had indeed passed the McDonald Amendment the wording did not originate in committee. Informed sources predicted that the House conferees would happily let it fall by the wayside as they had in 1977 under similar circumstances.

But that happy scenario changed literally overnight. With virtually no notice of the Conference Committee meeting, the Gay Rights National Lobby learned that, without explanation, the House conferees, spurred on by ranking minority member Rep. George O'Brien (R-IL), would remain adamant about retaining the McDonald amendment. As the Committee began its proceedings, the conservative sweep on November 4 was clearly on the minds of the con-

ferees. Republican and/or conservative positions seemed to prevail on most matters.

Therefore, when the Committee deliberations reached the McDonald Amendment, GRNL's close cooperation with ranking minority members and soon-to-be-Subcommittee chair, Sen. Lowell Weicker (R-CT), was critical. Both Weicker and Sen. "Fritz" Hollings (D-SC) argued forcefully that the anti-gay amendment would constitute an abridgement of civil rights and a denial of justice. They stressed that the issue wasn't approval or disapproval of homosexuality, but basic fair play.

However, it quickly became clear that the House conferees would not back down. With the House conferees present and many Senators who had supported deleting the amendment from the Senate version absent, it looked as if the McDonald amendment would remain in the bill.

Faced with this reality, Senator Weicker suggested compromise language designed to narrow the scope and minimize the damage from the amendment. The initial McDonald language prohibited legal services from litigation for "promoting, protecting and defending homosexuality." The Justice Department indicated that the impact was unclear and that it could be interpreted to deny gay citizens access to the Legal Services program. The Weicker compromise would substantially narrow the prohibition to only those cases which seek the "legalization of homosexuality."

The House conferees immediately responded favorably. Rep. Jack Hightower (D-TX) and Rep. Bill Alexander (D-AK), who had pushed the McDonald Amendment, agreed to the compromise. Rep. Bill Hefner (D-NC), said that maybe even Moral Majority would agree to the Weicker proposal. Senator Weicker smiled and said he doubted it.

GRNL Executive Director Steve Endean said, "Let no one make any mistake about it. Senator Weicker is deeply committed to jus-

tice for lesbians and gay men. While we are, of course, unhappy that any anti-gay measure passed, Senator Weicker effectively moved in our interests to minimize the damage.

But Endean went on to say, "While we can take some solace in the fact that it isn't as bad as it could have been, we must not lose sight of the fact that this is the first time in many years that anti-gay legislation will pass Congress. Unfortunately, we will face similar fights in the near future. To avert these defeats we must organize as we have never done before. We at Gay Rights National Lobby do not want to act just as a "damage control" operation."

The Gay Rights National Lobby has urged members of both the House and Senate to oppose the Conference Report because of the anti-gay amendment. Executive Director Endean also telegrammed President Carter urging him to veto H.R. 7584. The President has already indicated he might veto the bill because of anti-busing provisions.

## CUBAN SPONSORS

**Los Angeles, CA**—Sponsors for about 600 lesbian and gay Cuban refugees are still needed, the National Gay Task Force and the Universal Fellowship of Metropolitan Community Churches announced. While thousands of lesbian and gay Cubans have already been placed in sponsors' homes, more remain at the Resettlement Camp at Fort Chaffee, Arkansas. It is hoped that these remaining refugees can be placed soon.

For information on sponsoring a refugee contact: Joseph Fragga, Human Relations Coordinator, U.S. Department of State, Barracks 1598, Fort Chaffee, AK 72901.

For information on donating support services contact: Don Chasteen, Metropolitan Community Churches, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029, or any local MCC.

# INS LOSES

**San Francisco, CA**—Immigration Judge Bernard Hornbach has ruled that an unsolicited, unambiguous, self-acknowledgement of homosexuality is insufficient evidence for exclusion of a gay alien. Ruling on the admission of Carl Hill, a British subject visiting the U.S. for a two-month vacation, Judge Hornbach held that a Class A Medical Certificate is required for exclusion of homosexuals under the 1952 Immigration and Nationality Act. This ruling, if upheld on appeal, eliminates the remaining area of contention in the long fight waged by the National Gay Task Force and Gay Rights Advocates to change anti-gay federal immigration policy. In August, 1979, U.S. Surgeon General Julius Richmond held that

there was no medical or scientific basis for a diagnosis of homosexuality, and ordered Public Health Service physicians to decline referrals made by the Immigration and Naturalization Service for such determination.

"We are pleased and gratified by this decision which we fully expected," commented GRA Legal Director Donald C. Knutson. "Especially encouraging was the sensitive and compassionate language used by the court in its description of this dehumanizing law." In his opinion read from the bench, Judge Hornbach severely criticized the Congress for attempting to hide violations of human rights behind the cloak of medical science.

NCTF Co-Directors Charles F. Brydon and Lucia Valeska, who were present for this precedent-setting hearing, expressed their appreciation for the judge's position as well. "This victory is crucial, particularly at this time when many lesbians and gay men are concerned about the future of our movement during the next four years," commented Brydon and Valeska. "With GRA, we will pursue the immigration issue through the appeals process and continue to press forward on other fronts as well. The fundamental questions of civil rights and the right to privacy for gay people are unchanged, and we expect to build on this and other victories in the months and years ahead."

## WEST COAST GRNL

**San Francisco, CA**—"An idea whose time has come," said Ray Hartman, Co-Chair of the Gay Rights National Lobby Board, describing the appointment of Kerry Woodward as the West Coast Regional Field Director of the Lobby.

The West Coast Regional Field Director's position is the first of what is expected to be eight such paid staff positions around the country for GRNL. By bridging the gap that often exists between national organizations and local groups and activists, the position will help facilitate grass roots participation in the national legislative campaign. Kerry will not only bring GRNL programs such as the Constituent Network and the National Endorsement Campaign to the local level, but will also more effectively take local experience and expertise to the national level. The states in the West Coast Region are: California, Oregon, Washington, Nevada, Idaho, Alaska, and Hawaii. The office will be located at 1080 Haight, San Francisco, CA 94114.

Now based in San Francisco, Kerry gained much of her movement experience in Minnesota. Among the positions she held

there: Delegate, International Women's Year; Co-Chair and Coordinator of Minnesota Committee for Gay and Lesbian Rights; Campaign Manager, St. Paul Citizens for Human Rights (referendum on gay rights ordinance.) She is also a Member of the Board of the National Gay Task Force. Ms. Woodward played a key role in mobilizing lesbian participation in the political process. That participation recently culminated in the election of lesbian Karen Clark to the state legislature.

Asked about her new position, Kerry Woodward said, "I'm excited about the possibilities of the Regional office. I have always believed that issues are best lobbied from the grassroots. When lots of common, ordinary people speak out and work together, things happen. That's what made us strong on the local level. I see GRNL as a tool to organize ourselves on a national scale."

GRNL Executive Director Steve Endean said, "I personally consider Kerry one of the most capable and effective people in our movement. I have no doubt that she will make this position, which is admittedly an experiment, a great success." He went on to indicate

that additional Regional Field Directors would be appointed as funds become available. Those that agree that the Field Director concept is important are encouraged to make a special contribution: GRNL (Field Director Position), P.O. Box 1892, Washington, DC. 20013.



**VITA help**

If you are lower income, handicapped, or Spanish speaking and having problems filling out your basic Federal tax form, Volunteer Income Tax Assistance — VITA — can help. Call your local IRS office for the location of a VITA center near you.

A public service message from the Internal Revenue Service.

# EDITORIAL

Just before going to press with our first issue of the new year, we received the good news that **Lambda Book Club**, which has been under severe financial strain, is entering its own fifth year of service to the gay community in a re-organized form. Independent book-sellers throughout the country have been having a rough time staying afloat in the deep inflationary waters. Hundreds have succumbed to the triple threats of rising cost, shrinking profit margins, and competition from chains. Gay book-sellers, while they are less threatened by chain competition, are no exception.

**Lambda's** reorganization will, like that of GPU NEWS last year, involve a bit of belt-tightening, and still more sacrifice from its gay staff (all of whom hold full time jobs also); but, of paramount importance, the gay book service will continue. Its name will be changed to "**Lambda Books, Inc.**" because of the suspicion that some would-be members may have been turned off by the idea of a book club requiring fixed purchases (though this was never part of Lambda's format). The Lambda Bookletter moves to quarterly publication, the fall issue of which has just been released. A one-time fee of \$5.00 will help pay for newsletter mailing, and new subscribers will continue to receive five \$1.00 discount coupons. Finally, Lambda will reduce somewhat its back-list books, in order to keep larger quantities of new books in stock, and to provide faster order service. This move will reduce one important element of their service, but it will improve order fulfillment, and the back-list stock will gradually expand as finances permit.

The concept of making good gay literature available to anyone who wants it, no matter where he or she lives, remains uppermost, as does

Lambda's commitment to the belief that literature is the key to liberation. GPU NEWS has no less a commitment to gay literature, and we shall continue to offer the fullest possible editorial support to the people of Lambda in their important work.

The response to Paul Welles' October column, "Reading Writing" has been gratifying to all of us. We reprint only one of many letters in this month's FEEDBACK column. If you neglected to read that column, we hope you'll take the opportunity to read it soon. We still have a limited back-issue stock of the October issue.

A remark heard constantly these days from members of the university community (several of whom volunteer time to GPU NEWS) concerns the poor writing skills of students, not just incoming freshmen, but outgoing seniors as well. Poor writing has been shown time and again to be the effect of little or no reading; and, as both reading and writing decrease, thinking follows them at no great distance. the mind, like the body, must be exercised and nurtured to stay in tune; and "Charlie's Angels" or other television pabulum provides about as much mental nourishment as junk food does physical. I am no more opposed to televisions in the home than I am to bars and baths in the gay community: they all have a role to play in making our lives more varied, and better for that. When they become a totally absorbing element of life, humanity atrophies.

What I am urging is that reading good gay literature is not just fulfilling for gays because the literature is gay, and thus puts us in touch with others in their feelings and aspirations. Perhaps of greater importance, reading gay literature is fulfilling because it is **reading**. The thirst for symbolization and meaning—reading, writing, and communicating **ideas**—is what most clearly separates us from our nearest biological relatives, is what in the end makes us most clearly

human. Extinguish this thirst, and humans become little more than technologically clever apes, and perhaps less clever than we are led to believe. Symbolization, of course, outstrips language and literature, as it encompasses art, music, and others of the varied forms which our species has created in its quest to create symbols and meaning. And, last but surely not least, our science and technologies, which are in many respects the crowning achievements of symbol and idea, are no less dependent upon reading, writing, and communication than are our literature and art.

If all of this seems like a subtle advertisement to prompt each of you to purchase and read more gay books (and, more simply, to **read more**), I can only hope that it is not that subtle. As the new year begins, I hope that every reader of GPU NEWS will resolve to become a more avid reader in the months ahead. If you are not already a subscriber to the Lambda Newsletter, why not take this occasion to invest \$5.00 in your own growth and health. If you are a subscriber, why not use the present issue of the newsletter to plan some of a more extensive reading campaign for the coming months. Their address is: Lambda Books, Inc., Box 248, Belvidere, NJ 07823.

To all readers, subscribers, and supporters, please accept our best wishes to you and to yours for a most joyous New Year.

## GPU Legal Defense Fund

Your tax-deductible contribution is needed now

GPU Legal Defense Fund  
P.O. Box 208  
Milwaukee, Wisconsin  
53201

# FEEDBACK

Dear Friends:

## Three Cheers for GPU News.

My deepest thanks for all of your good efforts in informing our gay community of the many events and situations which effect us all in our daily lives. You do a super job as a clearing house for news. You do us all proud.

I look forward to your continued success — and to the next issue.

Jerry Vogt  
Evanston, IL

Paul O'M. Welles

GPU News  
Box 92203  
Milwaukee, WI 53202

Dear Mr. Welles:

Your article in the October issue of **GPU News** has not gone unheeded. The enclosed carbon list is something that I have just sent off to the Different Light Bookstore in Hollywood, with authorization to pack them up and send those books off to me and any others up to \$300.00. That should extend my already large gay bookshelf.

Most of the titles have been garnered from reading your column and other reviews in **GPU News**. I sat down recently and re-read the last twelve issues in order to come up with this list.

I started out last year with a decent 4-foot book shelf, and that has increased, particularly during my visit to L.A., to about 21 feet, and lots to read before the new order arrives.

Working as a museum director in a small town, winter will be a dull season. I have to read last year's issues of **Christopher Street** and **Blue Boy** (which I am rapidly losing interest in) and then get on to various other things. As I will have a hernia operation in January, I expect to have lots of time for reading. Just finished White's **States of Desire** over several dinners for one at the local restaurant. Have started **The Story of Harold**, and shall finish that on a

flight out to visit friends in Minneapolis in December.

I am sorry to read that ill health is forcing you to give up your column in **GPU News**. It will be sorely missed. Especially by those few of us who are compulsive book buyers — gay book buyers. I can get the standard professional museum bookshelf anywhere at any time, but some of these will be here and then gone tomorrow; and I want them around over the years as I have time to dip into these treasures. I have had fun reading & rereading Austin's **Playing the Game** and managed to get a hard-

cover of **Quatrefoil**; and I may try to collect a few more of the interesting out-of-print gay things.

Just wanted to let you know that your column was being read. I organize my bookshelf like this: sociology, history, Isherwood, literary criticism etc., humor, fiction, (?), and publications like **GPU News**. Hopefully I can have fun this winter wondering where I am going to fit the new crop.

Do get well; enjoy the holidays. My best to you and to yours.

Sincerely,  
L.F.B.  
Connecticut

## She paid the price

Barbara Love was evicted without cause. In New York City. In the dead of winter. With no chance to fight for her rights. Barbara and her lover were thrown out into the street just because the landlord didn't want "their kind."

Barbara suffered for being a lesbian in a city that has no laws to protect gay rights. The same bitter price is paid by thousands of others all over the country. We need national laws to protect us.

The U.S. Congress is considering a bill to outlaw such unfair discrimination. Gay Rights National Lobby is working full time to persuade members of Congress to support the legislation and our influence is growing. Please join us in the struggle. As the only full time lobby at Congress for lesbian and gay rights, we need your support. Your contribution could help eliminate the price that so many are forced to pay.



### GAY RIGHTS NATIONAL LOBBY

Your lobby in Washington... getting things done for you!

I wish to contribute \$ \_\_\_\_\_

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- \$500 Benefactor membership

Please note: The GRNL contribution and membership list is confidential.

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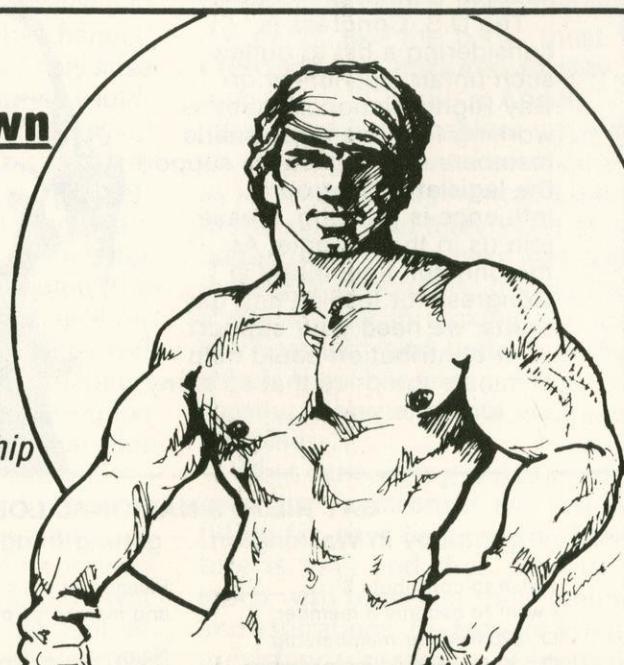
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# CHRISTIANITY, SOCIAL TOLERANCE, AND HOMOSEXUALITY



**Christianity, Social Tolerance, and Homosexuality.**  
By John Boswell. The University of Chicago Press,  
Chicago & London, 1980. 424 pages, with plates,  
\$27.50.

lee c. rice, ph.d.



The history of homosexuality in the Christian West is not, as some have suggested, a monotonous saga of unremitting hostility to the "sin against nature," punctuated by trials and ritual burnings. Rather, it is the story of centuries when Catholic Europe accepted gay bishops with equanimity, canonized some gay persons, and rejoiced in a pluralism of manners and morals. It is also an account of times when the gay minority was highly articulate in its own defense, as well as a subculture with well-developed slang, and made substantial contributions to the majority culture. The infrequent periods of ecclesiastical oppression also had odd and unexpected sources for their hostility, one of which was the imagined sex changes of the hyena.

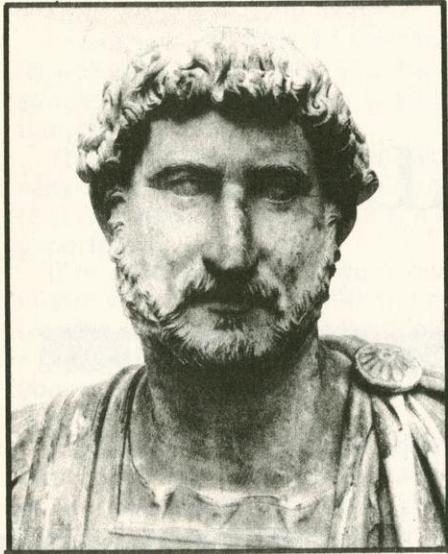
The most exciting aspect of Boswell's fine study is not its content, fascinating as it is, but rather the revolutionary challenge which it poses to some of western culture's most cherished, and least grounded assumptions in morality. Boswell offers convincing evidence that Christian dogma did not cause intolerance of homosexuality, but rather that the dogma was utilized to justify oppression which had nonreligious motivations. His monumental study traces the history and evolution of homosexuality and the gay subculture from its Roman beginnings

through the fourteenth century. The author, assistant professor of history at Yale University, has published several scholarly translations, another historical study entitled **Royal Treasure**, and is presently at work on **The Three Religions of Medieval Spain**. His credentials as both medievalist and historian are impeccable.

The initial three chapters of the study, under the division heading of "Points of Departure," deal with an introductory survey of the literature, a chapter dealing with definitions and methodology, and a longer historical chapter on the Roman origins. Boswell carefully avoids polemics directed at contemporary social movements, but is not above heaping occasional scorn on some of the earlier "scholarship" which neglected sources, relied on faulty translations, or just lied. "What will strike some readers as a partisan point of view," he explains in his introduction, "is chiefly the absence of negative attitudes on this subject ubiquitous in the modern West; after a long, loud noise, a sudden silence may seem deafening."

About Rome Boswell has much to say. Homosexual acts remained completely legal until the sixth century (A.D.). In Augustan Rome the government not only levied a tax on homosexual prostitution, but

accorded male prostitutes a legal holiday. Neither in its law nor its religion did Republican or Imperial Rome recognize gay eroticism as distinct from, much less inferior to, nongay eroticism. Though some bias against passive behavior in anal intercourse seems to have existed in the Republic, this attitude declined

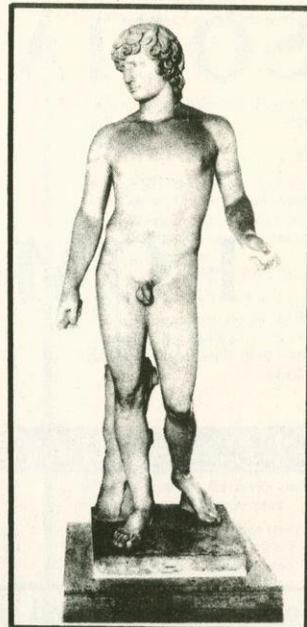


Hadrian. Roman, second century A.D.

considerably, possibly because some of the early emperors were publicly known to be passive. Especially worthy of note is the fact that the period of greatest output of gay literature was not during the decay of the Empire (gay writings from the third century on became increasingly rare), but rather from the first two centuries of the Empire, when Rome was at her zenith both of power and prestige. So much, then, for the chestnut that the fall of Rome was occasioned by increased incidence of homosexual behavior.

In Part II of the study, Boswell deals with the Christian tradition under three perspectives: Scripture, Christian attitudes toward social change, and the theological traditions. Boswell drives home one point in considerable detail. The minority of Christian theologians and bishops during the early period

of Christian development who did find fault with homosexual behavior **never** had recourse to Scripture to support their claims. There is in fact but one place



Antinous. Roman, second century A.D. (?).

in the writings which eventually became the Christian Bible where gay relations are prohibited (Leviticus), and the ritualistic context in which the prohibition occurred rendered it inapplicable to the Christian community anyway. The fudged interpretation of Genesis 19 (the fall of Sodom) did not occur until later, and no one in the early period misinterpreted the passage to cover homosexuality.

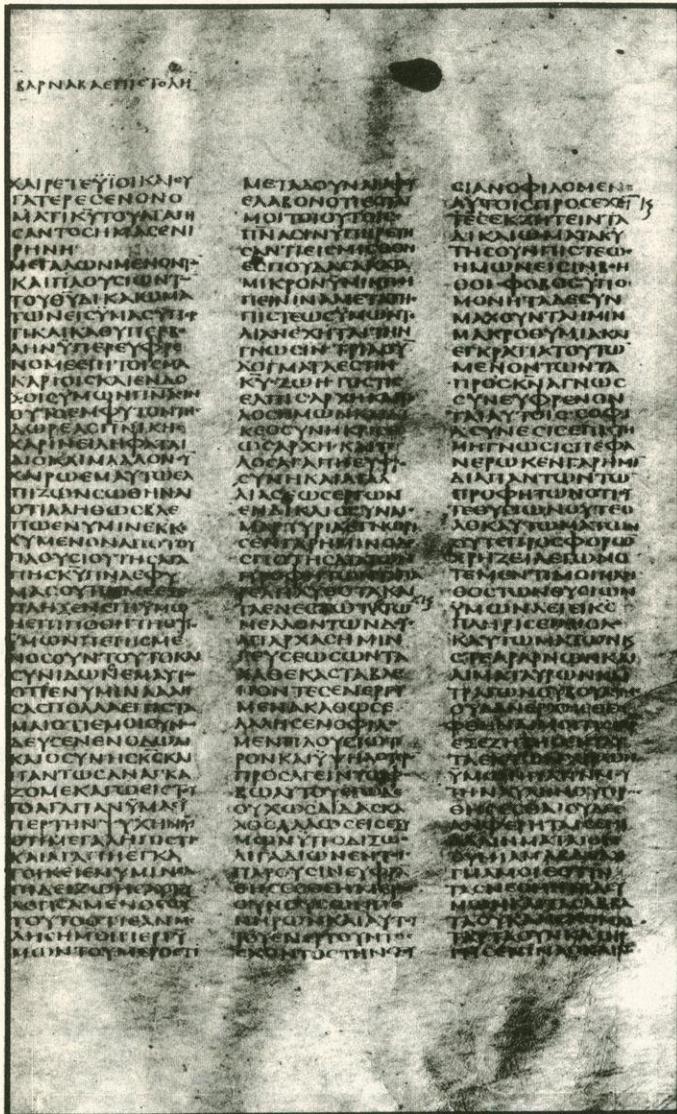
By about the fourth century Christians were engaged in debates, both in philosophy and in literature, which examined the validity and desirability of the "two kinds of love." Advocates of gay love argued that it was superior to heterosexuality, and that relations with the opposite sex should morally be limited to what is physically necessary for the survival of the race. Though gays were not to be denied legal status until two centuries later, the fourth century saw a turning of the tide against them, noted by

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much of the literature of the time. Boswell notes that there is considerable poignancy in the remark by the author of **Affairs of the Heart** that gays are "strangers cut off in a foreign land," adding "we shall not, all the same, be overcome by fear and betray the truth." Although the attitudes of Christian ascetics



End of Apocalypse and beginning of the Epistle of Barnabas, from the Codex Sinaiticus. Fourth century A.D. Comments about the alleged sexual aberrations of the hyena, hare, and weasel in the Epistle of Barnabas were an important source of early Christian misgivings about homosexual behavior. The Epistle forms part of the text of the most famous of early Bible manuscripts, the Sinaiticus, and had a great influence on later thought through the *Physiologus* and other bestiary texts.  
(Courtesy of British Museum: Add. ms 43725, fol. 334)

affected only small portions of the early church, they were eventually to provide the official justification for oppression of gays politically. The earliest arguments are to be found in the apocryphal **Epistle to Barnabas**. The text of this work dealing with homosexuality deserves full quotation:

"[Moses said,] You shall not eat the hare. Why? So that, he said, you may not become a boy-molester

or be made like these. For the hare grows a new anal opening each year, so that however many years he has lived, he has that many anuses.

Nor should you eat the hyena, he said, so that you may not become an adulterer or a seducer, or like them. Why? Because the animal changes its gender annually and is one year a male and the next a female.

And he also rightly despised the weasel. You shall not, he said, become as these, who we hear commit uncleanness with their mouths, nor shall you be joined to those women who have committed illicit acts orally with the unclean. For this animal conceives through its mouth."

Moses, of course, attributed no such characteristics to these animals, but it was a Christian tradition to extrapolate fancifully from Mosaic Law(picking and choosing much as fundamentalists do today). The **Epistle to Barnabas** was incorporated into the single most popular work of natural "science" in the medieval period, the **Physiologus**, perhaps the most widely read of any work until the seventeenth century. **Physiologus** was a collection of fanciful anecdotes about animal behavior in which Christian moral principles were extracted from the animals' activities. Available in every Romance language as "the bestiary," this fantastic hodge-podge served as a manual of piety, a primer of zoology, and a form of entertainment.

This early stage of Christian ascetic thought probably accounted for the invention of "natural law," which has remained a source of incoherence in some Christian thought ever since. While the ascetics (incorrectly) argued that homosexuality might be "against nature" (**contra naturam**) because animals did not engage in it, none went on to suggest that incest was in accord with nature because most animals did engage in it. The windings and twistings of the meanings of "nature" are dealt with at some length in Boswell's sixth chapter.

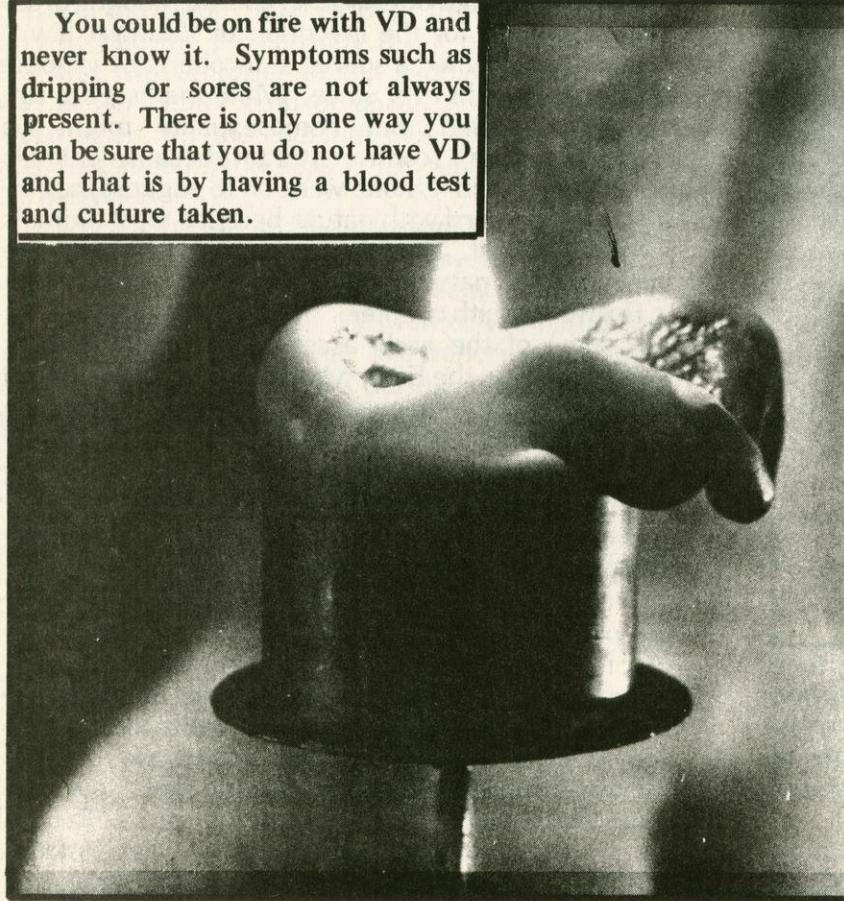
If some of the early ascetics had qualms about homosexuality, the Early Middle Ages can be viewed as a period of tolerance and indulgence. The decline of cities and consequent ruralization of the society meant the disappearance of the gay subculture, but Boswell unearths evidence of gay sexuality throughout the period. Saint Peter Damian notes the practice of gay priests confessing to one another. The eighth-century penitential of Pope Saint Gregory III specifies penances of 160 days for lesbian activities, one year for male homosexual activities, and (in comparison) provides a penance of three years to any priest who goes hunting. Despite considerable local variation, attitudes towards gayness grew steadily **more tolerant** throughout the Early Middle Ages, the centuries immediately following the fall of the Roman Empire being the most hostile in their social climate.

With the urban revival, beginning in the tenth cen-

tury, Christian tolerance succeeded in producing a gay subculture and literature which were truly astounding. Boswell has collected in his eighth chapter a large compendium of poetry, anecdotes, and historical sources. There is some evidence of a power struggle between gay and (heterosexually) married priests, and satirical literature is filled with references to gay priests. Saint Anselm, an influential monastic and theological thinker, was almost certainly gay, and was also single-handedly responsible for preventing the promulgation of the first antigay legislation in the history of England. Boswell marks the period of 1050-1150 for the reappearance of a full gay subculture, with literature, love poetry, and well entrenched ecclesiastical supporters. Much of the poetry which he quotes and excerpts represents a developed gay consciousness; but, sadly, much of it will escape the modern reader. Gay slang was well-developed in Latin, but many of the meanings are now lost to us. The word "ludus" ("game") seems to have acquired a special meaning in gay circles, and "hunting" may have been the slang equivalent of our "cruising." Other words with lost special gay meanings include "wood," "(playing the) hare," and the distinction between "horse" and "mule."

The emergence of gay prostitution in the major centers of medieval Europe was another sign of the times, as well as the rising number of literary debates about gay versus nongay love.

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This extraordinary efflorescence of gay literature and lifestyle, with its elaborate structures, did not survive far into the thirteenth century. The brilliant urban culture which produced it was soon to be rad-



*Jesus and disciple John*

ically changed by social and political patterns which Boswell concedes are not fully understood. The thirteenth century was a period of relative intoler-

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ance, inflexibility, lack of adventurousness, and stagnation. The rise of nationalism, the advent of urban decay, the disasters of the Crusades, and a host of other social and economic torrents probably all contributed to this stagnation; but, as in all periods of social stress, gays and other minorities were to take the brunt of public distrust and intolerance.

Social and economic change gave rise to (but was not caused by) intellectual change. In contrast to the twelfth century, thirteenth century philosophy and theology are stale, unoriginal, and nonexploratory. Boswell spends many pages reviewing the position of

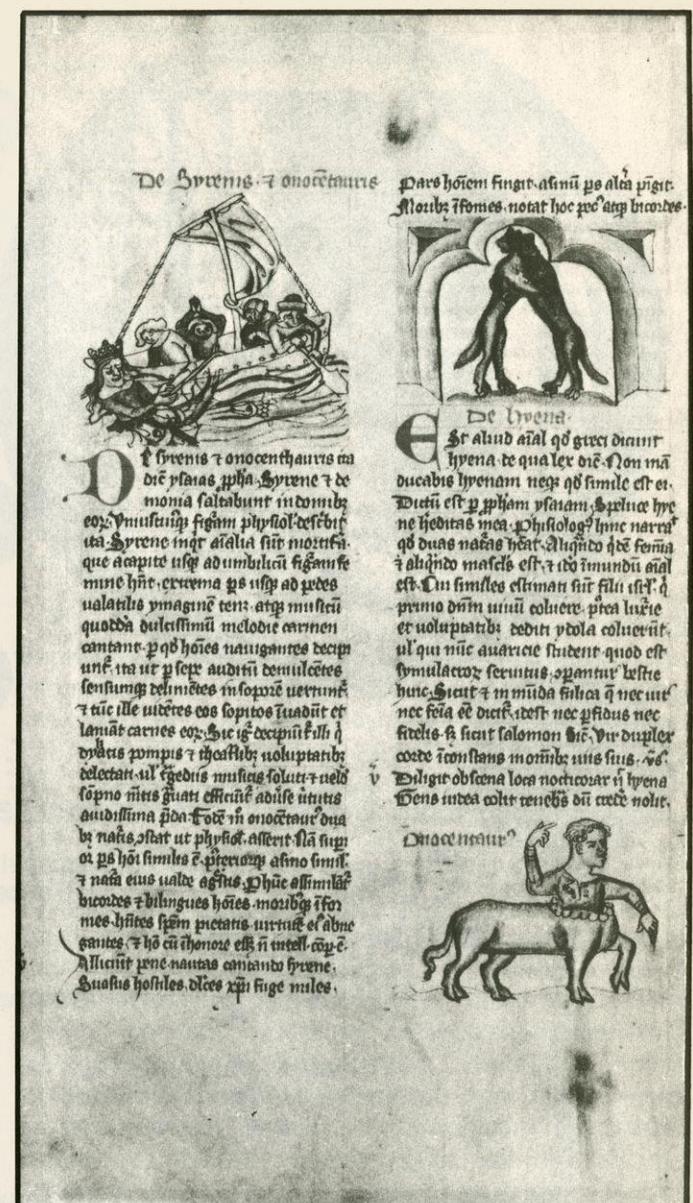


st animal quod dicitur stx duo cornua habent. quā  
rum tanta us est ut si ab alto monte ad ima dantis  
sui fuerit. corpus eius totum his duobus cornibus sustentatur  
illecum. Significat autem eruditus homines. qui duorum  
testamentorum consonantia quicquid est aduersi accidit  
quasi quodam salubri tempore tempore solit. & uel  
duobus cornibus futuoribus q̄ ppter ueteris testam̄ ac cuncte  
lectionis auctoritate sustentant.



Hyena devouring a corpse. Twelfth century. The unsavory association of hyenas with homosexual activity was accentuated by other popular allegations about the hyena, such as the claim that it robbed graves and devoured corpses, graphically represented here in the lower picture. (Courtesy of the British Museum: Harl 4751, fol. 10)

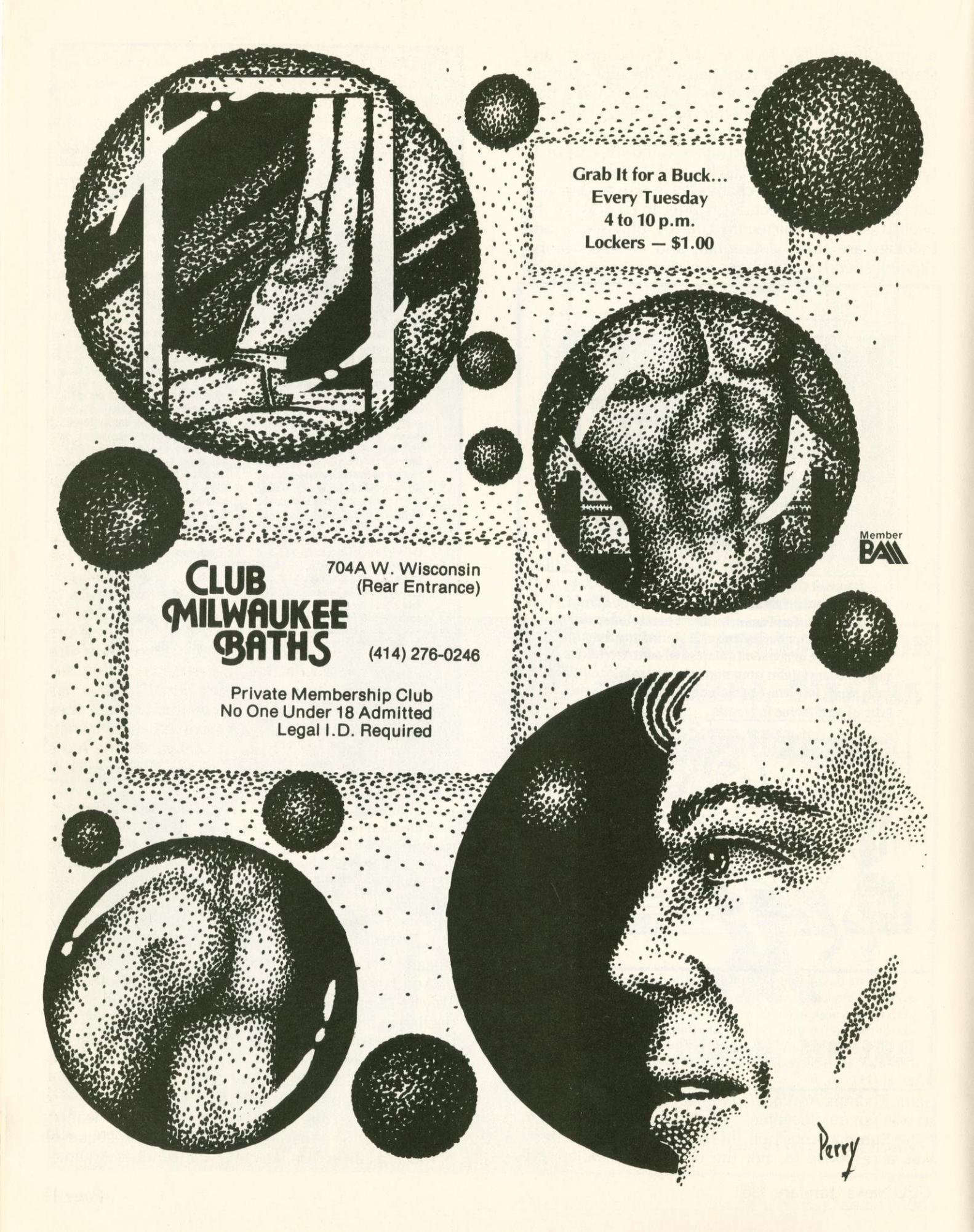
Saint Thomas Aquinas on human sexuality. "Aquinas was not an innovator," he declares apologetically, "the **Summa**'s position, in this as in many matters, was a response to, not the origin of, popular atti-



Hyenas embracing. German, fourteenth century. The unusual (and unpublished) text of this bestiary's account of the hyena is almost identical to that of figure 9, linking the supposed sexual aberrations of the hyena to the infidelity of the Jews. The drawings in the two manuscripts, however, do not seem to be directly related, and it is striking that, while neither work specifically states that male hyenas mate with each other, both dramatically illustrate this ancient part of the hyena legend in pictures.

tudes." This is about as charitable a pronouncement as can be had. Were it not for the papal resurrection of Aquinas in the twentieth century, he would probably be seen as little other than one more sign of the decline of the medieval period.

Aquinas' treatment of homosexuality contains all of the inconsistencies of some of the earlier traditions, but little else. He concedes that homosexuality may be quite "natural" to a given person, and then goes on to suggest that a more proper meaning of "natural" is "moral." This has the consequence of making all sin "unnatural," and reduces Aquinas'



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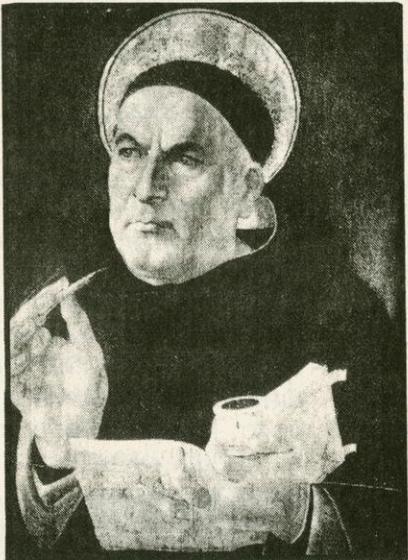
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argument that homosexual acts are unnatural to the claim that they are immoral because they are immoral. So Aquinas again shifts ground back to the zoological tradition, asserting that homosexuality is "contrary to the union of male and female which is natural to all animals." Conception is the end of sexual activity, and production of a male offspring is the "natural" end of conception: women are produced only in "defective" circumstances. While Aquinas' account of sexuality is no less incoherent than that of many contemporary theologians, it is certainly no more so; and has at least the advantage of being brief and to the point.



*Aquinas  
tolerance to intolerance*

Boswell gives us a generous concluding chapter, as well as appendices. The first appendix deals with various problems in translating Hebrew and Greek Scripture, and suggests that Biblical authors did not even have a word meaning "homosexuality." The second appendix offers still more texts by gay authors and their detractors, including some absolutely wonderful examples of love poetry by Hilary the Englishman (twelfth century). The following is a fine example:

Beautiful boy, flower fair,  
Glittering jewel, if only you knew  
That the loveliness of your face  
Was the torch of my love.

The moment I saw you,  
Cupid struck me; but I hesitate,  
For my Dido holds me,  
And I fear her wrath

Oh, how happy I would be

GPU News/January 1981

If for a new favorite  
I could abandon this globe  
In the ordinary way.

I will win, as I believe,  
For I will yield to you in the hung:  
I am the hunted, you are the hunter,  
And I yield to any hunter like you.

Even the ruler of heaven,  
Once the ravisher of boys,  
If he were here now would carry off  
Such beauty to his heavenly bower.

Then, in the chambers of heaven,  
You would be equally ready for either task:  
Sometimes in bed, other times as cupbearer—  
And Jove's delight as both.

The scholarship of Boswell's study is genuine and impressive: he shows masterful familiarity with Hebrew, Latin, and Greek sources, and usually provides his own careful translations and annotations on them. In addition to its astonishing scholarship, his study is also fun—a rare combination indeed. Readers should not ignore the footnotes; for, side by side with textual glosses and alternative readings, we find rare anecdotes and juicy tidbits of medieval gossip about this bishop or that author. In the preface to his study of Roman manners, Boswell quotes Edward Gibbon's remark that "of the first fifteen emperors Claudius was the only one whose taste in love was entirely correct" [meaning heterosexual], but one must drop to the footnote to read: "But Claudius was a moron." It should also be noted that Boswell uses **gay** intentionally, for his own research indicates that, a derivative from the Old Provencal **gai** (of the same meaning as our "gay"), it antedates "homosexual" by several centuries at least.

Boswell's observation that intolerance increases as political and social stability decline contains a lesson for all of us. For historians, he has offered the challenge and prospect of a revolutionary rethinking of a period which is either neglected or falsified (or, more often, both). For contemporary Christians seeking to justify their homophobia by appeal to tradition," Boswell's study bids them seek other rationalizations. For contemporary gay Christians, his work opens up new vistas whereby they can see themselves as part of a large and respectable tradition. And for gays, whether Christian or not, this study offers the rare and delightful glimpse of another gay subculture, aeons away from us in time, but one whose values and needs are not so different for all of that. Boswell's own lack of pretension is misleading. In a single stroke of scholarship he has undone centuries of neglect, superstition, and ambiguity.

# REVIEW

**The Importance of Being Oscar: The Wit and Wisdom of Oscar Wilde Set Against His Life and Times** by Mark Nicholls. St. Martin's Press, New York, 1980, \$11.95 Cloth.

Reviewed by Gary Nicholas

There are not a great many critical literary truths. One of them is that it is impossible for a book on Oscar Wilde to be dull; another is that with Wilde as subject, a book will recommend itself. Both truths hold for **The Importance of Being Oscar** by Mark Nicholls, a new packaging of familiar and not so familiar Wildean wit.

Nicholls' goals are an "evocation of (Wilde's) irreverent eccentricities, his humourously affected **hauteur**, his boundless kindness, and his infinite capacity as an unassailably gifted **bon vivant**," and "to underline the true genius of Wilde's masterly wit and humour, his delicious sense of high satire, ebullient fun, and, above all, his status as the supreme wit of his age.

Nicholls accomplishes these goals by drawing together maxims, ad-libs, epigrams, aphorisms, epithets, quips and axioms from Wilde's criticism, plays, poems, stories, essays, letters, speeches, and from various reports of his salon repartee. Happily, the core of this book is formed by such quotations from Wilde—a man for whom, according to his son Vyvyan, "words were beautiful baubles with which to play and build," into what Nellie Moor was to call "a brilliant fiery-colored chain of words."

Nicholls presents such fiery-colored chains to give us Wilde's views on what appears to be a limitless range of topics. On America ("Of course, if one had enough money to go to America, one would not go"); on morality ("Don't be

led astray into the paths of virtue"); on athletics ("I do not play cricket because it requires me to assume indecent postures"); on youth ("To win back my youth there is nothing I would not do—nothing. . . except take exercise, get up early, or be a useful member of the community"); on etiquette ("I must decline your invitation due to a subsequent invitation"); on love ("One should always be in love. That is the reason one should never marry"); on marriage ("Men marry because they are tired; women because they are curious. Both are disappointed"); on writers ("Bernard Shaw is an excellent man. He has not an enemy in the world—and none of his friends like him"); on cookery ("The British cook is a foolish woman who should be turned for her indignities into a pillar of salt which she never knows how to use"). And on they come, delighting and amusing us, enlightening us when their humour leads us to insights, and sometimes, though rarely, saddening us when they are prophetic of Wilde's eventual "fall from grace."

Nicholls' packaging is unique in that he does more than rapid-fire these witticisms at his readers: he's true to his promise in the subtitle and puts most of the quotations into a context, giving us whatever setup is needed to appreciate them, be it the milieu of a social gathering, the clarification of customs and manners of the time, the identification of personalities needed to fully appreciate the humor, the summary of a plot to ensure readers derive the full impact from a quotation, or the presentation of essential biographical bits to clarify a witticism.

Although the scholar or devoted fan of Wilde will find little that is new here (beyond the treasures taken from private conversations), the work has great value as an introduction for the uninitiated so long as he is not looking for full-blown biography or literary criticism, neither of which Nicholls claims to offer.

**The Importance of Being Oscar** is worth the price and time whether your intent is to collect hilarious anecdotes and one-liners for your next cocktail party, or to investigate a figure of monumental significance in gay history and literature, or to be worthy of calling yourself a well-informed Gay Liberationist by familiarizing yourself with the basics of Wilde's court trials for his homosexuality, his imprisonment and subsequent tragic wasting away in self-exile.

What follows then, in spite of the above recommendation, must not be seen as a contradiction, but as an effort to be honest and fair.

The work has flaws; flaws which for the most part stem from the book's narrative format. In these quotations, Nicholls is dealing with fragments—by Wilde's design, fragments which are pithy and epigrammatic and therefore able to stand alone. To link such bits is a difficult task Nicholls is not always up to. This problem is compounded by his use of a thematic arrangement by chapters which results in a need to force further links between and among quotations. It doesn't always work. The transitions are sometimes weak, sometimes strained, sometimes nonexistent. At such times the narrative is choppy. The reader feels he's lost a thread—one that might not have existed in the first place. Perhaps this is why the most enjoyable parts of the book are simple listings of quotations without additional comment. Of course, to go off entirely in that direction would not allow Nicholls to fulfill his goal of setting the material into a context—and when he succeeds at that, it is a valuable contribution. Between these two formats there has to be one nearer the ideal. What it might be is not for us to discover; that should have been Nicholls' task.

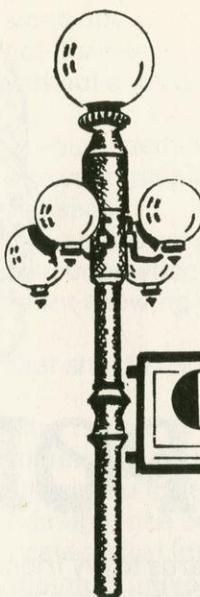
At times we also feel embarrassed for Nicholls when he feels it imperative to comment on a quotation. This is frequently done with obvious strain as he tries to match Wilde's wit and fails: sometimes he

misses the point and at other times he writes the mundane and so counterproductively brings Wilde's words and ideas down from their lofty soaring—kerplop!—to terra firma. Here's one of painfully too many examples. Wilde: "I can't help detesting my relations. I suppose it comes from the fact that none of us can stand other people having the same faults as ourselves." Nicholls adds: "Wisdom from the bosom, so to speak." Pity.

I choose not to call the following, faults; GPU NEWS readers might be interested in forming their own views. What do you make of a reference to Wilde's sexual preference as "an imbalanced sexual streak in his nature"? How does "hoyendish males" used to describe Wilde's tricks grab you? We cannot deny Wilde's male chauvinism, but observe Nicholls' reaction to one such expression. Wilde: "Women's styles may change but their designs remain the same." Nicholls adds: "How true!"

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## FATHER

I forgot the plot  
we went to visit once  
but the gates were locked because  
of a strike

I do not even know  
if there is  
a headstone

you left  
just before the Christmas  
after I was born

I remember you at Sunday dinners  
when I would slip  
food onto the floor

I bear you no animosity  
for how can you hate  
what you do not know

in the mirror of my mind  
I see ghosts  
of memories

ragged clothes at the courthouse  
your grunting voice  
your holding back child support

at school the boys would talk  
of their fathers  
then I first felt shame

I felt it too in the way you lived  
in the ramshackle  
you made of your parents' house

I always wanted an older brother  
I suppose  
to replace you

on vacation once mother met a man  
who had an older son  
he had a heart attack that winter

on another vacation  
one of the waiters  
took me swimming at night

I wrote postcards to my friends  
of the great times I was having  
with the older guys

one night under the dock  
on the moist sand  
we spread our clothes

the waiter rubbed my back  
and came across and down  
he took his pleasure of me

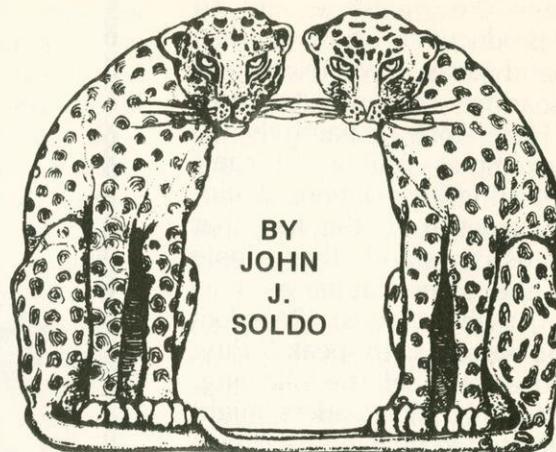
like you I was a good dancer  
at mixers I met a girl  
for every weekend

but at night  
the ghost of that waiter  
would return

I took my fiancee to see you  
and you scoffed  
that I was marrying money

only because she wore a nice dress  
and spoke  
with needlework precision

I who had to  
father myself  
yearned to be a father



## POETRY

years after she left me  
I realized her "exploratory" D & C  
was an abortion

stranded in Florida I met Malcolm  
after the first time  
he said I felt like a woman

I became attracted  
to decade older men  
reasoning they were more mature

now I have  
gray hairs  
in my sideburns

a while ago  
I took in a boy  
young enough to be my son

I gave him  
what you should have  
given me

he is gone now  
like the too many  
I refuse to recall

I am left with shards of memories  
of your fleshless skull in the morgue  
and his constantly combing his hair

## SUGAR DADDY

they came in the night  
while you were gone

your friends

my vodka was mixed with their opinions

soon we came to the point  
like a submarine in the silent dark  
surfacing in my accepting waters

their torpedo was  
I shouldn't let you stay on  
while I was going to be away

I spoke of your father syndrome  
how I and others had fit  
in giving you the shelter of protection  
then one said sugar daddy  
I concurred they might overlap  
like thought and feeling

they seemed to wait for you  
with a queer sense of confrontation  
as if some final say  
would be their own confessional

they left me  
with rounded, half melted  
ice cubes

the one answer of banking and finance  
struggled with  
the multiple readings  
of the literature of my heart

I had told you at the start  
when you said  
you had a job beginning in two weeks  
that I would not support you  
but I have  
food liquor cigarettes movies pocket money  
having been out of work myself  
I let my sympathy  
rule me like a Romantic poem

the next morning  
I thought of cutting my losses

I asked you for the key  
I asked you to pack and leave

you ran your fingers through your hair  
stood up  
got the key  
without a word

as you folded your clothes  
into your hitchhiking duffle bag  
you spoke  
like a blues song  
of your bewilderment  
in not knowing where to go

I sat shut like a bank vault

later I drove on an errand  
sometimes driving  
allows you to see more than the road  
I thought of a book by Kant  
"categorical imperative"

you must universalize all moral decisions  
at a stop sign  
I asked myself  
how I would feel  
being turned out  
on a moment's notice  
with nowhere to go  
nowhere to sleep  
nothing to eat

I am a fool of faith  
I believe in you

each man struggles  
in his cave  
between good and evil  
such abstract counters these are  
but you have been  
good to and for me  
your cave is sealed off  
from me  
and I cannot  
decipher your motivations  
is your very face a mask

that struggle in the cave  
is for the life of civilization  
before one can listen to Mozart  
a habitat is needed

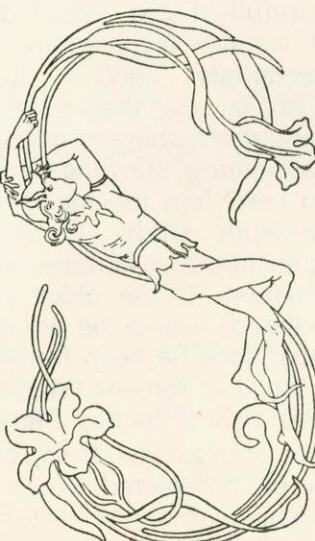
I'll risk it  
I leave my home to you  
I've always been  
something of a high roller  
when it comes to people

had I turned you out  
what would I have lost

a friend  
a courtly lover

I must live by my values  
and not the bottom line

let's say I have given you credit  
credo I believe



# REVIEW

**Guardians of the Flutes: Idioms of Masculinity**, by Gilbert H. Herdt, McGraw-Hill, New York, 1980. \$17.95.

Reviewed by Gary Nicholas

It would be difficult to imagine this important research report not becoming standard fare in university anthropology courses. Though a bit heavier a read than **Sex and Temperament** and **Coming of Age in Samoa**, Gilbert Herdt's **Guardians of the Flutes** is so thorough, so rationally, fascinatingly put together that one is certain Herdt will one day be considered in a class with Margaret Mead.

**Guardians of the Flutes** is a richly detailed study of the ritualized homosexuality practiced by all boys and young men of the primitive Sambia tribe of New Guinea; it is yet another shift in what has come to be a kaleidoscopic view of "Normal" in gender identification and sexual expression.

Sometime between the ages of 7 and 10, all Sambia boys go to live in the Men's Clubhouse where they will be safe from the influence of women who are "pictured as relentlessly dangerous to masculine health." Away from women, the boys can be cleansed of the female taints acquired at birth and during infancy, and also find protection from further feminine contagions and evils such as vaginal odors and menstrual blood which would interfere with, if not abort, masculinization.

To achieve manliness it is not enough to escape and avoid feminine influences and pollutions; nor is it enough to keep the boy entirely in the company of rugged warriors whom he can emulate. In the Sambia view of things, there is no innate biological drive toward manhood. It is semen alone that can bring manliness. And since it is

thought that semen cannot be manufactured by the body, it must be acquired from the outside. The only way to become a true man, it is believed, is through the daily oral ingestion of semen. Separated from the women, the secret rites of fellatio prerequisite to manhood are encouraged and practiced.

The boy performs fellatio on older boys and young men (called bachelors); over the years he builds up his own semen pool. When he is able to ejaculate, he stops performing fellatio and is only fellated, now filling the semen pool of younger boys. This exclusive homosexuality continues until the young man marries and fathers a child—the fulfillment of his masculinity. Since one would not put a penis that had been in a woman into the mouth of a boy (the contamination would be unthinkable!), the man leads an exclusively heterosexual life thereafter. (That's the case in theory. Herdt hints at the existence of some "deviates" about whom he plans to write in the future.)

This is not a "horny" book. (Why else do you think I've used "fellated" here?)

It is, however a fine scholarly book. True to the demands of his discipline, Herdt investigates all aspects of Sambia society that bear upon the phenomenon of institutionalized, ritualized homosexuality. He does this so well and so carefully that at times it **appears** as if we are involved in trivia and **seemingly** endless background material. But the reader must not be put off; there is enough that is fascinating, startling and revealing to keep him moving through this in-depth study. Consider these questions as examples of such fascination: If the older youth (the fellated) cannot be fellator again, how does he keep from depleting his pool of semen? Would a Sambia man believe he has a limited number of orgasms? If so, what effect would a depleted semen pool have on his masculinity? If semen is the essence of masculinity, how is it that it is also used to finish the

feminizing of a woman? After marriage and prior to coitus, the girl, always younger than her husband, drinks his semen to develop her breasts! And what concept of the female and the feminine is the basis for all of this?

Let these questions arouse your curiosity—the answers to them and so much more constitute the fascination of **Guardians of the Flutes**. It is a work well worth anyone's time.

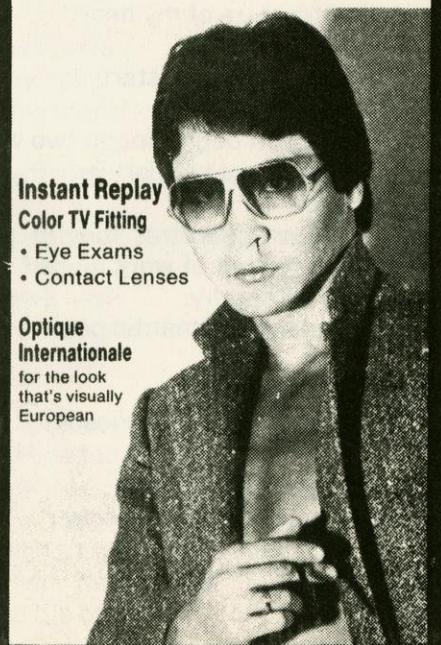
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# A TIME FOR HONESTY



by roy f. wood

He couldn't believe it! What's more, he didn't want to believe it! If it was true—and he wasn't ready yet to accept his friend's revelation—then why in the hell couldn't Rick have kept the information to himself?

Roger Taylor gulped a swallow of beer too fast, coughing up most of it.

Taylor steadied himself, amazed by the way his

hand shook. Silently he cursed the man he'd known for over ten years. Damn! He didn't know at the moment which was worse about the situation: the fact he'd suspected nothing in all that time, or the knowledge his friend of such long standing was. . . a . . . a . . . goddamn queer.

The very word itself, at least the word Rick Benson used in telling Taylor about the matter, homosexual,

was enough to turn Taylor into stone. The designation had petrifying qualities, a modern Medusa's head, held aloft.

Taylor was scared.

He was scared as hell. Taylor knew he was alarmed because he had that hollow, sinking feeling in the pit of his stomach. He was afraid when the news got around—he never thought about why it should get out, he simply assumed it would—everybody would think he was...like Benson. He wasn't! Yet his fearful feelings stemmed partly from wondering if...well...they'd hung around together so damned long! How could he have been so stupid—never noticing a thing?

They'd met in the university gym where both worked out several times a week. From there, they'd gone to having a few beers together, hanging out with each other, finally becoming roommates in their junior year. Taylor always felt they had a lot in common: sports, outdoor activities and...he'd always thought, women.

Goddammit, Benson **couldn't** be queer! Not after the women he'd picked up; the skirts they'd chased together—just no way! But Taylor recalled his friend's words and the agony returned...

Benson knew it had to come. He'd fought it—fought it for ten years now and he just couldn't go on a day longer. Even with the certainty that the outcome was a foregone conclusion, he couldn't put it off any more. It was getting harder and harder hanging around Roger...playing the straight game, wanting him so badly, loving him so much—and not daring to say a word or make a gesture which wasn't couched in horseplay. It was too much.

He'd always known he was a homosexual—known it so long at least that the origins of the knowledge didn't matter anymore. He'd even accepted the situation after a time. He never quite knew what to do about it. He didn't like men who fit the stereotypes of homosexuals. He had no idea how he could meet any others if others existed. He wanted friends, not some casual, embarrassing encounter which would only cheapen him. It had taken him a long time to realize his attitude towards sex and love was still regulated by his environment, was primarily a heterosexual philosophy strangling a man who wasn't interested in the life that philosophy upheld.

As he'd gotten older, he found a few books which helped a little; but he had difficulty adjusting to men like himself. You couldn't meet guys like you could women; things weren't that easy. The only place in the small university town for people like him were restrooms—and one porno bookstore. He wasn't ashamed of being a homosexual—to his way of reasoning, it was something which happened to him, like having black hair or gray eyes—but he'd be damned if he could stomach the grim reality of what

was available as meeting places. So, he refrained from sex. And started working out at the gym. Partly to work off excess energy; partly because he liked the men he saw there. He was always hoping something would happen.

But it never did.

Not really. He was too shy to mix easily with the others, believing himself too scrawny; feeling he couldn't compete. Several months later, when his work-outs had built up his body, he still retained an imperfect mental image of himself which hampered his actions. Then, too, most of the guys were part of cliques. Unwillingly, he kept to himself. Until the day Roger Taylor asked to be spotted on the weights.

Ten years ago. They'd both been twenty. Taylor was handsome, rugged, rough. Benson never figured out what made them click together. Even after he'd whipped Taylor every time they fought or wrestled it never occurred to him he was the stronger, the rougher of the pair. He was quiet, introverted, always following in the wake of the hurricane of action which was Taylor.

Benson loved the man from the beginning. And, having seldom indulged himself in any type of sexual gratification except masturbation, it wasn't hard retaining control over that part of things. By the time they became roommates, it seemed enough simply being together. They had separate bedrooms so the temptation wasn't overbearing. The worst part of the arrangement was messing around with women.

Benson had gone along with the pretense of being heterosexual for several reasons. He told himself at the time it was the way to keep Taylor satisfied, giving the man no reason for suspecting Benson's real desires. The explanation, as far as it went, was true enough. Benson knew he'd have done anything in those days if it made Taylor happy. There was, however, another reason for fooling around with women; one Benson wouldn't admit to himself for a long time. He wanted to see if he could change his preferences. Maybe homosexuality was a phase he was going through, something which could be altered. No truth in the thought, of course, but it gave him a reason for his actions without seeming to be quite a betrayal of self which he later came to realize it was.

Ten years slipped by. Both men moved to the same city after graduation. They moved into apartments close to one another. They went to sports events together, took trips together. Even took their vacations with each other. One summer it was backpacking, another time they toured the southwest; went canoeing down a whitewater river—always something rough, something which pitted them against nature, against life. Their time together became a perpetual challenge to some deep-seated, unspoken criticism. As time passed Benson felt the situation altering. Imperceptibly, his love for Taylor grew until

it was no longer enough simply being the friend, the companion; he wanted more. Conversely, he accepted the fact nothing more would be offered.

They still double-dated from time to time, but as he aged, Benson slowly grew disgusted with himself for the deception. If he couldn't have Taylor, he could at least stop perpetuating the myth that he liked women. Gradually he gave up accompanying Taylor on dates. On weekends when Taylor took out a woman, Benson went his own way. A path that took him, tentatively, into the so-called "gay" community.

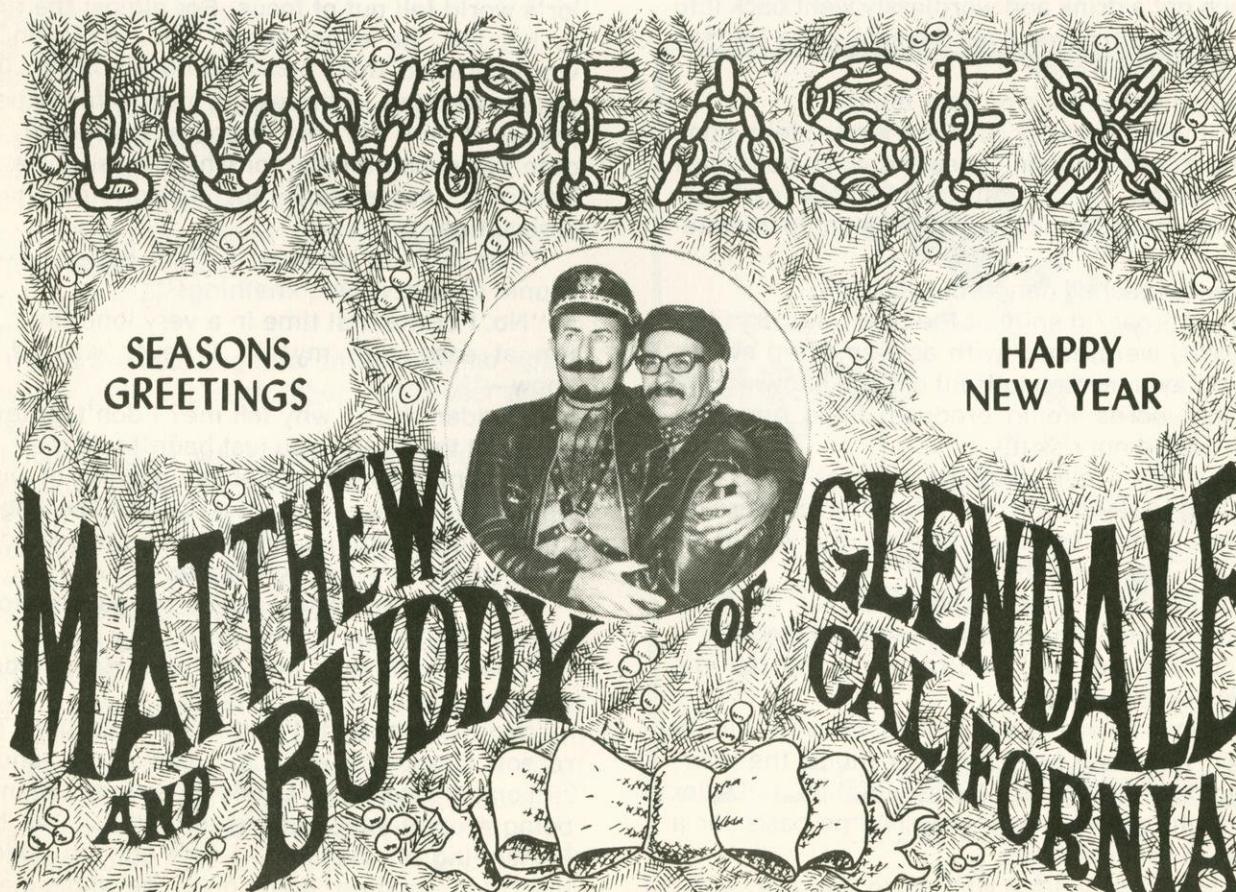
He didn't really know what to make of most of the people he met there. He wanted to like them, wanted very badly to help the "cause," both for philosophical and personal reasons. But, once again, he didn't fit in. They shared few of his interests. Their politics were strident and, to his way of thinking, irresponsible. He heard about a "gay" gym and went there for workouts, hoping lightning would blaze forth again, but he ran into ego problems. Discovering the place physique held in his shadowy world, he soon dropped out. Finally he sat down and admitted the real difficulty was his love for Taylor. He didn't want anyone else, couldn't seriously begin searching for another man when the face of Taylor was always in front of his eyes.

Were they close enough for his to tell Taylor how he felt? Could he retain friendship, if not gain love?

Benson reflected about the matter for a long time. In spite of their long relationship, they seldom talked much—not about anything serious. Mostly their conversations were a lot of bullshit. That seemed the way men talked to each other. Joking, roughhousing, but never anything tender, warm or serious. Once in a while, over a few cans of beer, they'd venture comments about the "future." During these conversations Taylor always declared he'd marry one day and settle down. But he never did. Which was another factor weighing in Benson's decision.

Why didn't Taylor marry? God knows, he had chances enough. What if he felt the same way? Benson never allowed his mind to entertain that idea for long—it was too emotionally charged. The very notion of a lifetime with Taylor, with them really living together, was more than he could take. But just suppose...life was too fleeting to pass up the smallest fragment of a chance for total happiness. If there was any possibility Taylor felt as Benson did, then the words would be spoken. If the friendship fell; well...it was a risk worth taking.

When everything was weighed, the most telling argument, to Benson's mind, was the realization he didn't know how his friend would react; after ten years, the two men still didn't know each other. What really went on in Taylor's mind, behind his careless words and casual gestures? By the same



standard, if Benson, as he had, could live with and around his friend for so long, loving him, wanting him, yet never showing either the love or desire then obviously the perceptions of both men were distorted. Each was seeing what they wanted to see—not reality.

Benson didn't believe a man could ever know another person. **Knowing** another human being was like love, an ideal never realized. John Donne had written that no man was an island, but Benson preferred turning the phrase around: all men are islands—forever separated from one another, isolated, alone. Incapable of ever understanding their fellows. He **wanted** to know Taylor in every sense of the word: physically, mentally, emotionally—yet he sensed such complete knowledge was not possible.

What, then, was possible? Between two men—or two people?

Honesty, at least. Love, candidly spoken, proudly offered. Whatever the reaction, it was a time for honesty.

Benson opened the door.

"Hi, Roger. Come in."

"Sure, man. What's up? You almost sounded **serious** on the phone."

"I was. I am. Want a beer?"

"Yeah." Taylor followed Benson into the kitchen which he knew as well as the one in his own apartment. Each got a drink and wordlessly went back into the den. Taylor sprawled over the sofa while Benson chose a comfortable chair.

"So give, man! What's on your mind?"

Benson looked directly at his friend. He'd gone over in his mind a million times the ways he'd start the conversation, but like all such mental gymnastics, kreality caused his mental version to disintegrate.

The silence reached dangerous lengths.

Benson's throat, in spite of the beer, was dry. His hands, chest, were damp with acid-smelling sweat. Looking at Taylor seated in front of him, knowing the outcome his words would produce, filled him with dread. He dared not risk it.

"Uh. . .look," Taylor started hesitantly. "If you got someting to say, spit it out. Far as I'm concerned, we've been friends too damned long for you to be acting like this. What's the matter?"

Benson still found words impossible.

Suddenly Taylor smacked his leg in disbelief. "I know, you bastard you, you're trying to tell me you're getting married!"

Taylor's insensitive words ended Benson's indecisiveness. He knew he'd lost, but found the courage to begin in his friends false assumption. If Taylor really thought such a thing, they had no basis for a friendship in the first place.

"No. That's not what I wanted to tell you." His

anger, the vast, numbing disappointment which was spreading over him, caused him to speak sharply.

"Oh. Well. . .sorry. I just couldn't think of anything else that'd make you act so fuckin' stupid."

"I've known you ten years, Roger. In all that time, we've never had a conversation which wasn't mostly sports or something of no consequence. We don't know each other; probably never have. You obviously don't understand a damned thing about me—"

"What the hell is this all about?" Taylor interrupted. "You're weird! You're beating all around whatever you're tryin' to say. I'm not much on words, but hell, we've bounced around together a long time. If you got a problem, I'll help if I can—but tell me what's going on. Plain—not with a lot of fancy bullshit."

"Okay. I'm trying to tell you I'm a homosexual."

Neither man ever forgot that moment.

Benson, uttering the words, felt both a tremendous loss and a sense of freedom he knew would never be repeated. He recognized, for the first time in the relationship, there was honesty between them. The gulf of longing and deception which had separated the men was gone.

Taylor, however, was gaping like a drowning man, one suddenly caught up in a flash-flood, capable of no protest, no saving action; able only to watch helplessly as the waters swirled towards him, racing forward with death and destruction. Everything in Taylor's world fell out of focus. For almost the first time in his life, he experienced fear. As soon as the words printed their message on his brain, he grew afraid. Nothing in his world, nor in his experience, prepared him for his friend's revelation. People didn't **say** such things, for Christ's sake! As soon as Benson's words sank in, Taylor felt guilty by association.

"You can't be serious! I don't believe it—you're drunk! Or crazy! Or something!"

"No. For the first time in a very long time, I guess I'm at ease with myself. I never wanted you to know—"

"Goddamn! I. . .why **tell** me? I don't believe it. . .but what the hell! If you just hadn't **told** me. . ."

"I. . .I might have somebody moving in with me," Benson floundered desperately with the beginnings of a lie to provide an explanation. "It would be obvious which way my preferences—"

"Shit! You're gonna set up housekeeping with a queer? With a guy? Why—"

Benson suddenly was fed up. He exploded his words at Taylor.

"No! Goddammit, I'm through with lies! The **real** reason I told you is. . .I. . .love you—shut up! I reckon I always have. Lately its been to damned hard being around you, putting up with all the bullshit. **Pretending** all the time! I just got too goddamned tired of **pretending**! being pals, the whole macho bit."

You won't be wanting to see me, anymore I reckon—but I can't do anything about that. That's your problem. But you're great, man! Its gotten impossible being around you and not letting you know. . . I'm sorry. . . " Benson started an apology but suddenly changed his tone. More decisively, he declared, "I'm sorry—but only because you feel the way you do." Softer, "I'm not really sorry about loving you. I had to tell you—even if you reaction is the disgust I expected."

"You couldn't think I'd approve! My God! What will people think! Hell, they'll think I'm queer just because you—"

"The word is 'homosexual', not queer. If you're going to call me names, Roger, make sure they're the right names.

"Man! I gotta get out of here!" And he left.

The situation remained unchanged for weeks. Benson realized he'd seen the last of his friend. His days without the supporting phone calls and visits from Taylor were tedious, hard. Painful. A thousand times a day he mentally kicked himself for having said anything. Yet finally, he was happier having made the decision and implementing it.

At least—that's what he told himself.

He reached the point of expecting nothing when, one night, his phone rang. He answered it casually, no longer expecting Taylor.

"Rick?"

"Yeah—Roger?"

"Uh, look. I'm sorry I walked out. I couldn't take it in I guess. You been okay?"

"Yeah. I'm fine. You?"

"Huh-uh." Silence filled the wire.

Taylor gripped the phone tightly; wiped his forehead with a sweaty palm.

"Can I come over?"

"Sure."

And they were back together in the familiar apartment, warily watching each other. With beer again. Taylor spoke.

"I thought about what you said, about us not knowing each other. I reckon we didn't—don't—I mean, I don't want to piss you off or anything, but I don't see how you. . . could want to make it with a guy—not after the women you had. And what you do, for Christ's sake—I mean sucking. . ."

Ignoring the latter part of the statement, Benson tried explaining.

"The women were just a way of keeping you at ease. I screwed 'em, sure. I can function with women, but that's all it is—a performance. I don't enjoy it. I didn't. . . want you knowing the truth. . . that was the only reason I bothered with 'em at all."

"You went to all that trouble because you. . . liked me?"

"Yes."

"And all the time, you didn't want a woman? You . . . wanted to do it with. . . me?"

Hesitation. The "Yes."

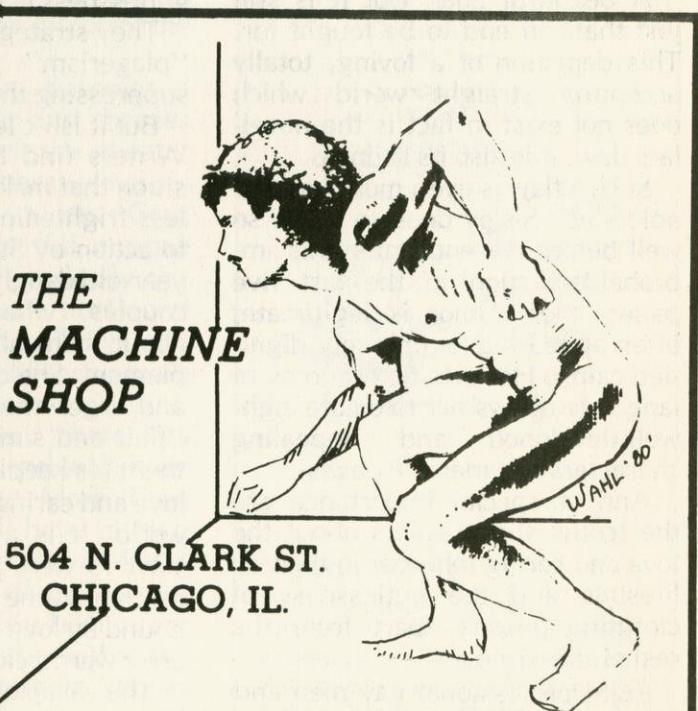
"Well. . . I gotta admit, I've missed having you around. We've always gotten along okay. I won't make any promises, but I reckon if I was drunk enough sometime, we could. . . I mean. . ."

"I wouldn't do it that way—not with you, Roger. Look. Just because I care for you, yes, even want you, doesn't mean I'm going to attack you every time we're together. I never anticipated having sex with you—not really. But as friends, I couldn't keep pretending I was something I'm not. If we go on hanging around together, you get used to the fact I'm a homosexual—" He noticed Taylor's grimace at the word—"and if you're ever interested and sober, fine. I'd love to make it with you. Very much. But it isn't essential. The important thing was not lying to you anymore about something so significant. You can't imagine what it's like keeping a secret from people you care for deeply. That was what I rebelled at—"

"I think I see. Look—lets talk about something else, can we? I'm not comfortable with all this. Hell, I doubt I'll ever be comfortable with it. Maybe one day. . ."

"Sure!" agreed Benson positively, joyfully.

They began going over the current baseball standings.



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# REVIEW

**The Novel Writers** by Emily Sisley. Mosaic Press, 1980. \$2.95, paper. (The Mosaic Press, P.O. Box 41502, Tucson, AZ 85717).

Reviewed by Gary Nicholas

Emily Sisley's **The Novel Writers** is a sad book. Unfortunately, it wasn't meant to be so.

This novella, billed as one to be read by "everyone who has ever entertained the thought of coming out," would lead us to believe that the straight world is probably already aware of our lifestyle and just biding time until we announce ourselves publicly so it can accept and assure us that our sexual orientation is completely beyond its concern.

Were that true, my Brothers and Sisters, we could pack away our placards, cancel next year's march, end all lobbying, declare the war won and get on with leading a fully-realized life.

A beautiful goal. But it is still just that: an end to be fought for. This depiction of a loving, totally accepting straight world which does not exist in fact is the novella's flaw. It is also its sadness.

Such a flaw is even more lamentable since Sisley does so much so well before we encounter this improbable fiction in the last five pages. Her humor is legitimate, often appearing as uniquely dignified camp. Her artistic economy of language allows her to create eight well-developed and appealing characters in a mere 78 pages.

And of special importance are the truths she presents about the love and caring inherent in the gay lifestyle and the gutlessness of closeting oneself apart from the rest of the world.

Eight professional gay men and women, each passionately in love with words, form a group known as the Novel Writers. They write novels (actually "fragments of unfinished starts"), meant only for

one another's delight. It is little wonder, then, that after 20 years they boast of knowing each other only by their words and of being bound together by their love of them. Comfortable with those words and with thinking and philosophizing, they can be content with writing rather than living novels. What, they wonder, could be accomplished by action, by coming out publicly?

That complacency is threatened when the least talented of them breaks from pattern and acts to publish his novel about the group as they are **"for real."**

The others panic: "And of course I know we should all come out publicly. If we did, maybe we'd never have to be afraid. But I am afraid. . . I hate it, but I am. . . I'm just afraid—afraid—afraid. . . Aren't you, Dan?"

"Yes. Yes, I am, and the worst part is I'm not even sure of **what.**"

They all feel there's no need to go public at this point in their lives, nor to discover exactly what it is they are afraid of. And there it is: gutlessness leading to inaction.

They strategically drop the word "plagiarism" and succeed in suppressing the offending novel.

But it isn't long before the Novel Writers find themselves in a position that makes public coming out less frightening. They are spurred to action by Susan, the seventeen-year-old daughter of one of the gay couples, who writes an article about them all for a Sunday Supplement. She disguises them thinly and urges them to come out with "flair and simplicity." She indicts them for keeping their capacity for love and caring from the rest of the world. It is a capacity the Novel Writers were awakened to earlier as they came to realize they are bound by love as well as words and are a warm, close, loving family.

The article leaves them little choice but to act to free themselves from their "dumb charade."

Each makes his or her public statement and surprises no one: each is accepted without reserva-

tion by employers, professional associations and colleagues.

The psychiatrist announces her sexual preference at an APA meeting and is elected first vice-president. The nursery school teacher is given a unanimous vote of confidence by her Trustees. The professor is applauded by his colleagues as he is carried to his office by members of the Gay Academic Union. The others fare just as well—one is even given a \$2,500 raise!

In reality there would be some such acceptances. But for all of them? In such "sensitive" professions? In 1975 when this novella is set? No one fired? Not one poison pen note, lost friend or raised eyebrow?

No, it isn't this easy, neat and clean. If the intent was to be satiric, it failed. If it had worked, it would be sacrilege. I wish I could say such overly optimistic and unrealistic outcomes make us feel confident that someday it will be like this. But the ending doesn't affect us that way. If it did, it might encourage complacency in the reader as well.

It would have been better if even one of them had been shot down so we'd get mad enough to go out into the real world and act with gutsiness to remedy things. The same gutsiness and action Sisley demanded of her characters.

Yes, action, not palliatives.

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# REVIEW

**More Than Friends.** By Ruth Turk. Bantam Books, New York, 1980. \$1.50

Reviewed by Rick Sundin, Jr.

From the running track of **The Frontrunner** to the tennis court of **More Than Friends**, comes a delightful new love story. Many significant similarities abound between Patricia Nell Warren's **The Frontrunner** and this novel by Ruth Turk. Although these similarities are most likely coincidental, either book lends even deeper dimensions to the other. Both should be musts for anyone interested in reading love stories. Love is love, whether between two women, between two men, or between a man and a woman.

Ruth Turk, a former New York City teacher, lives with her husband in Florida. Besides writing an earlier book entitled **You're Getting Old—So What?**, she also writes a regular advice column called "Dear Ruth." I don't know how much close contact Ruth has had with gay people, but after reading **More Than Friends**, it appears that she knows and understands gay people, gay lifestyles, and some of those special dimensions of love between gay people.

Neither Phillip Ruskin or Adam Weber knows that he is gay. Ruskin is an athletic man in his 40's who teaches school (physical education), is married and has two children, and loves to play tennis. Adam Weber is a 14-year-old boy who lives with a loving, but overly-protective mother and a stepfather who is a real bastard. Adam plays tennis, too. He would come down to the courts and watch Phillip play tennis for hours on end. He developed a crush on Phillip and in time Phillip developed a crush on Adam. The crushes became more than merely crushes as they discovered their gay identities. Interestingly, their initial gay sexual ex-

periences happened with other males—not with each other.

As the crushes matured into mutual love, you can well imagine the domestic scene in both households! The only realistic decision is made. Phillip and Adam move to New York City and share an apartment together. Phillip becomes assistant principal at a private girls' school and Adam goes into acting school. As you can easily speculate, problems develop. Phillip (especially when considering his age) gradually becomes more and more possessive. Adam discovers gay life, New York style, and breaks the fidelity bond—not once, but several times and with several guys. Much to Phillip's dismay, Adam seldom comes home anymore. Butterflies must have their freedom to fly, but this is a very painful lesson to Phillip whose whole life revolves around Adam. For no intentional reasons, Phillip becomes more of a father image for Adam (who never knew his real father) than a lover. Phillip yearns to shield Adam from the world for himself; while Adam, a typical teenager, sets out to discover the world.

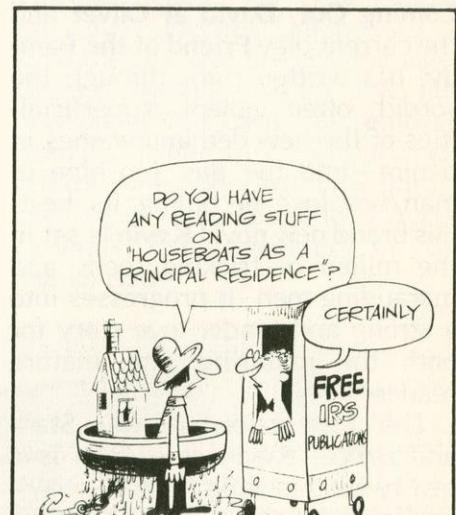
In the end, Adam becomes a very successful actor and chooses the loose lifestyle of the theater and of fleeting, temporary love relationships. Phillip meets Greg who is a very successful antique dealer in his 50's. Gradually the wounds heal from past hurts and disappointments, and Phillip and Greg become good friends, business partners, and lovers.

Several additional characters enter into the novel and add other significant aspects to **More Than Friends**, but you will have to read and discover who they are and how they skillfully contribute to the plot. From the book's beginning, the reader tends to assume that the love relationship between Phillip and Adam is doomed to failure. Not that a lasting relationship between a 14-year-old boy and a man in his 40's is impossible, but let's face reality. It's difficult enough for two

mature gay people to develop a lasting and growing bond; let alone a young teenager with a lousy family background and a married man in his 40's whose conventional world has just collapsed when he pursues his newly-found gay identity.

**More Than Friends** rekindled many loving, painful, and precious memories about Billy and Harlan from **The Frontrunner**. I formerly extended the highest praise to Patricia Nell Warren for her masterpiece. I now extend the same praise to Ruth Turk for her book. It's guaranteed that once you begin reading, you will not want to put the book down. Suddenly (in almost soap opera type fashion) you are inside the book, living with the characters, and are part of the plot. You won't want to miss **More Than Friends**.





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# REVIEW

**Kevin.** By Wallace Hamilton, St. Martin's Press, New York, 1980. \$10.95.

Reviewed by Stephen Hunt

Boys need men and vice-versa—*suis generis*. Sometimes there's a love match between them—outright and in the flesh. How this can occur at all in a society that condemns explicit inter-generational messing around (and forces love into weirdness) is a wonder. If the motive is passion, the mode often enough is squalor: street chicken and their johns, punk faggots and trailing trolls.

But the facts of such lives make good fiction and, in the hands of Wallace Hamilton, engrossing gay entertainment. For nothing needs to end on the street, he shows. Wallace Hamilton, author of *Coming Out, David at Olivet* and the current play *Friend of the Family*, has written right through the sordid, often violent, superficialities of the new demimondaines in denim—into the gay sunshine of man/boy love becoming its best. His brand new novel **Kevin** is set in the milieu of tricking teens and marauding men. It progresses into a strong and tender love story for both the maturing and mature reader.

The story concerns Kevin Stark and Bruce. Kevin at sixteen is a hearty good-looking "throw-away" underneath his punk faggot bravado. He's a tough angel who's fallen from a suburban placement into the fouled nest of his alcoholic mother, the guy she boozes with, and Kevin's brother Dennis—likewise "home" after several foster placements. The city tolerates a cruising strip where smart-ass chicken parade and prostitute sex—River Front Road. Kevin's drawn there for thrills and pocket change. He quickly picks up the attitudes and smarts of an underage male hustler.

Bruce, thirty-five, is the older man in the picture. Well set up, educated, settled, he pursues perhaps the last adventure open to arrived urban man: sexual. There's no question of his making Kevin; Kevin comes (for ten dollars a time)—flat out or standing. All might be aimless catch-as-catch-can, except that unsettling events and feelings start to occur for both after the serial tricking and "the sudden passion in the middle of nowhere." And that's the nub of the novel.

Underlying the scenes of sexing, fag-bashing, drug use, drinking, gang fucking and the falling apart of Kevin's home—strong feelings of love form and flow between Kevin and Bruce despite everything.



Wallace Hamilton

As the story unfolds Kevin is pulled, pulled up, more and more to the plane of Bruce's set and lifestyle. As the pair sense and acknowledge their feelings for each other, Kevin bursts from his role of trashy, tacky teenager and Bruce struggles to transform the material and expedient arrangements. Bruce's aunt dies, and he is cut loose from important pieces of his past.

Despite ups and downs and confusions, the man and his boy get along in and out of bed and go along. After a touch-and-go scene with Kevin's mother, Bruce assumes guardianship of Kevin. They move into the larger freedom of New York City, and by book's end are living together in a contemporary apartment on Riverside

Drive—happily!

That's the plot, and though it matters, the meat and meaning of the novel lie in the entertainly and skillfully written depiction around the action of adolescence on living characters of several ages. The novel is, apart from the central love interest, a finely strung together episodic adventure story depicting a certain group of today's wildest boys, with Kevin considerably to the fore. Kevin as a type is matched and balanced by Bruce as the grown man at a peril point in gay life, a point at which he is precipitated through love to help bring out and bring up the boy in whom he finds, beyond lust, the joy and beauty of youth. That's Bruce's adventure. And can we imagine them making a go of it on Riverside Drive after the night games of River Front Road? We can.

In his compelling new novel of man/boy love, **Kevin**, Wallace Hamilton once again entertains gay readers well.

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# HERE & THERE

**Des Moines, IA**—The National News Council rapped CBS News' "Gay Power, Gay Politics" special of April 26. The Council criticized the network for inserting non-existent applause into a film of a speech by San Francisco Mayor Dianne Feinstein. It concluded: "By concentrating on certain flamboyant examples of homosexual behavior, the program tended to reinforce stereotypes. The program also exaggerated political concessions to gays and made those concessions appear as threats to public morals and decency."

## GayLife

**Houston, TX**—A grand jury here has indicted a Houston police officer for negligent homicide in the June shooting death of Houston Gay Political Caucus secretary Fred Paez. The jury alleged the officer, Kevin McCoy acted negligently when he placed a loaded, cocked pistol to Paez's head. The gun discharged, mortally wounding Paez.

## Gay Community News

**San Francisco, CA**—About 200 demonstrators were removed from an open house at the University of San Francisco. They were protesting the university's exclusion of gay and lesbian groups from the Catholic university's law school catalogue. The protesters included six members of the Sisterhood of Perpetual Indulgence who chanted: "2-4-6-8. are you sure your priest is straight?"

## Gay Community News

**San Francisco, CA**—A federal appeals court here ruled the Navy can exclude lesbians and gay men from military service. The three justices said the Navy had the right "to protect the fabric of military life" by excluding gay people regardless of their service record.

## Gay Community News

**New York, NY**—The Justice Department does not include sexual orientation in a department regulation banning police agencies from inflicting physical abuse or summary punishment on the basis of race, color, religion, national origin, or sex. The National Gay Task Force is asking for an explanation. In addition they are asking every gay person who has been brutalized by police to report the incident to the FBI or to Tom Burrows, NGTF, 80 Fifth Avenue, New York, NY 10011. (212) 741-5800.

## Press Release

**Miami, FL**—Virginia Woolf, Walt Whitman, Leonardo DaVinci and—Ronald McDonald? Bob Brandon, an openly gay actor, who has played Ronald McDonald in several television commercials, said he came out to show that gay people can and do interact with children without perverting their morals. McDonald's Corporation sued Brandon and won a court order banning him from dressing like the fast food clown and implying or saying Ronald McDonald is gay.

## GayLife

**San Francisco, CA**—About one out of seven of the new police recruits here are either gay or lesbian according to a report by the Gay Outreach Program. Les Morgan, author of the test, said gay recruits were hired because of their performance on standardized tests and not because of any quota system.

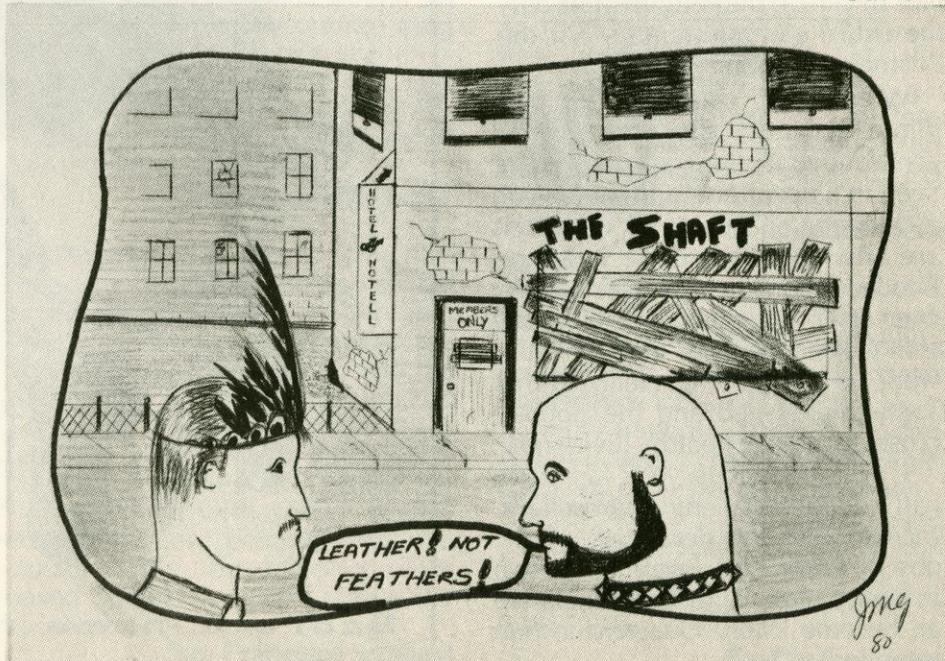
## Alternate

**Seattle, WA**—The Seattle police department has set up a Gay Task Force to design a crime prevention program for the gay community here. The police want to improve communications with the community so they can increase personal security of gays and lesbians and encourage cooperation from gay victims of crime.

## Seattle Gay News

**Virginia Beach, VA**—The American Civil Liberties Union (ACLU) sued the city and the city manager George Hanbury when the gay newspaper **Our Own** was removed from public libraries. Hanbury barred the newspaper from the library because of some allegedly obscene cartoons that appeared in the March issue.

## Our Own



# REVIEW

**Vermillion** by Nathan Aldyne.  
Avon Books, New York, 1980.

Reviewed by Rick Sundin, Jr.

**Vermillion** brings to its readers another who-done-it murder mystery. Heaven knows that the world is flooded these days with murder and mystery, thanks to TV, movies, and the paperback market; so, when I began reading **Vermillion**, it was with an apology and a sigh. We all do enjoy, however, playing detective and trying early in the game to guess the guilty party, and perhaps that accounts for the continual flood of mysteries.

**Vermillion**, in any case, is a tale about a young gay hustler whose body is found lying inert in the cold morning snow on the day following the New Year. Both the gay community and the police shift into high gear to solve the murder. The plot becomes more complicated and entwined as the tale progresses, with new characters arising; and the point is at last reached where no one, police or gays, trusts anyone. Police Detective Bill Searcy, who is assigned to the case, himself becomes a suspect. The plot thickens, and engulfs not only the entire gay community, but the Boston community itself.

While new contingencies and glimpses of the gay underground arise, other factors are altered or seen in a new light; and, at last, in a dramatic shootout, all questions are answered. Murderer is apprehended, and everyone lives happily ever after except of course young Bill Golacinski, the dead hustler who (we presume) has learned that sometimes greed and the double-cross do not pay healthy dividends.

If who-done-it is your fare, you will undoubtedly enjoy **Vermillion**. Incidentally, the derivation of the obscure title also becomes known in later pages. With **Vermillion**, we all become Ellery Queens (no pun intended).

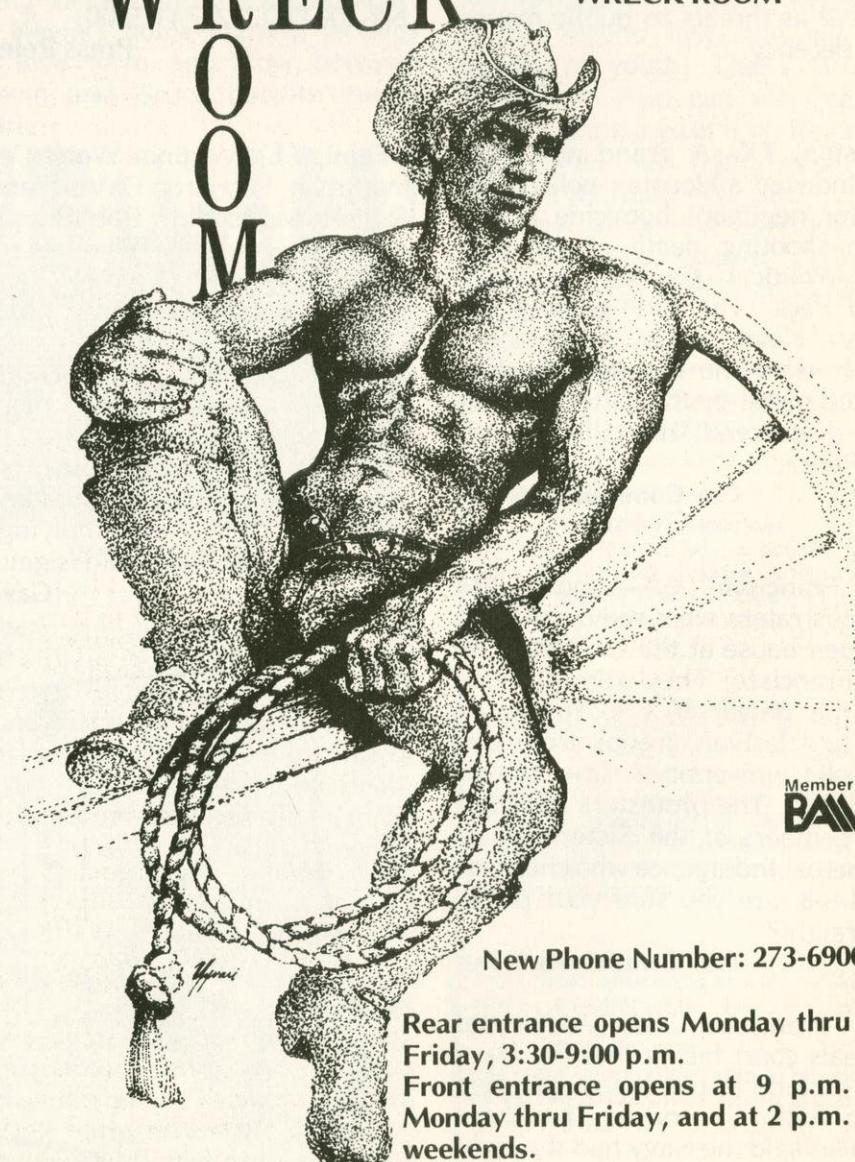
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# HERE & THERE

**Oklahoma City, OK**—The National Gay Task Force filed a suit in federal court challenging the constitutionality of Oklahoma's so-called Helms Law. The 1978 law prohibits school districts from hiring gay people or gay rights advocates.

## Bay Area Reporter

**New York, NY**—Several major gay newspapers will meet here January 9-11 in a conference on the gay press. The meeting will look into establishing a gay newswire as well as forming an ongoing Gay Press Association. The conference is being coordinated by Joe Di Sabato of the Rivendell Marketing Company, 666 Sixth Avenue, New York, NY 10010.

## Press Release

**Washington, DC**—The U.S. Bureau of Prisons agreed to amend its policy of forbidding prisoners from receiving lesbian and gay publications. The decision by bureau director Norman Carlson settles a suit filed by the National Gay Task Force and three gay publications.

## Gay Community News

**New York, NY**—In the latest issue of **HULK** comic book—October #23—, the hero barely escapes becoming the victim of rape by two gay men in the YMCA. Tom Burrows of National Gay Task Force has filed a complaint with the Comics Code Authority and will be pursuing action with the Marvel comics affiliate.

## It's Time

**Mexico City, Mexico**—This country's first national convention of Mexican gay civil rights groups was held here in December under the auspices of the **Frente Homosexual de Accion Revolucionaria**. FHAR was founded in April, 1978. The two-day convention featured a variety of workshops and speakers.

## Press Release

**London, UK**—The House of Lords voted 50-48 to approve legalization of homosexual acts in Scotland after a bitter three-hour debate. Anti-gay peers did manage to include an amendment to the bill which restricts gay sex to two people only.

## Gay News (London)

**Covington, KY**—Police in this city across the Ohio River from Cincinnati have begun a crackdown on boy prostitution by wiring 13-year-olds for sound to catch men allegedly soliciting the youths. Fifteen men, including a local police chief, priest, and school teacher, have been arrested for prostitution and unlawful transaction with a minor.

## Gay Community News

**Hamburg, West Germany**—Lesbians and gay men in this country can no longer obtain an exemption from military service by presenting a document from a physician attesting that they are homosexual. Previously such a document would have exempted them from military service, but military authorities have eliminated the exemption.

## IGA Newsletter

**Boston, MA**—The Lesbian and Gay Caucus of the Northeastern University School of Law has begun an outreach effort to encourage gays to enter law school. For more information contact: Lesbian and Gay Caucus, Northeastern University School of Law, 400 Huntington Ave., Boston, MA 02115.

## Gay Community News

**Los Angeles, CA**—A provision barring discrimination based on sexual orientation has been written into the new contract between the Screen Actors Guild (SAG) and the Association of Motion Picture and Television Producers, following a ten-week strike which halted production of movies and filmed TV shows. Along with sexual preference, the new contract also includes bans on discrimination based upon marital status or handicap.

## San Francisco Sentinel

**Seattle, WA**—David Estes has refused to say how many signatures he has collected in his most recent effort to get his anti-gay Initiative 73 submitted to the 1981 Washington Legislature. The petition forms are currently being circulated by a number of right wing organizations throughout the state.

## Seattle Gay News

**New York, NY**—The Wire Service Guild has obtained a policy statement from United Press International declaring that it would not practice employment discrimination on the basis of sexual orientation. UPI did not issue a news release concerning the policy.

## New York City News

**Los Angeles, CA**—Southern California Ku Klux Klan members have bragged to a press conference that they "know how to take care of perverts," including sticking tire irons we heated with a blow torch up their asses. . .the way real men deal with these disgusting creatures of Satan."

## Seattle Gay News

**Philadelphia, PA**—The FBI won't be recruiting at Temple University here until they change their discriminatory practices against gay people. Law School Dean Peter Liacouras has sent a letter outlining the university's stand to FBI Director William Webster.

## Gay Community News

**Memphis, TN**—"Christians VS. the Lions"—those are the code words security officers used for the recent fifth annual Southeastern Conference of Lesbians and Gay Men in Memphis. The 500-600 conferees ("lions") met 200-300 Bible-carrying protesters ("Christians") outside. When the Christians sang "Lead me, Jesus," the lions joined in. When the lions started to sing "Jesus loves me," the Christians went home.

## Seattle Gay News

# REVIEW

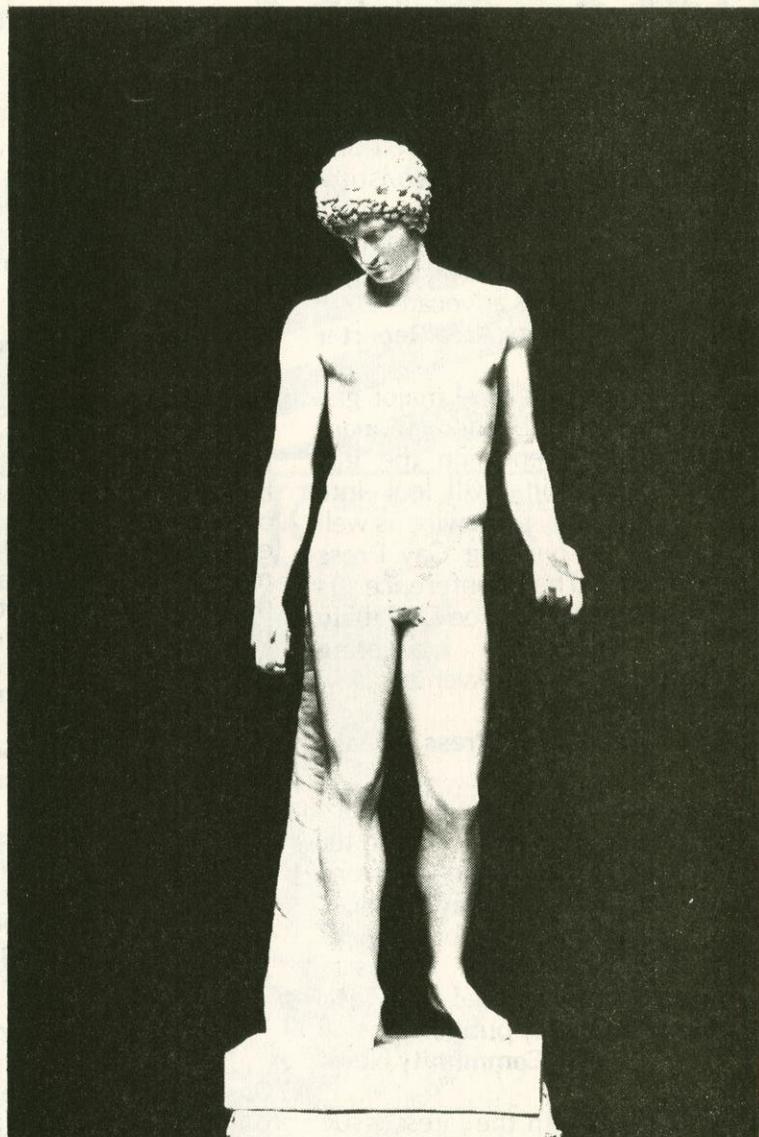
**Antinous**, by Marc Berthomieu.  
Poem in Twelve Tableaux. Paris:  
Paragraphes Litteraires, 1980. 20 F  
[Paragraphes Litteraires de Paris,  
14 rue Le Bua, Paris 20e, France]

Reviewed by Lee C. Rice, Ph. D.

Berthomieu's **Antinous** (Antonius) was first performed on November 21, 1978, at Paris' Theatre du Chateau d'Eau. It is a poetic narrative of the passion of the emperor Hadrian for the shepherd Antonius. Between a sterile wife and an adopted son for whom he bore no love, Hadrian remains indifferent to everything about him except for Antonius, whom he makes first a lover and then a god.

The poem/play deals with a variety of themes in its various tableaux: Hadrian's confrontation with Greek culture and paedophilia, the attitudes of his courtiers to the "Greek decadence," and the perceptions of Antonius himself. The emperor's fruitless quest for a son and heir, like his passion for his young lover, are viewed as the pursuit of immortality, the son or lover being taken as the reincarnation of the personhood of his protector. And so, in the end, Antonius, moved by the love for his emperor-lover, casts himself into the Nile in hope that, by surrendering his life, he may add to the years of his lover. From the Nile is born a star or comet, which assures the young lover's status of godhood.

The love of the two men is viewed differently by each. For Hadrian, imbued with Greek culture and philosophy, the love of man for man is higher and more noble than that of man for women: an approach to godhood. In a long Alexandrine Antonius himself offers a different view: "The love between man and woman is often disparate:/She has too much kindness, he too many cruel faults./It is that which causes us to seize the direction of Socrates/And sometimes to

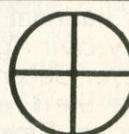


understand the passions of Sappho./Happiness, is it not for the majority of beings/The ability to recapture the pleasure which can move us?/We attach ourselves to the beautiful countenance in which we see reborn/Our own feeling, as though in a mirror. . . ."

Distance in time and the profound harmonies of his verse make Berthomieu's work a splendid tragedy in the great French tradition, and a moving piece of poetry. The passion which underlies his verses is neither affected nor over-romanticized.

As if to give us further insight into the classical roots of Berthomieu's poetic inspiration, the publisher has appended to the work a collection of nine gay love-poems

by Michelangelo as paraphrased by Berthomieu. These were dedicated by their original author to Tommaso Cavalieri, and offer a Renaissance rhapsody on gay love and passion. They are here paraphrased by Berthomieu as French Alexandrine verses. Berthomieu's work is an impressive example of the ability of France's gay literature to remain within the mainstream of French letters and culture.



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# REVIEW

**Contract With The World.** By Jane Rule. New York and London: Harcourt, Brace, Jovanovich, 1980. \$12.95.

Reviewed by Thomas Vinew

Jane Rule is the author of four previous novels (**The Desert of the Heart**, **This Is Not For You**, **Against the Season**, **The Young in One Another's Arms**), one collection of short stories (**Theme for Diverse Instruments**), and one collection of critical essays (**Lesbian Images**). **Contract With The World** is without a doubt her most ambitious work to date, focusing upon the lives of eight friends, all in their thirties, all living in Vancouver. Most are artists, many are gay, and the novel deals at root with love and art, and the politics of both.

For Carlotta, the world is a place of constant terror and doubt, a place where she paints portraits of her own bones to make sure that she exists, and portraits of her friends to make visible her love for them. Her art is indeed a substitute for the other and external world.

For Alma and Mike Trasco, the world is an arena where they fight their battles publicly, lose their marriage, but finally come to terms with each other. For Roxanne and Joseph the world is more often lonely and terrifying, filled with powerful sounds and images. Mike Trasco will come to realize that a secure home is of more importance to him than his wood sculpture. Roxanne, an unschooled genius who "documents" sound, wins the love of Mike's ex-wife, Alma, until Alma begins to fear that her sons will become gay as a result of her liaison with Roxanne.

Finally, for Allen Dent, the world is a place where he is self-confident and indeed almost arrogantly in command of his life, until his own



gayness is made public by a scandal, and he can no longer find work as a highly paid portrait photographer. Allen's lover, Pierre, commits suicide in the wake of the scandal; and, against the advice of Joseph and his other friends, Dent plots a bizarre vengeance against the homophobia and closetedness of the world which has brought his career to a halt.

Throughout the novel, Rule continues to examine the complex and painful demands in the life of an artist. For each of her characters, the mid-seventies is a time of crisis and decision. Each must in turn decide what his or her contract with the world is to be. As the choices are made, the reader too is forced to confront his or her own contract

with the world. Though the current of social commentary underlies the writing from beginning to end, it is never obtrusive or didactic; and, in the last analysis, the novel remains just what it is supposed to be—a good story about some people about whom we care. The novel is beautiful, grave, frequently funny, and always insightful.

Jane Rule is perhaps closest to the wellsprings of her own emotions and life in her fifth novel. Born in New Jersey, she has lived in Canada since 1956, and is now a Canadian citizen. **Contract With The World** is big and enormously complex: in the hands of a lesser talent, it would surely have burst at the seams into incoherence and confusion. It is surely Rule's finest work to date.

# CALENDAR

PHOTOS: HEY AND REVOLT



Any person, group or business wishing to have a free announcement of an upcoming event should send copy to: GPU Calendar, Box 92203, Milwaukee, Wis. 53202. **Copy deadline:** 15th of the month preceding an issue.

Abbreviations: **CHI**(Chicago), **MAD**(Madison), **MKE**(Milwaukee).

## January 1 HAPPY NEW YEAR

### January 3

Gay Teens(MKE) Meeting, 1-3 p.m., UWM Union E-301.  
Racine/Kenosha Gays, 6 p.m., 625 College Ave., Racine, Phone (414) 552-7331.

### January 4

Metro Christian Church(MKE) Service, 2 p.m., 1108 North Jackson St.  
MCC(MKE) Meeting, 2 p.m., 2647 North Stowell.  
Dignity(MKE) Mass, 6 p.m., 2506 Wauwatosa Avenue.  
Gay AA & Al-Anon(MKE) Meetings, 6 p.m., Farwell Center.  
Gay Volleyball(MAD) & Bowling, call Gay Center at 257-7575.  
Glad To Be Gay(MAD) TV Program, 8 p.m., Cable 4.  
Gold Coast(CHI) Movie Nite, 5 & 10 p.m.

### January 5

Gay Peoples Union(MKE) Meeting with business meeting, 8 p.m., Farwell Center.  
Gay Men's AA(MAD), 8 p.m., 723 State Street.

### January 6

Integrity(MAD) group discussion and prayer "New Year's Reflections," 1001 University Ave., 7:30 p.m.  
Gay VD Clinic(MAD), 7-9 p.m., 913 Spring Street.

### January 7

Man's Country(CHI) movie nite.

### January 8

Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.  
Counseling(MAD) for male rape victims, 7-9 p.m., 1127 Univ. Ave.  
Gay Running Group(MAD), 7:45 p.m., East End of Law Park.

### January 9

Gay Men's Rap/Support Group(MKE), 8 p.m., Farwell Center.

### January 10

Racine/Kenosha Gays, 6 p.m., 625 College Ave., Racine, Phone (414) 552-7331.

### January 11

Metro Christian Church(MKE) Service, 2 p.m., 1108 North Jackson St.  
MCC(MKE) Meeting, 2 p.m., 2647 North Stowell.  
Dignity(MKE) Mass, 6 p.m., 2506 Wauwatosa Avenue.  
Gay AA & Al-Anon(MKE) Meetings, 6 p.m., Farwell Center.

Gay Volleyball(MAD) & Bowling, call Gay Center at 257-7575.  
Glad To Be Gay(MAD) TV Program, 8 p.m., Cable 4.  
Gold Coast(CHI) Movie Nite, 5 & 10 p.m.

**January 12**  
Gay Peoples Union(MKE) Meeting, 8 p.m., Farwell Center.  
Gay Men's AA(MAD), 8 p.m., 723 State Street.

**January 13**  
Gay VD Clinic(MAD), 7-9 p.m., 913 Spring Street.

**January 14**  
Man's Country(CHI) Movie Nite.

**January 15**  
Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.  
Counseling(MAD) for male rape victims, 7-9 p.m., 1127 University Ave.  
Gay Running Group(MAD), 7:45 p.m., East End of Law Park.

**January 16**  
Gay Men's Rap/Support Group(MKE), 8 p.m., Farwell Center.

**January 17**  
Gay Teens(MKE) Meeting, 1-3 p.m., UWM Union E-301.  
Racine/Kenosha Gays, 6 p.m., 625 College Ave., Racine, Phone (414) 552-7331.

**January 18**  
Metro Christian Church(MKE) Service, 2 p.m., 1108 North Jackson St.  
MCC(MKE) Meeting, 2 p.m., 2647 North Stowell.  
Dignity(MKE) Mass, 6 p.m., 2506 Wauwatosa Avenue.  
Gay AA & Al-Anon(MKE) Meetings, 6 p.m., Farwell Center.  
Gay Volleyball(MAD) & Bowling, call Gay Center at 257-7575.  
Glad To Be Gay(MAD) TV Program, 8 p.m., Cable 4.  
Gold Coast(CHI) Movie Nite, 5 & 10 p.m.

**January 19**  
Gay Peoples Union(MKE) Meeting, 8 p.m., Farwell Center.  
Gay Men's AA(MAD), 8 p.m., 723 State Street.

**January 20**  
Integrity(MAD) Movie & meeting, "Who Happen To Be Gay," a film featuring six lesbian/gay professionals telling their stories, 7:30 p.m., St. Paul's Center, 723 State Street Mall.  
Gay VD Clinic(MAD), 7-9 p.m., 913 Spring Street.

**January 21**  
Man's Country(CHI) Movie Nite.

**January 22**  
Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.  
Counseling(MAD) for male rape victims, 7-9 p.m., 1127 Univ. Ave.  
Gay Running Group(MAD), 7:45 p.m., East end of Law Park.

**January 23**  
Gay Men's Rap/Support Group(MKE), 8 p.m., Farwell Center.

**January 24**  
Racine/Kenosha Gays, 6 p.m., 625 College Ave., Racine, Phone (414) 552-7331.

**January 25**  
Metro Christian Church(MKE) Service, 2 p.m., 1108 North Jackson St.  
MCC(MKE) Meeting, 2 p.m., 2647 North Stowell.  
Dignity(MKE) Mass, 6 p.m., 2506 Wauwatosa Avenue.  
Gay AA & Al-Anon(MKE) Meetings, 6 p.m., Farwell Center.  
Gay Volleyball(MAD) & Bowling, call Gay Center at 257-7575.  
Glad To Be Gay(MAD) TV Program, 8 p.m., Cable 4.  
Gold Coast(CHI) Movie nite, 5 & 10 p.m.

**January 26**  
Gay Peoples Union(MKE) Meeting, 8 p.m., Farwell Center.

Gay Men's AA(MAD), 8 p.m., 723 State Street.

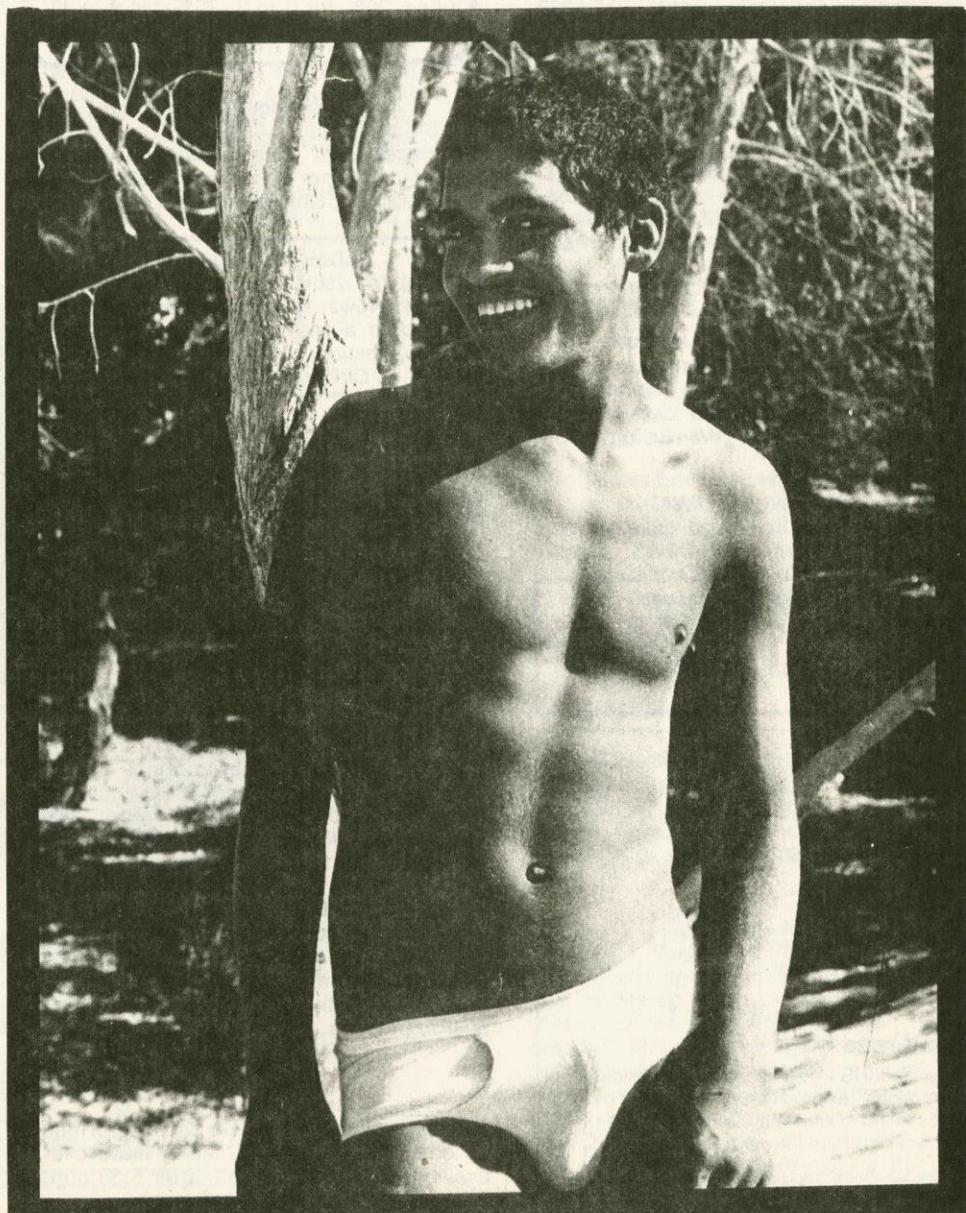
**January 27**  
Gay VD Clinic(MAD), 7-9 p.m., 913 Spring Street.

**January 28**  
Man's Country(CHI) Movie Nite.

**January 29**  
Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.  
Counseling(MAD) for male rape victims, 7-9 p.m., 1127 University Ave.  
Gay Running Group(MAD), 7:45 p.m., East end of Law Park.

**January 30**  
Gay Men's Rap/Support Group(MKE), 8 p.m., Farwell Center.

**January 31**  
Racine/Kenosha Gays, 6 p.m., 625 College Ave., Racine, Phone (414) 552-7331.



### Five Gay Plays

By Robert Patrick. *Mercy Drop and Other Plays*. \$5.00 plus \$1.00 for postage and handling to: Calamus Books, 121 Second Ave., NYC 10003.

### Photo Lab

Your film processed and printed. No censorship, discretion assured. Free price list. A.P.I., Box 17629, Philadelphia, PA 19135.

### Horny NYC Model Travels

Moderate fees. Hot photo \$3. Plus books, films, magazines, novelties. List: \$1.25 plus SASE. Marc Sanders, Box 58, Suite 301, 316 5th Avenue, NYC, NY 10001. Phone (212) 953-0320.

### Milwaukee

#### Confidential Counseling/Therapy

Michael J. Roller, Certified Therapist. Insurance - Public and Private Accepted. By Appointment Only: (414) 272-6868.

### Milwaukee Update

The monthly newsletter of Gay Peoples Union, Inc., contains news and calendar of Milwaukee events of interest to gay women and men. Available free at most Milwaukee bars and bookstores, or write to GPU, Inc., Box 208, Milwaukee, Wisconsin 53201. Donations to GPU, Inc., are tax-deductible.

### Attention Writers/Authors

Literary agent reads your manuscript and reports in depth. Articles, fiction, plays, and poetry. For fees and details, write: Stephen Hunt, 634½ W. Arlington Pl., Chicago, IL 60614.

### On My Way to UWM

I met you on #30 bus, and gave you my phone number. Please call. Dave.

### GPU News Back-Issues

Please send for price list of available numbers. Many are now collector's items. Box 92203, Milwaukee, Wisconsin 53202.

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# ADS BY THE INCH

### Classified Rates

\$5.00 per unit of 25 words or less. Add \$2.00 for border. All classified ads must be prepaid. No orders taken by telephone. All orders must be accompanied by name and address of advertiser, for verification purposes. Proof copy supplied with first printing only.

### Deadlines

Classifieds and payment must be received by the 15th day of the month preceding an issue.

### Multiple Insertion Discounts

Consecutive issues only, with no copy change. 10% discount for 3 to 5 insertions, 20% for 6 to 8, 35% for 9 to 11, and 50% for 12 or more insertions.

### Substance Liquid Vapor Light

by Stephen Hunt. Acclaimed gay poetry. 80 pages with illustrations, \$4.50 postpaid from Paper Stork Press, 634½ West Arlington Pl., Chicago, IL 60614.

### Subscribe to GayLife

Chicago's weekly newspaper for gay people. News, features, entertainment: mailed in a sealed envelope. \$16 per year (52 issues) to: GayLife, 409 North Franklin, Chicago, IL 60610.

### Good Shepherd Parish

#### Metropolitan Community Church

615 West Wellington, Chicago. Worship on Sundays at 7 p.m., and Wednesdays at 7 p.m., Phone us at (312) 922-5822 or write us at Box 2392, Chicago, IL 60690.

### Handicap-Disabled

Pen-pal for gay handicappers: SASE for info or \$3.00 for newsletter. Free ads. Write to Para-Amps, Box 515, South Beloit, Illinois 61080.

### Gamma

A sports-oriented group supporting volleyball, touch football, swimming, soccer, skiing, rollerskating, and other activities. For information write to: GAMMA, 2511 N. Farwell Ave., Apt. L, Milwaukee, Wisconsin 53211.

### Cowboy Bodybuilder

Want to dig your spurs into something hard? Try my sample photo set (dimpled buns!) and intimate letter detailing meetings. \$5 to Dick, 54 W. Randolph, Suite 606F7, Chicago, IL 60601.

### Handsome 5'10"

160 lbs, looking for honest partner for one on one relationship. Someone mature or over thirty. (608) 233-4680, after 5:30 p.m. Bill.

### Black & White Men Together

At last, a nationwide social/support group. For information write: BWMT—ID, 279 Collingwood, San Francisco, CA 94114.

### Gay Literature

Comprehensive 48-page catalog, 2600 works and current reduced price booklist including adult paperbacks, \$2.00, refundable with first purchase. Elysian Fields, 81-13GPU Broadway, Elmhurst, NY 11373.

### The Loving Brotherhood

To make a difference in your life...For men on the spiritual path...Who care for each other. Free brochure in return for a long SASE, sent to: TLB, Box 556GP, Sussex, New Jersey 07461.

### Roommate Wanted

G/W/M/26 seeks roommate. Share existing or search together. Must move by Jan. 1. Phone John at (414) 383-1935 between 9:30 and 10:30 p.m.

### Friends of GPU News

is a group of readers and supporters throughout the United States who provide financial support to the nonprofit publication. Your support is needed. Please send donations to: Friends of GPU News, Box 92203, Milwaukee, Wisconsin 53202.

### The Gateway

A social and educational publication for male-to-female and female-to-male crossdressers and transgenderists. Subscription cost: \$15 per year for 12 issues. Write to: Golden Gate Girls/Guys, 495 Ellis St., San Francisco, CA 94102.

### I'm Looking

For that special person to share a life in the country. Tricking is boring, and I'm sick of doing this life alone! Jim Hawkins, Box 185, Ashippun, WI 53003.

### 1981 Calendar

With Mr. Nude Apollo's Picture. A 5" x 7" picture, in jockstrap, cowboy outfit, or nude. State your choice. Send \$5 to: Dick, 54 West Randolph Street, Suite 606-F7, Chicago, IL 60601.

### Gay Inmates

And young prisoners threatened with sexual exploitation, in institutions throughout the country, benefit from the work of the Prometheus Foundation. You can help by joining the PenPal Group or any of several other vital programs. For information and a free copy of FIRE!, the Foundation newsletter, write: Prometheus Foundation, 495 Ellis St., #2352, San Francisco, CA 94102.

### Girth and Mirth Club

Of Milwaukee is now forming. A social club for "Chubbies and Chasers" of all ages. Write Mark J., 2727 S. 68th St., Milwaukee, WI 53219.

### Presbyterians for Lesbian And Gay Concerns

A liberation group for presbyterian gays and their friends. Write to P.L.G.C. at 1920 East Lafayette Pl., Milwaukee, Wisconsin 53202, or phone (414) 278-7312. Meetings held second Saturday of each month.

### Countryside People!

A magazine for you. We cover! Small stock, bees, gardening, health, and much more. \$8.00 per year. **Farming Uncle**, Box 91-29, Liberty, New York 12754.

### Gay Canoeist Association

Interested in floating down a wild river with a bunch of gay buddies?? Let's organize now for summer fun. Call: Richard WASWO at 342-7430, or write 2831 West McKinley Blvd., Milwaukee, WI 53208.

### Pen Pals Needed

Two gay males 25 & 35. Like receiving and sending. Write to: R's, Box 27534, Tucson, AZ 85726.

### GPU NEWS Back Issues

Please send for price list of available numbers. Many are already collectors items. Box 92203, Milwaukee, WI 53202.

### RON

Nothing seems to go quite right. All we do is work. Don't expect to be seeing us soon. You will be getting a letter as soon as possible. Love.



**Tax tables**  
Be sure to use the correct tax table when figuring your Federal income tax this year. Remember, accurate taxpayers get their refunds sooner.  
A public service message from the Internal Revenue Service.

### GWM

Would like to patronize other gay businesses: e.g., barber/hair stylist, doctors, lawyers, clothing, shoe salesmen, or whatever. P.O. Box 1414, Milwaukee, Wisconsin 53201.

### Amateur Photographer

Seeks models for nude photography. Photos not for sale or publication. If interested write: Box 9243, Madison, WI 53713. Please include phone number.

### Dave

Hope that you're feeling better, and soon on the "go" again. How about January 14 for dinner.

Rog



# THE GOLD COAST

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Books of literary merit reflecting the gay male experience. Catalog \$1.00



### Paths Untridden

P.O. Box 459, Village Station  
New York, New York 10014

### Recovered Alcoholic?

Therapist/author studying alcoholic treatment/recovery of gays. Recovered? Will you share details? Please contact: Ed Saunders, Box 2043, Madison, WI 53701.

### Where are you, Daniel?

I thought that you loved me. I still love you. Please phone soon. Bruce.

### Rowf the Dog

There will always be a place here for you. Some day you'll understand. Package delivered.

Knight in BlackArmor

### Office Help Wanted

Part time or full time, to assist in billing, shipping, receiving, and inventory control. No heavy merchandise. Advancement to manager possible. For appointment write: RAD-EX, N87 W14817 Fond Du Lac Avenue, Menomonee Falls, Wisconsin 53051.

### I'm Looking

For that special person to share a life together in the country, for love and care. I'm 41 years old. Please write. F.L.N., Box 110, Fremont, Wisconsin 54940.

### Tom, Environmental Engineer

Please write and let me know how things are with you. Love and happiness. Andy Woods, 8 Fletcher Street, Greenville, South Carolina 29611. (803) 232-5244.

### Gay Males Wanted

From Rockford, Milwaukee, and southern Wisconsin. Gay male, age 23, desires friendship. Into rock music, concerts, etc. (815) 874-8388.

### MKE Parents & Friends of Gays

A support group for those struggling to develop a positive outlook toward gay people. For information call Roger at (414) 931-7727, or Verna at (608) 255-8093.

### Gay Milwaukeeans

The city's Pride Week is now in the planning stages and we need your help. Anyone interested in working with the performing arts: we need singers, actors, poets, etc. We also need technical advisors for lighting and sound. ALSO, anyone who would like works of art, craftpieces, etc., displayed at our Pride Art Show...WE NEED YOU! If you are interested call Edy Domoe at 372-5467, or write: Box 12181, Milwaukee, WI 53212.

# DIRECTORY

Space Contributed as a Public Service

## MILWAUKEE

### Agape Metropolitan Christian Church

Outreach to lesbians and gay men. Meets each Sunday 2 p.m., at 1108 N. Jackson St. Call 529-3639 or write Box 1361, Milwaukee, Wisconsin 53201.

### Amazon

Milwaukee's feminist newspaper, published every other month. \$1 each, \$5 year. Write to Amazon, 2211 E. Kenwood Blvd., Milwaukee, WI 53211. Call 964-6118.

### Bisexual or Married Rap Group

Meets second and fourth Fridays from 8 to 10 p.m. at the Farwell Center, 1568 N. Farwell Ave.

### Dignity/Milwaukee

Mass for the gay and lesbian Catholic community and friends, every Sunday at 6 p.m. Chapel: 2506 Wauwatosa Avenue at 76th Street.

### Free Space

A discussion group for lesbians. Phone 964-6117.

### Gal Al-Anon

For lovers and friends of gay problem drinkers. Meets Sundays, 6 p.m., The Farwell Center, 1568 N. Farwell Ave.

### Gamma

A sports-oriented group supporting volleyball, swimming, and other activities. For information write GAMMA, 2511 N. Farwell, #L, Milwaukee, WI 53211.

### Gay Alcoholics Anonymous

Meets Sundays at 6 p.m. at the Farwell Center, 1568 N. Farwell Ave. Phone 272-3081 and ask for Group 94.

### Gay Overeaters Anonymous

Meets Tuesdays, 7:30 p.m., at the Farwell Center, 1568 N. Farwell Ave.

### Gay Peoples Union, Inc.

Meets every Monday at the Farwell Center, at 8 p.m. Business meetings the first Monday of each month. The Farwell Center is open nightly from 7:30 to 11:00 p.m. For information on GPU activities and groups, write GPU, Inc., Box 208, Milwaukee, Wisconsin 53201.

### Grapevine

Feminist support and social group. All lesbians welcome. Thursdays, 7:30 p.m., Women's Coalition, 2211 E. Kenwood Boulevard.

### GPU VD Clinic

Free VD screening Thursday and Friday evenings from 7-10 p.m., Saturdays from 11 a.m. to 2 p.m. Diagnosis and treatment by physician, Wednesday only 7-10 p.m. Farwell Center, 1568 N. Farwell Ave. Total Confidentiality. Phone 347-1222.

### GPU News

Box 92203, Milwaukee, WI 53202. Phone (414) 276-0612.

### Lesbian Support Groups

Group discussions for lesbians, lesbian facilitators, Phone 271-4610.

### Lutherans Concerned for Gays

For information, write Box 92872, Milwaukee, WI 53202, or phone 963-9833. Cooperating with Village Church's 5 p.m. Sunday Service, 1108 North Jackson.

### Metropolitan Community Church

Box 1612, Milwaukee, WI 53201. Meets every Sunday, 2 p.m., at the Church, 2647 North Stowell.

### Milwaukee Gay Teens

A rap and support group for those 18 years and under, sponsored through the UWM Gay Community. Meets first and third Saturdays, 1-3 p.m. in UWM Student Union E-301. For information phone Joan at 277-9471 or Gene(264-0450).

### Milwaukee Health Department

#### Social Hygiene Clinic

841 N. Broadway, Room 110, Phone 278-3631. Clinic hours: Mon. & Thurs. from 11:30 a.m. to 7:15 p.m.; Tues., Wed., & Fri. 8:30 a.m. to 11:15 a.m. and 12:45 p.m. to 4:00 p.m.

### Silver Star Motorcycle Club

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

### UWM Gay Community

Office in Student Union E-364. Phone (414) 963-6555. Service, support, and friendship. Write Union Box 251, UW-Milwaukee, Milwaukee, WI 53201.

## MADISON

### Clergy for Community Dialogue

Box 229, Madison, WI 53701. For information phone (608) 255-8093.

### Madison Gay Center

1001 University Ave., Madison, WI 53715. Telephone (608) 257-7575.

### Integrity/Dignity of Madison

723 State St., Madison, WI 53703. For information phone 257-3346 or 256-1791.

### Renaissance of Madison, Inc.

913 Spring St., Gay VD Clinic, Free screening and treatment Tuesdays 7-9 p.m.

### The United/Madison

206 North Brooks, Madison, WI 53715. Phone (608) 255-8582. Call or write for information or monthly newsletter.

## WISCONSIN

### Kenosha Gay Bureau

5618 - 17th Ave., Kenosha 53140. Phone (414) 652-7935. Open Mon.-Fri. 7 to 10 p.m., Sat. & Sun. 1-5 p.m. Gay AA Program & VD Screening Clinic.

### Stevens Point/Gay Peoples Union

UWSP-GPU, UW—Stevens Point, Box 88, University Center, Stevens Point, WI 54481. Phone (715) 346-3698 Tues., Thurs., & FVri., 9-11 a.m.

### Racine/Kenosha Gays

Phone Hotline at (414) 552-7331.

### Stout/UW Gay Community

Phone Hotline at (715) 235-9426.

## ILLINOIS

### Gays United of the Quad Cities

Serving eastern Iowa and western Illinois. Box 444, Rock Island, IL 61201. Phone (319) 326-5800.

## CHICAGO

### Dignity/Chicago

Catholic Mass, Sundays at 7 p.m., 824 West Wellington, Phone (312) 549-2633 or write Box 11261, Chicago, IL 60611.

### Fox Valley Gay Association

Serving Elgin and NW suburbs of Chicago. Gay referral line (312) 931-1110. Monthly newsletter, meetings, rap sessions, and parties. Phone referral line or write Box 393, Elgin, IL 60120.

### Gay Counseling/Gay Switchboard

Switchboard(929-HELP) operates between 7 and 11 p.m. for visitors to the city. Counseling service: same hours and number.

### Mattachine Midwest/Chicago

Weekly meetings and discussion groups. Phone (312) 337-2424.

### Maturity

For those over 40. Germania Club, 108 West Germania Place, Meets 3rd Fridays. Call (312) 372-8616 for information.

### One of Chicago

615 West Wellington, Meets first Fridays. Phone (312) 372-8616 for information.

### Rogers Park/Edgewater Gay Alliance

5823 North Ridge Ave., Chicago 60660. Drop-in community center 7-10 p.m. daily, potlucks, group discussion, library, and gay youth program. Phone RPEGA Hotline at (312) 561-0277.

### VD Testing & Treatment for Gays

Howard Brown Memorial Clinic, 2676 North Halsted St., Sun.(2-4:30 p.m.); Tues., Wed., Thurs.(7-9:30 p.m.).

## IOWA

### Gays United of the Quad Cities

See GUQC listing for Illinois.

### Grinnell College Gay Community

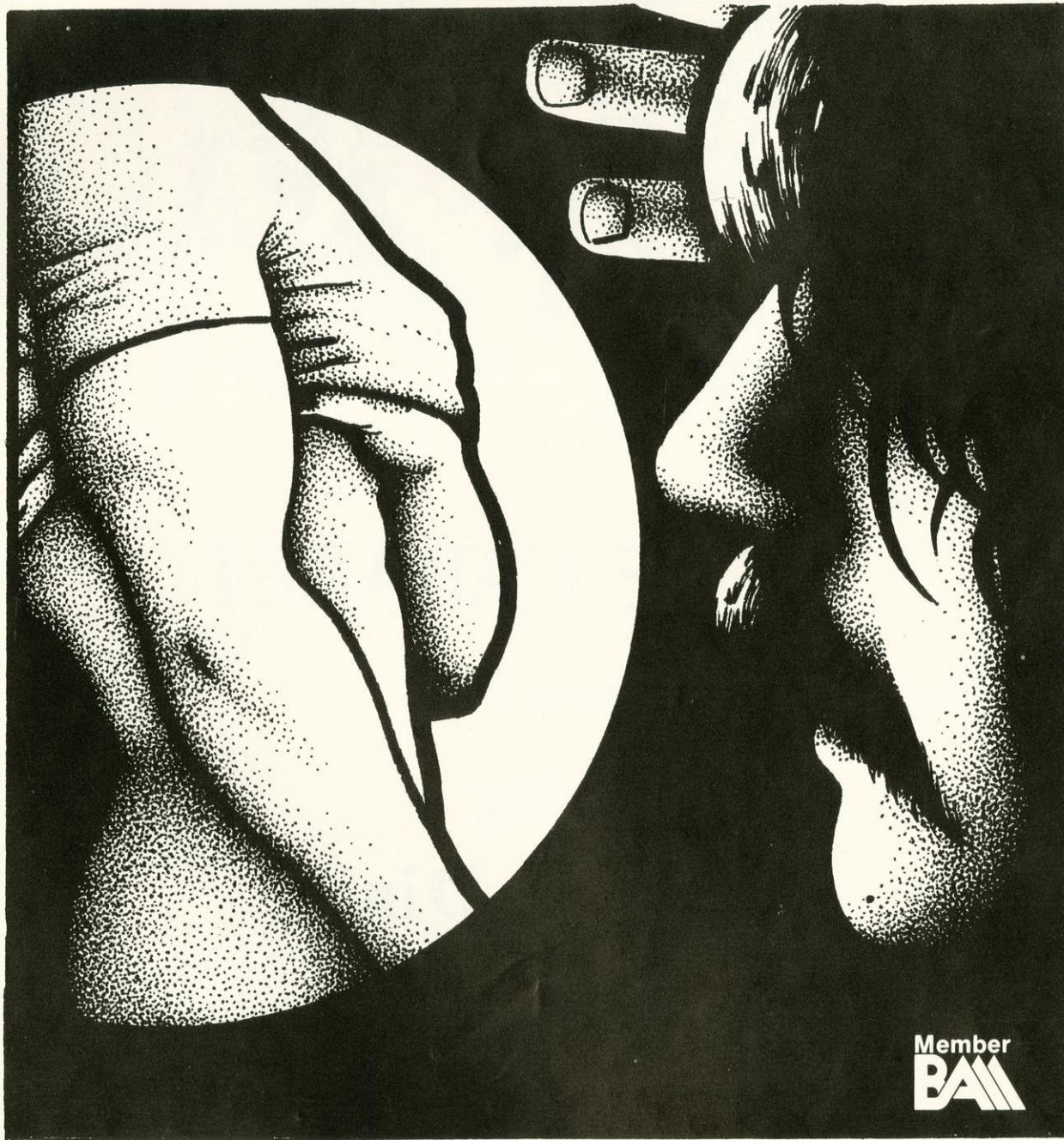
Meetings held weekly. Write GCGC, Box 1285, Grinnell, College, Grinnell, IA 50112.

### Pride of Lambda, Inc.

Meetings held at the Peoples Unitarian Church, 600 3rd Ave. SE, Cedar Rapids, Iowa. Monthly newsletter. Phone 362-5522 or write Box 265, Cedar Rapids, IA 52406.

# Paradise Books • Milwaukee

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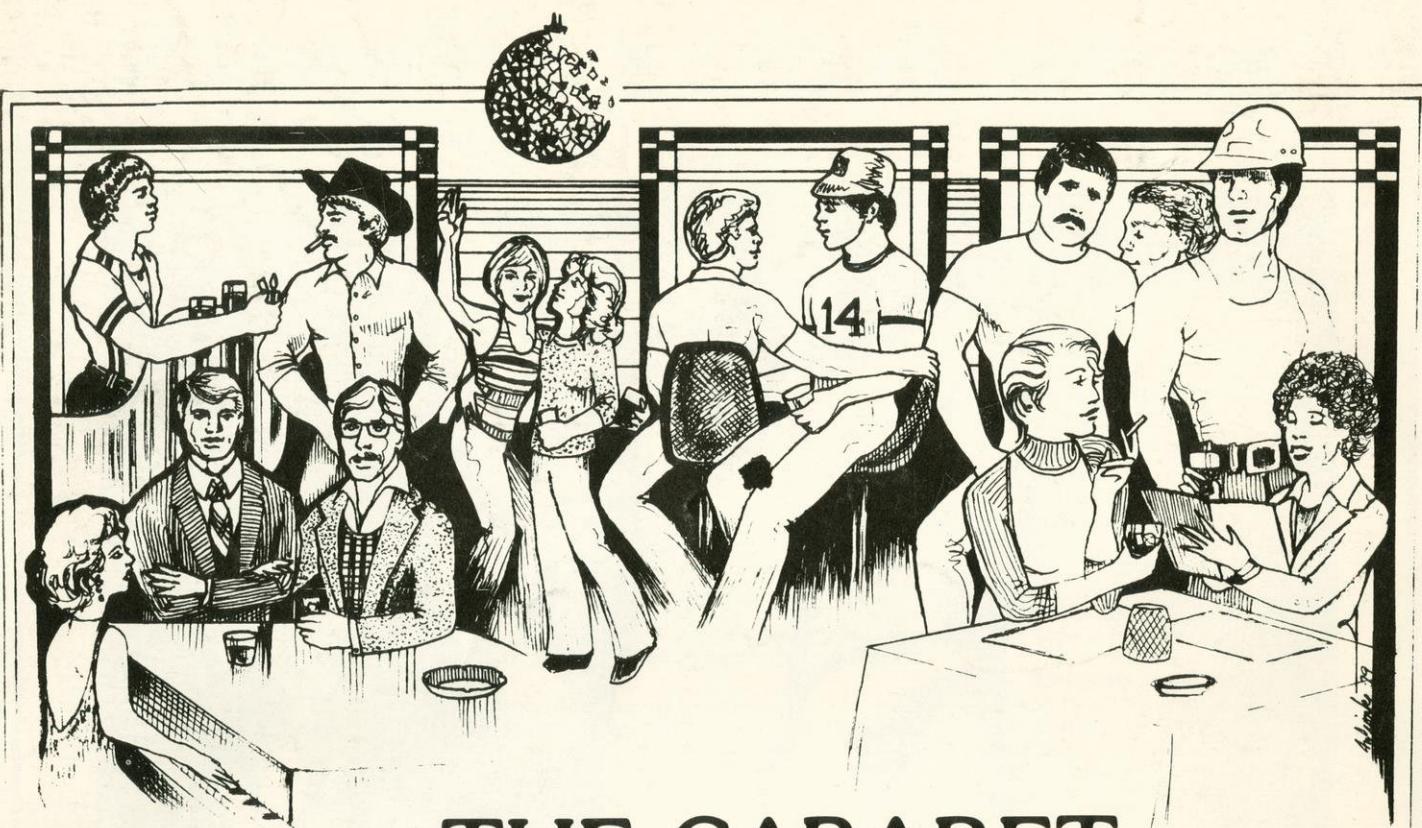


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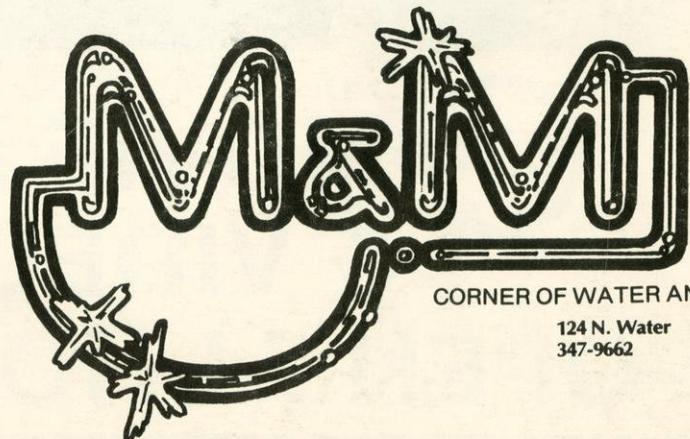
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Piano Bar

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Sunday Evening

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