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GPU NEWS

August 1980 \$1



Padraic Pearse





YOUR PLACE

813 South First Street Milwaukee 383-7989

IN THIS ISSUE

VOLUME 9, NUMBER 11

NEWS	4
PHOTO ESSAY: New York Gay Pride 1980	7
PHOTO ESSAY: Milwaukee Gay Pride 1980	8
PHOTO ESSAY: Chicago Gay Pride 1980	9
FEEDBACK	10
EDITORIAL	11
ESSAY: Patrick Henry Pearse, by Betty Bruther	13
REVIEW: The Work of a Common Woman, by Judy Grahm	20
POETRY by Elizabeth Louch	22
FICTION: The Visitation, by Roy F. Wood	25
REVIEW: Bouquets for Brimbal, by J.P. Reading	31
HERE & THERE	33
REVIEW: The Durable Fig Leaf, by Mark Strage	34
REVIEW: La Vie Temeraire, by Frederic Rey	36
REVIEW: A Fairy Tale, by Solly Steinberg	37
CALENDAR	38
DIRECTORY	41
ADS BY THE INCH	42

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SODOMY LAW FALLS

Harrisburg, PA—The State Supreme Court of Pennsylvania has declared that the state's "voluntary deviate sexual intercourse law" is unconstitutional because it discriminates against unmarried persons. The law, passed in 1972, defined deviate sexual intercourse as "sexual intercourse per os (mouth) or anus between human beings who are not husband and wife, and any form of sexual intercourse with an animal."

The ruling was handed down in a case involving female dancers in a strip tease club who were observed engaging in "deviate sexual intercourse" with a number of male patrons. They had appealed their convictions, claiming that the law was discriminatory because they were unmarried. Although the ruling was made in a nongay case, it has the effect of removing the possibility of Pennsylvania gays being prosecuted for sodomy.

In the majority ruling, Justice John Flaherty said, "...to suggest deviate acts are heinous if performed by unmarried persons but acceptable when done by married persons lacks even a rational basis."

While the law was struck down because it violated the precept of equal protection under the law, Justice Flaherty also offered comments on the legislation of morality. He wrote, "...the police power should properly be exercised to protect each individual's right to be free in defining and pursuing his own morality but not to enforce a majority morality on persons whose conduct does not harm others. ...no sufficient state interest justifies legislation of norms simply because a particular belief is followed by a number of people, or even a majority."

SWEDISH GAY PRIDE WEEK

Stockholm, Sweden—Swedish gays will be celebrating Gay Pride Week during August as usual, this year's celebration running from August 18 through 24. On Aug. 15 a special

disco for women will be sponsored by Hartwickska Huset, one of the city's larger gay clubs, which will also sponsor an open disco the following evening. Following a welcome party on the 17th, there will be two days of discussions devoted to the media and political parties, a men's sauna party at the Viking Sauna on Aug. 20, a party and demonstration at "Blue Hall" in Stockholm's City Hall on the 21st.

The parade and demonstration through Stockholm is scheduled for Aug. 23, preceded by two days of films and seminars. The parade will be followed by an open-air party in Humlegarden Park, a special "liberation party" at the restaurant Hasselbacken; and (Aug. 24) special church services for gay women and men at Storkyrkan Cathedral.

Maps and detailed information are available from RFSL/Stockholm, Inkvarteringsgruppen, Box 15148, S-10465 Stockholm, Sweden; or by phone call to 08-4242-19.

WILLIAMS HONORED

Washington, DC—On June 9, President Carter bestowed one of the nation's highest honors, the Medal of Freedom, on playwright Tennessee Williams. An open gay who lives in Key West, Florida, Williams is the author of such award-winning plays as **A Streetcar Named Desire**, **The Glass Menagerie**, and **Cat On A Hot Tin Roof**.

In honoring Williams, Carter said, "his work is truly remarkable ... the enjoyment that people have derived during his own lifetime and I'm sure for many decades and centuries in the future will indeed be a reminder of what America is in its challenge, in its failures, in its dreams, in its hopes for the future ... Tennessee Williams shows us that the truly heroic in life or art is human compassion."



photo by John M. Vanson

MILWAUKEE RIGHTS ORDINANCE PASSED

Milwaukee, WI—After two tries at considering a gay rights ordinance for Milwaukee, the Judiciary and Legislation Committee of the Common Council rejected motions to both kill and to recommend the bill. On June 23, in a 3-2 vote, the committee voted to send the bill to the floor of the council without a recommendation. Then, on July 8, Alderman Kevin D. O'Conner, chairman of the committee, called a special meeting of the committee at 8:45 a.m.—only fifteen minutes before the scheduled start of the regular council session which was to vote on the bill. He explained that he had learned that the city's charter did not allow for a bill to go to the floor without a recommendation. The committee then approved the bill and about an hour later it was debated on the floor of the council. The debate lasted for nearly an hour and was frequently interrupted by shouts from more than 100 supporters and opponents in the gallery.

As explained in the last issue of GPU NEWS, the ordinance prohibits job discrimination against homosexuals by the City of Milwaukee and private employers who do business with the city. The ordinance does not apply to school teachers because the Milwaukee School Board is autonomous. Private employers who do not do business with the city are also not covered and the ordinance does not cover discrimination in housing or public accommodation.

During the heated debate, Alderman Richard Spaulding, chief opponent of the bill, argued that the bill does more than merely prevent job discrimination. He said, "If I say to a person, you can be a homosexual, but don't practice it, I am a hypocrite." Alderman O'Connor said that it is "unfortunate that so many people have turned to the Bible to find hate."

Finally the ordinance was adopted by a 10-6 vote, but not before an amendment was added that read in part, "extension of these provisions does not in any way condone the practice of persons whose affectional or sexual preference is toward persons of the same gender . . ." The amendment was adopted on a 9-7 vote. Voting against the measure were Aldermen Clifford Draeger, Wayne Frank, Gregory G. Gorak, Richard Spaulding, Daniel Ziolkowski, and Council President Robert Anderson.

After passage, the measure was sent to Mayor Henry Maier who signed it into law, without comment, on July 17.

Meanwhile, opponents of the new law, led by the Rev. Frazer Lawton of the Milwaukee Baptist Church, 8817 W. Lynx Ave., are gathering signatures on a petition aimed at repealing the law. According to Lawton, if the measure is not repealed, Milwaukee will be subject to an act of God's wrath. When pressed as to what kind of an act of God might be expected, Lawton explained that earthquakes, drought, pestilence, atomic bombings, etc. are not accidents. "There is a divine hand of providence in all of this. . . We believe that if this ordinance is not repealed, not rescinded, we'll see an act of God in Milwaukee."

There has been some confusion as to whether Lawton's group, even if they get 29,000 valid signatures, will be able, under Wisconsin law, to have the issue placed on a binding referendum ballot at election time. Wisconsin statutes have no provision for the passage or repeal of law by referendum vote. Advisory referendum votes are allowed and a **request** that the city council reconsider or repeal the law can be placed on the ballot, but the council is not bound by election results.

The Committee for Fundamental Judeo-Christian Human Rights,

who originally sponsored the law, has asked for a meeting with Lawton and his group in order to explain the measure and in the hopes that Lawton will stop his signature gathering. In a press conference, after the mayor signed the bill, Leon R. Rouse, committee coordinator who has worked tirelessly for its passage, said, "Whether homosexuals are discriminated against or not, they will exist in our society and to deny them human rights will not make them disappear." The committee is composed of representatives of the following mainline churches: United Methodist, Presbyterian, Lutheran, Episcopalian, United Church of Christ, and Catholic.

Milwaukee is now the second city in Wisconsin to have a gay rights law. Madison passed such a law several years ago.



For other photos from Milwaukee's Gay Pride Celebration see page 8

DEMOCRATIC PLANK

Washington, D.C.—With the backing of the Carter Administration, the Platform Committee of the Democratic Party voted on June 24 to include a statement supporting gay rights in the Democratic platform. Although gay committee members and lobbyists had hoped for more specific final language, they hailed the vote as a clear victory for gay rights.

Six gay members of the Platform Committee, who had intended to carry the fight for stronger wording of the plank to the convention floor, received word from the Carter campaign committee, that they should accept the present wording. Kennedy supporters, who also believed that the wording of the gay rights resolution was too vague, suggested carrying the fight to the floor as part of the platform debate. While some members of the gay delegation believed that a floor battle would bring the issue to national media

attention, others argued that it would be foolish to jeopardize the victory which they had already won by challenging the Carter delegates, who were clearly in control of the convention.

Adoption of the plank marks the first time in U.S. history that a major political party has endorsed civil rights for gays.

Democratic Platform Text

We must affirm the dignity of all people and the right of each individual to have equal access to and participation in the institutions and services of our society, including actions to protect all groups from discrimination based on race, religion, national origin, sex, or sexual orientation. This includes specifically the rights of foreign citizens to enter this country. Appropriate legislative and administrative actions to achieve these goals should be undertaken.

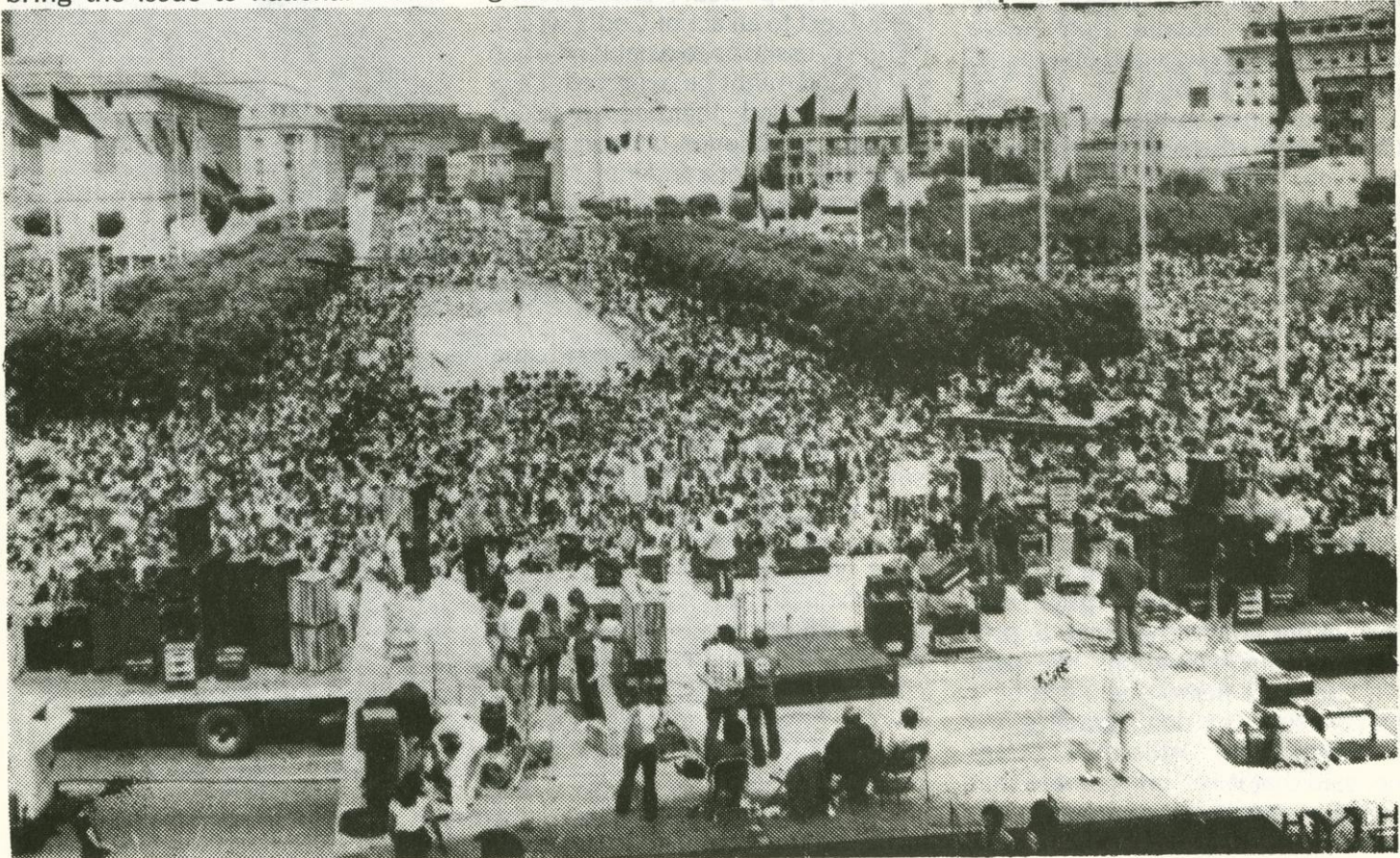
SF GAY PRIDE 1980

San Francisco, CA—This city's Gay Pride Festival was concluded with a parade which drew several hundred thousand participants and spectators. The parade, which lasted three hours, ran from Embarcadero to Civic Center Plaza, and was followed by five hours of program there.

Though the celebration was well attended, there was some friction and division among groups participating. Restructuring of the Gay Freedom Day Committee corporate by-laws has been suggested as a way to improve the situation for next year.

Restructuring will begin with meetings held in August. The first formal meeting of the committee to plan next year's events will be held in November.

Photo courtesy of the **Bay Area Reporter**.



NEW YORK GAY PRIDE 1980



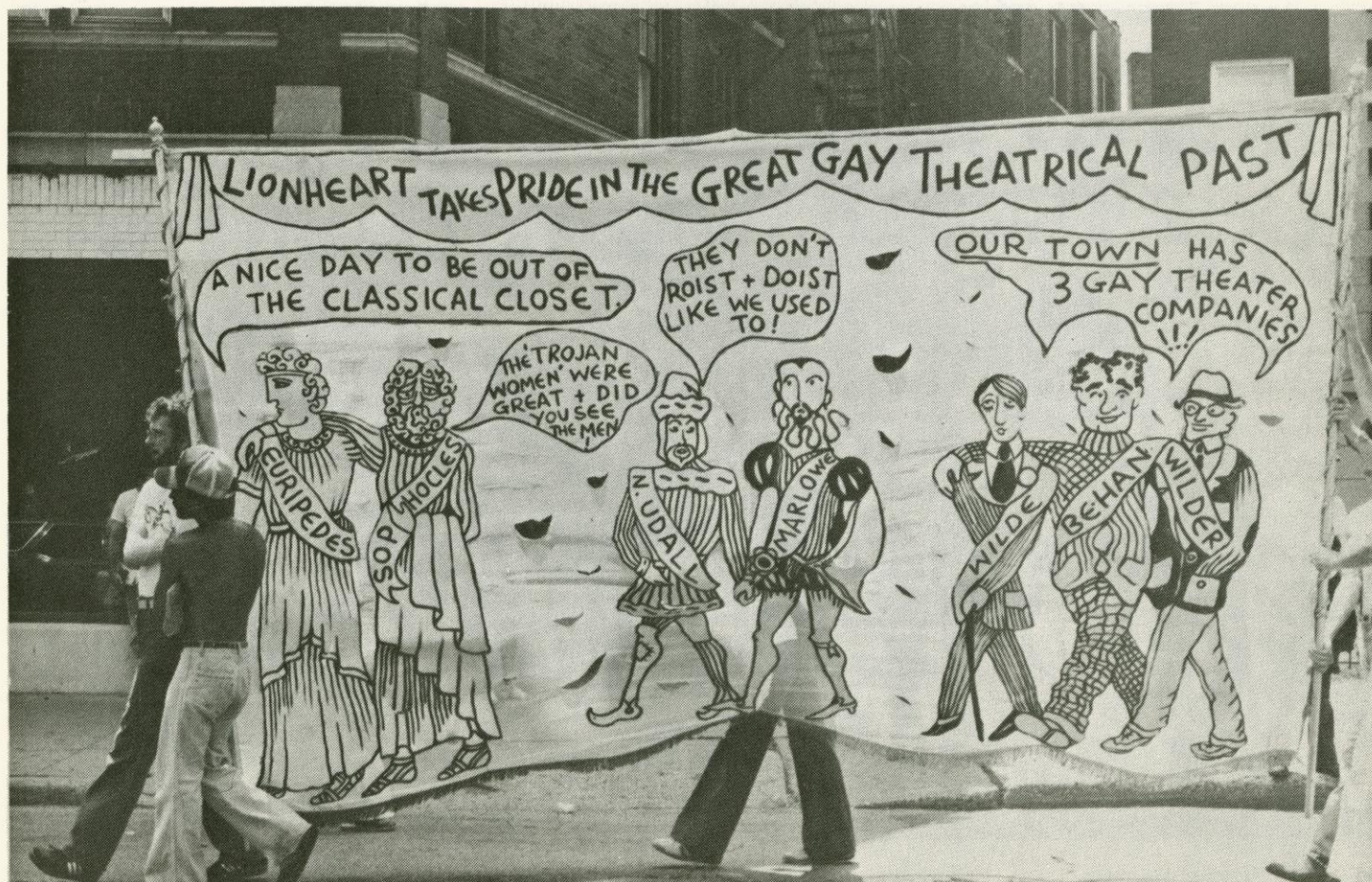
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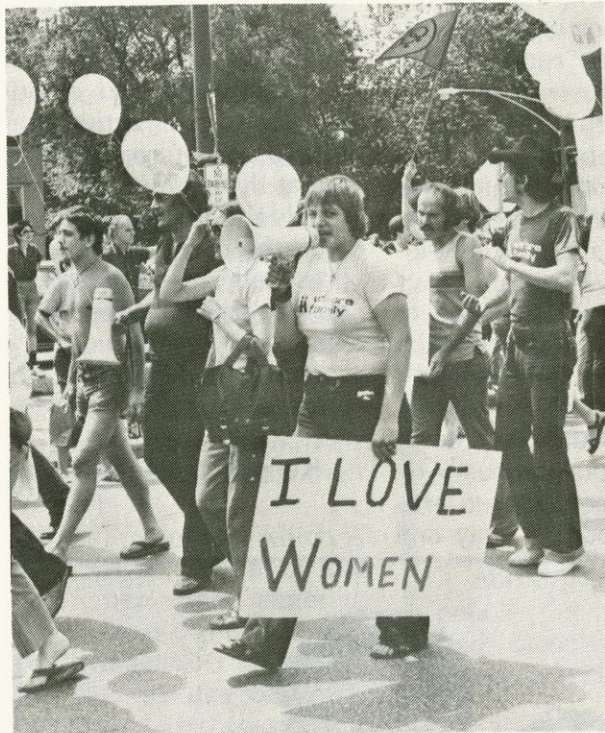
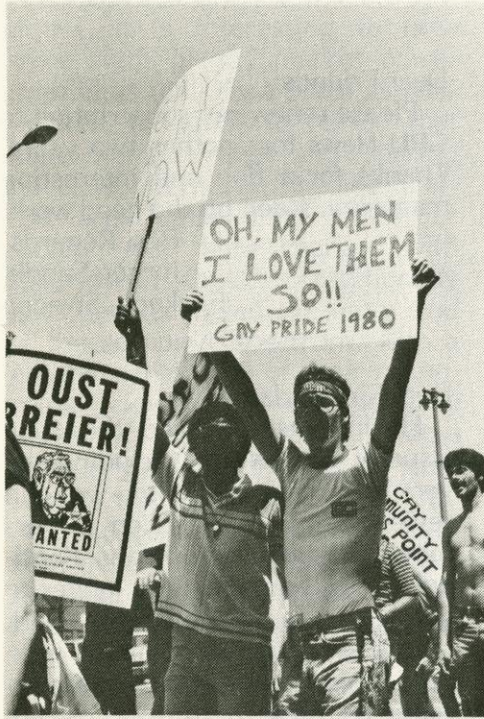
MILWAUKEE GAY PRIDE 1980



Photos by Marsh



CHICAGO GAY PRIDE 1980



Photos by Marsh



FEEDBACK

Dear Friends:

I just received your April issue a few days ago and, my current two-year subscription expiring with the July issue, I am renewing for two more years.

May I also use this opportunity to call your attention to Yves Navarre's **Sweet Tooth**, which was published last year by the River-um Press? Yves Navarre, with eleven novels and several plays (not all gay related) published in France so far, is without doubt the most famous French gay author - with all due respect to the editors of **Homosexualities and Gay Literature** (reviewed in your February issue). He has also contributed articles to many periodicals, gay and

nongay. His third novel, **Les Loukoums** ("Sweet Tooth"), got Yves Navarre a notoriety which never failed, and culminated last fall with the widely acclaimed **Le Temps Voulu**, where he offers the best of his rather unadorned style and half-expressed emotions that have the reader actively present all along, and literary critics wondering at the strength of those simple words and feelings.

In the meantime, I'd like to express all my satisfaction for the quality of **GPU News**, which I can't but read from cover to cover as soon as it arrives, with special interest to fiction, poetry...and the rest.

Keep up the good work.

H. LeVigouroux
Auray, France

[Editor's note: We will be reviewing the English translation of **Les Loukoums** in an upcoming issue, as well as several other recent French gay works.]

Dear Friends:

Please renew my subscription to **GPU News** for another two years. Thanks for a fine and interesting magazine. Keep up the good work.

Best Regards,
Jorgen Sandin
Enskede, Sweden

Dear Sir/Madame:

Having just received the June issue of **GPU News**, including the very fine article which you wrote in review of our publication, **L'Histoire de l'amour grec dans l'antiquite**, I will not wait any longer to thank you for bringing the work to the attention of English readers. We are happy that you appreciated the book.

Sincerely

yours,
Editeur Guy Le Prat
5, rue des
Grands-Augustins
75006 Paris
France

Dear Friends at **GPU**:

Thanks so much for covering the opening of my play, **T-Shirts**, at the Gay American Arts Festival here in New York in your July issue. As you noted, the play is now showing in Washington, D.C.

The enclosed photo was published in **Topman**, a New York bar mag. I'm now a nude centerfold. The show was great!

Yours,
Robert Patrick
New York City



Dale Merchant, Robert Patrick and Jack Wrangler in **T-Shirts**.

think
straight
be Gay

EDITORIAL

The current recession continues to drain life and energy from the American economy; and, as it continues, it is interesting to note some signs of gay market power even in as unlikely a place as Milwaukee. It stands to reason that high interest rates and soaring prices would most immediately affect large family units within our society, and those charged with supporting them. Traditionally gays have occupied the other end of the economic spectrum: with a greater percentage of their net income expendable on personal wants and needs, inflation places them among that minority of consumers and retail purchasers still able to choose their purchases to fit their own lifestyles and tastes. I'm not suggesting that recession and inflation do not hurt gays, only that they are hurt less than others.

Milwaukee's traditionally strong tavern business is one area where the differences are marked. Many neighborhood taverns and even larger discos are having a hard time of it, as inflation and recession constrict the lifestyles of their patrons; but, here again, gay businesses and bars are holding their own. In the face of this economic fact, it is a corollary of free-market economics that some formerly nongay bars would more openly cater to gay clientele. All well and good. The free market is supposed to spur competition, and increased availability of gay bars can only do just that. All well and good, of course, provided that traditional free-market concepts of fair play are observed—which, at least in some cases, has not happened.

One of the city's leading nongay discos has taken to having "gay nights" to attract gay money. Of course it's up to the individual gay consumer how and where s/he spends his/her available capital. it should be noted, however, that on other nights gays are about as welcome as a case of Bubonic Plague

—lest their presence there upset the fine-tuned sensibilities (and capital) of nongay clientele. I must emphasize again that I'm not complaining about the prospect of nongay bars giving the gay business establishment an honest run for its money: I'm as opposed to monopolies as anyone. But I hasten to add that nongay couples have been accepted at these gay bars **any night** or **any day**. That's the way a competitive market should work; and, when I see the nongay bars taking up such a policy of open admission, I'll welcome each and every one to the fold. The policy of gays one night, nongays another, is plain old-fashioned discrimination. I don't see any reason whatever why gays should support it with their money.

A second example, one which is even more dismal. Some of the hitherto all-nongay bars, eager to attract gay cash in the face of the recession, have actually hired persons to go into the gay bars and promote their own bars, to a **selected audience** (wouldn't want the hoi poloi) on **selected nights**, by word of mouth or even with printed tickets touting free admission (as though free admission wasn't already a policy at all gay bars in the city). I don't think that such "hawking" is even legal, and I'm bloody sure that it isn't fair-play. If any of our Milwaukee readers are confronted with such an example of dirty on-premise hawking, I hope that you'll take the trouble to drop us a note and let us know the perpetrators. We'll be most happy to publish their names, urging gays **not** to support them with their business.

As noted earlier, one of the side-effects of an economic downturn or recession is that of increasing the value and attractiveness of gay money. Every consumer purchase which a gay person makes from a business is an economic vote **for** that business, and an economic vote **against** each and every one of its competitors. That's how the free market works. Businesses should

be competing for gay dollars—whether these businesses be gay-owned or not, whether they be bars or plumbing contractors—but they should be competing openly and in accordance with the rules of fair play. Anything else is not free-market in origin, it's just plain greed; and the free market, by its very nature, rewards greed with failure.

As liberated gays within a free market economy, we should be not just willing but anxious to put our money where our mouth is: up front, where we are the ultimate judges of where it goes and what it does.

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Padraic Pearse

PADRAIC PEARSE (1879-1916) born in Dublin son of an English sculptor. His mother was Margaret Brady from Co. Meath. He was President of the Provisional Government of the Irish Republic, Commandant-General Commander-in-Chief of the army. In this capacity he led the Rising in 1916, and read the Proclamation outside the G.P.O. Dublin. At his Courtmartial he said: 'If our deed has not been sufficient to win freedom, our children will win it by a better deed.' He was executed in Kilmainham Jail on May 3rd.

Patrick Henry Pearse (1879-1916), one of the architects of the 1916 Easter Rebellion in Ireland, was a homosexual. Patrick Pearse was the editor of the Gaelic League newspaper, **An Claidheamh Soluis** (The Sword of Light), 1903-1908. He was the headmaster of St. Enda's School, a nationalist school at Hermitage, Rathfarnham, County Dublin, 1908-16. He was an early advocate of women's rights. He was the co-founder of the Irish Volunteers, a paramilitary organization. Furthermore, Pearse was a sworn member of the Irish Republican Brotherhood, in late

December, 1913. As a member of the IRB, he was heir to a long tradition of rebellion against the British authorities in Ireland. Pearse saw the IRB and its advocates of physical force and terrorism, as a return to the Celtic warrior ethos of Cochulainn and the Red Branch of Ulster and Finn MacCumhal and the Fianna (an elite band of warriors in pagan Ireland).

The modern Fianna, the Irish Republican Brotherhood, now the Irish Republican Army, was a terrorist organization. Through the use of paramilitary forces (irregular warfare), the assassination of selected pro-



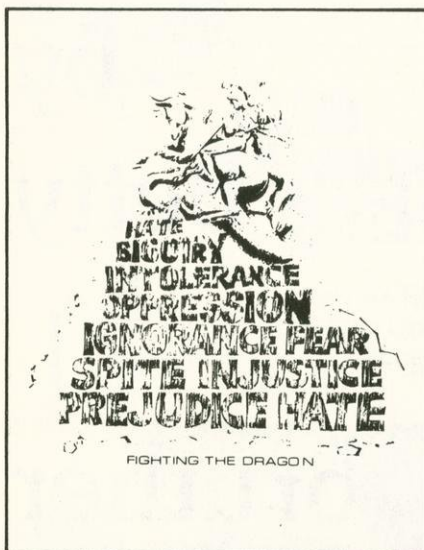
GPU NEWS

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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Two of the cover designs (*Language of Oppression* and *Fighting The Dragon*) from previous issues of GPU News are available as art posters. The covers, designed by award-winning artist Robert Stocki, are powerful and original designs. Poster production was limited to 1,000 numbered copies, hand silk screened on heavy art paper, 17½" x 22", and mailed in a sturdy cardboard tube. The posters are \$5.00 each postpaid, and orders are filled in order of receipt, lower numbers going to earlier orders.

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Friends of GPU News is a national group of person who, through their financial contributions, assist the publication in carrying on its work for the gay movement nationwide. An occasional newsletter is issued to FGUN contributors. Names of contributors are also kept strictly confidential.

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English Irishmen and British leaders, and in 1884, a bombing campaign in Great Britain itself, they hoped to free Ireland from British influences and government. Again, like the men of the Fianna, members of the IRB were carefully picked for certain qualities—determination, loyalty, and military experience. Their final goal was the creation of an independent, four-county, Republican Ireland.

During the 1916 Easter Rebellion, Patrick Pearse became the first president of the Irish Republic, 23 April, 1916—30 April, 1916.

Patrick Pearse was a homosexual. In fact, I believe his inability to accept his homosexuality played a role in his decision to rebel against British authority in Ireland.

Most of Pearse's biographers have chosen to suppress knowledge of his sexual orientation. Louis LeRoux, in **Padraic Pearse** (1932), made Pearse into a martyred saint. Sex had no role in his hagiographical study of the man. Both Desmond Ryan (a former student) and Hedley McCay, in **The Man Called Pearse** (1919) and **Padraic Pearse** (1966), were so determined to preserve Pearse's pristine image that they accepted on very little evidence, a wholly fictitious engagement for him with a young Gaelic League activist, Eveleen Nichols, who drowned off the Blasket Islands, County Kerry. Louis LeRoux, to his credit, never gave credence to the Eveleen Nichols story. Pearse cried at the girl's funeral, like

many other mourners, but there was no romantic involvement. He wept more for the loss of a vital member of the Gaelic League.

Recently, Ruth Dudley Edwards, in her book, **Patrick Pearse: The Triumph of Failure** (dated 1977), has attempted to deal with Pearse's sexual preferences. She discredited the Eveleen Nichols story. Unfortunately, her attitude toward Pearse's homosexuality has been colored by her own culturally-derived homophobia.

To Edwards homosexuality is distinctly unhealthy.

"Contemporaries have remarked that his mother was a vigilant guardian of her son's purity, and the aloofness of his father's virile influence left her in control. No interference, either from his plain spinster sisters or his gentle admiring brother, to encourage the formation of healthy heterosexual relationships. But it is inconceivable that a man of Pearse's conventional mores and high code of chivalry could have lived with conscious homosexual inclinations." 1

Edwards implies that if his mother had been less authoritarian and protective; his sisters more attractive; and his brother, more aggressive, Pearse would have become a 'healthy' heterosexual.

Pearse's mother, a traditional devout Catholic, was extremely protective of her children. Her children were isolated from **all** outside influences—foul language, alcohol, tobacco, even from their own



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father, a freethinker. As an adult, Pearse was an active member of the National Catholic Total Abstinence Congress,² a temperance union. Pearse was a conservative Catholic, a daily communicant.³

Patrick Pearse's brother, William James Pearse (Willie) was his most intimate friend. From the beginning Patrick had protected his brother from all dangers. He successfully defied teachers at the Christian Brother's school who attempted to discipline Willie. In Patrick's own words,

"As a boy he was my playmate; as a man he has been my only intimate friend. We have done and suffered much together; and we have shared together a few deep joys." ⁴

Willie was the center of Patrick's affectional life.

"They went on holidays together to the west of Ireland, they spent much of their leisure time together, and they addressed each other often in baby talk. . . ." ⁵

Patrick worked to give Willie his dreams. Willie was heir to the family business, church sculpture. Willie had gone to the Metropolitan School of Art. After the death of their father, Patrick temporarily took over the reins of the family business. He gave Willie a chance to study art in London and Paris. When Willie returned home from his studies, Patrick turned the family concern over to Willie, yet maintained a watchful eye on Willie's progress as a sculptor. Willie was Patrick's shadow.

Out of his love for Patrick, Willie sold the family business to pay for Patrick's nationalist school. Willie became the school art teacher. He sacrificed his separate ambitions for Patrick's causes—nationalism, women's rights, the Irish Volunteers, the rebellion, and finally to the execution wall in Kilmainham Jail. ⁶

"Patrick Pearse found boys physically attractive . . ." ⁷However, "In the social sphere in which Pearse moved, relations between men and women could be viewed in a sexual light; homosexuality was so aberrant as to be almost beyond comprehension—liberal and informed opinion looked on it with a pitying revulsion otherwise reserved for leprosy."⁸Pearse's church, the Roman Catholic Church, condemned homosexual acts as a mortal sin. As a Catholic homosexual, Pearse had two roads open to him, a life of total sexual abstinence or marriage.⁹Pearse had no intention of marrying any woman. Women made him distinctly uncomfortable. Pearse may have lived a life of sexual abstinence, but he did not remove temptation from his path. He continued to be headmaster of a boy's school in Dublin.¹⁰

In his naivete, Pearse wrote openly about young men in a sexual manner.

At Christmas, 1909, in **An Macaomh** (St Enda's

school newspaper) and **An Claidheamh Soluis**, Pearse published a Gaelic language homosexual poem.¹¹

A Mhic Bhig na g Cleas

(Little Lad of Tricks)

Little lad of the tricks
Full well I know
That you have been in mischief:
Confess your fault truly.
I forgive you, child
Of the soft red mouth:
I will not condemn anyone
For a sin not understood.
Raise your comely head
Till I kiss your mouth;

Till I kiss your mouth:
If either of us is the better of that
I am the better of it.
There is a fragrance in your kiss
That I have not found yet
In the kisses of women
Or in the honey of their bodies.
Lad of the grey eyes
That flush in thy cheek
Would be white with dread of me
Could you read my secrets
He who has my secrets
Is not fit to touch you:
Is not that a pitiful thing
Little lad of the tricks?

Pearse would have enjoyed the embraces of a boy for innocence and a sense of wonder attracted him. Pearse seems to have been attracted to boyish men with dark curly hair; light eyes; red lips and rosy cheeks; and pale complexions.¹²

"a figure slender and almost boyish but held erect with what a grace and dignity! Recall then the kindling red in the pale cheek, the light in the large soft eye, the spirituality of the whole countenance, the noble gesture of the shapely head with its crown of dark brown clustering hair. . . ."

In 1914, Pearse published an English language version of "Little Lad of Tricks", homosexual imagery intact. Joseph Plunkett and Thomas MacDonagh, two more worldly friends of Pearse, took him to task over the homosexual nature of the poem. In future writings, Pearse toned down the homosexual imagery—no more male-to-male embraces.¹³

Because of his Catholic moralism, Pearse found it impossible to give actual physical expression to his love for boys and men. But he had sexual dreams, one of which, in 1909, displayed his blood sacrifice compulsion and his homosexual desires.¹⁴

"I dreamt that I saw a pupil of mine, one of our boys at St. Enda's standing alone upon a platform above a mighty sea of people, and I understood that he was about to die there for some august cause, Ireland's or another. He looked extraordinarily proud and joyous. . . I remember noticing his bare white throat and the hair of his forehead stirred by the wind. . . I felt an inexplicable exhilaration as I looked on him, . . ."

Pearse experienced a sexual release, his inexplicable exhilaration, over the impending death of one of his boys.

Pearse "came out" in 1909. Being sexually naive, he did not realize he was a homosexual. However, by late 1913 and early 1914, Pearse was fully aware of his sexual nature—his attraction to boys and young men. Pearse struggled with his desires. A child of his society and church, Pearse understood his homosexuality to be a mortal sin and a perversion. He could not satisfy his desires. He did not want a woman.

Why Do Ye Torture Me

Why are ye torturing me, O desires of my heart?
Torturing me and paining me by day and by night?
Hunting me as a poor deer would be hunted on a hill,
A poor long-wearied deer with the hound pack after him?
There's not ease to my paining in the loneliness of the hills,
But the cry of the hunters terrifically to be heard,
The cry of my desires haunting me without respite,—
O ravening hounds, long is your run!
No satisfying can come to my desires while I live,
For the satisfaction I desired yesterday is no satisfaction,
And the hound-pack is the greedier of the satisfaction
It has got,—
And forever I shall not sleep till I sleep in the grave.¹⁵

Pearse longed for an escape from his desires. He could not take his own life, one escape, but also a mortal sin. Pearse wanted an honorable death.

Rather than openly accept his homosexuality, Pearse became a terrorist, the lesser of two evils in his mind. In late December, 1913, Pearse had become a sworn member of the Irish Republican Brotherhood. As a member of a condemned conspiracy, Pearse could be denied the sacraments of his Church. In reality, sympathetic nationalist priests could be found to give communion and spiritual aid to IRB members. An open homosexual would be rejected by the Church, and Pearse, a daily communicant, could not abandon his Church. Furthermore, an open homosexual would be open to public prosecution and imprisonment by secular authorities. In the end Pearse cut off all human relationships unconnected with his cause—the violent overthrow of British authority in Ireland.

Renunciation

Naked I saw thee
O beauty of beauty.
And I blinded my eyes
For fear I should fail.
I heard thy music
O melody of melody.
And I closed my ears
For fear I should falter.
I tasted thy mouth,
O sweetness of sweetness
And I hardened my heart
For fear of my slaying.
I blinded my eyes,
And I closed my ears,
I hardened my heart
And I smothered my desire.
I turned my back
On the vision I had shaped
And to this road before me
I turned my face.
I have turned my face
To this road before me,
To the deed that I see
And the death I shall die.¹⁶

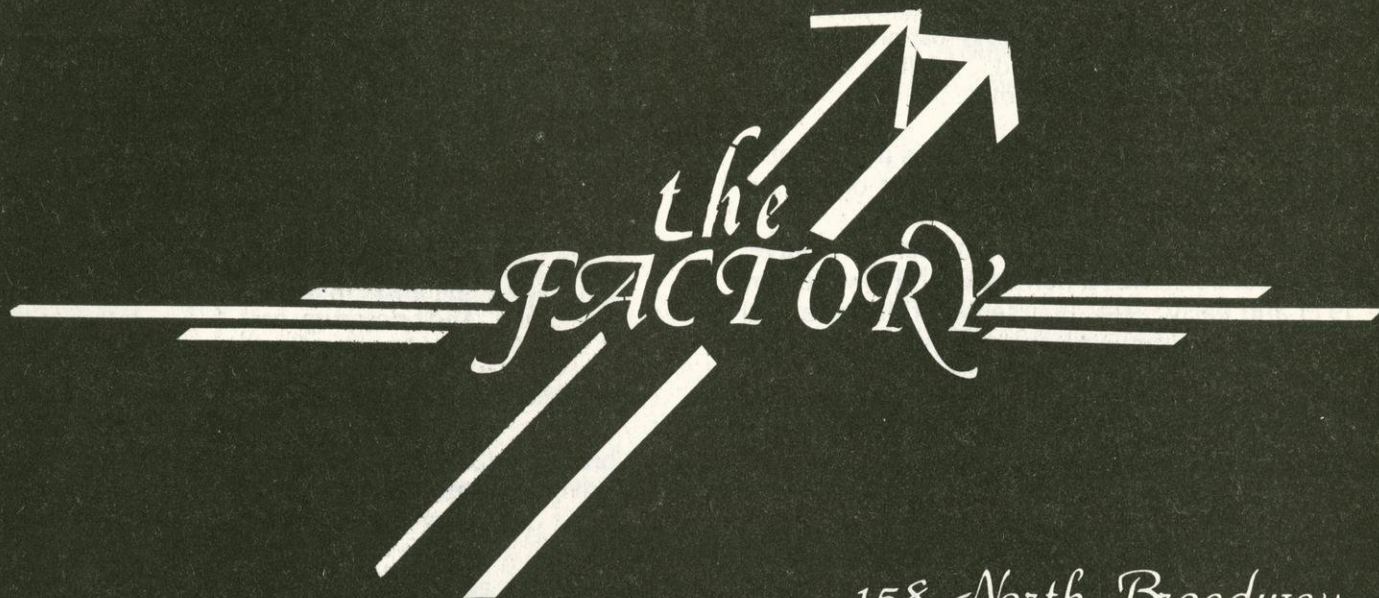
Pearse chose death over life. On 23 April, 1916, Patrick Henry Pearse led a small paramilitary force composed of the men and women of the Irish Citizens Army, the Irish Volunteers and the Irish Republican Brotherhood against the British army in Dublin. By 30 April, 1916, the rebellion was over. Pearse surrendered the rebel forces to the British military. Pearse was courtmartialled by a British military tribunal. He claimed sole responsibility for the rebellion. He was condemned to death by the tribunal.

Early in the morning, on 3 May, 1916, Patrick Henry Pearse was executed by a British army firing squad at Kilmainham Jail. The very next day, 4 May, 1916, Willie Pearse, his brother's shadow, shared Patrick's fate. Together in death, as they were in life, Patrick Pearse and Willie Pearse found an anonymous, common grave.

Through his heroic death for Ireland, Pearse had found a release from his homosexual desires.

Footnotes

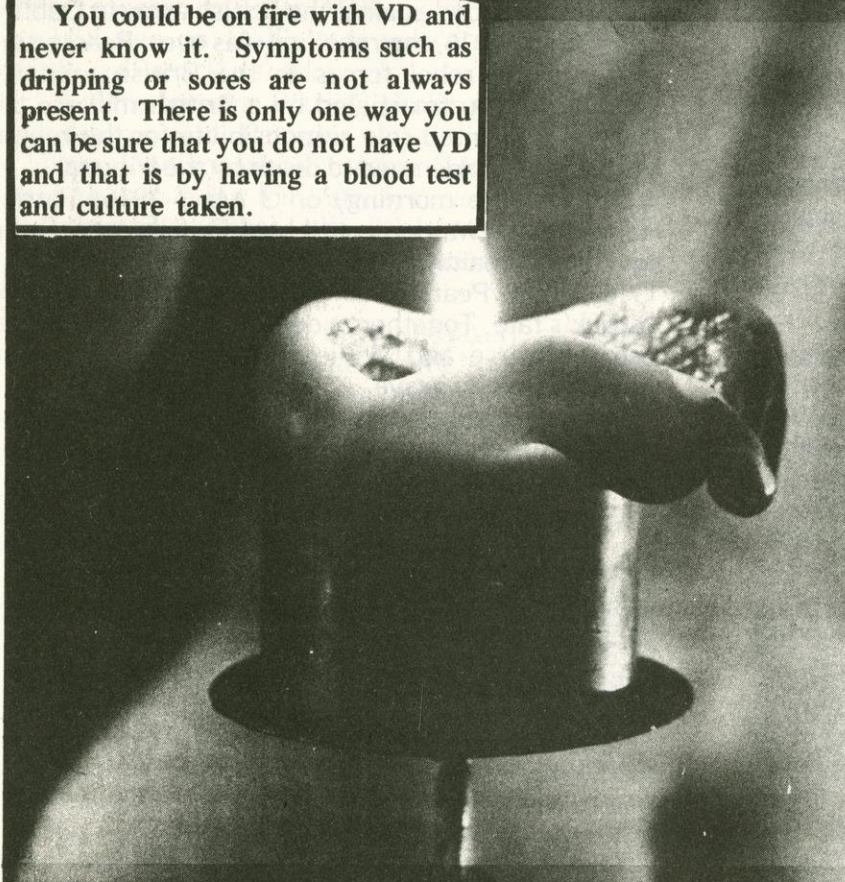
1. Edwards, **Pearse**, p. 128.
2. O'Farrell, pp. 225-227.
3. Edwards, **Pearse**, p. 120.
4. Edwards, **Pearse**, pp. 11-12.
5. Edwards, **Pearse**, p. 46.
6. Edwards, **Pearse**, pp. 136-137.
7. Edwards, **Pearse**, p. 52.
8. Edwards, **Pearse**, p. 53.
9. McNeill, **Church**, p. 30.
10. Edwards, **Pearse**, pp. 53-57.
11. Pearse, **Poems**, pp. 316-17.
12. Edwards, **Pearse**, pp. 126-127.



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13. Edwards, **Pearse**, pp. 127-128.
14. **Pearse, Success**, pp. 76-77.
15. **Pearse, Poems**, p. 315.
16. **Pearse, Poems**, pp. 324-325.

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After receiving her A.B. in history, with honors, from Indiana University in 1972, Betty J. Bruther received her M.A. in history from the same university in 1974.

She is a member of the United States Commission on

Military History, the National Gay Task Force, and several science fiction groups, Darkover and Fantasy groups.

Her previous published articles include: "Leadership in Crisis", *An Cosantoir*, October, 1974 and several articles on female military leaders in *Fighting Woman News* ("Boudicca" and "Clorinda" have already been printed and articles in progress include "Brynhild", "Maeve and the Celts", "Penthesileia and the Amazons", and "Joan of Arc."

Her major interests include ancient and medieval Irish history; Irish military history; modern military history (terrorist movements); and Japanese military history. Currently, she has been doing research on a book on the military history of the 1916 Easter Rebellion, here and in Ireland. During the next two years she hopes to be able to get into the British army records to tell the British side of the story which has only been briefly studied by a few historians.

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REVIEW

The Work of a Common Woman by Judy Grahn. Introduction by Adrienne Rich. New York, St. Martin's Press, 1980. \$8.95.

Reviewed by Marcia Coughlin

Here in a single volume we have all five of Judy Grahn's previously published (and rarely locatable) chapbooks. Grahn's poetry is a real legend among American feminists. Varied in form and emotional color, it remains rooted in everyday language and common female experience. It is uniformly vivid, emotional, and skillfully hewn.

Edward The Dyke, the first collection in the volume and written during the period of 1964-70, offers both an assault on romanticism and a satire on the psychoanalysts and their pretensions of "curing" lesbians. Of equal importance, it is also a satire on lesbian romanti-

cism. Edward does indeed have a problem, but it is not her gayness, but rather the fact that she has only a sentiment-laden and rhetorical language with which to paint her experiences. "Love flowers pearl, of delighted arms. Warm and water. Melting of vanilla wafers in the pants. Pink petal roses trembling overdose on the lips, soft and juicy fruit. . . Cinnamon toast poetry. Justice equality higher wages. Independent angel song. It means I can do what I want." Failing to have anything but a utopian vision of her love for women, Edward is, and remains an easy prey to the guiles of psychoanalysis.

The Common Woman offers a series of reflections on what is perhaps the greatest and most dominant theme in women's poetry, the passion for survival. This collection, all written in 1969, is perhaps the best known of Grahn's work, and its recognition is a deserved one. The "common woman" is in



fact the embodiment of the extraordinary will to survive on the part of millions of women everywhere, gay and nongay; and few of us can fail to be touched by Grahn's verse.





She Who, a longer collection of verse written in 1971-2 (three years after **The Common Woman**) and containing two plainsongs, ends with a rather striking universal list of qualities in women. The list, while full of imagery and metaphor also refers to the poet's own experiences; and she provides some information on these in her own preface.

A Woman is Talking to Death (1973) is a striking combination of

love poetry and political statement. Once again Grahn rejects virtually the entire tradition of lesbian love-poetry and creates her own conventions. She is forced by her own love of women to ask questions about taboo, integrity, civilization, and violence—questions which, born out of this love, transcend the personal aspects of love and challenge the politics of repression, while at the same time they attack the lesbian sentimentalism which Grahn sees as the ultimate inner support of this oppression.

The last section, **Confrontations With the Devil in the Form of Love** (1977-9), offers a collection of

astrigent and low-key verses. They juggle the contrasting themes of love as salvation and false hope, personal solution and false power, bliss and damnation.

Grahn succeeds everywhere in reawakening language and the shapes and structures of poetic imagery. Her poetry offers what is without a doubt one of the finest examples of poetry in the lesbian-feminist perspective. It is not just poetry written to deal with lesbian-feminist themes, but rather the poet has succeeded in revising structures and imposing new conditions on the poetic enterprise itself. The results are nothing short of breath-taking and magnificent.

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POETRY



by Elizabeth Louch

For Sally.

Though
you will
never
need me

Yet
shall I
complete you.

For Sally. II.

It is a year
now since

you shimmered
dressed in gold
into my life

You shimmered
dressed in gold
into my life.

For Sally. III.

I have spent
my nights
saying:
'I love you
I love you'

Damn thing is
I say it
in the day-time
as well

now

10/8/73. (For Sally.)

And we were

Joined

Within

Our joint creation.

For Sally. V.

But I shall remember
the nonchalant fashion

In which
you stood
your slim brown fingers

against mine

And withdrew them—

For Sally. VI.

I will
remove
my glasses

for those eyes
these have
ravished.

For Sally. VII.

I love
Although I see you
as you might have been

Because I see you
As you might have been.

For Sally. VIII.

You did not have
to be extraordinary
To get my love
But my love is—
And so you are
Because my love is so.

For Sally. IX.

I don't know
whether
it was
the temperature
or I

that caused your
perfume's
efficacy
that day.

For Sally. X.

I am
so drawn

Because
you draw me

to you.

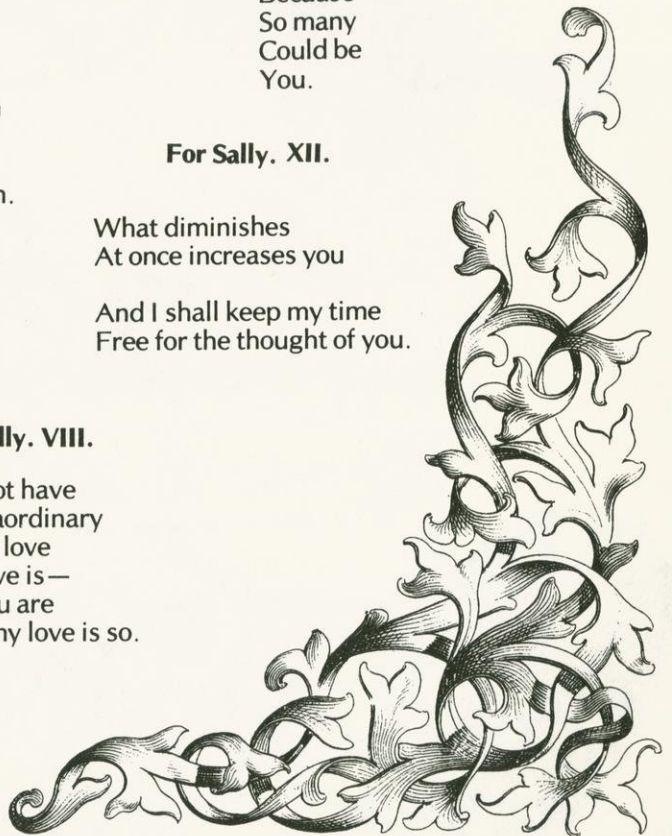
For Sally. XI.

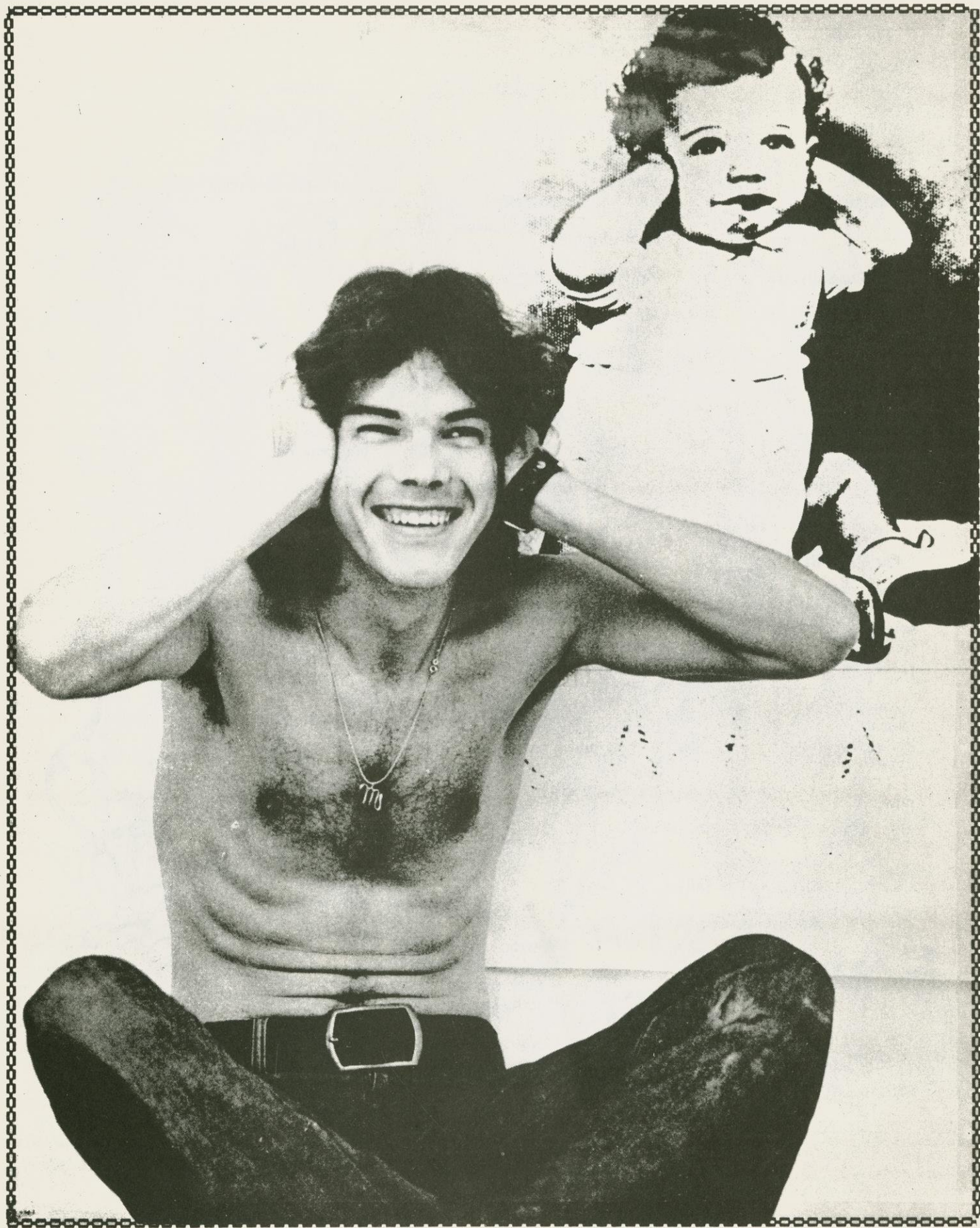
None is.
Because
So many
Could be
You.

For Sally. XII.

What diminishes
At once increases you

And I shall keep my time
Free for the thought of you.





Hear No Evil

THE VISITATION

by Roy F. Wood

His face had that fresh-scrubbed look—like a Norman Rockwell kid grown up. His eyes were bright and cheery and he parted his lips in a half-smile showing just the right amount of perfectly-shaped teeth. I knew right away I was in for problems.

"Yeah?" I queried in a chilly voice.

"I was wondering if I might talk with you for a few minutes?" he asked in a voice which was low-pitched, husky. The tone he used had all the right qualities of politeness and courtesy. Obviously a Jesus-freak. They came in all shapes and styles and it was hard as hell being rude to the bastards. Not that they minded taking up your time, oh no! Normally I'd shut the door in their faces, not liking their subject matter. Still, in some ways all of 'em were interesting folks—you had to have guts of a type; going up to a stranger's house and prattling about Jesus and God and all that stuff.

The main problem with everyone of 'em—at least the ones I've run into—is they're all fanatics.

Now there's several ways you can handle a visitation from one of 'em. You can simply slam the door in their mugs and forget it, as I said already. But that isn't much fun for either of you—they don't get their attempt at converting a downtrodden sinner, and you don't get the fun of making them mad. Of course, if you agree with 'em, well, that's another story and I'll let you take care of that one. As far as I'm concerned, they're generally a nuisance.

Today was different. At least this guy had his timing right. I'd been out hoeing in the garden, wearing only a pair of cut-offs, (my eternal effort at getting a tan), and was hot and sweaty. I'd just popped the top on a nice, cold can of beer when this self-appointed saviour banged on my door. I had a few minutes, so what the hell; I thought I might as well see what he had to say for himself. Besides, he was all dressed up in a suit, looked uncomfortable as hell and had beads of sweat appearing on his forehead. But as I said, he was a pretty nice-looking guy. Clean, wholesome, all-American. Probably played football for his high school, looked capable of making a college team right now for that matter. He was,

maybe, twenty-three.

So I answered him, "Sure, come in. Can I get you a beer?"

Now I know he didn't think much of the offer, but here I was being nice and friendly to him so he couldn't make a big deal about the beer. We sat down on my front porch, me with almost nothing on and him in his suit.

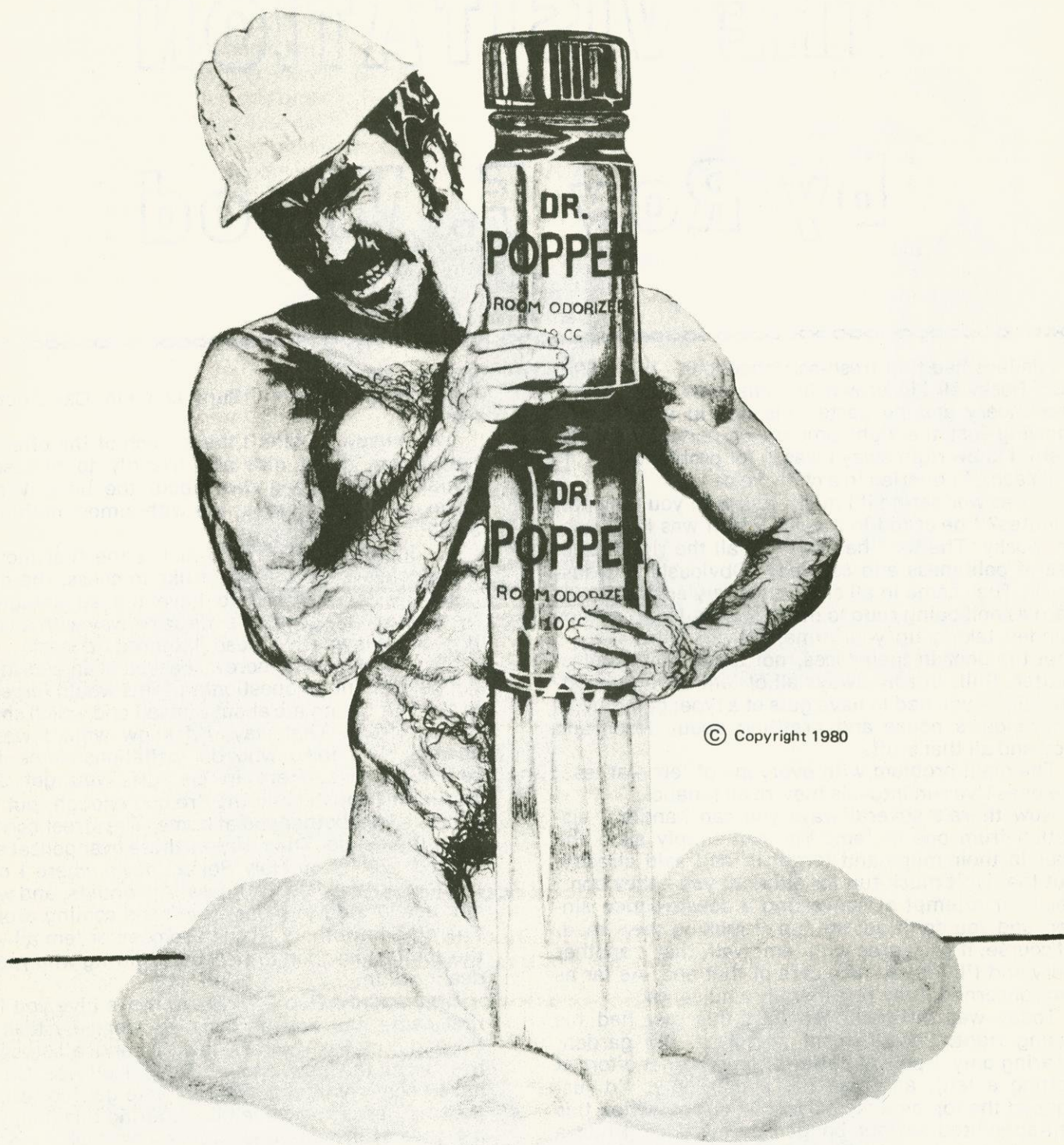
It's important as to who makes the first move in these conversations. Sort of like in chess, the opening player's supposed to have the advantage—at least if he's any good. It's the same way with a visitation. Since it was my house, I figured I'd start.

"You from around here?" I asked in an unoriginal, but helpful line of questioning. This would force him to start off telling me about himself and which church he was from. That way, I'd know what I was up against. The folks who do visitations come from several groups. Here in Georgia, you get some Southern Baptists, and they're bad enough, but they don't usually bother you at home. The street corner's more their style. Then there's these evangelical sects—used to call 'em Holy Rollers down where I come from—Pentacostals, Holiness, Adventists, and what-not. Lately the Mormons have been coming around. There's a few others—I can't remember 'em all—but the point is, it's good to start out knowing who you are dealing with.

"My name's Bob—" (They always give you their first name, but not the last—wonder why that is?) "—and I'm from across town. I and a lot of my friends at the new Mount Olive Holiness Church have been having a wonderful time getting to know the Lord Jesus and we felt like sharing this happy experience with everyone. Jesus has really made a difference in my life and I know He could do the same for everyone if all knew Him. Are you saved? Do you know the Lord Jesus?"

Yep. Those two questions are usually the first things you get hit with. Most of these folks aren't very original. Of course the answers you can give 'em aren't all that great either. I'm always tempted to haul out that old bromide, saved from what?— but

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that's become a cliché anymore and besides they'll usually end up telling you, which puts **you** on the defensive rather than them. So I answered the second question and skipped the first. Sort of like a government questionnaire.

"I'm afraid I don't know Him—He died a bit before my time."

Now for heaven's sake don't grin when you're giving these smart-alec answers. The whole point of talking to these people at all is so's you can watch 'em. This guy, like I told you, looked like an all-American kind of fella. If they find out right off the bat you're a scoffer, they'll pack it in and leave. The fun is playing with them—especially watching their eyes. When they first arrive, their eyes are always sparkling real hopeful, like. If you try engaging them in an intellectual discussion about religion, their orbs usually become serious, earnest. The last stage, when they find out you're really only laughing at them is when they get that cold, hateful, fanatical look about themselves. That's what really scares the hell outta me. That's when I know for damned sure they're wishing we were back in the time of the Inquisition or the early days of this country when you got yourself knocked off if you said you didn't believe in all that stuff. And I'm not fooling—it **really** scares me! Damned Christians may talk about love and charity and brotherhood, but that's all it is—talk! The vast majority of 'em don't have any use for you if you don't agree with 'em. They'd like seeing people like me dead. Which I guess is why I enjoy baiting

them now while I got the chance—I'm afraid in a few years, the way things are going, I'll be tossed in jail for such comments. You mark my words. Those days are coming back!

Anyway, this guy didn't accept my answer, but since my face was perfectly straight, he accepted it as if he believed what I said.


"Jesus didn't die," he assured me. "He arose again you know." (Always sounds like somebody getting up from a good night's sleep for a trip to the john.) "The Lord Jesus suffered death once so that we might have a second chance at eternal life."

"Damn!" I exclaimed, smacking my bare leg with my hand. "Missed him that time, too!"

Well, I could see that really pissed him off. His eyes took on a steely glint which told me what he thought of me. He was persistent though—have to give him that. Most of 'em would have left after that crack.

He quickly moderated the hard look in his eyes. "I wish I could convince you that listening seriously to Jesus' message is the only sensible choice you can make if you know the true meaning of His ministry. Doesn't your future matter to you at all? I should think the idea of a whole eternity in hell would be so awful you'd stop and reflect about your life and where you'll spend the rest of it. Our time here on earth is but a moment of our existence, you know."

I gulped a few swallows of beer before taking up that one. He watched me drinking and I could see his thick neck muscles bulge and tighten with disciplin-



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ed disgust.

"I suppose I might," I answered, if I were convinced that there was an eternity to spend anywhere, or if I thought there was a hell either, which I don't. You folks are free to worship and believe whatever you please. I just wish you'd remember that other folks would like having the same rights."

"Rights aren't as important as winning souls for Christ," he replied gently.

That, of course, is the crux of their whole argument and the thing I can't stand about 'em. They make up their own definitions for the words and concepts they use. You don't have a thing to fight with except reason and logic and I never met a one who'd ever listen to anything as simple as reason and logic. The poor bastards **want** their beliefs to be true so damned bad they feel **anything** is justified if it will convince some poor stupid jerk into going along with 'em. Well, I obviously think the whole thing is a crock. Which, you might say, is my opinion and so what? Their belief's their own business and none of mine. Well, that's as may be. Here's one of 'em sitting on my own porch pestering me about my soul! He's not the first either, not by a long shot! Every couple of weeks I get somebody coming around trying to convert me. God! I sure must be sinful-looking! And I still say it's a hellava note when you gotta be rude to somebody to make 'em leave you alone.

And what about all these damned churches owning property and never paying a penny's worth of tax. That means I'm subsidizing them and I hate the thought of that like poison. And you can call me crazy if you like—but the day's coming in this country when all the old laws will be put back in force and unbelievers like myself will be lucky if we escape with our lives from these so-called "good" people.

Well, anyhow, we argued back and forth about man's rights and about souls and all that baloney. I have to admit the guy was tenacious. Most would have left already. But I shouldn't give the impression that **all** my remarks were calculated simply towards getting rid of the man, they weren't. Hell, I suppose I'm like him in some ways, I'd like to change his mind as much as he'd like changing mine. Not that I ever have, so far as I know. Changed anybody's mind

that is.

So we talked on til I finished my beer. That's all the time I had to waste on this sort of crap. Gardens are demanding things and right now mine was crying for attention. These visitations are apt to go on and on. Especially if you try intellectualizing with the visitor. I've got a fairly fool-proof scheme for getting rid of 'em, especially when they're young and good-looking as most of 'em are. (Seems like these churches never have any **ugly** people visiting.)

"You do much of this house to house evangelizing?" I asked, finally.

"I try to get out at least once a week," he answered. Then, "Why?"

"Oh I was just wondering if you might be back in this neighborhood again."

"Would you like me to stop by another time?" He asked the question in a real startled tone. I hadn't given him much hope so far.

"Sure," I said, grinning for the first time. "You're a real nice guy. I'd love seeing you again when I'm not so busy."

That unsettled him. More than all my comments about religion, that really grabbed him. But he didn't quite know how he should take it. Still, he was committed to saving the souls of poor sinners like me, so I suppose he felt obligated to keep trying if it looked like he had a chance of making any headway.

"You shouldn't play games with the Lord," he responded seriously. "I could pray with you right now. You needn't put off—"

"Oh, I'm not interested in praying with you," I said. "But you're something else, you know! A real great-looking stud like you! Umh! (At this juncture you have to stare 'em right in the eye, very frank and hungry-looking.) "You come back when I've got more time—I'd love making it with you. I could **really** show you what loving is all—"

Naturally I didn't finish that sentence. As soon as he got the drift of my meaning, he was up and out of his chair saying good-bye. The funny thing is watching their eyes as the effect of what you're suggesting actually hits 'em. I've never yet had one come back.

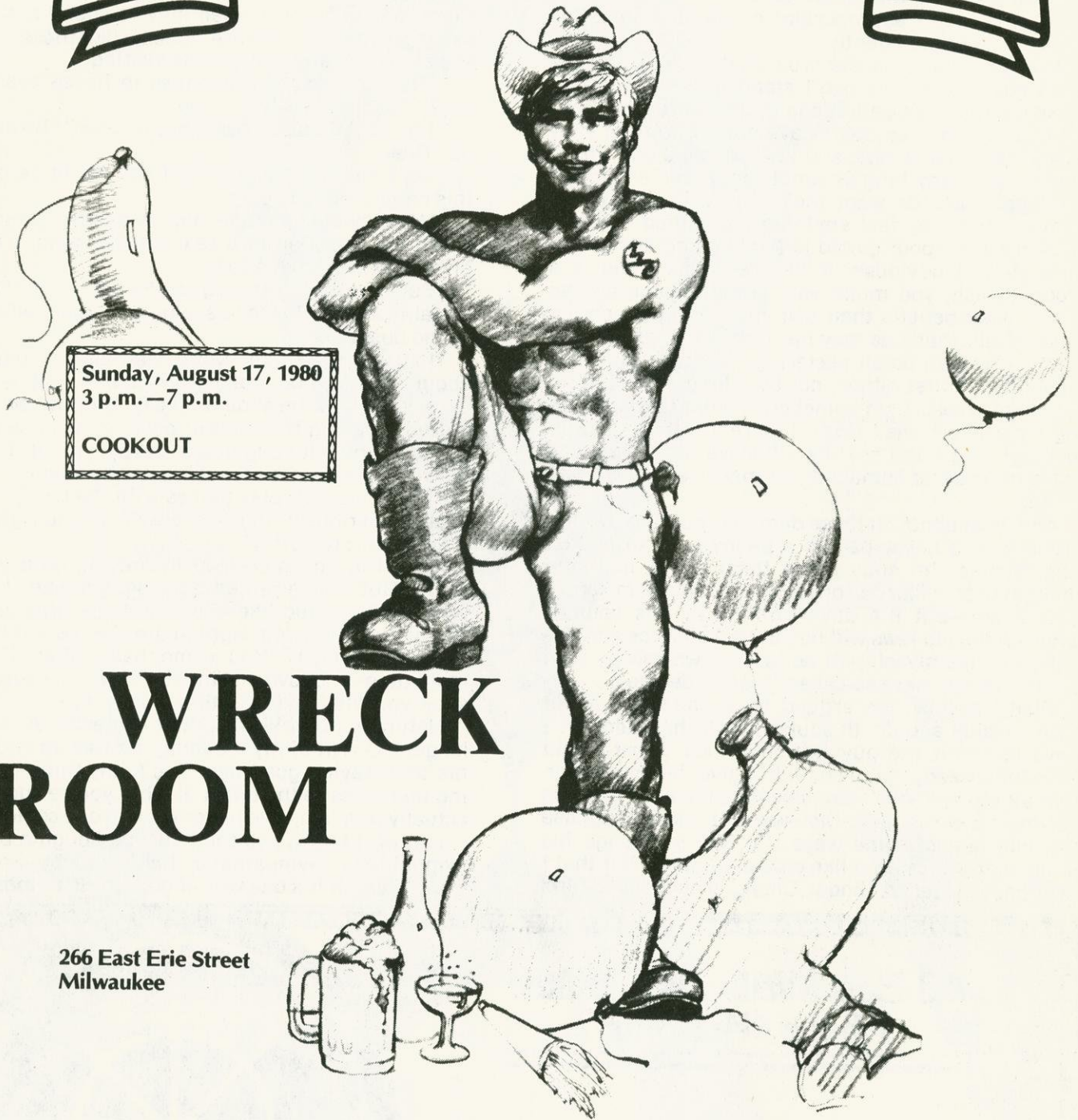
I know, I know, you think maybe I oughta be more sympathetic. Sympathetic, hell! And by God, you have to admit it's one way of getting rid of them.

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REVIEW

Bouquets For Brimbal by J.P. Reading, Harper & Row, New York, 1980.

Reviewed by Rick Sundin, Jr.

"You dissect everything till all you have left is a lot of disconnected parts," says Annie Brimbal to her best friend, Macy Beacon. Macy has fallen in love for the first time in her teenage life. She enjoys a growing relationship (certainly not without her frustrations, impatience, and blunders) with Don, a fellow-dramatist in a summer stock theatre. Always distrusting emotions and attempting to explain everything in rational terms, Macy remains analytic about her life with Don. Love, as Annie has learned through her personal experience with Lola, cannot be analyzed like some math problem or chemical experiment. After their first time in bed together (as Macy deliberates whether it was heaven or disaster), Macy is no longer a virgin. This she faces with mixed feelings; but she doesn't know whether she has had an orgasm with Don or not. Annie patiently attempts to give her pointers for better romance. As you can see, humor abounds throughout this book.

Macy's understanding of love grows because of her growing relationship with Don, but she still has a hard time accepting the fact that her best friend, Annie, is gay and has a lover named Lola who is another member of the summer stock theatre. Don removes the blinders from Macy's eyes, although deep down she had suspected a gay relationship for a long time. However, she conveniently chose not to think about it, hoping that it would not exist or would somehow magically go away.

As the plot unfolds, Lola attempts to share with Macy her relationship with Annie. Again, Macy listens, but then again up go the blinders. Don keeps trying to

break through to her. But what finally succeeds is Annie (whose very close grandmother has died suddenly) talking directly to her. So finally Macy drops the blinders, and opens her eyes and ears to a new world of reality. On that day she graduated from childhood to adulthood.

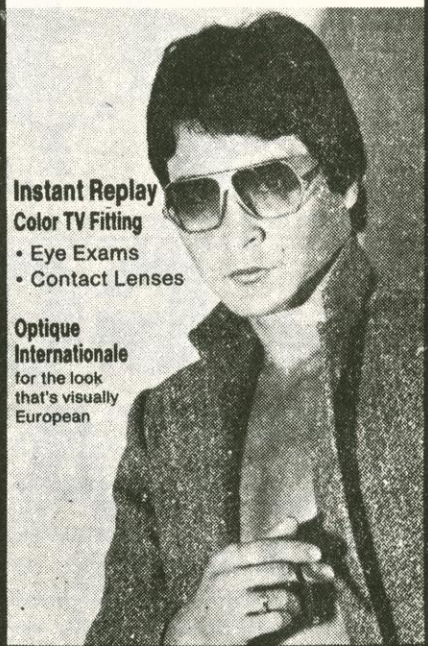
Her greatest fear had been that Lola would somehow steal Annie away from her. When she realized that this would not happen and that their friendship bond was now even stronger and more mature than before, the defensive barriers finally dropped. She came to understand Annie's love for Lola in terms of her own love for Don. Thus, she triumphantly transcended the ignorant notion that, somehow, gay people never get out of bed. Gay people typically enjoy sex abundantly, but they can (and do) love other people just as deeply and committedly as anyone else. Sexual orientation certainly doesn't determine how good of a lover you are—in bed or out. Love, learns Macy, involves a whole lot more than just sex.

The summer stock theatre proves to be a rewarding experience for Annie, Macy, Don, and Lola in ways they had never originally anticipated. Somehow, in all their dramatic involvement and role playing that the stage requires, these four central characters find not only each other as well as develop their own acting abilities; but even more importantly, they find themselves. **Bouquets For Brimbal** is a true delight. Ms. Reading skillfully weaves the lives in her novel around each other, and combines the many emotions of teenage romance and the stage. **Bouquets For Brimbal** offers its readers a treat.

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HERE & THERE

USA—Linda Lovelace of **Deep-throat** fame has written a 250 page book, **Ordeal**, repudiating her porn queen role. In the book she reveals that she taught actor Sammy Davis Jr. her "technique" (at his request) using her husband, Chuck Traynor, for practice.

Impact

Paris, France—L'Academie Francaise has broken a 345-year tradition by electing Marguerite Yourcenar as its first woman member. Best known for her novel **Hadrian's Memoirs**, Yourcenar, 76, is also a poet, essayist, playwright, critic, and translator.

Gay Community News

New York, NY—Several producers are vying for material for a movie or a TV special about Harvey Milk, San Francisco's murdered gay Supervisor. Friends of Milk are said to be co-operating with actor Joel Grey in gathering material because he has assured them of the integrity of his project.

Mom Guess What

Philadelphia, PA—The Eromin Center is seeking individuals and couples interested in becoming foster parent(s) for sexual minority youngsters in the Philadelphia area. Contact Dr. Mary Cochran at the center (215) 732-3212.

Krater Street

San Diego, CA—The First International Symposium on Androgyny was held here June 27-29 at the Bahia Hotel in Mission Beach. The symposium, which featured 38 workshops was sponsored by the National Androgyny Center and **Androgyny Magazine**. A complete "Anthology of Androgyny", containing the papers presented at the symposium is to be published. For information write: Nationl Androgyny Center, P.O. Box 7429, San Diego, CA 92107.

Androgyny Newsletter

Portland, Or—The Portland Town Council and Town Council Foundation has moved into larger quarters in the Governor Building, Room 408, 408 S.W. 2nd Ave., Portland.

Seattle Gay News

Eugene, OR—Officials at the University of Oregon have turned down an effort to use the campus as a site for the filming of a Warner Brothers movie, **Personal Best**. The film is about a lesbian Olympic athlete and stars Mariel Hemingway.

Gaylife

New York, NY—Insight: A Quarterly of Lesbian/Gay Christian Opinion has announced its recent election to membership in The Associated Church Press, a professional association of religious publishers.

Press Release

Plainview, NY—The parents of Alexander Bacogiannis sued the hospital where he was born and their family doctor for \$950,000 when their instructions not to circumcize the baby were not followed. They claimed that circumcision is against Greek cultural tradition. They settled for \$15,000.

Gay Scene

USA—In California and Nevada unionized telephone workers are seeking funeral leaves for "pair-bonded" relationships. That means that unmarried couples—including ones of the same sex—says a communications workers bargainer pushing the unique benefit.

The Wall Street Journal

Greensboro, N.C.—The University of North Carolina has approved a course called "Anthropological Perspectives on Homosexuality" for the fall semester. This is the first such course in North Carolina.

The Front Page

Los Angeles, CA—The city attorney here has filed suit to close Hollywood's Gold Cup Coffee Shop. The suit charges that the restaurant, a famous gathering place for teen-age hustlers, has been allowing the sale of drugs on its premises.

Mom Guess What

Chicago, IL—Illinois prison officials have revealed that they have shifted an inmate from a men's prison to one for women, after a sex-change was nearly 75% complete. The state paid for hormone treatments, but did not reveal who paid for the operations nor the inmate's name.

Milwaukee Journal

Minneapolis, MN—About 100 persons attended a meeting of Integrity, a gay Episcopalian group on May 2. The meeting featured the mayor of Minneapolis, Donald Fraser, as the guest speaker. After promising that the new police chief, Anthony Bouza, would not see private sexuality as a high priority, he reiterated his support for the city's gay rights ordinance and said it would continue to be enforced. He said he would look into the possibility of appointing a liaison from his office to the gay community.

TWINtegrity

Missoula, MT—The lesbian and gay resource center, **Out in Montana**, has had its classified ads censored in two Missoula newspapers because of a threatened boycott of the papers by citizens of the area.

Gayin'

Sacramento, CA—When Doris K. Richards underwent sex-change surgery and became Steve Dain, the Emeryville school board fired him. Now the California Supreme Court has ruled that he is entitled to back wages.

San Francisco Chronicle

REVIEW

The Durable Fig Leaf, by Mark Strage. NY:William Morrow & Co., 1980. \$13.95 hardcover, \$7.95 pbk.

Reviewed by Lee Rice.

The Subtitle of this ambitious volume is "A Historical, Cultural, Medical, Social, and Iconographic Account of Man's Relation with his Penis," and that about sums up the author's preoccupations: everything from astrophysics to plumbing in just a little over 300 pages. And fascinating pages they are, or at least for the most part. Strage, it should be noted, has a proclivity for the Freudian sort of pseudo-explanations—every human and cultural state entwined with some subconscious drive or prehistorical myth. Even though this sort of psychoanalytic choreography doesn't mean a thing, it is kind of fun at first; though, toward the end of the book, my sense of humor tended to wear a bit thin. So those of us seeking some insight into the cultural relevance of phallic thinking, but who seek a touchstone in reality and disdain dream analysis and tea-leaf reading, will have to look elsewhere. But, and this is a big "but", Strage has accumulated a wealth of facts; and those (many, I hope) who are not sold by the neo-Freudian packaging will still find what he has collected genuine fun. It is a veritable phallic florilegium.

All the evidence goes to show that, when humanity first invented God, he was a she. Strage's first chapter engages in some speculation and survey of the decline of matriarchal goddesses in favor of the martial gods. Part and parcel of this warfare of motherhood against war was the conception of the penis as weapon. Anyone who has read Norman Mailer knows that the war is still going on today.

The second chapter deals with male penile anxiety. Strage has a twofold explanation for homosexu-

ality—fear of women, fear of impotence. This is not to say that Strage views gayness pejoratively. He seems to concede, beyond the usual Freudian explanations, that there is at least one non-Freudian explanation for gay sex ("it's fun").

Chapter III offers a fascinating tour through man's many attempts to modify, improve, measure, manipulate, and tool the penis. Everything is covered from circumcision to penis enlargement devices. Further accounts of these are also offered in the following chapter. Finally, two closing chapters offer a bird's-eye view of the artist's view and of the writer's view of the penis.

There is much here about feminism and racism, and most of it is good. The author's account of cultural and historical preoccupation with, and magnification of, the penis will certainly provide fodder for many feminist cannons. Most anti-black racism is, as Strage documents, saturated with sexual overtones. The myth of the black male raping white women, the myths of oversized black sex organs—all of these created falsehoods, the author suggests, indicate the extent to which the white

male is willing to go in defense of any threat to either his manhood or his political and economic dominance.

The book closes with the imaginary tale of a society with a different concept of heterosexuality. Here it is found that the man's right index finger is the most satisfying clitoral stimulant. This, accordingly, is the essential mode of sexual (not reproductive) behavior. When people copulate, it is for reproduction and not for fun; and, though some men get hung up on a penile orientation (immature), mature sexuality is digital in nature.

Says Strage: "It's a lovely idea, well worth trying. But let no one place too high expectations on its success. Sooner or later, men will begin to erect finger-shaped monuments, wear artfully padded gloves, and surreptitiously start to look over at the fellow washing his hands at the next basin."

The Durable Fig Leaf is enjoyable reading, not perhaps at one sitting, but for the wealth of its information. Some of this will be considered trivia, other sections may appear a bit pretentious in their generalizations, but the whole is good, clean fun.



"The Man in the Well." Lascaux, France (ca. 13,000 B.C.)

HERE & THERE

Philadelphia, PA—For the first time in its 63 year history, the American Friends Service Committee has elected a woman as its executive director. Asia Bennett, in her acceptance, told her fellow Quakers, "The entitlement of the poor and minorities in the United States to a better life involves a lot of women and children. We must help them."

Big Mama Rag

New Jersey—Ciro Chumont has lost his damage suit in which he claimed that scars he received in an automobile accident turned him into a homosexual. Defense attorneys presented evidence that the "Penny arcade" Chaumont claimed to be leaving the night of the crash was actually a gay bar he went to quite often.

San Francisco Sentinel

Wimbledon, GB—Tennis fans are all agog over the revelation in London's **Sunday People** that tennis champ Martina Navratilova is living in Los Angeles with lesbian author Rita Mae Brown (**Rubyfruit Jungle**). Brown denied the rumor that a wedding ceremony took place in the 27-room mansion they own together and says: "Martina's life is tennis and mine is writing. Our private life is strictly between us."

Gay News (London)

Mount Pleasant, MI—This year's Michigan Womyn's Music Festival has been set for August 14-17. For details write: We Want The Music Collective, 1501 Lyons St., Mt. Pleasant, MI 48858.

Chicago Gay Life

Washington, DC—A gay radio show is now being aired here every Wednesday at 10:30 p.m. on WPFW-FM (89.3). For more information telephone: Friends of Gay Radio, (202) 323-0911.

Chicago Gay Life

Vancouver, B.C.—The Vancouver Gay Alliance Toward Equality (GATE), a ten-year-old gay activist collective and publisher of **Gay Tide**, has dissolved, citing "extreme financial pressures" and "an overtaxed" membership.

Press Release

Los Angeles, CA—The Roman Catholic Diocese here is planning a workshop on ministry to homosexuals to be held in October. The workshop will be led by Fr. Dennis Ebel, OSA of St. John's Seminary. Dignity (the gay catholic group) participation has been forbidden by Cardinal Manning.

The L.A. Gay Catholic

Los Angeles, CA—Longtime gay activist Morris Kight has been appointed to the County Human Relations Commission by Supt. Ed Edelman. The appointment was confirmed in a unanimous vote by the Los Angeles Board of Supervisors.

Chicago Gay Life

San Francisco, CA—William Kirk Budd, one of those arrested in the riot following the Dan White court decision on May 21, 1979, has committed suicide. His death was revealed when he was to have appeared in Municipal Court with eight other defendants and a death certificate was presented as proof that the case had been "disposed of." According to the certificate, Budd died from a self-inflicted gun shot wound to the head on April 7, 1980, while staying with his parents in San Mateo County. His body was found in his bedroom after his mother returned from work.

Budd, 20, left a note for his family that said, "You're better off with me out of your life. . . I'm sorry . . . I didn't mean to do anything wrong, but I just kept doing it."

Gay Community News

Boston, MA—On field trips to Arizona, a team of Harvard biologists have discovered four species of lizards where females often engage in mock male-female sex.

Psychobiologist David Crews, who heads the team, says that 27 different kinds of parthenogenetic lizards—all female species that lay eggs to produce exact genetic copies of the mother—have been identified. There are no males in these species, but a mock male-female type of sex occurs frequently with an active and a passive role, which can be reversed in another encounter.

The biologists do not know why the activity takes place, but according to Crew, it may be a kind of "compensation" for life without males, or an evolutionary hangover from the old male-female days.

San Francisco Sentinel

Memphis, TN—Disc jockey Ron Jordan has been fired by radio station FM-100 here after numerous complaints about his derogatory comments aimed at gays and other minorities.

The Blade

San Francisco, CA—The winner of the first televised version of "The Gay Dating Game," which was broadcast on June 13 here, won a box of roses, movie tickets, and dinner for two with the "bachelor" whom he chose as his date.

Washington Post

Berkeley, CA—The Berkeley Barb, which set out 15 years ago to stick a barb in the establishment but became known best for its racy classified ads, is calling it quits. The paper claimed a peak circulation of 90,000 in 1968, but had dropped to 2,000 by July of 1980. In 1978 the Barb stopped carrying sex ads and toned down its rhetoric in an effort to broaden its appeal.

Milwaukee Journal

REVIEW

La Vie Temeraire (Reckless Living)
by Frederic Rey. Paris: Flammarion, 1979. 48 F.

Reviewed by Lee C. Rice

La Vie Temeraire was one of two novels (the other **L'Etoile rose** by Dominique Fernandez) which shared the Arcadie Award for the best gay literature of 1979. The two are indeed well suited to such a spotlight, for both are excellent literature; and, while VT is a personal tale of family and love, ER is a cosmic chronicle spanning the gay liberation movement for over half a century.

The tale of VT is a simple one; and, except for the last few pages, it is recounted in the first person, that of a provincial (rural) youth who arrives in Paris for military training, and who achieves a friendship by means of a sporting event. The youth is Serge, and his newfound love is Stanislas, a remarkable person of beauty, charm, interiority, humor, and personal rigor. Both men are creatures of solitude who prefer quiet reflection to the roaring crowd. "Serge," Stanislas remarks, "I love the fact that you have need neither of radio, nor TV, nor cigarettes, nor alcohol in order to live. You are like me." And the response: "I have often reflected on this. All of these needs exist because they 'take the place of' or replace what does not exist but what we wish did exist, the interior of life, the power of emotion, reflection, or even simply the power to dream."

Serge is seduced, conquered, and he finds in Stanislas the deepest satisfaction for his love. Not that there is love in the novel in the sense of "sexual activity": it is there tacitly, unmentioned not for any sense of shame, but simply because it is too natural to insinuate itself in a separate or explicit fashion. VT is, then, a love story, in the

deepest sense of this well-worn phrase.

Serge is pushed by social expectation into a heterosexual marriage with Claire, and life with his wife and mother-in-law is about as wretched as can be expected. Stanislas remarks at one juncture that "marriage comprises three stages: the man is first cut from his friendships, then detached from his family, and finally incorporated as much as possible into the family of his wife."

VT, and particularly Stanislas, runs the risk of falling into total misogyny at several points, a fall from which the novel is redeemed in two ways. First, there is Serge's assessment of Stanislas: "I guessed that he retained a formidable explosion of hatred, not for women so much as against what upbringing and society has made of so many of them by the intermediary of men, through customs and style, makeup, silly literature and, the last escape for a feeble part of them, through political frenzy." Secondly, there is Serge's mother, who is truly one of the most remarkable and sympathetic characters in the novel. Her love for Stanislas is only exceeded by her own love for her son. The nature of their relationship never even arises as a problem for her, not because she is "tolerant" in the wishy-washy liberal sense, but because she is genuinely a loving person in her own right.

More than half the novel pursues the unwinding of the ill-fated marriage as seen through Serge's eyes. It is not a classical triad so much as a tetrad: we have Serge, Stanislas, Claire and her mother, and Serge's mother—each trying to reconcile their differences and live in peace, and all doomed (need it be said?) to failure. Such is the stuff of which tragedies are made, and VT is truly a tragedy in the great French tradition. The end of the novel signals the death of Stanislas and the breakup (well anticipated) of the marriage. It is a dramatic **denouement** which is

genuinely capable of bringing tears to the eyes of the reader.

VT is a tremendous accomplishment, a real monument of French gay literature. The aura of sensibility and emotion which pervades it is deep without being sentimental, effective as a whole and in each of its parts. A remarkable literary achievement.

(Editor's note: GPU NEWS will be offering brief reviews of foreign gay literature on a regular basis. For those of our readers who cannot read the originals, reviews may provide useful news of gay themes in other literatures and cultures. By bringing noteworthy works to the attention of American readers also, it might not be too much to hope that some of these might be offered in English translations by U.S. publishers.)

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REVIEW

A Fairy Tale by Solly Steinberg.
Delacorte Press, New York, 1980.

Reviewed by Rick Sundin, Jr.

"Queer is what you are before you find out you're not the only one in the world. Gay is what you become when you find out you are not alone. . . Remember, perversion is in the eye of the nonindulger."

So says Solly Steinberg in this delightful new novel. Imagine growing up in a small New Mexico town in a strong Jewish tradition, and being raised by an Aunt Sylvia who exudes maternal clutches at their very worst. Further imagine being nelly by nature, discovering that you are gay, and then trying to explain this discovery to Aunt Sylvia.

184 fun-filled pages of correspondence and dialogue between Solly Steinberg who moves to San Francisco and lives gay life thoroughly, and his dear old Aunt Sylvia transpire. Aunt Sylvia's goal in life is to play matchmaker for Solly and get him hitched to some nice Jewish girl, and to thereby cure Solly of his "affliction." Solly tries to explain to Aunt Sylvia that she isn't exactly looking for a woman. Solly sends her a little telegram: "Dear Aunt Sylvia—Have decided I agree with you and would like to get married. Do you know any nice Jewish boys?"

An instant reply arrives: "Dear Solomon" . . . and signed "Love, Aunt Sylvia." I don't want to spoil the statement. Read the book to find out what Aunt Sylvia has to say.

Aunt Sylvia's visit to San Francisco and Solly is great fun, but Solly sadly finds out, "Families are often more ready to accept a terminal illness than an alternate life-style."

I honestly proclaim **A Fairy Tale** to be the most delightful book dealing with gay life that I've ever read.



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CALENDAR

August 1

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

August 2

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

August 3

Metro Christian Church(Milwaukee) Service, 2 p.m., Farwell Center.
MCC(Milwaukee) Meeting, 2 p.m., 2647 North Stowell.
Dignity(Milwaukee) Mass, 6 p.m., 2506 Wauwatosa Avenue.
Gay AA & Al-Anon(Milwaukee) Meetings, 6 p.m., Farwell Center.
Gold Coast(Chicago) Movie Nite, 5 & 10 p.m., "Moonraker."

August 4

Gay Peoples Union(Milwaukee) Meeting, 8 p.m., Farwell Center.

PHOTOS: HEY AND REVOLT

Gay Men's AA(Madison), 8 p.m., St. Paul's University Chapel.

August 5

Gay VD Clinic(Madison), 7-9 p.m., 913 Spring Street.
Mattachine(Chicago) Discussion Group, 7:45 p.m., Phone (312) 337-2424.

August 6

United(Madison) Steering Group, Phone (608) 255-8582.
Man's Country(Chicago) Movie Nite.

August 7

Grapevine(Milwaukee) Feminist Group, 7:30 p.m., Women's Coalition.
Little Jim's(Chicago) Movie Nite, 9 p.m.
Coalition(Madison) for ERA, 7:30 p.m., Lysistrata.
Counseling(Madison) for male rape victims, 7-9 p.m., 1127 University Ave.

August 8

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

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.

August 9

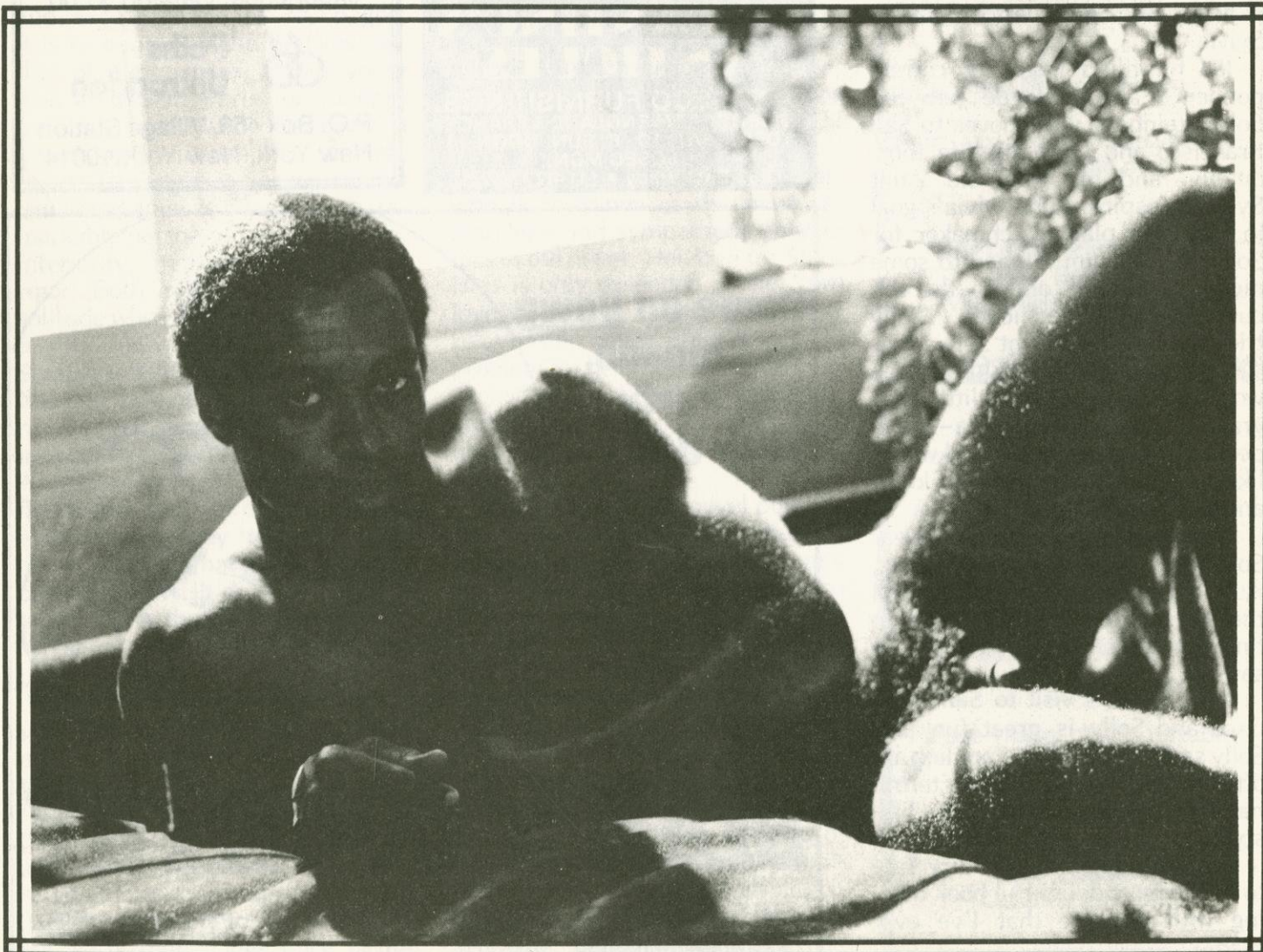
Racine/Kenosha Gays, Rap Group, 6 p.m., Unitarian Church, 625 College Ave., Racine, Phone (414) 552-7331.

August 10

Metro Christian Church(Milwaukee) Service, 2 p.m., Farwell Center.
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.
Gold Coast(Chicago) Movie Nite, 5 & 10 p.m.

August 11

Gay Peoples Union(MKE) Meeting, 8 p.m., Farwell Center.
Gay Men's AA(Madison), 8 p.m., St. Paul's University Chapel.



Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.
 Little Jim's(Chicago) Movie Nite, 9 p.m.
 Coalition(Madison) for ERA, 7:30 p.m., Lysistrata.
 Counseling(Madison) for male rape victims, 7-9 p.m., 1127 University Ave.

August 22

Swedish Gay Liberation Week

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

August 23

Swedish Gay Liberation Week

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

August 24

Swedish Gay Liberation Week

Metro Christian Church(MKE) Service, 2 p.m., Farwell Center.
 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.
 Gold Coast(Chicago) Movie Nite, 5 & 10 p.m.

August 25

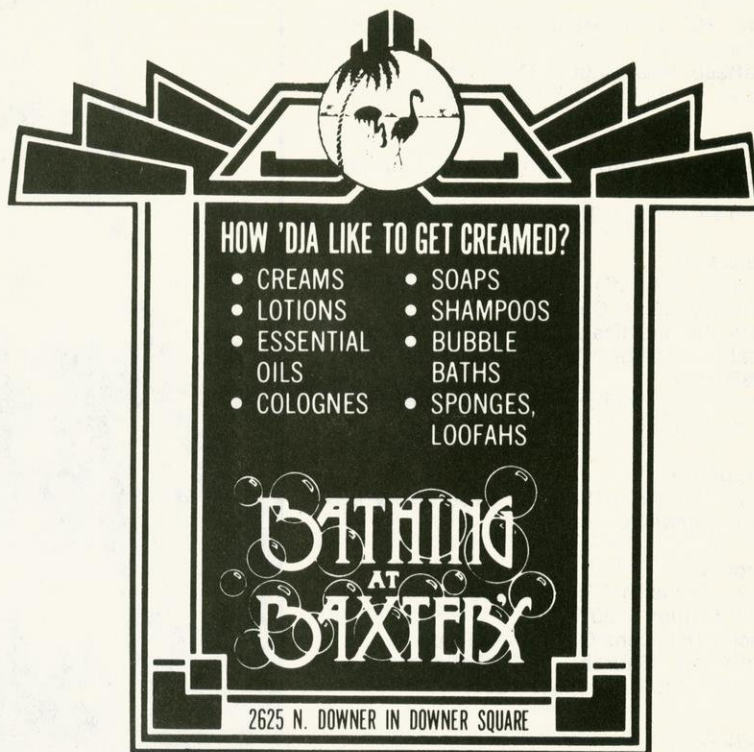
Gay Peoples Union(MKE) Meeting, 8 p.m., Farwell Center.
 Gay Men's AA(Madison), 8 p.m., St. Paul's University Chapel.

August 26

Gay VD Clinic(Madison), 7-9 p.m., 913



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Spring Street.
 Mattachine(Chicago) Discussion Group,
 7:45 p.m., Phone (312) 337-2424.

August 27

United(Madison) Steering Group, Phone (608) 255-8582.
 Man's Country(Chicago) Movie Nite.

August 28

Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.
 Little Jim's(Chicago) Movie Nite, 9 p.m.
 Coalition(Madison) for ERA, 7:30 p.m., Lysistrata.
 Counseling(Madison) for male rape victims, 7-9 p.m., 1127 University Avenue.

August 29

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

August 30

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

August 31

Metro Christian Church(MKE) Service, 2 p.m., Farwell Center.
 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.
 Gold Coast(Chicago) Movie Nite, 5 & 10 p.m.

August 12

Gay VD Clinic(Madison), 7-9 p.m., 913 Spring Street.
Mattachine(Chicago) Discussion Group, 7:45 p.m., Phone (312) 337-2424.

August 13

United(Madison) Steering Group, Phone (608) 255-8582.
Man's Country(Chicago) Movie Nite.

August 14

Grapevine(MKE) Feminist Group, 7:30 p.m., Women's Coalition.
Little Jim's(Chicago) Movie Nite, 9 p.m.
Coalition(Madison) for ERA, 7:30 p.m., Lysistrata.
Counseling(Madison) for male rape victims, 7-9 p.m., 1127 University Ave.

August 15

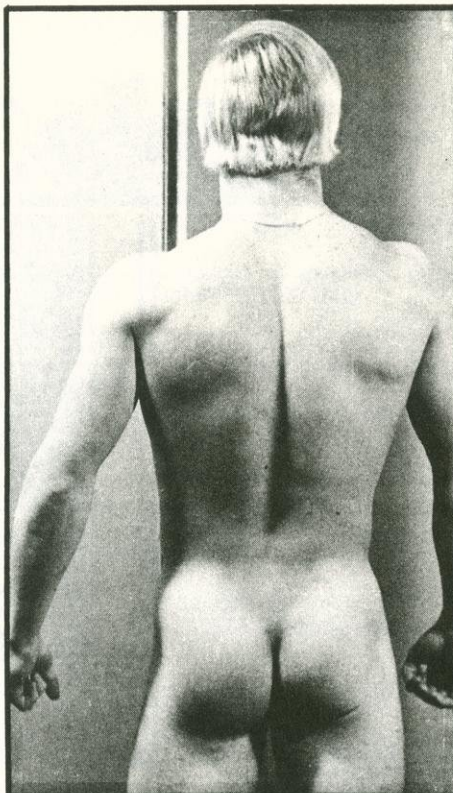
Gay Men's Rap/Support Group(MKE), 8 p.m., Farwell Center.

August 16

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

August 17

Wreck Room(MKE) 8th Anniversary, 3-7 p.m., Cookout.
Metro Christian Church(MKE) Service, 2 p.m., Farwell Center.
MCC(MKE) Meeting, 2 p.m., 2647 North Stowell.



Dignity(MKE) Mass, 6 p.m., 2506 Wauwatosa Avenue.
Gay AI-Anon & AA(MKE) Meetings, 6 p.m., Farwell Center.

**Wreck Room
Milwaukee**

8th Anniversary Celebration

**Sunday, August 17, 1980
3 p.m. — 7 p.m.**

Cookout

Gold Coast(Chicago) Movie Nite, 5 & 10 p.m.

August 18

Swedish Gay Liberation Week. See news article in this issue, or write to RFSL-Stockholm, Inkvarteringsgruppen, Box 15148, S-10465, Stockholm, Sweden.
Gay Peoples Union(MKE) Meeting, 8 p.m., Farwell Center.
Gay Men's AA(Madison), 8 p.m., St. Paul's University Chapel.

August 19

Swedish Gay Liberation Week
Gay VD Clinic(Madison), 7-9 p.m., 913 Spring Street.
Mattachine(Chicago) Discussion Group, 7:45 p.m., Phone (312) 337-2424.

August 20

Swedish Gay Liberation Week
United(Madison) Steering Group, Phone (608) 255-8582.
Man's Country(Chicago) Movie Nite.

August 21

Swedish Gay Liberation Week

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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. Phone 465-1490.

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) 888-1588. 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, 2205 North Halsted Street, Wednesdays from 7-10 p.m. Phone (312) 871-5777.

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.

Guide To Cruising

Beginners Guide \$6.00, Advanced Guide \$6.00, Both for \$10.00. Illustrated photo catalogue, \$2.00. Troy Saxon, Suite 488N, 1626 N. Wilcox Ave., Hollywood, CA 90028.

Unique Gay Dating Service

Men and boys who want to meet you!! Send \$5.00 to: P.O. Box 1681, Madison, Wisconsin 53701. Include SASE please.

Escorts

Masseurs, and models nationwide. Send profile and photo to: Talent Specialists, Box 1016, Hamilton, Ontario, Canada L8N 3R1. The best in clients.

Attention Writers/Authors

Literary agent reads your manuscript and reports in depth. Articles, fiction, plays, and poetry. For fees and details, write: Stephen Hunt, 634 1/2 W. Arlington Pl., Chicago, IL 60614.

Chicago

Counseling/Psychotherapy

John C. Power, MSW, ACSW, By appointment, (312) 327-9886.

Substance Liquid Vapor Light

by Stephen Hunt. Acclaimed gay poetry. 80 pages with illustrations, \$4.50 postpaid from Paper Stork Press, 634 1/2 West Arlington Pl., Chicago, IL 60614.

GPU Legal Defense Fund

The Legal Defense Fund needs your tax-deductible donation to continue its work of support and assistance in the Milwaukee gay community. Send your donation to: GPU Legal Defense Fund, Box 208, Milwaukee, WI 53201.

Home-Mate Wanted

Attractive, trustworthy s-w-m seeks same to share quality house/apartment; metro Milwaukee. Exchange references. You may have same, or let's search together; hoping to move in by October first. Let's meet and talk! Phone BOB at (414) 542-2166.

Looking for Young Man

To share a life together in rural Missouri. I'm 30, intelligent, handsome, and caring. P.O. Box 453, Flat River, MO 63601.

Lesbian Correspondence Club

Directory of sisters by state codes. Fastest growing club of its kind. Inexpensive. Send SASE to: NEW DAWN, Box 907, Phoenix, AZ 85001.

Wanted

Male to share large rural farm house. Private room. Burlington area. Possible part-time work available. For details call (414) 537-4461 between 8 and 9 a.m.

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.

ADS BY THE INCH

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Black Mustang

White male, attractive, late 30's, but married, seeks a black partner, 30-45 yrs. (adolescence is a bore) and dominant-masculine type. Married a super plus. Prefer Racine/Kenosha/Walworth/MKE counties. SASE and photo to: Boxholder, Box 274, Bassett, Wisconsin 53101.

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.

26-Year-Old

Heavy G/M looking for males under 35 for love/sex/friendship. Also to start Midwest Girth and Mirth Club. Write to Mark J., 2727 S. 68th St., Milwaukee, Wisconsin 53219.

Interested in Good Gay Lit???

\$1.00 will bring you (via discreet first-class mail) our illustrated up-to-date Booklist with capsule descriptions of 140 current gay bestsellers. Send for your copy to Lambda Books, Dept. G, Box 248, Belvidere, NJ 07823.

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.

GPU News Back-Issues

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

The Loving Brotherhood

For men on the spiritual path... who care for each other. For free brochure, write: TLB, Box 556GP, Sussex, NJ 07461.

Help

Lonely lesbian lady who loves to write wants to hear from other gay ladies. Write today. D.J., Box 2156, Winchester, VA 22601.

Shop at Sistermoon in MKE

Wonderful books, art, jewelry, pins, records, posters, & T-shirts for gays. Shirts with lambda, I'm a man's man, Gay Unity Now, Warm Fussy Dyke, Come Out, & many more. Body Politic, GPU, and others. Open 7 days. 2128 East Locust, Milwaukee. 962-3323.

For Rent: East Side

Lower flat, fully carpeted, living, dining, kitchen, and bedroom, spacious. Garage parking available. Phone after 7 p.m.: 263-6293.

Photo Lab

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

Need Womyn Roommate

September, own room, sunny atmosphere. Front porch, back yard. Lower flat on the lower east side. 277-8227. I have two cats. Lesbians only.

Moving to Milwaukee

GF seeks room in tobacco-free house or apartment. Early September. Reply to Lisa Nussbaum, 249 N. Beacon St., Brighton, MA 02135.

Recovered Alcoholic?

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

Congenial Landlord

Has beautiful wooded cottage on private lake for very reasonable rent or to share. Swimming, fishing, gardening, and greenhouse. 1-773-2506. Richard.

Wanted-Club Manager

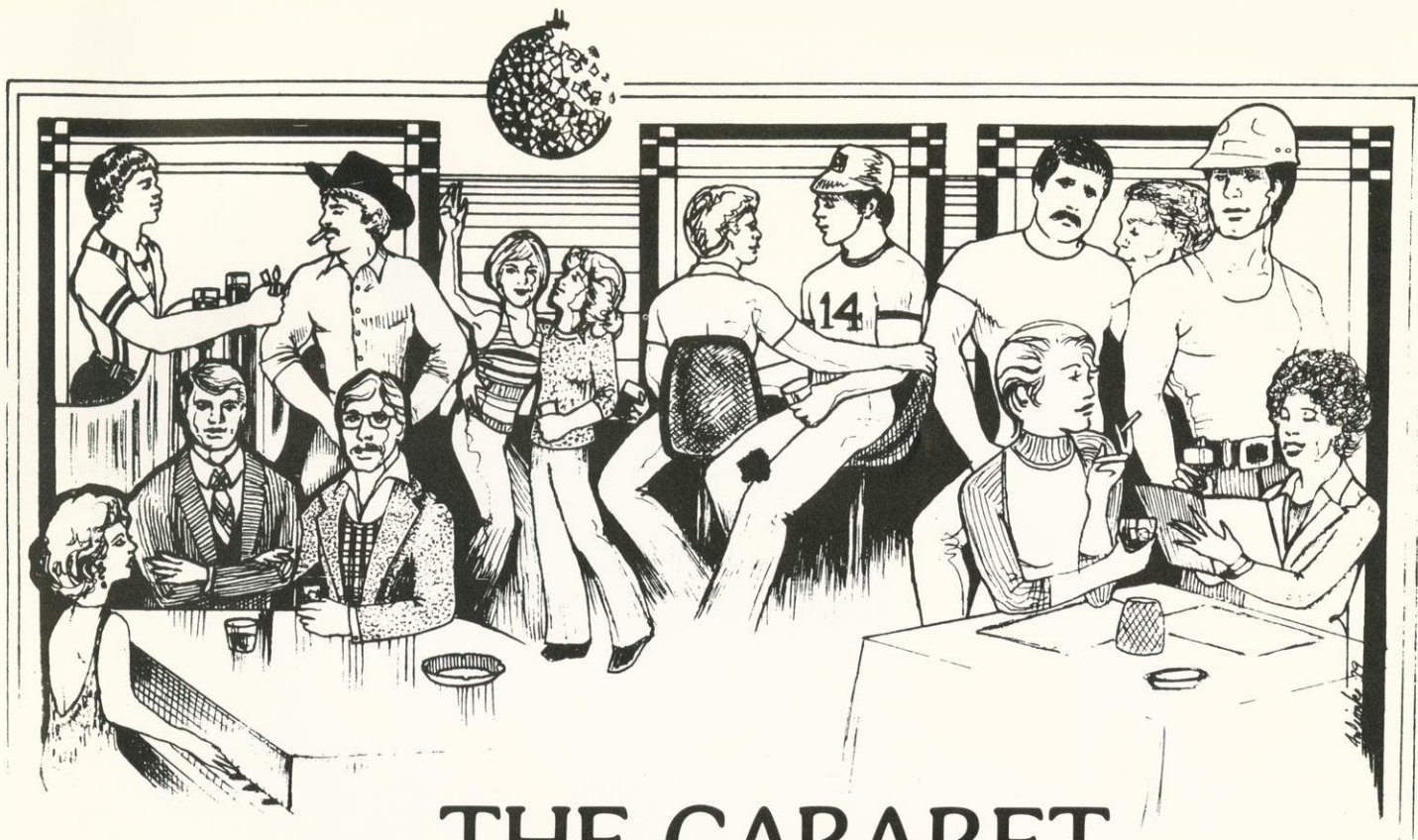
For mixed crowd bar. Send application and resume to P.O. Box 868, Green Bay, Wisconsin 54305.

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.

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.



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