



## GPU news. Volume 8, Number 1 October 1978

[s.l.]: [s.n.], October 1978

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# GPU NEWS

October 1978

75¢

ISSN 0145-5400

*We begin our eighth year.*



# THE BARON

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MILWAUKEE'S FINEST GAY DISCO NIGHT CLUB

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Mondays—All bar stock 25¢  
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Open at 9 PM nightly  
30c beer on Sundays

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# GREECE BACK TO JUNTA



Claude Courouvre of ALEPH (Paris)

**Athens, Greece**—In September the Greek Parliament began considering a bill entitled "On Protection from Venereal Disease and the Regulation of Other Relative Matters." The bill, previously the brainchild of the Colonels' military junta, has apparently been revived by the Karamanlis government.

Among the "relative matters" to be regulated by the bill are homosexuals, who are referred to throughout as "kinaidous" ("those who are a shame even to dogs") rather than the proper Greek word for homosexual. The one-year-old gay Greek organization AKOE has called the bill "viciously anti-gay."

If passed, the bill will define both homosexuals and prostitutes as "obscene persons" in law. Any male homosexual found "circulating in the streets...with the purpose of attracting men" faces a prison sentence of one year. Sweeping powers are also given to the police, who may compel any gay man to undergo "medical tests and therapy" simply on strength of a written complaint from any person alleging that the gay has engaged in sexual activity which resulted in venereal disease. The police are not required to verify or investigate such complaints prior to action against gays.

Reaction in Central Europe was swift. At a meeting held in Coventry (UK), representatives from gay

organizations in Canada, the U.S., England, Scotland, Northern Ireland, Eire, France, Italy, Denmark, Holland, and Australia resolved to use political and economic pressure against the new Greek fascism. Delegates from Sweden, Belgium, and Czechoslovakia, who were unable to attend due to last-minute travel problems, sent messages of support also.

Though the Greek issue was one of the most shocking examples of anti-gay menace discussed at the conference, it was also viewed as most open to successful attack. The Greek Government is presently en-



Jeff Dudgeon of NIGRA (Belfast)

gaged in a large and sensitive public relations campaign to achieve membership in the European Economic Community (Common Market). With memories of the Greek Colonels still fresh in the minds of other EEC members, Greece remains highly vulnerable to civil rights challenges.

Demonstrations outside of Greek embassies have been planned for beginning on September 30, and continuing into October. The umbrella organization founded at Coventry, under the name "International Gay Association" (IGA) also has plans for additional projects internationally. These will include not only fund-raising for various local, national or regional projects, but also coordination of pub-

licity efforts through the gay press in all countries. Robert Mehl (NY), the U.S.A. delegate, was assured of support in the forthcoming battle against the Briggs Initiative in California. Support has also been promised to Canada's **Body Politic** in its continuing fight against Canadian press censorship.



Page Grubd of COC (Amsterdam)

Membership in IGA is open only to gay organizations or publications (not individuals). The annual membership cost will be 100 Dutch Guilders, and wealthier groups and organizations are asked to provide additional funding where possible. IGA is to have a split base, with the Secretariat located in Dublin and the Treasury (under the auspices of the Dutch COC) in Holland. Present coordinators of IGA include: Claude Courouvre of ALEPH (Paris), Page Grubd of COC (Amsterdam), Robert Mehl of NGTF (New York), and Jeff Dudgeon of NIGRA (Belfast).



Robert Mehl of NGTF (New York)

The two addresses for IGA are: IGA Secretariat, c/o CHLR, Box 931, Dublin 4, Eire; and IGA Treasury, c/o COC, Fredericksplein 14, Amsterdam, Netherlands.

## WORD IS OUT

**New York, NY**—The celebrated film, **Word is Out**, consisting of conversations with 26 gay women and men, is scheduled to air on most PBS television stations on Tuesday, October 10, from 9-11 p.m. (8-10 p.m. in New York City). The film will make a nice prelude to the National Week of Dialogue with American Parents and Families which the National Gay Task Force has scheduled for October 22-28.

NGTF has sent a bulletin to many gay organizations indicating that some local stations may be reluctant to air the film at all, and others may consider airing it at a post-11 p.m. time to reach only an "adult" audience. Local gay organizations and individuals are encouraged to contact their regional PBS stations and urge the broadcast of the film at a time when it

will reach a significant segment of the community. PBS stations often air programs more than once, so individuals and groups writing station managers should also urge the possibility of rebroadcasting also.

In New York City, immediately following the airing of **Word is Out**, Channel 13 will air a special local live "outreach" program on the state of gay rights in the NYC area. A series of gay panelists will address a variety of needs and interests in the lesbian and gay communities.

As it happens, the film is to be aired during the National Family Sex Education Week (October 8-14). Gay organizations are also urged to contact local groups involved in NFSEW activities to encourage them to include the film as part of their participation.

## ALASKA NEW CODE

**Anchorage, AK**—A complete revision of Alaska's criminal code which will decriminalize homosexuality was passed in the state senate the first week in July. The vote was 18-2. The new law, which takes effect January 1, 1979, eliminates all statutes against sodomy, homosexuality, cohabitation, adultery, and indecent exposure. There is no history of any prosecutions under the old statutes which referred to adultery, cohabitation, or sodomy.

The bill also eliminates any sanctions against sex between consenting adults, lowering the age of consent to 16 generally, and in some cases 13. In effect the new code follows precedents of eighteen other states of the U.S., Canada, England, and all countries which have adopted the Napoleonic Code.



# ANITA BRYANT UPDATE

Seattle (WA) has been selected by Bryant and her supporters as the next city where they hope to repeal an ordinance banning discrimination against gays. In the June issue of her "Protect America's Children" (a newsletter mailed to those who have donated any money to her crusade), Bryant claims that she is already helping Seattle policeman David Estes in his "Save Our Moral Ethics" campaign. The campaign is reported elsewhere in this issue. Following the filing of SOME's petitions, Bryant announced plans to raise a \$100,000 war chest to spearhead the anti-gay crusade in Seattle. Bryant was in Spokane and Seattle during July and August, but has since carried her campaign back to the east coast.

On September 1, Bryant held a "pro-life, pro-family" rally at the Hynes auditorium in Boston. The anti-abortion rally was co-sponsored by Howard Phillips, a candidate for the Democratic Senatorial nomination in Massachusetts. Asked his views on the rights of homosexuals, Phillips tersely stated, "I do not believe homosexuality is a right to be protected but a disability to be overcome." Phillips' campaign has received strong support from Roman Catholic groups pushing a Constitutional Amendment prohibiting abortion, and his move into anti-gay politics is seen by political observers here as a means of gaining fundamentalist support as well, in light of the fact that Elaine Noble is one of the candidates opposing him.

On September 23, Bryant appeared at a rally for "Moral America" in Rochester (NY) co-sponsored by two fundamentalist groups hoping to rekindle interest in "back-to-basics" morality. Her appearance in Rochester was also seen by political commentators as having political motivation, since it marked the first anniversary of the beginning of the controversy in this city regarding CETA funding of the Gay Alliance of the Genesee Valley.

During August Lydia Schectman, editor of the **San Francisco**

**Sentinel**, acquired a sizeable sample of Bryant's handwriting from her recent mailings, and submitted the samples to Charles Stahl, co-founder of the San Francisco Academy of Handwriting Analysis. A full handwriting analysis appeared in the **Sentinel**. According to Stahl, Bryant is "not abstract", "not introspective", "doesn't put ideas together well", "keeps in tune with her audience and wants to do what people want her to do", "fundamentally a communal person", and takes a pessimistic attitude toward life because "she cannot control everything around her." When asked in the **Sentinel** interview whether Bryant displayed paranoia, Stahl noted "She is very defensive and protective."

In her own fund-raising mailings, Bryant has stressed three pet projects during the summer months. The first, the opening of a "treatment center for gays" in Miami, will require \$250,000 according to her letter. Bryant also wants a toll-free "800" telephone line to help callers identify centers where counseling is available. She adds that counseling would use "Bible-based techniques" and cover every aspect of "sexual perversions and moral problems."

The second pet project is her plan to produce a two-hour television special on "Why America needs to return to the God-given ways so respected by our founding fathers." "Imagine the impact of such a show," she fantasizes in her mailing. "Families will gather together in front of their TV sets and for two hours explore with me through songs and dialogue the land of the free—and the home of the brave." Bryant does not say what salary she would receive for producing the show, nor when it would appear, nor whether it would appear over commercial networks.

The third project is that of opening up a series of satellite counseling centers throughout the country which would "cure homosexuals, prostitutes, drug addicts, and persons undergoing broken marriages." Again she does not indicate in her letter how much is needed or when and where such centers are to open. The centers, she notes, "will help America return to good clean fun that is honorable in God's eyes," and make it possible once again to achieve "the good old traditions like motherhood, baseball, hot dogs, and apple pie." [Editor's note: The above are real quotes from Ms. Bryant. We aren't putting you on.]

*Please mail your gift today to  
Protect America's Children. And  
remember this - because you  
care, many of America's children  
will be saved from the soul-  
destroying immorality of our nation.  
May God Bless you!  
Greta  
Phil. 4:13*

Sample of Anita Bryant's handwriting

# NORTH IRELAND BILL

**N** Ireland, UK—After months of delay the Northern Ireland Office has at last published its first draft Order to legalize private male homosexual acts in the province. Male homosexuality first became an offence in 1885, when, during the small hours of the morning during a discussion of a Bill to end child prostitution, a legislator slipped through an amendment which outlawed all homosexual acts between men. Thus began nearly a century of trials, blackmail, and suicide. Though the law was repealed in England and Wales in 1967, male homosexuality remained totally illegal in Northern Ireland. Now, faced with the threat of action at the European Court of Human Rights, Parliament has undertaken a review of the situation.

The Northern Ireland Office has issued "A Proposal for a Draft Homosexual Offences (Northern Ireland) Order" whose effect would be that of bringing Ulster's law into line with England and Wales, setting the age of consent at 21 (which still remains the highest in western Europe). The reform is the second

part of a proposal submitted to Parliament in 1977. The first part, a reform of the divorce laws, has already received Parliament's approval.

Three months are allowed for public discussion prior to parliamentary vote on the bill. The "Fire-and-Brimstone" twins, Revs. Ian Paisley and Robert Bradford, have already mobilized their fundamentalist congregations for a write-in campaign to their MPs. Gay organizations are also sponsoring a write-in campaign in support of the bill. Letters must be received before October 31, and should be addressed to: Legislative Branch, Northern Ireland Office, Dundonald House, Belfast BT4 3SU, United Kingdom.

Whether or not there is a general election in the meantime, the Draft Order is unaffected—unlike a Parliamentary Bill, which automatically falls at the end of a session. Gay leaders are confident that, if a Labour Government is returned to office after an election, some version of the Reform Bill will be introduced and passed.

## BRITISH CRIME FIGURES

**London, UK**—The latest crime statistics for England and Wales indicate a further fall in the number of homosexual "offences" throughout the United Kingdom. The figures, for 1977, show that every category of offence—buggery, attempted buggery, indecency, and importuning—was down from the 1976 levels. This is the second successive year for such a decrease.

But the figures also reveal a startling discrepancy in the way that police treat homosexual and heterosexual offenders. In cases of public solicitation, 7,833 female heterosexual offences were recorded, of which 3,945 (49%) were dealt with simply by police caution. Yet, of 608 equivalent homosexual offences, only 5 were cau-

tioned (1%), the rest being taken to court for trial.

Conviction rates in court also tell a similar story of eagerness to prosecute even in the presence of inconclusive evidence. Of those charged for solicitation offenses and subsequently dismissed because of inconclusive evidence, only 4% were heterosexual cases, yet nearly 20% of the homosexual cases led to acquittal.

Between 1976 and 1977, convictions for buggery fell from 225 to 198, attempted buggery from 757 to 741, public indecency between males from 1,580 to 1,548, and importuning from 494 to 489. This gives a decline from 3,056 in 1976 to 2,976 in 1977. The total number of these offences in 1975 had been 3,167.

## ROBINSON RECORD BANNED

**Auckland, New Zealand**—Radio New Zealand (RNZ), the government-run radio station, has officially banned the record "Glad to Be Gay" by the British rock group The Tom Robinson Band (TRB), reviewed in the August issue of GPU NEWS. Gay organizations throughout the country have characterized the RNZ decision as "blatant and unjustifiable discrimination."



The record has been a major hit in the United Kingdom and has also been receiving widespread airplay on (commercial) air stations in the United States. Several private radio stations in New Zealand are also airing it regularly. The Head of Programs for RNZ, Beverly Wakem, has said that the song fails to follow the Broadcasting Corporation's program rules and the government legislation covering RNZ. Other RNZ executives have referred to the record as "lewd and obscene."

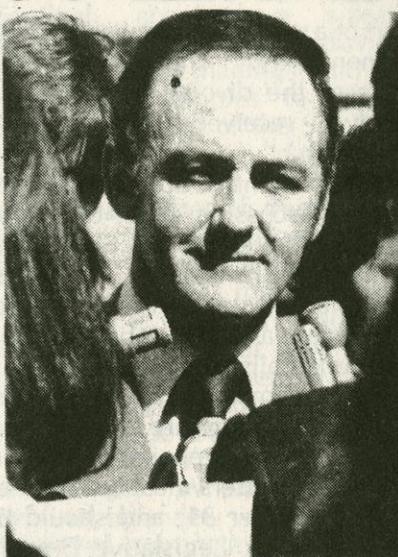
Gay Liberation called on RNZ to "lift its ban on this song and to adopt a more consistent approach in the policy toward popular music concerning minority groups." GL representatives pointed out that other songs with gay themes have been allowed on RNZ. A song called "The Killing of Georgie" by Rod Stewart and the Morris Albert song, "You're My Sweet Loving Man", have been aired regularly on the station.

# BRIGGS BILL GOES TO BALLOT

**Los Angeles, CA**—In late August Judge George Dell of the California Department of Writs and Receivers issued a temporary restraining order on the Briggs anti-gay teachers initiative (Proposition 6 on California's November ballot), halting its progress as a ballot measure. At a hearing held the first week of September Judge Charles Phillips determined that, contrary of arguments proposed by plaintiffs, state registrars had indeed complied with the law in accepting signatures on the petition filed in May. Additionally, Phillips ruled that, even if the 4,000 contested signatures were invalid, Briggs had still provided more than the necessary 312,404 signatures. As a result, the initiative will definitely appear on the November ballot.

The plaintiffs' argument that both the title and the summary of the initiative were unclear and misrepresentative was also declared irrelevant at the hearing. Phillips noted, "I find the summary (of the initiative) unclear, but the initiative itself is unclear and that is not the fault of the Secretary of State's Office or the Attorney General." Both of these offices were cited as defendants in the original injunction suit. Legal representatives from several of the groups opposing the petition explained that questions of both ambiguity and constitutionality could only be decided by the courts if the initiative were first passed and subsequently challenged once in force. There is also a court case pending in San Francisco which charges forgery of a large number of petition signatures; but, since this case will probably not be terminated before the November ballot, its outcome also would be used by the courts following the referendum.

In the meantime statewide groups have stepped up their advertising campaigns in advance of the prospective November ballot. In Los Angeles and San Francisco



Senator John Briggs

these campaigns have included many fund-raisers and benefits; and, in the latter city, Supervisor Harvey Milk has given his support to an omnibus anti-Briggs organization designed to coordinate gay efforts. The campaign has also moved nationwide via a series of advertisements (see elsewhere in this issue of GPU NEWS) and public speaking campaigns.

Reverend Troy Perry, founder of the Metropolitan Community Church, brought his own anti-Briggs campaign to Chicago during August, when he spoke to a group of concerned gay men and lesbians at Center Stage's Cabaret. Perry continues to emphasize the importance of the Briggs Initiative to gay persons nationwide. The initiative would allow local boards to fire or refuse to hire teachers or any other school employees for "advocating, soliciting, imposing, encouraging or promoting of private or public homosexual activity." Briggs has spent more money to get his measure on the ballot than has ever been spent on any initiative. Many of these funds were diverted from Briggs' earlier and now defunct gubernatorial campaign. Perry especially fears the snowballing effect which the passage of the bill could cause nationwide.

California State School Superintendent Wilson Riles has already come out against the initiative, saying that the problem in California is getting qualified teachers, not the abuse of children by teachers. Every Republican candidate at the state level, including Evelle Younger (the GOP gubernatorial candidate) has also spoken out against the initiative despite the fact that Briggs is a fellow Republican. The Executive Board of the California Democratic Party has also adopted, by unanimous vote, a resolution opposing Proposition 6, and Democratic Clubs throughout California have already promised support to the gay efforts to defeat the bill.

Perry concluded his own talk in Chicago by noting: "I think we can win in California. I think we can win this fight. I think we can stop the domino effect. . . . Whether we win or not in California I'm not going back in the closet ever again and I know you're not either."

## TEXAS GAYS ORGANIZE

**Dallas, TX**—A five-point legislative plan was introduced at the Texas Gay Conference in July. The plan announces how present Texas law, which criminalizes homosexual conduct, "will be repealed, and how Texas gays will prevent discriminatory legislation from passing in the upcoming legislative session."

The plan calls for continual and public recognition and identification of human rights supporters and opponents in all regions of Texas, the building of coalitions with groups of "traditionally under-represented persons and with persons who support our push for equality," a comprehensive communications network with local lawmakers, and the establishment of an Austin headquarters and a lobbying team.

# BOSTON POLICE TRIAL

**Boston, MA**—Complaints against police by gay citizens in the Boston area have continued to an unprecedented degree. Boston's **Gay Community News** reports that it is receiving several complaints each week of police inaction in dealing with gay victims of crime, and of police harassment of gays in and around Boston.

One Back Bay man was savagely assaulted in the lobby of the L Street Bathhouse in South Boston on August 14. The man escaped and took a taxi to Police District Six, where he reported the crime. The officers took his name and address, said that they would contact him if they learned anything, and said "See you later, Sweetie" when he left. Placed in an ambulance and kept overnight at New England Medical Center, he is still waiting for police contact or investigative reports.

Another police complaint presently under investigation in Boston Police District Four is that of a 25-year-old Medford man who, while talking to a neighbor at a public intersection on the morning of August 8, was stopped by two police officers and asked for identification. He provided identification; but, when he asked for the officers' names and badge numbers, he was taken into "protective custody" and spent the rest of the day in a cell.

## ACTIVIST SUES FBI & CIA

**New York, NY**—Attorneys for David Thorstad filed suit here in the U.S. District Court in late May against both the Federal Bureau of Investigation and the Central Intelligence Agency, as well as the Department of Justice. The aim of the suit is to seek the release of all FBI and CIA files on Thorstad.

The action alleges that the FBI and CIA are withholding documents on Thorstad to which he is legally entitled under the Freedom

The many complaints come in the midst of an ongoing trial of three Boston police officers accused of misconduct in connection with the beating of three gay teenagers. The City of Boston has brought formal charges against Officers John Gillespie and Thomas Clifford, and Lt. Ralph Maglio, as a result of an incident which occurred on August 18, 1977. According to testimony given by one of the youths who originally filed a complaint, he was walking with three friends to his Beacon Hill apartment when he heard screaming noises from the Arlington Street subway station. Two men emerged from the station and ran toward their respective cars. When Larry Brown, one of the youths watching, called out their license numbers, the men chased him, threw him to the ground, kicked him in the head, and shouted "this is for Anita Bryant."

When a police cruiser arrived at the scene, the youths learned that the two men who had beaten them were police officers Gillespie and Clifford. The officers in the cruiser arrested the victims and freed their assailants. Brown said that he was handcuffed and put into the cruiser. On the way back to the station, the arresting officers threatened "to dump him in the Charles River or the Blue Hills" because "queers have no right to live."

of Information Act. Thorstad is a longtime activist in the gay movement, former president of the **Gay Activist Alliance**, currently a spokesperson for New York City's **Coalition for Lesbian and Gay Rights** (a city-wide umbrella group) and co-author of **The Early Homosexual Rights Movement**. He is also the plaintiff in a suit by **Lambda Legal Defense Fund** challenging the constitutionality of the New York State sodomy statute.

## DEFENSE DEPT. POLICY CHANGE

**Washington, D.C.**—According to a new U.S. Defense Department policy, men and women discharged from the Armed Forces because of their homosexuality can no longer be denied an Honorable Discharge. For a temporary period ending January 1, 1980, gay veterans may apply to military review boards to upgrade their discharge status; and gays currently in the service will normally receive honorable discharges if their records warrant them.

The policy change in fact dates from January of this year, and was covered in an earlier issue of GPU NEWS; though this is the first time that the Defense Department has announced it publicly. A memorandum issued by Navy Secretary Graham Claytor states that "Homosexuals will normally not be treated as a distinct category for purposes of discharge characterization. The character of the discharge should reflect the nature of the service."

If the new policy bans discrimination against gays in determining discharge status, it still requires that they be discharged, on the grounds that "The presence of such a member in a military environment seriously impairs combat readiness." According to statistics presented in their book, **Homosexuals and The Military**, by Colin Williams and Martin Weinberg, between 2,000 and 3,000 gays are discharged annually from the four branches of the Armed Services.

Veterans seeking to apply for discharge review and upgrade under the new policy may obtain information from local veteran counseling centers, or from: Veterans Education Project, Dupont Circle Building, Suite 610, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036.

# SOME FILES PETITION



*Dennis Falk of SOME addresses news media while presenting petitions to City Clerk Wayne Angevine.*

**Seattle, WA**—SOME ("Save Our Moral Ethics") leaders Estes and Falk have presented Wayne Angevine, City Clerk and gay leader, with 27,000 signatures of their Initiative 13 petitions. Falk stated that "the existing city ordinance gives homosexuals the status of a minority. Initiative 13 perfects Seattle's Human Rights laws (by denying homosexuals civil rights protections)".

Representatives of the two major anti-SOME groups, SCAT and Citizens Concerned, have expressed doubts that the petitions contain 27,000 valid signatures. This fact must be determined by the City Clerk and City Council before the end of October. In a press release issued in September Shannon West of SCAT announced: "I am angry at having housing and employment rights, any rights, my rights, bid upon as if I were on an auction

block. women are doubly threatened by this initiative. We were on the auction block for years. They want us there again; that is why they are going after the Office of Women's Rights."

In addition to SCAT and Citizens Concerned, another anti-SOME organization has been founded in Seattle during September. Called "The Seattle Gay Rights Fund", the new organization seeks to avoid competing with fund-raising efforts by SCAT and Citizens, but will instead sponsor 250 parties in private homes and businesses in 45 different cities of the United States and Canada. **Seattle Gay News** will also publish financial statements for all organizations involved in the anti-SOME campaign.

At the same time that the petition for Initiative 13 was being turned in, a group known as "Demand Obedience to Moral Ethics

(DOME, pronounced "dumb") turned in its own initiative measure. DOME is a subcommittee of SCAT (Seattle Committee Against Thirteen), and aims to show the absurdity of Initiative 13 by submitting an initiative of its own which applies Biblical logic to the entire Seattle population.

Specifically criminalized by DOME's initiative are celibacy (celibates can't reproduce, so they must "recruit"), eating snails, and all other cultic mandates of the Old Testament. It also permits the use of hollow-point bullets (dum-dums) by police officers provided that they are shooting homosexuals, but prohibits masturbation, uncircumcized males, the trimming of the corners of beards (only for males), and makes it illegal for a person to remarry a spouse from whom they have been divorced (the latter offense punishable by stoning).

## BILL FOR TRANSSEXUALS

**Bonn, West Germany**—Due to this country's federal laws, Dr. Gernot Hoffman, one of West Germany's 3,000 transsexuals, is prohibited from the practice of medicine unless she dresses like a male. Dr. Hoffman, whose application to change her name to Gerda has also been denied by the government, is presently working in a clinic near the French border.

Some hope is in the offing, however, for Dr. Hoffman. The West German Parliament is presently considering a bill which would recognize, for the first time in West

## SF PAPERS

**San Francisco, CA—Baytimes**, "A newspaper by Lesbians and Gay Men", has discontinued publication after three issues. The bi-weekly was printed under the umbrella of a non-profit corporation which promised equal representation to women and men, and refused to accept advertising from gay bars and baths. According to Roland Schembari, Associate Editor of **Baytimes**, the publication did not generate enough sales income to continue publication.

The **San Francisco Gazette** also recently discontinued publication following its thirteenth issue.

**Coast-to-Coast Times**, a Los Angeles bi-weekly also circulating elsewhere on the west coast, has mailed a press release to other gay publications stating that its own loss of revenue was due to mismanagement by its former publisher, Rob Appel. **Coast-to-Coast** was originally a San Diego paper which tried to fill the void created in 1977 with the failure of Los Angeles' **Newswest**. Under Appel's direction the paper revolutionized its format, moved to full color, relocated in Los Angeles, and pushed for statewide and then national circulation. The plans were overly ambitious, and the ensuing financial problems led to Appel's ouster.

Germany, the existence of surgical transsexualization. Stipulations of the bill require three compliances by individuals considering the surgery. Such individuals must be over 21, have undergone the sex-change operation, and must also be incapable of reproduction.

Marriage of a transsexual, which is also prohibited by present West German law, would also be permitted under certain circumstances by the new law. This would enable Hoffman to marry her fiance, with whom she has been living for over a year.

## NEW JERSEY CODE

**Trenton, NJ**—New Jersey has passed a new criminal code whose provisions, among others, include decriminalization of homosexual acts and repeal of all laws against abortion. Governor Brendan Byrne's signing of the bill into law drew protests from both anti-gay fundamentalist groups and the anti-abortion lobby. Byrne called the bill, which took effect on September 1, "a very significant advance in criminal law."

Other major sections of the new code deal with setting stiffer sentencing guidelines, toughening rape laws and limiting testimony on a victim's sex life, repealing the Sunday closing law, upgrading penalties for white collar crime, and permitting towns to establish "combat zones" in which pornography is legal.

Discussion of a new criminal code began in 1967, and led to the 1971 recommendations of the State Law Revision Commission. Senator Martin Greenberg (D-Essex), a code sponsor with Assembly member Martin Herman (D-Salem) referred to the bill as "a beginning of a new era in criminal justice in this state. I look to it as a break from the old, worn, and archaic laws," he added.

Last year communist East Germany passed a similar law reform for transsexuals. West German legislative observers are confident that the West German reform will pass, primarily because of the fear of many legislators of having the West appear less liberal and human rights oriented than communist Germany. Decriminalization of homosexual acts in West Germany was defeated in Parliament several times, but finally passed after the East German Parliament eliminated all legal restrictions on consensual sexual activity between adults.

## DISEASE LABEL CHALLENGED

**Coventry, UK**—The World Health Organization, a division of the United Nations, continues to list homosexuality as a "disease." This listing has been challenged by a group of European gays which was formed at Coventry on August 25. Representatives from the United Kingdom, Holland, Italy, France, Sweden, Belgium, and Germany were in attendance at the first meeting.

The group is demanding that WHO remove homosexuality from the list of diseases and also that it recognize the health needs of gay persons internationally. It has also asked that the European Human Rights Commission in Strasbourg, the Common Market, and NATO extend similar recognition to gays.

One of the major decisions was that there be an attempt to establish common nondiscriminatory legislation in all European countries. A concern expressed was that NATO forces from various countries work together while being governed by different sex laws in their respective countries.

The Coventry meeting was sponsored by England's Campaign for National Equality and the Dutch Liberationist Organization, COC.

# ILLINOIS G.R. TASK FORCE OFFICERS

**Chicago, IL**—New co-chairpersons and a treasurer have been elected by the Illinois Gay Rights Task Force. They are: Martha Fourt, co-chairperson, a social rehabilitation worker living in the Lincoln Park area; William B. Kelley, co-chairperson, a Lakeview resident and management services administrator; and Max Smith, treasurer, a Lincoln Park area resident, advertising salesman and member of the Good Shepherd Parish Metropolitan Community Church.

The IGTF is an autonomous subsidiary of the Alliance to End Repression, formed in 1974 to bring together gay and nongay persons working to protect the civil rights of gays.

## PRISONERS WIN ROUND

**Washington, D.C.**—Four gay prisoners who earlier filed a class action suit protesting segregation in special areas at the District of Columbia Jail have won their first round in court. The U.S. District Court of Appeals has reversed a 1974 decision which dismissed the suit on grounds that the controversy "involved less than \$10,000 in damages."

In the initial appeals court decision, Chief Judge David L. Bazelon has ruled that "it is far from a legal certainty that the plaintiffs' rights are worth less than \$10,000." The case will now be assigned to another U.S. District Court Judge for a hearing on the merits of the complaint.

The suit claims that "several consequences follow the decision to place an alleged homosexual in administrative segregation: Placement in an over-crowded and vermin-infested cell. . .ineligibility for work detail. . .denial of access to the library and the law library; restricted visiting rights, inferior medical treatment; and denial of a

variety of other privileges available to the general inmate population.

According to a report in **The Washington Star**, the jail's policy of segregating gay prisoners was ostensibly based on a desire to protect the gay men from attack by other inmates; but that the gay inmates were generally segregated in second-rate cells of the new jail.

## SCHOLARSHIP

**Milwaukee, WI**—Miriam ben Shalom and Leon Rouse, both UWM students, were granted the Jay Garland Memorial Scholarship for the fall semester by the GPU Board of Directors. This award, established in memory of one of the founders of GPU, Inc., is given to the person or persons who have contributed most significantly to the gay community. A stipend of \$50 each will be presented at the October 4 meeting of GPU.

Mr. Rouse's award was based on his work in getting the entire University of Wisconsin system to publicly state that they will not discriminate against a person on the basis of sexual preference.

A Jay Garland Scholarship will again be awarded in January 1979. Nominations are due by January 8 and should be sent to The Farwell Center, 1568 N. Farwell.



IGRTF officers Max Smith, Martha Fourt and Bill Kelley view anti-gay graffiti painted on Park District Building at Belmont Rocks.

## ANGEVINE

**Seattle, WA**—Save Our Moral Ethics (SOME) has successfully obtained 19,000 valid signatures (17,000 were necessary) to qualify its measure to repeal the gay rights ordinance for the November ballot. City Clerk Wayne Angevine, who recently "came out" as gay, declared that 27,000 signatures were originally submitted; but that an unusually high number of 8,000 were discovered to be invalid. He noted, "Based on the months that it took them to get these signatures, I think we will win this fight."

Angevine has also declared his own candidacy for City Council in a district seat vacated by Councilwoman Phyllis Lamphere. He believes that his own campaign will complement rather than conflict with the ongoing gay campaign against Initiative 13.

The gay candidate states that he will play down his gayness during the campaign, concentrating instead on other issues. He believes that his position as City Clerk has permitted him to gain a special and consistent perspective on city issues generally.

## NEW PA PANEL

**Harrisburg, Pa.** - Governor Milton Shapp has announced his 1978-79 appointments to the Pennsylvania Council for Sexual Minorities. The council, established in 1976 by executive order of the Governor following a recommendation from the state Task Force on Gay Rights, was mandated with identifying the needs and solving the problems of Pennsylvania's 1.2 million gay people and other sexual minorities.

New council members include Jeff Britton (chairperson of the Walt Whitman Democratic Club), Spencer Coxe (director of the Philadelphia ACLU), Pam Erdeley (Pittsburgh), Tony Henry (member of the Friends Service Committee), Mary Nancarrow (Pennsylvania Rural Gay Caucus), and Rose Weber (West Philadelphia Mental Health Consortium). The many persons reappointed for an additional term include Barbara Gittings (American Library As-

sociation, Philadelphia) and the council chairperson Tony Silvestre.

Silvestre noted: "In the past two years we feel the council has helped improve the attitude that many people had toward sexual minorities. We are also pleased with the number of positive actions and reactions taken at the state level in behalf of sexual minorities. Through the new appointments made by Governor Shapp we can continue, with the caliber of people that we need, fighting this subtle but very destructive form of social oppression."

Dr. Walter Lear will represent the state Department of Health on the council. Other state agencies also represented on the council include Education, Public Welfare, State Police, Affirmative Action, Commission for Women, Human Relations Commission, and the state Department of Justice.

## HAWAII RIGHTS BILL

**Honolulu, HI**—In a surprise move at the end of August, Delegate Masu Dyer introduced a proposal to the Hawaii State Constitution Convention. Proposal #662, which would include sexual orientation in the Constitution's Bill of Rights nondiscrimination section, was introduced at the last hour of the last day of proposal introductions.

Gay leaders and organizations found themselves caught off guard, but managed to muster a well-documented and superior force of testimonials in favor of the proposal. Of 34 testimonies for and against it, 26 were favorable. The Mormons and Baptist Church were the only organizations which sent speakers opposing the proposal.

During the first week of September, however, the proposal was killed in committee by the Constitutional Convention Committee. Several legislators said they favored the intent of the new language, but felt that the Legislature itself should deal directly with sensitive issues. Others feared that if such a constitutional amendment were placed on the ballot, the public would "reject it and harden its views on homosexuality."

In the meantime a civil rights lawsuit has been filed in federal court by the ACLU of Hawaii on behalf of Arnold Scuillo, a former lecturer at Maui Community college. The suit charges that Scuillo's name was removed from the lecturers list for the 1977-78 school year solely because he is gay. Named as defendants in the case are the University of Hawaii Board of Regents and Sanae Moikea, both individually and in her capacity as provost of Maui Community College. \$50,000 in damages are sought, as well as an additional \$50,000 in punitive damages.

## NEW A.A. SURVEY

**Warsaw, Poland**—A worldwide study of over 17,000 recovered alcoholics was completed in September. It is the largest survey ever made of recovered alcoholics, and shows a nearly 50% increase since 1974 in the percentage of persons under 30 years of age in Alcoholics Anonymous. The study also revealed that 32% of the members coming to A.A. today are women.

Results of the worldwide survey, fourth in a series made every three years, were revealed by Dr. John L. Norris, chairman emeritus of the A.A. Board of Trustees, in a paper prepared for delivery on September 4 to the 32nd International Congress on Alcoholism and Drug Dependency, meeting in Warsaw.

Dr. Norris said that the percentage of alcoholics of both sexes that are 30 years or less in age rose from 7.6% in 1974 to 11.3% in 1977. Female membership (all ages) has risen from 22% to 39%

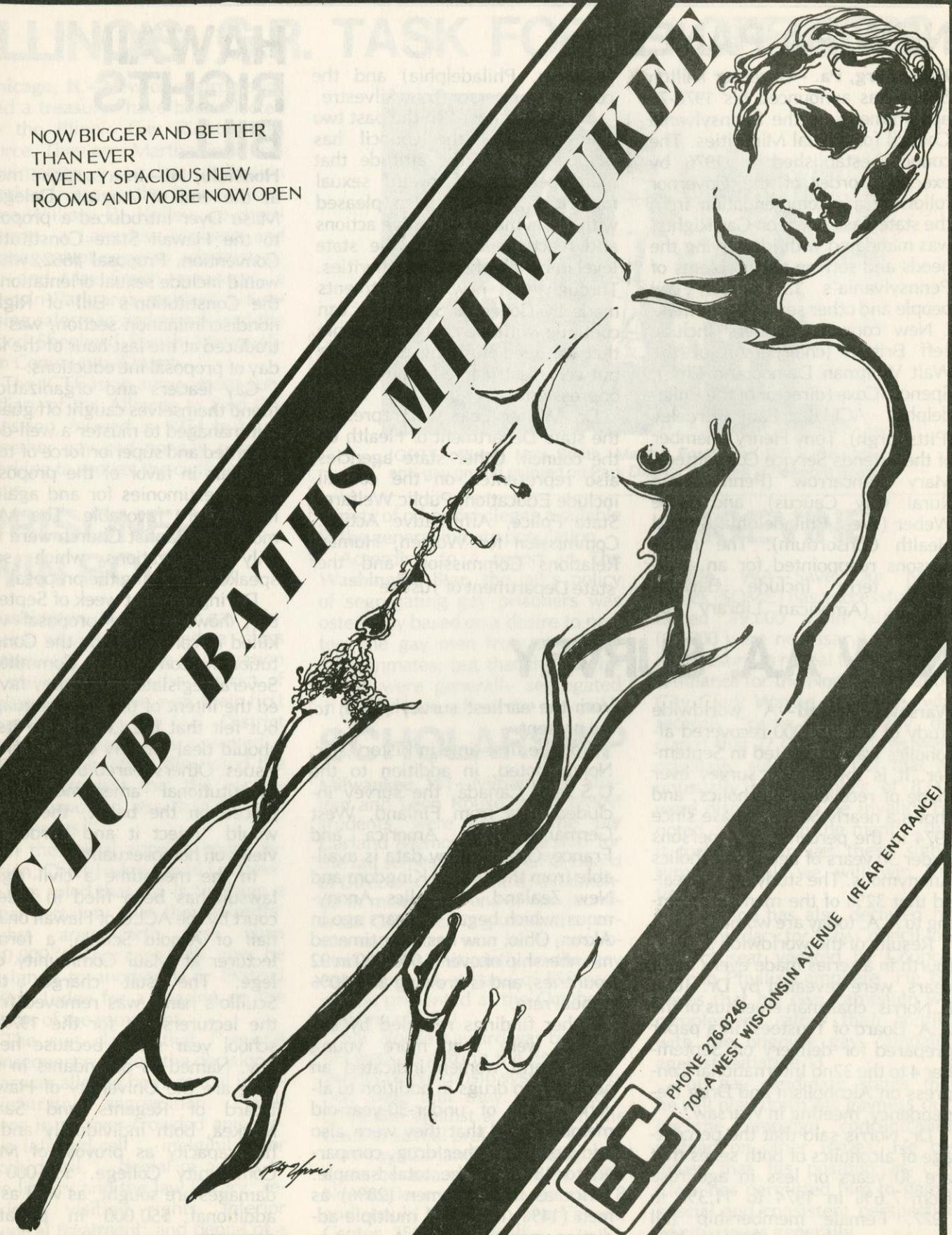
from the earliest survey (1968) to the present.

For the first time in history, Dr. Norris noted, in addition to the U.S. and Canada, the survey included data from Finland, West Germany, Latin America and France. Other survey data is available from the United Kingdom and New Zealand. Alcoholics Anonymous, which began 43 years ago in Akron, Ohio, now has an estimated membership of over 1,000,000 in 92 countries, and is growing at a 10% annual rate.

Other findings revealed by Dr. Norris were that more young people and women indicated an addiction to drugs in addition to alcohol. 43% of under-30-year-old members said that they were also addicted to another drug, compared to 18% for the total sample. Twice as many women (28%) as men (14%) indicated multiple-addiction upon entering A.A.

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# FEEDBACK

## Subscription Department:

We would like to renew our subscription to your publication, GPU NEWS. Enclosed please find a check to cover a one-year subscription (12 issues).

Sincerely,  
 Susan Matusak  
 Head Librarian  
 Indiana University  
 Institute for Sex Research  
 Bloomington, Indiana

## Dear GPU NEWS:

Thank you for running Ms. Martin's article on "born again" religion in the September issue. Fundamentalist Christianity, like gambling or alcoholism, is an escape (or an attempted escape) from what's really bugging you under your skin. On top of that they spend much money advertising this phony "cure" (witness Billy Graham). I went through hell for seven years in one of their "heavens" trying to escape my own gayness—up to and including three years of Bible School and the same amount of time in a "Christian" marriage, as part of my "therapy."

Most people don't have the slightest idea what it's like living under "born again" Christians. They are closer to Nazi Germany or Stalinist Russia in their thoughts and attitudes than any other part of U.S. society. Their deepest teachings are self-hate, submission to authority, and rejection of individual freedom.

Please note that religion is **not** the enemy. The addiction to hardcore black-white philosophy is the real problem. Pity and pray for the fundamentalists, for there are many good people (gay and not gay) who are trapped in those groups and somehow can't get out. P.S. The photo on the cover of the September issue would make a fantastic poster.

R.A.  
 Roanoke, Virginia

## Dear GPU:

We've been subscribers of your publication for a year now and like what you have to offer—thus the subscription renewal. We've seen several other attempts at gay media and feel they just don't make it. They're more like a trip to a gay bar in print. We don't identify with that scene because it's no longer a part of our lives—hasn't been for over three years—and feel there are other guys thinking the same way. Your magazine approaches that group better than any attempt so far—and that's good. . . .there are a lot of guys. . . . who share their lives with and are committed to one other guy, who do not have an outlet or a channel for feedback from others like themselves. Your monthly efforts do a great deal for that group and for us.

Our hope is that someday your scope will become national and as thorough as it is today for Wisconsin.

Sincerely,  
 C. & M.  
 Memphis

P.S. The \$3 over on the check is for the GPU Legal Defense Fund. . . .  
 Editor's note: Wisconsin people complain that we have too much national news and not enough Wisconsin coverage. By the way, we have subscribers in every state in the union and 31 foreign countries; and we do our best with limited space.

## Dear GPU NEWS:

What a remarkable cover on your Sept. issue! How well it depicts our stereotypes! I had just finished reading a masterful article in the October issue of **Blueboy** written by James Tyson in which he points out something that has been bothering me—namely our "costume gayness" as he puts it. The ghetto appearance some of our brothers seem to want to sport. In particular he mentions the convict-like short hair and the often found moustache. Your cover demonstrated a problem some of us gay males ap-

parently have. The fellow on the left is wearing his hair so short he creates the impression that he is suffering from a scalp disease. Why must we wear our hair in the Hitler conservative style of the very people who for years have persecuted us? Were the guys on the cover perhaps practicing for the future roles we gays will have in concentration camps or prisons? God I hope not! But there must be some reason why so many of us go out of our way to look less attractive than straight males. . . .

Watching "Battlestar Galactica" on Sunday I was impressed with the number of really beautiful and handsome guys with long styled hair in that show. I dare anyone to say that the uglies in "Grease" looked better or were more "masculine." Don't get me wrong—some people do look good in short hair but the facts do remain that long styled hair can greatly improve a fellow's face. It is the reason for the short hair amongst us that is even more disturbing than the fact itself. And by the way, both of those fellows on the cover of GPU are good looking—but they could have been great looking.

Joe Forester  
 Milwaukee, Wisconsin

P.S. Nope, I am **not** a hair stylist.

## Gentlemen:

I am writing this letter to acknowledge that I received my first issues of GPU NEWS, and it's the **Best Gay Magazine Yet!** The finest quality gay literature that I have found. **You have my support. Keep up the good work!**

I would like a price list of back issues please.

Sincerely,  
 A. Hall

Colchester, Connecticut  
 Editors note: We deeply appreciate your praise. However, since both men and women are on our staff, and since GPU NEWS is written for both men and women, we hope you will understand that we think the salutation "Gentlemen" is inappropriate.

# EDITORIAL

The October issue of GPU NEWS marks simultaneously both the beginning of our eighth year and the publication of our eightieth monthly issue. So far as we can tell, that makes GPU NEWS the oldest nationally circulating monthly magazine devoted to gay liberation in the United States. France's *Arcadie* soon to enter its twenty-sixth year, remains the oldest in the world. GPU NEWS' longevity and growth have been accomplished by hard work—on the part of a volunteer staff which gives freely of time and talent—and luck, good and bad. Our good luck has taken many forms. Though the publication has constantly grown in size and circulation, many hundreds of readers whose subscription began with Volume 1, #1 are still with us, and we are thankful for their continued support.

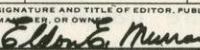
Of course a partial cause of our longevity, comparatively speaking, has been the misfortune of many other gay publications whose inception antedated our own, but which have since disappeared from the gay community. The reasons for their disappearance are as varied as the problems which any small-press publication faces; for publication is a rough business, and getting rougher all the time. Part of GPU NEWS's success is due to the fact that we have constantly tried to keep our own growth at a manageable level, never biting off more than we were reasonably sure that we could chew. Living within one's means is neither easy nor always dream-fulfilling, but it does make for a tomorrow.

Since its beginning eight years ago, the number of pages in an issue has increased from twelve to fifty-two. Recent expansion of news columns and special features have also meant that materials were not lacking for further growth in size, but we have held the line at fifty-two pages for the time being. Costs of printing, mailing, and production have risen about 17% in the past year alone, and we have so far succeeded in absorbing these, which we could not have done in the face of unrestrained growth. Similar considerations apply to color covers which many readers have requested. Remember that we are entirely non-profit. We hope to have color covers, but only when prudent management dictates that we can honestly afford them.

Continued growth and health will, as in the past, depend upon the support of readers, and this takes many forms. Time is a more precious commodity than money, and there is more to putting together a publication than the romance (if that's what it is) of writing and editing. There is proofing, pasting, cutting, layout, bookwork, mailing preparation, filing, correspondence, advertising representation, and a hundred other tasks. Milwaukee area supporters who are willing to give of their time may do so in

a hundred ways: anonymously if preferred, in their homes or with their cars. We have nothing to offer but the satisfaction and fun of working on a publication. We do need this kind of help badly. Skills are not necessary. We can train you. Call 276-0612 if you wish to join our staff.

Readers nationally may also provide valuable support and assistance. If you patronize any of our advertisers, by mail or in person, please let them know that you saw their ad in GPU NEWS. Advertising provides about 50% of our revenues and many readers will note that our advertising has increased nationally during the past months. Particularly gratifying has been the advertisements from businesses which are neither gay owned nor exclusively gay oriented. It has taken Madison Avenue several decades to learn that gay money is not lavender, but green. Strengthening our advertising base outside the gay community provides that same gay community with greater economic presence ("clout" in the contemporary vernacular), and economic liberation is part and parcel of what gay lib is all about.

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3655)			
1. TITLE OF PUBLICATION	GPU NEWS		
2. ADDRESS OF PUBLICATION	1568 North Farwell Ave., Milwaukee, Wisconsin 53202		
3. FREQUENCY OF ISSUE	MONTHLY		
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)	1704 East Kane Pl. #6, Milwaukee, Wisconsin 53202		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers)	1568 North Farwell Ave., Milwaukee, Wisconsin 53202		
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR	PUBLISHER (Name and Address) Liberation Publications, Inc., 1568 North Farwell Ave., Milwaukee, WI 53202 EDITOR (Name and Address) Eldon E. Murray, 1568 North Farwell Ave., Milwaukee, WI 53202 MANAGING EDITOR (Name and Address) Howard Beck, 1568 North Farwell Ave., Milwaukee, WI 53202		
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)	NAME Liberation Publications, Inc. ADDRESS 1568 North Farwell Ave. Milwaukee, WI 53202		
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B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	879	656	
2. MAIL SUBSCRIPTIONS	921	1059	
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 Eldon E. Murray, Editor			



# THE REALITY OF THE BLACK LESBIAN

by S. Diane Bogus

In the April, 1974 issue of **Ebony** magazine, in an article entitled "Has The Sexual Revolution Bypassed Blacks?" Dr. Robert Staples stated:

"One of the effects of the sexual revolution is the increase in 'visible' homosexuality. It is one area of the changing sexual values that has significant black participation. However, the increase in people assuming overt gay life styles is largely confined to black males."

this prefaces his later statement which reads:

"Despite a black male shortage, relatively few black women have joined the community of overt lesbians. But since female homosexuals are not as visible as male homosexuals, the number of black lesbians is difficult to determine. Like the black male homosexual, many black lesbians are deeply involved in the white homosexual community."

What concerns us is that in this piece, Dr. Staples makes three valid, but albeit, naked points: (1) that there are relatively few overt Black lesbians, (2) that that number is difficult to determine, and (3) that of those who do exist overtly, many are "deeply involved in the white homosexual community."

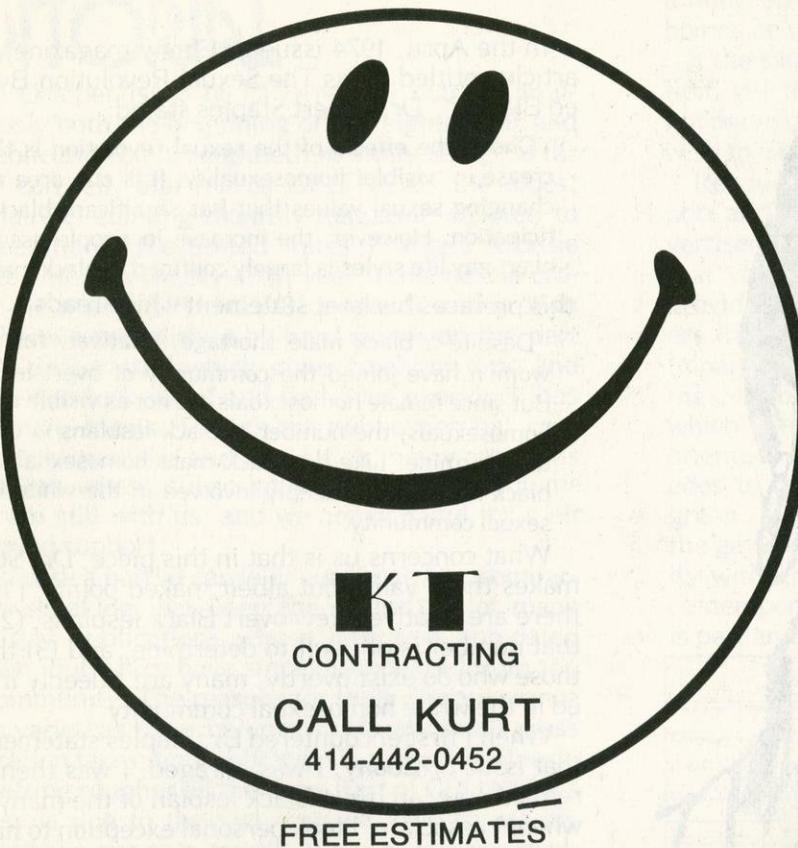
When I first encountered Dr. Staples statements in that issue of **Ebony**, I was enraged. I was then, and remain now, an overt Black lesbian of the many with whom I associate; I took personal exception to his unsubstantiated claim that in their smallness of number, the countable majority of Black lesbians were attached to the white homosexual community.

To me, this was not true. If anything, the majority of overt Black lesbians were not even susceptible to a counting, notwithstanding being categorically misplaced. However, my belief that indisposed numbers of overt sisters do exist was a moot point if none came forward. So, I sat and wrote the "letters editor" at **Ebony** a fiery self-proclamation.

I wanted the public to be given the chance to consider that one sister, perhaps of many, did not want or need the association with group gays, nor the apparent approbation of such an identity. In addition to which, I wanted it understood that Dr. Staples' article was numerically negating, and categorically misplacing the lives of many sisters, (and brothers), yet unspoken, unspoken for good reason.

Those reasons hinge primarily on the occasion for Dr. Staples' article. It came, of course, as a pulse beat of the changing sexual attitudes and mores in our country. Yet, where homosexuality is concerned, Dr. Staples' article represents what appears to be the thought of both the white and Black communities at large: there are vast numbers of homosexuals, there are a few Black ones. A statement that Dr. Staples makes which solidifies this point is:

"Despite the many books written on white sexuality, many of them best sellers, there is not yet one book on black sexual patterns."

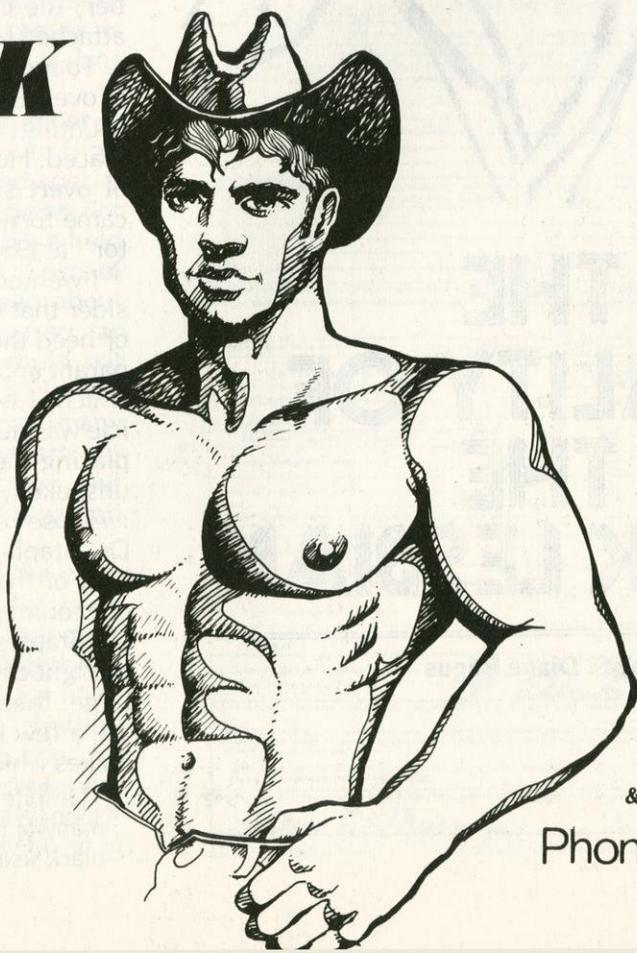


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After checking into it, I found that that statement holds true for magazines as well. I felt that the national periodicals have always had their fingers on the pulse of sociological change, so I took my ardent search for published proof of the "other" Black lesbian existence to the archives of the public library. I sought out every article that has been published on homosexuality from 1969 until this present date, and though without fail, the indexing sources were never without the major subject-headings of "Black," "Sex," "Homosexuality," or "Homosexual: Oppression and Liberation," and even, "When Women Love Other Women," Blacks were not mentioned, and if so, only in passing.

This has led me to draw several conclusions: (1) that, books and periodicals dealing with the changing sexual attitudes in our country see first white society, second, Black, (2) that, because no published research is available which collectively deals with Black homosexuality, there is no exclusive information on the Black homosexual woman, (3) that, not all Black lesbians know about or wish to be connected with the wider gay liberation movement, (4) that, if all Black lesbians were enumerative, and therefore a visible whole, they would be subjected to the same controversy that embroils the larger homosexual society, plus they would experience a special kind of Black oppression, and (5) that, because the Black lesbian is indeed understudied, categorically misplaced, and presumably aware of the preceding factors, she is invisible by a self-enforced omission.

The first of my conclusions is self-explanatory. White culture is studied first because white is the considered majority. Regardless of male or female sexual disposition, the larger body of people presumably provide yardstick information by which the rest of the society can be measured. Therefore what need has there been to isolate the Black male or female homosexual for study.

By the same token, no collective research has been done on Black sexual patterns because heretofore, the focus on the Black community has been racial. The Black community itself has been preoccupied with gaining equality and civil rights, thus, for either group to have stopped dealing with the major concerns of racial discrimination and oppression to investigate Black homosexuality, would have been like having all the king's men go look for Little Boy Blue instead of continuing to try to put together our broken Humpty of race relations.

In this light, the absence of specific studies on the overt Black lesbian life-style is certainly explainable, although subject to prevailing racial conditions.

Thus it is small wonder that the American Psychiatric Association whose figures reflect pragmatic studies and surveys, reported in 1972 that there were 11.4 million American homosexuals, and that of that

lot 9% were Black men, and 13.5% were Black women. Yet, New York's Mattachine Society reported just in 1975 that there are 13.5 million gay people in the United States and of that populace, 9% are Black men and 14% are Black women. Of course, their figures reflect the total membership of Black people who belong to, or are associated with gay organizations around the country.

What is very interesting to note however, is that conflicting figures abound where information as to Black sexual patterns is non-existent. Therefore, the numbers are still no true computation of overt Black homosexuals, either male or female.

Because I exist overtly and independent of the larger gay liberation movement, it can be assumed that other Black lesbians do, too. My conclusion, then, that not all black lesbians know about or wish to be connected with the larger movement is twofold.

First, that some Black lesbians don't know about the movement implies that there are persons media retarded, politically blindfolded, and living in social vacuums. I submit that there are, and countable or not, these sisters who go from day to day living out the ensnaring drama of their own lives seeing, hearing, and interacting only with those people immediately involved. Like players in a television soap opera, for them there is no world outside of the one which they create. For them there is not a reality to be had.

Secondly, my own disinterest in the larger movement, *per se*, can be seen in three separate lights. The first is that at an earlier period in my life, circa 1965-70, my self-identity was total-Black, and aside from an abiding distrust of the white oppressor, the Black nationalism of that period made it a somewhat traitorous act to be attached to any white organization. Thus, when gay groups began springing up, the feeling of Black loyalty, and white distrust made me reluctant to become a part.

However, in yet another stage of my own personal development, I did eventually seek out the direction of white gay liberation. However, I found, that like being of total-Black consciousness, such an association narrowed one's self-expression. It appeared to me that once one is an identified groupie, black, gay or whatever, all of one's perceptions, self-definitions, and energies have to flow through the consciousness-dominating filter of the group ideal. In other words, one would have to, by group identification, talk, walk, eat, sleep, and dream liberation.

Because I have come to prefer not to spend all my time defining or explaining my right to be Black, gay or whatever, I could not ever be wholly enmeshed in a single group ideology. Hence, my third point of view is that I am of varied interests, being still both "Black and beautiful," and "gay and proud," but I am also a greater being spiritually and physically

than a single role allows. This is not to say I am one to sit back and let others fight my battles, no; this essay stands war to that notion, however that I point out my reason for nonmembership in the larger movement, is to say that other sisters have their reasons, and those reasons take us to the fourth of my conclusions.

Since this essay is not aimed at rehashing or pointing out the difficulties of living a homosexual lifestyle, it cannot assume a gay liberationist's position by attacking social injustice, intolerance, and discrimination. Yet, that some "invisible" sisters have their reasons for avoiding the count is directly attributable to the homosexual controversy.

Once visible, a Black lesbian, like all enumerated homosexuals, will be no less a sinner in the eyes of the church, no less sick, in the eyes of the head doctors, and no less perverted in the eyes of greater society. If she is presently functioning within the larger framework of society without attachment to a gay organization, or involvement in an on-going consultation with a psychiatrist, she, no doubt, considers herself well-off. But it is to these sisters that this piece is aimed.

To the overt Black lesbian, being well-off might be living with another woman, going to work, maintaining a household, and partying within one's homosexual clique. It does not involve making oneself obvious to one's heterosexual co-workers, neighbors, and creditors. It is not living in the closet, for any of the above people are free to inquire as to your sexuality, if the occasion allows, and receive an unfettered "yes, I am gay." It is not living in the closet because many times, just by close association, co-workers and neighbors come to "know" without being told, and their knowing represents no upheaval or disharmony in your mutual concerns. However a Black lesbian does not make herself obvious a great many times because those very co-workers and neighbors are members of the Black community, and the community itself is an ideological oppressor. From this oppression, then, all sisters, including myself must be liberated.

If there are, indeed, other Black lesbians like myself, who are keeping Black lesbianism an unseen reality, then, it is due, not to society at large, but our own people who, as a racial nation, and an alleged minority, are struggling to maintain a unity hellishly gained during the riotous 60's.

This very unity, grown powerful enough to have changed some of the white racist laws and discriminatory practices, is the black lesbian's, as well as the Black male homosexual's, circumscribed oppression. Though it is surely a by-product of the "Black and proud/Black power" ideology of that time, it also represents the singleminded purpose under which we toiled.

So all encompassing was this wave of pride and emerging power, that a student at Columbia University, who was a spokesman of its Afro-American Society, was quoted as saying: "In a time when black people are working to create a nation of men and women," [we] "don't have time to wallow in the mud with people who cannot decide if they are men or women."

It is this same residual thought that is oppressing many unseen gays, yet what is not being said is that Black homosexuals should disavow whatever identification, affiliations, and Black involvements they have, nor are Black lesbians encouraged to break the bonds of Black unity, but what must be said is that while yet fighting racist oppression, Black people must continue to demand freedom, and while gaining that freedom, Black homosexuals must not in turn be oppressed and disallowed the individual freedom to be.

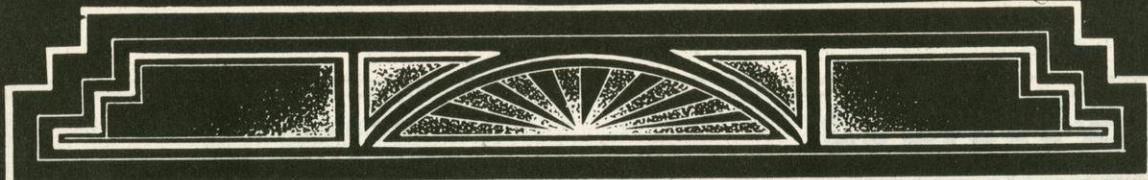
Thus what the greater community of Blacks has failed to see, and what keeps the "invisible" lesbian sister blind also is that the continued Black struggle was what gave impetus to the growing women's liberation movement. It is what catapulted the homosexual community into questioning the legitimacy of the social norms.

"Blacks led the way, beginning in the 1950's by standing up to the institutions that stood between them and free lives by declaring pride and strength in the very blackness that society had portrayed as a mark of inferiority."

Black people have shown everyone that through fighting together for human dignity they could create and make the white oppressor respect their rights. Surely, all homosexuals, so inspired, will continue to voice their discontent. How much less, then, can we as a faction of the earliest leadership fail to say? How, then, can we maintain this self-enforced omission causing us to be categorically misplaced and numerically negated?

At the opening of the Daughters of Bilitis Center in New York in 1971, Ruth Simpson, the president, was heard to say: "I'll start with an analogy of what I think this center means. For many years black women went and had their hair straightened, but underneath they knew it was outrageously gay, and not straight at all." She stopped, looked over the audience, then asked, "Is gay proud?" "Right on!" the audience yelled back. Then she said, "If we get enough people to say that, then we have no fears for the future."

Agreed. But it does not take membership in organizations such as women's or gay lib for the sisters and more sisters who are everywhere to denounce such obvious misinformation as was expressed in *Ebony*, April 1974, but if we don't at least write a letter, there will never be a reality to be had.



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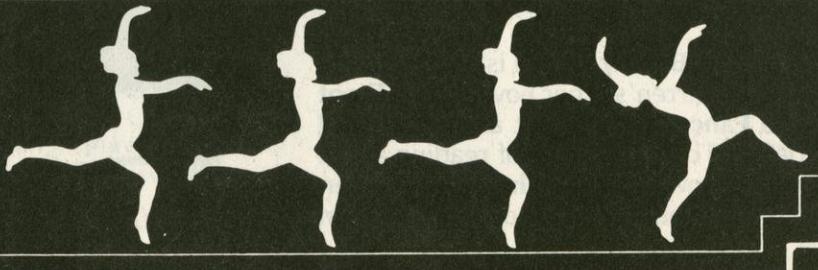
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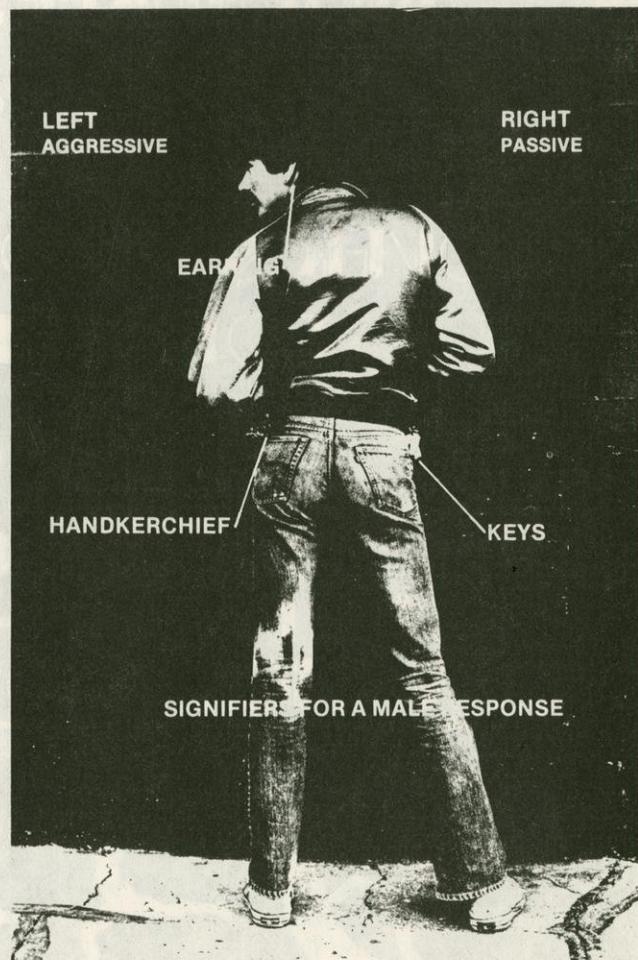
# READING WRITING

by  
peter pehrson

God has a terrible time in Patricia Nell Warren's newest, and third, novel, **The Beauty Queen** (287 pages, William Morrow & Company, New York, 1978). [See September GPU NEWS for review]. His/Her name, along with the other occupants of the Trinity, is invoked for the most disagreeable tasks: fag-bashing, homosexual genocide, and campaigns for political office. The Flaming Sword of the Lord in this case is Jeannie Laird Colter, former beauty queen, actress, and state representative from Manhattan who decides to run for governor of New York State on a virulent, anti-“homosexualism” ticket. Colter’s father is a wealthy Manhattan real estate broker who’s lover (internationally-famous race car driver Marion Rhodes, retired after a nasty track accident) is a corporate executive for Rolls-Royce, America. The story, as you can see, is not for Marxist-Socialists. Father, an extremely lapsed Southern Baptist (but still a Christian), is called upon to solve the dilemma of his closet sexuality with his daughter as she is hitting him up for campaign funds—in short, all the elements of a three-handkerchief gay potboiler. And boil it does.

Across town, Mary Ellen and Liv are having breakfast. They are not as rich as the Colters for Mary Ellen is a Manhattan cop and Liv is a mail sorter but, by golly, they’ve got gumption. Mary Ellen is fired from the force and joins Jeannie Colter’s campaign staff as her bodyguard in a scene so full of rationalizations and facile excuses it would keep Wilhelm Reich busy for a decade. Mary Ellen’s motive is to kill Colter. But morality will out, Colter is spared the bullet and is destroyed instead by her own fanaticism.

And so it boils. **The Beauty Queen** is as pleasantly wooden as Patricia Warren’s other novels, **The Front Runner** and **The Fancy Dancer**. But a lot of critical attitudes are defused by the novelty of reading about gay lives, no matter how artificial. **The Beauty Queen** though, reads like the outline of a novel rather than



the effort itself. Almost everything is present, action, characters, some motivation, plot development—everything but a heart to the words. Distance is necessary for an author but not the soulless quality in Warren's novels which make it seem that she writes with supreme disinterest. Yet once in this book the writing is quality and contains fine emotion: "Even with the livid burn scars on it, Marion's torso, half-hidden by the sheet twisted around it, had a lean beauty to it, a functional beauty, as if designed to offer little wind resistance—like the cars he helped design. (Bill) could imagine that body marked also by the caresses of years, overlaid one on the other like a century of loving, hand-rubbed waxing on a fine old piece of furniture."

There are some handy pieces of gay history, such as the first known gay novel in America (**Joseph and His Friend** by Bayard Taylor, 1870), mention of some of New York's more notable S&M bars, and endless prolixious nineteenth century marine architectural observations.

**The Beauty Queen**, if you haven't already guessed, is Warren's apparent cash-in on the Anita Bryant fad and, all in all, it's an acceptable beach-reading piece of material.

• • • •

The qualities that so highly recommend **Gay Semiotics: A Photographic Study of Visual Coding Among Homosexual Men** by Hal Fischer (56 pages, soft-bound, \$6.95, NFS Press, San Francisco, Box 31040, San Francisco, CA 94131) are historical foresight and lack of pretension. In an introductory essay, Fischer notes that research into gay culture "has suffered from a scholarly stigma" and to break down this formalist approach, Fischer takes a breezy, though not irresponsible tone with many of the captions and much of the text. The one problem with a photographic approach to exploring gay culture is that the process of definition is often one of restriction. Looking at the many models in this book (street fashion jock, archetypal media image urbane, street fashion forties funk, etc.), one wouldn't know that there are as many ways of "being" gay as there are gay people. But Fischer's intent is to document fantasy. He closes his essay with: "Like any other cultural group, gay people have developed a semiotics intended for identification and/or invisibility within the larger culture, as well as communication among themselves. . . As the gay community is polarized on some issues and cohesive around others, the semiotic process which helps locate it in the larger culture will flourish with the interesting and undoubtedly provocative results."

• • • •

"Dance," writes Graham Jackson, "may be the most fleeting of art forms, as certain critics will remind you **ad nauseam**, but it's also, without a doubt, the sexiest." In **Dance as Dance** (140 pages, paper-

back, \$6.95, Catalyst Press, 315 Blantyre Avenue, Scarborough, ON, Canada M1N 2S6). Jackson has collected his dance reviews from both gay and straight Canadian publications. Some of his best are those concentrating on gays in dance and the gay image in classical ballet. "Ballets Focusing on the Dynamics of Male-Male Interaction" is a long, scholarly examination detailing specific ballets and modern dances which use male-male coupling as part of the tension and dance dynamics.

**Dance As  
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*Photo of James Lane & Reid Jenkins  
of the Los Angeles Ballet: by Susan Geston Bridges.*

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Briggs and his supporters are sure to distort the truth about child molestation and other unfounded fears. They'll be saying that their children have to be "protected" from us and, to do that, they'll deny us our right to work and to free speech.

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GPU NEWS photo by Bob Stocki

# SHOWTIME



**Milwaukee, WI**—On September 8, 9, and 10 the New AGC presented an evening of entertainment called **Showtime** at the Crystal Palace. The revue in two acts featured a cast of fifteen persons most of whom were well known entertainers.

The twenty-nine numbers ranged from comedy to the dramatic with old songs and new songs, sad songs and blue songs. The show was directed, choreographed and emceed by Tiger Rose.

Two special numbers by Daniel Schlock, mime artist, were especially noteworthy. Mr. Schlock does traditional mime with studied slow motion movements. His last number was a vampire presentation in which he was carried onto the stage in a coffin. This reviewer was most impressed and feels that you will be hearing a great deal more from this talented person.

# CLOSET CLEANING

by Larry Hunter

## String, A String To It #1

Any day now your search will end. The search that took you from one trick to another, then to the shining cock in white armor. He will be at the end of the rainbow, waiting with patience and open arms. Without a moment to lose, you will find yourselves naked and the love affair non-stop. Then you will discover his cock is much too large for you to handle. It doesn't shine after all, besides that, he has a social disease. It's all too late now, so you both live happily ever after supporting the local physician. I guess it's all a part of cleaning the closet, sometimes we have to pay to get the trash picked up.

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## String A String To It #2

Any day now you will come across a young man, who is propped up against a building on some street corner. His legs will be slightly crossed and his hands will be behind his back. He will look at you with his muscular face as you pass him by and he will say, "Hey Faggot, want to suck my cock?" You will stop for a second, look at him without a smile or grin, just to reply, "I'm not the one who is hungry!" Then you will walk on leaving him with his thought for today.

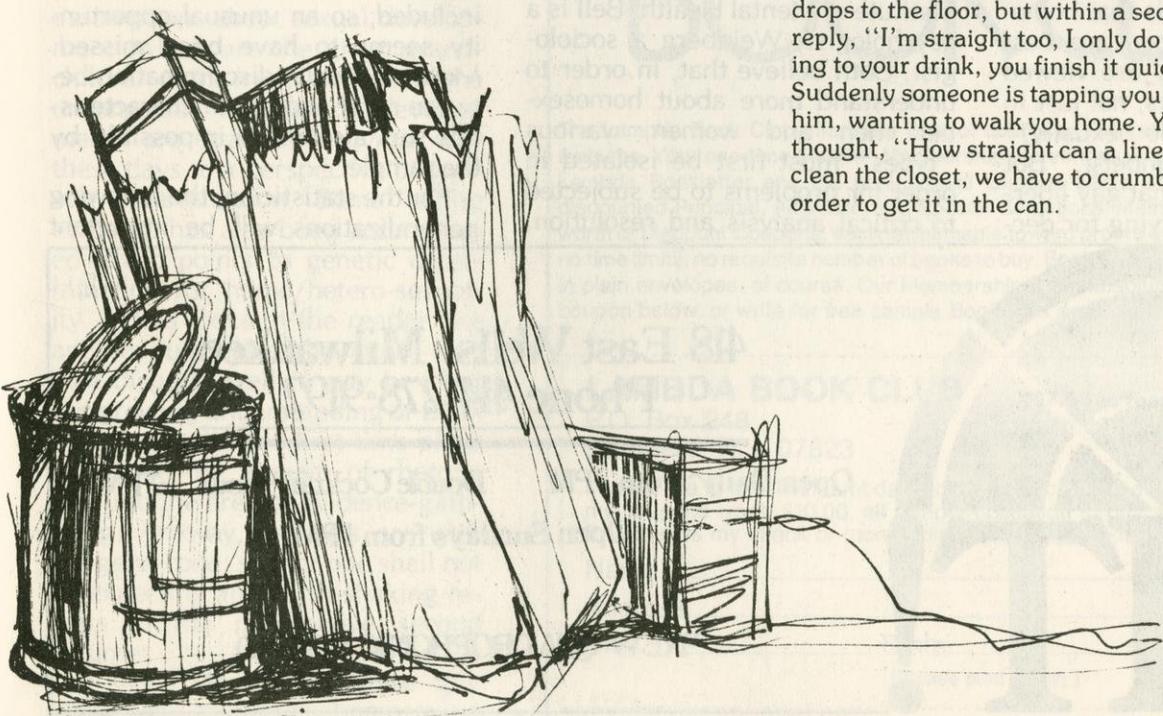
If this muscular young man is not gay, he should be, no one has stopped reproducing the opposite sex! I guess it is all a part of cleaning the closet, one more for the trash.

### String, A String To It #3

Any day now you will be having a love affair with a married heterosexual man. Then suddenly it comes; in the hi-light of your 'it's beautiful and it's forever' love affair, he will stop seeing you. His wife was pregnant at that particular time, you find out, later, during your weeks of melodramatic self-pity. It was the only way he could get his rocks off without feeling he was cheating on his wife. You never did get that new car he promised. I guess sometimes cleaning the closet can be hard, when trash pick-ups are only on Monday and Wednesday.

## String A String To It #4

Any day now you will find yourself entrenched at a bar where the reputation is gay. You will leer around the room picking out a person that's desirable for that evening's pleasure. You will play it cool with a continuous stare, just enough to make it obvious, but not definite. He will comply, and the hours will pass into the early morning. By this time the bar is closing, most of the patrons have left. Making your move, you ask him if he would like to dance. With a sorry look: then a response, "I'm straight!" Your mouth drops to the floor, but within a second you will bluntly reply, "I'm straight too, I only do this part time!" Returning to your drink, you finish it quickly and start to leave. Suddenly someone is tapping you on your shoulder. It's him, wanting to walk you home. You smile with a parting thought, "How straight can a line be?" I guess when we clean the closet, we have to crumble the trash somehow in order to get it in the can.



# REVIEW

**Homosexualities: A Study of Human Diversity** by Alan P. Bell and Martin S. Weinberg, Simon & Schuster, New York, 1978. \$12.95.

Reviewed by Lee C. Rice, Ph.D.

At a time when local communities are voting down antidiscrimination ordinances, and when the forces of backlash and bigotry seem to be mustering arms, this volume could not be more timely. It is the first of a projected two-part study by the prestigious Institute for Sex Research (founded by Kinsey), and provides clear evidence of the spurious nature of existing stereotypes.

The study, the largest and most comprehensive of its kind ever undertaken, concludes that most of the gays surveyed were as well adjusted as the heterosexual control group of men and women who were also interviewed. The principal conclusion, however, is that lifestyles of gays cannot be lumped together into a single stereotype any more than those of heterosexuals can be. "An important lesson to be learned from our data is that homosexual men and women are best understood when they are viewed as whole human beings, not just in terms of what they do sexually," conclude Bell and Weinberg. "But this is no more than what gay liberationists have been saying for decades," one might retort with a hum. Yes, but there is a difference between political slogan and empirically corroborated generalization; and such a difference can be rolled into one package: evidence. And not the introspective, theory-laden, soothsaying evidence put forward by pseudoscience in the name of Freudian psychology, but rather hard evidence—wrought and tempered by the fires of the best empirical methods we have available for the study of human behavior.

There are, according to analysis, some differences which do separate gays from their nongay counterparts. Gays do not engage in sexual violence, rape, or seduction as frequently as do heterosexuals. However, gay males are less likely to make objectionable sexual advances as are nongay males. and, **mirabile dictu**, gay teachers are considerably less apt to make sexual overtures to their pupils as are their heterosexual counterparts.

This investigation involved 1,500 persons living in the Bay area, and was commissioned by the National Institute of Mental Health. Bell is a psychologist, Weinberg a sociologist. Both believe that, in order to understand more about homosexual men and women, various "types" must first be isolated in order for problems to be subjected to critical analysis and resolution.

First, then, the investigation seeks to identify various homosexual "dimensions"—such parameters as how much regret one has at being gay, how overt one is, acculturation to the gay subculture, etc. The title ("homosexualities" in the plural) is justified by the multitude of configurations and variations in the assemblage of these dimension arrays.

San Francisco was chosen because it provided a maximum of cooperative organizations and the least harassing of social atmospheres. From June to October of 1969, five thousand men and women were recruited from a variety of sources and advertisements. A fair mixture of black and white subjects was obtained (for a change). Methodologically the authors did as well as they could, but there are some obvious sampling problems. To mention the obvious one, the Bay Area is a world unto itself, so hardly a good fishing ground for projectable samples. Internally, and less obviously, though San Francisco's second largest population is oriental, no orientals were included; so an unusual opportunity seems to have been missed. More obviously, discrimination between rural and urban characteristics was also made impossible by the sample.

For the statistician, the following generalizations will be important



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also. The training of the interviewers was scrupulous. Statistical confidence tests were run on the input data. Those data for which a correlation analysis was below  $-.40$ , i.e., outside the standard deviation were also eliminated. Elaborate tables are provided. The statistical reliability of the study is second to none. If this makes the reading onerous for the layperson, it is the price which must be paid for accuracy and reliability. Again I note that the study is not a political manifesto, but rather a set of reasoned conclusions backed by hard evidence and careful analysis. It must, accordingly, stand up to scientific scrutiny; and stand up it will.

The authors also have a surprise to spring. There is to be an additional volume, the most ambitious ever undertaken by the Kinsey Institute, which "involves an attempt to ascertain the kinds of developmental experiences which are apt to lead to homosexuality or heterosexuality in men and women." (emphasis mine) From the reviewer's perspective this programmatic assumption, like the 1969 sample, also dates the study somewhat. Environmentalistic assumptions about sexual development (which are the great grandchildren of the freudian myth of the unconscious in infantile development) are gradually giving way these days to a perspective of genetic determination. Some telling evidence has also been accumulated which points to genetic determination for homo/hetero-sexuality. If this looks to the reader like another outbreak of the nature-nurture dispute, well it may be—but our growing understanding of DNA coding may for the first time place it outside the domain of rhetoric and into the area of evidence-gathering. Anyway, my bets are with the gene-code; so I for one shall not be expecting any earth-shaking results in the prospective second volume.

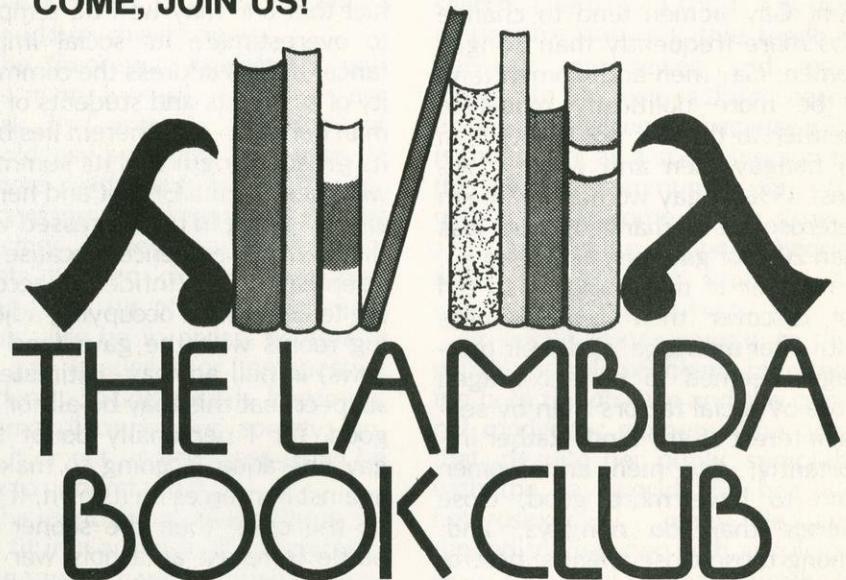
About 75% of the white gay males were exclusively homosexual

in their behavior. These respondents less often considered themselves exclusively homosexual in their feelings. So wave goodbye to the myth that gayness arises from fear of the opposite sex. For the most part white lesbians believed themselves more homosexual in their behavior than in their feelings, whereas black lesbians tended to believe the opposite. On the whole, females tended to show more evidence of heterosexuality than did males. The lesbians also tended to believe that females are

more gentle, more sensitive, more thoughtful, and more deeply involved in their sexual expression than men tend to be. Evidence also bears them out in this belief.

While almost all male gays had cruised, less than 20% of lesbians (black and white) had done so. Females also tend to seek more durable relationships more often and more eagerly than do men. The average duration of a male affair (mean length) was four years, for lesbians it was six. Of those males currently involved in an affair, only

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about one third believed that it was helping them to become better persons; whereas the number of believers was higher among women. Men tend to make tight conceptual boundaries between sex and affection, whereas women do not. **But**—even the most promiscuous groups of males tend to match up (but not better) their nongay counterparts; **and**, on the mean, gays tend to have less promiscuous contact than nongays. Another myth down the chute.

Some other details no less interesting. Gay men tend to change jobs no less frequently than nongay men. Gay women tend to change jobs more frequently than nongay women. Gay men and women tend to be more politically moderate (neither to the left nor right) than do nongay men and women. Almost 35% of gay women had been heterosexually married, but less than 20% of gay men had been so. A number of the women also did not discover their own gayness until after marriage, and their marriages seemed to be encouraged more by social factors than by sexual interest of any kind. Rather importantly, gay men and women tend to have more good, close friends than do nongays; and, among those close friends, heterosexuals are much more often included than are homosexuals among close friends of nongays. This suggests (but does not provide hard evidence for the claim) that gays tend to adapt to ageing and

retirement **better** than do their nongay counterparts.

Perhaps the greatest contribution which the Bell and Weinberg study makes is its demonstration of the essential normality of homosexuality. Of course most of us who are gay or who have gay friends (or both, one hopes) already know from experience what is here demonstrated statistically. For the benefit of those who have not enjoyed such friendships, or would seek to enjoy them more, the study is surely required reading.

This book is a monumentally important one, and so important in fact that one may well be tempted to overestimate its social importance. It does address the community of scientists and students of human behavior, and therein lies both its great strength and its summary weakness. Anita Bryant and her lot are not going to be impressed with the scientific evidence, because the scientists (read "infidels") according to her will be occupying adjoining rooms with the gays (and the Jews) in hell anyway. Ultimately I suspect that this may be all for the good, for I personally doubt that gay liberation is going to make it against her forces on its own. If this be the case, then the sooner the battle is recast as a holy war between religious tomfoolery and scientific truth the better for all of us. The sooner also the scientific community realizes that it is next on the fundamentalist hit-list, the better for both communities (gay

and scientific). The problem is ultimately one for both communities, and we must sooner or later join ranks against a common enemy.

That common enemy is Judeo-Christian dogma, and Ms Bryant is only its most feverish and outlandish representative, but there are reinforcements waiting in the wings. The Judeo-Christian mythology, which still governs the attitudes of untold millions of people toward homosexuality, is as archaic and destructive toward gays as it has been toward heterosexuals. More than Nazi Germany, more than Communist Russia, this twisted and demented obsession with sin and sickness has accounted for the suffering and torture of more persons in more places at more times than any other disease which has been inflicted upon humankind. If this study succeeds in bringing that message home to those of us willing to ponder it with open mind, then it will surely earn its place in the history of human evolution toward humane society.

Those gays and nongays who are perhaps more comfortable reading political pamphlets or vague generalizations will find this volume a bit difficult. No apologies are needed for that: a little mind-stretching is good for all of us. The efforts will repay themselves a hundredfold, for this volume will be no less important or enriching in the years ahead than it is at the present—and, I suspect, no less timely either.



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# REVIEW

**Identities in The Lesbian World: The Social Construction of The Self** by Barbara Ponse. Greenwood, Press, Westport, Connecticut, 1978.

Reviewed by Lee C. Rice, Ph. D.

This is the 28th volume in Greenwood's series, "Contributions in Sociology." Professor Ponse teaches at Washington University in St. Louis, specializing in the theory of stigma, deviance, and criminology; and she is the author of several articles dealing with the lesbian world—articles which were in fact preparatory to the present omnibus study. Her research can best be described as an attempt to subsume data concerning lesbian identity within the general models already available in theories of stigmatization and stereotyping.

The interview sample consists of 75 women, ranging in age from 16 to 76, the greatest number being in the mid-thirties. The majority of these were white and middle-class (4% black), and approximately one third had been heterosexually married at one time. 77% were employed in various professions, 74% had some college education, and 18% live a lifestyle strongly influenced by their political stance (in a feminist collective or commune). The author is quick to point out that this sample cannot be taken as representative. Since lesbians are less acculturated to the bar scene than are their male counterparts, the difficulties in even securing a respectably large sample are well known among researchers. As a consequence of this, the concept of "representativeness" of a sample is almost fully undetermined.

Ann is a successful professional: single, her workmates think of her as a spinster. In fact, she is involved in a long standing marriage with another woman. Within a selected circle of friends, she fully identified herself as gay. Jane was

married heterosexually for many years, and is now divorced and lives alone. Though she has never had an erotic affair with another woman, she openly tells people that she is a lesbian. Mary is a widow who thinks of herself as heterosexual. Yet she is in the middle of a long-term affair with another woman. These three women, while not representative of the sample, are representative of its diversity. They move in a variety of worlds: some secretive and others politically active. The aim of Ponse's study is to analyze the nature of the various lesbian identities, to discover by what means they are maintained, and how they change.

The theoretical framework will send many a reader who does not speak the esoteric language of sociologese scurrying for cover. It is more readable than the greater percentage of current sociological offerings, however; and at various points it even closely resembles English. A bit of mind-stretching would also be in order, especially for gay readers (or prospective readers). Sociologese is becoming commonplace in our society; so, like it or not, it behooves us to be able to understand it.

The identities to which Ponse refers fit into a five-fold schema: sex assignment, gender identity, gender role, sexual object choice, and sexual identity. The first of these refers to the social category into which an individual is placed at birth. Gender identity is the inner (not wholly conscious) response to this assignment. Gender role is the external (social) expression on that gender identity. Sexual object choice is self-explanatory, and sexual identity refers to one's social and/or personal identity in terms of preference for sexual activity with a particular gender. The lesbian identity is here regarded as pervasive. Such an identity is called an "essence", and refers to an individual's state of **being** rather than mere **doing**. The essence is a social creation which goes beyond the simple embodiment of mere

roles or attributes. This is a sociological way of making a point made by many lesbians, that being a lesbian marks an entire vision of the world, a set of relationships to persons and things generally.

There are some special problems, not just with the theoretical framework, but with the role of the researcher within the lesbian community—especially when that researcher is, like Ponse, nongay. As she notes, within most sectors of the community there are many social assumptions made about researchers which in some instances facilitate, but in others impede, research. There is, in short, a system of positive and negative feedback between interviewee and interviewer. In some cases the researcher may be welcomed because s/he is thought of as a spokesperson for the lesbian community, or s/he may be unwelcome where s/he is seen as seeking support theories about lesbians and homosexuals which presume pathology.

Professor Ponse sought to deal with these role problems by rejecting both the disease and the criminal model for gayness. She notes that, despite her public sympathy with the gay world **and** her own heterosexuality, many lesbians tended to view her with suspicion, **or** to view her sympathetically **by assuming that** she was in fact a closet gay attempting to come out. This is, of course, a common character fault within the gay movement generally, male or female. We preach equality and co-existence of gay and nongay, but we tend to be suspicious of the sympathetic nongay, or to rationalize such sympathies away with the myth of closetedness. While such suspicions or rationalizations have a solid historical justification in cold facts, they are hardly socially liberating or scientifically respectable either.

Ponse also fails to respond to the more general problem underlying interview and research mechanics, and this is the problem of values which are implicit in the scientific

models themselves. The pat answer which used to be given by both psychologists and sociologists was that science generally is value-free. This answer arises from a baby-ish and naive view of the "hard sciences" such as physics, but it is baptized in error. Values are everywhere present in science, as they should be. The trick is to bring the values to the surface, where they can be critically examined and tested, rather than to pretend they don't exist. A value-judgement in sociology is simply a provisional assumption about adjustments and satisfactions; and, like any provisional assumption, it can be withdrawn in the light of later evidence.

The framework of identities proposed by Ponse and enumerated earlier in this review might also be criticized for being too static. They move like a bunch of essences floating in free-space without connection to anything real. This criticism is less justified. First, the function of a model is that of simplification. Scientific method is also reductionist first, expansive later; because that's the way all human knowledge works. We simplify to get a handle on the general features (parameters), and then add meat to the bones later. Secondly, the identity-models are tempered with more dynamic models of stereotype interactions—an area where, happily, the author is comfortably at home.

Minority identities are not simply created by interaction with other minority members, but also developed in response to majority judgements and stereotypes; and this development is a dynamic and evolving one. It has been studied to a greater extent in the case of blacks. First there is a dominant-culture stereotype (the "Amos-n-Andy" model) which attempts to debilitate and control minority members. In reaction to this the minority usually creates first a counter-stereotype of the dominant culture which emphasises its frailties (the "honky" model), then (or

simultaneously) a pro-stereotype which upvalues the minority itself (the "soul-brother" model).

With gays the story goes something like this for males. First we have the dominant stereotype (the "nelly queen"), then the counter-stereotype (the "insensitive gross 'straight'"), then the pro-stereotype ("camp"). For male gays these waters have been at least superficially charted, and it is a real pleasure to see Professor Ponse making inroads in the social geography of the lesbian community, where they are virtually unknown and uncharted. There are, of course, more complications here also, because of the bifurcation of lesbian consciousness into feminism and gay identity.

The seven chapters of Ponse's study deal respectively with the notion of identity as a research problem (the theoretical framework for which was given above), society as a source of meanings of lesbian identity (the dynamic and interactive components mentioned above), the problems of secrecy within the community, supports of lesbians within the subculture, the social constructions of identity (stereotyping), affiliation between lesbians and the lesbian group, and a closing chapter dealing with some theoretical generalizations. There is also a glossary of terms, together with notes, bibliography, and index. For the present reviewer, two limitations implicit in the study come immediately to mind.

First, the framework of essence skirts, but does not come squarely to face with, the problem of independent identity. Grant provisionally the claim that lesbian (and gay) identities are created in response to social stereotypes and attitudes. Add to this that most of these attitudes are negative and critical. Does this imply that, in a more liberated and less anti-gay or anti-lesbian society, no lesbian identities (or gay identities) would exist? Some theoreticians have claimed as much, insisting that the only reason that there exist gay subcultures

is the hostility of the general public. Put simply, in such a perspective, "gay" would cease to exist as a lifestyle in a more liberated society. While this position is not strictly implied by Ponse's model, it is certainly suggested by it at more than one point. It is not just an important theoretical question; for, at the political and social levels, it also suggests possible answers to who we are and where we are going.

Some precisions on this point are unavoidable. It may well be true that the so-called gay identities which we have **now** are the direct products of certain social contingencies such as negative stereotyping. This does not imply that **any** such identities and lifestyles would be tied to these same contingencies. It remains an open question whether "gayness" may transcend social contingencies. Indeed, as a provisional assumption, I think that this is indeed the case; but I would like to see it argued and researched.

A second point will be less important to the nonscientific reader. The models which Professor Ponse utilizes are uniformly qualitative in nature: "liberal-artsy" is the term I would generally use to characterize them. Quantitative models would be better, since these allow of more and decisive testing procedures. Psychometrics and systems analysis are being developed in leaps and bounds these days, and their methods are promising for the study of minorities and stereotyping. I for one would like to see less talk and more action among sociologists with respect to the use of these methods.

These are minor quibbles at best, and it is somewhat invidious to fault a book for not being what it does not pretend to be. Professor Ponse has produced a fine study and a generally useful survey. Another plus is that it is also more readable by the general public than other examples in this genre. What is perhaps its greatest value is that it can be a stimulus for study.

# HERE & THERE

**Rochester, New York**—A State Supreme Court Justice has upheld the decision of the sponsors of the NY Invitational Bass Fishing Contest to bar a 33-year-old Monroe County woman from participating because of her sex. The Bass Anglers Sportsman Society of America returned Devena Babcock's \$100 entry fee deposit with the notation: "Sorry, the tournament is for men only."

**United Press International**

**New York, NY**—A retired U.S. Air Force Colonel has fired off a request to the Federal Aviation Administration requiring the posting of all pilots' names on commercial flights before take-off. The reason for Colonel Robert Bohan's request is that passengers will be able to change flights if the pilot turns out to be a woman. The FAA denied the request.

**The Wall Street Journal**

**Lansing, MI**—Howard Friedman has filed a civil rights suit against the Royal Oak Restaurant here, charging that the restaurant permits women to bare their shoulders but prohibits men from doing so.

**Gaysweek**

**New York, NY**—The world's first gay doll stands 13 inches tall, wears one earring, a custom-made flannel cowboy shirt, denim jeans and cowboy boots, and costs \$15. Harvey Rosenberg, a 37-year-old former advertising executive, developed the doll, and has sold over 10,000 to date. "It doesn't matter if you're gay or not," he notes, "Gay Bob can help you come out of the closet." Gay Bob, incidentally, comes packaged in a cardboard closet and is "anatomically correct."

**Milwaukee Journal**

**San Francisco, CA**—The Pride Foundation has filed a suit against the city to prevent razing of its Gay Community Center, located at 330 Grove Street. City authorities want to tear down the building to erect a parking garage.

**San Francisco Sentinel**

**Chicago, IL**—The Tavern Guild of Chicago reports that its Frank M. Rodde III Memorial Building Fund for a gay community center has now topped the \$16,000 mark. Additional benefits for the fund are planned throughout the fall.

**Gaylife**

**Bayshore, NY**—Approximately one year ago Gayphone hung up its receivers and closed. Thanks to the efforts of the New Coalition for Human Rights of Long Island, the gay hotline is back in operation on Tuesday, Wednesday, and Thursday nights. Individuals may phone (516) 665-7373 for counseling and referral information.

**Gaysweek**

**Burlington, VT**—Commonwoman, a "Vermont publication of news, culture, and dialogue from a woman's perspective" has just recently begun publication. Subscriptions are \$3.00/6 issues for individuals (\$10.00 for institutions), and free to women prisoners. For information write: Commonwoman Inc., Box 242, Winooski, VT 05404; or phone (802) 655-1657.

**Press Release**

**London, UK**—Chelsea police have once again raided the bookshop of Q International in Kenway Road, Earls Court. Among the books and publications seized under the Obscene Publications Act were copies of John Rechy's **sexual Outlaw**, the British edition of which several fundamentalist organizations had tried earlier to suppress.

**Gay News (London)**

**Ogunquit, ME**—A number of the 25 gay men who have been arrested in the past month on the beach in this resort town on charges of "unlawful sexual conduct" have entered pleas of "not guilty", and are receiving legal aid from the Maine Civil Liberties Union, which claims that the arrests were made via illegal entrapment procedures.

**Gay Community News**

**Dorset, UK**—In the midst of a vigorous no-holds-barred campaign against gays, Bournemouth police have won one conviction out of several hundred arrests. They have also earned a letter of reprimand from the Home Office. The Bournemouth Vice Squad has so far used spies, electronic surveillance in public bathrooms, and agents provocateurs (decoys). Their actions, the subject of an official complaint by the National Council for Civil Liberties, have been challenged in an official memo from the Home Office. The Bournemouth Police have continued to lament the fact that they are under strength. Apparently their strength is being sapped by their present campaign.

**Gay News (London)**

**Durban, South Africa**—A company which is marketing a range of herbal medicines, some of which are billed as sex stimulants, is being prosecuted by the police under the country's Witchcraft law.

**Gay News (London)**

**Chicago, IL**—The Illinois Gay Rights Task Force is sponsoring a series of benefits around the state in order to raise money for the campaign to pass gay rights legislation in this state. Benefits are to be held in Chicago, Champaign, Rockford, Peoria, and Springfield.

**Press Release**

# REVIEW

**The New Lesbians.** By Laurel Galana & Gina Covina. Berkeley: Moon Books, 1977. 223 pp., pbk, \$4.95. Reviewed by Gina Carroll.

Gina Covina is co-author of **The Lesbian Reader** and one of the editors of **The Amazon Quarterly**, and she is currently completing a new book, **The Ouija Board**, to be published in the fall by Simon & Schuster. Laurel Galana, also a co-author of **The Lesbian Reader** and editor of **The Amazon Quarterly**, is completing a collection of young girls' diaries, which is also to be published in the fall. The interviews which make up this volume arose out of the authors' work on **The Amazon Quarterly**, which they began in 1972 by placing a classified ad in **Ms.** magazine (which was a fledgling itself at the time). The plan of conducting interviews grew out of their desire to meet the readers face to face. An ad was placed in the quarterly, and about 300 women responded with invitations to the editors to come and stay with them in places like Birmingham (AL), Windham (ME), and Vancouver (BC). The interviews are an attempt to chronicle the features of the "lesbian nation" to the extent that quarterly readers represent this emergent entity.

Myth-breaking is the central theme which dictated selection of the interviews which make up the volume. None of the women repre-

sented have any regrets that they are lesbians. Indeed the authors find that many women who have everything to lose are coming out of the closets, starting rap groups, setting up lines of communication to help other women out of isolation, and taking an open stance on their lesbianism before friends and family. The women who do not fit this image of openness are generally weighing their secrecy carefully against their survival; and almost all of them see it only as a matter of time before they too will close the closet door softly behind them.

The stories are about what the authors call "alchemy": the ability of so many women to change the negative into the positive, to take the pain and sorrow and hostility of others and to turn it into growth and change and increased consciousness. All of the interviews selected deal with women who have had to struggle: a woman in jail for five years, a woman whose mother and lover were both killed in an accident, a woman who was one of eight welfare children struggling up out of heroin addiction, a woman who was married to a man she couldn't stand for twenty years because she was fenced in by her religion. The stories speak for themselves.

The women do not share a political, artistic, cultural or class perspective. The usual categories just don't work for understanding the lesbian nation. A Canadian woman puts it this way. There are two

kinds of people in the world—cactus people and leaky bucket people. The first take in a bit of moisture, nourishment, and love, and use it to create and grow. Leaky bucket people are those whom no amount of loving, supporting, and caring can possibly fill. They will transform all that is positive into something negative. The overall message of these interviews is that lesbians are generally cacti—taking whatever nourishment they can find and flowering into something positive.

More conclusions could of course be squeezed out of the interviews, but to do so would be to simplify and to impose categories upon what the authors wish to present simply as art: beyond the sociological and the informational level, these life stories are autobiography in its most spontaneous and lyrical form. As such each is profound and self-contained. Some will hold more inspiration and personal warmth for some readers than for others, but that is as it should be; for the inescapable and joyous conclusion which emerges naturally from the interviews in retrospect is that there is no single category, perspective, politics, or label which does justice to the fullness and breadth of the lesbian nation. The lesson is an important one in this era of separatism and ideology: lesbianism, like gayness in general, is above the issues which may divide and beyond the values which may separate. The book is certainly recommended reading for all of us presently in the movement, and required reading for those women among us who have already set way on the road of discovery, growth, and self-revelation.

Moon Books can be contacted at Box 9223, Berkeley, CA 94709. This paperback edition is also distributed by Random House (Order Dept., Westminster, MD 21157). Those who wish to order the book through a women's distributor may also contact Women in Distribution, Inc., Box 8858, Washington, D.C. 20003.

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# HERE & THERE

**New York, NY**—Following the rapid spread of discotheques throughout the U.S., a group of DJs have formed the first labor union for disco DJs, the International Union of Programmers and Technicians. The union's leadership says that it will seek higher wages for DJs, better insurance benefits, and "legitimization of the profession." The union hopes to affiliate with the AFL-CIO once it has gained 5,000 members and drawn up a charter.

**New York Times**

**Grand Rapids, MI**—The Michigan Organization for Human Rights (MOHR) has received an exemption from federal income taxes as a 501 (c) (4) organization: a civic league. The designation will permit the organization to organize and coordinate any ballot or referendum campaign without endangering its tax-exempt status.

**Gay Community News**

**Oklahoma City, OK**—The Gay Activists Alliance at the University of Oklahoma has lost its 18-month court battle to be officially recognized as a student organization. The judge noted that "There is no constitutional guarantee against discrimination with reference to sexual orientation or sex preference."

**Gay Community News**

**London, UK**—David Duke, the Ku Klux Klan man whose sect has been responsible for the clubbing of gays in Oklahoma City, will not be permitted to re-enter the U.K. In a written Commons answer, Home Secretary Merlyn Rees announced that he had given instructions that Duke should be turned back if he tried to enter the U.K. again.

**Gay News (London)**

**Belgrade, Yugoslavia**—With all due respect to the Club Bath Chain, the oldest and best preserved Roman bathhouse has been uncovered by a group of Yugoslavian construction workers. The spa is located near Strumica in the Yugoslavian area near Macedonia. Water ducts which led from hot mineral sources to the baths are intact. Experts have also reclaimed ceramic objects more than 2,000 years old.

**Scientific American**

**NYC, NY**—Arthur Bell is known here as a columnist who came out of the closet many years ago. He has earned the reputation, not just as a "gay columnist", but a good writer. **Playboy** has just contracted to run an adaptation of his book, **Kings Don't Mean A Thing**, in their October issue—one of the longest selections ever offered in their pages.

**NY Times**

**Windsor, ONT**—The new Democratic Party Leader, Ed Broadbent, has signed a petition being circulated for gay rights by the National Gay Rights Coalition of Canada.

**Body Politic**

**Huachuca City, AZ**—Sally's El Oasis, Arizona's first gay bar south of Tucson, has opened here, and will feature disco several nights weekly. For further information, phone the bar at (602) 456-9881.

**Arizona Gay News**

**Phoenix, AZ**—Free Spirit, Gay Services of Tempe, has announced the formation of a gay theater company. First production is planned for later this year. Anyone interested in the formation of the company should call the Free Spirit "Answer Line" at (602) 966-5090. Actors and backstage people are needed.

**Press Release**

**Bristol, UK**—Plans for a nationwide network of gay switchboards took a further step in September when the National Association of Gay Switchboards (NAGS) held its first meeting here. The meeting coincided with the opening of a new switchboard in Cardiff, South Wales.

**Gay News (London)**

**Philadelphia, PA**—The Philadelphia Gay Cultural Festival has been awarded a grant of \$1,000 by the State Council on the Arts for the production of its spring, 1979, program. The Festival, sponsored by the Christian Association of the University of Pennsylvania and Gays at Pennsylvania, will offer a program of films, theatre productions, music, dance, and other artistic reflections of the gay experience.

**Gaysweek**

**Boston, MA**—James Fleenor of Knoxville, Tennessee has been elected to the presidency of the Gay Nurses Alliance. Fleenor is a Registered Nurse with a degree from the University of Tennessee School of Nursing, currently employed at a Knoxville hospital. The office of GNA is also moving to Knoxville, and their new address is: Box 8166, U.T. Station, Knoxville, TN 37916.

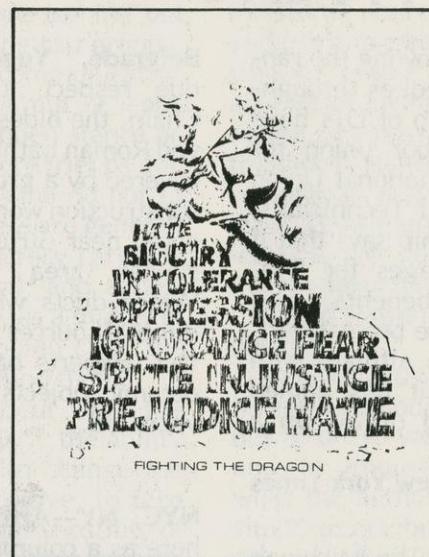
**Gay Community News**

**Boston, MA**—The Boston Gay Health Project has launched a new program of free VD testing. Begun in mid-July, a medical van will be found at specific locations near popular gay bars, the locations being published in advance. The van program is sponsored by several organizations, including the Massachusetts Department of Public Health.

**Gay Community News**

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# HERE & THERE

**Siem Reap, Cambodia**—Regulating every aspect of daily life, Cambodia's leaders have decreased "mating periods" for only several days each year. Only during these periods may men and women meet romantically or engage in any sexual activity. Sexual activity at any other time is a capital offense.

**United Press International**

**Montreal, P.Q.** - The Quebec Human rights commission is investigating the refusal of Montreal's largest newspaper, **La Presse**, to accept a classified ad from Gay Youth of Montreal (GYM). An employee of **La Presse**, in refusing the ad, noted that "We do not accept this type of advertisement." The ad, which was merely an announcement of the existence of the organization (for gay youth under 21), was accepted by two other Montreal dailies, **Montreal-Matin** and **Montreal Star**.

**Gaysweek**

**San Francisco, CA**—Susan C. Weeks, Director of the Queen's Bench Association, told a California Medical Association meeting that rapes are more often motivated less by sexual needs than by a desire to humiliate the victim, and that they are more often premeditated than unplanned. She added that 96% of rapes studied involved persons of the same sex.

**Playboy**

**Honolulu, HI**—Integrity/Honolulu has recently been chartered as the newest chapter of the national organization of gay Episcopalians. The chapter meets the second and fourth Saturday of each month at 7:30 p.m. in Parke Chapel of St. Andrew's Cathedral.

**Dignity Newsletter**

**Westminster, UK**—The Labour Government has dropped plans for changing the laws against homosexuality in Northern Ireland. Residents of the United Kingdom will have to keep their love-lives geographically retrospective. In England homosexual activity is fully decriminalized. Crossing the border to Northern Ireland places one in a situation where male homosexuality, like murder, is punishable with life imprisonment. The Irish do not believe that there are any female homosexuals.

**Gay News (London)**

**Seattle, WA**—A gay representative has been named by the Mayor of Seattle to the citizens' committee responsible for recommending candidates for the position of police chief..

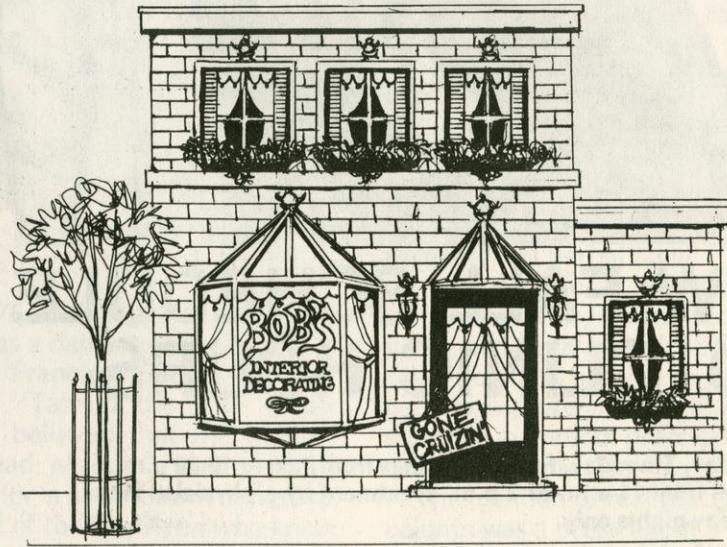
**Seattle Gay News**

**Sydney, Australia**—Australians of voting age indicated through a poll taken by **Age Poll** that 57% favored decriminalization of all consensual gay sex. A similar poll, taken in 1975, revealed only 39% believing that gay sex between consenting adults was "right and harmless."

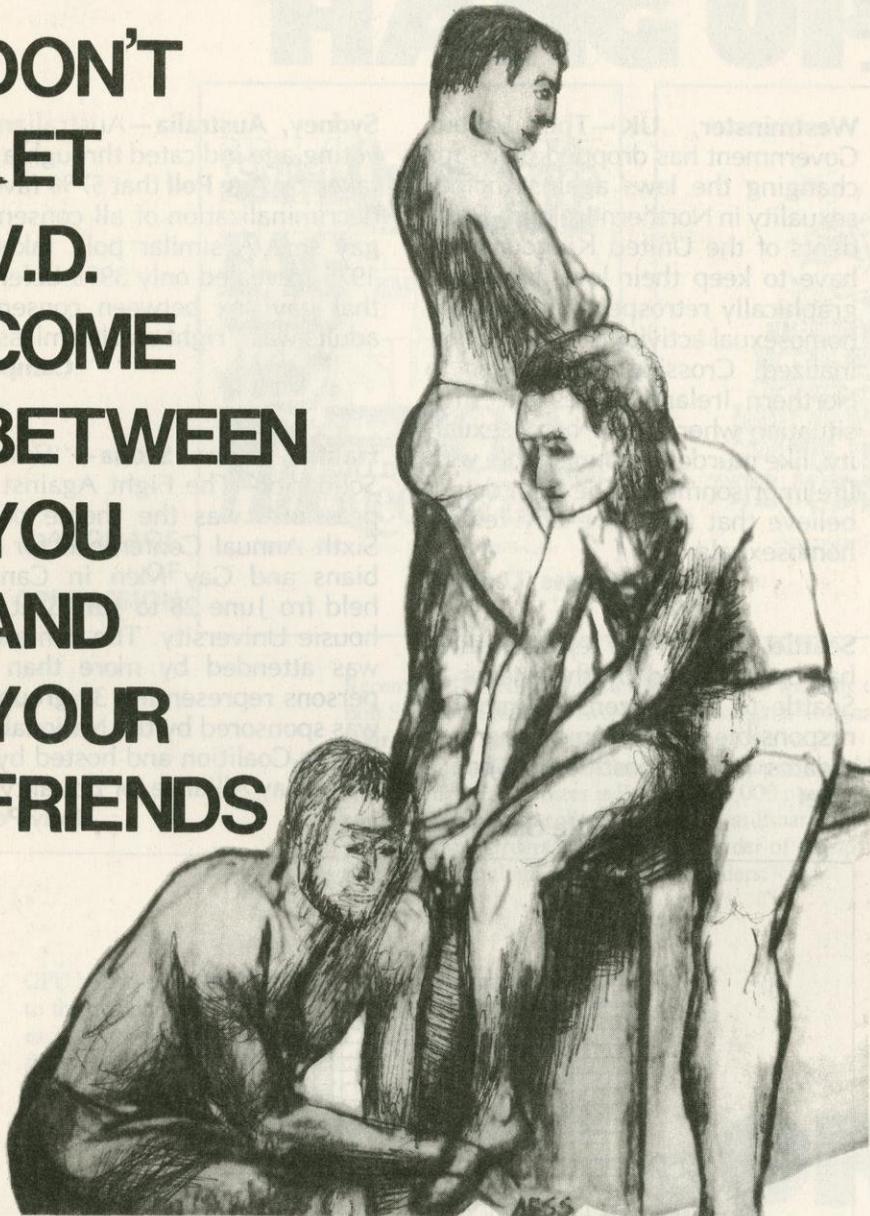
**Campaign**

**Halifax, Nova Scotia**—"Building Solidarity—The Fight Against Repression" was the theme of the Sixth Annual Conference for Lesbians and Gay Men in Canada, held from June 28 to July 3 at Dalhousie University. The conference was attended by more than 100 persons representing 30 groups. It was sponsored by the National Gay Rights Coalition and hosted by the city's Gay Alliance for Equality.

**Body Politic**



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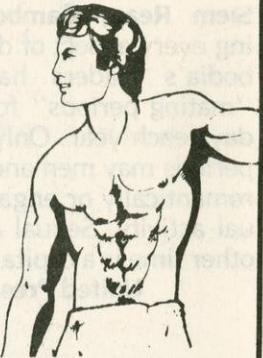


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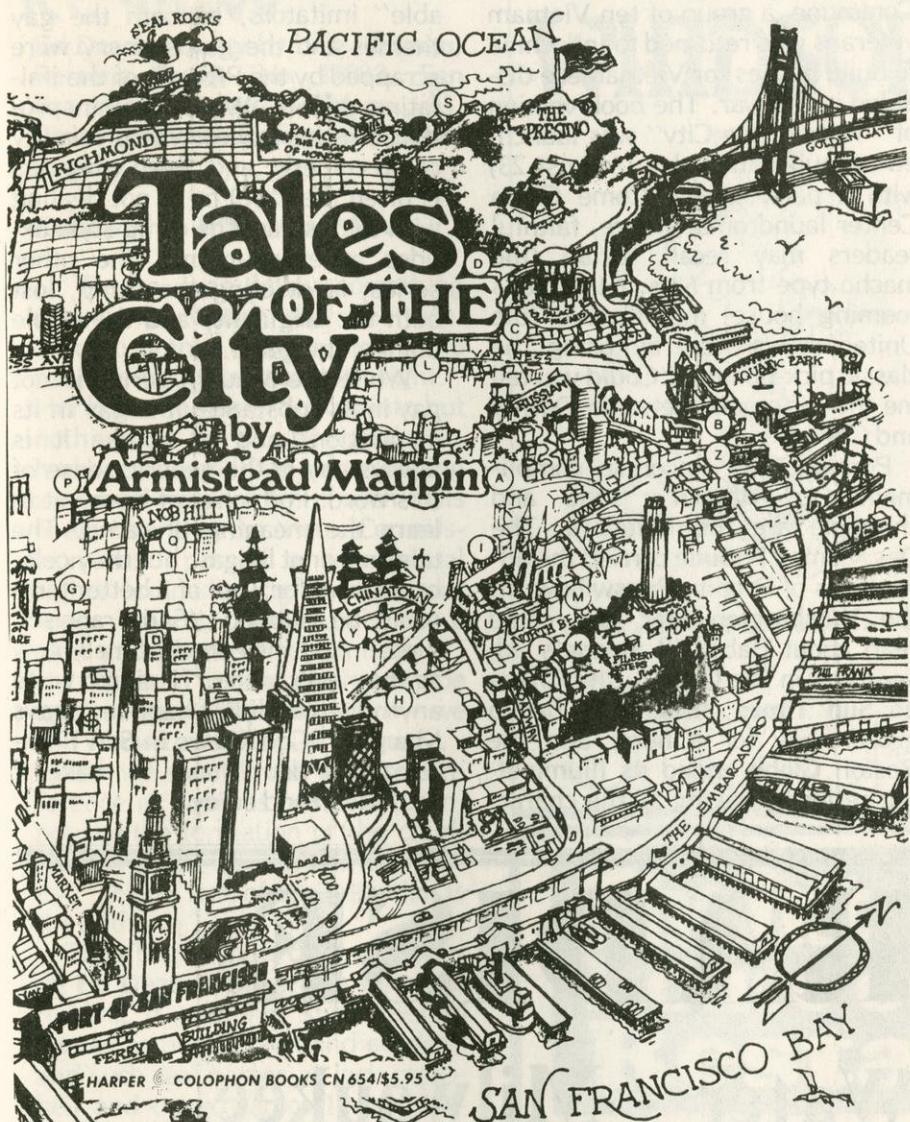
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**Tales of The City** by Armistead Maupin, Harper & Row, New York 1978, paperback, \$5.95.

Reviewed by Lester Coughlin

In 1976-77 the rage of San Francisco was a daily story serialized in the **San Francisco Chronicle** under the title "Tales of the City." Most readers believed that the author, Armistead Maupin, was a pseudonym for a well-known longtime resident of the Bay Area who knew so much of the city that he wished to keep his identity secret.

They were wrong in both cases. Armistead Maupin is the real name of the author, and he was an emigre to San Francisco via Raleigh, North Carolina, where he

was raised; Chapel Hill, where he graduated from U.N.C.; South Carolina, where he was a reporter for the **News** and **Courier**; and the U.S. Navy, where he served both in Vietnam and the Mediterranean theatre. Maupin came to San Francisco in 1971 to work for Associated Press. Tiring of his job but still enamored of the city, he then worked as a PR man, mailboy, shop clerk, clergyman's assistant, free lance writer, and staff publicity writer for the San Francisco Opera.

Having run the gamut of jobs in the Bay Area, Maupin went to work for the **Pacific Sun**, a small weekly in Mill Valley, where he wrote five episodes of an experimental serial. When the paper suspended publication in San Francisco, Maupin moved to the **Chronicle** and suggested to them that he carry through with a serial which would appear five times weekly. "Tales of the City" first appeared on May 24, 1976. From the outset it enjoyed an enormous success and following, with readers rushing to the kiosks nightly to get the early editions. His characters—Michael Mouse, Mary Anne, Mrs. Madrigal, DeDe, Brian—became local legends, and the series ran for a full two years.

Using fictional characters but placing them in real-life places and situations, the serial sprinkled "Tales of the City" with insights into new lifestyles, from how to pick up a date in a gay bar to the recipe for an herbal facial. "I draw on my own life as much as possible," he notes, "often recreating whole incidents and conversations. I had no grand scheme in mind except to capture as clearly as possible the mammoth practical joke of urban life in the '70s."

The mention of real places in the column was a press agent's dream. Out-of-the-way restaurants became raging tourist centers after they were named, and residents even learned new things about their own neighborhoods. One reader was surprised to learn that his local roller skating rink, where he had exer-

cised for many years, was the cruisiest place in town—straight on Wednesdays, gay on Tuesdays. A gay bath house earned a new lease on life and calls from bogus vice squad cops threatening a raid. During one such false alarm, twenty naked patrons fled into a back alley until the all-clear sounded. Maupin was honored by the bath owner with a life-time pass.

A few readers of the paper were shocked and threatened a boycott, and one society figure initiated a multi-million dollar suit. But, San Francisco being San Francisco, most of the town roared with glee. The Ringling Brothers had a Maupin Night at which Armistead was ringmaster. He was master-of-ceremonies when 200,000 persons gathered at Civic Center Plaza on Gay Pride Day. And he has spoken to groups ranging from the Kiwanis Club to Gay Rap to the Jewish Community Center to the Navy Officer's Wives Club.

Maupin was and is active in the gay rights movement. He has also

received a Presidential Commendation for creating the Cat sai, Commune, a group of ten Vietnam veterans who returned to Indochina to build houses for Vietnamese disabled in the war. The book version of "Tales of the City" was launched on publication day (August 23) with a party at the Come Clean Center laundromat where, faithful readers may recall, Brian (the macho type from Mrs. Madrigal's rooming house) met Connie (the United stewardess) by using the classic pick-up line, "Could you tell me the difference between Downy and Cheer?"

Perhaps the sincerest compliments to Maupin's style and chronicle are the imitators. The Des Moines **Tribune** carried the adventures of Probitry Prisswillow; in the **Washington Star** one could read about Baby Jill Sloane's adventures in the Capitol; the Chicago **Sun Times** "Bagtime" had a grocery-boy for a hero; and the Boston **Globe** ended its illuminating series by having all the charac-

ters die from eating infected clams. Of course these were "respectable" imitators, so both the gay themes and the gay scenery were scrapped by the PR men of the imitating papers. What Maupin produced in his series was brilliantly camp comedy; and, even when (as is often the case) he is not dealing with things gay, the camp style exudes at every point. The other series, in deleting the camp, lost both the originality and the whole point of the game.

While the Maupin series is not gay in its substance, it is gay in its inspiration; and of course it is always gay in the generic sense of this word. For nongays have yet to learn the meaning of camp. The tales may not be gay, but they celebrate what for want of a better term could be dubbed "San-Franciscitude." And they are as timely now as they ever were. "I didn't write anything that didn't happen," says Maupin. "God knows in San Francisco you don't have to make it up." Read and enjoy.

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# REVIEW

Ed Dean is Queer by n. a. diaman, Persona Press, Box 14022, San Francisco, CA, 1978, 224 pp., \$5. (Price includes postage and handling).

Reviewed by Jim Jones, M.A.

"Benita ryan knew something was terribly wrong when she turned onto orange blossom court and saw the house ablaze with light." Her home had been broken into but nothing, so far as she could see, had been taken. The next morning a woman friend from church calls to alert her that the Metro Commission has "passed a homosexual rights ordinance right under our noses." benita immediately has a plan and phones her minister: "i am prepared to lead a holy crusade against them, she said. i know we will win with the help of the lord. . . i think we should have a press conference as soon as possible to announce the formation of the children's crusade against homosexuality." (Note: lack of capitalization is the author's.)

Thus begins n.a. diaman's novel, *Ed Dean is Queer*. As I started reading it and met such created names as benita ryan and ed dean and such real names as jack campbell and ovidio ramos I was thoroughly prepared not to like the book. Employing such names which thinly veil the real-life people they represent and placing them in fictionalized situations and in some situations which did actually occur rarely makes for great art, much less, interesting reading. I expected the author, who edits *Paragraph: A Quarterly of Gay Fiction*, to have a political point of view which would shine blindingly through the pages of his work.

That this novel was creative and well-written enough to overcome such prejudices is perhaps the highest tribute I can pay it. n.a. diaman has written a book which is interesting, believable and fasci-

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nating in its presentation of the past and dream for the future.

The book is divided into two parts. In part one, we are taken into past events, namely the struggle for and against the Dade County ordinance protecting gay rights. Initially, we move through real events via benita's participation in them and we are introduced piecemeal to other characters, two of the most prominent being joanna jefferson, a politically active San Francisco lesbian and luis rivera, a writer for a New York newspaper who is assigned to cover the vote in Dade County. We soon learn that this book has been written by luis and it moves between a third-person narration of benita and others and a first-person narration by luis of his feelings about the situation. diaman gradually lets luis tell more and more of the story and we see the events thru luis' experience of them and become more sympathetic, are pulled into the story bit by bit. Not a new technique, but a very effective one for gaining the reader's identificatgion with a character.

diaman's story moves rapidly by focussing on different characters while progressing along the plot line. The story in the beginning of part one is basically the familiar one of the defeat of the gay rights ordinance in Dade County. benita is financed at \$10,000 per month (\$15,000 when the campaign goes nationwide) by brandon harthway, a wealthy man looking for a way to increase his political power. (It isn't difficult to guess early on what is revealed at the end: that it was he who had vandals break into benita's home and ransack files to find pictures of her husband, ed dean (the name of Anita Bryant's husband is Bob Green), making love with another man. Across the bathroom mirror they scrawled: "Ed Dean is Queer".) luis arrives from a vacation in puerto rico with his girl friend and becomes intrigued by the people, gay and straight, fighting for the ordinance and by the issue of gay rights.

luis and benita speak with characters who were actually participants in the struggle and act in situations that did occur. orvido ramos commits suicide after appearing on a radio talk show about homosexuality and having to face the verbalized fear of the callers, and later, his family. martin burlingame is murdered in San Francisco by four hoods, just as Robert Hillsborough was. ed dean grabs benita after the ordinance is defeated and shouts to the TV cameras as he kisses her, "this is what heterosexuals do!"

Their responses to these situations are fictional and that is what makes the book intriguing. benita comes off as a type: a Bible-beating woman who knows what is right for everyone, but I have to wonder how much of that fault can be placed on the author. Perhaps his character is a faithful reproduction of the original. benita organizes a nationwide chain of "bible boutiques," "a chain like mc donald's", designed like a little white church, selling red, white and blue bibles and religious paraphernalia. brandon is skeptical of the idea until his friend, judge heinz, points out that they could be vehicles of power: "i'm not talking about money. what i mean is influencing people. you know most of them are like sheep. they want a leader. someone like yourself. . .if you do it right, you can sell them whatever you want them to think."

luis rivera and joanna jefferson soon become the focus of the story. luis is fascinated by the gay rights struggle and goes to San Francisco to follow the story. There he falls in love with jim. His slow introduction to being "gay", not just to sex, but to the entire lifestyle that gay stands for, is counterpointed by the more mature relationship of joanna and her lover, gwen. luis learns to accept that he can love another man. joanna, who, like so many, had left political activity to devote her time to her work (art), returns to politics because of the defeat in Dade County and benita's national

# THE REVOLT OF THE PERVERTS

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crusade. joanna became involved in the political side of the fight for gay rights while luis became involved in the emotional side, discovering personally what it means to be gay. luis poses questions which he could be expected to pose: why are gay men so preoccupied with clothes? . . . Is our relationship in danger of turning into a stereotypical gay relationship with Barbra Streisand, poodles, and bitchy parties? jim's answers are thoughtful and wise, ones we wish we could voice as well when others ask us the same things.

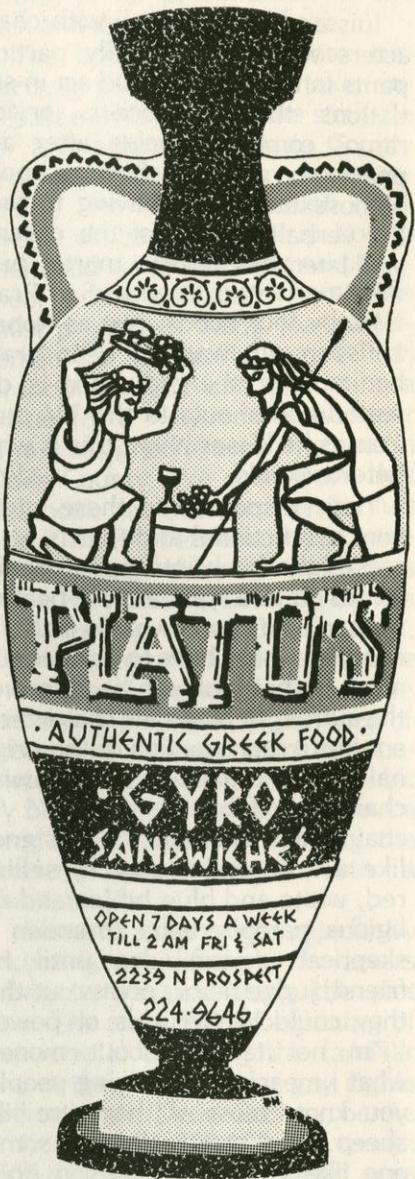
The end of part one amazed me with the beauty of its writing and the skill of its style. It switches back and forth between joanna and gwen having sex and luis and jim having sex. The intertwining of these two sexual scenes makes apparent in restrained, not particularly graphic, terms, not only the beauty but also the commonality of the experience, that the wonder and magnificence of sharing sex lie not in the gender of the partners but in the expression of love between them.

Part two takes place five years later and is diaman's dream about the future. What will happen if benita succeeds nationally, what will happen if gay consciousnesses are raised? His answer is fantastic yet wholly believable within the novel's framework. Persecution of gays rises throughout the nation. San Francisco is portrayed as a mecca and a haven for gay people. A black supreme court justice

comes out and is soon assassinated while riding in a gay rights parade. It is a sad comment on our time that such a plot device as assassination of a public figure can be used and it is entirely acceptable, believable. joanna, who is not only a lesbian, but also the daughter of a black man and a Chinese woman, is elected mayor of San Francisco after she leads a movement to have that city secede from the United States and become an independent nation. luis becomes her press secretary, jim gains success as an architect. benita's crusade goes on but her personal life is a shambles: she discovers that her husband and her son are gay.

diaman seeks to portray gay people truthfully and accurately; he succeeds admirably. Gay relationships are shown as what they are and as what they can be. luis and jim are lovers but split up when their careers take them down different paths and they find they have developed away from each other; they, nevertheless, remain close, loving friends. joanna and gwen (and gwen's daughter, lila) stay together throughout the strains of the mayoral campaign and the load of work afterwards.

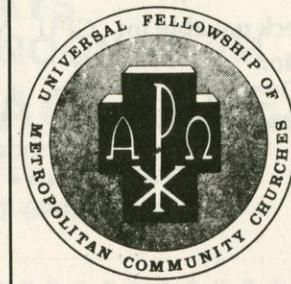
I mentioned earlier a problem with benita as a character type and indeed that may be one objection leveled at many of the characters diaman has created. Are they



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types? A puerto rican falls in love with a caucasian, a black-Chinese woman whose lover is a lesbian mother becomes mayor. One pair does not survive together, another does. Divorcing them from the book certainly makes them appear to be types but their treatment within the work makes that accusation false.

I ended this novel caring about its characters and hoping for a par-adisiac future for gays such as dia man portrays. I wondered if we will have to go through a period, are we now going through a period, like jim and luis describe:

"it looks as if the violence isn't over yet.

it was obvious who they were attacking tonight, jim said. two gay businesses and a place that serves a lot of gay people.

i think it's going to continue. maybe even get a lot worse. i wonder how many people will die before it's over?

we'll eventually get our rights. i'm sure of it. it's just a matter of time.

but at what cost?"

Will we come out of that experience desiring, like joanna and her San Francisco, to secede? Should we, can we, be separatist? Will we be like michael dean, benita's gay son, and the other gays who fled to San Francisco because America did not/could not live up to its promises, its ideals:

"maybe they're looking for different things. following different dreams. not wanting the same things we want. wanting to be free. to live their own lives their own way. being american isn't enough for them. they want utopia."

It is a joy to read a novel in which politics and art are mixed so well that one can swim pleasantly in the art yet feel, like an ocean current, the tug of politics underneath.

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# CALENDAR

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

Photo page 46 Hey  
Photo page 47 Revolt

OCT 1 Lesbian Arts Festival (San Francisco), Top Floor Gallery, Displays through Oct 8, 330 Grove St., Phone (415) 431-3356. Gold Coast (Chicago) Seventeenth Anniversary Celebration, with film showing, 5 & 10 p.m., "Outrageous."

OCT 2 Gay Peoples Union (Milwaukee) Business meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.

OCT 4 Man's Country (Chicago) Movie Nite.

OCT 5 Little Jim's (Chicago) Movie Nite, 9 p.m., "Little Nellie Kelly."

OCT 6 Dignity (Chicago) National Board Meeting. For information write Dignity/Milwaukee, (see Directory), Through Oct 9. Pride of Lambda (Cedar Rapids) Meeting, 8 p.m., 600 3rd Ave S.E.

OCT 8 Gold Coast (Chicago) Movie Nite 5 & 10 p.m., "Quo Vadis."

OCT 9 COLUMBUS DAY  
Gay Peoples Union (Milwaukee) Meeting 8 p.m., The Farwell Center.  
Integrity (Indianapolis) Eucharist & Discussion, 7:30 p.m., All Saints Church.

OCT 10 "Word is Out"—Showing of gay documentary is scheduled for most PBS stations. See article elsewhere this issue. Consult local TV schedules for time and stations.

OCT 11 Man's Country (Chicago) Movie Nite.

OCT 12 Little Jim's (Chicago) Movie Nite, 9 p.m., "Till the Clouds Roll By."

OCT 15 Dignity (Milwaukee) Central Membership meeting, following mass, Election of 1978-79 Board of Officers.  
Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "Grand Hotel."

OCT 16 Gay Peoples Union (Milwaukee) Meeting 8 p.m., The Farwell Center, 1568 N. Farwell, Speaker, Father Guy Gurath, former member of the Priest's Senate, "The Catholic Church and the Homosexual: Possibilities of Dialogue."



OCT 18 Man's Country (Chicago) Movie Nite.

OCT 19 Little Jim's (Chicago) Movie Nite, 9 p.m., "The Women."

OCT 21 Dignity (Milwaukee), German Ethnic Dinner, 6:30 p.m., 2529 N. 60th St. "Woman to Woman" Conference (Milwaukee), Marc Plaza Hotel.

OCT 22 MCC (Milwaukee), Afternoon liturgy and reception. See Directory. Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "Easy Rider."

OCT 23 Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center.

OCT 25 Man's Country (Chicago) Movie Nite.

OCT 26 Little Jim's (Chicago) Movie Nite, 9 p.m., "Babes on Broadway."

OCT 27 Pride of Lambda (Cedar Rapids) Benefit Show, The Warehouse, 525 H. St. S.W., Phone (319) 365-9644 for information.

OCT 28 Hallelujah Halloween—Miss Gay Wisconsin, Mr. Groovy Guy Contests (Milwaukee) Centre Stage, 624 N. 2nd, 8 p.m., Donation \$10. Gay Academic Union Conference (Chicago) For information write GAU, Box 60044, Chicago, IL 60660. Pride of Lambda (Cedar Rapids) Benefit Show, The Warehouse, 525 H St. S.W., Phone (319) 365-9644 for information.

OCT 29 Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "The Great Escape." Pride of Lambda (Cedar Rapids) Executive Board Meeting, 1509 7th Ave S.E., 4 p.m.

OCT 30 Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center.

OCT 31 HALLOWEEN

NOV 1 Man's Country (Chicago) Movie Nite.

NOV 2 Little Jim's (Chicago) Movie Nite, 9 p.m., "Born to Dance."

NOV 3 Women's Retreat (Racine), Sienna Center. For information contact Dignity? Milwaukee. See Directory. Thru Nov. 5.

NOV 5 Gold Coast (Chicago) Movie Nite

NOV 6 Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center.





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### DIGNITY/Milwaukee

Mass for the gay and lesbian Catholic community and friends—every Sunday at 6 p.m. Chapel—2506 Wauwatosa Ave. (76th St.) Call 482-1015.

### Forker Motorcycle Club

"A Men and Women Riding Club" Meets every second Sunday of the month. Write P.O. Box 11362, Milwaukee, WI 53211.

### Gay Al-Anon

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### Gay Alcoholics Anonymous

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

### Gay Peoples Union, Inc.

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### Grapevine

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### Free Space

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### Lutherans Concerned for Gays

For information write P.O. Box 92872, Milwaukee, WI 53202 or call 963-9833.

### Metropolitan Community Church

P.O. Box 1612, Milwaukee, 53201. Meets each Sunday at 2 p.m. at the Farwell Center, 1568 N. Farwell.

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### Silver Star Motorcycle Club

Business meeting ever 2nd Sunday of the month. Write PO Box 1176, Milwaukee 53201. Club night every 2nd Friday at the Wreck Room.

### UWM Gay Community

Meetings Wednesdays at 7:30 p.m. in the Union (check daily event sheet for room) Write c/o Student Union, UWM, Milwaukee, 53211. Call 276-1376.

### WISCONSIN

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### Lesbian Switchboard

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### Madison Committee for Gay Rights

PO Box 324, Madison, WI 53701

Phone (608) 251-2937

### Madison Gay Center

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### Renaissance of Madison, Inc.

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### Fox Valley Gay Association

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### Gay Counseling Service

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### Maturity

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### One of Chicago

615 W. Wellington, 1st Fridays. Call 372-8616 for information.

### VD Testing & Treatment for Gays

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## IOWA

### Pride of Lambda

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