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## GPU news. Volume 4, Number 8 June 1975

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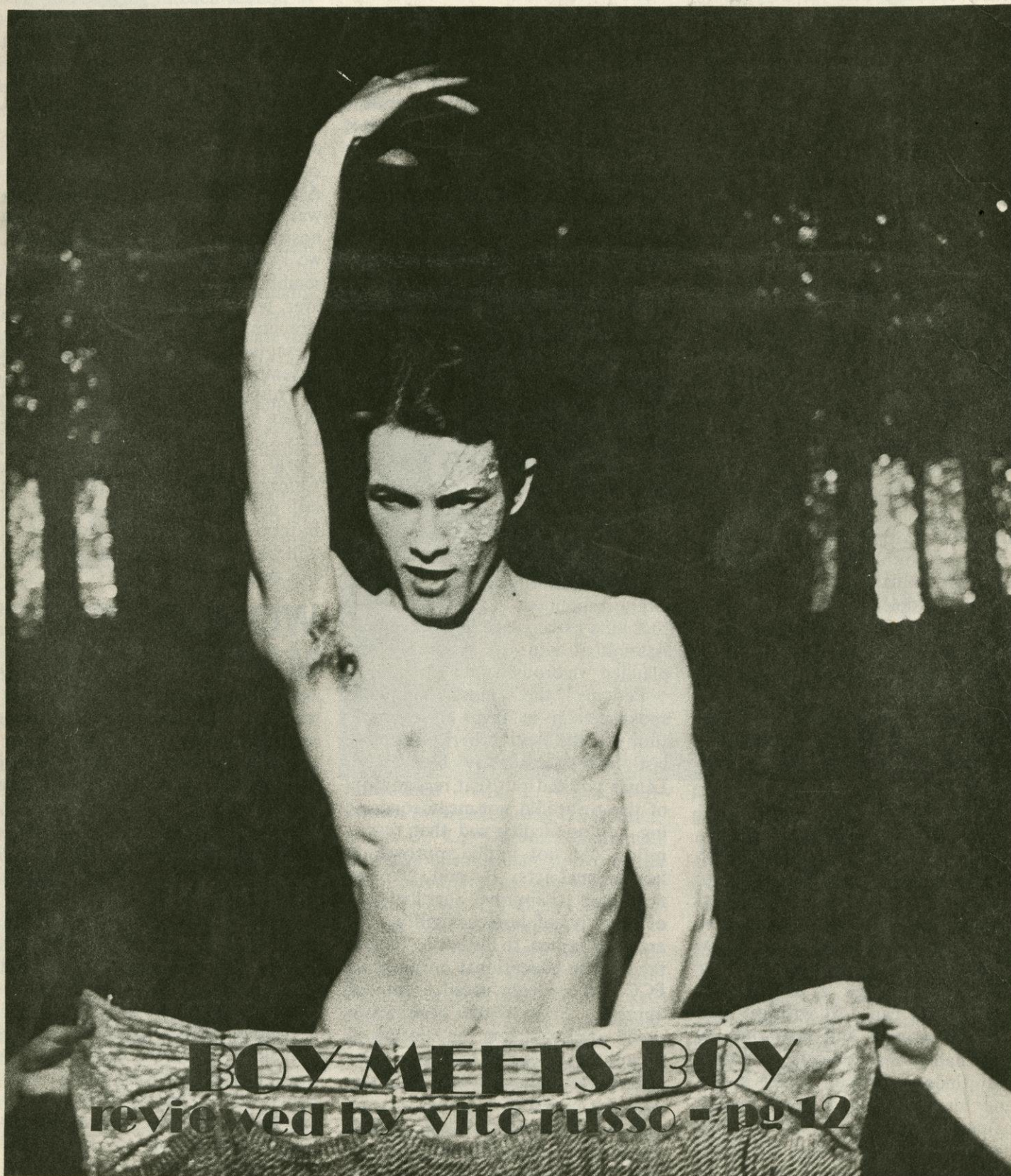
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June 1975

# Ä GPU NEWS 50¢

VOL. 4, NO. 8



**BOY MEETS BOY**  
reviewed by vito russo - pg 12

Cover photo by Joseph Neumayer



# PRESBYTERIANS REFUSE GAYS

Cincinnati, Ohio - The 187th General Assembly of the United Presbyterian Church, after a two-hour debate on May 17, voted not to recognize the Presbyterian Gay Caucus as an unofficial organization of Presbyterians related to the church through Chapter 28 of the church's constitution.

The Presbyterian Gay Caucus (PGC) was founded in 1974 by the Rev. David B. Sindt of Chicago. Its stated purposes are 1) to explore, study and appreciate the values of our gay heritage and develop new ministries between the church and the gay community; 2) to encourage and aid the development and distribution of biblical and theological resources on homosexuality and alternate life-styles; 3) to work within our judicatories for a heightened consciousness of gay people and their concerns and insights; 4) to facilitate the intelligent consideration by judicatories of support for legislation prohibiting discrimination on the basis of affectional or sexual preference and for legislation deleting restrictions on private sexual behavior of consenting adults; and 5) to cooperate ecumenically with gay caucuses of other denominations and with interdenominational organizations addressing themselves to issues of relations between gay people and the church.

In its request to the committee on minutes and reports, PGC accused the church of leading "the forces in society which teach gay women and men to hate themselves, which teach all persons to fear and deny that in them which is homosexual." Their statement further declared, "we see a paternalistic church that can deal with gay and bisexual women and men only as less than human objects; a church that finds it difficult to see in gay and bisexual persons adult human beings of value and worth equal to nongay persons; a church that is unable to look gay people straight in

the eye because it is too accustomed to looking down on them."

The committee recommended that the General Assembly not accept the report or grant Chapter 28 status to PGC, stating: "Though the committee appreciates the representatives as Christian persons, and affirms that there is no condemnation for anyone in Christ Jesus, the committee feels that Scripture as understood in our Reformed tradition does not condone their sexual orientation and life style." The committee report was presented to the Assembly by the Rev. Arthur R. McKay of Cincinnati.

In debate, Ruling Elder Robert Boyd of the Presbytery of North Central Iowa spoke against PGC's avowed purpose of seeking favorable legislation for gays. Said Boyd, "If this is their purpose, I'm agin' it!" Another unidentified delegate from Cincinnati said that Cincinnati, now known as the Queen City, "will be known as a real city of queens!" Another delegate immediately responded, "I really object to that kind of language in the General Assembly" and the Assembly applauded vigorously.

Perhaps the most eloquent spokesperson in favor of recognition was the Rev. Robert C. Lamar, last year's Assembly Moderator. Lamar pointed out that recognition of the group did not mean condoning homosexuality and that recognition did not imply approval of homosexual acts. He said, "We are not asked to approve, theologically or morally, of homosexuality. We are only asked to listen." He defended the educational purposes of PGC and strongly urged a vote of approval. Several other pastors also urged approval, but the motion to accept was defeated by a large margin as was a motion to simply accept the report of PGC.

After the Assembly had reached its decision, Vice Moderator Dorothy Vale Kissinger, who presided

during debate, noted that this was a subject of "deepest concern" and asked Rev. Lamar to lead the Assembly in prayer. He did so, asking for divine forgiveness for "all judgmental unloveliness."

In an interview with GPU NEWS, the Rev. Sindt said, "The vote was not entirely unexpected. PGC had openly questioned each of the three candidates for moderator of the Assembly and the moderator who was elected was the most openly hostile to us. After he was elected, we knew that the mood of the Assembly did not favor passage. However, we will continue to gather our strength and this matter will be presented again at a future General Assembly."

Presbyterians who wish to participate in the work of Presbyterian Gay Caucus should contact the Rev. David B. Sindt at P.O. Box 2073, Chicago, Ill. 60690. Leaders are still needed for several synods/Presbyteries. Said Sindt, "Much work will be needed if we are to achieve our goals."

## WOMAN LOSES MAYOR RACE

Ann Arbor, Mich. - A gay woman who ran for mayor of this university city knew she would lose the election but ran to bring some "alternative kinds of views" into the campaign.

Carol Ernst, a bus driver and union steward for the Ann Arbor Transit Authority, finished last in the three-candidate race.

A candidate for the Human Rights Party, Ernst only gathered 3,184 votes of the 29,500 ballots cast. Voters elected the Democratic candidate, Albert Wheeler, as the city's first black mayor.

Going down to defeat in the most recent election April 7 with Ernst was another acknowledged gay person, Everett Guy, a day care center coordinator, who lost his bid for a seat on the council.



# CALIFORNIA CHANGES SEX LAWS

Sacramento, Ca. - Ever since 1969, Assemblyman Willie Brown, Jr. has been introducing in each session of the California legislature a bill to decriminalize consensual sex acts between adults in private. The bill has always failed. This year, however, after much effort on the part of gay activists and lobbyist George Raya, the bill cleared the Assembly by a vote of 45-26 (see GPU NEWS, April 1975) and was sent to the state Senate for vote.

The Senate approved the measure on May 1 in an historic 21-20 vote, Lt. Governor Mervyn Dymally left a testimonial dinner in Denver to jet back to California to cast the tie-breaking vote. When he announced, "The president of the Senate votes Aye," a prolonged cheer went up from the spectators. The battle had not been without its dramatic moments and last minute efforts by Christian fundamentalists to kill the bill had to be overcome by thousands of letters and telegrams by gay people in California. One group, the "Concerned Christians of Sacramento," had made a mass mailing in April with the financial assistance of the National Association of Evangelical Churches urging opposition to the measure.

After the voting had reached an impasse 20-20, Senator George Moscone asked that the senators be locked in until Dymally's vote could be cast. Several senators had tried to leave the room in order to break the quorum and not allow Dymally's vote to be cast. President pro tem James Mills then ordered the Senate locked and threatened Senators who left without a pass with arrest. Dymally's vote was the first tie-breaking vote required of a lieutenant governor in eight years.

On May 12 Governor Jerry Brown signed the bill into law without comment.

Meanwhile opponents of the bill,

mostly from Los Angeles, say that they plan a public referendum on the issue. In order to place the issue of consensual sex on the ballot they would need 350,000 signatures. Said gay lobbyist George Raya, "We would welcome such a challenge. It would bring us closer together and further give us an opportunity to educate more people on homosexuality."

The passage of this bill is indeed a historic event because it represents the first time in the United

States that a law specifically decriminalizing consenting sex acts has cleared a state legislature with full debate. All other states that have changed their laws have done so as part of penal code reform packages.

The new law does not change existing laws prohibiting sexual solicitation, sex with minors, loitering, or sex in public. In addition the new law, because of a last minute amendment, still prohibits same sex acts in prison.

## GAY COUPLE REPEAT VOWS



**Milwaukee** - Riki P. Vegas, well-known Milwaukee drag entertainer, and L. D. "Lee" Mercer, Saugatuck, Michigan businessman, joined hands in a ceremony of gay union on Sunday, May 11, at the home of Mother Kris in Milwaukee.

The ceremony, performed by an Episcopal priest, followed the offices for a gay union written and designed by Integrity, a national group of gay Episcopalians.

Riki wore a floor-length white lace over satin gown with a lace ruffle bustle and an attached train. The maid of honor, Tracey Lee, and four bridesmaids, Gin Gin,

Didi Darnel, Mel and Jerry, wore pastel colored gowns with a lace overlaid bodice and cuffs with stand-up collars and laced-up fronts. The gowns were identical except for color.

The best man, Frank Cutty from Saugatuck and the groomsmen, Rick Doust (Saugatuck), Mike Miller (Saugatuck), Mike Schmid and Tom Busch wore pastel tuxedos to match the colors of the bridesmaid's gowns.

A buffet supper and reception was held after the ceremony at The Ballgame. The couple will reside in Saugatuck, Michigan.



# AIR FORCE SGT. FIGHTS DISCHARGE

Washington, D.C. - On March 6, Air Force T. Sgt. Leonard Matlovich, a race relations instructor at Langley Air Force Base, gave his supervising officer a letter declaring his homosexuality and asking to stay in the service. Matlovich has a twelve year unblemished record in the air force having served three tours in Vietnam. He has a string of medals including the Purple Heart.

Sgt. Matlovich was moved to challenge the military's ban against homosexuals after reading a maga-

zine article about the plight of gays in the armed forces. About 1,000 servicemen and servicewomen are discharged each year because of homosexuality or homosexual tendencies. If discharged because of his homosexuality, he plans a court battle, carrying the case to the U.S. Supreme Court if necessary.

"We have been looking for a very long time for a perfect test case, which meant someone who wanted to stay in the service and who had an outstanding record," said Dr. Franklin Kameny, nationally

known gay activist who is acting as advisor.

The Air Force has conducted an investigation and in late May Matlovich received a letter from his commanding officer, Lt. Col. Charles Ritchie, stating, "I am initiating action against you with a view to effecting your discharge from the United States Air Force." Ritchie said he is recommending a general discharge, a less than honorable separation which could affect Matlovich's ability to get a civilian job.

Matlovich will begin his appeal in June with a hearing before a board of officers. He says he considers the whole process a tremendous relief from years of "fearing every day that I was going to be found out."

## WISCONSIN WORKS ON LAWS

Madison, Wi. - State Representative Lloyd Barbee of Milwaukee has once again introduced an omnibus sex law reform bill in Wisconsin's legislature. This time his bill (AB 269) was jointly authored by Representative David Clarenbach, a 21-year-old freshman assemblyperson from Madison.

The bill attempts, at one sweep, to make major changes in many areas. Among other things, it legalizes homosexual marriages, lowers the age of consent from 18 to 14, legalizes prostitution, repeals all obscenity and abortion laws, remove all penalties for incest except where children are involved, in which case the violation would only be a misdemeanor.

Such a controversial bill will un-

doubtedly die in committee. Barbee has introduced this bill every session for many years and even though he now chairs the Judiciary Committee where the bill will be considered, it is believed that he will be unable to make it to the floor for vote.

Wisconsin's Criminal Code is currently being revised by the State Senate. Revisions passed by the Senate soften the penalties for "fornication," only penalizing "public fornication." No changes have been made in the "sex perversion" laws.

Barbee is holding up the progress of the revision trying to insure the same rights for gays or straights, with only gay sex in public being prohibited.

## Minnesota Kills Rights Bill

St. Paul, Minn. - The Minnesota House of Representatives defeated a bill on May 8 that would have outlawed discrimination against gay people in the areas of housing and employment. After a two-hour debate, the bill was killed 68-50.

The proposed legislation was modeled after the gay rights ordinances already passed by Minneapolis and St. Paul. However, the bill would not have protected gays in the areas of public accommodations and services as does those of

the Twin Cities.

The Minnesota Committee for Gay Rights (MCGR) had been working for months lobbying for passage of the bill. One of the important factors in the defeat was MCGR's unwillingness to compromise on whether teachers should be excluded from the act. Any such compromise would have left several thousand teachers without protection. Before defeating the bill, the House did include such an amendment.

## Marriages Ruled Invalid

Boulder, Colo. - In the May issue of GPU NEWS we reported that Clela Rorex, Boulder, Colorado County Clerk, had issued six marriage licenses to gay couples on the advice of a local assistant district attorney. As that issue went to press on April 25, the Colorado Attorney General J. D. MacFarlane offered an opinion that same-sex marriages are invalid under the provisions of the state's uniform marriage act.

The previous opinion had involved only the licensing requirement part of the act which is vague concerning the gender of the applicants. The marriage act itself does mention "a man and a woman," which could be construed as making same-sex marriages invalid.

Ms. Rorex, acting on the new opinion, turned down a license request by two women on April 28. Some of those persons issued licenses are considering court action in hopes of affirming the validity of their same-sex marriages.

Stay tuned to this paper for developments!





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# REVIEW

Can a marshmellow be a milestone? Perhaps—when that vapid comedy, *The Bob Crane Show*, tackles homosexuality in a new way, and wins. And then again, perhaps not.

What's new this time? There've been those TV disasters recently—the lesbian rip-off artists on *Police Woman*, the outrageous child-rapist on *Marcus Welby*. But there's also been good, non-stereotyped gay stuff. Witness the compassionate *Police Story*, the serio-comic *Maude* recently. But this May 8 treatment seems the first wherein (a) a show treated gayness in a mode of totally pure sheer comedy (laughter for its own humorous sake), with never-ever a trace of either satire (mocking, ridiculing a target) or Seriousness (such as those talk shows and their funereal-plus-inquest atmospheres). Also it seems the first

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where (b) the character handled, managed the fact of his gayness not only openly, but absolutely easily. There was no shred of either over-"dramatized" hostile militancy or residual stumbling or balking (let alone shame-guilt). And this off-hand nonchalance is important.

The show was gay-monitored before it was aired. It was re-written by Newton Deiter, then stamped approved by the Gay Media Task Force. Maybe this accounts for the home truths packed in, especially the responses of the other characters. And these make the true story; the plot itself was puffball-simple. A famous wealthy architect—an "old and dear friend" of Bob, the overage medical student—checks in at the hospital for ulcers. Then, in response to both a female nurse on the make, and to chatting with chum Bob, it transpires (so off-the-cuff) that the architect is (a) gay, (b) active in gay liberation.

The reactions to this are well-varied. And all contained the two main ingredients of all comedy—ludicrously incongruous situations, and our own feelings of superiority at the (laughable) mishaps of the others. Bob's wife takes the ho-hum/so what/that's nice line—rare, but realistic. The innocent janitor also says "that's nice—our singles' club needs people who are gay, yeah, you know, happy!" Another intern comes totally unglued in his comically-inept macho-jock overreaction (he then apologizes later). More important, a resident comes on as your truly-sick, vitriolic and sneering homophobe.

Most important is Bob's own response. It begins with the usual choking gasp, that jaw-dropping amazement plus ineptness. It moves on through the old worries: about the Male Role (they both like cooking, decor), about mistaking friendship for Availability ("but he knows I'm married; but. . ."), about Guilt by Association ("old and dear friend" in the newspapers, indeed!). It climaxes in three acts. Bob publically zaps the homophobe

("You took the hypocritical, not the Hippocratic, oath. . . . What would fix your head would be a lobotomy")—all to the applauding support of his straight peers, by the way. He then privately overcomes his ineptness in being open with his friend about who his friend is—and his "uhs" and "ers" undermining his "liberal tolerance" are comic indeed, ludicrous but true. Finally, he even agrees to speak on changing lifestyles at—his friend's next gay lib meeting! ("But come as yourself," cautions the architect; "the last straight we had appeared in a gorilla suit.")

OK, the show's comic, and it's non-stereotyped. But is it liberated? Have we been had again, subtly? Swathed in pure jolliness, sharing the story-line with other inane minor sub-plots, has gayness been co-opted, not this time by insidious "liberal tolerance" (that "annihilation by blandness") of the talk shows, but by this once-over-so-lightly approach? In short, even though we're neither absent, nor caricatured, nor laughed at here, still are we and the issues simply laughed away after all, in a marshmellow tarpit?

And is it oppressive because incomplete? For, make no mistake, the realities of being openly-gay were scarcely touched on at all. First, the two big reasons why the hell anyone would move up-front in the first place, remain unclear to the nongay viewer at least. They are, of course, personal integrity-growth-liberation, and the "political" creating of positive, visible role-models close-up for straights and other gays alike. Then there are the dangers involved, or at least the difficulties to manage, in doing so. Scholar and activist Martin Duberman, who should know, has succinctly noted three. (1) Losing, or never getting, jobs. And note that this applies even to the self-employed. The talented millionaire architect here may have had it made free and clear. But remember all

(continued on page 34)



# The Club Health Spa for Men

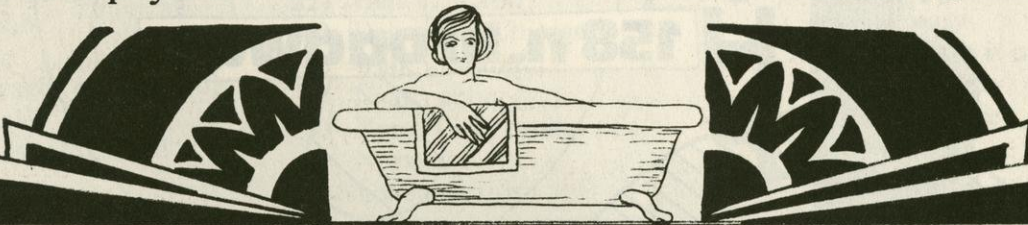
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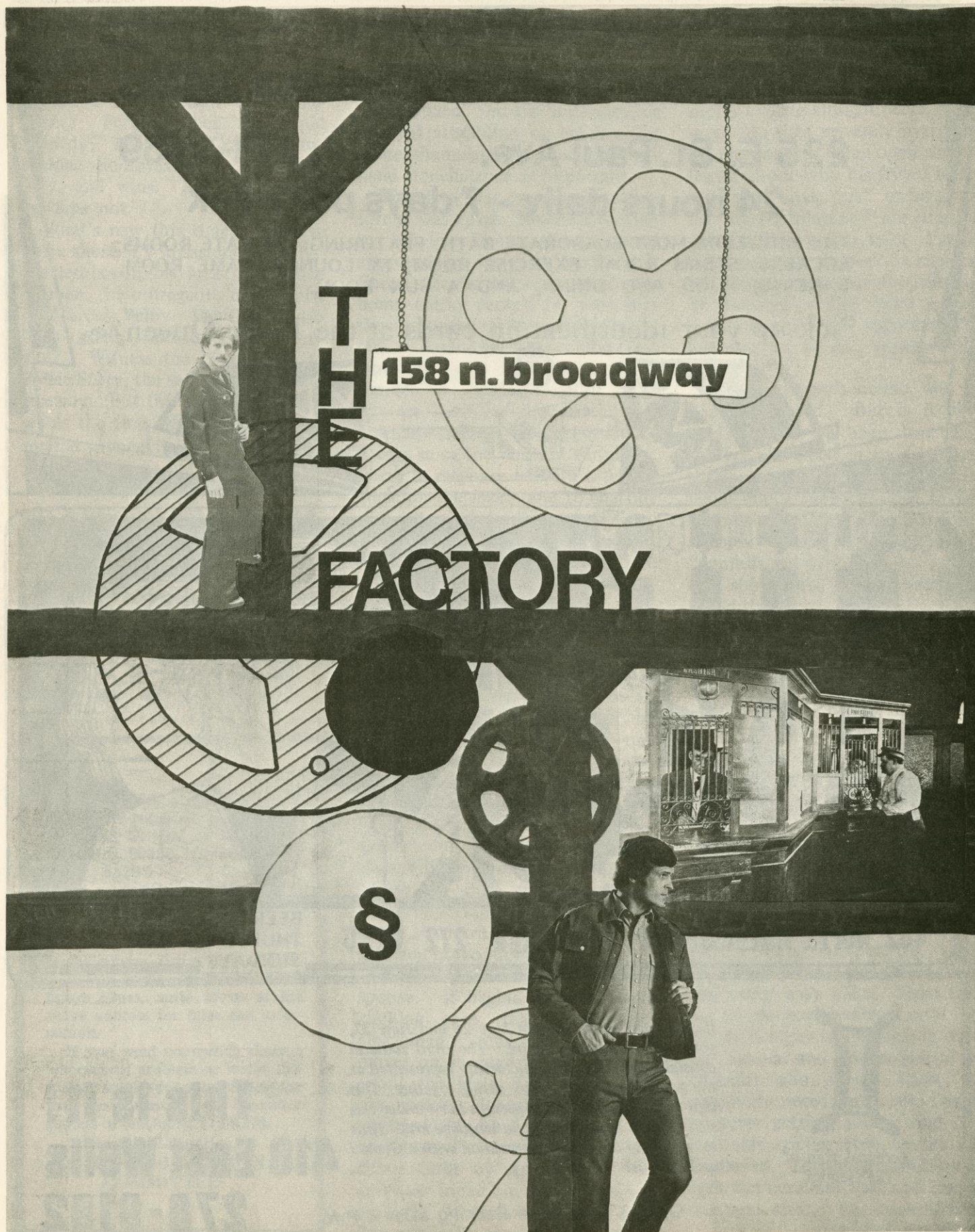
Zodiacal sign of  
the Gemini.

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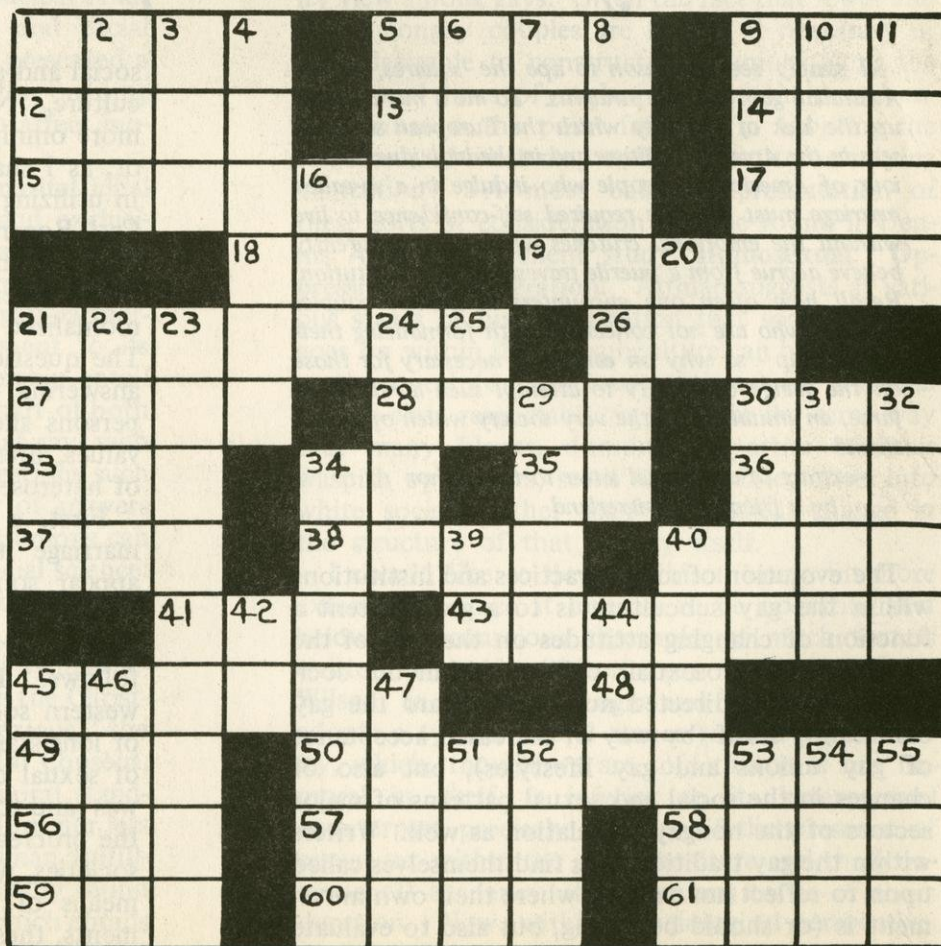
## ACROSS

- 1) At a distance
- 5) Redecorate
- 9) Place where levis are sold
- 12) Seasoning
- 13) Gem stone
- 14) Single unit
- 15) Chicago's slaughtery
- 17) Lieutenants: abbr.
- 18) Uranium: abbr.
- 19) Workshop
- 21) Area in Chicago (see 8 down)
- 26) Type of whale
- 27) Greek goddess of discord
- 28) Lined up
- 30) Paddle
- 33) Radio station in Chicago
- 34) Steward: abbr.
- 35) Seaman: abbr.
- 36) I love: Latin
- 37) Turf
- 38) Cabbage
- 40) Prefix: equal: pl.
- 41) Why oh why: abbr.
- 43) Man's ---: Chicago & N.Y.
- 45) Short for the process of transferring pictures: abbr.
- 48) Post script: abbr.
- 49) Prefix: egg
- 50) Chicago's Art ---
- 56) It takes two of these for a set of knockers
- 57) Back of the neck
- 58) And others: Latin abbr.
- 59) Foxy
- 60) Minced oath
- 61) Lincoln---, or Grant--- in Chicago
- 7) Daughters of the American Revolution: pl.: abbr.
- 8) Area of Chicago (see 21 across)
- 9) Levi and leather bar in Chicago
- 10) Against
- 11) Mexican coin
- 16) Kings Royal Officer: abbr.
- 20) Uranium: abbr.
- 21) Chicago Daily ---
- 22) Hence: Latin
- 23) Describing Chicago
- 24) Walk in water
- 25) Near: abbr.
- 29) Norse City, capital of Norway
- 31) Love: Spanish
- 32) Grass makes everything ---
- 34) Chicago's famous ---
- 39) ---DC: slang for bisexual
- 40) Part of foot
- 42) Digraph of two letters such as used in boat
- 44) United Press International: abbr.
- 45) --- and dashes
- 46) Bad
- 47) ---a trick, or drag one if necessary
- 51) Club Bath is one in Chicago
- 52) ---Kennedy, ---Williams, etc.
- 53) Skin disease: Peru
- 54) Goes with feathers for faggots of old
- 55) Watiti

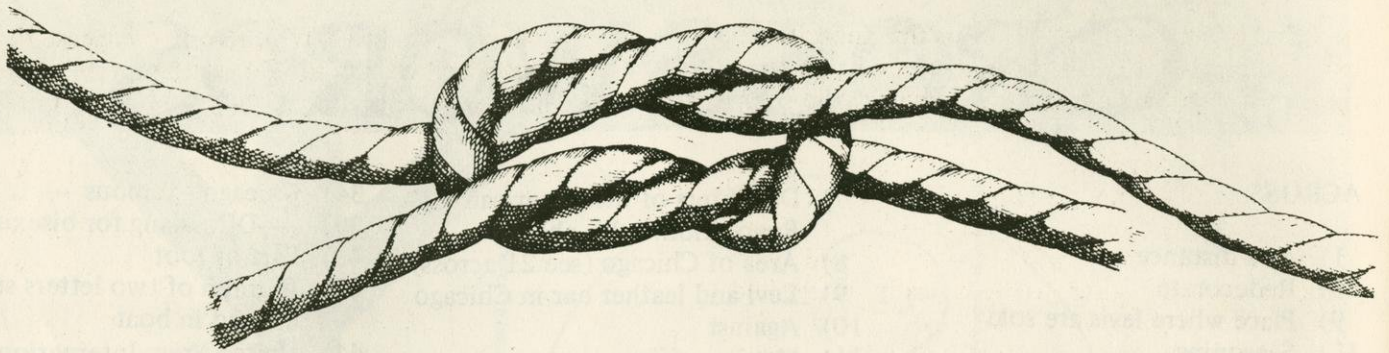
*Solution on page 29*

## DOWN

- 1) Get some of this as often as possible
- 2) Result of uncontrolled diet
- 3) Past
- 4) Circumcises again: slang
- 5) Male appellation: nickname
- 6) Environmental Protection Agency: abbr.







# TYING THE KNOT

## Gay Partnerships in a Changing Society

*by lee c. rice ph.d.*

*I simply see no reason to ape the 'squares,' as the Australian gays call the straights. To me it merely sums up the lack of maturity which the European so often sees in the American culture and in the individual behaviour of Americans. People who indulge in a so-called marriage must lack the required self-confidence to live without the emotional crutches which they apparently believe accrue from a puerile travesty of this institution. Recall how often one encounters in Europe couples (hetero) who are not concerned with formalizing their relationship - so why on earth is it necessary for those on the fringe of society to attempt such a ridiculous farce, an imitation of the very society which oppresses them?*

*—extract of a personal letter to the author  
by a friend in Switzerland*

The evolution of social practices and institutions within the gay subculture is to a great extent a function of changing attitudes on the part of the dominant (heterosexual) culture within our society: attitudes directed not only toward the gay community itself (by way of increased acceptance of gay unions and gay lifestyles), but also of changes in the social and sexual patterns of major sectors of the nongay population as well. Writers within the gay tradition thus find themselves called upon to reflect not only on where their own movement is (or should be) going, but also to evaluate

social and attitudinal changes working outside gay culture. Nowhere are difficulties and hesitations more omnipresent than in dealing with gay unions, or, as I shall dub them hereafter, "partnerships." In utilizing this term coined in its present sense by Carl Rogers, I intend it to cover every type of union from the more or less informal relation between lovers to the more formalized unions ceremonialized by "gay weddings" so much in vogue. The question which I wish to raise, without fully answering it, is whether or to what extent gay persons should see in their own partnerships the values, lifestyles, and roles which are constitutive of heterosexual marriage in contemporary society.

First, a few reflections on the institution of marriage itself. For want of space, these may appear somewhat dogmatic: all could be questioned or qualified, and further sources for reflection are provided in the bibliography which follows. The ideal of marriage which evolved in western society was that of a heterosexual union, of long-standing duration, and entailing exclusivity of sexual contact between its partners. Marriage was (and to some extent still is) inextricably tied to the procreation and rearing of offspring. In earlier societies, where population growth was a necessary means of social survival within hostile environments, these ties to childbearing were economic as



well as social. Property ownership, inheritance, parental rights, etc., all evolved out of this functional role which marriage plays within the social order. The double standard, imposed biologically in primitive orders long before religion arose to provide justifications, also arose from the marriage contract; as did the sillier western views that sexuality required some justification beyond itself (procreation) in order to be socially integrated.

The forces operative on the evolving institution of marriage have been principally social, economic, or environmental. Religious, psychiatric, or mythological contexts are not ignored in this claim; but their function has been more often that of what the sociologist calls an ideologue - that of providing some justification for the existing practices of a society, either by positive reinforcement or by negative reinforcement against all alternative practices. In our own society, where the conservative ideological forces are perhaps just as present as in earlier societies, the institution of heterosexual marriage is undergoing drastic and convulsive evolution due to altered social contexts and ideals. In a society threatened with extinction by overpopulation, childbearing is losing some of its fulfillment capability; and economic and demographic forces conspire against the traditional nuclear family as a permanent unit of personal and social growth. James and Lynn Smith have presented a good documentary in their book of the ongoing changes in attitude and practice which affect monogamy today.

Of the three components of the marital ideal (heterosexuality, duration of union, and exclusivity of sexual contact), gay partners are to some extent called upon in their personal lives to reflect upon the second and third. Should a gay partnership be entered with strong commitment to its being lifelong? Should such a partnership entail exclusive sexual commitments on the part of both members? It is important to realize that gays who reflect, sometimes painfully, upon questions such as these are not alone; for a diversity of answers to the same questions for heterosexual unions can be found in the current literature of social science.

Conservative answers to both questions are to be found for instance in the writings of Norman Pittenger, an Anglican theologian most sympathetic to the concept of gay unions within the Christian context. In "An Ethic for Homosexuals," the concluding chapter of his book, **Time for Consent**, Pittenger seems to propose that the moral standards for gay partnerships are neither more nor less than those for nongay marriages: human fulfillment for the Christian seems to be ideally found in a pair-bonding of lifelong duration which entails exclusive sexual commitments. In more recent

writings, Pittenger has gone on to suggest that the Christian churches should perhaps get out of the marriage business altogether; and that, instead of marriage ceremonies at the outset of a union, consecration ceremonies might be offered for those unions which have already withstood the test of time and of circumstances, wherein couples could pledge future fidelity on the basis of past performance.

Out of the Pittenger-like considerations have arisen in a number of Christian denominations various partnership ceremonies destined to be used by gay couples within a religious context. Some of these do little more than magnify the worst aspects of traditional marriage: the "giving" of a spouse, the view of women as property, the "love, honor, and obey" ethic. Others (for instance, the ceremony recently proposed by **Integrity**, the gay Episcopal publication) have attempted to put together a rite more adequate to the understanding that both partners (whether gay or not) are persons in their own right.

Less conservative answers to our two questions are also found within the gay tradition: the excerpted letter which opened this article offers a good presentation of what is certainly not a minority view among gays. Given the fact that fewer and fewer nongay couples are finding it necessary or even desirable to construct their unions along the traditional lines of exclusivity and lifelong duration, what is the point for gays in adopting the structures of what may well turn out to be a dying institution? A most balanced presentation of these sorts of consideration may be found in Dennis Altman's excellent study, **Homosexual: Oppression and Liberation**. Altman suggests at various stages of his investigation that some of what goes on within the gay subculture can be explained as the quest (unconscious at times) for a liberal middle-class respectability; much in the same way that many blacks, donning the attire of their waspish oppressors, seem to seek integration into white society rather than any radical change in the structure of that society itself.

I should like to develop this theme a bit more extensively, since it appears to be operating just below the conscious threshold of much that is written and said within the gay movement. John Wilson, in his book **Logic and Sexual Morality**, adopts a typical liberal stance toward gay sexuality; which, though we are told that it is not immoral in itself, is inferior to its heterosexual counterpart precisely because of the presence of casual sex within the gay subculture and the (consequent?) tendency of gay unions to be of short duration. Now, within a sociological perspective.

*(continued on page 18)*



# BOY MEETS BOY

## reviewed by

### vito russo

Book by Bill Solly and Donald Ward. Music and lyrics by Bill Solly. Musical Direction and Vocal Arrangements by David Friedman, Original Piano Arrangements by James Fradrich, Lighting by Peter Gorin, Costumes by Sherri Buchs, Sets by Jane Barbara and Ron Troutman, Musical numbers staged by Robin Reseen. Directed by Ron Troutman and featuring: Joe Barrett, Bobby Bowen, David Gallegly, Anthony Giaimo, Monica Grignon, Marry-Ellen Hanlon, Uriel Menson, Claudia Neely, Paul Ratkevich, Anthony Ragonese, Bobby Reed, Steve Rivellino, Nancy Williams and Raymond Wood. The 13th Street Theater, 50 W. 13th St., New York, N.Y., 212-924-9785.



*photo by Joseph Neumayer*

New York audiences are currently enjoying (or being blasé about) a stream of "gay" musicals which are, for the most part, designed to give gays something with which they can identify and straights something for which they can pat their own liberal backs for sitting through.

Some of the more recent entries have been *Gay Company*, a 1950's closeted-chic revue for pre-movement gays and well-meaning straights who like to patronize them; *Lovers*, a product of a gay theater collective in Soho which recently graduated to well-deserved fame Off-Broadway. The former is best summed up by one of its patrons who emerged from the theater sporting two very large diamond rings and a jewelled cigarette holder. "Tasteful," he said, "nothing to offend anyone, that's what I liked about it." Personally, I waswhelmed by it all. The latter, however, is a vital and original piece of theater which emerged from a particularly New York oriented gay language and subculture. It was a musical experience and a consciousness-raiser.

The Broadway answer to all of this downtown activity is *The Ritz* which has been running for about six months. It is a one joke farce in which Terrence McNally, the author, manages to bring together straights and gays at a bathhouse in New York City without ever, in two hours, making one serious or satiric comment of any worth on such a situation. The audiences love it.

All these shows, definitely beholden to the new free gay consciousness for a measure of their success, having one thing in common. They are "about" homosexuality. Which is fine. It is also the reason *Boy Meets Boy*, a new old-fashioned musical by Bill Solly and Donald Ward, is such a delightful trap for its audience. It lies in wait for you, pretending to be something, jumps out at you, quite another, altogether original and decidedly refreshing.

Admitting in its opening number "Boy Meets Boy" that it's "just that old cliché again," it anticipates the expectations of its audience and stuns





photo by Joseph Neumayer

us by never once mentioning gayness or homosexuality during the entire evening. The gayness is implicit. For two hours we live in a world in which gay and straight relationships are equally common and interact on a breezy, captivating and altogether mutually respectful level. The story itself is much older than Calvin Coolidge put together but in this new form it becomes expressly political. The politics emerge from the nonchalance with which the gayness becomes a "given" in the play rather than an idea fighting for respectability. At The 13th Street Theater, the revolution has been over for years and they're already singing about it.

The play adopts the conventions of almost every screwball comedy, romantic drama and Thirties musical you've ever seen. Instead of being a piece of dead nostalgia, you have fun trying to fit the parts with their old counterparts. The dashing hero, Casey O'Brien is an American newspaper correspondent (read Cary Grant or Spencer Tracy) in London who falls in love with a man he's never met, Guy Rose. Guy is a bespectacled duckling with a scrunched-up ego (Barbra Streisand here) who was supposed to marry American swine and boy-rat Clarence Cutler (why, it's Ann Mil-

ler!). With some help from his friend Andrew (you guessed it! Eve Arden) Casey succeeds in learning that a Rose is really a Rose and in spite of some nasty interference by that heel, Clarence, they wind up in each other's arms.

Of course, as with another story in the same genre, *Bringing Up Baby* (did you ever try explaining the plot of that one to anybody?) all of this doesn't just happen. We find Guy drunk under Casey O'Brien's bed in the first act and before it's all over we've seen him transformed from pasty-faced mouse to Paris stripteaser with invective to match. We also get to see Louis XV, Napoleon and a Roman soldier do sizzling stripteases, boy scouts, three Spanish dancers named Lolita, Rosita and Jane, and a few magnificent Astaire-Rogers dance routines in the bargain.

Of course, dealing with a play which takes straight conventions and simply translates them into rosy-world-all-is-gay-and-okay musical comedy presents some problems. There are very serious issues here as to whether or not we should be opting for such aspirations. There are those of us in the gay community who believe that instead of wanting a slice of the pie in this society, to fit in and become

part of it, that the pie is basically rotten and we should be busy trying to throw it away and bake a new one. Under these circumstances, there are many gay political activists who would call a show like this one a reinforcement of the outdated concepts of heterosexual love and marriage. Then of course there are gay men and women who, at the same time, maintain that there are many charming and entertaining things of this old world which would be sorely, if not fatally, missed by driving our laughter, our humor and good nature out of our hearts and minds while trying to build a perfect society for all people. Fortunately, I belong to both schools. Aren't I lucky? I can zap an oppressor in the morning and be on time for the Judy Garland revival at my local theater in the afternoon. I cannot believe, when a show like *Boy Meets Boy* brings me so much pleasure, that I must accept the edict of my gay brothers and sisters who tell me that I must now reject Judy Garland as a symbol of oppression any more than I can allow straights and straight government to tell me that I must not love someone of my own sex. It's all the same thing. Try telling a Black not to eat watermelon because it's a stereotyped image left



over from the old days.

Why deprive myself, for instance, of seeing David Gallegly as Guy Rose, singing "You're Beautiful" to himself in his mirror and emerging for all the world like a combination Fanny Brice and Barbra Streisand with a superb sense of comic timing, a terrific voice and a gay sensibility? Or the moment in which Joe Barrett and Paul Ratkevich sing a counterpoint duet called "Imagine Giving All Of It Up For Love." Barrett plays Casey O'Brien like Spencer Tracy. Ratkevich plays Andrew like Franklin Pangborne imitating Mischa Auer. Casey is gay. Andrew is straight. What a great twist! At the appropriate moments in the lyrics, they counter each other with references to the "men" and "women" in their lives which they refuse to give up for romance, something they regard as strictly for laughs.

It was a joy to watch Casey and Guy sing "Does Anybody Love You?" to each other and know that it used to be **their** joke out there. On us. Now it's **ours**. On them. It was nice, too, to see a gay villain played for laughs. Clarence's "Who Is My Favorite Person - Me!" and his final change of heart as he explains to the audience why he's such a turd ("What kind of parents would name their son Clarence - So how would ya like to try that on for size?") are funny and gentle in an understand-the-poor Jack the Ripper type joke. It works. Some of the cast is gay and some of the cast

is straight and they work together, men and women, with an ease and assurance that makes one proud to be around at a time when things are changing so rapidly that hits can be done on the stage and put into perspective with a sense of humor and a sense of political loyalty. Although I did find myself hoping that my favorite member of the chorus in the Paris nightclub was gay, I'm sure that even if he was heterosexual, he was "gay"; something which those of us who think that being homosexual and being gay are two different things, find an invaluable distinction. In that sense, all of the members of the cast were gay.

So it was good to go back to 1936 again; this time as an open gay person with nothing to hide. It was good to see two men dance together on a New York stage. It was good to hear gay music and lyrics written by gay people. It was good to see gay sensibility defined so broadly and so well. All of those things were good. What was superb, however, was watching the final fadeout, as Guy and Casey came together in each other's arms for the clinch. And sitting behind a middle-aged straight couple who realized, both at once, that the spotlight was not going to dim fast enough for us to miss seeing them kiss full and hard on the lips. I read that lady's mind, gang. "But Harry! They're kissing! In our story!"

That's right, dear.



Vito Russo - 28 years old, born and raised in New York City. 8 years of Catholic grade school and 2 years of Catholic high school before wising up and transferring to public school. BA in English from Fairleigh Dickinson University in Rutherford, New Jersey and MA in Film History and Criticism from New York University at Washington Square. Became involved with the Gay Liberation movement in 1969 after being caught in a bar called the Stonewall in June, 1969. Spent four years in the Gay Activists' Alliance trying to get them to suspend meetings on the night of the Academy Awards and appropriating money for a Cinemascope screen and two projectors which I maintain are essential for any gay liberation group. Two years with the Film department at The Museum of Modern Art. Now writing for the Advocate and London Gay News. Working on a book to be titled The Celluloid Closet. A New York Chauvinist Pig, prefer nightclubs to garden parties and have just discovered that it is impossible to follow the plot of a Bergman film and have sex at the same time.

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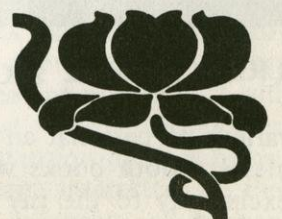
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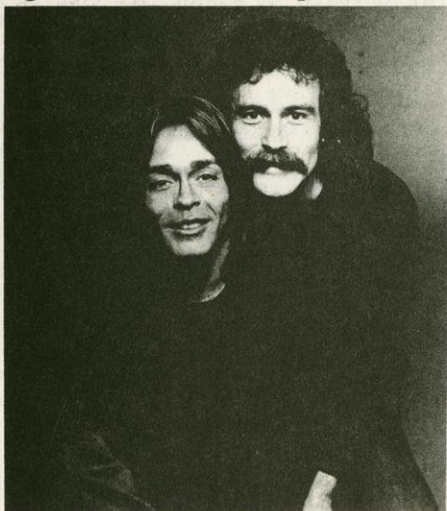




# REVIEW

**Men's Liberation: A New Definition of Masculinity.** By Jack Nichols. New York: Penguin Books 1975. Pp. 333, paper binding, \$2.50 (Canada, \$2.95).

Jack Nichols' work in the gay movement in and around New York began in the early 1960's and has continued unremitted to the present. His first two books were co-authored by his lover, Lige Clark, who was slain in Mexico at the end of last year. The first of those, *I Have More Fun With You Than Anyone Else* (N.Y.: St. Martin's Press, 1972), is ostensibly an autobiographical account of their partnership, replete with reflections on a wide variety of social problems including gay liberation; but it is also a virtual chronicle of the early development of the gay liberation movement on the east coast. The second, *Roommates Can't Always Be Lovers: A Guide to Male-male Relationships* (N.Y.: St. Martin's Press, 1974), is no more than a collage of letters and responses on a



LIGE CLARK & JACK NICHOLS

variety of personal and social problems. Both books were directed exclusively to the gay community, and both were well received. Their style is witty, personal, direct,

somewhat iconoclastic, and smooth going for the reader. Without attempting to plumb the depths of profundity, they have much to say; and they say it well.

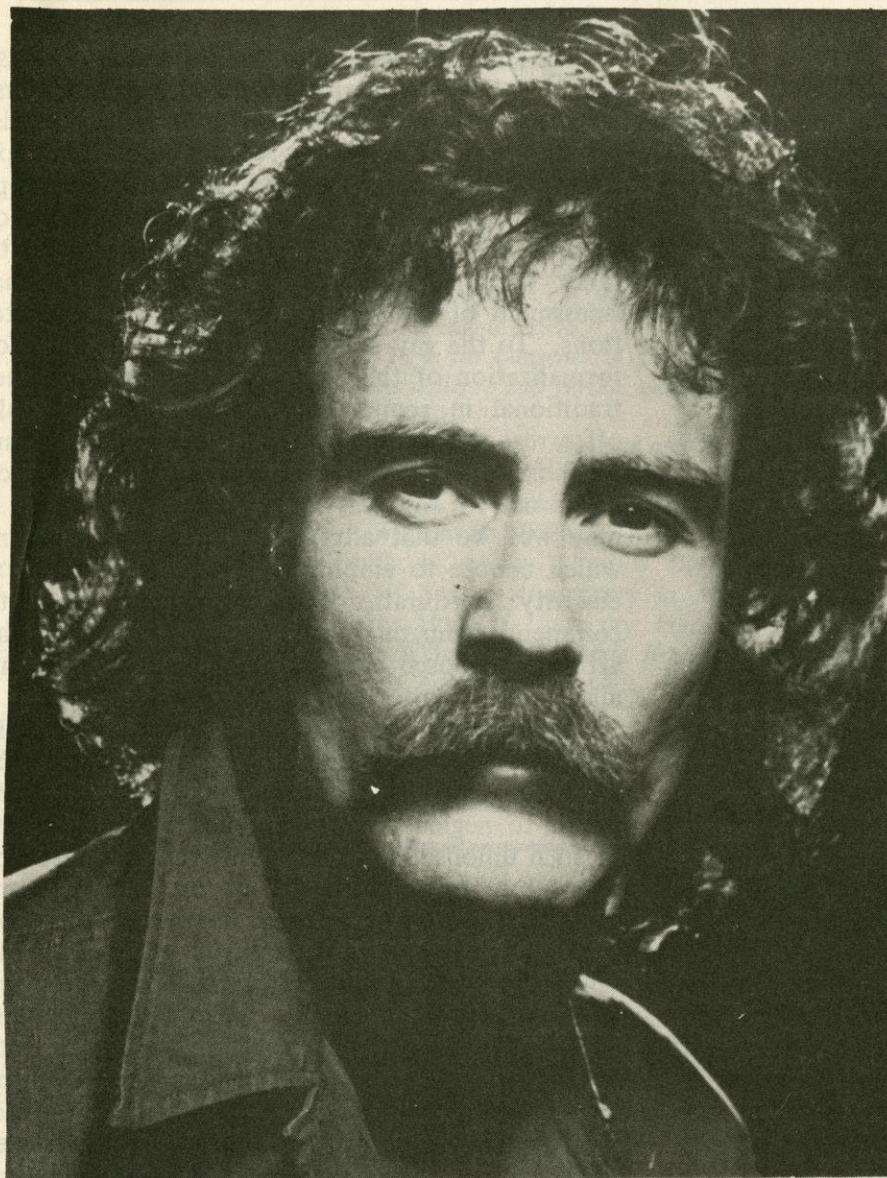
This third book represents a radical reorientation of audience, style, and general direction. It is directed to all persons, not just to the gay community (though certainly not to the exclusion of it). The style is still admirably lucid, though it is not the sort of book to be skimmed loosely; and the direction is that of integral social criticism. To those familiar with the first two books, the initial effect will be little less than shock. I can even foresee some (ill-placed) dismay, for nowhere does Nichols attest to his own gayness; though the gay reader can find it just below the surface on every page, and the nongay can conclude to it at least as of chapter fifteen (on sexuality). Moreover, Penguin has provided a rather slick packaging which avoids mention of the titles of the first two books; and adverts on the frontispiece only to the author's work within "sex-role freedom." To me this seems an intelligent marketing decision, for this book deserves to be read by nongay and gay alike. Further, the suggestion that a gay author should herald his gayness at every literary point in his (her) development is at best misplaced outside the rather narrow confines of autobiography and liberation pamphleteering.

The book is really too vast for my doing any real justice to it in a review; and, in any event, short of outright quotation little that I should write would measure up to the author's rather lucid standards. A summary of chapters (with subtitles) provides a good insight into its scope and directions: Intellect (The Blind Man's Bluff), Feeling ("I Feel, therefore I am"), Intuition (A New Flash on What's Happening), Mind (Toward an Androgynous State), Roles (Our Turn to Curtsy and their Turn to Bow), Instincts (Will Men Always Be the Same?), Playfulness (Recovering

the Missing Ingredient), Competition (Winning isn't Everything), Violence (A Dead-End Ploy), Work (The Making of Dull Boys), Dominance (An Impediment to Awareness), Politics (The White House Staff as Football Team), Size and Status (The Bigger-than-Thou Penis Syndrome), Women (Those who Know How to Open Doors by Themselves), Sexuality (Releasing a Revolutionary Force), Ladies (A Few Words about Manipulators), Coupling (The Decline of Organized Marriage), Fatherhood (From Vicarious Immortality to Voluntary Friendship), Friendship (Slaps on the Back from Strangers), Body (The One Thing that Really Shows), and a brief concluding chapter on the future of men's liberation.

The dominant theme which pervades the exposition is that the role-playing male, in the process of oppressing womanhood, has also managed to cast himself into a set of dismal shackles. Lack of imagination is perhaps the central characteristic of these shackles, which infect his personal development, the social and political order in which he moves, the personal contacts which he effects, and finally his own understanding of self. The disease has, of course, been diagnosed by liberationists (feminist, gay, and black) before with no less incision; though often with a great deal less clarity and wit. The ethics of competition, work and dominance has led us all into a no-man's-land of sterile depersonalization and shallowness. And the cure? - more intuition, less intellect, and a generous dose of playfulness not only in dealing with others but also in grasping oneself. The perspectives criticized are not just those of the old-fashioned typical stereotyped white heterosexual male; for the first four chapters, perhaps the most difficult to read, try to show that our culture has insinuated modes of thinking and acting ("masculinism") far deeper into the fabric of our day to day existence. Let me sample each of





JACK NICHOLS

these two modes selectively before moving briefly on to sexuality.

The modes of thinking or rational thought are mathematical in structure, technological in result, astronomical in their perception of reality; and they succeed in eliminating the "outpourings of the heart" (intuition or feeling). Men are viewed as the heirs of reason, women of intuition. Nichols appears to be under the influence of much that is being written these days by feminists; and, in my opinion, this influence is not a particularly healthy one. It fails to make the all-important distinction be-

tween reason or rationality and the uses to which reason is put: a failure which is omnipresent in much of the anti-intellectualism which is closing in on our society these days. While I personally admire his identification of the rational and the mathematical, I must contend that rationality (wouldn't "understanding" be a better word here?) and feeling (and "intuition" is a horrible word here!) are not opposed by nature but rather by convention; and, in the process of opposing certain sterile conventions, Nichols has fallen into one perhaps no less insidious.

Nichols seems to see violence as the result of what he calls the practice of dominance; and here he differs from many liberationists and sociologists, who tend to see it as a result of sexual repression. Inability to cope with leisure is another of the effects of this dominance, and the principal barrier to psychic adjustment to leisure lies in the social insistence that play must be structured rather than free. The emphasis on play is everywhere in the book.

In the chapter on sexuality the author rejects what he calls "sexual provincialism" in favor of the position that the dividing line between good sexuality and bad should be that between social and antisocial acts. The latter are typified by rape, assault, paedophilia, and sado-masochism: all of which are typified by extreme role-playing. Sexual liberation is achieved in realizing that each of us is capable of a vast variety of sexual sensibilities, active and passive; and when each of us relinquishes the emphasis upon sexual technique in favor of unstructured play and enjoyment. Regarding sexuality, the nongay reader is apt to have perhaps more difficulty in grasping the specific thrust of the recommendations; but I can only applaud the generality of the concept of play as it is here exploited in dealing with all human sexuality.

I have only touched the surface of Nichols' exposition and virtually any chapter in this book could have claimed no less attention. The book is superior in every respect to any book which I know dealing with the same clusters of topics. It hits the issues head-on; and, where necessary, it does not refuse to enter into the discussion of the more complex aspects of contemporary social phenomena. I am on my second reading now, and it will not be the last. The book deserves the serious attention of all persons, gay or nongay, interested in the nature and prospects of human liberation.



## TYING THE KNOT *(from page 11)*

the second of these claims is easily answered; for the Weinberg and Williams study turned up a high incidence of relatively stable and long-lasting unions among gay males (where, because of social pressure, one would least expect to find such an incidence). Further, recent sociological surveys indicate that the track record of lesbian unions in terms of their duration is not only better than that of gay males, **but also better** than the present showing which heterosexual marriage is making. I suspect, and it is only a personal suspicion, that much of the push toward solemnization or formalization of gay unions by many gays arises in part out of a deep-seated desire to legitimize these unions before the nongay world: "You see, we don't need casual sex; and our unions can be as dignified (= long-lasting) as yours." All of this should cause one to pause, however; for no one has ever made it quite clear to me what the real objection to casual sexuality (or nonexclusivity) is. Granted, many gay persons presently nonexclusive in their sexual lifestyles may be able to "exclusivize" them with minimal psychological adjustments; but what reasons should we propose to them for doing so? The studies of Weinberg and Williams, and of Saghir and Robins, turned up no debilitating psychological or social correlates provably connected with nonexclusivity of sexual outlet - which, though it hardly proves that there are none to be found, clearly places the burden of proof on those who claim that nonexclusivity is damaging.

To clarify further my point, I am **not** here claiming that casual sexuality and multiplicity of bed partners is eminently desirable or should be commended to all; but only that, in the absence of clear evidence that such a personal adaptation leads to problems, we certainly have no moral right to preach exclusivity as a saving grace. Pluralism is in a way one of the great values which the contemporary gay movement and its writers have to offer to the entire social order: a pluralism which permits a great diversity of sexual or affectional lifestyles to interact with one another within a nonoppressive environment which sees none as necessarily superior to the others. If gay marriage is presented as the Gordian knot untied, or as the best or even only means whereby gay persons may achieve personal fulfillment, then we have simply replaced one monolithic code of behavior with another slightly more broad monolithic code, without having gone to the real root of the infection with which modern society is afflicted: the insistence that there should be such a single-valued code, against which all persons must be measured

and valued, in the first place.

Two fine sources for further reflection on these considerations are Carl Rogers' **Becoming Partners: Marriage and its Alternatives**, and Jack Nichols' recent **Men's Liberation**. Neither book deals explicitly with the gay context, and this is perhaps their strength; since both emphasize the need of persons and partners (or prospective partners) to tailor their relationships according to a rational assessment of their individual needs and expectations. To the gay persons who feel a real need for formalization of their own partnership along lines traditional in scope and limitation, one should offer real and genuine support and understanding of those felt needs; without assuming that such needs are in any way omnipresent. Further, it may well be that alternative behavioral patterns which choose to emphasize values other than exclusivity or duration may also have much to commend them on subsequent investigation: the attitude proposed here is one of open experimentalism rather than closed dogmatism.

The above discussion has been principally directed at gay partnership in terms of its cash-value for the persons entering it, and it would be unfair to neglect mentioning the external aspects of such unions. In principle, the various aspects of gay unions much celebrated by the contemporary press (acquisition of marriage licenses, formal ceremonies, joint income tax returns, etc.) may have salutary effects in altering public opinion toward gay partnerships as a whole. Altruistically-minded gays may well see in such events the opportunity to publicize the many injustices wrought upon the gay community by our society; and, given the fact that contemporary attitudes have hardly progressed to a stage of full enlightenment in any quarter, one can at least applaud such decisions as heroic and well intentioned, irrespective of their eventual outcome.

The above reflections are not intended to be complete, but only to indicate the multitude of considerations and complexities which constitute the issue of understanding (or proposing standards for) gay partnerships. They do indicate, however, that isolationism is a bad policy; for the problems which gays encounter at the personal or even philosophical level are hardly indigenous to the gay situation, but are rather problems which our society as a whole is coming more and more to confront. We live, as Rogers once noted in an interview, in a vast experimental laboratory wherein many lifestyles and attitudes are being tested, reformulated, and altered in the light of experience. There are few of these alternatives which, I should insist, fail to merit sympathetic and enlightened consideration.



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# POEMS by Dennis Crowley

## LOVING

Giving what we can  
honestly give--  
Taking what is offered  
honestly--

Standing alone against the  
sky,  
being  
perceived by another  
who cares as  
much about you as  
he does of the sky,  
and holding  
the wisdom to  
not grasp  
so tightly that  
we die. . .  
  
not watching  
so closely that  
we crumble. . .

Tomorrow bears the  
birth of today, and  
all days  
carry a creation  
of unperceived  
value--

To live them fully  
is the joy  
of knowing  
oneself enough  
to value another.

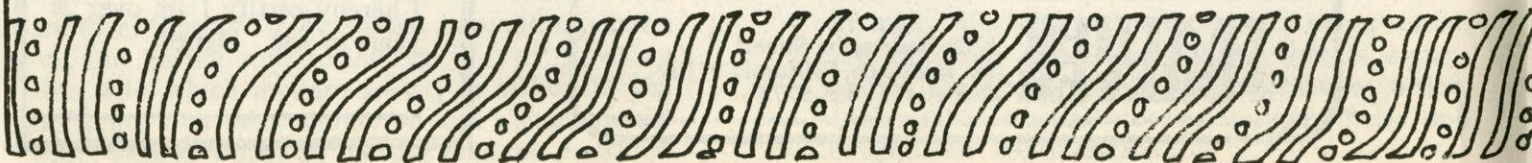
## CRUISING II

In response of life

I would like to give--

Yet so much of taking, has made  
me heavy  
enough  
to be unable to offer  
love, if love is needed.  
care, if care is needed.  
support, if support is needed.  
touching, if touching is needed.  
hearing, if hearing is needed.  
words, if words are needed.

I find myself only giving  
that which can then  
be taken from.  
It produces a kind of  
agony of separation,  
not painful enough to  
prompt a  
new  
response  
from me.





## I HAVE BEEN TAUGHT

Afraid of touching you has made  
me feel unworthy of  
touching you.

I am losing--maybe I'm  
lost--

Your texture would be nice to  
feel--I'd like to  
see if it's as nice to touch  
as it is to see.

Your arms would feel good  
holding me--gently on your chest  
a meeting of rhythm  
in breathing closely.

Too long have I run from that  
which within me needs to respond.

I must be about relearning my worth,  
so that--truly human--I can,  
as a man, love men.

## THE GAME

Moving in many directions at one  
time.

Wanting something,  
but not being sure

and perhaps not stopping  
what;

long enough to know--  
it's one thing to know, and an

entirely different  
thing to figure it all out.

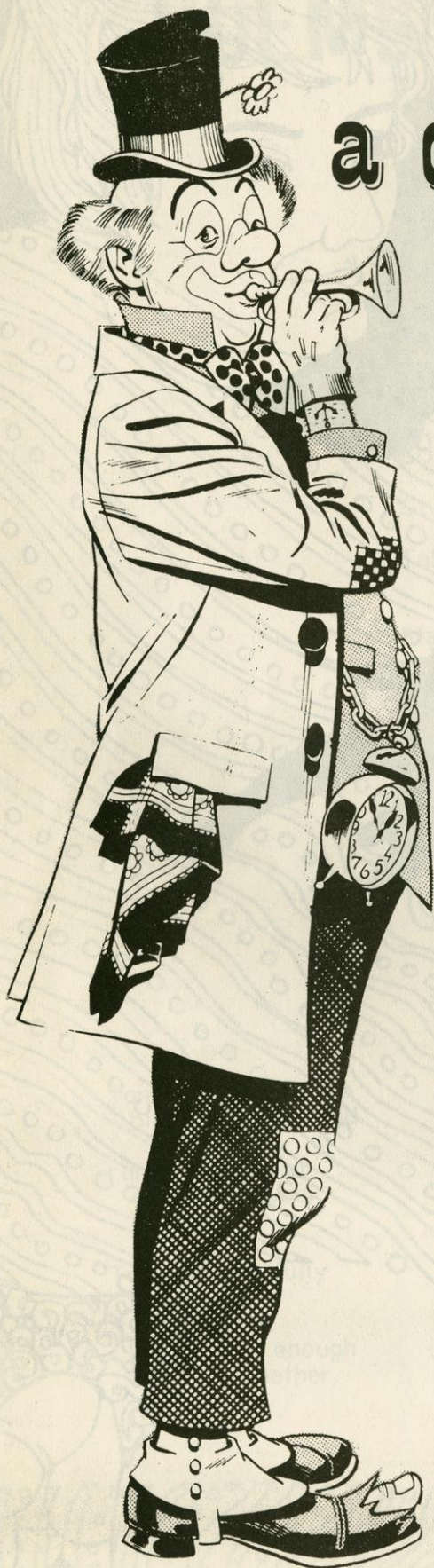




# MISTER JONES

## a dramatic interlude

### by louie crew



*(Stage center: Big old-fashioned bathtub, in it seated RENE, feet forward toward audience, reading a Playboy. Long goose-necked floorlamp with a metal shade points over his head at back. Only other light is a dull purple, shadowing the rest of the stage. Two yards from the tub, LC, is a small stool, on which sits a white telephone. Wire soap rack hangs full towards the audience from the front of the tub. Beach towel lies at Rene's right on the floor. 10 seconds.)*

*Rene laughs, turns page, frowns, fumbles for a towel, gets it, places it carefully by a smoothed end into the magazine as a bookmark. After hunting for it, he gets a large wash cloth from the bottom of the water and starts to scrub his face, humming through the process (a little off-key) "Three Blind Mice."*

*Just as Rene puts the magazine back on the floor, an old couple enters SL at back, pulling two old 1930's "modern" chairs onto stage, grumbling a bit the while. They set chairs opposite each other just as Rene hums the second measure of "Three Blind Mice." Still in darkness:*

MARY: Joe, you forgot the light.

JOE: I forgot the light? You.

MARY: Come, come, baby, let's not quibble; I merely....

JOE: Shhh... I'll get it. *(He leaves to fetch one.)*

*Blinding light covers the entire set suddenly, but Rene and Mary show no signs of noticing it. A lean clown enters left front (or wing), quickly chasing some candy dropping from the sky; he is carrying six or seven balloons on strings. Rene still hums happily, softly, and continues to bathe sensuously all over. Mary sits in obvious annoyance, waiting for Joe and adjusting her stays and garters. (Through-out she is an old woman with increasing hints of a young woman's sex antics.) When the clown unwraps a piece of candy for himself, he gulps with his mouth full:*

CLOWN: Ha, ha. Don't you worry. We'll work this out together. We, id est, *(pointing to the audience)* you and I, are going to have some fun. F-U-N. Fun. Do you get me? Don't mind them *(only throws his head back to indicate all people behind him)*, any of them. *(Slurps his candy with*



relish, scratches his crotch as if after a pernicious nit, then admires his balloons, suddenly realizing that he has forgotten his audience:) F-U-N, see! (Pitches them some candy) A little bit of sugar in your life. The pickle with just the right sort of pucker (he exaggerates the "P's"). (Here, as throughout, the Clown openly estimates the reactions of his audience and approves or disapproves accordingly, never ceasing to try to engage them, even in bits of improvisation about the weather, etc., and never hesitating to intimidate them when they fail him or otherwise annoy him.) He takes out a pickle and puts half of it in his mouth before eating it succulently, noisily, sourly. Then, as he goes to tie a balloon each, first on the cold faucet, then on the telephone stool, then on the back of Mary's chair, laughing at Mary and Rene in turn, and continuing to spell out F-U-N, the GRADUATE ASSISTANT enters, very well dressed, from R at curtain, carrying a lectern down the stairs to the audience, inspecting his half of the auditorium as he would a class—nervously, but with keen anticipation. As the graduate assistant reaches the stairs, even the house lights come up. Then the Clown notices Assistant and comes forward anxiously to advanced stage platform, looks annoyed as teacher takes book from briefcase on lectern and addresses the half of the audience facing him directly:

CLOWN: Let him have the other half (points to audience in front of G.A. at SR). You (points to those in front of him at SL) and I will still have F-U-N. See, I'm going to share my balloons with you. This is no lecture on my side, but a performance! (He jumps to the audience level and with a big grin heads for someone on the fifth row as if he knows him.)

Then several things happen at once: Lights return as at the beginning (slowly). Rene stops bathing and, still humming, picks up his Playboy again and leans back to read. Graduate Assistant takes advantage of the stillness created by the darkening room and starts to recite with sincere if painful emotion:

GRADUATE ASSISTANT: "My heart aches, and a drowsy numbness pains my sense as if of . . ."

The Graduate Assistant fades out as total darkness returns to his area. Just at this point Old Joe reaches Mary and places a dimly lighted old floor lamp between his and her chairs. Simultaneously the Clown takes an empty seat in the audience, holding the rest of his balloons. Then with a long knitting needle, Mary stands and deftly bursts her balloon. Joe picks up a newspaper, after being mildly startled.

MARY: I was hurt, Joe, but I tried not to show it. I mean, I knew he expected me to be brave. (Joe pretends to read, holding his newspaper between them, but the harrassed look he reveals to the audience belies his disengagement, as do his occasional, poorly executed shifts in leg posture.) At least that's what I thought he expected. (Now Mary begins to talk more to herself, each declarative statement gaining something of the force of an interrogative.) I love you as much now as ever I did when you were my baby, I said. You will always be my baby. Anyway, you can



have an operation for that. (Pause) And he laughed. (Pause) (Mary now solicits Joe's attention again) Joe, it wasn't a harsh laugh. He only wanted me to know that he didn't want to change, even if there were such an operation, which he doubted very seriously, and (Mary breaks down slightly) oh, Joe, he IS honest. He's borne all this all along alone and wanted me to tell you only because he feels he's strong enough, strong enough for YOU to know now. (Joe pauses, drops his paper to his lap.)

JOE: God is good, Mary. (He says it as if he isn't sure, but is whistling in the dark, as if the rhetoric has some magic to make itself true.) You know that. But he should have told ME, not you. It isn't right for you to suffer, really isn't right for either of us to suffer, or at our age to have to take up his battles for him . . .

MARY: He's the one who's suffered. And you too. You know that you're afraid to have him find out . . .

JOE: God is GOOD, Mary. (Joe almost threatens, plainly to close the discussion.) He has forgiven ME. Anyway, I never was that kind of queer!

A band of four or five drunken fraternity men appear, briefly, bottles in hand and arms around each other, singing, "Oh...we're all queers together, whatever the mating game; oh, we're all queers together, the weather is just the same"—and then stagger off in laughter just as the telephone rings loudly and the light of Mary and Joe goes out. Then three things happen at once:

- 1) Rene puts down magazine and takes up towel, stands, gets one dripping foot on floor when a Negro, Jesse, appears (mocking a Nazi march with broom as gun until he gets in line of Rene's vision, then the ambling walk of friend and lover that he is).

JESSE (smiling): I'll get it, love.

Jesse goes to telephone, where he sits in lotus position, broom across shoulder and neck. Rene climbs back into tub and throws Jesse a kiss. Then he sits in an attitude of listening to Jesse's conversation.

- 2) As the telephone rings, from either side of the audience enters a bunny girl, each carrying a big tray, well-lighted, marked "Popcorn," and a flashlight, and



*both smacking gum rather loudly. In the trays are stacks of New Testaments. Each bunny girl, in the glare of the other's flashlight, shares a wink:*

1st B.G.: You take that half, I'll take this.

2nd B.G.: Indeed, honey, and in deed, indeedy. *(Then to those close by, reciting as if a five-year-old Sunday School saccarine child, rather quickly)* For god so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish.

1st B.G.: *(Also moving to specific customers)* Yes, sir, no absurdities here. We're tired of long-faced tales and sad humanity. Get your gospel right here. This theater's not for tragedy but for Jesus. *(Then as an afterthought:)* And Jesus save! Only 25¢ while they last; raise your . . .

- 3) *A few seconds after telephone starts to ring, Mary and Joe stand, giggle at each other, and playfully Joe starts chasing her around their furniture (pinching her and stealing a dottering kiss when he can). Joe is almost violently aggressive after a brief warm-up. He should end up on top position as if ready for fully-clothed intercourse.*

*These three events should halt together when Jesse picks up the telephone.*

*Silence...house lights up. Clown stands at his seat with another telephone in his hand (wired to theatre loud speakers). Graduate Assistant remains silent reading at his lectern. Bunny girls halt, as do Joe and Mary.*

CLOWN *(to Bunny girls)*: Now you two, hush; I can't hear what I'm saying.

JESSE: Monsieur Rene's residence . . . .

CLOWN *(to Graduate Assistant)*: O.K. So I'm takin them all *(indicates all of the audience)* away from you now. Have patience. You'll get your turn. *(Then to the audience)* I think it's about time this whole thing made some sense, don't you. *(Assumes they approve)* Good.

JESSE *(confused)*: I beg your pardon . . . .

CLOWN *(to Jesse, now over the telephone)*: Aren't you confused?

JESSE: Yes, well.... This is 269-6969. Are you sure that you have the right number?

CLOWN: I'm not sure of anything, BOY. Why the hell you think I'm calling for?

JESSE: Mr. Rene is indisposed just now, but I'll be happy to have him return your call in a jiffy. *(To Rene, his hand muffling the telephone:)* I don't understand a thing this cracker's saying! *(Into the telephone again:)* Would you

care to leave a message?

CLOWN: Yes, indeed. I care to leave lots of messages, and don't you hang up till I does, you nigger! What them two old white folks doin up there, pinchin and playin together like they's a bunch of niggers, or chillen, or some likes, and after actin all serious like earlier? *(At this point Mary and Joe assume very formal attitudes, Mary draping a shawl over her head like a modern madonna; then the two exit with a chair each, leaving the light. The Clown does not pause for them.)* And what kin's they to that lily-white water-logged sponge up there in that bathtub? And why's he readin that filthy sex book here before the public eye, all nude like, hisself? And where's yourn own self re-speck, in talkin to that there white gentleman, and THIS UN THAT'S ATALKIN TO YE? Ain't you go no sense, boy? What's the meanin of it? What century's this? Don't you know? And what the hell's wrong with the kid of them two olduns, who quite proper-like, have now vambossed in well-deserved shame? Don't you know who's the president of these United States? Would he approve? Answer me, boy? Now those is just a few of my questions....

JESSE: Sir, you really must have the wrong number!

RENE *(who has gathered his towel about him, breechclout style, and walked up behind Jesse, giving him an affectionate tickle before taking the telephone)*: Yes?

CLOWN: Oh, Rene, how are you? This is Biddle, here. Andrew Biddle. You know. Your father the judge has surely mentioned me to you. We were once in the legislature together. That's right! What a joker he was too. Always knew just how to appreciate my sense of humor, he did. Well, what I'm really calling for, you see.... Mrs. Biddle and I would like to invite you.... *(He is interrupted)*

GRADUATE ASSISTANT: Now repeat after me: "Tender is the night."

AUDIENCE *(does as he suggests. If not, he keeps telling them until they do, if perhaps only weakly the first time.)*

GRADUATE ASSISTANT: No, I mean you! *(Points to the audience)* Again, "Tender is the night"!

AUDIENCE: *(responds)*

GRADUATE ASSISTANT: That's better. You're getting with it. This is a great poem.

1st B.G. *(Both have watched transfixed after they were cut off earlier. They have even helped to encourage audience participation in reciting the poem.)*: Sir!

*Jesse, who has left the stage, returns with robe for Rene; helps him into it, quite formally, as if valet to a new widower. They leave together, during this part. Also, the Clown returns to the stage and collects his two remaining balloons. When he leaves the stage, curtain comes down at a moderate speed as action continues in foreground.*



GRADUATE ASSISTANT (*annoyed*): Yes, Miss Broadfinch.

1st B.G.: Keats is swell, really. But could you excuse us a bit early today? I mean, Sally and I have an appointment with Dean Biddle. We're on the new Committee for a Better University, and we really mustn't be late.

2nd B.G.: Yes, sir. Keats is exciting. I really like that "beaded bubbles winking at the brim" bit, but well, I noticed that my escort is passing this way, and we really must . . . .

*The Fraternity Boy Chorus enters again, this time from left wing, singing off stage and then on . . . .*

FRAT CHORUS: There's the highland Dutch, and the lowland Dutch, the Rotterdam Dutch, and the other damn Dutch, Singing four of us, four of us, One keg of beer for the four of us; Glory be to God that there are no more of us, for one of us could drink it all alone, damned hell! (*They roar with laughter, then together to the Graduate Assistant:*) Excuse us, sir. (*Graduate Assistant is obviously perplexed.*) Ready, girls?

1st and 2nd B.G.s: Ready, Rady, Indeedy. (*They start to leave at the rear of the auditorium.*)

1st B.G.: Sorry, sir. Hope nothing happens to that nightingale.

GRADUATE ASSISTANT (*waits for them to clear stage*): Now once again, repeat after me: "A drowsy numbness pains my sense."

AUDI

AUDIENCE: "A drowsy numbness pains my sense."

GRADUATE ASSISTANT: "And tender is the night."

AUDIENCE: "Tender is the night."

GRADUATE ASSISTANT: Again, "Tender is the night."

AUDIENCE: "Tender is the night."

GRADUATE ASSISTANT: Note that Keats puts both verbs in the present tense. Throughout, the poem gives a sense of imaginative immediacy, and even we too, with but little effort, can be there. Now...the last and best bit. (*He gives a long, long pause, then:*) "Do I sleep or wake?" Repeat!

*From behind curtain at left come Mr. and Mrs. Biddle (Jesse has quickly slipped on a dress and wig to be Mrs. Biddle for this occasion!) Herr Biddle continues to wear both business suit and Clown make-up that he had on before.) Mary and Joe follow, quite formally and are obviously members of the Committee. Following them in Rene, also a member, and now fully dressed in tweed; and following Rene are the two Bunny girls (dressed as before) and their four or five escorts, now soberer. The group reaches mid-stage before Biddle halts them as a policeman*

*would. The Graduate Assistant turns to them.*

CLOWN: Will you join us, won't you, Herr teacher? I mean our Committee needs you. And the theatre needs you too. You will be quite at home with us. We are like a . . . like a community, like a family. For how will the people hear, unless one speak? And how will one speak unless we call him? And how will one... (*He pauses, as if he has forgotten what he will say.*)

JESSE: Darling, I do hope that you will come.

JOE: Son, God moves in mysterious ways His wonders to perform.

MARY: Yes, son, He has His hand on you. I feel it in my bones.

2nd B.G. (*clutching one of her testaments*): Sir, as I always say, there is more than one brand of hemlock, and I think Keats knew that too.

1st B.G.: We need you.

RENE: You won't let us down now, surely?

MALE CHORUS: That's right, sir. We're counting on you.

GRADUATE ASSISTANT (*hesitatingly*): Well (*he looks at the audience, then back at stage group*) I suppose it is time for me . . . .

CLOWN: Don't delay another moment. I gave you your chance, even as I promised. Opportunity knocks but once, you know! (*Graduate Assistant moves to join the procession*) That-a-boy! That's what we respect. That's what people like to see. Decision. Clear and positive decision. Oh the dedication of it! (*He looks over his group as Graduate Assistant shuffles falteringly to rear ranks.*) Yes (*with relish*) it's rather like you are becoming the thirteenth disciple. (*He pauses, and unsure of himself starts to count the crew.*)

GRADUATE ASSISTANT: I'm not sure I understand. I . . . .

CLOWN: No need to bother, my son. We do all of the understanding for you. (*He cuts this short, decisively.*)

*The group follows the Clown's signal and moves offstage in front of the curtain. Graduate Assistant lags behind, and when all of the others are offstage, he looks after them. Then Rene and Jesse (the latter now without drag) return to embrace him, with no effort to pull him off with the crowd, just to embrace him. The three sit down as if for a three-some, hugging and being generally naturally affectionate.*

GRADUATE ASSISTANT (*standing between the two, who remain seated, and looking directly at the entire audience*): Do I sleep or wake? Class, that will be all for today.

LIGHTS.



# HERE&THERE

**Ottawa, Ontario** - Police here raided a "dating service" that provided adolescent boys to its customers. Alleging they were treating the matter "just like any other prostitution case," police arrested a dozen customers on charges of gross indecency and buggery with minors. Ottawa newspapers published names, addresses and occupations of the men involved. One of those accused, a 34-year-old man, plunged 13 stories to his death the day his name was published.

—Gay Community News

**Denver** - Upon petition of two lesbian mothers, a father and his second wife were ordered by Juvenile Court Judge Orrelle Weeks to seek psychiatric therapy for the beating of the 9-year-old daughter of one of the lesbian mothers, Evelyn Odum. Ms. Odum had divorced the father two years ago. She and her lover are raising the lover's 5- and 6-year-old sons. The girl was removed from her father's home and placed in a 24-hour residential treatment center for one year, with both sets of parents to be counseled on the girl's special emotional needs.

—Contact

**Phoenix, Az.** - HB 2024, a bill prohibiting gay marriage, was sent to the senate Committee on Natural Resources, possibly by Senate president Bob Stump, hoping it would slip through that conservative committee and go before the senate for approval. It has already passed in the house, 37 to 3. The bill, an "emergency measure" following the issuance of a marriage license to two men, was assumed to go to the senate Judiciary Committee. Madeline Van Arsdell, a democrat, said she and others were still working to get the legislation "quietly lost" in committee. If the bill passes, it will be the first civil legislation in the U.S. that specifically discriminates against homosexuals.

—Advocate

**New York** - In a precedent-setting decision, Julie Roy won a malpractice suit against her former psychiatrist, Renatus Hartogs, who induced her to have sexual intercourse with him after he convinced her it would help her to "relate better to men" and "erase her guilty conscience" from a previous lesbian relationship. She was awarded \$350,000 in damages.

—Bugle American

**NYC** - Contrary to rumors, no regular gay character is being considered for "The Mary Tyler Moore Show" next season. However, a spinoff from the series starring Cloris Leachman was originally written to include a gay man as a regular.

—Pittsburgh Gay News

**San Francisco** - Retiring Police Sergeant Elliot Blackstone, who served 10 years as liaison between the gay community and the city police department, was honored by police, politicians and gays at a dinner. He was the first police officer to be specifically assigned to such a task. Blackstone said, "As the gay community came out of the closet, I grew with you. Today you are a power structure!"

—Advocate

**Toronto, Canada** - John Damien, a steward fired by the Ontario Racing Commission for being a homosexual, is suing both the Commission and individual officials of the Ontario Jockey Club, the Commission, and the Ontario Consumer and Commercial Relations Ministry for a total of \$1,350,000. The suits, for wrongful dismissal and conspiracy to injure Damien at his trade, will be heard at the Supreme Court level. Racing Commission Chairman Charles McNaughton accounted for Damien's dismissal: "What did you expect? He's a faggot."

—Body Politic

**Anaheim, Calif.** - For the first time the American Psychiatric Association has provided exhibition space at its national convention to a major gay group. According to director Bruce Voeller, the National Gay Task Force held an exhibit, "Lesbian Lifestyles," because "the public, inclusive of psychiatrists, generally ignores women and thinks only in terms of men. We want to present the APA membership with a strong, positive portrayal of healthy, happy, loving women."

—Gay Community News

**USA** - Six major corporations in the U.S. have adopted formal policies barring discrimination against homosexuals. They are: International Business Machines Corporation (IBM); the Bank of America, the largest U.S. bank; Citicorp, the parent company of First National Bank of New York, the second largest American bank; Eastern Airlines; American Airlines; and Avon Products, Inc.

—Gay News

**New York** - Contributions are being solicited for **Amazon Poetry: An Anthology**, a collection of writing by living lesbian poets, to be published this fall. Include name and address on each page of poetry submitted. Send poems typed on 8½ x 11 paper to Amazon Poetry, 496 Third St., Brooklyn, N.Y. 11215. Deadline is July 15, 1975.

—Big Mama Rag

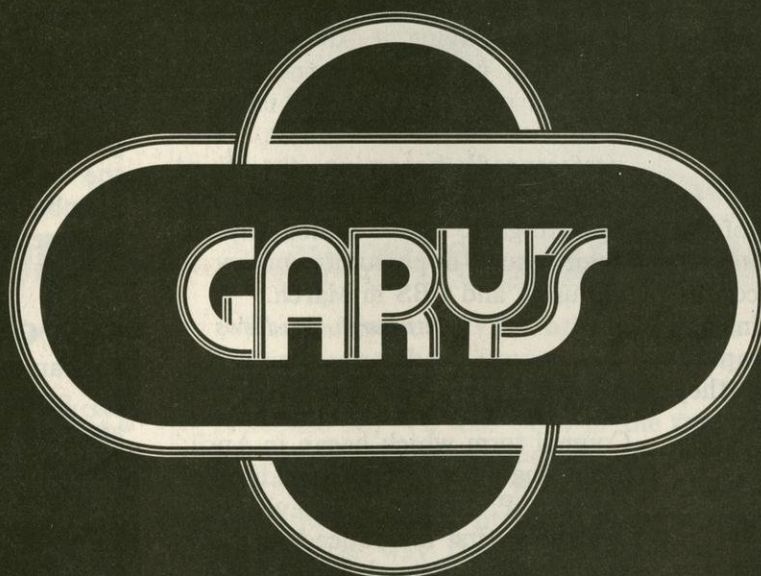
**Boston, Mass.** - The **Boston Globe**, the eleventh largest daily newspaper in the U.S., has given its editorial support behind two gay rights bills pending before the State legislature. "The issue is not whether homosexuality is right or wrong," said the editorial, "but whether a minority should have the same legal protection as other citizens.... It's time the lawmakers extended equal protection to this much discriminated-against minority."

—Advocate



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# HERE&THERE

**New York** - "Whole Earth Catalog" has announced preparation of a listing of "succinct descriptions of worthwhile gay materials" for an upcoming issue of the catalog. It will include reviews and descriptions of printed gay materials. Contact Richard Hall, 270 W. 11 St., NYC, 10014; or Dan Allen, 455 Diamond St., San Francisco 94114.

-Gay Scene

**Boston, Mass.** - The 8,500-member Organization of American Historians, at an April 18 business meeting, approved the right of gay historians to teach gay history. The resolution says that the OAH "affirms the right of gay historians and others to engage in the research and teaching of the history of members of all sexual minorities and that attempts by colleagues, administrators or others designed to subvert such research and teaching are to be considered violations of academic freedom."

-Advocate

**Cardiff, England** - Members of the National Union of Journalists, meeting for their annual conference, pledged to end discrimination against gays not only in employment, but also in the copy they submit to their editors. Members of the union who break the new ruling will in the future be liable to discipline from the National Executive Council.

-Gay News

**New York** - The National Gay Task Force is beginning a project to determine the hiring and employment practices of large publicly-owned corporations, and expect to approach corporations with substantial anti-gay policies through stockholders. Persons with information on discrimination write Bob Herick, NGTF, 80 Fifty Ave., N.Y., N.Y. 10011.

-Ohio East Gay News

**Washington, D.C.** - A national conference to discuss ways the federal government treats gays has been scheduled for Columbus Day weekend, October 10-13. Areas include tax policies, defense security clearances, the military, immigration policies and the need for federal funding for gay services. For further information, contact Washington Gay Activists Alliance, P. O. Box 2554, Washington, DC 20013.

-Advocate

**USA** - An upcoming CBS documentary on Walt Whitman will dramatically explore his homosexuality as an important part of his life and poetry. Rip Torn will star as Whitman. Airdate is possibly this fall.

-It's Time

**New York** - ABC-TV has issued a statement saying it "does not discriminate in any way against employees or candidates for employment on account of their sexual preference," becoming the third network to ban discrimination against gays. NBC added gays to their equal opportunity policy in January, and CBS in March.

-Pittsburgh Gay News

**Chicago** - Gay rights bills will again be introduced in the new City Council term which began in April, according to 20th Ward Alderman Clifford P. Kelley. Kelley's prior measures, first introduced in 1973, would have banned job, housing, and public accommodations discrimination on grounds of "sexual orientation" and repealed the city law against wearing clothes of the opposite sex. The bills died with the end of the last Council term.

-Chicago Gay Crusader

**Harrisburg, Penna.** - Governor Milton Shapp issued an executive order forbidding discrimination against gays in hiring for state jobs.

-Contact

**Pittsburgh, Pa.** - Persad Center, Inc., a counseling center for gays, has gone to court to stay on as a \$16,000 a year consultant to the county's Mental Health-Mental Retardation program. If they lose, Persad will fold. W. R. Hunt, a county commissioner said it is "bad medical practice" to hire people with a certain "problem" to advise counselors on how to handle others with the same "problem." "You don't hire psychopaths to train professionals who have to deal with psychopaths."

-Lavender Woman

**Chicago** - The Governing Board of the National Council of Churches of Christ has adopted a strong gay rights resolution, and urged its members to work for gay liberation efforts. NCC's Board passed the resolution 84 to 17, with six absences. The resolution's passage is paramount to an endorsement of the 34-denomination, 42-million member Council's advocacy of same-sex relationships.

-Ohio East Gay News

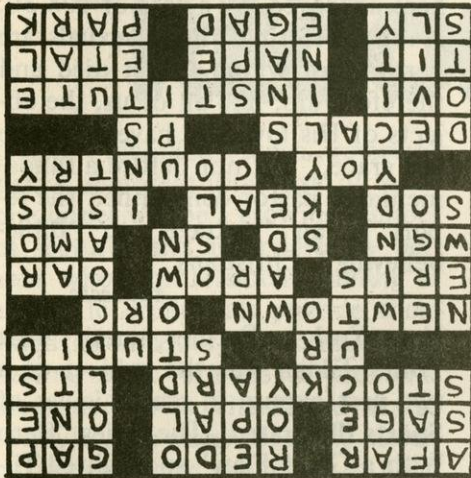
**Coral Gables, Fla.** - Police raided the famous Club Baths here recently, arresting about 70 customers and employees who were paraded before TV cameras. It was reported that the raid was carried out without a search warrant and that community leaders protested the raid. All arrested were bailed out and the Club Baths promised to supply attorneys to defend the court cases.

-Gay Scene

**Los Angeles** - Rumor has it that come July there will be no more nude males in **Playgirl**. According to editor Marin Scott Milam, the era of male nudes is over, and **Playgirl** has never attracted enough advertising revenue to cover its expensive color and gloss.

-Advocate





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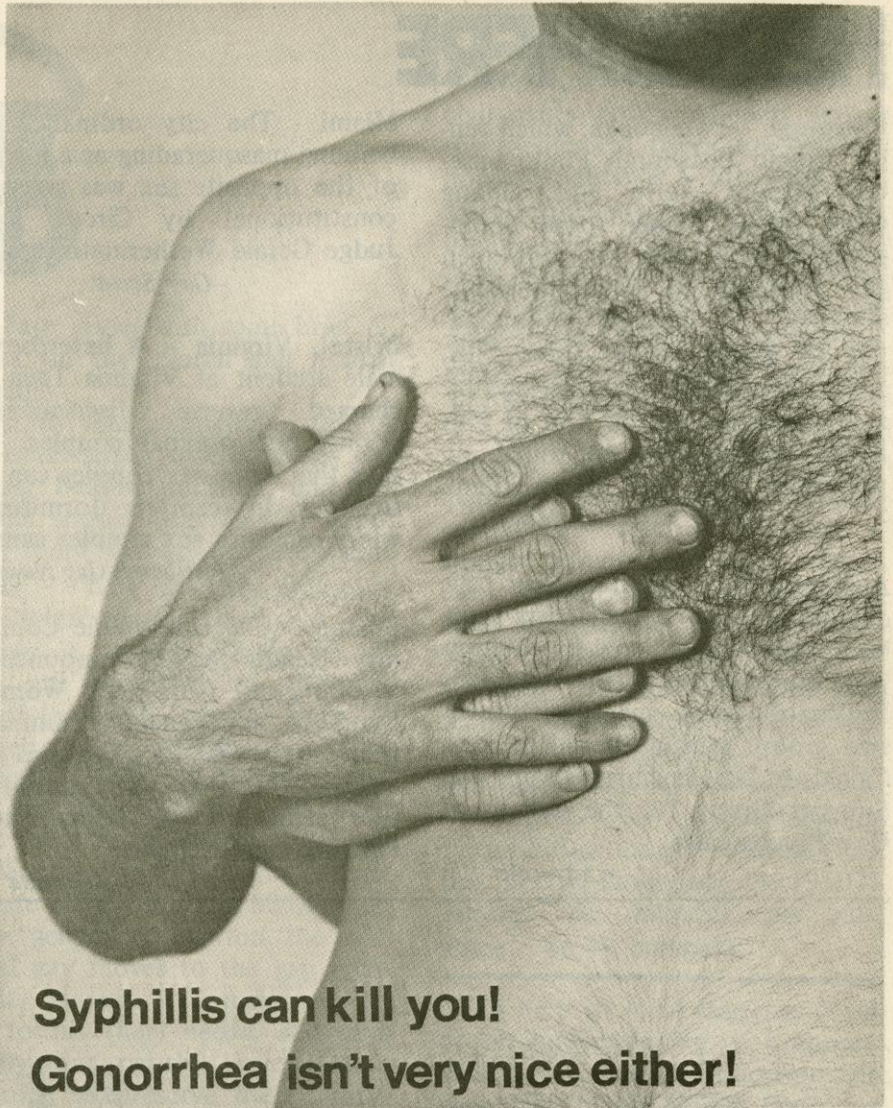
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*(This ad prepared and donated by GPU NEWS)*



# HERE&THERE

**Pittsburgh** - Two books, which center around Pittsburgh Pirate baseball players, delve into, among other things, locker room homosexuality and even the semi-open gay lifestyles of some big-league athletes. An untitled autobiography by Pirate pitcher Dock Ellis, and a compilation of interviews by Bob Adelman, entitled **Out of Left Field**, however, have not found any publishers who will release them.

-Ohio East Gay News

**Anaheim, Ca.** - Eighteen gay psychologists and psychiatrists met here, following a panel on therapy with homosexuals at the American Psychiatric Assoc. meeting, to form two groups within the APA: the Caucus of Gay Psychiatrists and the Support Group for the Caucus of Gay Psychiatrists.

--Advocate

**Miami** - The city ordinance here banning masquerading as a member of the opposite sex was ruled unconstitutional by Circuit Court Judge Gerald Wetherington.

-Gay Scene

**Bristol, Virginia** - A heterosexual male student at Virginia Tech has charged reverse discrimination against heterosexual couples. He says that same-sex couples can live together in campus dormitories, while opposite sex couples cannot.

-Pittsburgh Gay News

**Boston** - The Homophile Community Health Service announced a \$1,000 grant from their Women's Fund to independent filmmaker Diana Rabenold to go toward purchasing the first year option on film rights to the lesbian novel **Patience and Sarah**.

--Advocate

**Providence, R.I.** - A state convention of American Baptist Churches here approved, by a vote of 108-30, a report stating "homosexuals are persons for whom Christ died and therefore are, like all of us, the objects of His love and have access to His grace," but not before a fundamentalist pastor condemned the report as an "outrage" to "Bible-believing" Christians.

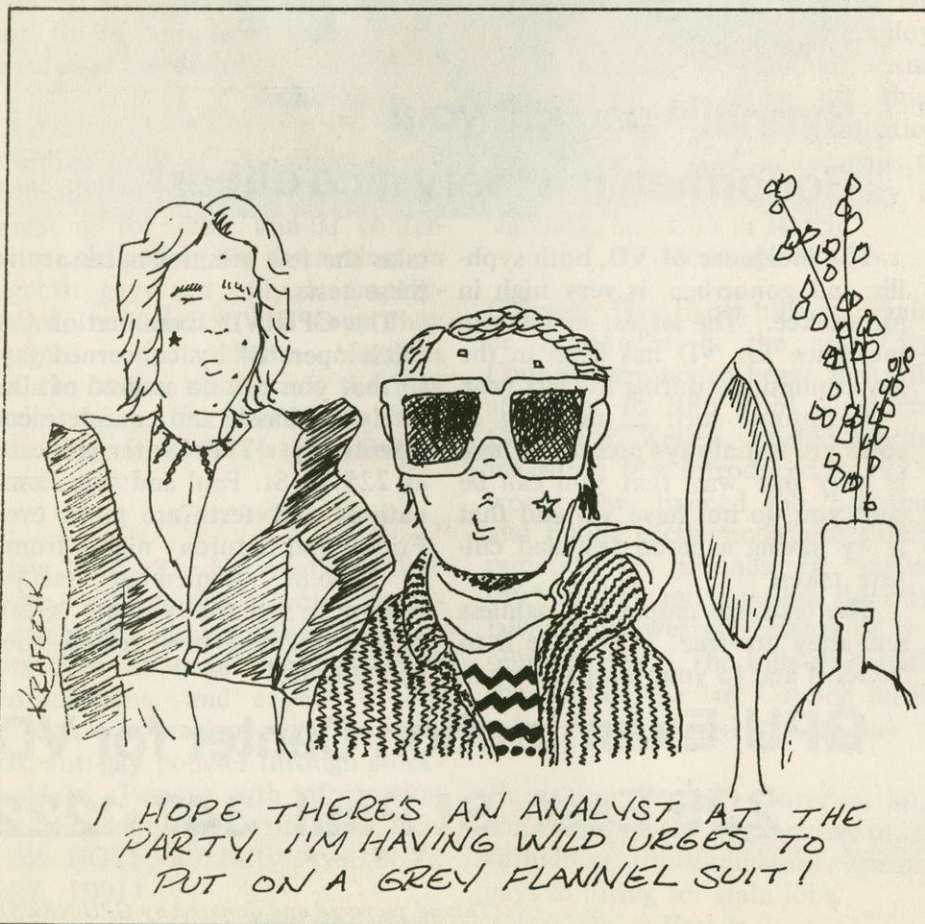
-Advocate

**New York** - Former tennis great "Bill" Tilden was the subject of a two-part expose in recent issues of **Sports Illustrated**. The series "Hero With a Great Flaw" spotlighted Tilden's gay lifestyle and oppression in the 1940's.

-Ohio East Gay News

**London** - The case against an international Australian athlete, accused by police of masturbating in a Piccadilly lavatory, was recently dismissed by a magistrates court. The defendant explained that he was resting, had a very full bladder, and went into the lavatory. He found he had an involuntary erection and attempted to relax his urethra by shaking his penis. Medical evidence stated that a resting athlete could be subject to involuntary erections. It was impossible to urinate with an erect penis, so the defendant would have had to relax his penis somehow. The court accepted the defense and acquitted the athlete.

-Gay News



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# OFF THE RECORD

The recorded tapes reviewed below represent the first of what one hopes will be a growing number of lectures and interviews by persons whose professional training or academic credentials provide them with the necessary background for dealing with varieties of problems associated with alternative sexual lifestyles. In some cases the material presented on the tapes at hand is directed principally to the non-gay person placed in a position of dealing with gay needs or sensibilities: parents, clergy, etc. In other cases the material offered is directed to special segments of the gay population. In the case of all four tapes, the presentations are responsible and, within the obvious limits of time, reasonably thorough.

## STRAIGHT TALK ABOUT GAYS.

Ampro Audio Cassette (Ampro Productions, 101 Tremont St., Boston, Ma. 02108). Timing: 30 minutes per side. Price: \$8.95 postpaid.

The speaker is a Catholic priest working in the Archdiocese of Boston, and assigned four years ago to establish a ministry to the gay community within the Boston area. The cassette opens with a brief account of the development of his own consciousness in this ministry: from "pre-Vatican-II" thinking (homosexuality as disease or sin) to a gradual change of mind and perspective. Side A breaks down into a set of reflections of "the homosexual condition"; and side B with what is for the speaker the central moral problem - "...not what homosexuals do, but what we (straight society) are doing to homosexuals."

The tape closes with some brief remarks on the church and human sexuality.

By his own admission, most of the information offered arises out of the Boston ministry; and the listener should bear this in mind, since there are some questionable claims - "85% of child-molesters are heterosexual" (actually the number is greater), "only 1% of gays are attracted to the bar scene" (probably larger), "only 1% of gays are effeminate" (who knows?). More commonplace truisms are also offered: at birth most persons are innately bisexual, incidence of homosexuality among celibate clergy is in fact higher than in the general population, the individual gay moves to the gay community because it is more responsive to his (her) needs, and gays usually (and rightly) leave religion in order to preserve their sanity.

Side B takes up a number of views on what causes gayness ("smothering mother," etc.), and concludes that we really do not know. Homophobia, we are told is rooted in the individual homophobe's inability to cope with his own gayness or bisexuality. The speaker seems sympathetic to the view that gay unions can be a source of growth and genuine love, though he seems to see such unions as ideally monogamous, exclusive, and lifelong: that is, as carbon copies of decaying heterosexual institutions. Promiscuity seems to be the enemy which he most fears.

Speaking, as is done, against the background of traditional moral theology sometimes permits the discussion to degenerate into scholasticisms: "One can hold the

traditional position that the homosexual act is sinful, and still agree with all that I have said" (regarding civil rights, etc.). At issue here is the theological distinction between homosexuality as a condition (not sinful) and homosexual acts (possibly sinful). Had the distinction been softly retired to a deserved limbo earlier in the discussion, the results would have been more informative. Still, the speaker has a deep and christian sense of the injustices wrought upon gays by organized religion; and his discussion, though perhaps not attractive to gays, would be usefully directed at straight parents, counselors, clergy, etc. Perhaps even for gays interested in institutional religion, it provides a useful documentation of gradually changing attitudes even within more conservative strongholds of homophobia.

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ON BEING GAY. Audio Cassette. Thesis Educational Resources (P.O. Box 11724, Pittsburgh, Pa. 19107). Timing: 45 minutes per side. Price: \$6.98 postpaid.

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To help its local churches develop an understanding of homosexuality, the Church Education Services Unit of the United Presbyterian Church U.S.A. devoted the July/August issue (1973) of *Trends* magazine to the subject, "Homosexuality: Neither Sin nor Sickness." This issue is still available (\$1.00 per copy from Curriculum Order Dept., Room 200, United Presbyterian Church U.S.A., Wither- spoon Building, Philadelphia, Pa. 19107). The cassette was prepared by Thesis to accompany the issue, though it is wholly independent of it.

Side A presents three interviews within the gay community. The first is with Phyllis Lyon, Associate Director of the National Sex Forum in San Francisco; who deals with a variety of topics, including social and economic oppression of gays, the lesbian relationship, and the present decay of heterosexual mar-



riage. The second interview is with the Rev. William Johnson, Director of the Council on Religion and the Homosexual in San Francisco, and the first openly gay person to be ordained to the Presbyterian ministry. He deals principally with pastoral problems, peripherally with the historic mission of christianity as an ideologue of homophobia. Thirdly, there are conversations with Jim and Lyndall, two teenagers who speak personally of the multitude of problems affecting gay youth: parental misunderstandings, loss of personal identity, rejection, and loneliness.

Side B, "A Look at the Gay Community," also offers three interviews - the first with Dr. Herbert Vanderwoort, M.D., Director of the Human Sexuality Program of the Medical School at the University of California at Berkeley. Dr. Vanderwoort presents a brief review of changing attitudes toward gays on the part of medical and social-service professions. The second interview, with Attorney Walter Barnett of the Hastings Law School, covers the usual legal grounds (police entrapment, sodomy statutes, solicitation laws, victimless crimes, discriminatory enforcement), and enters a plea for enlightened legal reform in all of these areas. The closing interview is with the Rev. Ross Greek (Pastor of the West Hollywood Presbyterian Church) and Dr. David Napier (President of the Pacific School of Religion). Both of these men speak convincingly of the need of integrating gays into a new social order. In the light of much of the separatism pleaded within the gay community (of gays from nongays, and even of gay women from gay men), these two speakers offer some solid insights against taking separatism as anything but an intermediate goal.

This tape is a well-balanced one. While not attempting to probe deeply into causes or sources of homophobia or even into the nature of gay sensibility, it succeeds in introducing the listener to a spectrum

of issues and problems, making one aware that there is no one problem afflicting gay persons; and that what problems there are often arise, not from the gay community itself, but from tributaries lying far outside it.

#### THE MALE TRANSVESTITE.

Audio cassette. Confide, Personal Counseling Services, Inc. (Box 56, Tappan, N.Y. 10983). Timing: 30 minutes per side. Price: \$12 postpaid. Also available in 8-track or open reel at \$15.00 postpaid.

The question-and-answer format is utilized here by Garrett Oppenheim (Confide Director) and Fae Robin as a means of touching on a wide variety of questions raised by both transvestites and those close to them. Side A is devoted to basic taxonomical and sociological issues. The tv is defined as a person (usually in fact male) for whom cross-dressing is a compelling felt need, a necessary condition for sexual satisfaction, and an end in itself. Transvestism is carefully distinguished from transsexualism (conceding that the distinction may be of degree rather than kind); and, more importantly, the tv is also delineated from his perhaps more frequent gay counterpart, the drag queen. In fact the majority of tvs are heterosexual, and a respectable majority of these are married. There is no evidence that they have more medical or psychological problems than most persons on the average, and even some evidence that they fare better in this respect than many gays. Oppenheim spends some time explaining that there is no evidence whatever to suggest that compulsion in this case (i.e., for cross-dressing) is pathological; and much evidence to show that some other compulsions (e.g., for wealth or power, or homophobia) are pathological. The remainder of side A is devoted to questions of etiology. The favored opinion here, though it is offered only as a modest empirical hypo-

thesis subject to correction in the light of later evidence, is that transvestism arises as a flight from anxiety - here the anxiety of trying to live up to masculinist roles for which most normal persons are ill-equipped in any case.

Side B is devoted to questions and problems often raised by the tv, and begins with a lengthy discussion of the utilization of estrogens to alter physical structure. In favor of such treatments is their reversibility, though against them is the possible danger of liver damage or cancer. A number of alternative means of implementing estrogen treatments are also discussed evaluatively. Speech therapy and hair removal are also taken up in some detail. Three central problem areas for tvs are also discussed: failure to see themselves as others see them, tendencies to lapse into fantasy, and the frequent tendency to exercise poor taste in dressing. With respect to each of these, tips and remedies are suggested, and the same is true respecting the legal aspects of transvestism. Finally, the ever-present dangers and problems arising out of social stigmatization are discussed; and it is suggested that dispositions toward masochism which are frequently associated with the tv's personality may be due in a large part to the internalization of stereotype.

Confide has here succeeded in producing a cassette of immeasurable educational and informational merit. Certainly the tv will find in it a source of both information and sympathetic personal insight. For the homophile, who may or may not be interested in transvestism, a wealth of detail on the perennial issues of gender identity, stereotype, and masculinist role-playing is also provided. Case studies are mentioned and surveyed; so that, with an eye to the counseling professions, it would be difficult to conceive of a more useful and programmatic state-of-the-art presentation than is here provided. The phenomenon of drag, from which



the speakers so carefully and properly distinguish transvestism, would surely merit the attention of a separate cassette - which, if it lived up to the standards of competence established here, would be no less valuable.

**THE WAY OF A TRANSSEXUAL: JOANNE'S STORY.** Audio cassette. Confide, Personal Counseling Services, Inc. (Box 56, Tappan, N.Y. 10983). Timing: 30 minutes per side. Price: \$12.00 postpaid. Also available in 8-track or open reel at \$15.00 postpaid.

Until recently, Joanne was better known to friends and acquaintances as George, a successful male with a wife and child. The cassette studies the case history in terms of a single question-and-answer interview with Joanne, conducted skillfully by Farrett Oppenheim. Side A takes us from childhood up to the operation: a childhood generously laced with two gay marriages, a period as a drag queen, then as a prostitute, and finally a heterosexual marriage. The personal reflections in the interview are made carefully and often with an element of humor and introspection.

Side B takes up postoperative problems: physical problems and psychological traumas following the operation, the temporary extinction of sex-drive caused by pre-operative estrogen treatment, difficulties with the employer (not as severe as one might expect), social and legal pitfalls, and even some general remarks on sex and gender roles in contemporary society. I personally found one remark, thrice repeated, disconcerting; but then perhaps I am no less biased in my own way than I claim George-now-Joanne to be - "Sex for women is sex, sex for a man is just gratification." In any event, the interview is magnificently managed throughout.

One closing remark might be added, in response to the anti-

(continued on page 36)



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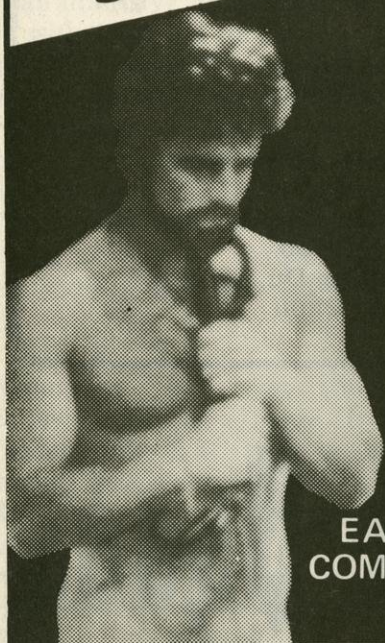
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## REVIEW

*(from page 6)*

those gay, proud-angry, but still-closeted doctors and lawyers (as well as ministers and chiefs) who wrote in to Merle Miller (in his *On Being Different*) lamenting that they "would lose their clients if...." Sad, but still true. Then there's (2) the risk of becoming simplified into a one-label category, of sexual being only, and also (3) the risk that "public avowal" may be seen as "merely confessional, as a self-indulgent, vaguely unclear bit of exhibitionism."

None of this was dealt with. Nor were the simpler, harsher red-neck-realities of backlash; queer-bating; violence. I spoke last month with an open lesbian couple in Wisconsin. On the street where they live, their car tires are slashed, windows smashed, their children trashed, and "fuck you dyke" signs are flashed, to boot. But in the show? The architect reported much static and hassle when he first came out—his buildings defiled by nasty

**SUNDAY BUFFET 2-7**

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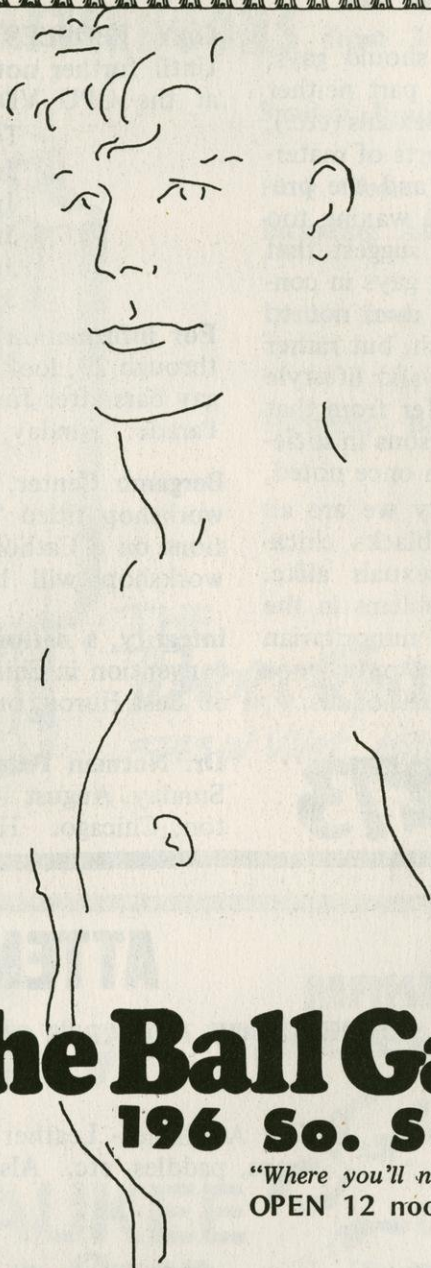
graffiti. ("By whom?" asks Bob. "My mother," he replies. Laughter—which managed the underlying seriousness here, but dismissed it too.)

Okay, so there's more to openly-gay life than meets the screen here. But so what? First, just how much can a light-touch, half-hour sit-com do? Then, more important, maybe it's just that very light-touch approach, the pervasive utter casualness, which becomes the strong point here after all. Here's a show that treated gayness as just another topic. And here's an unstereotyped character who, rather than "revealing" or "admitting" his gayness, simply "acknowledged" or "affirmed" it (the difference is important; think about it). And did so utterly without fanfare, whenever relevant, just as if it were only one more facet of his personality. Which is, of course, monumentally and precisely the point.

In my own classes, and on my own gay group's panels, a frequent nongay response is "Migod, the topic, and gays, are—well, so ordinary after all!" When we get this feedback, then we know we're making money, getting somewhere. So, this slight show actually dignified gayness by unsensationalizing it, by bathing it in the everyday human—not simply A Very Natural Thing, but even an Everyday Average Thing. Thus setting a "desensitizing" role-model for straights.

And for the media too. What's next in sight on the screen? Better even than a totally-gay TV show would be more of the policy here, whereby (as *Daily Variety* said) "gay characters were interpolated into all types of story formats, and not confined to suicidal, alcoholic, freakout, and other traumatic or slapstick situations associated with despair or ridicule." Well-said; to which we would only add, and where open gay-straight inter-reaction is spotlighted a bit too, as here. For gay-straight "psychic apartheid" exists.

by Wayne Jefferson



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# RECORDS

(from page 33)

pated query: "Why should gays, who are for the most part neither transvestites nor transsexuals (etc.), be interested in the sorts of materials presented in this and the preceding tape? Without waxing too philosophical, let me suggest that the oppression felt by gays in contemporary society is due, not to their being gay as such, but rather to their exercising a valid lifestyle which happens to differ from that of the majority of persons in society. As Dennis Altman once noted, in the eyes of society we are all niggers: homophiles, blacks, chicanos, tvs, and transsexuals alike. Seeing one's own problems in the wider perspective of minoritarian needs and rights can only be a healthy move for each of us.

GPU PHONE

# 271-5273

# ANNOUNCEMENTS

## GAY PEOPLES UNION, INC.

Until further notice, Gay Peoples Union, Inc., will hold their meetings at the GPU VD Examination Center, 225 E. St. Paul, at 7:30 p.m.

### Topics for Upcoming Meetings

|         |                          |
|---------|--------------------------|
| June 2  | Monthly business meeting |
| June 9  | To be announced          |
| June 16 | To be announced          |
| June 23 | Planning for Gay Pride   |
| June 30 | To be announced          |

For information about events of Chicago's Gay Pride Week, June 21 through 29, look for a Gay Pride Week souvenir booklet in most Chicago gay bars after June 10 or call (312) 939-4600. Picnic: Sunday, June 22. Parade: Sunday, June 29.

Bergamo Center, 4435 E. Patterson Rd., Dayton, Ohio, will sponsor a workshop titled "The Gay Christian" exploring possibilities and limitations on a Catholic ministry to gays. Featured speaker at the June 16 workshop will be Barbara Gittings, nationally known gay activist.

Integrity, a national gay Episcopalian group, announces its first national convention in Chicago, August 8-10. More details from Integrity/Chicago, 65 East Huron, or telephone (312) 386-1470.

Dr. Norman Pittenger, noted British theologian, will speak at 7 p.m., Sunday, August 10, at Metropolitan Community Church, 615 W. Wellington, Chicago. His topic: "Love is the Clue - To God and to Man."

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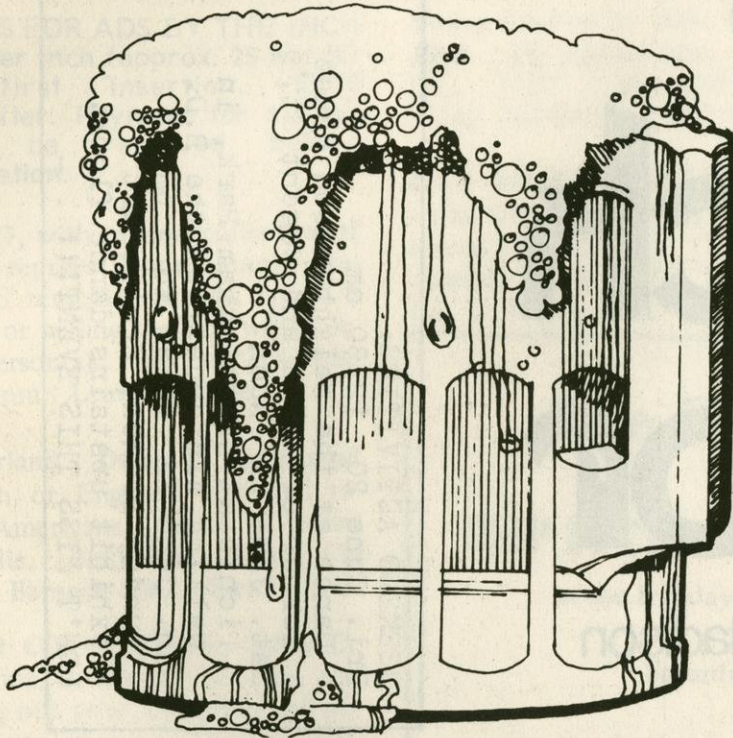
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## Gay Peoples Union, Inc.

Meetings every Monday at 7:30 pm, GPU VD Center, 225 E. St. Paul until further notice. Business meetings the first Monday of each month. Call 271-5273 or write P.O. Box 90530, Milwaukee, 53202.

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## Milwaukee Gay Community Services Center

2211 E. Kenwood Blvd.  
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Peer Counseling Services

## Silver Star Motorcycle Club

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## UWM Gay Students Association

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

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## Madison Gay Center

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## Beckman House Chicago Community Center

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## Chicago Gay News &amp; Events

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