

## **GPU news. Volume 7, Number 12 September 1978**

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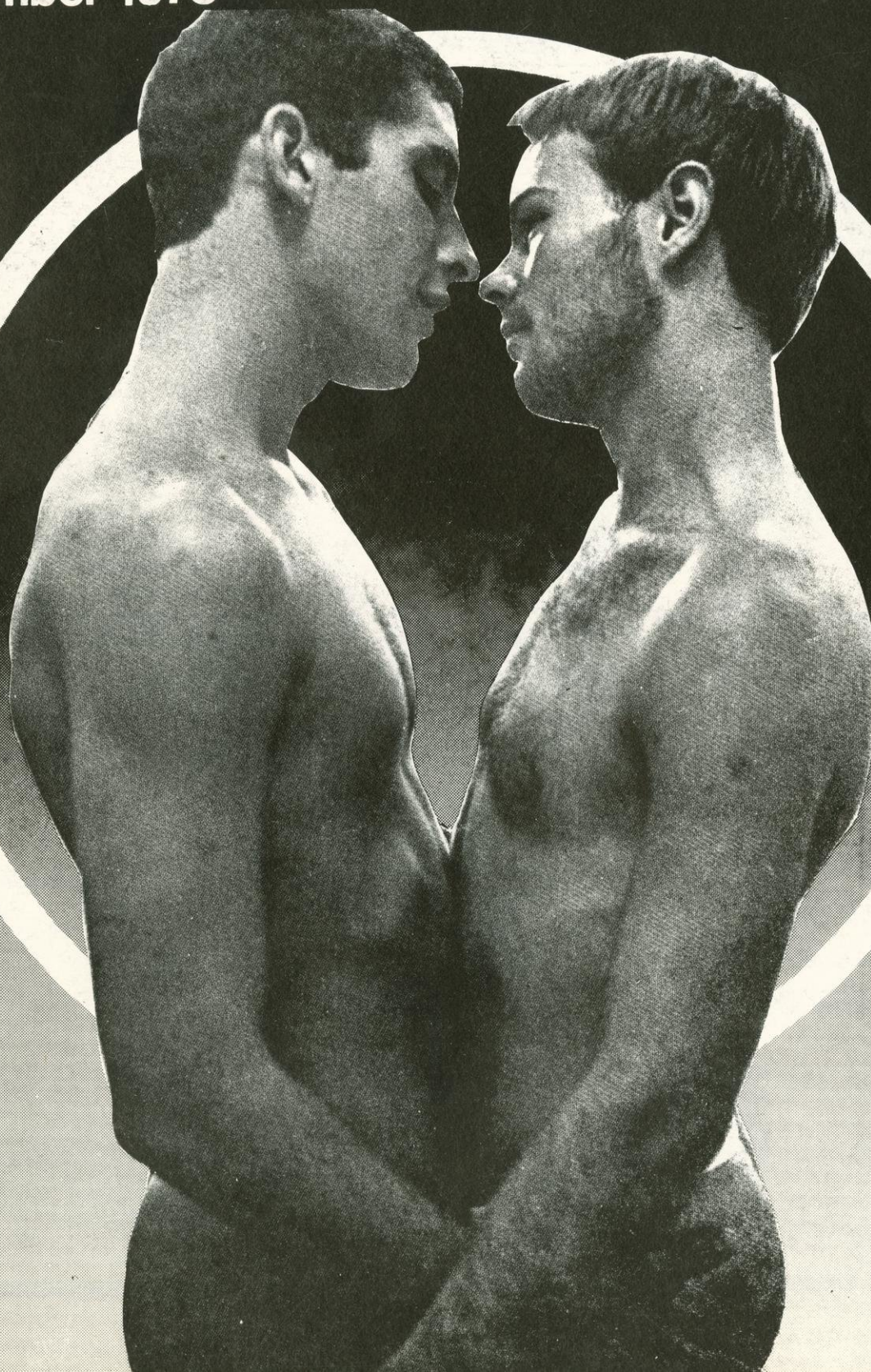
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# GPU NEWS

September 1978

75¢





# THE BARON

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

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# ASSAULTS ON GAYS CONTINUE

Incidents of queer-bashing and assaults on individual gays by thugs continue on the increase in many major U.S. cities, though in many cases local police departments have announced a step-up of investigations. In both Washington, D.C., and New York City, these step-ups have included an appeal by the police to the gay community itself for information and assistance.

In Washington, special investigative efforts are being devoted to the recent murders of seven gay men. Homicide detectives report that all of the victims were known to frequent bars and cruising areas in the section of the city near 13th Street and New York Avenue N.W. One murder occurred last September, but the remaining six have taken place since January. According to the police all victims are believed to have had their assailant(s) in their homes or cars. The victims ranged in age from 25 to 68, all but one being Washington residents. Though police believe that the murders are connected with the hustling trade in the city, they deny that there is an organized gang out killing gays. Persons who have information, but who are reluctant to speak to the police, may ring up Washington's gay newspaper, **The Blade**, at (202) 785-3009.

In Chicago, Illinois, community representatives and elected officials are conducting a series of meetings with police at the city's Twenty-third Police District (Town Hall), in whose jurisdiction a growing number of attacks against gays are taking place. One of the aims of these meetings has been the lessening of police mistreatment of gays who report incidents, and the prosecution of those arrested. The names of many WhistleSTOP patrol leaders doing volunteer service in the area on behalf of the gay community have also been given to officers on patrol in the area. Commander Thomas Hanley issued a

press release stressing the importance of gay persons reporting all incidents. Gays hesitant to report directly to the police may phone Chicago **Gaylife** at (312) 236-7575.

In Phoenix, Arizona, **Arizona Gay News** reports that several assaults took place against gay people in or near bars in late July and early August. Several persons have been hospitalized as a result of these assaults. A Community Benefit Show and Auction was held by the Phoenix gay community on August 10 to help raise funds to offset hospitalization and other expenses incurred by the most recent victims.

In Boston, Massachusetts, the trial of three Boston police officers accused of misconduct in connection with the beating of three gay teenagers got underway. The City of Boston has brought formal charges against Officers John Gillespie, Thomas Clifford, and Lt. Ralph Maglio. One of the victims described how one of the officers threw him to the ground, proceeded to kick him in the head, back and groin, and shouted "This is for Anita Bryant."

In New York City's Central Park six gay men were savagely clubbed with baseball bats in July of this year. Five of these, including Dick Button, a sportscaster and former Olympic skating champion, were hospitalized with fractured skulls. Central Park's Ramble Section is well known for gay cruising.

Six suspects, four adults and two juveniles, have been arrested by the NYC Police. The **New York Times** stated, "The police said the suspects showed no remorse and even boasted that they would engage in similar actions again." The **Times** quoted one suspect as saying that all the Central Park victims were gay and, "We went out to get faggots, because we hate them."

Michael Moss, a Jungian psychotherapist in private practice in New York City, is doing a research

project on the psychology of the recent assaults, and provided some generalizations in an interview published in Boston's **Gay Community News**. Moss describes the thugs as "psychotic homophobes" reduced to a level of primitive "group consciousness". Appealing to the neo-freudians' pet theory of the unconscious, Moss suggested that the attacks were motivated by a fear on the part of the thugs concerning their own sexuality. Moss concluded: "Things are heating up now. There's a gay revolution going on. . . The more the battle is heated up, the more occurrences like this you can expect. So, more resolution is needed. In challenging power, you run up against those not wanting to give up that power. In this sense those guys were an exponent of society to beat down the gays."

GPU NEWS has sent documents and reports of the recent Milwaukee Vice Squad assaults to Dr. Moss, in the hope that he may wish to relate his ongoing research to uniformed, as well as nonuniformed, thugs.

## PHILOSOPHY MEETING

**Washington, D.C.**—The Society for the Philosophy of Sex and Love will hold its meeting here in conjunction with the Eastern Division Meeting of the American Philosophical Association on December 28-29. Two principal papers to be read are "The Definition of Love in Plato's **Symposium**" (Donald Levy) and "Masturbation and Women's Sexuality" (Christine Pierce). Dues for SPSL membership are \$5.00 per year, and members will receive advance copies of all papers to be read and comments on these. For further information, write: Prof. Alan Soble, Dept. of Philosophy, Southern Methodist University, Dallas, TX 75275.

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# ALA MEETING - VIDA AWARD

**Chicago, IL**—A Gay Film Festival highlighted this year's conference of the American Library Association, held in Chicago from June 25-28. Copies of the Gay Film Festival list including names and addresses of the distributors of the films, are available for a stamped reply envelope from Barbara Gittings, ALA Task Force, Box 2383, Philadelphia, PA 19103.

Gay images also played a key role in this year's Gay Book Award, which went to **Our Right to Love: A Lesbian Resource Book**, edited by Ginny Vida and published in March of 1978 by Prentice-Hall. Over 80 photographs of gay women illuminate this pioneer collection of 40 articles and 40 personal testimonies from lesbians in all walks of life. Barbara Gittings, in presenting the Gay Book Award for the ALA Gay Task Force on June 27, noted: "This book reveals in pictures and in words that lesbians as they are, in words that lesbians are as much whole, healthy, and happy human beings as any other part of the population."



Photo by Stephen Kulieke

## BRITISH RAIDS AND POLICE COMPLAINTS

**London, U.K.**—Kensington and Chelsea Metropolitan Police continue their raids on the sellers of gay and nongay sex magazines with the help of the Scotland Yard

Obscene Publications Squad. It appears, however, that even the police are unsure which publications should be seized or when to mount a raid. Several of the many recent raids have been launched in response to public complaints aired in the press, and hundreds of thousands of gay and nongay publications have been seized. But Sir David McNee, the Metropolitan Police Commissioner has publicly conceded that the police do not know what they're taking, nor exactly why they are taking it.

McNee has complained about the law's confusion in his annual report to the Home Secretary, Merlin Rees. "Over the past year," he reports, "public opinion, **real or supposed**, on this subject has featured prominently in the Press. Often the police are criticized for an

apparent lack of zeal in enforcing the law. The shifting and blurring of the demarcation between what is and is not considered obscene has made the police task so much harder. . . . I would stress that it has never been the policy of this Force to act as a censor of public taste or morals."

McNee goes on to slam that Obscene Publications Act for giving no guidance to anyone—neither the police nor the publishers, nor the courts, nor the magazine sellers themselves—on what will or will not be declared obscene at any one time. Obscenity seems to be a function of what day of the week the raid takes place, and who is leading it.

"Any law which is incomprehensible makes a mockery of justice," Sir David concluded.



Sir David McNee

Photograph courtesy the Metropolitan Police



# POLICE BUST AUSTRALIAN RALLY

**Sydney, Australia**—This year's Gay Pride Week rally was broken up by a large contingent of uniformed police, heavily armed, which made an undisclosed number of arrests. Following serious public charges against the King's Cross police over the breaking up of the peaceful rally, further revelations of irregularities were forthcoming.

When gay persons arrested at the rally and carnival appeared in court for arraignment, the police closed the courthouse to the public so that the trials could be held in secret. Reporters from the **National Times**, a leading Australian newspaper, heard people outside the court being told "the courts are closed". According to the officers, the closing was at the order of Police Superintendant Douglas, who

subsequently confirmed the order.

In the courtroom where the gay defendants were to be arraigned, defence attorneys applied to have the general public admitted. Magistrate Reg Bartley agreed that members of the public had the right to be admitted. The Chief Stipendiary Magistrate of the courts insisted that no order had been given to close the courts, and that he had issued an order to the police to admit the general public, excluding only a small band of demonstrators with placards.

But Superintendant Douglas refused the defence request and ignored the orders of the magistrates, claiming that the court would not be reopened until he had received a list from the magistrate naming specific people who were needed in court. Defense attorney

John Terry asked, "What criterion are you using to exclude these people?" Douglas responded that he did not have to answer. "You're acting arbitrarily," replied Terry. "That's right, arbitrarily," said Douglas.

The **National Times** concluded its two-page article: "Of all the police incidents that have occurred since Wran's Government took office (in New South Wales) the events of that weekend appear to be the most serious challenge to the administration of the State. It is not just a question of homosexual rights, not only a question of civil liberties and the abuse of police station procedure. Last Monday for a few hours the police appeared to be contesting the authority of the courts."

## LESBIAN SINGER REJECTED



Holly Near

**Berkeley, CA**—Celebrated lesbian singer Holly Near has been denied a seat on the U.S. Cultural Delegation to the World Youth Festival in Havana, Cuba. The vote of the National Preparatory Committee, charged with organizing the 270-person delegation from the United States, was 28 to 2, with the majority citing Near's lesbianism as the reason for her unacceptability.

Near issued a statement assailing the Committee's anti-gay action, calling it a "set-back for unity" among people struggling against oppression. She added that the decision affirmed her own belief that "patriarchal socialism is not a worthwhile goal." Near has

been well-known recently for both her leftist songs and her involvement in contemporary women's music.

Contacted in Berkeley where she is presently at work on a new album, Near said that "this is not an isolated instance," since the Committee and other leftist groups have systematically discriminated against both lesbians and gay men. She referred to "an accumulated rage that binds us together as lesbians and political women."

In her printed statement Near said: "In every struggle for liberation you will find the incredibly strong, committed energy of lesbians. Often these women are forced to stay in the closet in order to do their work. Somehow it is more understandable to me when a right wing organization is heterosexist, since they are often categorically opposed to everything that is progressive and life-giving, but for groups who declare that they are working for socialist revolution to be blatantly sexist and discriminatory is unacceptable to me."

## BODY POLITIC LOSES COURT APPEAL

**Ottawa, ONT**—The Supreme Court of Canada has refused to hear the appeal of **Body Politic**, Toronto's gay newspaper, against what the paper insists was an illegal police search warrant.

As reported in earlier issues of GPU NEWS, Toronto's police swooped on the BP offices last December, carting off subscription lists, back issues, mail order stocks, unpublished articles, business files, and account books. The raid virtually crippled BP, whose attorneys contend that the warrant was so wide that it was illegal. This claim was turned down at the initial court hearing, and now the Supreme Court has refused to hear the case on appeal.

BP now faces an obscenity charge later in the year, as well as an uphill fight to overcome the obstacles which the police have put in their way to try to prevent them from publishing further issues.



# FAMILY CONFERENCE AT WHITE HOUSE

**Washington, DC**—The recommendation that representatives of "same-sex" couples be included on the Advisory Council of the upcoming White House Conference on Families, was made in late July in a letter to Health, Education and Welfare Secretary, Joseph Califano, from the Coalition for the White House Conference on Families. This Coalition, established last year, has 42 member organizations which include Catholic Charities, the Synagogue Council, the Salvation Army, and the National Gay Task Force.

In a letter to Califano, the Coalition also recommended that Conference staff "should be able to understand and respond to the real issues surrounding consideration of family life, including cultural, religious, ethnic, and lifestyle diversity," and expressed concern about the "varying ways in which diversity and pluralism of family styles will be understood and dealt with" at the Conference itself. These recommendations had been adopted without dissent at a Coalition meeting in Washington on June 22.

The White House Conference, now scheduled for 1981, has been the subject of some controversy since it was first scheduled for 1979 by President Carter. The chief bone of contention was whether it should reflect the actual diversity of American family life or confine itself only to the concerns of traditional nuclear families. The postponement of the Conference was due to the resignation of the executive director for health reasons.

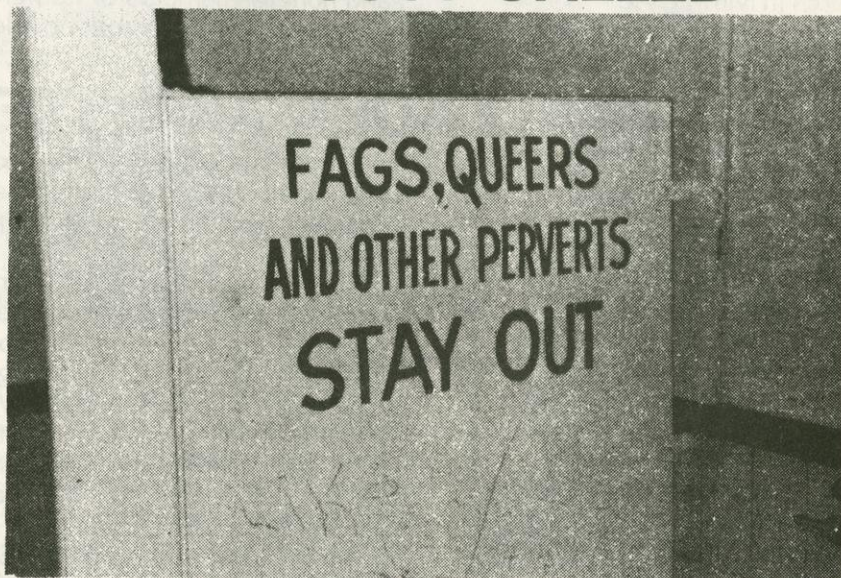
NGTF was invited to join the Coalition early in 1978, and has since then been an active participant in its deliberations, including a three-day Conference last April in Racine, Wisconsin. Several other gay organizations are also presently researching all Federal policies which may have a negative impact on gay families, for the purpose of inclusion in a Family Impact Anal-

ysis to be submitted to the Administration by the Coalition.

A recommendation of Kerry Woodward of Minneapolis to be appointed a member of the Conference Advisory Panel has been made. Woodward is the Administrator of the Minnesota Committee for Gay Rights, a former school teacher, and has also served as a delegate to three democratic-Farm-Labor conventions, and the Inter-

national Women's Year Convention in Houston. Individuals and organizations are urged to send letters of support for Ms. Woodward's nomination. These should be sent to: Ms. Joan Rattery, White House Conference on Families, Department of Health, Education and Welfare, Room 514F, Hubert Humphrey Building, Washington, DC 20201.

## ARCO BOYCOTT CALLED



Officials of the Atlantic Richfield Company ordered this sign removed from an Arco gas station frequented mostly by truckers at Fifth and Alameda Streets in Los Angeles after dozens of complaints by gays about the sign and Arco's contribution of \$2000 to the Briggs campaign. (Kent Manthorne)

**San Francisco, CA**—A boycott of the Atlantic Richfield (ARCO) petroleum company over its donation to anti-gay State Senator John Briggs appears to be gaining momentum. The number of credit cards returned to the company ran into the hundreds during the first two weeks of the boycott; and, according to gay representatives, they have not begun to taper off.

The ARCO boycott stems from contributions made by the company to Briggs' gubernatorial campaign in the amount of \$2,000. Although an ARCO spokesman claimed that the company had earmarked the funds specifically for

the defunct gubernatorial campaign, finance reports which Briggs was compelled to file with the state indicate that he channeled well over half of the money collected for his unsuccessful governor's bid into his anti-gay initiative campaign.

Rodney Rood, Executive Assistant to the Chairman of ARCO's Board of Directors, noted: "We made it (the donation) for a very specific purpose (the gubernatorial campaign) and we regret very much that the gay community is reading support of Senator Briggs' anti-gay teacher campaign into that."



# GAY LUTHERANS MEET IN MILWAUKEE

**Milwaukee, WI**—The gay ghetto is no less confining than the yoke of slavery found in Old Testament law, a San Francisco pastor told the first national meeting of Lutherans Concerned on July 8 since the gay caucus was founded in 1974. The Rev. Charles H. Lewis, a Lutheran Church in America pastor who serves as night minister for the San Francisco Council of Churches, delivered the major sermon before an audience of approximately sixty persons at Lake Park Lutheran Church in Milwaukee.

Lewis added: "Gay people for years have bought the big lie

about themselves—that they were heretics, lunatics, criminals, sinners, and finally the misfits who are unfit." Commenting on gay liberation generally Lewis remarked, "You see what living your freedom does? It doesn't stop the oppression, but it sure makes it a lot more manageable, and besides it sets many of the captives free."

Dr. Elizabeth Ann Bettenhausen, a secretary for social concerns at Lutheran Church in America headquarters, also said that gay and nongay members of Lutherans Concerned have a prophetic role to fulfill in witnessing to the church in

behalf of "an undistorted view of human sexuality." "The heterosexual majority in the Lutheran churches must be compelled to read scripture the way we Lutherans have always insisted upon—not with literalism and legalism, but with disciplined scholarship and hard facts."

Much of the three-day convention was devoted to workshops on developing chapter programs and witnessing to the church, and to a variety of structured and informal opportunities for the exchange of ideas among the people attending, both those from chapters and others from isolated areas. Daily devotions and communion services were part of the program. Lutherans Concerned, which was founded in 1974 in Minneapolis with the help of a \$2,000 grant from a division of the American Lutheran Church, can be reached at Box 19114A, Los Angeles, CA 90019.

## BATT APPEAL DUE IN COURT

**Chicago, IL**—Patrick Batt, former Milwaukee gay leader who was fired from his position as Personnel Director of Marion Heights Nursing in May of 1977 because he is gay, has appealed his case to Federal Court. Oral arguments in the case will be heard in the Seventh Circuit Court of Appeals in Chicago at 9:30 a.m. on Friday, September 15. Three judges will hear the appeal.

Batt's lawyers hope that a decision could come as early as sometime in October. A favorable decision could send the case back for trial before a federal judge in Milwaukee.

Marion Heights admits that they fired Batt because he is gay. Batt claims that because the nursing receives federal funding, it must consider federal laws.

## MIAMI GAY LEADER ARRESTED



Jack Campbell

**San Francisco, CA**—The man who led the unsuccessful campaign to halt the repeal of a gay rights law in Miami by Anita Bryant has been charged by San Francisco Police with "pandering"—a broadly written offense which is generally used to prosecute persons who have solicited others to become involved in the prostitution business.

Jack Campbell, 45, a wealthy Florida businessman who owns part of the Club baths Chain and who spends part of his time in San Francisco, was arrested at his Pacific Heights home in late July by four police officers, among them the head of the Vice Squad, Captain George Eimil. Police charge that Campbell was running a "gay callboy" service from his home,

which is situated only a few doors away from Board of Supervisors President Dianne Feinstein's home.

The vice squad chief acted on a complaint which they claim to have received from Reverend Raymond Broshears, an activist in the gay community who has battled with virtually every segment of the city's gay community. Broshears told the police and later the press that he acted after reading an ad for models and escorts in the **Bay Area Reporter**, a rival publication to Broshears' own **Crusader**. The ad, according to Broshears, solicited men to earn \$30 an hour as models and escorts. The police apparently sent undercover agents to the address to apply for employment.

John Visey, Campbell's lawyer, called the charges a "defamation . . . the only thing that happened was a conversation." Broshears' credibility in the Bay Area community has been at an all-time low since last year, when he admitted that his own publication spread false information "as a publicity stunt." The gay community in San Francisco is primarily concerned with the adverse effect which the publicity will have on the ongoing efforts to combat the Briggs Initiative.



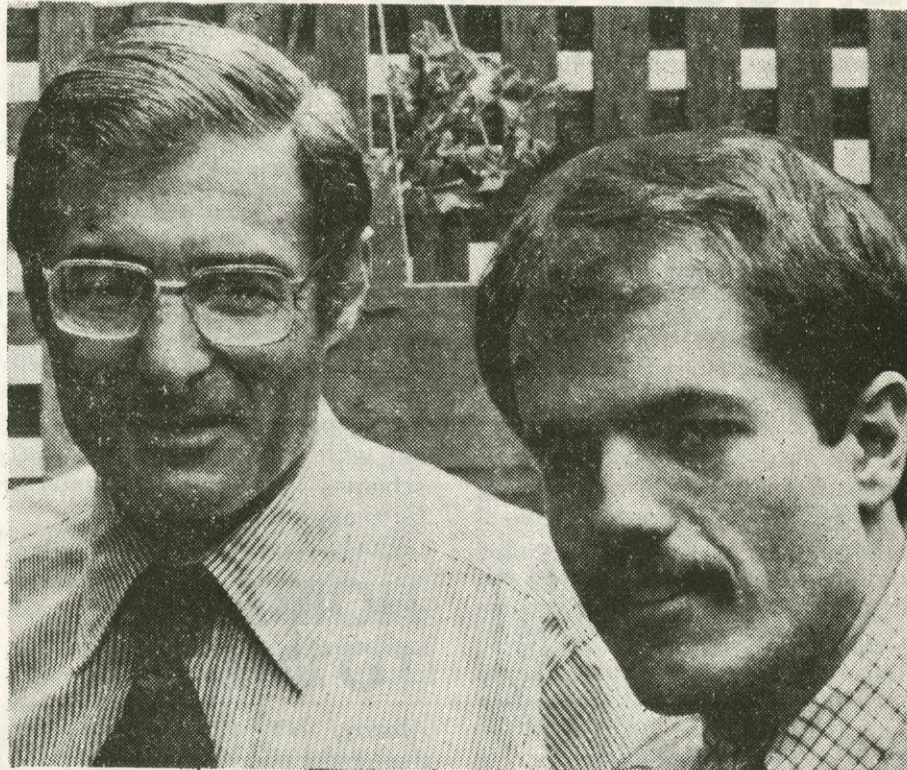
# GAY DOCTORS' GROUP GROWING

**San Francisco, CA**—More than two hundred Bay Area physicians have formed the nation's first formal organization for gay doctors. One year old on July 25, Bay Area Physicians for Human Rights grew so fast during its first year that it astounded even its founders, who feared that they might have problems talking doctors into associating with an openly gay group. The group was organized chiefly to improve the quality of medical care for gay patients.

"But the most important value of the organization is its very existence," said Dr. David Kessler, the president of BAPHR. "We just want to let people know that there are more than 200 gay doctors in the San Francisco area. That in itself is an important statement that people are going to have to deal with. They are going to have to destroy their old stereotypes that we are all emotional cripples and child molesters and realize that we are out there saving lives, doing everything nongay physicians do."

The idea for the organization first came from Richard Owen, clinical instructor at the San Francisco Medical Center, who felt that nongay doctors were not trained to diagnose the diseases with which gay patients are often afflicted, and that education was needed. Also some doctors, gay and nongay, felt uncomfortable with gay patients, and this destroyed the doctor-patient relationship. Finally, many gay patients prefer gay doctors, but often have difficulty in finding them. The group now has programs to meet all three of these needs. It is also engaged in the monitoring of legislation and hiring practices to prevent discrimination.

In an interview published in the **San Francisco Chronicle**, Drs. Owen and Kessler discussed the work of BAPHR's many committees. "For instance, if a patient has abdominal pain and diarrhea, a physician would know to check for



**Dr. David Kessler and Dr. Bill Owen**

a viral disease or appendicitis," remarked Owen. "But if the patient is gay, the disease might also be giardiasis—which most nongay doctors would never suspect, since they were taught this parasitic disease is found only among skiers in Aspen (CO) and among visitors to Leningrad."

Kessler, 48, decided to come out of the closet formally last month to his colleagues. Owen has never formally declared his sexual preference publicly, but noted that he realized that publicity about the group would take care of that for him.

## GAU CONFERENCE IN L.A.

**Los Angeles, CA**—The fifth annual conference of the Gay Academic Union will be held on November 24-26 at the University of Southern California. The GAU, originally headquartered in New York, is an organization of academics and professional people with chapters throughout the U.S., Canada, and Mexico. The goals of GAU are to foster gay-related research and educational outreach, to provide support groups for academics and professionals, and to end employment discrimination against gays and women.

The fifth annual GAU Confer-

ence will provide opportunities for meaningful involvement within the gay academic community, as well as a forum for the communication and debate of research findings in virtually every aspect of gay culture, history, and community. The conference is to include panels and workshops, as well as films, exhibits, readings, theater, and organizational caucuses. All academic disciplines and professions will be involved.

Further information on the Conference or on GAU is available by writing to: GAU-5 '78 Committee, Box 927, Hollywood, CA 90028.



# BRIGGS' INITIATIVE UPDATE

**Sacramento, CA**—The State Supreme Court here has refused to act on a petition by gay teachers and other organizations asking it to block state senator John Briggs' anti-gay schoolworkers initiative from appearing on the November ballot. The petition filed with the Court charged that Briggs' initiative "Irrationally denies employment and professional opportunities to homosexuals solely because of sexual preference."

The Court's refusal means that the initiative will appear as Proposition 6 on the November ballot. David Solomon, a representative of Gay Rights Advocates, one of the petitioning groups, indicated his disappointment at the Supreme Court's refusal to hear the case; but went on to add that the Court has rarely heard initiative challenges in the past. Moreover, the high court's decision not to rule does not mean that it would refuse to rule on the measure's constitutionality if it were to be passed.

In the 1960's the Court justices refused to remove from the ballot an initiative which repealed the state's fair housing laws, and the initiative passed overwhelmingly in the state. Following its passage, however, court challenges were brought; and the Supreme Court then ruled that the measure was unconstitutional. Many political observers believe that the Court will do likewise with Proposition 6.

Meanwhile, investigations in southern California continue concerning the methods by which the Briggs signatures were originally obtained. Bill Crosby, one petitioner in Briggs' employ, has already been charged with unlawful actions in obtaining the signatures; and additional charges are expected to follow against others.

In early August two of the most powerful Democratic figures in Congress added their names to the growing list of politicians opposing the Briggs Initiative. California's

senior U.S. Senator, Alan Cranston and Congressman Philip Burton, in separate and unrelated functions in San Francisco, both attacked the Briggs measure and promised their support in trying to defeat it.

Cranston characterized the Briggs bill as "the most dangerous piece of legislation and the greatest threat to civil liberties I have seen in a long time." The highly popular senator, who worked in Germany during the early years of Hitler's rise to power, equated the Briggs bill with the Nazi leader's early schemes in persecuting Jews in Germany.

Burton also pledged his support

## HONGISTO TO ALBANY

**Albany, NY**—Richard Hongisto, the former sheriff of San Francisco and more recently dismissed police chief of Cleveland, has been appointed as New York's Commissioner of Correctional Services. Governor Hugh Carey announced that Hongisto would assume his duties at once, with or without confirmation by the State Senate.

The controversial Hongisto, long a proponent of gay rights, would normally have to first receive Senate approval; but, as acting commissioner, he can serve indefinitely without it. His stormy career in San Francisco involved not only his support of gay rights, but also his proposals for sharp reduction in the penalty for marijuana possession, stricter limits on the use of guns by police, and complete elimination of penalties for drunkenness and prostitution.

Hongisto was fired from his position as chief of police in Cleveland by the city's new mayor, who is presently facing a recall election himself. Hongisto was openly critical of the mayor over a wide variety of issues, particularly political appointments.

in making the resources of the Democratic Party available during the coming months of campaigning against the bill. The powerful Democratic Congressman, who may become the next majority leader in the House of Representatives, described the bill as "incredibly dangerous."

## MAYOR KILLS RIGHTS BILL

**Hartford, CT**—Mayor George Athanson vetoed a gay rights bill on July 25. The bill had been passed by the Hartford City Council by a 5-2 vote with one abstention and one absentee. The proposed ordinance would ban discrimination on the basis of sexual orientation in city employment and contract compliance.

Don Zajac, Co-Chairperson of the Connecticut Gay Task Force, expressed dismay that the Mayor had vetoed the bill, and went on to explain that the Deputy Mayor, Nicholas Carbone, had been expected to sign it in the Mayor's absence. Athanson had been scheduled to leave for Greece on a flight from New York prior to the passage of the bill, but his flight was delayed. Contacted in New York, the Mayor declared his intention to veto the measure, and asked that the bill be delivered to him by messenger.

The City Council is not expected to challenge the veto, but the Mayor indicated that he might be willing to support some type of fair employment bill protecting gays.

Earlier in the month the Governor of Washington, Dixie Ray Lee, indicated that she would veto a proposed amendment to the state's anti-discrimination law which would also protect gays. She commented that "the whole question with respect to sexual behavior is not an appropriate one for government."



# F.C.C. DENIES SPECIAL ACCESS

Washington, DC—Lesbians and gay males cannot be considered a specific minority group entitled under communications law to specific access to radio and television time, according to a Federal Communications Commission report released in August. It was not a clear-cut defeat for gay rights organizations, several of which had pressed the case; because the commission also decided to undertake a study of possible language for an amendment to its present rules.

Commission rules now list nineteen categories of minorities, including blacks, religious, agricultural, cultural, labor, business, civic, and other organizations if they are significant in a broadcaster's area. In July several commission members suggested that

where the rules refer to "other minorities", language should be added to the effect that the rule applies where such groups are "reasonably accessible and identifiable."

Since the final language for a proposed change has not been agreed upon, FCC staff members have been instructed to confer with commission members and others interested in order to come up with suitable draft language. It will be subject to procedures which call for public comments and perhaps hearings as well.

FCC rules require that broadcasters ascertain the needs of their communities and provide access to any minority groups which are significant in them. In a letter to all commission members, the National

Gay Task Force estimates that 10% of Americans are gay, and thus entitled to access to the airwaves. It added that there have been occasions when such access has been denied by stations even when it was shown that 10% of their listeners were gay.

"Those who have worried that petitions from joggers or music lovers could come in the wake of our inclusion have failed to understand one simple fact," the letter said. "We are lesbians and gay men just as some of us are also Catholics or farmers or Mexican-Americans or women or blacks. Being gay is part of our identity, not just something we do."

## PRIEST FIRED

Phoenix, AZ—Father Andre Boulanger, chaplain for Dignity/Phoenix, has been dismissed as the pastor of St. Edward's Parish. Summoned to appear before James Rausch, the bishop of the Roman Catholic Diocese of Phoenix, Andre was charged and found "guilty of heresy": the holding or teaching of dogma contrary to church doctrine.

The diocesan tribunal was held after the publication of an interview with Andre in the June 22 edition of the **Phoenix Gazette**. During the interview, Andre restated the Dignity position that "gay people can express their sexuality in a manner consonant with Christ's teachings." The tribunal expressed particular consternation toward his statement that "25% of the priests in Phoenix are basically homosexual."

Father Andre has accepted the dismissal, together with a one year leave of absence from the diocese. Despite an outpouring of support and backing from both the parishioners of St. Edwards and local Dignity members, he has expressed his resolution to submit in obedience to the bishop, and requested that all of his supporters accept the decision.

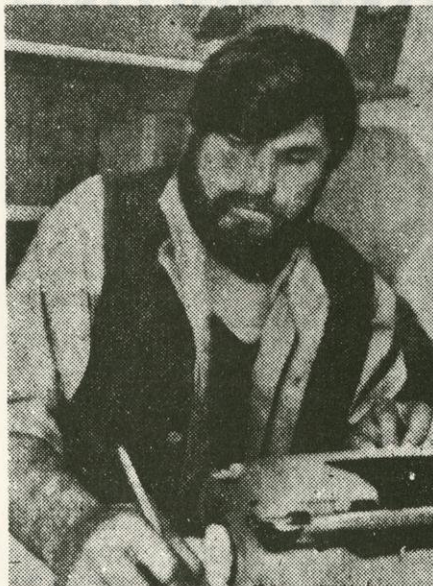
## ARMISTEAD SUES JOCK

San Francisco, CA—Two former pro-football players who have become writers nearly clashed last February at the residence of a third writer, Armistead Maupin. A confrontation failed to materialize because Dave Kopay (author of **The Dave Kopay Story**) was not present, evidently irritating David Meggyesy (author of **Out Of Their League**).

A civil suit filed by Maupin and others alleges that Meggyesy called out, "Where is Kopay? We came to get that fruit Kopay." He was joined by an unnamed woman and a friend, John Clancy. Meggyesy now lives in Berkeley, Clancy in San Francisco.

The suit was filed by Maupin and two former roommates (James Gager and Brian Bullard), together with Maupin's publicist, Ken Maley. It alleges assault and battery, civil rights conspiracy, injury to animals, civil conspiracy, and violation of the Ralph Civil Rights Act of 1976. Filed in Superior Court, the suit asks \$10,000 for each of the plaintiffs.

The charge is that the arriving



Ex Linebacker Dave Meggyesy.

group pushed down the door, knocking down Gager. One assailant is alleged to have kicked a small pet dog down the stairs. Maupin states that Clancy also tossed his plants around.

Maupin is an upfront gay, famed for his series, "Tales of the City," which ran in the **San Francisco Chronicle**.



# CHILD MOLESTING: SILENCE HURTS

**Tucson, AZ**—One of the worst problems facing the issue of child molestation is that it is not talked about, according to A. Nicholas Groth, a clinical psychologist specializing in the treatment of sex offenders. A lecture by Dr. Groth was sponsored by the Tucson Rape Crisis Center, and followed by an

## ACLU RAPS NAVAL PROBE

**Norfolk, VA**—Officials of the Norfolk Naval Station confirmed in August the arrest of 36 persons following an investigation of homosexual solicitation on the base. Those arrested by base police during the two-week investigation included both military personnel and civilians. The civilians arrested at the Navy Exchange Cafeteria were charged with disorderly conduct. The military personnel, including one active duty officer, were not charged, but their behavior was reported to their individual commands for further action. Among those arrested were an Air Force captain, a retired Air Force major, and a retired Army lieutenant colonel.

The American Civil Liberties Union chapter in Norfolk has accused the Norfolk Naval Base police with intentionally failing to stop the alleged homosexual solicitations in order to entrap unknowing base personnel. Richard Le Donne, chairperson of the Hampton Roads ACLU chapter, said, "Navy law enforcement authorities have allowed a situation to exist and continue solely to trap many unknowing base personnel."

According to Le Donne, base police prevented the repair of holes cut through the walls of several stalls in public facilities in order to eavesdrop themselves. He further hinted that the police had utilized agents provocateurs in order to obtain information and make some of the arrests.

interview report in Tucson's **Arizona Gay News**. "People are too embarrassed or afraid of the topic and that's wrong. We've got to start speaking out. It's the best way to help."

Groth has worked with convicted rapists as well as child molesters; and noted that, unlike rapists, child molesters tend to be widespread across all social classes. Many are married, and the vast majority are practicing heterosexuals. "Almost all of the 178 offenders I've studied were sexually active in consenting adult relationships," Groth noted, adding that most were also motivated by feelings of hostility, power, or revenge rather than sexual desire. "They really weren't trying to fulfill a sexual need."

This fact knocks out the myth that sex offenders operate purely

out of lust, he said. The other myth, that homosexuals are prone to molestation, also contributes to the increasing incidence of child molesting in society, by preventing society from acting with knowledge to prevent the abuse of children. Groth claimed that a study of 175 males convicted of sexual assault against children suggested that the adult heterosexual male, in the late 20's or early 30's, constitutes a much greater risk to the underage child than does the adult homosexual male. This also jars the myth of the "dirty old man."

Groth, who holds a doctorate in clinical psychology from Boston University, said that his own recent studies were prompted after Anita Bryant had launched a campaign of intentional deceit.

## GAY BRITISH TV SERIES

**London, UK**—John Birt, an executive programme director for Thames Television, has announced that he will shortly appoint a new editor to establish a Minority Programmes Unit. The new MPU will be charged with putting together a half-hour broadcast for each week of the year, probably in five runs. A dozen runs will be for gays, ten for blacks, and twenty will be for teenagers, the latter taking over for the already teen-oriented London Weekend Show.

One principle which is to underlie all three strands of the series will be to produce broadcasts which, while they are of special interest to the target groups, will still be able to communicate to the wider television audience. Birt does not see this as compromise. "So a programme for gays is not likely to do a consumer's guide to the gay clubs of London. On the other hand, it might well cover subjects like the relationships between gays and the churches. That is a subject of general interest, but I think

those subjects also tend to be the ones the minorities themselves see as the most important."

Another principle, by which MPU will hope to avoid all discrimination, is that the segments will be hosted by a member of the minority to which they are aimed. This, according to Birt, may make for special problems for the gay segments. Professional television performers, or even those new figures aspiring to be professional performers, may hesitate to have themselves labeled or identified with the programmes. Birt, however, insists on both the necessity of a gay MC, and that the material presented must be uniformly sympathetic to gay audiences.

One small piece of discrimination in the gay segments is certain. The London Weekend Show, to be replaced by the MPU series, is broadcast on Sundays at 1 p.m. "But," noted Birt gently, "I think we shall be finding some other time for the gays."



# AMNESTY INTERNATIONAL DEBATE

**London, UK**—The British section of Amnesty International has voted against a resolution which would have extended the human rights organization's mandate to include cases of imprisonment for "sexual orientation or behavior". According to London's **Gay News**, however, the decision was far from unanimous, and will probably be subject to further debate later.

The opposition centered on the phrase "sexual orientation or behavior", which many persons feared was too wide in its extension (e.g., adultery, paedophilia). It

was argued that, since the organization is already overburdened with cases, taking up the cause of sexual freedom "across the board" would cause it to function even less effectively. Similar arguments were raised against the resolution when it was introduced at the annual meeting of Amnesty's International Council last September. The French and American delegations were its principal backers then, and the resolution was reported back to committee.

The committee recommendations are to be given at the next

Council meeting (September, 1978). Throughout the debate there has been much support for the adoption of a resolution which would extend the organization's mandate to "persons imprisoned because of their **homosexuality**", since this would eliminate the ambiguities of the earlier proposal. Paul Oestreicher, chairperson of the British section, noted, "I would like Amnesty to find some way of helping people who are genuinely persecuted because of their homosexuality without getting mixed up in sexual law reform across the board."

Larry Cox, an American delegate to last year's Council meeting, has expressed confidence that, if the broad "sexual behavior" proposal should fail, something can be worked out which would cover homosexuality only. Amnesty International has already asked for information which readers may have about cases of imprisonment for homosexuality. Their New York address is: 2112 Broadway, NYC, NY 10023.

## GOODSTEIN APPOINTED

**Sacramento, CA**—In keeping with his promise to gay community leaders to appoint an upfront gay person to a significant position, Governor Brown has appointed David Goodstein, longtime activist and publisher of **The Advocate**, to his new state advisor council on economic development. Goodstein entered gay activism by becoming originally involved in the Society for Individual Rights (SIR) and later formed the Whitman-Radcliffe Foundation. He purchased **The Advocate** in 1974.

Governor Brown has had problems with his gay constituency in the past months. Rejected by the California Gay Caucus at a recent meeting of the state's Democratic Council in San Diego, he subsequently set up meetings with several groups of gay activists. Members of these expressed dissatisfaction with the vagueness of Brown's commitments. Brown then arranged for a statewide meeting of gays in Los Angeles, promising at that meeting to consider gays for important state positions and to be more public in his opposition to the Briggs Initiative. Since that meeting, he has received several endorsements from local gay Democratic organizations.

Following the announcement of Goodstein's appointment, several

gay leaders expressed reservations about the extent to which it would woo gay voters. Goodstein has been a controversial and antagonistic figure in the California gay movement, and has been involved in several anti-discrimination suits brought by feminists against **The Advocate**. Also, the council to which he was appointed has nothing to do with gay rights legislation or issues.

Goodstein said that his commitment is advisory to the Department of Business and Economic Development. He will serve without salary in the position. He went on to add: "I want it to be really clear that my intention is to demonstrate that an upfront gay person, on a committee that has nothing to do with being gay, can serve all of California. I take that challenge very seriously."

Frank Fitch, president of the Alice B. Toklas Democratic Club, in an interview published in **Bay Area Reporter**, suggested that Brown will be appointing other gays later. "I think that gay people will be supporting Brown in the upcoming election. Younger's (his opponent) long history as a politician has been one of non-support of the gay community, although I do appreciate his opposition to the Briggs Initiative."

## SCHOLARSHIP

**Milwaukee, WI**—The Gay Peoples Union Board of Directors announced that the fall deadline for applications for the Jay Garland Memorial Scholarship will be September 15, 1978. This scholarship, established last year, will provide an award of \$75.00 to that student in the Milwaukee area who has contributed most significantly to the gay community.

Nominations for the award should state, as specifically as possible, what activities the nominee has undertaken to merit consideration. Self-nominations are permitted. Entries are to be mailed to the chairperson of the Board, Ms. Donna Coleman at 1568 N. Farwell Avenue, Milwaukee, 53202.

The Jay Garland Scholarship was donated in memory of one of the founders of GPU; Ms. Garland was killed in an accident in 1976.



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# FEEDBACK

Chief Harold A. Brier  
Milwaukee Police Department  
749 W. State St.  
Milwaukee, WI 53233

Dear Chief Brier:

We are writing this letter in response to the recent vice squad raids on a private men's club in the downtown area.

We feel strongly that the expense of investigating and organizing vice squad raids on these clubs is not commensurate with the misdemeanor charges that are being issued. We could understand the necessity of midnight raids and breaking down of doors if the Department was investigating sex with minors or commercial sex. It is not clear, however, what crime investigative purpose of the Police Department is being served by the recent vice squad actions against the downtown clubs.

It will be difficult indeed for us to support the present expenditure level for the vice squad in the next year's city budget if their priorities have reached such a low point that they can commit the time and police power to these present activities.

Sincerely,  
Sandra Hoeh, Alderman  
3rd Aldermanic District  
Kevin D. O'Connor, Alderman  
4th Aldermanic District  
Betty Voss, Alderman  
10th Aldermanic District

To The Editor,

I was extremely dismayed upon reading the "Editor's Note" following a letter to the editor from Representative Sharon Metz in your August issue.

For reasons of her own, Rep. Metz simply requested that she not receive a subscription to GPU NEWS, which has recently been made available to all Wisconsin legislators. Your editorial note suggested that this request was somehow a reflection of Rep. Metz's

stand on sexual privacy legislation. In fact, you even indicated that she was "one of the leaders of the opposition" to that measure (Assembly Bill 323) in the past session. With political savvy like your's, the passage of a sexual privacy bill will continue to be difficult.

The fact is that Rep. Metz has been a consistently solid supporter of civil rights legislation for all people. During the debate on AB 323, there were no less than nine crucial roll calls in the Assembly. Rep. Metz voted in favor of the measure on **every** occasion.

If any of your readers have taken your advice and written a critical note to Rep. Metz, I hope that they will write her again, apologize for the confusion, and thank her for her past support of the sexual privacy bill.

As the author of AB 323, I strongly urge the involvement of Wisconsin's gay community in the political process. Such activity is essential if repeal of the present sanctions against sexual activity between consenting adults is to be successful. Your lobbying effort needs to be well planned, effectively implemented and accurately targeted. You might start by reviewing the roll calls on AB 323.

Sincerely,  
Richard A. Flintrop  
State Representative  
56th District

Gentlemen:

Please remove my name from your mailing list for the GPU NEWS.

Sincerely,  
Joanne M. Duren  
State Representative  
50th District  
Richland, Iowa, LaFayette, Green and Dane

Editor's Note:

We are most sorry to have confused Rep. Sharon Metz, (who did support AB 323, with Rep. Joanne

M. Duren, who did not and whose letter appears above.

Dear Friends,  
We have all your GPU NEWS except Vol 7, No 3. Would it be possible for us to receive it? We are very interested because we will then have all of the collection.

With Gay Greetings,  
Armand de Fluvia  
Institut Lambda  
Barcelona, Spain

Dear Editor;

I wish to acknowledge receipt of and thank you for your July 24 communication, which I found to be very informative.

Sincerely,  
Ben E. Johnson  
President of the Common Council  
Milwaukee, Wisconsin

Editor's Note:

The July 24 letter informed members of the Common Council that a paid subscription to GPU NEWS had been entered in their names.

Dear GPU NEWS:

re: **Conservatism and Backlash**  
by L. Rice.

Rice's definition of conservatism is an esoteric cipher, a dictionary definition with no connection to reality. Conservatism, as defined by the majority of self identified conservatives is not Individualism (sic) with a secondary attribute of traditionalism, as Rice suggests. In practice, conservatism proves to be a belief in the natural order of things. This includes the inevitable corollaries of a) "knowing one's place", and b) a desire to maintain the status quo.

...I have yet to hear any prominent Conservative argue for the rights of women or children or blacks or gays. ...If gays tend to the left, it is because the left advocates change, equality and responsibility of people to each other.

Michael Botkin—Chicago, IL



# EDITORIAL

Responses to the enlarged FEEDBACK section in our last issue have been many and favorable. We'll make every effort to keep the FEEDBACK section brimming with letters if readers will keep the letters coming. Particularly important for this fall are letters to legislators and candidates for various political offices, especially at the local level. Remember that individual persons (as well as groups) have a perfect right both to ask their representatives (and prospective reps) their position on various issues, and to write letters in support of issues such as gay rights. Of course, if a legislator is doing a poor job representing his/her gay constituency, s/he should be informed. **Of equal importance**, if your legislator is doing a good job, s/he should also receive letters of support. We would be grateful for copies of any such correspondence, and will make every effort to publish a representative selection.

The news section of this issue also carries reports of anti-gay violence throughout the United States. The word "violence" stems from the Latin **violare** (to violate); but, by analogy in such phrases as "a violent wind", etc., its use has come to be unduly restricted in the contemporary mind. It is possible to "do violence to" a person without being a terrorist armed with the latest weapons. One can do violence quietly with a soft voice, or even with the murmur of biblical slogans violently ripped from their own contexts. One can even do violence through inaction—the police officer who ignores an assault made on gays, the legislator who fails to speak up against organized bigotry and prejudice, the closeted gay who feels constrained to laugh along with the crowd at a queer joke, the businessman (or woman, gay or nongay) who cannot bring himself/herself to concede that his/her gay employees have a right

to live their lives in dignity and privacy. All of these are examples of the violence which our society has wrought upon those who have committed the greatest sin of all—being "different."

Psychologists will continue to theorize about the place of violence in the fabric of American society; and, like all such psychological theories, their proclamation will change from one fad to another in time. Anti-gay violence seems to increase as gay rights victories are won and as more and more gay persons refuse the constraint and

darkness of the closet; and therein, we suggest, lies its origin. As long as gays are hidden, as long as gay bars and clubs are only tucked away in remote areas, police and public alike can feign a comfortable ignorance. "They are there, but we don't have to admit to ourselves that we know." As long as gay persons conform to public stereotypes—the mincing queen, the child molester, the neurotic suicidal—the public is comforted by the confirmation of its own preconceptions. Alas, the gay doctors who have recently organized on the west coast, like more and more self-proclaiming gays throughout the U.S., refuse to fit the mold. Violence is the natural outbreak of public reaction in face of the dread that the world just won't fit our preconceptions. "Natural" doesn't mean "right" (heaven forbid), just predictable. We are one and all comfortable in the respective closet of our biases and prejudices; and, when they are dashed by recalcitrant reality, we can become irritated, hostile, violent.

If this is true, and much of the violence inflicted upon gays is rooted in our own public acknowledgment of self-liberation, then there is more violence ahead. Gays have had a small taste of freedom and dignity; and, Anita Bryant and her crusaders notwithstanding, few of us are about to crawl back into our holes just so many people can live comfortably with their own primitive conceptions. Knowing this will provide little comfort to those who believe that gay liberation could be a quiet and bloodless revolution in mores, but forewarned is forearmed; and the battle of gay liberation, and of human liberation generally, is far from over.



GPU NEWS  
276-0612



# RELIGION: A THREAT TO THE "AMERICAN WAY OF LIFE"?

By Donna Martin

One evening in early August I had yet another demonstration of what many of us have long suspected—namely, that it is religion, the organized religion of the "true believers" that constitutes our most formidable foe. I was listening to my favorite talk show, WGN's Extention 720, hosted by that able and erudite University of Chicago faculty member, Milton Rosenberg. The topic that evening was "Pornography", and the two guests were Judy Krug, head of the American Library Association's Office of Intellectual Freedom and a representative of a national group called Citizens for Decency Through Law (hereafter referred to as Mr. X.).

Ms. Krug's basic position is that it is the First Amendment's guarantee of free speech which should be our guide in this matter. Thus, while she personally dislikes some of the visual and printed matter currently available to the public, she feels that minority tastes should be permitted access to such material. And she is strongly suspicious of the many claims alleging fairly direct relations between so called pornographic material on the one hand and general social disorder and specific criminal behavior on the other.

Mr. X, on the other hand, was far less coherent and logical. He is firmly convinced of the tie-in between salacious material and all manner of social ills. The sleazy neighborhoods together with their associated sleazy ambience and activities are in his view the direct result of the adult book stores situated there. Much general crime, general moral decay, and some specific criminal acts are also, he feels, directly attributable to the wide availability of pornographic items. Nonetheless, in spite of his antipathy to "obscenity", he and his group claim to acknowledge the legitimacy of American legal definitions of pornography, confining their activities simply to its strict enforcement.

This apparent contradiction was sharpened up in the course of the three-way discussion and later during the call-in period. What emerged was that Mr. X's personal definition of pornography and the more commonly held and legal conceptions differ markedly. For Mr. X, it isn't just sexually offensive material that he objects to, but in reality anything that doesn't fit in with and contribute toward his special conception of society.

And just what is that conception? Well, it's not the secular state most of us think of it as, raised as we were to consider as one of the basic tenets of the United States its doctrine of the separation of Church and State. He asserted, in fact, the proposition that ours is really a Judeo-Christian culture. He offered as proof the amazing proposition that the basic ethical/ideational matrix which inspired and informed the founding fathers was just this tradition. But anyone having the barest of introductions to this critical and glorious period knows full well that this just wasn't so. Indeed it's elementary knowledge that most of the founding fathers were athiests (or deists, at best), and that their major source of material came out of the ferment of political and philosophical speculation known as the Enlightenment of 18th century Europe. (For a very up-to-date testimony of this fact see George Will's exhilarating new book, **The Pursuit of Happiness**.)

It is further instructive to learn what some of the specific types of material are that Mr. X deems injurious to that mirage of a theocracy that he posits. You guessed it, friends, publications by and about "perverts" seem to be his particular bete noire; indeed, according to him, homosexuals should not be "allowed" at all, for they are a taint on the whole society. The other variety of material exciting his special animus is, not surprisingly, pro-abortion writing; and my guess is that privately he is generally against any feminist writing, considering it an attack on the traditional Christian concept of the subservient role of women.

What is perhaps most astonishing about Mr. X and his ilk is their naivety and ignorance. In spite of their general abysmal lack of knowledge about history and society (or perhaps just **because** of it) they are given to firm assessments and judgements that eminent historians and sociologists are today generally loath to venture upon. Nevertheless (though knowing this) I was considerably taken aback by the device pulled out by Mr. X as a ploy to finally and summarily condemn such nefarious practices as abortion and homosexuality. And that was the tired, old, simpleminded bromide about the dangers that such "immorality" represents to the society as a whole.

Having myself personally heard this claim innumerable times (to my intense frustration because of the difficulty, it seems to me, of "proving" it one way or the other), I was much excited recently to discover a book entitled **The Myth of Rome's Fall**. Rome of course is the classic case that's invariably cited, its alleged general level of immorality and, in particu-





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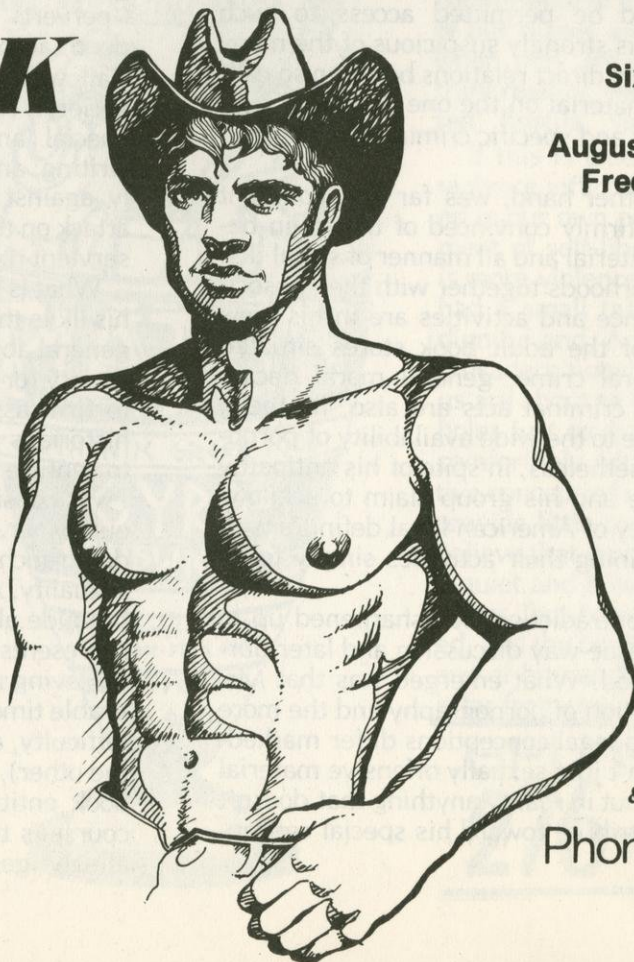
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lar, sexual license being seen as directly (though perhaps not wholly) responsible for her fall. As it turned out the book lived up to my expectations.

Not only did it afford me a clear overview of Roman history, but I acquired a good perspective on this perennially thorny historical problem. What Professor Richard Haywood does convincingly (to my mind) is first of all to discredit the all-encompassing theories of such grand historical thinkers as Gibbon, Toynbee, and Spengler. What he does assert is that there is no general "plan" which all great civilizations are fated to live out. Moreover, he sets out to show that Rome had no one fatal flaw, but had in fact at various points solved its major problems, and indeed had in the fourth century achieved a kind of stability that might have endured for some time had it not been for the accidents of Germanic and Gothic challenges to Rome. A final, simple but irrefutable point which totally discredits this argument from morality is that by the time Rome was first sacked (by the Visigoths in 410 A.D.), Christianity had for about 80 years been gaining increasing ascendancy through official governmental promotion. In short, at the time of this first really serious blow to its power and prestige, Rome had never been so Christian.

But what is obviously most important about Mr. X and company is their sense of mission infused as it is with large doses of enthusiasm and certainty. The certainty is the bedrock to the entire dynamic enterprise. For when a sense of sureness is about dogma and its corollary system of morality, it assumes a granite-like state that is largely impervious to erosion. Combine this with the energy that seeks to expand its domain by snuffing out rivals and you have a potentially totalitarian situation.

One lesson is that opponents may as well pretty much abandon attempts to defuse this kind of movement by appealing to members through reason and evidence. That's just not where they're at. As realistically try to argue a gambler or alcoholic out of their obsessions. The point is that both addicts and "true believers" (be they Christians or Communists) accept uncritically and usually whole hog a particular narrowly conceived and rigid response to life. And because it is emotion which is the fuel continuing to sustain them in their fervor, it is certain that reason will usually prove irrelevant and thus powerless.

The other lesson, the obverse of the coin, is that regardless of their highly idealistic promises (and even when imbued with a central doctrine of love), groups of "true believers" are nearly always intolerant of non-adherents, and especially of those (in their view) who do in fact threaten to halt their expansion and/or corrode their integrity. Hence, for example, the recent wave of urban reaction against homosexual civil rights. In these cases many non-aligned citizens joined with religious groups in resisting an alien lifestyle which, ignorantly, they feared because

of its perceived threat to well-established modes of behavior and social structure.

What these generally non-aligned citizens don't realize is that while they may feel little warmth for the various well-defined oppressed minorities, they are being supremely naive in not recognizing a very basic common interest with them. What they fail to realize is that any group with significant power (regardless of doctrinal stripe) will work to impose its values on those outside of the fold. And if that group is narrowly dogmatic, people who in our present relatively free society are allowed some expression of a whole myriad of individualistic proclivities would probably feel some pretty painful pinches if it were to attain dominance.

Today it continues to be sexual minorities who feel the pinch most, but tomorrow it could well be (as it has been in the recent past) those who like to relax with liquor now and then, or who want to work on Sunday, or like bedecking themselves in "outlandish" clothes—or, those belonging to religious or political groups condemned by the group in power as "dangerous." For as Professor Haywood puts it when, ironically, speaking about Rome's resistance to the emerging Christian community through penalties and persecutions:

Man's inhumanity to man never appears so clearly as when a group of people feels that someone is threatening the basis of the values by which the group lives. Fear dissolves the bonds of humanity and lets loose the ultimate cruelty.

The "American way of life" means different things to different people. But undoubtedly its quintessential and most valuable meaning is as a general climate—legal and social—which allows the greatest freedom for all citizens and groups of citizens. The greatest enemy of such beneficent pluralism is the rise to power of a group that proclaims that there is only one true path to salvation—be it religious or secular—and that, possessing the keys to that uniquely sacred system, it has the right—nay the duty—to inflict it on the rest of benighted humanity. Against such a threat, rational discourse and good will are largely ineffectual.

What it comes down to, my friends, is the realization that we, along with other minorities are in a state of war—the stakes being our freedom as opposed to their power. So let us gird our loins for the hard fray—and be prepared neither to give any quarter, nor be deceived and thus defused by pretty pieties and vague promises. "True believers" may preach love, but when it comes to power they are often no less ruthless than secular powers, and, as we are well aware, often function shamefully in acquiescence to inhumane regimes. Need I remind anyone of the Inquisition, or Calvin in Geneva, or the Churches (both Catholic and Protestant) in Nazi Germany?

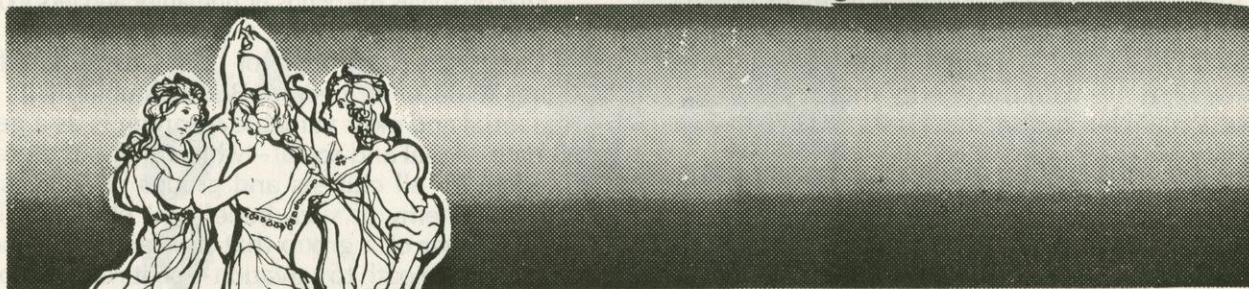




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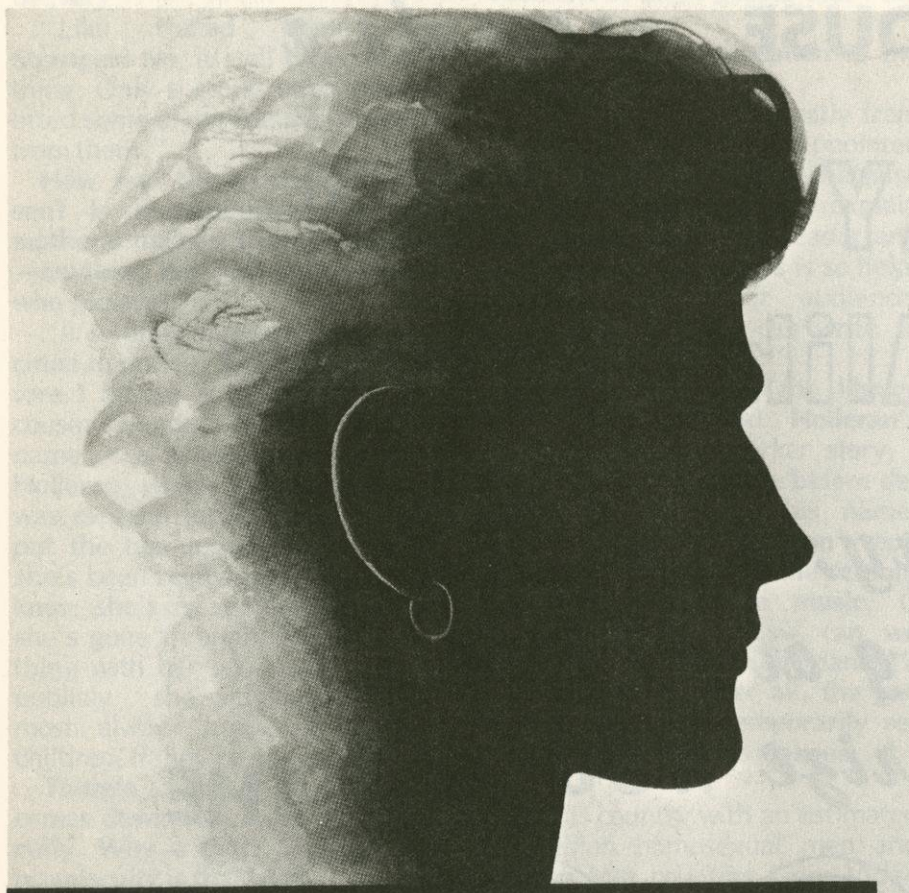
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# DANCER FROM THE DANCE

A NOVEL BY  
ANDREW HOLLERAN

*Dancer From The Dance* by Andrew Holleran, William Morrow, New York, 1978, 250 pages, \$9.95.

Reviewed by  
Peter Pehrson

The man who calls himself Andrew Holleran is chatting volubly at the other end of the telephone. It's a hot summer day where he is in New York and even clammy in New Jersey where I am. He's in a hurry to get out of his un-air conditioned apartment. I tell him he's a man of great mystery. His publisher won't release any details, least of all his real name, except to say that the author of *Dancer From The Dance* is very young (not technically a lie, he says he's 33) and that he is a new author never before published (but he names a short story that's his from a particular issue of the New Yorker and calls himself by a man's Scandinavian first name as if to say he wants to be discovered if the listener is careful enough to hear all the clues).

"The reason for the fake name is very simple. Both my parents are in their seventies. It's as simple as that. I don't care if Los Angeles or Milwaukee or New York know I'm gay, it would be more fun for me if they did," he says. "I'm getting lots of flack from political friends, although I'm political, too, about keeping my identity a secret. People take me out to lunch, tell me what a fantastic book it is, then say if they could only use a photograph of me to sell the book. My parents know I'm writing a novel and that it's coming out and they're happy for me."

But don't they ask what it's about?

"My sister knows I'm gay but when my parents ask the subject of the book, I'm going to say, for my mother who's an Irish Catholic, that it's a *recherche* novel about seedy life on the Lower East Side and I'd rather she read my next book. I worry most about the Mrs. Smith who lives next to my mother and comes over in the afternoon with a peach pie."

What is the next book?

"Nothing that's jelled yet. I keep at it to keep the flow going."

Is *Dancer From The Dance* really a solo effort or part of a group en-



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# **DOLLY PARTON**

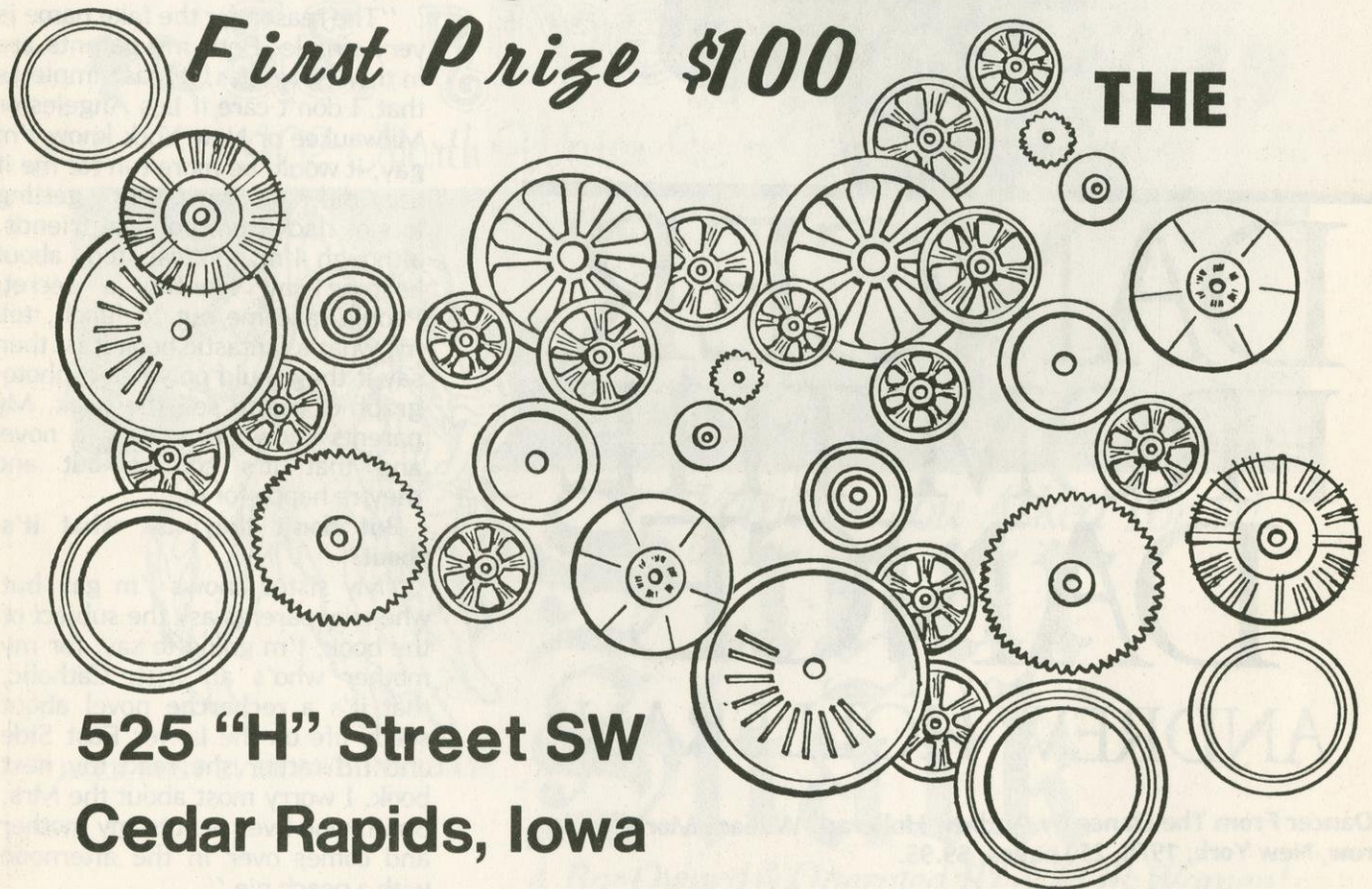
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deavor?

"Like **Naked Came The Stranger**? No, it's all mine, everything. Only a group effort when I lifted some of my friends' dialogue from them."

**How was the pseudonym chosen? Is it something like your mother's maiden name scrambled—anything that will give a clue to who you are?**

"It's funny because once I decided to do it, I took two days before I hit on a combination of a cousin's name, Andrew, and the name of a school friend, Roland Holleran, which I thought always was elegant and polished. . . so I put the two together. Pat Loud, she's been really great to me, you know, she's my agent and of course she's gone through the whole gay thing with her son Lance, and so publicly. . . she said that parents almost always know about their children, if they're gay or not. . ."

**There's a tone in the book that comes down very hard on promiscuity. Why is that? Do you think promiscuity is that bad?**

"It would be stupid for me to come out against promiscuity because just last night I was at the Baths. But I think so many people miss the other thing, they are so intent on having more and more, and having the next face that comes in the door that, after awhile, at my age, you start losing your wonder, your **Splendor In The Grass** attitude toward people. I think New York sometimes has a bad effect on people, don't you?

**I agree it does, and ask if the attitudes in the book come about because he's been burned recently by a relationship.**

(Laughter) Yes! How funny you say that! About a month ago, in fact, I was dumped. But I contributed to it. We're friends now and it was easy all the way around."

**I remarked that not many of the people in the novel seem very happy. About anything. His reply is quiet and direct.**

"Maybe that's because I've

been one of those people that I detest."

**I ask what the reception to the book is so far.**

"Good over all and mostly from my friends. I've been disappointed in the **Village Voice** review because it seems like they have to explain so many things to the reader and that's why the gay press is so helpful—you know your audience, don't you, and you can write to them on a higher level."

**Coming back from the library where I've checked Holleran's claim to the New Yorker story, I think only half a minute before deciding not to reveal his name. Yeat's lines from Holleran's epigraph come to mind as the reason: "O body swayed to music, O brightening glance/How can we know the dancer from the dance?" For Holleran is, after all, the gay dancer who must temporarily retain his conceit in this masque.**

In this country with an estimated 20 million homosexual men and women (not counting Gore Vidal) you'd think that just by chance alone there would be a novelist who could write movingly and intelligently about modern gay culture. Each publishing season new books appear and each season readers' and critics' hopes swell in proportion to the advertising. It seems, with this fall's crop of offerings, that publishers and readers are en-

tering into a new, and subtle, S&M relationship with the readers taking all the abuse.

blurb appears on the book's cover. Merle Miller "loved reading it." So did a **Harper's** editor, someone named Scott Ferguson at Barnes & Noble, and Martin Duberman. Hype, however, does not art produce.

The novel takes its title from Yeat's "Among School Children," and details the rites of passage of Malone who is in search of love. He is introduced as mysterious, desirable, secretive, and the fulfillment of most gay male fantasies with his perfect blond body, stunning face, and natural intelligence and charm. He enters the New York City bitch mill and at the end of his journey, walks into the bay off Fire Island and there is a distinctly A-Star-Is-Born, Norman Maine flavor to the waves. Along his way in this Everyman tale, Malone meets certain types, much like Judy on her way to Oz. One of these, Sutherland, who acts as Malone's guide and Dr. Pangloss, is the loveable, aging queen whose acerbic tongue marks him as the all-knowing, and standard, cliché. Sutherland is a speed freak and most of the novel is spent observing his decline until finally, at the Fire Island party where Malone disappears, Sutherland ODs. Sutherland introduces Malone to the disco/drug/sex circuit and eventually acts as

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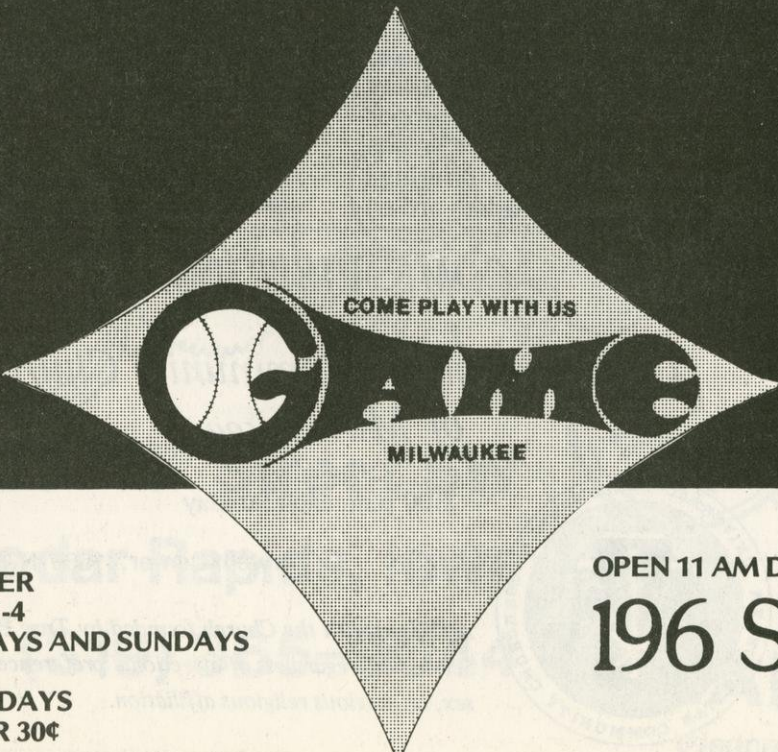
Malone's pimp for \$100 an hour sessions. But all Malone asks for is Perfect Love, Love such as Shelley sought. Love from Mr. Right that will give his life purpose and meaning, love that will be an external balm for his internal, structural ailments.

But the effort of **Dancer From The Dance** is to advance a righteous, anti-drug, anti-promiscuity, anti-gay moral. And in that attempt succeeds only in being, as John Gardner might point out, a supremely immoral piece of work.

Not immoral because it is technically bad (though there are major flaws enough: problems with time, point of view, voice, syntax, and tense, and an absurd attempt to envelop the narrative with **Clarrisa**-like epistles) but because **Dancer From The Dance** celebrates despair, encourages spiritual vacuity, and promotes self-hate and destruction. Consider Malone's swan-song before his suicidal swim: "Never forget that all those (gay) people are primarily visual

people. They are designers, window dressers, models, photographers, graphic artists. They design windows at Saks. Do you understand? They are a visual people, and they value the eye, and their sins, as Saint Augustine said, are the sins of the eye. And being people who live on the surface of the eye, they cannot be expected to have minds or hearts. It sounds absurd but it's that simple. Everything is beautiful here, and that is all it is: beautiful. Do not expect anything else. . . and you will handle it all beautifully. You will know exactly what you are dealing with." This leit-motif about homosexual men is so full of deprecation that it makes the whole novel read as if it were a nasty heterosexual homophobe's revenge on gay literature. "He went after, like hounds to the fox, the cheapest things in life: beauty, glamor." Yet, rather than offer alternative, the novel rejoices in a way of life so dependent on the impression your clothes make, on the names you can drop,

on the size of your cock, that there's no more spiritual purpose in this sort of life than having the satisfaction of knowing where you can get your Lacostes at 10% off. Sutherland and Malone are "punished" for their untoward ways in a time-honored literary death ("The Children's Hour," **Reflections In A Golden Eye, Death In Venice**). But their end is so melodramatic and artificial it's token and removes even the remotest possibility that it's going to be believable. A more believable story would show people in difficult and desperate circumstances solved with human resources and hope: portraying ugliness and cruelty as reality does not make it true. Compared to gay books by which others can be measured, **Dancer From The Dance** is a second-rate attempt. The humor of Rita Mae Brown's **Rubyfruit Jungle** or the strength of character in Arnie Kantrowitz's **Under The Rainbow** demonstrates that personal stories can be positive and live giving.



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# REVIEW

**Dreams Die First**, a novel by Harold Robbins, Simon & Schuster, New York, 1977, 350 pp., \$9.95.

Reviewed by Allen Young

Harold Robbins is one of America's most commercially successful novelists on the basis of a simple formula in which characters and plot combine a lust for sex, money, power and violence. Breezily written, rejected by literary critics, his books become best-sellers and Robbins is a very rich man. A current movie, **The Betsy**, is based on one of his earlier novels.

**Dreams Die First**, his current novel, which has been on the best-sellers list, is of particular interest to gay people because its hero is a bi-sexual man, who, in conformity with the Robbins formula, leads a life in which the essentials are sex, money, power and violence. In this book, the bi-sexual character survives and flourishes, indeed, is "attractive" as a person within the mythology Robbins has created. But this hero, Gareth Brendan, is no faggot. He is instead a horrible macho creep who builds an empire on pornography featuring naked women. The homosexual component of Brendan is clearly a secondary aspect of his personality placed there perhaps for mere titillation, or simply to make him **more** sexual, **more** powerful, **more** dominant.

Here are the main characters in **Dreams Die First**:

Gareth Brendan, the hero, an ex-convict.

John Lonergan, Gareth's "Uncle John," a mafioso who helps set Gareth up in the porn business by arranging for him to take over a failing Hollywood weekly and turn it into an underground paper.

Verita, a **chicana** woman who serves as Gareth's mistress but ends up happily married.

Bobby, a pretty boy (repeatedly

referred to as "chicken"), who is one of Gareth's lovers—cute and helpless, a surrogate woman.

Dieter, a German entrepreneur and resort owner who is a gay junkie, a true "bourgeois decadent" and a despicable character.

Reverend Sam, a phony Christian minister with a flock of young disciples, who is Bobby's father and who also provides Gareth with pretty girls to pose for his porno.

In one of the book's most violent episodes, Bobby is kidnapped by some leather queens who torture him, but Gareth comes to the rescue and with much fisticuffs he "saves" the boy.

Gareth nearly gets killed several times, but in the end he survives heroically. The true villain of the story, it turns out, is Uncle John Lonergan. It is revealed at the end of the book that Uncle John sucked on Gareth's prick when Gareth was seven years old. Uncle John dies a horrible death at the end of the book. Though this man has murdered many people in his life, Robbins structures his novel so that John's death is seen as punishment not for murder but for sucking seven-year-old Gareth's dick; also, the implication is that Gareth's homosexuality is a result of this "most horrible" act. Considering the current climate of repression against gay people generally and boy-lovers specifically, and considering the stupid prevailing myths about homosexuality and child-molestation, **Dreams Die First** is worse than trashy. It is truly a vicious attack on gay men.

And yet, while some gay activists have made much fuss about Jody, the gay character on "Soap" (who most of my friends find not at all offensive), there's not a word about this horrible book. Does the media committee of the National Gay Task Force consider books to be a medium of communication? This book is being read by hundreds of thousands of people—a

little gay rage seems in order to protest the completely unrealistic portrayal of homosexuality in the novel. I suppose one might say that there's nothing very realistic about **anything** in a Robbins' novel. True enough, but with so many Americans ignorant about the lives of real-life gay people, it seems a shame that this is what people get to read.

And Robbins has been at this anti-homosexual stuff for a while. Here's John Murphy, in his essay "Queer Books" (c.f., **Out of the Closets: Voices of Gay Liberation**, p.78):

"In Harold Robbins' **The Carpetbaggers**, we are presented with a forty-year-old man film executive who is picked up by a rather sinister young man in a bar. We have been clued in that there is something wrong with the executive; it turns out that he is a repressed homosexual. When he returns with the young man to his house, the hustler presumes that the older man is a masochist and proceeds to beat him senseless. The executive remains conscious enough to realize, however, that he enjoyed the sexual act (undescribed, like most of the couplings in Robbins' books) that was evidently performed in the course of his beatings; horrified at this realization, the executive castrates himself and dies. Thus homosexuality in Hollywood. To date, **The Carpetbaggers** has sold several million copies."

Please don't go out and buy **Dreams Die First**, or **The Carpetbaggers**, or anything else that Robbins has written. If you are very curious and want to read this stuff, use the public library.

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think straight  
be Gay

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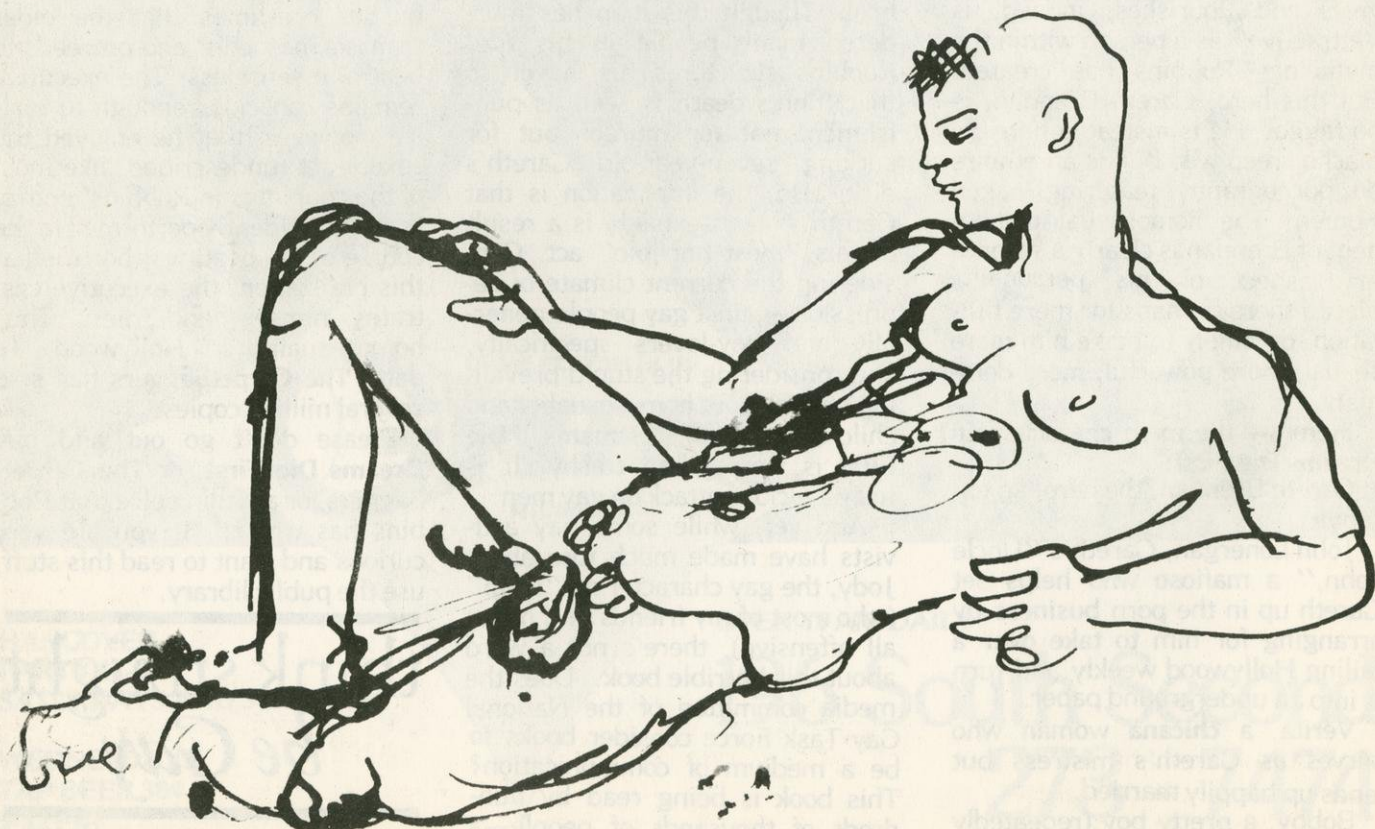
# L'AMOUR BLEU



[Left] Makron, *Ephebe and Adult*.  
Interior of an Attic bowl, c. 490 B.C.  
Staatliche Antikensammlungen und  
Glyptothek, Munich.

[Right] Bartolomeo Sesi. *Drawing*.  
Galleria degli Uffizi, Florence.

[Below] Christian Berard, *Nude*.  
Francois Duchene Collection, Paris.







Illustrations from *L'Amour Bleu*  
by Cecile Beurdeley.  
(See page 28 for review.)



**L'Amour Bleu by Cecile Beurdeley.**  
Translated by Michael Taylor. Riz-  
zoli Publications, New York, 1978.  
316 pages, 290 illustrations (40 in  
color), \$65.00.

This volume is a pictorial and lit-  
erary survey of the different atti-  
tudes toward male homosexuals  
from antiquity through the Renais-  
sance and into the eighteenth and  
nineteenth centuries. Selections  
from contemporary authors—who  
are often more open, if not always  
as aesthetic, about their gayness—  
are given by way of contrast.

The first chapter deals with the  
Greek homoerotic experience, and  
contains selections from Anacreon,  
Pindar, Aristophanes, Plato, Xeno-  
phon, Aeschines, and a host of  
minor social and literary commen-  
tators. The second is a survey of  
gay love as practiced by the gods of  
Greece, and the author provides an  
historical and literary commentary  
on classical mythology. Chapter III,  
entitled "Love, The Roman Way",  
offers tidbits from Catullus,  
Patronius, Martial, Juvenal, and  
Suetonius. The next chapter ("The  
Return of Plato") deals with the  
Renaissance, offering texts from  
Politian to Shakespeare. "The Phil-  
osopher's Sin" takes us into the  
eighteenth century with texts from  
over a dozen of its luminaries:  
among them Voltaire, Jean-Jac-  
ques Rousseau, the Marquis de  
Sade, and Goethe. The nineteenth  
and early twentieth centuries are  
lavishly represented by texts from  
Balzac, Verlaine, Rimbaud, Wilde,

Lord Alfred Douglas, Whitman,  
Henry James, and Paul Gauguin  
among others. The closing chapter  
brings us into the contemporary  
scene, with texts from many  
sources including Roger Peyrefitte,  
Andre Gide, Kurt Malaparte,  
Tennessee Williams, and James  
Baldwin.

The translations of the classical  
texts are not always the best. I sus-  
pect that this is due to the fact that  
the reader is confronted with an  
English translation of a French  
translation of what is often a Latin  
translation of a Greek text. That  
point is rather irrelevant, since  
most of the texts offered, whether  
in translation or not, are available  
in other published works in any  
case; and no one is going to pay \$65  
for them here. The principal offer-  
ing of the book is the plates, photo-  
graphs, and reproductions—many  
from private collections and pub-  
lished here for the first time. Even  
those which are not seen here for  
the first time are magnificently and  
carefully reproduced. The paper  
stock is of the highest quality, and  
the publisher has obviously lavished  
every possible attention upon  
reproduction, layout, and even  
binding. The result is a magnifi-  
cent volume.

The author has also spared little  
effort in drawing together the illus-  
trations. They run the gamut from  
straightforward nudes to sexual  
activity. The offerings from the  
classical period are particularly  
well selected, and provide a much

more complete documentation of  
erotic art than one finds in the run-  
of-the-mill classical anthology. The  
classical artists and sculptors saw  
beauty and aesthetic potential not  
just in the male figure, but in the  
sexual activity itself. How far from  
the aesthetic realization and sim-  
plicity of the classical mind has our  
sex-negative environment come in  
the twentieth century, and how far  
has liberation to go in sweeping  
away the muck of puritanism and  
humdrum sexuality.

Cecile Beurdeley, born in France  
in 1915, has traveled extensively  
throughout the world, particularly  
in Asia, studying the art and cul-  
ture of many peoples firsthand.  
With her husband, she has written  
two other works on eroticism in  
China and Japan. In addition, she  
has published articles in many  
journals on eighteenth century art,  
nineteenth century French paint-  
ing, and on the sculpture and archi-  
tecture of Asia and Indonesia. Her  
husband, Michel Beurdeley, is an  
expert of Asiatic art and culture  
also.

While the price of the volume is  
high, the combination of texts and  
pictures is absolutely unequalled.  
They combine to document a long  
and living history of homosexuality  
in art and literature. Together they  
vividly illustrate how painters,  
sculptors, and poets—irrespective  
of whether their societies consider-  
ed homosexuality a superior form  
or a perversion—have chosen to  
celebrate the male form.



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# REVIEW

**The Psychological Society** by Martin L. Gross, Random House, New York, 1978 (no price given).

Reviewed by Lee C. Rice

Martin L. Gross is an author, editor, and educator. He has written well over a hundred articles for national magazines, and has also been a syndicated national columnist. While teaching the social sciences at the New School of Research and New York University, he received honors from the National Education Association, and from the American Heritage Foundation. He has also served as editor of the *Intellectual Digest*.

His first book, **The Brain Watchers** (1963), was a critical study of psychological testing which critic C.N. Parkinson called "a book that could hardly be bettered." The book led to hearings in the U.S. Congress at which Gross was a leading witness. His second book, **The Doctors** (1966), was a highly critical study of American medicine and medical practice. Widely praised by university physicians and the staff of some medical schools, it was angrily attacked by the American Medical Association, and was one of the stimuli for the present debate on the ethics and efficiency of American medicine.

**The Psychological Society** is the result of more than eight years of research and writing, together with consultations involving therapists and counselors. That it is pure dynamite can be fully appreciated from the summary of its eleven major claims. (1) Treatment in research in mental illness have been held back by psychology and especially psychotherapy. (2) Psychoanalysis, and especially Freud's version, have already been proven scientifically invalid. (3) Present therapists compel parents to falsely assume responsibility for their children's emotional problems. (4) Modern

psychology is closely related to faith-healing and shamanism. (5) Psychiatrists and psychologists are the contemporary replacements for earlier magicians and witch doctors. (6) The main thrust of psychotherapy in the U.S. is that of a new religion. (7) The disease-theory of homosexuality is just the old sin-theory in new clothing. (8) Innocence or guilt in many court cases are determined by psychiatric testimony which is usually inaccurate. (9) One in ten patients undergoing therapy is actually harmed by it. (10) Schizophrenia and manic-depression are genetically and biochemically determined. (11) The therapeutic invasion of the educational system has seriously weakened the academic atmosphere.

In what Gross calls "The Psychological Society", human problems are no longer seen as normal variations or unseemly twists of fate. Rather we are encouraged to view them as the products of internal psychological adjustment or maladjustments. We are encouraged to believe that there would be no failure, no crime, no malevolence, no unhappiness if only people could understand their psyches, and then set for the psyche a metaphysical condition called "adjustment."

The outpatient psychiatric clinics are the busy sites of the new merchandise called therapy. In 1955 they treated 233,000 people; and since then the number of victims has risen to 2.4 million "patients" annually. This figure does not include another 1.5 million patients treated annually in over 570 federally supported Community Health Centers.

The results of this outpouring of therapy, counseling, and analysis, when subjected to routine scientific scrutiny, have been uniformly negative. The general pattern is that of taking a group of unhappy, maladjusted, or neurotic persons (any age, any sex, any lifestyle), then dividing them randomly into two groups. One group receives therapy, counseling, EST training, or

whatever the current psychological fad may be. The other half, the control group, receives nothing. At the end of the period of therapy (for the first group), the number of "adjusted", nonneurotic, or "cured" individuals is then counted. This number is always no greater than the number of "cures" in the control group, and is usually less. The tests have been repeated in dozens of situations, with adolescents, children, the aged, businessmen, and countless other groups. They are summarized with more accuracy and detail in the study itself, and they offer a cumulative and damning evidence that any effect which therapy does have (If it does have any effect at all) is negative.

If all of this comes as something of a shock to the general public, bred as it is on the expectation that the psychological healers offer salvation on a silver platter, it shouldn't. The reports have been documented and redocumented in most of the science journals for the past ten years, and no self-respecting scientist these days has any doubts whatever about the sham. In that sense, Gross' study offers little that is new. From a social and philosophy perspective, there is also little that is new: since most of Gross' conclusions were reached earlier by Thomas Szasz in **The Age of Madness** (1974), **Ceremonial Chemistry** (1974), **Ideology and Insanity** (1970), **Schizophrenia: The Sacred Symbol of Psychiatry** (1976) and **The Second Sin** (1973). Again, however, these works have remained principally the territorial acquisitions of sociologists and philosophers. So what is new (and welcome) in Gross is the accessibility of his results to the general reader.

The earlier chapters in **The Psychological Society** offer both a brief history of the twists and turns of the development of modern therapy, together with interspersed reports on the various empirical studies which have dealt the scientific death-blow to the religion. The



later chapters provide documentation of the means by which the profession, lacking scientific documentation for any of its claims, has utilized Madison-Avenue tactics in order to make inroads into the educational and social system, and (most important) achieve whopping government subsidies.

The chapter of Freud is particularly illuminating, because Gross has done his biographical homework well. Freud comes across as a visionary seer for whom the new religion of therapy and the unconscious must be defended against all claims of "scientific accuracy." Freud abandons one view in favor of another simply because his visions change, not because of any detailed evidence one way or another. Gross has also studied the letters from Freud to his close friend Dr. Wilhelm Fliess. These letters reveal a tender, lovelike companionship which lasted almost fifteen years before being crushed by hostility. It was just this relationship which prompted Freud's invention of the notion of "latent homosexuality." Freud himself terms his need for Fliess and for frequent encounters with him as "feminine." Combine these guilt-feelings with Freud's admitted passion for his mother and jealousy for his father and you have the whole of the Freudian theory of homosexuality—little more than a footnote on Freud's own delusions and personal conflicts. Add to this Freud's penchant for "magical

numbers" and "cosmic connections" and the magical element of psychotherapy arises in full-blown form.

The closing chapter deals with the new messiahs, the pop-Freudians, and the commercialization of therapy. Janov's primal group therapy, Casriel's screaming theory, Berne's transactional analysis (**The Games People Play**), Reich's psychic energism, Maslow's personalist therapy, Gestalt theory, Perl's human potential movement, Rogers' encounter groups, recent theories of sensitivity training, and the Erhard EST sessions are the newest fads created by the pretenders to the Freudian throne. They not only share all the fantasies of the older fads, but even a few new ones to boot.

In addition to the curious and often ridiculous metaphysical assumptions underlying all of these therapies, Gross notes that a central flaw at the empirical level lies in their assumption of human uniformity. Indeed, as Gross notes, human beings are the most variable and variegated of animals. The assumption that, if you're different then something just has to be wrong, may work for fruit-flies: it just is not warranted by genuine knowledge of the human condition. There are no special sections dealing with homosexuality, and that is all for the good in this book. The major point emerges that homosexuality is a problem only because we have made it one.

It is important to note, finally, that Gross' well-documented assault on the religion of mental health is not an attack on interpersonal communication and interchange as a means of resolving conflicts or personal problems. Peer counseling, gays getting together with other gays to hash out mutual problems, parents of gays talking to other parents of gays, etc.—these are just normal ways in which social animals attempt to meet and/or prevent problems. There is no magic to them, and they do not need to be propped up with some grand metaphysical poetry about the "unconscious" or the "normal." People helping people is the name of the game, but we didn't need a "mental health" profession to call the shots on this; since it is as old a ploy as human nature itself.

**The Psychological Society** is both convincing and disquieting. It has received massive and advance praise from those psychiatrists and scientists who view it as an important document in the fight between science and anti-science. It is a necessary step in the production of an enlightened public. While thorough and professional in its tone and approach, it is not spuriously academic. It reads well, and it makes sense. Gay readers most especially will find it a timely reminder of Altman's note that the move from "sin" to "sickness" is just the shift from one form of oppression to another.



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# OFF THE RECORD

**LILITH:** Boston Ride. Peg Brewer, trumpet & keyboards; Deborah Campbell, fender bass; Lou Crimmins, percussion; Jannis Warner, percussion; Marianne Pontoppidan, saxophone; Beth Caurant, guitar. GALAXIA 001. 33 1/3 rpm stereo. Galaxia Records (Box 212, Woburn, MA 08101) See ad elsewhere in this issue.

If there were only one cut on this album, it would still generate a certain amount of excitement, provided that it were the album's one instrumental, "Nomad" (B1). Fortunately for all of us that cut is one appetizer among eight works offering a bountiful banquet of musical delight.

Women's music, if not all that terribly old, is not all that new these days either. GPU NEWS has been pleased to review no less than a dozen fine albums in the past couple of years. Like much that





comes out of the gay movement, the guitar is often the preferred instrument, the folk song (with or without rhythm accompaniment) the preferred medium, and the lyrics the dominant thrust. This recipe is prone to produce great movement pieces, less often great music. Lilith is cut from an entirely different mold, so putting aside one's expectations is the first rule for enjoying the music.

The album blurb bills Lilith as an all-women rock band. Saxophones make odd bedfellows with rock instruments, and purists may entertain certain qualms. Versatility is the key to Lilith, and they are only "rock" in the sense that they are **not** blues, jazz, or (mercifully) country-western. They also have another feature not common in rock bands these days: Polish.

Lilith was founded in 1972 by guitarist Beth Caurant. Even the most talented of rock groups has its full share of troubles breaking into the public eye, and of course an all-woman group has more than its share. A strong faith in their own talent, and the encouragement of women's groups, has held the group together for six years; and they have succeeded in becoming known up and down the east coast. The hardships have also succeeded in steeling them against the omnipresent look-alike temptation which pervades the modern rock scene. Their first album may provide them some of the national recognition which they richly deserve.

As mentioned above, "Nomad" is far and away my favorite, because it is the only piece that really puts the saxophone out front; though there's plenty of sax in the seven vocals as well. The first side offers "Funky Tale", "Back in Love Again", "Pick Up The Pieces", and the title song. Following the instrumental on the second side we have "Gold and Silver", "Long Train Runnin'", and "Too Late." No ballads or soul-songs here; and, if I had to choose one

word for the collection, it would be "electric." Each number moves, the beat is solid and quick-paced, and the lyrics are strictly secondary. Clearly the musicians and vocalists of Lilith see no point in playing it safe and predictable—the usual recipe for a rock record is to hodge-podge the moods, and let the lyrics occasionally cover up a vacuum in the music. There just isn't any void to fill with lyrics, and the performers are sure enough of themselves and their art to be able to stick to it from beginning to end. And it all comes off well. One of the satisfactions of the album is to be able to hear how close the performers come to pure musical hysteria without ever giving in to it. They are in control from beginning to end, and that's what good music is all about.

Lilith is not the only group making its debut on the album. GALAXIA Women Enterprises is new as well, and they couldn't have chosen a better album to initiate their own recording debut. It's a real pleasure to see something forming on the east coast as well. The vast majority of the small and

independent labels seem to accumulate in or near Los Angeles, but there's much afoot musically elsewhere; and it's good to have a bit of regional representation where the action is.

The recording studio and mixing labs where this record was produced certainly don't have to take a back seat to any others either. Stereo separation is audible, reproduction is crisp and clear, and miking is just about everything one could hope for. While we're at it, this is the first new record which I have seen in some time without audible surface noise, occasional scratches, or slippery grooves somewhere. It is a commonplace of the industry that the larger producers have absorbed recent cost increases by cutting down here and there (and, I suspect, everywhere) on quality control. None of that here. Either the review copy was one of a lucky few, or (as I suspect) as much care went into recording and cutting as went into the performances themselves.

Well done, Lilith. Well done, Galaxia. Let's hope that we are soon to hear more from both of you.

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# HERE & THERE

**Camberwell, UK**—Two policemen from South London have been convicted of assaulting gays by an Old Bailey court. Russell Moore (21) and John Horsington (20) were given suspended sentences, fined, and dismissed from the police. The assaults, which took place when the officers were off duty, occurred at a party. Both policemen danced with two gay men, but the dance session went sour: one of the gays was kicked in the face, and the other hit over the head with a glass.

**Gay News (London)**

**San Francisco, CA**—The United Way of the Bay Area has agreed to fund a gay-oriented service group by allotting \$30,000 from this year's crusade to the Pacific Center of Berkeley. The grant ends a long-standing feud between the gay community and the giant fundraising organization.

**Bay Area Reporter**

**Albany, NY**—State Senator James Donovan has argued that capital punishment is required by Christianity. "Where would Christianity be if Jesus got 8 to 15 years, with time off for good behavior?" At a news conference Governor Carey rebutted, "If Senator Donovan can get a resurrection into the death penalty, I might be willing to give it second look."

**Playboy Forum**

**Washington, DC**—The U.S. Food and Drug Administration, in cooperation with Customs Service, has seized several large shipments of foreign-made gadgets designed to enlarge the penis. According to USFDA the devices, all of which involve insertion tubes and air-pumps of one sort or another, are dangerous. In a recent survey of penis-enlarging gadgets, **Playboy** concluded that all of the foreign products do have one thing in common with the many domestic devices on sale: none of them work.

**Playboy**

**Wayne, WV**—Jeannie Robinson reports that one of her family's roosters is sitting atop seven eggs and behaving just like a nesting hen, leaving the eggs only to eat and drink. As for the hen who laid them, she's watching the whole thing from a nearby roost. Women's Liberation is apparently not confined only to homo sapiens.

**Her Say**

**Tulsa, OK**—The United States Jaycees has ordered all women out of its group by December 1. Women members in any chapters must leave by that date or the chapters will face revocation of their charters in the all-male organization.

**Gay Community News**

**London, UK**—When a volunteer for GEMMA, the organization for disabled lesbians, asked if she could put up a notice advertising the group's existence in a Salvation Army Goodwill Centre, the headquarters of Salvation Army advised her that no such permission would be given for any lesbian group.

**Gay News (London)**

**New York, NY**—Former prize-fighter Muhammad Ali has fallen in love with Russia. On his return from a recent visit to the Soviet Union, he told news reporters that he had seen much that pleased him. "I saw only one policeman. I didn't see no guns. No crime. No prostitutes. Not even a homosexual." Love is blind.

**New York Times**

**NYC, NY—MOJA: Gay & Black** is a newspaper which began publishing here in June. Calvin Lowery and William Harris are editors. Subscriptions are \$2 for four issues. MOJA can be reached c/o Oscar Wilde Memorial Bookshop, 15 Christopher Street, NYC, NY 10014.

**Press Release**

**Providence, RI**—Superior Court Judge Thomas Needham has upheld the constitutionality of Rhode Island's carnal knowledge law, which bans only men (and not women) from having sex with minors.

**Gay Community News**

**Coon Rapids, MN**—The City Council here has voted to drop the words "Sexual and affectional preference" from the anti-discrimination law. The vote (3-2) overturned the recommendation by the city's Human Rights Commission that the language be retained in the 1975 law.

**Associated Press**

**Detroit, MI**—More and more women are serving as pallbearers these days. According to funeral director Louis Calcaterra, women are shouldering coffins more often because of "Women's Lib."

**Detroit Free Press**

**London, UK**—The UPW (Union of Post Office Workers) Gay Group held its first national convention here in July. The group has doubled in size in the past year, and is presently engaged in a campaign to educate nongay postmen concerning issues of gay rights.

**Gay News (London)**

**Chicago, IL**—**Playboy** magazine reports that many of the swankier discos across the U.S. have a couples only policy which prohibits red-blooded but unattached heterosexuals from entering. But wait—many of these discos are located in cities which have laws prohibiting discrimination against gays. According to **Playboy**, quite a few heterosexual males make a practice of swishing into the discos arm-in-arm with another guy, then drop the act once inside. Who said gay liberation was only for gays?

**Playboy**



# REVIEW

**The Edge of Twilight** (©1959) and **This Side of Love** (©1963) by Paula Christian, reprinted by Timely Books, Dept I, P.O. Box 267, New Milford, CT 06776, \$4.50 each plus 75¢ postage.

Reviewed by J. Gardner

As **The Edge of Twilight** begins, Val MacGregor, stewardess for Inter-American Airlines, meets attractive Toni Molina when they are scheduled on a flight together. Strangely disinterested in the men around her, Toni seems drawn to Val, and they soon become friends.

The opening chapters of this novel are lacking in style, but the first real hint of what lies ahead comes when Toni finally confronts Val and declares her undying devotion. After a dreamy scene in which Val produces all the usual arguments against homosexuality, Toni throws herself on Val's bosom and proclaims, "Val, you're the only woman I've ever met that I'd be fem for!" In case you're wondering, the answer is yes—it can, (and does) get worse.

Val, fending off Toni as best she can, moves to Florida and is immediately beset with a new set of problems. She is employed by an airline which apparently promotes lechery as a desirable pursuit of its male employees, and to make matters worse, Val is a stunning wo-

man with "full breasts," curly blonde hair, and a mysterious magnetism that turns every man she meets into a lusting beast of prey. In the space of a few weeks, she has been bedded by Al (a married man willing to give up everything for her sake) and Pete, an old friend who is suddenly consumed with lust for her—he apologizes for his momentary lapse the next day. Val also endures an unsuccessful attempt at seduction by the wife of the airline president, in a sleazy scene which borders on high camp.

Confused and frustrated by Toni's constant pressure in the form of phone calls and letters, Val is offered salvation when her fiancé, dull-but-stable Don, arrives from New York to rescue her. Predictably, Don strikes out as the other men before him. In a melodramatic scene in a gay bar, Val argues with Don and he storms out, but not before catching Val in the arms of a sympathetic "butch." Finally, as though abandoning all hope of a happy future, Val boards a plane and flies home to Toni's open arms.

Beyond the obviously trite dialogue, the characters in this novel are sadly one-dimensional. The men in Val's life are either brutal, childish selfish, or simply dull, and Val seems to lack the character to respond to their amorous advances with a simple, polite refusal. Mrs. Summers, the airline president's wife, is a thoroughly unscrupulous person, and Toni, the

seductress, is portrayed as charming but ruthless.

The unwritten criteria for most lesbian novels of those earlier years invariably includes at least one nervous breakdown, hospitalization or attempted suicide per volume. In defense of this book, let it be said that there is a refreshing absence of those situations.

Unfortunately, all the grimmer aspects missing in the first novel are well-covered in its sequel. In **This Side of Love**, Toni and Val have left their jobs with the airline and are arriving in California, Val's home state. In the interim, their relationship has obviously not improved, and further deterioration sets in the moment they hit California soil.

Val comes home to find a warm welcome from her old schoolmate, Della, and Della's Mom, who has always been Val's surrogate mother. Once settled in an apartment, Val finds Sylvia, a friend who lands her a job—and Toni finds fault. Not content with accusing Val of infidelity with everyone from Sylvia to Mom, Toni becomes sullen and withdrawn, refusing any communication.

With boring predictability, Val begins to come apart at the seams. She leaves Toni, moving in with Mom, and finds a psychiatrist. Her analysis, (a ludicrous parody of Freudian methods that would give the great man himself a few laughs), fails miserably, as we knew it would. Finally, unable to cope any longer, Val returns to Toni. They spend a passionate night together, during which Toni mentions her waylaid plan to smash Val's brains into the carpet. With the cruel light of morning, Val comes to the realization that she must go on, but without Toni. Perhaps, someday, she will love again, but it will never be the same as the grand passion they have shared.

The best that can be said is this; here are two novels which bring you to a true appreciation of TV.

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# HERE & THERE

**New York, NY**—The Episcopal Bishop of New York, the Right Rev. Paul Moore, Jr., has written an open letter to Integrity, the gay Episcopal group, to express his "shock and distress at the backlash against gay rights." He went on to add: "I personally believe that human rights are inseparable and that standing for gay rights is also standing for the rights of every human being to equality of opportunity in all areas of life. I also pledge my support for the cause of gay rights, and feel honored to be a part of this struggle."

**Integrity Newsletter**

**Australia**—Pastor John Willis, founder of the gay Christ's Community Church, is to visit the USSR and China as part of a six-month foreign tour. When he queried the Cultural Department of the Chinese Embassy in London about legislation affecting gays, he was informed that there is no such legislation because there are no gays in China.

**Campaign**

**Minneapolis, MN**—A report following an eight-year project by a commission of the American Lutheran Church concludes that the family is not the best teacher about sex. "We can no longer assume that the family is necessarily equipped to share information about sexuality and facilitate development of sexually healthful human beings," it said.

**The Lutheran**

**St. Paul, MN**—The annual conference of the Evangelical Free Church of America has adopted a resolution against the practice of homosexuality as sinful. According to the resolution, individual christians and congregations may not "take away from or lessen God's prohibition of and warnings against the practice of homosexuality."

**Associated Press**

**Washington, D.C.**—The Brethren/Mennonite Council for Gay Concerns has announced plans for a continuing series of conference-workshops throughout the United States. The first of these has been held in June at Indianapolis. For further information, write to: B/MCGC, Box 24060, Washington, DC 20024.

**Press Release**

**Spokane, WA**—Pacific Northwest Synod delegates of the Lutheran Church of America have voted to ask the church to develop a statement dealing exclusively with homosexuality.

**The Lutheran**

**Hartford, CT**—Connecticut's five Roman Catholic bishops have notified local officials that they will not "accept or obey" any law which forbids them to dismiss homosexual teachers. While maintaining that homosexuals have the "same personal rights of the majority," they added that "Catholics maintain unequivocally that homosexual activity is immoral and that patterns of life that encourage immorality are gravely wrong."

**Associated Press**

**Honolulu, HI**—The House of Delegates of the American Nurses' Association adopted a resolution supporting gay-rights legislation at its 51st convention here in June. The resolution supports legislation at both local and national levels. According to Ethelrine Shaw, chairperson of the ANA Commission on Human Rights, "Nurses are concerned about the basic human rights of every individual. Wherever nurses practice they want to give quality care to all persons regardless of their sexual preferences. Wherever nurses practice they must be assured equal employment and economic opportunities."

**Gay Community News**

**New York, NY**—Susanna Shaw has compiled a list of more than 1,200 women's graffiti, published as **Women In The John**. One of the more frequent graffiti bears note: "Learn how to seduce fags, they're fabulous lovers." We know.

**Playboy**

**New York, NY**—The latest Gallup Poll shows that the public is in support of the Equal Rights Amendment. The survey found that 58% of people questioned supported ERA, 31% opposed. Men favored ERA 62%, where women interviewed were only 55% in favor.

**New York Times**

**Chicago, IL**—The Catholic Bishops' Group has formally refused to support the ERA, claiming that its adoption would lead to increased abortions and weakened family ties. Archbishop John Roach (Minneapolis) denied that the bishops were opposed in principle to the amendment. "We are reserving judgement. . . we are remaining neutral," he said.

**Associated Press**

**Baltimore, MD**—Distribution of a 20,000-copy newspaper to city high school students here has been halted by a school system administrator because of an article which deals with the problems of gay students. The article, which was produced by minority and gay students, contains the actual names of the students interviewed. The administration halted the paper's distribution for fear that it would result in problems and beatings for gay students.

**Gay Community News**

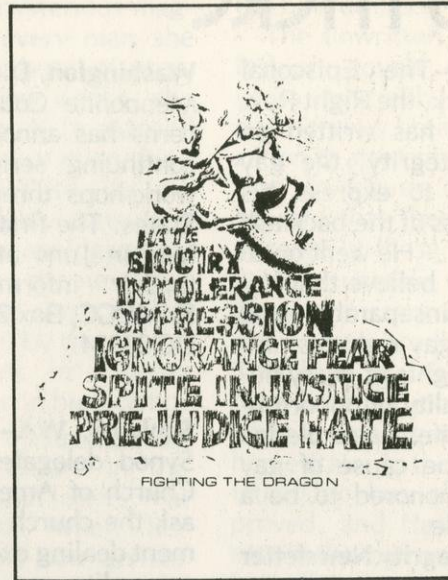
**Chicago, IL**—The New Town area here has been the scene of many attacks against gay people here. The latest five victims have initiated a campaign of arming gays in the area with whistle alarms.

**Gaylife**



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GPU NEWS is a monthly, non-profit news/magazine devoted to the gay liberation movement. Now in its seventh year, each issue contains news, articles, reviews, poetry, fiction, cartoons and classified ads. GPU NEWS has been described as "one of the nation's finest gay liberation publications." Copies are mailed in sealed manila envelopes.

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# HERE & THERE

**Binghamton, NY**—The Binghamton Women's Center has recently opened a new service, the Lesbian Switchboard, a confidential outlet for providing information about local and national resources for lesbians. The Switchboard operates from 7 p.m. until 10 p.m. on Monday evenings, and its telephone number is (607) 722-3629.

**Press Release**

**Chicago, IL**—Gay Horizons, a non-profit community service organization situated at 920 West Oakdale, has received its Internal Revenue Service 501-C(3) tax-exempt status. This means that donors will be able to itemize donations on their income tax returns.

**Gaylife**

**Baltimore, MD**—The Baltimore Anti-Bias Unit has asked Mayor Schaefer to support an ordinance for gay rights. If the Mayor agrees, the city will join 45 city and county governments throughout the U.S. which have passed such legislation. Five have done so since the celebrated anti-gay campaign initiated by Anita Bryant in Dade County.

**The Baltimore Sun**

**Tucson, AZ**—Elderly gays face "double trouble" according to the 24th Annual Meeting of the Western Gerontological Society, meeting for four days here and attended by over three thousand people. The elderly gay has no protection because of the failure of the law to recognize homosexual relationships. "The will of a gay person who dies and leaves possessions to a lover can be challenged in court by the family of the deceased and the lover usually loses. Friends may have lived together for years and yet when one gets ill and must be hospitalized, his friend cannot visit him there, because the rule says that only family is allowed."

**Tucson Citizen**

**Boston, MA**—Rosa Von Praunheim was present at the Boston premiere of his film, **It's Not the Homosexual Who is Perverse, But the Situation in Which He Lives**. The showing, held on July 20, was a benefit for the Boston/Boise Gay Community. The film, made in Germany in 1970, deals with the self-oppression of gays fostered by nongay society. It is Von Praunheim's 20th film. Von Praunheim, who holds a prize from the Cannes Film Festival, is in the U.S. making another film on gay lifestyles.

**Gay Community News**

**NYC, NY**—As police continue their investigation of the assaults on six gay men in the Central Park Rambles on July 5, the Coalition for Lesbian and Gay Rights has issued a formal statement protesting anti-gay violence.

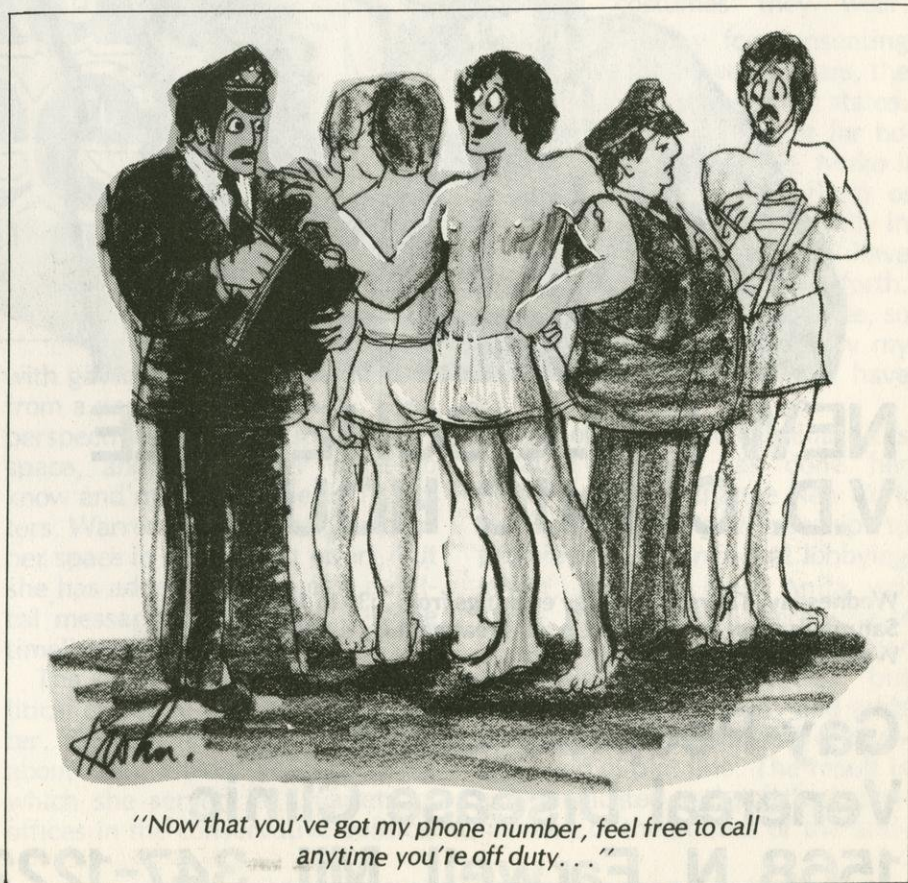
**Gay Community News**

**Ottawa, CAN**—The Supreme Court of Canada has 55 cases on docket and one of these will be whether gays are allowed the protection of human rights codes. The gay rights appeal, brought to Ottawa by the Gay Alliance Toward Equality (GATE), is the first such case before the high court in many years.

**Body Politic**

**Amherst, MA**—A gay rights caucus of the Massachusetts Teachers Association (MTA) has been organized by a gay professor of education at the University of Massachusetts. Membership in the caucus is open to all members of MTA, and the new organization's principal goal will be that of making it easier for gay teachers to be active. For further information write to: Prof. Thomas Hutchinson, South Main Street, New Salem, MA 01355.

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a novel by the  
author of *The Front Runner*  
**Patricia Nell  
Warren**



# The Beauty Queen

**The Beauty Queen** by Patricia Nell Warren. William Morrow & Co., New York, 1978. \$9.95.

Patricia Nell Warren's *Front Runner*, *Fancy Dancer*, and *Last Centennial* (this last published under the pseudonym of Patricia Kilina) have been staples of gay lit ever since they appeared. *The Beauty Queen* is certainly destined to a similar fate, and it is magnificently timely both in its publication and in its divergence from its predecessors. *Front Runner* and *Fancy Dancer* were novels which dealt

with gay characters and situations from a personal perspective. Their perspectives were those of inner space, and the reader came to know and move with these characters. Warren has not abandoned inner space in her newest effort, but she has added a wallop of a political message; and herein lies the timeliness of *Beauty Queen*.

The novel traces the second political career of Jeannie Laird Colter. Colter's first career centered about the Nixon years, during which she served in a variety of offices in the conservative political

machine. Suffering the loss of her mother, her husband, a nervous breakdown, and a "born-again" conversion to her childhood religion, she emerges as a fundamentalist Baptist out to save the world from itself. Her earlier crusades—against prostitution, pornography, and street crime—have given her a strong reputation in the New York community. She is wealthy, as is her father, with whom she breakfasts almost daily in his own New York City penthouse. And she remains in political retirement, until she reads of the battle for Intro Two (the omnibus gay rights bill) in the City Council.

The political itch has struck again, and she projects a battle for the governorship of New York. The campaign plan emerges full-blown. "First of all, to defeat the homosexual rights bill. But that's only the beginning. Then bring back the old laws. Make it illegal for homosexuals to appear on the street or in public places in women's dresses, or leather, or any of the other shocking costumes they wear. Make it a felony for consenting adults, give them twenty years, the way they do it in some other states. Make it life imprisonment for homosexual statutory rape. Make it explicitly illegal to hire them or rent housing to them, especially in situations where they will have contact with children. And so forth. New York is a bellweather state, so other states will follow. Carry my campaign to national TV if I have to."

If all of this sounds familiar, it is because Warren has done her homework well. Change New York to Florida and governorship to prominence in a national lobbying effort, and you have Anita writ large. If this were all there were to it, we should have little more than a novelistic political fantasy; but Warren knows her stuff, and adds intricate development both of character and of plot line. The result is a sophisticated and polished commentary of the politics of the anti-



gay movement, with a highly personal study of the motivation and madness which make it up.

Bill, Jeannie's father, is gay unbeknownst to her; and the projected campaign places him in both personal and moralistic tension. From a personal perspective, he wonders how long it is to be before Jeannie discovers Bill's own relationship with his lover, Marion. Their own plan is to move out of the closet, move into a house just purchased, and put an end to the covert meetings billed to Jeannie as "business conferences." Jeannie's own forthcoming campaign places these plans in shadowy limbo. What is worse, Jeannie has already asked Bill to provide extensive financing for her campaign. Can Bill support the idea of providing the cash wherewith his own daughter plans to move to the Governor's House over the bodies of New York's gay community?

Enter Mary Ellen and Liv, two lovers who are living together. Mary Ellen is also a policewoman,

and the violence which Jeannie's campaign promises to bring from and against the gay community promises problems aplenty here too. Mary Ellen's partner, Danny, is also a gay cop, with a longstanding lover (with whom he does not live) Armando; and Armando is right in the middle of the gay lib movement. So we are confronted with gay characters aplenty—closeted and uncloseted, men and women, rich and poor. The wonder of it all, and a credit indeed to Warren's skill as a novelist and character portratist, is that we do come to know them all in varying degrees of intimacy.

The story line has an overall element of predictability, but it is intertwined with elements of the unforeseen (if not the unforeseeable).

Jeannie's campaign is set in motion with a speech at the central YWCA, where Baptist slogans are carefully blended with abject hate rhetoric and some polished aphorisms against the "queer bill" in the city Council. She frosts the cake

by waving a sheet containing a list of names of "queers" in high places in the city government. This political tactic, which she admits to her campaign manager that she learned from McCarthy (another of her idols), is designed to drive pro-queer politicians underground so that they dare not support Intro Two.

We all know that the major business of politics is best carried out in private and secretive meetings far from the public scrutiny, and Jeannie is no amateur in the ways of the political world. First she reels in political debts owed to her by members of the City Council; and, where indebtedness is not a sufficient stimulus, threats carry the day. The result is a magnificent political success. Intro Two is overwhelmingly voted down, gays are assaulted on the streets by marauding thugs (the "front-lines" of the born-again Christian movement), some are killed, and the money pours in to support the ongoing political campaign. Most

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successful of all, the gay community reacts violently also, and numerous threats are made on Jeannie's life. This provides a perfect means of amalgamating further support, by mixing the gay-rights issue with the crime-control issue.

And then come the twists. Jeannie's campaign manager resigns. Good politician that he is, he is not bothered by the moral issues of the campaign, but only fears that Jeannie will be sidetracked as a one-issue candidate. Faced with the spectre of gays already assaulted and murdered, and the promise of more to come, Jeannie's father pulls out the financial plugs—haunted by the message left on the body of one of the gay victims, "This one's for Jeannie." Mary Ellen is fired from the police force (where it's politics as usual), and Bill's lover is one of the victims slain in the streets. The denouement of the novel, though somewhat predictable, is also masterfully handled; and is best left to the novel rather than to the review.

The trick which the novelist must perform here is that of keeping Jeannie from simply dissolving into a paradigm of political opportunism. If the trick fails, the novel would degenerate into political commentary—historical chronicle rather than literature. There are a few thin spots here and there, but by and large Warren rallies her forces together with sufficient skill to carry the trick through. Jeannie does not degenerate into a simple opportunist: though she is always that, she is also always more. The Baptist rhetoric and hell-fire, stupid and hollow as it may be to the external viewer, remains integral to her fabric of beliefs. Faced with the bodies of murdered gays, she can hate the sin and love the sinner, rejoice that the sin has been effaced from society, while avoiding commitment to (and open condemnation of) the means.

Even her own Baptist minister warns Jeannie that her own attitude is one of hatred of gays, rather than hatred for sin. The minister's

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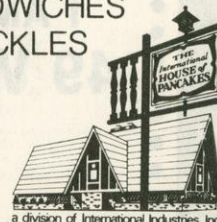
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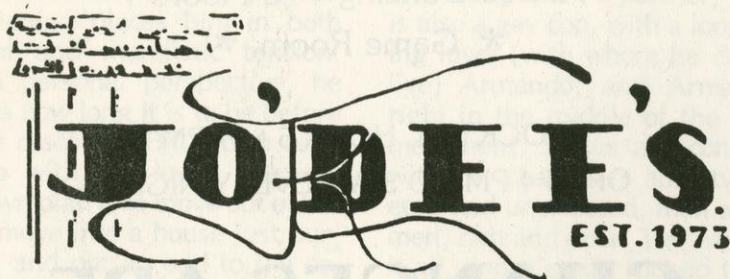
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warning is, of course, not a condemnation of what she is doing, but only some reservations about motivation. We are in the area of religious irrationalism: the end may not justify, but it will always succeed in sanctifying, the means chosen. And so it goes.

This dualism is nicely illustrated in the infamous list of gay politicians which Jeannie displays—like the McCarthy lists, it is no more than a few sheets from her own list of campaign contributors. We have learned well from the Crusades, from the Inquisition, and from countless other religious practices, that in a holy war extremes must often be used. Jeannie is even willing to accept a big chunk of illegal funding from the Catholic Archdiocese. Holiness makes strange bedfellows, since Jeannie knows full well that Catholics will share rooms in hell either just above or just below the gay quarters; but the Catholics have of course used the same argument to justify their own cooperation with the fundamentalists when faced with a common enemy—and didn't Pius XII lead the way in cooperating with the Nazis?

In a more enlightened past, we could describe Jeannie as having a strong and moral commitment to lies—except of course that modern society does not believe in lies. We speak now, in more enlightened terms, of a confusion of fantasy with reality.

If you can only read one more novel this year, make this the one. It is written with all of the consummate skill and style which Warren has evidenced in her earlier works; and, unlike these, it is social and political dynamite. The skill with which the author has commingled social with political commentary, gay characters with nongay ones, and history with literature, may also give the novel a wider audience than so many novels dealing with gay themes. It deserves wider audience, not just because it is well put together, but also because its prophetic message is both timely and grisly.



# REVIEW

**Game-Texts: A Guatemalan Journal** by Erskine Lane. Gay Sunshine Press, P.O. Box 40397, San Francisco, CA 94140, 1978. Pp. 156. Paper, \$4.95.

Reviewed by Louie Crew

Of all the books I have ever read, **Game-Texts** is among the four or five to get closest to me personally. It engages all of one's emotions. It is **about** wonder and mystery, essentially by being wondrous and mysterious. The text's major game is to be self-consuming: its contents belie packaging by any paraphrase.

These are the careful jottings of a sensitive and highly literate native of rural Ballplay, Alabama, formally educated in modern languages, voluntarily transplanted physically several years ago to Guatemala, where he thrives unpretentiously as a citizen of many ages.

The journal, arranged in snatches of usually 4-12 paragraphs apiece, continuously balances the outdoors with the spiritual landscape. Much of the time Lane is on the road, often with sensuous boys, watching a waterfall, exploring a canyon, bathing in a lake. . . Even in his urban quarters his nights are as often on the terrace under the stars as inside translating oriental poetry by lamp-light. Small segments of his memories of his Alabama boyhood easily appear and disappear. Destination, whether of his physical wanderings or of his spiritual ones, is always treated as an illusion, and basically as an unimportant one. I had to use extra-literary sources to find out what Lane does for a living—viz., he buys and sells antique textiles in a very limited commercial operation. Unlike his spiritual brother Thoreau, Lane usually spares us the trivia of such small change; yet he does give us an enticing recipe for a black bean soup,

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advice about vegetable curry, and many meditations about the loss when traditions (usually communal Guatemalan ones) wane as well as about the loss when other traditions wax (usually narrow-minded ones in the U.S.A.)

**Game-Texts** is about simplicity and about purity, in the way that orgasm is simple and pure. **Game-Texts** revives much of Eden, with an Adam/Eve grown into an intellectually credible husbandperson.

One reason that **Game-Texts** so successfully eludes paraphrases is that it is very much more a way of seeing that it is a record of what is seen. Occasionally Lane is aphoristic, but more often his mode is to describe some person or some object with utmost clarity and minimum distortion only to back off from the words thus spoken as no longer in the present tense, as unable to fix forever what was observed, much less the experience of observing. **Game-Texts** may well be the least jargon-ridden of any book ever written in praise of inefability. Lane comes close to seeming a guru or a Buddah because his disguise is thoroughly credible as an Alabama loner camping out and sleeping around with Latin American boys as together they watch the stars—indeed as saint with a functioning penis and make-shift vaginas, just what the world has needed.

But like most religious persons outside institutions, Lane sends away any would-be disciples to make their own discoveries. **Game-Texts** is heuristic, not didactic. Unlike several current celebrated gay male autobiographies, these are not the outpourings of a guilt-ridden or guilt-released neurotic trying to green himself or to free himself from illusions in the same breath that he jumps to prescribe a formula for all the rest of us. Nor are these jottings "confessional" in the fashion of several gay male writers who trace scars of closet politics on their imagination. **Game-Texts** is a very personal journal with no traditional ego plot.

If there has ever been excessive guilt or compulsion, Lane has edited it out. His succinct account of his initial sexual consciousness suggests that he was blessed with spiritual health very early on:

Things are easy now. All the human possibilities are laid out on the table. Nothing hushed up or hidden anymore. But in mid-century rural Alabama it was different. Erotic awakenings—awakenings of any sort, for that matter—were slow and belated then.

Danny Phelps was a very handsome kid and one of my better buddies. One day that same year we heard some older guys kidding each other about being queer. I was puzzled and asked Danny what the word meant.

"A Queer," he told me, "is somebody who sucks somebody else's dick. You know," he said, grimacing, faking a gag, "until they come in his mouth."

Why, he asked me, would anybody want to do a thing like that? I didn't have the vaguest idea why anybody would want to do that but I already daydreamed about doing it to him. Society had not put the idea into my head because never before in my life had I heard another human being mention the possibility of sucking dicks. Neither directly, indirectly, or by means of the most subtle innuendos. My desire had evolved from within me, *sui generis*, so to speak, while most of my classmates, with massive doses of societal prompting, were beginning to dream about pussies.


But somehow society's programming had not worked on me. The same unconscious resistance that let me grow up in the United States of America without ever learning anything whatsoever about a game called football was obviously at work on a much more fundamental level. There were times of doubt, certainly, and much loneliness, but generally, instead of being frightened by my own freakishness, I felt vaguely good about it. Like a wild duck suddenly veering out of formation, determined to go off in search of its own private summer. (p. 108)

With the exception of the slight

apologia here, Lane is almost never defensive. I find myself envious of his capacity thoroughly to ignore the ignorant, and envious of his isolation from the hostile homophobia of the United States, where so many of us feel under pressure to anticipate and obviate every slightest bit of criticism. Lane is not trying to justify his or any other gay's existence. He does not defend his pederasty but celebrates it in the beauty of his multiple relationships of nonpossessive, generous sharing. As another American mystic affirmed, "Beauty is its own excuse for being."

I remember once asking a sister Alabamian how she'd moved from her intensely narrow background as a member of the holiness sect into her consciousness as a broadly human, life-embracing psychologist. "It must have taken years to rewire all those circuits," I suggested. "No," she gently objected; "it was rather like walking into another room." We gays who are exhausted in doing battle with our hostile institutions, trying to rewire each circuit of injustice, very much need Erskine Lane's **Game-Texts** to serve as a Proustian madelin wafer to effect our simply walking into another room, wonder in the twinkling of an eye, **before** the last trumpet.

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# REVIEW

**Ethics Guidelines For Sex Therapists, Sex Counselors, and Sex Researchers. Reproductive Biology Research Foundation, St. Louis, MO, 1978.**

The present twenty-three page set of guidelines were developed over a four-year period under the sponsorship of the Reproductive Biology Research Foundation. The plans for their development date back to 1974; and the preliminary conference, involving thirty-two participants, took place in January of 1976. The proceedings were published in 1977 in **Ethical Issues In Sex Therapy and Research**. A Task force of fourteen members was then organized to prepare background papers and to draft a set of guidelines to be considered at a subsequent meeting. This set of guidelines grew out of the extensive discussions and alterations of that draft during an Ethics Congress held in St. Louis on January 25-27, 1978. The proceedings of the entire congress, together with the background papers, are to be published in 1979 by Little, Brown, and Company.

The guidelines are divided into five specific areas of general concern. The first deals with the competence and integrity of therapists. It emphasizes the need for continuing education beyond the possession of credentials, and the need for counselors to attend to the ethical dimensions of their work. The second section deals with the area of confidentiality, and the third with the welfare of the client. Welfare of students and counseling trainees (4), and of the research subject (5) are the areas treated in the remaining sections.

Sex counseling is the use of biomedical and/or psychosocial knowledge to provide either advice or education to others about problems by means that do not include use of psychotherapy. In an age which is calling into question much of the

dubious wisdom of the past on lifestyles and sexual practices, counseling touches more and more people throughout society. It is the moral responsibility of every therapist or counselor to maintain the highest standards of both professional competence and integrity. Since states do not yet have licensing and practice standards for the counseling profession, nor even minimal education standards in many cases, the counseling area is one which presently invites both

charlatanism and exploitation. The recent report on **60 Minutes**, which indicated that a substantial minority of psychotherapists were sexually exploiting their (female) clients, probably is indicative of only the tip of the iceberg.

That the counseling professions are moving toward the establishment of professional guidelines encompassing considerations such as integrity and client welfare is a healthy sign. Guidelines coming

(Turn to page 48)



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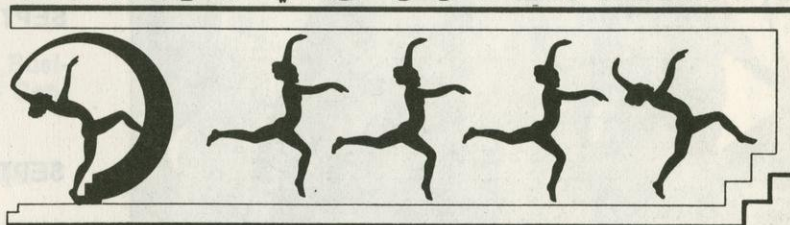
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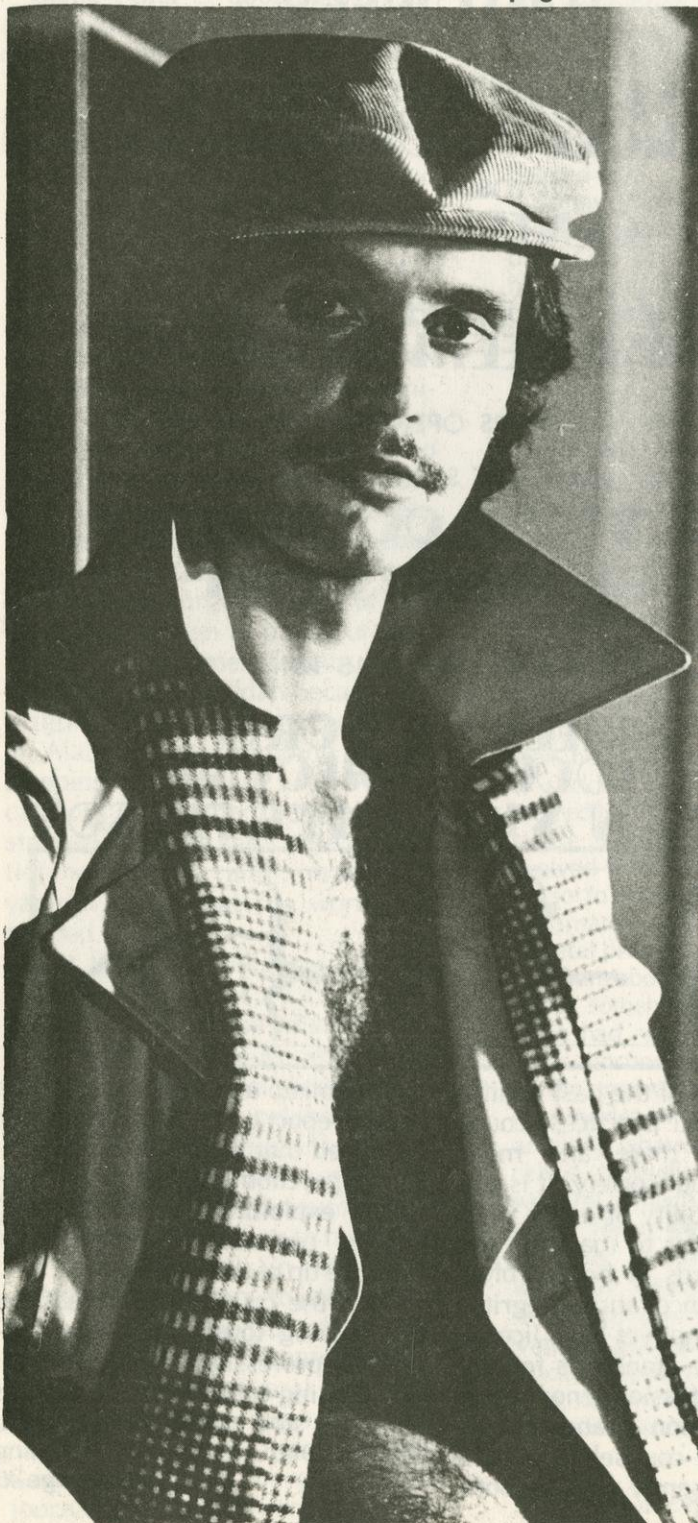




# CALENDAR

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

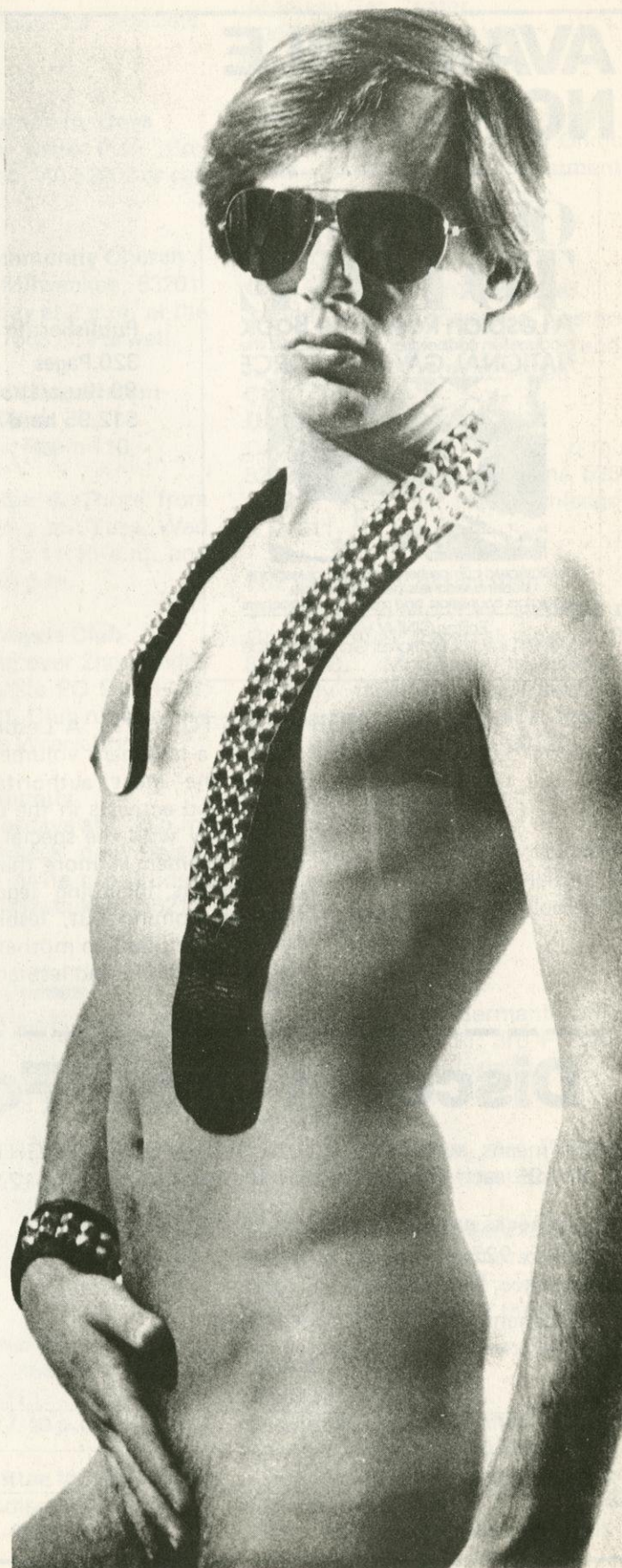
Photo page 46 Hey  
Photo page 47 Revolt



- SEPT 1** Lesbian Arts Festival (San Francisco), Top Floor Gallery, Displays through Oct 8. For information send SASE to Top Floor Gallery, 330 Grove St., SF, CA 94102, or phone (415) 431-3356. Dignity Regional Convention (Omaha, NE), through Sept 3. For information contact Dignity/Milwaukee (see Directory). Pride of Lambda, (Cedar Rapids) Meeting, 8 p.m., 600 3rd Ave. S.E.
- SEPT 3** Red Lion (La Crosse, WI) Labor Day picnic, for info call (608) 782-9172. Gays United (Quad Cities) Picnic, Illinewek State Park, Hampton, IL, Lower picnic area, beginning at noon. Jodee's (Racine, WI) Corn roast, garden party, open at 1 p.m. Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "The Gay Deceivers."
- SEPT 4** **LABOR DAY** Jodee's (Racine, WI) Corn Roast & Garden party, open at 1 p.m.
- SEPT 6** Man's Country (Chicago) Movie Nite. Gays United (Quad Cities) Executive Committee Meeting, 7 p.m., 929½ 14½ St., Rock Island.
- SEPT 7** Little Jim's (Chicago) Movie Nite, 9 p.m., "Three Little Words."
- SEPT 8** The New AGC (Milwaukee) production "Showtime", 8 p.m., Crystal Palace, 1925 W. National Ave.
- SEPT 9** Gay Affiliates of Iowa Meeting, Rock Island, IL. Hosted by GUQC. For info contact GUQC (see Directory) See New AGC Sept 8 entry.
- SEPT 10** Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., Cartoon selections. Jodee's (Racine, WI) Miss Frankie's All Star Review—Show time— 9:30 p.m. Gays United (Quad Cities) Meeting, 2 p.m., 3707 Eastern Ave., Rock Island. Dignity (Milwaukee) General membership meeting, 6 p.m., following mass. (see Directory). See New AGC entry Sept 8.
- SEPT 11** Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center.
- SEPT 13** Man's Country (Chicago) Movie Nite.
- SEPT 14** Little Jim's (Chicago) Movie Nite, 9 p.m., "Our Dancing Daughters."



- SEPT 16** Pride of Lambda (Cedar Rapids, IA) Annual Picnic, Walton Oaks, Admission \$1. Noon to 10 p.m.
- SEPT 17** Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "Start the Revolution Without Me
- SEPT 18** Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center.
- SEPT 19** Lesbian Alliance (Iowa City) Meeting 7:30 p.m., For info contact Pride of Lambda (see Directory).
- SEPT 20** Man's Country (Chicago) Movie Nite.
- SEPT 21** Little Jim's (Chicago) Movie Nite, 9 p.m., "Broadway to Hollywood."
- SEPT 23** Illinois Gay Rights Task Force Meeting, Hosted by GUQC (Rock Island, IL) Contact GUQC for info. See Directory.
- SEPT 24** Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "The Anniversary."
- SEPT 25** Gay Peoples Union (Milwaukee) Meeting, 8 p.m., The Farwell Center.
- SEPT 27** Man's Country (Chicago) Movie Nite.
- SEPT 28** Little Jim's (Chicago) Movie Nite, 9 p.m., "Hollywood Party."
- SEPT 30** Dignity (Milwaukee) Rummage Sale, 10 a.m.—3 p.m., 4757 S. Lake Drive.
- OCT 1** Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "Outrageous."
- OCT 2** Gay Peoples Union (Milwaukee) Business meeting, 8 p.m., The Farwell Center, 1568 N. Farwell.
- OCT 4** Man's Country (Chicago) Movie Nite.
- OCT 5** Little Jim's (Chicago) Movie Nite, 9 p.m., "Little Nellie Kelly."
- OCT 6** Dignity National Board Meeting (Chicago) For more info contact Dignity / Milwaukee (See Directory).
- OCT 8** Gold Coast (Chicago) Movie Nite, 5 & 10 p.m., "Quo Vadis"
- OCT 14** Jodee's Racine, WI) Miss Jodee Contest
- OCT 15** Jodee's (Racine) Miss Racine Contest





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(From page 45)

from within are in principle apt to be more realistic and well formed than any which might be imposed by external regulatory agencies, and to permit proliferation of counseling activities in the absence of such guidelines is surely to invite actions from the external forum.

In these consumer-oriented days, persons seeking counseling should also realize that the principles are not different in kind from shopping for a new car. When you go in search of a counselor, as for any other service, it pays to ask questions—to know the counselor's commitments, training, and experience are good. Two easy methods for securing some of the needed information are (1) to ask the counseling agency for a copy of their own guidelines (if they have none, look elsewhere), and (2) to ask others in the community concerning their experience with the agency.

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### DIGNITY/Milwaukee

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

### Forker Motorcycle Club

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

### Gay Al-Anon

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

### Gay Alcoholics Anonymous

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

### Gay Peoples Union, Inc.

Meets every Monday at the Farwell Center, 1568 N. Farwell at 8 p.m. Business meetings the first Monday of each month. The Farwell Center is open every night from 7:30 to 11 p.m.

### GPU VD Clinic

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### Free Space

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### Lutherans Concerned for Gays

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

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

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

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*Saturday & Sunday 1 P.M. - Closing*

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*Phone 347 - 9662*

**DOUBLE BUBBLE**

*Monday - Friday 5 - 7:00 P.M.*  
*Wednesday - BEER NIGHT*