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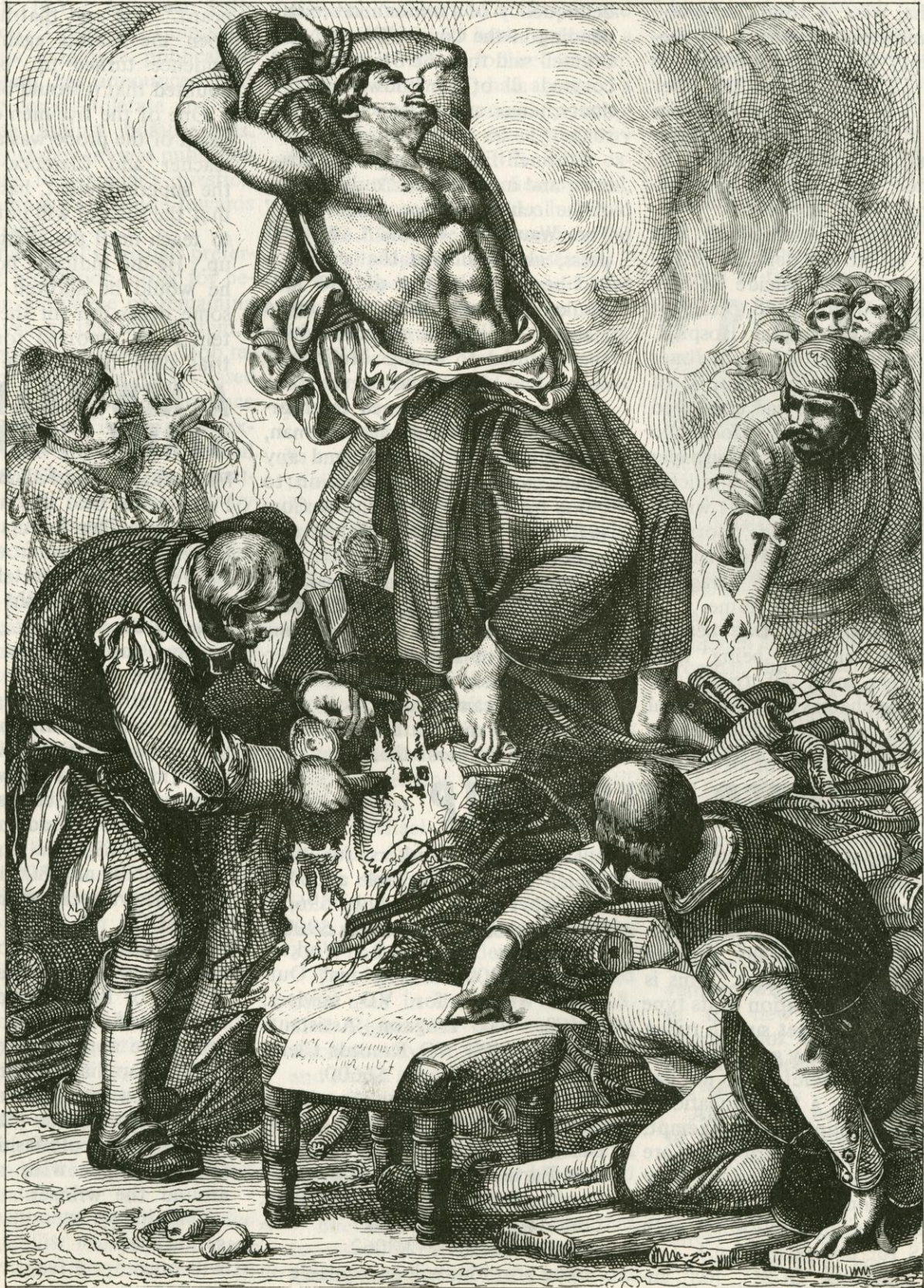
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September 1974

# GPU NEWS 50¢



Medieval burning of homosexual heretics: The origin of the word "faggot."



# WAUKESHA DOE HEARING CLOSES

**Waukesha, Wis.** A John Doe probe into homosexual activity in Waukesha County was reopened briefly on August 22 and then closed after hearing only one witness, Coroner Donald J. Eggum. After the hearing, District Attorney Richard B. McConnell said that no new evidence had been uncovered.

The original investigation was touched off at the demand of Eggum following the suicide on July 6 of Robert M. Jones, 48, president of Waukesha Memorial Hospital.

On the evening of July 5, Jones had given a party for about 35 of his male friends and had employed three teenagers to serve food and beverages. According to newspaper reports, he had threatened suicide if one of the teenagers left with a guest. The following morning, Jones was found dead of carbon monoxide exhaust in a garage at his Town of Genesee home.

The original John Doe hearing resulted in charges being filed against five men, all friends of Jones. The charges included sexual perversion, taking indecent liberties with a child and contributing to the

delinquency of a minor and are still pending in the County Courts. McConnell said that the 61 counts had covered all of the known misconduct charges against any living persons.

Coroner Eggum disagreed, however, and insisted that "only the tip of the iceberg had been uncovered." **The Waukesha Freeman**, a local press, also indicated that evidence had been withheld as did the **Milwaukee Sentinel**. Both newspapers claimed "a reliable source" which they refused to name. McConnell stated that he believed Eggum to be the source, but reopened the hearing asking **The Waukesha Freeman**, **The Milwaukee Sentinel** and any other person with information to come forward. Eggum and McConnell have long been political enemies.

After the hearing was closed, McConnell said that Eggum "had no factual information to support any allegations of shielding or a cover-up, and freely admitted all the information came from anonymous phone calls and contacts or persons repeating rumors that they had

heard." He said that he would reopen the hearing again if further evidence turned up, but that he doubted that it would be necessary.

One of the five men charged as a result of the probe was a Greenfield teacher and Clarence Alexander, the superintendent, has announced that the suspect will not be allowed to teach until the charge is cleared up. He did indicate, however, that he would be allowed to work at some other job for the school system if he reported for work. A trial date has not yet been set.

## A NEW BRADY STREET 'QUEEN'

**Milwaukee** - The Fall Brady Street Festival was held this year on Sunday, September 1. As usual, Brady Street was closed from Oakland-Farwell to Humboldt Street, with arts and crafts booths lining both sides of the street.

Gay Peoples Union, Inc. had a booth in its regular location at Astor Street. The gay kissing booth, which had created such a stir at past festivals, was not present this year. However, about a dozen GPU members sold T-shirts with the GPU trademark, books, GPU NEWS, and passed out between 700 and 800 helium-filled balloons with the word GAY imprinted.

As usual, a group of neighborhood gays sponsored another "Queen of Brady Street Contest." Looking to 1984, all entries this time were appropriately decorated electric appliances, including an electric fan with curls and ribbons, a hair drier replete with wig. The winner was an old-fashioned Speed Queen washer with a large bra around the wringer.

The judges announced that next spring's contest will be at 2 pm and will once again feature "real" people as contestants.

## L.A. CENTER SEEKS HELP

**Los Angeles** - Gay Community Services Center (GCSC) leader Morris Kight has announced that, after a three-year battle, the Internal Revenue Service has finally granted GCSC tax exempt status. This is the first gay organization of its type in the country to get such a ruling from the IRS. Many gay groups are non-profit and therefore do not pay taxes, but only a few educational or political groups are tax exempt, which means that contributions are tax deductible to the donor. (Gay Peoples Union, Inc., is in the process of filing an application with the IRS for tax exemption.)

In addition, GCSC has announced that it is looking for eleven

full-time, paid workers for their clinic. Positions available are: VD Control Project Director, \$9600; Co-ordinator of Volunteers \$9000; Community Outreach Workers (two), \$8400; Educational Outreach Worker for VD services, \$8400; VD Program Assistants (four), \$8400; VD Records Clerk, \$7200; Billing Clerk, \$6600.

A resume stating experience, and qualifications should be sent to Don Kilhefner, Betty Taylor, or Ken Bartley, The Gay Community Services Center, 1614 Wilshire Blvd. Los Angeles, Ca. 90017 or telephoning (213) 482-3062.

The positions will be available on October 1.

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HQ  
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# MA BELL ENDS GAY BIAS

New York, N.Y. American Telephone and Telegraph Company, through its employee publication **AT&T News**, has announced that it will no longer tolerate any discrimination against homosexuals. The policy statement was published in response to a reader's question on the company's attitude towards homosexuality.

"An individual's sexual preference isn't a criterion either for becoming an employee or remaining an employee of the Bell System," said the policy statement. "Job retention and promotability are based on demonstrable job performance and behavior. An individual's sexual tendencies are strictly personal and information about these matters shouldn't be sought out by company personnel."

The statement further warned supervisors that anyone "who is proven to have taken discriminatory actions against any employee solely for sexual behavior occurring off the job wouldn't be defended by the company."

However, the company statement continued, any employee whose "overt actions on the job prove to be a disruptive influence on the work force could be disciplined or dismissed." It added that this policy applies "to all individuals regardless of their sexual preference."

A spokesman for AT&T added that even an employee's active role in a gay rights organization would be "perfectly okay."

The move by AT&T is considered to be a major breakthrough since the company and its subsidiaries employ over a million people. It affects all of AT&T's operating companies, many of which have publicly admitted a bias against homosexuals.

In Minneapolis, on August 2, the American Civil Liberties Union announced that Northwestern Bell Telephone Company, an AT&T sub-

division, had settled a lawsuit and had paid \$900 in back wages to a gay man it refused to hire last year. Byron Schmitz, 25, had accepted a \$122 a week messenger's position when the company asked him why his draft status was 4F. After explaining that he was a homosexual, a company nurse told him he could not be hired "because we have no medical program for homosexuals." A Bell spokesman later said that the firm never hires known gays because homosexuality "is not socially acceptable" and because to do so would tarnish Bell's public image.

In April of this year, Minneapolis amended its civil rights ordinance to cover "affectional or sexual preference," thus extending anti-discrimination rights to homosexuals. Northwestern Bell promptly reversed its policy and announced that its new policy would be effective not only in Minneapolis, but all 27,000 jobs in the five states it serves would be covered.

When the Schmitz case came to court last July, Northwestern Bell quietly settled out of court and no public statement was released until early August.

R. Michael Weatherbee, ACLU attorney for Schmitz, was pleased about the settlement, but disappointed that no legal precedent had been set because no decision of the court had been handed down.

Two important arguments had been used in the case. The U.S. Civil Rights Act of 1964 forbids discrimination on the basis of "sex" and as yet no judge has ruled "sex" to include "sexual orientation." Bell lawyers, in a pre-trial argument, had challenged the argument, but U.S. District Judge Miles Lord left the argument stand.

The second argument said that because Bell serves the public it is quasi-governmental in its scope and therefore should provide its em-

ployees due process of law and equal protection under the law.

Weatherbee has now joined the law firm of gay activist Jack Baker and may have other chances to use these arguments in court.

Gay leaders throughout the country have hailed the new policy of American Telephone and Telegraph as being very important because other companies might now be inclined to follow suit.

## GPU & MEDIA



A stepped up public relations campaign is presently underway to promote the existence of GPU and its services. Look for televised public service announcements like the one shown above to appear in color on all six local stations.

Listen for similar announcements of 10, 15, or 20 second duration on any of the 27 AM and FM stations in the metropolitan area. Watch the want ads of the **UWM Post** on campus and the widely distributed **Bugle American** for September GPU ads. And come November, we'll be printed boldfaced in the new white pages of the phone book so we can be easily found between Norbert and Richard Gay.

All of this new PR out-reach is in addition to our ongoing efforts to promote the GPU Lambdas trademark on posters, papers, buttons, and T-shirts; and our Brady Street Festival booth, public speaking engagements, and coverage in the general media.



# EDITORIAL

In the July issue our editorial mentioned the fact that we receive exchange subscriptions to various gay publications. This statement prompted one of our readers to suggest that we print a list of those publications, together with their addresses and subscription rates in the event that our readers should wish to subscribe. We think this is a very good idea, so here is the list with a brief comment about each publication. Perhaps there are other publications who would also like to exchange. If you know of others, please let us know so that we can contact them and make exchange arrangements.

**The Advocate**  
Box 74695  
Los Angeles, Calif. 90004  
*Commercial gay newspaper, average 48*

**MEMBER**  
**COSMEP**  
COMMITTEE OF SMALL MAGAZINE  
EDITORS AND PUBLISHERS  
BOX 703 SAN FRANCISCO, CA. 94101

GPU NEWS, a non-profit publication, is published by the GAY PEOPLES UNION of Milwaukee, P. O. Box 90530, Milwaukee, Wisconsin 53202.

All material in the paper is original and is not copyrighted. If you wish to reproduce any part of this paper, please note GPU NEWS as the source, listing our address.

If you wish to place an ad in future issues, write to us at the above address for rates and information.

If you want counseling about a homosexual problem or would like to have a speaker on the subject for your group, contact us at the above address or telephone 271-5273.

Yours in Liberation,  
**THE PUBLICATION  
COMMITTEE**

*pp., mainly California news, some news from around the country, movie reviews. Issued bi-weekly. 13 issues \$4, 26 issues \$7.50, higher outside U. S.*

**Akwasasne Notes**  
Mohawk Nation at Akwasasne  
via Roosevelt Town, N.Y. 13683  
*Indian news only, nongay. \$5 per year, 4 - 6 issues a year.*

**Alternative to Alienation**  
Box 46, Sta. M  
Toronto, Ontario, Canada M6S 4T2  
*Canadian Liberation Newspaper. \$3 for 12 issues.*

**Amazon Collective**  
2211 E. Kenwood Blvd.  
Milwaukee, Wisc. 53211  
*Feminist Journal. \$3 for 12 issues, .35 sample copy. Articles, poetry, fiction, local news.*

**B.A.R. (Bay Area Reporter)**  
1550 Howard St.  
San Francisco, Calif. 94103  
*Mainly news and ads of San Francisco gay bars, movies, restaurants, etc. \$5 per year. Published bi-weekly.*

**The Body Politic**  
139 Seaton St.  
Toronto, Ontario, Canada M5A 2T2  
*Gay newspaper, 28-33 pp., letters, mainly Canadian news, articles, book reviews, Canadian directory. 6 issues \$3 (regular), \$4 (first class). Bi-monthly.*

**The Boulder Gay Record**  
Boulder Gay Liberation, Inc.  
University of Colorado  
UMC No. 185  
Boulder, Colorado 80302  
*Newsletter. Write for information.*

**The Broadstreet Journal**  
P. O. Box 337  
Milliken, Colorado 80543  
*A "National Listing Service," average 8 pp. \$1 per issue or \$12 per year. Mainly personal ads with the accent on youth.*

**The Chicago Gay Crusader**  
c/o U. F. G. O.  
P. O. Box 872  
Chicago, Illinois 60690  
*Newspaper. Letters, articles, Chicago ads. Aver. 16 pp. \$3 for 6 issues, monthly.*

(continued on page 29)

# FEEDBACK

## GPU NEWS:

Thank you for sending the review of Michael Cohen's record. It was very beautifully done.

I would like to point out a couple of very important omissions, which I hope you will publish in the next issue of GPU NEWS....

*Photograph of Michael Cohen by Ron Norman (c) 1974*

*Lyrics from booklet published by Folkways Records (c) 1974*

*"What Did You Expect....?"*

*Michael Cohen*

*Folkways Record (No. 8582, \$6.98)*

*New Address:*

*43 West 61st Street*

*New York, N.Y. 10023*

These copyrights are very important to print, as they protect the artist, photographer, and record company.

It is also important to list our address and the record number as most record stores do not stock our records and usually do not have our address handy for potential customers.

Thanks again for all your help and for your intelligent news magazine.

Sincerely,  
Ron Norman

Greetings and Solidarity from  
Toronto:

We extend a deserving accolade for the informative and educational work you have been doing as contained in your publication. Your articles have contributed towards clarifying our overall human objectives and have strengthened tremendously our resolute to undertake the necessary organizing to fulfill the long overdue needs of gay people in our community.

Presently we are on the threshold of embarking upon a project aimed primarily at providing stimulating avenues through which elderly gay

(continued on page 7)





## YOUR PLACE

Now opening at 2 PM  
Sat., Sun., & Holidays  
Every Sun. B. Y O. M.  
(meat) to our grill!  
We'll have "go-withs"

813 So. First St.  
open daily 5 p.m. 647-9335  
HARRIET KING  
at the piano Sundays 5-9 p.m.



The Factory is now open, and the four bartenders are mixing great drinks.

You can work on a big production on the dance floor and put in overtime at the huge bar.

For those who appreciate large dimensions we have 2400 square feet of good times manufacturing floor space.

If you want to make it, make it at The Factory.

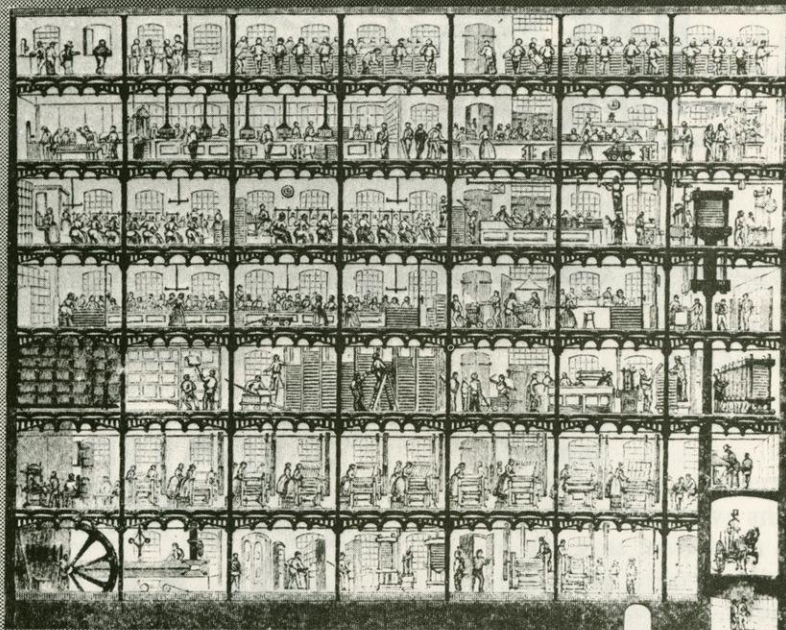
If you want it made, someone at The Factory can make it with you.

158 N. Broadway (at Menomonee Street)

278-9972

# THE FACTORY

where friendships are made



work the nightshift during  
the week. starting time 7pm  
get in overtime Sundays  
punch in at 3pm



**FEEDBACK** (from page 4)

citizens can fully express their creativity. There is absolutely no rational reason to justify in 1974 the continuation of rampant discrimination by society at large against them, coupled with the ostracism they are further subjected to within our own gay community.

In undertaking such a responsible project on which our expertise is severely limited, we are appealing to your publisher, feature writers, readers, and affiliate organizations who are in a position to advise or direct to provide us with any assistance possible. While we are committed to the idea of ending this

alienation in a broad outline and we are carrying out serious discussions with people of all ages in our community, we remain open to any level of advice or aid which could augment our situation and bring this essential project to a credible and meaningful fruition.

Please direct all communications to the following project coordinators:

Mr. Guy Roy, or  
Mr. Steven Hannah  
126 Everden Road  
Toronto 110, Ontario  
Canada M6C 3K8

Thanking you in anticipation of your fraternal cooperation.

Editor, GPU NEWS:

A belated note of appreciation for your July cover. I found it truly expressive of homophilia as opposed to homosexuality. I think too many of us gays tend to forget the tenderness of loving—even of good old-fashioned necking! Sex is great—I'm not putting it down—but surely the gentleness of kisses and caressing shared closely can be really wonderful in itself without the frantic need to "make it" with a quick trick. Keep up the good art work.

Here's a small donation.

Love to all,

F. V.

Evanston, Ill.

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~ Pick up your identification cards at the River Queen ~

# THE RIVER QUEEN



402 NORTH WATER STREET  
MILWAUKEE

BEER BUST TUESDAYS AND THURSDAYS



# Lesbianism...Yesterday...

by Donna Martin

*When I but glance at thee, no words from my dumb lips  
is heard,/ My tongue is tied, a subtle flame Leaps in a  
moment o'er my frame,/ I see not with my eyes, my ears  
can only murmurs hear,/ Sweat dews my brow, quick  
tremors pass Through every limb, more wan than grass/  
I blanch, and frenzied, night to death, I gasp away my  
breath.*

These lines have been pronounced the most economical description of passion to be found in literature. They sprang from the heart and genius of Sappho, an outstanding Greek lyric poet of the early sixth century B.C. Indeed, Plato, living only two centuries later and probably familiar with her total work, pronounced her the Tenth Muse. Of particular interest, however, is the fact that this famous "Ode" is addressed, not to a man, but to Atthis, a young woman whom Sappho loved deeply. Her compelling verse is the first unequivocal evidence of female homosexuality preserved by history, and thus it seems fitting that her name and that of her native island, Lesbos, have supplied our popular vocabulary with its terms for this variant type of human sexuality.

Born into the aristocracy of Lesbos, in her mid-twenties Sappho gathered round her an ever-changing circle of young women to whom she taught verse-writing, music, and dancing, a well-born girl's preparation for marriage. Her own poems were accompanied by music which she composed herself and played on her lute. The precise nature of Sappho's relations with some of her companions is not known; what is known is their emotional intensity and often unhappy outcome. The beloved Atthis, for example, falls in love with a boy, evoking these heart-rending words from the poetess: "But one must resign oneself to everything." Legend has it that when in her fifties, she fell in love with a young sailor of incomparable beauty named Phaon, and, finding no response, finally ended her life by throwing herself into the sea. Modern scholars, however, tend to discount the truth of this story.

But because of the general credence given to the tragic version of Sappho's end, her tendencies tend to be seen as bisexual. Yet, the evidence of her verses that have come down to us speaks against such a conclusion. For the sentiments of the few referring to heterosexual love nowhere match in intensity and delicate appreciation of feminine beauty and charms those addressed to women. Thus on internal evidence, it appears that despite

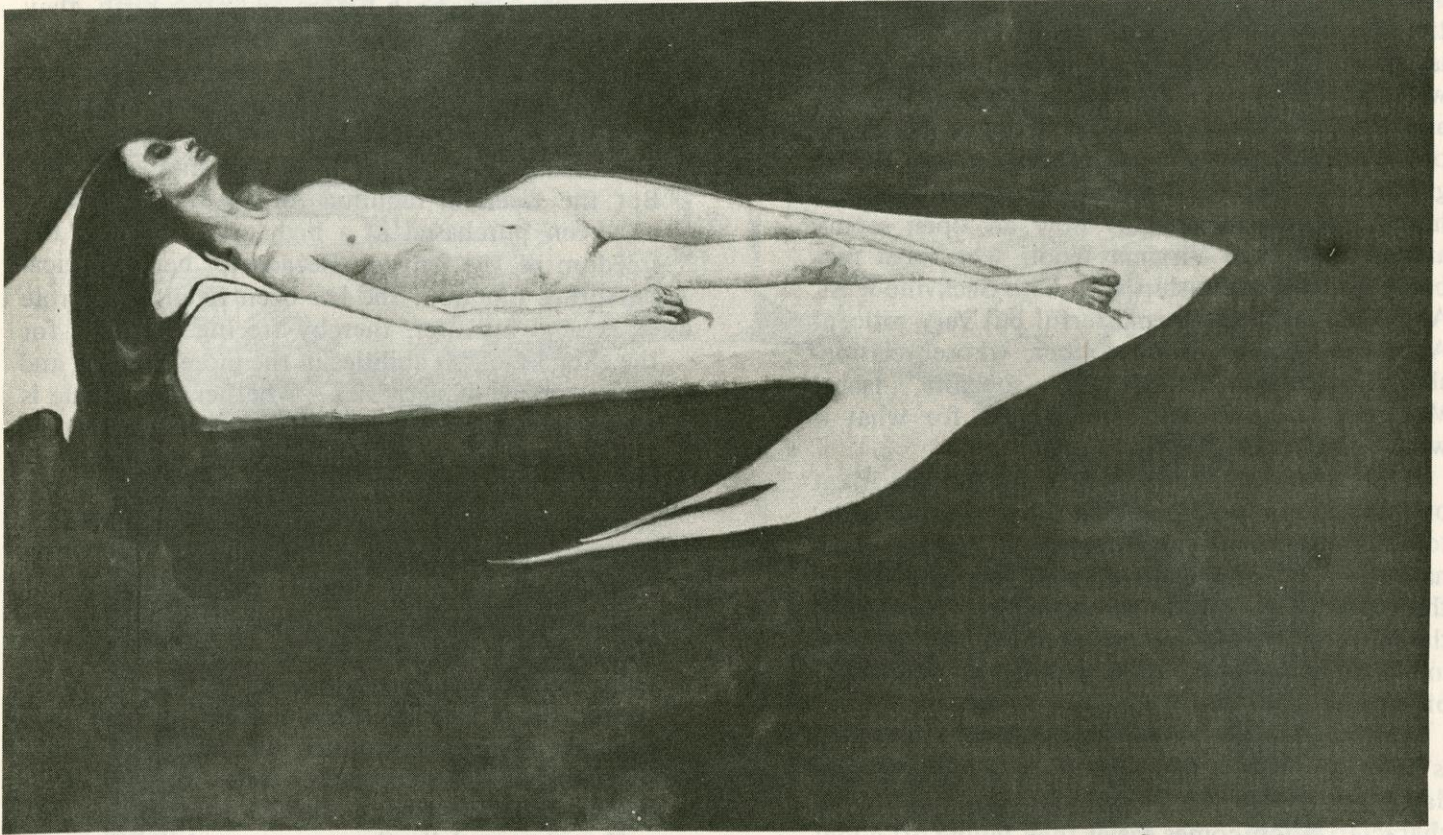
marriage and motherhood, and much writing of conventional marriage verses, Sappho's life-long preference was for women.

What has so far been related may indeed be familiar to many in rough approximation. Unfortunately, the existence of Sappho and her circle of young maidens is probably the only association most people had with Lesbianism until the recent upsurge of the Gay Liberation Movement. Thus a strange picture would seem to emerge: an erratic, semi-legendary genius at one end of the historical spectrum, and a small group of frenetic females at the other, simply one of the more amusing facets of the general youth rebellion. Such bizarre phenomena, separated by a historical hiatus of millenia, clearly command no serious attention! The consequence has been that in Western culture female homosexuality has been accorded little attention and thus been granted even less understanding. Incidentally, it may also contribute to its greater tolerance, as opposed to its male counterpart, its occasional surfacings being simply of little or no consequence. But as we shall see, this puzzling panorama of female variance is not only inaccurate, but has its roots in the male attitude to female sexuality in general, an attitude which has made any such expression, regardless of character, difficult throughout much of Western civilization.

The fact that anthropologists assure us that female, along with male homosexuality is known in most primitive societies must give us pause. Also cause for consideration is the persistent fascination of the Greeks and Romans with the legends of the Amazons, exclusively female groups who suffered men only for procreative ends and otherwise made active war against them. The ancient classical world also provides concrete data that Sappho was not merely a sick exception. Greek painting and many vases from the fifth century B.C. bear witness to the frequency of Lesbian love on the Hellenic peninsula. It appeared also to have been widespread in ancient Rome, the famed Roman baths were its sanctuary; among its aristocratic devotees were Agrippina and Livia. Nonetheless, the evidence for female homosexuality in the ancient world is somewhat thin. This is largely the result of the pervasive pattern of female suppression throughout history which has included, indeed has been crucially related to, a suppression of female sexuality. Since the obsessive concern with property seems to have been a common correlate of historical civilization, the sexual activity



## ....and Today



**"La Trajet" by Romaine Brooks (1874-1970) Courtesy of the National Collection of Fine Arts, Smithsonian Institute.**

of the female has also been of obsessive interest to the male: her sexual freedom must be severely restricted to insure paternal inheritance. The general pattern of encouragement of, or at least indulgence toward, male sexuality has usually been a forbidden luxury for women. Thus the very emergence of female homosexuality as one possible result of such freedom is much reduced. Also, the insulating, imprisoning barrier of mores which limited a female's domain to her hearth and offspring made any form of public self-expression most unlikely. Where women are not encouraged to engage in public life, their private feelings and experiences will seldom find their tortuous way to a public hearing.

Allied to this general male suppression was the special species of proscription which overtook the dying Roman Empire. The emergence of Christianity, a bracing reaction against the moldy decadence of that Roman world, meant a reaction also against all things lovely, including the delights of the flesh. The special animus of Hebrew law against homosexuality, together with the Pauline injunction against sexuality in general, and women in particular, insured a particularly bleak period of human history. For over a millenium female homosexual-

ity seems to drop out of history, though there is much evidence of the heinous crime of sodomy. And that the adulation of Sappho had turned to condemnation is seen in the destruction of most of her verse—only a few hundred out of an estimated twelve thousand lines have survived.

Finally came the Renaissance, bringing with it a resurrection of many things, including male homosexuality. And while the following centuries continued to exhibit much evidence of such activity, again, evidence for female variance is quite scattered. However, there are hints of its visibility from the tip of the iceberg, that is, among the aristocracy. Raymond de Becker, for example, in his book *The Other Face of Love*, quoted an Elizabethan bit of popular slander, "We have had King Elizabeth, now we have Queen James." Eighteenth-century France offers more solid proof of its existence among the aristocracy. Among the many secret homosexual organizations was a lesbian group, the Vestals of Venus, having chapters all over France.

However, it is not until the very recent past that the relaxing of the suffocating stranglehold of nineteenth-century prudery on our collective psyche has permitted a more honest revelation of the pri-



vate lives of some of our famous women. While the relationship of Gertrude Stein and Alice B. Toklas has long been acknowledged, the full truth about other women is just now emerging. The attraction felt toward women by the famous journalist Dorothy Thompson, Sinclair Lewis' second wife, is recorded in a Lewis biography, *Dorothy and Red*, by Vincent Sheean. That nearly everyone in the famed early twentieth-century British group known as the Bloomsbury group exhibited homosexual proclivities is now an open secret; among them was Virginia Woolf who most probably had a relationship with Vita Sackville-West. And then there is the masterful but very reticent American novelist, Willa Cather, whose relationship with the Philadelphia socialite, Isabel McClung, is now being proclaimed for what it was, namely, lesbian.

These isolated examples of a persistent variant of human, not sick, behavior are a sad testimony to the unnecessary stultification of natural inclinations which a rigid and self-righteous morality of the majority is capable of legislating. Hopefully, the more relaxed sexual mores of our day will permit a more humane, more democratic expression of the full panoply of human sexuality.

And now to the modern scene—what the lesbian is like, and what it feels like to be a lesbian in today's world. To the average heterosexual, such a characterization comes easier than falling off a log: lesbians are mannish and uncouth, and, while sometimes "good-looking," certainly are never charming and graceful; they are excessively preoccupied with sex and kicks—consequently, they flit from one encounter to another, never settle down, and incidentally constitute a menace to normal women; finally, they are sick because they choose sex with other women rather than the healthy, God- or nature-ordained pattern of sex with men. Well, there it is, all wrapped up in a rather large but neat nutshell. For me the job is far more difficult, as it must be for anyone attempting to comprehend the complexity of which he is a part. Many of us must recognize how easy it was for us to characterize the British, or factory workers, or teachers, or welfare recipients, until we either got to know many of them well, or became one of them ourselves. One approach is to start with the core of the peeled onion and, reversing the usual procedure, add layer upon layer of socialization as it impinges on the individual to produce the final product, a lesbian who is also a human being.

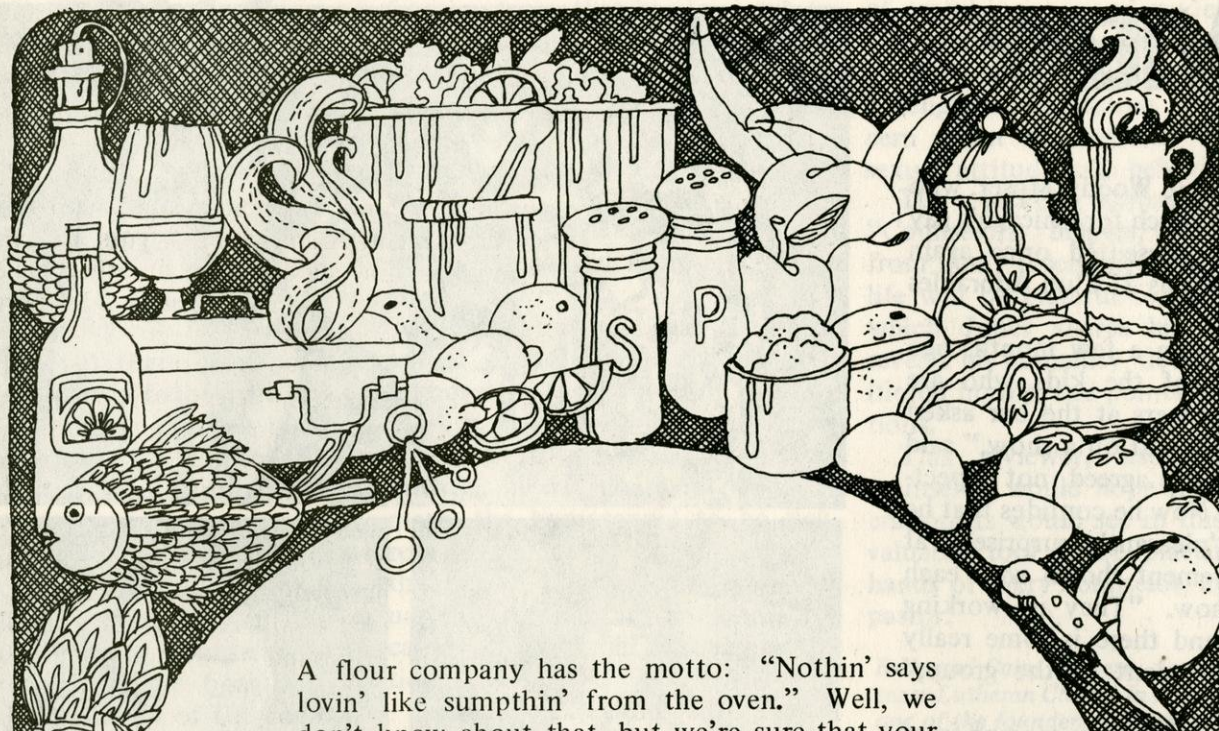
In my effort to combat the popular mythology of lesbianism, I must begin with that similarly distorting mythology which cruelly handicaps and mutilates one-half of the human race. That fan-

tastic myth goes like this: simply because the members of this half are born with a few anatomical features which enable them to nurture the race's offspring, both before and after birth, they are intrinsically inferior to the other half, in short, not fully human. It is the male who has come to epitomize the human state, who possesses the full human potential of talents and abilities that makes him superior to all other creatures. But the freedom required for his full expression has been purchased at a high price, namely, the freedom of the female. Because of her biological nurturing function, she has been fixed in the role of general nurturer, thereby freeing the male for the exercise of his abilities in the more exciting and praiseworthy of activities. Whether the female is similarly endowed is never even speculated on: no one expects her to be, or gives her a real chance to prove it. So narrowly bound by society, it is not surprising that her sexuality is similarly suppressed. Sexual exploration and promiscuity is everywhere condemned far more harshly in women than in men, regardless of marital status. What's good for the gander is **not** good for the goose! Unlike the male, for whom the world is rightly considered his oyster, for whom life offers a home and family as naturally as it does a career, the female is strongly conditioned to a severely restrictive life style whose final purpose is service of others. This suffocating socialization, common to all women, makes unquestionably right the inclusion of lesbians in the Women's Liberation Movement.

But for the lesbian this female mythology has special implications, ones which contribute to the special mythology of lesbianism. Basically, because she is not emotionally dependent on the male, she more clearly recognizes the true nature of the man/woman relationship, that is, dependence for the female, but a dependence for which she receives support, protection, and identification with the male's status and power. Because of her sexual choice, the lesbian is forced to make it in the world without men. To some degree this means the cultivation of an aggressiveness, ambition and dogged persistence in one's work that similarly endowed women need not pursue. Thus, by acquiring some of the qualities of anyone trying to remain afloat in a harshly competitive working world, the lesbian may well appear less feminine, if that ideal is seen as lying in being the somewhat naive, self-effacing servant of others in a distinctly narrow and protected milieu. It is her sexual preference, however, which really puts the venom into the terms "lesbian" and the cruder "dyke." Because she has crossed the boundaries of

(continued on page 18)





A flour company has the motto: "Nothin' says lovin' like sumpthin' from the oven." Well, we don't know about that, but we're sure that your friends will love you if you serve them this special bread!

## Cherry Nut Bread

2 cups sifted flour  
1 tspn baking powder  
1/2 tspn baking soda  
1/2 tspn salt  
1/3 cup butter  
2/3 cup sugar  
2 eggs, beaten

2/3 cup drained, chopped  
maraschino cherries  
1/2 cup chopped nuts  
1 tspn grated lemon rind  
2 tblspns milk  
1 cup applesauce

Mix and sift flour, baking powder, soda and salt. Cream butter, add sugar gradually and cream until fluffy. Add eggs and mix well. Add cherries, nuts and rind and blend. Combine milk and applesauce; add alternately with flour mixture and mix. Pour into greased pan (10-1/4" x 3-5/8" x 2-5/8"). Bake in a preheated 350 degrees F oven about 65 minutes. Cool five minutes; remove from pan and cool on cooling rack. Yield: 1 loaf.

THE GAY GOURMET



# REVIEW

by Sam Edwards

The adorable Woody Moser, who has done so much for Chicago's gay community, presented once again on August 17 his 21 Club Adorables in revue.

"It all began a few months ago when some of the kids who are regular customers at the bar asked if they could put on a show," said Mr. Moser. He agreed, not expecting much. Now he confides that he has been "pleasantly surprised" at the improvement shown with each monthly show. "They are working very hard and there is some really outstanding talent in the group," he said.

I've seen drag shows ranging from the famed **Madame Arthur's** in Paris to carnival strippers. Some of these shows were so bad they should have given your money back on the way in. It was, therefore, with some trepidation that I agreed to review the 21 Club Adorables, a group of seven amateurs who do record mime on a postage stamp stage. I must admit that I, too, was "pleasantly surprised."

The group's director, Jay Lee, has managed to avoid most of the mistakes commonly made in these ventures. The costuming, wigs, and make-up has been kept simple and in good taste. The dance routines are easy moving and uncomplicated. Most importantly, every person has



spent a great deal of drill time getting the lip synch down pat. Record mime can be an awful drag (forgive the pun) if the lip synch is bad.

The show would still have been only slightly above the ordinary if it had not been for the performances of two very talented people. Zi Zi and Ginger are far from ordinary talents.

Zi Zi is from Argentina and speaks with a charming accent. She is beautiful. Every movement and gesture is believable. Ginger is ap-

propriately named. She, too, is beautiful and believable. She obviously loves to perform. She smiles and flirts audaciously with her audience who respond with adoration. What's more, the two of them work well together and are actually friends off stage!

Catch the "Adorables" next month at the 21 Club, 3042 W. Irving Park, Chicago. If you don't expect it to be the Follies, you will have a good time. If you don't love Zi Zi and Ginger, you ain't got no heart.

**mp**

Zodiacal sign  
of Virgo.

*If you were born between August 25 and September 24, your zodiac sign is Virgo. People born under this sign are governed by Mercury and are characterized by dual forces, both positive and negative. They tend to have changeable natures. In mythology this sign was always associated with the birth of a god or a demi-god. You will find lots of gods and demi-gods at This Is It!*

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# REVIEW

**Homosexuality and Counseling**  
by Clinton R. Jones. \$3.50. 132 pp.  
Fortress Press  
2900 Queen Lane  
Philadelphia, Pa. 19129

by Rev. Wilbur C. Cain

Ever so often there is a book written that pleads to be read because it is genuine. Such a book has been written by Clinton R. Jones in that it gives comfort and insight to the counselor.

Those in the 'helping professions'—either as a full-time professional or as 'hot line' volunteers—will find **Homosexuality and Counseling** a book not only for the bookshelf, but also for the heart of the counselor.

Clinton Jones, with the heart of a compassionate pastor, the skill of a practical therapist, the sensitivity of an open listener, and the concern of an advocate for the dignity of every person, brings to this book over thirty years of experience in pastoral counseling, the last ten devoted to the area of homosexuality.

The character of the book involves two major features. Jones draws from his clinical experience various case histories, details them warmly, and indicates the problem area and possible solutions.

For the counselee, he presents the counseling situation as an opportunity to believe in one's self, to accept one's self, and to be about the business of taking care of one's self.

For the counselor, Jones offers insights and guidelines, not in 'how-to-do-it' form, but with feeling, openness, and a sense that every counselor is a unique individual.

Pastoral counseling, at its best, does not assume the psychiatric medical model for a counselee, but a model that has been shaped with divine dignity and sacredness. Jones works with this model and

from a stance that has four points:

1) He sees homosexuality as a part of a person's total sexuality.

2) He accepts the fact the homosexual person is not necessarily sick just because of his or her homosexuality.

3) He accepts homosexuality as within the sexual norm and within the natural order.

4) He believes that a homosexual genital act is not of itself immoral.

With professional psychiatry changing its viewpoint that their medical model does not of itself mean the homosexual to be sick, religious counselors can change their viewpoint that the homosexual is not necessarily a sinner because of his or her sexual orientation.

Jones' book, along with Pittenger's *Time for Consent* and Weinberg's *Society and the Healthy Homosexual*, make a timely collection

of useful insights and guidelines for the pastoral counselor, and for all in the helping professions who have a religious orientation and a concern about the morality of homosexual attitude and behavior.

The jacket summary states, "Counselors, helpers, and friends from many disciplines and walks of life will be grateful for the way in which Jones shares his concerns, reveals his humanity, debunks traditional myths, and points new directions."

This reviewer, also a pastoral counselor, would hope that gay liberationists would see in this book a valuable tool to be placed in the hands of every counselor, and every pastor.

*Reverend Cain, formerly pastor of Ebenezer Lutheran Church in Milwaukee, was one of the founders and first president of Milwaukee's Council for Religion and the Homosexual. He is currently working as a counselor and therapist in New Orleans.*



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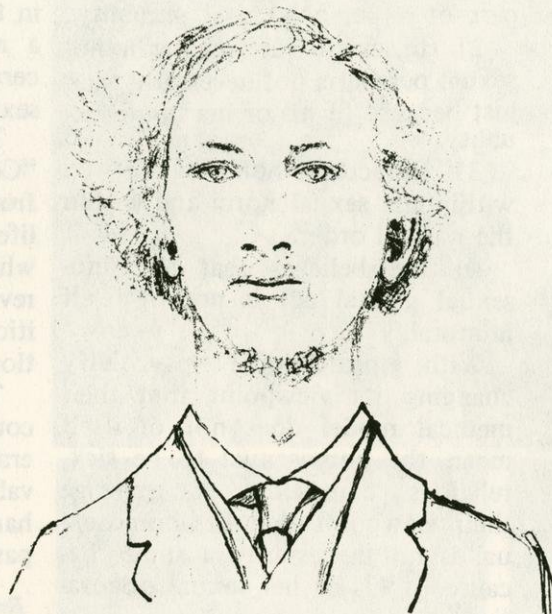
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drawing by James Koetting

by Sheila Sullivan

Algernon Charles Swinburne (1837-1909) composed a poetry burning with androgyny, a hermaphroditic sexuality of pain and abandon where the utmost passion climaxed in impotence and sterility. His prose and poetry depict transvestism, incest, voyeurism, necrophilia and flagellation. Swinburne had a special obsession for the latter. Indeed, in 1887 he wrote *The Whippingham Papers*, mild sado-masochistic erotica, now held in the "Reserved from Public Use" section of the British Museum, all about boys' "bottoms" and the flogging thereof:

*What a great fleshy bottom--both  
fleshy and brawny,/ As plump as two  
peaches--not skinny & tawny/ Like  
yours, you know Charlton, is Feather-  
stonehaugh's!/  
What a field for the  
birch! & it's marked as with claws.*

Swinburne himself was a regular client of a luxurious house where, for a price, young girls whipped the gentlemen who came to them for this service.

There is little doubt of Swin-

burne's homosexuality, if based only on letters from his friend, Simeon Solomon, in which Solomon assumes Swinburne's homosexuality (Swinburne's letters to Solomon have conveniently "vanished"). In fact, when Swinburne was 30 years old and still without heterosexual experience, a friend paid a buxom and shapely circus-rider to seduce Swinburne. However, after several visits to his room, she returned the money, admitting she was unable to bring him "up to scratch": "I can't make him understand that biting's no use."

Unfortunately, Swinburne was somewhat of a nervous closet case and most of his poetry expressed all his ill-fated desires. When his friend Solomon was arrested on a homosexual charge, Swinburne reacted with panic-stricken prudery, cutting off their friendship, although he was a little late in protecting his public image. He had already been denounced in an American newspaper as "a perfect leper and mere sodomite."

Most critics were not very kind to him. Victorian morals simply could not tolerate one who so blatantly idolized the Marquis de Sade ("le divin Marquis") and Sappho ("no man can come close to her.") His poetry was condemned and he himself was called "the libidinous laureate of a pack of satyrs." At his publisher's urging, Swinburne wrote a pamphlet in his own defense: "What is there now of horrible in this? the expressions of fierce fondness, the ardours of passionate despair? Are these so unnatural as to affright or disgust? Where is there an unclean detail? where an obscene allusion?"

Because of his alcoholism and ill-health, Swinburne spent his last 30 years with a friend, Theodore Watts, and Watts' family. The exact nature of their relationship is still in question, but Watts' influence was overwhelmingly toward conformism and conventional social respectability. Swinburne died at age 77 of pneumonia, leaving his entire estate to Watts.



# SWINBURNE

## EROTION

Sweet for a little even to fear, and sweet,  
 O love, to lay down fear at love's fair feet;  
 Shall not some fiery memory of his breath  
 Lie sweet on lips that touch the lips of death?  
 Yet leave me not; yet, if thou wilt, be free;  
 Love me no more, but love my love of thee.  
 Love where thou wilt, and live thy life; and I,  
 One thing I can, and one love cannot—die.  
 Pass from me; yet thine arms, thine eyes, thine hair,  
 Feed my desire and deaden my despair.  
 Yet once more ere time change us, ere my cheek  
 Whiten, ere hope be dumb or sorrow speak,  
 Yet once more ere thou hate me, one full kiss;  
 Keep other hours for others, save me this.  
 Yea, and I will not (if it please thee) weep,  
 Lest thou be sad; I will but sigh, and sleep.  
 Sweet, does death hurt? thou canst not do me wrong:  
 I shall not lack thee, as I loved thee, long.  
 Hast thou not given me above all that live  
 Joy, and a little sorrow shalt not give?  
 What even though fairer fingers of strange girls  
 Pass nestling through thy beautiful boy's curls  
 As mine did, or those curled lithe lips of thine  
 Meet theirs as these, all theirs come after mine;  
 And though I were not, though I be not, best,  
 I have loved and love thee more than all the rest.  
 O love, O lover, loose or hold me fast,  
 I had thee first, whoever have thee last;  
 Fairer or not, what need I know, what care?  
 To thy fair bud my blossom once seemed fair.  
 Why am I fair at all before thee, why  
 At all desired? seeing thou art fair, not I.  
 I shall be glad of thee, O fairest head,  
 Alive, alone, without thee, with thee, dead;  
 I shall remember while the light lives yet,  
 And in the night-time I shall not forget.  
 Though (as thou wilt) thou leave me ere life leave,  
 I will not, for thy love I will not, grieve;  
 Not as they use who love not more than I,  
 Who love not as I love thee though I die;  
 And though thy lips, once mine, be oftener prest  
 To many another brow and balmier breast,  
 And sweeter arms, or sweeter to thy mind,  
 Lull thee or lure, more fond thou wilt not find.

## HERMAPHRODITUS

### I

Lift up thy lips, turn round, look back for love,  
 Blind love that comes by night and casts out rest;  
 Of all things tired thy lips look weariest,  
 Save the long smile that they are wearied of.  
 Ah sweet, albeit no love be sweet enough,  
 Choose of two loves and cleave unto the best;  
 Two loves at either blossom of thy breast  
 Strive until one be under and one above.  
 Their breath is fire upon the amorous air,  
 Fire in thine eyes and where thy lips suspire:  
 And whosoever hath seen thee, being so fair,  
 Two things turn all his life and blood to fire;  
 A strong desire begot on great despair,  
 A great despair cast out by strong desire.

### II

Where between sleep and life some brief space is,  
 With love like gold bound round about the head,  
 Sex to sweet sex with lips and limbs is wed,  
 Turning the fruitful feud of her and his  
 To the waste wedlock of a sterile kiss;  
 Yet from them something like as fire is shed  
 That shall not be assuaged till death be dead,  
 Though neither life nor sleep can find out this.  
 Love made himself of flesh that perisheth  
 A pleasure-house for all the loves his kin;  
 But on the one side sat a man like death,  
 And on the other a woman sat like sin.  
 So with veiled eyes and sobs between his breath  
 Love turned himself and would not enter in.

### III

Love, is it love or sleep or shadow or light  
 That lies between thine eyelids and thine eyes?  
 Like a flower laid upon a flower it lies,  
 Or like the night's dew laid upon the night.  
 Love stands upon thy left hand and thy right,  
 Yet by no sunset and by no moonrise  
 Shall make thee man and ease a woman's sighs,  
 Or make thee woman for a man's delight.  
 To what strange end hath some strange god made fair  
 The double blossom of two fruitless flowers?  
 Hid love in all the folds of all thy hair,  
 Fed thee on summers, watered thee with showers,  
 Given all the gold that all the seasons wear  
 To thee that art a thing of barren hours?

### IV

Yea, love, I see; it is not love but fear.  
 Nay, sweet, it is not fear but love, I know;  
 Or wherefore should thy body's blossom blow  
 So sweetly, or thine eyelids leave so clear  
 Thy gracious eyes that never made a tear --  
 Though for their love our tears like blood should flow,  
 Though love and life and death should come and go,  
 So dreadful, so desirable, so dear?  
 Yea, sweet, I know; I saw in what swift wise  
 Beneath the woman's and the water's kiss  
 Thy moist limbs melted into Salmacis,  
 And the large light turned tender in thine eyes,  
 And all thy boy's breath softened into sighs;  
 But Love being blind, how should he know of this?



## HERMAPHRODITUS

I

Let up the lips, turn round, look back for love,  
Blind love that comes by night and casts out rest;  
Of all things first the lips look nearest,  
And the long smile that they are wearied of,  
Sweet, what no loss be sweet enough,  
Of her loss and cleave into the best;  
At least blossom of thy breast,  
To be under and one above,  
Upon the amorous air,  
And where the lips supply:  
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# Lesbianism (from page 10)

her sex role, has presumed to be able to get along without men, the female homosexual comes to be viewed as a sort of twisted pretention of the male—thus the derisive, highly amusing stereotype of the swaggering “dyke” or “butch.” In fact, this type does exist. And not surprisingly, for it is but a natural reflection of society’s sexist stereotypes. But the trend is away from such sharp role definitions, the super male “butch” and the super female “femme,” as a natural response to the current movement toward depolarization of sex roles and activities in the larger society. Indeed, this is the fundamental goal of the Women’s Liberation Movement—not women’s appropriation of male roles, but the liberation of both men and women through a free exchange of male/female roles. It would allow the individual greater freedom to develop his full potential and also free him from the guilt associated with playing a prescribed role not corresponding with his innate talents and tastes.

This crumbling of sex stereotypes is already a fact at the frontier of fashion where the term Unisex is used to refer to designs in clothes and hair styles worn by both men and women. It is one of those irresistible ideas whose time has come in the heterosexual world where many intelligent men have begun to realize the power dynamics behind their privileged position, though, not surprisingly, they aren’t rushing to volunteer for the thankless, endlessly repetitive tasks of housework and child care. But the extension of “unisex” to sexual variance seems far in the future. Despite the so-called sexual revolution, including the present proliferation of pornography, the masses are still very uptight about sex. It’s beautiful and healthy and all that, but this lovely aura holds good only for institutionalized sex—in short, sex within marriage. Because the strong tentacles of Puritanism still have a hold, sex generally continues to be felt as basically self-indulgent, if not outright sinful; thus, essentially, sex must be seen as useful to be good. Therefore, marital sex is now viewed as healthy and worthwhile in its contribution to the stability of monogamous marriage without which society would disintegrate and children grow up to be barbarians. Sex which escapes this rigid grid is suspect, to say the least. Adult attitudes to youthful sexual activity is, I suspect, little different from what it was fifty years ago; it’s simply somewhat more tolerated. And sex between members of the same sex—why that’s got to be the ultimate in hedonism, completely disassociated as it is from any recognized and sanc-

tioned societal institution. Though Freud is classed with Copernicus and Darwin as having had the most profound and revolutionary effects on the minds and attitudes of modern man, it would seem that his theory of sexual diversity has had little impact. This model of sexuality sees people as occupying a spectrum of variant sexual preferences: at either end are the small number who are almost exclusively heterosexual, while the intermediate stages represent varying proportions of homo- and heterosexual preferences.

Yet, society persists in viewing the homosexual as loathsome, as going counter to sacred standards of sexuality. To account for their aberrant deviation from the norm, and thus justify their incredible intolerance, heterosexuals see homosexuals either as perverse, that is, as consciously and intentionally thwarting the norm for kicks, or else as sick. That anyone would freely choose to brave the despising scorn of society for a few kicks is of course patent nonsense. And that homosexuals are sick is like saying that Blacks are poor because they are Black. In both cases it is not the objective state which is the problem, but rather society’s attitude toward it.

This attitude then is finally the ultimate cause for much of homosexual, including lesbian, mythology. Because their common feature is their sexual preference, lesbians are assumed to be wholly occupied with sexual activity. Common sense should tell us that, except for this preference, they’re going to vary as much as any other group of women, including the way they look and act. And, like all women who have endured long apprenticeships in the gentle arts of homemaking and their crucial role in maintaining a home, they show its effect in their decided bent for domesticity. Far more than their male counterparts, they seek and very often achieve long-lasting, monogamous relationships. But because of this intense indoctrination, because life is presented to them not so much as a broad highway of opportunity, but as a narrow path of duty, their compelling feeling for one of their own sex is usually in terrible conflict with a firmly indoctrinated desire to conform. As sad witness to that fact, we have the words of the anonymous author of an article entitled “Introducing the Lesbian Experience” in an issue of *Cosmopolitan*: “All around me today, I see lesbians in their thirties and forties who have literally spent their entire adult lives adjusting, or trying to adjust, to being gay.” My friends, it’s tough enough being a fulfilled straight woman in our role-obsessed society; surely the lesbian who achieves this in our society deserves not just our sympathy, but our unqualified respect.



# CROSSWORDS

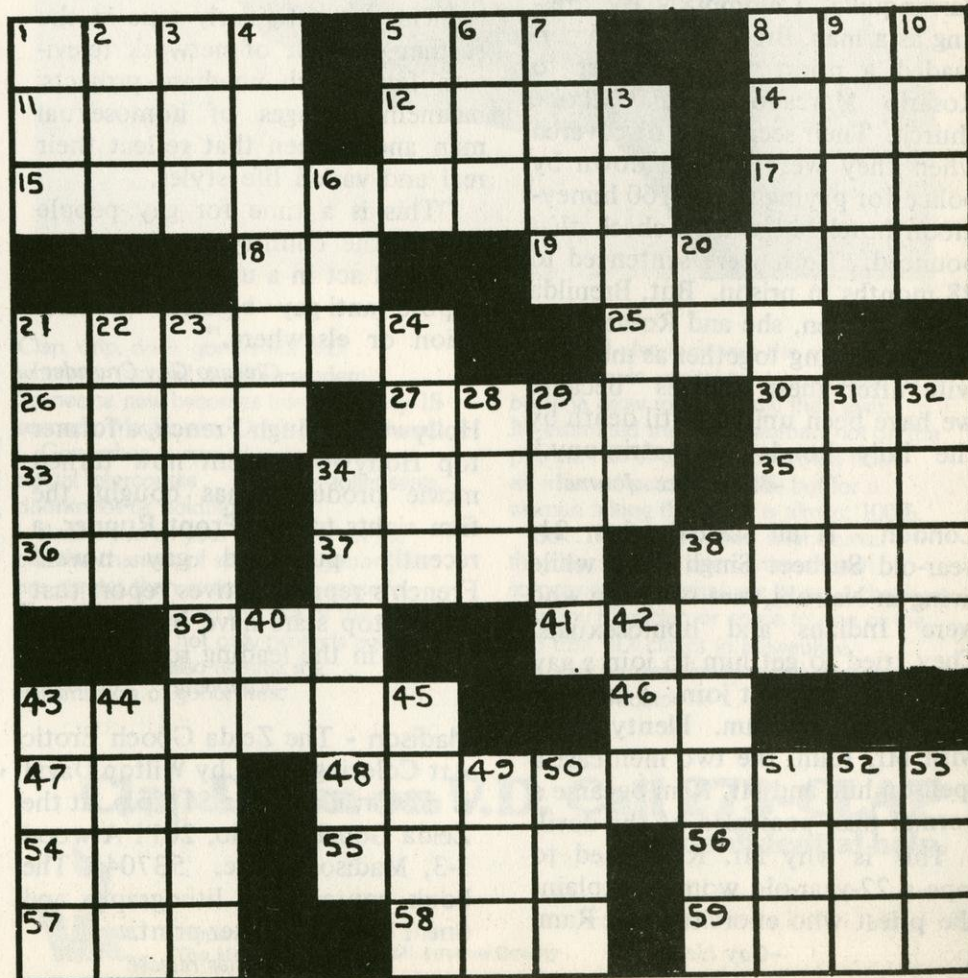
## ACROSS

1. Swiss mountains
5. American College of Physicians: abbr.
8. Male nickname
11. Impression in hot wax
12. Membership fees
14. Cutting tool
15. Gymnasium for wrestling: Greek
17. Command to a dog
18. Verbal order: abbr.
19. Fools
21. Bear witness
25. Incorporated: abbr.
26. Paid performers: abbr.
27. Little devils
30. Fag --
33. Continent: abbr.
34. Commence
35. -- bag, used to reduce swelling
36. Two of a kind
37. Continent
38. East African tribe
39. Out: Dutch
41. One who uses and controls another
43. Voluntary sufferer
46. Revised statutes: abbr.
47. Soul: French
48. Responses
54. War god: myth
55. Part of a word indicating those who relish pain
56. Residual effect of a wound, something to remember you by
57. Raised roads
58. Tom foolery
59. Used for identifying slaves and dogs

5. Advertisements
6. Foreskin removed: slang
7. Fairy: Persian myth
8. One who receives sexual gratification painfully
9. Take leave
10. Gives permission
13. One who bestows sexual gratification painfully
16. Goddess of dawn: Greek myth
20. At home
21. Monkeys
22. Correct
23. Tormentors
24. Nipples
28. May: French

29. Baby carriage
31. Pain
32. Leather and apparatus
34. Male nymphos
38. Conduct the ritual
40. Pronoun
42. The -- of love
43. Lover
44. Popper
45. Hind end
49. Fuss
50. Bed
51. Edible root: South American
52. Torment by persistent fault-finding
53. Seniors: abbr.

(Answer on page 21)



## DOWN

1. Snake
2. Pasture
3. Mate
4. Used and controlled by others



# HERE&HERE

**Britain** - The shipment of *The Male Muse*, an anthology of gay poetry (reviewed in GPU NEWS, July, 1974), was seized and burned by British customs officials. Only a few months ago *The Gay Liberation Book*, also destined for sale in the U.K., had been similarly destroyed.

-*Body Politic*

**Fort Valley, Ga.** - Dr. Louie Crew, Professor of English, plans to publish a collection of essays by gay academics using their gayness as a vantage point from which to view various disciplines. If you'd like to contribute, contact Dr. Crew at Fort Valley State College, Box 1203, Fort Valley, Ga. 31030. Deadline is January 1, 1975.

-*Gay News*

**Barranquilla, Colombia** - By dressing as a man, Brenilda Herrera persuaded a priest to marry her to Rosario Marcado in a Catholic church. Their secret was discovered when they were tracked down by police for paying their \$160 honeymoon hotel bill with a check that bounced. Both were sentenced to 28 months in prison. But, Brenilda told newsmen, she and Rosario will continue living together as man and wife after their releases "because we have been united until death by the holy bonds of matrimony."

-*Milwaukee Journal*

**London** - It all started when 21-year-old Surbeet Singh Ram, while living in Nairobi, met two men who were Indians and homosexuals. They tried to get him to join a gay club, but "I didn't join - I am normal," said Mr. Ram. Plenty angry with Mr. Ram, the two men cast a spell on him and Mr. Ram became a normal man possessed of the devil.

This is why Mr. Ram tried to rape a 22-year-old woman, explains the priest who exorcised Mr. Ram.

-*Gay News*

**USA** - The National Gay Task Force has initiated a battle against the American Broadcasting Company and producers of *Marcus Welby, MD* over a *Welby* episode entitled "The Outrage." It involves a 14-year-old boy who is "raped" by his male science teacher and then is to be reassured by *Welby* that he is no less a "man" despite the assault. ABC has refused to drop the script, but has altered it to suggest the assaulter is a pedophile, not a homosexual. However, Ron Gold of NGTF feels "that such a line, in the context of a plot that specifically reinforces false images of gay men as child molesters, would in no way prevent 'The Outrage' from being used to defeat civil rights measures now pending in many cities around the country.

"This is particularly true in the further context of network television fare which nowhere projects balancing images of homosexual men and women that reflect their real and varied life styles.

"This is a time for gay people around the country to show that they will act in a united manner to oppose anti-gay bigotry on television or elsewhere."

-*Chicago Gay Crusader*

**Hollywood** - Hugh French, a former top Hollywood agent now turned movie producer, has bought the film rights to *The Front Runner*, a recently published gay novel. French's representatives report that several top stars have indicated an interest in the leading roles.

-*Advocate*

**Madison** - The *Zelda Gooch Erotic Art Coloring Book* by Wilton David is now available for \$10 p.p. at the *Zelda Gooch Studio*, 2011 Atwood 3-3, Madison, Wisc. 53704. The book contains 14 lithographs and one 11 x 17" poster-print.

-*News release*

**Australia** - A 25-year-old lesbian has been given custody of her two children by the South Australian Supreme Court because the judge believed in the woman's great love for her children. "I believe that herein lies the best safeguard for the children." Unfortunately, three conditions were laid down: that the mother not sleep with the woman who lives with her, that she not engage in any acts of a sexual nature with her in front of the children, and that a doctor see the children at intervals of not more than a year.

-*Gay News*

**Lansing, Mich.** - A sweeping revision of Michigan's rape law, which takes effect November 1, redefines rape as "sexual assault" and does not differentiate between men and women, thus allowing it to replace the current sodomy law in cases of males raping males.

-*Gay Liberator*

**USA** - The Labor Department has announced a victory for women's liberationists. It says that "workmen's compensation" will henceforth be known as "workers' compensation."

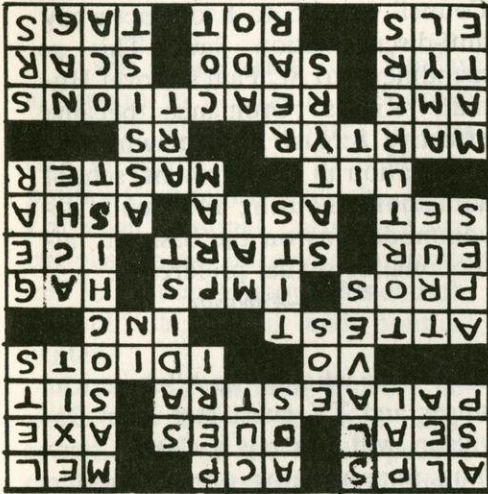
-*Bugle American*

**Westwood, Calif.** - The first public hearing was held by the US Dept. of Defense on its denial of a security clearance to Otis A. Tabler, Jr. According to government allegation, Tabler, as a professed homosexual, was supposedly guilty of 1) criminal conduct and 2) sexual perversion, was 3) vulnerable to blackmail and thus 4) unreliable and untrustworthy. Tabler's counsel, gay activist Frank Kameny, called all four charges "ridiculous," presenting witnesses to refute each one. The decision is expected in several months.

-*Advocate*



SOLUTION  
TO  
CROSSWORDS  
PAGE 19



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**CLAP.**  
Don't give it  
a hand.



Clap, drip, dose, gonorrhea, VD... whatever you call it, it's an epidemic. Someone new becomes infected every 15 seconds. Maybe you. Don't give it a hand.

Gonorrhea is spread only through sexual intercourse... not from toilet seats, doorknobs or holding hands.

And if you or your partner is on the pill, the chances of spreading gonorrhea are greater than ever. For two reasons. The pill has reduced the use of the condom (rubber), which not only protects against pregnancy but also against the transmission of gonorrhea.

The pill also increases the moisture of the female genital tract, so gonorrhea bacteria grow more rapidly than ever. It's estimated that for a woman *not* on the pill, the risk of getting gonorrhea from an infected partner is 40%; but for a woman taking the pill, it is almost 100%.

So... if you think you might have the clap, or have been intimate with someone who might have it, get a check-up. See any physician or come to one of the two free VD. clinics in Milwaukee. VD. can be completely cured if treated early by a doctor.

**Clap Down on V.D. Call 273-CLAP**  
for confidential help.



Prepared in Cooperation With  
The Medical Society of Milwaukee County



# HERE&THERE

**Waterloo, Quebec** - One of the best-known drag queens here, Jackie Thomas, recently won second prize in a "Thigh High" contest for the shortest hemline at an Engineering Undergraduate Society dance at the University of Waterloo. She was disqualified, though, when she was "found out" just before accepting the prize and so was only given an honorable mention after a few embarrassing moments.

-Body Politic

**San Francisco** - It is now legal for men to dress as women and women as men on San Francisco streets. The Board of Supervisors scrapped six old laws that it says are no longer enforced, including a ban against wearing clothes of the opposite sex with intent to deceive.

-Milwaukee Journal

**Grinnell, Iowa** - A new publication, due this month, hopes to "help build some sense of community among rural faggots." The first issue of RFD, a magazine by and for rural gays, can be obtained for 50 cents by writing PO Box 161, Grinnell, Iowa 50112.

-News release

**USA** - During the last American tour of the Rolling Stones, renowned film-maker Robert Frank accompanied the rock group, shooting footage of them on and off stage. A furious Mick Jagger reportedly has made sure that the movie will never be released. Entitled "Cocksucker Blues," the film apparently caught the Stones engaging in activity that obviously embarrassed even Jagger.

-Bugle American

**St. Paul, Minn.** - The St. Paul City Council voted 5 to 1 to enact a gay anti-discrimination law. This amendment to St. Paul's model Human Rights Ordinance became effective August 17, outlawing discrimination in employment, school admissions, housing and public accommodations on the basis of "affectional or sexual preference."

-Advocate

**USA** - The wholesome All-American singer and TV guest star John Davidson will portray a Carol Channing impersonator on an episode of ABC's *Streets of San Francisco*, to be telecast in October. You may have seen Davidson before: he co-starred in the TV series *Girl With Something Extra*.

-Milwaukee Journal



**New York** - The editor-in-chief of the *Encyclopedia Britannica* has informed the Gay Activists Alliance of New York that their encyclopedia and its annual yearbook will include information on the gay liberation movement and the struggle for civil rights for gays, and that outdated and negative references to homosexuals will be deleted.

-Advocate

**Chicago** - The highest governing level of the National Education Assoc., a union of teachers, has voted to include "sexual orientation" among their "Non-Discriminatory Personnel Policies" characteristics. With more than 9700 members attending from across the nation, the margin of approval was unofficially estimated at 65%. The leader of the debate against the proposal deplored the move as "condoning iniquitous practices" and tried to link the gay movement with the Watergate scandals.

-Advocate



# INTERVIEW

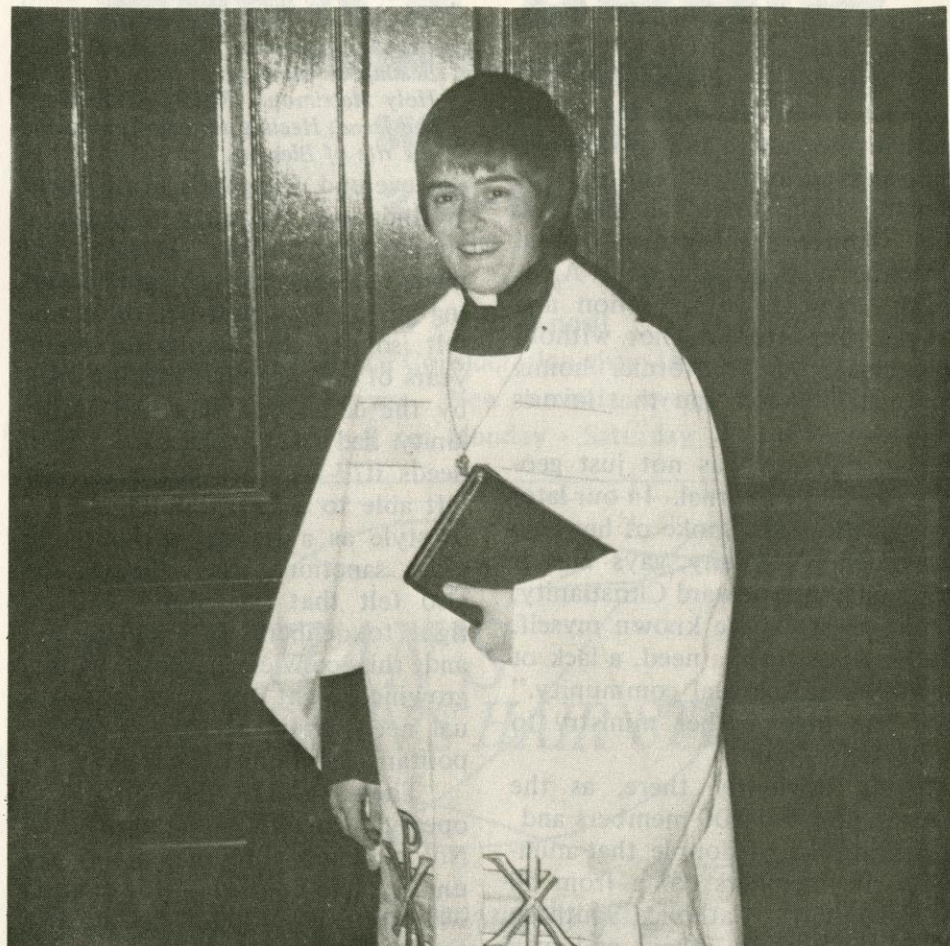
by Bruce Michael

It was a sweltering July Sunday afternoon in St. Louis as I drove from the western suburbs of that city in search of the local Metropolitan Community Church. In St. Louis on personal business, I was curious about its gay community and in particular about this church, its spiritual, social and political center.

Rather by instinct, I drove toward the inner city and, after several miles of the closely-packed clapboard duplexes so characteristic of St. Louis, I neared the area of the church. The arch along the Mississippi, symbol of St. Louis, came into view and it appeared that a considerable area of the city in its vicinity had been razed to enhance that view. It is on the outer edge of this area, on a broad boulevard, that the MCC of St. Louis holds its weekly services at 3010 Olive Street. Its host church, Berea Presbyterian, is an integrated congregation with which there is, however, no official affiliation.

Services begin at 2:00 in the afternoon, quite a civilized time to worship. After I had entered and taken a seat, I observed the congregation which numbered about 80 that day. It was with some surprise that I, a latent sexist, then saw a young woman in white clerical vestments approach the pulpit. With dignity and simple ceremony, the protestant service began. A moment's meditation, a hymn, communal prayer marked the initial portion of the service. Welcome was then extended to all newcomers by simply asking that they stand and be recognized. In short, I was made to feel quite at ease and among friends.

Pastor Carol Cureton delivered a sermon marked not so much by theological profundity as personal



sincerity. She spoke of the commitment required by each individual to the work of the church, work that extended beyond the gay community to all in need. She was brief and to the point; her listeners obviously responded warmly to her call for real participation in the tasks before them.

I am sure that one of the most spiritually binding forces in this church is the service of Holy Communion that follows the sermon. All Christians were invited to take part in it, whether or not official members of the congregation. Together with an assistant, Pastor Cureton distributed communion to the members individually or as couples. It was deeply moving to see two women or two men share the sacrament as a couple. That was some-

thing I have never observed in any church and it serves, as Pastor Cureton remarked to me in a later conversation, to unite two people in a singularly meaningful way.

The service ended with announcements concerning community work, a hymn, and then each individual member greeted the pastor as she stood at the entrance to the chapel. The tone of the entire service was at once personal, at times intensely so, and congregational.

A coffee hour followed the service and I had an opportunity to meet several attractive members of the community as well as to arrange an interview with Ms. Cureton to learn more about the life of the church.

It is as yet a young church, hav-



ing been founded but one year ago. Carol Cureton, a native of St. Louis, returned to it last September after having studied for her ministry in Los Angeles. She went to California originally for reasons quite unconnected with the ministry or the church: to lead a life of her own choosing; curiosity; adventure; even climate. She found all that and then some as she became involved with the MCC in California. After much thought, introspection and prayer, she returned, not without reluctance, to her former home. Now she loves it and that love is obviously returned.

Her odyssey was not just geographical, but internal. In our later conversation, she spoke of her own experience: "Many gays harbor great bitterness toward Christianity, a bitterness I have known myself. But it arises from a need, a lack of sharing in a spiritual community." She has tried in her ministry to serve that need.

It is obviously there, as the church now has 100 members and a mailing list of double that number. Its members come from all backgrounds: Catholic, Southern Baptist, Lutheran, atheist and even Buddhist. As Pastor Cureton stresses, "We are first of all a Christian Church, but we welcome all to share in our fellowship." Non-Christians are invited to become "Friends of the Church" should they so desire. The basic tenets of the MCC are briefly outlined in a letter to all visitors:

*Our Church is an ecumenical Christian Church with a ministry of special emphasis toward the Gay Community: nonetheless, people of all religious persuasions worship, fellowship and communicate with us. All persons regardless of age, sex, national origin, race, socio-economic status or sexual preference are invited to share with us in our church life and community.*

*We Believe: in one God; that the Bible is the divinely inspired word of God; that Jesus Christ is God's most divine Son; that the Holy Spirit is the manifestation of God's love to all people; that all are justified to God through Faith; that we are saved from*

*loneliness, despair and degradation through God's gift of Grace, Jesus; in two Holy Sacraments—Baptism by water and the Spirit and Holy Communion. In the following rites of the church: ordination of ministers; membership in the church; Holy Union or Holy Matrimony; Fitting Services for the Dead; Healing through prayer and the rite of Blessing.*

Reverend Cureton's own background was Southern Baptist, a church that has as yet not even made tentative steps toward accepting gays. As a member of it, she felt isolated and admits to several years of estrangement accompanied by the conviction that her Christianity had been a crutch. "Who needs it?" was her attitude. She felt able to accept herself and her lifestyle as a lesbian without religious sanction. Nevertheless, she also felt that the church had no right to deliberately exclude gays and this conviction along with a growing insight into her own spiritual needs drew her to the Metropolitan Community Church.

"There is still no church that will openly recognize gay relationships. No ceremony to celebrate gay unions. No counseling for couples who are gay. No ministry directly meeting the spiritual needs of gay women and men."

Those words express her views on the increasing openness of other churches toward homosexuals in the wake of the gay liberation movement. She is pleased about their direction, but convinced that the attitude reflects tolerance rather than celebration.

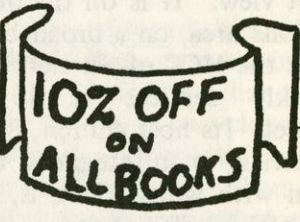
Celebration as gay Christians marks her attitude. It is only through full self-acceptance that a person can respond to the message of the church to love and serve others. This forms an important part of the life of her congregation. They conduct a Bible study group in a local nursing home and invite all to participate. They feel a special relationship to those isolated in prisons and carry on a growing program of correspondence with prisoners. Pastor Cureton explains

this outreach simply: "When oppressed persons feel that oppression has lifted, there is a tremendous response of energy and compassion for others still imprisoned, whether in body, mind or spirit. You can love others only after you have accepted yourself."

Although it is clearly a Christian church first of all, the St. Louis MCC is also a center for the local gay community socially and politically. A rap group does meet on Tuesday evenings in another part of the city, but it is supported by the church. Pastor Cureton feels that a gay community center in addition to the church is needed in order to further the necessary social changes that gays are demanding. As a sense of community grows, sparked by the MCC, there can be little doubt that more will come.

Counseling, working together, sharing in the sacraments—these are the focus of the ministry Carol

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Cureton conducts. She added, incidentally, that she has encountered no hindrance in this ministry as a woman pastor. The church's message, summed up, ecumenically enough, by a Catholic priest, is basically: "Know that God loves you and Christ died for you. God created you in love and Christ in love for you, as you are, died for you. You are ok. Do not feel guilty, do not be ashamed, be proud that God created you." It is a message that comes through in very human terms at the St. Louis Metropolitan Community Church. Its first anniversary is surely a cause for celebration and congratulations to its engaging pastor and vital congregation.

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# REVIEW

The Front Runner  
by Patricia Nell Warren  
William M. Morrow & Co.,  
New York, 1974.

by Alyn W. Hess

The Front Runner is currently in tenth place on the fiction best seller list. However, in the gay community this novel about a long distance runner would easily cross the finish line in first place if there were a gay best seller list. Although most novels today include at least one homosexual character or situation, few reflect the positive attitudes identified with the gay liberation movement as well as this one.

It may come as a surprise to some that such a convincing view of male love could have been written by a woman. Ms. Warren, an editor

for Reader's Digest, has written a gay novel that compares quite favorably to several written by another woman, Mary Renault. That, in itself, is quite an accomplishment.

The plot of *The Front Runner* revolves around a college long distance running coach and his liberating love for his star runner, Billy. The coach's traditional concept of his own maleness, as idealized by his crewcut Marine Corps experience, is broken down as he learns his capacity to love and feel fully human. Through his love for Billy, he even learns to relate well to lesbians, hustlers, drag queens, blacks, and liberals. The age difference between coach and runner is also important, even if minimized because the coach is portrayed as an excellent physical specimen who does not look or act his age. Love, then, can be a liberating experience, assuming that one is fortunate enough to fall in love with a liberated person.

The story begins in December of 1974, moves through the 1976 Montreal Olympic games and ends in the winter of 1977/78. Gay liberation has already blossomed and gay rights are guaranteed by law, but there are still many bigots who disagree with the whole idea. This, of course, provides the conflict necessary to any good novel.

Ms. Warren writes with a deceptive simplicity and sometimes fails to develop character in order to keep a swift pace. She follows the standard formula for an entertaining novel which includes, besides conflict, romantic scenes, marriage (gay marriage is now accepted), birth, death, and religion with plain speaking, schmaltz, glamour and sex thrown in for good measure. One is led to wonder if she simply drew up a large chart listing the things readers might like and then sprinkled them through the story.

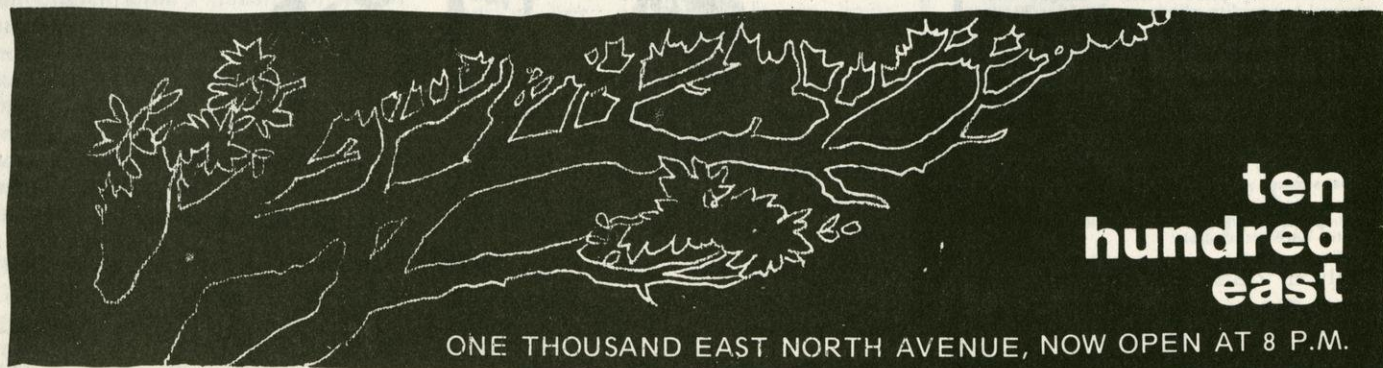
Gay people will have little difficulty in relating to the characters, even if they are a bit shallow, be-

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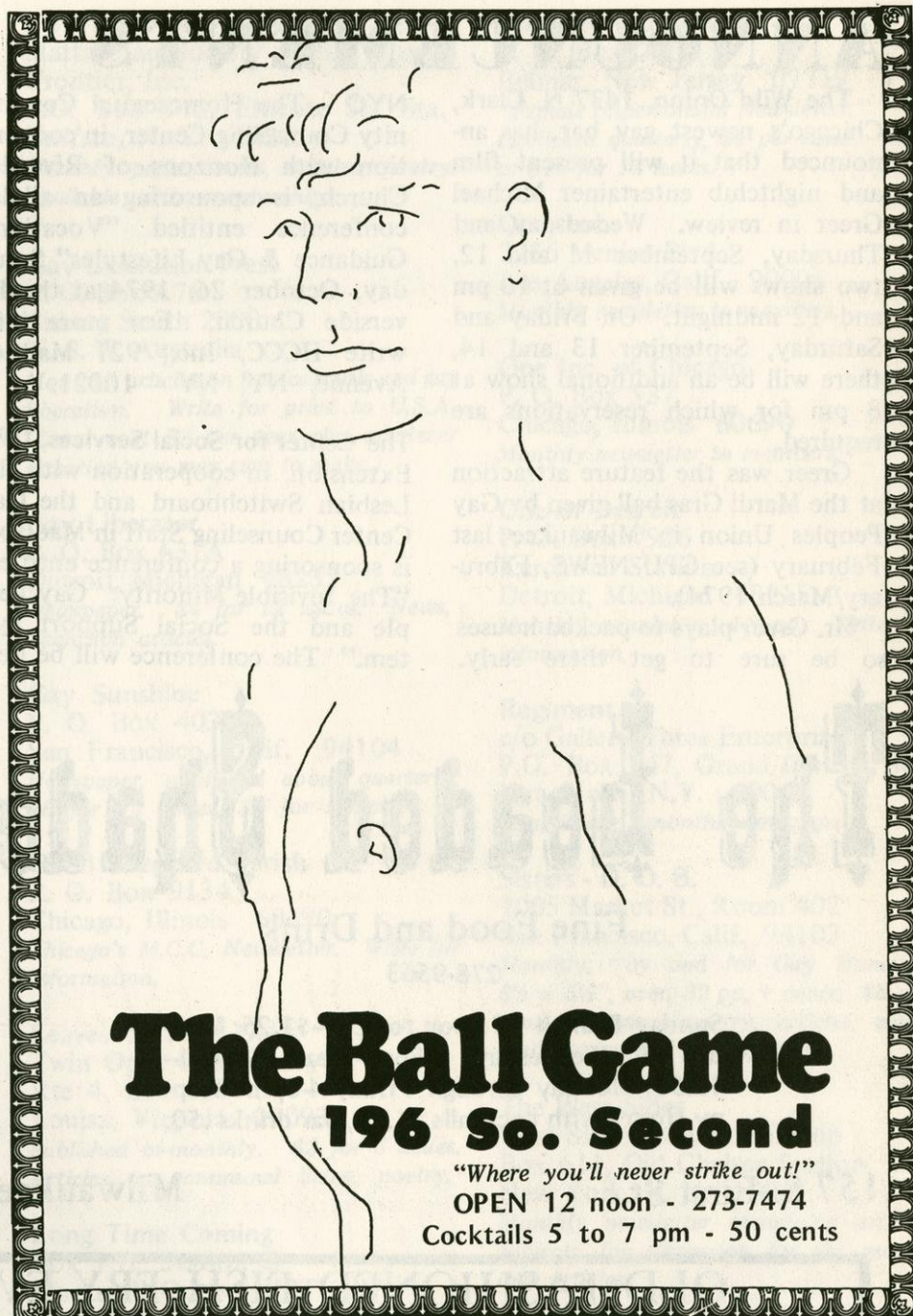
cause Ms. Warren plucks so many of the old tried and true heart strings for a sympathetic response. The average nongay, used to the typical stereotype of the gay male as being feminine, may have a little difficulty in relating to these super butch gay jocks. Ms. Warren takes care of some of this, simply by her very accurate portrayal of the track and long distance running scene. She happens to be a runner and her familiarity with track events is authentic.

One is tempted to pass over this book too quickly as being simply a slick and popular novel without any serious content. The book should be given a more serious reading because Ms. Warren deals with many important ideas that have not been thoroughly explored within the gay liberation movement.

In addition to dealing with gay marriage and fidelity, she also deals with the desire of many gays to have children. She deals with this in what might sound today to be a far-fetched manner. A child is produced using artificial insemination and a volunteer lesbian mother who also wants to experience motherhood.

Another seemingly fanciful bit is the story of how the liberated Billy was raised in the 50's and 60's by two gay males, one a black drag and the other a white lawyer. Has this idea ever been explored in the gay liberation literature? To have been brought up in a totally liberated atmosphere almost guarantees a liberated attitude even if one does not turn out to be gay as Billy eventually did.

Obviously, homosexuality among athletes is explored. Oppression of the homosexual in the field of athletics is shown to be as oppressive to the nongays as to the gays. When the nongays come to support the rights of the gay to participate in the olympics, they do so because they have come to realize that they lose their own rights when gay rights are denied.



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You might want to read this book twice; once simply as an entertaining gay novel and once for some of the rather startling ideas presented. In any case, read *The*

*Front Runner*. It may not be great literature, but it sure beats the gay novels of Gordon Merrick which have sold millions of copies. This reviewer welcomes Patricia Nell Warren to the gay best seller list. She deserves it.

*Alyn W. Hess is the Chairperson of the Board of Directors of Gay Peoples Union, Inc. and also is a past president of the organization. He heads the Telephone Committee and is currently working on several major funding projects for GPU.*



# ANNOUNCEMENTS

The Wild Onion, 1437 N. Clark, Chicago's newest gay bar, has announced that it will present film and nightclub entertainer Michael Greer in review. Wednesday and Thursday, September 11 and 12, two shows will be given at 10 pm and 12 midnight. On Friday and Saturday, September 13 and 14, there will be an additional show at 8 pm for which reservations are required.

Greer was the feature attraction at the Mardi Gras ball given by Gay Peoples Union in Milwaukee last February (see GPU NEWS, February/March 1974).

Mr. Greer plays to packed houses so be sure to get there early.

NYC - The Homosexual Community Counseling Center, in cooperation with Horizons of Riverside Church, is sponsoring an all-day conference entitled "Vocational Guidance & Gay Lifestyles" Saturday, October 26, 1974 at the Riverside Church. For more info, write HCCC, Inc., 921 Madison Avenue, NY, NY 10021.

The Center for Social Services, UW-Extension, in cooperation with the Lesbian Switchboard and the Gay Center Counseling Staff in Madison, is sponsoring a conference entitled, "The Invisible Minority: Gay People and the Social Support System." The conference will be held

in the Humanities Building, Room 3650, at the University of Wisconsin in Madison, Sept. 6 and 7. Leigh Roberts, MD, Acting Chairperson of the Dept. of Psychiatry at the UW-Madison, will deliver the keynote address at 7:30pm, Sept. 6. Tuition is \$5.00.

A Lesbian Writers Conference will be held in Chicago, September 13, 14 and 15 under the sponsorship of the Lavender Press. The three day event will include an opening night talk by Valerie Taylor, author of seven lesbian novels, on the history of lesbian literature. An annotated bibliography of lesbian literature in and out of print will be provided without charge to all participants. All activities will be held at First Unitarian Church, 5650 S. Woodlawn.

A series of workshops and panel discussions will be held Saturday, September 14. Topics will include: poetry, journalism, song writing, layout and design, theatre, and marketing your work.

Sunday afternoon, September 15 will begin with brief open readings of works from participants, who are asked to reserve time in advance. The readings will be followed by a panel discussion on politics and art.

The fee for the conference is \$5. Checks should be made payable to Lavender Press and mailed to: Lesbian Writers Conference, c/o Kuda, PO Box 59330, Chicago, Ill. 60645.

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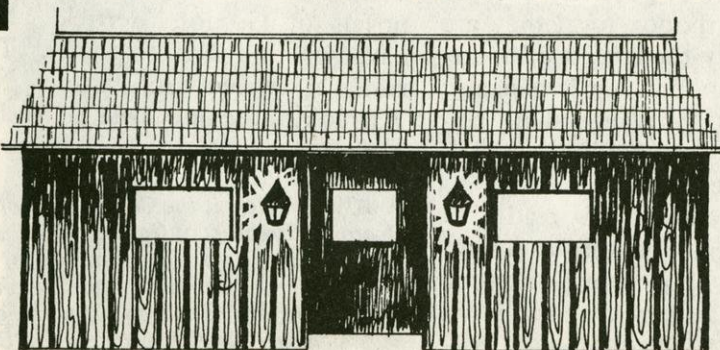
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# EDITORIAL

(from page 4)

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Houston, Texas 77027  
Write for information.

## Cornell Gay Liberation

Suite 221, Sheldon Court  
410 College Ave.  
Ithaca, New York 14850  
Newsletter. Write for information.

## Dignity/Chicago

P. O. Box 11261  
Chicago, Illinois 60611  
Chicago Catholic gay paper. Write for information.

## Dignity, Inc.

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## Fifth Freedom

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## Gay Liberation Press

P. O. Box A76  
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N. S. W. Australia  
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## Gay Liberator

P. O. Box 631A  
Detroit, Michigan 48232  
Newspaper. \$4 for 12 issues. News, liberation articles.

## Gay Sunshine

P. O. Box 40397  
San Francisco, Calif. 94104  
Newspaper, published about quarterly.  
\$6 for 12 issues, \$1 for sample.

## Good Shepherd Parish

P. O. Box 9134  
Chicago, Illinois 60690  
Chicago's M.C.C. Newsletter. Write for information.

## Leaves of Twin Oaks

Twin Oaks Community  
Rte 4, Box 169  
Louisa, Virginia 23093  
Published bi-monthly. \$3 for 6 issues.  
Articles on communal living, poetry.

## Long Time Coming

Box 161, Station E  
Montreal, Quebec H2T 3A7  
Canada  
Canadian lesbian feminist newspaper.  
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## Madison Gay Center

550 State St.  
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"Free For All" occasional newsletter.  
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## Man-Root

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Poetry journal, gay. Write for details  
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## Neptune Productions

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## One, Inc.

2256 Venice Blvd.  
Los Angeles, Calif. 90006  
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## One Inc. of Chicago

P. O. Box 537  
Chicago, Illinois 60690  
Monthly newsletter to members.

## One of Detroit

P. O. Box 7926  
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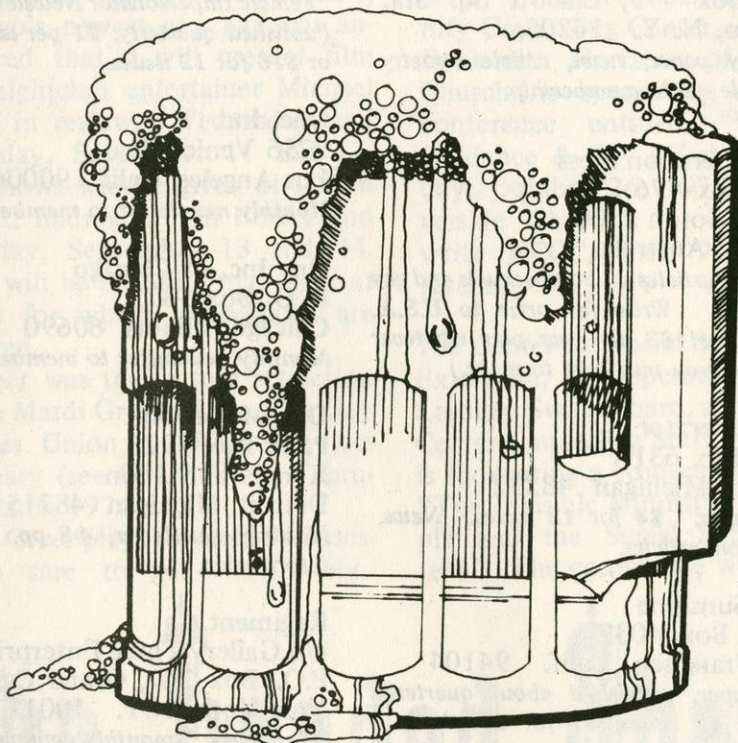
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**RATES FOR ADS BY THE INCH** \$2.00 per inch (approx. 25 words) for first insertion. \$1.50 thereafter. Payment for all ads must be received before publication.

**Gay Ski Group - Second Year.** One-night stands or longer trips may be planned. Neither equipment nor instruction provided, but rentals usually available. Heaven is a Hot Toddy and a Hot Body after a snowy day on the slopes. Write R. Johnson, Apt L, 2511 N. Farwell, Milwaukee, 53211. Can you help with planning?

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**DIGNITY**, a national organization of Gay Catholics, organized to unite all Catholic Gays to develop leadership and to be an instrument through which the Catholic Gay may be heard by the Church and Society. Dignity has four areas of concern: spiritual formation, education, social involvement, and social events. Interested? Contact Dignity/Chicago, P.O. Box 11261, Chicago, Illinois 60611.

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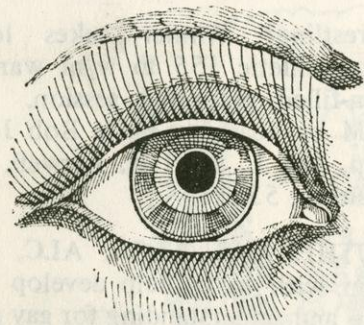
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**Gay Activists Alliance**

Meetings Wednesday evenings, 8  
pm, at the Gay Center, 550  
State St., Madison, Wi. 53703.  
Call for further info and other  
center events at (608) 257-7575.

**Lesbian Switchboard**

550 State Street  
Madison, Wi. 53703  
(608) 257-7378

**Ozaukee Humanities Forum**

Meetings every Wednesday evening  
in southern part of the county.  
Write for info and specifics to  
Box 179, Thiensville, Wi. 53092.  
Watch for posters.

## CHICAGO

**Beckman House Chicago  
Community Center**

3519 N. Halstead St. Open week-  
ends 1 pm to midnight. Open  
Wednesday to Friday 7 to 11 pm.  
Call Gay Switchboard 929-HELP.

**Chicago Gay News & Events**

Dial Operator and ask for the Chic-  
ago Enterprise number 5486.  
Tollfree phone service provided  
by the Free Spirit Fellowship,  
343 S. Dearborn St.

**Metropolitan Community Church  
Good Shepherd Parish**

Sunday worship 7 pm at 615 W.  
Wellington. Call new phone  
(312) 549-3114 or write PO  
Box 9134, Chicago, Ill. 60690.