

## **GPU news. Volume 5, Number 9 June 1976**

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# GPU NEWS

June 1976

Vol. 5, No 9

50¢



**MAN HELPING MAN**  
Copper Statue and fountain by P. Richard Szeitz  
De Paul Rehabilitation Hospital, Milwaukee, Wi.



# METHODISTS SHUN GAY CAUCUS

By Steven Earl Webster

**Portland, OR**—The United Methodist Gay Caucus made its debut at the denomination's quadrennial General Conference held in Portland, Oregon April 27 through May 8. A moderate legislative program (Presented to the nearly 1,000 delegates by the Church's Board of Church & Society with the support of the Gay Caucus) would have opened the way for the gradual acceptance of gay people in the United Methodist Church, but was defeated in floor debate characterized by tension, hysteria and homophobia. In spite of apparent defeat on the floor of the General Conference there was a feeling in the Caucus that some significant advances were made.

One highlight of the grueling twelve day legislative assembly was a worship service sponsored by the Gay Caucus in a church near the Conference site. The well-attended service featured two of the Bishops of the Church (including Bishop Jesse DeWitt of Wisconsin), three prominent United Methodist lay and clergy women, and a United Methodist professor of psychiatry, Dr. Leigh Roberts of Madison, WI.

The Gay Caucus was accorded all of the privileges of other minority caucuses including the use of space in the convention center and right to distribute literature to delegates. Gay persons lobbied informally among delegates and were individually granted the privilege to speak in legislative committees. Keith Spare, the Gay Caucus spokesperson, was granted the opportunity to address the full Conference.

While Spare addressed the General Conference, members of the Gay Caucus stood together in a section of the visitors' gallery directly facing the entire thousand member body. During each crucial vote on matters effecting gay people in the debate that followed, the Gay Caucus rose

and faced the Conference, a reminder of the gay presence among them. Throughout the Conference delegates were reminded that there are an estimated one million gay United Methodists in the ten million member denomination.

When the final gavel fell, the General Conference had retained anti-gay language which the last (1972) General Conference had placed in the Church's "Social Principles." After affirming the "human and civil rights" of gay persons, the Social Principles state that "... we do not condone the practice of homosexuality and consider the practice contrary to Christian teaching." This clause has been the foundation of policies barring gay persons from ordination, and even from admission to one United Methodist seminary (Garrett in Evanston, Illinois).

The Conference also soundly defeated a churchwide study proposal by the Board of Church and Society which the Gay Caucus hoped would create a more rational and informed atmosphere for the next (1980) General Conference. Finally, as if to close all doors, the Conference prohibited any United Methodist board agency, commission or committee from using denominational funds to "promote the acceptance of homosexuality."

In floor debate over the denomination's Social Principles Dr. Leigh Roberts, delegate from Wisconsin and professor of psychiatry at the University of Wisconsin-Madison, spoke on behalf of pro-gay legislation saying that the General Conference had given in to "anti-sexuality" and a "distorted reality" surrounding the meaning of homosexuality. Recalling the era of fellow Wisconsinite, Senator Joseph McCarthy, Dr. Roberts compared the atmosphere of fear at the '76 Conference with a similar hysteria at the 1952 Conference generated by "that specter of communism."

Pleading for reason and compas-

sion, Nadine Hardin, delegate from Fort Smith, Arkansas, told the Conference, "When we talk about homosexuality, we are not talking about strangers. We are talking about our own flesh and blood. Should the church be so harsh with persons who are not strangers to us? In the name of God who is love, I think not."

Though organized only one year ago, the United Methodist Gay Caucus has become a community of support and survival for persons who share a common faith and a common struggle. The Caucus has experienced considerable growth and involves women and racial minorities as well as white males. The Caucus left Portland committed to support each other through the long struggle which lies ahead. If it is true that the family that sings, prays and plays together stays together, then the Gay Caucus has every chance of success.

Inquiries about the Gay Caucus may be directed to Keith Spare, 2 Janssen Place, Kansas City, MO 64109.

## PRIESTS BACK PAPAL EDICT

**Dundee, WI**—The Milwaukee Archdiocesan Priest Senate voted recently to completely support the Vatican's declaration on sexual ethics.

The action came after the Senate received heavy criticism from Archbishop William E. Cousins for tabling a statement of support for the document at its March meeting. (see April GPU NEWS)

The senate, an advisory body to the archbishop, met at Camp Vista near Dundee. The Vatican's declaration on sexual ethics reaffirmed traditional church teaching against premartial sex, homosexual acts and Masturbation.

The vote taken in public session was 28 to 1, with four abstentions.

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## GPU NEWS TO BE SEPARATELY INCORPORATED

**Milwaukee, WI**—At the monthly business meeting of May, the membership of Gay Peoples's Union, Inc., voted final approval on a set of divestiture procedures whereby GPU NEWS would be legally separated from the parent corporation. GPU NEWS has subsequently filed for incorporation in Wisconsin under the name of Liberation Publications, Inc. The details of the divestiture procedures were prepared earlier by a joint committee representing G.P.U., Inc., and GPU NEWS, and approved by the Board of Directors of G.P.U., Inc., before their submission to members for final approval. Since GPU NEWS has operated with a separate treasury and staff for a number of years, the divestiture required little more than a sorting out of liabilities and assets for the new corporation.

Gay People's Union, Inc., is in the process of applying to the Internal Revenue Service for a 501(c) classification as a nonprofit organization. One of the benefits of this over its present nonprofit classification is that it will permit G.P.U. Inc., to be the recipient of tax-deductible gifts from individuals. Among the conditions of the new classification are restrictions on reception of paid advertising and political advocacy; so that, in the opinion of G.P.U. attor-

neys, divestiture, of GPU NEWS would best enable G.P.U., Inc., to conform to the tax statutes.

The separate incorporation of GPU NEWS will not effect the editorial policy of the publication in any way. Liberation Publications, Inc., will continue to serve as a news and information medium for all activities and programs of Gay People's Union. GPU NEWS will also continue to contribute on a regular basis to the Library of G.P.U., Inc.; which now numbers several thousand volumes, and is soon to be transferred to the Farwell Center. The Editorial Board and staff of GPU NEWS remains unchanged, and a Board of Directors for the new corporation will be specified according to the statutes of incorporation. All members of the staff and Editorial Board are presently members of Gay People's Union. Communication between the two corporations will be assured by the establishment of liaison persons on the Boards of Directors. Under a reciprocal exchange agreement, GPU NEWS will continue to use the Farwell Center (1568 North Farwell Avenue) as its street address, and Gay People's Union will continue to use the Post Office Box (92203) rented by GPU NEWS. The double-lambda logos remains the

property of Gay People's Union, and will appear on the GPU NEWS masthead by their consent.

No changes in the format, editorial content, policies, or distribution of GPU NEWS were seen as desirable by the two Boards of Directors. Liberation Publications, Inc., will be incorporated as a nonprofit publication; and, as in the past, subscription and advertising rates will continue to reflect this nonprofit structure. In accordance with the second class permit mailing provisions to which GPU NEWS is also signatory, these changes are reflected in the masthead of the present and subsequent issues. Effective also with this and all subsequent issues, each issue of GPU NEWS will be wholly protected by copyright provisions, and registered as such with the Library of Congress. This change of policy is independent of the divestiture and incorporation of GPU NEWS and reasons for it are given in the Editorial of this issue.

Expressed by the officers of both corporations was the hope that the divestiture, while it will not effect the structure of GPU NEWS, will enable both corporations to better serve the gay community both locally and nationally.

## IRS INSISTS GAYS SICK

**Colorado Springs, CO**—Lambda Services Bureau, Inc. a nonprofit Colorado Springs community program that provides counseling, a referral service, and an education project for lesbians and gay males has recently had its tax-exempt status revoked.

The reasons given by the Internal Revenue Service for revocation of their tax-exempt status are that the organization's board of directors will not state that homosexuality is, "a sickness, disturbance or diseased pathology." And the IRS desires Lambda's members to abstain from

advocating the position that "homosexuality is a mere preference, orientation or propensity on a par with heterosexuality and is to be regarded as normal." The IRS contends that for Lambda's members to advocate the position that homosexuality is normal may carry the "risk of encouraging or fostering homosexual attitudes and propensities among minors and other impressionable members of society." The IRS therefore terminated Lambda's tax-exempt status as of March 6, 1976. As a result, Lambda has chosen to fight the decision and now has a

case pending.

The case will effect many lesbians and gays and other oppressed minority groups, as the effect of this IRS decision denies gays their constitutional rights to freedom of speech and denies them equal protection under the law.

The board of directors of Lambda are willing to stand and fight, but need help. If you wish to contribute to Lambda's defense fund, send your donations to: Lambda Services Bureau, Inc., Defense Fund PO Box 911 Colorado Springs, CO 80901.



# SILVER STAR'S 3rd ANNIVERSARY

Milwaukee, WI—157 persons representing 19 different motorcycle clubs from across the nation registered here on May 14 to help the Silver Star Motorcycle Club with a three-day celebration of their third anniversary. During the registration at The Wreck Room Bar, free beer was served as a gift of the Hinge Bar in Detroit. Silver Star held its regular club night later in the evening with door prizes which included a TV set. An after hours party was held at the Plankinton House where many of the out-of-town guests stayed, with refreshments provided by the management of the Wreck Room.

On Saturday, after a breakfast at the Lotus Room at the Plankinton House, the group gathered at the

Wreck Room where organ entertainment replaced the outdoor cycle events cancelled because of rain. In mid afternoon, champagne given by the Interchange Bar in Detroit was served by members of the Selectmen M. C. of Detroit.

The evening events were led off by a Cocktail Party (the gift of Gateway M. C. of S. Louis) at the Plankinton House. A banquet and burlesque show featuring the entire membership of Silver Star M. C. followed in the Lotus Room. The entertainers were toasted with champagne by the Athens M. C. and the Norsmen M. C. of Minneapolis.

Awards were given to the clubs with the most members present, with

first place going to Chicago Pride M. C., second place to Gateway M. C., St. Louis and third place to Tradewinds M. C., Chicago. CMC of California won the award for the club member who traveled the farthest distance and the Selectmen M. C. of Detroit won the award for farthest distance traveled on a bike.

The group adjourned to the Wreck Room for a beer blast (the gift of Chicago Pride M. C.) and an after hours party at the Plankinton House (gift of Blue Max M.C., St. Louis).

Sunday afternoon a farewell campaign party (gift of the Interchange Bar and served by Selectmen) was held at the Wreck Room.

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**GPU NEWS**

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A rate sheet for display advertising is available on request. For information on classified advertising, please see elsewhere in this issue.

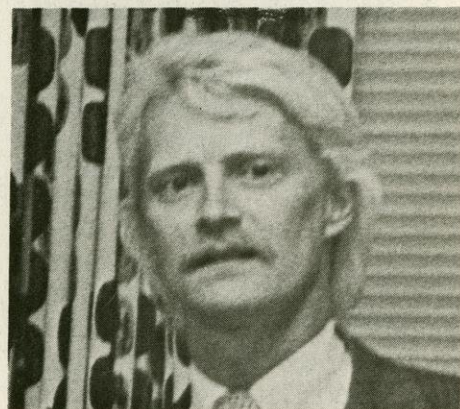
## SYMPOSIUM: GAYS AND THE LAW

Madison, WI—The Madison Committee for Gay Rights is planning a two-day conference on Wisconsin gay politics and civil rights on June 19-20.

Bruce Voeller and Ginny Vida of the National Gay Task Force have been invited as speakers. The symposium will open with a general meeting discussing the possibility of organizing a Statewide lobbying organization in Wisconsin. A variety of workshops will be held on governmental and media lobbying as well as other topics of general interest. The meetings will be held in the UW Memorial Union Building.

The Editor of GPU NEWS will be conducting a workshop on the gay press and answer questions concerning the media.

Funds for this symposium have been provided by the U. W. Gay Law Students Association, Madison Committee for Gay Rights, and Wisconsin Student Association so there is no registration fee. However, a letter of post card announcing your intention to attend and whether or not you need housing should be sent to the committee at PO Box 324, Madison, WI 53701; Phone (608) 256-4448



Dr. Bruce Voeller

## VOLLER TO SPEAK AT GPU

Milwaukee, WI—Dr. Bruce Voeller, director of the National Gay Task Force will spend three days in Wisconsin. Dr. Voeller will spend the weekend of June 19-20 in Madison attending a conference on gay politics and civil rights sponsored by the Madison Committee for Gay Rights. Voeller will wrap up his state visit in Milwaukee, speaking before Gay People's Union members on Monday, June 21. His speech to GPU will be open to the public and will be presented at the Farwell Center, 1568 N Farwell at 8 p.m.



# EDITORIAL

*(Editor's Note. One small change in format accompanies the incorporation of GPU NEWS. I have asked the treasurer of Liberation Publications to explain the motivations behind this change.)*

News and conditions of the incorporation of Liberation Publications as publisher of GPU NEWS are reported elsewhere in this issue. From the perspective of the many readers and supporters of GPU NEWS, the news should be viewed as no news at all. Gay People's Union, Inc., retains all of its goals of service to the gay community locally and nationally, and will be better equipped to implement these goals under the new tax status which is presently being sought. GPU NEWS has always had the goal of supporting G. P. U., Inc., through the dissemination of news and literature indicative of the celebration of the gay lifestyle; and our goals remain unchanged. We have always had a separate treasury and budget, and continue to do so; we have always responded to the needs of our parent organization, and continue to do so. Readers will note one important change in our masthead, which now bears copyright indicators. This is in fact a change, since GPU NEWS was not copyrighted prior to the June issue; and it is a change which deserves explanation.

Former mastheads of GPU NEWS have indicated that the paper was not copyrighted, and have invited reprinting (with credit) by other publications. The reason for this arose out of our commitment to the national gay community, most of whose publications are (like GPU NEWS) nonprofit in structure. Like GPU NEWS, these publications could not afford more than small token payments to authors and artists. One unfortunate result of this has been that gay artists and authors have had to look outside their gay com-

munity for livelihood; while, within our community, they have given generously of their time and talent. We are grateful for this, and shall continue to be grateful to them; for GPU NEWS remains a nonprofit venture, whose staff is wholly comprised of volunteers, and whose contributors continue to receive our gratitude with little or nothing by way of financial support.

The past few years, however, have seen the advent of a number of publications of a commercial and profit-making structure, whose rates for advertising and subscriptions are many times our own rates. Unless one is a socialist, s/he must regard this development as ultimately an healthy one. If the gay community is ever to become a mature and confident partner among the other subcultures in today's global society, it must be able to support businesses operating within it, and to provide means of livelihood to those contributing to it. This includes not only bars and retail stores (where we have done fair-to-middling already), but also writers, poets, publishers, musicians, etc. To say this is not to commit oneself to separatism, for no one is here claiming that gays should patronize only gay businesses and publications; but it is to insist that, where persons expend their talents (whether in production, organization or literature) on our community, our first priorities should be those of support (not precluding criticism which is constructive and sympathetic).

As in any community, there are always those within our own ready to take money from it without returning investment to it, and without supporting the community upon which the ultimate success of their own venture will depend. Doubtless there will be some (one hopes, not many) commercial gay publications seeking to aggrandize profit without remunerating authors and artists. Nonprofit publications like

GPU NEWS must continue to rely upon the goodwill of those who contribute to it without expectation of just financial recompense, but for a commercial and profit-making publication to sustain such a policy is both short-sighted (to our community) and flatly unfair (to authors and artists). Several times in the past few months, articles and other materials from GPU NEWS have in fact been reprinted without authorization from GPU NEWS, and without remuneration to our authors and artists. The copyright will permit us to restrain this unhealthy practice in the future. In one respect there is also no news here, since we shall make no profit from those seeking reprint privilege from us. We shall, however, act as agents on behalf of our contributors, and secure for them payments which are consistent with their own talents and the financial structure of the publications seeking reprint rights. We do not see this policy just as a right by law, but rather as an obligation in fairness. To act otherwise would be to ignore the potentials for future growth of our community, portended already by the growth and differentiation of its publications. The commitment to gay liberation is a revolutionary and a far-reaching one. It must change with changing circumstances, it must extend through both the individual and the community, and it must remain firm in its devotion to those individuals within our community whose efforts even now remain to a sad extent both unrecompensed and unheralded.

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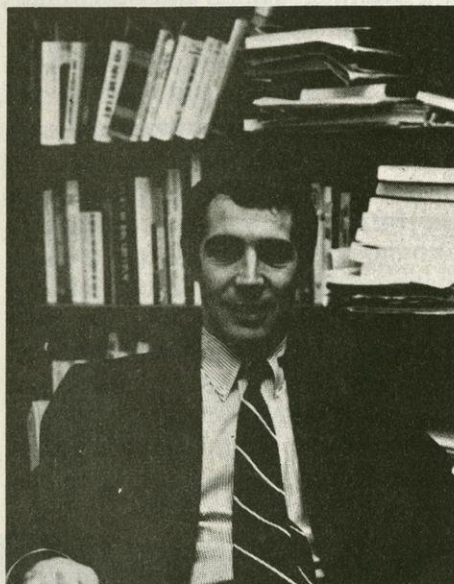
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# Freud, Ellis, Kinsey & Masters and Johnson

## reviewed by lee c. rice, ph.d.

**The Modernization Of Sex.** By Paul Robinson. N.Y.: Harper & Row, 1976. 200 pp., \$8.95



Paul Robinson did his undergraduate work at Yale University and received his Ph.D. from Harvard. Since 1967 he has taught European Intellectual History at Stanford University. He is the author of *The Freudian Left* and *Social Thought in America and Europe*, and is now at work on a study of opera and history.

The word "modern" is in the process of taking on a specific historical meaning, carrying the connotation "pertaining to the twentieth century", with the additional implication that the period 1890-1910 constitutes an important watershed in the intellectual development of western society. Literary critics reserve the term "modernism" to refer to those trends away from the romanticism of the preceding century. In science also the "modern scientific revolution" denotes a new conception of the universe whose construction was begun by Einstein (relativity theory) and Planck (quantum mechanics). Over a decade ago H. S.

Hughes (in *Consciousness and Society*) documented a similarly thoroughgoing revolution in social thought at the turn of the century. Sex has always been a great issue, important to the human experience and social order, but not always the subject of serious reflection. Much of what one could call sexual thought in western intellectual history has amounted to little more than popular prejudices, often codified by medical authority or canonized by ecclesiastical powers of exploited by pornographers, but rarely achieving the consistency and self-consciousness which one should associate with the term 'thought'. If there is any modern revolution which might be described as predecessor-less, it would have to be the emergence of systematic and explicit theorization concerning sexuality. Much has been written concerning the pioneering work of Freud in this revolution, from both critical and approbative viewpoints; but the effect of this overattention has been neglect by intellectual historians of other major figures: Havelock Ellis, Alfred Kinsey, William Masters, and Virginia Johnson.

Robinson's study is an attempt to remedy this oversight through the presentation of intellectual portraits which approach these thinkers as one might examine a philosopher or political theorist: the identification of assumptions, biases, tensions, method, and the logical structure of their systematic thinking, Robinson is ideally equipped for such an intellectual voyage. The results of his inquiry are nothing short of magnificent. In this review, I should like to concentrate on the author's exposition of Havelock Ellis, since 1) Kinsey and Masters-Johnson are

less neglected than Ellis, and 2) Ellis was one of Freud's most constructive critics.

Born in Surrey in 1859, the son of a sea captain, poor health caused Ellis to be sent for a four-year stay in Australia, where he lived in the outback as school teacher and tutor. This period of isolation and contemplation resulted in his reaching the conclusion that there should be no wall between the artistic and the scientific understanding of human nature. Indeed Ellis' own life was almost a proof of this thesis; for he went on the build distinguished careers as psychologist, editor, essayist, and art critic. The year of his birth, three years following that of John Dewey in the United States and the appearance of *The Origins of the Species*, places him temporally within that triad of scientifically minded philosophers whose work was destined to alter human thought and society irrevocably. Said Ellis, "I have never repressed anything. What others have driven out of consciousness. . . as being improper or obscene, I have maintained or even held in honour."

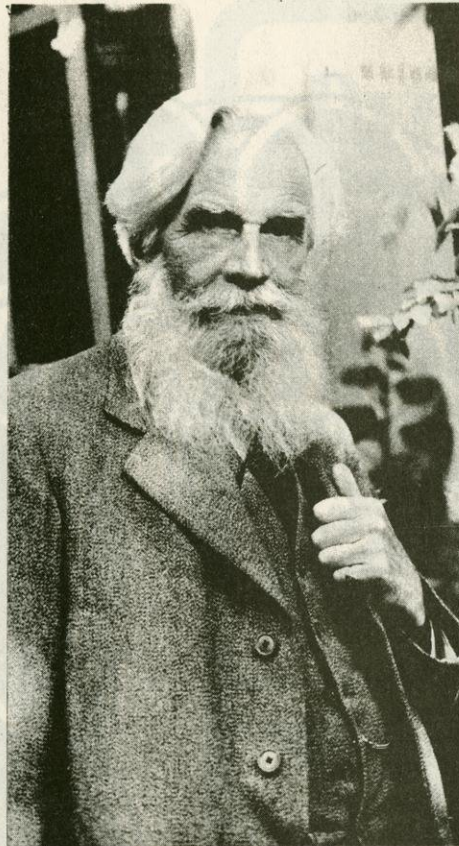
Ellis' great work, *Studies in the Psychology of Sex*, the first six volumes of which appeared between 1897 and 1910, established many of the scientific and moral categories for later thinkers such as Kinsey and Masters and Johnson. *Sexual Inversion*, the first volume to appear, serves as an admirable introduction to the scientism and modernism of Ellis' convictions. Cast in the form of a scientific treatise, the book was in essence an apologia for homosexuality—a classic example of Ellis' lifelong effort to broaden the spectrum of acceptable behavior. When the volume first appeared, orthodox sexual opinion still maintained that most homosexuality was the result of excessive masturbation in youth. Freud was soon to shift from the concept of a disease toward the



somewhat polyguous notion of homosexuality as developmental immaturity; while Ellis moves to deny the Freudians even this comfortable middle ground. The choice of language, the case histories, the theoretical structure all drive home the point that homosexuality is an innocuous departure from the sexual norm (norms for Ellis are statistical) and Ellis dares even to suggest that, in a society already beginning to suffer from overpopulation, homosexuality offers some considerable advantages to the social order.

It is interesting to note the development of Ellis' thought in critical reaction to Freud. First, Ellis insists that the Freudian concept of "curing homosexuality" is just a disguised religious concept; since 1) there is no evidence that homosexuality is a disease, and 2) most homosexuals don't want to be 'cured' anyway. If all of this sounds all too familiar to today's "liberated" gay, remember again that Ellis is writing in 1897, not 1976. Early in *Sexual Inversion* Ellis suggests that homosexuality ought to be compared to color-blindness. Since this model suggested some deficiency to him, he withdraws it later in favor of a comparison with "color-hearing", the ability to associate sounds with particular colors. The final analogy suggests less of a defect than a special talent; and, in a roster of famous homosexuals which follows, Ellis' goes on to suggest that homosexuality is responsible for some of civilization's finest achievements.

At the heart of *Sexual Inversion* stood Ellis' case histories, and Ellis goes out of his way to inform the reader that these histories are **biased**. Just as Freud and Kraft-Ebbing sought homosexual case histories exhibiting a pathological bias, Ellis' histories were all biased in the direction of health. Ellis divided his cases into two subsets, according to whether they accepted or rejected their sexual orientation. The self-approving inverts, according to Ellis, were the vast majority; and the unhappy, minority, for their part, emerged as towering sources of mor-



Sexual reformer Havelock Ellis —  
Dispelling ignorance and superstition.

al fortitude in the face of religious oppression and ignorance. One small defect of this first volume was lack of attention to women. Robinson seems to fault Ellis here, but there is another possibility. Ellis had only six case histories available: perhaps, as a good scientist, he simply feared generalization based on so slender a base.

What Ellis achieved for homosexuality in his first volume he sought to do for masturbation in the second, *Auto-Erotism* (a term which he coined), which appeared in 1899. Here again he attacks the received Kraft-Ebbing "pollution" theory and the developmental theory of the Freudians. By means of an inference which Robinson dubs "innocence by association", masturbation is transformed from a malignant vice into a benign inevitability. The bulk of the arguments in the remaining volumes revolved about the concept of "courtship"; for Ellis argued that the whole of sexual psychology,

including most of its aberrations (of which homosexuality was **not** one), evolved out of the contingencies of courtship. Pleas for the sexual rights of women abound, though Ellis does have a tendency still to regard women's sexual role as fundamentally passive.

Robinson describes sexual modernism as enthusiasm, and typifies Ellis as a primary example of the sexual enthusiast. In even his first published book, Ellis describes sex as "... the chief and central function of life, ... ever wonderful, ever lovely." Against Freud, he argued continually that the sexual drive was not the only drive in human life. "The sexual impulse is not, as some have imagined, the sole root of the most massive human emotions, the most brilliant human aptitudes." Ellis is a reformer, but also a scientist, careful in his attention to detail and generalization, favoring careful qualification and explanation to the metaphysical poetry of the Freudian school. Perhaps because of this, his influence was destined to be less dramatic than that of Freud; but it is a tradition which continues to grow in whose lifestream Kinsey was to develop his own outlook on sexuality. Robinson tends to see Kinsey's work as a further development of suggestive components in Ellis' studies. The iconoclasm of Kinsey, his positive attitude toward homosexuality, the move from case history to interview and even the defects in Kinsey's own methods (for instance, the attempt to categorize sexual lifestyles by counting orgasms) may be traced back to definite behavioristic biases to Ellis.

The closing chapter (except for a brief epilogue) in Robinson's study is devoted to Masters and Johnson, who, as the author notes, are clinicians first and scientist only by hindsight. Robinson's tone here is one of disappointment for the most part, and not always without reason. The move from interview to observation is surely consistent with the revolutionary method initiated by Ellis





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but it is accompanied by a few debits, not the least of which is a style of writing compounded of unintelligibility, pomposity, and error. Cataloguing their crimes against the Queen's English (or any queen's English) would be inappropriate, but a few examples cry out for mention. 'In retrospect, had sufficient information been exchanged to relieve their intense anxieties and to enlist a return of interpersonal communication, there is every reason to believe that in view of their mutual level of sexual responsivity outside of marriage and the definitive residual of interpersonal concern present at the time of therapy, the innate levels of their mutual responsivity could have been concentrated in the marital bed.' Translated into English from sociologese (by Robinson): "Since they were successful with other partners yet still cared for each other, a frank confession would probably have resolved their problem." "Altering verbal response levels" is euphemism for lying, "interdigitate" means to combine a couple becomes a "sexual unit"; and I leave to the experienced gay (or nongay) the meaning of "the immediacy of the postorgasmic period." Unintelligibility seems to be a prerequisite of much social science writing these days, and as a general rule the availability of English translations makes the whole game tolerable (sometimes even amusing); but, in the case of Masters and Johnson, the author notes that some rather questionable assumptions and frameworks have been smuggled into the infrastructure below the surface of all the slanguage.

To avoid lengthening this review beyond the bounds of reason or good tastes, I send the reader to Robinson for the analysis of these pitfalls in Masters and Johnson, noting only that it is well worth the reading (and rereading). Robinson may here, however, be guilty of a slight case of overkill which arises from the place that Masters and Johnson are forced to assume within his

*Continued on page 29*

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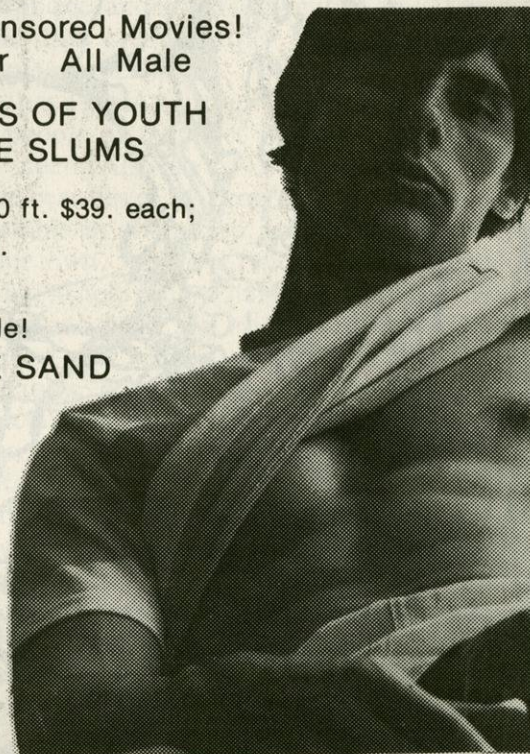
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# GAY ALCOHOLISM; SEEKING SOBRIETY

BY ROGER DURAND

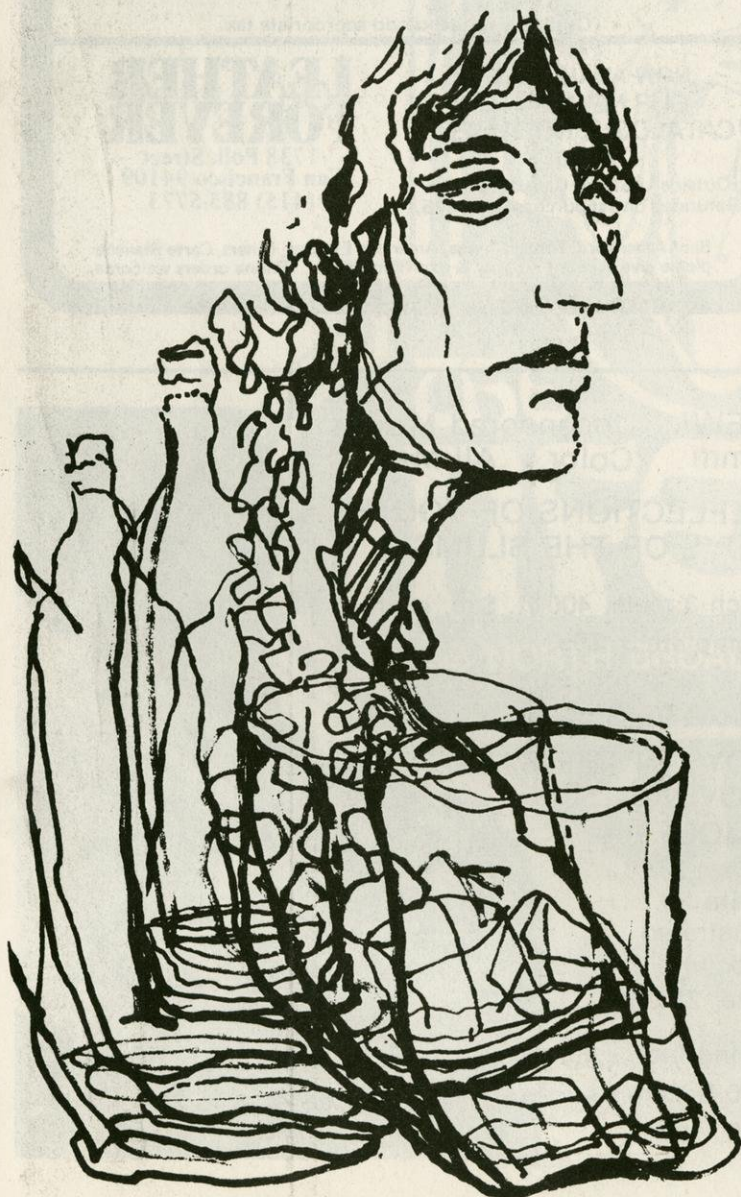
*Editor's note: This is the conclusion of a two part series dealing with gay alcoholism. Part one, Gay Alcoholism: Myths and Facts, appeared in last month's issue.*

Sobriety, like alcoholism, is progressive. Any well-motivated alcoholic probably will do well in any form of therapy. But what motivates an alcoholic to seek treatment?

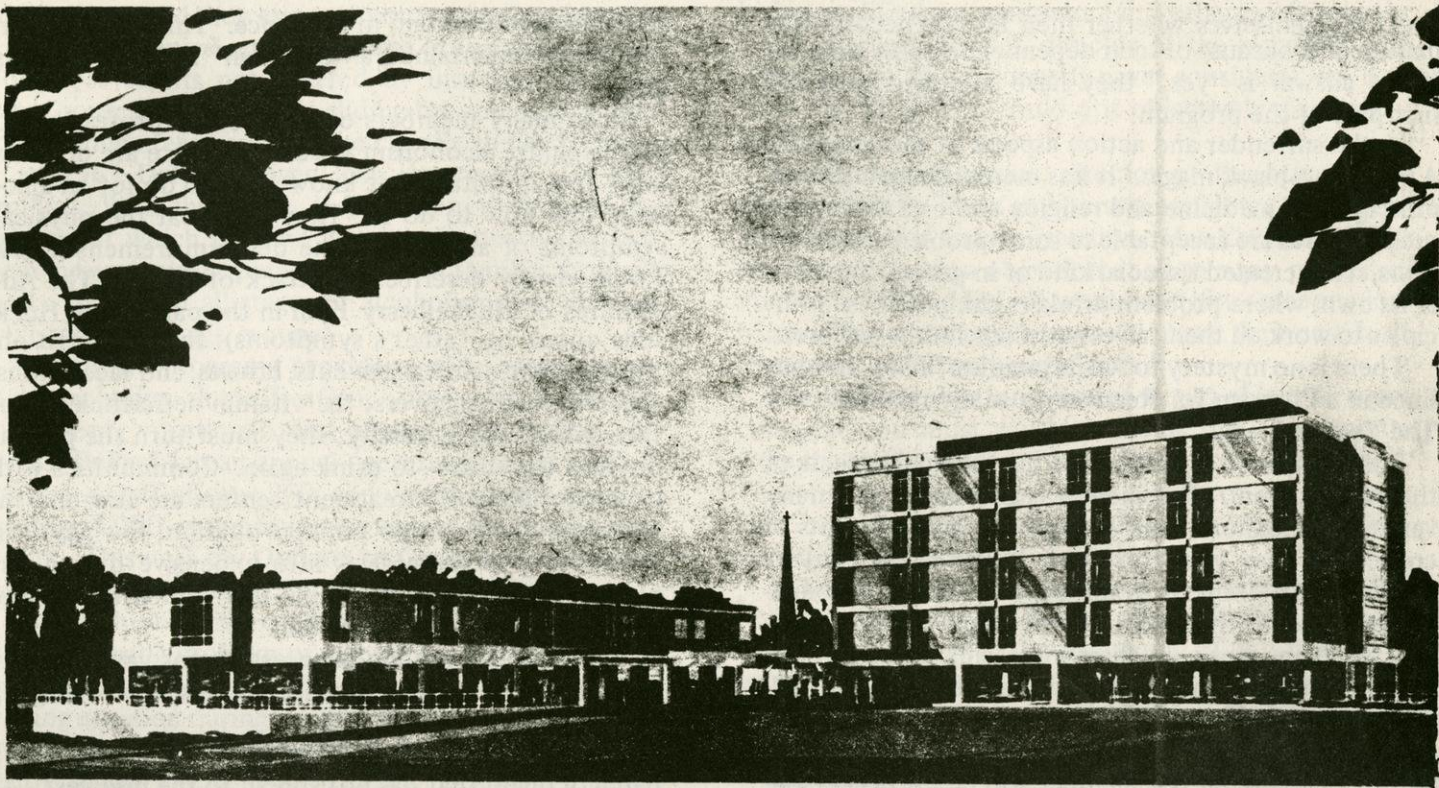
No one will consider giving up alcohol until the pain, anguish, and suffering it causes is greater than the escape it provides. The further down you are on your slide, the tougher it is going to be to come back up again. And you must believe that eventually a life of sobriety, a life of honor, industry, and pleasure can be better and will be better than constantly recurring alcoholic crises.

Sobriety in and of itself—though it has many rewards—is not enough. This is why it is so difficult, so empty, so unrewarding, and really so unnecessary to get and stay sober on your own, without help. Sobriety or, if called by its right name, dryness, is only the beginning. With help, gradually, like a baby learning to crawl, you will learn to live again—really live, perhaps for the first time.

Some alcoholics, after consultation with a physician, are able to take a new drug to help them control their drinking. In Denmark several years ago, it was accidentally discovered that the organic compound tetraethylthiuram disulfide (this compound is called Antabuse) had the peculiar property of making anyone who took it sensitive to alcohol. After medication with this compound, even a small drink of alcohol will result in flushing of the face, palpitation, difficulty in breathing, a pounding headache, a sense of apprehen-







De Paul Rehabilitation Hospital and Outpatient Clinic (left) designed by Darby, Bogner & Irgens, Inc.

sion, and frequently nausea and vomiting. There may be, in addition, an abrupt fall of the systolic blood pressure very like that occurring in surgical shock. The severity of the reaction depends on the dosage of An-tabuse, the amount of alcohol drunk, and the individual. It gives the individual an external control and prevents impulsive drinking.

Is it a crutch? Well, yes, perhaps; but so what? Aspirin is a crutch against a headache; insulin is a crutch for the diabetic; and what, after all, is wrong with a crutch. Indeed, friendship is a crutch, and so is Alcoholics Anonymous, and so can be love.

One can hardly mention alcoholism without **Alcoholics Anonymous** coming to mind as a viable source for recovery. Started in 1935 by two alcoholics (a doctor and an accountant) who were trying to keep each other sober, **Alcoholics Anonymous (AA)** will have one million members some time this year.

It has long been rumored that even in AA in some conservative areas gay alcoholics find rejection. To see that there is some truth in this rumor all one needs to do is walk into the Central Office of the Milwaukee AA. Their attitude toward this writer bordered on boorishness. The Executive Secretary left me sitting in his office apparently deciding that if he stayed away long enough I would reciprocate. Staff members did not care to discuss alcoholism on a sexual preference basis except to point out to me (erroneously) that a local lesbian had recently committed suicide in a fit of alcoholic depression.

However, it is important to understand that each AA group is autonomous and is in no way dominated by community or national offices, the functions of which are to distribute literature and supply information. Gay people can get whatever information they need over the telephone, and in the Milwaukee area, I would recommend this avenue rather than direct contact with the present personnel. Milwaukee, like most larger cities, has a gay AA group and the Central Office will advise people of that fact and the time and place where they meet. (Also see GPU NEWS Directory.)

One of the beauties of the program is that if you don't feel comfortable in one group, you can go to another or start your own. AA is a fellowship of alcoholics who are trying to help each other stop drinking. There are no officers, no dues, and no constitution. The anonymity is not only related to their practice of using only first names, but it extends to their refusal to support officially any cause, candidate, or issue.

AA works. The built-in characteristic of empathy and understanding that one alcoholic who is trying to recover and stay recovered has for another has restored to normal living a large number of alcoholics, gay and non-gay, many of whom had found little or no hope from other therapies.

The program in its simplest terms consists of **admission, surrender, action**. A willingness to admit that he or she is an alcoholic is a first—and for most problem drinkers—a most difficult requirement. To help them in this, AA suggests that the potential mem-



bers ask themselves whether their life has become unmanageable because of their dependence upon alcohol. If the answer is "yes," they have complied with the first part of the program.

In the surrender and action aspects of the program, AA uses no black magic. It has merely shaped proven principles of medicine and religion and cast them into such forms as are acceptable to some problem drinkers. Thus, it has created a special kind of in-group, a society of its own, where problem drinkers can put these principles to work on themselves and their fellow sufferers.

There is no mystery to AA principles. They are outlined in a Program for Recovery, usually referred to as **The Twelve Steps**.

Many initiates at first reject the spiritual aspects of the AA program. For them it is another of the many varieties of exhortation, evangelism, and attempts at conversion they have forsworn. Taken in the context of the twelve point program, they are finally reconciled to it. More than that, as they apply the principles and see them work—in their increasing freedom from fear, resentment, and inferiority, in their growing ability to resist alcohol—they often conclude that "a Power greater than" themselves has, indeed, been at work. Scarcely an AA member will credit his personality transformation and his ability to remain sober as a psychological phenomenon wrought by his own resources. His deity may not be that of the denominational clergymen, but it is one upon whom he can depend and one who works for him. AA members are told to take one day at a time and have adopted the following "Serenity Prayer": **God grant me the Serenity to accept the things I cannot change. . . Courage to change the things I can. . . and Wisdom to know the difference.**

While almost every community has a "mission" to help indigent alcoholics, one organization goes unheralded. Continuing a valuable program started almost a century ago, the **Salvation Army** offers spiritual aid and short-term food and lodging to homeless alcoholics throughout the country. Until the repeal of prohibition **The Salvation Army** offered the only nonpunitive

rehabilitative program in existence. This organization has always maintained a "Christian" attitude towards gays.

Since many members of the medical profession do not recognize alcoholism as a disease, there are distressingly few hospitals that know what to do for an alcoholic and how to do it. They can treat the physical symptoms of alcoholism; the delirium tremens (Mark Twain vividly describes an attack of DT's in **The Adventures of Huckelberry Finn** in the part where Huck tells about his father's symptoms); the malnutrition; the alcoholic neuritis; the cuts, bruises, and lacerations; the dreadful hangovers; the vitamin deficiencies. But then what? Of necessity, they must turn the patient out into the street—to drink again. Communities with exclusive alcoholic treatment centers are few and far between. Contrary to popular opinion, few gays can afford to pop themselves into expensive drying out places. Large cities are filling this void with tax supported hospitals and/or centers.

If unique counseling is necessary for gay drinkers, what are alcoholism agencies in this area doing to meet these needs?

Apparently the Elysian Fields of Gayformia have a patch of blight that has not spread to the midwest. At least not to Milwaukee. Even in San Francisco—a Mecca for gay people and one of the most liberal cities in the country—a study shows that alcoholism treatment centers are inadequate for gay people. This is not the case here in Milwaukee.

Nestled on the far south side of Milwaukee is a community, non-sectarian, specialty hospital devoted exclusively to alcohol rehabilitation and the psychosocial, vocational problems attendant to this illness. Any person with a drinking problem who is in need of inpatient treatment is eligible for voluntary admission regardless of race, religion, national origin, or **sexual preference**. In fact, it is up to you whether or not you let your hair down and once you have whether or not the hair pins will fly. **DePaul Rehabilitation Hospital** is concerned with the treatment of human beings suffering from alcoholism. Only if you inform them after



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In 1967 DePaul moved into its present 102 bed facility. With this move, it began a new phase of development which resulted in a comprehensive service system for alcoholic patients and their families from all walks of life, in all stages of alcoholism, and from a wide variety of age groups.

Treatment programs provide a wide array of services including detoxification, short-term inpatient, outpatient, vocational, and sheltered workshop services. DePaul has an annual operating budget of \$3.5 million, a staff of over 250, and yearly admits approximately 4,000 patients in the various treatment programs. This year the Outpatient Clinic moved into its new \$1.6 million **Allen Bradley Memorial Building**.

How is this hospital dealing with gay people and the ever increasing problem of alcoholism in the gay community? Their overall attitude was reflected by a recurring question during research for this article: "What can we do to help gay alcoholics that we are not presently doing?"

This is not going to be a whitewash of **DePaul Hospital**. It is not a **Disneyland** for gay alcoholics. There are random cases of misunderstanding, fears, ignorance and at least one case of out and out narrow-minded bigotry. There are no declared gays on the staff. It is, rightfully, considered one of the finest alcoholism treatment centers in the country. Since it is used as a model and is in our own back yard, it gives us a chance to see one institution that has not lost sight of the fact that the primary problem is alcoholism. Since they can only arrest that disease, they are not getting out of their expertise and trying to "cure" anything else, let alone homosexuality.

While there are no open gay people on the staff, there are in fact undeclared gays in staff positions. This, in itself, is unimportant. It is important, however, to examine the administration's attitude toward

hiring qualified gay counselors and other professionals.

Mr. Richard Kindel, director of the inpatient care hospital, has "Quite honestly never considered it," and therefore he felt he could not objectively discuss gay staffing.

Dr. Michael Hawkins, director of the out patient clinic currently has a gay person applying for an alcoholic counselor trainee position. Hawkins stated that he, "would have no objection at all to a gay person on my staff." He added, "I would not hire someone just because they were gay, nor would I have their case load comprised of entirely gay clients."

No staff member interviewed would object to a gay colleague and most would welcome one. Comments from the staff included: "I see that as being a vacuum." "I would assist them in every way I could." "There have been times in the past when a gay staff member would have been a great help."

Attitudes towards gay patients vary very little from person to person. Bill Starks, an Alcoholism Counselor, sets the tone with the comment: "I'm not anti any group. That is one compartment of their lives, just as alcoholism is another compartment. I tend to look at the whole human being rather than compartments."

Lurking just below the surface is the disturbing fact that most alcoholic counselors feel that homosexuals automatically need psychological help. The phrase "I can always send them over to the clinic" was uttered by every counselor. While this attitude is disturbing, this whole area becomes very complex and confusing because of the staffing structure of the hospital. I could use reams of paper detailing this issue and most likely the reader would still be confused. Intent is the important factor here and there is no overt attempt on anyone's part to think of homosexuality as an illness. What the staff is concerned with is how a person's feelings toward his or her sexuality is affecting that person's drinking habits. As a result of this article, both Dr. Hawkins and Mr. Kindel are aware of the confusing and conflicting factors revolving around all patients (gay and non-gay) being sent to the outpatient clinic for psychological treatment.



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General ignorance of the gay lifestyle was evident in the suggested alternatives to bars regarding sexual contact. Nobly, almost to a person, they claimed that they suggest **Gay Peoples Union** for contact with other gay people. Interestingly, not one suggested the baths for males and about the only thing that is not served up at the tubs is booze. One client, using the adult book stores as an alternative was subsequently arrested and this hazard is now pointed out to patients requesting guidance in this area. The point is they're trying.

The staff includes two members of the clergy. The Protestant Chaplain, Rev. Edward Eggert, not only serves in his capacity as a spiritual counselor, but aids in alcoholism counseling, and more important for our purposes here gives the only sex education forum. When it comes to homosexuality, Rev. Eggert wants to be a good sport, but he is openly uncomfortable with the subject. Rev. Eggert is one of those people you cannot help but like. His candid views on homosexuality could not possibly harm a gay person. He does not make judgments. The result is that he does not mention homosexuality at all during his sex forum. Mr. Kindel is cognizant of this situation and is not inclined to correct it. However, all is not bleak here. Gays can relate to most of his forum, particularly the parts about the physical aspects of sex. Alcohol doesn't differentiate between the gay and non-gay when it comes to making the penis flaccid or the removal of inhibitions in women. Rev. Eggert is honest and admits it is a subject he "doesn't know enough about," but is trying. Until he can feel more at ease (which I'm sure he eventually will) he refers clients and their questions to less sensitive personnel. His straight-forward attitude was quite frankly, refreshing.

The DePaul staff is unanimously ambiguous as to whether or not the "unique" problems of gay alcoholics require special and/or peer counseling. Mr. Kindel feels that gay patients are "more defensive, less trusting, and afraid of revealing themselves." He did not feel that "peer counseling was necessary."

Mr. Starks felt that "if a person is aware of another's human needs and can relate to that person's needs"... there is no necessity for peer counseling. Mr. Starks is a black, recovered alcoholic and very "aware." He tends to stick to the basic problem of alcoholism and feels if one of his clients is struggling with his (he sees only men) sexuality, he can "always send him to the clinic." If the problem involves drinking he deals with it directly and I might add, effectively.

Dr. Hawkins is of the opinion that "there might be an ultimate disadvantage to peer counseling. A homosexual might make the assumption that every other homosexual was just like himself and treat him accordingly. Just as there are no two alcoholics alike, no two homosexuals would be the same." As pointed out earlier, Dr. Hawkins would not object to a gay staff member and pointed out several advantages including

their ability to share their expertise with other staff members. Dr. Hawkins does not see any major differences between gay and non-gay patients.

Nurses, such as Judy McCullough, deal with all patients equally. "I do not treat gay people any different than anyone else, nor do I find their problems all that different. Straight people feel loneliness and rejections just as often, if not more."

The Clinic also serves as a training ground for graduate students. Enlightened young people such as Paul Szedziewski bring with them that scintillating openness of their age. "One way that contact with gay people is different is that it makes us look at our own sexuality. The gay alcoholic might very well be more comfortable with a gay counselor, but if the non-gay therapist is sincere and aware, the gay patient should have no problem. Chances are you're getting involved with some people who are insecure with their sexuality but then that's not unique to gays."

DePaul Hospital has never had a case of homosexual hanky-panky occurring in the hospital or a case of a patient complaining about overt overtures. The same cannot be said for heterosexual hanky-panky.

Statistics regarding sexual preference are not kept by the hospital, but (judging on the experience of those staff members interviewed) ten percent of their case load would be a "safe estimate." Since many patients may not disclose the fact that they are gay, any concrete figure would be difficult to establish.

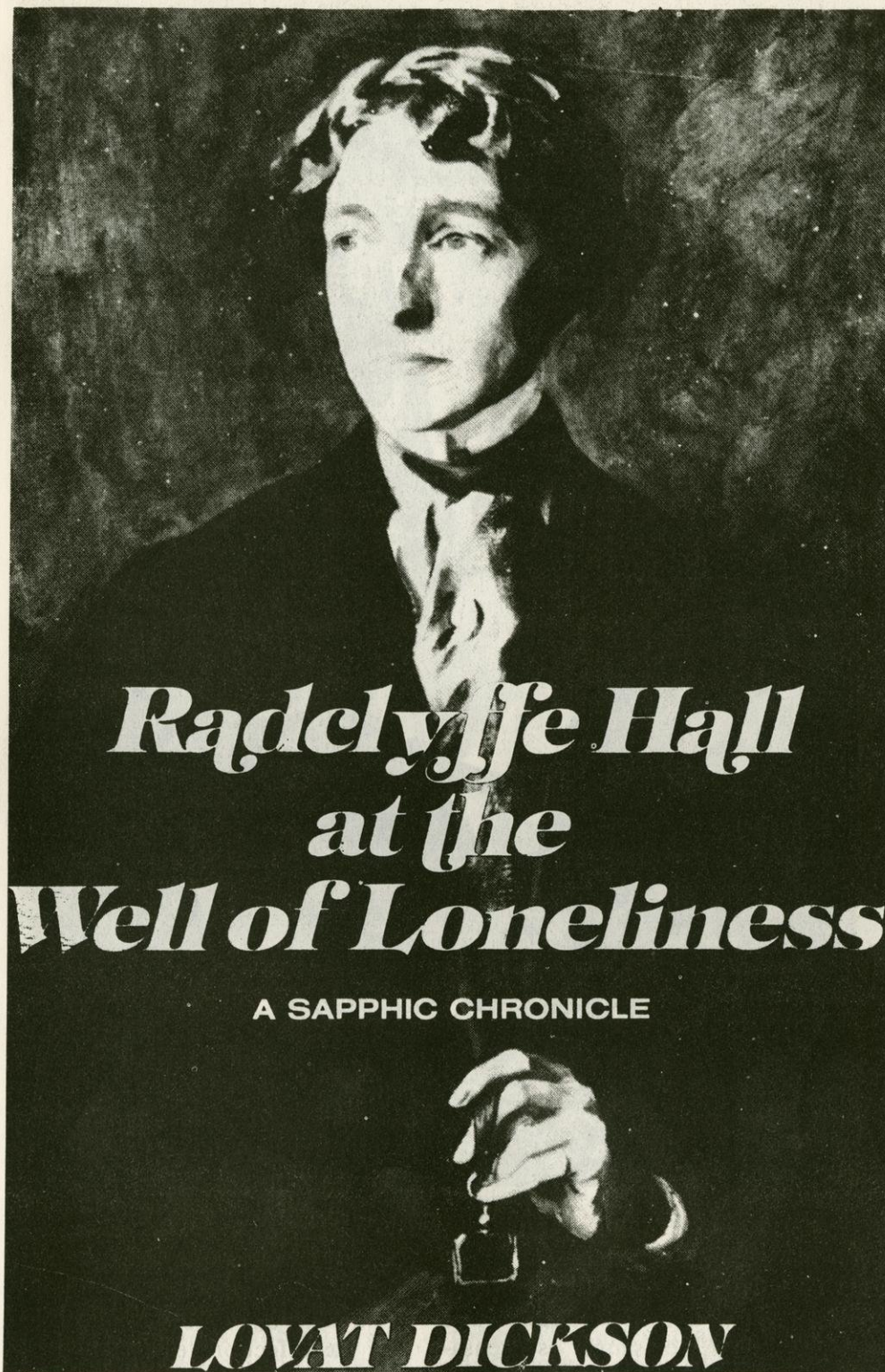
A short word about the undeclared gays on the staff may be in order. While it would be a benefit to the hospital, and perhaps to themselves, to come out of the closet, their job status is not a factor in their remaining mute.

Alcoholism is a human problem. DePaul approaches the problem based on the needs of the individual. The goal of the DePaul staff is to help the patient find sobriety more acceptable than drinking. As a general rule they do not treat homosexuals any different than they do other patients. Their attitude toward gays is excellent. Presently there are no openings on their staff, but I would not be surprised if the next vacancy were to be filled by a competent open gay. Gay alcoholics have in the past, are presently, and will continue to receive treatment for their disease in one of the finest treatment centers in the entire nation.

I would like to publicly thank LaVerne Ihm, De Paul Director of Public Relations Development, for his total cooperation and assistance during this project.

On my last trip to the hospital to complete the research for this article, I sat at the base of the statue Man Helping Man waiting for a ride home. Several gays passed and greeted me cheerfully. Two left the building, smiling, arm in arm. Once outside they turned, waved and skipped toward their car—hand in hand and sober—well done, DePaul.





# *Radclyffe Hall at the Well of Loneliness*

A SAPPHIC CHRONICLE

**LOVAT DICKSON**

**REVIEWED BY  
DONNA MARTIN**

Radclyffe Hall at the Well of Loneliness, by Lovat Dickson, Charles Scribner's Sons, New York, 1976. 231 pp., \$7.95.

Radclyffe Hall—a name familiar to nearly every lesbian: for decades her novel, *The Well of Loneliness*, was the one book that, eventually stumbling upon, the lesbian could relate to and perhaps learn from. For most lesbians today, however, it has retreated to the status of a period piece, portraying as it does not only an unbelievably oppressive state of societal scorn toward homosexuality, but also a constricting conception of the lesbian as victim of God's malevolence (a "trick of nature") and as fixed in rigid roles apeing the heterosexual world.

While acknowledging Radclyffe Hall as a kind of prophet crying in the wilderness, most contemporary lesbians, liberated in so many ways by the combined impact of the feminist and gay liberation movements, probably also feel distinct embarrassment over her unenlightened conception of lesbian identity as well as from the distinct eccentricity of the author's own assumed masculinity. Most now feel comfortable with themselves and their sexual preference—and damn the world if it doesn't approve! They feel free to choose whatever variety and mix of masculine and feminine identities that feels right.

So the publication of this biography of Radclyffe Hall is perhaps timely, affording us as it does an opportunity to be transported back to another era—a time when homosexuality was generally abhorred as the unmentionable transgression of all that was right and decent. From that perspective one can perhaps better understand this strange heroine and assess her achievements: has the world indeed changed, hopefully for the better, because of her crusade?

Born in 1880 and christened Marguerite Radclyffe Hall, she grew up in an English upper middle class family of substance. But hers was a lonely and alienated childhood, for the father she admired and loved from a distance had abandoned his wife before Marguerite was born and she saw him but rarely thereafter.



Her mother, like Steven's mother in the novel, was a silly, vacuous, vile-tempered woman from whom the young Marguerite felt totally estranged. In 1898, however, her father's death of tuberculosis released part of her inheritance and, financially independent now, Radclyffe Hall was finally able to leave the tumultuous household of her mother and stepfather, the musician Alberto Visetti.

Availing herself of this new freedom, she took a house of her own in London, traveled to both Germany and America where she engaged in various amorous adventures with young women, and began fashioning the persona that was to cause her to stand out even in a nation which traditionally has fostered, even cherished eccentrics: she began to dress and swagger like a man and to smoke cigars. As the years passed, she assumed more and more of a masculine image, finally cutting her fine blonde hair very short and wearing men's hats, jackets and ties. What saved her somewhat and made her in her years of fame actually somewhat intriguing and attractive, rather than repulsive, was her slender figure and finely chisled, handsome face.

Radclyffe Hall's passionate activities in these early years were the hunt and music (a love she shared with her father.) Out of the latter interest she launched herself into an intense effort at poetry writing, originally to provide words to songs she wanted to compose for the piano. Over the years she published a number of volumes of poetry, many of which were well received; indeed a number of her poems were set to music by others and so she became something of a figure when they were taken up by European concert singers and reprinted as sheet music.

But it was the first volume, published in 1907, that was especially important to Radclyffe Hall, for it brought her to the attention of Mrs. Mabel Batten, an Irish beauty with a well-trained mezzo-soprano voice whose husband's money enabled her to be of help to young musicians of



Radclyffe Hall and Una Troubridge in 1931. (photo John Freeman)

promise. In Mabel Batten, Radclyffe Hall found not only a patron, but the first woman who responded to her ardor, not simply as a sensation-seeker later racked by remorse, but with the totality of her entire self. Here finally was a woman—and one of great culture and sophistication besides—with whom there was the deep satisfaction of shared fulfillment. George Batten, then aged 75, very accomodatingly took himself off, and Radclyffe Hall took his place at 59 Cadogan Mansions.

There for the next ten years, she lived with and loved her Ladye (as she was affectionately called), turned herself even more devotedly to poetry, and had some of the rough edges of her personality refined in the cultured atmosphere of her drawing-room (the scene of much artistic outpouring). It was also during this period that through Ladye's influence (she had been born a Catholic), Radclyffe Hall was received into the Cathloic Church.





Una Troubridge in 1915 at the time of her first meeting with Radclyffe Hall.

By 1915, however, the relationship of these two fascinating people had come upon troubled waters. John (as Radclyffe preferred to be called) was 35 and at the height of her physical powers and attractiveness, while Ladye was 58 and in failing health. They were, therefore, forced to live very quietly, which, in spite of John's devotion, was difficult for her: to the problem of sexual frustration was added the fact of John's quick temper, an enduring and alienating personality trait throughout her life.

Then in August of that year, on a warm Sunday afternoon, she and Ladye went calling on Mabel's cousin Lady Clarendon, and in her drawing room encountered a slender, attractive, troubled-looking young woman, Una Troubridge. Una, 28 at

the time, had spent two miserable years married to a kind, middle-aged widower, Admiral Troubridge, and she had come to an understanding of her sexual antipathy to men through consultation with the highly-recommended Dr. Crichton-Miller. Not at all surprising then was Una's electrifying response to Radclyffe Hall's piercing gaze in that quiet drawing room. The current that began flowing between them almost immediately was the seed from which grew a relationship that was to last for the rest of their lives.

Throughout that fall and into the winter and spring of 1916 they carried out their guilty courtship, going on many long walks together and managing an occasional overnite excursion. Then, one evening in May, after a quarrel between Ladye and

Radclyffe over dinner, Ladye rose from the table and fell unconscious to the floor. She had had a massive cerebral stroke and after lingering for nine days, died without regaining her power of speech.

So, providentially it seems, the lovers were now free. But Radclyffe scourged herself with guilt and grief. She reproached herself for having neglected Ladye in the final months of her life and for those final bitter words which they had exchanged at the dining table. She almost turned from Una, the new lover who was to inherit Ladye's place, but could not in fact absent herself altogether from her who had now become her sole solace.

Instead she sought a sort of expiation from a source that might well strike us as surprising—namely, the attempt to communicate with the dead through the agency of a medium. Under the guise of legitimate scientific investigation (and thus sanctioned by the Catholic Church), Radclyffe Hall and Una thereupon launched into this pursuit with all the zeal of converts. They were engaged in this activity for years, associating with others similarly interested (for example, W.B. Yeats) and working with the prestigious **Society for Psychical Research**, to the Council of which Radclyffe was in due course to be elected a member. But the energizing motive remained the same—the great longing to hear Ladye's voice across the void assuring them that all was forgiven, that she had not died with great unhappiness while Radclyffe and Una were discovering their great love for one another.

The years after 1918, when Una finally legally separated from her husband and gained custody of their daughter, were busy ones for Radclyffe Hall and Una. They made a move to a house in the country (the first of many) where Una kept house (and took care of a tribe of irritating dogs), Radclyffe continued to write and work on her spiritistic interests, and they hosted a variety of visitors. Among them was a group of women



friends, well-born, intelligent, good-looking and witty: their names, their love intrigues and spats, their fun together float through the pages of Una's diary. When Una and Radclyffe were in London for Council meetings, the group got together later and, in the relaxed post-war atmosphere where anything was accepted, went dancing together at various clubs. Often joining this fast-paced group were visiting American artists, such as Tallulah Bankhead who seemed to prefer them to the company of men. It's interesting to note how tolerantly the sight of women dancing together (and a rather bizarre-looking group they were) was received then as compared with the moral reaction that greeted Radclyffe Hall's novel at the end of the decade.

By 1921 Radclyffe, who hadn't written anything since 1915, was feeling the need to express herself and to speak for the afflicted. She joined the P.E.N. Club (an international writer's group) and began meeting well-known writers. And in

the following years, on good advice that she could write novels, did in fact create a number of well-received and widely read books. Indeed, one of them, *Adam's Breed*, was notable for winning two important prizes in 1927—the *Prix Femina* and the *James Tait Black* prize for best novel of the year.

On the heels of the success of this novel, Radclyffe Hall began discussing with Una her strong desire to write a novel, accessible to the general public, through which, by presenting the plight of her fellow-sufferers sympathetically, she hoped to be able to help them. She began taking notes for *Stephen* (as it was originally titled) in July of 1926, completing it in April 1928 (by which time Una's suggested title, *The Well of Loneliness*, had become affixed to it.)

The story is about Stephen Gordon, only daughter of affluent country gentry whose dearest desire is a son—thus the masculine name and upbringing which only serve to reinforce her masculine build, manner-

isms and abilities. Her preference for women flowers early in life with an infatuation for a female servant; at 20 she becomes taken with a neighbor's wife, a situation which eventually explodes, causing Stephen to leave home; and then during World War I, as an ambulance driver she meets and later establishes a relationship with Mary, a co-worker. The novel ends, however, with Stephen's losing her to a man, thus being left once again to loneliness.

*The Well of Loneliness* strikes us today as exceedingly tame—there isn't an obscene word or explicit love scene anywhere; as somewhat verbose in parts—in vogue with much popular fiction of the 20's; and as singularly old fashioned in its depiction of Stephen's scrupulous morality, leading as it does to her loss of Mary. Indeed, while greatly autobiographical, its announced intention was not to show the pleasures of homosexual love, but rather the pain necessarily endured by those doomed to fate.

Nonetheless, shortly after its publication in July 1928 by Jonathan Cape, the book was ordered withdrawn from the market by the Home Secretary. The publishers had no recourse but to defend it in Magistrate's Court, where in due course it was declared obscene and ordered suppressed by the Chief Magistrate of London, Sir Chartres Biron. These are his words:

A book may be a fine piece of literature and yet obscene. Art and obscenity are not dissociated at all. . . I have to consider whether its tendency might be to corrupt. . . In the present case there is not one word which suggests that anyone with the horrible natural tendencies described is in the least degree blameworthy. All the characters are presented as attractive people and put forward with admiration.

Sir Biron's guide in this matter was the antiquated Obscene Publications Act of 1857 whose only criterion of obscenity was whether a work tended to impel toward vice the immature or weak-minded. If it did, that was the end of the matter. No other evidence was permitted,

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neither that of the author, nor that of fellow artists attesting to the artistic quality of the work. Completely excluded therefore was a large group of literary stars, unparalleled in prestige until the trial of **Lady Chatterly's Lover** 22 years later, who were waiting to testify in its favor. Today that courtroom drama, only some 50 years in the past, seems light years away, for now literary merit is admissible in obscenity cases, and the criteria of corruptibility have so narrowed that any work with the least shred of social value is accorded judicial blessing.

In December an appeal was made, but that too failed. However, things were not all that black. There was an increasing demand for the Pegasus Edition in Paris, a French translation was in the works, as well as an American edition. Then on April 19, 1929, after a vigorous and skilled defense of **The Well of Loneliness**, the Court of Special Service in New York handed down its judgment that "the book in question is not in violation of the law."

The following years were at first good ones for Una and Radclyffe: they enjoyed the fruits of fame; they traveled widely and lived abroad for long periods; and they socialized with many new and old friends, including the group surrounding Natalie Barney and Romaine Brooks in Paris. Then gradually, their life became more solitary—many friends dropped away—and in large part because Una was sick so often, the couple was becoming somewhat alienated from one another. Una noted what she called "hunting vein" in John's eye and sadly, but perhaps inevitably, another woman did enter the picture. Her name was Evguenia Souline, a rather plain-looking Russian young woman hired in 1933 as Una's nurse when she came down with enteritis when on vacation in France.

Radclyffe was immediately smitten, and for the next nine years this moody, unstable and uncultured woman was to hold her in thrall. Una protested mightily of course, but

could neither forbid the affair, nor let her dear John go. So she continued to put up with an often intolerable situation, one which at times involved their living together. In 1936 Radclyffe fell ill herself and gradually became more and more incapacitated with relentlessly spreading cancer. Finally in 1942 Evguenia abandoned her, and it was the faithful Una who attended her beloved until her death the following year.

Clearly we should be grateful to Mr. Dickson for the fine job he has done in presenting a detailed life of a truly courageous, if somewhat idiosyncratic pioneer in the never-ending crusade for personal freedom. True, Una had written a biography of Radclyffe Hall in 1961, but it is quite limited in scope and marred by an unfortunate reticence and stiffness in characterization. Interestingly, the author became acquainted with Una after World War II, and it was she who urged that he write the official biography.

Yet it is clear that Mr. Dickson never really overcame his early neg-

ative conditioning to variant sexuality in general and to the flamboyantly eccentric form it took in the case of these two women in particular. Thus the reader is frequently shocked and dismayed by opinions that were understandable fifty years ago in the prevailing pall of ignorance and sexual chauvinism, but which today are intolerable.

Most notable is Mr. Dickson's uncritical appropriation of two of Radclyffe Hall's culture bound opinions; her view of herself as a "congenital invert", that is, as one totally alien from the normal range of human sexuality; and her conviction that the inability of homosexuals to have children, that is, to "create", in separating them from the "life forces", results in an inevitable sterility and frustration in their relationships. Considering the large strides made during the last century in sexual knowledge, as well as the great changes in sexual mores, the temptation is less to castigate the author, than to laugh at his naivety and ignorance.



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## LOVERS

"You hurt me"

"You hit me"

They hurtle cruel bottles  
from battles long past,  
cross purposes crashing,  
aches ancient from hurting.

"I'm bleeding"

"You cut me"

Full gorgon guts  
bloated to fusion  
fill flagons with clots  
all their lots unfulfilled.

Untying impossible,  
severing hearts,  
snarls hacking away with a butterknife.

"I hate you"

"I loved you"

Both feelings the same.

Heat boils through their arteries,  
fries up their veins.

And still,  
unnamed turmoil  
curls round in their brains.

With vague desperation

With vague desperation

they seek one Gibraltar,

one truth upon which to trust their grip.

Reach through the dark  
to find only each other —

and slip back into relationship.

## STRAIGHT AND HIP GOURMALES AT SANDOLINOS EATING BRATWURST

Greasy gumbo  
belching orders  
coarsely undefined by Being.  
Childish gorging on your greatness  
smearing  
sneering  
snorting globules.

Just because your hair is long  
you think you are a hotshit, Mister.

Stuff your sausage casing carcass.  
God, I want your prick to choke you.

## CLOSET

Your well-kempt self  
screams,

"Terror!"

"Faggot!"

how i'd hate  
to own your nights

## FLUID YOU

Disturbing.  
Waving ebb  
stress tides  
swirl uncharted  
new  
strange  
I cannot hold  
walled water  
Fingers spread so wet  
and lost  
within your depths.

## BUSINESSMAN

Bristle bristle  
prick prick  
brittle barter  
Tic Trick.  
Fixate fixate  
break fake  
Falter fumble  
sick ache.  
Blind mind  
unkind.

Don't find.  
Hide, child,  
Hide.

# Poetry

## DREAMER

She came to me  
one silver night  
Touched

No hope had grazed,  
broken skin  
bled my bright pink promises

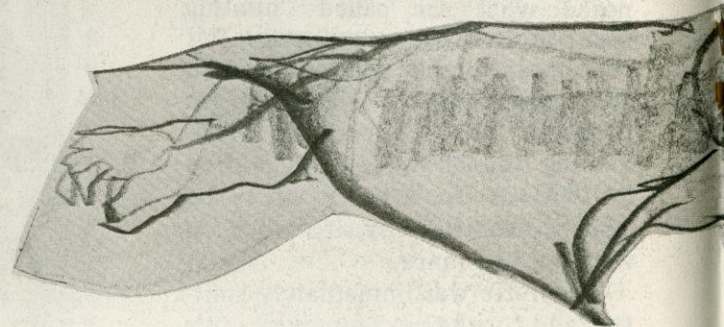
She crossed  
my unsought territories  
arrow  
slicing slivers  
from an isolated heart

Transparent flakes  
Snowdowns drifting  
swirl away  
Such beauties

Her thoughts found mine  
They mingled  
Sharp  
Direct  
we joined  
Fiercely dancing  
leaping fire  
Daring those where hell is not

Hovering before our plunge  
the storied spires  
consumed with love

Loretta Lotman, after more than 3 years as a gay media activist in Boston and New York, is now a freelance writer specializing in gay and feminist material. A self-proclaimed "short Jewish dyke from Chicago," her writings have appeared in *The Village Voice*, *In Touch*, *SoHo Weekly News*, and *Boston's Gay Community News*. She has also written two plays, *Pearls that Coalesce* and *Trans-Lesbianic Follies* and is producing an evening's entertainment, *Something Hopeful*, for this year's Gay Pride Week.





by **Loretta Lotman**



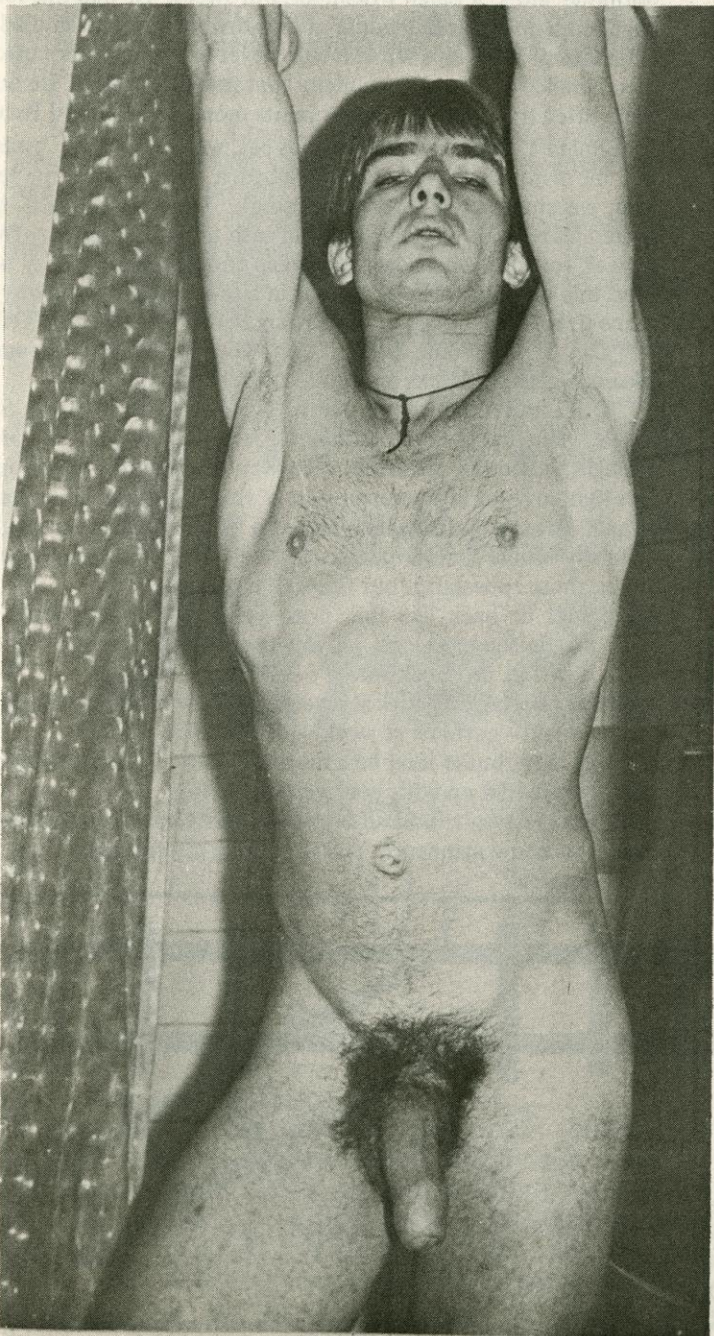






# eggs over easy

## fiction by J. D. Butkie



"...So he stumbles in without rapping, as usual. I even had designed a pretty sign in red and white—PLEASE STOP AND KNOCK FIRST—and the asshole in his flayed underwear finds me bleeding. Rick, a really neat friend at school, gave me this tube of Preparation-H, for services rendered. Well, he pitied me, what with piles and at sixteen. Oh, Rick, what a hunky number: a senior goin on to college, basketball player on the "A" squad, uncut. Glorious, and he always paid one way or another. Never found out exactly why.

"But anyhow, my dad walks right in and sees the sheets spotted dark red and me with an empty tube, tryin to squeeze something from it somehow, and he's shakin all over. Honey, he shouts through the drink—he screams he knows what happened and wants to know whose dong it was this time. He wanted me to snitch, to be a tattle-tale.

"Well, I threw the goddamn empty tube at him and hit my target, right below his eye. And he starts bitchin he's gonna show me all about pain, grabbin me by the hair. (I had the loveliest looks then, babe—so silky—but I had to shampoo and brush so often. . .) So then I try to slap him hard but keep on missin the old man. And, get this, he manages to pull out a hard-on. He keeps a grip on my head with one fist and starts stroking this fuckin hard dick with the other.

"Hell, boobsie, I take a look at this fifty-one year old alkie mumbling something or other, smirking and rubbin his peter harder and harder, and decide enough's enough. This kid has had it. So, with my knee—this one, with the chickenpox scar on it, it's never gonna fade—I jerk right up into the mother-fucker's crotch. Did he howl! And I had a chance to slip loose from that grip. And then, I kick the bent-over drunk right onto my own messed-up bed. All I could think of was this one scene from *The Three Stooges*, remember them, honey, this scene where Moe really lets Curly have it.

"I take off, do I ever take off. Knew Hank, a bartender at *The Tingler*, (a downtown fag hang-out) would put me up, or put up with me, for the night at least. He grooved on me—said I had the fastest and hottest lips and tongue. I could get into



The Tangler with no sweat and get served; the management liked to have 'young things' mingle with the older guys. And the super groups there—a lot from New York. What's the matter; why you smilin? What are you thinkin of?"

"Does it matter. . . I just feel like smiling. . . you remind me of. . ."

"Anyhow, Hankie (my pet name for him) takes me in, and he digs French action and j/o. So my problem gets solved, and my ass gets a chance to heal for a while. But then, pet, wouldn't you know it, Hank hears from this former 'love of his life' in Denver, and he decides to pack up and fly off to Colorado. Giving me a whole week's notice to get out.

"There was no way I was goin back home, not to that dump in Southie. I got spoiled with all that Beacon Hill livin. Hank had extra cash comin in from somewhere, but I didn't want to seem nosy and ask how he got the bread for such a high class pad. He had his very own bar too, right in a corner of the living room. So I shut up and party, party, party. Booze, hash, libriums, valiums, acid, speed—the whole scene. Hank gave me an allowance even. What a Daddy he was.

"But before hitching from Boss-town, I sat down with a stack of old copies of *The Globe*, *Time*, and other handy items. Like one of those 'pro' ransom note writers ya see on TV sometimes, I made my dad a juicy note with cut-out letters of all sizes. What a blast—it went:

DEar alBi,  
I kNOW All abOuT YouR COcksuCKING sON,  
tHe quEER. he blew 7 Of US lASt nighT. he  
ATe my dirTy aSShoLE Too. WHat a kId.  
a FriENd

See, this is how it looked, well, something like it anyway. Baby, you'd better get a new Magic Marker soon—this poor thing is runnin dry.

"Sent it off special delivery. Imagine his face, that is, if he was sober enough to read. Ya see, only Dad's close buddies called him by his nickname, Albi. And he musta been goin nuts wonderin just who really did know all about his youngest, that queer offspring.

"More of that wine? Thanks. Umh.

"After I mailed my *Love Note*, I hoofed it back to Hank's two bedroom, packed *Only The Necessities*—would ya believe that included my complete collection of Babs Streisand albums. . . I have every single album put out by her. Tied my dead brother's suitcase together. . . Terry got zapped in 'Nam right at the start of it all. Anyhow, I leave the apartment, writing no note for Hankie, and start to use my thumb. No weather problems, thank God; it was the middle of May. But my springtime

allergies start up! What a bummer.

"But did I hook up with some dreamboats along the way, let me tell you—oo la la! But, to be perfectly honest, there were some duds too. This one black dude picks me up off the Interstate outside Scranton, Pennsylvania, asks me where I'm headin and I say, *Lead The Way*. Learthur takes me all the way to St. Louis, drops me off at the Arch, handshakes me a sweaty twenty, throws a kiss good-bye. What a crazy femme! I had to fuck his flabby ass at some Holiday Inn in Illinois, and all the while, pretending (with my best southern accent) that I'm a horny Georgia State Trooper with some time to spare. God! What a fantasy trip.

"But there was this blond guy, a hustler—his name was Lonnie, Lonnie T. Briskin, Jr. Oh, he was blue-eyed, hairy-chested (that's a fetish of mine and boy, the good Lord sure supplied you enough too), endowed like a gorilla with daily hormone shots, a Satan worshiper, but sweet. He had this real large room in a boarding house in Mid-town where the landlady (this skinny Jehovah's Witness who never gave up on her customers) made food taste so raunchy that my buddy and I ate out more often than not. At burger joints mostly. . . The Red Barn, McDonald's. When we did stay in to eat, we both got the 'runs,' and me with my delicate rectal condition, sweetie. Let me tell you, we stocked up on Pepto-Bismol. Lon was so cool—he shared his regulars with me, so I had cash to pay the twenty-five a week for room and board plus keep enough stashed away behind this old wall calendar so that in a few weeks I could buy a plane ticket—First Class—to San Francisco. *First Class on TWA*.

"Can I have some beer? Yeh—your brand will do—and please, a glass. . . thanks so much—I feel like royalty.

"O.K., but Lonnie tells me he's gonna stick it out in St. Louis. But he went to Lambert Field with me in the limo though, to see me off safely. He even gave me this big sloppy kiss right in front of a young priest in this absolutely crazy long brown gown. Well, believe me, the padre blushed so much, specially when Lonnie decided to slap at his ass (somewhere under those robes) after our farewell buss.

"Don't lie back like that now—you'll fall asleep, and I'm still not finished. Aren't ya interested in me enough? You were down at the Cockpit.

"But I gotta be at work at seven tomorrow morning, Chuck."

"Big deal—'gotta be at work'—just listen."

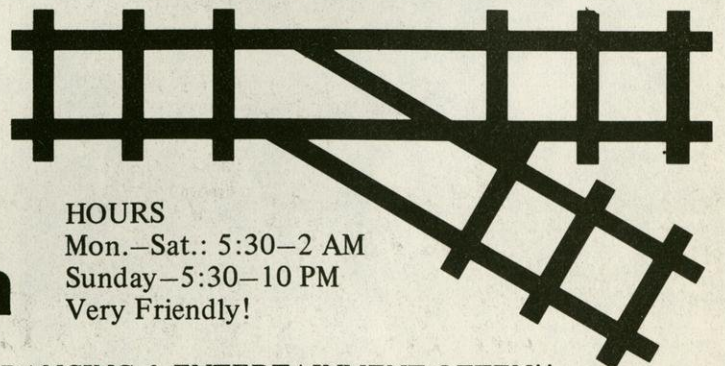
"All right, but at least be a bit more quiet. Kyle's tired, and you'll wake him up with your yelling."

"Hon, I haven't finished my story, and it's rude to interrupt. Don't ya know manners? You're hurting my feelings."

"So sorry!"

## The Side Track

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"Have any dip?"

"No."

"Oh. . .too bad, so anyhow, I get into Frisco and take a room at the Y on Turk. Hell, only six bucks a night. You know, that's not bad at all. Now, it's not the Y at the Embarcarado, but the one down in the Tenderloin."

"Yes, I know which one you mean. I spent some time there once, it. . ."

"I check in, quickchange into my St. Louis hustling gear and get right down to business. No foolin around for this little go-getter. And I find a clean spot by Hastings—off Union Square. Well, one of the first guys I meet there to talk about the whole scene in the City turns out to be from Amherst. His daddy and mommy teach college back there. It was just so good to be with somebody from back home. Hold on. . .be back in a sec. . . gotta take a leak."

"Come on now, Chuck, I need some rest."

"Back. Now, how about some more of that yummy beer? I think I saw three more in the fridge. . .I peeked. . .can I have them? Pretty please?"

"All three?"

"Gracious, yes. I can handle it. Not like some people. My goddamn father pukin his guts all the time in the kitchen sink, and you fallin asleep after only two drinks."

"Listen, Babes, I'm going to sleep, whether you like it or not. Wake-up time here is 6:15."

"Poor dear. Let me kiss where it hurts. MMM—how many babies could this make tonight?"

"Too many to count now. Maybe tomorrow morning, if you behave. . .Sweet dreams; don't let the bedbugs bite."

"This one guy, a slob from some suburb of Philly, was it Media?, gives me my 'movie money' plus a five tip for a fistfuck."

My first time at it; I thought I'd hurt him somehow, what with my own personal problems. But variety is nice, I guess. At least, he said so. Turds all over the spread! And him moanin for me to rim him. No way. I mean, there's **No Way**.

"Shut up, you're going to get Kyle mad, and he'll take a swing at you. It won't be the first time."

"Beer's all gone, and hey, this bottle of (how do you say this German name) is empty too. Any more of this white wine? . . .Shit, the **Hospitality** of this place!

\*\*\*\*

"Fifty bucks at least for another one, and I don't get paid for another two weeks yet."

"Why not make the 'little darlin' pay for it. The fucker kept me awake most of the night with his grand exploits."

"Hey, Kyle, I'm so sorry. I tried to stop him, but the guy wouldn't shut up."

"It'll never dry today—drizzling right now, foggy. Just look at it. . .ruined."

"He made sure you wouldn't be forgetting him for some time."

"And this guy, **Chuck**, didn't want to go this morning—he tried to nudge in beside you on the sofa-bed before I got him dressed."

"Bastard. . .I'd have massaged his piles. To piss over half the mattress. . .kind of looks like a giant moth to me."

"And you know what **Chuckie** said when I splashed him in the face with a Dixie cup of water. He glared and made a face at me, as if I did it. Told me he'd never sleep with a stranger again, except for customers able to pay in advance and not taking up so much of his time. Wanted some sausage and two eggs over easy."

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# HERE&THERE

**Los Angeles, CA**—City Attorney Burt Pines announced that he would not prosecute those arrested at the April 10 "slave auction" raid. District Attorney John Van de Kamp had earlier announced that he was going to prosecute four of the 40 arrestees on pandering charges.

*The Advocate*

**London, England**—All over Europe, scoring a soccer goal provides an excuse for butch young men to hug and kiss their teammates. The English Football Association has a move within it's ranks to stamp out this delightful practice. They have drafted a new set of on-the-field standards of player behavior barring such overt "demonstrations of pleasure." Agreeing, the London press called the soccer byplay "something that British footballers learned from the foreigner."

*Gay News*

**Springfield, IL**—Legislators from both sides of the aisle have introduced four bills into the Illinois House of Representatives to prohibit discrimination against gay people in the areas of housing, employment, and public accommodations.

Action on the measures can not be taken until next January.

*Gay Life*

**Madison, WI**—Repeal of state laws prohibiting sexual activities between consenting unmarried adults was recommended by a subcommittee of the Wisconsin Council on Criminal Justice.

By a unanimous vote, the subcommittee voted to recommend that by 1979, such private sexual conduct should be legalized and imprisonment penalties for public sexual conduct should be deleted from the statutes. Fines would be retained for public sexual conduct.

Included in the motion was legalization of fornication, adultery, sexual perversion and cohabitation.

*The Milwaukee Journal*

**Lancaster, PA**—A performance of John Updike's play **Buchanan Dying**, and a party held afterward at Wheatland, Buchanan's historic home, was zapped by Members of Gay United Lancaster. Buchanan, this nation's only bachelor President, has often been reputed to be gay. The group wearing huge buttons reading "Was Buchanan Really Gay?" hoped to draw attention to the widespread silence on the role of homosexuals in our history.

*Gay Community News*

**New York, NY**—The National Coalition of Gay Activists continues it's plans to hold massive demonstrations against the 1976 Democratic and Republican conventions. President Morty Manford said, "The National Coalition of Gay Activists is now reaching out to gay individuals and organizations numbering in the tens of thousands for the purpose of holding militant, non-violent demonstrations at the conventions because otherwise our voices could not be heard and the plight of our oppression would be allowed to blend into the fabric of American life." Two objectives are underway now: fund-raising and outreach. For more information write PO Box A-711, Grand Central Station, NY 10017

*News Release*

**Pittsburgh, PA**—The Bishop of Pittsburgh recently removed "priestly faculties" from Rev. Richard Ginder, the controversial priest whose book, **Binding with Briars: Sex and Sin the Catholic Church** (see Jan '76 GPU NEWS). Ginder will no longer be allowed to say mass, hear confessions, or preach sermons. The Bishop's action followed Ginder's appearance on a nationally-syndicated television program where he promoted his book and reiterated the views expressed in it.

Sales of the book have been disappointingly small and Ginder's future plans, if any, are unclear.

*Gay News*

**London, England**—Jeremy Thorpe, leader of the Liberal Party, stepped down after nine years of leadership amidst allegations of homosexuality. Thorpe has denied charges that he had a sexual relationship with a former model, Norman Scott.

Many Liberal Party members felt he could have avoided the whole mess by simply stating that his party believes that sexual relations between consenting adults is a personal matter.

*News Release*

**Jay, OK**—A father of 16 children who pleaded guilty to committing incest with two of his teenage daughters won probation of a two year sentence—partly because he was hard working and "performed a good public service to the community by delivering the Tulsa Daily World promptly." The judge remarked that incest was "a family affair and not one of great community concern in the protection of the public from danger."

*Playboy*

**Joplin, MO**—Only after threats of legal action, and then only on a "one time only" basis, would the **Joplin Globe** run an ad which advertises the local gay organization, **Pride**, as well as **Gayline**, a free telephone referral and crisis help.

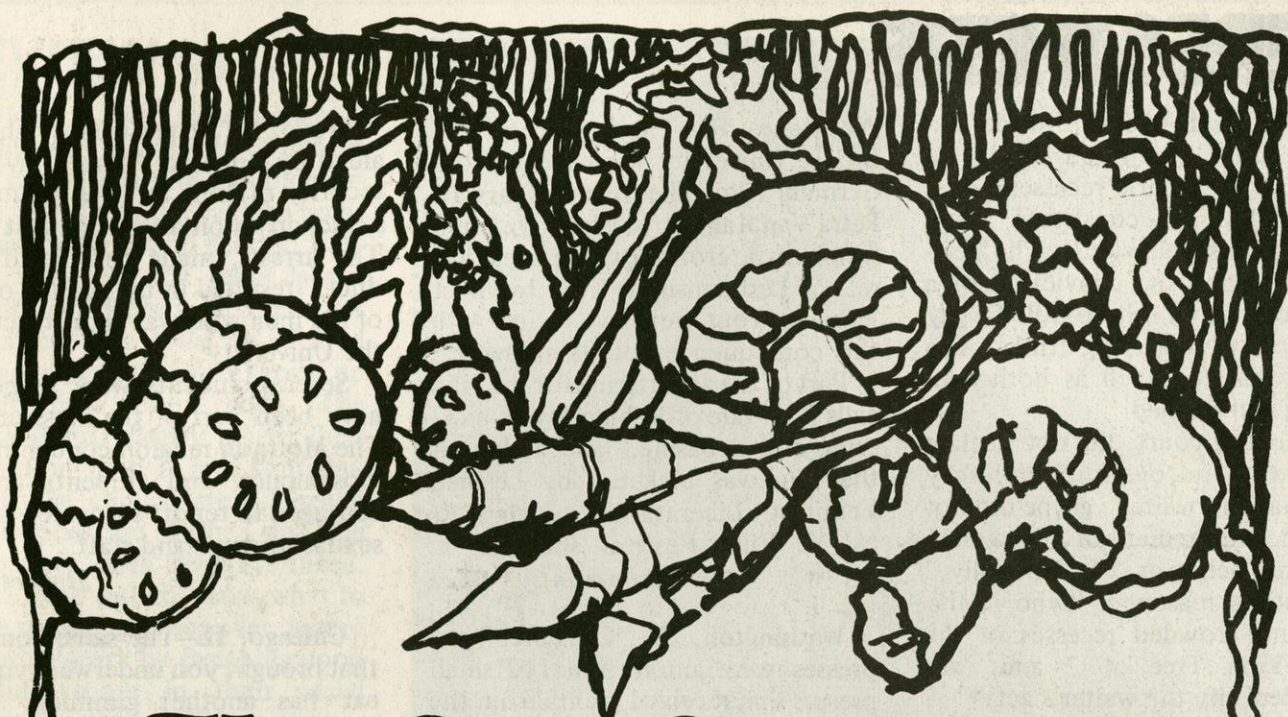
**Pride** is fighting this policy. Anyone interested in helping or working with the group should contact: Michael Shater, Pride Legal Fund, 207 W Fourth St., Joplin, MO 64801

*News Release*

**Washington, D. C.**—Speaking before the Washington Press Club, Dr. Margaret Mead, said homosexuality appears to be increasing because "we decided we don't want so many children." Not one to be stodgy, the nation's most famed anthropologist added that homosexuality is a "perfectly good choice" for some, saying, "I think extreme heterosexuality is a perversion."

*The Advocate*





## • The Gay Gourmet •

Oh good, we're going to have a party. But then what always turns up on the sideboard, to help sop up the flow of bubbly *brut*—or, of Chateau *Ripple*? Right, the same old stuff—potato chips plus tinned Dipp, “fresh” from the store. Want to pep up this stale ploy, enhance those crumbling munchies? Add sausage-and-cheese, of course, but then as third ring to this circus, do this dip, a Find found in mighty few cookbooks, but valid withal:

1 pint MIRACLE WHIP  
1 medium GREEN PEPPER—chopped  
1 billiardballsized ONION—chopped  
2 teaspoons fresh LEMON JUICE  
1 teaspoon WORCHESTERSHIRE SAUCE  
spriggs fresh PARSLEY—1 or 2 will do....

Oh, it's complicated. Plop a dab of Whip in your electric blender, then grind all the above to ultimate marriage, then grind in the rest of the Whip. Then hack and hew various *vegetables* into dunk-sized bite-bits—carve some CARROT & CELERY stix, CAULIFLOWERlets, RADISH roses, & also CUCUMBER Wheels. Keep 'em in ice water until serving. But that's it—you're there.

Do make this Dip the day before the Do itself—to let the ingredients mingle before the guests do. Also, “the proportions are not critical, but tolerate latitude in adjustment,” which when translated from the Jargon means “plus or minus five per cent”—fiddle with it as you wish, tasting as you go. But try it straight first, O.K.? Be your parties Distinguished Occasions for Genteel Social Intercourse—or bashes to fire up and boogie at before cruising along to Get It On—no matter. Your guests will end up with the definite illusion of a proper *fete*, will depart the bash under the strong suspicion that they were well-hosted indeed. And the gorgeous children will indeed eat their vegetables thus....



# HERE&THERE

**Pensacola, FA**—The Florida Supreme Court has ruled a playful grope in the "dark recesses" of a gay bar does not constitute "lewd and lascivious behavior." The decision overturns the conviction of a Pensacola waiter who fondled a gay bar patron while serving drinks. The patron was described as both consenting and clothed.

While the court did not declare the statute unconstitutional, they held that the waiter's grope did not meet the requirement of "extremely indecent" behavior. "Additionally," the justices reasoned, "who in the dark and crowded recesses of the Yum Yum Tree at 2 a.m. was 'offended' (by the waiter's act)?"

*The Advocate*

**Holland**—Due to a national shortage of foster parents for 14-21 year olds, the Dutch Foster Homes Centre has announced that unmarried het couples and same-sex couples will now be eligible for fostering.

In the case of a young homosexual who needs taking care of, the Centre will think automatically of gay foster parents.

The Centre's declaration brought some flak from the Christian-Democrat parties but the Dutch government left the responsibility with the Foster Home Centre.

*Gay News*

**Hollywood, CA**—A biography of Charles Laughton, the character actor best remembered for his portrayal of Captain Bligh in *Mutiny on the Bounty*, reveals that he was a homosexual.

His wife, Elsa Lanchester, not only admitted that fact to author Charles Higham but tells how she adapted herself to the circumstances. A talented actress in her own right, she provided warmth, hospitality and friendship to many of her husband's male companions, many of them members of Hollywood's British screen colony.

*The Madison Times*

**Providence, RI**—The Gay Women of Brown University have labeled the German film *The Bitter Tears of Petra Van Kant* as "destructive...sensationalistic erotica (which does) not reflect Lesbianism as lived by most lesbians...(but we) have to live with the consequences of its showing."

Part of the advertizing for the film calls it a "tale of lesbian lovers bickering and debasing," and adds that the film was picketed by Lesbian Feminist Liberationist during its N. Y. Film Festival showing.

*Gay Community News*

**Washington, D. C.**—Three gay presses were among the 112 small presses that received grants from the federally-funded National Endowment for the Arts.

The largest grant was Manroot Books, run by gay poet Paul Mariah, which received \$5,000. San Francisco's Gay Sunshine Press was awarded \$4,000 while Boston's Fag Rag, Inc., netted a \$3,000 grant.

*The Advocate*

**New York, NY**—A judge has transferred custody of a 4 year old girl from her mother to her father saying that a woman has a right to be a lesbian but a lesbian does not have the right to raise children. Expert psychiatric testimony was presented for the defense stating the child is not aware of the mother's lesbianism and that even if she were it would not be harmful to her. The judge held that the child was emotionally disturbed because the mother is a Lesbian. The case is being appealed.

*Lesbian Connection*

**Seattle, WA**—Dave Kopay, now a gay media star, returned to football during the annual face-off between the current University of Washington football team and a team of Husky alumni. The alumni lost 10-7, but the 34-year old Kopay won a slot as one of his team's six co-captains.

*The Advocate*

**Provo, UT**—Utah County sheriffs aided by Brigham Young University security officers arrested 40 men in a crackdown on a roadside rest area. The arrests, made for "lewd conduct," resulted in the suicide of one of the men who was an instructor at the University.

Several students were alleged to have been part of the mass arrests. The Mormon religion condemns homosexuality and students are encouraged to report suspected homosexual students and staff.

*5th Freedom*

**Chicago, IL**—The same company that brought you underwear you can eat has another gimmick: The edible bra.

Cosmorotics Inc. of Chicago calls its latest sweet product "teacups." The firm says it sold more than a million dollars worth of candypants in the first two weeks of marketing.

Candypants come in three flavors—hot chocolate, wild cherry and banana split—for both men and women. Each pair has red licorice tie strings at the hips to fit most sizes.

*The Bugle American*

**Evanston, IL**—An invasion of privacy or a newsworthy fact?

That's the question many newspaper editors still ask after the flap about revelations of Oliver Sipple's sexual orientation. The ex-Marine who saved the President's life in September now is suing papers, saying that the mention of his homosexuality invaded his privacy.

In a Northwestern University poll, nearly 70 percent of the American newspaper editors surveyed said that they would not print that Sipple was gay if they were the only paper with that information. If another paper printed the story 16% of the editors would hold the story, while 24% said they would go ahead with the story. The other 60% either did not know or would not answer the question.

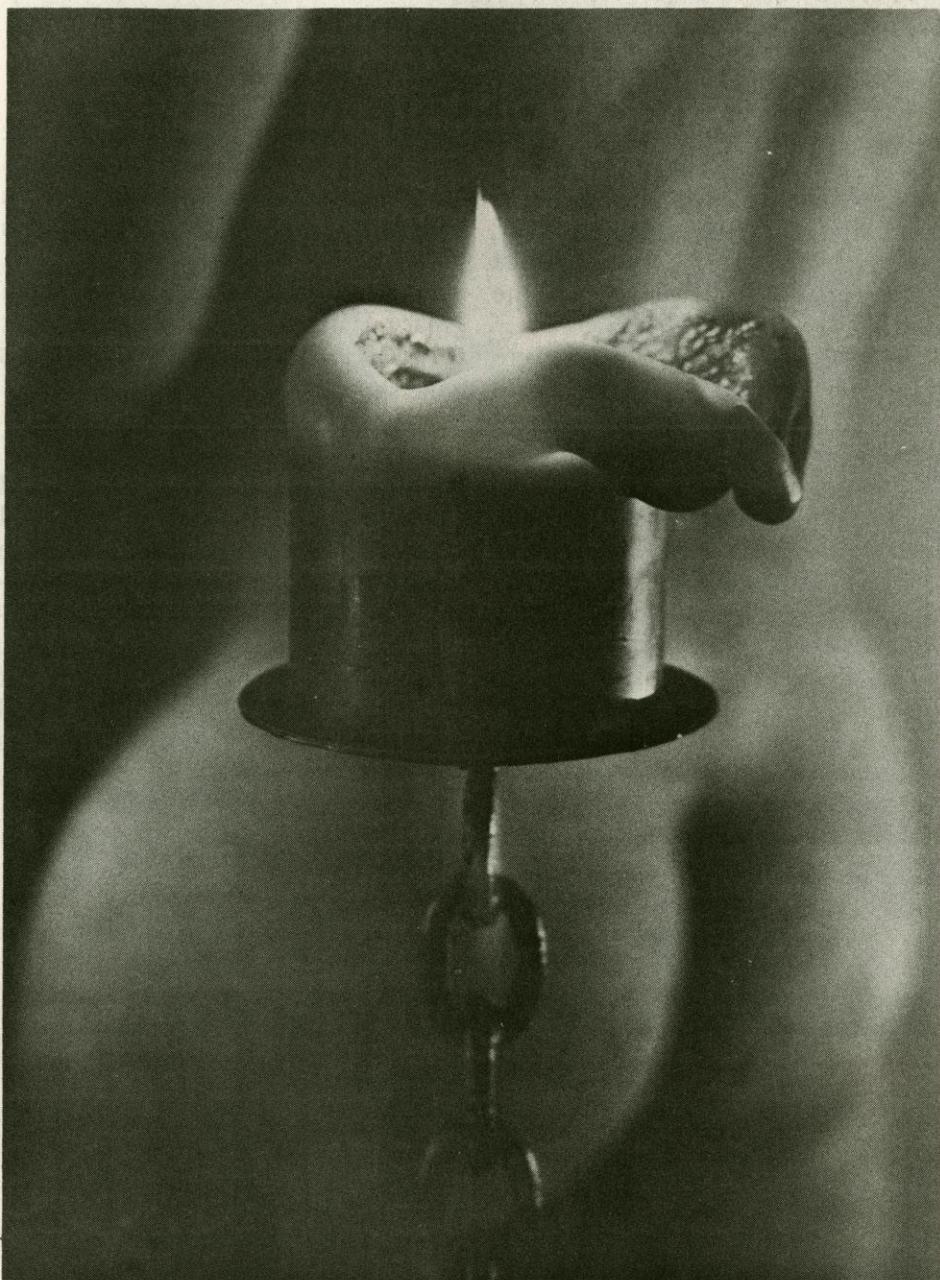
*The Advocate*



## REVIEW *from page 9*

chronology. They are experienced clinicians, and their study of human sexual response is indeed a pioneering one; but, from the vantage point of social thought and theory, they simply aren't in the same league with Ellis and Kinsey, or Freud for that matter. The collation of tired Ann-Landerisms which are served up in their most recent book (**The Pleasure Bond**) clearly places their contribution (and it is a contribution) in the clinical arena: when the test-tubes are washed and the glass penises have been sterilized, they are hard put to know what to do. We should not, however, ignore their earlier work by fastening upon the blind spots in their social thought; for that earlier work was aimed at nothing less than the total enhancement of human sexual relationship, and it is squarely situated within the great tradition begun by Ellis and further by Kinsey. Perhaps the 1970's are more to be marked by the absence of any great minds forging a new and coherent understanding of human sexuality. Physicists today may well be waiting (praying?) for a new Einstein, and sexual theorists for another Ellis. In the meantime, we have much to learn from history and its pioneers, as well as from those who carry on their tradition in a fashion which, while more pedestrian and less dramatic, still contributes to sexual liberation and enlightenment.

In this review I have centered my attention upon a few themes from a very large study. In a certain sense the study is as pioneering as the figures to which it is devoted. For gay readers, it provides an ideal opportunity to encounter themes relevant to gay liberation within a context which is not isolated, but which is rather devoted to our developing understanding of human sexuality. Robinson's style is clear, examples and quotations well chosen, and presentation intelligibly structured. The result is a book well worth the reading.



## V.D. SPREADS LIKE FIRE

You could be on fire with VD and never know it. Symptoms such as dripping or sores are not always present. There is only one way you can be sure that you do not have VD and that is by having a blood test and culture taken.

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take the few minutes necessary for these tests.

The GPU Examination Center for VD is operated by concerned gays, so you can be assured of absolutely no hassel and complete confidentiality. Free examinations are given every Wednesday, Friday and Saturday nights from 8 to 11 PM at the center. Help us help you!

**GPU Examination Center for VD**  
**1568 North Farwell**



# HERE&THERE

New York, NY—Gay writers and editors have been named as winners of the 1976 Fels Awards. The project is a national awards program run by the Coordinating Council of Literary Magazines made possible through a two-year grant from the Samuel S. Fels Fund.

Thirty writers and editors were named out of 250 nominees. Winning writers will receive grants of \$500 and their editors will receive \$250.

Winners in poetry included Chuck Ortleb who wrote for the gay poetry magazine **Mouth of the Dragon**. The magazine is edited by Andrew Bifrost. Amelia Etlinger was honored for her poetry published in **13th Moon**, edited by Ellen Marie Bissert. Erskine Lane won for his non-fiction published in **Gay Sunshine**, Winston Leyland, editor.

*News Release*

San Francisco, CA—Mary Hartman has arrived; that is, on the drag scene. Hundreds of men crowded into **The Eagle Creek Saloon** to scan a score of Loretas, Toms, Muriels, and, of course, Marys.

The winner of the long-planned Mary Hartman Look-Alike Contest was won by Ed Mutter, who watches the show every night.

*B.A.R.*

Champaign, IL—The 3rd National Women's Music Festival will be held June 15-20 on the campus of the University of Illinois, Urbana-Champaign. The format will include workshops, concerts, and jam sessions. Women interested in performing at the Festival should send a tape and accompanying publicity as soon as possible to Box 2721, Station A, Champaign, IL 61820

*Gay Community News*

New York, NY—A poll conducted by New York's **Daily News** and distributed by the National Gay Task Force shows that more than half the residents of New York disagree with the U. S. Supreme Court's decision that a state may outlaw homosexual acts.

The response was: Agree 18%, Disagree 58%, Don't know 24%.

Another question was: "Do you think that homosexuals should be accepted in society and treated the same as anyone else?" The replies were: Yes 63%, No 21%, Don't know 16%.

Respondents also were asked: "Do you think that homosexuals are treated fairly in America today?" The answers were: Yes 36%, No 38% Don't know 26%.

Comments from respondents reflected a wide range of opinions. Some of those interviewed said that homosexuals were "sick" and should be treated. Others said that homosexuals should simply be left alone to lead their own lives.

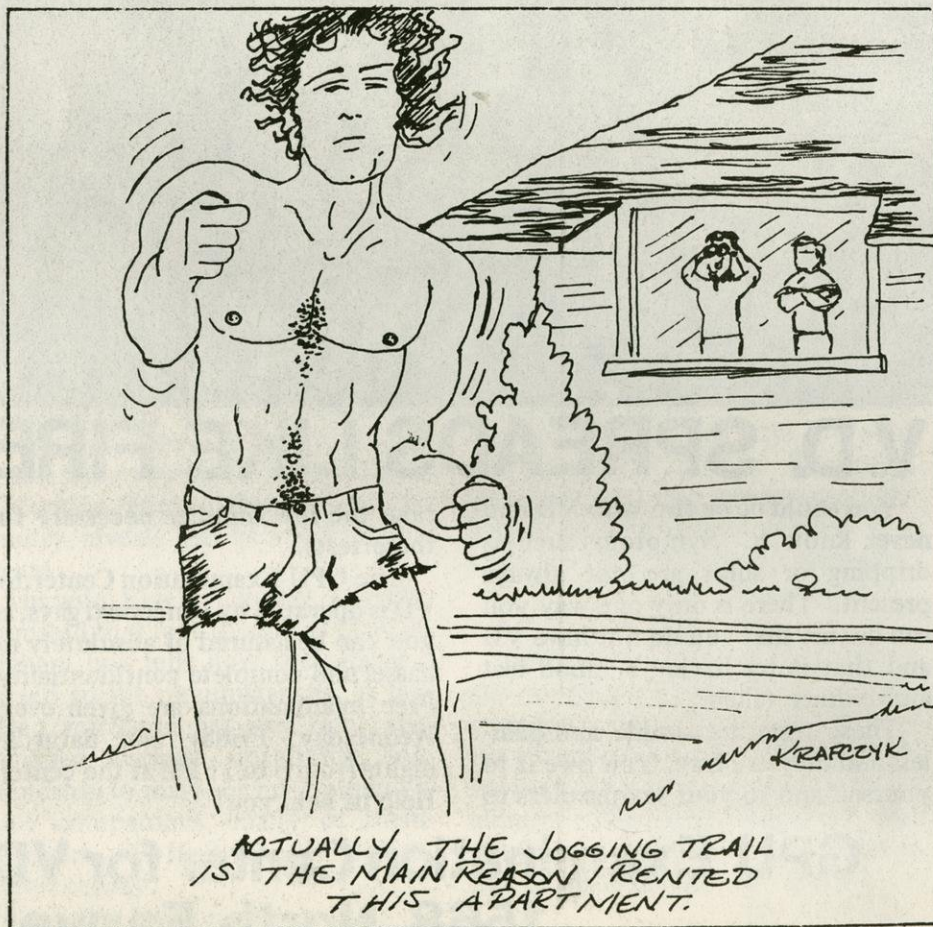
A few said homosexuals should be accepted in society, but not be allowed to be teachers.

*NGTF*

Hollywood, CA—Pearl Bailey has accepted a role in George Schlatter's **Norman**, despite recent health problems.

Mike Warren, former UCLA basketball hero and **Sierra** series star, isn't concerned that his role in the movie as Norman will hurt his image. He happens to feel that because the film is a comedy, "It will be able to deal with the serious subject of homosexuality better than any drama could," he says. "Norman's lover is flamboyant, likes to make jokes about being gay. But Norman, except for having fallen in love with a man, seems straight in every way. The movie will emerge as a sympathetic study. Hopefully."

*The Milwaukee Journal*





# REVIEW

**Monsieur Proust: A Memoir**, by Celeste Albaret. Edited by Georges Belmont. Translated by Barbara Bray. McGraw-Hill, 387 pp. \$12.50.

Reviewed by Jeffrey L. Lant

It has been said that no man is a Hero to his valet, but this book is an effective rejoinder to the remark.

Celeste Albaret, now eighty years old, was between 1914-1922 housekeeper and general factotum to the celebrated French author Marcel Proust. Because of her unique position in the Court (Mme. Albaret's apt phrase) of the reclusive, semi-invalidated Proust, she has constantly been urged by his admirers to set down her reminiscences of these years, the period in which Proust wrote most of his enduring magnum opus *A la Recherche de Temps Perdu*. (Rememberance of Things Past.) At last, irritated by a good deal of what she has read about her beloved M. Proust, she has done so.

The Proust menage as portrayed in often fascinating detail by Mme. Albaret was, to say the very least, curious. By the time Celeste arrived at the boulevard Haussmann in 1914, as the young, awkward, provincial wife of Proust's driver Odilon (who emerges from this book as little more than an amiable and reliable cipher), Proust had already ended what he called his "camellia period."

During his camellia period, Proust proved to his own satisfaction that a young bourgeois with money, good looks, wit and charm could penetrate to the very heart of Parisian Society. He then spent the remainder of his life (with occasional forays outside to the Ritz or Crillon) in a cork-lined bedroom, savoring his experiences and using them as the raw material of his exquisite prose.

The beginning of World War I and some concurrent disagreements caused the breakup of Proust's domestic arrangements. Celeste began as a



Portrait of Marcel Proust as a young man by Jacques-Emile Blanche.

"courier" delivering letters for the demanding Proust who was so impatient that he could never wait for the post. She quickly became his chief body servant and housekeeper.

By virtue of a comfortable inherited income derived both from his father, Professor Adrien Proust who had been a well-known doctor and his mother's uncle Louis, the asthmatic, frail "little Marcel" (as he was called by friends) led a self-indulgent isolated existence designed to cater immediately to his every whim. And without a doubt Marcel Proust may be said to have had whims.

As Mme. Albaret sets out in often excessive and repetitious detail, Proust had his sheets changed daily, and used any number of towels to dry his face (he would only daub it.) Once he snipped a handkerchief she

had brought him to pieces because it was not soft enough and he fumigated his letters because he was afraid of germs.

He also had most particular notions about food. Many pages of this book are devoted to what can only be called the Ritual of the Croissants by which Proust (who seems scarcely to have eaten) indicated to Celeste whether he would eat one or two croissants that day. She also placed a measure of lime-blossom tea with his food each evening for eight years, although he seems never to have taken a sip of it.

This peculiar and demanding regimen (Mme. Albaret says that she washed as much laundry for Proust in a week as she would later do in the same time for a small hotel she owned) might have been expected to



take its toll on the staff. After all, these were the years when Victorian servants were everywhere leaving their domestic situations in response to the needs and opportunities of the Great War, thereby spelling doom to the prevailing style of bourgeois life. But Celeste positively thrived in the hothouse environment created by the finicky Proust. Why?

To a certain extent it was because she didn't know better. Born in the village of Auxillac in the Lozere, her honeymoon to Paris was the first trip she had ever taken away from home. When Odion took her to the Opera Comique to see *Mignon*, instead of finding the experience pleasurable or exciting, she was so frightened she could only say, "Will it be over soon?". Similarly, dealing with the telephone left her utterly dismayed. Thus the hermitlike Proust household actually suited her.

Then, of course, she was aware of the fact that much of her husband's

livelihood (he also drove a taxi) depended on the generosity of Proust, who often had Odilon run to the Ritz after hours to bring back a cold beer or drive him into the countryside so that he could scrutinize the color of the leaves. While her husband was away at the front, she maintained the family's connection with Proust.

These two factors, however, cannot account for such unquestionable loyalty or for the profound devotion with which Mme. Albaret regards Proust. Rather, realizing his dependence on a well-ordered household and doing all he could to maintain a situation which suited him, Proust seems to have deliberately set out to captivate the woman. By using his considerable charm, he succeeded. What did he do?

Though he wanted Celeste bound to his household and himself as closely as possible so she could be immediately available whenever he wanted some service performed (and

as Mme. Albaret confesses, Proust would do almost nothing for himself), he was aware that such a life might be boring for the young woman. He would therefore spend hours amusing her, spinning tales about the people he knew and about the society in which he had moved and still occasionally visited. He even let her read a good deal of his correspondence. Thus with his insight into the world and using his skill as a raconteur, he enthralled Celeste. Often, deep in the hours of the night, Proust would call her into his room, and while she stood at the end of his bed (he never asked her to sit, nor did she presume to do so), he would regale her with his conversation.

Naturally, this process was also of considerable value to Proust, too, for it enabled him to jell in his mind the impressions which were such an important aspect of his work. They were mightily detailed; for example, they would involve not merely the

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style or color of a dress, but its designer, type of cloth, place of purchase, and its general effect, not only on the lady who wore it but on those who observed her. Celeste was thus in one sense the original audience to which Proust related the findings of his research.

These generally nocturnal conversations (Proust slept until late in the afternoon) might be thought to give the book whatever importance it has. But they don't. Celeste remembers a number of small details which students of Proust may wish to know, but she does not always know quite how to relate them or what their importance may be. Furthermore, though her publishers tout her remarkable memory, the fact is she kept no notes at the time, though Proust himself wisely and characteristically urged her to maintain a diary. The long stretches of conversation reproduced in her memoirs must therefore be highly suspect, appearing as they do more than a half century after the events.

The book is more valuable as a touching personal tribute to Proust, who went through life extracting material from people, observing and manipulating them but never getting involved, except in the case of his mother and perhaps Mme. Albaret (in any event this is the opinion of Prince Antoine Bibesco who knew him as well as anyone). Mme. Albaret knowing his feelings has thus chosen to take upon herself the task of clearing Proust of a number of unsavory charges, one of the chief being that he was a homosexual.

Mme. Albaret spends an entire chapter proving to her satisfaction that his bevy of homosexual friends (among them not only the notorious and egotistical Comte Robert de Montesquiou, on whom the character of the Baron de Charlus was primarily based and who kept a lispng young Brazilian as his secretary-companion, but also a male brothel owner) meant nothing. According to Mme. Albaret, his relationship with Alfred Agostinelli (at one time his driver and secretary

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and at whose death Proust went into uncharacteristically deep mourning) meant nothing. Nor did his suggestive relationship with his mother, his unbroken bachelorhood or his failure to establish any serious or lasting relationship with a woman.

Instead, affronted by the charge, Mme. Albaret harks back to a number of Proust's boyhood relationships with young girls to prove that he had no "unnatural" loves.

In truth, however, the delicate and fastidious Proust, though undoubtedly homosexual, probably was too refined to find the sexual act anything other than appalling. Mme. Albaret does convincingly prove that nothing of this sort went

on in the house on the rue Haussman, homosexual or otherwise.

Mme. Albaret's book should be read not so much for its information on Proust (though there is a good deal of it) or for its refutations of certain comments and criticisms about him, but as an example of undying devotion and loyalty that is both affecting and laudable, all the more so because Proust did not provide for her on his death.

Dying without a will, Celeste received nothing from Proust beyond a few items of furniture and a lock of his hair. Nonetheless, she can write without irony, "He ha(s)n't forgotten me any more than I could forget him."






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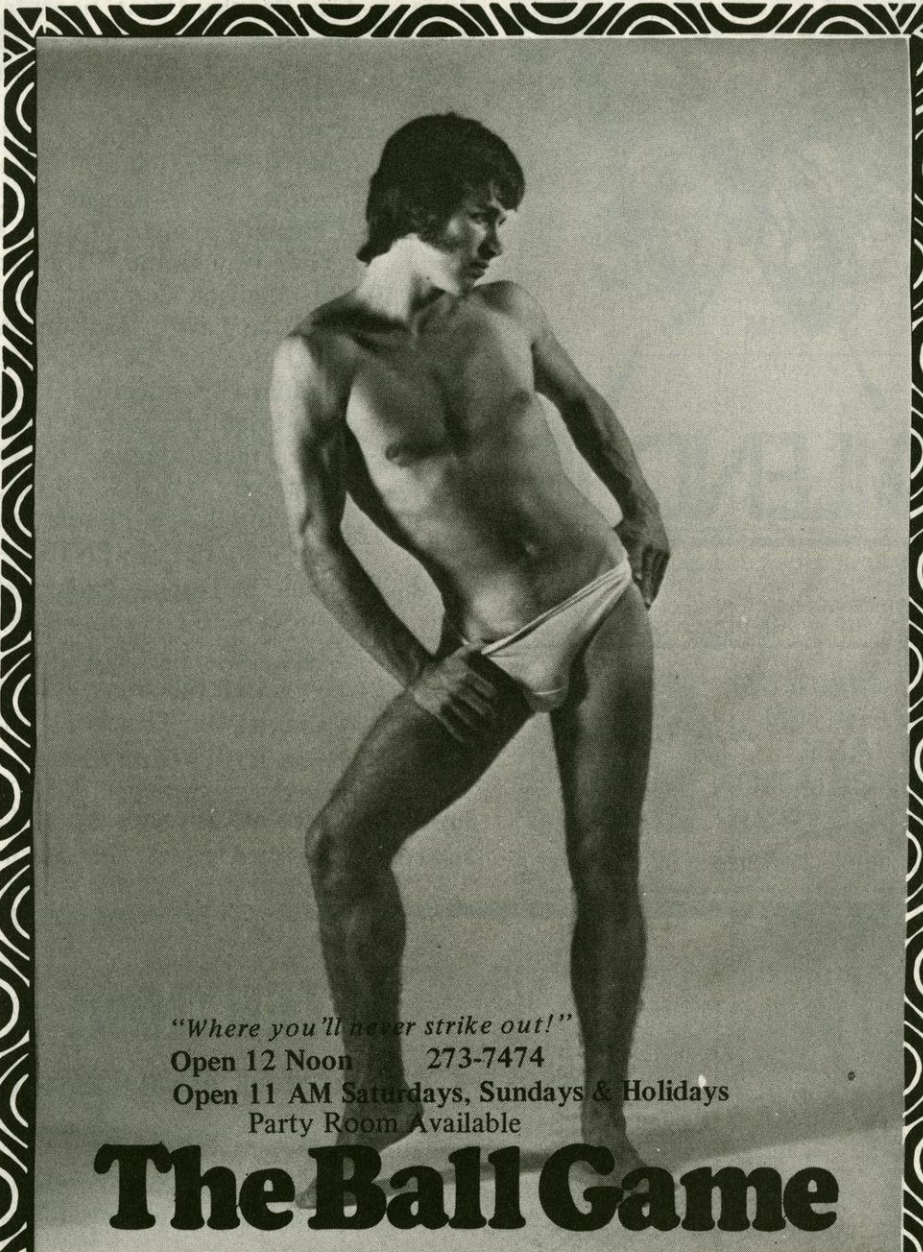
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- June 6—Gay Peoples Union booth at Brady Street Days, Milwaukee
- June 7—Business Meeting, Gay Peoples Union
- June 11—12—Special opening celebration, The Bushes, 3320 N. Halstead, Chicago.
- June 14—GPU meeting—Tape of address by Dr. Ralph Blair, "Counseling and Homosexuality," Farwell Center, 8 PM.
- June 18—Leather Week—Saugatuck Lodges, Saugatuck, Mi. (see back page)
- June 18—Chicago Premiere of John Hopkin's award-winning play, "Find Your Way Home," The Drama Shelter, 2020 N. Halsted, 8 PM.
- June 19—20—Madison Committee For Gay Rights—Symposium, "Gays and the Law" Madison, Wi. —(See page 4)
- June 21—GPU Meeting—Dr. Bruce Voller will speak—Farwell Center, 8 PM
- June 28—Regular GPU Meeting, Farwell Center, 8 PM
- July 2—3—4—Pride of Lambda Variety Show "Red, White and Gay," The Side Track Lounge, 169 4th St., S.E., Cedar Rapids, Ia. \$1.00 donation. July 2-3, 10 PM, July 4- 7PM when Mr. & Ms. Cedar Rapids will also be selected.

## GAY PRIDE EVENTS—CHICAGO—June 20—27

- June 20—Picnic in Lincoln Park starting at 2 PM, 25¢ beer—Virgo Out, all day—Go Go contest—618 Club, 8 PM
- June 21—Craft Fair and Workshops at M.C.C. 7:30 PM
- June 22—Town Hall Meeting—Towers Hotel, Michigan & Walton
- June 23—Cabaret—Vic Theatre, 8 PM Sheffield & Belmont
- June 24—Noon Rally—Civic Center, Interfaith Service with Rev. Malcom Boyd -for time call 929-4357
- June 26—Dance at Germania Club—101 Germania Place—
- June 27—Gala Parade at 1 PM—Starts at Belmont and Halsted, ends in Lincoln Park—5 PM Germania Place for awards.

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### Gay Alcoholics Anonymous

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### Gay Peoples Union, Inc.

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### GPU Examination Center for VD

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## CHICAGO

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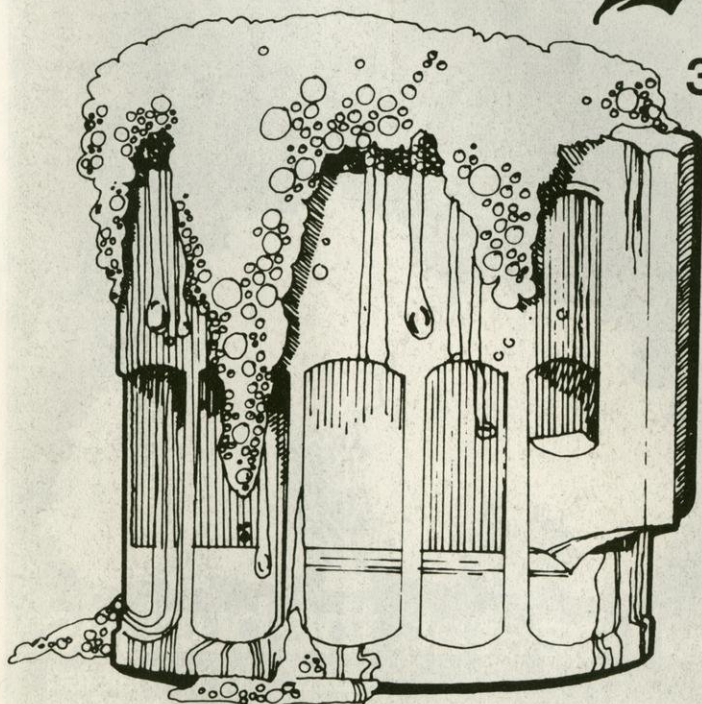
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