

## **GPU news. Volume 4, Number 4 January/February 1975**

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January/February 1975

**GPU NEWS** 50¢

VOL. 4,

PEDERAST  
 TOMBOY  
 AUNTIE  
 BITCH!  
 FAG  
 FAGGOT!  
 COCK  
 SUCKER  
 GAY  
 FLIT  
 BULLDYKE  
 SODOMITE  
 Queen  
 LEZZIE  
 QUEER  
 DYKE  
 TRANSVESTITE  
 NELLIE  
 Sissy  
 FRUIT  
 MARY  
 SWISH



# TOYS FOR TOTS A BIG SUCCESS

**Milwaukee** - On November 29, the **Silver Star Motorcycle Club** began a campaign to collect toys and cash donations for Christmas gifts for two Milwaukee area children's homes (see GPU NEWS, November 1974). Toys were collected and candy was sold by members at the **Wreck Room Bar** for over a week. Then, on Sunday afternoon, the club sponsored a hot lunch and fund-raising party.

On Sunday, December 15, a group of approximately 35 Milwaukee entertainers gave a benefit fund-raising performance at the **Marquee Room at the Factory Bar** for the project. The show lasted over three hours and raised over \$1,000 in cash. The following

outside organizations made cash contributions: **The Wreck Room, The Marquee Room, The Ball Game, The Leaded Shade Restaurant, The Argonauts, The Forkers,** and two Chicago motorcycle clubs.

When the committee closed the books a total of \$1,615.45 had been raised and toys valued at about \$300 had been collected.

Checks for \$100 each were presented to **Milwaukee County Children's Home and Milwaukee Orphan's Asylum (Lakeside Center)**. The group purchased additional toys, sporting equipment, games, watches, transistor radios, and small items of clothing which were divided between the two institutions. Lakeside's gift included a

black and white television set which the center needed for its recreation room. A letter of appreciation and thanks was sent to the Silver Star by the Lakeside Center. A similar thank-you letter from the Milwaukee County Institutions included Members of the Gay Community in its salutation. Copies of these letters are currently posted on the bulletin board at the **Wreck Room**.

Si Smits, captain of the Silver Star told a GPU NEWS reporter that "so many people were involved in making this project a success that we simply can't thank each one individually, so our thank-you has to go to the entire gay community." The group plans a similar project for next year.

## 1,000 ATTEND GAY FORUM AT MLA CONFAB

**New York** - Gays came out in significant numbers at the annual convention of the Modern Language Association, the largest and most prestigious organization of college language and literature teachers in the country. There were seven gay-related meetings (and a cocktail party) at the convention, which was held in New York City from December 26-29 and which drew approximately ten thousand people.

The 1974 program grew out of the efforts of a group of gays who met during the 1973 convention at a Seminar on gay literature moderated by Prof. Louis Crompton of the University of Nebraska. Out of that brief meeting came the Gay Caucus, which was given Allied Organization status by the MLA a few weeks later. This meant that the Caucus received time and space for its meetings at the 1974 convention.

The most successful meeting, drawing an audience of a thousand people, was the MLA-sponsored Forum on "Homosexuality and Literature," featuring Prof. Crompton and novelists Bertha Harris and Christopher Isherwood.

Other gay-related meetings were Caucus workshops on "Gays in the Profession: An Airing of Concerns," led by Deborah Core of Kent State University; "Teaching Gay Studies," moderated by Dolores Noll of Kent State; and Seminars on "Gay Research" and "Lesbians and Literature," led by Prof. Crompton and Cynthia Secor, respectively.

At the organizational meeting plans were formulated for an active and on-going gay group. Professors Noll and Crompton were elected the co-coordinators for 1975. Twelve other officers, equally divided between women and men, were elected to the Steering Committee. Four subcommittees were established—Professional Security, Gay Studies, Research and Publication, and Program. There are plans to issue a newsletter periodically. The immediate priority for the Caucus is to apply for the establishment of a Division of Gay Studies in Language and Literature within the official MLA structure. Divisional sta-

tus would enable the Caucus to receive funding for communication, to contribute regularly to the MLA newsletter, and to hold regularly scheduled meetings at each convention. The proposal for a Division, together with a petition signed by at least one hundred MLA members, must be submitted to the MLA by **February 15**. If Division status is not given this year, it cannot be granted for another five years (although another, less beneficial, grouping would be possible).

MLA members willing to sign the petition are urged to contact Dolores Noll, Department of English, Kent State University, Kent, Ohio 44242 immediately. Gays and others wishing to join the Caucus or to receive the newsletter should write Professor Richard Gustafson, Department of Russian, Barnard College, Columbia University, New York, New York, 10027.

Regardless of whether or not Divisional status is given, the Gay Caucus plans to have an even more extensive program at the 1975 MLA Convention, which will be held in San Francisco from Dec. 26-29.

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# CHICAGO MCC GETS NEW PASTOR

Chicago - Good Shepherd Parish Metropolitan Community Church, 615 West Wellington Avenue, the first Christian Church in this area with a special outreach for gays, will install its new Pastor on Sunday, February 2, 1975, during the regular 7 p.m. worship service.

The Reverend Kenneth T. Martin, formerly Associate Pastor of Good Shepherd Church, was elected to the office of Pastor by the congregation on December 8, 1974.

Rev. Martin came to GSP/MCC from the United Church of Christ in New Albany, Indiana, where he had served for two and one-half years. He previously had been on the staffs of several churches in the South. He also spent two years in the Far East as a Chaplain's Assistant with the U. S. Army.

GSP/MCC was founded in 1970 by The Reverend Arthur R. Green, who led the congregation until his resignation in November, 1974. GSP/MCC is particularly well-known because of its affiliation with the Universal Fellowship of Metropolitan Community Churches, Los Angeles, California, founded by The Reverend Troy D. Perry, author of *The Lord is My Shepherd and He Knows I'm Gay*.

Pastor Martin emphasizes that while GSP/MCC and the UFMCC



THE REVEREND KENNETH T. MARTIN

are well-known for their Christian outreach to gays, their outreach does not end there. Their service in the community is to all, parti-

cularly those who for any reason have been rejected by other Christian Churches or the Christian community.

## GPU ELECTS NEW LEADERS

Milwaukee - At the December Business Meeting, the following persons were elected to the Board of Directors of Gay Peoples Union, Inc.: Donna Coleman (re-elected), Carol Stevens and Lowell Warshawsky, who join Alyn W. Hess and Paul Safransky whose terms do not expire until December, 1975.

At the first board meeting after the election, Mr. Hess was re-elected to the position of Chairperson of the board by his associate board members.

At the first session of the January Business Meeting, the following persons were elected as officers for 1975: Miriam benShalom, president; Bill Bray, vice-president; Sheila Sullivan, secretary (re-elected); and Si Smits, treasurer.

The Board of Directors has sent letters of appreciation to all retiring directors and officers.

The Annual Business Meeting of the group will be held Monday, February \*3, when annual reports for 1974 of the board and the vari-

ous committees will be presented and goals for the coming year will be discussed.

The board has already announced that top priority will be given during 1975 to establishing a community center. It is expected that many of the meetings will revolve around a discussion of this goal and the new president is expected to announce community center committee heads shortly. Anyone interested in a community center is urged to attend the annual meeting.



## LESBIAN TEACHER LOSES : YET WINS

**San Francisco-** A self-admitted lesbian has lost her bid for reinstatement to an Oregon teaching job, but a Federal Court of Appeals upheld award of damages to her and attorney fees.

The case involves Peggy Burton, who was hired by Union High School in Turner, Oregon, in July, 1970.

While in her second year there, the principal asked her about reports that she was a lesbian. The court records said she told him she was a practicing homosexual and the school board subsequently fired her. She filed suit.

The Federal Court in Portland decided Ms. Burton should be awarded damages equal to one and one-half years' salary and attorney fees of \$750 for wrongful dismissal. It also ordered the records of her dismissal expunged.

But the lower court refused to

order her reinstated, because she was a nontenured, probationary teacher.

The appeals court upheld the ruling and said that the damage award would serve to discourage the school district from similar firings in the future.

## POET PAUL MARIAH IN MILWAUKEE

**Milwaukee -** On December 9 Gay Peoples Union presented the famous prison poet, Paul Mariah in a two-hour reading from his works. The facilities of Theatre X, 1247 N. Water Street, were engaged for the performance which turned out about 40 persons. During the afternoon, Mr. Mariah conducted a poetry workshop for aspiring local poets.

The poet began his presentation with some of his early, minor poems, then moved through some longer word pictures before closing with some of his famous and moving poems about prison life.

Originally from Southern Illinois, Mr. Mariah now resides in San Francisco where he is editor of *Manroot*, a gay poetry journal. His work has been published in almost every poetry journal in the United



States and Canada and he has recently published eight volumes of verse.

On this tour, Mr. Mariah also gave readings in Denver, Washington D.C., New York City, Boston, The University of Massachusetts, and Kent State University.

## ACTIVIST GETS POLITICAL JOB

**Los Angeles -** A gay activist has joined the staff of Los Angeles County Supervisor Ed Edelman to work as a liaison with the homosexual community.

David Glascock, 34, originally from Racine, Wisconsin, will be paid \$1,048 a month as an administrative aide to the freshman supervisor. Glascock will concentrate on problems in the metropolitan gay community.

## Gay Counseling Center Opens

**Milwaukee -** Paris Baldacci has announced the opening January 20 of The Milwaukee Gay Community Services Center. Its counseling/referral service is located at 2211 E. Kenwood Blvd., Milwaukee. Office hours will be 5-9 p.m. Monday and Wednesday evenings and 2-6 p.m. Saturdays. In addition, an informal rap group for gay women and men will be held Friday evenings from 7-10 p.m. The telephone number is 263-4110.

Staff members will be available during these hours for walk-in or telephone counseling.

## Midwest GAU Conference Set

**Ann Arbor, Michigan -** National Gay Academic Union has divided into geographic caucuses with Ann Arbor, Michigan as the Center of Communication for the Midwest. To deal with the problems peculiar to this region, a conference will be held in Ann Arbor on March 7-8-9, 1975. This conference is planned to be as "practical" as the New York conference was "theoretical" with the purpose of the conference to exchange ideas which will be most useful to Gay Academics in the Midwest.

A tentative conference schedule is as follows:

Friday, March 7 - Evening: Registration and Opening Session;

Saturday, March 8 - Morning and Afternoon: Workshops. Evening: A Social Gayla;

Sunday, March 9 - Morning: Brunch and Closing Session.

Further information can be had by writing to Larry Cramer and/or Linda Derum, Conference Coordinators, Gay Academic Union, 325 Michigan Union, Ann Arbor, Michigan 48104.





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# EDITORIAL

The cover for this issue was designed by our talented art editor, Bob Stocki. In case you didn't examine it closely, we suggest that you do so now. The more you look at it the more meaning you will see. We have called this cover "The Language of Oppression" and it contains many of the words used by society to put down gay people.

Our list is by no means complete and you can probably add many more of these hate words to the list. Almost every gay person has, at one time or another, been victimized either directly or indirectly by someone using the language of oppression. In order for our oppressors to use us, they must give us a low status by making us objects of hate. It is no coincidence that the words used to describe gays are all put-down or hate

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

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

Yours in Liberation,  
**THE PUBLICATION  
COMMITTEE**

words. There is not a good word in the lot.

You might ask why the word gay is included. After all, that is the word homosexuals both male and female have chosen to replace the words of oppression. Have you ever heard Johnny Carson or Jack Paar or David Susskind use the word? Their special intonations turn it into a word of oppression also.

Unfortunately, many gay people also use these words to put one another down, thus helping in their own oppression. These words are not funny, nor are they "dirty"; they are simply words of hate. Yes, we've all heard black people call other blacks "nigger" and Jews call other Jews "kike," but the hate is doubly apparent.

Part of your own self-liberation should be the avoidance of these words as well as those used to put down blacks, Jews and other minorities. More than that, you should protest loudly every time you hear someone using one of these words of oppression. If your nongay friends or fellow workers begin to tell a nasty gay joke or use these words casually, you should stop them by explaining that they are using hate words.

Take the word "faggot" for example. It has been used since the middle-ages when bundles of faggots (sticks) were used to light the fires when gays were burned at the stake (see September cover of GPU NEWS). We don't agree with those gay people who have chosen to call themselves fags as a proud badge. Simply using the word proudly does little to undo the harm done by those who use it in hate.

If we are ever to become liberated persons we must erase these words from our language. We must develop positive words that show us for the self-respecting people that we are and we must no longer accept the put-downs of society.

Liberation begins with you and your own opinion of yourself.

# FEEDBACK

Dear Friends,

I am moved to remark that my personal opinion on the question posed by G. F. Roy's article, "Can Gay Lib Help with Prison Reform" is that "prison reform" is no longer a worthy goal, if it ever was. Prisons do not reform, nor rehabilitate. They are merely ineffective sops thrown to the little fascists within each of us, not even effective to satisfy our lust for vengeance or for oppressing those among our fellow men who are unable to buy their way out. Reform is not the answer. Only the **abolition** of prisons entirely seems a realistic and rational solution.

In the transition from this to a rational, humane society, prisons might serve a brief interim educational purpose if used to incarcerate the jailers, judges and the officials --from Nixon on down the line-- who "execute" the laws. But, perhaps, that is too much to hope for at the present.

Sincerely,  
John H. Davenport  
Boulder, Colorado

Dear Editors:

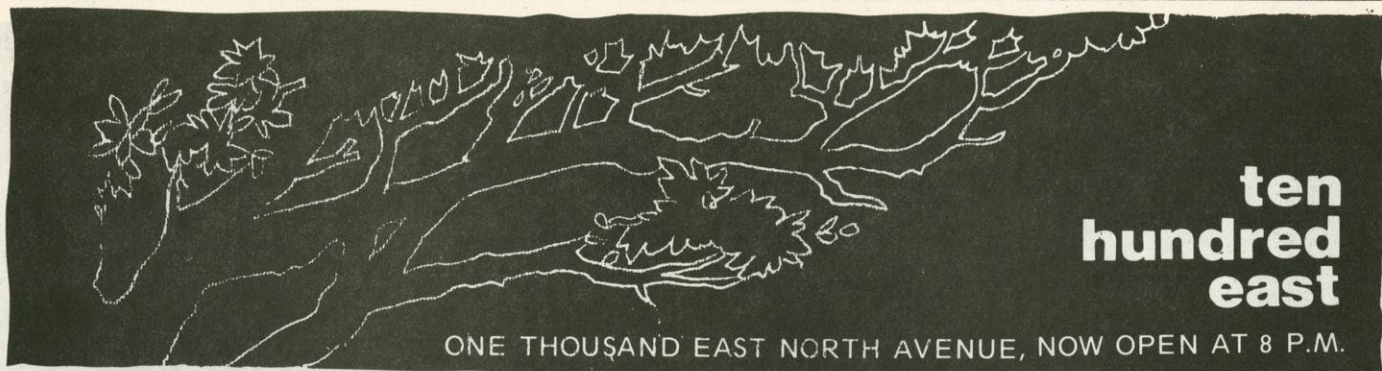
KUDOS! Your December editorial by Rev. Wilbur C. Cain was a highlight of my Christmas season. Beautifully and creatively written, it was in itself a celebration for me. For those of us seeking to actualize the Good News in our lives it was a reminder that we are not gays who happen to be Christians, but Christians who happen to be gay.

Gratefully,  
Kenneth T. Martin, Pastor  
Good Shepherd Parish  
Metropolitan Comm. Church  
Chicago, Illinois

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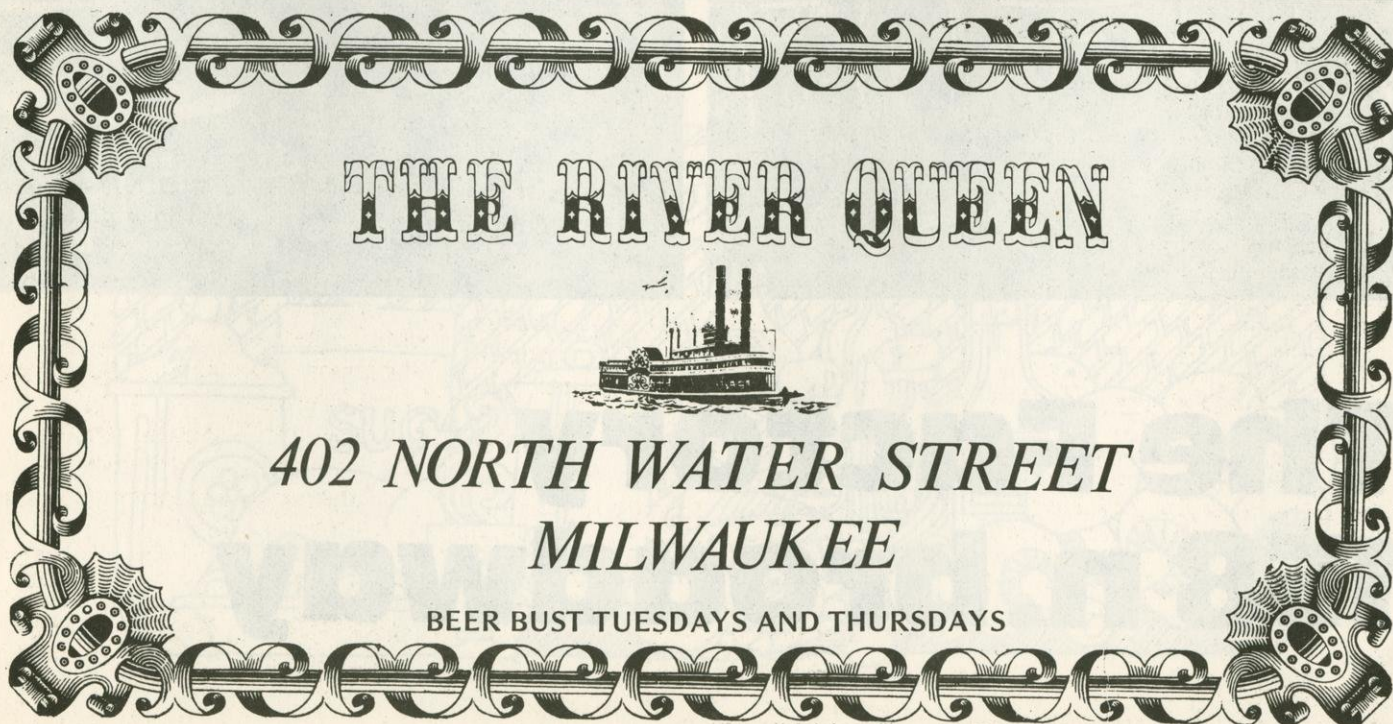
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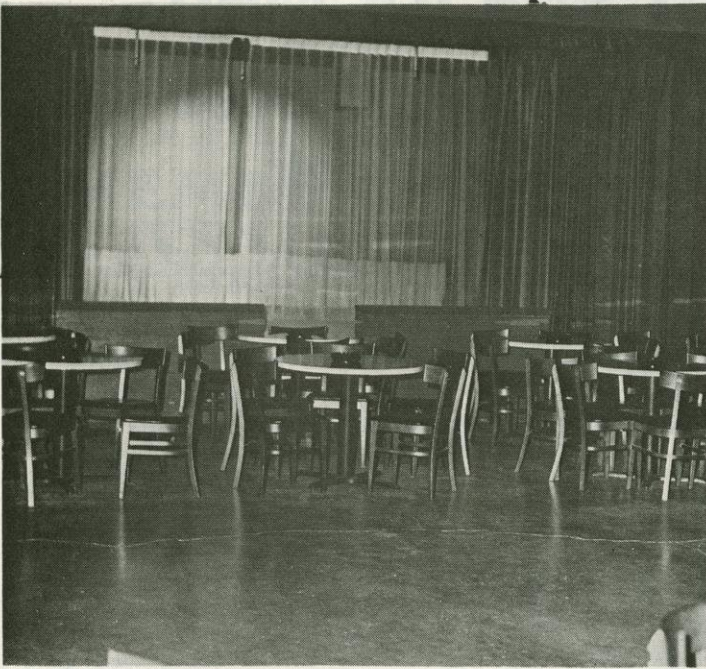
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## "Bleu Monde" Salad Dressing

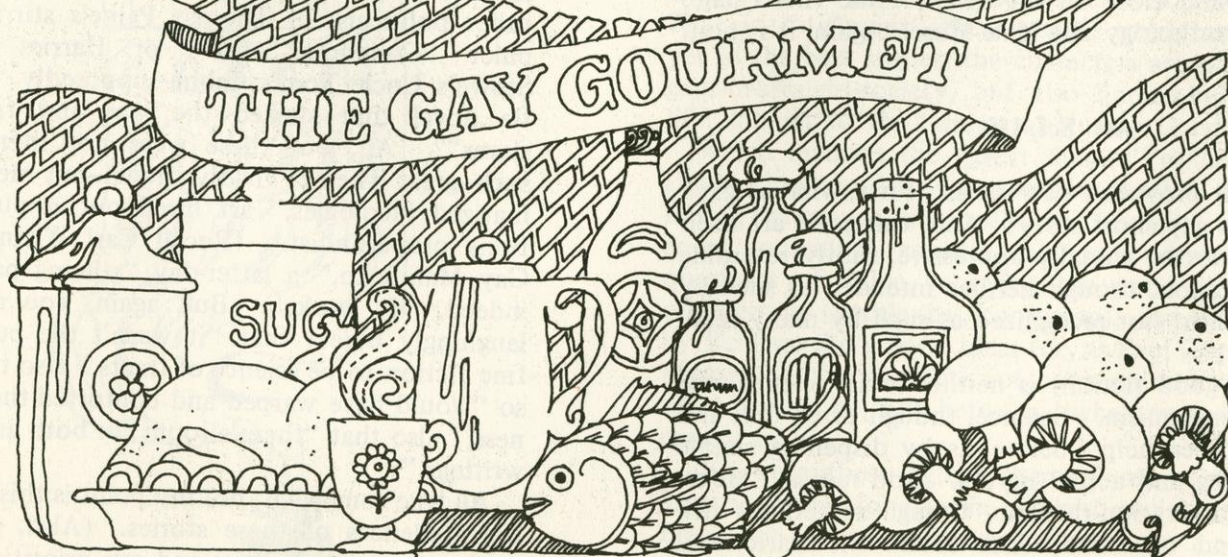
You would think that, what with all the tasty store-buyable salad dressings staring us in the face in proliferation on the supermarket shelves now, that there'd be no reason to go and make up the following dressing yourself. At least that's what you'd think, now—would you not?—until you actually go and try this—

Crank up your old electric blender. Then assemble:

1 pint Mazola oil  
2 smashed cloves of garlic  
good bleu or roquefort cheese  
(about size of golfball)  
1/3 cup freshly-squeezed  
lemon juice  
1/8 cup red wine vinegar

2 teaspoons salt  
grindings of black pepper  
dash paprika  
dash oregano  
dash marjoram  
dash Accent

Then dash it all; in the blender whirl together the above mass. Taste for the seasoning-balance, and critically correct it to your own taste (especially as to the cheese-lemon-vinegar proportions). Bottle and sell at the Fair, or, better yet, serve on your salad(s) tonight!





# Different: A Critical View

**Different: An Anthology of Homosexual Short Stories.** Ed. & Intro. by Stephen Wright. Bantam Paperback, 1974. \$1.95.

by Wayne Jefferson

Into the placid, jade-green backwaters of provincial France there floats a scandalous gondola bearing four women—two mannish, two sylph-like—trailing cigar fumes and creating ripples. It is the Lesbians! cry the simple townsfolk, who are fascinated by them—as is (though more complexly) “Paul’s Mistress,” by Guy de Maupassant.

It’s the 27th century and, in a switcheroo, society is now totally gay—except for those few sick-criminal-sinners who seek out (gasp)—yes, members of the (blush) opposite sex! But never fear, it’s a Happy Ending after all (?), for the Vice Squad root out this social ill by nabbing the outlaws Jesse and Mina in the bar’s back room. Rest assured, the new aversion-therapy (a la 1984 and beyond) will—ironically—“make a new man” out of “The Crooked Man” by Charles Beaumont, a story originally from *Playboy* of all places.

Back to Germany, and we see Peter and Otto, peachy-keen lads, naughty and truant, chattering and romping on together in the spunk of clean-limbed youth, their faces curly with glee, as only Christopher Isherwood could (lusciously) describe them, all “On Reugen Island.”

These and 21 others appear in the first-ever collection of high-quality gay short stories, out last month and close on the heels of the first (male) poetry anthology *The Male Muse*. Again, it’s about time.

## Art, Sci, Lib

But it provoked two issues. First, what’s “gay” about a gay short story? And, can good art itself sometimes be actually oppressive, subtly retarding to liberation, though neither intended as such by the author, nor recognized as such by many readers?

Art (good fiction) is neither social science, nor gay-liberationism. Science, though often dull and sober, does help liberate us by dispelling simple ignorance and actual myths. And radical “Movement” liberation-rhetoric, though sometimes strident and one-sided, does sound the clarion-call manifesto toward freedom (as Blacks and women have done before us). By contract, what does art

do? It does not inform. It does not escape-entertain us merely (that’s popular junk). It does not preach morals, nor does it Teach Truths. Nor does it “free society.” It simply takes the “great themes” of the Human Condition (its content) and aesthetically re-creates them on the page as vivid direct experience for the reader (its method). Art’s purpose is “to make you see, and that is everything,” as Joseph Conrad said.

So you won’t find here scientific “studies” of the “socialization” and “life-career” (and “mental health”) of the homosexual “coming out” from the “closet” into his “role” and “identity” in the “subculture” of the gay “community.” More seriously, you won’t find here the (needed) gay **testimony**—about gay oppression, manifestoes of liberation, reform-proposals, etc.—those consciousness-raising clarion-calls.

All this is relevant, for it’s these two types of writing—science, plus Movement education-for-liberation—which will free us, which will help gain “liberty and justice for all” gay folk. This, and not literary art as such, however fine. Let’s be quite clear on this point. There’s a sentimental—but inaccurate—belief that literature can make things happen, can “save society,” etc. However, as W. H. Auden said,

*the honest truth, gentlemen, is that, if not a poem had been written, not a picture painted, not a bar of music composed, the history of man would be materially unchanged.*

And you may well object: what about the great influence of Thoreau’s *Walden* on Ghandi and other politicals; of Thomas Paine’s stirring pamphlet “Common Sense”; of Harriet Beecher Stowe’s *Uncle Tom’s Cabin*—supposedly “that little novel that started the war and freed the slaves”? Ah, but these were not literature as such—great Themes vividly shown—but merely dramatized ideologies,” art hired out as public-relations propagandist. (Recall Carl Wittman’s “A Gay Manifesto,” a latter-day “stirring pamphlet” indeed. It works!) But, again, you may well laughingly object that “it wasn’t the purpose of fine fiction to be science of tracts,” also that to do so “would have warped and contorted their artfulness,” also that “there’s room for both art and lib-writings.”

All true somewhat, but my point is this—consider the audiences of these stories. (Also, gentlepersons, our responsibilities and our priorities.) What happens if these stories fall into the hands of, not





"us," but two other types of readers—the nongay person, also the newly-gay person just coming out into the scene? For there are two things about many of these tales which might harm these readers. One is specific stereotypes about gays (Predators; Sick-Pitiable-Cripples; etc.). The other, worse, is Atmosphere, the general moods and tones, the climates-of-opinion, which often amount to a sort of moral smog hovering overall and casting a pall over the gay person as semi-human Outcaste, the condition of gayness as Curse and Final Disaster. A mirror of the old, old tradition. Hence innocent readers—unaware that "homophobia" stands behind all—may take this as the final "definition of the situation," which then would result in a "self-fulfilling prophecy," or just more of the same. Expectations influence actions, attitudes. Thus the paradox. These stories, "beautiful" artistically (and it does seem crass to club a fine story), may yet be insidiously, dangerously oppressive and dehumanizing after all. These tales are true-to-life, they show Problems—but the innocent reader might mistake the gayness of the characters as the problem, rather than either (1) their being gay in oppressive society, or also (2) their simply being alive, and hence subject to the universal Human Condition, the ills all mortal flesh are heir to, no matter what the sexual orientation of that flesh. One must be quite clear here.

More on these stereotypes and smog-moods below, but first, this raises the question, what's specially "gay" about these tales? I'm a bit separatist, feeling that gays (and other Outsiders) have a little special "angle of vision" on things. Yet reading *Different*, I feel like the French chef in that TV margarine ad. He tasted butter and then, eyes a-gog, proclaimed, "No difference!" That is, "different" these people surely are, and yet in the best stories, the characters are not only gays-in-straight-society, but also human-beings-in-life, subject to the "universal Human Condition."

Which involves the "great themes" of Life and Death; Love and its loss; communication vs. isolation; ignorance innocence vs. knowing experience; individual growth vs. social convention; questions of Value, morality; the stand-still state of Dilemma (perplexity, confusion); and the grubby Real vs. the golden Ideal (or, as Paul Goodman phrased it, the conflict, not between what is and what should be, but between "what must be but cannot be.")

But note these "great themes" may apply at least as much to gays in straight society (as to Blacks in white America, women in a man's world.) Further, the modern short story, as a form, seems especially suitable to gay themes—



dealing as it does with "character" and the revelation and development of same.

### "Plot" v s. "People"

By contrast of course, most fiction (and TV and movies) is forever of the "plot" melodrama type really--mass or popular art. Witness works both gay and nongay--*Airport* and *The Waltons* but also Gordon Merrick's *The Lord Won't Mind* and its syrupy sequels. The three never-fail ingredients here are: (1) PLOT--violent external Action (sock 'em between the eyes--look, Ma, blood!), simple cliff-hanging Suspense ("and then, and then--what's gonna happen next?"), and Discovery-scenes of plot-secret revelation ("Grandma's will is in the birdcage!"). (2) The ENDING? never fear, it's conclusively Happy, all tied up neatly into-the-sunset-forever-afterward. (3) And the CHARACTERS get short shrift here. Usually not real People, but thin Types, cookie-cutouts. The Hero, the Villian, plus a host of others, gay and nongay. The plastic Hero is all-wise, all-powerful, all-good--too perfect, not human. And too predictable, and unconvincing when he changes.

This then is masscult escape-fiction--truly entertaining after a hard day's fight, but thin soup after all, meager fare. It's formula-written for unthinking "Middletown" audiences; the writers "make 'em cry, make 'em wait." American optimism-and-progress reigns, and we all get wet. It's suspense laid on with a trowel; sentimentality wiped up with a towel. It sells; but it palls.

Better than this beer-and-popcorn is the meat-and-wine of quality modern fiction. It is more "character"-oriented. Plot mutes down, and real People arise. In this category falls *That Certain Summer*, at least parts of *The Front Runner*, and Forster's *Maurice* and Isherwood's *A Single Man*. People here are: (1) not "cardboard stock" types, but many-sided and complex (even contradictory, paradoxical), (2) not plastic-perfect but stubbornly, shabbily "human"; (3) not all-wise, but only half-knowing of the truths about life and their own selves; but (4) in constant dynamic change, inner Personal Growth. "Action" and "discovery" there is a-plenty, but it's all interiorized; "suspense" there is too, as we wait to see if a character will really change and grow--or tragically fail to. Finally, all this is done deftly. A bulky novel has time to spin out heavy sagas, but a slim story can simply snapshot short "slice-of-life" scenes. Which, however, are enough; no humdrum-everyday ones, they are the carefully-selected "red-letter days," those searing moments in which a character stands revealed to self and others, and pivotally changes

(or fails to; no Happy Ending).

So the modern story is well fit for gay themes. First, the gayworld itself is still fragmented within itself as well as disjointed from the nongay world in double-life fashion. Also, gayness itself is still "different," unusual. Because it's stigmatized personal secret, plus socially outlaw-fact, it has to be "discovered gradually," first by gay self, then by social others, through stages. Hence the gay story can have the best of both fictional worlds--plot-revelation plus character-study. And character-changings. James Baldwin once wrote of a universal (but especially gay) problem, that of honestly knowing and deciding between "the life you have, the life you want, the life you think you want, the life you think you should want." (Shades of being closeted, self-deceived, straight-identified, knowing-and-yet-not-knowing, and all the rest!)

### Know Thyself

To the stories, then. Some changes are obvious--though amusing. In "Sea-Change," the dumb-Type hunky butch stud Howie butterflies into the frilly-aproned femme to Willy--himself formerly a "simpering Ivy-league fruit," now (you guessed it) a macho-Type construction worker. Weak art, weak "lib"; the changes too improbable and obvious, a mere curiosity; and, simply an oppressive reinforcement of society's image of (outmoded) butch-femme roles ("Who's the wife this week? Hahaha!"). Better is a classic little story of coming out, "The Theban Warriors." Here, a seaman Monty--a convincingly complex character, being a burly prizefighter who is also blatantly campy--visits a (straight) Algerian bordello in tandem with his shipmate and buddy Barney, also straight (well, he has Doris, the girl-back-home). But it's a "red-letter day" for Barney, for all this dickering is needed prelude (foreplay?) to "what happened next," which is Monty's tenderly taking Barney to another room, where there's another view for these two, "for as long as such things last." Boy meets boy. . . . In real life, gayness emerges slowly in one. In a good story, the pace of the plot is gradual. In this one, theme and plot dance well together.

But oddly enough, I felt more satisfied with those tales where gayness remained semi-latent, complexly hidden in a certain vague limbo somehow. Some characters never really understood, let alone reached or achieved, their true selves--"the life they want." Rather, we see them borne along on the uncharted currents of their sub-

(continued on page 23)





photo by Conrad Hunter & Associates, Inc.



# MYRON

## BY GORE VIDAL

Random House, New York, 1974.

by Sam Edwards

Readers of Gore Vidal's 1968 novel *Myra Breckenridge* will remember that, through sex-change surgery, she flamboyantly emerged to control the mind and body of her ultra-conservative alter-ego, Myron Breckenridge. Since it had been so thoroughly subdued, Vidal did not explore in depth the male side of this split personality. However, at the end of the novel, because of an accident, the personality of Myron re-emerged—now trapped in a female body requiring more sex-change surgery to restore the personality-gender balance.

Thus, at the end of *Myra Breckenridge*, Mr. Vidal left the door open for a sequel which could explore this fascinating situation further. Now, fresh from the critical and commercial success of his historical work *Burr*, Mr. Vidal returns with *Myron* to the Breckenridge split personality.

*Myron* begins with the male side of the Breckenridge body having been in control for several years. Myron has married his sweetheart Mary-Ann and has been living in the San Fernando Valley, blissfully running a Chinese Catering Service. Except for the fact that the plastic surgeon failed to provide testicles when re-creating his genitals, he is proud to be a typical American male, with typical suburban values.

After just a few pages, Myra strikes, pushing him through the TV screen as he is watching a late show re-run of the 1948 film *The Siren of Babylon*. Suddenly he finds himself on MGM's back lot on the 1948 movie set where *Siren* is being filmed with Maria Montez and Bruce Cabot in starring roles. He meets others who have also been trapped in this electronic fantasy world and soon is engaged in a gland-to-gland struggle with Myra who is determined to take control of the body again.

In addition to her purely personal will to live, Myra wishes to restore "the world to its golden age: 1935-1945, when no irrelevant film was made in Hollywood." By interfering with the production of *Siren* and the lives of persons near



Photo: Jill Krementz

Gore Vidal wrote his first novel, *Williwaw*, at the age of 19 in 1946. In 1948 he published *The City and the Pillar* which became the first best-selling American novel to deal openly with homosexuality.

Mr. Vidal has written 15 novels, 7 plays, and 3 collections of essays. His most well-known works include: *The Judgment of Paris*, *Messiah*, *Julian*, *Myra Breckenridge*, *Two Sisters*, *Visit to a Small Planet* (which appeared on Broadway), and *Burr*.

He has lived with a close male friend for 17 years, dividing his time between his home in the east and his villa near Rome.



her living in 1948, she hopes to change history, saving Hollywood and the United States from "the current age of darkness through which we are passing (1973)." She also intends to "restructure the human race," changing man's sexual image by making male to female sex-changes popular.

She calmly selects a handsome half-Cherokee telephone lineman whom she plans (without his permission) to change surgically from male to female. Then, with publicity and fanfare, the newly-made Amazon will be turned into a national idol causing thousands to rush to a surgeon. This, reasons Myra, will help women destroy the myth of male superiority with the side benefit of controlling the population explosion.

Sorting out the threads of this ever-changing, ever-deepening fan-

tasy is sometimes difficult, but always amusing. The question of whether Myra or Myron will finally triumph is not too important. Vidal is simply using the characters to rake the coals of politics, literature versus movies and television, sexuality, and pornography. He constantly compares 1948 to the present, showing us just how much our views on these topics have changed. This could be dull fare indeed except for his witty and often outrageously funny treatment.

Almost all of the characters speak with extremely salty language, using a lot of four letter words that some people would consider obscene. For every "dirty" word, Vidal has substituted the name of one of the justices who concurred in the recent Supreme Court decision which leaves every community the right to decide what is pornographic. Thus, Myron's surgeon provided him with a new rhenquist, but forgot to give him a new set of powells. With tongue in cheek, Vidal explains this device in a short preface, saying, "I believe that these substitutions are not only socially edifying and redemptive, but tend to revitalize a language gone stale and inexact from much burgering around with meaning."

Myron is so rich with fantasy as

to be almost psychedelic in places. The plot gets so complicated that Mr. Vidal has trouble extricating his characters from the zany situations in which he has placed them. This mixture of fantasy, science fiction and campy history with social comment is just beginning to bore when Vidal hastily begins to tie up the loose ends. He has plainly placed himself in a literary bind, but he plows on to an ending by stretching the fantasy to extremes.

Thankfully, Myron will not lend itself well to film treatment. Readers of Myra Breckenridge will also remember the dreadful film results when Hollywood got its hands on the book. It's only redeeming factor was Mae West's blown-up portrayal of a minor character in the novel.

Myra fans who have not yet read Myron would hate me if I revealed the convolutions of plot that Mr. Vidal uses to bring together the threads of his fantasy. However, I can tell you that the last chapter consists of just two words—!sevil aryM.

Has Gore Vidal deliberately left the door open for yet another Myra novel? That would be too burgering much!

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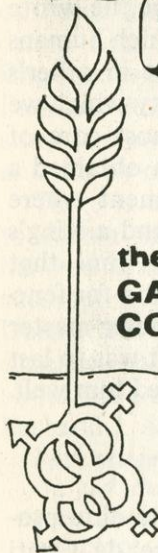
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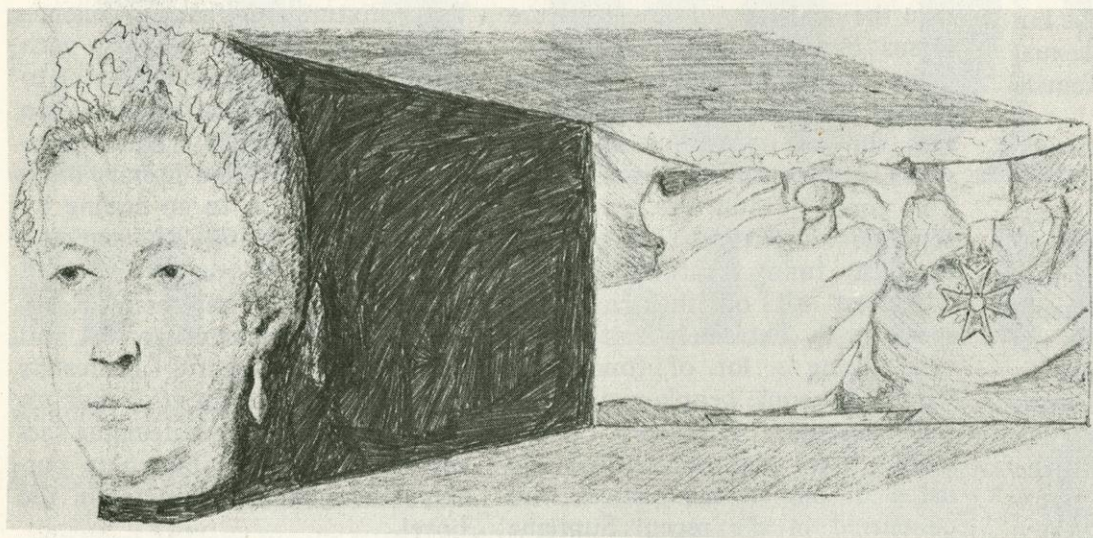
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# The Chevalier D'Eon



1728  
-  
1810

*drawing by James Koetting*

by Sheila Sullivan

In his 1906 *Studies in the Psychology of Sex*, psychologist and writer Havelock Ellis coined the term "eonism" for the condition known today as transvestism. As the Marquis de Sade gave us "sadism" and Leopold von Sacher-Masoch gave us "masochism," "eonism" was borrowed from the Chevalier D'Eon, whom Ellis considered a near perfect example of the transvestite. In Ellis' words, D'Eon was "fulfilling a deep demand of his own nature. He clearly had a constitutional predisposition for the life he adopted, aided by an almost asexual disposition. . . ." The Chevalier D'Eon is surely the most famous of early cross-dressers in history, having lived his first 49 years as a man, her last 33 as a woman.

## Background

Charles Genevieve Louis Auguste Andre Thimothée D'Eon de Beaumont was born October 5, 1728 in Tonnerre, a small town near Dijon, France. As could be expected, the story goes that D'Eon's mother dressed him as a girl until age four, according to some writers; according to others, he wore his sister's clothes until age ten. Then there's the one about his being consecrated to the service of the Virgin Mary and dressed in the garb of sisterhood until age seven when his father ordered him appropriately dressed according to his sex. D'Eon, in writing of his childhood, confirms this latter

story and confides that his mother added a seventh name, Mary, to his original six.

Notwithstanding, between the ages of thirteen and twenty-one, D'Eon went to College Mazarin in Paris and took a degree in civil and common law. Already at seventeen years of age, he wrote essays debating the two planes upon which humans live: that of appearance (as we exist in other's minds and the forms imposed by society which we try to meet) and that of the innermost core of being which we contemplate. He then obtained a position in the governmental department where his father, an advocate in Parliament and a King's Counsellor, had served. It was at this time that young D'Eon developed his ardent passion for fencing, taking lessons from the famous fencing-master Motet. His skill and love for this sport was to last his lifetime and more than once it served him well.

## Coming Out

D'Eon's attempts to mingle with the elite produced his friendship with the Prince de Conti, cousin of King Louis XV, and the Chevalier's appearance as a lady of the Court at a masquerade ball put into Conti's and the King's minds the value of this disguise in *Le Secret du Roi*, a system of secret diplomacy whose members worked underground to carry out the orders of Louis XV. Thus D'Eon became the Secret's first agent.

Legend has it that, in an attempt to re-establish friendly relations between Russia and France, the





Mlle. D'Eon, aged twenty-five; by Angelica Kauffmann after Latour, Mansell Collection.

Chevalier D'Eon was sent to Russia in 1755 disguised as Mademoiselle Lia de Beaumont. There she mingled with the Empress Elizabeth, daughter of Peter the Great, secured a position of confidence near the throne and then presented the Empress with a letter from Louis XV expressing France's desire for an alliance with Russia. This story is contested by some historians, but affirmed as truth by others.

There is no doubt, though, that D'Eon returned to Russia the following year in male attire under his own name, as Mlle. de Beaumont's brother, and accomplished considerable diplomatic success. During this time D'Eon was forever teased by his superior in Russia, the Marquis de L'Hopital, about his excessive virtue and his inability to be a husband. Ane D'Eon confessed:

*I am extremely mortified at being what nature has made me and that the dispassionate nature of my temperament should induce my friends to imagine in their innocence, and this in France, in Russia and in England, that I am of the female sex. The malice of my enemies has confirmed all this. . . . I have never wished for wife or mistress.*

D'Eon finally returned to France in 1760, having accomplished much more than his position had required--Empress Elizabeth had signed the Treaty of Versailles in 1756. King Louis presented him, upon his return to Paris, with a jewelled snuff-box and a commission in the Dragoons, a military unit



The Chevalier D'Eon as Captain of Dragoons, Mansell Collection.

consisting of heavily armed mounted troops. His military career lasted only a few months, but it was long enough for him to display outstanding courage and initiative.

### "A Rumor Was Spread ..."

At the close of the Seven Years' War, the French diplomat, the Duc de Nivernais, was appointed to the English Court of St. James and took the Chevalier D'Eon as his secretary. Within weeks D'Eon accomplished a sensational coup by abstracting secret British instructions from an under-secretary's portfolio. As reward he was given the honor of carrying George III's Ratification of the Peace Treaty to Versailles, and awarded the Croix de Saint-Louis. Nivernais' successor was the Comte de Guerchy and between their periods of service,





Mlle. de Beaumont, or The Chevalier D'Eon, Female, Minister Plenipotentiary, Captain of Dragoons, *British Museum*.

Louis XV nominated D'Eon as interim chief of the French Embassy from June to October, 1763.

To say the least, the promotion went to D'Eon's head, and he abused his position, spending vast sums of money on entertainment and lavish attire, falling deeply into debt. He appealed for relief from the Foreign Minister, the Duc de Praslin, but received only an order to modify his life-style. Keeper of some of his monarch's most dangerous secrets, D'Eon ignored this advice and instead collected important documents as ammunition, sending extremely insolent letters to Praslin and Guerchy.

When Guerchy finally arrived in London to take his post, he presented D'Eon with a letter from Praslin recalling him to Paris and instructing him to await orders without coming to the Court. This spelled disgrace.

Louis XV followed with another letter: "You have served me as effectively in the garments of a

woman as in those which you wear; resume them and retreat at once to the city."

But the Chevalier refused to relinquish his position and the battle of wits between him and Guerchy continued. Guerchy spread the rumor that D'Eon was made and, in addition, in D'Eon that D'Eon was mad and, in addition, in D'Eon's words,

*a rumor was spread several times that I was of the feminine sex. My naturally cold temperament which led me late and very soberly to the pleasure of women, and a certain ridiculous chastity, which I have never been able to overcome, have robbed me of the strength to do in the presence of a single friend the half of what I dare to boast of doing before a hundred friends. This was the cause of the jokes and the suspicions roused by my nature. My friends said that in very truth I was a dragoon by my upper half and a young lady by my lower half. . . . My journey to Russia in female garments had already given rise to a thousand rumors. M. le Comte de Guerchy had spread the idea that I was not only a woman but both man and woman. By which he made me a two-sided Janus, one side swelling, the other flat, so that in me there was something for everybody's taste.*

An order demanding the English government to extradite the Chevalier was served, but under British law it was impossible to seize the Chevalier or his papers. The debate was becoming an international scandal - Guerchy printing pamphlets libeling D'Eon, D'Eon in turn publishing a book against Guerchy. The Ambassador even attempted to poison the Chevalier, putting opium in his wine.

Guerchy persuaded the English government that the Chevalier must answer for his outrages in court and when the Chevalier failed to appear in court at the appointed date, the police sought him at his friend's home. Instead they found three ladies, one the Chevalier D'Eon so completely at ease in his female garments that he went undetected. Unable to be found, the Chevalier was declared an outlaw.

Ambassador Guerchy completely lost his head until finally he offered 5,000 gold pieces to anyone who would rid him of his enemy, dead or alive. Finally Guerchy received a summons to appear before the Grand Jury of London to answer a charge of attempted assassination. France was internationally disgraced. The Ambassador was kept out of prison for political reasons, but died a broken man. D'Eon made note of the event: "Guerchy died in Paris in September 1767 in great anguish of body and mind. May our merciful God spare his soul in heaven as I spared his body on earth."

D'Eon's victory was complete. Louis XV suddenly broke his silence with his secret correspon-



dent and in April 1766, assured D'Eon an annual emolument of 12,000 francs in recompense for services rendered. The Chevalier, remaining in England, spent his time on literary labors.

### The Scandal Mushrooms

He was now nearing forty years of age and the rumors concerning his sex continued in London and Paris. Caricatures, cartoons, pamphlets and broadsheets appeared, filled with slanderous images of the Chevalier, one depicting him as Queen of the Amazons attended by satyrs. A French social historian wrote

*The rumors which have prevailed for several months concerning the Sieur D'Eon, this fiery personage so well known for his eccentricities, are to the effect that he is no more than a woman dressed as a man. In England people are so stirred up by these suggestions that the betting for and against amounts to more than a hundred thousand pounds sterling. All Paris is watching this strange being.*

Gambling policies rose daily in value, the odds being placarded in public places. Plans were made to seize and force D'Eon to submit to an examination. In a rage, D'Eon appeared in the Stock Exchange where the betting took place.

*There in my uniform and with my cane in my hand I demanded an apology from the banker who was the first to take out one of these impudent insurances. I challenged the most incredulous, or the most brave, or the most insolent of all present, which amounted to several thousands of people, to fight against me with his own choice of arms. Everybody became extremely polite and in the general astonishment not a single one of my male adversaries in this immense city dared either to bet against my cane or to fight against me, although I stayed from midday until two o'clock at their assembly to give them time to come to a decision. I ended up by making known my address in the event of anyone changing his mind.*

So renowned was he for his swordsmanship that he was left in peace and the scandal momentarily died down. Before long, however, the controversy resumed and the schemes to seize D'Eon drove him to Scotland for a short time under an assumed name.

### The Transaction

In 1774 Louis XV died and Louis XVI, spurned at the indignity of having an **ex-ministre plenipotentiaire** the center of obscene gambling in a foreign capital, decided on three moves: to clarify the truth about the Chevalier's sex, to regain possession of the state papers, and induce D'Eon to return to France. The first envoy sent by the King returned, apparently given some tangible proof by



La Chevaliere D'Eon in 1791, engraved by J. Conde, Mansell Collection.

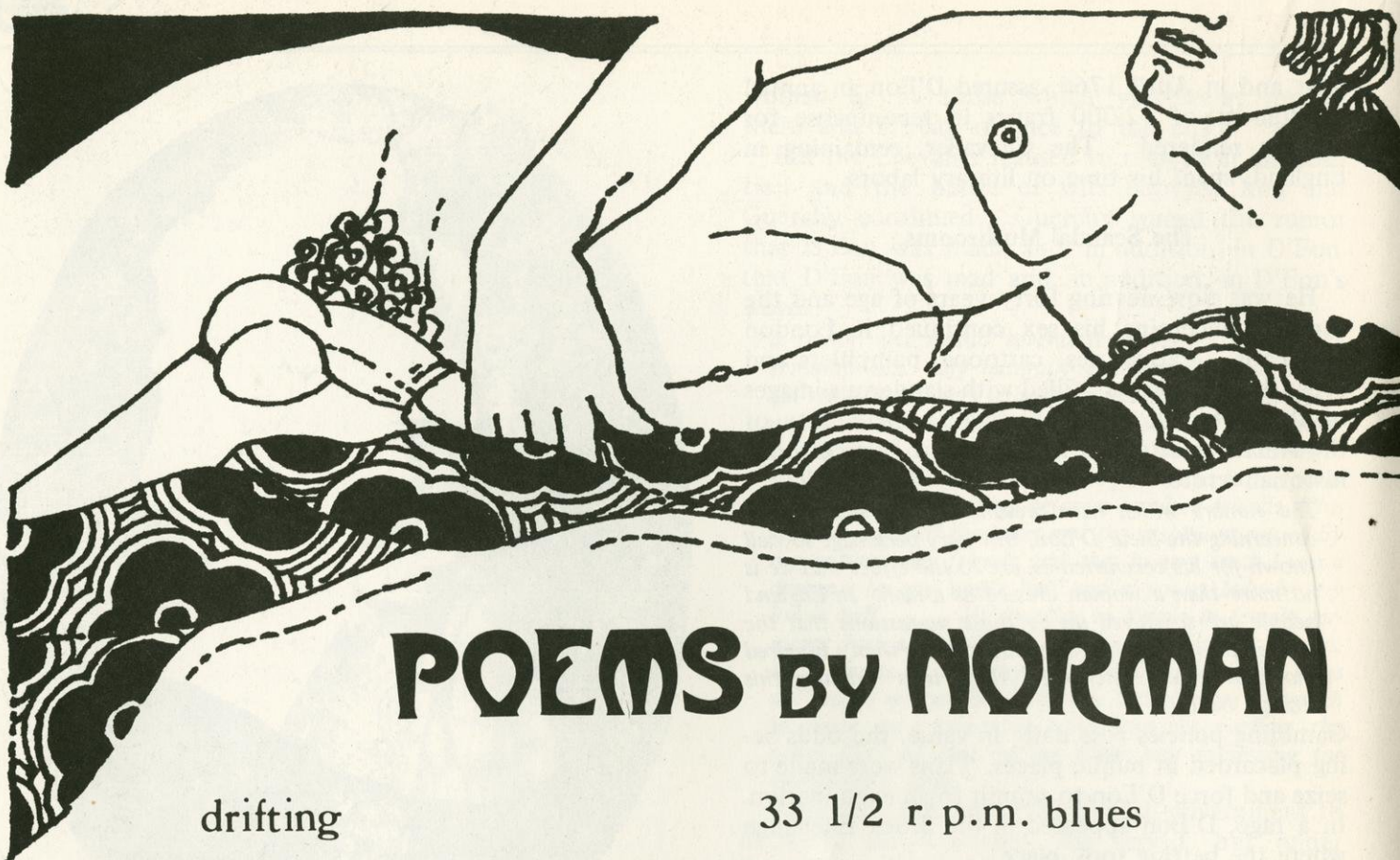
the Chevalier that he indeed was a woman. The second envoy, Pierre-Augustin Caron de Beaumarchais, the later author of **Le Mariage de Figaro**, was so convinced of D'Eon's feminine sex that he opened proceedings by a proposal of marriage. Much bargaining, trickery and insults ensued until a lengthy Transaction was signed by both parties in 1775. The terms read that "a Chevaliere" should surrender all her papers and dress "in the garments of her sex and never to leave off wearing them." In return she would be entitled to live in her native land with the earlier promised pension of 12,000 francs per annum.

The Chevalier's opening clause to the Transaction read:

*I submit to declare publicly my sex and leave no doubts about my state, to resume and wear until my death female attire, unless, because I have been so long accustomed to my military uniform, His Majesty should tolerate my resuming male attire, should I find it impossible to endure the inconvenience of the other attire after having tried to get used to it . . .*

(continued on page 22)





## POEMS BY NORMAN

### drifting

red sails in the moonlight  
white doves in your eyes  
give me your body baby,  
i'll give you mine.  
the sea water is so rough,  
the wind blows thru your hair,  
i want to wrap my arms around you and  
drift away.  
the photograph still sets on my shelf,  
its edges are turning grey.  
pretty soon i'll have to take another one and  
throw this one away.  
i bury your hand in my lap,  
you give my leg a squeeze.  
i stop the motor of the boat  
so we can drift away.

### D\*\*O\*\*W\*\*N

i think of him from time  
to time,  
hoping my heart hasn't lied.  
there's no one i can blame only  
my foolish pride.  
i'm holding back my feelings and  
thats not fair.  
its got me down.  
what else can i say?

### 33 1/2 r.p.m. blues

seems like brick/waiting for a shit  
kitchen curtain torn/i'm forewarned  
can't find a light/why not tonight  
dreams of virgins in the alleyway/who cares today  
someone screaming nigger/she pulled the trigger  
what do newspaper headlines say/he was no good anyway  
free man in paris/looking for a son  
manly women seem armed/noone has won  
mothers crying over nothing/nothing is something  
a van gough painting blinds my sight/neither one  
of us could get it up tonight.  
this love—in could end up crazy/so be lazy.  
the t.v. set is burning holes in the ashtrays/who  
cares anyways.  
come into my kitchen/show me my friend's tea  
come home with me honey/they'll be no in-jury.  
burn the paper with the trash/man on the corner  
says you owe him some cash.  
own up. hey troubled child/still can't get it up.  
this here is 33½ r.p.m. blues/the analyst said i  
was crazy-  
but i'm not.





# RICHARDS

## love room ballad

you've seen my weakness  
you've seen my strength  
nothing else matters right now  
in this world but  
that i'm with you and you with me.  
together our hands will clasp  
so tightly  
never wanting to let go--  
never saying no.  
this is the cosmic dream.  
you've explored my mind  
you've entered my soul  
we've made love til the late hours  
of the morning,  
waiting for the sun to shine.  
we've held each other tightly,  
kissed lightly and  
fallen asleep in each other's arms.  
in cys and whispers,  
i love you.  
don't leave me.

*Norman Richards is the author of two books of poetry: Obog and Coming Out (A Winter's Nightmare). His poetry has also been printed in numerous anthologies and magazines. The poems featured in this lay-out are from his upcoming book Nocturnal Emissions. He is from Milwaukee.*

We lay here  
just you and I  
this quiet moment after  
so many minutes of wild  
lovemaking.  
you know it was the best yet.  
Really!!

Now i hear you sleep.  
the sound of your breath  
frightens me.  
I don't know why.  
your hand covers my chest,  
don't worry i won't leave.

The music is still on.  
the organ chant, the distant drums,  
voices in the sky, and the sun  
setting for you and i.

My eyes are getting heavy.  
the music is in the distance.  
good night my love.



*Photo by Barbara Mulvanny*



# D'Eon

(from page 19)

Still the controversy continued. It was announced in the *Morning Post* of November 11, 1775 that "The City is about to issue a new policy on the sex of the Chevalier D'Eon; the odds are 7 to 4 for woman against man . . . ."

The Chevaliere Charlotte D'Eon chose October 21, 1777, the feast of St. Ursula, who was martyred with eleven thousand compatriot virgins, for his first public appearance as a female, taking communion in several churches in the hope that he might "rid himself of all the faults and dangers inherent in the masculine condition and acquire in exchange the character of a woman and the virtues that are the attributes of this sex."

## Her Adjustment

The Chevaliere became the social lioness of the day. The doors of all the salons of Paris and Versailles were open to her. Her admirers included La Rochefoucauld, Boufflers, Montmorency, Polignac, d'Arguesseau and Rohan. Even Voltaire requested and received an interview with her.

But soon her ambiguity got the best of her and in June, 1778, with only eight months of full-time cross-dressing behind her, she wrote to the Chief of Police: "I am ashamed and sick with grief to find myself in skirts at a moment when we are about to go to war. . . . I am willing in obedience to the orders of the King and his ministers in time of peace, but in time of war it is impossible." But her supplications remained unanswered.

Unable to restrain herself, the Chevaliere made appearances in her dragoon's uniform and was arrested for this defiance to the King in March, 1779. She was imprisoned in the Chateau de Dijon, but, after nineteen days, was released on condition she retreat to her property and renew her promise to wear women's clothes the rest of her life.

Having convinced the French Government to allow her to return to England to put her affairs in order, she left France for England on November 17, 1785, never to return. She was accepted by London society as a distinguished oddity and produced her own brand of eccentrics. At dinner parties when the meal was over she was known to hold the door open for the ladies on their way to the drawing room, but she herself would return to sit at the table with the gentlemen, cross her legs and discuss the port.



The duel between Mlle. D'Eon and the Chevalier de St. Geroge at Carlton House, Mansell Collection.

## World Champion Female Fencer

Her pension was paid only after long delays and the Chevaliere's debts and cost of living forced her to seek an income. Forty-year-old Chevalier Saint-George, former master of hounds of the Duc d'Orleans, was held champion fencer of the time and in 1787, the Chevaliere challenged him to a match at Carlton House. The Prince of Wales and many members of the fashionable sporting world watched the near sixty-year-old Mlle. D'Eon, clad in three cumbersome layers of skirt, triumph over the world champion in a brilliant *tour de force* and she was rewarded by the Prince with a superb pair of pistols. The Chevaliere then embarked on a tour of the provinces with a small company of fencers, giving displays of her skill in the packed halls of Oxford, Brighton, Birmingham and Southampton. She devised a costume which formed a nice compromise between masculine and feminine attire, but sometimes wore her uniform with the Croix de Saint-Louis pinned on her breast.

The French Revolution broke in 1789 and the Chevaliere petitioned the Assembly to be reinstated in the Army. The petition, though read and applauded, was merely filed away. D'Eon's name was placed on the list of emigres, her property confiscated, her pension annulled. And now, with no legal obligation or financial inducement to do so, D'Eon proceeded to finish her life as a woman.

(continued on page 25)



# Different (from page 12)

marine motives and identity, which never surface to full light-of-day, let alone happy-ending-always.

Why should this seem valid? As gay-lib might say, isn't this either "closetry" in the characters, or--worse--censorship by the authors, either because of their own shame/guilt, or else their "discretion" (read: repression) in the bleaker earlier days when they wrote? (All this tragically happened in the gay novel, for example.) And yet--gay lib's clarion call "Come out!" is no different really from Socrates' dictum twenty centuries earlier--"Know thyself!" Or from the working-assumption of modern fiction and (good) modern psychology both--namely, that "Man's capacity for self-deception is practically infinite." Especially in sexuality.

And hence the tragedies. "The saddest is--what might have been." Three tales poignantly stand out here. There's D. H. Lawrence's great story "The Prussian Officer." His relationship with his young orderly unfolds in magnificent momentum, but is destined to end only in the mutual death of a sort of blood-stained ultimate-scene type of communion after all, with neither character either fully willing, or even understanding, what's going on. It's true, but too simplistic, to say about this, along with gay lib, "shades of self-hate and repression caused this," let alone "uncontrolled S-and-M is bad." No, the story is less about gays (or socko "action") than about People--darkly complex, only half-aware. So we can enjoy its Theme and Art both, and only hope innocent readers don't just think of the Dean Corll murders in Texas and all that tripe.

Then there's Henry James' story "The Pupil." The relationship is murky:

*The boy noticed in an instant that he (the pupil's tutor) had turned red, whereupon he turned red himself and the pupil and the master exchanged a longish glance in which there was a consciousness of many more things than are usually touched on, even tacitly, in such a relation. It produced for Pemberton (the tutor) an embarrassment; it raised, in shadowy form, a question....*

Closety? Prurient-voyeuristic? Is the gay-lib message that we need more free and unembarrassed relationships between youths and adults, beyond mere chicken-hawkey? Surely--but not mainly. Again the story is not about gays, but life itself as shadowy and vague (unlike the "plot"-type Hero knowing and solving everything).

Finally, there's Sherwood Anderson's excellent story "Hands" (1919). Wing Biddlebaum was a skilfully gifted teacher of youth who was hounded

out of town for innocently touching the shoulders and hair of his young charges even as he truly inspired them to learn. Innocent indeed the touches were, for Wing was "one of those men in whom the force that creates life is diffused, not centralized."

But exiled he was, and Wing--who never really did understand what he did wrong--"did not think of himself as in any way a part of the life of the town where he had lived for twenty years." (Social control of deviants by banishment; the deviant as Outsider, alien exile.) Again, gay-lib would (or should) humanize our understanding here by angrily and rightly pinpointing the irrational and ignorant homophobia of "Middletown" as the true cause of the tragedy--plus the stereotypes of "Child Molester," plus "All Touching is Sexual." Think all this doesn't matter in a story, think we can just let it pass? Don't think Middletown U.S.A. doesn't believe exactly the same thing 56 years later; witness the trials of Joe Acanfora and the other school-teachers in 1975. The story does **not** give us any of this pride-and-anger awareness. What it **does** give us vividly as art, are the themes of isolation, conventionality, misunderstanding, dilemma.

## "Fulvous Yellow"

Each reader will find his favorite story here. Easily the zippiest in the volume is Stanley Kaufmann's "Fulvous Yellow"--but even here the same problems of covert oppression seem to remain. Or do they? One weekend, Mr. and Mrs. Sprague, "a very nice couple," decide to surprise-visit their son Ev, who has been six months away now in New York City. The visit is a surprise all right. For the Spragues, not for son Ev. Or rather for Mr. Sprague alone. Son Ev, it seems, has recently moved. From his room into someone else's apartment. His roommate's name is Ty. Ty is also his boss. Ty is a top "fashion stylist" (read: dress-designer). Host Ty genially welcomes the Spragues. Son Ev doesn't talk much, just lets Ty handle things. And he "arranges everything"--tickets to a smash musical, supper-club later, beach club the next day--the works. And so the weekend goes. Just another visit with the folks? Scarcely! Truly a "red-letter day" of character-revelation. The whole story lies in the plot-discovery that son Ev is (you guessed it) gay and has firmly come out ("socialized into the gay subculture"). But more, in the character-revelation of Mr. Sprague's gradually sensing this. While his wife chatters on unknowingly about "what a nice man Mr. Emmett is," we see Mr. Sprague alone, gradually discovering, realizing, then accepting (in quiet desperation) the fact that he



has lost his now-alien son. Who now symbolically wears the scarf Ty gave him, a smoky, tawny, "fulvous" yellow.

All right, the conflict between "art" and "liberation" couldn't be more clearly smacked head-on in collision here. The story is both great and dismal. Artistically it is a gem; no soap-opera escapism, it's a hard honest look at real-life themes of change, loss, alienation. And so neatly done, with the Light Touch always, everything understated between-the-lines; author Kaufmann deftly paces our understanding always just one hairsbreadth ahead of that of Mr. Sprague. The reader sees!

But "gayly" speaking, we have a truly rotten, messed-up situation. It's not just that gays are stereotyped occupationally and in life-style (the artsy-craftsy apartment; the over-Cultured elitist theatricality). This in itself isn't serious. But worse qualities are implied. Ev's callous refusal to "really talk with" his parents (Dizzy Young Queen; gays as amoral). Ty's possible exploitation of young Ev (the gay as "Seducer" and "Predator" both). Worst of all is that overall mood—"fingerable" nowhere but lying smudged between each line, a basically homophobic tone of tragedy, of gloom-and-doom, lying parked there on little cat feet like a sort of moral smog—the old, old story of gayness as unspeakable Curse, ultimate Tragedy, and final Disaster. It's there. Absent by contrast is any gay-lib sense of gayness as a viable alternative life-style for Ev, let alone the chance of reconciliation between father and son which good gay counselling could (and does) provide. Why carp at this artistically-excellent story for all this? Because nongay, and newly-gay, readers can only have the culture's homophobia subtly renewed by reading it, that's why. We have responsibilities and priorities.

### Other Vices, Other Rooms

But if you read just for varied plots and locales, they're all here too. Slum awhile with Phil Andros' big-city hustlers—their steady diet of sour beer, hard scores, studded leather, plus a surfeit of kinky wierdos for dessert—all far from the Middletown of the startled Spragues. Or there's the crypto-piss-elegance of the Decadence in Oscar Wilde's inner-sanctum scenes—a sort of gay **Fanny Hill**, its characters neither Kiwanis nor Rotarians (though lionized as odd fellows often). Or the stop-time prison scene, with sisterly dishing amid the punks and wolves.

Finally, the simple photo-realism of "Cruising"—two single men in a Turkish bath on any evening in a thousand dingy cities. It's been all-touch-but-no-contact:

*Norman told him his name and asked his.*

*"Well, Spencer," he said, "I'd like to see you again," knowing that in a moment the other man would be out of his life.*

*"Yes, we're now friends," the other replied.*

*"We have to be, to do what we've just done," Norman said, smiling.*

"What-happened-next"? It never worked out. Instead,

*He knew that the other would never call him. He had used him and now was through with him. Spencer would seek another conquest, another partner for the evening. Cruising, cruising—always looking for someone new—that was what gay life was all about. A million partners? There were never enough . . . there always has to be one more: the ideal lover, the Prince Charming, romance and sex without end.*

Artistically, it's bleakly good: a crisply-shot glimpse of Everyperson's basic aloneness, plus every human's desire for perfection, the Ideal. Still, as to liberation, the tale covertly supports the worst of the shrinks' theories about "the basic compulsive promiscuity of the Homosexual." Straight readers will mumble "Yeah, they've always got to have a new one." Worse, young gays might accept this dismal "definition of the situation"—make it a "self-fulfilling prophecy"—and never try for more options, whereas in fact gay life is becoming "all about" far more than just this, albeit with growing pains. More subtly, we don't know from the story itself that all this is partly a **male**, not just a **gay**, trip too. Plus, that it's oppression that causes at least some of these rifts and distrusts between gay people themselves, fragmenting both pairs and Community. (As Stuart Byron said, "the ultimate oppression is not what straights do to gays, but what straight society forces gays to do to each other.") Just so we know all this too.

Here, then, are 24 good stories—never fully explaining about gay life, but surely depicting it vividly (the plus and minus of art). Editor Wright has done well, has corralled here most of the good gay fiction that we as yet have. I would only remind you of Tennessee Williams' two collections **Hard Candy** and **One Arm**, plus the four gay tales in E. M. Forster's anthology **The Life to Come**. Plus perhaps other sports such as Paul Bowles' "Pages from Cole Point" (in which a son seduced a father), and—of all people—Ernest Hemingway's "A Simple Inquiry" plus his "A Sea-Change." So—buy this book, gift it to your friends gay and straight, get your local bookstore to stock it, nudge your local library to acquire it, note it to your local school's literature teachers. Enjoy it—but be damned sure that we zip and zap it all these places with informational and liberationist materials as well, to balance art, science, and radicalism.



# D'Eon (from page 22)

## Her Farewell

*August 26, 1796. Day of my second assault d'armes in the assembly hall when Mr. de Launay's foil having broken just below the guard pierced my side to a length of five inches in the part between the breast and the arm.*

This entry in the Chevaliere's diary notes the turning point in her existence. She was confined to her room badly wounded and there composed her farewell to the world of sport and fashion:

*Mademoiselle D'Eon sincerely and respectfully thanks the nobility of the town and its surroundings for their presence at her last grand assault. . . . Alas, she is now obliged to earn her bread with her sword; for her it is the bread of bitterness and repugnance which necessity alone compels her to accept. But she prefers this expedient, which is so little in keeping with her sex and with the feelings proper to someone at the age of 69 years, to a state of dependence. While it was possible for her to hold a sword in her hand, she thought it right to make it contribute to the maintenance of an unhappy and wronged woman, often bathed in her tears, as she can say in all truth. Her sorrows began with her birth and it would seem will end only with her life.*

The generosity of a few friends helped D'Eon through her last years. Mrs. Mary Cole, a French-born widow of an English engineer, and the Chevaliere kept house together for fifteen years, Mrs. Cole fully convinced that her companion was of her own sex. Of these years D'Eon wrote:

*Thus being always in the house at Mrs. Cole's and having only the company of a few of her friends and mine, there is little point in keeping a record of my actions which consist of going to bed and getting up, eating, drinking and sleeping. To read, to pray and to work with Mrs. Cole at mending my underclothes, dresses and caps.*

Even Queen Charlotte had made her a small allowance of 50 pounds a year, but nonetheless D'Eon had to pawn her precious Croix de Saint-Louis and the jewelled snuff-box from Louis XV. Her state steadily declined until in 1804, at 76 years of age, she was thrown into debtor's prison for five months until Mrs. Cole managed to raise the money for her release.

On May 21, 1810, the Chevaliere died peacefully in bed, having lived the first 49 years of life as a man, the last 33 as a woman. There, while establishing the cause of death, their doctor-priest, Father Elysee, was astonished to discover that the Chevaliere was a man. A cast of the body was taken and the attestation read: "The body presented unusual roundness in the formation of the limbs; the appearance of a beard was very slight. . .

A few questions about the trivial (and not so trivial) aspects of gay life. How many can you answer? Answers on page 36

- 1) What city in the U.S.A. has the most gay bars per capita?
- 2) In what movie did academy award winner Jack Lemmon appear in drag?
- 3) Who wrote **Portrait of a Marriage** which revealed the homosexual affairs of Vita Sackville West and Harold Nicholson?
- 4) What color is the K-Y tube?
- 5) Name the gay woman whose portrait recently appeared on a U.S. postage stamp.
- 6) You live in Milwaukee. How do you call Chicago's Gay News and Events recorded message without paying for the call?
- 7) Who are the gay world's four favorite actresses?
- 8) Name a famous pair of Old Testament lovers.
- 9) Name the prize-winning French novel, dealing with adolescent homosexuality, that was made into a film.
- 10) Name the "Midnight Cowboy."
- 11) In what year did Illinois become the first state to repeal the sodomy laws?
- 12) Who coined the phrase "Gay is Good"?
- 13) How old was Truman Capote when he published his first best-selling novel, **Other Voices, Other Rooms**?
- 14) Who recently won the title of "Tenth Worst Dressed Female"?
- 15) Name the female folk singer who recently announced that she is bisexual.

the throat was by no means masculine; shoulders square and good; breast remarkably full; arms, hands, fingers those of a stout female; hips very small and legs and feet corresponding to the arms. . . . The male organs of generation perfectly formed in every respect."

D'Eon left orders that he be buried in St. Pancras cemetery, wrapped in a white blanket. His own epitaph read:

*Naked came I at my birth,  
Naked lie I 'neath the stone.  
So from having lived on earth  
I have neither lost nor won.*

His grave disappeared later in the century to make room for a cutting of what was then called the Midland Railway.



# HERE&THERE

**Syracuse, N.Y.** - A Gay Youth Newsletter is being organized to deal with news and problems of gay minors. If interested in receiving the newsletter, helping out or contributing to it, contact Sonny Brodus, c/o Syracuse Gay Youth, 103 College Place, Suite 6, Syracuse, N.Y.

*--Lavendar Opinion*

**New York** - A year after the prominent New York City physician came out publicly as gay, Dr. Howard J. Brown wishes he had done it much earlier in life. In the New York Times interview on the anniversary of his coming out, the 50-year-old Dr. Brown said, "The action has in no way impaired my life. It's greatly enhanced it in many ways."

*--Advocate*

**Boston** - Rev. William Alberts, a Methodist minister, was removed from his pastorate at Old West Church here after witnessing the wedding of two gays in his church.

*--Dignity*

**Fort Myers, Fla.** - Vincent Welch, 19, was given 10 years probation after he pleaded guilty to beating to death a man whom he said had made homosexual advances. State Attorney Joseph D'Alessandro had sought a life prison term in the death of Edward Wood, who died last April after what D'Alessandro called "the most brutal beating I've ever seen." But Dr. Samuel Rider, a psychologist, told the court that Welch "unwittingly was victimized with an abnormal situation, was thrown into a homosexual panic, and acted out a rage reaction. What happened to Vince could very well have happened to any red-blooded, fun-seeking American boy."

*--Advocate*

**Los Angeles** - Female impressionist Jim Bailey has filed a \$15 million libel suit against **People**, a weekly magazine published by Time, Inc., claiming in Los Angeles Federal Court that the publication accused him of being a "drag queen, both in his personal life and in the course of his profession."

Bailey, a top nightclub draw with his impersonations of Judy Garland, Barbra Streisand and others, both their looks and voices, said the story published in **People**, September 30, was defamatory.

*--Milwaukee Journal*

**Boston** - A gay advertising campaign is underway on the Boston subway system for the first time in history. Gay Media Action-Advertising, a local group concerned with the positive reinforcement of gay lifestyles, has developed a 3-part series of subway cards geared toward educating and familiarizing people with gay lifestyles.

Initiated last February, the campaign was delayed nine months due to legal hassles. Gay Media Action was denied reduced rates for public service advertising and was forced to pay the commercial rate which tripled the total cost of the series.

Funds have been raised for the first two months, but another \$1,000 is needed to pay for the final card. If you'd like to sponsor a card, send what you can to Gay Media Action-Advertising, 43-45 Hanover St., Allston, Mass. 02134.

*--Bugle American*

**Chicago** - Man's Country is seeking contestants in their "Mr. Man's Country/Chicago" contest, to be held January 29, 1975 at 10 p.m. Applications are due January 26 and can be obtained by writing Man's Country, 5015 N. Clark St., Chicago, Illinois.

*--News release*

**San Juan, P.R.** - Two homosexual couples here have filed suit contending that the anti-homosexual provisions in the new penal code violate the constitutional rights of privacy, due process, equal protection and separation of church and state. Chief U.S. District Court Judge Jose V. Toledo has ordered the commonwealth to show cause why the court should not rule on the constitutionality of the anti-homosexual laws.

*--Advocate*

**Portland Ore.** - By a 3-2 vote, the Portland City Council voted to ban discrimination in the hiring of city employes on the basis of sexual orientation. The action was the result of what began as an impromptu appearance by a group of gays before the Council in 1972. During the five-hour hearing, Father Gregory of the Society of St. Thomas declared in public for the first time that he is a homosexual.

*--Advocate*

**New York** - The New York Lesbian Food Conspiracy plans a vegetarian cookbook and would like to hear from other lesbian vegetarians. Send recipes, ways to use food supplements, ethnic recipes, etc., to Violet Press, P.O. Box 398, NYC 10009.

*--Lavendar Opinion*

**Chicago** - Dugan's Bistro has been known to keep blacks out by requiring them to have five pieces of identification, including a passport! Finally, the gay community filed complaints of discrimination with the liquor control board. On November 15, WBBM news radio broadcast that the Bistro's license would not be revoked because after checking repeatedly for infractions, it was found the discrimination had been stopped.



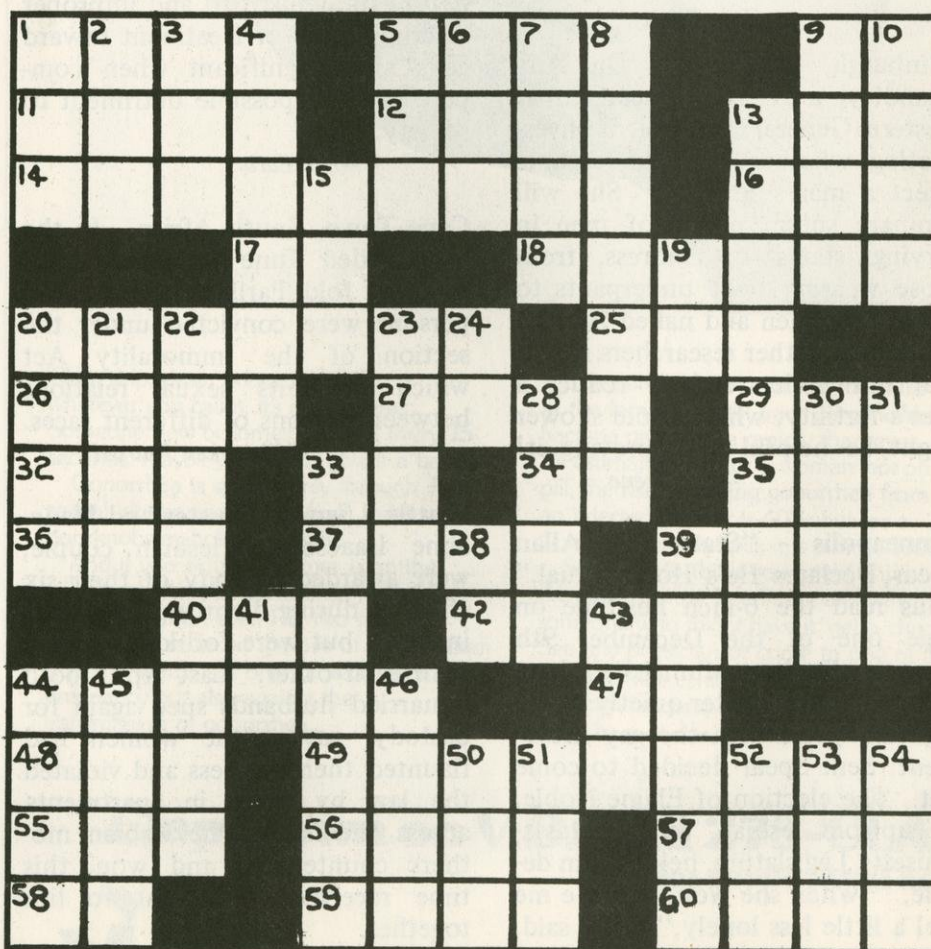
# CROSSWORDS

## ACROSS

- 1) Hit and —
- 5) Women's Royal Army Corps: abbr.
- 9) Venereal disease: abbr.
- 11) Fish sauce
- 12) Sign of secondary syphilis
- 13) Ever: poetic
- 14) Clap
- 16) Public Roads Administration: abbr.
- 17) Rhenium: chem. abbr.
- 18) Throat inflammation: med.
- 20) Social —
- 25) — piece
- 26) Arid: pl.
- 27) Roll me — in the clover
- 29) Personality
- 32) Unit of electrical current: abbr.
- 33) Gram: abbr.
- 34) Aviation Electricians Mate: abbr.
- 35) Disfigure
- 36) Exclamation
- 37) Long fish
- 39) Basic rock
- 40) Roadside hotel
- 42) — treatment
- 44) Thoroughly Modern —
- 47) Optical man: abbr.
- 48) Chemical prefix
- 49) Medical —
- 55) Male nickname
- 56) So be it
- 57) Scand. explorer
- 58) Erbiun: chem. abbr.
- 59) Animal fat
- 60) See 12 across
- 6) Exclamation
- 7) On the ocean
- 8) Syphilitic sore
- 9) Male nickname
- 10) Tripoli measure
- 13) Massive outbreak of disease
- 15) Railway Express Agency: abbr.
- 19) Proceed
- 20) Demobilization date
- 21) Woman's name (appellation)
- 22) Type of venereal disease
- 23) Lesion
- 24) Electron volt: abbr.
- 28) Comfort
- 30) Portuguese navigator
- 31) Via the mouth
- 33) Relating to sex organs
- 38) Long meter: abbr.
- 39) Stew
- 41) New Latin: abbr.
- 43) Not a dash
- 44) Masculine
- 45) Froster
- 46) Female appellation
- 50) Ever: poetic
- 51) Conjunction
- 52) Age
- 53) Nickel: abbr. chem.
- 54) Exclamation

## DOWN

- 1) Magazine: abbr.
- 2) International Labor Organization: abbr.
- 3) Japanese coin: 1/100 yen
- 4) Makes points
- 5) Western Railroads: abbr.





# HERE&THERE

**Boston** - The Charles Street Meetinghouse was granted \$52,371 by the Youth Advocacy Commission of Treatment alternatives to Street Crime-Juvenile to carry out a proposed Gay Youth Advocacy Program. The purpose of the program is to divert crime, specifically hustling and hooking. Any organization interested in setting up a similar program in their community can obtain a copy of the proposal and more information by writing Charles Street Meetinghouse, 70 Charles Street, Boston, Massachusetts.

--Advocate

**New York** - Playboy's Hugh Hefner admits to a homosexual experience in Frank Brady's new "unauthorized" biography, published in November by Macmillan Company.

--Gay Scene

**Edinburgh, Scotland** - Dr. Ann Chandley, a genetics researcher at Western General Hospital, is investigating whether tight underpants affect a man's fertility. She will compare sperm count of men in varying states of undress, from those wearing tight underpants to kilted Scotsmen and naked African tribesmen. Other researchers report that hot baths tend to reduce a man's fertility, while a cold shower might be helpful in improving it!

--Gay Scene

**Minneapolis** - "State Sen. Allan Spear Declares He's Homosexual." Thus read the 6-inch headline on page one of the December 9th **Minneapolis Star**, Minnesota's largest newspaper. After quietly working two years with the gay movement, Sen. Spear decided to come out. The election of Elaine Noble, an upfront lesbian, to the Massachusetts Legislature, helped him decide. "When she won, it made me feel a little less lonely," Spear said.

--Advocate

**Dayton, Ohio** - Grace Thornton and Phyllis Marshall, two black lesbians, are suing for the right to be married here. Their license was denied them last April. Thornton, who describes herself as "the husband," said they have received no support from local gays. She is determined to go it alone, but says they won't be able to stand long without public support.

--Advocate

**San Francisco** - The Internal Revenue Service has informed a local gay educational and legal action group, the Pride Foundation, that it does not qualify for federal tax exemption. Pride was told their activities are "detrimental rather than beneficial to the public" and that its "efforts toward the elimination of unjustified and improper discrimination or treatment toward gays are insignificant when compared to the possible detriment to society."

--The Barb

**Cape Town, South Africa** - In the year ended June 30, the justice minister told Parliament that 307 persons were convicted under the section of the Immorality Act which prohibits sexual relations between persons of different races.

--Milwaukee Journal

**Seattle** - Sandra Shuster and Madeleine Isaacson, a lesbian couple, were awarded custody of their six children during divorce proceedings in 1972, but were forbidden to live with each other. Last April, both remarried husbands sued again for custody, saying the women had flaunted their gayness and violated the law by living in apartments across the hall. The lesbian mothers countersued and won, this time receiving the right to live together.

--Pacific Coast Times

**San Francisco** - The California Department of Motor Vehicles has been ordered to explain why it has denied a license plate reading 'GAY LIB' to activist Dick Gayer. The decision was unanimous by a three-judge Court of Appeals. An earlier Superior Court ruled that the DMV did not have to explain its reasoning when it determined that 'GAY LIB' was "offensive to good taste and decency." The DMV has already issued plates reading 'HOOKER,' 'BALLS,' 'PUSSY,' 'HORNEY' and 'CHINK.'

--Advocate

**United Nations, N.Y.** - According to the World Health Organization, sex education is inadequate in the medical profession and new methods are needed to properly equip young doctors and health workers. Their report stated that in the U.S. "the major obstacle to the physician's effectiveness is his own embarrassment and discomfort." Use of films showing men and women engaged in masturbation, intercourse and homosexual activities, with follow-up discussions to relieve the medical student's emotions, were suggested.

--Milwaukee Journal

**New York** - A 33-year-old Bronx school teacher was arrested and charged with sexually molesting four students, all between 12 and 13 years of age. The school principal said the school had not received any complaints against the teacher.

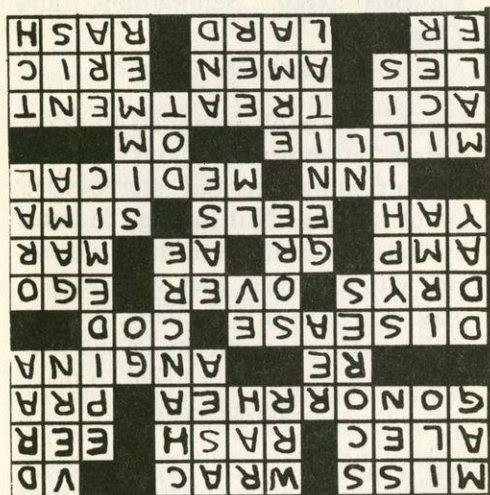
--Gay Scene

**New York** - Physical education instructor Lou Zivkovich, who appeared nude in the centerfold of the June Playgirl, may lose his job as a result. The trustees of the Apple Valley High School voted to fire Zivkovich, who taught there since 1968.

--Gay Scene



SOLUTION  
TO  
CROSSWORDS  
PAGE 19



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

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**Clap Down on V.D. Call 273-CLAP**  
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# HERE&THERE

**Torrance, Calif.** - After 8 months of hiding from the law to keep her children from being turned over to her parents (see GPU NEWS, Here & There, November 1974), lesbian mother Lynda Chaffin has turned herself in. Her parents' attorney told the court that he was "not interested in proceeding further with the case. The children have now been returned to their grandparents in Washington and Mrs. Chaffin has turned herself in." Judge Kennedy ordered that the contempt charges against her be dismissed. She now faces another court battle, her parents having filed a petition for "registration of foreign judgment" in an attempt to transfer to Washington an earlier ruling by Kennedy giving them legal custody of the children.

-Advocate

**USA** - On the Hollywood Squares television quiz show, one celebrity was asked if he were "putting on the suit of lights" what was he about to do. The celebrity answered "go to a gay bar," the word "gay" bleeped out of the audio portion of the show.

**Chicago** - The National Task Force on Gay People in the Church will hold a "consultation" here during the March 4-7, 1975 session of the National Council of Churches' Governing Board. Attendance is limited to gays involved in gay liberation activities within "main-line denominations." Prior to the consultation, three regional meetings of gay seminarians will be held to facilitate organizing within theological communities, the Mid-western meeting to be hosted by

**Chicago Gay Seminarians and Clergy.**

--Chicago Gay Crusader

**U.S.A.** - A book intended to erase certain stereotypes about women is continuing the old stereotypes about Indians. **Not Enough Indians!** by Betty Horvath is about a young girl who discovers that she too can play cowboys and Indians, joining white male supremacists in the role they have historically loved to play.

-Akwesasne Notes

**San Francisco** - Dr. Martin Hoffmann, nationally known author of **Gay World** and staff psychiatrist at San Francisco's Center for Special Problems, believes child and adolescent sex play with adults has almost no long-range consequences. Hoffmann stated that the idea that childhood sexual trauma causes homosexuality is a myth.

--Advocate

**Seattle** - The Stonewall Center of Seattle has received \$120,000 from the National Institute of Alcohol Abuse and Alcoholism to provide both in- and out-patient care for gay alcoholics.

--Lavender Woman

**New Milford, Conn.** - Two Baptist ministers have threatened to sue the school board here for its decision to make shop and home economics mandatory for both boys and girls in the sixth grade. "By having a young boy cook or sew, wearing aprons, we're pushing a boy into homosexuality," argued Rev. Lynn Mays, while Rev. James Clemmons complained, "We'll take it to the U.S. Supreme Court if we have to. My son doesn't want the course and I don't want him to be a sissy." The president of the school board said the policy would continue nonetheless.

-Gay Scene





# REVIEW

**Journal of Homosexuality.** Volume I, No. 1: Fall, 1974. Edited by Charles Silverstein. New York: Haworth Press. 143 pp. Subscription per volume (4 issues) for individuals: \$12.

by Lee C. Rice, Ph.D.

JH is a new quarterly devoted to clinical and "empirical" research on homosexuality (male and female), transsexualism, and alternate sexual lifestyles. "Empirical" seems to be taken in a comfortably wide sense, including history and value-studies, and precluding theological or latently theological writings (e.g., Freudian psychiatry). The editor is Director of the Institute for Human Identity in New York City; and he has amalgamated an editorial board of sociologists, clinicians, educators, and lawyers which cannot fail to impress. The majority of these view homosexuality as a valid lifestyle, and reject the now scientifically defunct pathology models. Each issue of JH will contain three sections, described below more concretely for the present issue only.

The first section presents empirical studies. In this issue they are: "Some Characteristics of Those Who Hold Positive and Negative Attitudes towards Homosexuals," by A. P. McDonald and R. G. Games; "Public Attitudes toward Homosexuality," by E. E. Levitt and A. D. Klassen; "Males, Females and Transsexuals: A Comparative Study of Sexual Conservatism," by Thomas Kando; and "Two Names, Two Wardrobes, Two Personalities," by John Money. The reader not able to handle graphs or statistical distributions may find some sections of these articles heavy going; but each article is preceded by an abstract, and usually concluded with a nontechnical summary. Increasingly writers within the gay lib

tradition are emphasizing the fact that personal difficulties experienced by gays can better be accounted for by characteristics of the majority which discriminates than by any appeal to mysterious characteristics of the minorities themselves; and the first two studies present some solid supporting data for this often unsupported claim.

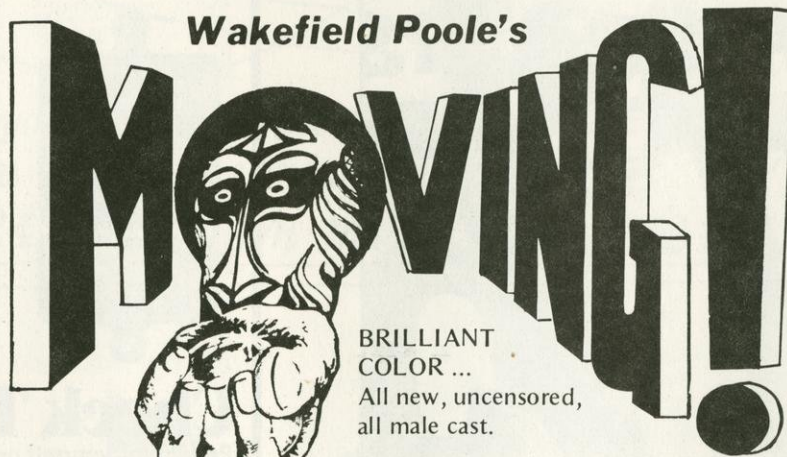
The second section offers articles of an historical or survey nature. For this issue we have: "Psychological Test Data on Female Homosexuality," by B. F. Riess, Jeanne Safer, and William Yotive; "The Atascadero Project," by Michael Serber and Claudia Keith; "Homosexuality and the Medical Model," by V. L. Bulough; and "The Africaine Courts-Martial," by Arthur Gilbert (with comments by Colin Williams). The first article presents a review of al-

most all of the existing literature on lesbianism within the scientific perspective. The study of the Atascadero project, written by those actively involved in the recent prison reforms within the California system, presents a much more balanced account than has been offered to date by the gay press. Bulough's article digs deeply into the seventeenth and eighteenth century medical myths concerning sex; and could almost be humorous, were it not for the fact that these myths are often still operative in contemporary psychiatry. Finally, Gilbert's historical study of a sodomy trial which took place in the Royal Navy in 1816, is pure chronicle, and written with enough spice to make it enjoyable to the nonhistorian as well.

The third section contains book reviews (three in this case), a list of books received, and a cumulative

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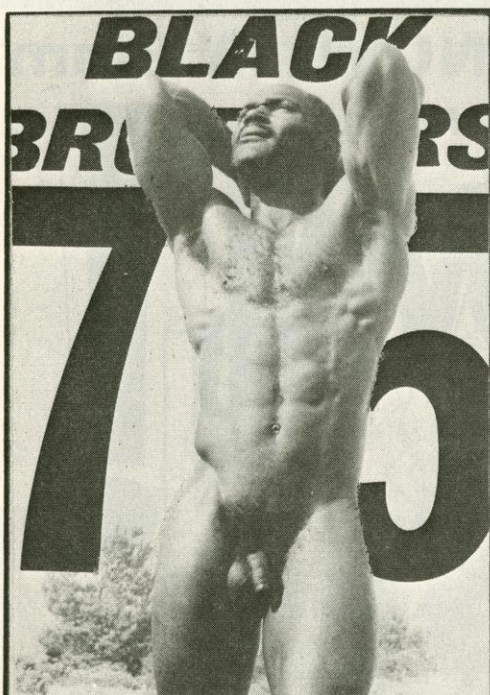
annotated bibliography (CAS). Special mention should be made of CAS, which provides digests of pertinent articles published within the previous three months. Being an academic myself, I can register a small quibble here. CAS appears quite complete with respect to articles in English, but chooses to ignore completely valuable work currently being written in French, Dutch, and German—to mention only a few. The scientific researcher, no less than the interested homophile, might well like to know what is going on in the rest of the world. That quibble aside, however, the information retrieval system being utilized is among the most sophisticated products of contemporary technology, and represents a search through over 1200 widely scattered sources. Especially worth note is the inclusion of transsexualism within the compu-

ter's operative vocabulary. For the scientific researcher interested in this phenomenon, as for the homophile seeking information on this hitherto shadowy tributary of gay culture, CAS will doubtless be a necessity.

It would be difficult for me to praise this journal too highly, and to say that it fills a gap in the existing superabundance of scientific journals would be a rather trite understatement at best. If successive issues live up to the high scientific and scholarly standards set by the first issue, the journal should surely find its way into virtually every institutional library. For those working in scientific or historical areas, as well as philosophical or moral ones, which deal with human sexuality in almost any fashion, the journal will be a necessity of research.

What now of the literate gay

whose interests or competence do not extend to graphs, statistics, seventeenth-century mythology, or ongoing clinical research into such areas as transsexualism? I am presuming that at least a respectable number of GPU NEWS readers will fit into this category. My advice, budget permitting—and twelve dollars is dirt cheap for four issues of any professional publication these days—is to try at least a one-year subscription. The literature presently being written within the gay movement is notoriously slushy when it comes to empirical evidence, and the cost of a subscription is a small price to pay for keeping abreast of scientific work on gay sexuality. As I have indicated above, even those studies in the present issue which are heavy in statistical detail have portions readily digestible by the nonscientist. In brief, twentieth-century



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man (gay or nongay, male or female, with or without college degrees) ignores advances in the sciences only at his or her own peril. Those desiring subscriptions (or further information) may write directly to Haworth Press (130 West 72nd Street, N.Y.C., N.Y. 10023). It is hoped also that future editions of GPU NEWS will also afford occasional summaries of successive volumes of JH.

*The reviewer, a Fulbright fellow at the University of Paris in 1963-64, holds a doctorate in philosophy from Saint Louis University, where he was a Kent fellow in philosophy. He has published a number of reviews and articles in professional journals in the history and philosophy of science and mathematical logic; and is currently working on a book on sexual morality.*

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# REVIEW

The Early Homosexual Rights Movement (1864-1935) by John Lauritsen and David Thorstad, Times Change Press, 62 W. 14th St., New York, 1974, \$2.25.

by Bruce Michael

"The June 1969 Stonewall riots in New York City are generally viewed as marking the beginning of the gay liberation movement. This view is based on a lack of information. In reality, the Stonewall riots represent not the beginning of gay liberation but the beginning of a new wave of gay liberation. 1969 marks a rebirth, an anniversary—indeed, one might say the 100th anniversary of gay liberation."

John Lauritsen and David Thorstad outline the early homosexual rights movement (1864-1935) in their small booklet of the same title. It is an important task to enable the current liberation movement to rediscover and renew ties with its past and this study is a creditable beginning.

They concentrate their research on events in Germany in the latter half of the nineteenth century. Not having come under Napoleonic Law, indeed not having become a unified nation until 1871, Germany had no consistent laws regarding

homosexual acts. In 1871, the Prussian penal code which included a provision that made homosexual acts between males a crime was introduced into the Reichstag as Paragraph 175 of the new penal code for the Second Reich. Although the law itself was adopted, it did not go unchallenged by many thinkers of the time. The 1860s thus saw the beginnings of what could be called scientific interest in homosexual behavior. A large body of literature was produced, much of it by one Karl Heinrich Ulrichs, whose theories strike one as rather eccentric today, but whose arguments fathered the gay liberation movement in Germany.

The first gay liberation organization, The Scientific Humanitarian Committee, was formed in 1897, two years after Ulrichs' death. Magnus Hirschfeld was its founder and mentor throughout most of its existence. Its goals were the following: "(1) to win legislative bodies to the position of abolishing the antigay paragraph of the German penal code, Paragraph 175; (2) enlightening public opinion on homosexuality; (3) interesting the homosexual himself in the struggle for his rights." Actively and with some success, the committee pursued these goals until the economic and political chaos of the early 1920s in Germany eclipsed the concerns of the committee.

The book takes up the role of

women in these early struggles, mentions other groups active in the tasks set forth by the Scientific Humanitarian Committee and, interestingly, mentions the many difficulties, sometimes including physical violence, that were encountered. By and large, it is clear that Germany was the center of thought and activism in gay liberation and the movement spread from there to include many countries of Europe and even England.

Edward Carpenter occupies the most prominent position among gay leaders in England. There, interest in homosexuality had been heightened by two quite diverse phenomena: the publication of Walt Whitman's *Leaves of Grass* with its long homoerotic Calamus section and the notoriously vitriolic trial of Oscar Wilde at the end of the century. In 1914, Carpenter and Havelock Ellis, the noted psychologist, founded the British Society for the Study of Sex Psychology, a group dedicated to sexual enlightenment and education. It need hardly be mentioned, of course, that homosexual acts between adult men remained punishable by imprisonment in England until 1967.

One of the reasons for the painfully slow progress of the gay struggle was the rise of fascism in Germany. By 1935, the Nazis began to persecute homosexuals mercilessly. By the tens of thousands, gays were sent to concentration camps, forced

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to wear pink triangles as identifying emblems. As Thorstad and Lauritsen rightly point out, this aspect of Nazi brutality has been largely ignored by chroniclers of the period. There is no doubt that hundreds of thousands of homosexuals were murdered, though an exact estimate is impossible to document conclusively. In the face of such persecution, the early gay movement was destroyed.

That, briefly, is the historical course that **The Early Homosexual Rights Movement (1864-1935)** traces. Other equally interesting sections of the book deal with the scientific and theoretical issues that were recognized as needing to be settled. Whatever the oddity of some of the theories, this period does mark the first serious, relatively objective and empirical thinking on the subject of homosexuality in history.

A chapter on "Socialism and the Early Gay Movement" is particularly valuable, casting light, as it does, on the still puzzling relationship of the left to the homosexual rights movement. On the one hand, absolute toleration, on the other, queer-baiting of the Nazis by German leftists. To my knowledge, there is still no clear attitude toward homosexuality in most socialist states and this history of confusion and vacillation does uncover the roots of the present-day ambivalence.

One of the most interesting sections is modestly titled: "Additional Notes on Five Pioneers." In it, the authors delve into the lives of Ulrichs of Ulrichs, Hirschfeld, Whitman, Carpenter and the fascinating Sir Richard Burton. These sketches offer glimpses of some very colorful and important figures. They remain, however, only introductions calling for further exposition.

There are a couple of annoying aspects to this work: 1) an almost total lack of documentation for often intriguing statements; 2) evidence in tone of a personal axe to



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grind against a mythically monolithic "Judeo-Christian ethic" and its historically anti-gay stance. The latter leads to such irresponsible statements as: "antihomosexual prejudice and repression have been limited to cultures under the influence of Judeo-Christianity." Would that it were so simple! There have been very few cultures in which homosexuality has been celebrated, some in which it has been reluctantly tolerated or integrated and obviously many in which it has been vindictively persecuted. The enormity of the struggle for gay liberation cannot be underestimated.

The University of Wisconsin-Extension is offering a three-day Conference on Human Sexuality, beginning February 18 from 9 a.m. to 4 p.m. at the University of Wisconsin-Milwaukee. To register, mail \$37.50 to the University of Wisconsin-Extension, 929 N. Sixth Street, Milwaukee, Wisconsin 53203. For more information, call 224-4185.

Milwaukee Free University has announced a ten-lecture course in Gay Studies to be taught by Louis Stimac beginning February 11 at 7:30 p.m. at the GPU VD Examination Center, 225 E. St. Paul.

#### Answers to the Trivia Quiz:

- 1) *San Francisco*
- 2) *"Some Like It Hot"*
- 3) *Nigel Nicholson, their son*
- 4) *Mostly brownish*
- 5) *Willa Cather*
- 6) *Dial Operator and ask for Enterprise 5486*
- 7) *Bette Davis, Mae West, Judy Garland, and Rock Hudson*
- 8) *David and Johnathon*
- 9) *Special Friendships by Roger Peyrefitte*
- 10) *Joe Buck*
- 11) *1961*
- 12) *Dr. Franklin Kameny*
- 13) *24 years old*
- 14) *David Bowie*
- 15) *Joan Baez*

## ANNOUNCEMENTS

### GAY PEOPLES UNION, INC.

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

#### Topics for Upcoming Meetings

- |         |   |
|---------|---|
| Jan. 6  | Business Meeting - Election of Officers                           |
| Jan. 13 | Continuation of Business Meeting                                  |
| Jan. 20 | Continuation of Business Meeting                                  |
| Jan. 27 | Gay Lib at Your Place of Employment                               |
| Feb. 3  | Annual Business Meeting - Presentation of Annual Reports for 1974 |
| Feb. 10 | The Gay Bar Scene   |
| Feb. 17 | Gay Lib in Entertainment  |
| Feb. 24 | Trying to be Liberated in an Unliberated Society                  |
| Mar. 3  | Business Meeting  |

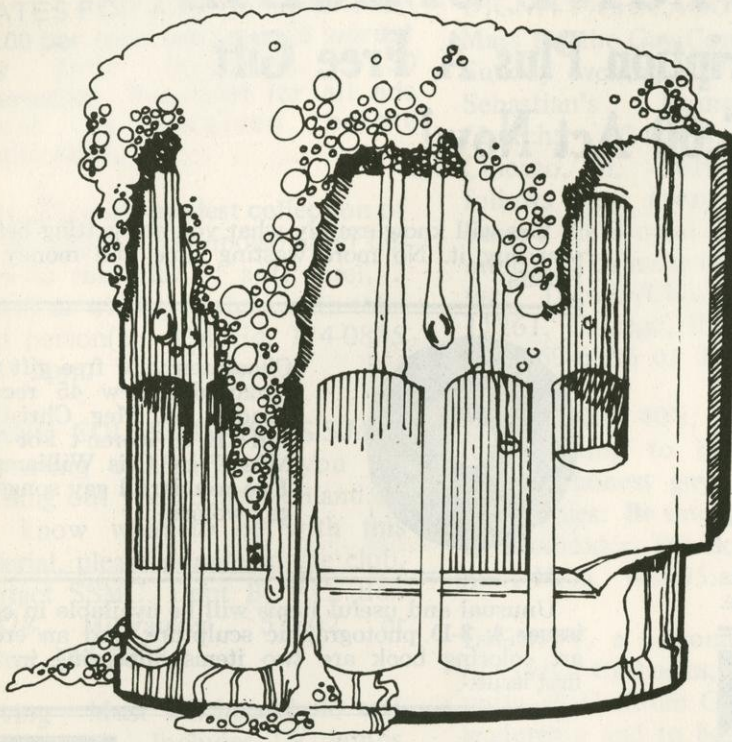
The Wisconsin Alpha Chapter of Phi Sigma Tau, the National Honor Society in Philosophy, has announced that the general topic for the eight meetings of the second semester will be **Human Sexuality**. The meetings, open to the public, will be held in the Pere Marquette Dining Room of the Brooks Memorial Union, Marquette University, 620 North Fourteenth Street. Except for the February 11th meeting, all will begin at 7:30 p.m.

#### Schedule of Topics

- |         |  |
|---------|--|
| 28 Jan. | <b>Does Sex Need Justification?</b><br>Robert Ashmore, Dept. of Philosophy   |
| 4 Feb.  | <b>Sexuality and Personal Identity: Reflections on Freud</b><br>Michael Vater, Dept. of Philosophy                                       |
| 11 Feb. | <b>Freud versus Mothering: Sex Cross-Culturally</b><br>Alice Kehoe, Dept. of Sociology and Anthropology<br>(Meeting begins at 7:00 p.m.) |
| 25 Feb. | <b>Homosexuality and the Social Order</b><br>Lee Rice, Dept. of Philosophy   |
| 11 Mar. | <b>Sexuality and the Law</b><br>E. Michael McCann, District Attorney, Milwaukee County   |
| 8 Apr.  | <b>The Morality of Abortion: Some Recent Arguments</b><br>Patrick Coffey, Dept. of Philosophy  |
| 22 Apr. | <b>Toward the Androgynous Female</b><br>Joanne Kliejunas   |
| 29 Apr. | <b>Human Sexuality</b><br>Closing Panel Discussion: Robert Ashmore; Claude Wells, Jr.; Denis Savage; Lee Rice.                           |



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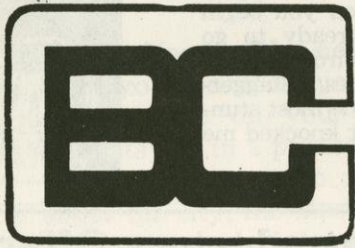


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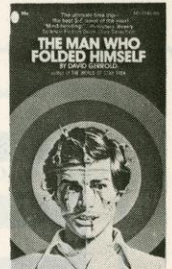
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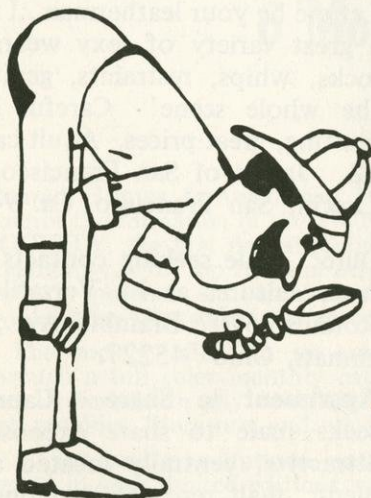
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