

## GAY WOMEN WED ON CHRISTMAS

Keeping a promise that they had made several months ago when they were refused a marriage license by the state, Donna Burkett and Manonia Evans were married by Father Joseph Feldhausen of St. Nicholas' Orthodox Parish, on Christmas Day in the rite of the Eastern Orthodox Catholic Church.

The entire ceremony carried with it the spirit of the holiday and the story of the Nativity. Folding chairs replaced traditional pews; a covered table with two small candles served as an altar. Because they could not find a church in which to hold the ceremony, the two women, with the help of friends, turned Jefferson Hall at 2617 W. Fond du Lac Ave. into a very suitable one complete with a gospel singer. An estimated 250 people participated in what can only be called a celebration of love and joy rather than a conventional wedding. The Bible reading, read by one of the groomsmen, was taken

from **Ruth 1:8-17** while the sermon followed a reading by Father Feldhausen from **John 15:8-17**.

In addressing Donna and Manonia, Father Feldhausen noted that while the world talks of love, brotherhood and peace, especially at Christmas, what exists in reality is hate, oppression, and prejudice. He urged the two women to use the forces that would try to tear them apart and destroy their love as a test of strength for their relationship. He especially warned of racial prejudice, sexism, and "back-biting" in certain segments of the gay community. In joining the couple through their marriage vows, "mate in love and life" replaced the usual "man and wife". Manonia was given away by Donna's brother-in-law, Oscar Howard. The matron-of-honor was Belinda Scott. Piano music was supplied by Ed Gogolak.

The brides maids wore two-tone gowns consisting of a turquoise vel-

vet bodice with full-length sleeves, accented with white brocade daisies, and a baby blue floor-length crepe skirt. Each carried a bouquet consisting of a large blue "snowball" chrysanthemum, blue "snowdrift" pom poms, and a French lace holder with white satin ribbons. The groomsmen were attired in black Edwardian tuxedos with velvet lapels and white standard carnations. The flower girl wore a closed neck crepe white formal with quarter-length sleeves. Donna also wore a black Edwardian tuxedo and sported a white standard carnation with blue tinted edges. Manonia was stunningly dressed in a white floor-length wedding gown with lace sleeves, a flowered scalloped cap, and an extended train.

The entire ceremony lasted about 45 minutes after which, Donna and Manonia greeted their guests in a

(CONTINUED ON PAGE 5)

## O'Connell Speaks on Laws

G.P.U. is presently engaged in a drive to reform a number of state statutes affecting the life of the gay community. In keeping with this aim, December's guest speaker was a law student from the University of Wisconsin, Mr. James M. O'Connell.

In a novel approach, O'Connell probed the rationale of the police department which is charged with carrying out the laws. Milwaukee's social philosophy of maintaining "the proper German burger image", has lead to a wide discrepancy between department policy and practice. This is very apparent when conventions are in town as a sharp rise in entrapment and harassment in the downtown area results. It was pointed out, that gay couples who are settled and unobvious, seldom have cause to worry about

trouble with the police. The greatest number of confrontations result from arrests in public washrooms, parks and for the use of drugs. Drugs, in connection with charges relating to homosexuality, bring the stiffest penalties. All too often, the police department is just too short of manpower to implement departmental policy to the letter.

O'Connell's in-depth probe was accompanied by an overview of current statutes and their provisions. Sodomy, for example, is punishable by five years in jail or a five-hundred dollar fine or both. This, then, led into a run-down on the progress of reform bills coming up for action in the state. "Unfortunately," said O'Connell, "Assemblyman Lloyd Barbee's bill does not have the

(Continued on Page 10)

## COUNCIL ON RELIGION AND THE HOMOSEXUAL FORMS

A Milwaukee Council on Religion and the Homosexual is in the formation stage. On December 3, a group of pastors and lay people met in the home of Dr. Basil Jackson, head of the Psychiatric Department of Milwaukee Lutheran Hospital. Dr. Jackson is also an ordained Evangelical and Reformed pastor.

In addition to Dr. Jackson, the founding group included two Lutheran pastors and a Lutheran Educator, two Methodist pastors, a Roman Catholic priest, a nun who is involved in campus ministry, and the pastor of Metropolitan Community Church which is ecumenical and has outreach ministry to the homosexual community. Three members of Gay

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## EDITORIAL

As Gay Peoples Union sets off into the New Year, it would be wise to pause for a moment and glance backward into '71 so that we might evaluate past achievements in relation to future goals.

Past achievements have been both landmark and numerous; too numerous to reprint here. One look at the GPU NEWS achievement list in each monthly issue will bear this out. They were all accomplished by very dedicated people through a great deal of hard work, but resulted in a great deal of personal satisfaction. These accomplishments have helped to move GPU into the front ranks of the nation's most noteworthy homophile groups. These accomplishments have formed a solid foundation from which to launch a more effective program of education, entertainment, social reform, and community expression. However, certain weak points have also become apparent. Therefore, while congratulating ourselves, we must also examine our failures through constructive criticism.

It is hardly news to anyone, that GPU is in need of more active participation from the membership and the community at large. Often, there are more events than people to cover them. It does no good, however, to have people volunteer and then fail to see their commitment through to completion. It's better to seek help or notify the organization of any inability to complete a task than, to slink out without a word and hope that someone else will be able to fill in at the last moment. It's also regrettable that many people have defeated themselves before they even give themselves a chance to put their skills to work. The gay community must come to see that GPU offers numerous and varied opportunities for self expression through projects and warm fellowship. It's one thing to take on more than can be handled, but it's far worse to refrain from even the smallest task because of self-defeatism. Remember, we're all brothers and sisters working for a new and better future.

Allyn Hess, a former member who

helped to get GPU on its feet, and who is now in Pennsylvania, expressed the whole subject very well in a recent letter.

"One year from now, are you going to look back at 13 great parties, 25 good tricks, numerous drunken weekends, and a lot of loneliness? Or will you be able to point with pride to greater achievements, both for the gay community and yourself. It's up to you!" ■

G.P.U. DECEMBER

### ACCOMPLISHMENTS

- \*Supplied tapes of five Gay Perspective radio programs to a group in Nebraska.
- \*Presented Jim O'Connell, attorney, as meeting speaker on law.
- \*Mailed complimentary copies of GPU NEWS to 200 gay groups in U.S.A.
- \*Worked on constitution and Incorporation.
- \*Helped local pastors form Council on Religion and the Homosexual.
- \*Designed and printed letterhead.
- \*Continued Gay Perspective radio program weekly.
- \*Counseled people with problems.
- \*Attended Burkett-Evans wedding and reception.
- \*Helped with formation of East Side Coalition.

G.P.U. NEWS is published by the GAY PEOPLES UNION of Milwaukee, P.O. Box 90530, Milwaukee, Wisconsin 53202.

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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.

Yours in Liberation,  
THE PUBLICATION COMMITTEE

In each issue, GPU NEWS runs about a dozen ads from businesses, who are seeking to reach the gay community. While the majority are bars, the type and nature of these advertisers has been growing and will soon include both straight and gay owned businesses.

While everyone knows that it's the advertisers that make the publication of GPU NEWS possible, their significance is still underrated. These advertisers represent, in many cases, the emergence of the openly gay employer and employee from a narrow range of occupations imposed by straight society as unbecomingly responsible citizens. These businesses are offering alternatives to gays who would rather live with self-respect than hide with a fear of exposure. Many are small businesses which face greater hardships than large corporations, while still forming the backbone of the free enterprise system. It has long been an American tradition to support the small businessman wherever possible and these establishments are no exception. Last, but not least, these people represent your brothers and sisters; people like yourselves.

GPU NEWS urges the entire gay community to support these establishments wherever possible. These businessmen need and want your business. The fact that they are small and gay amounts to two strikes against them — don't strike them out. ■

**From a subscription advertisement for "National Review" appearing in the December 18, 1971 issue of "The New Republic".**

"Congressman Halpern has introduced legislation to resurrect the two dollar bill. It will be the first Federal Reserve Note to be graced with the portrait of a woman, Susan B. Anthony. Halpern's bill is backed by 25 women's organizations representing fifty million women, and 17 married governors. Chances are it will pass unless it is headed off by a three dollar bill proposed by Gay Lib."

(G.P.U. NEWS editorial comment -- sic)



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**WEDDING** *cont. from pg. 1*

traditional reception line. As if they weren't nervous enough, a flat tire on the car they took to the hall delayed the wedding by almost an hour. After the last guest had left, the two women met with reporters for a news conference. A filmed interview was granted to television station WISN (12) in Milwaukee, which was aired on the Sunday evening news. Donna and Manonia then hurried to join their guests at a reception held at the Castaways-South, 196 South 2nd Street where some 200 people enjoyed a buffet dinner centered around fried chicken, tuna casserole, potato salad, and cole slaw. During the evening the two women took time to open the many beautiful presents which guests had brought to the reception. A great time was evidently had by all, as the reception lasted into the morning hours. Flowers for the occasion were supplied through Tim's Floral Boutique.

Although it is still too early to assess the full impact of this wedding on the legislators of Wisconsin or the traditional concept of marriage as a strictly heterosexual social institution, it did give the gay community a proud example of what can be done when two liberated people, with a little help from their friends, openly declare their love and demand that society recognize the right of all people to share in the freedom accorded the majority within that society.

←————→

## G P U RAPS WITH BIBLE GROUP

On December 8th, four members from GPU were guests of Rev. Wilbur C. Cain of Ebenezer Lutheran Church and his Bible study group from the same congregation.

The meeting was prompted by the promised participation of **State Assemblyman** from the **8th District**, **Joseph C. Czerwinski**. The Assemblyman's promise failed to materialize into a reality at the last minute. It had been hoped to review with

Czerwinski, the present statutes regarding sexual acts and possible legislation to correct discriminatory sections regarding the gay community. This turnabout, however, did not prevent the meeting from becoming an enjoyable evening for the participants.

During the discussion the members from GPU fielded questions from the Bible study group comprised mainly of married couples of varying ages. The range of questions reflected both extensive forethought and a sincere desire to learn more about the gay life style. Many of the parishioners told of having progressed from resentment to the point where they felt free to discuss homosexuality in some of its most specific examples. For example, one gentleman raised the question of incestual relationships between parents and children of the same sex who are of consenting age. This led to much soul searching as to what possible complications might arise from proposed changes in the law and how these might be dealt with morally and socially.

Considerable time was spent in trying to establish some definition as to what should fall within the legal jurisdiction of the state. This often resulted in some strikingly new concepts of practices currently considered perverted. Each issue was approached from a standpoint of personal needs and emotions; not popular morality or legal convenience. Several persons showed signs of anxiety while trying to accommodate their new outlook with their traditional values and beliefs. This, however, once again indicated the sincerity of the efforts made by the group to fairly and honestly resolve the issues raised during the discussion.

It was significant that the entire meeting was conducted as concerned citizens interested in justice and not as parishioners trying to expound their particular religious theology in relation to social issues. The GPU delegation came away with warm personal feelings from having inter-related with this group. A rescheduling of Czerwinski's appearance before the study group is being sought for a date in the near future.

## Homosexuality in the Media

- \* **Village Voice** (Nov. 25, 1971) Article "Gay Lib--Gene, Ted Say O.K.", by Arthur Bell.
- \* **Bugle American** (Dec. 18, 1971) pg. 11, Article "Interview with John Kois of Kaleidoscope".
- \* **UWM Post** (Dec. 3, 1971) pg. 2, Article "Women Discuss the Marriage".
- \* **Milwaukee Journal** (Nov. 28, 1971) pt. 6, pg. 13, Article "New Allies: Lesbians and Lib Members".
- \* **Milwaukee Journal** (Dec. 12, 1971) pt. 2, pg. 1, Article "Sunday School Class to Treat Sex Frankly".
- \* **New York Times** (Dec. 15, 1971) pg. 1, Article "Campus Homosexuals Organize to Win Community Acceptance".
- \* **New York Times** (Dec. 15, 1971) pg. 47, Article "Parley Urges College Facilities for Counseling of Homosexuals".
- \* **Sexual Behavior** (Dec. 1971) pp. 24-31, Article "Homosexual Concerns of College Students", by Robert L. Arnstein, M.D.
- \* **San Francisco Chronicle** (Dec. 7, 1971) pg. 4, Article "The Gay Bar Route - Looking for Leather".
- \* **Time Magazine** (Dec. 13, 1971) pg. 73, Article "The New Commandment: Thou Shalt Not-Maybe".
- \* **The Advocate** (Dec. 22, 1971) Article "The High Price of Being 'Queer': 31 Years", Bert Chapman finally freed!

### CORRECTION

In the December issue, in an article entitled "Health Department Works With GPU" on page 5, a contradiction was made. The article pointed out that both gonorrhea and syphilis could be cured at any stage but that the damaged tissues could not be repaired. **Although there is a cure, there is no immunization or preventive medicine known anywhere in the world at this time.** The best that can be hoped for is the tightest possible control through public cooperation in a comprehensive public health program.

## Venereal Diseases and You

### Part II

V.D., a disease which spreads from person to person by sexual intercourse, knows no race or economic barriers, for it may infect young and old, rich and poor, beggar and king, straight and gay.

Venereal diseases have reached epidemic proportions in the United States today. Gonorrhea and Syphilis are different diseases (they are the two most common types of V.D.), and both are dangerous. You can contract either disease, or both at the same time, by sexual relations with persons who have them.

Syphilis is a seriously disabling disease which is caused by a cork-screw shaped organism called "Treponema pallidum". It is also called a "Spirochete". The germ is transparent and will not take a stain, and therefore can be seen only when under a special "darkfield" microscope.

The spirochete usually enters the body by way of the linings (or mucous membranes) of body openings, such as the sex organs, mouth or rectum. As soon as it moves into the body, it begins to multiply by the hundreds of millions. While all this is going on, the infected person usually does not have the slightest idea that he or she has syphilis.

The first symptom may be a small sore, or lesion, which often shows up sometime between 10 and 90 days after the spirochete first entered the body. The lesion is called a chancre (shan-ker). It usually appears at the place where the germs first entered. The lesion, which may feel like a button under the skin, usually does not hurt at all. Sometimes an infected person will not have a chancre. Or if the victim does develop a chancre, it may be hidden inside one of the body openings. Since a chancre can be both hidden and painless, it may not be noticed. In any event, the chancre is full of spirochetes. Because these germs are on the surface of the skin, it is possible for them to be passed on to another person who touches them. When an infected person can pass the disease on to another person, he is infectious. First, a person becomes **infected**, then he becomes in-

**fectious.**

An infectious person can pass syphilis along to another person without realizing it. Because the chancre is often small or hidden and painless, the infectious person may not know it is there. This is particularly true in females, where the chancre is most often hidden inside the body.

The chancre is an important warning sign when it is noticed. If the victim who has a chancre goes to a doctor, he can quickly be treated and cured. But some people don't go to a doctor even when they notice the chancre. They may put some ointment or salve on it, hoping that it will go away. But syphilis is a tricky disease. The chancre will disappear whether it is treated or not.

When an infected person is not treated properly for syphilis the disease continues at work inside the body. The next signs of the disease may not develop for six weeks or more after infection, possibly as long as six months later, and maybe never at all. These signs, when they do appear, may be different for different people.

The sign seen most often is a rash. Sometimes it is only on the palms of the hands and soles of the feet. Sometimes it covers the whole body. About this time, hair may begin to fall out in patches, developing a moth-eaten look. Ugly sores may appear at any of the moist areas of the body such as in the mouth, under arms, between legs, or toes. There may be painless swelling of the lymph glands in the groin, neck, or under the arms. Any of these signs may come and go for as long as two years. In some people these signs are so slight that they may go unnoticed. However, any lesion on the reproductive organs of a male or female should be regarded as possible syphilis until it is proved to be something else. In addition, any lesion that is slow to heal should be suspect.

All syphilis lesions and rashes may be loaded with spirochetes. A person who has syphilis is considered infectious for the first **two years** that he has the disease. During this period, if he is not treated,

he can pass the disease on to others. After about two years he becomes non-infectious.

It is difficult to believe that a person could have such a disease for as long as two years and not seek treatment. However, many people have syphilis for much longer than this and never realize that they have it. Usually, the disease does not cause its major damage to its victim until he has passed the infectious stage.

Like the chancre, any rashes or other symptoms which may appear during the two-year infectious period will all disappear without treatment. But unless the victim is properly treated by a doctor, he is not cured. There are still billions of live spirochetes active in his body. The victim may look and feel healthy for years — perhaps as long as 20 years. During this time the only way to determine if the person has syphilis is a special kind of blood test. There are many different types of blood tests, and the kind done during a routine physical does not test for syphilis. Therefore, a person who suspects that he may have syphilis should mention this to his doctor.

There is something else you should know about the blood test for syphilis. Sometimes it will not show the presence of the disease until as long as three months after a person has become infected. After a three-month period the test of an infected person will almost always show positive, which means that the person has syphilis. It is for this reason that a doctor may make two or three blood tests over a period of many weeks. The doctor is the best judge of when to do these tests.

A person with syphilis can be completely cured if treated early with proper medicines. Treatment in the later or advanced stages will stop progress of the disease, but the parts of the body already destroyed may not be replaced.

No immunity is built up to the spirochete, and therefore a person can catch syphilis many times.

It is important to remember that the early signs of syphilis will go

(Continued on Page 12)

**"DEVASTATING!"**  
**"JAGGER IS EXQUISITE"** — *Rolling Stone*



**Mick Jagger.**

**performance.**

James Fox/Mick Jagger  
 Anita Pallenberg/Michele Breton

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 Saturday at 3:00, 6:30, 9:00, 11:30



DAYS OF 1896

He was utterly humiliated. An erotic bent of his,  
 one sternly forbidden and most scorned  
 (but innate nevertheless) there was a reason for it:  
 the community was very puritanical.  
 Little by little he lost the bit of money he had;  
 then he lost his position, and then his reputation.  
 He was getting close to thirty without ever having  
 finished  
 a year at one job, at least that anyone knew of.  
 On occasion he earned his expenses from  
 interventions that are considered shameful.  
 He became such a character that were you seen with  
 him  
 often, you would probably be seriously compromised.

But this is not all of it; that would not be quite fair.  
 even more appropriate is the mention of his beauty.  
 There is another aspect that puts him in a better  
 light  
 and makes him seem sympathetic; makes him seem to  
 be a very simple,  
 genuine child of love who unquestionably placed  
 higher than his honor, and his reputation too,  
 the pure sensual delight of his pure flesh.

Above his reputation? But the community that was  
 so puritanical made stupid comparisons.

---C. V. Cavafy

MARIE'S

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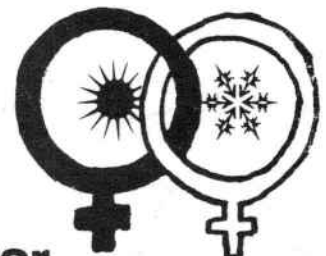


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# RECIPES WITH LOVE

So you met that special "someone" during the holidays just in time to miss showing your appreciation with a Christmas gift? It's not too late to remedy the situation and, as grandma always said, "Have I got the gift for you!"

In this case the gift is a loaf of yellow sweet bread which is slightly more like a cake than most breads, but which is thus suitable for snacking as well as for sandwiches. The recipe comes from an old Slovak lady in Whiting, Indiana whom I have never met but for whose culinary talents I have the greatest respect.

## Ingredients

- 1 cake compressed yeast
- 1 pint lukewarm milk
- 8 cups flour (approx.)
- 1 cup soft butter
- 1 cup sugar
- 4 eggs
- 1 tsp. salt

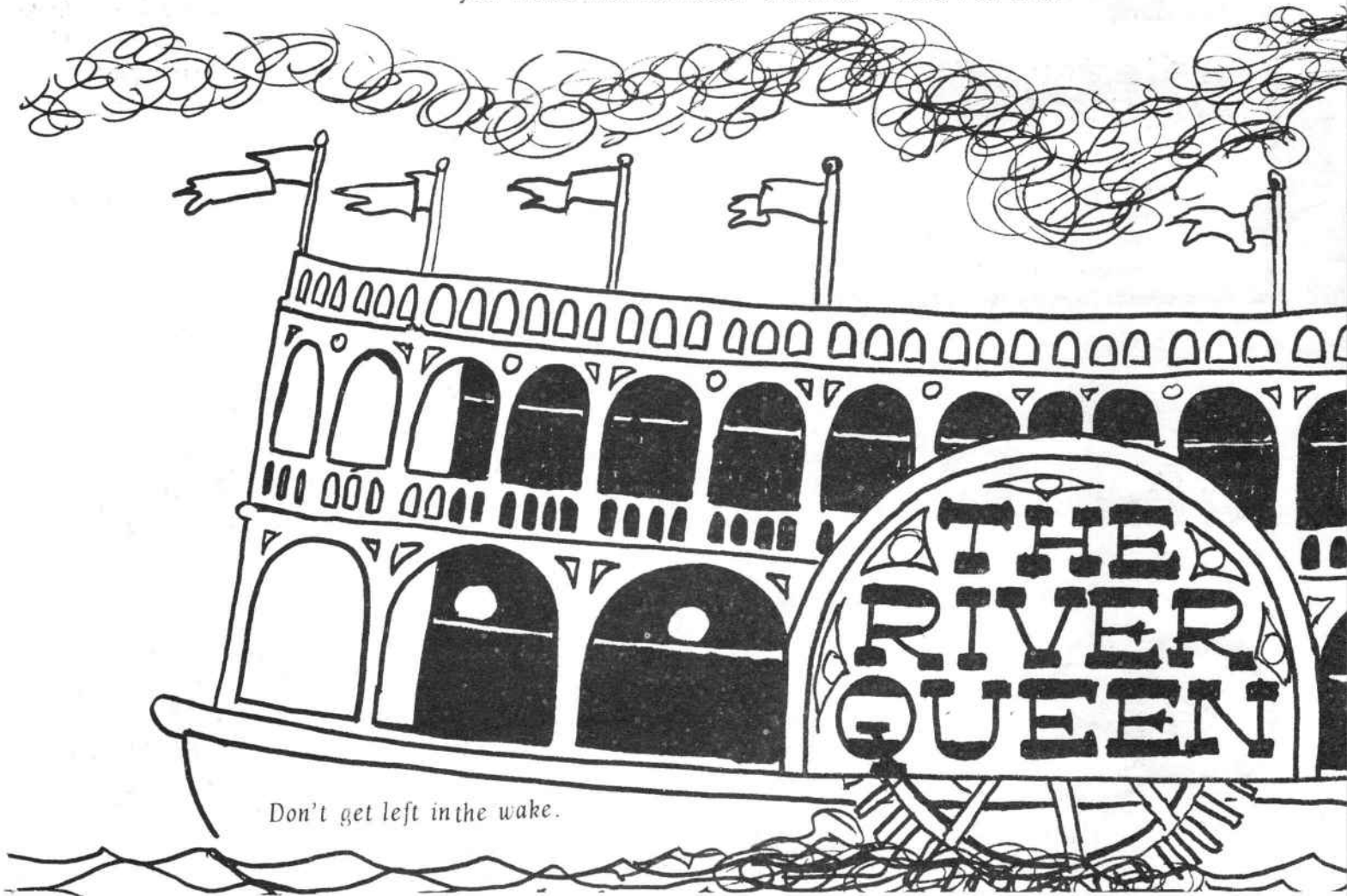
Pre-warm the milk, crumble the yeast into a bowl, and add one cup of the milk to it. Stir this mixture until the yeast is dissolved, then add one cup of flour and stir it again until the lumps are gone. Set this mixture aside, covered with a towel, in a warm place to rise.

In a large bowl (and I do mean large), place the soft butter and cream it with an electric mixer. Add the eggs, sugar and salt and mix it again.

Now comes the fun: this step will have to be done partly with a wooden spoon and partly with the hands. Add the yeast mixture and the remaining milk to the butter mixture and mix it well with a spoon. Finally, begin adding the remaining flour (7 cups) to the mixture until it becomes too tacky to stir with the spoon. Make sure you have the bread board out at this stage because you're finally going to put your hands into the mess. Continue

adding flour to the dough until it becomes solid enough to stick together in one piece, then turn it out onto the floured bread board. Keep adding flour while kneading the dough until it becomes smooth and elastic. This may take more or less than the seven cups stated; use your own judgment. Then put the dough into a bowl, cover the bowl with a towel and set it in a warm place to rise for one hour.

This is an excellent "free time" recipe: between each step there is an interval of approximately one hour. If you've invited someone over to help, during this time you can go into the living room or what have you and let your imaginations run rampant. As soon as you've come back to the world of the living, turn the dough out onto the bread board once more. Knead it for a few minutes and then divide it into two portions and place them into metal loaf pans. These pans need not be greased. Set the loaves aside to rise for another hour and get busy: more free time!





Preheat the oven to 325° F. Brush the tops of the loaves with egg yolk mixed with one teaspoon of milk and place them in the oven for 30 minutes. Then raise the temperature to 350° F and bake the loaves for at least another 15 minutes. At this time you will have to begin checking the bottom crust by removing the bread from the pans. If the color of the crust is light brown, the bread should be done. Otherwise, check it at five minute intervals for the correct color. It usually takes at least 20 minutes at 350° F to achieve this. After the bread is done, remove it from the pans and set it on a rack to cool.

Serve this bread warm or cool as a snack or cool with sandwiches. The recipe may be doubled and in that case extra loaves may be frozen for later use. Most desirable of all, however, would be to use a loaf of bread as a belated Christmas gift. A gift of bread, you may have heard, has some type of erotic symbolism attached to it. Hmm....I always wondered why grandma baked bread so often!

## David Suskind Meets Transexuals

In our last issue we reported on a recent David Suskind interview with seven lesbians. Mr. Suskind has been busy this season with sexual topics and on Friday, December 10, 1971, he interviewed three post-operative transexuals, all male to female transformations. He chatted at length with the well known Mrs. Paula Grossman in her fifties, married and with children; Miss Deborah Hartin, who was divorced after her sex change and has a child; and a beautiful young entertainer who identified herself only as Dianne.

Mrs. Grossman, a former school teacher who is attempting to get her job back was the most articulate of the three but the least convincing as a woman. Her wife has stood by her side throughout her "gender identity" problem and still lives with her in a "loving, non-sexual relationship."

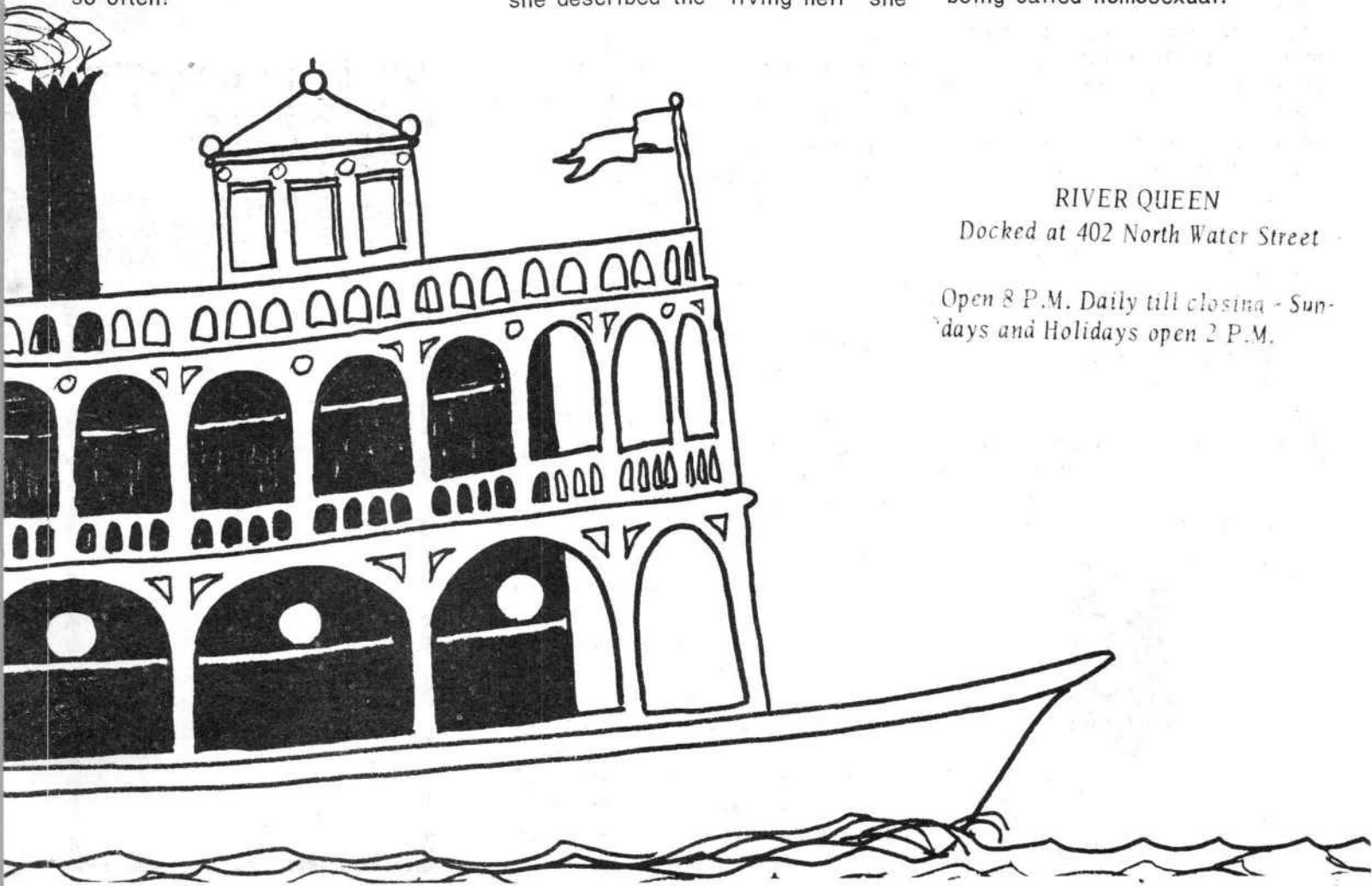
Miss Hartin who received her operation in Casablanca, drew the most sympathy from the audience as she described the "living hell" she

had been through. She fought back tears as she described a telephone call from her daughter who had found out about the operation after having been told that her father was dead. Later in the program she brought down the house when reporting her reply to a women's lib organizer. "Honey," she said, "It took me all of my life to get into a brassiere and I'm not going to burn it."

Dianne had just been released from the hospital a few hours before the program was taped and was still experiencing some pain.

Her low cut evening gown revealed the fact that silicone injections had not been used sparingly. Dianne left the impression that she didn't understand what the fuss was all about. The most natural thing for a woman trapped in a man's body would be to surgically change the body to fit the personality.

All panelists agreed that transexuality had nothing to do with homosexuality and all resented being called homosexual.



### RIVER QUEEN

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## O'Connell Speaks

*cont. from pg. 1*

backing of other liberal legislators and doesn't face a very bright future in its present form, provided it even leaves committee." There is some hope that more favorable legislation will be introduced.

The talk was deliberately kept short so that most of the evening could be devoted to questions. The question of indefinite confinement under the sexual deviant law was raised in reference to the Chapman case (see **Advocate**, December 22, 1971). O'Connell stated that the Sexual Deviant Law has been known as the "Catch 22" of the sex laws. All too often no actual psychiatric help is given. Many of these laws are extremely arbitrary since they leave all decisions up to the judge alone. The Wisconsin Bar Association has recommended the passage of a law similar to that of Illinois, but District Attorney Michael McCann is very opposed.

It was recommended that the gay community use its "political clout" to get legislators to act in their behalf. While Democrats often champion liberal causes, the record shows that this is usually dependent upon the nature of the electorate in a particular district. Judge Christ Seraphim being a Democrat was cited as a classical example. When asked about the quota system of arrests, O'Connell said that this may be a factor in total number of arrests, but its exact significance is unknown. The American Civil Liberties Union and its Wisconsin chapter have both been helpful in fighting entrapment and harassment. The obstructions to legal reform are many, but there is plenty of reason to work toward passage of new laws.

## CALIFORNIA



## SCENE

EACH ISSUE: 60¢ ONE YEAR \$5  
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# MOVIE REVIEW

**Some Of My Best Friends Are . . .**  
Written and directed by Mervyn Nelson. Released by American International.

The boys in the band are now out at the bar, and they don't behave much better than they did at Harold's birthday party.

Supposedly, this is what it is like in a gay bar. To be sure, there is more truth to it than most gay liberationists will care to admit, but some of **my best friends are . . .** stereotypes.

And they all (just about) make it into this one bar on Christmas eve! Incredible as it may seem to us gays, each of these only-too-typical "types" is in this place all at one time. But for dramatic purposes. . .

But that is just the problem with this movie; there is no real dramatic purpose. The only thing this film does is to drag out again, and all at one time, the old stereotypes and parade them across the screen in a virtually plotless series of campy cameos. Every one of those old classic, one line double-entendres and puns does its little vaudeville routine. Like the cop that says to his partner, "Let's blow this joint." To which the gay, old, giddy auntie replies, "I dare you!"

Everything imaginable is crammed into this film (maybe to try and make up for the lack of plot?). For instances: the crowning of the fairy queen (on Christmas eve?), cops getting their Christmas "Bonus", butch getting fooled by Candy Darling, cruising, pick ups and break ups, blind date, mother finding son, boss meeting employee, etc. If you've seen it happen in a gay bar, it may well be in this film.

The stereotypes also include the Mafia type owner, the perfume clerk, the hustler and his john, the AC/DC actor, the young, alone out-of-towner, and dozens more. The best cameo part is the Jewish cook who comes

(Continued on Page 12)

## Book Review

The millenia of male-dominated society is finally, though slowly, being reacted against in recognition of the fact that its female half is human also. Likewise, beginning in the nineteenth century, modern realization of the humanity of the homosexual was manifested in the first scientific approaches to this long and harshly oppressed minority. Yet, even in this specialized sphere, the priority of the male is evident, for lesbianism has generally been a neglected subject, at least until quite recently. Presently there are studies underway in a number of countries, but so far publications of substance are brief and scattered. The recent publication of **Love Between Women** is thus a truly welcome event, for it constitutes a significant step toward alleviating this disgraceful dearth.

The author, Charlotte Wolff, is a British psychiatrist who is unusual among that breed for the wide experience with lesbians that she brings to her study. In her own words, "I

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have known a considerable number of homosexual women in my practice as a psychiatrist and in personal contacts." In addition, she attended meetings of Kenric, a "particularly lively and well-run lesbian society", and conducted a research project consisting of in-depth interviews of 108 non-patient lesbians. The fruit of these wide-ranging activities is a book which is part theory, part observation. Much of it focuses on her study, with excerpts from a number of interviews and solicited autobiographies, and the author's conclusions about characteristics of lesbians and the function of the family in their lives. But it is the theoretical part which I feel is most innovative and intriguing, and on which I have chosen to concentrate.

In her pursuit of a theory of lesbianism which "leaves no loopholes", Charlotte Wolff is an avowed eclectic: She frankly admits to consulting a diversity of disciplines — psychology, existentialism, sociology, anthropology — in her efforts toward a satisfactory synthesis. This is because it is now recognized that female homosexuality, like all human behavioral patterns, emerges from a complex interplay of the biological and the psychological. Incidentally, but importantly, this means that unlike most other contributors in this area, Wolff neither stresses a constitutional predisposition (heredity), nor a predisposing family configuration (environment). Indeed, her purpose is not a tortuous odyssey toward the dark origins of the lesbian, but rather a descriptive and analytic account of her genesis and adult psychological makeup. To this end she begins by considering the ideas of those few who have dealt with the problem of gender identity in general, or lesbians in particular. (Freud, surprisingly, turns out not only to have given it much thought, but over a thirty-year span to have shown a modification of his ideas away from a narrow dogmatism to a far more humane realism.) Then, detailing the points over which she disagrees with her predecessors, Wolff proceeds to formulate her own theory.

Drawing on these pioneers, as well as on the work of anthropolo-

gists and ethnologists (those studying animal behavior), she proceeds from the axiom of innate bisexuality.

A fixed gender identity is an illusion. Embryology and psychology have revealed that every human being has a bisexual foundation. In the very beginning of fetal life no differentiation of the sexes exists, and it is likely that memory traces of our early hermaphroditic structure never die. We certainly are bisexual creatures, and this innate disposition is reinforced by the indelible memory of childhood attachments, which know no limitation of sex. Both the psychological and the physiological bisexuality of the human being make the concept of a definite gender look absurd. We acquire this so-called identity through the brainwashing process of education.

But in the past the implications of this substratum for the lesbian was glossed over because thinking about homosexuality generally meant male homosexuality. In contrast, throughout her book, Wolff strongly emphasizes the uniqueness of the lesbian. To begin with, there is the evidence from anatomy: the retention of the male rudiment, the clitoris, fundamental to the whole range of her sexual pleasure, means that the "disposition to bisexuality and therefore homosexuality is built into every woman by nature" (page 48). One result is that like her heterosexual sisters, lesbians are usually also subject to heterosexual attractions during adolescence; generally speaking, physical contact with the opposite sex is easier at any time for them than for male homosexuals.

In order to understand the other major distinguishing feature of the lesbian, Wolff begins from a basic behavioral fact — namely that "all human beings are throughout life governed by an emotional matriarchate." (page 53) — agreeing about this with Freud. In other words, the mother is for the girl, as she is for the boy, the first and greatest love. The problem this engenders for the girl, however, is quite different than for her brother with his classic Oedipus complex with its usually triumphant outcome. As Wolff sees it, the girl's desire for her mother's love is usually thwarted because the male, whether husband or son,

is accorded greater status. The resulting feeling of insecurity is most often dealt with by an assumption of femininity. She is thereby attempting both to outdo the mother in revenge for a paucity of maternal affection, and also, in compensation, to gain the attention of the male (father). But the potential lesbian does not give up the game: for her the first love of her life remains the only love, the love for the same, unimpeded by barriers of difference. According to Wolff, then, "emotional incest with the mother is . . . the very essence of lesbianism" (page 60), the striving to reestablish the infantile lost paradise of union with something "stronger, fuller and greater than oneself" (pages 58-59), comparable with the Nirvanah of the Buddhist. Thus the author would place "homo-emotionality", not "homosexuality" at the center of women's love for one another.

The sex act is, however, always secondary with them. It is only a manifestation of their emotional love, but for this very reason they attach so much importance to it. Sexual embraces symbolize for lesbians a kind of oath, a commitment to one another. (pages 70-71)

Not only would this seem to set the lesbian very much apart from her male counterpart for whom sex *per se* is far more in the foreground, but it has other important consequences as well. Like all things uniquely human, it turns out that the ideal sought by the lesbians has two sides. On the one hand it can be viewed as a noble pursuit -- a kind of love which, based on a sameness of the partners' psycho-physical reactions, promises so complete an understanding as to make it incomparable to any other form of love. But in this less than best of all possible worlds such a happy conjunction of psyches is unlikely and even when present is fraught with many dangers, not to mention the subtler subversions of familiarity and boredom. Thus for many lesbians, life becomes a quest for the perfect love partner, comparable to the male's pursuit of the perfect sex partner. As society's outcasts, neither are subject to the same strictures prevailing in heterosexual

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## VD cont. from pg. 6

away whether a person gets treatment or not, but this does not mean the disease is cured.

Gonorrhea (commonly called "clap") is a disease caused by an organism called the gonococcus. It is the most common of the venereal diseases. Unlike syphilis, which involves the entire body, gonorrhea often remains localized on or near the reproductive system or rectum of the person.

Gonorrhea is usually caught at the time of intimate physical contact with the sex organs or rectum of the infected person.

When gonorrhea involves the male penis, the first symptom is usually a burning pain when urinating, and pus may begin to drip from the urethra (the tube leading from the bladder to the outside of the body). This discharge may contain millions of gonococci, and the victim is infectious. He can infect other people until he is treated.

In a female, gonorrhea attacks a different part of the body. It usually attacks the mucous membrane of the cervix (the neck of the womb). Even though no pain may be noticed, the infected female is just as infectious as the male, but she may not notice nor suspect that anything is wrong until the disease has caused a great deal of damage.

Among homosexuals, gonorrhea of the rectum may be as un-noticed as that in the female. It may cause pain and/or burning of the rectum, and may cause large amounts of pus to be discharged with the bowel movement. This type of gonorrhea is equally as infectious, and as dangerous, as that of the reproductive organs.

The gonococci may also get into the blood stream and be carried to other parts of the body in both males and females. Gonococci by the millions may get into the joints of the elbows, knees, ankles, wrists, fingers, and toes. This condition, known as gonorrheal arthritis, causes great pain and swelling and results in severe crippling. The germs may also cause serious damage to the heart,

At present, there is no blood test for gonorrhea. Infection of gonorrhea is determined by microscopic examination of the discharge (smear) in which the gonococci are present. This simple smear test confirms gonorrhea of the penis, but may be of little value in determining the presence of gonorrhea of the female sex organs or of the rectum. More complicated lab tests are required in these cases.

A person can be cured with medications and medical supervision. Once, cured, no immunity is developed to the gonococcus, and therefore a person can catch gonorrhea many times.

Syphilis and gonorrhea can be completely cured if treated early by a doctor. People who think they have been exposed to V.D. should visit a doctor or local public health clinic.

(To Be Continued)

## MOVIE - from pg. 10

alive as a person in just a few lines scattered through the film. Her "thank you" to "My boys" is a touching bit of acknowledgement that gays have been good to her. Much of the rest of the film is put down.

There is only a hint of the ideas of gay liberation given by a couple of characters. Significantly, one is given by the straight, negro piano player at the bar. His picture appeared in the advertisement for the film in **Afterdark Magazine**. Not many actors will, even now, risk their image that way. Is he one of us?

In summary, the film is cloyingly overdone in all ways: Bad acting, too much elegant decor, and grainy and exaggerated color processing by Movielab. The psychological interpretive sequences contain some truth, but are so dragged out beyond the viewer's time to comprehend that they become mockingly ludicrous.

At the end of the evening one bartender says to his fellow straight bartender, "Well, where else do they have to go?" I'm here to say, "Where else, indeed!! Certainly not to this film! On to liberation, where else."

## East Side Coalition Forms

Concerned individuals who are also members of various Milwaukee east side groups whose interests center around alternative institutions and life styles met at the Eastside Community Center on December 9 to form an East Side Coalition. Leaders from the following organizations attended the meeting: Gay Peoples Union, Bugle-American, Pathfinders, Job Co-op, Storefront Manor, Peace Action Center, Survival Center, Women's Center, East Side Projects, Free Clinic, Counseling Center, Underground Switchboard, and the Drug Understanding Institute. The Jesus People refused an invitation.

It should be understood that the coalition is not a binding together of the various groups. Rather, it is a group of individuals who because of their participation in various groups could be effective in promoting communication and co-operation among the several groups. The coalition also hopes to provide a forum to discuss goals and plans for the east side community and to provide a structured and unified means of expression and negotiation with the larger community.

A set of by-laws were hammered out in open discussion and a temporary chairman and secretary were elected, Adrian Bauer of Eastside Projects and Muriel Hogan of Eastside Community Center accepting the positions.

A spokesman for Gay Peoples Union explained that while G.P.U. is a one issue organization, it is felt that individual members of G.P.U. could well belong to such a coalition. The opening of communication and co-operation between the individuals who belong to other groups is quite important. The aims and goals of each group could be more effectively implemented with the co-operation of individuals from other groups. This is particularly true of goals that affect the entire community such as G.P.U.'s goal of reform of Wisconsin sex laws.

Interested persons may obtain more information on the East Side Coalition by contacting Adrian Bauer, whose telephone is 273-7572.

# Review from pg. -17

mating, and thus evade both the multiple responsibilities and the consequent diversions of emotional energy involved in marriage. Both, in a sense, by putting all their emotional eggs in one basket, are subject to devotion to an impossible, rather fragile dream. Another fact that sets the lesbian apart, this time from her straight sisters, is her emotional independence of men. Consequently she is released from the otherwise universal bondage of playing the role of object to the male who deems himself the prime mover in the male/female relationship. The lesbian is in effect potentially a much freer person, not programmed to a subservient role, but released to enter a relationship on a basis of equality with the other. An interesting and important consequence of this freedom and undoubtedly also of the greater openness between females than between males, is their markedly labile gender identity. That is, between lesbian partners there is a considerable flexibility in emotional attitudes such that "the role of subject or object is a matter of emphasis, an emphasis which is handed over from one partner to another with ease." (page 69) Though some might see this as a sign of immaturity, Wolff holds that it is really an asset in its promotion of variety and the richness of full human potential.

It is my hope that others will come to share my excitement about this book. **Love Between Women** is by no means the final word on the subject. For instance, I feel that much more needs to be learned about the various factors contributing to the lesbian makeup. And Charlotte Wolff is guilty of a number of contradictions and confusions about some important points. But her book is well worth careful perusal -- the first book purporting to be an in-depth analysis of lesbianism which I feel merits such attention.

Donna Martin

←————→  
Today's trade

is tomorrow's competition

## Council

*cont. from pg. 1*

Peoples Union attended as advisors.

The group has been in contact with the National Council on Religion and the Homosexual and has received permission to use the name and bylaws of that organization in securing a Wisconsin charter of incorporation.

The purpose of the organization is to bring about a better understanding of homosexuality in the religious community. The council plans to invite all pastors in the Milwaukee area to a seminar on human sexuality and religion which will include an educative program on homosexuality designed for pastors and educators. A study group of professionals may also be established. Then, it is hoped to encourage the formation of individual study groups on human sexuality within the congregations of the various churches with gay people participating in the parts of the study concerning homosexuality.

In addition to bringing about a better understanding of human sexuality and homosexuality in particular, it is felt that one of the overall goals of the council should be to support reform of Wisconsin sex laws.

The next meeting of the newly formed council will be held as soon as the articles of incorporation are ready for signature and at that time further plans will be discussed.

Gay Peoples Union is proud to have had a part in the establishment of this group and has promised complete co-operation in its program.

## UNSIGNED LETTERS

Dear G.P.U.

Man's survival depends greatly on his self-respect. Let him walk with his head up high and he will contribute to the world. He will make his mark, becoming all that he can become, because he has something to give. Rob him of his self-respect and he does not live; he exists.

The homosexual is robbed of his self-respect each time he is made the brunt of a joke; each time such words as "queer" and "faggot" are thrown at him. Have you ever read an angry letter listing the world's evils? The homosexual is bound to be in it; he is included with the murderers and thieves, considered a threat to small children; he is a depraved creature, or he is ill. Yet, how small a part of any person is his sexual preference!

I ask my brothers and sisters in the Milwaukee gay community to continue to strive for our rights. Each of us should say with pride, "Gay is good." and "I'm gay and I'm proud." To find our self-respect is to arm ourselves for the fight we must make for our sexual freedom.

Dear G.P.U. News,

When looking through some papers the other day I found this little poem and I wonder if it could apply to some of you.

Are you an active member, the kind that would be missed,

or are you just contented that your name is on the list?

Do you attend the meetings and mingle with the flock,

or do you stay at home to criticize and knock?

Do you take an active part to help the work along,

or are you satisfied to only just belong?

Do you ever go to visit a member who is sick,

or do you leave the work to just a few and talk about the click?

Think this over member, you know right from wrong;

Are you an active member or do you just belong?

Take a good look; is this you? If so, it's not too late to become an active member. We were all kind of shy at first, but as time goes on it becomes easier to talk in front of a group. Try it, you'll like it. I tried it and you know, I like it.

The G.P.U. NEWS staff reserves the right to select and edit all letters. Please keep letters brief and to the point. Names will not be used unless requested. Address all letters to: G.P.U. NEWS, c/o GPU, P.O. Box 90530, Milwaukee, Wis. 53202.

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## CALENDAR

MONDAYS - 8:00 P.M. Regular Meetings at Eastside Community Center, 911 East Ogden.

TUESDAYS - 8:00 P.M. Work-Rap Sessions at 1155 N. 21st Street

THURSDAYS - 8:30 P.M. Gay Perspective Radio Program WUWM 89.7 F.M.

SATURDAYS - 5:30 P.M. Vespers at St. Nicholas Orthodox Parish, 1155 North 21st Street.

SUNDAYS - 1:00 P.M. Worship Service of Metropolitan Community Church, Prince of Peace Parish at corner of 21st and Highland Streets

SUNDAYS - 8:00 P.M. Mass at St. Nicholas Parish.

### SPECIAL EVENTS

Monday, January 10 - Special speaker at regular Monday meeting.

Monday, January 17 - G.P.U. appearance on "Talk of the Town", radio station WRJN, Racine, 10:30 P.M.

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## RECIPES WITH LOVE

So you met that special "someone" during the holidays just in time to miss showing your appreciation with a Christmas gift? It's not too late to remedy the situation and, as grandma always said, "Have I got the gift for you!"

In this case the gift is a loaf of yellow sweet bread which is slightly more like a cake than most breads, but which is thus suitable for snacking as well as for sandwiches. The recipe comes from an old Slovak lady in Whiting, Indiana whom I have never met but for whose culinary talents I have the greatest respect.

### Ingredients

1 cake compressed yeast  
1 pint lukewarm milk  
8 cups flour (approx.)  
1 cup soft butter  
1 cup sugar  
4 eggs  
1 tsp. salt

Pre-warm the milk, crumble the yeast into a bowl, and add one cup of the milk to it. Stir this mixture until the yeast is dissolved, then add one cup of flour and stir it again until the lumps are gone. Set this mixture aside, covered with a towel, in a warm place to rise.

In a large bowl (and I do mean large), place the soft butter and cream it with an electric mixer. Add the eggs, sugar and salt and mix it again.

Now comes the fun: this step will have to be done partly with a wooden spoon and partly with the hands. Add the yeast mixture and the remaining milk to the butter mixture and mix it well with a spoon. Finally, begin adding the remaining flour (7 cups) to the mixture until it becomes too tacky to stir with the spoon. Make sure you have the bread board out at this stage because you're finally going to put your hands into the mess. Continue

adding flour to the dough until it becomes solid enough to stick together in one piece, then turn it out onto the floured bread board. Keep adding flour while kneading the dough until it becomes smooth and elastic. This may take more or less than the seven cups stated; use your own judgment. Then put the dough into a bowl, cover the bowl with a towel and set it in a warm place to rise for one hour.

This is an excellent "free time" recipe: between each step there is an interval of approximately one hour. If you've invited someone over to help, during this time you can go into the living room or what have you and let your imaginations run rampant. As soon as you've come back to the world of the living, turn the dough out onto the bread board once more. Knead it for a few minutes and then divide it into two portions and place them into metal loaf pans. These pans need not be greased. Set the loaves aside to rise for another hour and get busy: more free time!

Preheat the oven to 325° F. Brush the tops of the loaves with egg yolk mixed with one teaspoon of milk and place them in the oven for 30 minutes. Then raise the temperature to 350° F and bake the loaves for at least another 15 minutes. At this time you will have to begin checking the bottom crust by removing the bread from the pans. If the color of the crust is light brown, the bread should be done. Otherwise, check it at five minute intervals for the correct color. It usually takes at least 20 minutes at 350° F to achieve this. After the bread is done, remove it from the pans and set it on a rack to cool.

Serve this bread warm or cool as a snack or cool with sandwiches. The recipe may be doubled and in that case extra loaves may be frozen for later use. Most desirable of all, however, would be to use a loaf of bread as a belated Christmas gift. A gift of bread, you may have heard, has some type of erotic symbolism attached to it. Hmm...I always wondered why grandma baked bread so often!

## David Susskind Meets Transexuals

In our last issue we reported on a recent David Susskind interview with seven lesbians. Mr. Susskind has been busy this season with sexual topics and on Friday, December 10, 1971, he interviewed three post-operative transexuals, all male to female transformations. He chatted at length with the well known Mrs. Paula Grossman in her fifties, married and with children; Miss Deborah Hartin, who was divorced after her sex change and has a child; and a beautiful young entertainer who identified herself only as Dianne.

Mrs. Grossman, a former school teacher who is attempting to get her job back was the most articulate of the three but the least convincing as a woman. Her wife has stood by her side throughout her "gender identity" problem and still lives with her in a "loving, non-sexual relationship."

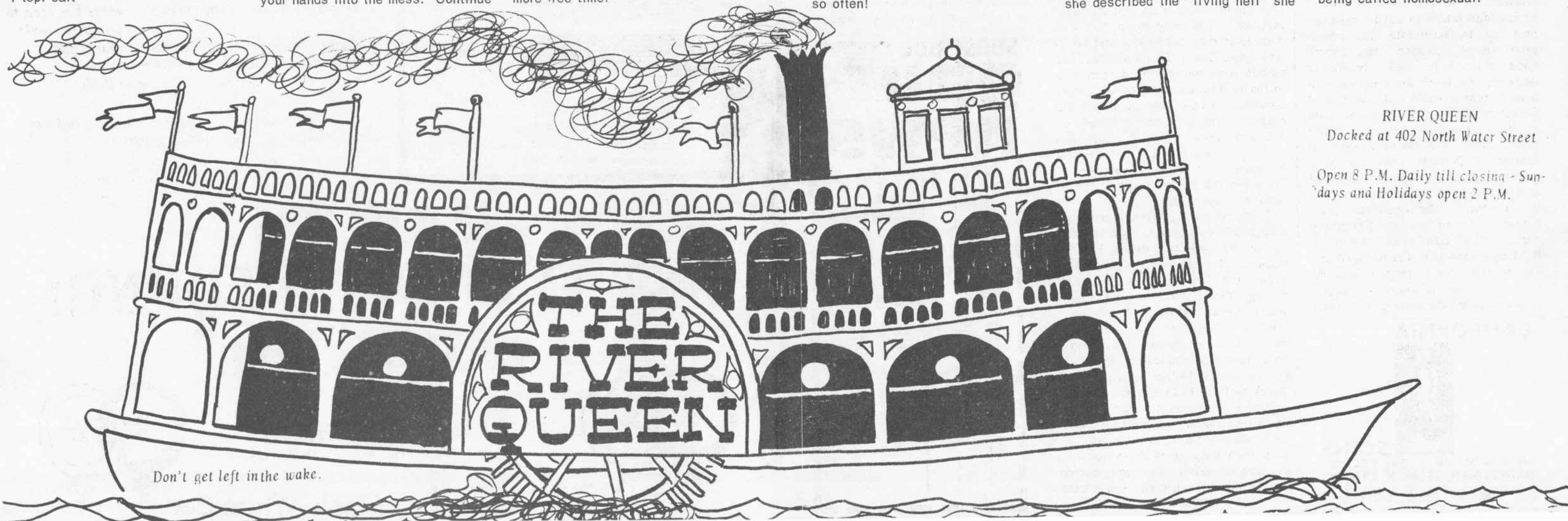
Miss Hartin who received her operation in Casablanca, drew the most sympathy from the audience as she described the "living hell" she

had been through. She fought back tears as she described a telephone call from her daughter who had found out about the operation after having been told that her father was dead. Later in the program she brought down the house when reporting her reply to a women's lib organizer. "Honey," she said, "It took me all of my life to get into a brassiere and I'm not going to burn it."

Dianne had just been released from the hospital a few hours before the program was taped and was still experiencing some pain.

Her low cut evening gown revealed the fact that silicone injections had not been used sparingly. Dianne left the impression that she didn't understand what the fuss was all about. The most natural thing for a woman trapped in a man's body would be to surgically change the body to fit the personality.

All panelists agreed that transexuality had nothing to do with homosexuality and all resented being called homosexual.



Don't get left in the wake.

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