

# gpu news

GAY PEOPLES UNION

MILWAUKEE, WISCONSIN

MAY - JUNE 1972

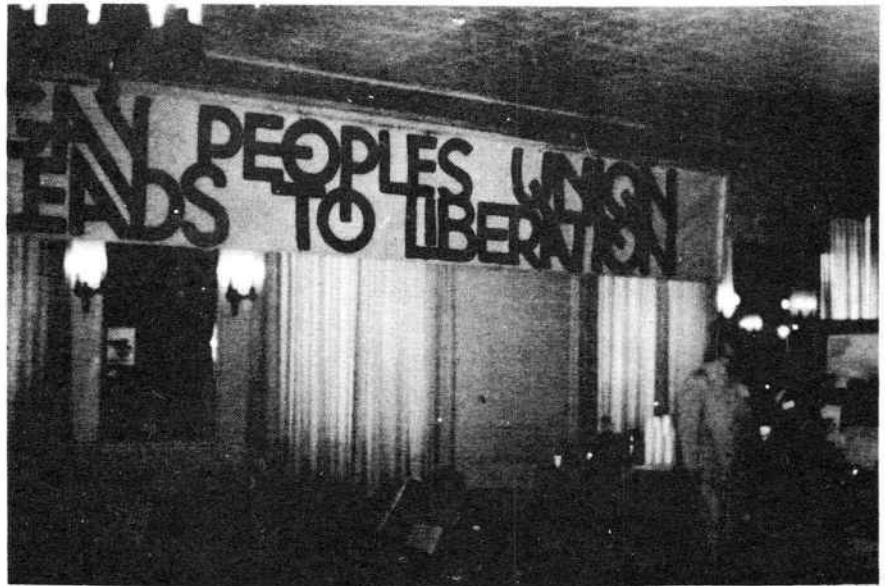
## G.P.U. MAKES MILWAUKEE HISTORY

After more than two months of hard work and detailed planning, Gay Peoples Union successfully launched what is probably its most ambitious project to-date; the Midwest Homophile Conference, held April 8th and 9th.

During the fun-filled weekend many "firsts" were set by G.P.U. for Milwaukee. It was the first such conference in Milwaukee's history, as well as a first for the new Marc Plaza hotel. It was also a first visit for Ms. Barbara Gittings and Dr. Frank Kameny who also held a news conference which was covered by the Milwaukee Journal and the major television stations. Coverage was also carried nation-wide by the Associated Press. This gathering was also the first in Wisconsin aimed solely at the Midwest Region of gay liberation organizations.

Registration was held on Saturday morning, during which time a continental breakfast was served. Lunch was held in the elegant Empire Room where some 100 delegates dined on beef bourguignon. The two guest speakers were then introduced by members of G.P.U.

In a humorously sarcastic "fairy tale", Gittings gave a summation of what life could be, but isn't, for the millions of gay women in America. Her clever quips and comic conclusions filled the spacious marble hall with hearty laughter. Then, in a more serious vein, Gittings urged the delegates to "make society accept us on our terms, not theirs". Concerning the gay liberation movement she added, "it means a heightened sense of personal worth for all". Her smiling enthusiasm was evidently contagious throughout the entire conference, as witnessed by the



GPU NEWS PHOTO

deep degree of fellowship which prevailed. "Our problem," she concluded, "is society's problem and instead of us changing for society, society should change to accommodate us".

Taking a slightly more militant stance, Dr. Frank Kameny gave a summary of the struggles he has been involved in on behalf of gay liberation and how he has watched the movement fight its way to where it is today. "We have to stand up for our rights and push hard. This is our country, our government, our future, and we will not sit back and take whatever is dealt out to us", Kameny told a cheering audience. In recounting his present efforts on behalf of a Marine discharged dishonorably for being gay, Kameny told how demonstrators confronted the Marine Corps by picketing and marching in mock close order drill through the halls of the Marine base at Quantico Va. In closing, Kameny commanded the different represented groups to not be afraid to fight their oppression. "We zapped it to

the Marines and you must zap it to anyone who deprives you of your rights" adding, "...there is no homosexual problem, just a heterosexual one".

The conference then moved to the East Room where, for the next two hours, men and women from Illinois, Missouri, Nebraska, Ohio, Minnesota, Indiana, Pennsylvania, and Washington, D.C. related their experiences in everything from dealing with the mass media to running counseling programs. However, despite a very informative presentation of ideas, the afternoon session ran out of time. Many were still eager to carry on the session at an informal level as the delegates left to attend a cocktail party held in their honor at Your Place, 813 S. 1st. St., which ran into the early evening. A huge arrangement of red and white carnations graced the piano bar, with hors d'oeuvres prepared by a G.P.U. member. This was followed by a party, later in the evening at

## EDITORIAL

Our regular readers will note that the May and June issues of this paper have been combined. This was necessary due to absences and illness on the staff which made it impossible to meet the usual deadlines for putting out two separate issues. However, the July issue will be on schedule on the first of that month. Subscriptions will be extended by one issue for those entered prior to this copy. We promise that GPU News will continue to provide the Milwaukee gay community with the same fine quality it has come to expect in the past.

\* \* \* \* \*

A recent issue of the **Bugle American** carried an article entitled "Nothing Fails Like Success", playing on the old axiom "nothing succeeds like success". Although the article was not about gay liberation, the title does hold deep significance for gay civil rights efforts here in Milwaukee.

Gay Peoples Union is a mere babe-in-the-woods as far as homosexual organizations are concerned. There are political and social groups which have been in existence for more than 20 years! Many of these groups have accomplished great things for the gay community while making national history as well. They have also had their failures, some of which they still have not learned how to overcome despite extensive experience from other successful undertakings. There is a lesson to be learned here by our own gay populace.

Nothing seems to bring on new demands like a few recent accomplishments under the belt . . . and rightly so. But even the people deeply involved in these activities forget that every last resource is usually needed to carry these projects to a successful completion. It would be impossible, with such limited resources, to put many programs on a regular time-table, much less expand or improve them. We would like the community to remember that the necessary tools with which to do the work of liberation and community service are

not always available when and where G.P.U. would like them to be. Therefore, many endeavors must be undertaken on short notice and within the limits of the time and materials provided.

With all this in mind, we urge those who have so passionately and articulately expressed their hopes and dreams for the G.P.U. to remember that a huge amount of work is involved in carrying through on even the smallest projects. We feel that if more people would really make an effort to get involved in the internal workings of G.P.U., they would realize the extensive handicaps involved and the limits to which Gay People's Union can attack the hundreds of needs prevailing in the gay community. Those that do the work should make the decisions; it has been the heart of every great democratic document since ancient Greece. Only then will reality be able to do its work of tempering ambition with reason.

**ARE YOU REALLY YOUR BEST FRIEND'S WORST ENEMY? BE SURE TO HAVE A REGULAR V.D. CHECK-UP. CONTACT THE MILWAUKEE CITY V.D. CLINIC AT 278-3631 OR VISIT 841 N. BROADWAY. SHOW THAT YOU CARE!**

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

All material in the paper is original and is not copyrighted. If you wish to reproduce any part of this paper, please note G.P.U. NEWS as the source.

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

## Homosexuality in the Media

- \***Gay Sunshine** (April, 1972) pg. 3, Article: "Midwest Gay Conference"
- \***The Advocate** (May 10, 1972) pg. 3, "Now's the time to push, Midwest Conference Told"
- \***The Milwaukee Journal** (April 9, 1972) Part I, page 28, Article: "Homosexuals Urge Fight For Acceptance"
- \***The Waukesha Freeman** (April 10, 1972) A.P. Release, "Militancy Urged for 100 'Gays'"
- \***The National Observer** (April 15, 1972) pg. 7, Article: "The 'Gay' Marine Who Came Out of the Closet"
- \***The Milwaukee Journal** (April 19, 1972) pg. 18, Article: "Methodist Conference Split Over Sex Behavior, Abortion"
- \***The Milwaukee Journal** (April 27, 1972) Part I, pg. 8, Article: "Methodists Oppose Homosexual Practice"
- \***The Milwaukee Journal** (May 2, 1972) Part II, pg. 1, Article: "Yippies Seize Center in Baptist Church"
- \***The Milwaukee Journal** (May 5, 1972) Part II, pg. 5, Article: "Gay Group, Church Reach Agreement"
- \***The Advocate** (May 10, 1972) pg. 3, Article: "Idaho repeals new consenting adults code"
- \***The Advocate** (May 10, 1972) pg. 2, Article: "Governor signs Hawaii code"
- \***Time** (May 15, 1972) Article: "Better Than Lying", homosexual ordained by United Church of Christ.



# G.P.U.

## 962-8611



**813 SOUTH FIRST**

**SING WITH HARRIET KING  
SUNDAYS FROM 7:00**

**OPEN 5 PM TILL CLOSING  
4 PM ON SUNDAYS**

**647-9335**

# Movie Review

An aging artist, distinctly ludicrous in his obsession for a dazzling male nymphet — is this all that Visconti's latest film, **DEATH IN VENICE**, is all about? For the average moviegoer this would probably be a fair summary. Even for the typical gay viewer, responsive to the stirring chords of gay liberation today, it probably comes across primarily as a period piece of homosexual sensibility. True, there is producer Visconti's marvelous re-creation of the high life of the Edwardian era to relieve the tedium of our hero's extended and unconsumed passion: the ornate hotel interiors, the opulent female costumes plus the formal verbal intercourse of guest and hotel functionary. But if all this is the film's chief virtue, it must be accounted a modified failure.

The majority of critics tend to agree that Visconti has attempted the impossible — the translation of an immensely rich and theoretical piece into visual and dramatic form. Typical is Vincent Canby in the *New York Times*: "I'm not sure that any director could find a cinematic form that would be the equivalent of Mann's multi-level story."

Thus I decided to go to the original and engage in a great American pastime of matching movie and book. A major motive for me was the matter of the homosexual theme; most movie critics ignored it or felt Visconti had oversexualized it. Was this in fact the case? The further I delved into Thomas Mann's novella, the more I also wondered, is this simply the story of a particular artist, or has it wider implications? As it turned out, the answer to the latter question has bearing on the story's homosexual element.

Unquestionably, this early work of Mann's is essentially a rich and

complex tapestry of ideas; penetrating to its core is no easy task. Having seen the movie first proved of some help. It provided a key work which reverberated through my mind during both the visual and verbal experiences — "ambiguity" (a word frequently used by Alfred, Aschenbach's colleague and antagonist) — the existence of opposing meanings within a particular entity. This is the key to understanding Aschenbach himself, the super-controlled artist, whose potentiality for passionate excess is triggered by a certain conjunction of circumstances. The setting is Venice, "the incomparable, the fabulous, the like-nothing-else-in-the-world" (p. 16). Like its physical aspect — neither land nor sea, but both — it is also a city which, gripped by plague "hid its sickness for love of gain", to keep its tourists from fleeing. "Half fairy tale, half snare" — so Mann describes this seductive place. So, too, might he have described Tadzio, that surpassingly beautiful boy who is the immediate occasion for Aschenbach's fall from self possessed grace. His "chaste perfection of form" recalling the "noblest moment of Greek sculpture" is clothed in semi-exotic costumes which lend the figure "something 'rich and strange', a spoilt exquisite air" (pp. 28/9). This ambiguity also corresponds to his relations to Achenbach. At first Tadzio is much like a passive piece of sculpture whose beauty elicits an unconscious passion, leading to a burst of creativity in the observing artist on the beach. Then Tadzio proffers a slight gesture of activity — he smiles at Aschenbach and the artist is devastated. This simple gift forces from him the confession "I love you". From then on Tadzio ceases to be an innocent

A major drawback of the movie

in terms of the book is its failure to generalize beyond the particular plight of a somewhat eccentric artist to the situation of the artist in general and, even more, to that of the entire human condition. For Mann, Aschenbach's was but a special case of a problem intrinsic to the artistic mission — the creation of order from the chaos of experience. Thus he says, "Who shall unriddle the puzzle of the artistic nature? Who understands that mingling of discipline and license in which it stands so deeply rooted?" (p 55). On this level, emotion and intellect are the basic warring factions every artist must come to terms with, for their fusion is his highest joy. Aschenbach's story is that of the artist who has fallen off one side of the horse and climbed up again — only to fall off the other side. For Mann the artistic dilemma is only a reflection of man's condition — that of a creature who is of nature, but apart from nature, a being who, situated somewhere between the angels and the animals, has an obsessive drive to impose meaning on his existence. This extension in scope and depth of meaning is conveyed by the author primarily through his references to that great tradition in Western thought — the pursuit of the ideal through a series of steps beginning with the senses. His basic premise is that "beauty alone is lovely and visible at once . . . it is the sole aspect of the spiritual which we can perceive through our senses . . . So beauty is the beauty-lover's way to the spirit." The senses, in short, are a means of attaining spiritual meaning, but taken to excess, leads to disaster and ruin.

What then is the function of the homosexual theme is this compelling parable of the conflict between form and chaos, meaning and meaninglessness? To begin with, one should ignore those critics who dismiss it by accusing Visconti of sexualizing an essentially non-physical attraction. Though Aschenbach's perception of Tadzio's clearly defined body in his wet bathing suit is not in the novella, every other sexual overtone in the movie

is unmistakably present in that original. Tadzio's semi-sexual relationship with his playmate, Jaschiu, is frankly stated, it was not simply one of "humble friend and vassal". Mann depicts the suitor giving his adored friend a kiss on the beach. Clearly, from his observation of this interplay, even the much-repressed Aschenbach could not have remained insensitive to the implications of his own growing obsession. The movie is indeed reticent. The most it shows is the artist reaching out in imagination to touch the hair of his idol and leaning against the latter's door in a mad moment of excess. Mann, however, permitted himself an expression like this: "it came at last to this — that his frenzy left him capacity for nothing else but to pursue his flame; to dream of him absent, to lavish, loverlike, endearing terms on his mere shadow." (p. 65). The meaning of this obviously central homosexual theme should be obvious to those of us who are able to say in pride, "gay is good". Mann's masterpiece recreates a period which was, until recently, just like every other period for the last two thousand years in viewing homosexuality as just about the worst fate a person could be cursed with. Erotic response to a member of one's own sex thus functioned very nicely in Mann's portrayal of Aschenbach's imbalance as an artist versus his humanity. Set in the moral and physical decay of a city in the grip of cholera, Mann shows the depths of degradation awaiting those who abandon all reason and control.

Clearly, we have come a long way, though we have certainly not come far enough. The late E. M. Forster, who lived and wrote during the period of Mann's **Death in Venice**, made a late observation about the change in public opinion toward homosexuality. For him it was a change from "ignorance and terror to familiarity and contempt." Hopefully, the gay liberation movement will soon amend that last phrase to read "familiarity and acceptance".

Donna Martin

## GPU *cont. from pg. 1*

the home of another member, which lasted well into the morning. Both gatherings gave guests a further opportunity to talk with Gittings and Kameny, as well as with each other.

Sunday's workshop session at U.W.M., got off to a slow start, probably because the delegates were even slower in recovering from the previous day's entertainment and late hours. Once rolling, however, the workshops, headed by well informed resource people, disseminated a great wealth of ideas and techniques for the delegates to take back with them. The relaxed, almost informal attitude of this session contrasted noticeably with the previous day's more ordered activities, even to the omission of a formal closing of the conference. Instead, delegates left as their personal schedules dictated, saying their farewells on a more personal level.

A spokesperson for the conference expressed great satisfaction with the outcome of the weekend-long event, but regretted that all those who contributed time, money, and talent to it's success could not all be thanked publicly for their contributions.



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.

Dear G.P.U.:

I would like to convey what G.P.U. means to me. Nine months ago I began coming to the meetings. It was my first opportunity to meet with and talk to other gay people. Although I had known for many years that I was gay, it was only then that I came out and openly admitted it.

I was scared, but not for long. The members of G.P.U. made me

feel welcome. For the first time in my life I wasn't odd man out. I belonged.

Throughout the months since then I came to respect and admire G.P.U. for many reasons:

1) That it promoted Gay Pride. I personally feel now, as I did not then, that Gay is Good.

2) It offered a counseling service for troubled gays, which I have taken advantage of.

3) It offered a newspaper and radio program not only informative to the gay community, but to the straight society as well. This I found especially encouraging and of great value, in that, only through education will society ever come to change its negative attitudes towards gays.

4) That further education of the public was being done through speaking engagements at schools, churches and to various organizations.

5) That a constant struggle was being waged to have existing laws changed in order that gays will be able to enjoy those rights due every human being.

For these reasons I believe that the gay community needs G.P.U. We need to believe in ourselves, get our heads together. We also need laws to protect our rights as human beings. If we are ever to take our place as equal members of society, we need the co-operation of straight society. This will come only through their acceptance of us as individuals.

Hopefully, G.P.U. will become a larger and stronger union of Gay people with room for more innovations. Although we may not each seek the same benefits from G.P.U. we should be able to find our place within the union.

Certainly the common good of all will be served if we all work together within the framework of G.P.U. I personally believe in G.P.U. as a representative of the gay community and hope that my brothers and sisters will help to make it work.

Gayle Patrick

# Music

**ROBERTA FLACK** currently has the number one single and album in the country. Ironically, these recordings are three years old. At that time, this reviewer was fortunate in listening to her perform on an otherwise obscure television program. Since then, her annual release of a new album has been eagerly awaited.

Roberta had a scholarship in piano at Howard University and thought she would become, as she puts it, "The first short fat black concert pianist". At nineteen she graduated and was teaching English literature and music. Avocating at night, she played piano in an Italian restaurant.

In the Washington, D.C. of 1968, Roberta was performing at Mr. Henry's on Capitol Hill. The special type of audience she entertained has influenced her to this

day. She recently spoke about her Washington fans, "Basically it was a gay crowd. When you find people who are gay in this kind of business (politics), they're very sophisticated and what are known in the gay world as closet queens, and some of these people have been good to me and if they're into hiding, it doesn't make any difference to me. With gays, there's a certain thing. I sang songs for them and their sensitivity about romance, things like 'Until It's Time for You to Go' and 'The Impossible Dream.' They loved them and that's how I developed my songs, the way I sing them, and my repertoire, just doing things you like that they like."

Now, in the Spring of 1972, straight men and women are being moved by the voice and music of an artist whose style was developed for gay people.


### Discography:

**FIRST TAKE.** First Time Ever I Saw Your Face; Hey That's No Way to Say Goodbye; Ballad of the

Sad Young Men; and five others. 1969 Atlantic Records.  
**CHAPTER TWO.** The Impossible Dream; Just Like a Woman; Let It Be Me; and five others. 1970.  
**QUIET FIRE.** Will You Still Love Me Tomorrow; Bridge Over Troubled Water; Sweet Bitter Love; Let Them Talk; and four others. 1971.

↔  
 For the two months when we were closest  
 We kept missing each other.  
 I mean,  
 I mistook you for the one  
 That cuts all the webs  
 &  
 Would carry me away  
 to Christmas dinner in South Carolina  
 And you thought I was  
 Every lover from A to Z  
 Who'd known you.  
 Hoping my magic  
 Could cut the noose  
 That's killing you.  
 Two cowards waltzing paper-dolls.  
 If Dorothy Parker had written it,  
 I'd probably have laughed.

**THEY MET IN THEIR HOUSES FOR THE BREAKING OF BREAD**  
 Acts 2: 46



Orthodoxy presents the original Christian experience preserved intact - the Spirit of Jesus healing in freedom the sorrows of a fractured world - traditional in liturgy and faith, familial in style and setting, we are building a community of life around the breaking of bread at our house.

an urban mission of the American Orthodox church

**S. NICHOLAS HOUSE**  
 VESPERS - SAT - 5:30  
 COUNSELLING

**1155 N. 2<sup>ND</sup> ST. S. AREA**  
 401 BURG - SUN - 8:00 PM  
 342-1722

**OUR PAGE IN HISTORY**

Frederyk Chopin was a great patriot, musical genius, and a homosexual. He is noteworthy not only as a great gay composer, but also as having had a classic, tragic relationship with a lesbian.

Chopin was born near Warsaw in 1810, in a period during which Poland was occupied by the Imperial forces of Russia, Austria and Prussia. As he grew, three main characteristics were noticed by those close to him - his physical frailty, effeminate emotional sensitivity, and most importantly, his musical genius.

His talent was encouraged and developed to the point at which he composed what he felt in his heart. He felt a great love for his country, so brutally oppressed by the forces occupying it, and for the men he became so close to. Frederyk Chopin was unable to follow those he loved in the revolutionary battles erupting all over Poland. His state of health prevented his participation in battle, so he used his musical talent to inspire and support the revolt. His closest friends, the leaders of the rebellion, were jailed or fled to France as he did.

In Paris he refined his talent and composed some of his greatest works. Despite his popularity, there was only one woman in his life, George Sand, a well known lesbian.

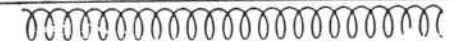
Having abandoned her straight marriage she had shocked her society by doing many things then considered the exclusive domain of men. Having adopted a man's name, George Sand, she wore men's clothing, smoked and wrote novels.

George and Frederyk became inseparable, each calling the other their inspiration. While their friendship amused Parisians, it shocked the conservative population of Majorca. The island of Majorca, off the Spanish Mediterranean coast, was a favorite holiday spot of Ms. Sand's. She convinced Chopin it would be an excellent place to be together, where he could compose and she could help him. The people of

Majorca hated this couple, this frail, effeminate composer and this "manly woman". George and Frederyk were forced to flee to a monastery fortress where they were safe from the populace. They spent many months in that cold, damp place. During those months Chopin produced some of his most romantic works, having all but forgotten his past patriotic fervor, thinking only of the woman to whom he had dedicated himself.

While Chopin's happiness and professional fame were reaching their peaks, his health was being destroyed. The victim of frequent and serious bronchial ills, the cold and dampness on Majorca had caused irreparable damage to Chopin and he was slowly dying. Shortly after he returned to France in 1849 Frederyk Chopin died at the age of 39. His relationship with George Sand ended in a violent quarrel just before he left Majorca, so he died without the only woman he had ever loved.

Striving for beauty and perfection, delicate and sensitive, withering and dying after a short time, Frederyk Chopin, patriot, composer, and homosexual was like a delicate rose.



A poem on first love . . .

**ONE SUMMER**

Only three years ago  
 your lithe body moving  
 elusively down the hall  
 Carelessly bringing the fresh  
 scent of summer  
 to my apartment.  
 Then, even before autumn,  
 your slender hands  
 taking it away . . .  
 For three years I've looked  
 for another you  
 Each time someone  
 lit my cigarette  
 and told me what they were.

and one a long time later . . .

**YOUR MOVE**

Play the game, baby.  
 That's right,  
 You know it well.  
 You should;  
 You've played it long enough.  
 Write it across the walls . . .  
 "What did you say your name was?"  
 "Haven't I met you before?"  
 About a hundred times.  
 those white sneakers flashing  
 on the dance floor;  
 Short, blond curls catching bar light  
 While your eyes dart back and forth,  
 Doing their own catching . . .  
 I don't care  
 what your smiles mean any more  
 As they bounce off in all directions  
 Like bar dice  
 hitting the overused counter  
 that serves your overused emotions.  
 Have a light  
 Before we go.  
 Why not!  
 Don't we all need a little?

J. Brett



**SUBSCRIBE**

**gpu**  
**news**

c/o GAY PEOPLES UNION  
 P.O. BOX 90530  
 MILWAUKEE, WISCONSIN 53202

Please find enclosed \$3.00 for a one year subscription to G.P.U. NEWS, including postage. Issues are mailed in sealed manila envelopes.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_





# These I Singing in Spring Collect for Lovers

These I singing in spring collect for lovers,  
(For who but I should be the poet of comrades?)  
Collecting I traverse the garden of the world,  
but soon I pass the gates,  
And here what I now draw from the water  
wading in the pool-side,  
(O here I last saw him that tenderly loves me,  
and returns again never to separate from me.)  
And this, O this shall henceforth be the token of  
comrades, this calamus-root shall,  
Interchange it youths with each other!  
let none render it back!  
But what I drew from the water by the pool-side,  
that I reserve,  
I will give of it, but only to them that love as I  
myself am capable of loving.

From Walt Whitman's *Leaves of Grass*  
-the calamus section.

## Wisconsin Style

*Central State Hospital is designated Wisconsin's Sex Deviate Facility. It is a maximum security hospital located in Waupun, Wisconsin. A variety of offenders, including those found guilty of homosexual offenses are committed to this hospital. The author is currently incarcerated in this institution.*

As the patrol car sped through the city streets on its delivery mission, I, in the back seat, cuffed in chrome, caught a glimpse of the gray ominous walls that surround the state prison. The driver, and the man next to me with the two-toned brown uniform, said nothing of the ancient and forbidding fortress that we were so near, for our destination was three blocks away — "across the street" as referred to by "cons" and patients.

It was only a week before that I had entered the court room and following the advice of my court appointed attorney, pleaded guilty to the Wisconsin State Statute 944.11 "Taking Indecent Liberties with a Minor". A crime which is punishable by up to 10 years in the state prison at Waupun. The judge, following a provision of the sex crimes law of this state, ordered me sent to the Sex Deviate Facility under the care of the Department of Health and Social Services, Mental Hygiene Division, which is located at Waupun, Wis., for a presentence investigation.

Now a week later, I was very close to realizing that investigation. Twin columns of brick-like silent sentinels passed on either side of the car as we entered the gate. A brass plaque on one of the columns announced that we were entering the grounds of Central State Hospital — a multifarious brick building set at the end of a short road which twisted through well-kept grounds.

The sight of the building was threatening and frightening. With awe, and not a little reluctance, I got out of the car and entered the building. The officers, one on

either side of me, lead me through a heavy, barred door, removed their bracelets from me, received a receipt for me (like a piece of merchandise), wished me luck, and then left.

In the Security Office, I was asked to empty my pockets: A comb, a ring, a watch. Two guards, who I later found out to be officially titled "Psychiatric Officers" but who wore the familiar blue of the cop, escorted me through another steel and heavy glass door and down a long terrazzo floored corridor. Also being escorted down the hall heading in our direction was the patient known as "Snowball", my first superfluous contact with another inmate.

"Snowball" was almost completely colorless and hairless. He wore coveralls, a straw hat, and tennis shoes. My thoughts ran wild as I continued walking between the two guards down to the laundry room: What were the others like here? What did I get myself into?

In the laundry room, I was told to strip and shower. While I showered, my street clothes were stuffed into a bag for later disposition. When I finished my shower, and was completely dried off, I was given a one-piece underwear outfit (which I understand is now phased out) to wear. In order to put the underwear on, I had to step into it, slide my arms into holes, and then button the thing all the way up the middle.

I was given a wrinkled green shirt and pants, which were apparently victims of some sort of wrinkle machine — invented by a mad scientist, no doubt. A pair of baggy socks and loose fitting tie-shoes, without the ties, completed my wardrobe. Two more identical sets of these clothes were sent to my ward afterwards, with my name emblazoned in them in indelible ink.

I entered ward 5 shortly after leaving the laundry. Ward 5 is one of the 5 wings extending off the main corridor which is about 600 feet long and runs the length of the entire complex. Ward 5 is the reception ward, and anyone entering the hospital as a patient spends at least a few days on this ward.

The ward is run by three of the P.O.'s (Psychiatric Officers). I was relieved of the leather shoes that I had worn up from the laundry, and was given a pair of blue canvas slip-ons. They were not new, they had not even been washed since the last person had worn them.

Now the shock of the day appeared as I was obliged to enter my room. It was roughly 8 feet wide by 12 feet long. The walls were made of painted steel. The floor was of the omnipresent terrazzo. A single screened and barred window faced a short stretch of grass, and then another ward. The door, which had been closed behind me, was made of two inch thick steel, and contained a 6 inch by 12 inch trap door that could be closed to make a solid door, or opened for conversation or feeding. The furnishings consisted of only a bed — a term I use loosely. It was made of steel straps suspended by four steel pipes, about 12 inches off the floor, and covered by a hard mattress. The only other items in the room were a hard rubber bucket, which was to be used for all toilet purposes, and a roll of toilet paper. Besides these items, the room was empty.

In the space of a few hours, I was given a physical and dental examination at the dispensary, and then a very short hair cut in the barber shop. Fortunately now, those entering the hospital are allowed to keep their hair as they wish.

Later that afternoon, at about 4:15 PM, through the "trap" in the door, supper arrived on a steel tray. After hurriedly gulping my food and returning my tray to the "trap", the patient worker who had sent it in, picked it up, and slammed the "trap" shut.

Then I busied myself making the bed with the one sheet and one wool blanket that I received. I afterwards lay on the contraption contemplating the situation: I reminisced of the individuality and personality slowly being extracted from me as I was processed through the admittance procedures that afternoon.

At 6:00 o'clock, I was allowed to leave my room to empty my

bucket, and to fill my plastic cup with water. I also took as many old magazines as I could back to my room from the magazine rack that I had found in the day room.

At 9:00 o'clock, I was told to place my shirt, pants, and canvas shoes outside my door in the niche in the wall beside my door. My glasses were also taken from me. Then I was locked in the room for the night. The light firmly embedded in the steel ceiling dimly poured its 25 watts all night long, as I half successfully tried to sleep with the terrible knowledge of where I was.

Thus, slowly, during my 60 day observation period, the routine of the hospital unfolded. The 60 day observation period is a social, mental, and physical observation. During this time, I spent a half an hour talking with a social worker, answering a variety of questions. I also completed the Minnesota Multiphasic Personality Inventory; a 550 question test. This was the bulk of my observation.

In the meantime, however, a social worker in my hometown was questioning relatives and friends about me. The hospital also requested an F.B.I. Report from Washington, as well as a check of local and state files.

To keep me occupied, I was given a menial floor scrubbing job and was allowed a little more freedom and a better bed and night stand after the first week.

After the 60 day period was completed, I was brought before almost the entire staff. They told me that they had finished their report to the judge who had sent me to Central State, and that I would be returned shortly to the county jail by the officers that had brought me here.

After I was back in the court, my commitment proceedings were very short. The judge had the options to release me on probation, to sentence me to the state prison, or to commit me to the Sex Deviate Facility from which I had just returned. The judge concluded that my case fulfilled the three requirements of a sex law commitment:

- 1) That I could be considered a threat to society

- 2) That I was sexual motivated by my crime

- 3) That I could be helped at the institution

The judge consequentially ordered me committed to the hospital until deemed fit for discharge or parole.

A few days later (a few days after Christmas), I was in that same car, on that same road, heading for that same place, Central State Hospital...

(To Be Continued)

## FEEDBACK

*cont. from pg. 5*

Dear G.P.U.:

A situation developed Friday night, April 28th, in one of the bars. The bad judgment with which it was handled must be brought to the attention of the community if such incidents are to remain rare.

That night a woman overdosed on drugs and alcohol. Her host was only concerned with avoiding a disturbance, so the police were called and she was thrown out on the street. She was forcibly restrained on the sidewalk with handcuffs. She received the medical care that she needed at a hospital but not without police involvement and the accompanying legal trouble.

Calling the police should be a last resort. If you see someone with a drug problem call one of the following:

Survival Center	272-3409
Underground Switchboard	271-3123
Pathfinders	271-1560

I do not wish to condemn or condone the use of drugs; however, I do believe that a victim of drug related trouble should be treated with the same consideration anyone in need of medical help deserves.

T.P.Q.

Dear G.P.U.:

Some straights are neurotic, some gays are neurotic; not all straights are neurotic, not all gays are neurotic. Psychiatrists, among whom we can find more than a few closet door slammers, will try to tell us that all their clinical experience finds homosexuality to be arrested development, a condition to be treated. This is a statement that carries concealed bias.

Homosexuality, call it what you will, is not sick. What society does, to those who are gay, is sick. Let us use a fictional example.

If tomorrow the word went out that "All Jews are sick" and then you isolated each Jew boy so he couldn't meet another Jew boy, what would happen? (Notice how subtly you can put someone down by calling him a "Jew boy" instead of a Jew, or Jewish.) He would feel lonely, different and rejected. He'd put on a disguise and hope that no one found out. His doctor and teacher would be sympathetically saying little banalities like: "You need help. Pray, and all will be well. You must never practice your Jewishness."

At last, lonely, rejected, jobs and promotional opportunities denied to him, having possibly even contemplated suicide, he might be lucky to meet fellow Jews and learn that they are pleasant people who can help him survive and enjoy life. But who undoes the damage done to him for all those years? Who puts his psyche back together without scars? Who erases the nightmares of self-recrimination? Who gives the years of lost love? It is as if some idiot raised the ante on what it takes to be a person and the rest of us accepted it without comment or care. Call society's bluff and see if the cards it holds can beat the hand containing honesty and individuality!

Who is society's standard bearer? Who should tell us how to run our lives? We have our own drum beat to march to if society says: "See, we told you all Jews are sick" and he is, it is not because of who he is, but because of what society has done to him. They break his legs and then deride him because he cannot walk.

Gay is neither good nor bad. Gay is a fact, like, the sun is shining, or, it is raining. What you do or others do to you, makes it good or bad.

V. Queen

*Ed. Note: Too many gays forget that many of their younger brothers and sisters never survive their oppression to see their 21st birthday.*

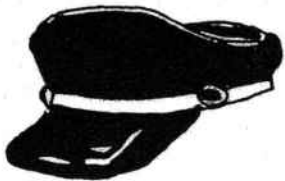
**THE**



**S  
T  
U  
D**

**FIFTH & MICHIGAN**

**CLUB 546**



**LARGE**

**DANCE**

**FLOOR**

MON. - THURS. OPEN 11:00 A.M. TO  
 CLOSING FRI., SAT., SUN. OPEN  
 10:00 A.M. TO CLOSING. TUES.  
 8:00 P.M. TO CLOSING - TAP BEER 25¢  
 LIVE MUSIC - WHEN AVAILABLE  
 (COVER \$1.00)

# recipes LOVE

This month's recipe is especially for those of you who enjoy staging gala affairs, replete with tablecloth and your finest dishes, but who would rather save your money for the sleazier things in life. For a mere pittance you can impress your friends with a main course in the true Hungarian tradition: chicken paprikas with dumplings.

## Ingredients:

one frying chicken, cut into pieces  
 one stick of butter  
 one medium-sized onion, chopped  
 2 tbsp. paprika  
 1 bay leaf  
 1 tsp. ground allspice  
 1 tsp. monosodium glutamate  
 5 peppercorns  
 1 pint sour cream  
 3 eggs

flour  
 water  
 salt

In a large Dutch oven, melt the butter and add the chopped onion. Saute the onion until it is soft, but be careful not to burn it. Add the paprika and then arrange the chicken pieces in the bottom of the pot. Cook (but do not brown) the pieces lightly on all sides, and then add water until the chicken is half covered. Add the MSG, bay leaf, peppercorns and allspice, and cover the pot, simmering the mixture over low heat for an hour. Be sure to turn the chicken pieces occasionally while they are cooking.

To begin making the dumplings, get out a large pot, fill it with water to within three inches from

the top, add three teaspoons of salt and set it on the stove to boil. Break the three eggs into a small mixing bowl and add enough flour (a little at a time!) to make a viscous dough. Drop this mixture, one-half teaspoon at a time, into the boiling salted water. Cook the dumplings for ten minutes, then drain them and set them aside.

After the chicken has cooked for one hour, remove two cups of liquid, put it in a blender with the sour cream and four tablespoons of flour, and process the mixture until it is smooth. Then return this mixture to the cooking chicken. After the gravy thickens, add the dumplings and the paprikas will be ready to serve.

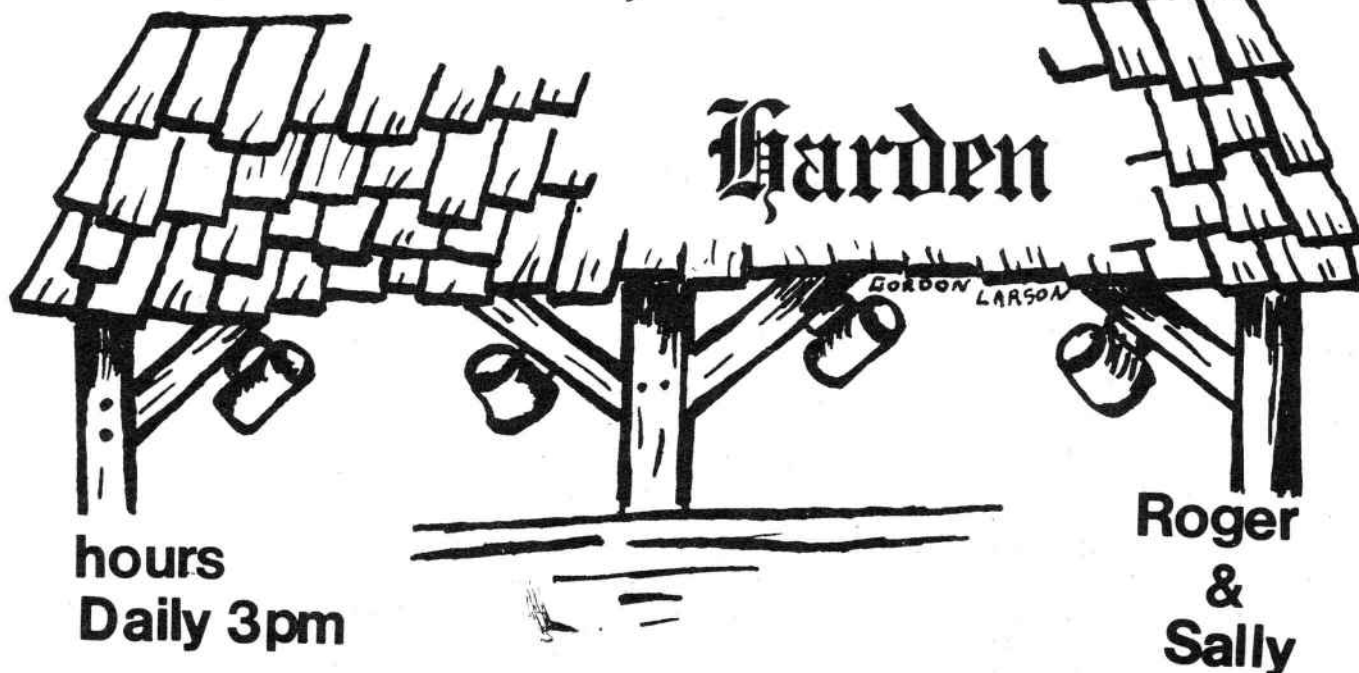
Although you'll find that chicken paprikas is a meal in itself, you may want to "dress it up" a bit. In that case, serve it with a salad, a side dish, bread (the gravy is excellent for dipping), and in particular, that special "dessert" you've been waiting for all week!

3743 W. VLIET

933-1172

## The Beer

## Garden



## IRON CURTAIN: A CLOSET DOOR

There is a side of 'East Europe that one rarely hears about in travelogues, that is the gay side.

While I have only had personal experience in one East European country, it seems what is true in one country is true in the others. These common truths are the oppression of gays by the State and in the social attitudes prevalent in East Europe. The country I visited had one more element added to this formula of oppression. That is, it is over 98% Roman Catholic. The church is very conservative and clings strongly to tradition. One of the traditions most strongly clung to is that of regarding homosexuality as an abominable sin.

There are three main "hinges" in East Europe's "closet door": the State, very medieval societal attitudes, and the church.

One way to examine the first "hinge" is to visit a gay bar. These bars in East Europe are rare and are frequented by nearly as many police employees as customers. The general atmosphere in the bars is extremely tense and depressing. The atmosphere is not due to the normal rigors of cruising, but rather to the fact that each person suspects the next of being police, and rightly so. Many gays are intimidated into working with the police in exchange for anonymity, freedom from prison and monetary compensation.

The oppression by the State of course goes beyond the bars. While contact with members of the same sex is somewhat more accepted in East Europe than it is here, a great deal of caution must be exercised. A gay need not merely perform the wrong type of touching to be suspected, such deviations as effeminacy, lack of interest in industry or athletics, or any non-butch trait are suspect. A gay in East Europe cannot cruise freely for fear of arrest, is restricted in a career by the State's need for industrial workers, and is just generally pressed into a straight mold. While life is rather sad for the straights, oppressed by their

governments, the gays are made absolutely miserable by the policies of the communist government.

Society cooperates with the State in making life difficult for difficult gays. Because of post-war housing shortages, most gays have no choice but to live with their parents and so endure all the problems such a situation usually involves. Pressures from the State, plus those from parents and relatives are added to by general social attitudes. In medieval times many gays were tortured or killed and many "faggot burnings" took place. While these practices have ceased, the medieval attitudes still exist. As elsewhere, East European gays can be robbed, beaten, made homeless by their parents, all with the blessings of society. If gays are poorly understood in the U. S., in East Europe they are not understood at all, merely hated.

The church does its part wherever it is prominent. In the country I visited the church is very strong, with members of "the Party" in its ranks. The church adheres to all the distortions of the Bible upon which anti-gay church attitudes have been based. In general the church is sympathetic towards these "wretched sinners" as long as they repent and promise to cease their sinful ways. If a gay goes on committing "abominations" without repenting, the church considers him a lost soul, damned for all time and deserving of the worst treatment, which is usually what he gets.

Because of the way in which the State, church and society are inter-related they present a very strong, united anti-gay front. I don't wish to imply that there are few gays in East Europe, or that they all sit at home doing nothing. While the oppression is very strong, one can observe many attractive males, apparently gay, expressing their feelings and, at times, their orientation. But these expressions are quite guarded and there is a great deal of fear among these gays of exposing themselves to the wrong person. Foreign visitors

seem to have the easiest time in contacting gays as they are somehow less suspect of being with the police. A gay male I met in a Baltic seaport told me that the reason he has no friends like himself is that it is too dangerous. He is aware of other gays and many closet cases but simply dares not make contact.

The oppression of gays in East Europe keeps closet cases from coming out and severely restricts those who have already come out. The gay communities are very much underground and in a constant state of fear. They suffer far more suppression, self-hate, frustration than American gays do. Seeing the gay life of East Europe made me appreciate what little liberation we have achieved here and inspires me to work all the harder toward the liberation of all my gay brothers and sisters.



### OPENING UP

*"The desert has bloomed."*

Dr. Franklin Kameny

*In Oshkosh  
darkness  
still prevails  
though the time  
is nearing  
4 a.m.*

*Since the last bar closed  
I have walked  
in no direction*

*This supermarket's sterile  
the cold air full of clouds  
the strange dog at the corner scared*

*Around me  
move my shadows  
nodding / talking*

*I remember Leonardo  
the mysteries of Will  
and America's poor Hart*

*within me  
lives  
collide*

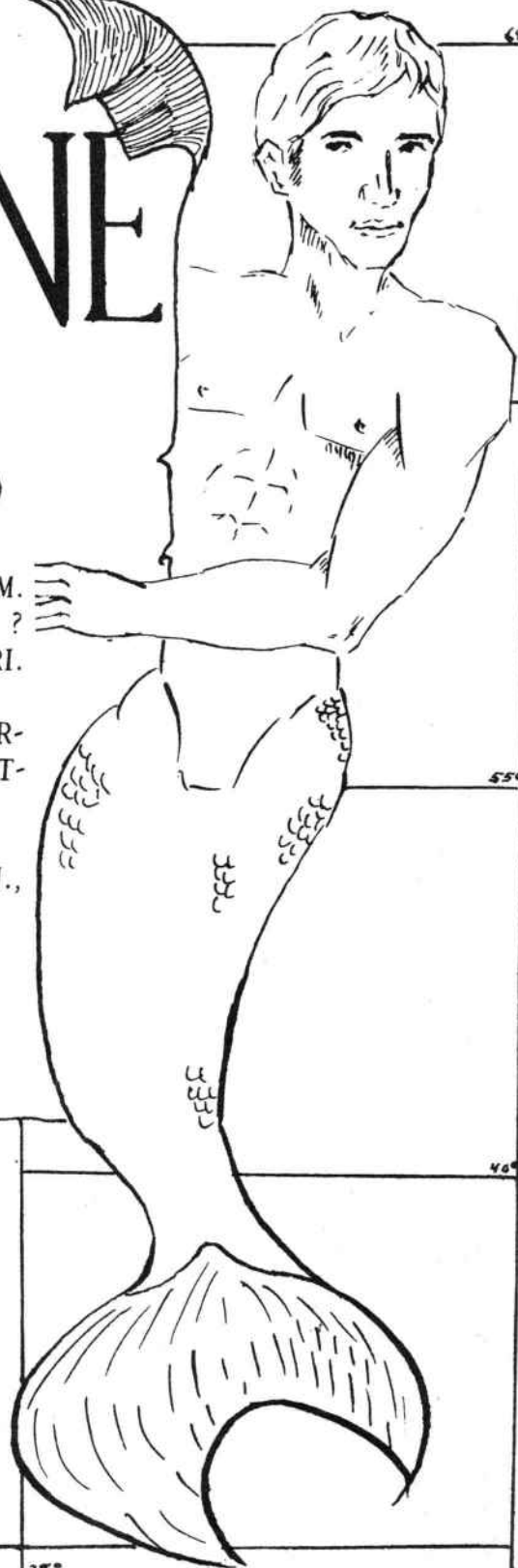
*I am one with where I am  
I am neither this nor that  
my only word's my self*

*If the darkness does not open  
this Oshkosh will not see  
and my word will never bloom*

Brian Salchert

**GRAND OPENING MAY 27**

# THE NEPTUNE CLUB



FOOD SERVED 6:30 TO 9 P.M.  
 AFTER HOURS 2:00 A.M. TO ?  
 DANCING TO LIVE MUSIC, FRI.  
 & SAT. (\$1 min. Sat. only)  
 EXCELLENT FOOD AT MODER-  
 ATE PRICES IN A FRIENDLY AT-  
 MOSPHERE  
 GRAND OPENING SPECIAL!  
 FREE TAP BEER, FRI. - SUN.,  
 8:00 P.M. TO ?  
 FREE BRUNCH ON SUNDAY  
 LIVE MUSIC ON FRI. & SAT.  
 (NO COVER OR MIN.)



**1102 E. KANE**

## ADS by the INCH

KEEP IT TOGETHER UPHOLSTERY - 751 N. 27th - PHONE 933-8030. Furniture, Foreign car seats, re-built and re-upholstered. Top quality material and work at reasonable rates.

The best of wishes and good luck to the Gay Peoples Union - a truly wonderful organization. Luv, Peace, Sex . . . Matthew of Glendale (Cal.)

Travel with someone you love. 21 sun-filled days in Spain, Portugal, Northern Africa. Departure Sept. 14. All expenses, pd. trip New York, only \$849. Call 383-0710 for brochure.

Brown's Shoe Repair  
"Work expertly done"  
1724 E. Hartford Ave. 964-7733

Not a sex ad - just a way for all lonely gay boys and girls in all areas to write each other. Ads placed free if under 21. Monthly rates. Send stamp for info. to National Chicken Hawk, Box 337/G Milliken, Colorado 80543

## CALENDAR

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

WEDNESDAYS - 8:00 P.M. Prayer Meeting at M.C.C. Church.

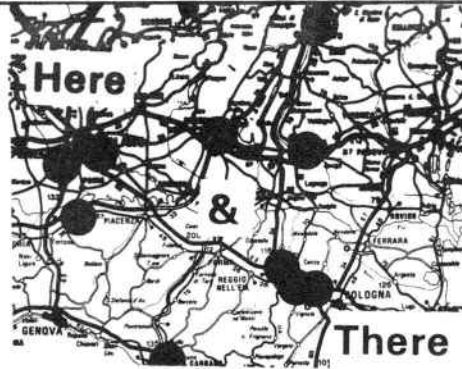
THURSDAYS - 8:00 P.M. Bible Study at M.C.C. Church.

THURSDAY - 7:00 P.M. Gay Youth Coalition meets at East Side Community Center 911 E. Ogden Ave.

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.



A new bar will have its grand opening May 27th. Called "The Neptune Club", this new establishment will be a combination bar and restaurant. Located at 1102 East Kane (two blocks south on Humbolt Ave. from North Ave.), it will be run by gays for gays. (see their ad elsewhere in this issue)

May 18th marked the last regular season broadcast of **Gay Perspective** over WUWM-FM, the radio station of the University of Wisconsin-Milwaukee. A time and date for the first broadcast of the new season, in the fall, will be announced at a late date in GPU NEWS.

A new lesbian publication has been received and placed on an exchange agreement with GPU NEWS. It is entitled, "**NLIS Newsletter**", and is published by the National Lesbian Information Service. Subscriptions of \$12 (1 yr.) or \$20 (2 yrs.), should be sent to the above at Box 15368, Station A, San Francisco, Calif. 94115.

**New Gay Underground** has announced that it will operate a "hotline" for use by the gay community. The number is: 272-2429 (272-BGAY). NGU plans to soon be operating this service on a 24-hour basis in addition to a one-room community center at the Eastside Community Center, 911 E. Ogden Ave. This will augment the GPU number at 962-8611.

**Gay Liberation Book Service**, a project of the Gay Sunshine Collective, is offering books, periodicals, pamphlets and other materials on gay liberation. For a complete list write: P.O. Box 40397, San Francisco, Calif. 94140

## Legal Up-Date

One by one state criminal codes are being changed to legalize sexual relations between consenting adults. Illinois was the first, with its new laws going into effect in Jan. 1962. Then after a nine year lapse, Connecticut was second in Oct. 1971. As the fourth state, Colorado's bill was signed on June 2, 1971 and will go into effect July 1, 1972. Oregon's new bill was signed on July 1971 but the waiting period was less and it became effective on Jan. 1, 1972.

Now Hawaii's new consenting adult sex law has been passed and signed by the governor. It is, by far, the most liberal of all such bills passed by the states and will take effect on Jan. 1, 1973. The age of consent is reduced from 16 to 14. Regarding sex crimes, only incest is retained, with heavy penalties for rape and forcible sexual abuse. Ohio's substantial reform law revisions have been passed by the House and are now before the Senate. Who will be the eighth in line-hardly backward Wisconsin!

It may take a long time to pass the reform laws and we must remember that almost nothing prevents their being repealed in a flash. This is the case with Idaho, the third state with a bill in effect since Jan. 1, 1972, which has, as of April 1, 1972, repealed all the consenting adult aspects and anything that might benefit homosexuals in their new code.

### SAINT PAUL

*God created my brothers,  
He gave me the gift of love.  
You say love these but not others,  
or be damned by the lord above.  
Why, if my love be honest,  
That which I feel in my soul -  
Why all this horror and protest,  
of who my emotions should control?  
The choice was not mine I assure you,  
It was God made me as I am . . .  
I respect your right to feel as you do,  
But why must you in ignorance damn?*

T.P.Q.