

## McGOVERN DENIES GAY STATEMENT

At an October 13 press conference in Portland, Oregon, Democratic Presidential candidate George McGovern disavowed the seven point homosexual civil rights statement issued throughout the country by his campaign offices.

George Nicola, a reporter from Portland's gay publication *The Fountain* questioned McGovern. "Senator McGovern early in your Presidential campaign, your local offices in New York and California released in your name a comprehensive statement on homosexual civil rights. I have here a copy being distributed here in Oregon by your Lane County headquarters. Among other things it pledges in your name that you will work toward guaranteeing first class citizenship for homosexually oriented individuals. This statement has

at various times been denied or affirmed by your staff. Does this statement in fact, represent your position?"

McGovern responded with a flat disclaimer of the published statement and made his position on homosexual civil rights vaguer than ever. "We've never put out any statement from either our New York or California office that was cleared by me, and I'm not going to take responsibility for either of those statements. Now, we have volunteer committees that are working on behalf of me all over the country that have issued statements. I can't possibly ride herd on all those statements. But I can tell you that I don't believe in discrimination against people on grounds of sex and that's as far as I'm going to carry the issue."

McGovern left the word "sex" undefined, but the word is generally taken to refer only to gender. In the context that McGovern used it, the word **could** mean sex-orientation, but that would be a far-fetched interpretation. His refusal to back up the seven point gay rights statement is a major disappointment for America's gay community.

### ORIGIN OF 7 POINTS

The seven point statement which McGovern denied concerned federal employment, immigration, collection of data on private sex life, housing, and insurance. It originated in the candidate's North-California Headquarters on February 2, 1972.

The statement was later sent to  
(CONTINUED ON PAGE 5)

Below is a schedule of activities which Gay Peoples Union has planned for the Month of November:

**November 6th**-Discussion of community services projects for the Holidays at regular meeting at Eastside Community Center, 911 E. Ogden, 8 P.M.

**November 13th**-Discussion group at regular meeting: "How Gays Relate to Their Families" with parents and relatives of gay members.

**November 16th**-Strategy Session, Eastside Community Center 7:30 P.M.

**November 20th**-Special Lesbian Presentation at regular Meeting.

**November 27th**-Pot Luck Dinner (7 to 8 P.M.) followed by "Camp Nite" with camp records, jokes, narrations, and other humorous treats.

**November 30th**-Speaker's Committee meeting. Inquire at G.P.U. meetings.

## WISCONSIN COMMITMENT LAWS UNCONSTITUTIONAL

On October 19 a three judge federal panel, consisting of Circuit Court of Appeals Judge Robert A. Sprecher and District Judges John W. Reynolds and Myron L. Gordon, declared Wisconsin's laws governing involuntary mental commitment unconstitutional on six grounds.

The 82 page ruling involved Ms. Alberta Lessard, a former school-teacher who was committed against her wishes to a mental hospital a year ago by Judge Christ Seraphim, then sitting in Milwaukee's misdemeanor court. It held that the current state procedure is unconstitutional on these grounds:

**It fails to require effective** and timely notice of why the person is being held.

**It fails to require notice of** constitutional rights including the right to a jury trial.

**It permits detention longer than** 48 hours with a hearing on probable cause and detention for more than

two weeks without a full hearing on the necessity of commitment.

**It permits commitment based on** a hearing in which the person charged with mental illness does not have a lawyer, at which hearsay evidence is admitted and in which evidence is admitted based on psychiatric interviews that the person was not informed could be used against him.

**It permits commitment without** proof beyond a reasonable doubt that the patient is both mentally ill and dangerous.

**It fails to require those seeking** commitment "to consider less restrictive alternatives."

The judges rejected the state's defense that since the commitment was a civil procedure and not a criminal procedure, it did not require constitutional protections. They further stated that persons threatened with commitment should

(Continued on Page 10)

## EDITORIAL

In their October newsletter Mattachine Midwest offered Congratulations to G.P.U. NEWS on our anniversary, stating frankly that they had used our paper as a model when redesigning MM Newsletter several months ago. Thank you Mattachine!

Three members of G.P.U. were guests at Mattachine's October meeting and were able to work out arrangements for every subscriber of Mattachine's Newsletter to receive a complimentary copy of G.P.U. NEWS. Every subscriber of G.P.U. NEWS, in turn, will find a copy of MM Newsletter enclosed with this issue. G.P.U. is proud to co-operate with such a fine organization. We hope to work out similar newsletter exchanges for the subscribers of other gay journals in the future. In the last issue, G.P.U. NEWS published an article by Dr. Franklin Kameny of Washington, D.C. a long time gay activist and leader. We hope to continue to bring you articles by national leaders in the movement because we recognize the fact that our strength lies in unity. In the next few years, the success of the gay liberation movement will largely depend on the co-operation of the several hundred groups around the country.

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Now that Wisconsin's mental commitment laws have been declared unconstitutional by federal judges, (see article elsewhere in this issue) it is time for the state's sex deviant laws to be challenged on similar grounds.

After having been found guilty of any crime which in the opinion of the presiding judge is sexually motivated, the defendant can be sent to the state hospital for a 60 day observation period to determine if a commitment is warranted. The judge can then commit the defendant to the state hospital for a period no longer than the maximum sentence for the crime instead of a prison sentence if he so chooses. All commitments are subject to

review before release and on the advice of the hospital psychiatric board the person can be recommitted for five year intervals indefinitely.

In practice the sex deviant laws are almost never used except in felony cases, particularly where a minor and an adult is involved. The heterosexual offender is frequently let off with probation while the homosexual offender bears the brunt of the law. The law is patently ineffective and unconstitutional. It should be challenged!

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## FEEDBACK

Dear G.P.U. NEWS:

G.P.U. stands for Gay Peoples Union. Webster defines people as follows: "a body of persons united by a common character, culture or sentiment." People include both men and women.

I notice a lack of attendance by women at G.P.U. meetings. To satisfy my woman's curiosity, I asked other women why. Here are

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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

some of their answers with my comments.

"G.P.U. is all men." Not true. I'm a woman and I attend. So do others.

"G.P.U. wont let the lesbian get a word in edgewise." Not true. If you want to be heard, you talk! If you are a liberated woman, you speak out.

"G.P.U plans most of its activities for men." Not true. Buy a copy of G.P.U. NEWS and read the calendar. All their activities are for gay people, period.

"G.P.U. is slanted towards men's ideals." NUTS! If you think that is true, come to some meetings. Get yourself and your friends involved. I think you will change your mind or at least you might change the mind of some of the men. That's right -- they have stereotype thoughts too.

"G.P.U. NEWS does not have the gay woman in mind." Read G.P.U. NEWS. It is sold in most of the gay bars. You can subscribe -- copies are mailed in sealed envelopes. Submit women's articles and ads. I am sure that they would welcome your suggestions.

"When you get gay men and women together there is always a fight." G.P.U. has been holding meetings for well over a year. No fights between men and women yet.

So here I am, one woman to another, inviting you to come and see. Please join us at our next G.P.U. meeting. Remember that this is OUR union too!

Donna Garland

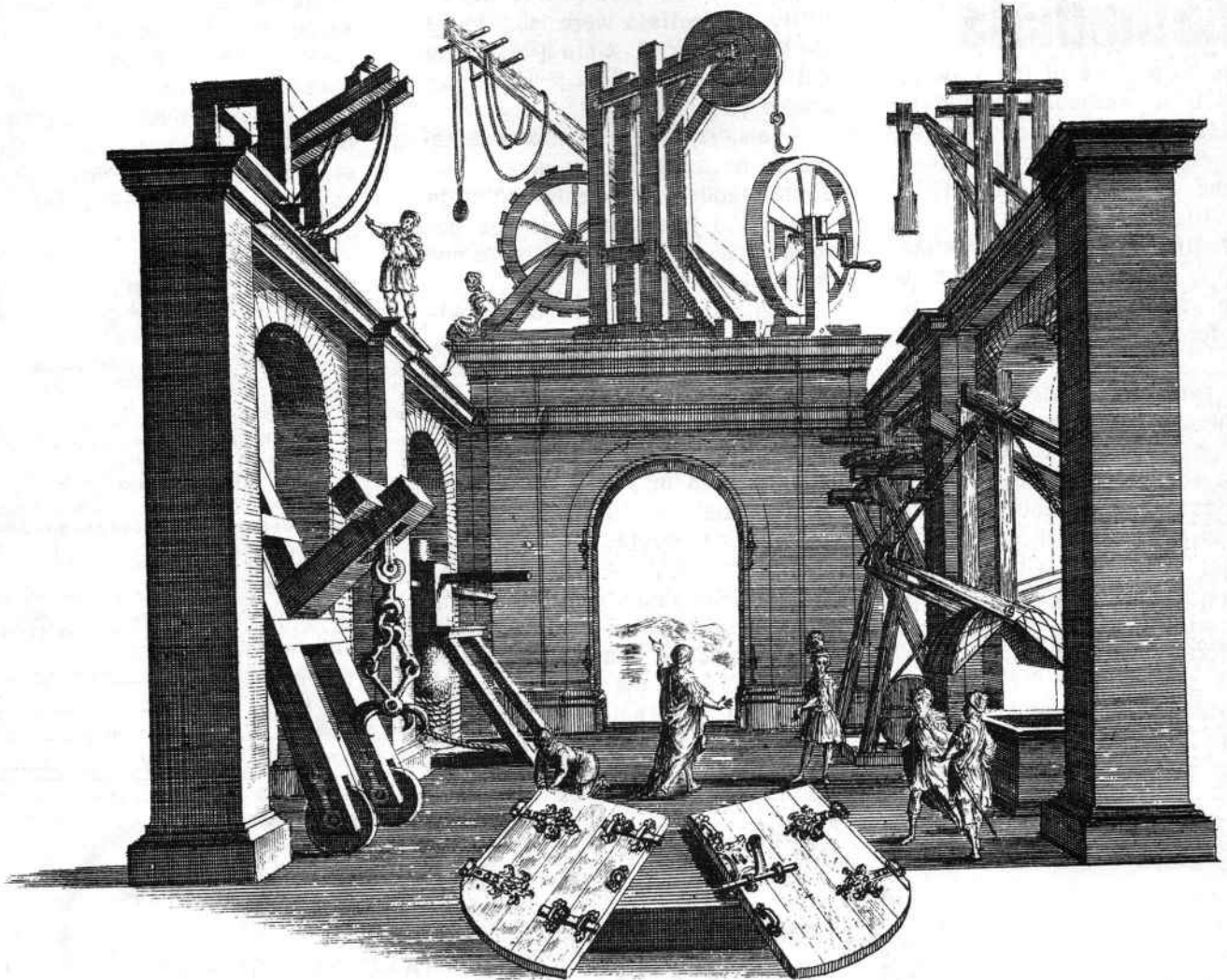
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Dear G.P.U. NEWS:

Thank you very much for sending me copies of the October G.P.U. NEWS carrying my article.

I note in another article that in Milwaukee you have vice squad policemen who sometimes visit gay bars. I would suggest that if such policemen are identified by any patron that they be publicly pointed out to the other patrons. I know that if any of our D.C. plain-

(CONTINUED ON PAGE 5)



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## CRH Meets Methodists

Some 30 pastors of the Milwaukee District Methodist Ministers Association heard a panel of representatives of the Council on Religion and the Homosexual affirm the gay life style as an acceptable way of life within the Christian community at a recent meeting held at the Methodist Church, the Church for All People on October 19.

The two hour conference was highlighted with a presentation by Dr. Leigh Roberts, Madison psychiatrist and University of Wisconsin professor. Dr. Roberts, who served as a delegate to the recent Methodist National Convention, was instrumental in introducing and securing passage of a resolution before that conference which in final form stated "We affirm homosexuals to be persons of sacred worth."

Panel members responded and

expanded on Dr. Robert's speech which was supportive of the gay life style when lived with responsibility. Panelists were Ms. Donna Martin, Wilbur C. Cain (Rev.) and William Parrish (Rev.) who moderated.

Planners of the conference reported no adverse feedback. The Superintendent of the Association stated, "I knew these things before, but the presentation drew them all together."

Audience interest was evidenced in questions and comments. One member of the audience was seen to remove his pin which said "I'm straight and proud of it!" Copies of G.P.U. NEWS were distributed with this comment by one of the panelists: "Sorry, no brown envelopes provided -- be brave, take it as it is." All took copies.

The CRH plans to follow up the meeting with personal invitations to the Methodist pastors to conduct parish forums and group discussions on the subject of homosexuality and religion with members of the Council and/or G.P.U.

as participants.

This was the first public presentation by the Milwaukee CRH since its incorporation nearly 9 months ago. The Council is prepared to offer its services for similar presentations in addition to its study programs and counseling efforts on behalf of those who are gay and want to be religious.

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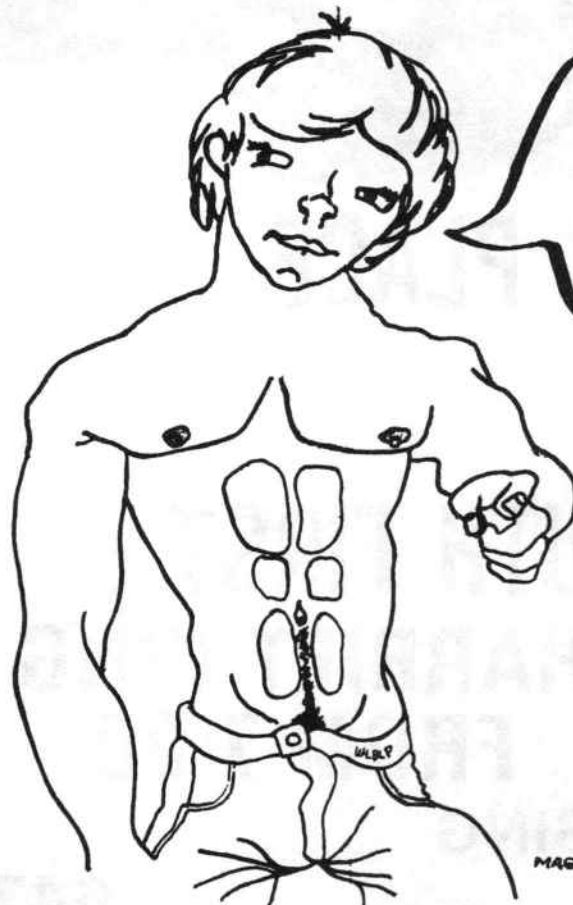
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## McGovern-- FROM page 1

Bruce Voeller, Chairman of the New York Gay Activists Alliance State and Federal Government Committee with an accompanying letter signed by McGovern. The letter, dated March 13 read: "This statement was issued on my behalf on February 2, 1972 in San Francisco and it represents my position." As a result of these two releases, gays worked actively for McGovern in the primaries, particularly in New York, New Jersey, Oregon, and California.

When the gay rights plank came up at the Democratic National Convention, it was largely defeated through the efforts of the McGovern people. Responding to the consequent uncertainty about McGovern's position, **The Advocate**, a national gay newspaper, contacted the candidate's press secretary Richard Dougherty on July 25 to clarify the issue. Dougherty claimed that the seven point statement did not represent McGovern's view, but that it was merely an interpretation made by someone in a local campaign office. The following day **The Advocate** received a call from John Holum, McGovern's Legislative Assistant for the past several years. Holum said that Dougherty was new to the staff and hence had simply not been aware of the McGovern statement. "There's never been any retraction of that statement," he assured **The Advocate**. Asked if the statement was still valid, he answered "Yes, as far as I know."

The October 25 issue of **The Advocate** also reports that when pressed and goaded in Philadelphia on October 4, Vice-presidential nominee Sargent Shriver said "To hell with gay people!"

### OTHER REACTIONS

When queried by G.P.U. NEWS, Mr. Bill Dixon, Wisconsin coordinator for McGovern-Shriver, refused to check national headquarters for a clarification of the McGovern statement in Portland. Dixon said, "The statement you have just read to me sounds exactly like what the Senator would say

when questioned on this controversial issue. After all, he would not want the gays rights to overshadow other issues." Dixon said that when he was working in Omaha, Nebraska during the primaries someone placed leaflets purporting to give McGovern's position on gay rights on auto windshields throughout downtown Omaha a few days before the election. He distinctly remembered the statements as "not being too offensive and the points numbered", but he said he saw the action as being an attempt by either the Humphrey or Nixon people to "smear" McGovern.

G.P.U. NEWS then checked with the state office for McGovern in Omaha and could find no one who remembered the incident or was willing to discuss it or give any reaction to McGovern's Portland statements.

The response of one gay leader in the National gays for McGovern Committee was "At least the issue is alive and being discussed openly among Democrats. The Republicans completely ignore any gay issue and pretend it's not there.



## FEEDBACK

- from pg. 2

clothesmen ever came into our bars (they don't), I'd get up on a chair or a table and make a public announcement, identifying him as a policeman and warning everyone to shun him as they would the plague -- or as the human vermin that he is. A systematic operation of this kind would mean that any particular plain-clothesman could make, at most, his "maiden" arrest -- his first. After that, he would be identified as soon as he walked into a bar and his usefulness would be ended. Give it some thought.

Keep me informed on events in Milwaukee and my greetings to those who remember me.

Cordially,  
Franklin E. Kameny

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## California Sex Law Unconstitutional

Los Angeles--Superior Court Judge George E. Dell has ruled unconstitutional California's law making oral copulation between consenting adults a felony. Judge Dell in his decision said, "The issue directly presented is whether or not a state can constitutionally make unlawful the consensual act of oral copulation between adults. This court has concluded that it cannot."

The decision was rendered in a case involving Jack Schwartz and Joseph Justman, producers of so called "obscene" motion pictures.

In early 1971, L. A. vice squad officers answered a casting call by Equity Pictures and discovered that two motion pictures were scheduled for filming on a Sunday in February. They obtained a search warrant and hid in a rafter storage room of the studio where they watched two films being made. Later, they made their presence known and seized the films but did not arrest the actors, both male and female.

A grand jury, after seeing the films, indicted four men and four women on various charges of oral copulation and obscenity--violations of California law. The acts depicted in the films included sex acts by members of the same sex. No charges were brought involving anal sex, but the decision is believed to place that part of the California code in jeopardy also.

Judge Dell further stated in his decision: "Conceding that the state has an extremely broad power to enact legislation, there has nevertheless been no showing of any rational relationship between section 288c of the Penal Code (oral copulation) and any valid public purpose nor any necessity for achievement of any compelling state interest."

The judges ruling will not bind other courts in California unless it is appealed and upheld by the appeals court of California. The Los Angeles County district attorney's office has filed an appeal.

## MICHELLE'S REVUE

Michelle's Club 546 is now being redecorated and has started a new program of entertainment with drag shows, exotic dancers, and contests five nights a week.

Winnie Storm is now presenting her review of dancing transvestites doing lip-sync. Winnie's opening gossamer costume glows under black lights while her winning personality radiates.

Lovely legged Sandy Alexandra projects a righteous indignation when she belts out "Harper Valley P.T.A."

Brandy Lee, a slim sophisticated blond, will be singing live sometimes.

Allison Brooks came down off the stage and sang directly to patrons from this reporter's lap!

Misty, the only biological woman in the review, is one of the best exotic dancers in the city. Her fabulous feathered costume wins applause but not more than her rhythmic erotic muscle contractions. Her final slow descent into a full split with only three small pasties preserving decorum is a breathtaking show stopper.

## \*\*\*\*\* GAYS IN FOX VALLEY

Gay life presently has little to offer to residents of Appleton, Neenah, Menasha, Oshkosh, and Fond du Lac. True, there are a couple of semi-gay bars or if you like to travel there are gay bars in Green Bay, Madison, and Milwaukee. But, wouldn't it be a lot more pleasant if you didn't have to go thru the hassels of a semi-gay bar or have to travel 50-100 miles to meet other gay people.

Some of the gay people in this area have decided its time for a change. They are in the process of forming a group with the first meeting at 8:00 P.M., Tuesday, November 14 in Fond du Lac. Write to P.O. Box 695, Fond du Lac, Wis. 54935 for the meeting place. If you would like to meet new friends and help get a new group off to a good start, attend the first meeting.



GPU NEWS PHOTO

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## GPU ON WOKY

Sunday night, October 1st three members of Gay Peoples Union spoke on Al Augustine's telephone call-in radio show--WOKY-TALKIE. The three hour show got off to an unexpectedly fast start. Important and difficult questions were fired at Lorraine, Rick, and Mark by Mr. Augustine.

The recent switch from the concept of homosexuality as a sin or crime was reflected by the lack of the tired old references to the Bible. Rather, many of the negative callers referred to psychiatry and the need to have homosexuals "cured." These questions were well handled by the panel. It was pointed out that homosexuality is not an illness since an illness implies that a person is unable to function in society. Homosexuals can and do function well on all levels and therefore a "cure" is unnecessary.

The old standard myths were expressed by some of the callers: the child molestation myth, the

idea that homosexuals seek converts, the myth that homosexuals are incapable of love and so must seek gratification in washrooms, etc. All of these myths were countered effectively by the panel.

In one case the caller was so intent on making his points and was so unwilling to listen that the host had to disconnect him.

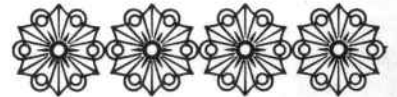
Happily not all callers were so close minded. Many asked intelligent questions, sincerely seeking knowledge. A few were helpful in putting down callers who spouted old myths and some even offered sources of information in addition to those given by the panel.

One of the panelists gave his views on the subject of gay marriage, having been married to another male for 9 years. At least two callers spoke of being married to gay partners. One said that he did not consider the recognition of the state essential. Another said that in the eyes of his church and most important to him, in the eyes of God, he and his lover were married.

Lorraine made a simple but ef-

fective statement in reply to a man who called homosexuality unnatural. She said that for her, heterosexuality was natural. The caller refused to accept her answer. She said that was what she felt whether he chose to accept it or not. Lorraine then said that the caller could "like it or lump it."

The theme of "Liberation through Education" was well served by this radio appearance. It was a liberating experience for both the panelists and the listeners.  
T.P.Q.



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# Book Review



**Deviants** by J. L. Simmons, The Glendessary Press, Berkeley, Calif. 1969 paperback.

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For some strange reason this very good book has not been widely read nor has its clear implications for the gay liberation movement been discussed directly. Simmons looks at homosexuality from the unusual vantage point of a social psychologist and thus was able to see it from a rather liberated viewpoint before the current liberation movement started.

Yet, in the short 134 page book he explains many of the basic ideas about deviance and sets forth the elemental rationale behind the gay liberation movement and its methods and goals prior to we homosexuals having set them forth for ourselves.

The author often uses the case of the homosexual to illustrate a point in a general idea about all deviants. Thus, movement people will respond to this simply written book's clear message with a "Right on!"

Starting with the basic fact that all deviants are human beings, the author argues that they thus share the basic desires and needs of all human beings. "Deviants do not exist in nature, but are man-made categories... There is nothing inherently deviant in any human act; something is deviant only because some people have been successful in labeling it so."

We homosexuals did not ask to be considered deviants; we were TOLD that we were! The power to enforce standards is not equally distributed, but rather is now in the hands of those who see the world through the limited window of the establishment: the White...Male...Heterosexual.

From a broader perspective, the harsh suppression of deviants usually boils down to a tyranny of

the powerful majority over the minorities. This suppression provides an emotional satisfaction to the suppressors themselves for by labeling deviants they let themselves off the hook.

The existence of sexual deviants points up the various deep-rooted sexual hangups of our society. Every deviant subculture shows that society is failing to meet the needs and wants of all its people. Otherwise why would anyone go deviant and endure the ostracism, stigma, and oppression? In the last analysis, because one can no longer stay in the straight and narrow socially defined ways and remain happy, one is forced to be labeled deviant.

Thus, deviant behavior begins personally but is shaped largely under the pressure of society. The inner turmoil that the deviant feels stems from his fundamental attachment to a society which continually condemns him. Simmon's major assertion is "that the alienation, psychological conflict, and antisocial behavior of deviants stems largely from societies suppressive attitude and treatment of the deviant--not from anything necessarily inherent in the deviance itself."

Although societies stereotypes usually contain some truth about some deviants, "...even those aspects of the stereotype which happen to be true may only be the self fulfilling result of applying the stereotype in the first place."

Societal condemnation gives powerful support to the creation

and continuance of deviant groups such as gay liberation groups because there is nowhere else to turn for help and support.

The author's recommendation for overcoming the stereotyped labeling where the one deviant trait becomes the dominating element of a person and overshadows his entire life is to publicly and continually reassert one's basic human similarities with the rest of the population. Yet it is here that he overlooks that it is precisely this similarity when combined with the latent homosexual potential in the majority of the population that has given rise to the hatred of the homosexual in the first place.

Having been taught this hatred while growing up, each homosexual must now unlearn the self hatred internalized within himself and raise his own consciousness to the point where he thinks of himself as *within the normal range of human sexuality.*

Simmons correctly noted in 1969, prior to the start of gay lib, that a deviant's willingness, in the face of oppression "to express and defend his deviance publicly increases with his deviant support." This is the support that gay liberation offers. Just one supportive person as an ally can make the difference between successful deviance and a person's failure to his situation, succumbing to societies oppression.

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Alyn W. Hess

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## LESBIANS IN WAUKESHA

Some much needed light on lesbianism was introduced into the feminist scene in Wisconsin at a women's day held at the University of Wisconsin-Waukesha on Saturday, October 14. Gay women, though not invited as such, were there about twenty strong and made their presence felt in most of the workshops, in addition to holding two workshops of their own.

Entitled "For Women-About Women", the day was designed to acquaint women in the area with feminist issues and to re-inspire and educate those already committed to the cause. However, as usual, the most oppressed woman of them all, the lesbian, had not been planned for. Noting this apparent omission from the titles of the ten different workshops, a G.P.U. member contacted the chairperson of the workshop titled "Alternatives in Marriage, and Alternatives to Marriage." This seemed a logical place for a formal consideration of the lesbian alternative. The end result of this request for inclusion was permission being

granted by the overall planning committee for an "impromptu" lesbian workshop. What this meant in reality was that this workshop was not to be accorded the dignity of being part of the formal program, but was to be instead merely announced the day of the event. Further evidence of resistance to this "delicate" issue was learned: efforts to include it had been made early in the game by one of the members of the planning committee, but the topic had been duly quashed as being of limited interest.

Nonetheless, Madison and Milwaukee lesbian, younger radicals and not-so-young moderates, cooperated beautifully to make a resounding impact on the 200-300 women at Waukesha that day. They put up posters announcing their presence (One read: "Lesbian Love: We are only just begun"). They infiltrated most of the other workshops, asking questions and making points about lesbianism as it related to sexism in education, women and their bodies, legal discrimination against women, etc. And they conducted two workshops which focused exclusively on lesbianism. The first held at two o'clock took the place of one of the sections of the Sisterhood workshop, a gracious concession of its leader, so different from the resistance of the planning committee. The second occurred at four o'clock when many women were already leaving, but the turnout was excellent and the discussion even better than at the earlier session. This busy, hectic day was followed by a relaxing evening of entertainment: singing and poetry reading (much of it frankly lesbian in theme) and finally a women's dance.

Evaluating the impact of this sort of thing is always difficult, but it is undeniable that the lesbian presence at this women's event was a pioneering first-the first time in the state that the issue was aired before a broad spectrum of women in a feminist context. Never again, hopefully, will a

tradition of silence permit Wisconsin feminists from gingerly touching the issue and then embarrassingly dropping it. Also, there was much to indicate that many people came a long way that day towards a sympathetic understanding of the lesbian and her multiple oppressions. For myself, that evidence not only increased my love and respect for women, but it was a concrete indication of one of the most promising fronts for increased progress in homosexual liberation. Joined by their oppression at the hands of men, women in the feminist movement seem more sensitive to other kinds of oppression as well. Thus, especially in the last year, gay women in the movement have been receiving more and more signs of acceptance from their straight sisters, a gratifying response for which unfortunately there seems little prospect of a counterpart for our gay brothers. Perhaps one can tentatively draw a moral: Not only does power corrupt, but it tends to clog the pores of compassion. Thus it may well be that the basic thrust for the revolution of spirit necessary for full acceptance of gays into the total society will come--not from men with their ready moralizing--but from women whose hearts are more open to needs and realities which elude such simple-minded pronouncements.

Donna Martin

### Commitment--from page 1

be advised of their legal rights including the right to have a lawyer present at all substantial points of consideration and the right to refuse to be interviewed by a psychiatrist.

The ruling was particularly harsh in condemning Judge Seraphim for not allowing the request of Ms. Lessard to undergo voluntary psychiatric treatment as an alternative to commitment.

The three judge panel gave the state 90 days to put all current involuntary commitments in line with the rules outlined in the decision.

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# Arabian Poems



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Much they reproached me and reviled  
Because I loved him so:  
'How could you ever have defiled  
Yourself with one so low?'  
Too well the truth I realize  
And, were it left to me,  
I would have chosen otherwise;  
But that was not to be  
I love him for his flashing smile  
The fragrance of his sighs  
His sweetest lips, the magic wile  
Of his divinest eyes.  
My little fawn! His fingers slim  
About the spindle move  
As swiftly as the thought of him  
Provokes my heart to love  
His fingers play as recklessly  
With shuttle and with loom  
As all the fondest hopes in me  
Are trifled with by doom  
His hands embrace the warp, as grope  
His feet the woof to set  
He wrestles like an antelope  
Caught in a huntsman's net

## Gazelle

The face of a gazelle  
So delicate his skin  
That he who looks therein  
Beholds his own as well  
I see, as I embrace  
My little fawn, how fine  
His beauty is: red wine  
Seems glowing in his face  
Ah! tis not love he seeks:  
His only purpose is  
That I may glimpse in his  
The pallor of my cheeks

Ibn al-Qabila  
(11th Century)

## The Dancer

As his movements twist and wind  
He plays havoc with my mind  
Lightly tossing off his dress  
To be robed in loveliness  
Now he writhes with supple ease  
Like a bough before the breeze  
Gambols now as a gazelle  
In its covert on the fell  
Now retreat, and now advance:  
How the reason he enchants,  
And upon the feelings plays  
As does Fortune with our days  
Now he lithely screws his feet  
Till upon his head they meet,  
As the tempered sword will bend  
Till its handle grasps its end.

Ibn Kharuf (13th Century)

## Beardless Youth

A lustrous face  
My lovely gipsy's  
Whose sun no trace  
Of moss eclipses

Ibn Lyad

I have slain lions and terrified captains; but now  
I am the slave of a boy, glancing like a young deer  
If he shuts his eyes when we sit in the light of the sun  
I am plunged into darkness; his eyes indeed are  
Two jewels of my kingdom.  
As the song of a fountain woos away all memory of the desert  
So his voice woos all my cares away from me.  
He is my fountain and my lute, the shadow where my sleep is calm.  
I would bow myself before him, if Allah existed not, saying  
-- You are my God!

Selim I (1467-1520) Sultan of Turkey

## The Shaven Beauty

They have shaved his head  
In ugliness to dress him;  
They were full of dread,  
And jealous to possess him  
Black as night, and bright  
As dawn, until his shaving  
Now he's lost his night,  
Thank God his dawn still saving!

Al-Ramad

## The Youth

See, his beard is sprouting yet,  
Beauty's fringes delicate;  
Delicately through my heart  
Passions thrilling raptures dart.  
It is not that, so to speak,  
Blackness covers up his cheek,  
But his eyes have sprinkled there  
Of their blackness on its fair

Ibn Sara

(12th Century)

## Wine

Never take wine except from a blithe boy,  
For, if you hold him to you while you sup,  
His cheeks' reflection strengthens the red joy  
And more than roses blossom in the cup.

Ways of Love

Songs to Shahriyar  
from the Arabian Nights

# IS THE LESBIAN REALLY PROGRAMMED FOR MONOGAMY? (part 2)

by Donna Martin

## FLAWS IN THE LESBIAN LOVE ETHIC

We have noted the strong tendency of lesbians to give themselves permission to yield to sex by glossing over reality and renaming it LOVE. Naturally, this propensity for gazing at the stars while stumbling in the ditch is not unique to the lesbian. Alas, it is all too common regardless of sex, class, or intelligence. Although this sort of situation is rich in fodder for the acerbic wit of an Aristophanes or Swift, sadly, for the lesbian it often results in domestic tragedy.

Generally the lesbian couple feels committed, often from the first handholding and kiss and definitely after that peak of the drama when they first make love to one another. Thereafter, as the turbulence subsides, they really get to know one another. That is when some sobriety, some realistic mutual assessment finally is allowed to filter through. The marvelous mutual exchanges of confidence so often attendant on the lowering of barriers with sexual congress (a very important part of its pleasure for women) is now followed by a slower and longer, but equally important period of personal disclosure. Now is when the truth of that old proverb "Action speaks louder than words" strikes home, especially if the couple has decided that their passion warrants setting up house-keeping together. Whatever their living arrangements, this is when the two women gradually come to know each other as participants in the real world and not as actors in a highly charged drama. It is only from such data that a realistic decision for permanence can be made, but willy-nilly, that decision has already been made. Not unexpectedly the results are often sad, if not disastrous, the women frequently finding themselves bound to each other in the absence of basic compatibility. Committed to a morality of their own devising and thus even more dedicated to prove

its rightness, such a couple really finds themselves committed to endurance rather than each other. To this end they slog through storms of heated abrasiveness or calms of unendurable boredom in a determined effort to maintain the relationship.

For the single lesbian who has lived through a number of such affairs and has come to realize their dynamics, this general expectation of sex entailing permanence among her sisters presents such problems that some enterprising person might earn herself a few bucks by writing a **Sex and the Single Lesbian**. In brief it constitutes a suffocating straightjacket to her maneuverability. Hopefully, in the process of intimate involvement with various people she has come to know herself better as well as her desires and needs regarding a permanent partner. Therefore she has probably become more selective and has come to realize that not every attractive, pleasant girl will suit her for life. Out of a maturity wrested from hard experience she now has a better idea of what other qualities are essential for her. In short she may well have become somewhat fussy and recognizes that finding that right somebody may necessitate much sifting and winnowing. But by the rules of the lesbian mating game, this becomes an especially difficult process particularly if she is at all sensitive to other people. Because physical contacts are generally understood as the prelude to permanence she seems to be relegated to a de facto celibacy. She can look, she can converse, but she cannot touch except when dancing which is mercifully exempt from the rules. That is, unless she is willing to acquire a bad name for herself among her comrades by hopping in and out of beds and importantly, also, unless she is inured to inflicting much emotional devastation on others expecting commitment from such activity. Ironically what she is denied is the relative freedom of

mutual exploration, including sexual, that is allowed her straight sisters. She may finally awaken to the fact that though they differ, the rules cripple her courtship period no less than those of her straight sister.

What is common to both situations is the heavy load of significance that our culture has foisted on sex. But like many things in this badly organized world, that meaning has come to adhere more strongly in one group than in another. Shrewdly, the male, by ensuring property rights through sexual restrictions has managed to get away with placing the major burden of strict fidelity on the female. As a guarantee, when he didn't condemn sex outright (as St. Paul just barely escaped doing) he loaded it with great symbolic meaning. It is either a holy act cementing the bond between the husband and wife, analogous to that of Christ and the Church, or in a non-religious context, it is the ecstatic culminating intimacy of a lengthy, increasingly close relationship (as propounded in the standard sex manuals). Traditionally then, because of her inferior status, the female has generally subscribed to both the doctrine and its noble aura, its fabricator (and her oppressor), the male, has operated far more independently of it.

In swallowing this line, most people have failed to observe that human beings don't operate like some neat novel with its clearly defined stages of build-up and climax, nor that they are **not** single-dimensional puppets who respond simply to signal. It may, however, be argued that such expectations of behavior are necessary for maintaining the stability of marriage and the family, though whether this holds today is a subject of much dispute among current observers of modern society. Clearly gays have no such obligations. In a very real sense, then, they are far freer to fashion new and richly rewarding life styles.

**A NEW LESBIAN LOVE ETHIC**

Anyone who has experienced the contentment and excitement of a one-to-one mutually loving relationship or who has known couples of this type will not deny that it holds first place in terms of total human satisfaction. Basically all of us deeply long for this blending of erotic passion and devoted friendship. Thus, importantly, I feel that the lesbian life style has far more potential for fulfillment than that of the male homosexual which is all too often focused on an amputated self, a severed, isolated sexual mechanism. But nonetheless, the evidence points to the odds against such fulfillment. The couples, whether heterosexual or homosexual, who are so blessed have always been a rather small minority. Our own age, while according unalloyed approval to the love match, presents other hazards to its achievement. Most notable is the fact of the increased emergence of complex individuality fostered by such prods to self discovery as greater education, leisure, and the current cultural ethos which puts a high premium of self-expression. When people cease to be simple cubes, emerging instead as multifaceted polyhedrons, it's simply far less likely for an individual to meet up with someone whose equally complex configurations can combine with their own in a new, harmonious figure.

The question for the lesbian, for whom societal mores do not operate as a coercion to programmed monogamy and who thus would seem to be freer to seek a truly satisfying mate, is how to operate in the meantime. And that "meantime" can be a long time indeed, a lifetime for some — the time when one is earnestly seeking a soul mate or perhaps has more or less concluded, after a number of unsuccessful attempts that such a prospect for her seems rather unlikely. Should the lesbian resign herself to celibacy in spite of the fact that she continues to feel sexual desire and the need to be held by a sympathetic person now and then? Or should she opt for the equally desiccating pattern of one night

stands, brief sexual encounters which for the female are generally accompanied by guilt and are seen as unsavory and dehumanizing? I would like to propose a *modus vivendi*, a middle way which avoids both extremes while permitting, indeed promoting, humane if not excessively charged relationships.

Like many of my sisters, inspired by emotional/sexual hurricanes, I too have plunged into a goodly number of relationships and pledged myself to permanence. But after the passion passed, and I was beached on the dry land of sober assessment, I found myself, nonetheless, very often desiring and indeed cultivating the friendships of former lovers. Simply because the ecstasy couldn't be sustained didn't, in my mind, mean that we had nothing going for us. Indeed, there was often a great deal going for us. This led me to tentatively grope my way toward concluding that sex was possible, permissible, and desirable even between people who don't foresee a great future together. That is, if they can free themselves of that great burden of significance attached to sex which is our culture's loving legacy to the female.

As I am able to see it today, sex is both a nearly uncontrollable drive and one of the many ways of relating to and communicating with another

person. What this means is that, regardless of the consequences, frequently the charge between two people increases to such a voltage that unless they break off relations completely sexual contact is virtually unavoidable. In other words, it is simply a stage that must be lived through. This sounds like an ignoble capitulation to "base desires" (in Biblical parlance), but for myself, finally unfettered from this life-denying association, I would counter that on the contrary, it can function as a most rewarding outreach to another. When entered into with moderate honesty on the part of both, it ministers to many needs, not the least of which is the further communication engendered by the trust implied in giving one's body to another. Naturally, as an average well-indoctrinated female, but also as a fairly put-together, all around human being, I see such surrender as an extension of prior friendship and knowledge. I'm also aware of the barriers to honesty about real feelings between two women who almost surely have been brain-washed into the conviction that the price of sex is nothing less than undying devotion. Finally, I'm aware that in almost all relationships one is more involved than the other and that thus there is

(CONTINUED ON PAGE 20)

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MICHELLE'S CLUB 546 WEEKLY CALENDAR OF EVENTS

FRIDAY AND SATURDAY

SUNDAY AFTERNOON

SUNDAY EVENING

VARIETY SHOW TIMES

FREE BRUNCH

DATING GAME AND

FRIDAY 10:30 AND 12:30

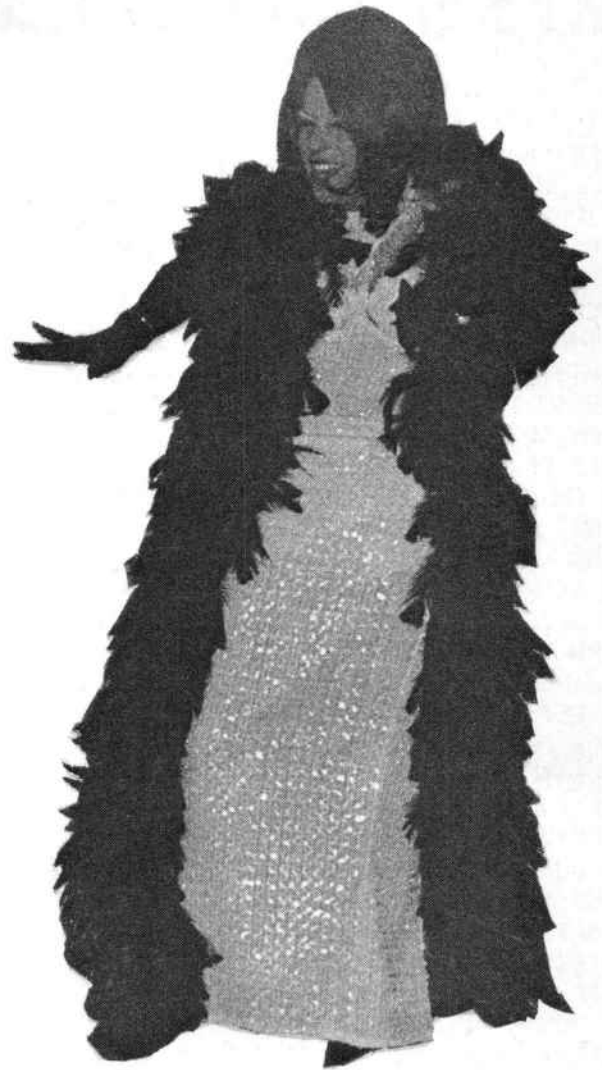
MR. MILWAUKEE GO-GO CONTEST

SATURDAY 11:00 AND 1:00





CHANEL CAPRI THE NEW MISS MICHELLE'S



MICHELLE

# at Michelle's Club 546

## 5th and Michigan 273-9779

---

MONDAY AND TUESDAY

WEDNESDAY

THURSDAY

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POLKA NITE

AMERICAN BANDSTAND

(DRINKS LOWER--NOSTALGA NITE)

(PRIZES)

(PRIZES)

# MISS GAY MILWAUKEE SELECTED

THE WEEK OF OCTOBER 21-28 WAS A BUSY ONE, INDEED FOR MILWAUKEE AREA DRAG QUEENS AND THOSE WHO ENJOY WATCHING DRAG SHOWS AND CONTESTS.

THE WEEK BEGAN AND ENDED AT THE POPULAR NEPTUNE CLUB. ON SATURDAY, OCTOBER 21, IN OPEN COMPETITION, THE CLUB PICKED ITS ENTRY FOR THE MISS GAY MILWAUKEE CONTEST. MAXINE, WEARING A BLACK MINI DRESS WITH A KNIT TOP WON THE HONOR TO THE DELIGHT OF THE AUDIENCE.

AT ITS REGULAR MONDAY MEETING, GAY PEOPLES UNION ELECTED DUCHESS TO REPRESENT THE ORGANIZATION IN THE CONTEST.

ON TUESDAY, MICHELLE'S CLUB 546 HELD A CONTEST FOR THE TITLE OF MISS MICHELLE'S CLUB FOR THE COMING YEAR. THE WINNER WAS CHANEL CAPRI. FIRST RUNNER-UP WAS RICKEY AND SECOND RUNNER UP WAS WINNIE STORM.

ON WEDNESDAY, THE RIVER QUEEN SELECTED WINNIE STORM TO BE ITS REPRESENTATIVE IN THE MISS GAY MILWAUKEE CONTEST. HARLOW WON SECOND PLACE AND SAMANTHA, A VISITOR FROM CANTON, OHIO WON THIRD PLACE.

OTHER ESTABLISHMENTS SELECTED REPRESENTATIVES FOR THE FINAL CONTEST, BRINGING THE TOTAL NUMBER OF ENTRANTS TO SEVENTEEN. THESE CONTESTANTS APPEARED AT THE NEPTUNE CLUB AGAIN ON FRIDAY AND SATURDAY NIGHTS TO COMPETE FOR THE TITLE OF MISS GAY MILWAUKEE 1972-73.

FRIDAY NIGHT THE CONTESTANTS APPEARED IN TALENT COMPETITION. THE JUDGES SEALED THE RESULTS IN AN ENVELOPE TO BE OPENED ONLY AFTER THE FINAL WINNER OF THE CONTEST WAS SELECTED ON SATURDAY.

SATURDAY NIGHT BEGAN WITH A PARADE OF STARS INCLUDING FORMER CONTEST WINNERS AND OTHER NON-COMPETITORS. EVERY STAR WORE WHITE OR SILVER. AFTER EACH INTRODUCTION, THE STAR MOVED DOWN THE RUNWAY IN PARADE TO ACCEPT THE APPLAUSE OF THE AUDIENCE. A VARIETY SHOW FOLLOWED FEATURING VARIOUS LOCAL PROFESSIONALS.

THE FINALISTS THEN PARADED IN THE FOLLOWING ORDER: MISS GALLERY, MISS SEAWAY, MISS NEPTUNE, MISS RIVIERA, MISS THIS IS IT, MISS G.P.U., MISS YOUR PLACE, MISS RIVER QUEEN, MISS JODEES, MISS FINLANDIA, MISS LYDIA'S, MISS BACK ROOM, MISS A.G.C., AND MISS MICHELLES.

THE EXCITEMENT MOUNTED AS THE JUDGES BUSILY TALLIED UP THE VOTES. MISS GAY MILWAUKEE 1971-72, MISS JAMIE GAYS WAS PRESENTED TO THE AUDIENCE TO TAKE HER LAST WALK DOWN THE RUNWAY AS REIGNING QUEEN. MISS GAYS RECEIVED A STANDING OVATION.

THE TALENT WINNERS WERE THEN ANNOUNCED. THEY WERE MISS RIVIERA, MISS RIVER QUEEN AND MISS FINLANDIA.

THE FINAL WINNERS WERE THEN ANNOUNCED. THEY ARE: SECOND RUNNER-UP, MICHELLE REPRESENTING MICHELLE'S CLUB 546, FIRST RUNNER-UP, ANDRETTA REPRESENTING A.G.C., AND THE NEW MISS GAY MILWAUKEE 1972-73, BILLIE SHEPARD, REPRESENTING THE RIVIERA SHOW LOUNGE.

OBVIOUSLY, MILWAUKEE HAS SELECTED A FINE REPRESENTATIVE FOR MISS GAY MILWAUKEE 1972-73. WE LOOK FORWARD TO SEEING BILLIE AS SHE PRESIDES AT VARIOUS GAY FUNCTIONS DURING HER REIGN.

G.P.U. NEWS PHOTOS  
TAKEN DURING THE WEEK OF  
OCTOBER 21-28

LEFT TO RIGHT

JAMIE GAYS, MISS MILWAUKEE  
1971-72 WITH MIKE

HARLOW, WINNIE STORM AND  
SAMANTHA

DONNIE, BILLIE SHEPARD, MISS  
MILWAUKEE 1972-3 AND GEORGETTE

MICHELLE

JOHN, OUR LADY OF THE VAPORS

CHANEL CAPRI

DUCHESS

RICKEY

BLONDIE

TIGER





# recipes LOVE

Here is something for left-over Thanksgiving turkey meat. **TURKEY A LA QUEEN**. Yes, dearie, that's what it's called in big bold letters on page 27 of the 1959 issue of a cookbook put out by one of Milwaukee's large utilities. You don't have that issue? Are you odd or something? Well, here is the recipe for those of you who were still children in 1959....and for those of you who will not admit that you remember 1959.

Depending on how much left-over turkey meat you have, you could easily put more than two cups of turkey in the saucepan. I like extra meat myself.

## TURKEY A LA QUEEN

- 1/4 cup butter
- 1/3 cup flour
- 1 cup turkey or chicken broth
- 1 cup light cream or milk
- 1/2 cup grated, processed, Cheddar

- cheese (about 3 ounces)
- 1/3 cup sherry wine
- 1/2 teaspoon Worcestershire sauce
- 1/2 teaspoon salt
- 1/4 teaspoon pepper
- 1/8 teaspoon mace
- 2 cups cubed, cooked turkey
- 1 can (four ounces) mushroom stems & pieces, drained
- 1 can (four ounces) pimiento drained and chopped

Melt butter in large saucepan, add flour and blend well. Add combined broth and cream or milk gradually and stir and cook until thickened. In place of broth, chicken bouillon will do very well. Add cheese and cook until cheese melts; add wine gradually add remaining ingredients and heat thoroughly. Serve over rice, buttered noodles, in potato baskets, or even on toast points for those of you who want to be elegant.

\*\*\*\*\*

## Lesbian - Monogamy FROM PG.15

always the prospect of one emerging from this passionate stage somewhat scathed. But, as adults, we must realize that regardless of the nature of the relationship, where there are emotions involved, this is one hazard which one must expect and with which one must be prepared to cope.

My modest proposal has many things going for it. People relate to others in an amazing kaliedoscope of ways: some you only care to exchange civilities with; others you like to discuss work, or politics, or books with; still others you enjoy partying with; some you can open your feelings to and some you find yourself attracted to physically. Ideally, we'd all like to find that one person we could relate to in all these ways - but miracles don't seem to happen too often these days. So, in the interim most of us trudge along making do with second

best, except that for most of us, it's third or fourth best - or worse. Gay life affords us the opportunities for escaping the rigid maze imprisoning heterosexuals and the rules about masculine and feminine models of behavior that tend, so severely, to devitalize life. Lesbians, I feel, are in the best position of all - if they can shuck off that hallowed but antiquated equivalence between sex and permanence. Unlike their gay brothers, they are addicted to the belief that sex is not only more fulfilling, but more fun, when linked to some of the other aspects of the total human being. Here, then, is a great opportunity for lesbians - not to utterly reject that larger society which has so shamefully rejected them, but to appropriate its best ideal of honesty and consideration for others in the pursuit of meaningful, though not necessarily permanent and perfect relationships.

Donna Martin

## GPU RETREAT

A farmhouse northwest of Milwaukee became liberated territory, our own turf, for G.P.U.'s first three-day retreat over the October 13-15 weekend. Retreat, hell! It was a great advance. Fifteen of the fifteen brothers participating (our sisters were doing good work at a woman's liberation conference) felt that it was all too brief. Activities ranged from unstructured rap sessions to walking through the technicolor autumn woods.

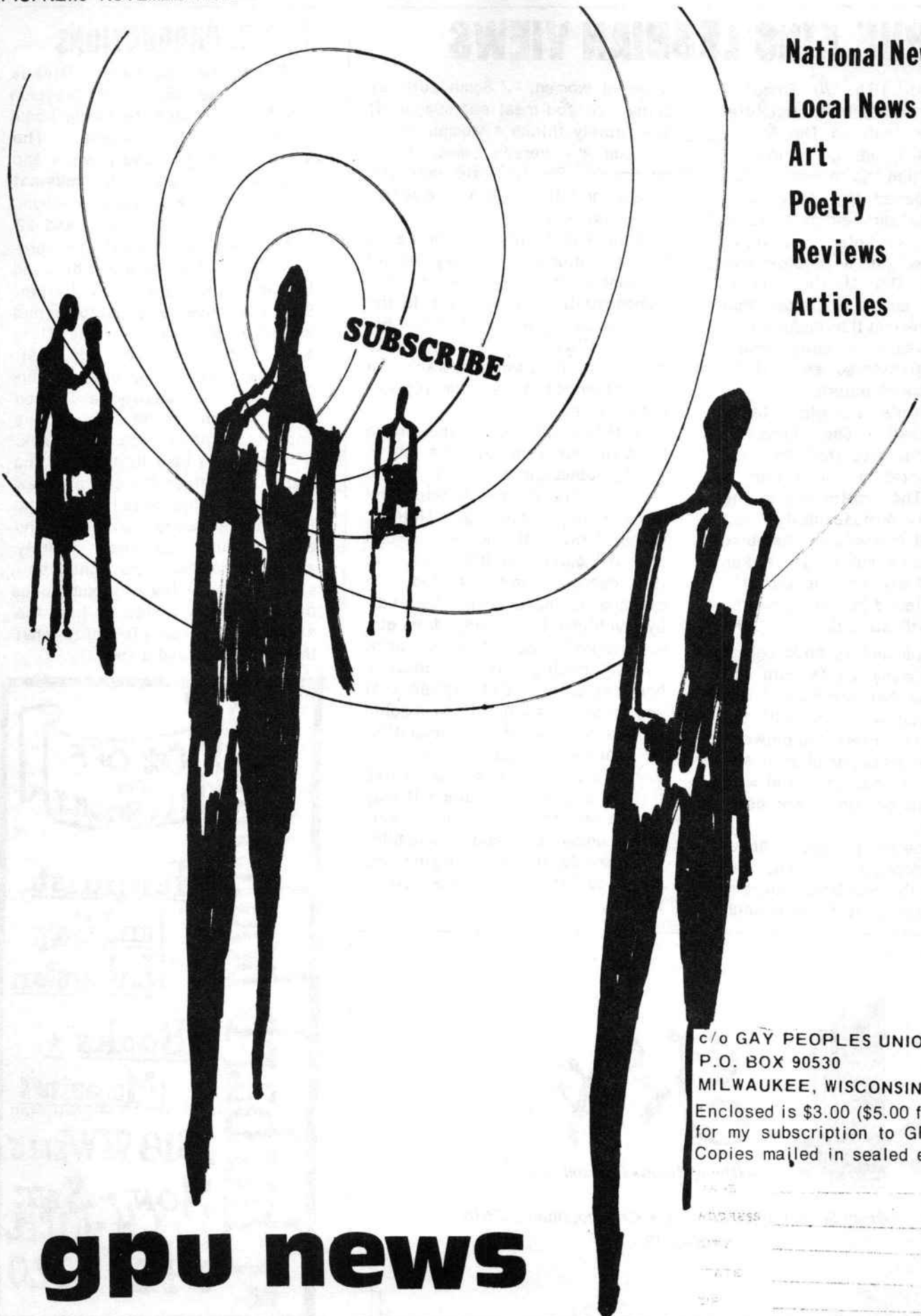
Political action occurred Saturday evening when a quartet of us liberated a crowded supper club nearby--fast dances, polkas, and slow dances. Same sex couples caused initial group consternation among the straight couples, but no busts or hassles and ultimately great feedback. The waitress genuinely wished us "good luck" and two straight couples flashed us the Black Power sign upon their departure. We felt the razor's edge; being up front isn't necessarily comfortable, but it does feel good. All in all, the weekend was a pressure-cooker and catalyst for liberation. It was also a quiet time when we could simply be ourselves. The Milwaukee bars seemed light years away. All too soon it was Monday, bloody Monday. Yet the beat went on. At Monday's meeting several participants reported that their associates on the job had said things like, "You seem happy today."

By Tuesday, I for one was becoming more and more aware of the taste and feel of oppression--a sort of subtle but pervasive "clenching" of one's self not for twelve, but for twenty-four hrs. of each day. There is no way to put the experience into words. Join us on the next retreat; we plan to make them quarterly events. Snowballing, anyone?

\*\*\*\*\*

## NEW GPU PHONE

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**gpu news**

# DONAHUE AIRS LESBIAN VIEWS

On October 24 The Phil Donahue Show, a nationally broadcast television show featured Del Martin and Phyllis Lyon, co-authors of *Lesbian/Woman* as guests. Mr. Donahue opened the show with several questions about children growing up as heterosexuals or homosexuals. In a heterosexual atmosphere, Del Martin grew up homosexual and she stated that there is no reason that under homosexual influences a child should not grow up heterosexual if he were so inclined, naturally.

Ms. Martin's suicide attempt was discussed. She blamed it partly on the fact that she had married according to society's dictates. The smothering of the subject of homosexuality has caused a lot of tragedies because of homosexuals marrying. Asked why she had married, she said that she had believed herself to be the only one with such desires. She has a daughter and a granddaughter and enjoys many visits with the daughter and her husband. Her daughter lived with her until the age of six, then alternated between DEL and her ex-husband until she was 16. After that she lived with Del continuously until she graduated from college.

To a question phoned in about lesbians adopting children, Del replied that the question relates to society's idea of fulfilled mother-

hood in women. "Some cultures think that you must eat spaghetti; our society thinks a woman, to be a complete person, must be a mother." Phyllis said that she has never felt a void as the result of not having a child.

One lady in the audience said that she didn't think they should influence young people towards homosexuality. Donahue said the same remark appeared in lots of his mail. Phyllis replied that she doesn't think a young person can be influenced away from his/her natural bent.

G.P.U. people have experienced the same question several times in public appearances. That is; one person calls in and berates the gays without stopping. Nothing the moderator of the guests can say will quiet that individual. In this case, a woman called who claimed to have been "helped" by psychiatrists to change from gay to "normal". She criticized the book as influencing millions towards homosexuality. Del replied that she thinks this kind of homophobia is due to fear of homosexuality.

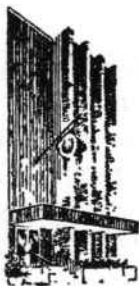
Donahue closed the show by saying that he thinks a show like this is a good thing since it may save many homosexuals from being driven under cover and thus leading a miserable life by marrying and trying to lead a life as a heterosexual.

## A.G.C. PRODUCTIONS

Every week-end the New Riveria Show Lounge, 183 S. 2nd presents the A.G.C. review featuring about 15 talented local people. The show is changed every week and frequently features the musical numbers from a Broadway album.

On October 20, 21, and 22 A.G.C. presented "Applause" produced by Mother Chris and directed by Mel with lighting by Larkin. Such attractive local pantomimists as Ricky, Mike, Donnie and Tiger were featured in the large cast.

This reporter, for one, is surprised at the quality and good taste which these productions continue to have week after week. It is no small task to rehearse and put together an entirely new show in just four days time. If the lip-sync is occasionally off, the enthusiastic audience hardly seems to notice. And rightly so—since the sheer joy and exuberance of the cast is projected from the stage. These people enjoy what they are doing and show it!



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# AGC & THE RIVIERA SHOW LOUNGE PRESENT NEW SHOWS WEEKLY

## A.G.C. NOVEMBER SCHEDULE

November 3, 4, 5

"SWEET CHARITY"

November 10, 11, 12

"PAJAMA GAME"

November 17, 18, 19

VARIETY SHOW

November 24, 25, 26

"KISMET"

## SHOW TIMES

FRIDAY 10:30 and 12:30

SATURDAY 10:30 and 1:00

SUNDAY 8:00 and 10:00

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COUNCIL ON RELIGION AND  
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motorcycle club forming in Mil-  
waukee **Contact G.P.U.**

Back issues of G.P.U. NEWS  
are available at 50¢ each for every  
issue since October 1971. Not only  
are these copies historically impor-  
tant, but a complete volume would  
be a fine addition to any gay's  
library. Write: G.P.U. NEWS, P.O.  
Box 90530, Milwaukee, Wis. 53202

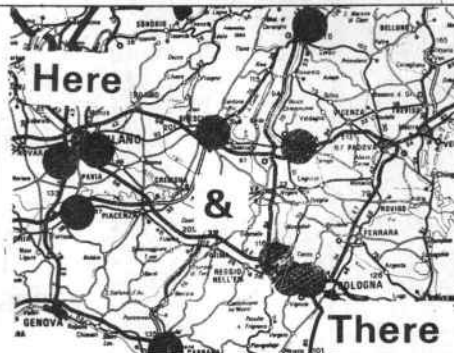
## CALENDAR

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

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

SUNDAYS - 7:30 P.M. Worship ser-  
vice 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.



**The Midwest Association For  
The Study Of Human Sexuality,**  
Room 236, 100 East Ohio Street  
Chicago, Illinois 60611 will hold a  
Workshop for Homosexual Men on  
November 10-11 in connection with  
their autumn series of courses on  
human sexuality. The association  
is affiliated with the **Midwest Pop-  
ulation Center** and their courses in  
human sexuality have been widely  
acclaimed. The two day workshop  
for homosexual men costs \$35.  
Further details can be obtained by  
writing the organization or tele-  
phoning them at (312) 467-1290.

\*\*\*\*\*

The **twenty-one club**, 3042 W.  
Irving Pard Rd., Chicago has an-  
nounced a benefit buffet and cocktail  
party on behalf of **Mattachine  
Midwest**. The affair will be held at  
the club on November 12 from 4 to 8  
P.M. Tickets are \$2.

\*\*\*\*\*

In Los Angeles a non-profit  
foundation has been set up as a law  
project to defend anyone charged  
with consensual sex offenses. If  
you are arrested in California on a  
sex charge, call the law project  
lawyers at (213) 431-3980 or (213)  
548-8090. (From **Bay Area Reporter**  
Sept. 20, 1972)

\*\*\*\*\*

On Saturday, November 18, **One  
of Detroit, Inc.** will hold a benefit  
auction. For further details as to  
time and place, contact the organiza-  
tion at P.O. Box 7926, Kercheval  
Station, Detroit, Michigan 48215.

\*\*\*\*\*

HAIKU 5-7-5

*Together--you, me--  
tumbling in the crisp orange leaves  
the autumn spent we.*

G. Rasbornick

Gays in the Madison, Wis. area  
may wish to contact the **Gay Lib-  
eration Front** in the city. The  
Madison G.L.F. is incorporated  
and holds meetings at 301½ Hamil-  
ton Street every Wednesday night  
at 8 P.M. They also sponsor a  
dance every Saturday night from  
9 P.M. to 3 A.M. at the University  
of Wisconsin Madison Student Union  
Building. \$1 donation for this  
event.

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After 33 years in the United  
States, poet W. H. Auden has re-  
turned to his native England to  
live near his old school, Christ  
Church College at Oxford.

Auden, considered to be the  
world's finest living poet, is well  
known in gay circles in Greenwich  
Village in New York.

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