

gpu news

GAY PEOPLES UNION MILWAUKEE, WISCONSIN DECEMBER 1972

G.P.U. IS NOW INC.!

The great news was announced at the regular November 6th meeting that Gay Peoples Union had received its articles of incorporation from the State of Wisconsin. We are now a recognized "not for profit" corporation which can engage in educational, scientific and charitable pursuits.

Louis Stimac, the incorporator, and a board including Jerry Meyers, Michael Mitchell, Eldon Murray and Donna Utke signed the papers and attorney Howard G. Brown of Shellow & Shellow had them recorded at the courthouse.

Incorporation has been a long time coming for several reasons. First, there were never five qualified people willing at the same time to sign the papers as public corporate homosexuals, the original board of directors required by law. Then there was the lack of money to pay the filing and lawyers fees.

When the people and the money were ready, then a lawyer could not be found who would take a gay organization as a client. A couple said they would but at a double fee. Another firm, which had handled the incorporation of the Council on Religion and the Homosexual, at first agreed but then backed out. No gay lawyers offered their services. All the others just said they did not want adverse publicity.

After months of searching, the firm of Shellow & Shellow was retained and the preparation of papers proceeded. Louis Stimac wrote a general statement about G.P.U. which the attorney, Howard G. Brown, then rewrote in proper legal form and terminology. The temporary board approved the articles, signed and submitted them.

It is interesting to note that the word "homosexual" is not mentioned in the articles. Only the word "Gay" in the name of the organization would give a clue to the nature of the membership.

The form of the corporation is designed to conform to the Federal Governments' Internal Revenue Service regulations for tax exempt, non-profit status. Application for such a tax break for those who give money to G.P.U. is planned for 1973 under the newly elected board of directors.

In order to qualify for tax exempt status it had to be stated in the articles that no substantial part of G.P.U. activities shall be involved with influencing legislation. This exclusion would be at odds with many G.P.U. members long known interest in getting Wisconsin's sex laws changed. However, a separate corporation is envisioned for that major legal reform effort.

HULLABALOO AT TULANE U.

New Orleans, La. - Tulane University - - In the October issue of G.P.U. NEWS, we reported the difficulties of the Norman Gay Alliance of the University of Oklahoma in forming as a valid campus organization. Although the student government had voted recognition, the group was forced to go to the courts to get recognition from university officials. We understand that the officials, in spite of a court order to do so, are still withholding funds from the group.

Now from New Orleans comes word that the Gay Student Union (G.S.U.), newly forming on the campus of Tulane University is having difficulties. According to THE TULANE HULLABALOO, quite a hullabaloo is swirling around the group even though the Student Senate gave a near-unanimous vote for recognition.

The whole matter was tripped off by an article in the November 3 issue of the HULLABALOO headlined "New Sex Club" which inter-

(CONTINUED ON PAGE 5)

TASK FORCE NIXES SEX LAW

A task force appointed by Governor Patrick Lucey and officially called "The Citizens Study Committee on Judicial Organization" has drafted several controversial proposals among which is one recommending that "crimes against sexual morality" be abolished. The judicial reform task force is headed by Milwaukee banker John C. Geilfuss and has been working for about eighteen months. It is divided into five subcommittees which hope to present a completed report to the governor before the next session of the legislature which convenes January 1, 1973.

The subcommittee on judges has proposed the abolition of the elective system for judges, but there has been some wrangling as to just how the proposed appointive apparatus will work. The subcommittee has referred several proposals to a special study committee which will make its recommendations in December.

In a stormy session on November 11, the subcommittee on Substantive and Procedural Law,

(CONTINUED ON PAGE 5)

FIRE GAY FIGHTS STATE

A gay man, who is a member of Gay Peoples Union, is making history in the state of Wisconsin because he is challenging the state's right to fire him because he is a homosexual. It is believed that the State Personnel Board has never before heard an appeal of dismissal on these grounds. Pending a decision of the board, expected in mid-December, the man wishes to remain anonymous.

He was fired on July 18 from his job as a houseparent at Southern Colony and Training School at Union Grove. John Garstecki, superintendent of Southern Colony,

(CONTINUED ON PAGE 5)

editorial

As expected, the extensive coverage of the Halloween drag activities has generated a good deal of conversation on the pros and cons of transvestites as a sub-culture in the gay community. This is highly desirable.

Transvestism has a history almost as long as that of the gay life-style itself. It has enjoyed periods of general social tolerance and even popularity, while enduring equal periods of persecution. It embraces both the straight and gay communities; men and women; the famous and the obscure. It has catapulted talented entertainers to stardom and rocked world governments to their foundations. As with many minority lifestyles, it has defied stereotyping, thereby becoming a thorn in the side of every society trying to reduce its individual members to predictable, controlable and easily compartmentalized units, subserviant to the whole.

Regretably, the Modern Age Of Reason has yet to encompass a true understanding of the depth and breadth of this life-style. Even in periods of social tolerance, little recognition has been accorded beyond the obvious entertainment value. This recognition, when granted has been so superficial as to ig-



BILLIE SHEPARD
MISS GAY MILWAUKEE 1972-3

nore the true realities of this entertainment element. Transvestites in the entertainment field, whether professed or created, have been helping people laugh at themselves for centuries, thereby helping the world in maintaining some semblance of sanity, even in periods of great global chaos. For this contribution alone, we are all indebted to those, who, out of conviction or social perception, have risked untold condemnation to bear witness to life as they have conceived and experienced it.

The gay community has also benefited and will do so for many years to come. It has been, by-in-large, the gay transvestites who have been the first to resist periodic scourges against the gay community. They have used their already jeopardized position in society to raise a banner of resistance to tyranny as they did in the Stonewall Riot of 1969. Few minority lifestyles have produced as many examples of an equally courageous caliber. Transvestites, condemned, ignored and misunderstood, have paradoxically exerted an influential power far in excess of their numbers.

Therefore, we encourage the gay community to seek a true understanding of the transvestites' life-style with all its highlights and shortcomings. Give credit where it is due and keep less attractive aspects in their true perspective. Although there is much to see, and seen they are, transvestites reflect ourselves; people struggling for freedom of self expression. Hold up the mirror of reality to yourself--and look!

To Gay Students Union-Tulane University
RAW! RAW! RAW! FIGHT, FIGHT FOR GAY RIGHTS AT OLD TULANE U

feedback

G.P.U. People,

We really appreciate your publicity of our struggles. Oklahoma often seems very isolated. We can readily absorb as many copies of that issue as you can send.

I am really impressed with the content of G.P.U. NEWS. The diversity of subject matter is quite good. I personally was very pleased to see articles by and about gay women. So many publications of various homophile groups reek of the sexist attitudes we profess to be trying to alleviate.

I am also very interested in as many different back issues as you can send to add as resources to our library.

We publish a monthly newsletter, THE OKLAHOMA GAILY and I will see to it that G.P.U. is added to the mailing list. The Gay Community Alliance (for obvious reasons concerning expensive court case) is presently in bad financial shape. An exchange of subscriptions would be great.

Freedom thru Personhood,
Nancy Boothe, Librarian
Gay Community Alliance
Holloman Center
633 Elm
Norman Oklahoma 73069

Editors Note:

Back issues have been forwarded and the Gay Community Alliance added to our exchange subscription list. Our best wishes to this fine organization in its continuing struggle with the University of Oklahoma.

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

NEW GPU PHONE
271-2568



YOUR PLACE

813 SOUTH FIRST

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

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

647-9335



*We are privileged
to give expression to our
thoughts concerning those whose
friendship and good will
we value.*

*May your Holidays
be happy
and the New Year
prosperous!*

AGC & THE RIVIERA SHOW LOUNGE

**NEW
SHOWS
WEEKLY**

New Years Special
SHOW TIMES
11:00 PM New Years Eve
and 1:30 AM New Years Day
Buffet at 2:30 AM
Advance Sale Tickets Only
\$2.50 per person at the Riviera
RESERVATIONS SUGGESTED 272-9268

SHOW TIMES
FRIDAY 10:30 and 12:30
SATURDAY 10:30 and 1:00
SUNDAY 8:00 and 10:00

183 S. 2nd

Fired from pg 1

a state school for the slightly mentally retarded, said that he fired the man because he was an admitted homosexual and had discussed his homosexuality with co-workers. He had worked at the colony for about two years.

Robert Kletzein, lawyer for the State Department of Health and Social Services said that no allegations were made that the employee had attempted to solicit residents into homosexual acts, advocated homosexuality to residents, or engaged in homosexual acts at the colony. The superintendent evidently fired the employee merely because he is homosexual.

The Wisconsin Civil Liberties Union is representing the employee. The first hearing before the State Personnel Board was held October 27. As a result of the hearing the attorneys have been asked to brief the following issues:

1. Whether the mere fact that a person is a homosexual is sufficient just cause for discharging him and whether it is a denial of due process to do so. (The standard for dismissal under Personnel Board cases authority is "just cause").

2. Whether a State civil service employee has any right of free speech under the state or federal Constitutions to discuss his private life with other state employees and whether this is discrimination to deny such. I.e., is a state agency barred from terminating a civil service employee for exercising such free speech?

3. Could or will appellant's homosexuality have a detrimental effect on the residents?

According to Todd J. Mitchell, Civil Liberties attorney, the state's main defense is that the employee was in charge of a unit of male residents for whom he was to emulate a "normal and proper" male image. There was no specific testimony about the lack of the employees male image; in fact, he claims he projected a male image at work. However, the Superintendent testified that he would have fired the employee just for his being a homosexual without any proof of discussions with staff or in front of residents as to his homosexual life style.

Edward McManus, executive director of WCLU said if the personnel board upheld the firing the ACLU and the appellant are prepared to take the case to the courts. "We are ready to go all the way on this," he said.

Under normal procedure, any decision by the board could be appealed by either side to Circuit Court.

Tulane from pg 1

viewed several students and the school's chief investigator for Security concerning the formation of G.S.U. The article was reprinted in the NEW ORLEANS STATES-ITEM and then the fun began. A group of Tulane jocks attended the next G.S.U. rap, protesting what they saw as a "threat to their masculinity."

Then Ms. Beatrice Fields, director of Alumni House reported that she had received several irate calls from alumni who threatened to withdraw financial support if the club was given university sanction. Problems with fund raising, damage to Tulane's image, and the possible influence that a gay organization might have on incoming freshmen students were among the alumni's arguments against G.S.U.

Robert Thompson, president of the Associated Student Body said, "The G.S.U. isn't any more a sex club than the fraternities are." He further explained, "This is a case of a small vocal minority who tries to stir up the majority of people who don't care."

Sex Law from 1

meeting in Fontana, Wisconsin, delivered a 301 page report which called for repeal of the state's marijuana laws and the establishment of a state commission on drug abuse. It also recommended that "crimes against sexual morality" be abolished. These would include private offenses of fornication between consenting adults, adultery, sexual perversion and cohabitation under circumstances implying intercourse.

The section of the report dealing with the marijuana and sex laws was not without vigorous opposition. Attorney Robert P. Harland, chairman of the subcommittee and Howard P. Packard, vice president of S.C. Johnson and Son argued that the marijuana and sex matters had nothing to do with court reform.

Geilfuss countered that Gov. Lucey in his charge to the committee did not restrict them from considering recommendations on criminal laws as they affect the courts and their caseloads. He ruled, therefore, that the matters were appropriate to the study. He was affirmed in his decision by a majority of the committee members.

In its comments on the elimination of some crimes, the subcommittee argued that it would reduce the caseload burden of the criminal courts in Wisconsin and would increase the resource of criminal justice agencies available to concentrate on serious victim crimes.

PAINTING AND DECORATING
MY BUSINESS DEPENDS ON QUALITY
FREE ESTIMATES AND CONSULTING SERVICE
24 HOUR PHONE

BALL PAINTING CO.

964-9079

1714 E. KENWOOD BLVD.

GAY LIFE & YOUR FAMILY

By Michael Mitchell

Say you live at home, and your parents don't know you're gay. But don't they really? The absence of dating...those phone calls and visits from members of the same sex...those late hours...chance remarks...perhaps a magazine or two... plus simple intuition...In short, most parents probably do "know", or will know, but naturally don't want to confront the issue, and won't. It is usually always up to gay children to make the first move toward communication.

Say you no longer live at home. The same problems may still apply. What to do?

This was the topic of a recent successful GPU discussion. The shared experiences of the fifty persons there may be of interest and help to many others "out there."

But why should parents ever be told at all? First, it's "natural" to want communication, sharing one's self and life with one's loved ones, those "significant others." One becomes morally sick, after all, of fabrication; the double life; lying. Second, speaking realistically, it is far better that they find out through you than to have it suddenly forced on them by some newspaper article, a run-in with the law, or rumor and gossip fed to them by a relative or a friend of the family. And all these things have happened and are happening still. Third, telling parents can be "political" in a good sense, a vanguard for their own liberation too as well as for social liberation in general, for honesty, courage and commitment to recognizing plural life-styles and freedom from the tyranny of society.

Of course there are cases when parents probably should not be told. If they simply never will be ready for it; if they have an unresolved problem there themselves; if they are ill or elderly, perhaps. Then, compassion applies. One can be quite liberated without telling parents, and to tell them simply for one's own, or society's, liberation would be exploiting these other persons.

But how to tell them? Time, place, mode are all up to the individual, whether one turns up wear-

ing a lambda button, phones or writes, talks directly, uses a stray copy of GPU NEWS as a catalyst or stage prop, or whatever. One thing does seem certain: the stronger you are in calm confident self-acceptance, the easier it will be for both you and them. One ploy is to raise the general topic in conversation, feel out their reactions. Then you can back off if their response is one of queer-fear pure and simple.

Another time, perhaps. To help you here, one whole chapter of Weinberg's good book SOCIETY AND THE HEALTHY HOMOSEXUAL is excellent on this very topic, with a fifteen-point program.

Problems parents will have, lie in two areas. First, their abysmal ignorance of things gay. People pay no attention to this topic until it is forced on them — Milwaukee JOURNAL articles and media shows notwithstanding. Therefore all they know is "what everybody knows," that is, a smattering of the dogma of the psychiatric establishment plus the garden-variety stereotypes and myths of the society at large. Hence a "crash course" in gay life may be valid, including troubleshooting with GPU advisers (just call us), also contact with clergy and counselors who are hip. Second, there is a parents' "natural" desire for grandchildren, with, of course, its darker side: the projection of their own designs and dreams onto the life-styles of their children — familial oppression.

How do parents react? This varies widely. On the one hand there has been ostracism, being thrown out of the house, disowned by family and relatives both. On the other hand, one mother got into the topic, started talking up gay liberation in her community, started a course in human sexuality! Another mother, after initial despair, accepted her son fully, met his friends, visited the bars, even learned all the lingo, reminded her son to watch out for the law, defended him to her straight friends. We all thought: "Beautiful!"

In any case the pace of acceptance is slow, taking months, even years. Sometimes only one parent knows; is told; or accepts.

GPU SPEAKS TO UWM CLASS

On October 26th, in another personal, very rewarding experience, two members of the Gay Peoples Union Speakers Committee, rapped with students studying sexual psychology and the relation of the homosexual sub-culture to it.

The rapport of the students and the class advisor, Dr. Norton Zarup, with the two representatives, was one of complete understanding and open communication. This was surprising, even in a class room of higher education.

To begin the discussion, the class was asked to write what a homosexual was to them in their own personal view and also what they considered to be an accurate definition of the homosexual life-style. Before the class ended, it was obvious that the opinions of many of the 18 students had changed. Many discovered, within their own consciousness, that homosexuality was something they really knew very little about and realized that more research was needed, either through books or personal experience as several students seemed more interested in the "real thing".

Although space does not allow reprinting all the replies which were turned in, a few examples will give an interesting picture of the sexual attitudes of the average college student.

1. "A homosexual is a person who prefers sexuality with another of his or her sex."
2. "Homosexual: majority of physical sexual contacts preferred with the same sex." "Life style: that which is CHOSEN; no real generalization is valid."
3. "A homosexual in my experience is someone whose predominant sexual choices are with someone of the same sex. Homosexuals, at least those who come out, would probably tend to stick together as any minority group members would. I don't see a homosexual lifestyle as being that much different from a straight lifestyle."
4. "For those homosexuals who accept their identity as homosexual, I would say that they are another suppressed American minority."



**Whatever you're
looking for,
you'll find it at...**

the backroom

ARE YOU LOOKING FOR..
GO-GO BOYS?? TRY US
EVERY FRIDAY AND
SATURDAY NIGHTS.....
SING ALONG?? JOHN IS
AT THE PIANO SUNDAYS
AT 8 P.M. WE HAVE
DANCING EVERY NIGHT
IN THE BACKROOM AND
WILL HAVE LIVE BANDS
FROM TIME TO TIME.
JOIN US AT
157 SOUTH FIRST

IN OBEDIENCE TO CAESAR'S
 COMMAND YOU ENROLLED YOUR
 ENEMY AND YOUR ENEMY AND YOUR
 A BEGGAR WAY THROUGH UNION AND
 RENDERING TO CAESAR'S
 CHRISTIANITY YOU SELF AMONG THE
 THE SHACKLES OF THE YOU MADE YOURSELF
 LIKE US IN EVERY THAT EVERY
 COMMUNITY DIVINE THE MORTAL FLESH



CHRISTMAS DIVINE LITURGY;
 ST. NICHOLAS MIDNIGHT 1155 N 21ST
 AN URBAN HOUSE MILWAUKEE
 A AMERICAN ORTHODOX CHURCH †

NO ROOM IN THE INN?

by Council On Religion and the Homosexual

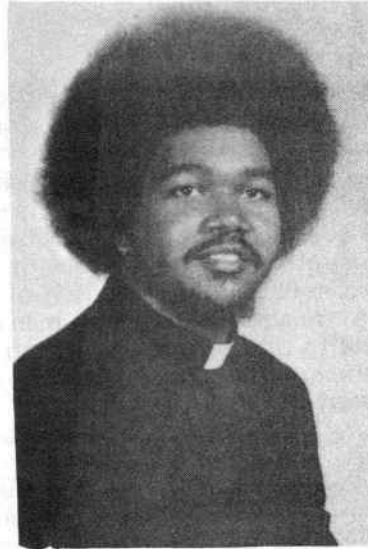
"And she brought forth her first-born son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (KJV Luke 2:7)

Brother Grant Fitzgerald, brother in the Society of the Divine Savior has made public the fact that he is gay. This is not a simple declaration for him to have made because he is a negro member of a religious order. He feels he can with integrity be all these; black, religious and gay.

This open avowal of gayness has brought pressure from his employer to resign from a teaching position. The work was bringing him satisfaction and experience, but he was also growing in his awareness of gay liberation.

"I cannot and will not be hypocritical and support only those aspects of liberation which are socially comfortable for me or you." he stated in his reluctant letter of resignation.

Where will he go now? Can he still find room in his religious community? Can he move about in the black community? Is there now no room for Brother Grant except in the homophile commun-



ity? What a sad commentary on the poor state of mind of some in the religious orders.

Generations ago the Holy Family found no room in a scene of politics and commercialism. But the birth of Jesus Christ said to the world, *"Make room for God's love!"* God opened His heart then, and to this day declares, *"There still is room!"*

Christmas rightly celebrated is the restatement and reacceptance of this divine message *"There still is room!"* Society may say there is no room for this kind of person or that kind of life, but God continues to say, *"Peace on earth: Good will toward men!"*

The church reflects the good will of God and restates the message of Christmas to all people. Those who see themselves "locked inside" the homophile community and "locked out" of many areas of society can find room in the warmth and comfort of God's heart. There is still room in that holy inn!

Throughout the Milwaukee area the message of Christmas is being proclaimed and the Council on Religion and the Homosexual urges the Churches to say to gay people: *"There still is room for you."* And we urge the locked out gay who questions, *"Room for me as a*

homosexual?" to believe that in the heart of God, there is room for all.

However some people in some churches have failed to apply His message of love to all. After all, the church is a church of sinners, not of saints. But do not confuse the spirit of God with the social institution of the church.

As Brother Grant Fitzgerald continues to offer himself to the Christ Child with liberated gay integrity in the face of hypocrisy, so too must you. Let your gay Christianity shine forth!



IF YOU HAVE
NO CHURCH HOME,

CELEBRATE

CHRISTMAS

WITH US

EBENEZER
LUTHERAN
CHURCH

1127 So. 35TH ST.

CHRISTMAS EVE
CANDELITE SERVICE
11:30 PM

CHRISTMAS DAY
FESTIVAL SERVICE
10:00 AM



MEET NEW GAY FRIENDS
Our NATIONWIDE Services
Eliminate Cruising!
SAFE & DISCREET
INTRODUCTIONS BY MAIL
or TELEPHONE!
GSF . . . Since 1968

Call Now: 213-654-3491 or Send Coupon!

GSF Organization Dept. -GPU
8235 Santa Monica Blvd.
Los Angeles, CA 90046

Yes, I'm interested in learning more about the GSF Organization and how I can expand my social life. I enclose \$1.00 for postage and handling.

Name _____ Age _____

Address _____

City _____ State _____

Zip _____ Phone # _____

Female Homosexuality and the Church

The male so dominates our culture that not only most of its proudest moments and monuments, but also its darkest side and failures are attributed to the male of the species. Thus it is that clergymen, who counsel and succor both men and women, are almost completely blind to the possibility of homosexuality among women.

Christianity has found in St. Paul ample justification for maintaining for women a second class status. Her entire role was seen almost entirely in terms of her role as auxiliary to the male.

After all, he was the human prototype -- had been created first -- and had been seduced into sin by that wily Eve. She was to be his loving and adoring helpmate, while he attended to the business of their material sustenance and, importantly, maintained the religious framework whose spiritual riches provided

the ultimate meaning in their lives.

The fact that St. Paul is quite insistent that the woman should never be allowed to give spiritual advice or instruction to the man is of course one of the more obvious illustrations of this. One might also note Paul's comparison of the ideal relationship between man and wife to that between Christ and the church. The implied equation between the inferior members of the pairs -- i.e., church and women -- needs no elaboration.

Because of all this, the church is virtually blinded to the possibility of women relating to other women with the full potentialities of their natures. Lesbianism shatters the male/female pattern of support and dependence.

The other chief obstacle to the clergy's realization that homosexuality is a real possibility among women, derives, ironically, from

the double moral characterization and standards which they ascribe to men and women. Generally women in the Bible come off as remarkably saintly. Women have tended to have greater devotion to religious observances through the centuries and have reinforced this impression.

It is the men, and even the great religious heroes, who are the great sinners. Therefore, since the church has condemned homosexuality as a sin it was to be expected that the church would tend to search out and find evidences of homosexuality among men more than among women.

CALIFORNIA



SCENE

EACH ISSUE: 60¢ ONE YEAR \$5
SAGITTARIUS PUBLICATIONS
Los Angeles, P. O. Box 26032

baggies are out.

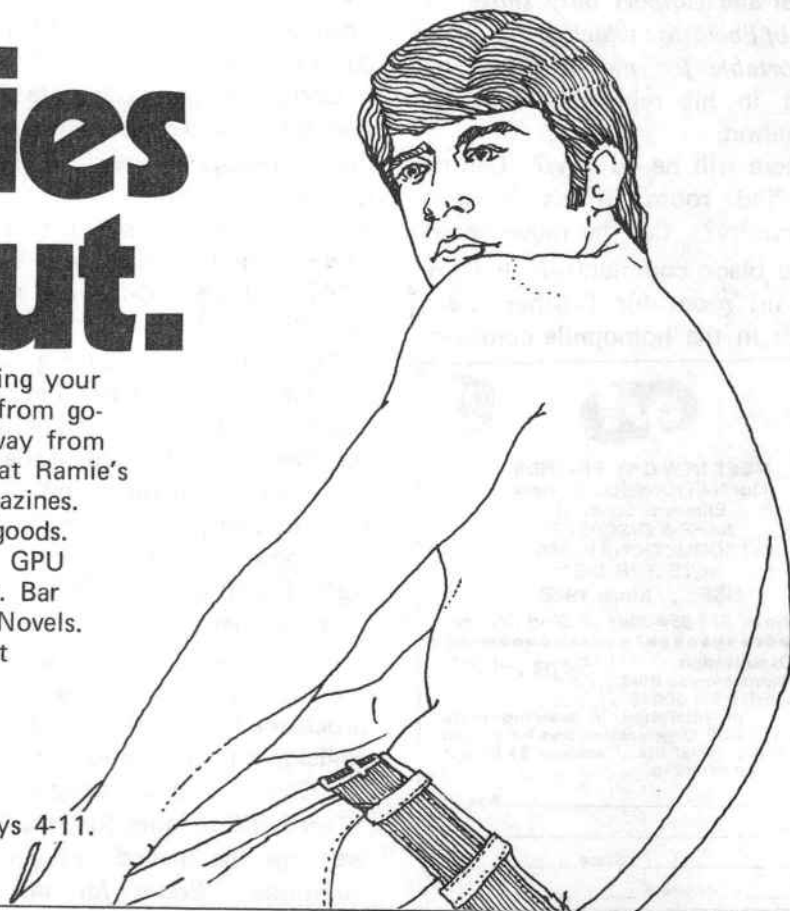
Plastic bags may be fine for keeping your ham and cheese on whole wheat from going stale or to keep the moths away from your summer tennis sweater, but at Ramie's you'll never see them on our magazines. We have a large selection of gay goods. All of them open for inspection. GPU News. Advocate. Michaels Thing. Bar Guides. Films. Magazines. Pocket Novels. Rubber goods. They're all here at

Ramie's

Adult Books and Novelties
730 North 2nd Street

Open 11-11. Sundays and Holidays 4-11.

Telephone: 273-5092



Those of you who have dipped into Kinsey's work are aware that the female homosexual, is neither a dead nor exotic species of the human race. The public conception of these lesbians is probably that they are twisted perversions of humanity, aping male behavior and living sordid, wasted lives in the anonymity of large cities where they can get away with their flouting of all that is good and decent.

The fact, however, is that by and large, lesbians lead conventional lives. Except for the fact that erotic/emotional bent is toward women rather than men, they greatly resemble their heterosexual sisters. For example, all of them, homo or heterosexual, seek and seem more comfortable with long lasting relationships than do men. Concomitant with this proclivity to permanence is a response to the beloved among both kinds of women that is more emotional than sexual, that is, more sensitive to the total person than simply the genital apparatus and physical adornments (this latter being more characteristic of males).

One may well ask how one's upbringing relates to deviant sexuality. Having grown up in the Lutheran Church - Missouri Synod, and attending its schools (grammar and University) I was exposed to a sexual attitude best described as evasive, vague, and religiously sentimental. The basic facts of sexuality were never dealt with at all.

Instead, sugary statements were made about the blessed fulfillment

of love and marriage as sanctified by the church. The reality of heterosexual love was totally side-stepped and glossed over. Even dancing was deemed a most dangerous occasion for sin. The matter of homosexuality was obviously beyond bounds for discussion with clean-cut, all-American Christian adolescents.

Some lesbians raised in the Catholic Church have been psychically scarred because to live as a homosexual debar one from participation in the Mass. In effect, excommunicated, these women have had to cope with a terrible burden of guilt, and of struggle between their love of women and their devotion to their church. Some have worked out for themselves a private ethic, others have left the church, and still others have tried celibacy.

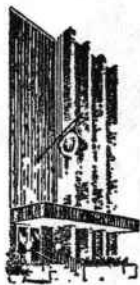
Fortunately, Protestant Churches haven't been as consistently harsh in pronouncement and practice. But my friends who are still church members if discovered as homosexuals, would almost certainly be shunned like the plague by the congregation.

The minister would admonish them to change their ways and become heterosexual or celibate. The prospect of such complete incomprehension and condemnation forces on gays a double life. It is difficult to comprehend how one can continue in communion with Christ's earthly outpost, the church, which preaches love, but does not extend it to all manner of people. Jesus' central message is that love is the essence of the command-

ments and that it should be for all persons.

It should not be forgotten that not one of the alleged Biblical prohibitions against homosexuality came from the lips of Jesus. Yet I'm sure that if He had met a believer who happened also to be homosexual, He would have embraced him in His love and concern just as He did so many other kinds of people. I would hope that the church likewise could bring itself to a nearer approximation of this ideal; that it would provide a warm welcome and home to all people, regardless of sexual orientation. Finally, the church should try to stimulate the conscience of the total society about its repressive treatment of homosexuals. We are both citizens and children of God, the Father of us all.

Donna Martin presented this topic to the meeting of ministers of the United Methodist Church of Milwaukee in October.

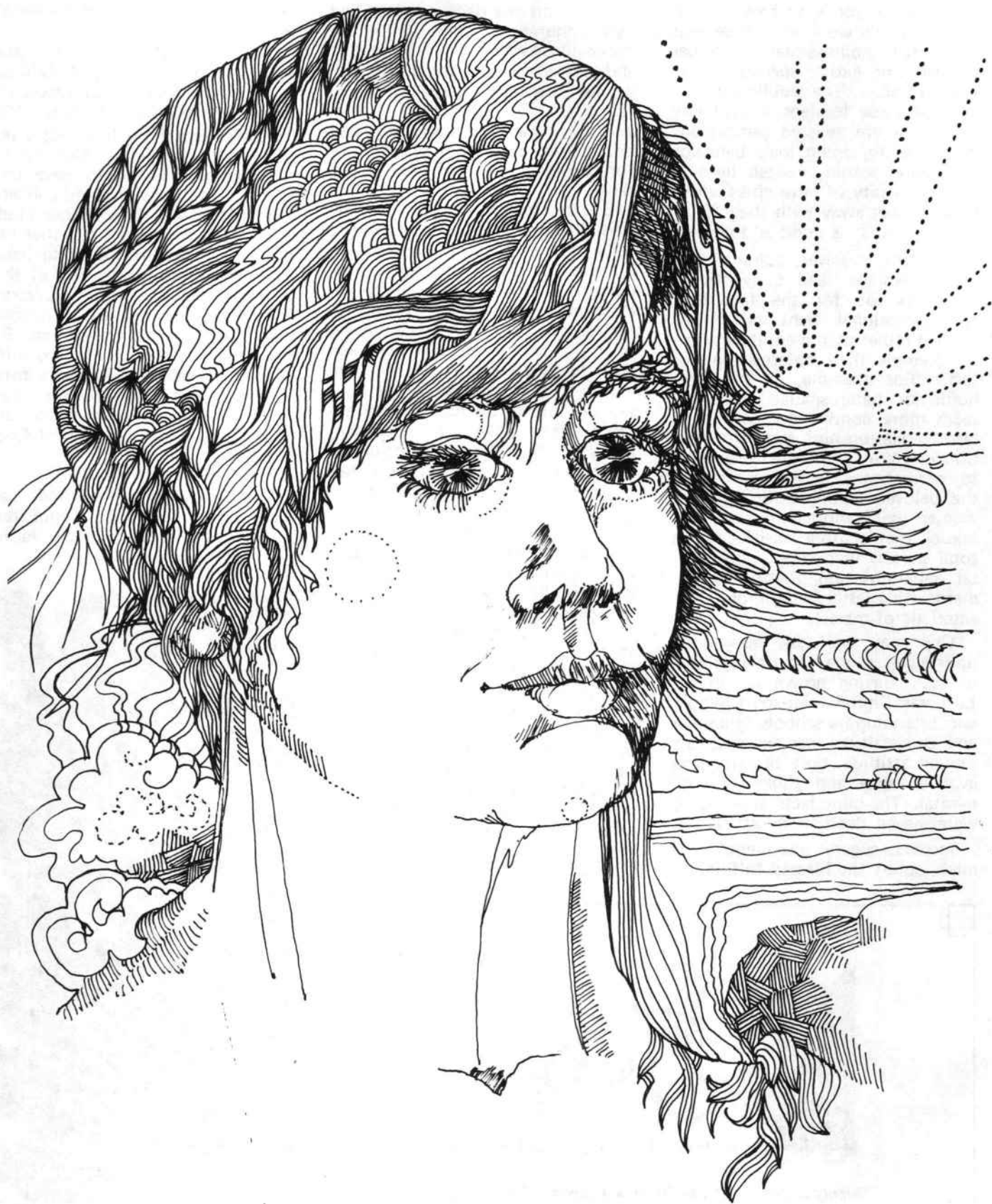


the
Trip

— Dining Room • Cocktail Lounge —

Twenty-Seven East Ohio Street • Chicago, Illinois 60610

467-6330



The modern German poet Stefan George (1868 - 1933) wrote primarily for an intimate circle of friends. His poetry has been published [STEFAN GEORGE, POEMS, Pantheon Books] but has not been given the critical acclaim which it deserves. George formed a friendship which bordered on worship with a sixteen year old youth named Maximin who died young. Many of his poems are an unvarnished deification of Maximin for George saw him not only as a symbol of Divinity, but Divinity itself. Because of the beauty of the original German, we print one of Stefan George's finest poems in its original tongue and in translation.

Stefan George

poet

(Quoted in STEFAN GEORGE, POEMS,
Pantheon Books, Inc.)

My child came home
The sea-wind tangled in his hair,
His gait still rocks
With conquered fears and young desire for quest.

The salty spray
Still tans and burns the bloom upon his cheek:
Fruit swiftly ripe
In savage scent and flame of alien suns.

His eyes are grave
With secrets now, that I shall never learn,
And faintly veiled,
Since from a spring he came into our frost.

So wide the bud
That almost shyly I withdrew my gaze,
And I abstained
From lips that had already chosen lips.

My arm enclasps
One who unmoved by me, grew up and bloomed
To other worlds —
My own and yet, how very far from me!

Mein kind kam heim.
Ihm wehtden seewind noch im haar.
Noch weigt sein tritt
Bestandne furcht und junge lust der fahrt.

Vom salzigen sprühn
Entflammt noch seiner wange brauner schmelz:
Frucht Schnell gereift
In fremder sonnen wildem duft und brand.

Sein blick ist schwer
Schon vom geheimnis das ich niemals weiss
Und leicht umflort
Da er vom lenz in unsern winter traf.

So offen quoll
Die knospe auf dass ich fast scheu sie sah
Und mir verbot
Den mund der einen mund zum kuss schon kor.

Mein arm umschliesst
Was unbewegt von mir zu andrer welt
Erbüht und wuchs —
Mein eigentum und mir unendlich fern.

Mental Health Clinic Staff Hears GPU

On November 9th, two members of Gay Peoples Union were guest speakers before social workers, psychiatric case aides and resident psychiatrist at the Milwaukee County Mental Health Day Care Center.

Using a novel approach the speakers requested that each member of the audience fill out slips of paper indicating their age, sex and a brief definition of what they thought the homosexual life-style was. Perhaps because they felt it would be impolite to their guests, no one referred to "sickness" or mentioned "deviates." Regrettably, few mentioned any aspects other than sexual orientation, which seemed to indicate that gay people have a long way to go before they are seen simply as fellow human beings.

During the presentation, the speakers, Leslie and Tim, touched on a wide range of subjects relating to the gay life style. A good deal of time was spent explaining Gay Peoples Union; its purposes

and structure. The speakers went so far as to turn the table on the audience by drawing a vivid picture of the oppression gays live under and then challenging the group to place themselves in the situation without expecting great difficulties. Not one felt that he or she could function well without serious problems, if they had to cope with the same oppression.

The idea of gay people being as varied and individual as any other human being, was brought home more than once during the talk which lasted close to two hours. A quote from Edward Elso put the whole idea into a very neat nutshell: *"If you do not like our company, don't invite us to your homes for dinner. If you don't like what we look like, avoid us on the street, but do not force a change on us. Do not make us in your image. If we want to undergo a change, then let us come to you, do not force a change upon us."*

This was especially timely in view of the Supreme Court's recent move against Wisconsin's involuntary commitment law.

In closing, the audience was asked to take a new look at their patients; to start seeing their patients' sexual orientation as the least important part of their identity and to strive to keep their professional ethics above their personal attitudes, pro or con. During the question and answer period which followed, the few questions which were asked concentrated on gays and the law, religion, and what GPU could do for their patients. The audience seemed more interested in having the speakers elaborate on several major points made during the talk.

The Speakers Committee wishes to thank Miss Fabian for arranging this opportunity to reach these professionals. Tim and Leslie are still receiving congratulations on a very excellent presentation.

by CHRIS MEHL

Dec. 28th GRAND OPENING THE NEW



JAMIE, YOUR HOST

Jamie's

OF MILWAUKEE

196 S. SECOND ST. • 273-7474

PRESENTS

MR. JOSIE CARTER

SPINNING RECORDS

WED. THRU SAT. - 8PM ~ 1AM / SUNDAY - 3PM



JOSIE CARTER

Warmest Season's Greetings to All

movies

When is a touch no longer just a touch; a look just a look? Where does friendship end and love begin?

These questions seldom find easy answers for those confronted with them. All we know is that these questions must be dealt with and no one has a more difficult time finding solutions than do young adolescent males. Therefore, it is a rare mark of genius when a director, such as Larry Peerce, can take an outstanding novel by John Knowles, and give it breathtaking visual expression. Such is the case with Paramount's, *A SEPARATE PEACE*.

Filmed in the maple forested mountains of New England, *SEPARATE PEACE* recalls life in a private prep school surrounded by the engulfing tide of World War II. Tied together in an intense competitive friendship are Gene (played by beautiful Parker Stevenson) an outstanding scholar, and Finney (Played by rogueish John Heyl) the school's outstanding athlete. The two champions are swept up into the ritual which is necessary to support male role playing in society. The true depth of their emotional commitment to one another is unceremoniously confessed to by Finney during a care free outing on the Atlantic coast. Gene, although seeming undisturbed, is racked by a series of explosive realizations. Desperately unable to cope with his deep affection for Finney, Gene falls back, not on experience, but on a philosophy which has taught him that love between people of the same sex can never be; a doctrine which demands self denial, rejection, renunciation and even murder, in order to abort his love's fruition. The tragedy which ensues touches everyone in the school, coming full circle to confront Gene with its inescapable truth.

The cinematography is at times equal to the best from *Dr. Zhivago* or *Lawrence of Arabia*, with a musical score which excels in highlighting the exposition and dramatic highpoints. The tight plot control Peerce maintains almost robs this film of its virility. Regardless, in its entirety, *SEPARATE PEACE*



PARKER STEVENSON (left) and JOHN HEYL (right)

owes its beautiful simplicity to this control, however suppressive of fuller emotional expression it may be at times. The performances of Parker Stevenson and John Heyl also suffer from this tight control, as they are not permitted nearly the amount of spontaneous expression found in the supporting cast. Some critics have expressed regret that more experienced actors were not cast in the leading roles. Thankfully, *SEPARATE PEACE* has not fallen victim to an ever increasing trend of casting well known actors for parts they outgrew ten or twenty years ago! Anyone who remembers their own teenage years or knows adolescents well, will find Stevenson and Heyl justifiably suited to their roles. Peerce can be criticized for doing a poor job of relating several sub-themes (i.e., the futility of war) to the main one of homosexual love. This is indeed unfortunate as it leaves many loose ends as well as a few undeveloped characters. Perhaps if *SEPARATE PEACE* had not followed in the path of *Love Story*, Peerce wouldn't have felt so obsessed with preventing his efforts from taking on the same, sugar sweet, after-taste.

In the final balance, *SEPARATE PEACE* can only be seen as another sign that the gay liberation move-

ment is succeeding in challenging the straight majority to tell-it-like-it-is, thereby liberating themselves from their mindless fear of gay love and thereby free gays from the oppression which results.

feedback

Gay Peoples Union

Dear Leslie and Tim:

May I take this opportunity to thank you for meeting with our psychiatric social workers on Thursday morning, November 9. Your discussion on the subject of the homosexual was excellent and will prove helpful in our mental health work. The informative presentation, the G.P.U. News, the bibliographies, your response to our questions - for these, we are appreciative.

Thank you again.

Sincerely,

Miss Bernice C. Fabian, ACSW
Psychiatric Social Worker
Mental Health Center,
North Division
Milwaukee County



GERTRUDE STEIN 1874-1946

THIS AMERICAN BORN WRITER LIVED IN PARIS AND WAS PROMINENT IN ITS ARTISTIC LIFE. HER COLLECTION OF ART FOSTERED MANY GREAT ARTISTS. ALICE B. TOKLAS WAS HER COMPANION TIL HER DEATH.

books



FERNHURST, Q.E.D., and OTHER EARLY WRITINGS by Gertrude Stein, Liverright, New York, 1971.

* * *

When an author finally comes to be recognized as "significant", after periods of greater or lesser indifference, one of the standard rituals of the resurrection is publication of the early works. Often this is a first publication, or else, republication of a work whose original reception was feeble to nonexistent. Such material merits publication at this point because everything bearing on the newly revived genius is now deemed interesting, but also, more specifically, as sources to be scoured and ruminated on for early signs of the later triumphant flowering.

Currently, we are witness to a Gertrude Stein revival. Actually she has never been far from the consciousness of students of the modern creative scene for she was a noteworthy prospector who "discovered" many of the artistic greats -- Hemingway, Fitzgerald, Picasso -- and was their patron and promoter. But now she is being reevaluated as an artist in her own right. Her dense and difficult opus, THE MAKING OF AMERICANS, is now undergoing careful scrutiny and analysis. With this volume the public is offered her apprenticeship works. Among them, FERNHURST and Q.E.D. are of particular interest to gays because of their lesbian themes. This is especially so because although she lived for most of her adult life with Alice B. Toklas she was never again to deal openly with homosexuality in her work.

Although both fictions draw heavily on real-life situations, it is Q.E.D. which is clearly the more fascinating, for it is essentially Stein's version of her own involvement with another woman. Written in 1903 when she was twenty-nine, it is a close rendering of her agonizing romance with a fellow student at Johns Hopkins, May Bookstaver.

Lasting for three years, the affair ended with her losing May to a rival, Mabel Haynes, whose palpable presence throughout contributed to the agony and intricacy of this strange menage a trois.

In the fictional account we not only follow the labyrinthine turns of this complicated affair between complicated people, but note the emergence of some of the psychological themes and paradigms of her mature portrait of human psychology in THE MAKING OF AMERICANS. But basically we should recognize it as the self portrait of a journey to maturity for out of it emerged a woman whose assertive naivete about both herself and others gave place to a recognition of the depths and mysteries within herself, as well as in others.

PASSION DISGUISED

The passage to maturity can be a frightening prospect. Gertrude Stein came to it vigorously avowing the middle-class conventional code of morality and behavior. Her almost puritanical horror of plunging into "passion in its many disguised forms" as she reports in Q.E.D. points to Stein's initial revulsion from this sensible course of conduct. Yet plunge she did, saying to the challenge of the more experienced May, "I could undertake to be an efficient pupil if it were possible to find an efficient teacher."

Clearly we would pronounce Stein's handicaps to education in passion considerable, for besides the moral deterrent, there was her self-described temperamental lethargy, her disinclination to action with its attendant emotional risks. She did, however, eventually come to a position of firm emotional commitment to May. Yet, for many reasons, the affair finally floundered.

By her own lights, she proceeded honestly with herself and with May, while by contrast, Stein felt that May neither knew herself well nor dealt forthrightly and honestly with her. This situation charged Stein with a fervor to try to understand May and determine whether she was really loved. In neither did she succeed. She caught brief glimpses of the genuine May, but was at sea much of the time, so that she finally saw May as two persons, one

*rhubarb bookstore

BIG CHRISTMAS SALE

*Feminist
and Gay
Liberation

*Books +
Magazines

1618 W. WELLS

MON. - SAT.
10 A.M. - 10 P.M.

342-4020

of whom she felt reverence for, and the other revulsion. The essence of their difficulties, the source of the many emotional impasses on which their relationship stalled and finally ground to a stop altogether seems to have been a fundamental difference in temperament. It is epitomized in this passage depicting the disharmony produced when their feelings finally culminated in physical expression:

"Their pulses were differently timed. She could not go so fast and Helen's [May's] exhausted nerves could no longer wait. Adele [Stein] found herself constantly forced on by Helen's pain. It was a false position.... her attitude was misunderstood and Helen interpreted her slowness as deficiency...and the greater her affection for Helen became the more irritable became her discontent."

Perversely, later on when May's sexual interest had cooled considerably because of this incompatibility, it is Stein who now was decidedly more physically attracted. Finally,

May's real feeling for Stein was confused by her prior and continuing involvement with Mabel Haynes (with whom, by the way, Stein was also friends). Stein was certain that in large part the attachment derived from May's financial dependence on Mabel, though she never dared question May about this directly.

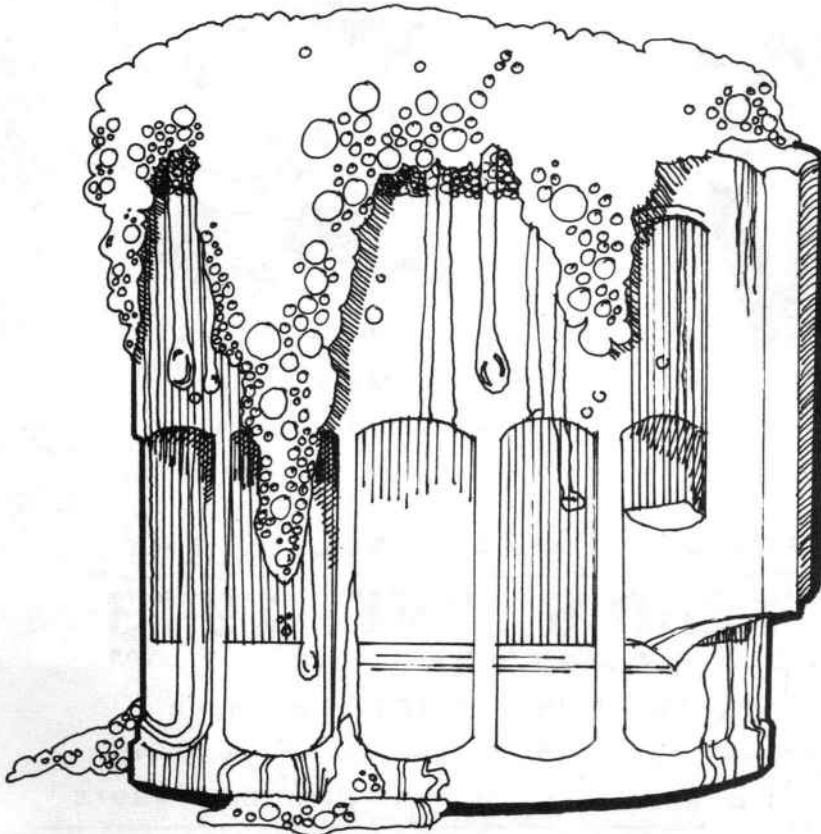
Stein's final reaction was a bleak appraisal of May's opacity of perception and dishonesty with herself and Stein: "Can't she see things as they are and not as she would make them if she were strong enough as she plainly isn't?" Her original title *QUOD ERAT DEMONSTRANDUM* (Which was to be Demonstrated) implies that in spite of the maturity gained, the emotional turmoil she had just gone through was simply too high a price to pay.

For whatever reasons, and certainly public opinion must have been one of these, Stein was never again to be so open about her lesbian nature. Yet this early experience was to prove most fruitful for her later writing. As Leon Katz says in his fine introduction to this

edition, this affair "was to serve as Stein's paradigm for the underlying struggle and the maddening obfuscation at the bottom of all human relations."

In addition to the sheer pleasure of following the intricate maze of a complex relationship which this work affords, it provides another important bonus for those of us concerned about gay liberation. Unlike most gay literature until the last few years, Q.E.D. doesn't treat homosexuality as an aberrant deviancy to which one has been malevolently fated. On the contrary, it is dealt with simply as a HUMAN phenomenon, those involved being seen as subject to the same problems of adjustment and understanding that beset any intimate relationship between complicated people. For this deliberate defusing of a subject which in her day was certainly considerably more charged than it is today, Gertrude Stein deserves a gold star -- and our profound gratitude.

Donna Martin



If you're looking for someplace a little bit extra special warm and friendly, plant yourself at the Beer Garden, 3743 West Vliet. Good things are always cropping up here like our famous Lasagne Dinners every Sunday, Fish Fry on Friday and our popular Cabaret night every Tuesday. That's when you'll find Roger and John at the twin pianos playing rag-time and your favorite requests. Roger and Sally are your hosts. We open daily at 3 PM and our phone number is 933-1172. Anyone for Melancholy Baby?

THE Beer Garden

WRECK

YOUR HOME FOR
THE HOLIDAYS!

O
O
M



HAPPY
NEW
YEAR

FREE BUFFET on
CHRISTMAS DAY
open at 5pm

FUN FAVORS FOOD OPEN ALL NIGHT

SPECIAL NEW YEAR'S EVE 1973

CONTINUOUS DANCE MARATHON AT 1 AM

right from 'THEY SHOOT HORSES, DON'T THEY' winning
couple **FIRST PRIZE \$100** second place WINS A FREE
WEEKEND AT SAUGATUCK! Info, and registration with bartenders!

266 EAST ERIE

273-9895

GAY, PROUD & HANDICAPPED

By Michael Mitchell

You're spending an enjoyable evening at your favorite bar with close friends, when you notice an attractive patron standing against a far wall; somewhat alone, but seemingly comfortable. Even through the smoky dimness, his dark eyes sparkle with a natural fire all their own. He suddenly discovers your intense observation, but before you can look away in common politeness, he captures you with a modestly inviting smile which radiates charm and friendliness. You cross the bar and introduce yourself. His eyes reveal the excitement of a strong mutual attraction as they hold you, never wandering for a second. Little conversation is exchanged, for sight and touch say all that's important. Long before you're ready, it's closing time and you turn to invite your companion to continue the evening at your place. No response. Feeling a little foolish, you regain his attention which was momentarily diverted by the commotion of closing. You repeat your invitation as his beautiful eyes follow your every word, just as they've done all evening. No sooner does he consent when a stunning realization grips you -- your new acquaintance is reading your lips.

He's deaf!

What are you going to do?

You decide to make the best of the evening, just as you had planned to do only moments before, despite your lack of familiarity with handicapped partners. After a completely satisfying night together, you wake up thankful that you didn't get cold feet and ruin a beautiful experience. But then, what made you think it wouldn't be?

Throughout the gay community there are thousands of handicapped gay men. From gay churches, to leather bars, to gay liberation organizations; the handicapped gay person is always with us and yet is probably the most ignored and misunderstood representative of any sub-culture in the gay community. While a few have found a comfortable place in the gay life-style, far too many are still living on the

fringes of a life they long to join, but can only watch from the sidelines.

The nature of present gay society doesn't lend itself to the inclusion of the handicapped gay very easily. The restrictions on social interaction, expression and sexual identity are even more acute for the handicapped gay who may already be faced with restrictions on his physical attractiveness and mobility, his feelings of self worth, and his independence from others for particular basic day-to-day needs. The values of the gay community also tend to exclude the gay handicapped through expectations and standards which the non-handicapped gay takes for granted. The biggest of these is probably physical attractiveness, which, while basically good and desirable, can be over emphasized to such a degree as to discourage people who might otherwise be highly desirable.

Life in straight society is hardly much of an improvement. Whereas most gays have adapted to each life-style, taking the best from both worlds, the handicapped gay lives in an isolated twilight zone of rejection. More often than not, this isolation is brought on by popular attitudes and myths about disabled people, not by physical or mental limitations imposed on a handicapped person by a particular affliction. The handicapped are usually thrown into the arms of local, state and federal agencies to be helped as best they can. What help and understanding is available from family, agencies and individuals is usually of little value to the disabled gay who is afraid to honestly express his emotional needs lest his homosexual identity be revealed. Professionals agree that almost nothing has been written to help in understanding the sexual needs of the handicapped and how they might achieve gratification through intimate contact and sex with a partner. There may never be anything written which could be applied to the handicapped homosexual. This is even more tragic when considering the plight of returning wounded gay Vietnam veterans, who will be made almost physically new through surgery and therapy, but who will

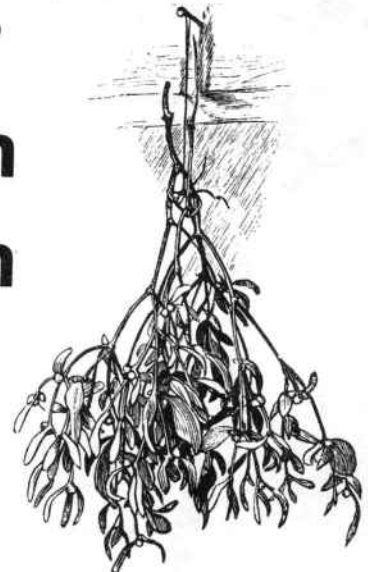
be left crippled by the problems of emotional adjustments for which there is little aid available.

According to the Selective Service system, there are few American males of draftable age, who do not have some kind of physical limitation, disability or handicap. This comes as a surprise to the majority of gays who have always thought of disabilities in terms of blindness, loss of hearing, paralysis and disfigurement. Afflictions such as asthma, high blood pressure, poor eyesight, diabetics and countless others, are usually controlled through prescription drugs or artificial aids in one form or another. Anyone who has ever faced a sudden emergency, however, without his particular physical aid, knows all too well how dependent his life and comfort are on the aids modern science has provided him. With 5 million people totally disabled and another 20 million seriously impaired, physical disability is more the rule than the exception.

Why do we, in the gay community, find it so hard to accept the handicapped gay as a total and equal being?

(To Be Continued)

REMEMBER



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!

Auctioneering sales
and service
Antique Specialists
Liquidations
Estate Sales
Appraisals



Carrying a
complete line of
Cut Glass Crystal
Oriental Rugs
Furniture Fine Arts

WOLF'S GALLERY PRESENTS TWO BIG AUCTIONS

• DECEMBER 10th AT EAGLE'S CLUB
1338 So. Commercial St.
Neenah, WISCONSIN
STARTING 1PM / INSPECTION 12 noon-1PM.

• DECEMBER 17th AT
WOLF'S AUCTION GALLERY LTD.
626, 628-632 EAST OGDEN AVE.,
MILWAUKEE, WISCONSIN

We are open Tues. - Sat. 11AM to 9PM,
Sun. 12 noon-6PM.... closed Mondays.
for information or placement on our
mailing list call 278-8178 or 278-8692.

*Auctioneer's note:
This is where good friends meet and enjoy one of the
fastest moving auctions in the country. Where you the bidder
determines the value and the selling price. So, for an enjoyable
and exciting afternoon, call a friend and come out early
for inspection!*



COL. JEFFREY JAMES WOLF
vice president, licensed
auctioneer, 5th generation
auctioneer.

JAMES V. S. ZINGALE
president, formerly of
the CASTAWAYS.

Auctions conducted
anywhere
in the U.S.A.

"Auctions are
our business—
not a side line."

Michelle's Club 546 5th and Michigan presents

Gallery 1 cafe

OPEN 24 HOURS DAILY

CLOSED SUNDAYS 2-10 PM AND FROM
MONDAY 10 PM TO 6 AM TUESDAY

MICHELLE AND EVERY ONE AT THE CLUB

WISHES ALL OF YOU

HAPPY AND GAY HOLIDAYS

HOLIDAY SHOW DEC. 23

FREE BUFFET AND BEER 8:00 PM

MICHELLE'S NEW YEAR'S EVE
COSTUME DRAG BALL

FIRST PRIZE \$100 SECOND \$50 THIRD \$25



the Winnie Storm Revue

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

SATURDAY 11:00 AND 1:00

MR. MILWAUKEE GO-GO CONTEST

MONDAY AND TUESDAY

WEDNESDAY

THURSDAY

MICHELLE'S NITE OUT

POLKA NITE

AMERICAN BANDSTAND

(DRINKS LOWER--NOSTALGA NITE)

(PRIZES)

(PRIZES)

↓ **here & there** →

A study released by the American Jewish Committee for the Alliance for a Safer New York and the National Alliance for Safer Cities has attacked the current system of law enforcement used against "victimless crimes". The study also urges the repeal of all laws relating to "victimless crimes" as it estimates that every woman, man and child pays an additional \$100.00 tax just to support the enforcement of these laws through an already overloaded judicial system. Homosexual acts between consenting adults should not be a crime, according to the report, but public solicitation as in the case of prostitution, should still be considered an offense. (The matter of public solicitation has proven to be a big loop-hole for vice squad units which can't justify the arrest of homosexuals, and thereby justify their own existence, on any other grounds.)

* * *

Seen on the wall of a popular tea room: The difference between a neurotic, a psychotic and a psychiatrist: a neurotic builds castles in the air, the psychotic

lives in them and the psychiatrist collects the rent.

Gays in the Madison, Wis. area will be glad to hear that the Gay Liberation Front in that city is now operating a coffee house every Friday night from 8 PM until 1 AM. Counseling services are available from 7 PM to 9 PM every night of the week. The Madison GLF can be reached by calling 1-608-256-9824.

* * *

Although GPU NEWS is always in need of materials of special interest to gay women, there are several gay women's publications nationwide which are also seeking lesbian contributions. One of these is "SISTERS", published by the San Francisco Daughters of Bilitis, which has just celebrated its second anniversary. Lesbian artists, poets, and writers will find "SISTERS" a good way to contribute to the building of homosexual culture. As with GPU NEWS, there is no monetary reward. The only kickback will be a sense of belonging and a pride in one's own self expression. Please send your

contributions to "SISTERS", 1005 Market Street, Suite 208, San Francisco, California 94103.

* * *

Several members of Gay peoples Union are undertaking a clothing drive for needy gays around the country. The donations of clothing will be cleaned, sealed and shipped to a number of half-way and gay community centers across the country. More information may be obtained at GPU meetings or by writing: Clothing Drive c/o GPU, Post Office Box 90530, Milwaukee, Wis. 53202.

* * *

THE SOCIETY FOR INDIVIDUAL RIGHTS (SIR) is offering tours of the gay night spots in San Francisco to travelers from around the country. These tours take from 6 to 7 hours starting at 7:30 PM and may be taken, with or without dinner at a popular restaurant, any Friday or Saturday night. Prices start at \$40.00 for one person with discounts for larger numbers. The tours include visits to the more popular clubs, steam baths, bars and after-hours establishments. More information, for those traveling to S.F., can be had by writing SIR/Gay Line Tours, 83 Sixth Street, San Francisco, California 94103 Sounds like a beautiful way to see a beautiful city!

* * *

Two young men were recently overheard in a local gay bar discussing the lack of romantic excitement in their lives.

"In my early teenage years," complained the first young man, "I thought I was heterosexual. After I came out, I was sure that I was a truly liberated homosexual. Now I'm positive that I'm a tri-sexual!"

"A tri-sexual?", replied the second in amazement.

"That's right! I'm so desperate, I'll try anything!!"

* * *

For those readers of GPU NEWS who are not fluent in Arabic (where have you poor things been all your lives!), the inscription which appeared above the Arabian Poetry section of the November issue reads as follows: "The foundations of this turquoise dome they have laid and have made a place to entertain the lovers together."

* * *

**WE'LL STITCH
CIDDLE
REUPHOLSTER
AND
REJUVENATE
THEM**

*And You'll Have Them To Love
For Another 20 Years*

**PICK-UP AND DELIVERY
SHOP-AT-HOME SERVICE**

**CUSTOM
LEATHER GOODS**

"KEEP IT TOGETHER" UPHOLSTERY

933-8808

753 No. 27 ST.



ADS by the INCH

New Milwaukee Motorcycle Club Forming. Both cyclists and non-cyclists, both gay men and gay women who would be interested in forming a motorcycle/oriented club should write. A meeting will be held in early January to discuss formation hopefully before riding weather. P.O. Box 90878, 53202.

RATES FOR ADS BY THE INCH \$2.00 per inch for first insertion, \$1.50 there after.

COUNCIL ON RELIGION AND THE HOMOSEXUAL 383-0716.

Back issues of **G.P.U. NEWS** are available at 50¢ each for every issue since October 1971. Not only are these copies historically important, 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

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

T.V. FIRST

"B-plus" to the media for the recent teleplay **THAT CERTAIN SUMMER**. It was probably "as good as it could be." Well-done was Hal Holbrook's struggle to come out fully and be honest, finally. Also, the lover was a good portrait of the more militant, --but human gay, subject to tensions, irritable overreactions. Regrettably accurate also is the brother-in-law. His thin veneer of "liberal tolerance" thinly masks a heavy dose of curiosity plus fascist rejection just underneath. A more radical or liberated version might have altered the final father-son dialog. "Some say it's a sickness; I don't know"--but this is weak, in the face of today's evidence. "I would not have chosen it for myself"-- but it is not made

clear (a la Merle Miller) that this is due to society's oppression, not any inherent deficiency or invalidity of the gay life-style itself. Perhaps the most incisive line in the entire play: "The hardest time I ever had was accepting it in myself." Does it ring true, anyone? Regrettable, perhaps, is the mood or tone which darkens the whole work--one of secretiveness rather than simply "discretion," a clenched (even, closeted?) atmosphere. Vestigial shades of old-style gay novels? Still, in all, a sizeable advance in popular treatment of things gay, and perhaps also a sizeable step toward making obsolete or outdated in our culture, the very situation which the play itself accurately depicts ("We never talked about it"). And which happened yesterday in Kansas, tomorrow in Pittsburgh. Liberation through education!

Seminary fr 24

felt defensive, since inherent in questions about morality is the usual condemnation.

This particular audience, we knew, was not lacking in "authorities" on the subject of morality. Our response was to try and bring to these lofty minds some elemental facts -- the "ones" upon which all traditional Christian morality is based -- love, honesty, integrity, freedom, etc.

We questioned their ethics of professing a belief in deep human concerns and at the same time indiscriminately condemning various aspects and dimensions of humanity.

We further asked the audience if they could imagine what some of the effects on their entire life styles would be, if they were continually confronted with rejection, abhorrence or even hatred.

The group continued to ask questions, but by this point they were becoming a bit more empathetic. They seemed to realize that much of their stereotype gay subculture is an outgrowth of a whole lot of negativism. The dimensions of human growth and productivity are severely hampered when the larger society refuses to allow a segment of that society to live with integrity, openness, honesty and compassion.

c/o GAY PEOPLES UNION P.O. BOX 90530 MILWAUKEE, WISCONSIN 53202	c/o GAY PEOPLES UNION P.O. BOX 90530 MILWAUKEE, WISCONSIN 53202	c/o GAY PEOPLES UNION P.O. BOX 90530 MILWAUKEE, WISCONSIN 53202
Enclosed is \$3.00 (\$5.00 first class) for my subscription to GPU NEWS. Copies mailed in sealed envelopes.	Enclosed is \$3.00 (\$5.00 first class) for my subscription to GPU NEWS. Copies mailed in sealed envelopes.	Enclosed is \$3.00 (\$5.00 first class) for my subscription to GPU NEWS. Copies mailed in sealed envelopes.
Name	Name	Name
Address	Address	Address
City	City	City
State	State	State
Zip	Zip	Zip

guess what
present will
usually
nudge
effusive
Words of
Sentiment?
Subscriptions
for friends!
give
people the
understanding
now, that
every gay
Will
Seek
Liberation!
Give Christmas
Subscriptions!

FOX VALLEY GAYS MEET

On Tuesday, November 14, twenty-six men and women from the Fox Cities (Appleton, Neenah, Oshkosh and Fond du Lac) met to form a new gay liberation group, which at this time doesn't have a name.

The first meeting was devoted to the discussion of providing activities for gays in the Fox Valley area. Several members of the group volunteered to approach the owner of a bar in Oshkosh, who they feel might be sympathetic, about the possibility of holding a future meeting there and about catering to the Fox Valley gay community. It was also decided that the group would hold a party sometime before Christmas, however, the exact date has not been set.

Lengthy consideration and discussion was given on rap sessions, counseling and the possibility of creating a "hot-line" service for the Fox Cities. Consideration was also given to anticipating the financial needs of the new group and sources from which funds might be obtained. Much of the meeting was devoted to general conversation on gay life, with a warm feeling of pride and purpose evident throughout.

Gays in the Fox Valley area who missed the first meeting will surely want to attend the next one on December 12th in Oshkosh. More information about this meeting and about the new group can be had by writing: Post Office Box 695, Fond du Lac, Wisconsin 54935.

SEMINARIANS ADDRESSED

Four members of G.P.U. were invited to speak at Sacred Heart Seminary in Hales Corners. The audience was composed of approximately 45 clerical students at various levels of theological training as well as theology professors.

As usual, there was an atmosphere of tension, for the audience more or less sat in judgment of "those people" -- us. Questions began by considering the morality of homosexuality. Most of us immediately

(CONTINUED ON PAGE 23)

calendar

MONDAYS - 8:00 P.M. Regular Meetings 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 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.

Below is a schedule of activities which Gay Peoples Union has planned for the month of December.

MONDAY, DEC. 4th - Discussion of how Gay Peoples Union can help to improve relations with the Police. (Response to Mr. Bowns talk.)

TUESDAY, DEC. 5th - Program Committee, 7:30 P.M. at the Eastside Community Center, 911 East Ogden.

FRIDAY, DEC. 8th - Dance, 8:00 P.M. in the Fireside Lounge of the U.W.M. Union at the corner of Kenwood and Maryland.

MONDAY, DEC. 11th - Gay life and Culture in the past. Discussion meeting at 8:00 P.M. at E.C.C.

MONDAY, DEC. 18th - Approval of the by-laws for G.P.U. and start of membership drive. Pot Luck Supper, 7:00 to 8:00 at E.C.C. preceding the meeting.

MONDAY, DEC. 25th - Merry Christmas from Gay Peoples Union. No meeting.

THURSDAY, DEC. 28th - Speakers Committee Meeting, 7:30 P.M. at 802 E. Kewanee.

MONDAY, JAN. 1st - No meeting
Gay New Year!