

gpu news 30¢

GAY PEOPLES UNION / MILWAUKEE, WISCONSIN / AUGUST 1973

32 DIE IN BAR FIRE

New Orleans -- On Sunday night, June 24, a fire swept through the Up Stairs Lounge, a gay bar in the French Quarter leaving 29 persons dead. As this issue of G.P.U. NEWS goes to press, three more have died of burns and eight are still hospitalized. Three or four are on the critical list, barely clinging to life. Four bodies remain unidentified and one, identified, remains unclaimed, all efforts to locate relatives have proved futile.

Among the dead is William R. Larson, 47 interim pastor of the local Metropolitan Community Church Mission. In a telephone interview with G.P.U. NEWS, Lucien Baril, worship coordinator of the mission said that it is believed that 10 to 13 members and friends of M.C.C. perished in the fire. "That represents approximately one third of our membership," he said. "We are still in a state of shock."

Baril explained M.C.C. members were quite loyal to the

VICE SQUAD MEETS G.P.U.

Efforts by the Police Relations Committee of Gay Peoples Union to obtain an interview with the new Captain of the Vice Squad in Milwaukee met with limited success on July 26. After several attempts during the previous week to make an appointment, the head of the department, Captain Yahnke, finally agreed.

The committee began the discussion by asking the Captain to outline the feelings of his department concerning gay issues. Arrests in Juneau Park, entrapment, and plain clothes vice officers posing as gay customers in gay bars were

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Up Stairs Lounge because early meetings of the group had been held there before they found a church. He had not gone with the group that night because of a tooth ache. Receiving a phone call from one of the survivors, he rushed to the hospital, arriving in time to offer aid and comfort as the victims were being admitted.

In another telephone interview, Rev. John Gill of Atlanta, the District Co-ordinator of the South East United States, M.C.C.

PRIDE WEEK 1973



Gay Pride Week in Milwaukee in 1973 was the most successful pride week ever held here. A full 10 days of events happened and some were reasonably well attended. This was primarily due to a full two months of planning and preparation by the Gay Pride Week Planning Group headed by Joe Schuman.

The best attendance was for the Del Martin talk which is covered in a separate article. The next best attendance was for the dance and the picnic, showing the need for social events. Nearly as many attended the two film showings and the workshops proving that people really are interested in meeting ideas as well as people.

The special awareness and personal freedom needed to participate in public demon-

BULLETIN

ARSONISTS STRUCK THE SAN FRANCISCO METROPOLITAN COMMUNITY CHURCH AT 2:40 A.M. JULY 27TH. \$100,000 DAMAGE WAS REPORTED, BUT NO ONE WAS INJURED AND NO CHURCH RECORDS WERE LOST.

and pastor of the Atlanta church, said that he received a telephone call at about 11 o'clock. He caught the next plane to New Orleans and arrived about 3 o'clock in the

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strations limited these events, but the press covered both demonstrations as well as the picnic.

Here are some comments on each of the events.

Several people attending the Friday July 29th dance at the U.W.M. Union commented on the constructive atmosphere, contrasting it with other gay meeting

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DEL MARTIN VISITS CITY

Del Marfin, nationally prominent author and lesbian feminist, attracted the best attendance of Gay Pride week when she spoke on Sunday July 8 at The Church For All People.

Nearly 175 men and women heard her say that, "We are the only minority group which has had to fight like dogs for the privilege of being a minority group."

She talked about her 20 years of working within the homophile movement, enduring its dominant male orientation. With the reawakening of the feminist movement she got right into it and worked for lesbian rights. She declared, "If gay liberation happened tomorrow, lesbians

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editorial

Gay Pride Weeks have come and gone for this year. They have done so for several years now. Yet each year we hear of groups of gay liberationists folding up their tents and going out of business in various cities across the country. They are not quitting because they have succeeded and there is no longer any need for gay liberationist groups.

They cease to function for many reasons, and perhaps it would be good to examine some of them so that when the time comes next year to have gay pride weeks, there will be groups around to organize them and a lot of proud gay people participating.

indifference to the gay people to their own oppression
burning out of the dedicated movers

open hostility from the outside
intragroup factional fights
outside takeover by a political group

personality cults and social cliques

group does not tie into needs of people

each member is unwilling to work around personal differences.

Basically all of these possible

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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

reasons can be dealt with, as Del Martin so wisely said during Pride Week, by realizing that each person comes to a gay group for a different reason. Each is from a somewhat different social, economical, political, intellectual, etc. background. Each potentially active member of a group is at a different level of awareness of what it means to be a homosexual or lesbian in this place at this time. So there are many obstacles to having a group which will be right for all people.

There seems to be only one way for any group to function and that way is not an easy one. The way to succeed is to be able to realize that the goals that we all seek are of a sufficient importance that our individual differences of opinion are very small by comparison. However, it seems that few people can set aside their personal perspectives and raise their sights to the view of what is good for the gay community as a whole.

What everyone seems to want is a single, unified belief (formulated of course, by someone else but to their own personal liking) and carried forth by a strong, smoothly run and effective organization in which they themselves participate only when they feel that they can spare a few minutes. That is all that is wanted! Just a gay lib utopia! Well, dream on brothers and sisters . . .

What is needed, however, to even begin to move down the long road toward our liberation is a large group of dedicated men and women who have read widely and well and who have spent a lot of time putting their heads together. These people would realize that liberation will only be possible thru a lot of work and a lot of tolerant forbearance.

Yet we continue to hear with too much frequency that some person had decided to drop out of G. P. U. for some reason. Sometimes they know why and will tell us about it. Some don't know why they drift away, but they do. Here are some of the reasons we've heard:

- it is too political
- it is not political enough
- it is too intellectual
- it doesn't have a philosophy

it is all old hat
it is all over my head
it is not socially oriented
it isn't sufficiently business like
a small group dominates the discussions

I feel pushed into speaking
all the members do is argue
it doesn't act as a gay chamber of commerce, better business bureau, tavern league and Good Housekeeping Seal of Approval
it is racist and sexist and chauvenistic

it associates with leftists and commies
it is dominated by rightwing reactionaries

it doesn't preach gay liberation
the chair person doesn't stop people who disagree with me from speaking

anything that goes on in the gay community must be sponsored by GPU.

Etc. ad infinitum ad nauseum.

I hope that you can read from these negative comments the impossible contradictions GPU is asked to settle. G.P.U. is an open organization. If you have something that you really want to accomplish in gay liberation, you can probably get it done in G.P.U. If you feel that your dedication can not fit under the G.P.U. umbrella, then don't say that G.P.U. has stopped you!. Get your thing together and start your own group and see if you can get others to help you do your own thing your own way. There is plenty of room in Milwaukee for several gay groups to function. There are enough problems to be dealt with and approaches to take for groups other than GPU.

Look at the success of the Gay Pride Week Planning Group. There was an ad hoc group whose pride and dedication to having a week of events held them together despite their personal differences, and they accomplished a great deal.

So if you really want to do it, what's stopping you? Certainly not G.P.U.! Don't just sit there and criticize, ORGANIZE! Pessimism is such a waste of time. If you feel you can't abide GPU, then get another group going and follow Del Martin's advice. But don't drop out!

by Alyn Hess



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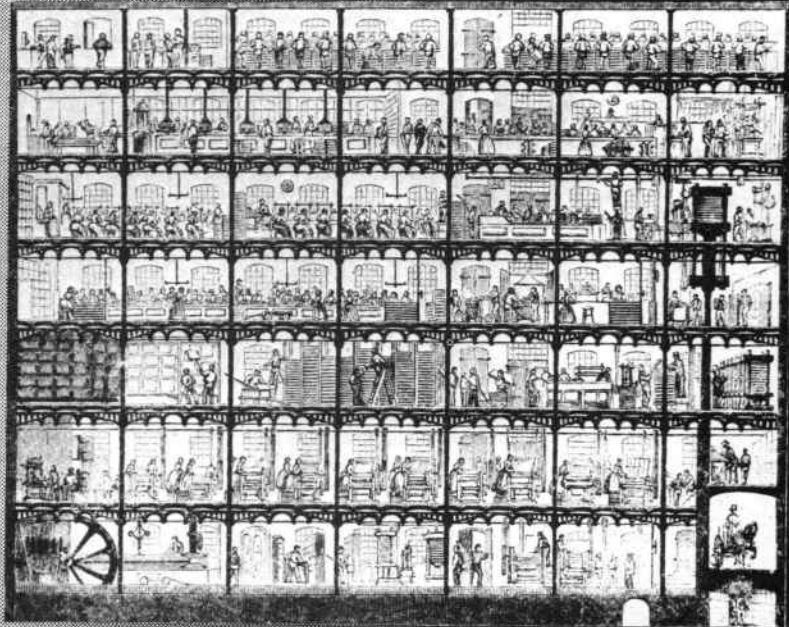
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feedback

To the Editor G.P.U. NEWS:

I respond to your July article titled "A Factory Worker Views Oppression." While I disagree with almost everything in the article, I take special exception to his idea that employers pit one group of employees against another. What employer does not want harmony among his employees? He will definitely get more production from a group that is not fighting each other.

I suspect that the author has only recently come out. He could have ended the whole thing by simply telling his fellow worker that a good cocksucker is not lazy.

The article seems to have little to do with gay liberation, but reflects the author's Socialistic views. I, personally, love America and our "Imperialistic, Capitalistic Government." I AM

PROUD TO BE AN AMERICAN. What about you?

Lowell

P.S. I love the flag, apple pie and especially Mom.

(CONTINUED ON PAGE 6)

WRECK

O O M



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OK, SEE YOU THERE!

Dear G.P.U. NEWS,

I placed an ad in the July issue of G.P.U. NEWS stating my love for my husband, Jay, in celebration of our 12 years of marriage. We had a lot of compliments from friends that knew us well, but we also got a lot of flack from Feminists, Women's Libers, Political People and even from "Liberated Gays". "We don't like your lifestyle; you should not be husband and wife; you should be ---" and here no one could quite agree. I said nothing, but Jay tried to defend our life style and was booed down.

Twelve years ago we were married at our home by a friend. We wrote our own ceremony and after the private vows we had a reception attended by 150 people.

Looking back on all the hardships and joys that we have had, we both agree that it was worth it. We are happy with our lifestyle and we feel that what we did 12 years ago was right for both of us then and now. Yes, we see one another as husband and wife, but we don't go around telling others to copy us. We try to un-

derstand the viewpoints of others and we certainly do not believe that all gay couples should marry. Regardless of how you look at the relationship, we think our twelve years together is something special. It is what we wanted, what we have and what we are going to keep!

Donna and Jay Garland

To the Gay Pride Planning Committee and members of G.P.U.:

A most sincere thank you for Gay Pride Week in Milwaukee. May all your endeavors be as beautiful as this one.

Affectionately yours,
Robb Allen

Dennis Crowley
Gay Pride Week
Council on Religion and the Homosexual, Inc.

Dear Mr. Crowley,

This letter is to state that we have received your communication of June 14, 1973 stating your request for us to place in our parish bulletin, a notice of your meeting of July 1.

Also, by this letter -- I would state that we would have no intention whatsoever of promoting such a devilish and unbiblical service of Satanic worship.

Our prayers encircle you for healing and the restoration of your manhood. Sadly,

P. James Vay Dyke
Senior Pastor
Apostle United Presbyterian
1509 S. 76th St. West Allis, Wi

Editors note: Also enclosed with this letter was an anti-homosexual cartoon taken from a Christian? magazine.

Dear G.P.U.

Just thought we'd drop you a quick note to thank you for your help on Memorial Day when we visited your city. We enjoyed your bars and we will be back in Milwaukee soon and will try to stop in to see you.

Guy and Glen
Chicago

(CONTINUED ON PAGE 19)

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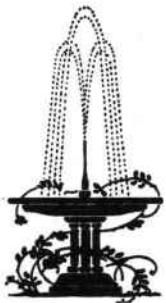
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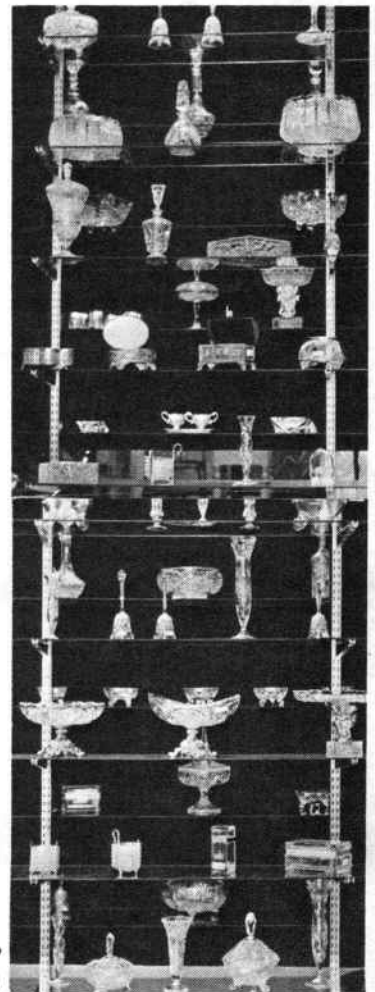
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Martin (CONT FROM PG 1) would still have problems as women." She further warned that every person must come to the various groups from their own level of consciousness and that "groups should not try to force their members out of the closet." How far out front a person wants to be can only be an individual decision.

Ms. Martin identified three potential centers for gay women's loyalties and concerns: gay liberation, women's liberation, and gay women's lesbian focus. A

woman torn between the three will settle where she feels most comfortable and most able to make progress.

Since Ms. Martin is a lesbian mother and grandmother, she is especially concerned with the heart rending problems of lesbian mothers who cannot have custody of their children and lovers at the same time. Some who have been playing the game of determining which group is most oppressed have nominated the black lesbian mother. Del said, "Such attempts are futile! How can anyone say one person's heartaches and

troubles are more oppressive to that person than someone else's is to them?"

"We are facing different and diverse people. We can't expect togetherness. Let each person and group do their thing, coming to the issues from their own level of awareness."

Ms. Martin also attended a women's meeting on Saturday and the pot luck dinner just before her speech. She autographed her book "Lesbian Woman" and discussed problems with several lesbian mothers who were present.



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A Transvestite Answers A Feminist

by Sheila
Sullivan

A little over a month ago, Schlitz distributed a poster advertising their beer, featuring a "Love American Style" - type beautiful woman with a bouffant jet-black shiny hairdo and all make-up to look "sexy." Dorothy, a co-worker of mine, attached the following note to the poster and left it for me: "Shelia -- would this plastic woman **image** be anymore excusable if this was really a man?" A bit amused, I wrote in reply: "Honey, if this was a man, she'd have to have her shit a lot more together than any of us. Believe me. (And I mean ANY of us!)" Another note from Dorothy appeared on my desk!

Dear Sheila: First of all, anyone with their shit together is constipated. Anyone who needs to keep their hair in a helmet-like style is "constipated" -- immobile, unable to move or function as a real, relaxed human. A hair style like that is a very effective way of making sure your body won't enjoy itself, and isn't sex 50 per cent body pleasure? (Other 50 per cent, of course, is mental.)

Getting your shit together means playing an act in this sense. The person who's into this scene buys a lot of funny clothing and "gets it together" on his body, not in his mind, where real togetherness starts. He "gets it together" in his closet -- even Alice Cooper is a "closet" queen in this respect. Now, whereas you see this superficial, bought at the department store image as implying a together personality on a man, you disdain the woman who also relies on a closet full of funny, expensive clothing or make-up and lacquered hairdos as a "dumb cunt", NOT A PERSON. You very clearly stated that Joplin's trouble was her "hippy chick" image, and that often means wild clothes. Cooper dresses just as flashily, but his clothing hangup is "groovy."

The point you seem to be rather obviously trying NOT to understand is that anyone, man or woman, who must rely on a pre-packaged, endorsed by Vogue magazine hairdo or clothing is not



a person, he/she is an **image**. This image enables the real personality to go into hiding (or conceals the fact that the person has no personality -- probably more correct) because the "image" says everything about you and determines many of your actions. This is basically feminist movement thinking, so you should be aware of it. As I remember, you have put down your older makeup clad sister as being kind of a nowhere person. If people are bisexual, and the sexes are to be judged equally, what exactly makes her inferior to a transvestite? Why **should** I believe you? I don't believe in sex stereotyping or god, so why believe a smear of makeup is healthy on a man, but not a woman?

You're still trying to sweep mind fuck-ups under the carpet by changing the very deep and painful personality problems of the fag into some sort of ultra-cool hipness instead of realizing it's neurotic and isolating. Read Rechy's "City of Night" again. It's heartbreaking, not groovy. This scene could only appeal to someone who is absolutely terrified of communicating with other people. Yeah, they're real good at insulting each other, insulting themselves, cutting down all the institutions that oppress

them . . . in short, they seem generally to react resentfully to situations, rather than mold their own lives. You say you believe in "will," but how much will do these people seem to have in this book? Can you really see this as a valid, fresh sort of life? Again, you said promiscuity without any sort of standards didn't appeal to you (it shouldn't). But when homosexuals practice this kind of non-selective fucking, bravo! After all, it's only somebody else (and a man at that) that gets emotionally hurt after every one of these one-night stands, not Sheila. And in spite of a fag's tough, oh sooooo wild 'n decadent image they can hurt. If a man or woman is so tough that no pain gets through, I fear that the barriers are so high that no pleasure (probably sexual) can get through either. Remember that the mind as well as the body feels pain or pleasure, and that emotions can't be selectively repressed. A person either represses all his emotions (good and bad) or he accepts all of them. And isn't the need for a deep satisfying love an emotion?

And Sheila -- I've been a Lou Reed fan, and bought all his records, for 4-5 years. He's been around for 6-7 years. Where were you and all the rest of his new supporters then? Same man making the same music, but as soon as he turned himself into a SEX-OBJECT, he gets the recognition I for one had felt he deserved as a plain MUSICIAN. Can you really think he doesn't know his music is of a secondary interest to most of his newly acquired fans? Look. No success until he decided to shove (exploit) his **image** (need I add up your ass?) and all of a sudden he's covered with a swarm of fruit flies. Gee. A song about shaving legs. Started shaving yours yet? If women aren't happy and satisfied as hairless sex-objects, will a man be happy as one?

I better add that I am, as always, 100 per cent against persecuting gays. I am also trying to say that they should not persecute themselves by adopting

superficial roles, and going ga-ga over distorted sex-stereotype roles will only end up hurting the average gay and keep her/him from being a more "real" person.

I left the following note on Dorothy's desk in reply:

Dear Dorothy: I was startled by your heavy rap -- figured either you were extremely pissed (at me?) or really wanted to understand what I was thinking. I don't know which -- maybe you aren't sure yourself. It took me a while to get my thoughts and reactions together. Let's not make this a malicious encounter, but an educational one. OK?

Where does one begin to get his mind together when it is two absolute opposites? Finally I am beginning to try to reconcile a boy within me I knew was there as far back as when we kids dressed up to play cowboys and I knew it couldn't be real for me cuz I was the girl who had to be pretty and dainty and fragile and take care of the kids and cook and wait for my man to come to me. That cowboy in me could only appear as a dress-up, a pretend, but it was so real to me somehow that finally I was completely lost in it and scared someone might find out how deeply I felt it (at age 5 I had a Davy Crockett birthday party. The climax was when I appeared. I was Davy Crockett and I can still remember my thrill at the moment) . . . and everyone else thought we were just playing, pretending, but I wasn't and it was even more frightening, cuz I knew I wasn't. (When I was 15 I stuffed a rag into my underwear for my penis and walked around like that all day, dreading exposure.)

You say flagrant queens project an "image enabling the real personality to go into hiding." What is the REAL personality in this situation -- when a man wishes to appear as a woman or a woman as a man? Where do they begin to be real? Where do they begin to relax with this kind of opposition inside? To keep inside the closet, to only dress up alone in a locked room, hoping no one will ever see, afraid to open your mouth in regard to any topic coming close to your secret (What is beauty? What

makes you happy? WHO DO YOU LOVE??!!) . . . their trying to appear straight and normal is "constipated"! That's WHY he she is an image, becuz in your own words "the image says everything about you and determines many of your actions." When he she lets himself out of the closet, dons the image of his true identity for all to see and is not scared to say "This is my lover", then he has a good start in "getting his mind together."

I challenge any person who will not admit this in themselves, such as "the woman who relies on a closet full of funny, expensive clothing or makeup and lacquered hairdos", because I could never be that . . . that which I was supposed to be . . . and I refuse to be identified with a woman like that. I CAN'T BE! My older sister is inferior to a transvestite becuz she can't relax, she's trying so hard to deny her inner humanity and free-ness, to bottle up any susceptibility to feelings -- while a transvestite at the very least, admits to himself his inner life and feelings, and, at the most, if he comes out, he's left wide open for rejection by family and friends, physical harm, denial of use of public and private facilities, easy prey for others to try and fuck his head over by saying he's sick, etc., -- all for the sake of relaxing with themselves, being free and open and alive. You ask him to come alive to the world so the world can kill him.

"Sweeping mind fuck-ups under the carpet by changing the deep and painful personality problems of the fag into ultra-cool hipness instead of realizing it's neurotic and isolating!" Dorothy. I couldn't believe you said that. The reason "FAGS" have deep and painful personality problems is cuz people like you "realize (!) they are neurotic and isolating." And then you ask them to mold their own lives! The people in Rechy have a hell of a lot more will than any straight -- the will to say fuck you to all the assholes who hate them so intensely, to say fuck you to the world of people who think they're sick and say fuck you, I'm ME . . . a lot more will than anyone else. But you say they just "seem generally to react

resentfully to situations rather than mold their own lives." Where do you mold a life for yourself when all you do is battle oppressions day in and day out? Where does a black begin to mold his own life when he's alone among 200 KKKs, or a woman in a room with 50 men gawking at her tits and ass. They start at the bottom, that's where!! They band together and say fuck you everybody this is me and I'm good. Rechy's world is as valid and fresh a life as a black shouting out his SOUL or a wife splitting from her hubbie and kids and shouting her liberation.

I don't really think gays practice non-selective fucking anymore than straights. Lot and lots of gays go home from the bar alone cuz everyone there was a Gila monster, just like straights. You seem to think that's all gays do is get one-nighters. There's many more stable relationships among gays than that. Yet the rate of one-nighters is higher for gays than straights becuz of all the fear gays have of exposure, of being fucked over by straights telling them they're so sick for so long they begin to wonder themselves about their world and it's hard to have a lasting warm love with a person you've been branded from a child into thinking is sick and bad . . . someone you can never touch in public, you can never take home to mommy, you can never admit is your lover. (The two of you raise suspicion if you buy a house together, you can't take your lover to the office party or on a business trip, you can't adopt a child, and a million and five extra hassles if your couple is an older man with a 20-year-old lover.) Who can have a "deep satisfying love" under these conditions?

Six or seven years ago I was shoving rags into my underwear -- that's where I was! Six or seven years ago Lou Reed was probably scared his fans would know him too well and that would be the end. "No success until he decided to exploit his image" -- no success til he came out of his closet and gave others like him the courage to do the same and love and idolize him for it . . . for bringing out their lives to the public's attention as a

valid, good, warm life. Yes a song about shaving legs -- just like a song about natural Afros or no bras. (You'll never know if I shave my legs cuz I wear pants all the time now!)

Since you doubt men can be happy with shaved legs cuz you don't think women can be, you can come out of your closet and tell all of us how a man is to proclaim his total femininity or a woman her masculinity if not by images. You want to claim your freedom by NOT shaving your legs -- so why can't a transvestite proclaim his by shaving his legs? I'm afraid you're trying to press straight standards on transvestities which just won't work . . . that's like whites judging the physical beauty of blacks by how "white" their facial features, etc., are.

Since you're adding you're 100 per cent against persecuting gays let me point out your use of chauvinist language: "fruit flies", "fags", "sex objects", "neurotic", "personality problems", "distorted sex-stereotype roles." It'd be nice if you could manage to do with that language what you did with "nigger" and "chick."

Transvestites coming out, having their own songs and idols, etc., will only "hurt" the average gay in the same sense women coming out (women's liberation) will "hurt" the average housewife.

(And double duty for all this if he's gonna pose for a Schlitz poster!)

That night Dorothy left this for me to find at work the next morning:

Just a quick note. Only wrote the way I did because you are transparently a heterosexual woman who simply cannot learn that a woman really doesn't have any lesser capabilities than a man. IF you were a lesbian as you are trying very hard to convince yourself, I certainly wouldn't have said anything to you. Also might have kept my mouth shut if you showed any interest in female homosexuals. As it is, you sit here in your "masculine" clothing (pants, masculine? nowadays?) typing and liking it. No wonder you are falling for this clothes makes the man bit. And I like you too much not to say something.

There is virtually no difference between men and women except a genital one, and anyone who limits and bases his life on his genitals is in a very bad way. That is exactly why we have a feminist movement -- women were seen solely on the basis of reproductive organs, and then just couldn't take it any longer. But what are the flashy gays doing but imitating all the moronic frivolities that accrued around women in this unliberated stage? Gays are maintaining the double-standard era stereotyped woman, and as a woman who is having one hell of a time becoming fully real as a person, I cannot encourage this at all.

I would suggest you question your passivity, and so something about that. See someone if you have to. And also see if you can come up with any sort of "image" of a HUMAN -- i.e., what makes a person, rather than what is a man or a woman. What happens when you discover that a man is tender, a woman aggressive; a man is spiritual, a woman is intellectual? Why get hung up on changing your sexual orientation when no difference exists in reality? -- Dorothy

But when I awoke that morning, I found this letter in my mailbox at home:

Dearest Sheila: I really feel awful about the last couple days. You were my **feminist friend**. We had have very similar problems in relating to other women, even feminists, so I really needed you to talk to about women's issues. Knowing I wasn't the only woman that felt isolated from others of my sex was also reassuring. You seemed to be spunkier than I was in many respects (biking up to Terre Andre; camping on the Mississippi) and I respected you for that. You were for me a direct, energetic person and good to watch in action. When my boyfriend and I stopped by, you and I could grouse about our men's super intellectualism -- I needed to, because their brainy talks made me feel very left out and inferior. We were great at work -- when I felt confused about some dumb office thing, you reassured me. You never put me down at work, and finally I even

found out that you were as scared about phoning as I was!

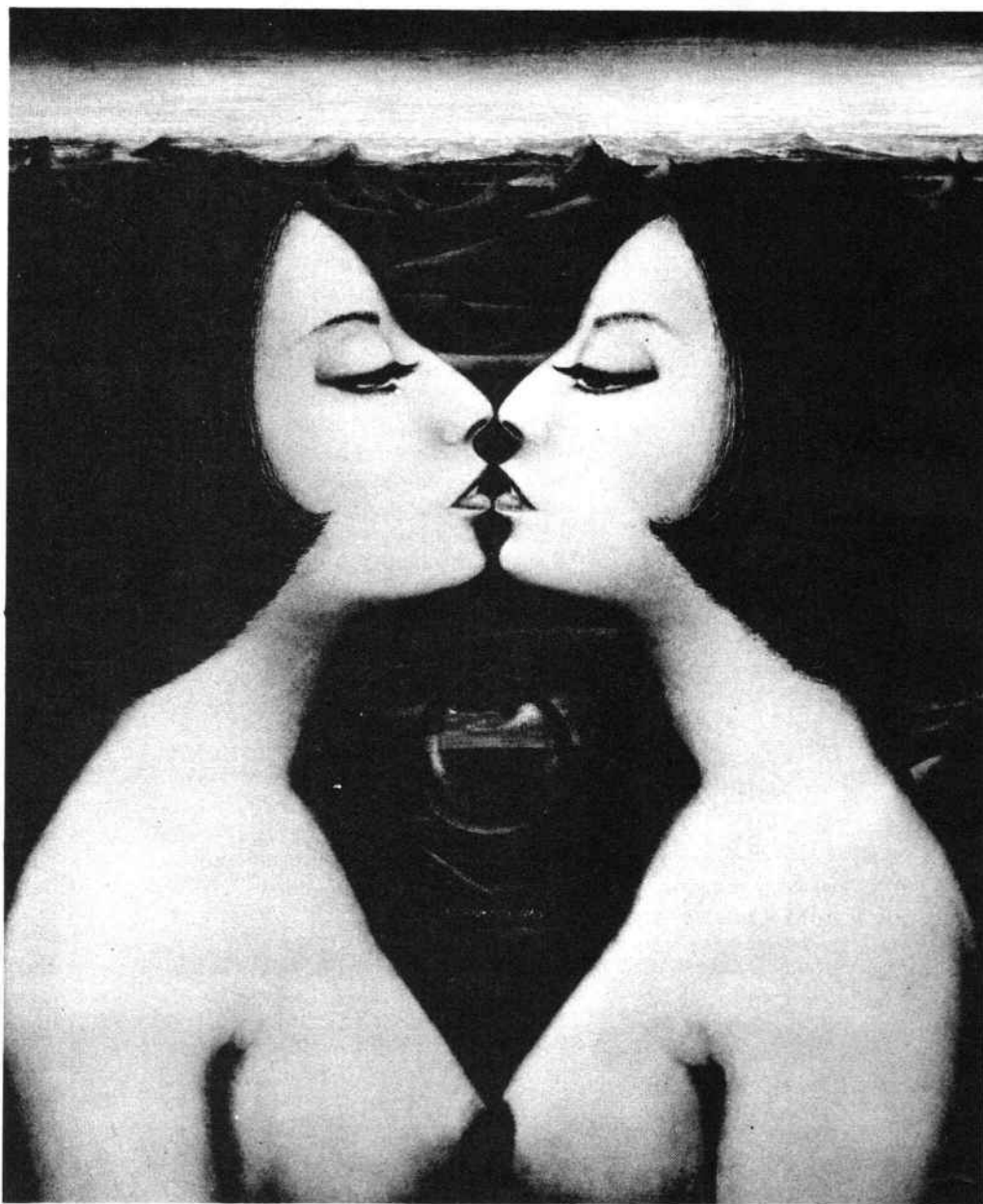
So look where we are. I've got another semi-nasty note in the drawer for you; forgive me. It's nasty because you're a fine person, a fine woman, in my eyes. You're also **painfully** like the woman I was at your age. This little fight we're having (which I started) is mostly this age difference. I've lived through a great deal of confusion as to what a woman is and I've gone through a long period of wanting sexual "hipness." Remember the grossly insensitive (to your feelings) way I was defending your boyfriend's leaving you? Well, I was trying to defend **myself** and **my** desires for sexual hipness disguised as sexual freedom. I am so sorry, and I'm ashamed that I never apologized for my cruelty to you til now. I'm especially ashamed because I discovered a few weeks ago how wrong I was to think promiscuity and little bitty orgies made me anything special. My artwork **did** make me special, but I lost sight of this in my two year long resentment of my boyfriend for keeping me from my sexy 'n free image. And boy oh boy, did I want an image! I just couldn't believe I was as good (smart) as he, no matter how much he told me I was. Men are smart, powerful and productive, not women, thought I, deep down inside. Well, I finally got over that. BUT -- in the meantime I had lost 6 years during which I could have been developing as a strong, self-confident, self-loving person. And frankly, Sheila, I don't want to ever see another woman waste her youth on self-hatred like I wasted mine. I was so worried about you that I just exploded.

So maybe it seems like I'm patronizing you, but it's just that I've learned some truths about myself that I have a hunch apply to you. Pretty fuckin' presumptuous, ain't I? Dunno if it matters that I mean well. What I haven't learned is that people have to work thru their own problems. Maybe in my mid-30's I'll finally get that thru my thick skull.

But til then, all I can say is that masculinity and femininity,

(CONTINUED ON PAGE 14)

Poems for Women...



The Lonely Kiss by Roland Bourigeaud (1965) from **The Other Face of Love** by Raymond de Becker, reproduced with permission from Editions Jean-Jacques Pauvert, Paris.

STARLESS

Starless

I wandered toward you;
Aimless
I reached out
My hand and into the darkness
You took me.

Light!

a moment of light
You were
in that deep darkness ---
Reflected light in the mirror
That I held.

Starless

I wandered from you;
Alone
to grope through the darkness

No light reflected
In my dark mirror.

I am a moon
without a sun;
I move starward
through twilight winds --
Through floating nights I drift
With my dark mirror . . .

COMING OUT

Love was behind that door
Pouncing on me
Where I least expected to find it.
More wild than my imagination
You tore at my heart
Till all past loves seemed unreal.

I watched you flash before me
Like a bullfight:
Beautiful,
Cruel,
Exciting,
Dangerous
And uncertain --
Always uncertain . . .

How could I have known
Love could be only an interlude
In your life;
That you craved emptiness
Rather than fulfillment
For your quicksilver heart
While casually you flitted
In and out of my life.

Though my love was powerless
To fight the darkness inside you,
Yours lit up a new part
Of my world forever . . .
Perhaps that's why one's first
love
Is never completely forgotten.

BAR SCENE

Lost ---
Lost faces everywhere,
Blurred
In the jazz - moving smoke;
Blank,
Dead.

(Fields somewhere --
And in the sky
Lost faces drifting
In sunlight and tears.)

There goes "Careless Love"
And all that,
You know . . .
Or do you?

Never mind . . .
Dance with me Lost Face --
Back -- and -- forth --
Till you blur my memory
Of what I never had to remember;
And let me
Cry my inside tears to someone:
To you,
Darling.

**LOOKING AT DESIGN
IN CERAMIC DISH**

Blue tears
for my
love

Blue drops
in my love's
gift

Love drops
for my
love

Warm tears
in the stone
gift

From my love.

POETRY

by Jai Brett

Answers FROM PAGE 11

when taken as **mental properties** rather than **physical conditions** must be dumped by anyone who cares about people. "Femininity" has been used too, too long to rip off women and sensitive men, and "masculinity" has been misused to the extent of ripping off the whole world (men being the corporation heads and war-makers and women - minority ecology oppressors). I'm not talking about individuals so much as concepts (take "motherhood" as a concept and compare it to real mothers -- concept has little to do with real mothers **except** to oppress and deceive them).

Yes, society's attitudes kill -- but it's all people they kill, not just the obvious ones like blacks, freaks and gays. They killed my "Holiday Magic" sister, they killed my superficially contented mother and father, got your sister(s) and almost got me and two of my boyfriends. And it's really strange -- like my parents would maintain that their images make them happy, and I know it's a lie. The only thing a person can do to get "free" is **JUNK ANY KIND OF IMAGE**. If "femininity" as concept is oppressive for women, it is, by its very nature, oppressive for men. If "masculinity" as concept (fear of showing emotions, social irresponsibility, hyper-competitiveness) is damaging to men, it will damage women as well. These two are socially set traps. Maybe a person hates his trap, but will he be better off in a trap someone else just jumped out of because it was a killer? How many people convince themselves to stay in a trap just because they tried to get into it so bad? What if the trap won't open when you want out? Ask a person with a prison record about that one.

I'm a wide-eyed dreamer, a utopian thru and thru. And that is why I am being such a bitch towards you right now. I so desperately want for others the peace-with-oneseif that I'm having such a hard time finding. And in life any detours take years to get around. And sometimes a person can never get back on the

right road. I hope that doesn't apply to us.

I felt I had to answer this letter also:

Dear Dorothy: Your letter was unexpected and surprising. I expected you to REALLY come down on me about the letter I left you. So your kind letter was more than welcome!

Dorothy, I don't feel I'm getting hung up in any "sexual hipness" (I'm not really all too sure what that means . . .) or any images. The reason I caught on so fast to what I'm doing now is cuz I always needed to do it but never had the guts to. So now I'm trying it out for size and seeing how I feel -- if it's a nowhere scene, forget it. Seems I'm always going in and out of scenes . . . I guess that's how life is. For too long my boyfriend and I hid out with each other (I remember well how much I wanted to literally lock us up together in our place, board up the windows from the outside world and save us from everything). The awakening came for me when a beautiful gay came up to me on the street in the fall of '71 and I couldn't take time to even talk to him cuz I was meeting my boyfriend on the bus and it was coming a block away. And I knew when I got on that bus and left that beauty standing there that I'd never stop regretting that moment.

But now that we're untangled and I have freedom, I want to experiment in different things I've always wanted to. I'm not a lesbian. I don't want to be either. I've always thought of myself as a male homosexual (try and figure that one out -- I can't). I think the reason I think that stems from my hate for the female scene. But I've always had a soft spot in my heart for transvestite and gay men becuz they seemed to me to be the most beautiful inside -- the most able to abandon stereo types which, for men, I think, is a lot harder. I think they are one group that knows better than anyone that there's no difference between men and women. So I want to swim around a little -- get to know some gays and transvestites, see if I can learn anything about the feelings I've had in these areas.

As long as one knows what

he's doing he can't get "hung up" on it. I think I know what I'm doing and if things turn out badly, I'll know not to do it next time, right? So you're right . . . I gotta live and learn . . . don't we all?

I far from hate myself, sometimes I fear it's too much the opposite. (I love it when I find out women in the "femmy" scene hate me!) But I'm not trying to deny my "femininity", Dorothy, I'm just trying to sneak up on it thru the back door. The front door Avon lady approach didn't even work. I'd like to get the best of both worlds . . . what I'm trying to do now is find out **how** to get them.
-- Shelia

I invited her to go to a straight bar with me that weekend to talk and drink, but she flatly turned me down, saying obviously we've "got our heads in different directions, so why bother." We never spoke about this confrontation, it had been executed entirely in writing. Ever since this exchange, over a month ago, she's been cold and offish to me. Yesterday I came to the office to visit her and she refused to even acknowledge my presence, not even to as much as look at me. I stood by the door a while and then left.

by Shelia Sullivan

Fire (CONT FROM PG 1)

morning. Other gay leaders from Los Angeles, Washington D. C., and New York arrived on the scene the following day to give aid and assistance.

The second floor bar had been quite crowded during its regular Sunday beer bust from 5 to 7 P.M., but the crowd had thinned to about sixty persons by 8 P.M., the time of the fire. Many were gathered around a piano, singing when a buzzer used by taxi drivers sounded at the door. Someone opened the door and a sheet of flame entered the bar, igniting the ceiling and walls immediately.

Someone shouted, "Fire," and panic ensued as patrons tried to escape only to be blocked by a false plywood wall. About 20 persons were led to safety through a little known rear exit by Douglas "Buddy" Rasmussen, manager and bartender. Others

were trapped at windows with burglar bars, but some jumped from windows without bars and sustained severe fractures.

At one point, Fire Supt. William McCrossan didn't believe it was arson, but in a later press release he stated that "a flammable substance has turned up, indicating arson." According to M.C.C. spokesman Baril, the police and fire department are conducting a "cautious investigation and I believe they are sincerely trying to find out the facts." At this point, however, the results of the official investigation have not been released.

Since Louisiana had no state agency with funds for hospitalization and rehabilitation of survivors, a special fund has been set up for this purpose. Checks or money orders -- payable to the "National New Orleans Memorial" -- may be mailed to the **Advocate**, Box 74695, Los Angeles 90004, who has agreed to act as custodian for the funds. Trustees of the fund are the Rev. Troy Perry, M.C.C., Los Angeles, Morris Kight, Los Angeles, New York gay activist Morty Manford, the Rev. John Gill, Atlanta, Lucien Baril, New Orleans, and **Advocate** publisher Dick Michaels.

A call has also been issued for blood. Donors may instruct their local Red Cross Blood Bank that their blood donation should be credited to "Holocaust Victims, Up Stairs Lounge, Charity Hospital, New Orleans."

Pride

(CONT FROM PG 1)

places where they felt oppressed. Dancing to Phil Shamalie's golden oldies was nice and easy.

The Saturday rally talks sparked spirited discussion among the 25 in attendance.

Perfect picnic weather brought several hundred women and men to the Sunday G.P.U. picnic. People ate, drank beer (some of which was provided by **The Factory**) and generally enjoyed themselves. Believe it or not, the Milwaukee Sentinel wrote up the picnic as a "political" event.

Council for Religion and the Homosexual sponsored a worship service on Sunday evening. One person said of the ecumenical service: "Frankly, I came to the service because I felt I should, but it turned out to be one of the week's most important events for me."

The first workshop was on Monday and discussed external oppression. The group tried to identify who is down on gay people, why, and ways they can get to us. The second workshop discussed internal oppression. The discussion was led by Perry Baer who accused the group of being sexist in dealing only with people's appearance and not with personality.

Paul Safransky addressed 20 people Tuesday afternoon on the civic center plaza concerning gay people's employment rights. All three T.V. news shows gave him sympathetic coverage. His speech was followed by a march and demonstration.

Tuesday night 50 people unfurled their lavender "gay power" banner at a gay-in at Juneau Park's fireworks.

Wednesday a group watched the Schlitz Circus Parade with gay banners and slogans in evidence.

Two films and a video tape never shown in Milwaukee before drew good crowds to each showing on Thursday evening. **Some of Your Best Friends**, a general introduction to gay issues from the University of California ended with a plea for law reform. **Lavender** was an in depth portrait of a Chicago lesbian couple. The video tape titled **Ohio Gay Pride Week** showed events there in 1972.

Friday a picket line was formed at the Public Safety Building demanding an end to police harassment. Attempts to

meet with the vice squad proved futile.

Saturday evening Del Martin met with Milwaukee lesbians in an informal atmosphere. (See another article in this issue about this co-founder of Daughters of Bilitis and her speech on Sunday.)

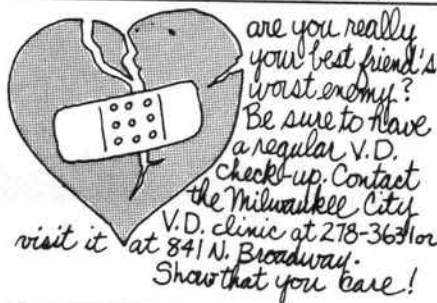
Reflecting on the week as a whole, Joe Schuman, Pride week chairperson said, "I think the Planning Group chose a very ambitious schedule and I am proud that they brought it all off."

CYCLE CLUB CHANGES GEAR

In January 1973 the following ad appeared in the classified section of G.P.U. NEWS: New Motorcycle Club Forming. Both cyclists and non-cyclists, both gay men and women who would be interested in forming a motorcycle oriented club should write . . . etc.

Among those expressing interest were three women. In May the club was formed as a mixed motorcycle club whose purpose was to "encourage members to get together to ride motorcycles." It was named Silver Star Motorcycle Club and one woman was elected to office. In early June the club played host to two Chicago clubs, one social and one motorcycle. (See G.P.U. NEWS July 1973)

By July it was apparent that the direction of the club was changing. The women were unable to attend the regular July meeting and several new men attended this meeting, but indicated that they did not wish to join a mixed motorcycle club. They were interested in a leather and levi social club. At this point the picture gets a bit confused, but shortly after that meeting the women were approached and requested to resign. They refused, insisting on a vote of the full membership. On July 26 the vote was 7 to 5 to reform the club as a male only leather and levi social club. Said one woman after the meeting, "I hope that your club works out, but don't call yourselves a motorcycle club around our friends or you will be laughed right out of the place."



THE FOX VALLEY ... it isn't the same

by Mike Mann

A gay in the Fox Valley may have many of the same problems and concerns as Gays anywhere else, but lifestyles are different here, and Gays are no exception. One thing is for sure, things have gotten better since the formation of the Fox Valley Gay Alliance (FVGA).

About nine months ago, the alliance has successfully begun to create a real society among many Valley Gays. Members came from Fond du Lac, Oshkosh, Neenah-Menasha, Appleton and surrounding areas. The important thing is the alliance has brought together a fragmented Gay society for social meetings, rap sessions, parties, outings and serious discussions. It's a far cry from the days, not too long ago, when a Valley Gay often didn't know where to turn for help or encouragement.

There is still a long way to go, though. Problems have come up for discussion at nearly every meeting. One concern is that attendance at meetings has averaged about 20, or only about one third of the active membership. That may change now that the meetings are dealing with more personal subjects. Another problem has been in deciding just how far the group wants to go in exposing itself or its members to publicity. There is also a wide attitude range represented, as the group has carefully felt its way through many issues. If members don't feel comfortable in a situation or event that comes up, they don't participate.

An example of a breakthrough, however, is the news feature series a Green Bay television station is working on. The series will feature FVGA members in discussions about the Gay life and problems, especially as they relate to the Valley. Members have been reluctant to volunteer for the filming, even though only silhouettes will be used, because the fear of recognition is very real. The anonymity enjoyed by large city Gays is not shared here to as

great an extent.

In other developments, the University of Wisconsin-Oshkosh student newspaper in the past year has devoted two centerspreads to Gays and the campus radio station produced a series with FVGA members that will be aired in the fall. Several Valley bars have become newly popular among Gays, including the Brown Beam and the B and B Tap in Appleton, and Mr. Lucky's Back Door in Oshkosh.

Gays are also getting together on their own, with group parties and picnics being held to beef up the social life.

Forum Special Issue on Homosexuality

The Wisconsin Psychiatric Institute, University of Wisconsin-Madison, regularly conducts symposiums on topics of interest. In an effort to improve communications within the field of mental health, the Institute biannually distributes information from their symposiums in the form of a magazine called **Forum**. The first **Forum** of 1973 is devoted to a "symposium on homosexuality." In the words of the editor, Lorna S. Benjamin,

PhD: We decided to explore the issue (homosexuality) further by devoting an issue of the **Forum** to the theme of homosexuality. Subsequent to the decision I happened to serve as a consultant on a case incidentally involving lesbianism, and was impressed by the apparent tenderness between these two women -- their caring and lovingness surpasses that of many so-called "normal" heterosexual relationships. For me, this observation underscored the need to re-examine old assumptions about the subject.

Articles of the symposium present a wide variety of facts and opinions about homosexuality. We hope the readers feel they learn as much from this series as we did.

Some of the articles in the issue are titled: A Personal perspective of The Gay Movement, An Overview of the Lesbian Movement, On Being a Homosexual, Homosexuality: Variance or Deviance?, Legal Status of Homosexuality etc. In particular we draw your attention

Alliance membership requires a three dollar fee, but persons are welcome to attend several meetings to see if they like it. Meetings are held on alternate Tuesday nights at various members' homes. Newsletters are sent to members prior to each meeting. Interested persons can obtain more information about FVGA by writing to P.O. Box 332, Menasha, Wisconsin 54952.

One concern of members is the knowledge that there are many more Gays in the Fox Valley who would benefit from the Alliance.

to an article titled: The Church as Advocate for the Gay by Rev. Wilbur C. Cain, Council on Religion and the Homosexual and pastor, Ebenezer Lutheran Church, Milwaukee.

Those interested in receiving a copy of this issue of **Forum** should write to: **Forum**, Wisconsin Psychiatric Institute, 1300 University Avenue, Madison, WI 53706.

Gallery Players

A new drama group now being formed plans to do two gay plays this season. **Gallery Players** is meeting every Tuesday at 7:30 PM in the Church For All People on the corner of 21st and Highland. The first play is scheduled to be **Boys in the Band** in October, followed by **Odd Couple** in December. **The Killing of Sister George** is planned for February and **The Rainmaker** will end the season in April. Persons interested in any aspects of theatre work can contact **Gallery Players** at P. O. Box 994, Milwaukee, Wisconsin 53201. Actors should send resume and a photo.

GPU PHONE

271-5273

here & there

New York, N.Y.

A new lesbian group, Lesbian Feminist Liberation, has formed itself out of the old Lesbian Liberation Committee of New York City's Gay Activist Alliance. The circumstances surrounding the new women's group formation are described by the **Advocate** as very cordial with close co-operation promised by both GAA and Lesbian Feminist Liberation.

++

Portland, Oregon

An 18-year-old student is fighting to re-enter Benson High School here after his mother removed him, about one year ago, when school officials "could not guarantee" his safety. According to the **Fountain**, Tim Sullivan was asked to be removed after he told a student grievance committee that there should be an organization for gay high school students like himself. To date, Sullivan has met with little more than school board side-stepping of the issue and is seeking legal advice.

++

The highly successful spy novel "Here There Be Dragons" by Robert Bentley is scheduled to be made in to a Hollywood movie this summer. The hero is a gay spy.

Sidney Abbott, who wrote "Sappho Was a Right-On Woman" with her lover, Barbara Love was the guest speaker at a recent University of Oklahoma Gay Campus Alliance conference. Last year the group had a long battle with University officials to get recognized. (see G.P.U. NEWS, October 1972)

++

Members of Gay People Union, as well as others from the Milwaukee gay community, turned out in record numbers for this year's Gay Pride Parade in Chicago, June 24th. Two eight-foot gold and lavender banners proclaiming "GPU" were vividly evident throughout the festivities.

feedback

Dear G.P.U. NEWS:

Thought you might like to have a picture of your youngest reader, the Princess Shelia at 8 weeks. She is an anniversary present to Buddy and anxiously awaits each issue of your fine publication.

BUDDY AND MATTHEW OF
GLENDALE



LAST MONTH WE PRINTED SEVERAL POEMS BY CONSTANTINE CAVAFY IN OUR CENTER SPREAD. SEVERAL PERSONS HAVE ASKED WHY WE DID NOT PRINT HIS VERY FAMOUS POEM "DAYS OF 1896." WE ORIGINALLY PRINTED THE POEM IN JANUARY 1972, BUT REPRINT IT HERE AGAIN FOR THOSE WHO MIGHT HAVE MISSED IT.

DAYS OF 1896

He was utterly humiliated. An erotic bent of his, one sternly forbidden and most scorned

(but innate nevertheless) there was a reason for it: the community was very puritanical.

Little by little he lost the bit of money he had; then he lost his position, and then his reputation.

He was getting close to thirty without ever having finished a year at one job, at least that anyone knew of.

On occasion he earned his expenses from interventions that are considered shameful.

He became such a character that were you seen with him often, you would probably be seriously compromised.

But this is not all of it; that would not be quite fair.

Even more appropriate is the mention of his beauty.

There is another aspect that puts him in a better light

and makes him seem sympathetic; makes him seem to be a very simple,

genuine child of love who unquestionably placed

higher than his honor, and his reputation too,

the pure sensual delight of his pure flesh.

Above his reputation? But the community that was

so puritanical made stupid comparisons.

New Pornography Rulings Bear Watching

The recent Supreme Court ruling on obscenity emphasizing local standards over national standards is considered by some to be "a major step backward" and by others to be "an avoidance of establishing clear cut guidelines on smut." Obscenity definitions have always been vague and the court's opinion requires that for material to be banned, the depicted sexual acts have to be spelled out in state laws or in opinions of state courts.

The issue of pornography, its public acceptance or non-acceptance and the controls of the community at large over its distribution is an important one to the homosexual community. Its importance lies not in the fact that the homosexual subculture has a set of values that include an excessive interest in pornography. In spite of the shrill outcries of the anti-homosexual, the fact remains that gay people have no greater response or interest in pornography than straights. The importance of the issue to gays lies in the fact that it is considered to be a "moral" issue and decisions in this area reflect the prevailing climate of opinion of the tolerance or acceptance of homosexuality in the mainstream of our culture since homosexuality is considered also to be a "moral" issue.

One is sometimes led to wonder if the whole battle over pornography is not really a struggle between intellectuals and anti-intellectuals. The primary interest of the intellectual is freedom to innovate and thereby effect social change. His most effective weapon is the written word. Any controls by society on pornography smacks of censorship which threatens his freedom of expression and therefore his effectiveness as an innovator for social change.

Looked at in this light, it is not really a paradox for an intellectual who privately despises pronography to publicly defend its right to be produced and distributed freely. This is precisely what happened in the famous Ralph Ginsberg obscenity

case. Many of the notables who stepped forward to testify in his defense did not like him and had little use for his pornographic publication. They were, however, very worried about censorship.

On the other hand, the anti-intellectual is interested in preserving the status quo, believing that too much innovation could damage social stability. He feels that any substantial change in the currently approved set of values represents a threat to the orderly operation of the whole system. Most anti-intellectuals come from the middle class, who in our society have a firm grip on the power structure. Thus, innovation for social change threatens power.

This theory offers an explanation for the fact that the anti-intellectual is frequently an avid reader of pornography in private while publicly damning it. A traveling porno seller that I know tells me that his best customers in each city are members of the police force. He says, "For some strange reason policemen are fascinated by gay sex pictures." We have all read about vice squad officers "borrowing" sex movies from the local dealer, showing them at the police smoker and then "busting" the dealer the next week.

It is also interesting to note that scholars tell us that the three largest collections of pornography in the world are located in the Vatican Library, the Library of Congress, and the Kinsey Institute. Fortunately, or unfortunately -- depending on your personal point of view -- none of the three offer public access to the collections. All three institutions are socially accepted and intellectual in nature; one religious, one governmental, and one scientific.

Pornography, like homosexuality, has a long and varied history. It has appeared at all times and in all cultures and in some cases has been lifted to high status in religious or state ceremonies. One very interesting fact about both written and pictorial pornography is that it is

always central to the culture, depicting genital activities that while usually forbidden by that culture are in actuality somewhat widespread. Pornography, therefore, simply makes visible the act that is socially invisible.

Doubts can also be cast on the theory that pornography is harmful to a healthy sex life. In our society where sex education is so deficient, pornography can actually assume an educative function. Several Scandinavian countries have let down all barriers to the production and distribution of pornography. They have found that, after a short period of time, the flow of such material subsides to about the same amount previously being distributed clandestinely. They have further witnessed an actual drop in sex murders and rape. Obviously pornography is not dysfunctional, but functional and if not rigidly controlled soon ceases to have the shock value of the forbidden.

It sometimes seems that our society is willing to use sex or suggested sex for almost every purpose except that of pleasure in the act itself. It is O.K. to use sex to sell almost any product made by man, but sex for personal pleasure -- Never! Call the police!

All this brings us back to the question of policing the production and distribution of pornography. Aside from the dilemma of deciding what is obscene and what is not, (various court rulings are at variance) there remains the question of just who makes the decisions as to what is obscene. Evidently the Supreme Court has thrown up its hands in dismay after grappling with the problem for several decades. In their wisdom, the judges have thrown the problem back into the laps of state and local governing bodies and courts. The result will probably be a welter of different laws none of which will really be fully enforceable. At worst we may see local censor boards and at best sharply defined sets of laws which leave room for freedom of expression.

The direction taken by society on the issue of pornography must be watched closely by the gay community because we are an easily attacked minority. Therefore, public education about our lifestyle must continue because as straights grapple with this issue they will, hopefully, see our situation more clearly.

by Sam Edwards

feedback

(CONTINUED FROM PAGE 6)

Dear fellow gay people,

A friend told me about your wonderful organization and I support you whole-heartedly.

The reason I am writing is that I have a problem with my boy friend, Ray. We love each other very much, but when we are in public Ray will not kiss me or even hold hands. We both live in a

small community where people are very conservative, but I think that we should kiss openly and hold hands whenever we feel like it. I don't want to create a spectacle, but I want people to understand and accept our love just as they do male and female love.

I can't get through to Ray, maybe you can convince him about how gay people ought to exist. Thank you very much.

With love and thanks,
R.T.

Marshfield, Wis.

Editors Note: Dear R.T., Being liberated is a wonderful thing, but let's face it some communities are simply not ready to accept open displays of affection between members of the same sex. When gay people kiss or hold hands in public they are accused of "flaunting" their sexuality. We suggest that you consider Ray's feelings. When and if you are both ready to accept the flack that will surely come your way in your small community, do it. Until then, keep cool.



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ALL GIRL BAND

DANCING 10-1 AM

\$1 COVER

SUNDAY, AUG. 19
MISS JODEE CONTEST

9 PM

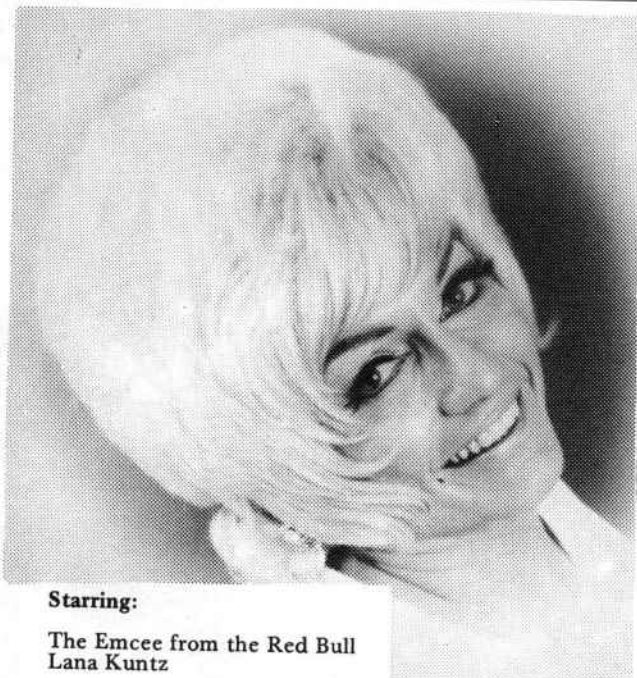
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Place: Michelle's Club 546
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Date: **August 29 & 30**

Show Time: Wednesday & Thursday
9:00 & 11:00

Admission: \$2.00

A two day one time only event—



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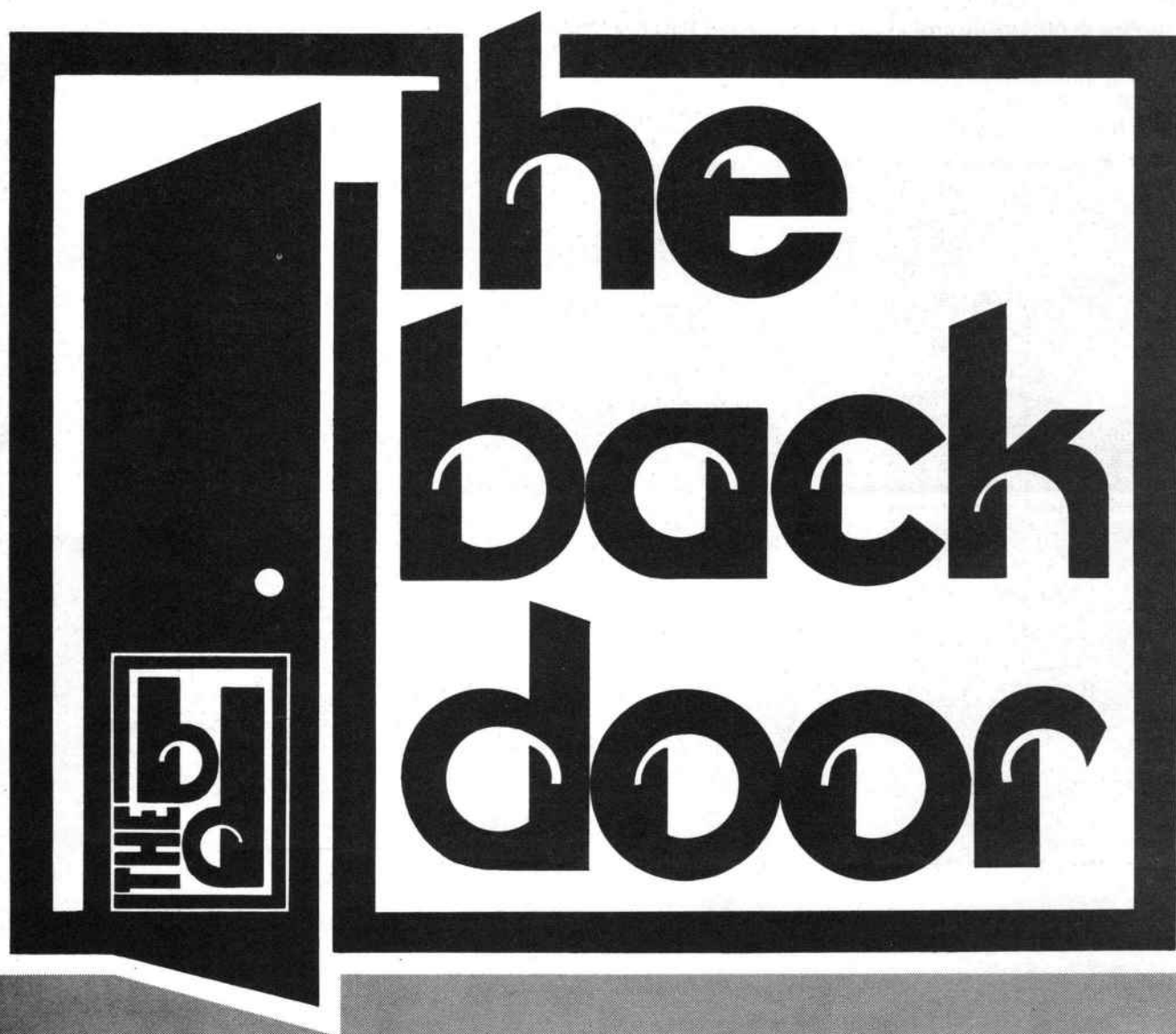
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June 15 Girl's week.

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CHICAGO PLANS FIRE BENEFITS

Mr. Jack David, owner of Chicago's Up North Restaurant and Bar has announced a benefit for survivors and victims of the New Orleans fire tragedy to be held Sept. 8 from 12 to 5 P.M. at the Up North, 6244 N. Western Ave. The event is to be a community effort with food and entertainment being donated. Bartenders and employees are also donating their time. The benefit will include a free open buffet, and a raffle with donated

gifts which will include a ten speed bicycle and free entertainment. Admission will be \$2, all admission fees being donated to the fund. Mr. David has also pledged one half of the income from the bar to the fund.

Mr. Mike Bergeron, editor of **The Chicago Gay Crusader**, has announced that the United Front of Gay Organizations plans a benefit dance for the fire victims on September 14. Further details will be announced.



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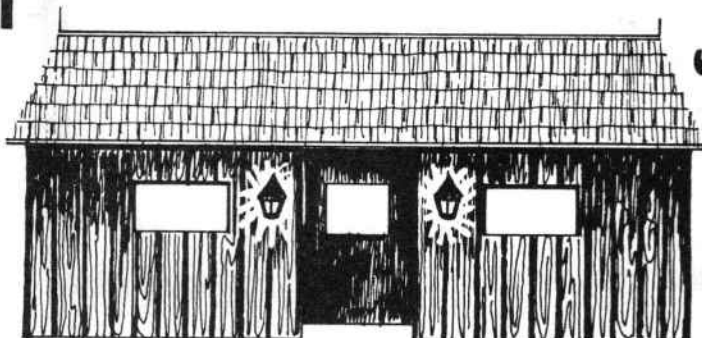
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A national gay listing service and newsletter. Printed monthly with ads using no coded addresses. Free ads to all teens, church groups and prisoners. Send stamp for information to: The Broadstreet Journal, Box 337, Milliken, Colo. 80543.

GAY NOTE CARDS \$4.00 Includes illustrated brochure. State age and include signature. Goliath, GPO Box 3003, NYC 10001 Dept. GPU-7

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

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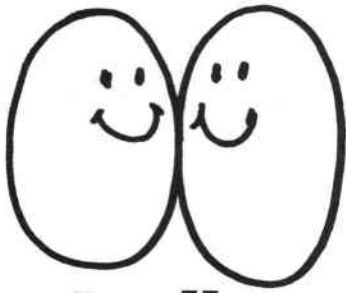


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send to: Gay Peoples Union,
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Enclosed is \$2/one year dues

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Vice (CONT FROM PG 1)

among the topics discussed. During the interview Captain Yahnke repeatedly stated, "We are here to enforce the law and that is what we will continue to do."

A spokesman for the committee said that the Captain appears to be a hard line, old school cop and seemed unsure of himself when discussing gay issues. He did say that his department had received hundreds of anonymous complaints concerning the washrooms in the park "because of the things going on in them." He refused to be more specific and admitted that homosexuality itself was not illegal, but that any homosexual act is illegal.

One representative of the committee discussed an incident of attempted entrapment which had occurred in a gay bar. The Captain responded, "That is what we are there for, to keep you people from doing your illegal thing." The committee expressed its displeasure at vice squad officers pretending to be gay customers, but the Captain refused comment.

Incidents of arrests where gays were manhandled and verbally abused were related. "To my knowledge nothing like this goes on, but if I ever hear of such a thing, the men involved will be severely reprimanded," the Captain promised.

When questioned concerning vice squad training, Captain Yahnke admitted that there was none dealing with the homosexual community. When discussing gang beatings of homosexuals, the Captain said that these situations were hard to prove, "but if you have witnesses, you will have equal recourse under the law and should file charges and go to court."

Captain Yahnke declined an invitation to send representatives of the vice squad to attend a G.P.U. meeting stating that he did not recognize the organization because its members commit illegal acts.

All progress is initiated by challenging current conceptions, and executed by supplanting existing institutions.

-GEORGE BERNARD SHAW

calendar

Gay Peoples Union holds its weekly meetings Monday at 911 E. Ogden starting at 7:30 P.M. with a half-hour social period.

Monday, August 6 - Regular business meeting and showing of **ONE ADVENTURE** film.

Wednesday, August 8 - Talent show organizational meeting at 802 E. Kewaunee, 8:00 P.M.

Monday, August 13 - Workshop meeting to write a GPU public relations flier.

Tuesday, August 14 - Council on Religion and the homosexual meeting at Pastor Cain's home at 9:00 P.M.

Tuesday, August 14 - Mott the Hoople live concert at the Riverside Theatre, 7:30 P.M. All the Young Dudes should attend.

Wednesday, August 15 - Newspaper committee meeting 8:30 P.M., 1623 E. Kane Pl.

Sunday, August 19 - Jim Peck TV show. Pastor Cain of CRH takes on a conservative Baptist minister from Janesville.

Monday, August 20 - Law Reform: What do we want? What will you be willing to do to get it?

Saturday, August 25 - Copy deadline for September issue.

Monday, August 27 - Revolutionary Effeminism vs. Gay Liberation. A discussion based on the Double F magazine available at Rubarb Bookstore. Separate meeting for newly out gay people at the same time.

Monday, September 3 - Labor Day - (No meeting) Picnic at Bradford Beach. What else? Bring music, dance, eat, etc.

Tuesday, September 4 - Regular C.R.H. meeting.

Monday, September 10 - Regular business meeting. Special separate meeting for new and non-members at 8:00

Wednesday, September 12 - Newspaper committee meeting, 8:30 P.M., 1623 E. Kane Pl.

Monday, September 24 - Potluck supper/Talent show.