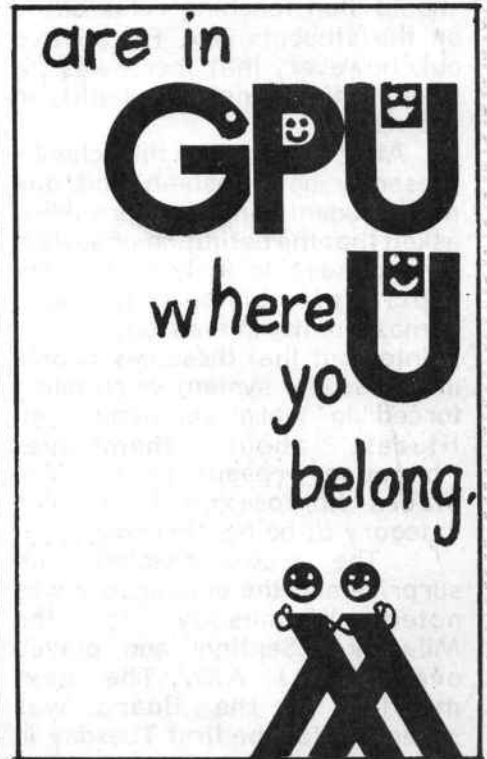
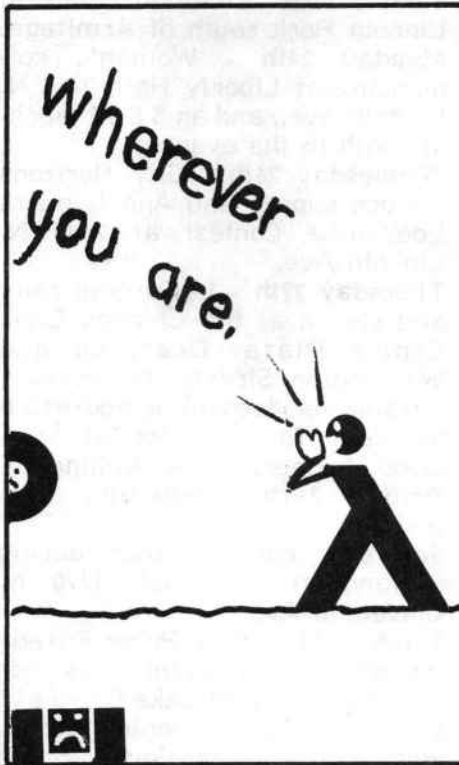


June 1974

GPU NEWS 50¢

YOU AND LAMBDA

by alyn



Chicago Gay Pride Week

Milwaukee gay people are encouraged to participate in Chicago's June 22nd thru 30th celebration being coordinated by the Gay Pride Planning Committee. Members of Gay Peoples Union plan to march as a unit in the Gay Pride Parade Sunday, June 30th. Wear your lambdas trademark tee shirts and/or lambdas buttons and carry a GAY balloon.

School Sexism Not For Gays?

The Appointment and Instruction Committee of the Milwaukee School Board reviewed on Tuesday evening May 21st an interim report from the Women's Rights Study Committee. An overflow crowd of more than 300 persons supported the report's contention that sexism was evident in much of the school system.

Alyn Hess spoke for Gay Peoples Union in favor of the report's position that the schools should stop teaching roles based on the students sex. He pointed out, however, that there was "a presumption of heterosexuality in the report."

After stating that the school's presently have lesbian and gay male students and teachers, Hess asked that the definition of sexism be expanded to include the concepts of bisexuality and homosexuality in the study. It was pointed out that these gay people in the school system were being forced to learn demeaning attitudes about themselves "because present curriculum places homosexuality in the category of being abnormal."

The crowd reacted with surprise and the appearance was noted Wednesday in the Milwaukee Sentinel and played over WTMJ AM. The next meeting of the Board was scheduled for the first Tuesday in June.

The following is the schedule of events:

Saturday June 22 - A noontime rally at the Cook County Jail, 2600 S. California Blvd.

Sunday 23rd - Picnic at 1 p.m. in Lincoln Park south of Armitage.

Monday 24th - Woman's coffeehouse at Liberty Hall, 2440 N. Lincoln Ave., and an S & M teach-in. Both in the evening.

Wednesday 26th - Gay Horizons potluch supper and Ann Landers Look-alike Contest at 2440 N. Lincoln Ave.

Thursday 27th - Lunchtime rally and kiss-in at the Chicago Civic Center Plaza, Dearborn and Washington Streets. An evening worship service will be addressed by Rev. Tom Maurer at MCC Good Shepherd 615 W. Wellington.

Friday 28th - Evening film festival.

Saturday 29th - Dance during evening at the Post, 1720 N. Cleveland Ave.

Sunday 30th - Gay Pride Parade formation in the Belmont Harbor parking lot east of Lake Drive at 1 p.m. Marching will begin at 2 p.m. west along Belmont Ave., South on Broadway and Clark then east on Fullerton and Stockton to the south shore of the lagoon in



GPU in 1973 parade

Lincoln Park (at about 1800 north) for a closing Rally and New Orleans memorial eulogy. Closing the week will be a special 7 p.m. service at Good Shepherd Parish Metropolitan Community Church 615 W. Wellington Ave.

Since changes are possible after this is printed, for the latest information call the committee when you get to Chicago at 939-4600 or call the Gay News and Events phone free from Milwaukee. Dial Operator and ask for the Chicago Enterprise number 5486.

from Chicago Gay Crusader

APA Victory Insecure Yet

A great victory for gay rights was won when on April 8th it was announced that the American Psychiatric Association (APA) had passed the referendum supporting the removal of homosexuality from the professional listing of mental illnesses.

Because the vote was only 5854 for, with 3810 against, and 367 abstaining, it should be remembered that those 3810 against us are still quite free to practice their prejudice. Dr. Charles Socarides, the instigator of the referendum, announced when he appeared on the nationally televised debate about homosexuals' rights to marry on **The Advocates** program, that he

is now trying to have the referendum invalidated and a new vote taken.

So as the editorial in the January GPU News we will have to continue to fight to maintain the ground we have already won. The call for the revote is based on the fact that the National Gay Task Force (NGTF) paid for the printing and mailing of much of the information supporting passage of the referendum which was mailed to all APA members. Even newly elected APA president Dr. Judd Marmor of the University of Southern California feels maybe it wasn't all quite proper. "I was burned by these people, he said, referring to NGTF, "but never again."

D.A. Using Prostitution Against Gay Males

The Milwaukee District Attorney E. Michael McCann has interpreted the Wisconsin prostitution law, which specifically says it is illegal for women but does not mention men, to be discriminatory. Beginning this year he has been charging both men and women with prostitution.

He based his interpretation on a recent Wisconsin Supreme Court opinion allowing appropriate interchange of the words male and female. According to Asst. Dist. Atty. Jon Peter Genrich, the U. S. Supreme Court also urges D.A.s to look for sexism in the laws.

"If the evil we're trying to prevent is prostitution, it appears to the state that males as well as females ought to be charged because both sexes engage in it," Genrich said.

In February Calvin L.

NOW Elects a New President

The National Organization for Women elected May 26 at their Convention in Houston, Texas, Karen DeCrow of Syracuse, New York, to succeed outgoing president Wilma Scott Heide. She is a lawyer and the author of the feminist book *Sexist Justice*.

Ms. DeCrow wants to direct the movement toward equal pay for equal work, and to take an active role in examining traditional sexist barriers in higher education. "I'm convinced the battle of the sexes can be ended only by the feminist movement," she said. "As long as women are oppressed, it will continue."

NOW should not try "to integrate women into the main stream of American life," she said, but should "change the mainstream." "What it means to be a male in America today is nothing that anybody should be fighting for." Gender shouldn't be a very important aspect of how one functions in society.

Thrower, 23, became the first man whom a jury found guilty of prostitution in Milwaukee, and was sentenced to 120 days in jail by County Judge Frederick Kessler.

On May 30th a second man, David Sears, 39, was found guilty of prostitution by Circuit Judge Christ T. Seraphim and ordered to pay a \$500 fine and placed on three years probation. Seraphim has long been known to play along with the police and D.A. by handing out stiff penalties.

But County Judge Terence T. Evans does not agree with McCann's interpretation, and on May 24th dismissed prostitution charges against Charles H. McGhee, 21, of 2654 N. 1st Street, Evans set forth a full argument in an eight page decision which seems geared to being appealed to the Wisconsin Supreme Court for a definitive ruling.

It is unfortunate that his dismissal did not challenge the constitutionality of the prostitution law. This is needed for McCann is out to get Milwaukee's homosexuals with this or any other law he can use.

McCann has noticed that Milwaukee "has a problem with males selling their services that has surfaced in the last five years." These services were for "homosexual relationships, generally not with men peddling themselves to women."

Judge Evans wrote in his decision:

This case presents an opportunity to review the sexual inequities...and...nonsensical sexual distinctions which exist in our criminal system."

"The characterization of the female prostitute as a social evil to be feared and punished without applying

(CONTINUED ON PAGE 19)

Syphilis Rampant Here

This year there has been a very unusual trend here in Milwaukee of more and more cases of syphilis being reported to the Public Health Department. In the past most of the venereal disease cases have been gonorrhea, in both the gay and nongay populations.

Now there is a lot of syphilis showing up, especially in the gay community. A public health worker guessed that about 2/3rds of all cases reported were in gay persons, and most alarming is that many of these cases are in the secondary stage of the disease which shows up as a rash somewhere on the body, or as sores in the mouth or throat, maybe with fever and headache. Your hair may even fall out in patches.

These secondary syphilis symptoms develop anywhere from five weeks to 18 weeks after contracting the disease during sexual relations. This means that a lot of people have been exposed all during that long period before

these persons were cured. You may be one of those exposed and now passing the disease on to others.

A simple, painless test will determine if you have syphilis. You can have it and not know it. Go to the FREE Milwaukee Social Hygiene Clinic on the main floor of the municipal building at 841 N. Broadway and have a free examination and treatment. Call 278-3631 to check on the hours. Or you can call the special Medical Society of Milwaukee County confidential phone line 273-CLAP.

If you don't get your case of secondary syphilis cured, it may seem to go away and you'll have no more symptoms. At this time the permanent nerve damage can begin which could leave you blind, insane or crippled. Even in this last stage the disease can be cured, however, the damage to your body will have already been done and never will be repaired.

So EVERYONE GET A FREE V.D. CHECK-UP NOW!!!

Is Liberation Changing Gay Fiction?

by Donna Martin

Small Changes by Marge Piercy,
Doubleday, 1973

The obstacles encountered in the attempt to convey a fair representation of homosexual reality in fiction are legion. Homosexuals have, of course, have long been the object of ridicule, scorn, and righteous damnation -- functioning somewhat like the Jews in being an ever-ready scapegoat for the black bile present, it seems, in most human psyches, and only precariously guarded from eruption. Such treatments, of course, we can dismiss as out of hand. But problems remain for the homosexual author, or even for the sympathetic non-gay author.

As I see it, most such fiction is characterized by two distinct themes. Most obvious is the stark depiction of characters caught in the conflict between the imperatives of their nature, and of the society which presents an almost seamless barrier to such fulfillment. A book like John Rechy's *City of Night* is a fairly pure example of this type. But nearly all fictional renditions of homosexuality include, indeed generally focus on this theme. And understandably. For as the underdog of underdogs, the

homosexual has faced unremitting persecution both from society and his own conscience. It is this plight and his pain that the author is trying to broadcast to the world.

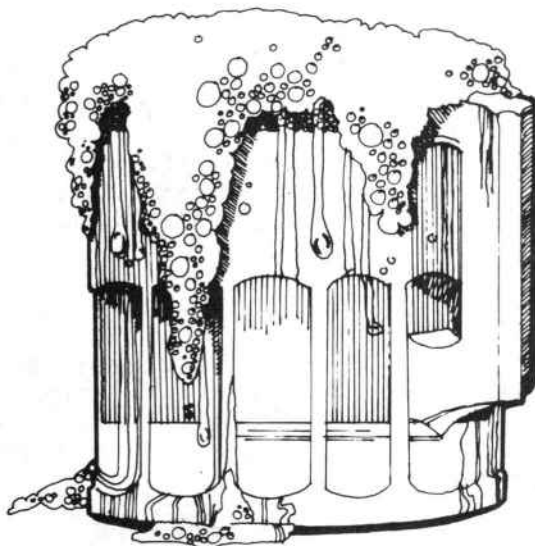
But in many novels, running along side this characteristically bleak approach is one which sees the chief character as a kind of hero or heroine. Most often in the past, he/she was presented as an essentially good if not noble person whose pursuit of an idealized union with a beloved other is inevitably doomed, and whose fate is a preordained one of death, suicide, or at least cheerless solitude. Gore Vidal's *The City and the Pillar* and Radcliffe Hall's *Well of Loneliness* are well-known examples. More recently, we've even seen attempts to glorify the homosexual bond, to depict it as being singularly beautiful and/or significant -- such as in James Baldwin's *Another Country* or Gordon Merrick's *The Lord Won't Mind* (though one shouldn't forget that D. H. Lawrence was doing likewise much earlier, albeit surreptitiously, as in *Women in Love* where he idealizes the bond between the two chief male characters as a mystical kind of "blood brotherhood").

In real life some homosexuals have managed to settle into

prosaically happy existences like the well known, E. M. Forster, W. H. Auden, Gertrude Stein, and Alice B. Toklas. However, fictional portraiture of them has been done primarily in chiaroscuro -- in the turbid and starkly dramatic pigments of doom and tragedy. The question that arises then is, just what did such literature accomplish? Did it in fact have any effect in changing society's entrenched and unremittingly oppressive attitudes and actions toward homosexuals?

The answer is almost certainly a resounding, No! No one read those books except for a few interested people in the "helping professions", and a few homosexuals others titillated by accounts of such piquant deviancy. Thus, most homosexual fiction, has been limited to serving as catharsis for its authors, and as a negatively slanted,

(CONTINUED ON PAGE 7)



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single-dimensional view of homosexuality to its primarily homosexual readership.

Thus one must now ask, given nearly five years of a heightened pace in the gay liberation movement, with much national publicity and some real gains, has gay fiction undergone any corresponding evolution? Well, my personal feeling is that the conditions are ripe -- gays all over the country are feeling self-confident and "normal" as never before, and non-gays are becoming more and more open to experiencing, vicariously, alien life experiences.

Yet little fiction reflecting these changed conditions has

appeared. True, we've seen the recent publication of two fine homosexual novels, both written, interestingly, over 60 years ago. But Gertrude Stein's **QED**, while a fascinating study of the intense emotional interaction between three women, is probably too much given to the denseness and psychological subtleties of a Henry James opus to have very wide appeal. And the Edwardian setting and facile coupling at the end between the educated hero and his working-class friend detract from the relevance of E. M. Forster's otherwise well done novel, **Maurice**.

One of the few exceptions, in my opinion, and a book I'm most excited about, is Marge Piercy's

Small Changes. My reasons are many, but cluster around two fundamental ones. First of all, this book is being widely and favorably received. Written by a woman whose poetry and earlier novels had already earned her national acclaim, this novel is being hailed as the first really sensitive and unequivocally feminist fiction -- one that speaks to a broad range of the female experience in a world, dominated in most ways, by men. Mary Walfoort in the new local publication **Her Milwaukee** speaks of the great potential of fiction for stirring people to new insights about their condition when facts, figures, and careful

(CONTINUED ON PAGE 8)

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reasoning fail to move all but a few. So it has been for most women with regard to their own condition -- until now.

There have . . . been a few short stories, but no novelist had tackled the full range of the woman problem as it exists today. Not until last fall when Marge Piercy broke the ice with *Small Changes*.

My other fundamental reason for excitement is that the book includes a lesbian theme. It is well integrated into the story and dealt with both realistically and perceptively. Additionally delightful, though not essential for the effect, is that it is the woman involved in the lesbian relationship who finds herself happy and fulfilled at the story's end, while her friend, having finally settled down to marriage with a man, is beginning to find herself in desperate straits.

A kind of dual biography, the plot revolves around Beth and Miriam, strikingly different

women who nonetheless become friends, but then, as their life styles diverge more and more, drift apart. Small, mousey, Beth is Miss Average-American girl who becomes locked into marriage soon after high school as naturally as birds fly south as the daylight hours decrease. Its almost a matter of instinct. But equally insistent is her fierce, blind desire to break away from its suffocating obliteration of her identity. She runs away to Boston where after much loneliness, she finally drifts into the counter-culture, and meets Miriam, almost her polar opposite, a large, handsome and brilliant woman, whom many men find attractive. But as a girl growing up in a middle-class Jewish family, she was told she was ugly so she'd better get a good education, but still remember that a good husband was the most important object of life. Two men are important in her life before she finally makes a "sensible" marriage, and her intense and tortured affairs with Phil and Jackson (close friends of each other) are described at length.

Beth, however, remains relatively uninvolved with men, But she does have two relationships with women; they differ markedly and illustrate the differences between a mediocre and a really fulfilling lesbian relationship.

The first is with Karen, a girl with whom she travels to the West coast. They had been just casual friends, but after Karen makes love to her one night in a motel, surprisingly, they become a couple. Beth finds the lovemaking "the first consistently pleasurable sex she had ever known", and eventually even come to find active participation far more satisfying than her habitual passivity. The problem of identity then becomes a concern. Was she now to consider herself lesbian, and if so, to what degree should she reveal it. It is settled when they get to San Francisco, and are accepted as a gay couple in a largely women's commune. But

liking Karen doesn't lead to love and, moreover, while equal in bed, they were not quite so equal outside of it. Karen begins to assume a rather domineering role and Beth, who needs much private space, finds her identity slipping away as she slides into passivity. Eventually she leaves Karen and San Francisco, and hitchhikes back East.


Beth's other involvement is with Wanda, a dynamic woman in her late thirties. The mother of two children, she is separated from her husband whose life is devoted to radical politics and freedom for the oppressed of the earth, but who nonetheless lives by the macho code when it comes to women. Beth is initially much impressed by Wanda's energy and expertise as leader of a women's class designed to teach them to understand, use, and enjoy their bodies. Wanda helps Beth, who is not at ease with her body, to loosen up, to make it work for her, and succeeds to the point of qualifying her to take over other classes.

They get involved in a women's traveling theatre, and then settle down to subsistence living in a rural women's commune. Gradually, out of their common interests and activism, their friendship and mutual dependency, a love relationship develops. This description of their making love outdoors expresses very well the interpenetration of all parts of their lives.

Making love with Wanda was natural. . . Wanda had taught her to love with her body, to express with her body, to know with her body. There was no border between nuzzling affectionately and making love. They were loving each other working, they were loving each other making a play, they were loving each other when they were teaching new women. . . how to move, how to fall, how to jump, how to shout.

Herein, I feel, is epitomized the underlying reason for my feeling that *Small Changes* represents a real breakthrough in the fictional portrayal of homosexuality. "Making love with Wanda was natural. . . ." -- isn't that the basic message of the

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gay liberation movement -- that love between two men or between two women is "natural", not sick, or sinful, or perversely deviant?

But the book does more than simply declare that fact, it **demonstrates** it. It shows us two women, Beth and Wanda, as people seeking, in the stumbling kind of way common to most of us, for fulfillment in a relationship of love and security. And of finding it, finally, as a natural outgrowth of mutual respect and common goals and interests. Isn't this the basic formula of all good love relationships, regardless of the sexes involved? This truth will I think be far more effective in beginning to open people to the "normalcy" of homosexuality than the scores of strictly homosexual novels of the past. And, as noted earlier, unlike earlier treatments, this book is being read by thousands for its major theme, the relations between men and women -- one variation of which is presented as being just as natural, i.e., that between two women.

Finally, however, it must be pointed out that a novel like this would have been impossible even five years ago. Ms. Piercy obviously owes much to the feminist movement which has exposed the great lack at the heart of most female experience -- the stunted identity meted out to the female by the male. And also to the newly energized gay liberation movement which is trying to root out people's ignorant bigotry about homosexuals and plant in its place the far more humane and realistic response which sees them as "creatures like one of us". The older fictions should not be condemned -- their dark lines, their stridency, their narrowness is quite understandable given the prospects for homosexuals in the past for ease both with themselves and the world. But the prospect is changing -- slowly, but surely. Let us hope that **Small Changes** is only one of many fine novels to come -- ones with wide appeal and relevances testifying to this quiet revolution.

HERE&THERE

Chicago's Gay Community Center at 3519 N. Halstead has found it necessary to double its space just one month after opening. The adjoining store has been rented for a larger coffeehouse and a boogie room for dances, films and classes. The present coffeehouse will be made into a library.
the Chicago Gay Crusader

Alhambra, Calif. The Rene Guyon Society will provide free introductory materials regarding changing sex laws concerning children in Calif. and other states. both homo- and heterosexual. Send No. 10 size, self-addressed envelope with 20 cents postage to RGS, 324 S. 1st St., Alhambra, Calif. 91802.

--New Release

New York. A new book by Drs. Martin S. Weinberg and Colin J. Williams reports on new studies by the Institute for Sex Research at Indiana University, founded by Dr. Kinsey. The "psychological well-being" of gay men in the U.S., the Netherlands and Denmark, was found to be as good as other men's and urges that gay people "end their tradition of silence" and fight discrimination. "Male Homosexuals: Their Problems and Adaptations" was published May 30 by the Oxford University Press at \$10.95. "Our findings," the authors say, "show that being known about, rather than producing more stress for the homosexual...can...make for a generally less stressful situation." So Come On Out!!

Madison A "combination rap-information-counseling" group for lesbians has formed to serve the women in their community 7 days a week, 7-10 pm. They are located at Lesbian Switchboard, 550 State St., Madison, 53703, (608) 257-7378.

--News Release

Madison. The Gay Center has been informed that there will be a crackdown on tearoom trade (sex in public toilets) on the University of Wisconsin campus.

--Free for All

San Francisco. FBI agents have reportedly been combing gay bars and questioning bartenders and patrons in an effort to locate friends and acquaintances of reputed Symbionese Liberation Army members Camilla Hall and Patricia Soltysik, who are allegedly gay.

--Advocate

Philadelphia. A reputed homosexual has been ordered by a federal judge to stop using Boy Scouts of America insignia for his youth group. The judge decided "there is no doctrine of law which could require responsible organization like the Boy Scouts to accept individuals in leadership roles who have questionable character, even though the Boy Scouts could not establish a prior conviction or produce proof beyond a reasonable doubt."

--Advocate

Florida. There is a rising trend among judges to order male sex offenders to submit to female hormone injections in order to lower their sex drive. However, in one case reported already, the hormone has not been cleared for us by males by the Food and Drug Administration. The ACLU has objected to this procedure and a court battle is sure to come over the future use of such punishment.

--Moonshadow

Albuquerque. Officials here have agreed to pay damages to two men after they were attacked in their motel room by off-duty policemen during a phony pre-dawn burglary interrogation. The attackers were armed and drunken. The proposed out-of-court settlement was paid to one of the victims, but the other man has reportedly disappeared.

--Gay News

In the New Bar - a brief encounter

by
JOHN TOM

Not long after the "hets" had gone to bed, the two of them came out for the night's entertainment. They were young and, although not really effeminate, they were more pretty than handsome. They knew it too, especially tonight, for they had taken special pains to be much aglow. Tonight they were going to pay homage in the new bar for the first time.

As they walked toward the door, David said to Chuck: "I just hope this place is as good as they say it is. This town really needs another bar. Besides, it's taken the wonders of modern cosmetology to get me to look like this."

Without turning his head Chuck replied: "Don't worry. You're the Prince of the sparkle people. You're too much, really. You might think this was going to be something special. It's probably going to be like any other bar. Just because it's new doesn't mean it's going to be different."

"But it's not supposed to be just gay. it's supposed to be young chic."

"Yeah, tell me another. They're always finding a new name for it."

The building that housed the bar was gray and damp, and having been much remodeled, it sagged to show it. Inside, however, all was new. As David scanned the room all he could see was red and white and chrome. A long wall was barricaded from the swarming dance floor by an elaborately appointed bar. He could barely delineate across from it near the ceiling the stereo booth that was the source of the shrill musical throb. The dance floor was unmistakably the central feature of the room and the most brilliant, and around parts of the room were large mirrors to produce reflections, that made the room seem larger than it really was. Above it was a ceiling entirely of chrome, from which hung a huge blinding strobe. In all, the scene was chaotic, though not dissimilar to every other bar David had seen.

Chuck quickly evaluated that the place was kickier than he thought it would be.

David only squinted. "I'll never be able to get around in this place. I can't see through the black light."

"Honestly, you're not gay. You're just hysterical. There's always something wrong. Last time you could barely pull your tits together from mixing antihistamines with manhattans. This time it's the strobe."

"Well, I can't help it. . ."

"You'll feel better when you've had a drink."

The place could not have been more crowded. The clientele was shoulder to shoulder everywhere. In the majority by far were very consciously dressed young men. There was also, however, a sprinkling of rather clumsy "young exec" types who stumbled about with their fidgety looking wives. The difference between them was hard to discern, however, for everyone and everything congealed into the kinetic effect of the strobe, and the room seemed like footage of a thunderstorm from an early film. Everywhere, the crowd swirled as though they were participants in a wholesale possession.

For David, the situation was critical. He couldn't look toward the dance floor but there seemed no way to look away from it. He could only fumble around as best he could, and weave his way

through the crowd staying close behind Chuck. Before long he wished he hadn't come and he began to feel increasingly as though he were spending the night in a cement mixer in full motion.

Soon they met a bevy of their friends. These were people they saw almost exclusively in the bars, and knew most of them only by a first name. Most of them were attractive and were aware of it. They dressed stylishly but not always well. In fact, they all seemed to be constantly involved in the latest fashion in language and appearance, quite eagerly but quite thoughtlessly so. In short, they were all very vain, and David wondered how they could even tolerate each other. Nevertheless, each of them was pretty and they all hung together. He did not know how this could be, for they did not seem well-matched personally. Yet, he mused that pretty faggots always seem to have pretty friends. "Perhaps," he thought, "they share a common vanity. I suppose that self-love is better than none, especially when you share it. Maybe some know how to be lonely in a crowd is better than being lonely alone, I guess." Then he became more depressed when he realized that he always thought up foolish maxims when he wasn't having a good time.

He wasn't either. He tried to be as merry as his friends who talked and cruised and seemed to be enjoying themselves. Yet, he couldn't get into the fun. Somehow he felt alien to the group he observed. His companions seemed to be competing with one another. Each acted as though he were the emperor of the little bit of floor space he filled. Each postured as though interested in another's conversation, yet gazed in every direction at once. None of them seemed to neglect noticing the appealing bodies, faces or boxes; the incentives, of course, for the competition. They were all out to acquire the best. Each competitor was both the hunter and the lure, and each man was out for himself -- and for anyone who might help

him score. The group reminded David of those useless birds caged together at the zoo. They are the ones that strut about in self-admiration, spending most of their time trying to eclipse one another. But he knew he did it too.

At the thought of self-criticism, he turned toward the conversation nearest him. One of his companions was telling another how tired he was of solid bodies with empty heads. He said something about how good-men-are-hard-to-find or something. He wanted someone more fulfilling; something more stable than his recent attachments. David had heard it often before from others. Nevertheless, he smiled as though he thought it was original and introspective. Soon another of the sparkle people invited one of the friends to dance. The other speaker drifted across the room to cruise another hunky number.

To keep out of the way, David stepped toward the nearest corner. Even there the crowd was oppressive, for he was still on the outskirts of the dance floor traffic. His drink in jeopardy, he kept shifting to protect it from the shoulders and shoves of the passing clientele. Here too, the crowd was much in the way of his view. Only now and then could he catch glimpses of his friends or even a cruisable number. He began to wonder why he even stayed.

He was not long into his fourth drink when his depression melted, evanesced like mist before the morning sun. He noticed that he was being noticed. He squinted as he tried to make a discreet assessment. Parallel to him across the room was a seemingly comely young man. He stood in shadow so deep, however, that only the outline of his features was visible. His face seemed to float alone in the half light, framing eyes that were clear and quite intense. David judged that he was quite acceptable. He found him rather familiar, as well, but he could not place the face. Although his counterpart seemed to be thinking the same, David

soon put the question aside, deciding it was probably just another face he had seen around. So that his curiosity would not be mistaken for eagerness, he turned away.

He was, nevertheless, very interested. A few minutes later he moved closer to the other side of the room. The trick, he noticed did the same. Now the game was on. He thought of it as a game for he had once mused: "Cruising is only game in which at least one side loses or both sides win." And so it would be again.

Suddenly, Chuck appeared out of the crowd. "Find anything?" he asked.

"Dunno. What do you think of the number over there? Directly across from me."

"You mean the one in the shadow?"

"Yes, the one that's staring at me."

"Are you kidding?"

"I think he's attractive and he's cruising me, besides."

"Well, that's true, but you can do better than that. Let me get another drink." As an afterthought he paused and said, "Sometimes I wonder if you're not wrapped too tight."

David wasn't phased. He didn't know why Chuck reacted so negatively, but he thought that in this case he was just being bitchy. The young man really was attractive, he assured himself. "So," he concluded, "let Chuck find his own."

In order to get a better look at his prospect, he moved even closer. When the traffic parted he could see him facing the dance floor, but at the angle he stood he was visible to David only in partial profile. David thought he was trying to be "cute." Although he was sure that he was still being cruised, the trick acted as though he didn't want David to know it.

"Be a bastard," David said in silent address. "I can play that game, too. So now if you want me you'll have to come and get me. If you want to be adored, you'll have to worship alone."

David loitered a minute, then

wended his way back to the place he had come from. He acted as though he had picked up another possibility when he noticed that the young man was again near by. "So, you came back. I thought (hoped) you would." The hide and seek part of the game was over. The contestants were now on equal terms.

Now it was time to become acquainted. David rather casually smiled in the young man's direction, and the young man smiled in return. The next steps would be automatic. He would saunter with studied casualness toward his intended as though he were moving toward the bar. Then, as though he didn't expect it, he would "find" himself next to his most likely and strike up a conversation.

Just as he began to make his move, Chuck returned. David winked at him as he wedged his way into the crowd, but Chuck only looked at him quizzically. Just as he stepped toward the spot where he thought his number was standing, he thumped against a surface as cool and as clear as objectivity itself. As he tapped on it in embarrassed disbelief, he cringed. When he turned to Chuck, who was again wondering about David's wrappings, he could only whimper a simple explanation:

"My God!" he said, "It's a mirror!"



EDITORIAL

by Louis Stimac and Alyn Hess

Why have a community center? Do we need a place for gay people to gather in the city of Milwaukee? Do we need a place to relax in public that we can call our own? Do we need a place to meet friends and future friends where we can openly be ourselves? Do we need a place where liberation groups can meet and work? If any of these are real needs here in Milwaukee, then we need a gay community center.

What is a gay community center? First and foremost it is a gathering place for all gay people, a place to develop the concept of a community of gay people. But it could also be;

- * a declaration to Milwaukee that GAY IS GOOD

- * a headquarters for action groups

- * a treatment center for VD, drug abuse and alcoholism

- * a social club for interest and activity groups

- * a refuge from straight oppression

- * a service center for finding jobs, housing, etc.

- * an information resource center and library

- * the location of the gay hotline

- * a place for those coming out to get their shit together

- * a counseling center for people with problems

- * an office from which to publish this paper

- * a gay department store to sell gay gifts, books, records, cards, etc.

- * a coffee/tea house and snackbar, like a college union

- * a church for gay worship services

This list could go on, but you get the idea, I hope, that a center could be whatever you might want it to be.

Some people speak of a gay community center as an alternative to the bars, baths, beaches and bushes. That is only partially

correct. A center can be open different hours and, if staffed adequately, for longer hours and during all weather in all seasons. A center could stand on its own as a creative, dynamic force to create a better gay life here in Milwaukee.

Other people have their community centers such as churches, Eagles and other fraternal clubs, the Masons and the Knights of Columbus. Where is our community feeling? Where is our center?

Gay liberation is now functioning in Milwaukee in many ways:

- * regularly scheduled meeting of many groups (most of the public ones are listed on the back of this paper)

- * this monthly newspaper

- * daily telephone counseling

- * many public speaking engagements

- * radio and television appearances

- * public demonstrations and confrontations

- * and most importantly, in each of our daily lives

Aren't we ready for a gay community center now? The answer in our minds in YES, and

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Yours in Liberation,

THE PUBLICATION
COMMITTEE

it is long overdue. Would a community center be good for us? You know it would. Is a center idealistic or realistic? If Madison, Chicago and Minneapolis-St. Paul can have centers, why can't we?

A gay community center is realistic if enough of us are willing to pledge our time and money every month to get a building and to make it our center. Why don't you join us in GPU and help make it happen?

FEEDBACK

Dear G.P.U. Editors:

It was with much regret that the Board of Directors of Crossroads of Madison (Gay Center) greeted your article in the May 1974 issue, entitled "Another Sick Shrink Thinks He Thinks."

Specifically, we were appalled by Tom McNamara's thoughtless anti-semitic remark embodied in the last paragraph of the article, which read in part: "This is, after all, a first book on a complex subject by a pushy, probably jewish (sic), young man, just beginning to try to make a career, at our expense."

The remark is anti-semitic because, 1) Mr. Freedman's ethnic status was irrelevant to the argument being presented, and 2) the clear inference of this sen-

tence was to establish a connection between the state of being Jewish and the undesirable characteristics of Mr. Freedman as discussed in the article (i.e. "pushy," "just trying to make a career," etc.)

Mr. McNamara would have done well to limit his critique of Mr. Freedman's book to arguments of merit concerning the work, rather than to speculations about Mr. Friedman's character and ethnic status.

Perhaps the point would be made most clear if we were to criticize Tom McNamara's article in his own words.....

This is, after all, a first article on a complex subject by a push, probably Scottish (McNamara?) young man just beginning to try to make a career, at our expense.

How about it? We would like to see an apology appear in the next issue of G.P.U. news. We believe that our organization and all other gay rights groups, because of our own subjection to prejudice, have a responsibility to counter that prejudice wherever it occurs.

Sincerely yours,
Ray Berger

Responding on Behalf of a
Unanimous Vote of the Board of
Directors of Crossroads of
Madison

Editor's reply:

Several people have called our attention to this remark but yours is the only letter we've received. We are sorry that this offensive remark appeared in GPU NEWS. We do not have an anti-semitic policy. The article was not carefully proofed as you noticed by the fact that the word was not even capitalized. The editorial asked for proofreading help.

We appreciate your vigilance in this matter and others. We assume that you are equally concerned with protesting anti-gay prejudice and remarks used in the general media. The task of countering "prejudice wherever it occurs" is a very large one. We wish you much energy in carrying out that responsibility for we shall all benefit from such a huge task well done.

Since we did not receive a review copy of the book nor has it been donated to our library, we have not read it and do not know its merits. Mr. McNamara's review came to us from San Francisco.

In Mr. Freedman's behalf it should be noted the Ms. Gittings includes his book in her approved bibliography. He has also been published in **The Advocate** newspaper.

YOU AND LAÏBDAS

by alyn



FEEDBACK

Editor,
Sir:

Eldon Murray and I have already talked about his article "A Portfolio of Gay Art" in the May issue. I cannot criticize him for not having written the article that I would have written, but I must append some comments nevertheless.

First, art is neither gay nor straight. Art is sexless. In reflecting the artist's impressions it may reveal his proclivities, but is inherently independent of him and creates its own implications. My point is that just because an artist is gay, the products of his artistry are not necessarily so; and just because I am gay my impression of, for instance, Wm. Blake's nude figures does not make them, or him, gay.

This is not to say that there is no such thing as gayness in art. There is, and Eldon is correct in demonstrating that it has been very much neglected.

For examples, Aubrey Beardsly might have been a "closet," but nobody can prove anything about him. Besides, I'm sure Eldon will agree that in such a case there's only **one** way to be reasonably certain, and even then you can't be **sure**.

The inclusion of Wm. Blake was a real puzzle at first, but it seems that Eldon's sources have taken great liberty with detail. Although some of Blake's drawings may seem suggestive, everything in Blake's character

indicates that he might have been anything **but** homosexual. It is true that sometimes the whole world seems gay, but in scholarship it is wise to be wary when documenting the proclivities of the unorthodox.

I might have put in also some details from Hieronymus Bosch's **Garden of Earthly Delights**, the famed portrait of Christopher Marlowe in curls and earring, some depictions of the eighteenth century Hell-Fire clubs, John Singer Sargeant's **Dr. Pozzi at Home** (If you've never seen this one, you'll know what Pozzi was first time you do), Picasso's portrait of Gertrude Stein, a gay Dali, maybe even a recent record cover.

The most important pictures, though, are those of gay people, by gay people. To paint such works takes someone who understands, or lives, what he paints. To study such works takes someone who will dig for details, compare them, and criticize them. Eldon has made a start.

Yours,
John Tom

To the Editor and Mr. Murray:

I must take exception to some things concerning the May cover story *Heritage: A Portfolio of Gay Art*. The article never really defines what "gay art" is. Without that guiding definition, the article has little meaning.

There seems to be three main ideas used to put this article together, judging from the con-

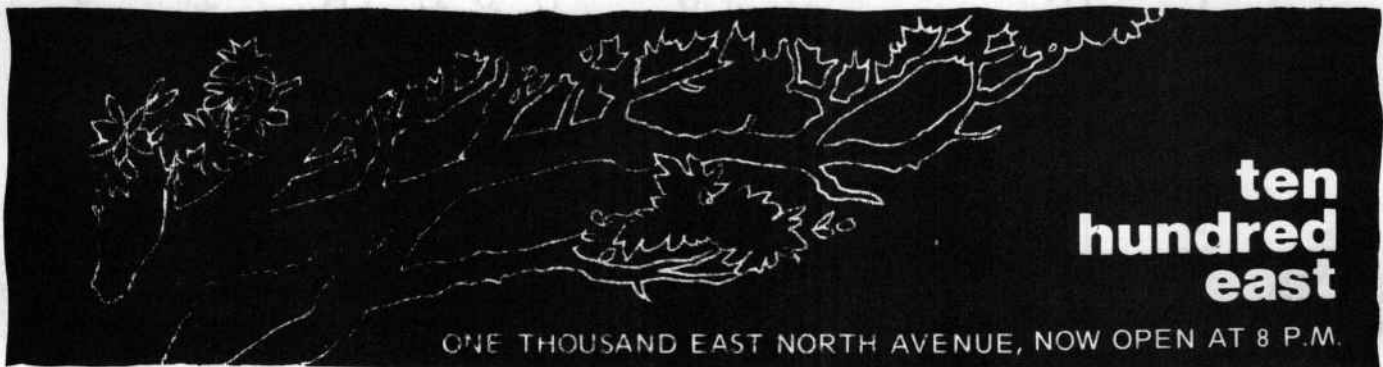
tent and illustrations. They are either specious or not logically applied.

It is true that beauty is in the eye of the beholder and so a gay man may dig a work of art where male nudity occurs. The gayness is in the beholder, however, not in the art object beheld. Since nongays can also see beauty in male nudity, I find it difficult to equate male nudity with "gay art."

If "gay art" is a work which shows a person who is doing something that would identify them as a gay person, none of the illustrations would qualify. If it merely shows someone known to be gay, our knowledge of that gayness must come from the artwork itself for it to be "gay art", as I see it. We know from the text that Ms. Brooks was a lesbian and the Bible tells of David loving Jonathon, but there is nothing conclusively gay in the works of art themselves.

If "gay art" is artwork produced by persons known to be gay, most of the artists included would qualify. But it is not who makes a work of art nor how it is made that determine its quality. This is the old genetic flaw in aesthetics.

On the cover it is falsely contended that homosexuals could not openly portray their love in art. They have been doing so in every culture throughout history, but the works are not well known. These works of art were often destroyed by others during



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oppressive purges. This suppression of gay art continues today in museums which hold those relatively few surviving works, but will not display them openly. Thus gay people are not aware of their heritage.

This should be one of our goals as a movement: to liberate our artistic heritage from the storage rooms of museums all over the world and have it put on display. Let the people know that homosexuality happens all over the world, in all eras and cultures.

I have seen a beautiful Grecian blackware urn in the Fogg Museum at Harvard which shows a delightfully uninhibited all-male orgy. The Art Institute of Chicago has in storage a good group of what are known as the "pornographic pots" from the Mayan and Inca cultures. The book **The Other Face of Love** shows Egyptian tomb paintings. On one of the Greek islands are the ruins of a phallic worship cult. There are fresco paintings in Pompeii and Herculaneum that let us know (if there were any doubt) that the Romans knew how to do everything sexual. Some of the carved temples of the Orient are veritable textbooks of all kinds of lovemaking.

Let us seek out all of our hidden heritage and help liberate ourselves in the process.

Alyn Hess

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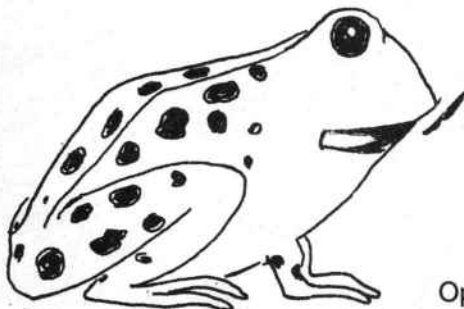
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REVIEW

by Bruce Michael

Male Survival, Masculinity without Myth by Harvey E. Kaye, M.D. is a primer in men's liberation. According to Dr. Kaye, the American male is a beleaguered species suffering under the weight of a mystique that poses a host of unreasonable demands. Specifically, this mystique requires that every man be an abundant provider to his family, a youthful lover to his wife and mistress, stoic hero to his friends. These fantasies, indulged in by women, children, colleagues, friends and most importantly the male American himself, only doom him to a lifelong sense of inferiority, insecurity and failure.

Humanely, Kaye suggests that these adolescents dreams be allowed to give way to reality,

common sense, even wisdom. To wit, he proposes that aggressiveness be replaced by gentility, competitiveness by a spirit of cooperation, stoic aloofness by emotional expressiveness, the stiff upper lip by tears or humor.

On a practical level, he calls for such amenities as staggered work hours, paternity leaves, consciousness-raising groups and courses in the history of the role of the male in our society. As the cornerstone of his new masculinity, Dr. Kaye would allow the phallus to be merely, simply sensual, neither vastly overrated nor scornfully ridiculed. On the whole his proposals are reasonable, if unexciting; he endorses current liberal sentiments without going into a profound analysis of the cultural upheaval now upon us.

However, his chapter entitled "Homosexual Alternative" is at

best ambivalent, at worst prejudiced. While accepting contemporary demands for homosexual civil rights, Dr. Kaye views homosexuality as basically undesirable, though he never clearly states his negative bias in so many words.

He outlines a brief history of the gay liberation movement, then delineates some theories as to the origins of male homosexuality and concludes that as of this moment no one knows the full tale. All this is well and good, but.

He seems to lend considerable credence to Bieber's theory of family constellation and predictably suggests that psychotherapy offers a real possibility of reorientation for those homosexuals who are unhappy.

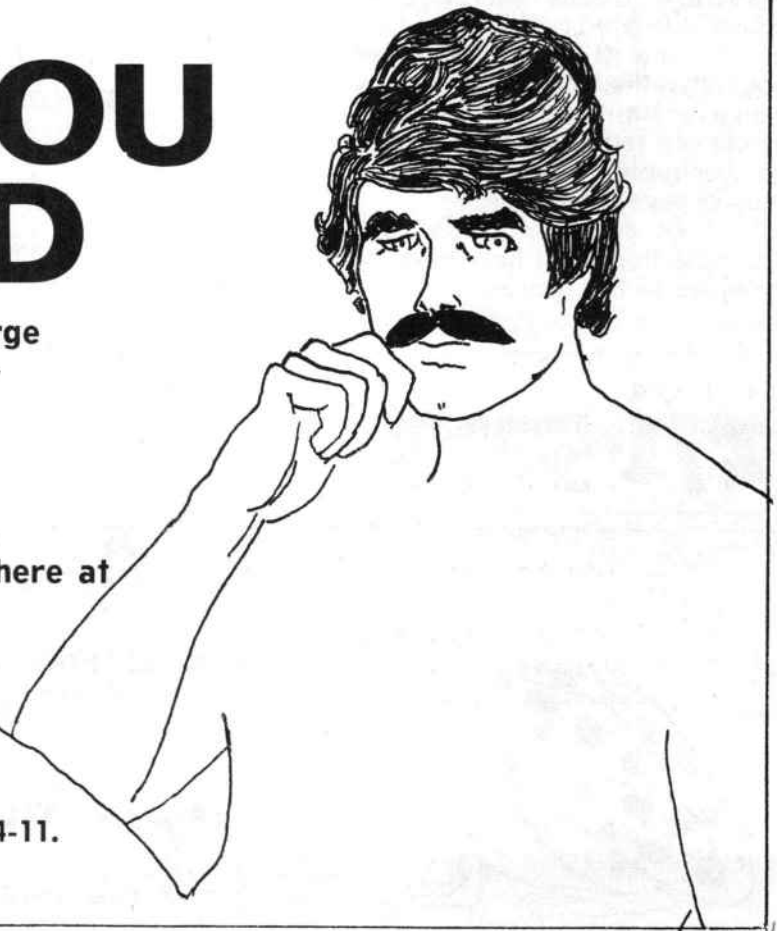
He does this politely, but underneath the civilized tone is a definite anti-homosexual current. He fears, for example, that gay

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liberationists are going too far, being too militant and possibly confusing less secure men already threatened by the male mystique he finds so pervasive and destructive. It does not seem to occur to him that a free, open gay subculture, a culture one could enter and leave with relative ease, might offer this insecure male just the opportunity he needs to explore his sexual identity. Nor does he seem aware that it is only in eradicating our society's rampant homophobia that men's liberation can be realized.

Still, there is something in this book, in its thesis, for the homosexual male. As Hoffmann has pointed out in his excellent work, **The Gay World**, masculinity is a most highly prized commodity in the gay subculture. This masculinity conforms to the male image of the larger society and has little to do

ACLU Studies Gay Rights

The American Civil Liberties Union held its Biennial meeting of the National Board, National Advisory Council, National Staff, and Delegates from all 48 affiliates June 11 thru 16 at the University of Wisconsin -

with true personhood or humanity. To the extent that gays can become aware of the oppression of this mystique and cast off its shackles they will be fuller, richer human beings. Gay liberation can and should play a major role in creating a new sense of what it means to be a human being first and a man second.

Milwaukee campus. Three main 'frontier areas' were the focus of the conference topic. Each related to issues of the gay liberation movement.

The discussion about victimless crimes pointed out that over half the time of the criminal justice system is spent in dealing with these crimes. It seems like a great waste of police, prosecutorial, judicial, and correctional resources to try to stop sexual acts between consenting parties, gambling, and drug abuse including alcoholism.

There was some controversy
(CONTINUED ON PAGE 19)

gay liberation newspaper
the body politic



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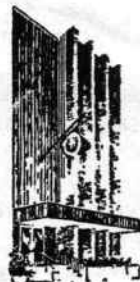
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(CONTINUED FROM PAGE 17)

while discussing the civil liberties of children, especially in relation to the rights and obligations of the parents and the state. When does a child have the right to control his or her own body with regard to sex, abortion, alcohol and drugs? Should puberty be the legal age of adulthood?

The third frontier area discussed was science and civil liberties. This area dealt not only with invasion of privacy thru new technology but also the misuse of the social sciences and statistical data to formulate social policy. Some exposure was given to mandatory psychological profile testing and to behavior modification programs both private and governmental. It was noticed that it is not always easy to separate scientific good from its harm.

Dr. Franklin Kameny, the gay civil libertarian from Washington, D.C. emphatically made everyone aware of how each topic tied into the gay liberation movement.

by Alyn Hess

DA (FROM PAGE 1)

the same standards to men involved in the same activity is a blatant manifestation of sexual discrimination that should no longer be tolerated in our society."

Evans noted that Milwaukee police employed undercover men "in the hope that they will be solicited by the prostitute....As far as I am aware, no women vice squad officers are employed to enforce the law against patronizing prostitutes." He further wrote that "men who create the market are rarely, if ever, arrested and the entire penalty is applied to the women who supply the service." Thus he again overlooks the homosexual angle.

Dana Brooks, attorney for McGhee, said Thrower's conviction would be appealed based on Evan's decision. D.A. McCann said his office would appeal the

McGhee dismissal by Evans "to get a definitive opinion on the question of charging males with prostitution."

Judge Evans really sides with McCann when he said, "The prostitution law in this state should be changed so that sexual discrimination is eradicated. On a broader basis, however, the entire criminal code should be

overhauled to exorcise (sic) from it all sexual inequities." But he has not said that all victimless crimes should be taken off the books. He still wants to retain the state's rights to invade the private sexual relations between consenting parties.

by Alyn Hess
based on Milwaukee
Journal reports.



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Tulane GSU

In the December 1972 GPU NEWS and last month's Here and There column, the difficulties of the Gay Student Union (GSU) in gaining official recognition as a student group at Tulane University were reported.

The Tulane Student Body has now voted to join the GSU as a plaintiff in suing the University for recognition. The ACLU of Louisiana will take the case into federal court hoping for a ruling to check the power of "private" schools to ignore civil liberties.

Robert Thompson, president of the Tulane Student Body through much of the controversy, put the issue this way: "Private institutions boast of their independence and academic freedom. Here we see the result. A public school couldn't discriminate against a gay group, while Tulane is bowing to sup-

posed community sentiment."

Prof. Frank T. Birtel, chairperson of the Senate Committee on Student Affairs, stated that "freedom of ideas for the individual in the university is a fundamental necessity. Ideas are the property of individuals; when they become the property of organizations, they become causes, subject to political and social restraints. And whereas every university should lead social thought, no university can support organizations so grossly unacceptable to society that it endangers its ability to defend the individual liberty of its scholars." Yet Birtel permits the GSU to meet on campus in a coffeehouse.

Marilyn Haft, director of ACLU's Sexual Privacy Project, advances another theory: "It could be argued that statutory prohibitions against discrimination on the basis of sex prohibit, also, discrimination

against homosexuals. Gay men are likelier to be detected as homosexuals than lesbians because of their draft status, their more overt socializing, their larger numbers and society's acceptance of affection between women. In effect, therefore gay men face discrimination because they are gay men and not gay women. It would be a great step forward if the courts were to interpret prohibitions against discrimination on the basis of sex to include discrimination on the basis of sexual preference."

from Civil Liberties

N.Y. Bill Loses

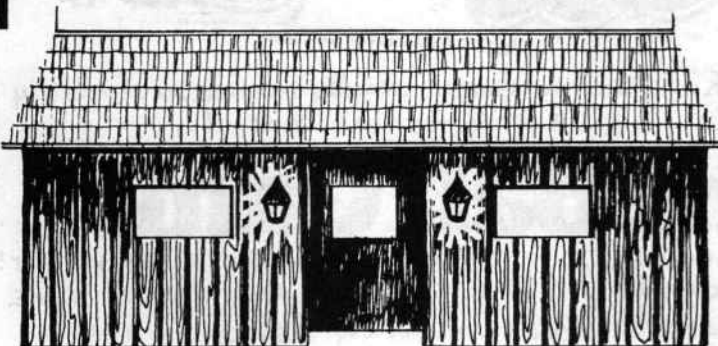
The bill which would have banned discrimination in housing, employment and public accommodations on the basis of "sexual orientation" was defeated May 23rd by the New York City Council in a 22 to 19

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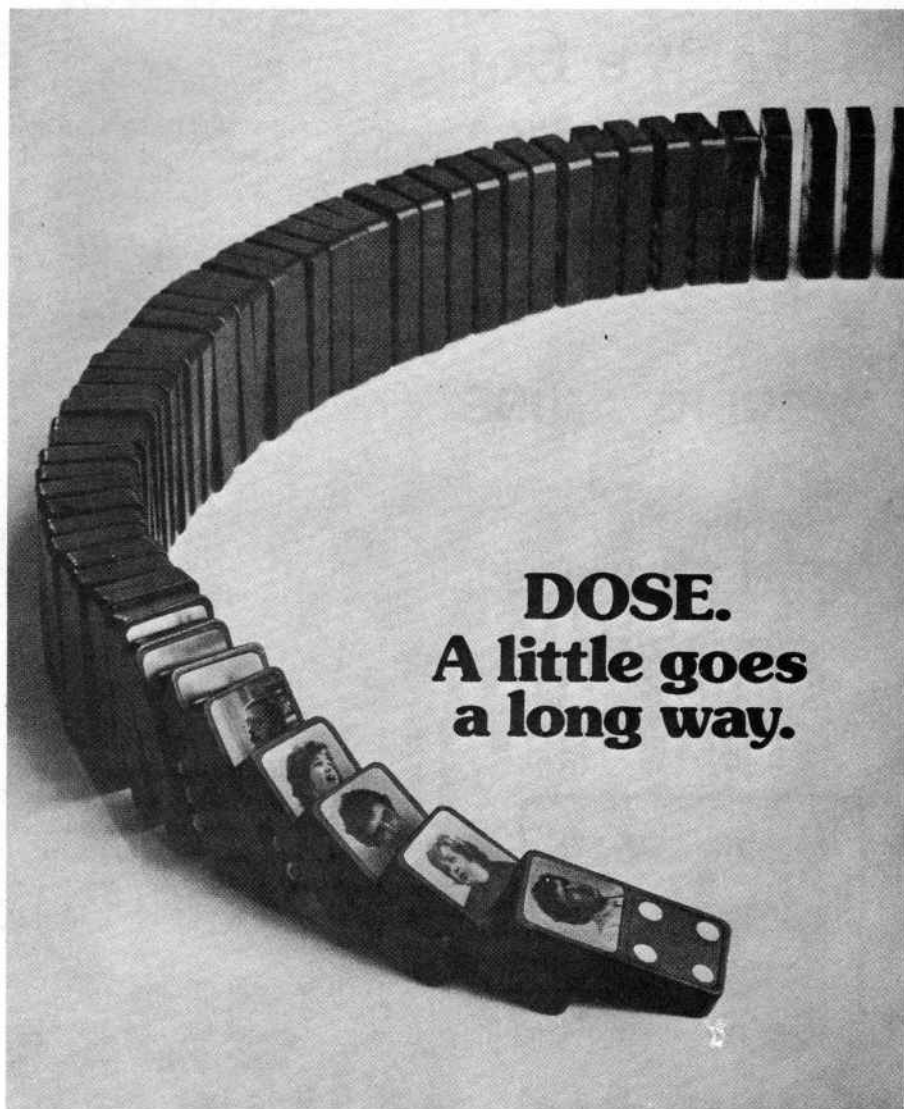


vote. But the Bill will be reintroduced said councilman Carter Burden, the bill's main sponsor.

Despite the opposition to passage from the Catholic Archdiocese of New York, Father Louis R. Gigante voted for the bill. This priest/councilman said, "This bill simply says give them a right to live, and so with all my Christian conscience, my priesthood and as a human being, I emphatically vote yes."

The nation-wide publicity given to the controversy generated in New York over this gay rights bill has made the entire nation aware that gay people will fight for their full civil rights. We hope its defeat will not be used to kill bills in other cities.

from Milwaukee Journal



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sterility—in both men and women... so you'll never be able to have children. Or it can cause children to become blind. Also a form of painful and crippling arthritis. Heart disease. And serious pelvic disorders. All from just a dose.

How do you know if you've got V.D.? You may not know. Men usually experience painful urination and an unusual discharge. But some men show no symptoms at all. Women seldom ever have any symptoms... until too late.

The only way to be sure you haven't picked up a dose is to get a check-up. See any physician or visit one of the two free V.D. clinics in the area. Don't let that dose go a long way toward destroying you.

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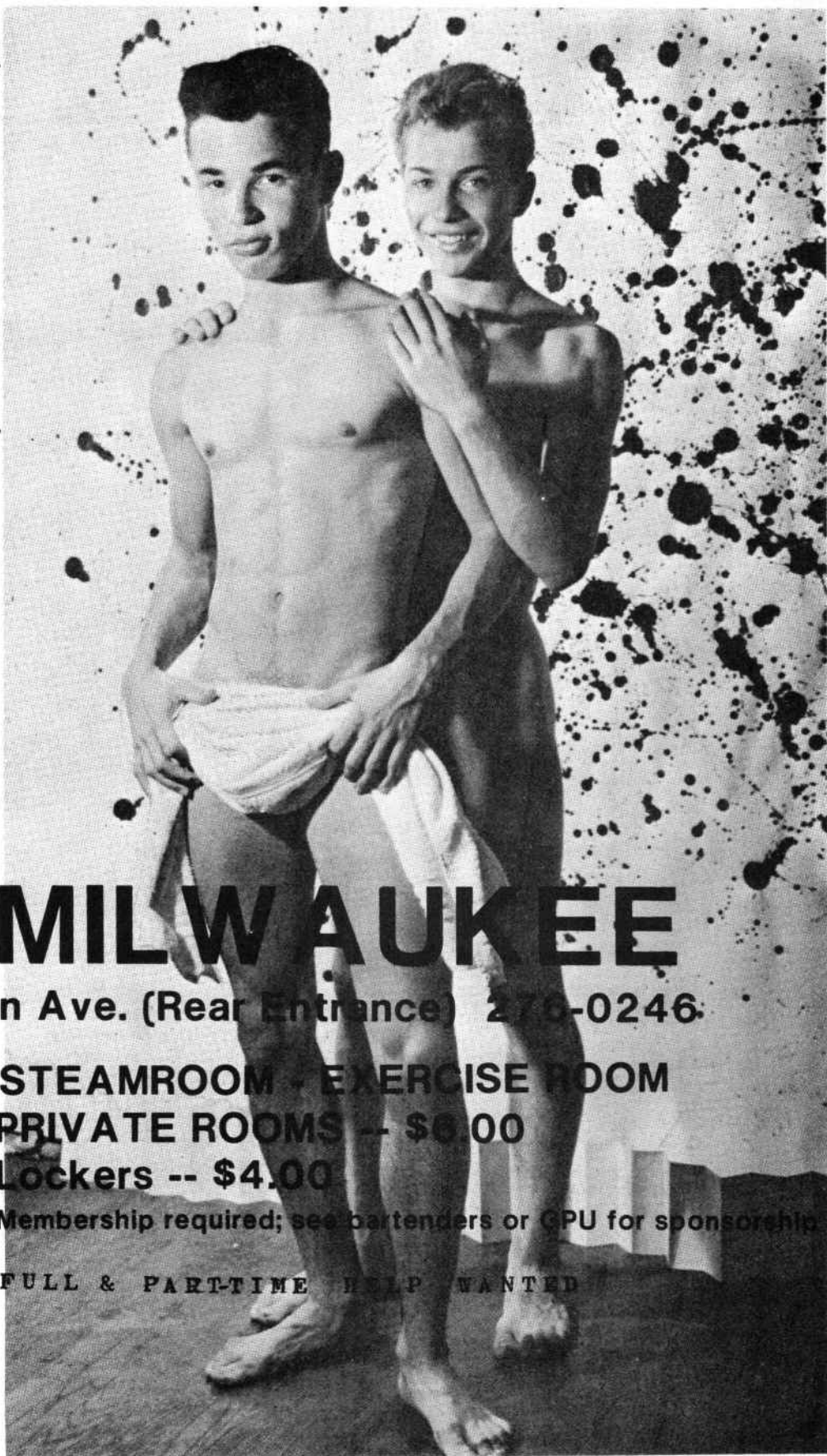
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An auction of donated items
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raising money. So while you're
doing that spring house cleaning,
DON'T THROW IT AWAY! It
may not have much value to you,
but it may be able to raise some
money to help keep GPU able to
accomplish things. **SO GIVE IT
TO GPU!**

Call the phone line and they
will give you directions where to
take donated items or will make
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could pick them up.

A date for the auction has not
been set yet until there are enough
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**DON'T THROW IT AWAY,
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GPU PHONE

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DIRECTORY

MILWAUKEE

Amazon A feminist journal published monthly 25 cents each, \$3 year c/o Women's Coalition, 2211 E. Kenwood Blvd., Milwaukee, Wis. 53211

Council on Religion and the Homosexual, Inc.

Meets the 1st or 2nd Tuesday of each month at 3212 W. Walnut at 9 P.M. Call Rev. Charles Schinlaub 334-3910 or write c/o GPU P. O. Box.

Gay Alcoholics Anonymous

Meetings Sundays at 5 P.M. and Wednesdays at 7 P.M. in the social hall of the Newman Center 2528 E. Lynnwood. Call 271-5273 and ask for group 94.

Gay Peoples Unions, Inc.

Meetings every Monday at 7:30 P.M. 911 E. Ogden. Business meetings the first Monday of each month. Call 271-5273 or write P.O. Box 90530, Mil. Wis. 53202.

Grapevine

A lesbian/feminist action core. Meets Thursdays at 8 P.M. at Women's Center, 2211 E. Kenwood Blvd. Dances each 1st Saturday of the month at Center. Call Women's Crisis line 964-7535 for more specific info.

Ozaukee Humanities Forum

Meetings every Wednesday evening in southern part of the county. Write for info and specifics to Box 179, Thiensville, Wis. 53092. Watch for posters.

Silver Star Motorcycle Club

Business meetings every 2nd Sunday of the month. Affiliated with W.B.C. Write for specifics to P. O. Box 90878, Milwaukee, Wis. 53202.

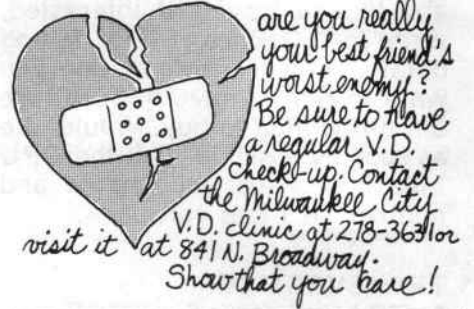
Teenage Gays

Meetings every Monday at 8:00 P.M. 911 E. Ogden Upstairs. Call Frank Stack for info at 327-5027, or contact GPU.

UWM Gay Students Association

Has received its charter as a student group. Write GSA Box 108

at the Union of University of Wisconsin-Milwaukee. Watch for posters on campus or call GPU Hotline.



WISCONSIN

Fox Valley Gay Alliance

Meet alternate Tuesday evenings in members' homes. Write for specific info and directions to P. O. Box 332 Menasha, Wis. 54952.

Gay Liberation Front

Meetings Wednesday evenings in the gay center 525 W. State St. Madison, Wis., 53702. Call for further info and other center events at 608 / 257-7575.

Stevens Point Gays

Call for specifics to PACISCI area code 715 341-5209.

UW - Stout Gay Students

c/o Peter J. Langlais 137 Wigen Hall Menomonee, Wisconsin 54751

CHICAGO

Beckman House Chicago

Community center 3519 N. Halstead St. Open weekends 1 P.M. to midnight. Open Wednesday to Friday 7 to 11 P.M. Call Gay switchboard 929-HELP.

Chicago Gay News & Events

Dial Operator and ask for the Chicago Enterprise number 5486. Tollfree phone service provided by the Free Spirit Fellowship, 343 S. Dearborn St.

Metropolitan Community Church Good Shepherd Parish

Sunday worship 7 P.M. at 615 W. Wellington. Call new phone 312/549-3114 or write P.O. Box 9134, Chicago, Illinois 60690.

send to: Gay Peoples Union,
P.O. Box 90530
Milwaukee, Wisconsin 53202

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