

GPU NEWS

October 1976

Vol. 6, No. 1

60¢

SPECIAL ANNIVERSARY ISSUE

gpu news
GAY PEOPLE'S UNION MILWAUKEE, WISCONSIN OCTOBER 1976

Party Honors Businessmen

On Sunday, August 22, 1976, the GPU Party held its annual convention at the Milwaukee Sheraton Hotel. The convention was held in the ballroom of the hotel and was attended by approximately 100 members and guests. The convention was a success and was held in a beautiful setting. The convention was held in the ballroom of the hotel and was attended by approximately 100 members and guests. The convention was a success and was held in a beautiful setting.

G.P.U. PUBLISHES NEW NEWSPAPER

The GPU Party has published a new newspaper, "GPU News," which is a monthly publication. The newspaper is published in Milwaukee, Wisconsin, and is available to all members of the GPU Party. The newspaper is a success and is held in a beautiful setting.

Local Pastor at MCC Conference

The Rev. Dr. James H. Bevel, pastor of the First Baptist Church in Milwaukee, Wisconsin, was the featured speaker at the Milwaukee Conference on the Status of the Gay Community. The conference was held in Milwaukee, Wisconsin, and was attended by approximately 100 members and guests. The conference was a success and was held in a beautiful setting.

Local Perspective

The GPU Party has published a new newspaper, "GPU News," which is a monthly publication. The newspaper is published in Milwaukee, Wisconsin, and is available to all members of the GPU Party. The newspaper is a success and is held in a beautiful setting.

gpu news
GAY PEOPLE'S UNION MILWAUKEE, WISCONSIN DECEMBER 1976

G.P.U. IS NOW INC!

The GPU Party has been incorporated as a non-profit organization. The incorporation was completed in December 1976. The GPU Party is now a legal entity and is able to own property and enter into contracts. The GPU Party is a success and is held in a beautiful setting.

TASK FORCE NIXES SEX LAW

The Task Force on the Status of the Gay Community has recommended that the Wisconsin Legislature repeal the law which prohibits the employment of homosexuals in the public sector. The Task Force is a success and is held in a beautiful setting.

HULLABALOO AT TULANE U.

A large group of students at Tulane University in New Orleans, Louisiana, held a demonstration in support of the GPU Party. The demonstration was held in the ballroom of the hotel and was attended by approximately 100 members and guests. The demonstration was a success and was held in a beautiful setting.

FIRE GAY FIGHTS STATE

The GPU Party has published a new newspaper, "GPU News," which is a monthly publication. The newspaper is published in Milwaukee, Wisconsin, and is available to all members of the GPU Party. The newspaper is a success and is held in a beautiful setting.

gpu news 30¢
GAY PEOPLE'S UNION MILWAUKEE, WISCONSIN NOV. DEC. 1976

WCLU LETS DOWN GAYS

The Wisconsin Council on Law, Literature and the Arts (WCLU) has published a report which is critical of the GPU Party. The report is a success and is held in a beautiful setting.

GPU PLANS BALL

The GPU Party is planning a ball for the year 1977. The ball is a success and is held in a beautiful setting.

JACK BAKER AT OSHKOSH

Gov. Jack Baker visited Oshkosh, Wisconsin, and held a press conference. The press conference was held in the ballroom of the hotel and was attended by approximately 100 members and guests. The press conference was a success and was held in a beautiful setting.

ARSON STORY FALSE

The GPU Party has published a new newspaper, "GPU News," which is a monthly publication. The newspaper is published in Milwaukee, Wisconsin, and is available to all members of the GPU Party. The newspaper is a success and is held in a beautiful setting.



July 1974
GPU NEWS 50¢



January/February 1975
GPU NEWS 50¢



March 1976
GPU NEWS 50¢



PRISONS STOP GAY PUBLICATIONS

Cleveland, OH—The staff of **High Gear**, a monthly gay magazine published in Cleveland, has recently received a communique from M. R. Hogan, Warden of the U.S. Penitentiary in Atlanta, Georgia, that their publication will henceforth be "unacceptable for delivery" to inmates. Such publications, writes Warden Hogan, "...advocate homosexuality and are not in the best interest of discipline, good order, and security of this institution." **High Gear** has filed an appeal with the Regional Director of the U.S. Prison Bureau, and **GPU NEWS** has sent communications to six prison authorities nationwide in support of the appeal.

GPU NEWS is currently undertaking a similar appeal on behalf of one of its subscribers presently incarcerated in the U. S. Penitentiary at Leavenworth. A similarly worded letter was received by **GPU NEWS** from the Warden at this institution, and subsequent mailing of **GPU NEWS** have been returned. Just before going to press, **GPU NEWS** also received letters from two other pris-

KILLERS OF GAY LEADER CONVICTED

Tucson, AZ—Three juveniles were found guilty of involuntary manslaughter and conspiracy to commit assault in the June 6 beating death of Richard Heakin, 21, president of **Gay Action Group**, outside a gay bar in Tucson.

The fourth juvenile charged in the killing will have a separate hearing later.

The verdicts were handed down by Judge Ben C. Birdsall against Charles J. Shemwell, 17, Russell Van cleve, 16 and Herman Overpeck, 15.

The maximum penalty in Arizona for delinquents is confinement in a facility for juvenile delinquents until age 21.

The trio will remain in custody of their parents until sentencing.

oners at still other federal prisons indicating that their subscription copies had been refused by prison officials.

The odd fact is that in May of 1976 the Director of the U.S. Bureau of Prisons issued a new policy statement. This policy statement (No. 7300.42C, dated 4 May 1976, and signed by Norman A. Carlson) explicitly states that publication may not be excluded for political, social, or sexual views. Apparently, in the face of this new policy statement, many wardens at local institutions have decided to institute a ban of gay publications by appeal to vague arguments concerning 'good order and discipline'. The number of such cases of censorship has in fact risen since the new more liberal policy statement was made in May, and some gay publications are suggesting the presence of a general conspiracy. The present increased censorship affects only federal institutions. **GPU NEWS** is sent to many prisoners in state prisons throughout the United States. On some occasions we have been asked to submit examination copies to state prison authorities for approval, but this approval has never been denied.

The National Office of the American Civil Liberties Union has established a National Prison Project, whose staff of attorneys is presently collecting material for possible litigation. **GPU NEWS** has been cooperating with the ACLU for the past six months, and other gay publications are now also providing relevant documents and correspondence to the National Prison Project on a regular basis.

Readers and supporters, whether gay or nongay, can assist the gay press in its efforts on behalf of fair play and civil liberties within federal prisons. Though the matter is likely to be taken up at the judicial level, a letter of concern to your congressman or senator in Washington would be beneficial. Concerned readers are also asked to send letters

of protest to: Gary McCune, Regional Director, Southeast Region of U.S. Prison Bureau, 3500 Greenbriar Parkway, Atlanta, GA 30331. Copies of your letter may be sent to the following other regional directors: James D. Henderson (North Central Region, KCI Bank Building, 8800 Northwest 112 St., Kansas City, MO 64153), Gerald A. Farkas (Northeast Region, Scott Plaza 2, Industrial Highway, Philadelphia, PA 19113), Charles J. Hughes (South Central Region, 3883 Turtle Creek Blvd., Dallas, TX 75219), and Elwood O. Toft (Western Region, 330 Primrose Rd., 5th Floor, Burlingame, CA 94010).

Homophobic censorship can only be implemented by prison authorities at considerable cost of time and money. The citizen need not be gay to be concerned how her/his tax dollars are being squandered by local prison authorities. Please write, and support the efforts of the gay press nationwide. Future issues of **GPU NEWS** will contain further news of the ongoing saga.

POLICE HARASS BAR PATRONS

Milwaukee, WI—Patrons and bar owners alike report police are issuing parking and jaywalking tickets around gay bars on the near South Side with added zeal.

When visiting your favorite bar make sure you are legally parked, and **do not jaywalk!** A jaywalking ticket can cost you up to \$22.00.

Whether or not this is a new form of harassment on the part of the Milwaukee Police Department is sheer conjecture. A spokesperson in the Traffic Bureau said, "This simply is not true. The jaywalking ordinance has been on the books for years and we have always enforced it. There certainly has not been any concentration around gay bars."

The facts do not support this statement, so beware.

RESERVE RECOMMENDS DISCHARGE

Milwaukee, WI—An Army Reserve Board panel has recommended that Miriam Ben-Shalom be given an honorable discharge.

The board of three officers included a woman. Making their decision after hearing testimony from nine witnesses, the board recommended the discharge solely because she is a lesbian. A member of the board read Army regulations, prohibiting anyone from serving in the Army who has homosexual tendencies.

In all the testimony by witnesses, there appeared no suggestion that Ms. Ben-Shalom's lesbianism interfered with her performance as a drill instructor.

"I find it rather incredible that everything else I've done in life is ignored other than the fact that I am a homosexual," she said. "The Army is apparently not concerned that I'm a mother of an 8 year old daughter, a poet, an honor graduate of UWM and an excellent drill instructor."

After graduating on Dec. 1 as the only female drill sergeant in the 84th Division of the Army Reserves, she was notified Dec 11 that discharge proceedings were being initiated because of her homosexuality. She

GAY BAR BURNS

Cedar Rapids, IA—The Side Track Lounge, 169 4th St. SE Cedar Rapids, Iowa, was struck by fire on Sunday, September 19, destroying one-third of the bar.

Cause of the \$20,000 blaze appears to have been from a smoldering cigarette thrown into a dust bin with other rubbish. The fire was discovered after the bar had closed.

Plans were already underway for extensive remodeling at the Side Track enabling them to open Oct. 15.

A grand opening will be held in conjunction with a variety show sponsored by Pride of Lambda on Oct. 29-30. The show, *You & Me Against the World*, has been planned for sometime.

attributes the Army's change of attitude to the publicity she received after she graduated.

Miriam, a past president of Gay People's Union and presently on their Board of Directors, has openly acknowledged that she is gay.

She says she entered the Army as a homosexual to prove that gay people can serve with heterosexuals and handle the job and their relationships and to prove that women can assume equal responsibilities and duties as men.

The recommendation of the board now goes to Fifth Army Headquarters for a decision.

Miriam will take the matter to civil court if the finding of the board are approved.

"This is a civil rights case," she said. "The Army is taking away my right to work and forbidding me to live my lifestyle."

INDIANA OFFICIAL ARRESTED

Muncie, IN—John Shepherd, President of the County Council of Delaware County, Indiana, has been charged with assault and battery with intent to gratify sexual desires. Shepherd has entered a plea of not guilty and his trial is set for November 22, 1976.

He was arrested at the Lions-Delaware County Fairgrounds. The Sheriff's Department was keeping the Fairground's restrooms under surveillance due to complaints of someone "bothering" and "trying to pick up" young boys. Sergeant Jerry Golden, who was observing the restrooms, alleges he saw Shepherd enter and leave the facilities eight times within ninety minutes.

In his arresting report Golden states he continued to keep an eye on Shepherd and saw him leave the restroom with a 15-year-old boy. Sergeant Golden followed Shepherd and the youth to a nearby horse barn where he claims he discovered the two in a "homosexual act."

If convicted Shepherd could re-



ceive one to five years.

Indiana gay leaders are very suspect of this whole incident. Shepherd was instrumental in freezing all spending which denied any salary increases to county employees, which included the Sheriff's Department who had been hoping for substantial raises. The arresting officer was highly placed in the department whose sheriff had been on trial for bribery and payoffs, and is noted for other "dirty tricks."

It is felt that this case could be a serious threat to Indiana's sodomy-repeal effort. Gays have again been thrown into the limelight as molesting children in bathrooms, and this may convince the Indiana Legislature that they should re-examine the sodomy issue.

The criminal code has been revised and becomes effective January 1, 1977. However, the legislature could extend the "consensual" deadline indefinitely or remove it completely.

CANDIDATES POLLED ON GAY RIGHTS

Realizing the only way they are going to achieve freedom through the legislative process is by seeing that candidates sympathetic to their cause are elected, gays have for the first time taken wide measures in the political arena.

In order to apprise gays and non-gays where candidates stand on human rights, Gay People's Union surveyed every candidate for state and national office prior to the September 14 primary.

Only 8% of those seeking office answered the survey. Candidates for national office were almost totally unresponsive with only two people answering, and only one of those surviving the primary.

Despite this lack of concern on the part of most office seekers, gays flexed their muscles in several assembly districts resulting in victories for the supported candidate.

While there is no possible way of determining the number of homosexuals in Wisconsin, if you use the 10%



GPU NEWS is a monthly publication of Liberation Publications, Inc., of Milwaukee, % The Farwell Center, 1568 N. Farwell, Milwaukee, WI 53202 (P.O. Box 92203, Milwaukee, WI 53202).

Second Class Postage Paid at Milwaukee, Wisconsin.

Subscription rate: \$5.00 per year—\$9.50 for 2 years (\$8.50 in Canada, \$9.50 elsewhere).

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theory, politicians can ill afford to continue to ignore 400,000 voters. Gays are taking a hard look at candidates at every level. For example, the gay leadership feels if one candidate for congress had been in the least bit responsive to the gay issue, a long time congressman would have been defeated causing one of the biggest upsets in the country. Results of the assembly races in that district tend to support this contention.

So readers will be aware of those candidates willing to support gay rights, the names of those who answered GPU's survey are provided below. In addition to where they stood on repealing laws interfering with voluntary sex acts between consenting adults in private, candidates were asked as to whether or not they would support the enactment of civil rights legislation which would prohibit discrimination because of sexual preference in employment, housing, public accommodations, public service, and credit. They were also asked their view on child custody, adoption, visitation rights, and foster parenthood. Positions concerning state-regulated enterprises that now discriminate because of sexual preference were also sought. Those candidates answering favorably in three or more areas are:

US House of Representatives
Robert L. Hicks (R-5th)

State Senate Nominees
Roberta Peneski (D-20th)
Ernest C Keppler (R-20th inc)*
Douglas Farmer (R-32nd)

State Assembly Nominees
Alan J. Lasee (R-3rd inc)
Peter S. Neupert (R-6th)
John O. Norquist (D-8th inc)
Michael G. Kirby (D-13th inc)
Robert E. Behnke (D-14th inc)
Marcia P. Cogg (D-18th)
James P. Moody (D-25th)
Mark J. Wleklinski (R-25th)
Robert M. Seminara (R-26th)

Leo J. Wettstein (R-27th)
Peter Bear (D-37th)
Jerry Brown (R-38th)
Lyman F. Anderson (R-47th inc)
Gerald Ritsch (R-68th)
Marjorie M. Miller (D-77th inc)
David Clarenbach (D-78th inc)
Homer L. Hanson (R-82nd)
Robert F. Christopherson (D-87th)
Steve Gunderson (R-92nd inc)
Charles Whaley, Jr. (R-95th)
Bernard Lewison (R-97th inc)

Mr. Keppler did not answer the survey per se, but did write a letter saying he would vote the wishes of his constituency.

While the survey made it clear that no response would be considered as a negative response, two candidates sent letters saying they would oppose such legislation: Esther Rupp (AM-90th) and Darlene Wink (R-21st)

All homophile organizations in the state received the results of the survey and were urged to follow-up on the candidates in their area.

Although no effort was made to contact presidential candidates, it is clear that only two minor party candidates support gay rights with any consistency: Roger MacBride (Libertarian) and Eugene McCarthy (Independent).

210 candidates did not answer the survey. Since the questionnaire made it clear that no response would be tabulated as negative, we can only surmise that they are opposed to gay rights.

It will probably be a small but dedicated core of individuals who bring about the end of official discrimination against gay people, but, we urge everyone to let the candidate in their district, and at every level, know that you will not abide with inattention or opposition to this issue. Remember, it will be two years before we elect state and congressional officials. We have the power—let's use it—vote!

EDITORIAL

With this issue GPU NEWS enters its sixth year of monthly publication and service to the gay community. Our past five years have contained periods of growth and accomplishments, not a few problems and setbacks (some minor and recurrent, a few major and we hope not recurrent), and an often dizzying array of changes at all levels in our continuing efforts to better serve our gay community—locally, nationally, and even internationally. The changes which we have undergone—some visible in the publication itself and other only visible to those working on the paper—are reflective of at least three causal factors which, though they are continually operative, effect the paper at different times in different ways and degrees. The first, and perhaps most obvious, indicator of change is that GPU NEWS is not all that we want or hope that it should be: at this level change represents the attempt to correct faults, alleviate blind spots, and improve quality. Secondly, and perhaps also somewhat obviously, the gay community in which we move and breathe, is a constantly changing one. In many ways it is not a community at all (though one hopes that it is moving ever closer to a sense of multiple community), but a multitude of rich and ever-varying subgroups, each with its own contribution to make to the growing concept of the gay identity. It is growing in size as more and more closet doors swing open, and even the closets themselves have changed much in the past five years; and we hope that it is growing not only in numbers but in self-awareness and self-respect (for this is the message of GPU NEWS). As gay awareness changes and grows, so must publications within our community. Thirdly, and perhaps least obviously to the casual reader, GPU NEWS itself have grown—in size, in circulation, in national and local readership, and in advertising support. The growing pains are everywhere in our monthly

issues: local coverage vies with national events for a place within these pages, and every editorial decision to include is also a decision to exclude.

The past year has been one particularly rife with change (improvement, we hope.) In October (Volume 5 No. 1) we moved into a second class permit mailing: a service which has proved to be faster, more efficient, and more economical. A few months before that GPU NEWS had expanded from 32 to 40 pages per issue. With our June issue we were a publication incorporated within Wisconsin as a nonprofit corporation. We moved to a copyright format, and are now represented in the Library of Congress. During the past year we acquired our own typesetting equipment, and the highly valued services of one of Milwaukee's finest artists, whose work is everywhere present in this and preceding issues. Financially GPU NEWS continues to remain solvent. While printing, mailing, and general preparation costs have risen sharply in the past year, we have held the line on costs, and managed to absorb or offset all of these increases. Advertisers pay no more now than they did in past years, making GPU NEWS a solid value in the inflationary advertising world. Readers pay no more per page than they have paid in preceding years. All of this has been possible only through the continued support of faithful advertisers; and indeed, by word of mouth, our present advertisers have proven the most competent advertising representatives to other potential advertisers. The interest and support of our growing number of readers has also been contributory. To all of you our heartfelt thanks, and our promise to make every effort to serve you even better in the year to come.

With this issue GPU NEWS expands to 48 pages—a gain of 20% over our earlier forty-page format. We hope to use this added space for a variety of special features in the months to come, and the present issue already contains some surprises

and departures from earlier formats. Look for more and different things in the months ahead. The increase of 20% in our size has been offset by a 20% increase in our price (from 50 to 60 cents.) Readers should remember that there is no such thing as a free paper. If a paper is given away, then advertisers must pay all of its production costs; and this added charge must eventually be passed on to the consumer. The commitment of GPU NEWS has always been to fair prices for advertising space and equitable prices per copy. As always, the price of 60¢ provides only part of the cost of preparation, printing, and distribution; and advertising revenue provides the balance.

The annual subscription rate for GPU NEWS has also risen the same percentage as the increased size. The new subscription rate of \$6.00 per annum provides an increased saving over the single-copy price (\$7.20), and we continue to provide our subscription mailings in sealed manila envelopes. The discount for two-year subscriptions has also been increased (\$11.00 for two years represents a saving of \$3.40 over the single-copy cost). The foreign surcharge (Canada, Europe, South America) of \$1.00 per year represents a reduction of 25% from one year ago, and this is due to new postal regulations for sealed second class mail. Present subscribers whose subscriptions expire within the next two months (before 31 December) will also notice that they may renew at the old rate of \$5.00 during this period. If you are a subscriber now, and your subscription has not yet expired, you may also extend it an additional year at the old rate. Simply clip off the mailing label from the envelope in which you received GPU NEWS (make sure that the zipcode is correct), and mail it to us with a check for \$5.00—we'll extend your subscription twelve months beyond whatever its expiration date may be. This is our way of thanking you for your continued interest and support of GPU NEWS. Please note, however, that the offer expires in Dec.

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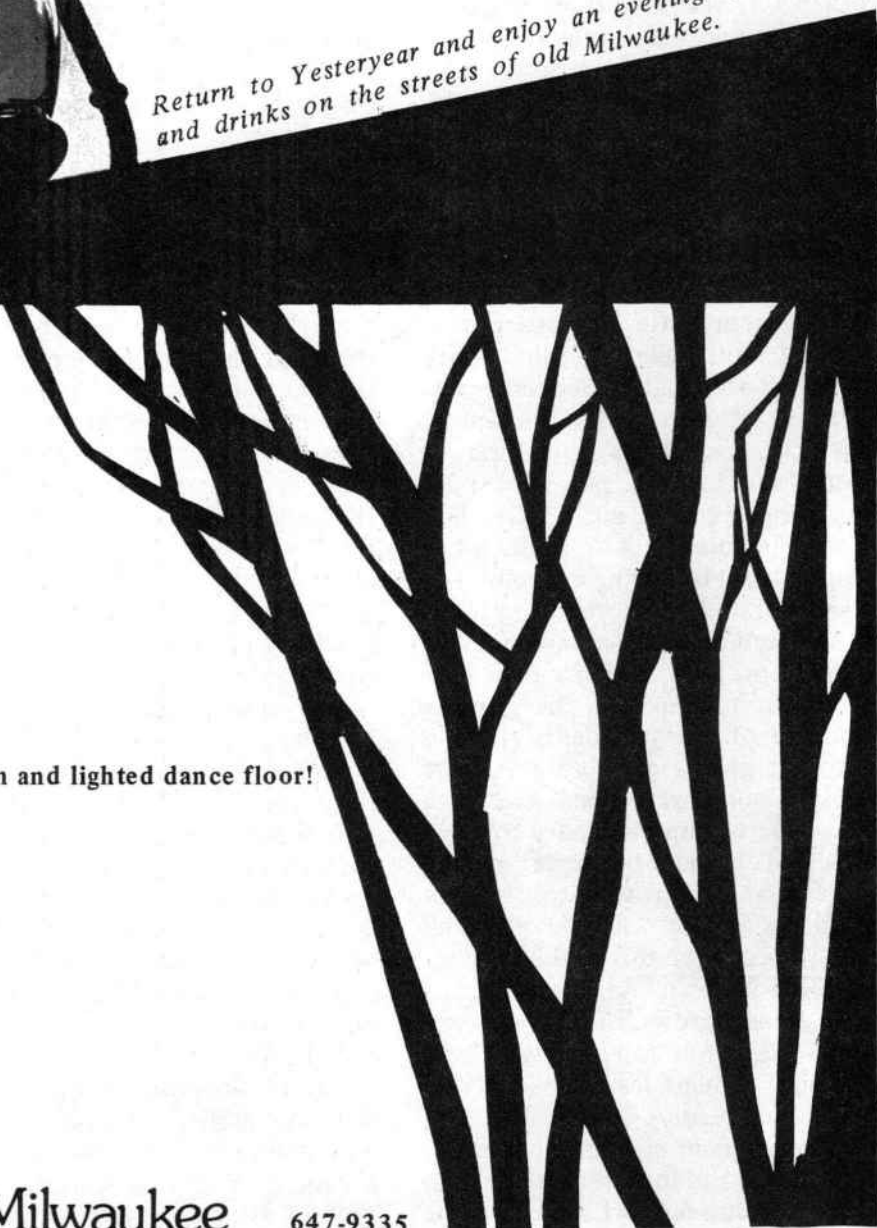
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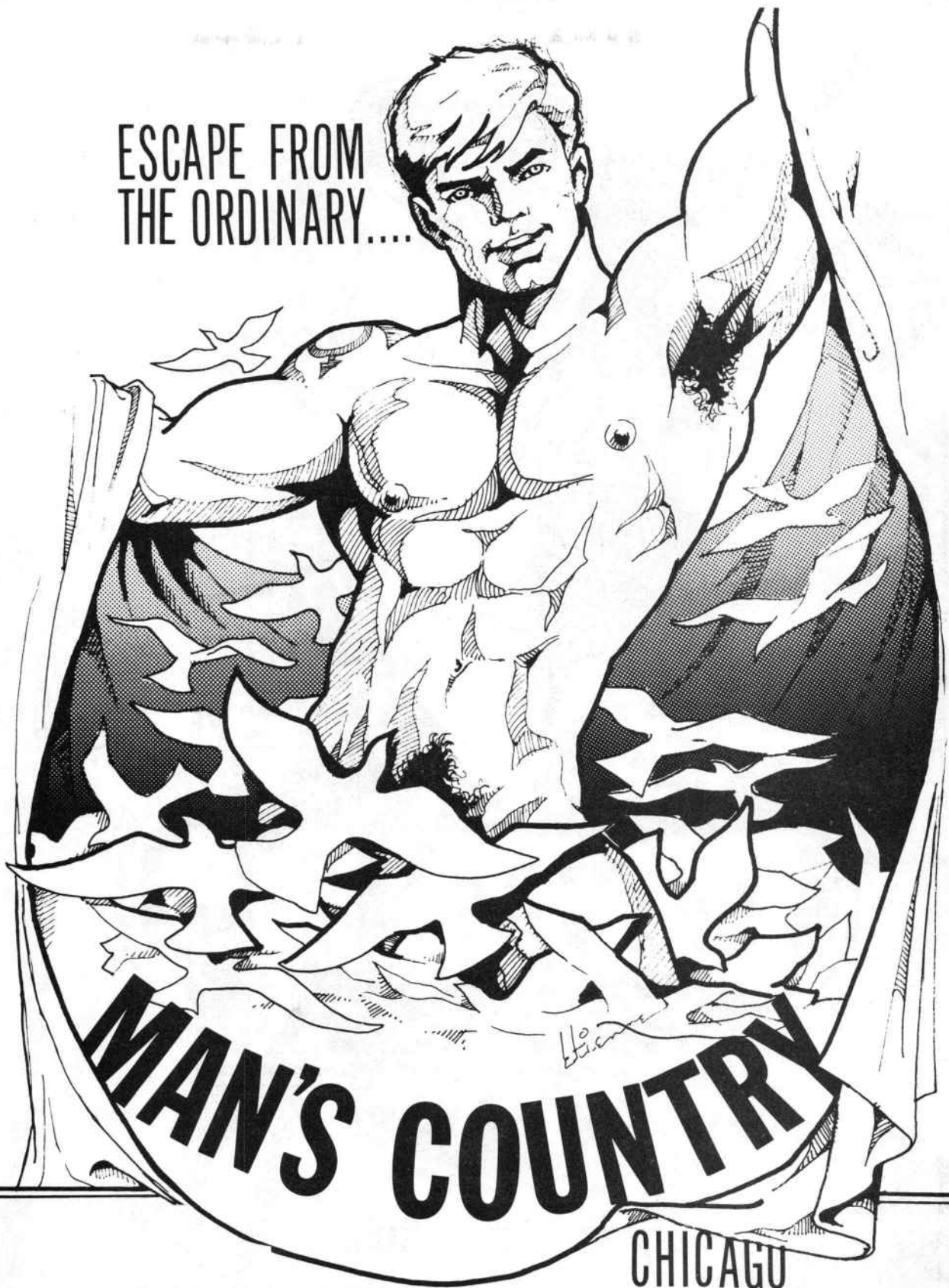
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FEEDBACK

Dear Editor,

I received a copy of the Sept issue and wanted to tell you I think the layout is first rate—the use of the San Francisco paper headlines I mean. Congratulations! It's just what the story needed to provide the emotional background.

Dan Curzon

Dear Editor,

Thought the article by Martin and Ferguson on their isle (like Lesbos) quite enchanting.

Richard Hall

Dear Editor,

I wish to express my greatest thanks to you for publishing a short article on our group. I suspect that we will get a much greater response than would otherwise been available to us.

It is a well known fact that within prison walls sexual assault takes place. All too often the people that have been beat, or otherwise forced into sexual acts have nowhere to turn for protection from these "gang rapes" other than to the Administration which will do little or nothing to prevent further attacks upon individuals. The people are told to "Sign in Segregation" for protection. They are put into cells 5 X 10 and kept in them 24 hours a day without exercise or programs.

We are attempting to get the Administration here to do something to provide these most unfortunate prisoners with educational programs, and proper exercise. As things now stand they are being denied these things just because they were assaulted and therefore caused the Administration to protect them.

We are also providing pen-pals for gays and counseling.

Douglas D. Thompson
Gay Pride Union
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What Happened
to Good Queen Bess
Her Last Night at the
Cosmopolitan Baths?

SUPERSTAR ? MURDER ?

A Prose Flick

by John Paul Hudson and Warren Wexler



Superstar Murder? by John Paul Hudson and Warren Wexler, Insider Press
Box 439, Ansonia Station, New York, N. Y., 10023, 347 pp., \$9.50

reviewed by
sam edwards

Superstar Murder? is subtitled **A Prose Flick**. The chapters, in addition to chapter titles, are numbered "reel one", "reel two", etc. and film script directions such as "zoom in for close ups. . ." are tossed in every so often. There is even an "ideal" casting list of famous film stars to make up the "perfect roster" (in case the book should be filmed). Readers are invited to send in their own list for inclusion in the second printing (in case there is one).

Many of the characters in this flick are thinly veiled, but recognizable real people. Bess Mittman (Bette Middler), kinky superstar singer who got her start at the Cosmopolitan (Continental) Baths, is found quite dead in her dressing room just after making a triumphant return appearance in the bath's jam packed show lounge.

After finding the body, our hero Spot (whom the authors think would be "perfectly" cast as an amalgam of Ryan O'Neal, Jack Wrangler, Richard Hatch, Cal Culver and Tom Netherton!) rushes to inform his employer, Brock Rugoff, the owner of the Cosmopolitan. When they return to the dressing room the body has disappeared. Now, since Spot was the only one to see the body, his life is obviously in danger for surely the killer doesn't want anyone to know that Good Queen Bess is dead. Thus, with the old "disappearing body trick", this male version of **The Perils of Pauline** begins.

The plot has more twists and turns than ruffles on a drag queen's wedding dress and the cast of characters is as long as the train on that dress. If the authors are really serious in wanting to see the novel turned into a film they should enlist the aid of Actor's Equity in finding a producer. Actor's Equity surely would like to see the film made because it would provide jobs for at least half the unemployed actors in New York.

However, in spite of an overly ornate plot and an almost confusingly large list of characters, **Superstar Murder?** works. It is suspenseful and

entertaining and that is, after all, what mystery readers are looking for.

The dialogue is particularly well constructed and one suspects that this is largely the work of co-author Warren Wexler, whose background is that of a playwright. He has had twenty-four short plays and television scripts produced and his first full length stage play, **The Martyrization of Hilda**, was produced recently in New York by Richard Barr and Edward Albee and starred Viveca Lindfors.

But the superstar of this writing team is John Paul Hudson. He is perhaps better known as John Francis Hunter, the pen-name he used for his best selling **The Gay Insider**, a non-fiction review of gay life. His follow-up work **The Gay Insider, U.S.A.** was published over his protest that it contained too many inaccuracies. He had toured the country gathering the material on gay life and gay establishments in the USA and by the time it was ready for print much of it was outdated. His publishers insisted on going ahead with the printing in spite of the inaccuracies, much to Hudson's embarrassment.

The Gay Insider was the outgrowth of his extensive work in the early gay liberation movement. He served as an officer in the **Gay Activists Alliance (GAA)** during its heyday of zaps and political action in New York. He is currently a director of the **Mattachine Society** and vice-president of the **National Coalition of Gay Activists**, in which capacity he helped create a "militant gay presence" at the '76 Democratic National Convention.

Hudson has managed to stand in the limelight in other areas also. An elegantly handsome man, he has worked as a model, actor, cabaret singer and teacher of high school Theater, Speech and English. The campy flyer for **Superstar Murder?** features his photo showing his buns captioned: "I've already lost my pants getting out this mailer. But I had to let you know..."

That comparison might not be too far from the truth financially for Hudson had to overcome many difficulties in getting **Superstar Murder?** into hardcover print. In the fall of 1975 he contracted with Grove Press to publish the suspense novel but they lagged in getting it from galleys to the printer and the contract expired. Finally, when his difficulties with Grove mounted, he decided to establish his own publishing house. Thus was born **Insider Press**.

Hudson says his interest in the commercial success of **Superstar Murder?** is more than just a proprietary interest. He says, "the plan is to found the first commercial, quality gay publishing house, and if the book doesn't make it big... our

ship goes down right in the harbor. That would be a pity, when there are so many manuscripts in people's trunks that straight, establishment houses won't touch..."

Mr. Hudson's intentions are good, for God knows a quality gay publishing house is badly needed. However, that in itself is not reason enough for purchase recommendation in this review. A publishing house, gay or straight, has to stand or fall on the merit of the works it publishes.

Fortunately **Superstar Murder?** can, indeed, be recommended on its own merits. Far from being just another murder mystery, it works well on several levels, some more subtle than others.

M AND M's²

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(ON THE CORNER OF WATER & ERIE)



HOURS

MON-FRI... 2-2

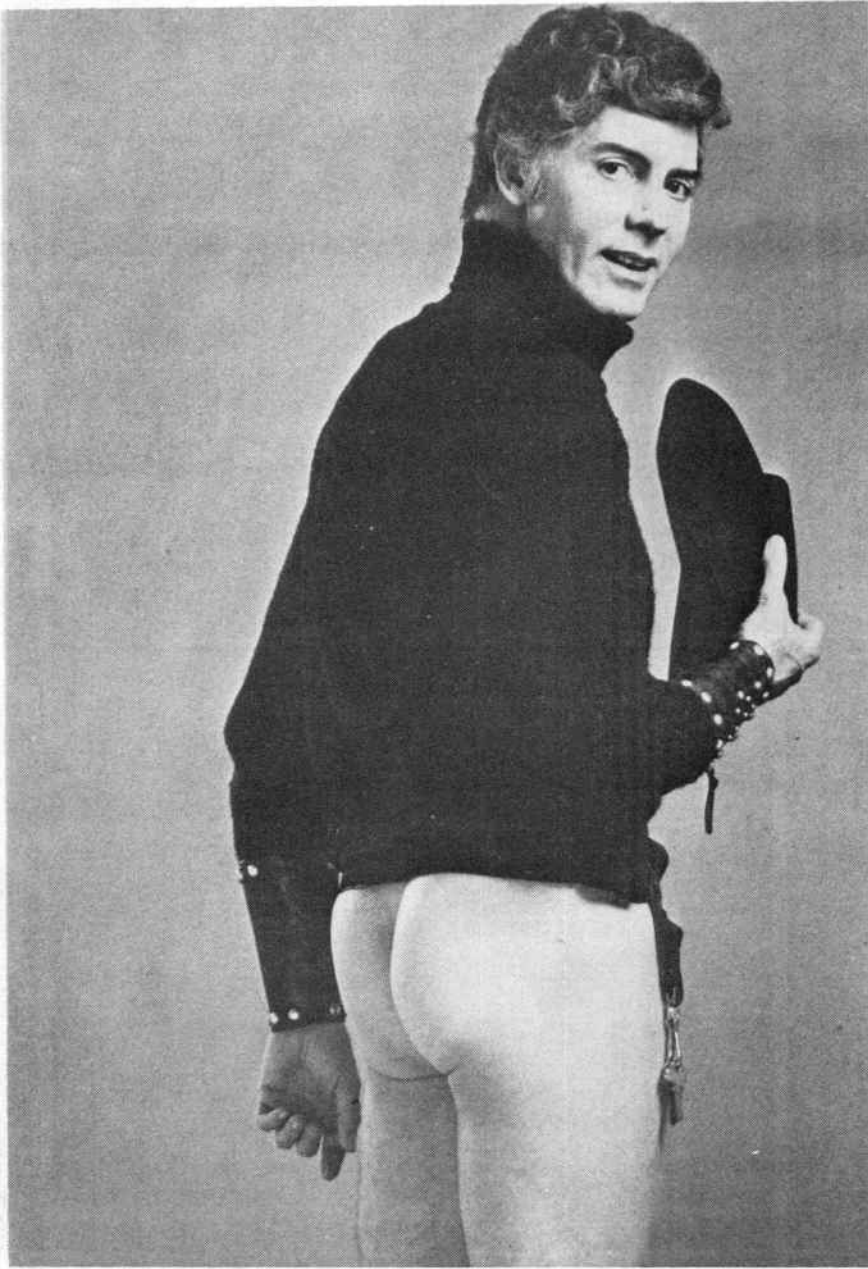
SAT... 1-3:30

SUNDAY... 1-2

COCKTAIL HOUR 5-7

HORS D'OEUVRES

+ DANCING +



JOHN PAUL HUDSON

Sexual communication (read sexual freedom) in all its forms is shown in a natural, easy way. For example, Brock is probably the only one who is unaware that his pre-teen son is busy making it with older men in his father's bath. Brock, although happily married, is much enamored of Spot who communicates sexually with men and on one occasion with a female dwarf. Two lesbians also have sex with Spot and musingly decide that although it was pleasant, they still prefer one another. The subliminal message in these scenes is that people can (and should?) relate to one another sexually, regardless of gender, if they feel like it.

The sex scenes are not dirty or pornographic. They seem to relate more to androgyny, another theme that is subliminally present throughout the book. The foolishness of male-female role playing, even in clothing, is dropped subtly into the text, once at a costume party and again at a gay/police ball game where the Pep Squad consists of butch, boy-next-door types who wave their lavender pompons clumsily. Says one character, "There's no biological reason why a butch number can't move like Ann-Margaret."

After reading *Superstar Murder?* both homosexualists (Hudson does not like the word homosexual as a noun) and non-gays (I don't like the implications of the word "straight") alike will have a better understanding of the real issue of the movement. Yet, *Superstar Murder?* never preaches, never gets on a soap box



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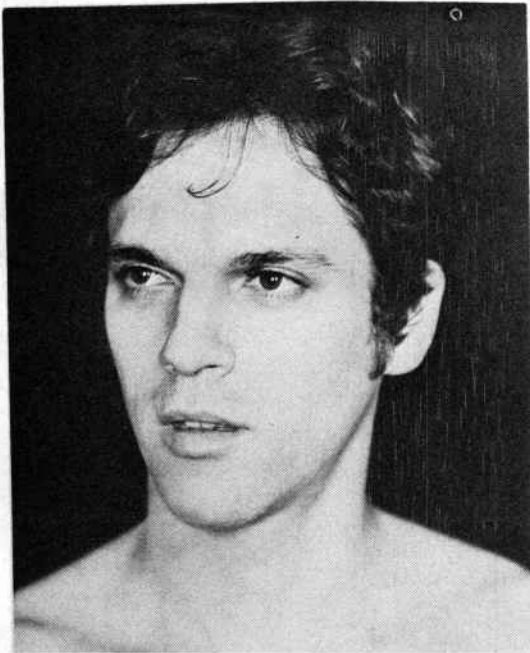
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WARREN WEXLER

to persuade. It simply shows liberated people living liberated lives. The final issue of the movement is not just gay liberation, but human liberation and Hudson and Wexler have a firm grip on this fact.

However, don't get the idea that this book is a panegyric to gay liberation. It is not. It's a damn fine mystery with a brilliant double twist ending that can be enjoyed on that level alone.

Superstar Murder? is the bubbly bottle of champagne used to launch the new publishing ship *Insider Press* on her maiden voyage. Buy the book, taste the champagne, and I'm sure you will join me in wishing *Insider Press* a *bon voyage*.

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A WINDOW TO MEN'S LIBERATION

BY JACK NICHOLS

Speech on Men's Liberation to Sociologists for Women in Society at the Annual Meeting of the American Sociological Association—New York Hilton, August 30, 1976. By Jack Nichols, author of Men's Liberation: A New Definition of Masculinity—published by Penguin Books, Inc.

In these few minutes I'd like to take you with me to a window. Come and look through this window. Even if you don't see what I see, I hope you'll go away with a clearer vision of what we who are men's liberationists are seeing.

And if you do see what I'm seeing, I hope you'll go away and make plans to contribute to men's liberation in your own way.

My first words are those I'd particularly hope you'll remember. Let me say them with a special emphasis:

I am persuaded that being masculine in the conventional way is pushed by society on its sons with greater urgency and with wider effects than religious beliefs. Therefore, I am also persuaded that the vague masculinist codes as taught are reigning methods for transmitting prescribed social values. If the social system can no longer wholly count on religious beliefs to transmit values, it can still count on a handing down from parents and institutions of sex-role conditioning. This conditioning is more insidious, more limiting, more anxiety provoking than is any other kind I know about.

In times past we've all heard authoritarians explain that political or religious training must be instilled in children before age 7. Those who train young boys—who condition their sex role—affect the minds of these children long before they reach the age of 7. Several research studies show that boys know what is expected of them (what is suitably masculine) in kindergarten.

Their training comes early. We know this now. And yet we have not yet examined how this training feeds the economic and political machinery of our social system. When we do start such an examination, we'll have a clearer view of the implications of masculinity

training. It goes beyond personal and interpersonal effects to the very core of our military/industrial/political combine. An example: When a man is unemployed, his role training has traditionally caused him to experience this as a personal failure as a man rather than as a disruption in the economic system. His masculinity is threatened, not his politics.

How is role training accomplished? What do role trainers do? They mostly use prohibitions—they teach negatively. Don't act like that. Don't sit like this. Don't be interested in such things. The trainers use a scarecrow, a much more unsettling and immediate scarecrow than the flames of hell, the worst scarecrow known to a boy. It is the possibility that he may turn out to be a sissy. Sissy is the word.

I should like to present a fact which can be acted upon by feminist activists and educators. Feminine influences are known by most young boys through their most formative years. Mothers, female teachers, Grandmothers, they conspire to tell him that he must be all boy, becoming all man. They get backup from various institutions and from Dad, who delivers occasional pep talks about the macho pose. Usually Dads have disappeared from the home scene, though, to fill their own male roles as providers/breadwinners. Therefore, they aren't around much to be male role models.

Masculinist etiquette therefore is triggered by mothers in preschool years exemplified by distant fathers, praised by various institutions, including media, and enforced by peers.

It seems that the training route is similar to that which is used to instill orthodox religious beliefs, except that masculinist codes and responses are more universal in this culture.



While parents provoke anxieties over being a sissy, young males get together and pool their visions. What do they see? None may have a clear idea of what their much vaunted masculinity is supposed to mean to them except that they must be committed to it at all costs. Masculinity learned from peers is mostly the blind leading the blind. The young boys rely on parental taboos and prohibitions and vague anxieties associated with them and, as already said, they are machos in kindergarten. At the same time, they are learning to repress all of the feminine influences under which they have been reared. Women to such boys seem like recognizable subservients. If imitation is actually a sincere form of flattery, then most men do not admire women.

If a boy has openly absorbed traits, virtues or capabilities associated with women he courts ridicule. So, whatever he feels within that he associates with women, he denies. He doesn't even question the wisdom of this denial. He and his peers and by drawing an exaggerated and oversimplified picture of what masculinity is about: an opposite of everything womanly.

To hedge in the contradiction, negativity and anxiety which this oversimplification creates, he clings to it tenaciously, reacting with hysterics to anything which challenges the authenticity of what he hopes is a convincing exterior. He adopts copied postures, mannerisms, and responses to go with the role. The macho puff enters with tough and threatening stances, so-called rugged language, and controlled feelings. The oversimplified roles demanded by this culture are allowing role trainers to take human personalities and to cut them in half.

Males get the rationality, activity, competitiveness, aggressiveness, and dominance. Women are given emotionality, empathy, cooperativeness, gentleness, passivity, dependence, and submission. This is an acculturated division, a socially determined and strict division of characteristics which are sometimes virtues, but which are only thought to be legitimate if practised by one sex or the other. They are seen as opposite extremes. Professor Jon Snodgrass, Assistant Professor in the Department of Sociology at California State University writes that men, in learning to inhibit assigned "feminine" qualities, can flee in such a frenzy from them that they experience a mad kind of logic in which stoicism is strength, aggression is assertion, victimization is vigor, feeling is fear, touching is terror, and caring is cowardice.

The transition from home conditioning to socialization that continues beyond the family goes on in schools where education and competitive sports assist the process. Boys are introduced to the world of manly affairs which prepares them to be decision-makers, competitors, and achievers. Then for some there is

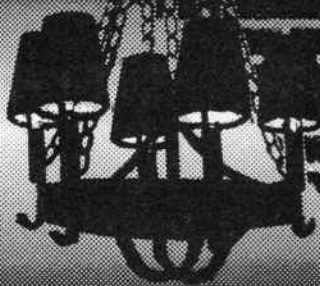
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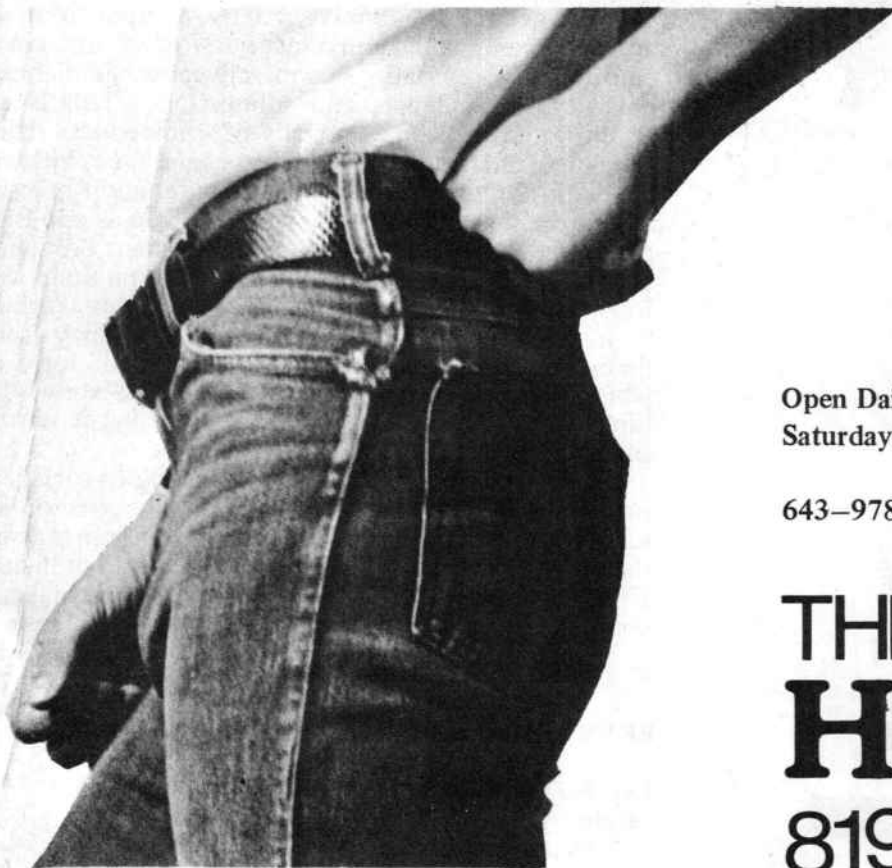
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military training to complete masculinist conditioning: The Army Will Make A Man Out of You.

After this masculinist training, what are some of the ways men react? They may strike quickly. Punch out. They avoid being expressive, showing affect. They emphasize power through posture and make appearances to suggest that they're tough, hard, unbending, dominant, eagerly competitive, controlling, on top.

Men's Liberationists are now aware of the insidious aspects of the male role as it is known and taught. In modern industrial societies, it has been carried beyond the image of the blustering, stereotypical brawler. Where physical muscularism isn't any longer necessary to social survival, traditional masculinists have re-emerged on new levels, proving their masculinist identity through intellectual posturing and combat, technological dominance and control, and narrowly empirical definitions of reality that reduce experience to measurements and statistics.

In fact, I would go so far as to say that the flight by traditional males from virtues and capabilities associated with women: virtues and capabilities which rightfully belong to either sex, have made the male role as practised lethal. It makes men who are poor at self-disclosure, who lack insight and empathy, and are incompetent lovers. It creates dispirited males.

The time has come for men to recognize in themselves the existence of the androgynous being so that they can wield the strengths and spirited capabilities of both genders.

When a young man must deny whatever his psyche

has absorbed from the other sex, he lives his life disowning a major part of what he actually is. This disowning means that he doesn't enjoy the possibility of self-recognition which might uncover what he fears is "feminine." Therefore, he puts up a rigid front and becomes an emotional zombie. Psychological and physiological tensions and pressures mount inside him.

The men's liberation movement comes into play partly to give him peer group assurance so that he can brave social scorn without anxiety and get in touch with the self he has repressed: a wider self than he has previously known, or admitted to. Men's liberationists gather to assist men in realizing the unnecessary binds into which their role has put them, and to suggest different options.

I should say a few words about the men's liberation movement and give my view of what it is about. It is newly evolving. It is without formal leadership, but has contributors who work cooperatively in non-hierarchical groups. This last month saw such groups celebrating at State College, Pennsylvania a second national conference with participants (male and female) arriving from many states. The conference theme was Men Supporting Men.

Some men have come into the men's movement through their feminist identifications. Most others have come for a variety of reasons: personal, ideological, therapeutic. I do not believe that it is good strategy for the men's movement to piggy back the

continued on page 22

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by Francesca Battipaglia

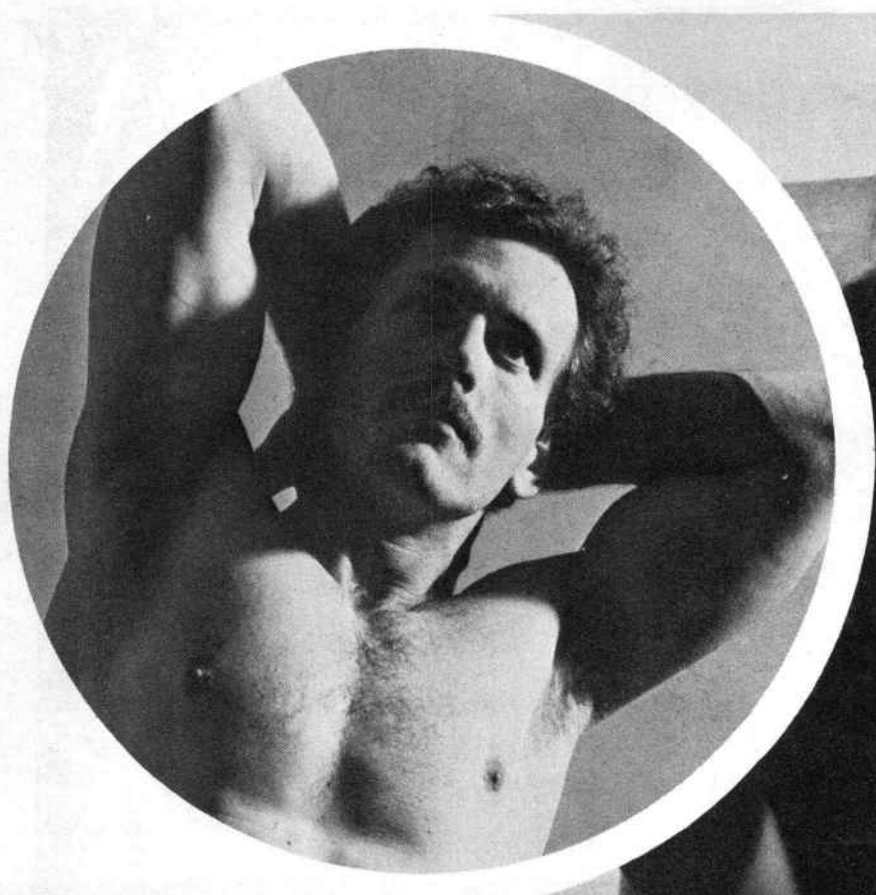
You threw to me a net, my love,
a catch of fish and stones,
of tangled seaweed, broken shells,
long lost toys and sea-bleached bones.
... "Search for the mandala" ...

Do I sift through the catch because
I know it's there,
I want it there,
You trust in me to find it
where you cast it with the jetsam
when you struggled with your tide?

But first,
perhaps it best I eat the fish
to gain the strength to scale the stones,
to braid the wee, to mend to toys,
to sand the shells and bury the bones.

TO PAN

Sweet
graceful-shouldered god,
I thank you for your lover-son.
You've shared with me
the slim-flanked stirring of the colt at dawn,
the dappled faun, serene, at twilight.
the bullock, rampant, sweating in the blazing sun.
Mine now, the scent of furrowed earth
damp in his nostrils.
Yours still, the haunting music straying
to his ear.
We share.
We share.
We share.
Our trine is one.
Sweet spirit, father, lover,
I thank you for our
son.



LOVER

Strength I saw in you
that it upheld me.
Now
in your fantasies
you lead me into binding you
to bedposts
spread-eagled and submissive.

Power to set free
I felt in you
that my bound heart cried out
in joy.
Now
tongueless
you implore me to desist
while I read in beseeching eyes
the awful ecstasy of wished for pain.

Mirror images,
we've met.
The cruel shirt
lines your woven unseamed garment
while gentle fluid blue
flows round the scourge.



Photos: Louis and Andre Rivard

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WINDOW

from page 17

women's movement. Men must sense their own interests at stake in this movement: both personal and social. But this doesn't mean that we in the men's movement would let the feminist analysis go unnoticed, or unappreciated. The men's movement—as part of a broader human development—human liberation—has been developing strong commitments to equality between the two sexes.

I'd like to emphasize that the men's movement speaks beyond sexual behavior as a singular focus of liberation. It points to ways in which sex-role programming in the male has led not only to sexual rigidity but to a monumental brutalization of life which males are conditioned to inflict and experience. The men's movement is showing how cultural demands for masculinist deportment are hangovers from a previous age, and that they are near the core—if not actually at the core—of the conditioned male's agonies, both personal and social.

While the men's movement is set to help accomplish the realization of a peaceful, spirited culture, it is not an end in itself. It is part of an overall process toward human liberation, one major vehicle among others for the transformation of commonly held values which are no long life-affirming.

The conditioned male's personal agonies spread outward from himself to the social arena. Anyone who sees masculinist training as a prime source of social conditioning can understand that is exposure as a hotbed of negative values will bring about social change. At the same time, men who have been blocked by such values will supplant them and develop a new awareness, becoming sensitive to behavior that nurtures rather than imposes. Those who are shedding their old male roles and responses are creating perspectives better suited to survival. Therefore, they are not afraid to go straight to the center of the holy of holies, to tread without fear on sacrosanct territory, to inspect, question, and doubt the concept of masculinity that currently reigns, showing that it is a crippling disease.

Personalized masculinist responses, full of false bravado, are greatly responsible for rising crime, senseless violence and frustration. These spew from simplistic interpretations of masculinity and become magnified even to the point of giving unquestioning sanction to governmental atrocities.

The men's movement promises to work tirelessly to change inculcated values that are threatening people on every level. There is, in the men's movement, an appeal to anyone who sees common sense in restoring to men the natural balances they renounce by reason of their conditioning, their unquestioning undiscerning assignment to women of the best loved virtues of humanity: tenderness, empathy, loving kindness, receptivity, sugar and spice and everything nice.

The man clinging to an orthodox sex role is using only half his potential and is, in fact, a half wit. His fear of being thought like a woman—a sissy—has led

him to reject her virtues for himself. He thinks them unfitting. He does not realize that there are no masculine and there are no feminine virtues. There are only human virtues. Capabilities of mind like nurturance, for example, belong as well to both sexes. Cultural conditioning has robbed men of such capabilities, their birthright.

This conditioning is damaging everything and everybody and great benefits will follow its passing. Men are in bondage. The "oppressor" is also the oppressed, carrying about with him a weight of chains he would unconsciously and clumsily fasten on others. Because the chains are invisible, he doesn't realize he's carrying them and that the weight is falling on him too. He staggers, totters, and dies early. Death rates for males are nearly twice as high as they are for women across all age groups.

Politically conscious people in the men's movement will keep its members aware of its political dimensions. Dr. Joseph H. Pleck, author and co-editor of **Men and Masculinity** (Published by Prentice Hall) says:

"It is becoming clear to me that we can only go so far in analyzing the male role and the problems we have as men in isolation from the larger society. We can study the male role forever, but its contradiction simply do not make sense until we start to examine the functions it serves in tying male to a society which does not meet their real needs and which is organized for quite different purposes."

On the social level the masculinist role gives many men a false sense of power and privilege, reconciling them to subordination in society through psychological payoffs they receive as protectors, breadwinners, and dominant figures in their homes: assuring them of their masculinity.

In my book, published and widely distributed by Penguin Books and also recently translated and published in West Germany, I made an examination of those fundamental masculinist values of which the men's movement implies criticism. I clarify new role options for men and speak of their benefits. I hope that my book will help move men beyond negative criticism of the male role, imbuing the movement with a positive spirit, the converse of concentration on mere drawbacks.

Fundamental to my approach is my assurance that men are not innately violent, competitive, or domineering, and that men have, in fact, tendencies to mutual aid and cooperation, tendencies which I believe have played a more significant role in social life than has been realized and which are being blocked today by sex role conditioning and institutional interferences.

I am persuaded that the men's movement will enjoy invincible support as it grows. It is, for want of a better word, a kind of spiritual movement. It is a secular vehicle for values which have religious sanction: gentleness, tenderness, sensitivity, empathy, calm, non-violence. Its opponants must range themselves against these values as positive developments for men.

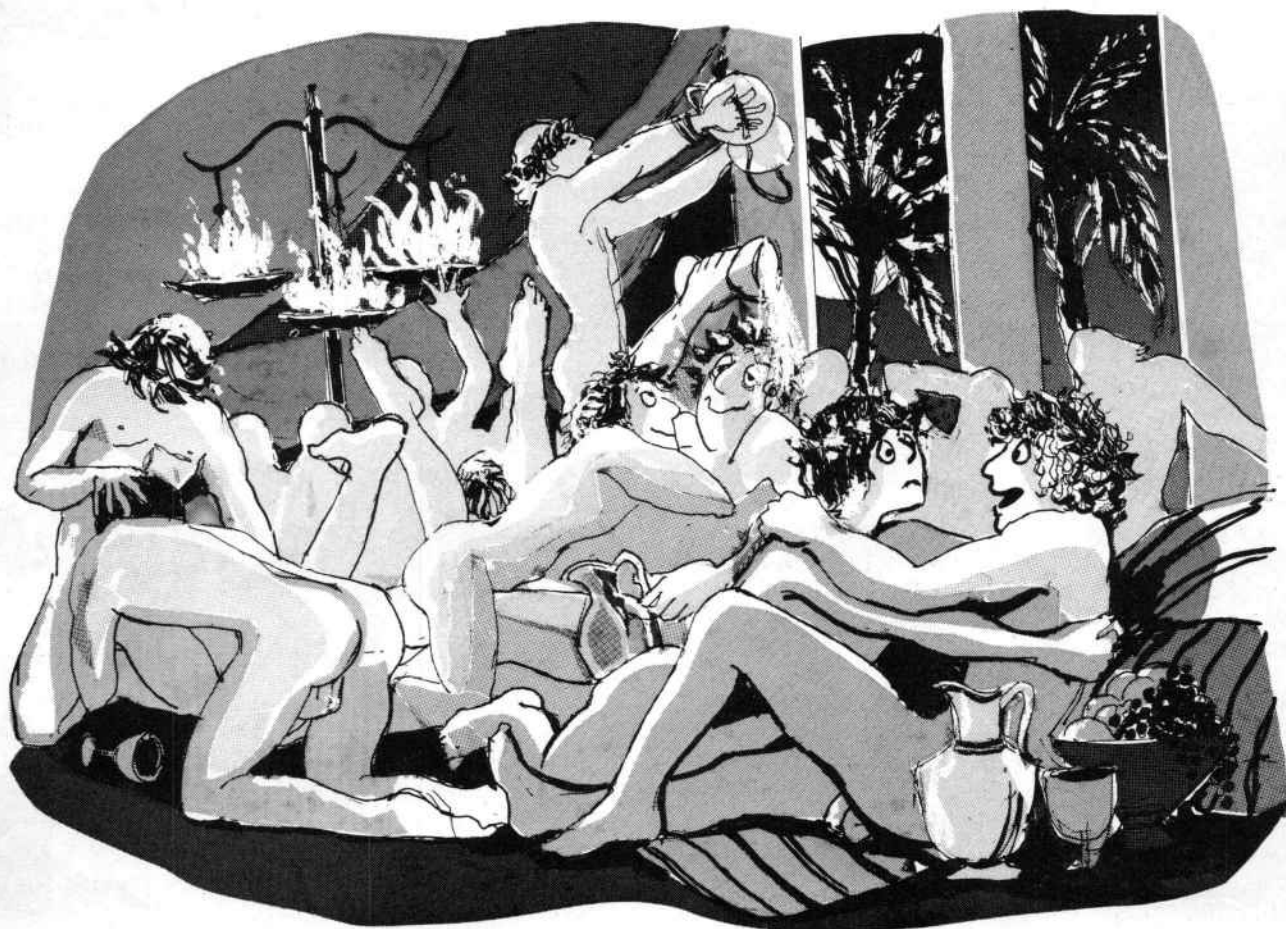
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THE ROMANS

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BY

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"Of course it's decadent. . .but you've got to admit it's one helluva great way to add to the fall of the empire!"

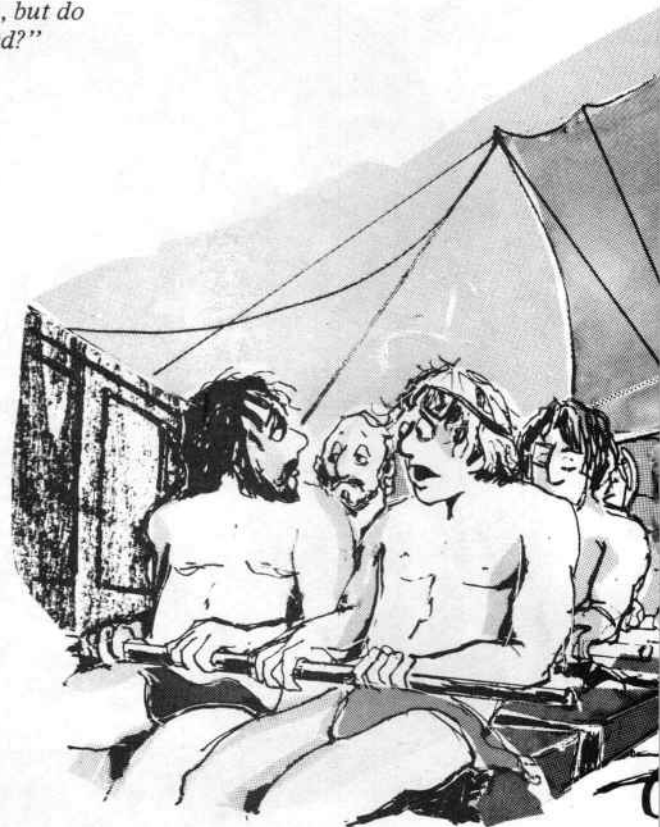
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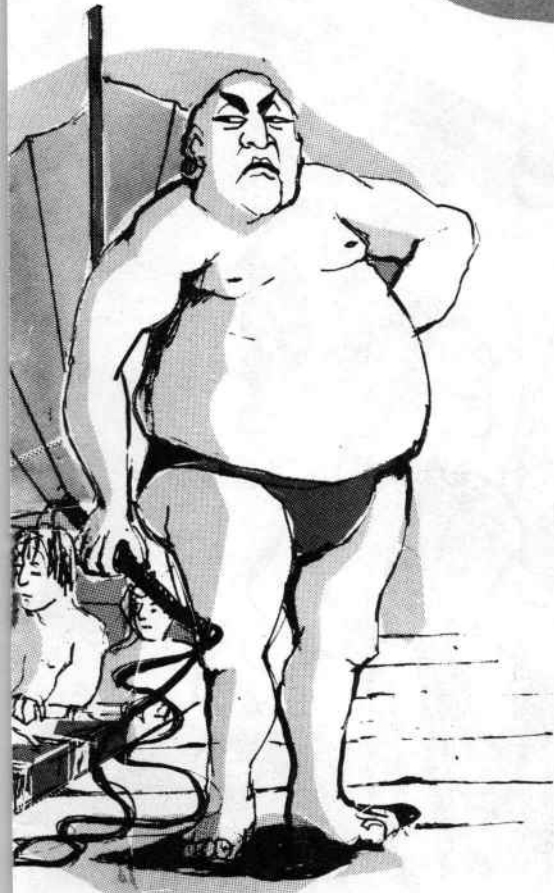
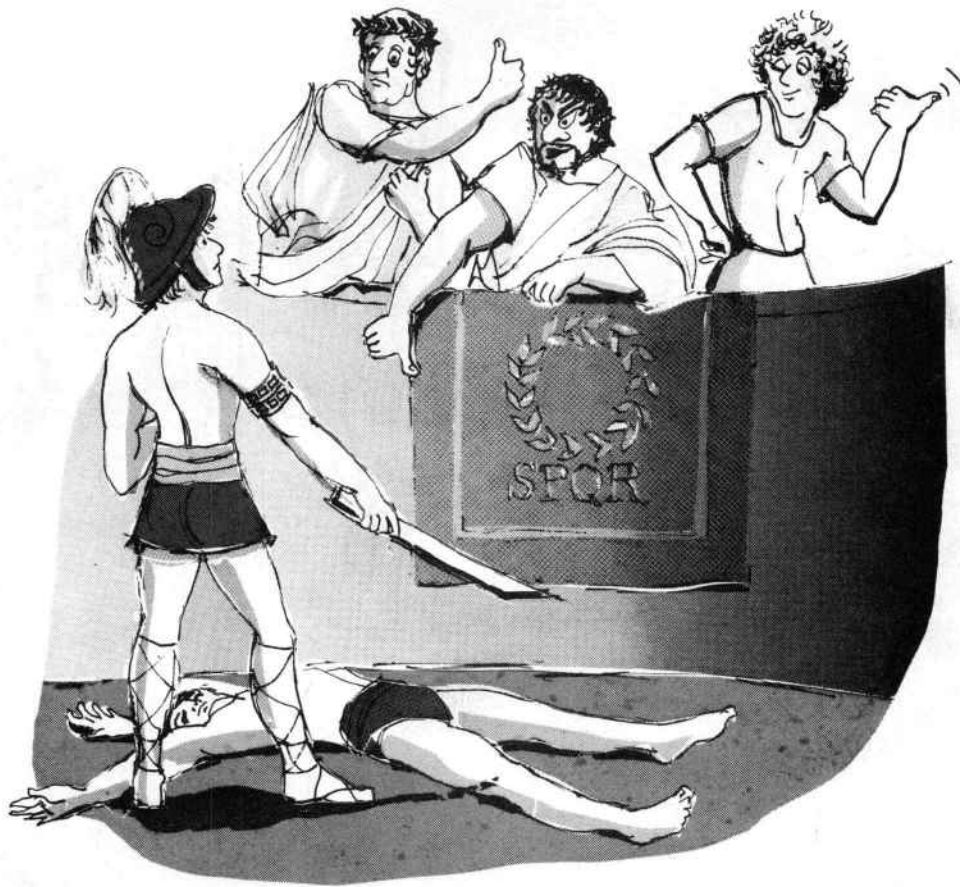
"I'm not interested in raping you, madam, but do you have any sons or brothers around?"



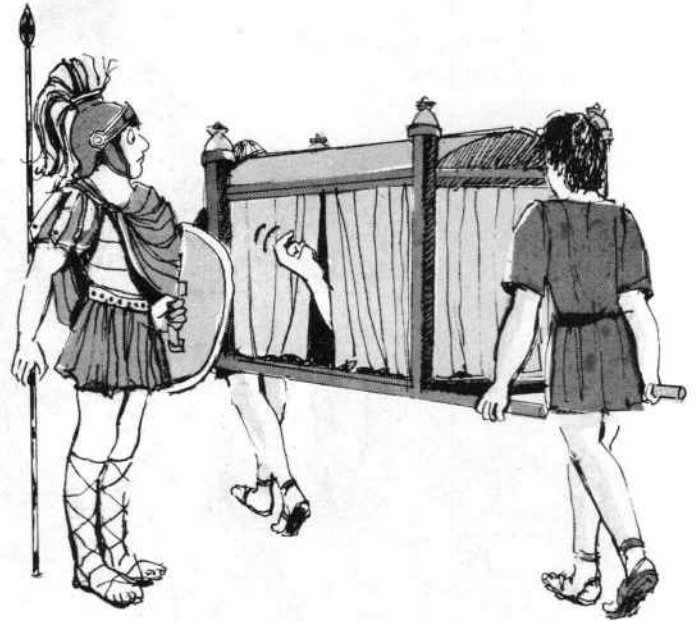
"Well, hi there! Want to go start an orgy someplace...?"



"I think what we're involved with here is a real S and M freak...!"



*"I told you if we came late
we'd miss all the fun!"*



"Let's have an orgy! Let's have an orgy! Is that all you ever think of?!"



"Which one are you going to bid on?"



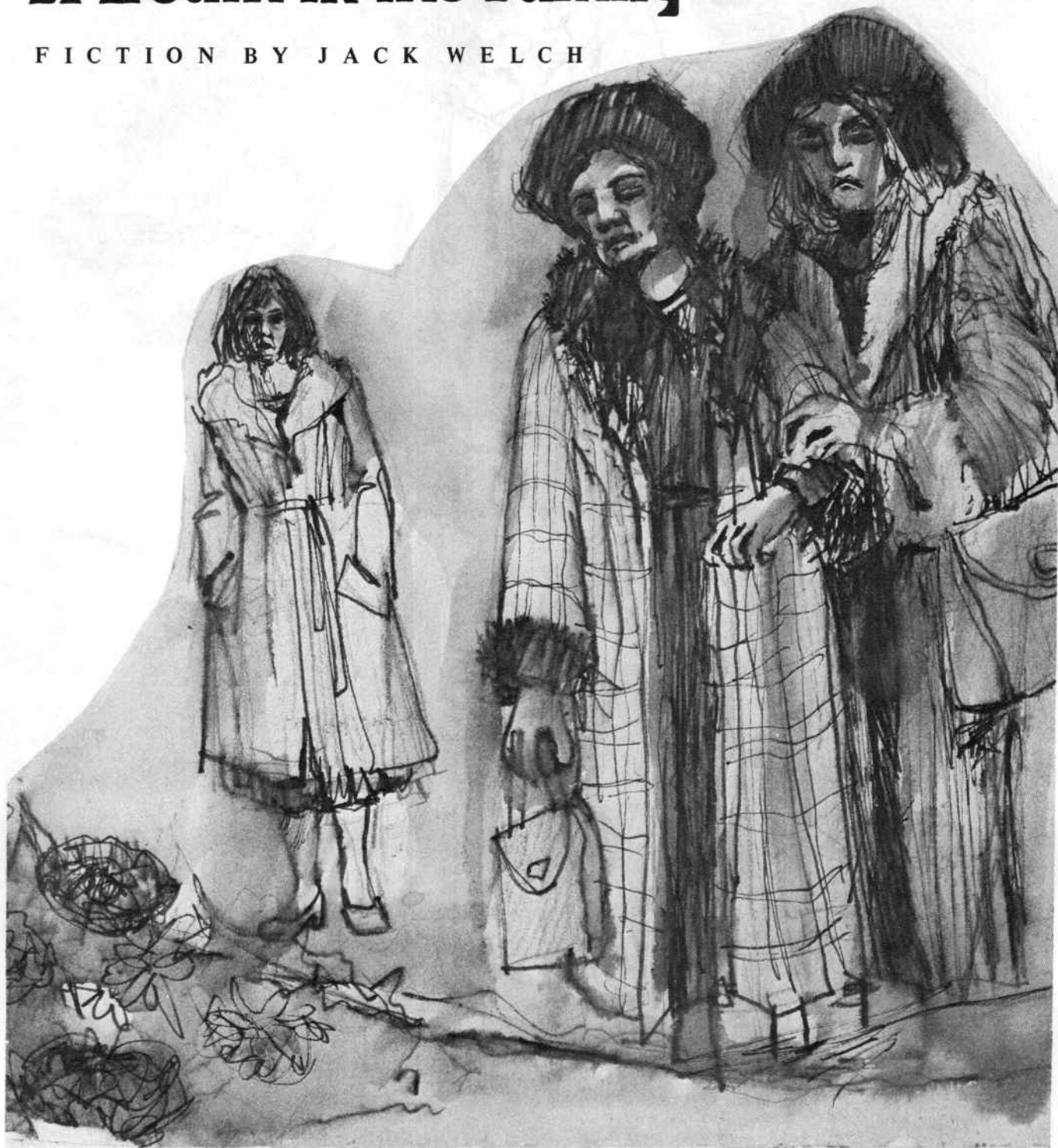
*"Don't eat too much, Antoninus. There's an orgy later
and I don't like to sleep on a full stomach!"*



*"Well, if you did get it at
Claudius' orgy, then Marcellus
probably has it. . .and if he has
it, then Petronius has it. . .of course.
Then Tiberius must have it. . .but if
he has it, then Octavius has it, and
. . . .Damn! Then I probably have it!"*

A Death in the Family

FICTION BY JACK WELCH



Wilma Covington loved to hear her telephone ring. Every time it did, her pompous pride was inflated by the idea that somebody desired her advice or approval, her authorization or guidance. A surge of self-importance always rushed through her being with each ring and only the disappointment of a wrong number diminished her hopes of eminent grandeur. It was with this anticipation that Wilma hurried into her kitchen to answer the ringing phone.

"Covington residence," said Wilma pretentiously into the mouth-piece.

"Wilma?"

"Why, Mama. What a pleasant surprise."

"Knock it off, Wilma. This is your mother, Elmira, not your boyfriend."

"Mama, I resent your always implying. . ."

"Quiet, Wilma. That Valerie woman just called and said she found your sister this morning sitting in a kitchen chair. . . dead!"

"Dead! What happened, Mama? Was she raped or robbed?"

"Don't be silly. What man would want to rape Lucinda?"

"Or would have been able to," agreed Wilma churlishly.

"That Valerie woman said Lucinda choked to death on a piece of meat."

"I always told that girl she ate too much."

"And too often," agreed Mama Elvira. "She was stuffing herself with barbeque ribs and got hung up on the piece of gristle."

"God often moves in mysterious ways."

"Knock it off, Wilma. We've got to get over to Lucinda's house before that Valerie woman steals something of value."

"Where was that Valerie woman calling from, Mama?"

"From your sister's, stupid," shouted Mama Elvira.

"I'll be right over," screamed Wilma. "We've got to hurry before she carts off all those antiques."

Wilma slammed down the receiver, rushed to the closet and put on her cream colored winter coat with its imitation fur collar. Hurriedly she left the house, got into her car and drove the two blocks to Mama Elvira's. Mama was waiting at the curb. She too, was wearing a cream colored coat with an imitation fur collar.

"I hope we're not too late," said Wilma. "That Valerie woman may have cleaned out the house before she called you."

Mama Elvira's face turned beet red in rage. "I'll have that dyke arrested," she screamed.

"Mama! What a terrible word to use in front of your married daughter."

"Knock it off, Wilma. Ain't nobody in this car but you and me and we both know your sister and that Valerie woman have been living in sin for twenty years."

"That Valerie woman better have left that Grandmother clock in the living room alone," said Wilma. "Lucinda always told me I could have it after she passed on."

"Ain't that an antique?"

"Sure," said Wilma. "I think it's Eighteenth Century French."

"Lucinda promised me all her antiques."

"Not that clock Mama. It's mine."

"No, it ain't! What will Reverend Carney say when he finds out you're trying to deprive your poor mother out of what's her's?"

"Oh, all right! I don't want the damned ugly thing anyway. I'll take the antique harpsi-whatever. It ought to be worth

plenty."

Wilma recklessly drove the car through the winter wet streets and finally came to a screeching halt in front of her sister's house. The two women slammed the doors of the car in unison and marched purposefully to the front porch where Mama Elvira tried to open the storm door.

"Damn! It's locked," she said, pounding on the door with her fist. "That Valerie woman is probably in there stuffing all Lucinda's silver into pillowcases."

After a few moments an obviously bereaved woman of about forty opened the inside door. Her small, pleasant face was streaked with tears and her hands shook with emotion as she unlocked the storm door.

"Out of my way," shouted Mama Elvira as she elbowed her way into the house. "I know the exact location of all my daughter's antiques and if anything is missing I'll have you arrested."

"Luke's. . . I mean. . . Lucinda's body is in the kitchen," said Valerie in a low, unhappy voice.

"I always told that girl eating would be the death of her. It's right there in the Bible. Thou shall not overeat. It's in chapter. . ."

"Knock it off, Wilma," said Mama Elvira, turning to Valerie. "Do you mean Lucinda's body is still here?"

"Yes, I called you right after the doctor left."

"I don't want to see her," said Mama Elvira. "Wilma, I want you to call the Reverend Carney and arrange for the religious services. Then call that undertaker. . . the one who buried Sister Eloise so nicely. What's 'is name?"

"Mr. Means?"

"Yes, that's the one. He does a good job and doesn't charge too much. Have him pick up the body."

"Okay, Mama," said Wilma, moving toward the phone.

"Wait a minute," said Mama Elvira. She pointed a finger at Valerie. "And you," she said, "are to be out of this house in fifteen minutes. We will pack your clothes."

"But, I've. . ."

"You heard Mama," shouted Wilma. "It's a pure disgrace for decent folks like us to be forced to talk to a person like you. Get out!"

"But the things Luke and I had together. . ."

"Lucinda worked hard all her life at the hospital and everything of value in this house belonged to her," screamed Mama. "We're her kin and now everything of her's belongs to us."

"But. . ."

"Do you want us to call the police and have you thrown out?"

"No," said Valerie quietly. "I'll leave."

"That's more like it," said Mama Elvira sullenly.

"I'll call Reverend Carney and Mr. Means," said Wilma.

"Not until we get her packed and out of this house. Do you want everybody in the church to know your sister was living in sin with a woman?"

An hour later Valerie visited two friends who owned and operated an over-the-road trailer truck and were known as Big Bertha and Miss Mildred. Bertha, a large, raw-boned woman who wore levis and a man's work shirt, looked at Valerie's tear streaked face and promptly drew her into her ample bosom.

As Valerie's tears subsided, Bertha gently asked, "What's wrong, honey?"

"Luke's dead. I came home this morning from a week-end at my sister's and found her sitting at the kitchen table. . . dead."

"Oh, that's terrible," said Miss Mildred. "Sit down and I'll fix some coffee. You look like you could use it."

Miss Mildred was also a large woman, but she was decidedly more feminine in appearance than Big Bertha. As she bustled about the kitchen in a frilly apron, she said, "You poor thing. What are you going to do?"

"I don't know. They threw me out," said Valerie. "Luke's mother and sister tossed some of my clothes in a suitcase and threw me out."

"They what?" shouted Bertha. "They can't do that. You've lived with Luke for twenty years."

"They said everything in the house belonged to them. They don't even want me to go to the funeral," sobbed Valerie.

"We'll see about that," said Bertha. "Those relatives wouldn't even speak to her on the street."

"That's right," said Miss Mildred. "They won't get away with that. I happen to know that Luke left a will leaving everything to you. I know because I signed as a witness to that will. She loved you, Val. You were the most important person in her life. Just hang on to that."

"When is the funeral?" asked Bertha.

"I don't know," said Valerie, "but Wilma called Mr. Means for the undertaker and Reverend Carney is to conduct the services."

"I'll bet Mama Elvira picked 'em," snorted Bertha. "Cheapest pair in town."

"Shush, Bertha, you're upsetting Valerie," said Mildred.

"There, there, everything will be all right," she said as Valerie broke into fresh sobs.

"You damned right, everything will be all right," said Bertha. "It don't smooth out no matter how you stomp it. We're going over there and get what's yours."

"No," said Valerie firmly. "The only happy time of my life were those years I spent with Luke. I'm not going to tarnish that memory with a fight over belongings."

"But. . ."

"It's settled in my mind," said Valerie. "I don't want any unnecessary scenes, at least until after Luke is properly buried."

"But that's not fair," said Mildred.

"I'll fight when the time comes," said Valerie. "Right now I just want to see that she gets a proper burial and I do want to go to that funeral."

"That's the spirit," said Bertha. "We'll take you to the funeral in the truck and if they don't let you in, we'll drive the damned thing right through the front door!"

"No! No!" said Valerie. "You don't understand. Let them have their funeral, even though it won't be what Luke would have wanted. I just wish her friends could be there."

"They can. They can," shouted Bertha. "I've got an idea. Luke will have a fitting funeral. Fix some more coffee, Mildred. We've got work to do!"

Valerie spent the next few days in seclusion with Big Bertha and Miss Mildred. Although none of them contacted Mama Elvira or Wilma Covington about the funeral arrangements, they were very busy making certain arrangements of their own. Miss Mildred called the Means Funeral Home and found out that, although Mr. Means didn't like it, Mama had insisted on an early evening funeral "so that all of our church friends can attend without taking off from work." Luke's funeral was

scheduled for Thursday evening at seven o'clock with the burial Friday morning "for family only." The women laid their plans to fit this schedule.

Big Bertha parked her truck near the side door of the funeral home at exactly three minutes before seven on Thursday evening. She joined Mildred and Valerie at the front door.

"Are you ready for this?" Asked Bertha. "Remember to keep your head high and no crying."

Valerie nodded and Miss Mildred said, "Yes, we're ready, but I still wish you had worn a dress like us instead of insisting on coming in drag."

"Damn," whispered Bertha. "You know I don't own any dresses and besides a pants suit is not drag. If they don't like it, they can lump it. This is me and I'm not going to change for a bunch of hypocrites."

And so, flanked by her two friends, Valerie entered the funeral home just as a scratchy recording of *Rock of Ages* suddenly blared from the speakers to signal the beginning of the service. They found seats behind and to the right of Mama Elvira, Wilma and her husband. As the record scratched on, Mama gave an audible sob and dabbed her eyes with her handkerchief.

"What are they doing here?" hissed Wilma, nodding her head in the women's direction. Mama emitted another choking sob, but did not answer. Wilma needed no further cue from Mama. She, too, broke into loud sobs. Her husband simply looked bored.

As the record ground to a merciful halt, the Reverend Carney intoned a loud "Amen" and, clutching his Bible, moved to the lectern to begin his funeral sermon. He took a deep breath, raised his hands and in his most unctious voice said, "Dearly beloved, we are gathered here this evening to humbly ask the Lord to bless this grief stricken family."

He began his funeral sermon with a reading from the Book of Job. . . "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." His voice droned on for a full fifteen minutes, speaking eloquently of grief and pain and comparing the grief of Elvira and Wilma to the burdens of Job. He directed his entire sermon to the small group of mourners, instructing them to "be of aid and comfort to this mother and sister in their time of need."

His message was obviously meant for the living for he made no reference during the entire sermon to the dead woman. Instead, he extolled the virtues of his living parishoners, Elvira and Wilma, who were now clutching one another and weeping openly. Luke was never mentioned by name, not even as "Lucinda."

At last the sermon was over and the Reverend Carney began his closing prayer. Mama Elvira let loose of Wilma and began to dab at her eyes with her handkerchief. She adjusted her dress and tugged at her girdle, preparing herself to accept the condolences of her friends in a few minutes. Wilma followed suit blowing her nose loudly into her handkerchief. Her husband, sensing the end of the service, yawned widely, then quickly covered his mouth with his hand.

". . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Amen."

The Reverend Carney signaled to Mr. Means, the undertaker who was standing at the back of the room and he in turn signaled an assistant who started the scratchy recording of *Rock of Ages*. As the last strains of the hymn faded, the handful of people began to rise from their seats. Big Bertha stole a glance

at her watch. Seven-twenty. The entire service had lasted twenty minutes.

Suddenly Bertha marched resolutely to the lectern and raised her hand, her forefinger pointing at the mourners. "Sit Down!" she commanded in a loud voice. "I've got some things to tell you and I want you to listen carefully."

A stunned silence fell over the group, but everyone, including Mama and Wilma, obediently sat down. Wilma turned to Mama, a look of outrage on her face. "My God! Who is she? What does she want?" she sputtered.

Bertha's accusing finger pointed directly at Wilma. "Shut up and listen," she said. "I'm a good friend of the woman who lies in that coffin, which is more than I can say of you. I came here to attend the funeral of my good friend Luke whom most of you know as Lucinda and instead of a service for her all I've heard here is nonsense about her grieving family. I promised I wouldn't cause a scene, but I can't stand to hear these lies. I intend to set the record straight."

"Stop her," cried Wilma. "Somebody stop her!"

"You just try it," said Bertha, "and you'll really see a scene. You're not grief stricken and neither is your mother. You're both too busy trying to hide the fact that Lucinda loved another woman instead of a man. What you don't seem to realize is that everyone here already knows about that, including the preacher who never mentioned her name in his funeral sermon."

As Bertha paused for breath, Wilma poked her husband in the ribs. "Stop her, for God's sake," she hissed.

"No way," he answered. "This funeral is just beginning to get interesting."

"And you're both too busy trying to cheat the woman that Lucinda loved out her inheritance," continued Bertha.

"They loved one another for twenty years, so that won't work either. She left an ironclad will drawn up by the best attorneys

in the state."

"I'm not going to sit here and listen to that," cried Wilma, getting to her feet.

"Yes, you are," said her husband. "This funeral is getting more interesting by the minute. Sit down. Maybe you'll learn something."

Wilma sat.

"Yes," said Bertha. "If you'll listen, I'll tell you some things about Lucinda, things you ought to know."

"Hot dawg," said Wilma's husband. "Here it comes."

"It's not what you think," said Bertha. "It's true that Luke was a lesbian. She loved another woman, but love is nothing to be ashamed of and Luke was never ashamed of being gay. In fact she spent her life fighting for the rights of gay people to lead a life of equality and dignity. She was a strong leader in the gay liberation movement and she helped hundreds of gay people overcome the oppression of society."

"I never knew. . ." murmured Mama Elvira.

"If you had taken the time to get to know Luke instead of automatically rejecting her, you would know what a wonderful person she was. You would, like us, have cause for real sorrow instead of fake tears. Those who loved her have planned a memorial service for her tonight. Many persons whose lives she has touched are waiting to honor her at 8 pm at The Gay Community Center on the corner of 9th and Broadway. We expect five hundred people and the flowers have been arriving by the truck load. Many of the gay people she has helped over the years have prepared statements to read. It will be a joyful occasion."

"I can't believe it," whispered Wilma.

"Why don't you come to that service?" said Bertha gently. "As a matter of fact, why don't you all come to that service. You might change your ideas about a lot of things.

THE Beer Garden

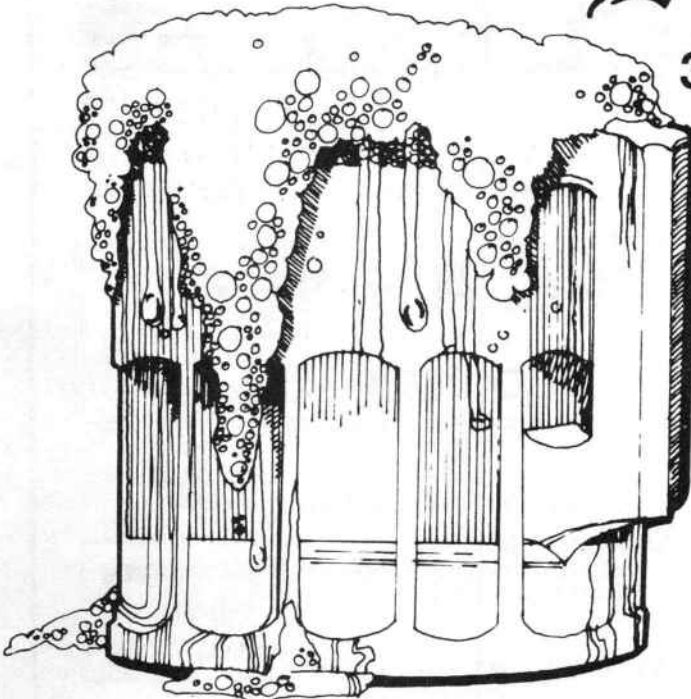
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At least you would get to know what kind of a person Luke really was."

Bertha moved to the coffin and quietly closed the lid. "Mr. Means," she said, gesturing tot he undertaker who stood at the back of the room, "will you have your assistants help us move the coffin out to our truck at the side door? We're going to borrow our friend for a few hours. When our service is over, we will bring her back."

"Oh, I couldn't let you do that," said Mr. Means.

"Why not?" said Bertha. "Anyway, we're not asking you, we're telling you! Now, get moving. We ain't got much time."

"What should I do?" stuttered Mr. Means to Mama Elvira.

Mama simply nodded her head up and down. She had a bewildered look on her face as if she didn't quite understand what was happening. She silently gave her consent.

Mr. Means signalled his assistants and the coffin was carried slowly out of the room with Bertha, Mildred and Valerie walking slowly behind it. The rest of the mourners followed resignedly.

As Bertha's big truck rolled down the driveway carrying Luke's coffin triumphantly, Wilma broke into fresh sobs and clutched at Mama.

"What are we going to do?" she wailed.

"We're going," said Mama Elvira firmly. "Your sister was a celebrity. My God, there are five hundred people waiting to honor her. Have that husband of yours get the car around here right now! We're going to the Gay Community Center."

GPU PHONE

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U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)			
1. TITLE OF PUBLICATION GPU NEWS		2. DATE OF FILING 27 Sept. 1976	
3. FREQUENCY OF ISSUE Monthly		A. NO. OF ISSUES PUBLISHED ANNUALLY 12	B. ANNUAL SUBSCRIPTION PRICE \$ 6.00
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Codes) (Not printers) 1704 E. Kane Pl., #E, Milwaukee, Wisconsin 53202			
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) 1568 North Farwell Avenue, Milwaukee, Wisconsin 53202			
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR			
PUBLISHER (Name and Address) Liberation Publications, Inc., 1568 North Farwell Avenue, Milwaukee, WI 53202			
EDITOR (Name and Address) Eldon E. Murray, 1704 E. Kane Place, Milwaukee, Wisconsin 53202			
MANAGING EDITOR (Name and Address) Roger Durand, 1568 North Farwell Avenue, Milwaukee, Wisconsin 53202			
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)			
NAME Liberation Publications, Inc.		ADDRESS 1568 North Farwell Avenue Milwaukee, Wisconsin 53202	
NO STOCKHOLDERS			
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, or state)			
NAME		ADDRESS	
NONE			
9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132, PSN) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)			
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10. EXTENT AND NATURE OF CIRCULATION		AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)		2000	2400
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES		860	1488
2. MAIL SUBSCRIPTIONS		825	751
C. TOTAL PAID CIRCULATION (Sum of 10B1 and 10B2)		1685	2239
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES		12	26
E. TOTAL DISTRIBUTION (Sum of C and D)		1697	2265
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING		44	135
2. RETURNS FROM NEWS AGENTS		259	000
G. TOTAL (Sum of E, F1 and 2—should equal net press run shown in A)		2000	2400
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HERE&THERE

Concord, NH—Effective, August 6, 1975 (yes, 1975) New Hampshire repealed its Sodomy Law. In addition it lowered the age of consent from 17 to 16 and no longer has a solicitation or fornication law.

Enacted in June, 1975, and effective in August, New Hampshire became the 12th state to repeal its sodomy law with no fanfare, and thus it was ignored by the press—gay and non-gay alike. Dr. Frank Kameny stumbled across this information in a recent legal magazine article and has passed it along to the gay press.

News Release

Locarno, France—Sebastiane, the official British entry to the International Film Festival in Locarno, did not win any prizes, but created quite a stir.

The film is about the life and times of Catholic martyr St. Sebastian, depicts him as a homosexual and has a gay theme.

As if that wasn't enough to rile patrons, the dialogue is all in Latin.

The Chicago Film Festival has expressed an interest in the film.

Gay News (London)

Seattle, WA—A group to help lesbian mothers fighting custody cases has been formed.

The Lesbian Mothers Defense Fund (LMNDF) provides legal, moral and financial support to all Lesbians fighting custody battles. It has been the experience of the group that many lesbians are fighting these battles alone and have no knowledge of the existence of an organization designed specifically to help them. They are trying to reach and support as many lesbian mothers as possible.

They can be reached at 2446 Lorentz Place North, Seattle, WA 98109 or by calling (206) 282-5798

San Francisco, CA—Part of an unscientific straw poll taken by the **San Francisco Examiner** asked, "Should homosexuals be permitted to serve as law enforcement officers?" 59% voted no while 41% answered yes.

Gay Scene

San Francisco, CA—One year after Oliver Sipple reached out in a crowd and knocked away a gun pointed at President Ford, he remains a reluctant participant in a public drama that has moved from the front pages into a courtroom.

Sipple, 33, has avoided reporters since he held a news conference a year ago to protest newspaper accounts indicating he was a homosexual.

He has since sued several newspapers, asking over \$5 million in damages for invasion of privacy.

ABC News

Chicago, IL—Paul Gonsky, 34, the head of a chain of hard core pornographic movie theaters and bookstores in Chicago, was shot and killed in gangland fashion. He had been shot seven times when he was found in a parking lot near one of his theaters. Police said Gonsky might have been killed for resisting attempts by the Chicago crime syndicate to move in on the profits from his Festival Theater Corp.

The Milwaukee Sentinel

Ann Arbor, MI—Kicking off his campaign at the University of Michigan, President Gerald Ford promised a review of the Immigration and Naturalization Service policy of exclusion and deportation of lesbian and gay aliens.

Responding to a question from a **Gay Space** reporter, the president said, "I was not familiar with the fact that it (homosexuality) is the basis for exclusion. I was not familiar with that as a hinderance to a person coming in to the United States. I think that is a matter that ought to be looked at and I will have my people do so."

On other gay issues, Ford said since he had not read the Abzug Bill, it would be "irresponsible" for him to comment on the legislation. Recalling similar questions at Bradley University, the president said, "I was respecting the views and the lifestyle of the person who was asking the question. I try to be very judicious and very unprejudiced in my attitude. I was and I will."

Gay Space

Washington, D.C.—The Immigration and Naturalization Service (INS) has reversed its position on the naturalization of gay people. Answering a letter to Attorney General Edward Levi from the National Gay Task Force, INS General Counsel Sam Bernsen stated that, "The fact that a petitioner for naturalization is or has been a practicing homosexual during the relevant statutory period is not, in itself, a sufficient basis for finding that he lacks the necessary good moral character."

Behavior that would preclude "good moral character" Bernsen continued, would be: "Where there has been a conviction of a homosexual act or the admission of the commission of such an act in a jurisdiction in which it is a criminal offense or when the homosexual act involves minors, or the use of threat or fraud, or the taking or giving of money or anything of value, or the act of solicitation thereof is in a public place, the Service view is that a showing of good moral character is precluded."

The INS has still not reversed its policy which bans the immigration of any gay men and lesbians into the US. Thus residents who apply for citizenship are not only refused, but if it can be proven that they were gay at the time when they entered the country, they are deported.

Gay Community News

Miami, FL—The **National Gay Task Force** has announced that the first regularly scheduled, commercially sponsored television show in the US prepared by and for the gay community will make its debut Oct. 25 on station SKID in Miami.

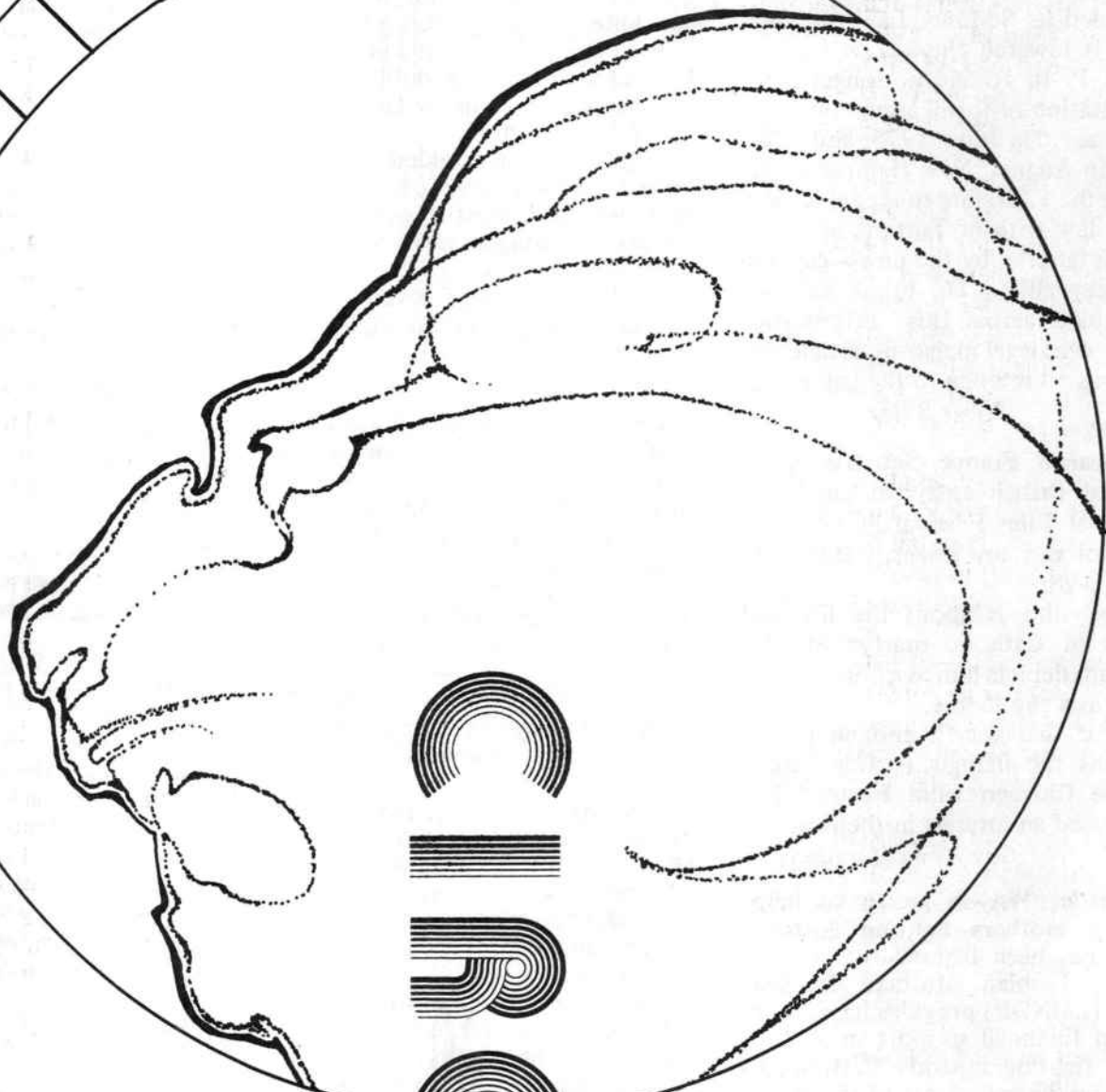
Don Embinder, publisher of **Blue-Boy** magazine will host the weekly show to be called **Blueboy Forum**. Embinder has already begun efforts to syndicate the show nationally.

Although **Blueboy** is directed exclusively to gay men, the show will also involve lesbian issues and inform heterosexuals about gay lifestyles.

At present there are twenty-nine weekly gay radio shows in fourteen states but this will be the first gay television program.

News Release (NGTF)

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HERE&HERE

New York, NY—John Taylor, editor of **Style International**, informs everyone what gays already knew in an article written for **CTP Marketing**: Gay men decide what after-shaves heterosexual men will eventually use.

Taylor says that non-gay men are frightened of using new scents for fear of letting their big, butch masks slip, but gay men are willing to give them a try. Once an after-shave becomes popular in gay circles, non-gays eventually start using it.

A good example is Faberge Brut. Gay haunts reeked with the smell of it in the sixties.

Now that Joe Namath is touting the stuff and hets are buying it by the gallon, gay men have moved on and consider Brut gauche.

Gay News (London)

Jacksonville, FA—Blonde Fowler, 68, a former FBI employee who claims she once was engaged to the late J. Edgar Hoover, says she has "no proof, just the memories and a couple of scars."

Mrs. Fowler, of Jacksonville, Fla., tells of the couple's plans for marriage in **FBI Woman**, a memoir she paid to have published. She doesn't claim a sexual affair with Hoover. She said she decided to write the book because, "I kept hearing all this dirt about Hoover, especially about homosexuality."

The Milwaukee Journal

Washington, DC—With considerable surprise, we quote from **Gays On The Hill** September newsletter: "In May a contribution from a main-line Christian church in Milwaukee was received by the Washington Office, quite out of the blue. It would probably not be wise to mention the name of the Church, but we are appreciative of the \$100 contribution sent to us by this "straight" Church. There is support for our work in other churches."

Gays on The Hill

Los Angeles, CA—The Mark IV "slave auction" case drags on and on. The preliminary hearing has now been postponed to November 29.

Cause for the latest delay was the appearance of a surprise witness for the state, forcing two defense attorneys to withdraw from the case because they had given legal advice to the state's surprise witness.

NewsWest

San Francisco, CA—It should have been called **Boy Meets Boy Meets Boy Meets Boy**. As the curtain went up in San Francisco on a gay oriented spoof of 1930s musicals, the same production, with the same **Boy Meets Boy** title, was opening two blocks away with another cast.

The original performers of the production quit several weeks ago; a new cast was brought in, but the old cast found another theater to move into. Both groups expect the problem to wind up in the courts unless one of the productions quickly folds.

The Milwaukee Journal

Washington, D.C.—Due to the addition of four new co-sponsors, the Abzug Bill (HR 5442), which would extend the protection of civil rights laws to gay people, has been re-introduced as HR 13928.

Representatives Hawkins, Miller, Burke, and AuCoin have added their names to the bill.

Since Ms. Abzug gave up her seat in the House to make her unsuccessful bid for the Senate the bill may be assigned another new number.

The important thing to remember is regardless of the number, the content of the bill remains the same.

Keep the pressure on your congressperson or write:

Don Edwards, Member of Congress Civil and Constitutional rights Subcommittee, Committee on the Judiciary, 2137 Rayburn Building, Washington, DC 20515.

NOW

Vacaville, CA—The jailed nephew of Jimmy Carter says his uncle still considers him part of the family despite his run-ins with the law.

William Carter Spann, 30, who is serving a term in the California medical prison for armed robbery, and is also gay, said in a note to the **Vacaville Reporter** newspaper that he had received a letter from Carter—the first from any relative in 11 months.

"I just got a letter from my uncle, Jimmy Carter, and he said I am still 'part of our family and we are certainly not thinking of disowning you,'" Spann's note said.

The Milwaukee Journal

Madison, WI—The first national Lesbians & the Law Conference will be held as part of the **Eighth National Conference on Women and the Law** on March 24, 1977. Both conferences will be hosted by the University of Wisconsin Law School. The Conference will include lesbian issues on its panels and schedule a gay rights overview workshop, a lesbians in law caucus, and a dance. The section dealing with lesbians and the Law will focus on the law as it affects lesbians in all the law's aspects.

News Release

New York, NY—Reporting the results of a poll of their readers on the subject of happiness, **Psychology Today** prominently (cover and headline) noted that, "happiness is not a matter of sexual preference. . . (since) homosexuals in this sample are neither more nor less happy than heterosexuals."

They further noted, "homosexuals are no different from heterosexuals on almost every question in the survey. The only differences follow from respective lifestyles—homosexuals have more sexual partners, and consider marriage and children unimportant."

Gay News (Ohio)



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HERE&THERE

Long Beach, CA—Lou Rand Hogan, "Auntie Lou", to readers of the "old" *Advocate*, died at age 67 last month.

In addition to writing for most of the gay press at one time or another, he was also the author of *The Gay Cookbook*, *The Gay Detective*, *Rough Trade*, and an unpublished collection of short stories, *Indian Dance*. It has been alleged that *Behind the Green Door* was pirated by an unscrupulous agent from the *Indian Dance* collection.

NewsWest

Dallas, TX—The Texas Civil Court of Appeals will hear oral arguments regarding Mary Jo Risher's appeal of a lower court decision granting custody of her son to her ex-husband.

NOW

Stockholm, Sweden—A proposal by Swedish statesmen to provide free sex partners for the lonely, as part of the welfare state's proper concern for people and for achieving equality, may be one of many to fall by the wayside under the new government.

A coalition of moderate parties, pledged to halting what they call Sweden's slide into collectivist socialism, defeated the Social Democratic party after 44 years of rule.

Marquette Tribune

New York, NY—While NBC jumped back into the closet by delaying *Snip*, CBS has opened the door; and, ABC has stepped out.

In *The Nancy Walker Show* on ABC, Miss Walker plays a Hollywood talent agent whose male secretary is gay. Ken Olfson will play the role.

A spokesman for Mary Tyler Moore Productions said that a homosexual character would also appear from time to time but not on a regular weekly basis on *The Bob Newhart Show* as a member of the group therapy session ostensibly run by David Hartley (Newhart).

The Milwaukee Journal

New York, NY—Flamboyant rock superstar Elton John disclosed in an interview in *Rolling Stone* that he is bisexual.

Commenting on his involvement with both men and women in previous sex experiences, Elton John said, "I think everybody's bisexual to some degree. I don't think it's just me. It's not a bad thing to be."

The Milwaukee Journal

London, England—Lord Bradwell (Tom Driberg), well known member of Parliament and journalist, is dead at 71.

Openly gay, he leaves behind him half-finished memoirs which friends say are filled with his adventures with politicians and other public figures.

Gore Vidal, having seen the manuscript, describes it as "exquisitely written and wonderfully indiscreet."

Gay News (London)

New Orleans, LA—Three men, two with close ties to a Boy Scout troop, have been arrested and accused of recruiting boys for homosexual orgies.

Officers identified the arrested men as Richard S. Halvorsen, 41, a Boy Scout troopmaster, Roy T. Woodall, 37, the assistant scoutmaster, and Lloyd R. Schwegmann, 28, a roommate of Halvorsen.

A police spokesman said the case was uncovered when a photo processing laboratory reported receiving lewd film. Police said they discovered magazines and filing cabinets with letters dating back to 1956 from homosexuals around the country asking for young boys. Also found were computer questionnaires for the youths to fill out asking their sexual preference and a card file with the names and ages of more than 100 boys.

The Milwaukee Journal



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REVIEW

Cherry Grove By William Delligan,
Popular Library, paperback, 1976
\$1.75.

Reviewed by Louis Stimac

As a paperback, 'Gay' novel available in every dimestore, drugstore, and supermarket **Cherry Grove** is bound to have wide circulation. **Cherry Grove** will not be on the best seller list because it is only in paperback but it will sell into the thousands. Many persons, either gay or nongay, will have their nonthinking opinions on "fags" reinforced by this piece of trash. Delligan portrays every stereotyped image of the male homosexual world and he writes his stereotypes in a manner as easy to read as the infamous **Everything You Wanted To Know About Sex But Were Afraid To Ask**. He seduces the reader with witticisms and sexy scenes.

Persons never exposed to gay liberation, and many in the liberation

movement will be traduced by his style. He writes as well as Madame La Farge did her knitting.

I became angrier and angrier as I read **Cherry Grove**. Every banal truism regarding homosexuality is in this novel. But the novel is worthy of comment since it so typifies the negative view we have been fighting since gay liberation was born in 1969.

Incidentally, if you are not among the cognoscenti, **Cherry Grove** is, along with the Pines, one of the two gay communities on Fire Island. Fire Island lies off of Long Island, New York—and it also is the gay mecca of the East Coast where we worship the great god Priapus. Fire Island is the most famous meat rack (a place for impersonal quasi-public sex) in the U.S.

We are given **Cherry Grove** as a microcosm of homosexuality. We are told quite effectively that when you are a homosexual that if you are not a young adult, handsome, rich and bright but most importantly young and handsome you are nothing. This is exemplified by a pass-

age where the hero of our tale is horny and he is cruising the meat rack in the woods, or, as it is known, the Judy Garland Memorial Park. "Many people had left, and those that remained all seemed to be from 'under the bridge': trolls, ugly men, old man (sic), who hoped that the darkness would hide them and let them have the pick of the beauties."

This throwaway line is dynamic, after all, who is reading this book? It does not appear to be geared for the nongay reader. The persons Delligan portrays as the typical gay shouldn't be reading the novel—they are too busy being witty, pretty and gay (i.e., whoring around). Therefore the person left to read this work—the person whom he intends to have support his financial status—is not the nongay, or gay but the very person he insults, the "trolls, the ugly, and the old." So if you have a low self-esteem; if you despise yourself; if you think you are fit to live in an airplane barf bag; rush to the nearest store and buy your copy of **Cherry Grove**. Followers of Baron von Sacher Masoch unite! Pick the scab healing on your self respect.

As you read this borderline obscenity you subliminally realize that no gay lives in a small town, is of low IQ, is in jail, is a teenager or leading a quiet pleasurable life without striving for self-destruction.

The author could say that he has a happy resolution for the hero of this tale, but after spending nearly 400 pages on bad news a few short pages do not counter the emotional impact any more than sending band-aids to Hiroshima after dropping the bomb. How does our hero solve his problem? He moves to another country, becomes eminently successful and the perfect lover becomes his perfect lover. He does not need his old friends. Such is the fantasy of children who never grow up.



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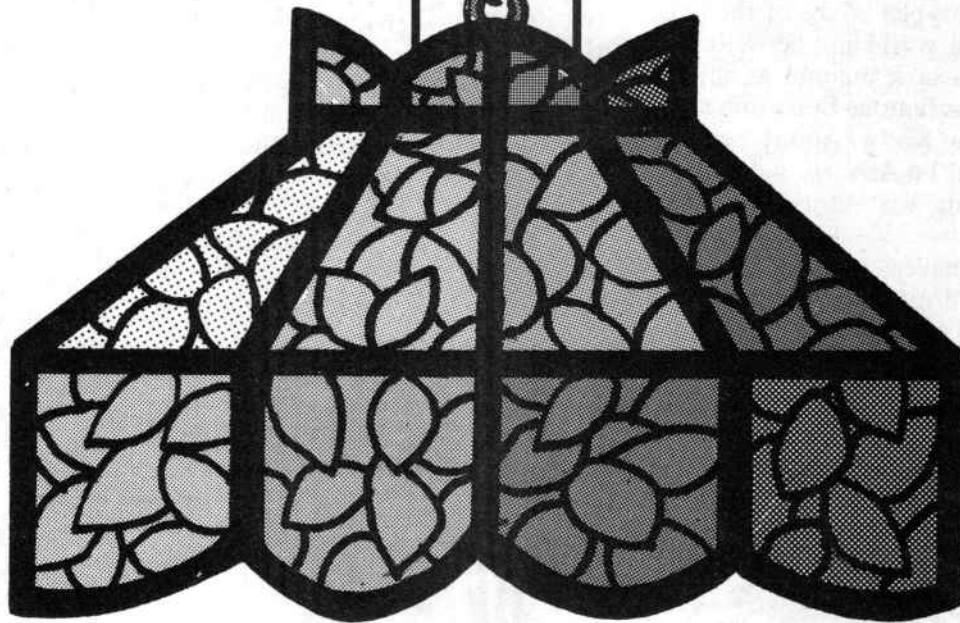
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REVIEW

The Church and the Homosexual by John J. McNeill, S.J., Sheed and McMeel, Inc., Kansas City, 1976, xiii + 212 pp., \$10.00.

Reviewed by Thomas R. Haessler

That the Catholic Church continues to play a decisive role in the genesis and maintenance of oppressive attitudes and policies toward homosexuals is a common theme of the emerging gay consciousness. The efforts of Catholic bishops in New York and Boston to halt the passage of gay rights bills is well known. The recent Vatican Declaration on Sexual Ethics is one more instance from a long history of Catholic diatribe against homosexual acts. And yet now, from within the Church, comes a well-known Catholic moral theologian mounting a serious challenge to the traditional teaching that homosexual acts, because they are non-procreative and unnatural, are intrinsically disordered, and therefore, immoral.

John McNeill is a specialist in sexual ethics with very impressive credentials. He has a Ph.D. from the *Institut Supérieur de Philosophie* of Louvain University in Belgium. He has written numerous articles for the professional journals and has published a work of major philosophical importance (*The Blondelian Synthesis: A study of the Influence of German Philosophical Sources on Blondel's Method and Thought*.) Forbidden to publish his book on homosexuality in 1974 by Pedro Arrupe, the Jesuit General, McNeill complied, although urged to ignore the directive by several colleagues. Clearly, he did not want his book ignored by main stream theologians on the specious grounds that he had published without ecclesiastical approval. McNeill hopes that his book will significantly alter the future direction of Catholic thinking on sexual ethics in general, and on homosexuality in particular.

It is important to understand that while McNeill himself (according to *Time* magazine, at least) is gay, his work cannot be understood as an *Apologia Pro Vita Mea*. While it belongs to the genre of advocacy theology, as does most serious theology



JOHN J. MC NEILL, S.J.

photo: Bettye Lane

in the '70's (e.g., liberation theology), it is primarily an effort toward a critical understanding of Catholicism's rejection of homosexuality. The book's thesis is that the Catholic Church has misunderstood her own tradition and is obliged, therefore, to change its teaching. The book's methodology is that which is commonly employed in Roman Catholic theological discourse. Since this methodology differs appreciably from the ethical methodology of conservative or evangelical Protestants, a few observations must be made about some of the salient features of that methodology. First, Catholic moral theology, while it seeks to ground its moral reflection in the Bible, does not regard Scripture as a series of teachings to be believed and commandments to be obeyed, but rather as the library of religious literature from ancient Israel and the primitive Christian communities which is the source for the Church's understanding of her identity. Therefore, the Scriptures, while a privileged source of truth, are a source of truth **only** when they are interpreted with all the resources of modern historical criticism. That everything in the Bible, without exception, has been conditioned by history is a fundamental principle for all Catholic hermeneutics today, whether conservative or progressive. Second, Catholic moral theology,

consistent with its optimistic affirmation of the intrinsic goodness of human nature and the power of human reason (rooted in the Church's rejection of pessimism at the Council of Trent), insists that dialogical reflection and critical scrutiny are major sources of ethical wisdom which will lead, not without all the vicissitudes of history, toward a progressively deeper understanding of the pressing needs of the human situation. Such a posture has made possible the incorporation of themes of subjectivity from existentialism and of social concern from Marxism. The painful progress of secular thought is exploited as a major source of moral sensitivity in contemporary Catholic thought. Third, Catholic moral theology, while giving a respectful hearing to papal and episcopal teachings on moral matters, rejects the notion that such directives are to be received as *ex cathedra* pronouncements, since the hierarchy itself has never made such a claim. This means that in theory, at least, Catholic moral theology today is more comfortable with the provisional, the conjectural, the nuanced (much to the chagrin of many in the pro-life movement). It is acutely embarrassed by the absolutes of yesteryear. Fourth, Catholic moral theology values human experience and reflections on that experience; experience itself today enters Catholic thought as another privileged source of wisdom.

More than half of McNeill's book is devoted to a critical reflection on the sources in Scripture and tradition of the Church's teaching on the immorality of homosexual acts. The section on the Bible and homosexuality is competent, but derivative. He argues, quite correctly, that the Sodom and Gomorrah story is a piece with a whole series of legends telling of a stranger visiting a prosperous city and being refused hospitality; whereupon the stranger, befriended by local outcasts, escapes with them before the city is destroyed. The sin of Sodom, in the mind of the Yahwist author, is not sexual, but the refusal of hospitality (a major offence in any Bedouin culture). McNeill finds a confirmation of this interpretation in the Lukan account of Jesus' chagrin at the inhospitality shown to his disciples. "I tell you,



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on that day Sodom will fare better than that town." (Luke 10:13). The Levitical injunction against male homosexual acts is associated with a pervasive polemic against Canaanite fertility cults which were invariably associated with male and female temple prostitution. Union with Baal and Ashtart, the Canaanites thought (in the categories of parasymphathetic magic), could be effected by sexual congress with their earthly representatives. Sexual intercourse in the temples was evidence of abandonment of Yahwism, and therefore of adherence to the notion that God is to be discovered in the repeatable cycles of nature, rather than in the unrepeatable events of Yahweh's liberation of an oppressed people (Israel) from their oppressor (Egypt).

Moving to the New Testament, and especially to Roman 1:26, McNeill insists that Paul's directives on homosexuality have as their background the Old Testament polemic against Canaanite fertility cults, and also, more importantly, that Paul cannot have answered questions that could not have been asked in his time. Basing his argument on the understanding that the **condition** of homosexuality (i.e., orientation of libido toward one's own sex independently of personal decision) is a distinctly modern concept, unknown to the ancients, he argues that Paul never dealt with out **contemporary** questions concerning the human use of one's homosexual condition.

McNeill is far more original in Part II of his book where he makes an effort to construct a positive theology of homosexuality. Very succinctly, he insists that the homosexual phenomenon in human culture is positively willed (not merely permitted) by God. He insists that the real task for theology is to discover a teleological perspective with respect to homosexuality. What purpose does homosexuality have in the Creator's scheme of things? Somewhat sketchily, he sees that purpose as a stimulus to the overcoming of debilitating heterosexual identity images. These images or role models move heterosexuals toward complementary conceptions of love, with their understanding of the

human person as basically incomplete (and to be completed by union with the opposite sex.) Against this, McNeill says that love can exist, even for heterosexuals, only between persons who see themselves as complete and equal. Love, he says, is the union of two wholes, not the merging of incomplete persons who find themselves in the other.

In Part III, McNeill outlines briefly a homosexual ethic. He insists that homosexual acts are to be judged by the same criteria as heterosexual acts, i.e., the quality of the commitment made to another person. Those forms of homosexual behaviour which involve the intended objectification of another person, he would see as immoral. Here he is more conservative than certain Catholic moralists (e.g., Valenti) who would see promiscuity as immature, rather than immoral, behaviour. The issue of coming out is sensitively handled by McNeill who sees it as an opportunity to play a prophetic role in society, such as the peacemakers of recent times. He sees this prophetic function as essential if there is to be any progress toward justice for the homosexual or the homosexual community. The support of a loving community, such as Dignity, or any of the other gay activists groups, is a necessary context for those having the courage to be open about their sexual orientation. He argues that the Catholic Church must, with regard to the homosexual community, not only teach, but first learn, by careful and patient listening. Particular emphasis is placed on the Church's responsibility to deal with the Christian gay community *per se*; the Church must stop representing its refusal to relate to the gay community as such as pastoral solicitude for the individual.

While addressed primarily to academic theologians, **The Church and the Homosexual** will be of interest to all, especially gay persons. The content is solid, carefully argues, and, above all, readable. McNeill's next book, to be published soon, will develop a phenomenology of human sexuality as a form of play. Is it too much to hope that the dicasteries of the Roman Curia will not delay the publication of this important sequel?

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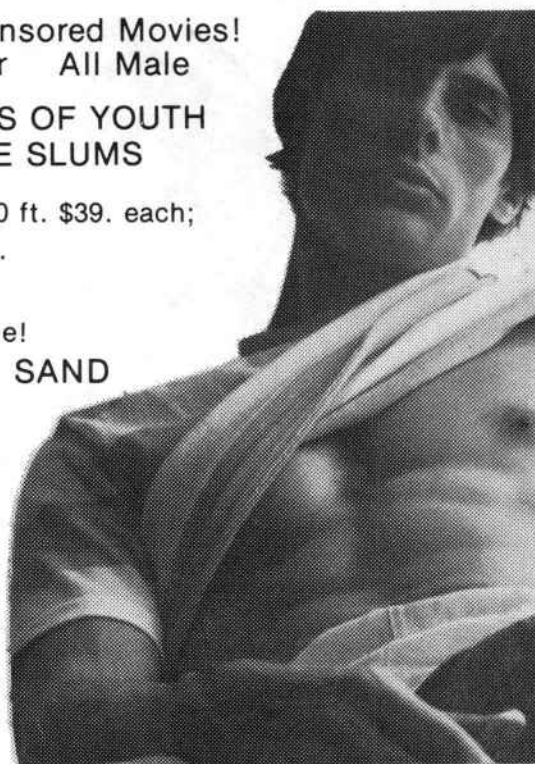
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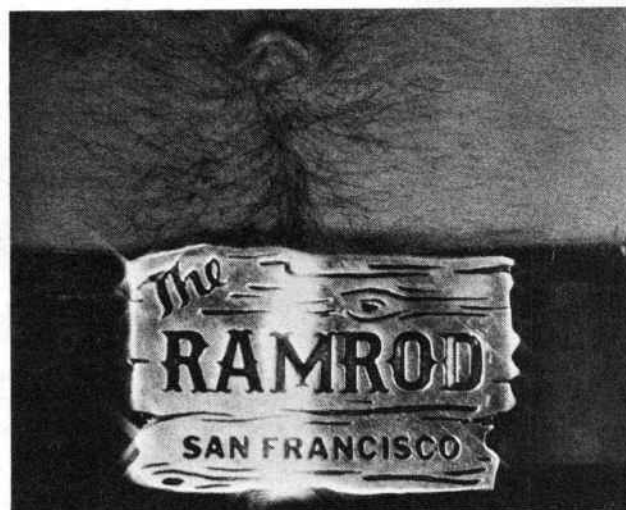
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- Oct 4 Monthly Business Meeting—Gay Peoples Union, 8 PM, Farwell Center, 1568 N. Farwell, Milwaukee.
- Oct 8 Silver Star Club Night, Wreck Room, 266 E. Erie St., Milwaukee
- Oct 10 Forker MC Meeting. 1 PM, 5816 W. Carmen, Reorganizational meeting. Now accepting new members. For information call 462-2778.
- Oct 11 GPU Meeting, 8 PM. , Speaker: Sister Debra Trakel, O.S.F.
- Oct 12 Fr. John J. McNell, author of "The Church and the Homosexual" will speak at the West Side Discussion Group, 8 PM, 37 Ninth Avenue, New York. (\$2 donation suggested)
- Oct 15 Grand Re-opening—The Side Track Lounge, 169 4th St. S.E., Cedar Rapids, Iowa.
- Oct 10 Live Entertainment —Premier engagement— 9 PM, The Leaded Shade, 157 S. First St., Milwaukee
- Oct 18 GPU Meeting, 8 PM. General Rap Session.
- Oct 22 Argonaut M.C. Night, Wreck Room, 266 E. Erie St., Milwaukee
- Oct 24 Lutherans Concerned for Gay People, Organizational meeting for local Chapter. Village Church, 1108 N. Jackson, Milwaukee, 3 PM
- Oct 24 Entertainers Club of Milwaukee—Annual Miss Gay Wisconsin and Mr. Groovy Guy Contest, 8 PM, Center Stage, Milwaukee.
- Oct 25 GPU Meeting, 8 PM, Speaker —To be announced.
- Oct 29-30 Pride of Lambda fund raising show "Me and You Against The World" Side Track Lounge, 169 4th St. Se. Cedar Rapids, Iowa
- Oct 31 Halloween Ball, Sheridan Inn, Michigan City, Indiana, 821 Lake Shore Dr.
- Nov 2 West Side Discussion Group—see entry Oct 12 for address. Speaker: John Paul Hudson, author of "Superstar Murder?"



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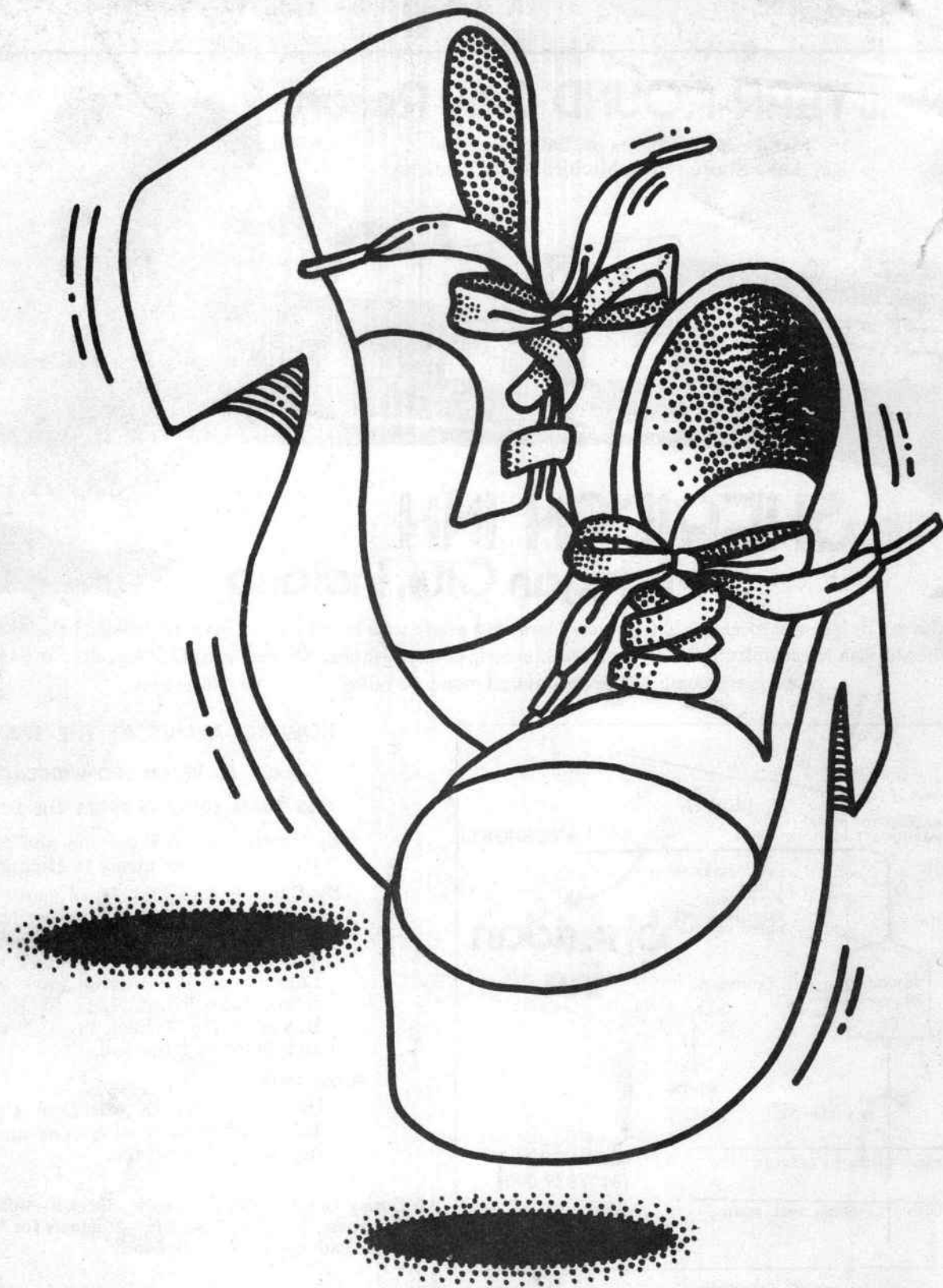
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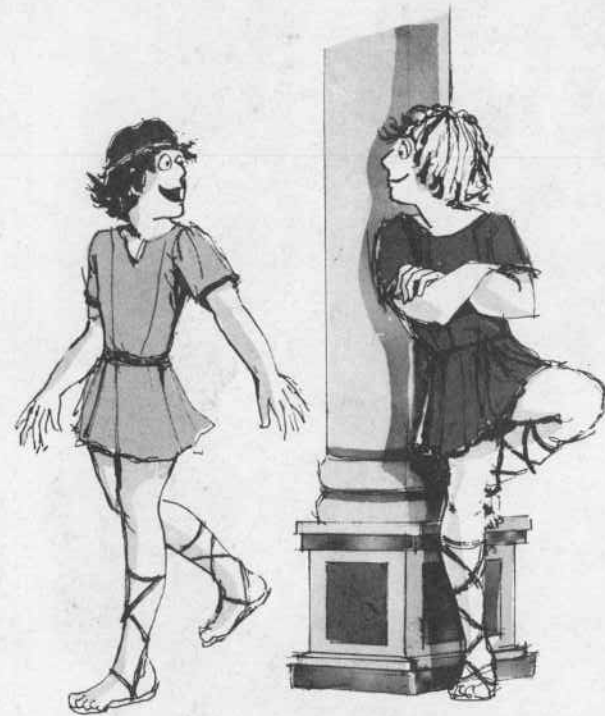
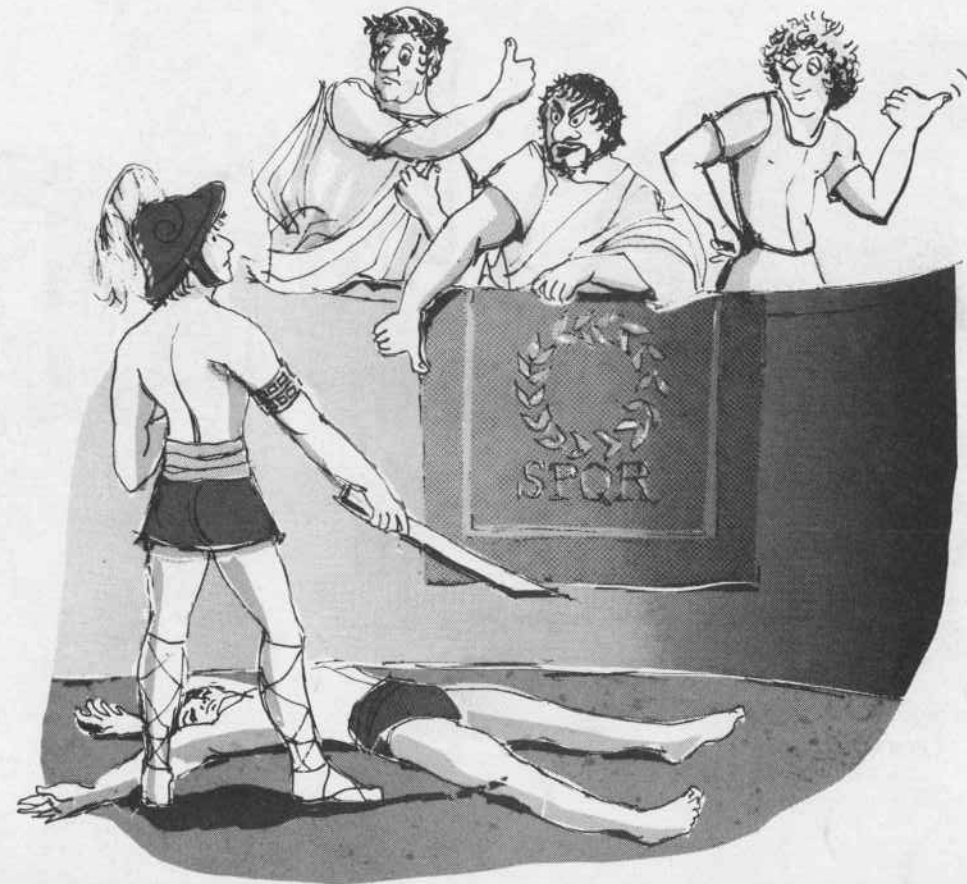


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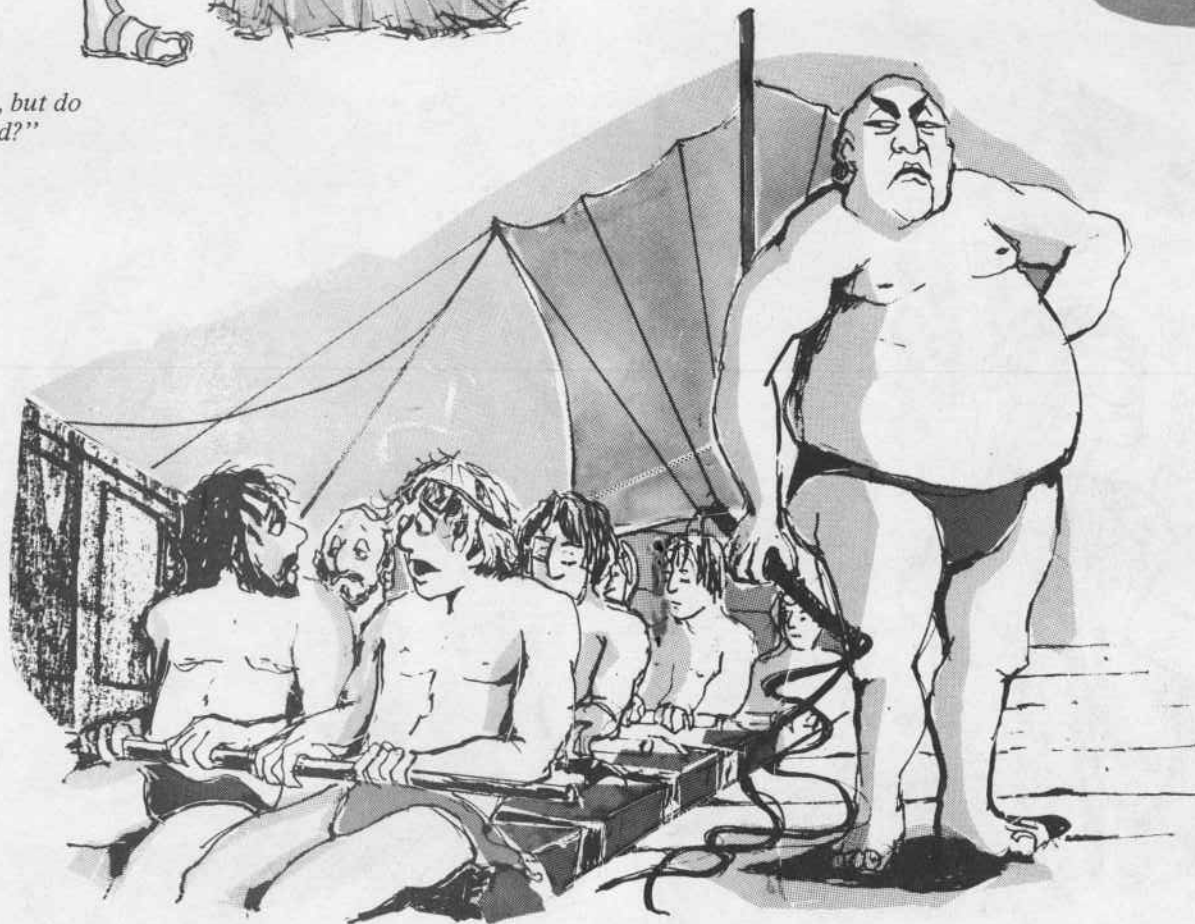


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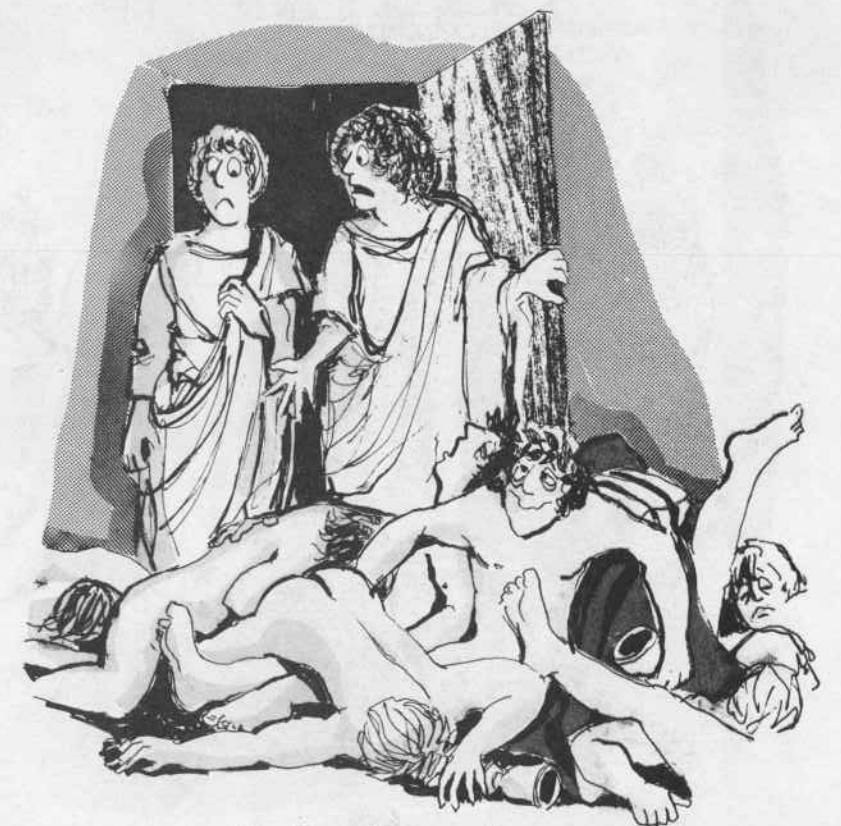
"Well, hi there! Want to go start an orgy someplace...?"

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"I think what we're involved with here is a real S and M freak...!"

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"I told you if we came late we'd miss all the fun!"