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# gpu news

GAY PEOPLES UNION / MILWAUKEE, WISCONSIN / JULY 1973



G.P.U. NEWS photo

## JOB CASE APPEALED

The battle by Paul R. Safransky against his discharge by Southern Colony because of homosexuality continues. Safransky has filed an appeal with the Wisconsin Supreme Court asking them to overturn the decision of Dane County Circuit Court Judge W. L. Jackman, who upheld the state's right to fire him.

Judge Jackman allowed no oral arguments, but relied on briefs prepared by the state and Todd J. Mitchell, W.C.L.U. attorney for Safransky. He did,

however, allow a lengthy amicus curiae (friend of the court) brief prepared for Madison G.L.F. by David Adamany of the University of Wisconsin. His decision made no direct reference to this brief.

In his decision Jackman made reference to the fact that Safransky "used makeup, which he excused on the ground it covered blemishes." He further stated that, "Had petitioner confined his activity to off-duty hours and to private places, probably nothing would have been done. However, his exposition of his life style while at his place of work, especially in front of patients of the kind confined to the institution, together with the fact that he at one time, at least, contemplated involving a patient

(CONTINUED ON PG. 10)

## GAYS AT BRADY STREET FESTIVAL

An estimated twenty thousand people attended the Brady Street Spring Festival held on June 10. The street was closed to traffic for seven blocks and was lined with booths featuring arts and crafts.

Among the social organizations who set up booths were Gay Peoples Union and Council for Religion and the Homosexual. G.P.U.'s booth featured a display of liberation books on consignment from Rhubarb Book Store and Volume Book Store. G.P.U. also featured a very popular lavender kissing booth where kisses were sold for 50 cents each. It was reported that some of the kissers gave away

more kisses than they sold, but the booth turned a modest profit as well as receiving mention in local newspapers.

During the afternoon, G.P.U.'s blue Cookie Monster, ala Sesame Street, appeared on the street with a big yellow Queer Duck. Children recognizing the paper-mache Cookie Monster ran over to him and were given cookies with the word "gay" on them. Meanwhile, the Queer Duck gave their parents leaflets containing a gay lib rap beginning with "I'm a Homosexual. Is this how you thought I'd look?"

From their booth, The Council on Religion and the Homosexual distributed hundreds of leaflets explaining their organization; its aims, beliefs, and goals. The booth closed early because their huge supply of leaflets was exhausted.

In mid afternoon, an impromptu parade of gays including

(CONTINUED ON PG. 10)

## DEMS FOR GAYS

At their statewide meeting at Carthage College in Kenosha on June 16-17, Wisconsin Democrats took up the issue of legalization of sexual acts between consenting adults and ending legal oppression and discrimination of homosexuals. We are pleased to report that these two resolutions out of some 150, were passed and now become part of official Democratic Party philosophy in Wisconsin.

## BULLETIN

DEL MARTIN WILL SPEAK AT A  
LESBIAN MEETING SAT, JULY 7  
9 PM-2309 E. LOCUST APT 4.  
& SUN, JULY 8, AT SUNDAY  
POT LUCK (SEE BACK PAGE)

## CYCLISTS MEET



G.P.U. NEWS photo

left to right: Frank Thomas, 2nd City, Bob Haase, Silver Star, Wayne Wreck Room, Si Smits and Don Cotton, Silver Star

The Chicago Hellfires and the 2nd City Motorcycle Club were guests of Milwaukee's Silver Star Motorcycle Club on the week-end of June 8-10. Home base for the more than 40 persons in attendance was Milwaukee's Wreck Room Bar where free beer was provided on Friday night by 2nd City Members.

On Saturday, after a break-

(CONTINUED ON PG. 10)



# editorial

In the past G.P.U. NEWS has been distributed on a donation basis, our vendors simply asking for a donation for each copy. G.P.U. NEWS is now firmly established and beginning with the August issue we will go to a 30 cents cover price, slightly lower than the average donation we have been receiving. Subscriptions will remain at \$3.00 for 12 issues.

Our retail outlets (bars and bookstores) have been turning over the entire collection proceeds to the best of their ability. A cover price will simplify collections and for the first time give our retailers a small profit which they much deserve. We wish to take this opportunity to thank our loyal retailers and advertisers for their fine cooperation during the long process of establishing this paper.

In the near future we also expect to embark on a campaign to increase our advertising base and our mail subscriptions. In a few months your paper will begin its third year as a non-profit publication. We are proud of the progress we have made and welcome your suggestions on how to further improve the paper.

G.P.U. NEWS is published by the GAY PEOPLES UNION of Milwaukee, P.O. Box 90530, Milwaukee, Wisconsin 53202.

All material in the paper is original and is not copyrighted. If you wish to reproduce any part of this paper, please note G.P.U. NEWS as the source.

If you wish to place an ad in future issues, write to us at the above address for rates and information.

If you want counseling about a homosexual problem or would like to have a speaker on the subject for your group, contact us at the above address.

Yours in Liberation,

THE PUBLICATION  
COMMITTEE

G.P.U. NEWS IS NON-PROFIT -- IT BELONGS TO THE GAY COMMUNITY. As you read this -- if you have not already done so -- we urge you to fill out the subscription blank on the last page and become a subscriber. As our circulation continues to increase, we will be able to bring you an even better paper.

## Men-Women

A lot of verbiage has been thrown around regarding the noticeable absence of data on lesbianism. Usually added to this observation is the suggestion that further studies be made "to fill the gap." Yet, not much investigation appears to be in the process. Why? Let us look at some of the reasons why men, gay and straight, are unwilling or unable to relate to lesbians as equal persons.

Is it true that the traditional tolerance of lesbianism leads to less consciousness or understanding of the lesbian and her dynamics? Or could it be that more significant factors preclude an honest look at female homosexuality?

The straight world, composed as it is of a conglomeration of people -- women, children, old folks -- with MEN on the top, has a vested interest in the negation and complete non-recognition of the lesbian. The entire political, economic and social system of the straight world revolves around this composition. The political system is organized and controlled by statesmen with women as secretaries and aides. The economic world is manipulated by businessmen with women, once again, as secretaries. The social world is also oriented toward men. "Behind every successful man there is a woman." All through history men have been the symbols of dominance -- god in creation, kings in ruling, despots in domination etc. This position of men might have been acceptable when based on an early stage of the evolution of thought containing a narrow consciousness, ignorance, prejudices and role playing.

Today, however, people are beginning to recognize these

patterns of behaviour as being full of fallacies and outmoded. Women are beginning to take their rightful place in the world. Straight male-dominated society is having a painful readjustment because of the new and expanding feminist consciousness. The lesbian liberationist, in particular, poses an elemental threat to those men who do not wish to give up their male dominance. The lesbian liberationist is declaring and demonstrating her right to be a liberated person -- free, independent, and her own master -- not only in the political, economic and social arenas, but in the sexual arena as well.

Men are begrudgingly reviewing and assessing the straight woman's place in politics, economics, and society. Concessions are being made, slowly, in these areas, but the male is desperately trying to hang on to his so-called superiority in the sexual arena. Straight men are afraid of a sexual confrontation by straight women and do not wish to accept them as sexual equals. The dominant male's sexual playpen is being challenged.

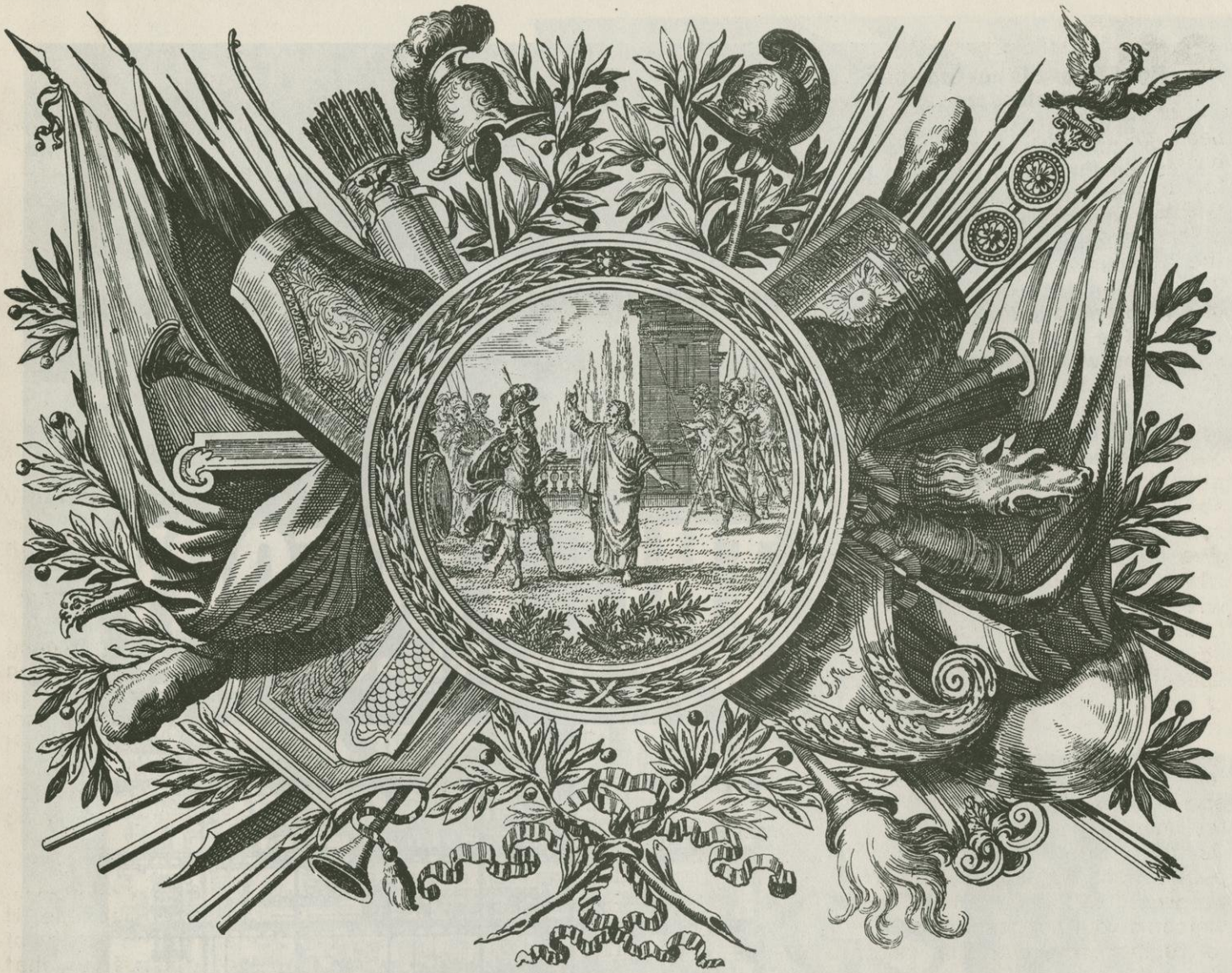
The lesbian's threat to the male's sexual play pen is an even greater challenge because it severely challenges the ability of men to delude themselves that they are the greatest, most enviable, and most attractive sexual beings. Men seem almost to whine: "You can think about equality in politics, and in the economic and social areas, but don't rattle my sexual pacifier . . . I don't want to play anymore." The lesbian responds: "Son, I didn't want to play with your sexual pacifier in the first place." The lesbian is saying "I don't need you, even for sex."

Is this why there are so few studies of lesbianism in spite of the "noticeable absence of data on lesbianism?"

Let us now look at the position of the lesbian in the gay world. Since there is no sexual threat between gay males and lesbians there should be a more open relationship filled with awareness and understanding. Unfortunately, more often than not, (CONTINUED ON PG. 14)

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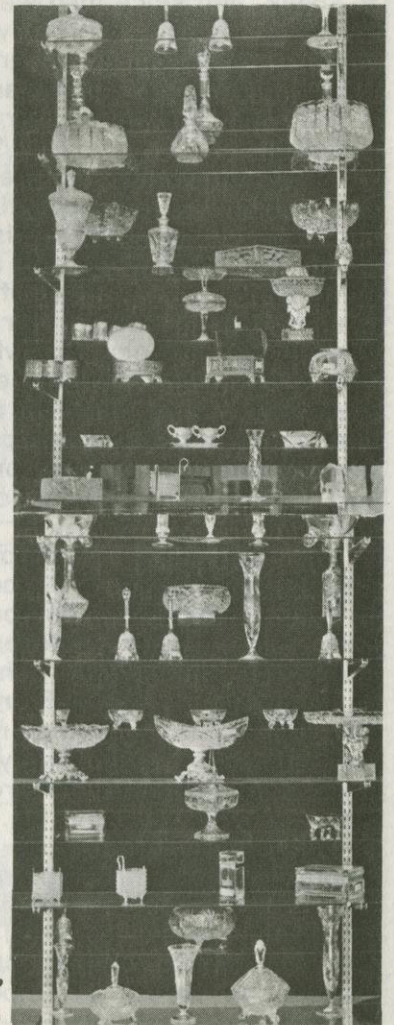
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# books



**Lesbian Nation** by Jill Johnston, Simon & Schuster, 1973.

Last summer we saw the publication for the first time of two realistic accounts of lesbianism, **Lesbian/Woman** by Del Martin and Phyllis Lyon, and **Sappho Was a Right-On Woman** by Barbara Love and Sidney Abbot. These multifaceted overviews, written by lesbians themselves and not by biased and/or ignorant outsiders, were warmly welcomed by the lesbian community because, for the most part, they had been ignored, or at least much slighted in books by gay (and straight) men. But these were pioneering works -- introductions to the lesbian world so to speak, and since then we have awaited others which would venture to explore in greater depth the feeling & significance of a life style heretofore virtually invisible.

**Lesbian Nation** is the first offering in what is hoped will be a rich second wave. But it is certainly not quite what one might have hoped for. Indeed, it is a very mixed bag, both in terms of content and cogency. For while it hits to the heart of much lesbian experience & its relation to the rest of society, it also propounds an ultimately untenable formula for fighting homophobia, lesbian variety.

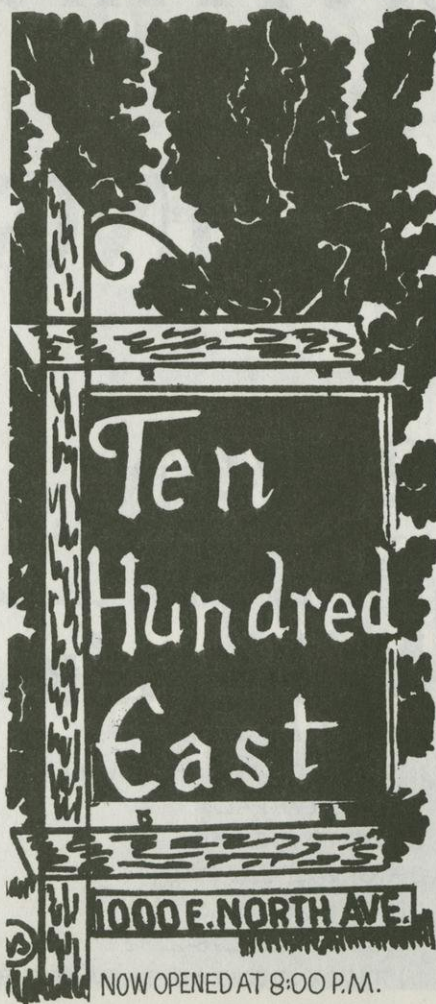
The best way, perhaps, of getting to the meat of the book is to take a look at the author herself. This is neither irrelevant nor nose-y, for Jill Johnston is herself in large part its subject. In fact, the book is a mixture of autobiography and theory, the two being intimately interrelated and mutually illuminating. Such an approach, in fact, is to be applauded, for most commonly, the reader gets either biography or theory, while excluded from the interesting relation of personality to ideas, an important

area for oppressed groups who are struggling to forge a proud consciousness out of their outcast experience.

From one perspective, we might term Ms. Johnston the flaming dyke of the lesbian world. Hardly the average all-American (or even lesbian) girl, she is English-born, illegitimate, and a flamboyant prankster. In fact, it is probably this last feature -- her penchant for attracting attention to herself -- which has contributed most to her public notoriety as a radical lesbian. Her career as a clown, begun in childhood, culminated in a number of semi-scandalous episodes which received national publicity: the removal of her shirt while cooling off in a pool at a posh benefit (attended by such stellar feminists as Gloria Stienem and Betty Friedan) in the summer of 1970; and her rough-and-tumble scene with two friends on the floor of a stage, her final contribution to a well-attended panel on feminism held in New York in

May of 1971 (Norman Mailer was the male chauvinist, Germaine Greer the star feminist).

Yet as Jill Johnston tells her story we recognize this delight in the comically bizarre as only one piece in a complex mosaic of personality. For her chief concern emerges as a struggle for identity -- both vocational and sexual. She doesn't dwell on the former, but does touch on her struggle to find herself in the New York art world -- her devotion first to dancing and then her discovery that she could write (she has been doing a column for the **Village Voice** called "Dance Journal" for some years now). But it is Jill's narrative of her odyssey toward a sexual identity that she concentrates on -- and it turns out to be a trip most valuable in its revelation of the evolution of a radical lesbian consciousness.



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Moreover, large chunks of it read like a broad scenario of the experience of many lesbians (especially those over 30, and Ms. Johnston is definitely beyond that critical watershed year). Jill's first lesbian experiences were with two older women during her early college years, after which she was beginning to worry a bit because she hadn't made it yet with a man. Then a switch to a rather privileged girls' college in North Carolina where subterranean lesbianism was rampant, but never discussed. Jill had only heterosexual involvements then, as well as later during the rest of that bleak decade, the hushed fifties, when she was in New York. As she puts it,

... you have to agree there was no lesbian identity except a criminal one so it is almost impossible to estimate the numbers who might have been had there been any social recognition of the state ... The conspiracy of silence prevailed. Identity was presumed to be heterosexual unless proven otherwise and you couldn't afford to be so proven and so for all social purposes we were all heterosexual. There was no lesbian identity. There was lesbian activity.

This "chasm between social validation and private needs was so wide" that society overwhelmed most dykes (Jill's term), and many either went Catholic or married men. Even Jill herself finally succumbed. She admits to having been abysmally unconscious of political reality, of being so removed from the sources of power that it didn't dawn on her or her friends that men ran the world. Also, her uncertainty about where she was going with dancing

must have, she feels now, insinuated the unconscious certainty that she was "doomed for men and marriage". The final stroke in this societal conspiracy were two abortions, the second by an utter scoundrel and nearly costing her her life. They were most persuasive.

At last my social destiny as a woman had made a conspicuous impression on me. I was a woman like other women, these accidental pregnancies proved that ... I was going the way of all women -- the grave of marriage and the hell of motherhood

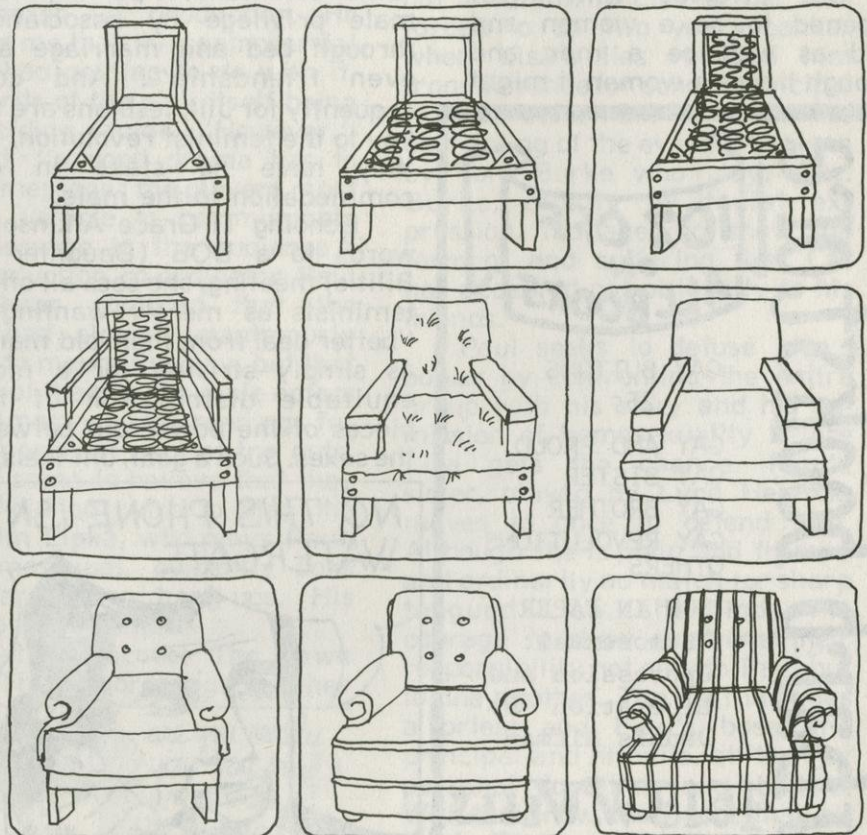
The resultant marriage was a total failure, a hell of sustained violence, ultimately ending with Jill's moving out with her two children. What was really significant for her in the following years was the cultural revolution of the sixties with its emphasis on freedom of self. Out of it came her growth as a writer, and her ability to once again become involved with women, and even to talk

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about it. But the hip world in which she moved was as straight as any other, the discrepancies in her life remained, and the final highly personal response was the shattering plunge into schizophrenia. Three times, in 1965, 1966, and 1969, she made the harrowing descent into madness.

All this happened before the gay liberation movement really burst with unprecedented effrontery into the national consciousness in the summer of '69. As Jill sees it today, "If the revolution hadn't begun I might still be crazy and off in a bin someplace..." For what her whole experience until this momentous event showed her was that the individual, private solution just doesn't work. It is an absurd collusion with the enemy -- the pretense that lovers are conventional roommates, the aping of heterosexual male/female roles, the rationalization that the person you are involved with "just happened to be a woman and could as well be a man and although it was a woman it might

be a man the next time if the right person came along."

It was only very reluctantly and after years of painful object lessons that Ms. Johnston was brought to the "fatal point of no return and the last holdout in all of us brought up to believe in the ultimate unity of the two opposing 'sexes'". Greatly relieved, but also very sad at the loss of this sustaining myth, she now believes that for lesbians to be

Gayer without developing a concomitant feminist consciousness was to merely consider yourself part of a special oppressed minority group without reference to the large political questions, the big picture, the overview of repressed female sexuality in relation to which your special oppression as a gay person was inextricably intertwined.

Indeed, for Jill Johnston, the lesbian feminist is the arch feminist, the "most oppressed of women for being most like a woman" in that she has "abdicated her inherited right, or rather command, to participate in male privilege by association, through bed and marriage and even friendship". And consequently for Jill, lesbians are the key to the feminist revolution, for they have no stake in accommodation to the male.

Echoing Ti Grace Atkinson's words to a DOB (Daughter of Bilitis) meeting, she sees all other feminists as merely wanting a "better deal from their old man", as simply striving for a more equitable distribution of the pieces of the power pie between the sexes. Such a goal, Jill feels, is

objectionable because it is unrealistic, but also, even if somehow attained, ultimately still oppressive to many women. Equalization of power is unlikely because male conditioning is so entrenched "that there is practically no man... who transcends the supremacist psychology of his class", and because straight women, emotionally tied to men, just cannot risk full scale attack on them. And even should males be persuaded or pressured into some sharing of their kingdom, this would only mean participation in the prevailing power system whereby most women (and men, too, although she doesn't admit this) find themselves subjugated by class. Thus Jill's proposal for the victory of true feminism -- that all women become lesbians! And their program?

The lesbian argument is first and foremost withdrawal at every level from the man to develop woman supremacy which does not necessarily mean the diminution of the man the way male supremacy has meant the diminution of women as though one can't be up without the other being down, but it does mean the (re)development of the moral, spiritual, intellectual strengths of women whatever the social consequences of that may be.

However, it is as a theoretician that Ms. Johnston is at her weakest. Not only would her final proposal -- that all women bind themselves together as a "lesbian nation" -- instinctively turn most women off, but the logic of her grand proposal

(CONTINUED ON PG. 10)

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# World Premier of New Gay Play

by Sam Edwards

At last... a play has been produced that deals with a homosexual's problems with society and his straight friends and, more important, the central homosexual character is not portrayed as the stereotype fairy.

Joe Malczak's new play, **Discover the Dawn** was given its first performance on June 15 at the Playwrights' Center in Chicago. It will be repeated every Friday and Saturday night at 8:30 P.M. through July 21 at the center's studio theatre at 110 W. Kinzie. All of the seats for the final performance (July 21) have been purchased by Gay Peoples Union as a fund raising benefit. Tickets will be available for \$6 which will include the play, a champagne party to meet the author and cast immediately following the play, and round trip car pool transportation.

Playwrights' Center is first of all a writer's workshop whose members screen, read and help with the scripts of original new

plays. The membership includes over 40 playwrights, some 25 of whom are currently active. The group began 10 years ago at Chicago's famous Hull House. It moved to a fifth floor loft to a candy factory, to a bakery, and has now converted a box factory into an acceptable, though small, studio theatre.

Several alumni of the Playwrights group have gone on to achieve fame in the theatrical world including Warren Casey and Jim Jacobs co-authors of the currently successful off Broadway production of "Grease". The group's production "Love on a Dark Night" by Neal Black will be produced next season by Theatre First. Out of a very large number of plays that pass through the hands of the group only seven are finally selected for production each year.

I asked Joe Bianco the director why **Discover The Dawn** was chosen for production. He assured me that the controversial theme had nothing to do with it, the merits of the play itself being the deciding factor. "However," he said, "a good drama has to have a message; the players must have a vehicle to communicate that message to the audience."

Production co-ordinator Paul Schoenhaar confided that the group had almost unanimously agreed to mount the play, but that several of the group's male actors gave almost wooden readings for the homosexual part at try outs, leaving some to believe that they simply did not wish to play the part. Jim Lipka, who plays Paul, the homosexual, evidently does not share these hang-ups. His rendition is excellent.

What is **Discover The Dawn** about? The author brings together



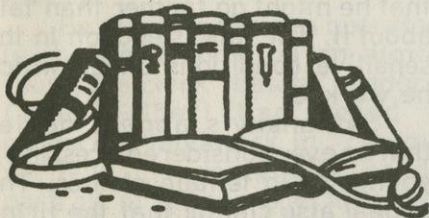
four school chums-Paul, Caz, Vince, and Liza--now in their thirties at a party where Vince intends to surprise everyone by offering Paul a candidacy for the city council. Somehow, Lisa, Vince's wife has gotten wind of the announcement and she intends to move to destroy Paul by revealing his private life, which includes an arrest and conviction for homosexuality.

Paul is determined, however, not to submit to Lisa as Caz was forced to do two years earlier when Lisa's lies reduced him from nominee for school principal to shoe salesman. Some of the best acting of the evening is given by Tom Burke who plays Caz. Burke, mostly by facial expression, manages to show the torment and suffering that Caz has accepted out of loyalty to his friends.

Paul seeks to defuse Lisa's power by confronting the entire group with his story and his admission of homosexuality before Lisa gets the chance. Paul's sister, played by Lynn Herrick, moves at once to defend him. Although she is plain and frumpy and ordinarily no match for sharp tongued Lisa, she finds the courage to show everyone their responsibility not only to Paul but to one another. The cast includes a priest and Paul's boss, the principal and his wife, all torn by personal loyalties and beliefs. With their new knowledge they all try to **Discover The Dawn**.

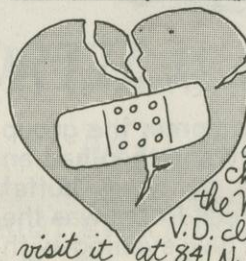
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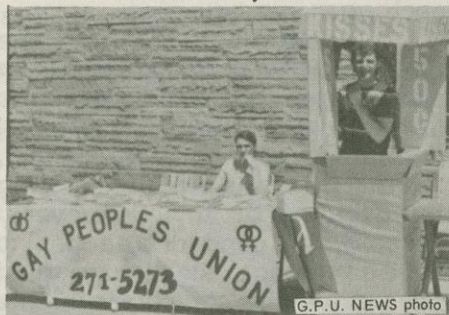
ignores a number of basic facts of life. For openers, the game of one-upsmanship in oppression can be played a number of ways. For example, it's debatable whether gay women are more oppressed than gay men, whose more obvious sexuality earns them more obvious public abuse; or whether they suffer more than many straight women who are doomed, because of an inherent emotion/sexual bias, to collaboration with the enemy. Also, her case for lesbians as the most oppressed of the sexual groups, totally ignores the fact that much of it derives, not from sexual politics, but from the traditional revulsion toward homosexuality inherited by this culture from its Judeo-Christian religious heritage. But clearly, Ms. Johnston is most completely off base in her clarion call for all women to enlist in the ranks of lesbianism. For logical as it may look on paper, what is the point of a program which fails to acknowledge that few straight women will forsake the focus of their emotional lives (however disappointing) for a cause which offers only women instead, for whom they may feel affection but not sexual attraction?

Very simply, Jill Johnston, is just not a very sound systematic thinker, although many of the insights she throws off in her struggle toward this end are insightful and well-stated. However, not only does she choose to ignore much that in real life cannot be thus denied, but she refuses to submit to the hard labor of constructing a careful logical edifice. One of her basic problems, as I see it, is that she envisions a radical solution -- that is, a total overhaul of society -- and not simply a reformist one -- that/is, adjustments within the present system. Such theoretical reconstruction is always arduous and she has not begun to really come to grips with it. As a fine example of such an attempt there is Shulamith Firestone's **Dialectic of Sex**. Not only is it as critical of the present inequities between the sexes, but it documents their origin and consequences far better than **Lesbian Nation**, and in

addition, presents a rather detailed blueprint for the reorganization of society as the mechanism for their disappearance and the promotion of polysexuality.

But Jill's book should be read by all lesbians, and all feminists, and hopefully also by make sympathizers with the feminist complaint. The insights about the lesbian condition are acute; the complaints about the timidity of feminist objectives often to the point; and the episodes related frequently irresistibly hilarious. But most of all it is to be appreciated as a personal testament: as Kate Millet says of **Lesbian Nation**, "What comes through is the wonderful woman -- in some of the most moving personal narrative written by a woman since women started writing".

By Donna Martin



## Brady

(FROM PG. 1)

people from G.P.U., C.R.H. and Y.A.W.F. (Youth Against War and Facism) marched down the street. Various persons carried banners and shouted slogans.

The following week posters appeared on Brady Street asking "Are You a Queen?" and announcing that a Queen of Brady Street will be elected at their Fall Festival. If you are a Brady Street neighborhood queen, we suggest that you start preparing now to represent your street in that competition.

## Cyclists

(FROM PG. 1)

fast at a private home, the group toured a brewery and then had an afternoon swim party. A buffet dinner at the Wreck Room was the feature of Saturday evening with free beer being provided all evening by the Silver Stars.

2nd City members presented

the host group with a trophy.

On Sunday, the Wreck Room provided a brunch and most of the visitors spent the afternoon visiting the Brady Street Day Festival before starting their trip home.

Silver Star M.C. has just elected officers with Si Smits being elected to the presidency. Applications for membership in the Silver Star M.C. can be obtained at the Wreck Room or by writing the club at P.O. Box 90878, Milwaukee 53202.

## Appeal

(FROM PG. 1)

by dressing him as a girl and his lack of reticence about disclosing his abnormal conduct would reasonably lead an employer to have grave apprehensions about his suitability for the rather delicate work of supervising retarded adolescents."

Jackman concluded, "We do not think that the institution has to wait for something bad to happen when an employee such as plaintiff flaunts his unorthodox conduct and there is even a hint that he might go farther than talk about it. The talk is enough in the sensitive conditions under which he worked."

Safransky's appeal denies that he ever considered dressing a youngster in female clothes. The appeal also claims that the firing violates his constitutional rights of freedom of speech and impairs his freedom to associate with whom he wants.

In interview with G.P.U. NEWS, Safransky says that as far as he is concerned the issue still remains the same, in spite of the "smoke screen" laid up by the state. "I was fired because I am homosexual, period. It is patently ridiculous that I should be fired for some action that I might or might not do in the future. In that case the other men should also be fired because they might take advantage of the girls in the future and women have been known to seduce boys."

It has been acknowledged in the state's briefs and again in Jackman's decision that Safransky had not instructed residents in homosexuality nor had he ever engaged in homosexual acts while there.



# A Television First...and Last

BY MIKE MITCHELL

Take a white, middle-class American family, add a 1.2 million dollar budget, grind out 300 hours of movie film for unrestricted application and blend with one television producer with a new innovation.

Sounds like the ingredients for the remaking of **Ozzie and Harriet**. Right? Wrong.

What result is **An American Family**; a 12 hour serialized documentary on a family of seven people in Santa Barbara, California---one of whom is a homosexual.

In following up the making of **An American Family**, author Max Gunther, in a two part article for **T.V. Guide**, has taken a penetrating look at the effect of the National Educational Television's (NET) special on both the American public and the Loud family itself. His findings confirm the extensive controversy generated by the show; controversy so intense as to rival that surrounding **That Certain Summer**.

By planting camera operators in the Loud home on an almost round-the-clock basis, producer Craig Gilbert had hoped to produce a landmark in "cinema-verite"; the definitively candid portrait of an average American family. In the process, the

parents, Bill and Pat Loud, started divorce proceedings and the homosexual lifestyle of the oldest son, Lance, was revealed to nation-wide television about the same time it was acknowledged by the Louds.

The homosexuality of Lance Loud proved to be a major focal point for the whole series; a point NET was quick to exploit in advertisements which warned; "Are You Ready for the Louds?"

Lance Loud himself felt that his homosexuality was misrepresented, a feeling held by the entire family about the entire production. Says Lance: "Those ads made the film sound like some kind of middle-class expose; a shocker. "I came off looking stupid and unproductive; lost; doomed." Pat Loud, his mother, who learned of his homosexuality during a visit to his New York hotel, was quick to offer her own explanation: "Many boys go through homosexual episodes, but only a few become confirmed homosexuals as adults." (I wonder if that's anything like being a little bit pregnant). The 20 year old Lance felt his family had known for some time. "...I don't think they were concerned about my sexuality. They knew I was still a youth, still learning, going through phases. They were

mainly concerned about my finding a place in the world."

The warm affectionate nature of the Loud family was evident to the camera crews and the production staff itself.

Many members of the staff found themselves very emotionally involved in the daily affairs of the Louds. This only made the job of editing the 300 hours of film down to a fractional 12 hours, all the more difficult and even painful. (Perhaps a documentary on the making of **An American Family** would have done fairer justice to both the Louds and the producers intent.)

The final product left **everyone** unhappy and its television audience somewhat bewildered. Some sociologists and numerous "experts" were quick to cite the series as evidence supporting a conglomeration of theories. Friends of the Louds quickly rushed to their defense and rebuked producer Craig Gilbert for having lost the total emotional warmth of the Louds; a fact readily admitted by the entire staff. So short had he fallen, that Gilbert now feels that fictional representations (such as **All In The Family**) probably do as valid and accurate a presentation of reality as any attempt at "cinema-verite".

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# CONSTANTINE CAVAFY



Alexander the Great as represented on a silver coin of Thrace (286-281 B.C.)

## HE SWEARS

Every so often he swears to start  
a finer life.  
But when night comes with its  
own counsels,  
its compromises, and its  
promises;  
but when night comes with its own  
vigor  
of the body, craving and seeking,  
he returns,  
forlorn, to the same fatal joy.

## SENSUAL DELIGHT

The joy and essence of my life is  
the memory of the hours  
when I found and sustained  
sensual delight as I desired it.  
The joy and essence of my life for  
me, who abhorred  
every enjoyment of routine loves.

## ONE NIGHT

The room was poor and squalid,  
hidden above the dubious tavern.  
From the window you could see  
the alley  
filthy and narrow. From below  
came the voices of some workmen  
playing cards and carousing.

And there on the much-used,  
lowly bed  
I had the body of love, I had the  
lips,  
the voluptuous and rosy lips of  
ecstasy --  
rosy lips of such ecstasy, that  
even now  
as I write, after so many years!  
in my solitary house, I am drunk  
again.

## CHE FECE . . . IL GRAN RIFIUTO

To certain people there comes a  
day  
when they must say the great Yes  
or the great No.  
He who has the Yes ready within  
him  
reveals himself at once, and  
saying it he crosses over

to the path of honor and his own  
conviction.

He who refuses does not repent.  
Should he be asked again,  
he would say No again. And yet  
that No --  
the right No -- crushes him for the  
rest of his life.

## DESIRES

Like beautiful bodies of the dead  
who had not grown old  
and they shut them, with tears, in  
a magnificent mausoleum,  
with roses at the head and  
jasmine at the feet --  
that is how desires look that have  
passed  
without fulfillment; without one of  
them having achieved  
a night of sensual delight, or a  
moonlit morn.

## ON THE STREET

His compassionate face, slightly  
wan;  
his chestnut eyes, as if ringed;  
he is twenty-five years old, but  
looks more like twenty;  
with something artistic in his  
dress,  
-- a touch of color in his tie, a bit of  
shape to his collar --  
he walks aimlessly on the street,  
as if hypnotized still by the  
deviate sensual delight,  
by the so deviate sensual delight  
he has enjoyed.



The poetry of Constantine P. Cavafy (1863-1933) was written in a blend of demotic and purist Greek. In a letter Cavafy said, "I have tried to blend the spoken with the written language, and have called to my help, in the process . . . all my experience and as much artistic insight as I possess in the matter -- trembling, so to speak, for every word." He is a master at presenting a scene, an event, or an intense feeling in direct, unornamented verse.

Cavafy was homosexual and his erotic poems depict a world of casual pick-ups and short-lived affairs. However, he refuses to pretend that his memories of such sensual pleasure are marred by guilt or unhappiness. He enjoyed his sex life and said so.

Although equally famous for his poems with historical Greek and Alexanderine settings, we reprint here several of his personal poems which carry messages for our generation.

## GRAY

Looking at a half-gray opal  
I remembered two beautiful gray  
eyes

I had seen; it must have been  
twenty years ago . . . . .

For a month we loved each other.  
Then he went away, I believe to  
Smyrna,  
to work there, and we never say  
each other after that.

The gray eyes -- if he is alive --  
must have grown ugly;  
the handsome face must have  
spoiled.

Dear Memory, preserve them as  
they used to be.  
And, Memory, bring back to me  
tonight all that you can,  
of this love of mine, all that you  
can.

## THE TOBACCO-SHOP WINDOW

They stood among many others  
near a lighted tobacco-shop  
window.

Their glances chanced to meet,  
and they timidly, haltingly ex-  
pressed

the deviate desire of their flesh.  
Then, a few steps uneasily taken  
on the sidewalk --

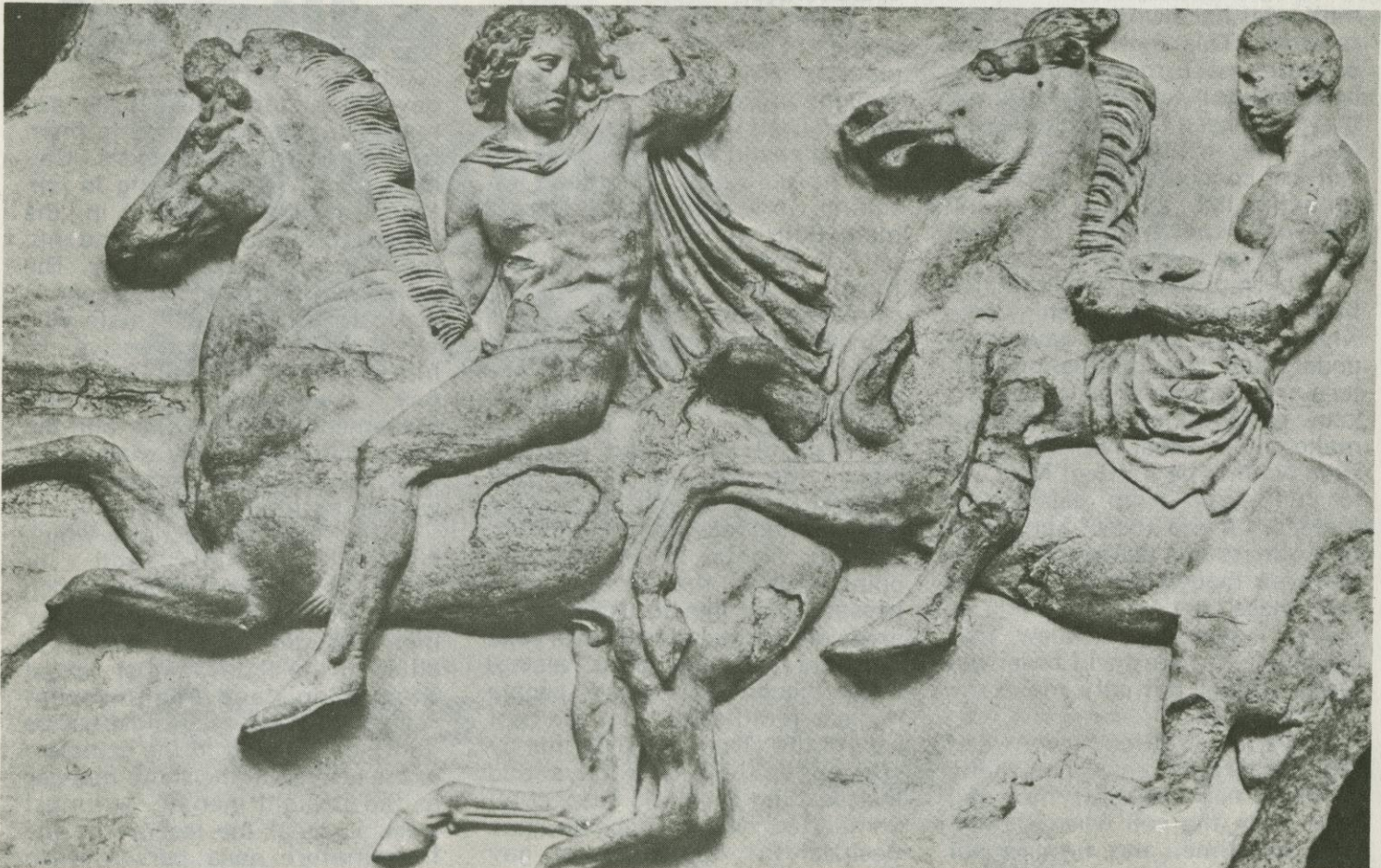
until they smiled, and gently  
nodded.

And after that the closed  
carriage . . .

the carnal closeness of their  
bodies;

the clasped hands, the met lips.

Part of the equestrian cavalcade carved on  
the frieze of the Parthenon, Athens.





# A Factory Worker Views Oppression

by Joe Schuman

I work in a factory whose workers recently decided to go on strike against a cut in real wages and worsening working conditions. When our union's contract expired June 1, we voted about three hundred to fifteen to strike.

However, one young worker in the punch-press department told me that he was against a strike. He said he "didn't mind a little extra work," and that those who wanted to strike were just "lazy cocksuckers." I think his comment illustrates part of what I believe causes gay oppression.

Obviously, my punch-press friend believes that, to be a "Real Man" (the opposite in his mind of a "lazy cocksucker"), he has to work enthusiastically. It doesn't matter that he gets no real benefit. He gets the "benefit" of assuring himself he isn't a faggot.

It seems to me that his comment is an extreme example of a general pattern which motivates hard work without real rewards. This motivation works because most men have some homosexual tendencies which they have been taught to hate and fear. They believe that this fear can be conquered by becoming (or acting like) a "Real Man" and everyone knows that a "Real Man" loves hard work.

This motivation is so effective that sometimes it even works where open, proud, gays who understand the motivation pattern are involved. For instance, I know that working harder will not make me a "Real Man." I don't even want to be a "Real Man" or to run away from being gay. Instead, I try to accept and foster the softness and gentleness inside me even though our culture tells me these are "feminine" or "weak" qualities. I know that working extra hard will never get me anything, but only make my bosses richer.

Even so, I often find myself taking shorter breaks than many of the other workers, hurrying back from the can when I could take my time, and turning out fifty pieces when forty would do. I

always feel I have to prove something.

I suspect that other, secret homosexuals in the plant also work harder. Perhaps they, too, are trying to prove something or avoid detection.

Who does this motivation pattern benefit? Obviously, not my punch-press friend who is afraid of being a "lazy cocksucker." He loses money by weakening the strike, and if he keeps on throwing around extra tons of sheet metal to break rate (without piecework) he may well end up in the hospital or half crippled. Certainly the pattern does not benefit me. But it **does** benefit the company and its owners, who might get an extra month in Europe or a new, bigger yacht if they can trick enough workers into working extra hard or refusing to strike because they are afraid of being "lazy cocksuckers."

There is a similar pattern for women. They are "kept in their place" partly by the fear of being thought "dykes" if they step out of line. "Their place" is working without pay in the home, or at low pay in dull, repetitive and insulting work, taking orders from men. Both women and men are tricked into extra work for less money than they deserve, by convincing them that being gay is terrible and hateful, and that if they don't do what they are supposed to they will be (or be thought) gay.

Also, divisions and distrust, which the fear of being gay fosters, keeps us working people from getting together and fighting for our rights. It is also my opinion that the owners and bosses would like to use gay oppression to force almost everyone into marriage and child raising, even though for many people nuclear families are not the best way of life. They try to do this by stirring up hatred of gays and then leading people to suspect all unmarried adults of being gay. Besides, the oppression of gay people helps to hide the fact that

alternatives to the nuclear family even exist!

Because gay oppression serves the owners and bosses in so many ways, I do not think they will ever allow it to change. I think that gays who believe that educational campaigns will bring liberation will soon find that, for the most part, they are not allowed to get their message across. What does get across will be distorted, or else drowned out by the millions of messages supporting our oppression. After all, the same people who own the factories own the TV stations and the newspapers. They don't want gay oppression to end. I believe that it can only end if their power is destroyed. I think that the real cause of gay oppression is the desire of bosses and owners to keep on bossing and owning by using gay oppression as a useful, perhaps necessary tool.

## editorial

(CONTINUED FROM PG.2)

gay males cling to the delusions of male dominance handed to them by their straight brothers. Gay men are, in effect, trying to join their straight brothers in the "sexual playpen" only to find that they are not accepted either. The women's liberation movement is critical of the straight male who can't see how oppressive to himself his role is. Lesbians in the gay women's liberation movement rightly point out the same criticism of gay males who lack the ability to recognize gay women as totally equal.

Gay men, by actions which reflect ignorance and insensitivity are forcing gay women away from the movement. Gay men and gay women should be allies in the fight against sexual oppression and homosexual repression. Gay men must not be guilty of reacting to the criticism of the lesbian in the same manner as the straight men do, but must work to meet the lesbian as the truly mature, equal person which she is and has always been.



# HAPPINESS is A White Wall & A Magic Marker!

by Wayne Jefferson

No, graffiti is not "Mussolini's Secretary of Defense," but rather, "anonymous Lenny Bruce with a balls-point pen." Scholars see wall-writing--on urinals, posters, and elsewhere--as "a twilight means of communication between the anonymous individual and his world." Shades of Rechy's book **City of Night**. But the reader-in-a-hurry, pushed for time, can bypass whole novels and simply savor the pithy gists of these Proverbs with a Punch. Therefore, your budding scholar, armed with litmus paper and a transistorized Xerox machine, took a walk on the gay side of scrawls-on-walls and conducted a foray deep into the subterranean slough or pit of this micro-artform, and here is what he fetched up dripping from the underbrush, so to speak. After all, "Happiness is a white wall and a Magic Marker."

WHY WRITE ON A WALL? BECAUSE IT'S THERE. Also, of course, because the wall is a little black datebook open to the world. Seems as though all I saw recently was the sullen, mechanical SHOW HARD plus phone numbers and "meet me here" dates--a roster of missed trysts. Or HAVE GUMS, WILL TRAVEL--THE PRAIRIE FAIRY (obviously on an "around the world" trip). Here's one that starts out alert and concludes in detumescence: YOUNG MAN, WELL HUNG, WITH BEAUTIFUL BODY, WILL DO ANYTHING. . . . P.S. IF YOU SEE THIS, BILL, DON'T BOTHER TO CALL, IT'S ONLY ME, TONY.

The attitudes are wide-ranging. Some try real hard to be anti-queer. FAGGOTS ARE MAGGOTS tells us only that Archie Bunker was Here. OLD FAIRIES NEVER DIE, THEY ONLY BLOW AWAY--this is

uninspired, as is the somewhat sluggish one, from darkest Manhattan: NOW BEING ORGANIZED, THE GREEN-WICH VILLAGE HETEROSEXUAL CLUB (UNDERGROUND)--obviously a perplexed straight-backlash in the face of the Lavender Menace. And the person who wrote PRACTICE MAKES PERVERT was obviously straight also and Just Didn't Understand the Situation.

Then, some are more or less neutral observations. If it is true that NOBODY LOVES YOU WHEN YOU'RE OLD AND GAY, still it's truer that IN THE PARK ALL CATS ARE GAY. True in a sense also it is that ONE MAN'S MEAT IS ANOTHER MAN'S PERVERSION (do too many cocks spoil the brothel?) And of course HOMOSEXUALITY IS A PAIN IN THE ASS (but still . . . .)

(CONTINUED ON PG. 16)

## baggies are out.

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

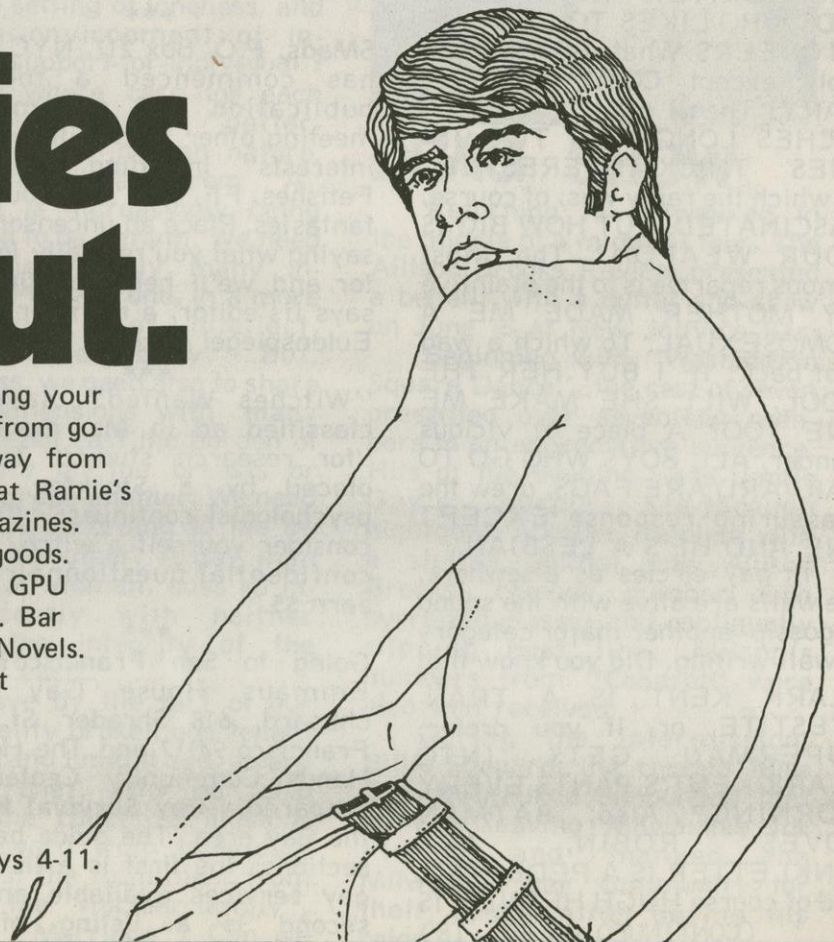
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But some graffiti are breezily right-on, pro-gay comments. There is Romance: LOVE IS A MANY-GENDERED THING. There is environmental consciousness: MORE DEVIATION, LESS POPULATION. And of course it's always BETTER LATENT THAN NEVER. There's a Marxist echo in this one: DAISIES OF THE WORLD UNITE: YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS. There is awareness of Social Diseases: V.D., THE GIFT THAT KEEPS ON GIVING. Plus a new wrinkle: JOCKEY SHORTS CAUSE CANCER. Also, advice to the lustlorn. If some think that ONE ORGASM IN THE BUSH IS WORTH TWO IN THE HAND, still, YOUR RIGHT HAND IS YOUR BEST FRIEND (I came in here to get ahold of myself), and one thing you can say, FOR MASTURBATION YOU DON'T HAVE TO LOOK YOUR BEST.

Sometimes the repartee, or witty comeback, caps and tops the original graffiti (bitchy and campy--that's us all over, Mabel). There was the one I AM A BUTCH TRUCKDRIVER WITH FOUR KIDS WHO LIKES TO BEAT UP ON QUEERS. What else could one reply except COME OFF IT, MARY! Then I read: I AM TEN INCHES LONG AND TWO INCHES THICK--INTERESTED? To which the reply was, of course, FASCINATED. BUT HOW BIG IS YOUR WEAPON? The most famous repartee is to the plaintive MY MOTHER MADE ME A HOMOSEXUAL. To which a wag shot back: IF I BUY HER THE WOOL, WILL SHE MAKE ME ONE TOO? A piece of vicious slander, ALL BOYS WHO GO TO HARVARD ARE FAGS, drew the reassuring response EXCEPT ONE AND HE'S A LESBIAN.

In gay circles as elsewhere, the walls are alive with the sound of gossip--another major category of wall-writing. Did you know that CLARK KENT IS A TRAN-SVESTITE, or, if you prefer, SUPERMAN GETS INTO CLARK KENT'S PANTS EVERY MORNING? Also, BATMAN LOVES ROBIN, ART LINKLETTER IS A PEDERAST, and of course HUGH HEFNER IS

(CONTINUED ON PG. 18)



## here & there



C B S News reports that John W. Dean III, ex-presidential counsel, told his attorney that he has "an obsessive fear of going to jail because his boyish appearance might make him a target for homosexual abuse by other prisoners." Dean reportedly will attempt to implicate President Nixon in the Watergate bugging scandal. The New York Newspaper **GAY** captioned a photo of the twice married, babyfaced Dean: "Do buggers fear buggery?"

\*\*\*

Milwaukee's own Liberace has announced the forthcoming publication of his autobiography called "Why I Never Married." We wonder if he will reveal that, before television made him famous, he played piano regularly at a local gay bar called "The Red Room", affectionately remembered by old timers as "The Bed Room."

\*\*\*

SMads, P.O. Box 217, NYC 10014, has commenced a monthly publication "to aid men in meeting other men with unusual interests" including SM, BD, Fetishes, FF, WS. "Live out your fantasies. Place an uncensored ad saying what you're really looking for and we'll help you find it," says its editor, a member of the Eulenspiegel Society.

\*\*\*

"Witches Wanted", says the classified ad in *Ms.* magazine, "for research study." The ad placed by a Stockton, Calif. psychologist continues: "If you consider yourself a witch, fill in confidential questionnaire and earn \$5."

\*\*\*

Going to San Francisco? The Emmaus House Gay Switchboard, 618 Shrader St., San Francisco 94117 and The Helping Hands Community Center has prepared a **Gay Survival Kit** for the Bay area. The guide has two sections: the first is a listing of gay services available and the second is a listing of gay

organizations in the area. Send stamped, self-addressed envelope with request.

\*\*\*

The telephone company has published its new yellow pages. Look under Social Service Organizations and right there between Friendship House and the Girl Scouts is, at long last, Gay Peoples Union -- 271-5273. Council for Religion and the Homosexual -- 383-0716 is also listed there for the first time.

\*\*\*

The West German parliament has lifted a technical ban on wife-swapping and eased other 19th century sex laws. One provision of the new law allows pornography to be published and sold to any West German over 18 years of age. Another provision lowers the permissible age limit for homosexual acts between consenting males from 21 to 18.

\*\*\*

**THE BODY POLITIC**, Toronto's gay newspaper, is back on the newsstands after having to find a new printer. (See G.P.U. NEWS May June 1973)

\*\*\*

Two WAVES at Great Lakes, Ill. were recently discharged from the military service for being gay in spite of a vigorous defense. They are discussing an appeal with their ACLU attorneys.

\*\*\*

The Seattle Coalition of Gay Social Services has formed a "Lavender Patrol", consisting of a group of gays wearing lavender arm bands who patrol Seattle's gay bar area. They follow policemen when they see them and act as witnesses to any police action. They particularly warn gays that the police have been handing out jay walking tickets as a harassment technique. The police are now being polite and cooperative and since the patrols have begun no incidents of harassment have been reported. (from **The Fountain**, Portland, Oregon.)



# Is Communal Living for Us?

DENNIS CROWLEY

Aside from the relatively few permanent close relationships, gay folks live in a predominantly singular world. Depending on the degree to which any one homosexual individual must live a closeted life in their work situation, a great amount of personal and individual worth must be repressed. Once away from the work-a-day world the homosexual combats, along with his straight cohorts, the ever present traffic till "home" is finally reached. For most homosexuals of independent means, home is an apartment where solely s/he "dwells". More often than not "dwell" is just what the homosexual does. S/he "dwells" on all the instances of responsiveness, stemming from her/his uniquely homosexual world view, which were not allowed expression that day. S/he "dwells" on the various sundry relationships s/he has in the offing. S/he "dwells" on the dreams, hopes, and expectations mingled with her/his homosexual nature, and ways to maneuver in the world--both Gay and Straight--to realize them. S/he "dwells" on the frustration of meeting other homosexuals with akin interests and dreams. S/he "dwells" on the latest broken dream--one which for want of support and encouragement, s/he feels unable to achieve or dream of any longer.

Even the homosexual in a relationship, in a certain insidious way, lives alone. If not fully open to one another, the pair may fail to determine and express a product-in creativity--of their love one for the other. No family shall be the creative product of their love.

In all of this we find individuals living in an environment of loneliness. The setting from which comes self-centeredness, introspection to a dangerous degree, alienation, and segmentation. A vicious circle begins to evolve, where the individual becomes less and less able to be fully human. The "dwelling" becomes her/his

whole life and a solitary life indeed.

What can gay folks actively do to combat these dual forces of external push and internal retreat--leading to a less than human existence? Go to the bars more often? Go to gay group meetings and discuss business? Develop an extensive social circle and add numbers to the separate entity train? All possibilities, all viable answers to certain segments. But what about a totality? Where and how create a "home base", an elemental, basic "platform" to move from? One possibility challenging in its demeanor, a possibility rewarding in its dimensions is gay Communal Living.

Why, when we meet a kindred soul, must we satisfy ourself with passing chance or occasional get togethers? Why the gay separatism of female and male? Can we not love one another no matter our sex, and live rewardingly? Can we be so bold as to break the setting of loneliness, and build an environment of individual - support-for-individual? A setting where care for each other fosters the "better-ports" of our human nature.

Total fulfillment from "A" individual is increasingly being discovered to be a myth. We need to love distinctively many individuals. Perhaps one, in a more total embrace of intellect, emotion, and body. But, nonetheless, we need also to share various dimensions with **many others** and not cast the burden of our entirety on the breasts or shoulders of **one-another**. We need to love fully according to the integrity of the other. A gay man loving a gay woman, does so interdependently with neither violating the integrity of the gayness of each.

We have by the fact of our homosexuality broken one tenant of society (and I might add, a very elemental one). Why not also perceive the collective illusions of: the reward from individual possessions, the fulfillment from autonomy, the "nuclear family", the joy of "Marriage"? Can we

strive to create strength on a caring-group-solidarity? Are people doing so now? What have they discovered in their communal living--either planned or inadvertently? If you have similar questions, or if you have some tentative answers--share them. Come to a G.P.U. meeting and share your ideas.



G.P.U. NEWS photo

## DRAG SHOW

Returning to Milwaukee in the middle of a midwest tour, The Allison Brooks Review presented a benefit with a buffet and show on June 15 at New Jamie's Bar.

Beginning with "Washington Square Dance", the cast of seven presented over seventeen numbers to an appreciative audience. Hits of the evening were Jamie Gay's purple see-through nightgown number complete with a stuffed animal and Allison Brooks' comedy number with oversized glasses and continually slipping bust line. Allison's numbers from "Cabaret" were also well received.

During the intermission, Billie Shepard, the current Miss Gay Milwaukee announced that he was leaving Milwaukee for Florida and thanked the Milwaukee gay community for their co-operation during his reign.



**GRAFFITI** (CONT FROM PG. 16)

A VIRGIN (so *that's* the story . . . .) And, for the esoteric cognoscenti, FLASH GORDON IS LOW UNINTENTIONAL CAMP. Sometimes these dizzy queens just can't get anything straight; underneath this one, LENNY IS A STUPID FAGET, was written I MAY BE STUPID BUT AT LEAST I CAN SPELL FAGGET. Times change; underneath this--THIS WEEK I'M GOING WITH BILL BUT I LIKE JIM--ALICE--was scribed this, rich with overtones: THIS WEEK WE ARE NOT GOING WITH ALICE--BILL AND JIM.

All sub-cultures of the gay world turn up on the walls sooner or later. COME ON OVER TO THE S & M SIDE, counselled one. (I recall a sign in a Denver bar: "We Give S. & M. Black-and-Blue Stamps". And they did, by God!) There was GOD SAVE THE QUEENS, which obviously referred neither to the British national anthem nor to a borough of New York City. There was once a double-faced button: CHICKEN

INSPECTOR. And the slogan PEDERASTY IS WITH IT. A piece of advice: WIPE OUT MALE PROSTITUTION: ADOPT A HUSTLER TODAY. To which someone discouragingly added: AND GET MURDERED TONIGHT. Few Lesbian graffiti are found. One read THE LESBERATED WOMAN REFUSES TO BETRAY HER BODY.

Where are the graffiti of yesteryear? Under whitewash, every one. Some go out of date, such as MAKE BOYS, AVOID THE DRAFT (hell no, we won't go), and GIRLS ARE BETTER THAN BOYS--YOU CAN'T GET PREGNANT FROM A GIRL (but welcome to the post-Pill paradise). And then STOP THE HOMOSEXUAL REVOLUTION--WEAR BAGGY PANTS--but fashion-plates turn a cuffed calf nowadays and affirm that "baggies" are IN.

However, graffiti itself has always been "in"--since the cavedwellers. Actually found on a wall in Roman Pompeii in Italy--the city buried by the volcano

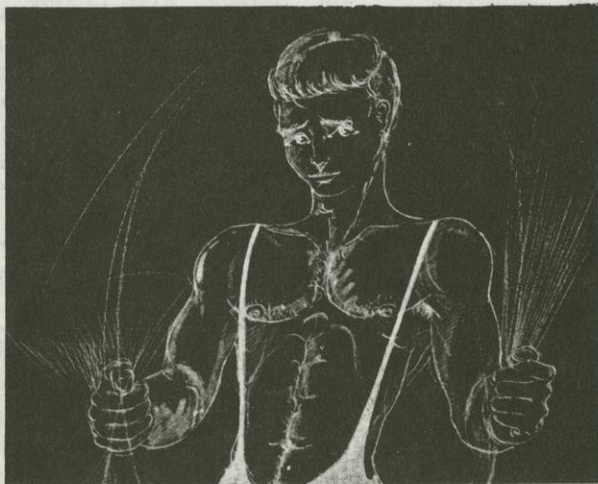
Vesuvius--was the inscription FORTUNATUS FUTUIT ANTHUSAM. Which primly translated means "Fortunatus made it with Anthusa." But one can only wonder what he did with Ganymede, that cute little cup-bearer to the gods, whom Jupiter fell for. And what about Anthusa herself--any Sapphic diversions there, on the isle of Lesbos? Gossip, gossip--the ancients were fond of reporting that not only was Julius Caesar's wife "all things to all men," but Caesar himself was "every woman's husband--and every man's wife."

Unsolved questions remain. A formal paper on the subject (scholarly all over--that's us, Mabel) found that 42 per cent of American graffiti surveyed, involved homosexuality in some way, in contrast with only 2 per cent of wall-writing from the Philippines. A cultural difference? (The Philippines are reportedly much less up-tight about gayness). But enough. Let's hope that liberation, and "the scrawl of the wild," both continue apace.

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## Arrested (FROM PG. 24)

indicates in any manner, at any time prior to or during questioning, that he wishes to remain silent, the interrogation must cease, and also if he states that he wants an attorney, the interrogation must cease until an attorney is present.

It should be remembered that a person who volunteers information can waive his right to silence, and thereby have his statement used against him.

Keep in mind that the most effective defense against the fullscale prosecution of gay people, is the presence of a lawyer at all the stages. To wait until the time of trial to hire an attorney is often too late to get the charge dismissed completely, although an attorney can be very instrumental in getting the charge reduced. The importance of representation by an attorney at the initial stage cannot be overemphasized. If you are arrested, you will be taken first to the Bureau of Investigation to be fingerprinted, identified and your arrest record checked. You will probably be informed by the police that you can call your lawyer **after** this initial intake procedure, but it is **crucial** that you insist on speaking with your

lawyer **prior** to being processed because once the intake procedure begins, you will not be allowed to see your lawyer until the entire procedure has been completed. And remember, the intake procedure affords the police an opportunity to check the person's previous record and begin interrogating him. No matter how unwilling you are to answer questions, many people break down to some degree and offer even seemingly innocent offhand remarks which could be used later.

The police may tell you that you are allowed one phone call. However, if it is necessary to make more than one call to contact your lawyer, they should allow you to do so. If the police know that you mean business and you are assertive in insisting on your rights, they are less likely to hassle you because they won't

want to have their arrest thrown out on a technicality.

It is also extremely crucial that the attorney be present with the party in the District Attorney's office. The attorney will present facts and ask questions of the officers which will often convince the Assistant District Attorney that no charge should be issued. And if the District Attorney does not throw out the case at this point, the attorney can usually get the charge reduced.

So what this all comes down to is very simple, if you are arrested or hassled by the police, **keep your mouth shut**, and call your lawyer immediately, and if your lawyer is not immediately available, continue to refuse to answer questions, no matter how innocent they may seem, other than name, address, date of birth and social security number, until you are able to contact your lawyer.



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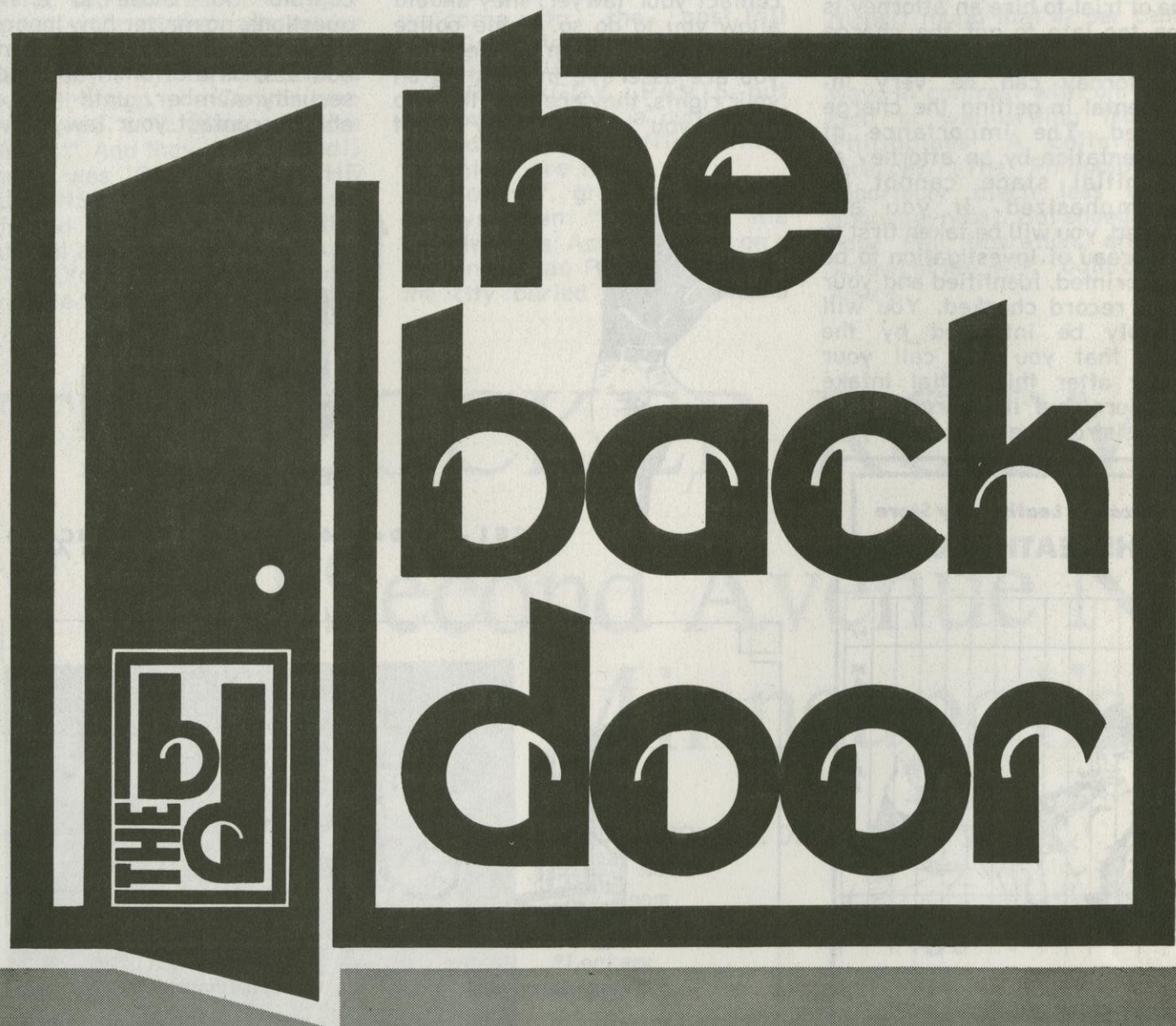
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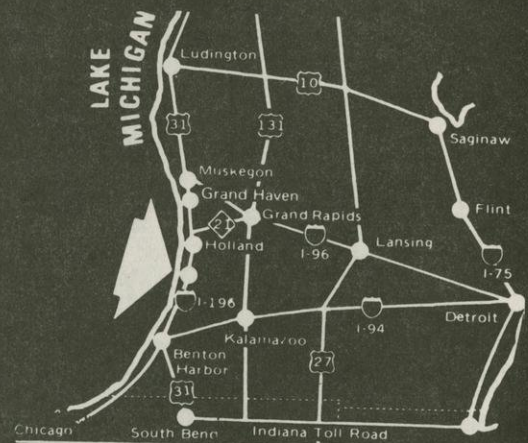


# Saugatuck Lodges

## 1973 Special Events

- June 8** College week, students half price.  
**June 15** Girl's week.  
**June 22** Costume and Drag awards.  
**July 13-14** Body Beautiful and Mr. Saugatuck Contest.  
**August 5-12** Leather Week with awards and Leather shop, 2nd city M/C hosts.

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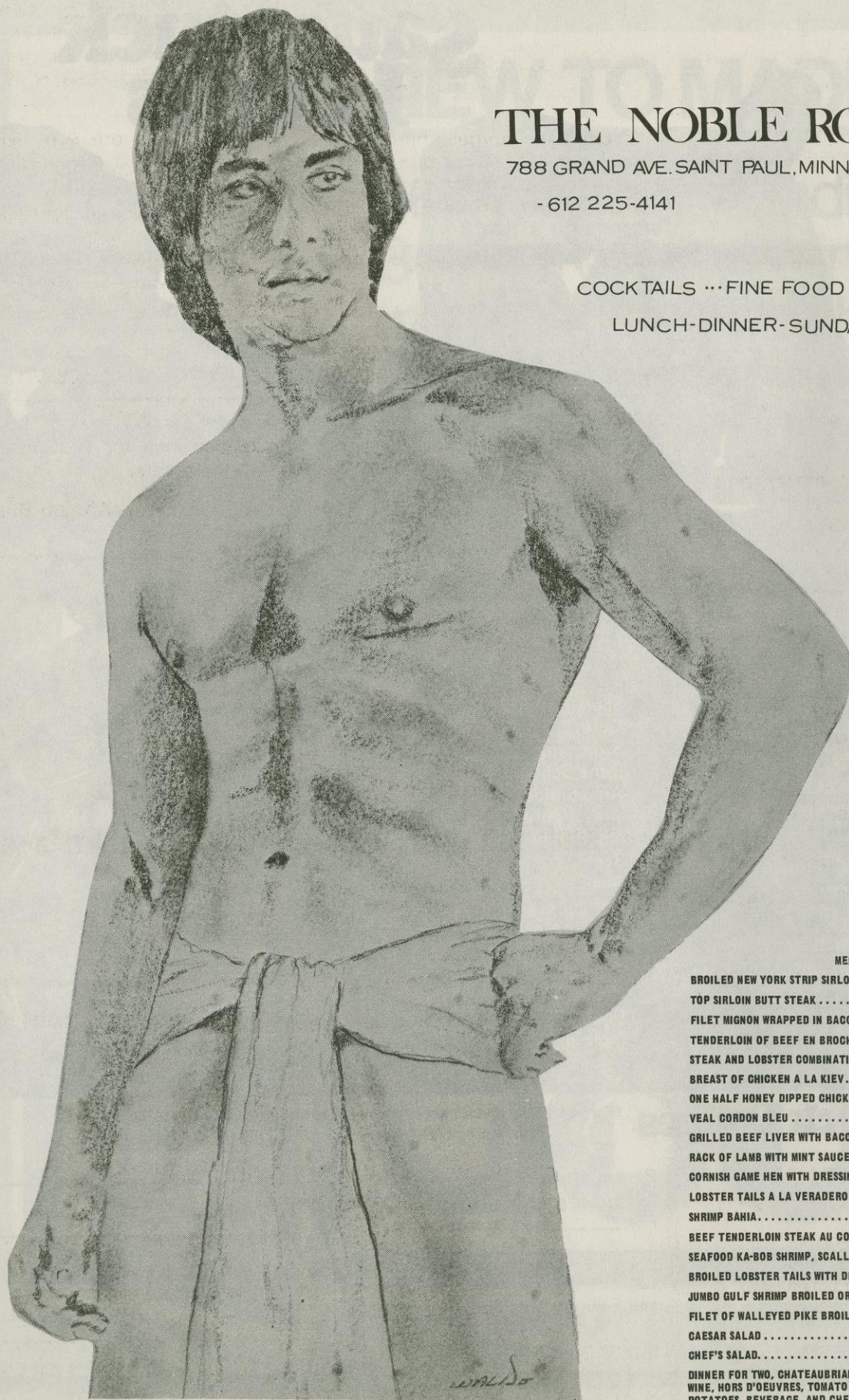
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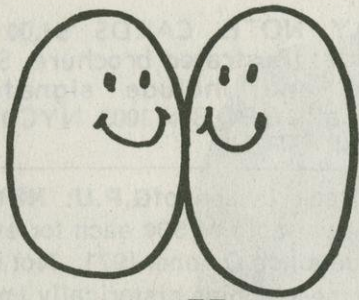
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STATE \_\_\_\_\_

ZIP \_\_\_\_\_

## What to do if Arrested

by Atty. Georgia Felger of  
the law firm of Walther & Halling  
Because of the negative attitude that most of society and therefore most policemen have toward gay people, it is extremely important that gay people become aware of their rights and know what to expect upon being arrested or questioned by the police. This article does not purport to be either exhaustive or technical, but in it, I hope to set out some practical suggestions on how to deal with investigation, arrest, and prosecution.

The most crucial thing to remember upon being arrested or questioned by the police is that the only information an individual is required to give is his name, address, date of birth, and social security number. Any other questions need not be answered without the presence of an attorney. It should be noted that the person being questioned should give his or her **real name** and address because if it is later discovered that the party used a fictitious name or gave false information, the police will seek a warrant for obstructing an officer.

A delicate situation arises when a gay person is approached and questioned by a policeman or vice-squad officer at a time when the gay person is not engaged in any type of "illegal" activity. The impulse of course would be to answer the questions directed to him or her and therefore avoid any further hassle with the police. It should be borne in mind, however, that the police officer more than likely is prejudiced against gay people and therefore a person who for example appears to be shoplifting might be better able to discharge the suspicions of a police officer by an explanation planation better than a gay person who might be for instance, standing "too long" at a urinal. It is important to realize that the questioning officer is probably looking for information upon which to base an arrest. Therefore, the best thing to do upon being questioned is to give your name and address and social

security number and tell the officer that you will say nothing more without first talking with your lawyer.

A person who is being questioned by the police should always remember that the police must inform the person of his or her constitutional rights if the questioning goes beyond the scope of the person's name, address, date of birth and social security number and the person is either in custody or otherwise deprived of his freedom of action in any significant way. What this means is that if the person being questioned is not free to walk away, that he should be informed of his rights. If constitutional rights are not given, the information attained by the police may not be used against the defendant.

The constitutional rights are commonly referred to as the Miranda Warning. The warning consists of a clear and unequivocal explanation that the party has a right to remain silent, that anything said can and will be used against the individual in court; that he has a right to consult with a lawyer and to have the lawyer with him during interrogation; and that if he is indigent, a lawyer will be appointed to represent him; if the arrestee  
(CONTINUED ON PG. 19)

## calendar

GPU MEETS AT 911 E. OGDEN,  
AT 7:30 PM EACH MONDAY.

July 8 - Gay Pride Week Potluck  
Supper/ Talk, 6:00 P.M. at the  
Church For All People, 1114  
No. 21st Street

July 9 - Regular Business Meeting  
- What can gay liberation  
accomplish? What do I want  
out of gay liberation?

July 10 - No C.R.H. meeting.

July 16 - Gay Liberation and  
Religion.

July 21 - Trip to Chicago to attend  
"Discover the Dawn". Contact  
G.P.U. for benefit tickets.

July 23 - Children - Gay People -  
Adoption.

July 30 - The Meaning of Sex.