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## GPU news. October 1973

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## JUSTICE DEPT. WANTS POLICE STATE

A semi-secret Nixon Administration bill has important implications for the gay movement and individual gays. It's called "The Criminal Code Reform Act of 1973"--S 1400; H.R. 6046. Under the guise of a long overdue reform of the Federal Criminal Code, the bill would turn back the clock of justice on a wide range of judicial precedents and legislation in the area of criminal law. The bill was authored, for the most part, in the office of former Attorney General, John Mitchell.

Although the bill is out of committee and up for vote, it has

been ignored by the press, except for a few ultra-liberal publications like the New York Post and San Francisco Chronicle. Even the underground press has not reported on the police state provisions the Administration is trying to sneak through.

Among provisions of special concern to homosexuals and youth are the following:

- The definition of entrapment is changed, and the burden of proof to prove unlawful entrapment is transferred from the prosecutor to the defendant.

"Deception," "active inducement to commit a crime," and "providing a facility or an opportunity,"--all unlawful police practices under the present law--are legalized.

- Possession of less than one ounce of marijuana, not an offense under present federal laws, will become a felony, punishable by one to three years in a Federal

( CONTINUED ON PG. 15 )

## DIGNITY, M.C.C. CONFERENCES

Two national conferences of gay oriented church groups were held over the Labor Day weekend. Representatives from 52 churches and missions of **Metropolitan Community Church Fellowship (MCC)** met in Atlanta for their second annual conference. Delegates from 12 chapters of **Dignity**, an organization of gay Catholics, met in Los Angeles for their first national conference.

The MCC conference was held in a large theatre, home of

Atlanta's congregation. Approximately 600 persons attended and two houses for voting were established at the outset; one consisting of lay delegates and one of clergy. A measure defeated by either house could not carry. This procedure insured harmony between laity and clergy.

Delegates had expected conflicts over gay liberation activities carried on by some MCC churches and the various forms of worship service followed by the several churches. However, such conflicts did not occur, the issues being left to the decisions of the various congregations on a local basis.

A commission on Fellowship, Faith, and Order was established and 5 new elders were elected. The new members of the Board of Elders, charged with overseeing the business of the Fellowship are: the Rev. James Sandmire, San Francisco; the Rev. John Gill, Atlanta; the Rev. Richard

( CONTINUED ON PAGE 21 )

## SPECIAL ANNIVERSARY ISSUE

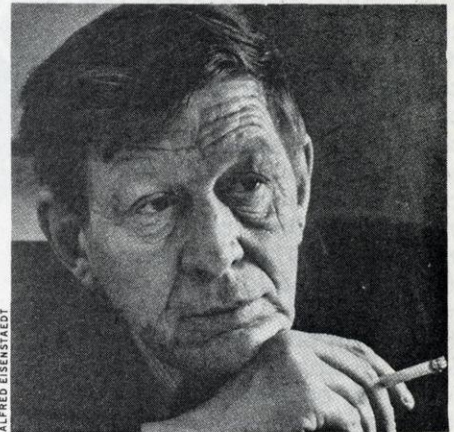
## JUDGE RULES DRAG O.K.

Chicago--On September 20, four men, ranging in ages from 17 to 20, appeared before Judge Jack Sperling dressed in women's clothing. They had been arrested under a city ordinance enacted in 1943 that forbids men to dress as women and vice versa.

After the men told the judge that they prefer to be so attired, the judge declared the ordinance unconstitutional and freed them.

Judge Sperling said, "What a person wishes to wear is a matter of individual right." He said that

( CONTINUED ON PG. 22 )



## W.H. AUDEN DIES VERSE LIVES

World famous poet, Wystan Hugh Auden, 66, died in Vienna, Austria on September 28 of a heart attack. Auden, considered to be the world's greatest living poet, died in his hotel a few hours after giving a lecture on his poetry at the Austrian Society for Literature.

Though born and educated in England, Auden had lived in the United States for 33 years when he returned to his homeland in 1972. (See G.P.U. NEWS November 1972) He had become a U.S. Citizen in 1936, a fact which kept him from becoming Britain's poet laureate on the last two occasions the post became vacant.

He won the Pulitzer prize in 1946 for his volume of verse "The

( CONTINUED ON PAGE 5 )



# editorial

As any intelligent person knows, when a problem exists it is not resolved by hiding it (in a closet?) or pretending that it does not exist. There are problems regarding gay life in that homosexuals, taken as a whole, are still very much oppressed by straight society. Some improvements have been realized in recent years, but a great deal remains to be done. Unfortunately, many gay people sit back complacently ignoring what may happen to other gay people around them.

A very wise individual stated at a recent G.P.U. meeting that too many gay people feel so secure in their work or their homes that they think "nothing can happen to me, so why should I be concerned with other gay people." Our speaker went on to say that it would require a minor catastrophe in their lives to wake up any feeling of anger over existing conditions to get some of these gay people involved in the work that Gay Peoples Union is doing. This probably explains why Gay Peoples Union is not receiving as much support from the local gay community as it should.

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

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

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

Yours in Liberation,

THE PUBLICATION  
COMMITTEE

Without the support of some of its most loyal members, G.P.U. would never have been able to bring off such activities as the two picnics that were held this summer, representation in the two Brady Street Festivals, the theatre trip to Chicago to see "Discover the Dawn", as well as future events that are in the planning stages. The twice-daily series on homosexuality that appeared during the week of Sept. 24th could not have been possible without the cooperation that G.P.U. extended to Channel 4.

When someone asks the question - "Why should I belong to Gay Peoples Union? What can Gay Peoples Union do for me?" - I am tempted to reply with a question - "If you belong to a political party, what does that party do for you? or, If you belong to a religious denomination, what does that group do for you? or, If you belong to a trade union, what does that union do for you?" Obviously, the list could go on, and on. The one word that sticks out as part of each question is **BELONG**. In the case of the political party, **belonging** has no material value, that is, unless you are a recipient of the patronage system. In the case of the religious denomination, **belonging** holds only spiritual or moral value, nothing material. In the case of the trade union, **belonging** does mean that you receive the fruits of the union officials' efforts at the bargaining table, but your union dues pay for a good part of that bargaining, as well as the luxurious homes that many union officials live in. So we are really talking about aesthetic values - doing something you really believe in.

Considered as a minority, black people in this country have made great strides in the past twenty-five years. They did not do it by working as individuals; they did it as individual components of organizations developed strictly for the improvement of the black person's lot. The homosexual minority needs the same organization if it hopes to one day live without fear, fear of police harassment, fear of being 'found out' by employers, family or friends.

One of the most effective things that any organization has working for itself is the number of people in the organization. This is true regardless of the purpose of the organization. Without numbers, labor unions and black organizations would not be as successful as they have become. With numbers, gay organizations can approach local and state officials; they can even lobby at State Legislatures and the Congress. This is how Labor did it; this is how the Blacks did it; and this is how homosexuals are going to have to do it.

For some time gay bars have played an important part in the lives of most gay people, and they should. Gay bars are places to relax, have fun, meet and talk with old friends and develop new ones. However, gay bars are commercial enterprises. They are in business to make money. They are not meant to approach the authorities on behalf of gay people. They are not meant to address public forums in an effort to enlighten the general public. Most gay bars today openly support the gay organizations and the organizations reciprocate by advertising and promoting the gay bars and their events. In Milwaukee, the G.P.U. telephone line gets daily calls asking for the names of, or directions to, the gay bars. Have you ever considered that last weekend's out-of-town trick got his/her bar information from the G.P.U.?

It might be worth giving some thought as to why people might be reluctant to join Gay Peoples Union:

Reason: I'm afraid someone may learn that I'm gay through

(CONTINUED ON PAGE 5)

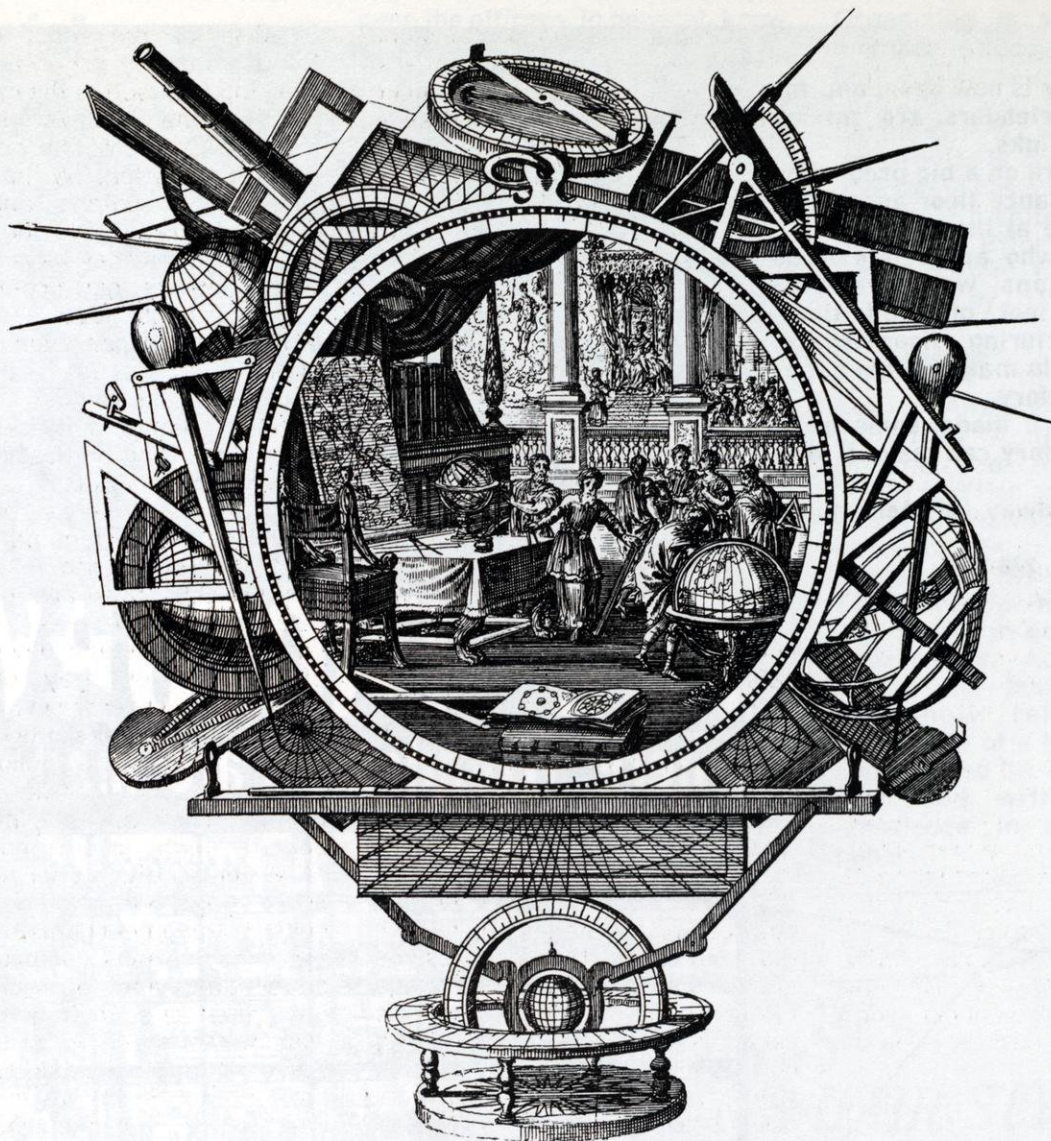
## feedback

Dear G.P.U. Friends,

Thank you for the lovely mum plant. It's a joy to look at. Due to physical difficulties I've not been able to attend meetings. The car accident and 3 surgeries since January have kept me in bed (alone) and house bound. Once again thank you. Your thoughtfulness is appreciated.

Chris Mehl





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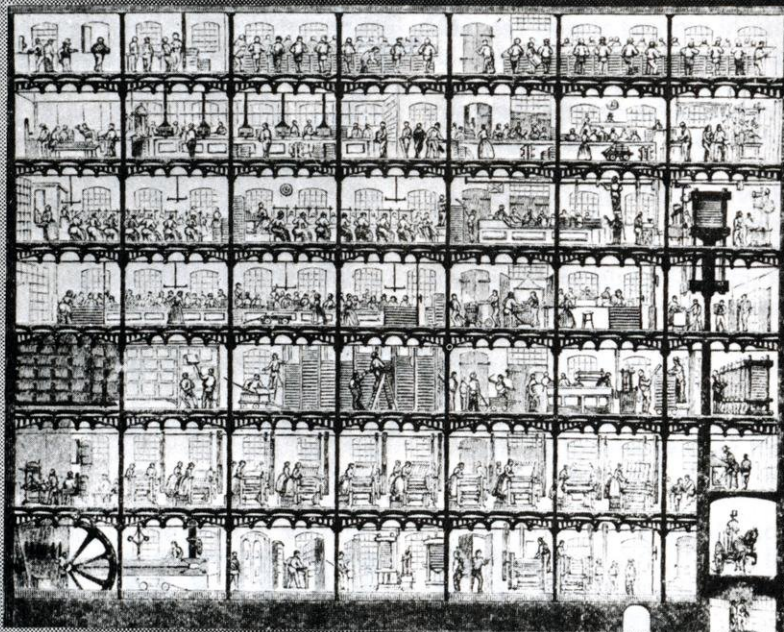
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the week. starting time 7pm  
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**editorial** (FROM PG. 2)  
my name being on the membership list.

Reply: The membership list is not available to any individual or organization for any purpose. One person has this list and not

even the officers, in general, know all the names on the listing.

Reason: Gay Peoples Union is run by a few people and no one else has a chance to put his views across.

Reply: The officers and board of directors are up for election once every year. The Monday night meetings are open to members and non-members alike, and anyone who has anything to say has an opportunity to be heard. Important resolutions may be passed at the monthly business meetings, by vote of the membership.

Reason: I'm afraid someone from work or one of my straight friends might see me walking into one of the meetings.

Reply: Are you equally afraid they might see you walking into one of the gay bars?

Reason: A "few" of the members seem to be doing all of the talking, planning and organizing.

Reply: Talking is discussed above. Planning, as such, requires a vote of members.

Organizing is something every member is encouraged to do. The fact that some members may be very dedicated and work harder for the G.P.U., while others may not be quite as dedicated, does not give sound basis for anyone to say that these members are trying to run things. Effort and dedication are important to any operation.

by DON SCHWEITZER

## **Auden** ( FROM PAGE 1 )

Age of Anxiety" and his "The Shield of Achilles" won the National Book Award in 1956.

In addition to his writings, he was well known as a teacher and lecturer. Until he returned to England he lived in New York City's Greenwich Village and was well known in gay circles. In his later years, Auden freely admitted his homosexuality and laughingly refused to deny authorship of a highly erotic gay poem called "A Day For a Lay", published without his prior knowledge in an underground paper.

# WRECK

# O O M

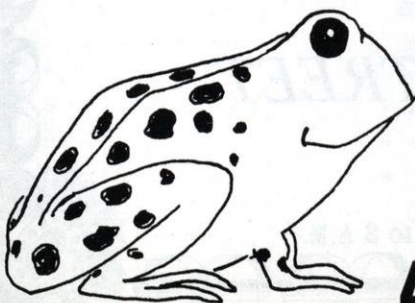
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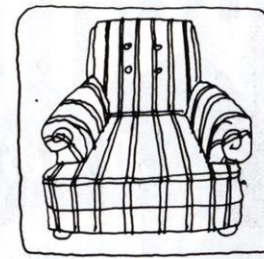
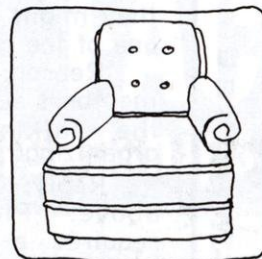
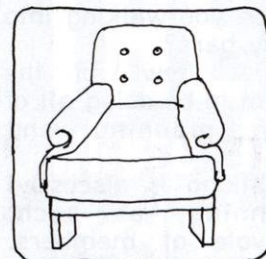
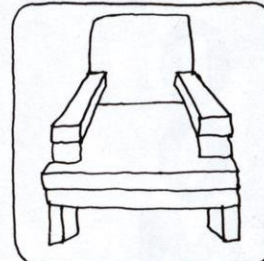
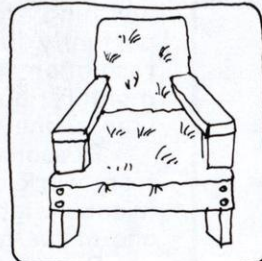
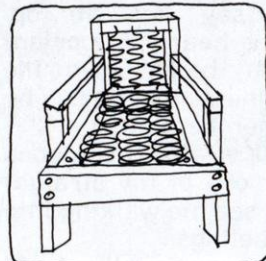
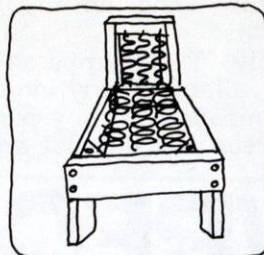
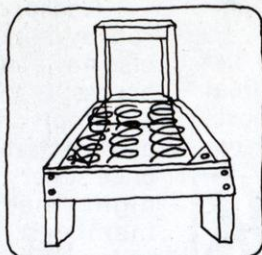
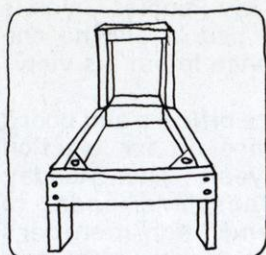


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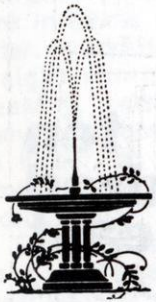
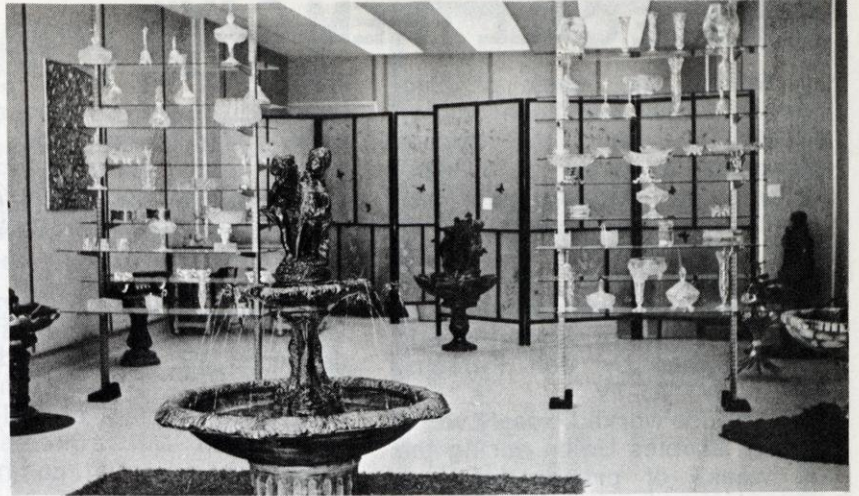
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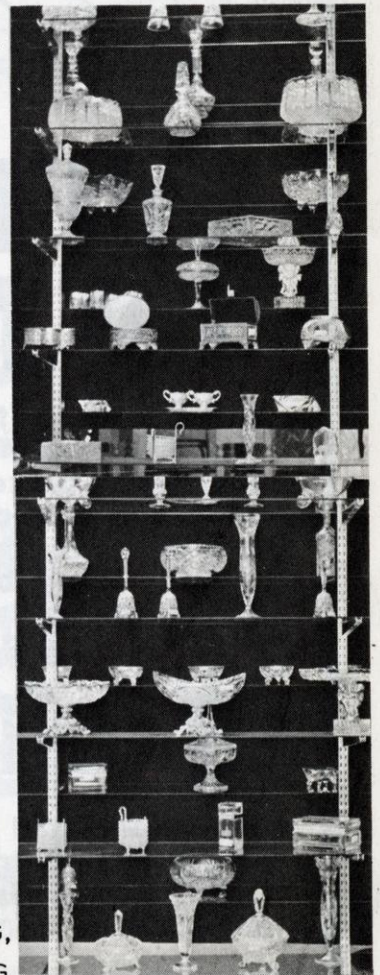
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## "SOME CALL THEM GAY"

During the week of September 24-28, television station WTMJ-TV in Milwaukee broadcast a series of 5 short reports on Milwaukee's gay community. The reports, shown at 12 noon and during the 10 P.M. news, were called "Some Call Them Gay" and were written and directed by Jim Cummins and photographed by Don Parsons, both of WTMJ-TV.

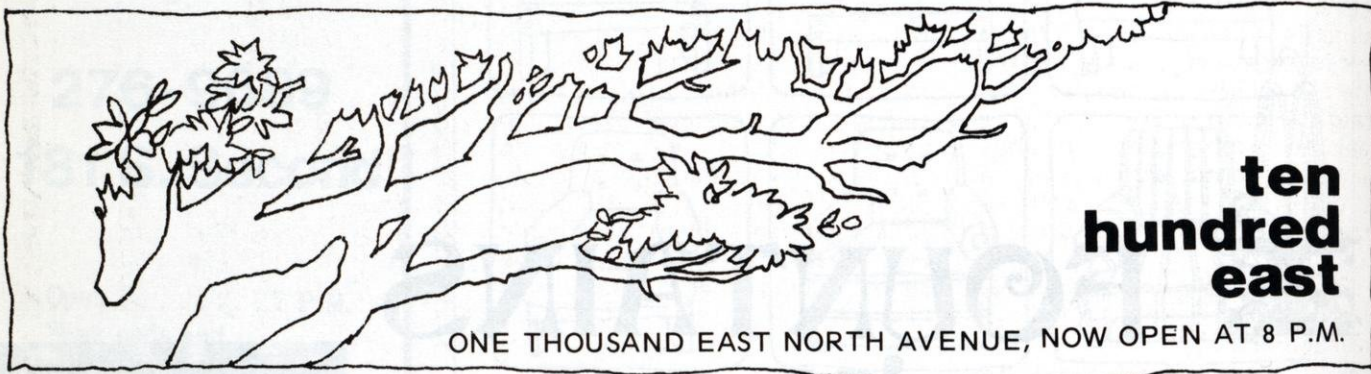
Cummins worked closely with Gay Peoples Union during the six weeks of preparation and

shooting of the films. Several members of G.P.U. were among those interviewed. The series covered employment discrimination, social life, lesbian problems, the married gay, and police harassment.

Immediately following the last broadcast, the station delivered the following editorial comment: "Jim Cummins' perceptive series of televised reports on Milwaukee's substantial homosexual community

leads us to several conclusions. The facts are that gay people, chiefly males, are harassed by our law enforcement system. Men are legally baited into homosexual approaches by police officers. They face prosecution at the cost of their jobs and their self-respect. Female homosexuals here face public scorn and job difficulties.

And, why? Chiefly because Wisconsin has not yet joined those states which legally tolerate relationships between consenting adults in private places. The language is important.

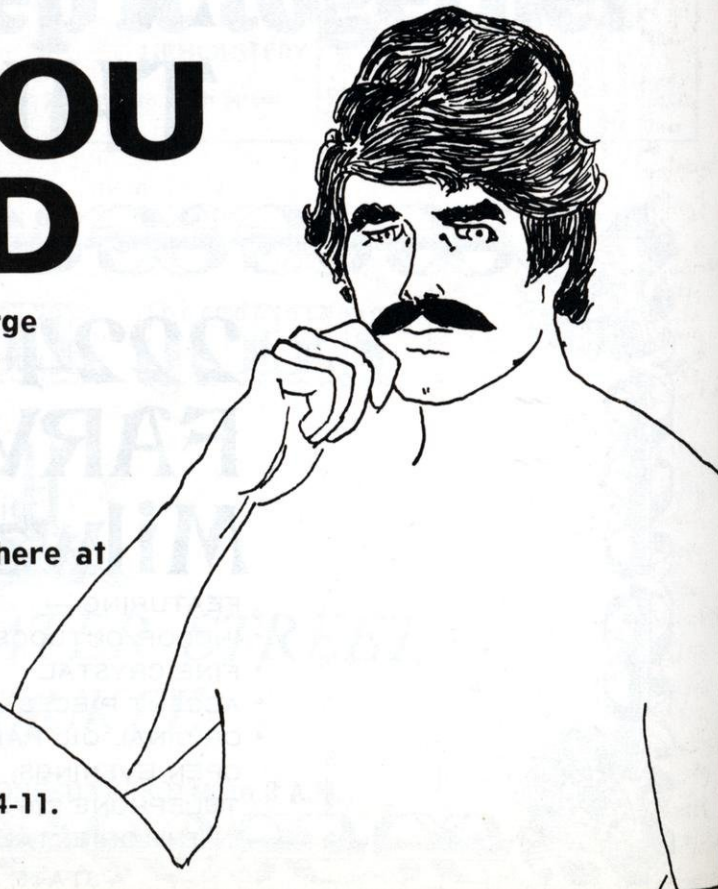


## WITH YOU IN MIND

We've gathered together a very large collection of gay books, magazines, bar guides, pocket novels, films, rubber goods and novelties. Everything is open for inspection, so come in and browse around. Oh yes, you can pick up your copy of G.P.U. NEWS and ADVOCATE here at

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# PUBLIC ASKS; GAYS REPLY

Who will tell the public about gay liberation? Who will speak about homosexuality from experience? Who will be recognized as the representatives of the gay community? "We will!", says Gay Peoples Union and does so through its speaker's committee.

Education through public speaking benefits both the gay community and the straight community. Many non-members of G.P.U. are not aware that this service is of benefit to them because they have made adjustments to life as it is and do not think in terms of change for the better. In addition to reaching the straight community, G.P.U.'s speaking committee reaches many lost homosexuals deep in the closet of fear as well as homosexual youths in the process of coming out.

From its beginning, G.P.U. has provided speakers, but about a year ago the demand became so great that a special speakers committee was formed. It meets

regularly to train speakers and work out effective methods.

Without seeking out engagements, the committee has been asked to speak at over 40 different places during the past twelve months, reaching a total audience of perhaps a quarter of a million people. The exact number is difficult to determine because some T.V. and radio shows do not have an accurate estimate of their audience.

However, Jim Peck's **NITE TALK** program on TV-4 has a rating of 85,000 viewers, making it our largest audience. Compared to the estimated 2,500 persons spoken to in person all year, the effectiveness of the media in reaching large audiences is obvious. However the 350 high school students from Greendale High School who crammed the room during three sessions of "Career Day" may well have been a far more impressionable audience.

To give some idea of where gay liberation is making headway, the following is a summary of G.P.U.'s speaking engagements during the last 12 months:

- 9 colleges
- 6 high schools
- 1 seminary
- 4 medical training conferences
- 5 churches
- 8 radio programs
- 9 television shows

Looking back over the year, chairperson, Rick Riccardi expressed his thanks to the committee and said, "For not even seeking out places to speak, but just waiting to be called, it has been a very good year. We've reached a lot of people with the message of gay liberation."

The second year of the committees hard work got off to a flying start with a T.V. documentary of Milwaukee's gay life, presented in 5 short segments during the week of September 24-28 on W.T.M.J.-T.V. 4.

If you would like to participate in this work, either by speaking or helping to plan the engagements, please contact our speakers committee.

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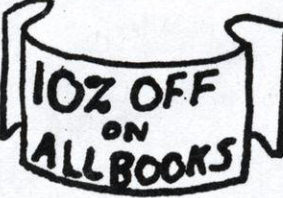
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## LIBERTY

Liberty, the freedom of the individual before the power of the state, is the work of the American Civil Liberties Union, A C L U advocates rights before privileges. There are ten chapters throughout the state, including ones in Madison and Milwaukee; there is much to be done.

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# Lesbians and "The Art of Loving" by DONNA MARTIN

There seems to be no end in sight for that uniquely modern phenomenon of the book world--the torrential outpouring of sex books. The classics, which by now have gone through many editions, are still around: Van de Velde's **Ideal Marriage**, Abraham and Hannah Ston's **A Marriage Manual**, and Eustase Chessex's **Love Without Fear**. Their underlying assumption is that sex is to be reserved for marriage, and that its expression is an idealistically conceived culminating union of man and woman. Then in the fifties others appeared which more frankly promoted the wife's dependent bond to her husband--most apparent in Marie Robinson's book, **The Power of Sexual Surrender**. In the sixties and early seventies came a spate of books which tended to overwhelm us with sexual facts and techniques--those, for example, by Albert Ellis, and most notoriously, that unforgiveably bad hodgepodge of fact and fiction, Reuben's **Everything You Always Wanted to Know About Sex**. . . . Finally, this year (1973) there appeared the "gourmet's guide" to lovemaking, **The Joy of Sex**, a bestseller of Dr. Alex Comfort. No longer is it axiomatic that marriage is the only proper sanctum for sex. What now seems assumed is that the inevitable relationship between technical facility and sexual pleasure is the crucial basis of the relationship. What seems to have been forgotten, or at least slighted, is that love, once deemed the passport to such pleasure, is also the most potent of aphrodisiacs.

But what about the homosexual community--a significant minority of the population? It would seem that this great educational (and profit-making) enterprise has almost ignored them. Perhaps it's felt, by homosexuals themselves, and even by those dedicated to gay liberation, that homosexual sex manuals would simply be too much of an affront to the public. Or, perhaps, it is judged that homosexuals need no instruction



because their identity is so closely tied to their sexuality (the popular stereotype). They must naturally and without trauma experience totally fulfilling sex. At least one book for men in part functions as a sex manual (Angelo D'Arcangelo's **Homosexual Handbook**) and there is the large and quite accessible array of male homosexual pronography which has long functioned in that capacity.

But what is there for lesbians? Can they pick up enough from the traditional manuals--translating the instructions to men for exciting their women to their own experience with other

women? Or can those recent books by women which focus on the importance of female as well as male satisfaction help (i.e., that once sensational volume by "J", **The Sensuous Woman**)? Or maybe hints can be elicited from the coldly scientific analyses of sexual nuts and bolts by Masters and Johnson, or from books about the currently hot issue of vaginal vs. clitoral orgasm (i.e. Mary Jane Sherfy's **The Nature and Evolution of Human Sexuality** or Seymour Fisher's **The Female Orgasm**).

Actually, my guess is that most lesbians find all such treatments of sex a total turn-off.





The prospect of learning how to turn on a woman from a male's perspective, or even from a female who must always keep keenly before her a man's delicate ego demands and imperative sexual desire must strike them as preposterous. And who can find inspiration in the dry, objective accounts of erogenous zones and charts of excitement, or find guidance there in relating intimately to another female human being?

But more than that, I think lesbians tend to view the whole idea that books can be a legitimate guide in this area as fairly ludicrous. Sex is for women

so largely intertwined with emotions that the spotlighting of technique seems, fundamentally, to be putting the cart before the horse. And for lesbians, such emphasis must seem all the more alien. They are not only free of the onerous duties of catering to the promotion of the male ego trip and coping with insistent male sexual demands, but they find themselves in the happy situation of relating instead to someone whose sexual rhythms and emotional expectations are much like their own. Who then, the lesbian thinks, can presume to tell me what another woman needs and delights in when I myself am

a woman? And finally, there is the potency among all women of the romantic aura attendant on sex. Men may "screw" and "fuck," but for most women these are words used reluctantly and with a feeling of betrayal of their ideals of the place of sex in an enveloping emotional context. Corollary then is the notion that where a strong romantic attraction exists, its sexual expression will flow naturally. Attention to technique therefore is obviously quite unnecessary, and indeed an offensive suggestion that love may not be enough.

But, in fact, it is my opinion that lesbians may well be doing themselves a disservice by so righteously ignoring the possibility of benefits from some attention to sexual technique. One way, perhaps, of understanding why learning from others, even in this delicate area, may be desirable is through consideration of some of the important things that happen, or **can** happen, during sexual intimacy. For as we all know—or at least all women know—the purpose of sex is not simply physical pleasure and release. For animals, yes, that's the be all and end all. But for humans, greedy for richness of experience, there's a great deal more, at least potentially.

Naturally, in the past most versions of the meaning of sex have come from the male perspective. Until the 18th century, it was the rare woman who was even taught to write; and then, pure creature that she was, she only "submitted" to sex, and certainly wasn't permitted expression of her reactions to it. What we get from the male point of view in our Western tradition are two dominant themes: the fear of being swallowed up, engulfed by an alien and evil female principle; and the intense letdown following the ecstasy of orgasm. Both preoccupations derive largely from a model of the inequality of the sexes.

The first theme most obviously demonstrates this. The  
(CONTINUED ON PAGE 14)



# LESBOS



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Who, Lesbos, of the gods would dare pronounce thy fate  
 And brand thy passionate white brow with infamy--  
 Or hope by any art or science to estimate  
 The tears, the tears thy streams have poured into  
 the sea?  
 Who, Lesbos, of the gods would dare pronounce thy  
 fate?

What are men's laws to us, injurious or benign?  
 Proud virgins, glory of the Aegean! We know well  
 Love, be it most foredoomed, most desperate, is  
 divine,  
 And love will always laugh at heaven and at hell!  
 What are men's laws to us, injurious or benign?

Lo! I was named by Lesbos of all the lists of earth  
 To celebrate her sad-eyed girls and their sweet  
 lore:

And I have known from childhood the noise of loud,  
 crazed mirth  
 Confused mysteriously with terrible weeping--for  
 Lo! I was named by Lesbos of all the lists of earth.

Mother of Latin revelry and of Greek delight,  
 Lesbos, whereof the kisses, disconsolate or gay,  
 Hot as the sun, or cool as melons plucked by night,  
 Beguile the unshadowed and the shadowed hours  
 away;  
 Mother of Latin revelry and of Greek delight,

Lesbos, whereof the kisses are whirlpools and  
 cascades  
 Journeying carelessly into a dark abyss:  
 So wild the sobbing and laughter among thy  
 colonnades,  
 So secret, so profound, so stormy, every kiss!  
 Lesbos, whereof the kisses are whirlpools and  
 cascades!

Lesbos, where the sweet slaves one to another  
 yearn,  
 Where there is never a glance without an echoing  
 sign;  
 Even as upon Cyprus the stars upon thee burn  
 With praise, and Cyprus' queen is envious of thine,  
 Lesbos, where the sweet slaves one to another  
 yearn--

Lesbos, of sultry twilights and pure, infertile joy,  
 Where deep-eyed maidens, thoughtlessly  
 disrobing, see  
 Their beauty, and are entranced before their  
 mirrors, and toy  
 Fondly with the soft fruits of their nubility;  
 Lesbos, of sultry twilights and pure, infertile joy!

Let frown the old lined forehead of Plato as it will:  
 Thy pardon is assured--even by the strange ex-  
 cess,

Luxurious isle, of thy long sterile rapture, still  
 Contriving some new freak or form of tenderness;  
 Let frown the old lined forehead of Plato as it will.

They pardon has been bought with our eternal pain,  
 The lonely martyrdom endured in every age  
 By those who sigh for pleasures outlandish and  
 insane  
 To ease the unearthly longing no pleasure can  
 assuage.  
 Thy pardon has been bought with our eternal pain.

And I have watched thenceforward from the  
 Leucadian cliff,  
 Like an unwearying old sentry, who can descry  
 Far out on the horizon a sailboat or a skiff  
 Invisible to others, with his sharp, practiced eye;  
 And I have watched thenceforward from the  
 Leucadian cliff

To find if the cold wave were pitiful and good--  
 And someday I shall see come wandering home, I  
 know,  
 To all-forgiving Lesbos upon the twilight flood  
 The sacred ruins of Sappho, who set forth long ago  
 To find if the cold wave were pitiful and good;

Of Sappho, poet and lover--the virile, calm, and  
 brave,  
 More beautiful than Venus, by force of earthly  
 grief--  
 More beautiful than blue-eyed Venus, with her  
 grave  
 And dusky glance disclosing the sorrows past belief  
 Of Sappho, poet and lover--the virile, calm, and  
 brave:

More beautiful than Venus arising to the world  
 And scattering all round her the iridescent fire  
 Of her blond loveliness with rainbow hues im-  
 pearled  
 Upon the old green ocean, her bedazzled sire;  
 More beautiful than Venus arising to the world!

--Of Sappho, who died proudly the day of her soul's  
 crime  
 When, faithless to her teaching and to her serious  
 pledge,  
 She flung the occult dark roses of her love sublime  
 To a vain churl. Alas! How deep the sacrilege  
 Of Sappho, who died proudly the day of her soul's  
 crime!

And from that day to this the isle of Lesbos mourns--  
 And heedful of the world's late homage in no wise,  
 Gives answer but with the hollow moaning of her  
 wild bourns:  
 The sea's long obloquy to the unlistening skies!  
 And from that day to this the isle of lesbos mourns.



male who views the female as an utterly foreign creature is helpless putty against her wiles and charms. He deeply resents her for dethroning him from power, however temporarily--a classic instance is the story of Samson and Delilah.

The second theme is still much mitigated for most women who feel there's more to sex than orgasm, and who feel strongly the desire to reach out to their partner after the peak of pleasure. Most males, considering females as instruments of their pleasure, look upon them as inferior partners in a mutual enterprise. The climax in the third act is the end; there are no fourth and fifth acts of decreased, but still pleasurable, affectionate interaction between equals.

Some sensitive men and women have long realized and are now expressing the idea that sex holds the potential, not just for the ultimate in physical pleasure, but for other intense satisfactions as well. The greater emergence, both in fact and in print, of this phenomenon can largely be laid at the door of the new feminism which proclaims the equality of the sexes. Such parity is the essential bedrock of these other felicities. In discussion of them, I will make no claims about the superiority of homo- over heterosexual relations. The purpose of my digressions about male-female relations is to point out that **some** heterosexual couples are now approximating the happy condition that lesbian couples, when not apeing straight roles, have always enjoyed. And for all such couples, it soon becomes clear that sex, while goal oriented to physical satisfaction, is at the same time an experience of profound communication.

The body-language people tell us that our actions always tell other much about ourselves. Ironically, much of this language of gesture functions to protect our inner sanctum from the indifference and perceived hostility of others. Thus, in sexual interaction where the partners feel locked into traditional sex roles, their responses, necessarily reflecting this, will project distorted and superficial versions



of self. The masterful male, seeing himself as the sexually knowledgeable and demanding maestro of the performance, quite naturally dominates it. The female viewing herself as sexually naive and passive, only permits herself, like a musical instrument, to be performed upon in response to him. In such a situation, non-conforming qualities and capabilities must simply suffocate and probably eventually disappear altogether. The man cannot give expression to both his passive and more tender inclinations and the woman must squelch her **right** to sexual satisfaction, as well as her desire to mastermind the performance herself occasionally. Both feel too role-bound to really relax and be truly open with one

another.

But where such stultifying models are not operative, as is clearly the case with most lesbians, all parts of the self are permitted unfettered expression. Such women are free to fully act on their sexual needs without reference to some artificial standards of expectation. But more, they are thereby given opportunity for expanded communication, surely the basis of any sound relationship, as well as one of its chief delights. Sex, then, becomes one of the important arenas for mutual exploration and discovery. When released from crippling criteria, sex can expand beyond simple mutual arousal and release; it can then become at once a marvelous adventure in self-expression and in knowledge



about the other.

For the lesbian then, sex presents a real opportunity for self-revelation and its promotion in her partner. Since sexual climax is for her clearly not what it's all about, detours, digressions and embellishments on the path toward it can be enjoyed for themselves alone and at the same time be a further means of dialogue. What we have here is a strangely complex process whose circular dynamics must be admitted by all sensitive lovers. Thus for example, moved by much feeling for Nancy, Jean, in reaching out to her and desiring her pleasure, plays upon Nancy's senses and emotions in a manner unique to Jean alone--and thus inadvertently tells Nancy much about herself. And Nancy in turn likewise relates to Jean. Moreover, in each one's responses to the other's initiative, they also speak eloquently to one another.

It must be noted, however, that this wonderful exchange is not independent and self-sustaining. Indeed, it is important to realize its vital dependence on other forms of communication. It is widely acknowledged that what happens in bed has profound effects on the total relationship. Less emphasized is the carry-over of a couple's everyday behavior on their sex life. When a relationship is enriched by efforts at mutual understanding; when there is patience and forbearance in the face of difficulties; and when there is shared joy at happy times--then sexual intimacy and the fusion of separate identities becomes a natural extension of the rest of life. But when these are notably deficient, the couple's sexual strivings for intimacy sound a hollow, basically false note. This, I'm sure, is basically why sex is an alienating experience for many women. Because they share so little, both in terms of experience and emotion, with their men, they become suspicious of the apparent ardor exhibited by them during the sex act. At some level sensing themselves as puppets jerked about by the imperatives of physical gratification, such women, in using and being used, must come

to feel that much of their being has been betrayed. In short, sexual intimacy becomes a farce when divorced from the arduous process of attempting to relate as total human beings when struggling through the tedium and toils of daily life. It is only when such old-fashioned qualities as affection and empathy exist that this project can succeed--and not degenerate into an unendurable chore. Enid Bagnold in her autobiography described this essence between two people in her description of affection: "Now I mean to be fond of (as one is fond of oneself)--to hope, to be disappointed, to live inside the other heart."

Finally, I think it is useful to compare the intimate interchange of lovemaking to speech. For when words are the mode of expression, we can more readily appreciate differing levels of complexity and content. For example, one can respond variously to the vivid color display of autumn foliage. One can very simply murmur, "My God, that's beautiful." Or, one can say, "How lovely, it's like a vivid, moving sunset before the darkness." Or, if one is a poet, like Edna St. Vincent Millay, one can exclaim, "Thy woods, this autumn day, that ache and sag--And all but cry with colour!" But though responding to the same event, these expressions differ in point of view and, importantly, also in richness of content. What we can't fail to note is the way Miss Millay's outpouring grabs us, how much greater its impact than the other two. Keenly attune to the emotive possibilities of nature, and to her own sensibilities as well, she is in addition an artist with words.

What I would venture to suggest is that lovers too have many options--and that one of these includes being an artist of sorts. Now, everyone has creative potential, or so the educators are telling us these days. Efforts are being made to promote this latent talent among all age groups, including some grade school children who are being coached in writing poetry. For, indeed, creation does much to enhance

(CONTINUED ON PAGE 20)

## Justice

( CONTINUED FROM PG. 1 )

Penitentiary, and a fine of up to \$25,000.

- Advocacy or membership in an organization that calls for "revolutionary change," is made a felony punishable by 15 years and a \$10,000 fine.
- Participating in a "riot" will be a felony punishable by three years and a \$25,000 fine. The word "riot" is redefined to mean "an assemblage of five or more persons which creates a danger to property." The word "rioter" is defined as one who participates in a "riot," or who moves across a state line to participate in a "riot," or who uses the mail or telephone for "the planning or promotion of a riot."
- Wiretapping without a court order is legalized. Telephone workers and landlords are compelled to cooperate "forthwith and unobtrusively" with government wiretappers.
- The possession, exhibition, writing, submission for publication, publishing, creating, selling and transporting of "pornography" will become a felony, punishable by 3 years and \$25,000. Pornography is defined as "any representation of human genitals or any description of sex acts."
- Any policeman in the nation will be permitted to use deadly force to prevent the escape of a person arrested for any crime, however petty, and without regard to the life of innocent bystanders.
- Any criticism of the government or any laws will be a felony punishable by 7 years and \$50,000.
- Virtually every kind of civil rights, peace, or other protest demonstration would be threatened with severe penalties under a series of vaguely drafted infringements on the right of assembly. See sections 1111, 115.7, 1302, 1328, 1335, etc.
- The defense of insanity in court cases is removed, thus sending clearly sick people to jail rather than hospitals.

Persons wishing to comment on the proposed legislation should write their Congressmen and Senators.



# Economic Discrimination Against Singles

Form <b>1040</b>	US	Department of the Treasury / Internal Revenue Service		1973
		Individual Income Tax Return		
For the year January 1-December 31, 1973 or other taxable year beginning <u>JANUARY 1</u> , 1973, ending <u>DECEMBER 31</u> , 1973				
Please print or type	First name and initial (If joint return, use first names and middle initials of both)		Last name	
	<u>John Q.</u>		<u>Moore</u>	
	Present home address (Number and street, including apartment number, or rural route)		Your social security number (Husband's, if joint return)	
	<u>469 E. Fairy Chasm Road</u>		<u>246 83 579</u>	
	City, town or post office, State and ZIP code		Wife's number, if joint return	
	<u>Dink, W. Virginia 26941</u>			
B of Form W-2 here	Filing Status—check only one		Exemptions	
	1 <input checked="" type="checkbox"/> Single		Regular / 65 or over / Blind Enter number of boxes checked	
	2 <input type="checkbox"/> Married filing joint return (even if only one had income)		6 Yourself <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <b>1</b>	
	3 <input type="checkbox"/> Married filing separately. If wife (husband) is also filing give her (his) social security number and first name here.		7 Wife (husband) <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
	4 <input type="checkbox"/> Unmarried Head of Household		8 First names of your dependent children who lived with you	
	5 <input type="checkbox"/> Widow(er) with dependent child (Enter year of death of husband (wife) <b>19</b> )		9 Number of other dependents (from line 32) <b>1</b>	
			10 Total exemptions claimed <b>1</b>	

GPU NEWS readers probably know Don Jackson best as creator of the Alpine County conspiracy and as a feature writer for the Milwaukee Kaleidoscope and the Advocate. He has written prolifically for many publications, gay and straight, and is a veteran activist in the gay and prison movements. In California, his native state, he has gained a small degree of fame for his articles in the Los Angeles Free Press exposing the abuses of homosexuals in prisons and mental institutions and for investigative reporting on illicit police practices.

Mr. Jackson has been many things in the past—a hippy, a tramp, a convict, and a real estate broker. He lives in San Francisco, and will be writing articles for GPU NEWS from time to time.

+++

John Moore and George Compton work at the same place. Both do the same job and are paid exactly the same amount. They live in identical tract houses. Both are married, but John, a homosexual, was married to another man, Frank, in a ceremony at Metropolitan Community Church and his marriage has no legal status.

The property tax on John's house is \$375 per year. George pays only \$125, even though his house is exactly the same. The difference is due to the \$250 property tax exemption the state gives to a "head of household." John is not legally entitled to the exemption because he is not lawfully wedded.

Both George's wife and John's lover work and both file their own tax returns. George and his wife use the standard deduction and compute their taxes from the table for "married persons filing separately." Each paid an income tax of \$1,455, or a total of \$2,910. John and his lover also used the standard deduction, but since their marriage is not recognized by the government they had to use the tax table for "single persons." Although their incomes were exactly the same as the Comptons', each was forced to pay income taxes of \$2,090, a total for the household of \$4,180.

The extra \$1,270 is the federal surtax on single tax payers. Viewed from another angle, Uncle Sam gives a dowry of \$1,270 per year to the Comptons for no other reason than a legally recognized wedding license.

The Moores also had to pay 35 per cent more in state income taxes because they are not lawfully married.

The Comptons are expecting a baby and with it comes another tax reduction. The schools, a large part of the cost of raising children, are paid for by the property tax payers. John and Frank will be forced to pay most of the cost of educating the Comptons' children.

The Comptons and the Moores

are fictitious characters—a writer's device to illustrate a point, but the facts of tax discrimination against singles are true.

Senator Robert Packwood (R-Oregon) has introduced a bill in Congress that will revoke the singles surtax. Packwood told a Congressional committee, "Our present law says to a perfectly rational 20 or 25 year old man or woman, 'Get married and we will give you an economic tax break. Don't stay single. As a single person you are a detriment to society, so we're going to give you a surtax and penalize you.'"

Conservatives disagree. Senator Russel Long (D-La.) said that revoking the singles' surtax would amount to "a denunciation of the holy institution of marriage and encourage people not to have their children born in holy wedlock."

Tax reformer Vivien Kellems commented, "It's not the province of Congress to regulate the morals of the people of this country by taxation. I'm a single woman by choice and for years I've had to pay a penalty for that."

Miss Kellems, 77, has started a one-woman crusade against the singles' surtax. In an article published in the Washington Post, Miss Kellems said, "There is no



# Hits Gay People

by DON JACKSON

law that says I must pay a penalty because I have no husband. The Constitution does not authorize such a tax and Congress has never had the unmitigated gall to pass such a law. I will no longer submit to this tyranny by the Internal Revenue Service. And I am not going to pay any more taxes until the IRS refunds me \$48,572.92--that's the taxes taken from me illegally over the past 20 years--plus 6 per cent interest, or a total of \$76,323.40."

Miss Kellems has refused to pay any taxes for 7 years. IRS has made no effort to make her pay the tax. She says that the singles' surtax is unlawful, and all singles have a lawful right to refuse to pay taxes until the regulation is changed.

To avoid prosecution on failure to file a return, Miss Kellems puts her name, address and social security number on her form 1040, signs it and mails it to IRS. "I don't fill in the form," she says, "nor do I send any money." It is not a criminal offense to refuse to pay income tax--there is no debtors' prison in this country.

The income tax dowry federal and state governments pay people just for being married is chicken feed compared to the other gifts of state and local government to encourage holy wedlock.

The excessive property tax on homes owned by singles discourages many from owning property. How could they save money for the down payment on a house when the income tax collector hits them so hard?

The single life style often involves living in rented rooms and furnished apartments near the city center--close to work, theaters, restaurants, the action--and far from the lonely suburbs with single family houses, lawns-to-mow, maintenance, up-tight neighbors and all the other problems of married middle-America.

Ingenious legislators have found a number of ways to penalize singles for their life style. For one thing, landlords cannot claim the homeowner's exemption; consequently they pass the property tax on to the

tenants. Married supremacist legislators (most federal, state and local legislators are married) learned that almost all of the people who live in furnished apartments, studios and rooms are unmarried. So, in many states, they imposed a double penalty in the form of a 7 per cent rent tax that is charged only to residents of furnished apartments, studios and rooms. Then, observant legislators discovered that singles eat out a lot. Many singles are so tired after a day's work that they don't want to be bothered with cooking. Many live in rooms without cooking facilities. Many states have imposed a 7 per cent tax on restaurant meals.

When unemployed, marrieds get paid up to 50 per cent more in unemployment insurance. Marrieds get family discount tickets on airlines, steamships and trains. Many employers consider marrieds more "stable", consequently often passing over singles for promotions.

In the event of financial problems singles suffer great discrimination. When a single can't pay outstanding bills, or must file bankruptcy, he usually loses his home and bank account. Most states have "homestead" laws--laws designed to protect the family home from creditors. Under these laws, the house of a married person, even if he lives alone, is legally a "family home", and therefore exempt from writs of execution, attachments, judgements, bankruptcies and other legal proceedings. The furniture, household goods and personal effects that are in the "family home" are also exempt.

Every now and then, classified ads appear in Gay papers--ads that read something like this: "Gay male seeks lesbian. Object: Impersonal marriage for tax and legal purposes. Strictly a business arrangement. No hanky panky or personal involvement."

Gays who place such ads are usually persons with considerable incomes or property. The tax dowry alone is reason enough to make such marriages popular.

The couple simply meet somewhere, get married, and return to their homes. Often they never see each other again. Why should they? They are perfect strangers and their business is complete.

When the time comes to file an income tax return, each lawfully wedded spouse reports his or her own income, just as they would if they were single. But when they compute the tax, they use the table marked "Married persons filing separately," instead of the "single" tax table. Each can claim the married head of household exemption on the property tax.

Tax savings are not the sole reason for such marriages of strangers. Married people get lower automobile, life and casualty insurance rates. It's easier for them to get mortgages and personal loans. As heads-of-household, they are eligible for low-cost government guaranteed loans.

Gay people often seek such impersonal marriages when they are expecting a death in the family. Often wealthy elderly relatives write a mort main or dead hand will, requiring that the heir must be married by a certain date or forfeit the inheritance. Other Gays are advised by their tax consultants or attorneys that they must get married before their wealthy relative dies to escape exorbitant inheritance taxes. The inheritance tax on single heirs is often four times as much as on married heirs.

In Wisconsin inheritance taxes are assessed on the basis of blood relationship--the closer the blood relationship the lower the tax. Until tax laws are changed lovers are classified as strangers and taxed at the highest rate!

Social Security, welfare and most pension plans give unearned advantages to marrieds. The list of financial advantages given to married people could go on and on, but Miss Kellems has summed it all up by saying, "It's almost as if there's an unwritten law saying you better get married if you want

( CONTINUED ON PAGE 18 )



to avoid poverty."

There are 30 million single adults in America. Perhaps half of them are Gay. Gays are hit hard by the financial discrimination against singles, but not so hard as some other types of singles. Consider the plight of the 55 year old widow in San Jose who said: "My husband passed away last year. I was shocked when they started taking \$23.50 more from my paycheck for withholding. Yet my bills are just as high as when my husband was alive. Even worse, they raised the taxes on my house by \$250.00. It seems so cruel of them to do all these awful things to me just because my husband died. Why should I be punished for his death? My income is only \$320 per month. I could barely make ends meet before. Now I just can't make it. I'd be better off if God took me too."

This article focuses on financial discrimination against singles. But discrimination does not end there. Marrieds, especially married women, are considered to be more respectable by society. The U.S. Immigration Service discriminates against single immigrants since foreigners who marry American citizens are given a priority status.

Most of the non-financial discrimination against singles falls on single men. They are the first taken in the draft, first to be sent to the front line in war, and last to get promoted. Single men, only 7 per cent of the total population, account for 27 per cent of the unemployed, 55 per cent of the prison inmates and 70 per cent of the homeless. Surely they are America's most outcast minority.

This article is based primarily on the tax regulations of the U.S. Internal Revenue Service and the State of California. California's tax discrimination against singles is typical, but there are slight variations from state to state.

For up-to-date information on the single people's tax equality movement write to: Senator Robert Packwood, Senate office building, Washington, D.C. or Miss Vivien Kellems, Newberry Road, East Haddam, Conn. 06423.



## here & there



Researchers in England have developed a drug called benperidol which reduces or completely abolishes sexual desire. Doctors have tested the drug at London's Wormwood Scrubs prison.

The doctors believe it could prove valuable in "treating sexual offenders." They plan to market their anti-sex pill under the name Anquil.

++

**One in Detroit** has announced that its annual banquet will be held on November 24 at Geisz Hall, 13303 Gratiot, Detroit. The guest speaker will be Jim Kempner, national president of **One Inc.** A donation of \$7.50 covers the dinner. Reservations can be made by writing: One in Detroit, P.O. Box 7926, Kercheval Station, Detroit 48215.

++

Amtrack employees report that Los Angeles-San Francisco trains pass a nudist beach; passengers regularly bring along cameras and field glasses.

++

The Norwegian booklet "Homofili", written and edited by the **Norwegian Union**, has received another grant of 27,000 crowns by the state to print a second edition. The booklet is distributed free to schools.

The Danish Minister of Justice has presented a bill to parliament to make all sexual actions legal if both parties are 14 years old or over. Due to the summer holidays, the bill has been postponed until autumn, but there is a majority in parliament for the new bill.

++

After much wrangling Yale University has decided to include a course on homosexuality in its fall schedule. The course will be taught by Roslyn Regelson, using a pro-gay syllabus.

++

Antony Estrada, 38, and Glen Watts, 47, prisoners at San Quentin were recently married by mail order and are now suing the warden because he refuses to allow them to share the same cell.

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# THE FOX VALLEY ... making progress

by MIKE MANN

Barriers are falling in the Fox River Valley as the Fox Valley Gay Alliance (F.V.G.A.) becomes more active.

The Alliance in the past two months has been involved in filming a television news feature and helping get an article about the group published in the September 16 issue of *The Milwaukee Journal*. In addition the group sponsored a trip to Minneapolis and established an Executive Committee to steer its future.

Making the group more socially active was the focus of one recent meeting. A speakers bureau was organized to provide a service to universities and other organizations in the Valley. Several members volunteered to make themselves available for speaking engagements or question and answer sessions before sociology and psychology classes. Faculty members and club presidents are being in-

formed of this new service.

Green Bay's WLUK-TV recently ran a 10 minute segment on an early evening program about the Alliance, following up with a 4 minute segment on the late news. A newsman interviewed four members of F.V.G.A. during the program. Much of the discussion centered on basic questions commonly asked of gays, but the commentator noted that this type of question was uppermost in the minds of most straight persons.

Pat Hensel, Fox Valley correspondent for the *Milwaukee Journal* wrote the story that appeared on the front page of the state section of the paper on September 16. Ms. Hensel interviewed several members of F.V.G.A. in preparation for the article.

While in Minneapolis on the group sponsored trip, members toured the Minneapolis State Fair, visiting the gay booth sponsored by Gay House of Minneapolis.

The newly organized Executive Committee consists of vice-chairpersons from each city in the Valley who will hold private meetings to offer suggested policy ideas to the general membership.

F.V.G.A. has also sent general information about the organization to various hotlines and counseling centers in the area. Various members have agreed to handle any calls that might be referred on an immediate basis. They will offer peer counseling and help.

## Fox Valley Gay Alliance

**P.O. Box 332  
Menasha, Wis.  
54952**

## JO DEE'S

### 2139 Racine St., Hwy 32

Racine's Gayest Club

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ON MONDAY.

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OCTOBER 27, 10 P.M.

\*\*\* PRIZES \*\*\*





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one's delight in life. Yet it is by no means all fun and games: it involves work too--familiarity with and facility in techniques which both enlarge the realm of self-expression, and enhance the possibilities of beautiful, arresting formulations of feeling and perception.

And so, for lesbians who feel that simply stampeding one's way to climax is somehow not enough, there is the exciting proposition of creativity. They are fortunate in possessing the preconditions for it--the freedom to be open and self-expressive. However, desire and opportunity often aren't sufficient. In lovemaking--as in painting, writing, or composing--technique is important, too. So the woman who truly wishes to please her beloved, and in so doing to express herself creatively, will not be offended by the suggestion that her approach might bear improvement through incorporation of new methods. She will not fervently adhere to the romantic dream that somehow--magically--she will automatically make beautiful love just because

she feels beautifully. Nor will she consider it a slight to her ego that she isn't naturally endowed with a treasure trove of technique.

It would seem to me a delightful outgrowth of the gay liberation consciousness for a lesbian to write an exuberant and joyful, but also sensitive book about female sexuality from her perspective. The field is wide open. In her recent book, **Going Down with Janis**, Peggy Casserta, in describing her affair with Janis Joplin, often gives a very graphic account of their sexual activity; but, unfortunately, the sensational language and enveloping heavy drug scene tend to cheapen and vulgarize it all. The only other treatment I've encountered (that isn't hopelessly general) is by that brash, but also healthily open, bandstander, Jill Johnston. In her book **Lesbian Nation**, she takes issue with those feminists who champion the clitoris as the ultimate in both sexual excitation and satisfaction:

I always agreed with one half of Freud's equation, that a woman moves from clitoral to vaginal

orgasm. And that the latter is more mature in the sense that the activation of the inner walls brings about a more profound intensification of orgasm. I would add that this shift occurs in two kinds of time--over a period of months or years as a "discovery" of the orgasmic potential of the inner walls, and as a transition in every sexual encounter, moving from initial stimulation of the clitoris (as the seat of sensation, the origin of satisfaction) to full orgasm expressed in the total organ which includes the "deep" vaginal wall.

What we need is a very brave and talented woman (or women) to expound further, both on this issue, and the whole wonderful subject of "making love to a woman when you're a woman." She will have to overcome a gigantic heritage of reticence--millenia of largely surreptitious interest in sex; and she must find the words and approach which most nearly approximate that marvelous fusion of empathy, emotion, and method which is the essence of lesbian lovemaking at its best. That such a volume would be a bestseller--at least among all the lesbians I know--goes without saying.



# UP NORTH FIRE BENEFIT RAISES \$3,000

On September 8th, the UP NORTH restaurant at 6244 N. Western Ave. in Chicago held a fund raising benefit for the victims of the Upstairs Lounge Fire Disaster in New Orleans. The event, which started shortly after noon and ran until 7:00 was well attended, with attendance falling somewhere between 275-300 persons. The \$2 charge covered a donation to the fund, a free buffet and 2 raffle tickets. Additional raffle tickets were distributed with every drink, thus giving the guests unlimited chances to win one of the many prizes, which ranged from a 10-speed bike to gift certificates and \$25 worth of steaks. Periodic auctions were also held for donated gifts.

Entertainment was of the highest calibre and included Roby

Landers from the House of Landers who sang numerous songs, did a few comic routines, led several hilarious auctions and generally kept the audience in stitches with his impersonation talents. Other entertainers included Dina Jacobs, Tony Lewis and Rick Ricardo who did Joel Gray impersonations from "Cabaret," all from David's Place. Most of the afternoon's program was masterfully handled by Paula, who showed exceptional wit and charm in handling the numerous acts and guest appearances. In attendance were several activists from Chicago area groups including Mike Kelly from Chicago Gay Alliance and members of Mattachine Midwest, as well as Gay People's Union.

Not only did the event bring

members of the Chicago gay community together for a noble cause, but it also served as an outstanding entertainment event. The results exceeded the highest of hopes in producing \$1500 which was matched by an unexpected donation from a single patron of another \$1500 for a grand total of \$3000 for the Fire Fund. This included donations in smaller amounts, plus half of the revenue from the drinks purchased. The owner of the UP NORTH, Jack David, has been hailed throughout the gay community for his outstanding effort on behalf of the National Fire Fund.

## Churches

( CONTINUED FROM PG. 1 )

Vincent, Dallas; the Rev. Freda Smith, Sacramento; and the Rev. Richard Plown, Los Angeles who was re-elected. The Rev. Troy Perry, founder of MCC and the Rev. John Hose, both of Los Angeles, were not up for re-election and retain their positions as moderator and vice moderator.

At the final service, attended by some 750 people, Rev. Perry expanded the conference theme "Onward - As One," by announcing the official charter of a new congregation in London and formation of a mission in France.

A spokesman for the **Dignity** conference in Los Angeles said, "This assembly of Roman Catholic homosexuals is the first such meeting in the history of Christianity."

The meetings were held at the Holiday Inn in Hollywood, where delegates approved a mailing to all Catholic bishops in the country, seeking better relations between gays and the Catholic Church.

Dignity was founded four years ago by the Rev. Pat Nidorf, O.S.A. in San Diego and has operated without a constitution until an interim constitution was approved at this conference. The new constitution will serve until the next national conference, scheduled for 1975.

According to the constitution,

come  
join  
a  
tradition



**UP NORTH** Restaurant Bar

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761-6660



Dignity will operate under the direction of a national board of governors, but proposed actions must also be approved by chapter members. Each chapter will have two members on the national board, a man and a woman.

The three principal national officers -- executive director, secretary and treasurer--must come from the same chapter. The Boston chapter's slate was elected to these offices: Father Tom Oddo, secretary; John Harnett, treasurer; and Paul Diedrich, executive director. Diedrich is also the president of the Boston chapter and a member of the Homophile Union of Boston (HUB).

Diedrich cited the International Synod of Catholic Bishops' 1971 call for justice to minority groups and asked the bishops help in ending injustices toward the homosexual by the Catholic church.

## Drag ( FROM PAGE 1 )

current unisex clothing styles have made the definition of men's and women's clothing impossible and declared that the ordinance violated individual liberty and the 14th Amendment which guarantees equal protection.

Commenting on the case later to news reporters, Judge Sperling said he hopes his ruling will discourage police from clogging his court with similar cases.

"They'll know not to bring this sort of case before me any more. We're concerned with serious crimes here - murder, rape, aggravated battery."

A spokesman for Gay Peoples Union of Milwaukee said, "We know of no laws against cross-dressing in Wisconsin."

The strength of a man's virtue must not be measured by his occasional efforts, but by his ordinary life.

—BLAISE PASCAL

## HELLFIRE CLUB CELEBRATION

Chicago's Hellfire Club celebrated its second anniversary with a full weekend of events September 8 and 9. For the registration, coupled with a Beer Blast, the group engaged The Pit at the Gold Coast Bar. The Leather Cell opened its toy boutique for the event and later donated several prizes.

Members and guests then participated in an imaginative scavenger hunt, winding up at the Wagon Wheel for cocktails and dinner. A farewell brunch was served on Sunday.



the Trip

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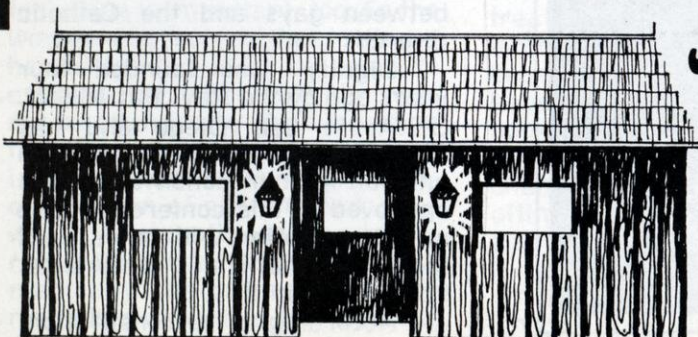


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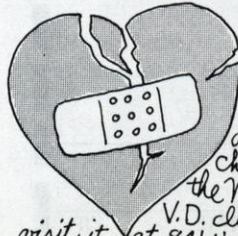
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After summer is dead and gone, wouldn't it be nice to have a winter that isn't so depressing? I'm a white male, 23, lt. brown hair, blue eyes, 5'8", 150, and good-looking. I'd like a similar guy, white, 18-30, masculine and neat. I'm sincere, honest, considerate, and smart; I seek the same. This kid's Middle America, but he's hep; he knows what cooks. My interests are varied, and I don't like to sit and watch the dust gather. If you're discreet, and not fem, s/ m, messing with drugs, or raunchy and weird, then send your letter with **PHOTO** to Dick, Box 5872, Milwaukee, 53220. I only offer some peace in a hostile world.

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## JOIN HANDS WITH US

We're gay and we're proud and we're getting things done; things that have been needed in the gay community for a long time.

Gay Peoples Union has the following standing committees:

- Speakers Committee
- G.P.U. NEWS Committee
- Telephone Committee
- Social Events Committees
- Legal Committee
- Police Committee

Exciting things are happening. Perhaps you can't be directly involved, but you can show your support by joining G.P.U. and by subscribing to G.P.U. NEWS.

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## CHICAGO GAY CENTER ENDS

The Chicago Gay Alliance (C.G.A.) closed its community center at 171 W. Elm Street on September 15 after two years of service to the gay community in Chicago.

In an interview with G.P.U. NEWS, William B. Kelley, acting president stated that the closing was due to financial difficulties caused primarily by the lack of membership. When the group was formed in 1970 it quickly attracted over 100 members, but membership has dwindled to "fewer than two dozen."

Kelley feels that the drop in membership occurred for two reasons. Membership requirements were tightened some months ago to weed out those who "attended an occasional meeting, voted on a crucial issue and then never followed through." In addition quite a few members left the organization to form groups with special concerns. He cited the formation of Illinois Gays for Legal Action and Gay Social Work Association as examples.

For the time being C.G.A. is holding its meetings in private homes, but the group is considering the possibility of renting a small office space. The group has no plans to reopen another community center.

Kelley says that one or more groups of individuals have indicated an interest in opening a center which would not operate as a part of an official gay organization. He feels, however, that it will be "several months" before such plans become a reality.

Kelley said, "With about \$1,000 in bills this center simply could not continue to operate." Aside from losing a regular meeting place he feels that the biggest loss to the community is the loss of a place for gays to meet socially. He said, "The regular Friday night coffee-house, in operation at the center for over six months, will be greatly missed."

## calendar

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

**Monday, October 1** - Regular monthly business meeting. Discussion Gay and Proud and so what?

**Monday, October 8** - Sex and selfishness.

**Friday, October 12** - Phone committee training session for counseling. 7:45 P.M. 1570 N. Farwell Ave.

**Saturday, October 13** - Phone Committee training session for counseling. 10:30 A.M. 1570 N. Farwell Ave.

**Monday, October 15** - Women's Liberation and Gay Liberation.

**October**

**19th, Friday** - Lesbian Discussion Group meeting at 8:30 P.M. Call 964-7535 for location.

**22nd, Monday** - The history of Gay Liberation in Milwaukee presented by a panel.

**25th, Thursday** - Mr. Groovy Guy contest at the Factory bar 8:30 P.M.

**26th, Friday** - Miss Gay Milwaukee contest at the Factory bar 9:00 P.M.

**Sunday, October 28** - President's reception for members of G.P.U. only. 2:00 P.M. 1570 N. Farwell Ave.

**29th, Monday** - Book Night: Read to the group the best statement of gayness or your favorite gay item. Share something you feel is special with everyone else.

**November**

**2nd, Friday** - Lesbian Discussion Group meeting at 8:30 P.M. Call 964-7535 for location.

**5th, Monday** - Regular Business Meeting: Nominations for the Board of Directors. Nominees must have been members since July 8th. Discussion of sex and alienation.

GPU PHONE

**271-5273**