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## National Gay Conference on Politics

Chicago: 95 delegates from about 50 different Gay Organizations gathered in Chicago on the weekend of February 11-13 to participate in a conference on political action sponsored by Chicago Gay Alliance (C.G.A.)

Prior to the conference all presidential candidates were canvassed by mail by Gay Activists Alliance of New York. Dr. Spock and Senator McCarthy responded favorably at once. Hubert Humphrey and Senator Muskey have refused to comment on Gay civil rights and it was reported that Mayor Lindsay has to be zapped each time to get a response. Shirley Chisholm did not respond but has made several supportive statements in public when asked her views. Other candidates simply have avoided the Gay issue.

Dr. Benjamin Spock, candidate for president of the People's Party, was presented as a speaker. He explained the position of his party

and discussed the shadow cabinet his party has set up. He called for "an immediate end to all laws that discriminate and oppress gays and women." Several delegates spoke in support of Dr. Spock, pointing out that the Peoples Party has over 100 gay delegates and has the largest caucus within the party. One delegate took a parting shot at the Doctor by politely asking his views on gay singles or couples adopting children. Spock seemed to be flustered and said that he hadn't given the matter any real thought. He would only say that gay people should have the right to adopt, but could not comment on whether such adoptions would be in the best interest of the children. He did promise to raise the gay issues in public throughout his campaign.

The body then turned to a discussion of needed legislation and techniques for getting such legislation passed.

The afternoon session found the delegates discussing strategy for both the Republican and Democratic conventions. It was decided that most of the action at the Republican convention in San Diego would take place off the floor of the convention. San Diego G.L.F. will work closely with any groups or individuals who go to San Diego during the convention. The action at the Democratic convention in Miami Beach, however, will mostly take place on the floor since quite a few gay groups have managed to elect delegates to the convention. A telegram was also sent to the National Democratic Headquarters putting them on notice that gay people plan to challenge the entire delegations of six states if their delegations do not have 10% gay representation.

A platform committee was elected to hammer out a platform to be

(CONTINUED ON PAGE 5)

## Milwaukee to Host Midwest Conference—April 8-9

Probably one of the greatest handicaps the Gay Liberation Movement has had to operate under has been a lack of organizational know-how, complicated by a thin national communications network. It is for this reason that G.P.U. announced, on February 21st, the formation of a Midwest Regional Homophile Conference to be held over the weekend of April 8th and 9th in Milwaukee.

It was subsequently revealed that both Dr. Frank Kameny and Ms. Barbara Gittings would be guest speakers at the banquet lunch to be held during the conference. Dr. Kameny gained national notoriety when he ran for Congress as a declared homosexual in the race for Washington D.C.'s first non-

voting delegate in over 90 years. In addition, Dr. Kameny holds a Ph.D. from Harvard, in astronomy and physics. Ms. Gittings is a crusader for more and better information about homosexuality in American libraries in addition to her activities in numerous Gay Liberation Organizations. Recently, she appeared with six other gay women on the David Susskind television show. (See G.P.U. NEWS — Dec. '71) Gittings and Kameny are well known for their long history of involvement in the Gay Liberation vanguard.

The aim of the conference, it was explained, will be to remedy the technological voids which exist in the operations of the Gay Lib-

(Continued on Page 6)

## Aldermanic Candidates Questioned

On February 2, 1972 G.P.U. sent a copy of Intro. 475, a fair employment and anti-discrimination bill recently defeated by the New York City Council, to each of Milwaukee's seventy aldermanic candidates and the three mayoral candidates. An accompanying cover letter requested that each candidate examine the bill and respond to the following questions:

- (1) If elected, would you be willing to introduce similar amendments to Milwaukee's anti-discrimination laws?

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## EDITORIAL

### A CALL TO ARMS ---- AND WILLING HANDS

A friend of mine recently said, "I don't really care what people do with their bodies in their spare time." Well, it would be nice, most of us I think would agree, if everyone felt the same way. Though Norman O. Brown's vision of the constructive use of leisure time as devotion to polymorphous sensuality is clearly overdrawn, and our own version of the languid delights of South Sea islands' eroticism is undoubtedly unrealistic, nonetheless such an attitude would seem to be the epitome of sweet reasonableness. But in our bewilderingly diverse society there exists such a strange patchwork of sexual morality that, for example, pornographic films can be shown in the central city, while the suburbs threaten prosecution against a church sponsored sex education course. Is it any wonder then that it's difficult to be sane about sex in our society?

Released by a large brain from bondage to the routines of instinct, man is unique among animals in his potential for freedom. But since freedom is meaningless unless a choice is made, man very often chooses enslavement by welding his biological drives to an ideology. While sexual congress is for an animal as neutral an activity as eating or building a nest, human activities stand out by contrast by virtue of the differing values ascribed to them. Thus, though eating is universally engaged in, the types of food and their time and manner of eating are circumscribed by a myriad of varying customs. Not surprising therefore are the many taboos circumscribing sexuality, for its potential for ecstasy is a constant threat to societal integrity. Sex while immediately dependent on the body, paradoxically also impinges on things spiritual, vying with religion for the precincts of the soul when love is involved.

Sex, therefore, whether purely erotic or potentially soul-shattering,

can be seen as an arch-enemy of the religious tradition of Western culture. Thus it is understandable perhaps the antipathy to homosexuality by a society fixated on the moral afterglow remaining after the fervent, dogmatic sunset. For sexual activity between members of the same sex seems not only to be outside the rigid and honored family structure, but dedicated wholly toward this life -- not toward society's continuance and the propagation of eternal souls, but toward the pleasures of the body and absorption in another sinful creature.

Whether articulated as such or not, certainly most homosexuals are acutely aware of the nearly seamless web of society's enmity to their deviant way of life. Most of us struggle through this quagmire of societal repression in our youth to emerge, somehow, as integrated human beings who happen also to be homosexual. And, seemingly in accordance with sound ecological principle, we assume the protective coloring of normalcy so as to fit into, find acceptance in a niche in that cruelly hostile world. But some of us have recently begun to react to the hypocrisy of a society whose dominant religion is

founded on love and whose professed political axiom is freedom for all. We are known as the gay militants! We want only the basic freedoms enjoyed without thought by those who, simply by chance, happen to have been born into the majority.

Recently I have become aware of the self-doubts felt by a number of people working for such equal treatment. They express uncertainty about their reasons for becoming and continuing to be involved. Perhaps it is simply a reaction to the realization that the harvest is great and the laborers few. But, more acute is the feeling of the magnitude of the obstacles -- the tremendous heights before us, the sheer cliffs to be scaled. Such a response is expressed by Peter Fisher in his new book, **The Gay Mystique**. After a period of militant activism with New York's Gay Activist Alliance he states: "Sometimes I believe that gay liberation is the Children's Crusade of the twentieth century, the march of innocence into indifference." (p. 160)

But what Mr. Fisher neglects to note is, that many other minorities are likewise engaged in similar struggles -- that this has become a time of rising social expectations for women, for blacks, for Chicanos, for the mentally disturbed, etc. -- and that they too often become disheartened, not just by the slings and arrows of outrageous power, but perhaps more profoundly, by the torpid indifference of the majority in its enjoyment of the status quo. Yet all of these groups, including gays, have effected significant breeches in this monolithic bulwark, both in terms of attitude and expansion of privilege. Now is not the time to lose heart! The activist phase of the gay movement is in its infancy, and its successes so far have been spectacular, considering the centuries of incredible oppression preceding it. Clearly its most potent weapon has been gay pride. Let's continue to show the straights that this is no empty phrase, but one we're willing to demonstrate by our continuing labor and occasional risks.

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





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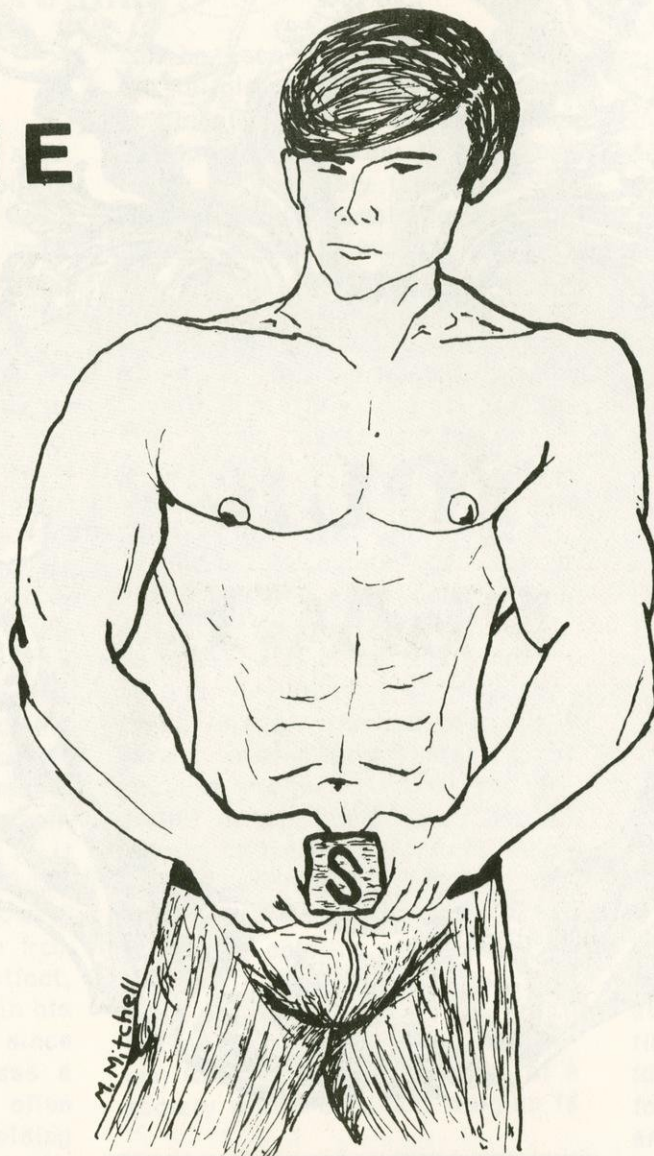
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# CONFERENCE

*cont. from pg. 1*

presented to the body at the Sunday session. On Sunday the following platform was approved after a solid discussion on each plank:

## DEMANDS:

### Federal:

1. Amend all federal Civil Rights, other legislation & government controls to prohibit discrimination in employment, housing, and public accommodations or public services because of one's sexual orientation.
2. Issuance by the President of an executive order prohibiting the military from excluding persons who of their own volition desire entrance to the armed forces for homosexuality and from issuing less-than-honorable discharges and the upgrading to fully honorable of all such discharges previously issued, with retroactive benefits.
3. Issuance by the President of an executive order prohibiting discrimination in the federal civil service because of sexual orientation, in hiring and promoting; and prohibiting discrimination against homosexuals in security clearances.
4. Elimination of tax inequities victimizing single persons and same sex couples.
5. Elimination of bars to the entry, immigration, and naturalization of homosexual men and women aliens.
6. Federal encouragement and support for sex education courses prepared and taught by qualified gay women and men presenting homosexuality as a valid, healthy preference and lifestyle and as a viable alternative to heterosexuality.
7. Appropriate executive orders, regulations, and legislation banning the compiling, maintenance, and dissemination of information on an individuals sexual prefer-

ences, behavior, and social and political activities for dossiers and data banks.

8. Federal funding of homosexual organizations designed to alleviate the problems encountered by homosexuals.

A set of demands were also set up for the state level, including the repeal of laws prohibiting private sexual acts involving consenting persons and laws prohibiting solicitation.

The meeting adjourned with a Gay Power Cheer. It was announced that in honor of the convention the Gay Violent Non-Action Group had dyed the Civic Center Fountain lavender. ■



The G.P.U. NEWS staff reserves the right to select and edit all letters. Please keep letters brief and to the point. Names will not be used unless requested. Address all letters to: G.P.U. NEWS, c/o GPU, P.O. Box 90530, Milwaukee, Wis. 53202.

### G.P.U. NEWS:

Concerning the G.P.U. NEWS, I think it's been long overdue, that people with common interests share their views with one another in a publication such as yours. For years there have always been communities which have been more or less underground or clandestine simply because the people have essentially homosexual interests. I see it as a mark of your freedom (and, therefore, of everyone's freedom) that you are able to promote an organization such as G.P.U. I wish you continuing good luck in your efforts. Enclosed you will find remittance for a subscription. Thank you again for the information you sent, especially the complimentary copy.

Sincerely,

Donald E. Bestland, Ph.D.

### Dear G.P.U. NEWS:

A woman in a man's body passed by the crowd. Its' hands were flailing through the air batting at unseen

testicles. Its' mincing steps avoided breaking imaginary high-heels. Its' piercing voice emerged through ruby lips with saliva squirting from a bitchy lisp.

The people laughed and the sounds of "Fairy" and "Pansy" rose through the air. But I felt sorrow. Sorrow for the people in the crowd. Pity for the elderly man with the fat wallet and young chic, for the very old black woman with baby powder smeared across her face, for the guy wearing a wide rawhide belt to keep his blue-jeans from falling over his cowboy boots, and for the children who were being taught to laugh at someone who is "different".

I finally realized that all the years of pity were spent on the wrong person. My brother was no longer my nemesis. We were friends. As he dissolved into the bottom of the evening sun, I loved him. I loved that swaying, sashaying dot.

EDITOR'S NOTE: Often Gay people hear, or are confronted with the charge: "Your poor parents, imagine how they must feel." Granted, there are a number of parents whose response to their daughter or son telling them they are Gay is negative. And this negative response is widely discussed. We at G.P.U. NEWS would like to share a letter we were given from a member of G.P.U. whose mother wrote to him a few weeks after he had gone home (to his home state) to tell her he is Gay.

It seems difficult to write when you've just recently had a chance to talk. I guess all I can do for my children, is to listen to them when they want to talk and offer advice. All I hope for my sons and daughters is that they grow to be honest, productive men and women who will contribute something to the world. Even if its just to love someone and make their life happier. Basically, my dear, you are a creative person and I'm sure you'll find your niche in life. Don't be afraid to do something new and different, for you are finally responsible to no one but yourself. You know I love you.

Mom



## GPU MEMBERS SPEAK

The Village Church on N. Jackson St. in Milwaukee has been the setting for Pre-lenten and Lenten discussions surrounding the theme: "Human Needs: The Church Responds In Love". On February 20th, four members of G.P.U. spoke with the congregation about some of their observations on how the church can respond to homosexual people, in helping to meet their needs. Mr. J.R. Moore opened the session with the thought that no matter how much we may disagree with the life styles of others we have a responsibility to avoid repression and condemnation.

Bill opened the G.P.U. panel presentations with his impressions of the destruction of character that ignorance of and prejudice towards homosexuality perpetuate in our society. Bill demythologized two of the most harmful myths which help constitute the ignorance of and prejudice toward homosexuality. He first discussed the myth which tags all homosexual folks as "sick", then Bill demonstrated the fallacy of all homosexuals being "immoral".

Eldon talked next, and gave a brief history of the Gay Liberation Movement and a general explanation

(Continued on Page 13)

## April Meeting

from pg. 1

eration Groups throughout the Midwest. While the conference will focus on the Midwest, it will be open to delegates from throughout the nation and members of concerned groups in the straight community. As the spokesman for the conference put it, "the question here will not be one of why, what, or wherefore, but rather how-to".

The first day will be dedicated to the preliminary stimulation of ideas. The second day will involve in-depth workshops chaired by "resource people" with extensive credentials in their particular subject area. Special social functions, and other benefits are planned for participants in the conference. A registration fee of \$6.50 in advance (\$7.50 at the door), will be charged to cover the various activities. The convention committee is still seeking people to serve as hosts for the student "crash-pad service" and can be reached through the G.P.U. post office box. A conference registration blank and description is available elsewhere in this issue of G.P.U. NEWS in the form of a tear-out flyer.

## Aldermen

cont. from pg. 1

- (2) If elected, would you support such legislation if introduced in the Milwaukee City Council?
- (3) Please comment on your feelings towards homosexual rights in general.

To date we have received replies from five of the aldermanic candidates and none of the mayoral candidates. Those who replied are the following: Howard L. Sorenson, 3rd ward, Theodore F. Stude, 9th ward, George Schrank, 10th ward, Franklin D. Stribling, 10th ward, and anonymous.

Mr. Sorenson stated that he could not comment at this time. Mr. Stude responded that he was against all discrimination and was considered a liberal. Mr. Schrank responded affirmatively to both questions 1 and 2. Mr. Stribling responded by phone that he did not wish to be bothered by our questions.

In an attempt to pursue these issues, members of G.P.U. attended an open forum which featured eight aldermanic candidates from the 3rd ward. This meeting was held at the library on North Avenue on February 15, 1972. The candidates, Allen Calhoun, Gerard Farley, Edward Griffin, Robert Kliesmet, Ellen Kozak, William Pick, Theodore Seraphim, and Howard Sorenson were again asked to respond to the questions asked in the letter each had received. Robert Kliesmet and Ellen Kozak were the only candidates to respond to this second questioning. Both agreed that they would support such anti-discrimination legislation. The other candidates did not comment on the questions.

G.P.U. will continue to ask for answers to these questions. After the March primary, each remaining candidate will be personally contacted and again asked to comment on gay anti-discrimination legislation.



## THE ROOSTER

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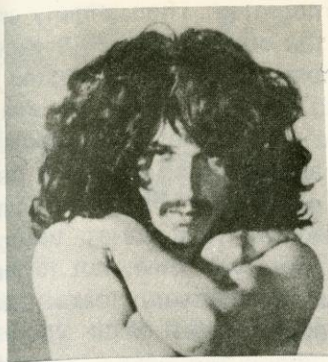
Your host — Ron



MON. - THURS. 3 PM - CLOSING  
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The poetry on this page was written by a local poet who uses the pen name NARCISSTI was kind enough to give a lengthy reading of his poems at a regular meeting of G.P.U. recently. From time to time G.P.U. News will print other poems by NARCISSTI, but we ask that you do not reprint his poem without writing us to secure his permission.

You, sleeping naked & soaring  
Was the first thing I saw in the  
morning.

And I said —  
To myself,  
"It's going to be a good year."

Guess I'm never going to learn not  
to trust this life.

I think you'd make a good vampire,  
Having such a talent for working  
In the dark — night hours,  
Then fleeing before the sun.

Still,  
After awhile I think you'd feel bad  
and try to change.

Most of them (those vampires) don't.

Mea culpa,  
Mea culpa,  
Mea  
Maxima  
Culpa.

Sorry I woke you  
so soon, and you just fell asleep.  
Sometimes resurrection is not such  
a gift (I guess).

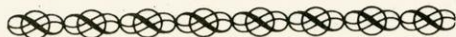
Ite,  
Missa est.

So go home now.  
Good Saints are made  
of lesser things than these—  
Sodden orange peels  
On a garbage heap.

"Sacco and Vanzetti were lovers."  
Go up and tell that to the:  
Young Socialist\*,  
Comradely Communist\*,  
or  
International Worker of the World\*,  
Of your choice.

Now,  
Where does it lead you?  
(I didn't say it was true,  
For sure, but  
You don't know for sure  
It isn't.)

\*If you are among those mentioned  
above, just say the first line of this  
poem over and over to yourself  
until your thoughts clear.



In my blocky heels,  
Tightass jeans (ridin' low),  
Tank top,  
My hair flys out  
at rounded angles.

See me smile  
Cold?  
Pretty blue eyes flash,  
I'm the spitting image of  
the New York City

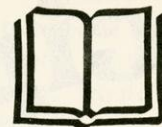
chic-freak  
Village fag  
Right down to  
a laugh  
and  
my 2 hour  
relay aisle  
grocery shopping.

Jerry says I'll be famous.

Hug me,  
Kiss me (on the cheek),  
Buy me (I drink orange juice-like  
knits),

Maybe  
We'll end up in bed.

But  
Don't ever let on you might be alone  
In the dark, I may  
Look like a  
Girder  
&  
Glass  
Townhouse  
Tiger  
But I'm a push-over  
Without a prop.



Who remembers the  
"Great Mid-Western Metropolis-  
Earth Mother"?

(Tits down to her knees  
she's heard so many sad tales  
cradled so many stoney heads  
and still her heart sings them lullabie

or

"The Three Fates  
of  
Brady and Farwell"  
(Like chorus girls in the alley  
catching a quick smoke,  
brunettes with circus eyes  
and more dreams than daring)

what about  
"The Fifteen Graces  
(Minus 12,  
give or take  
2 or 3)

Marching Band &  
Baton Corp"  
(Chevey chippies  
heavy on the paint  
and sentiment.  
They could tramp their way  
into your heart

or  
across your face  
depending upon how the mood  
struck them)

Don't recall them,  
huh?

Oh well,  
Milwaukee's not  
really a coast city.

(Pack up your things, girls,  
we gotta be out by noon.

&  
didn't I always tell ya'  
We were just Vestals playin'  
Subway Slut

on the Mid-city bus?



# recipes LOVE

You spent almost your entire week's allowance in that lousy bar yesterday evening, and payday is still a week away. Now you're wondering just what you can find for two dollars to feed that new-found friend whom you invited to dinner tomorrow. Well, as they say, "That should teach you a good lesson!"

If you often find yourself in this situation and haven't yet learned your lesson, read on, because your salvation is at hand in the guise of simple, unassuming ground beef. Seriously, ground beef is one of the most versatile of all meats, a basic ingredient of many soups, stews, casseroles, meatballs, and meat loaves. Perhaps this time you may be lucky enough to escape your predicament with the following meat

loaf recipe, and if your friend happens to be Italian, so much the better!

## Ingredients:

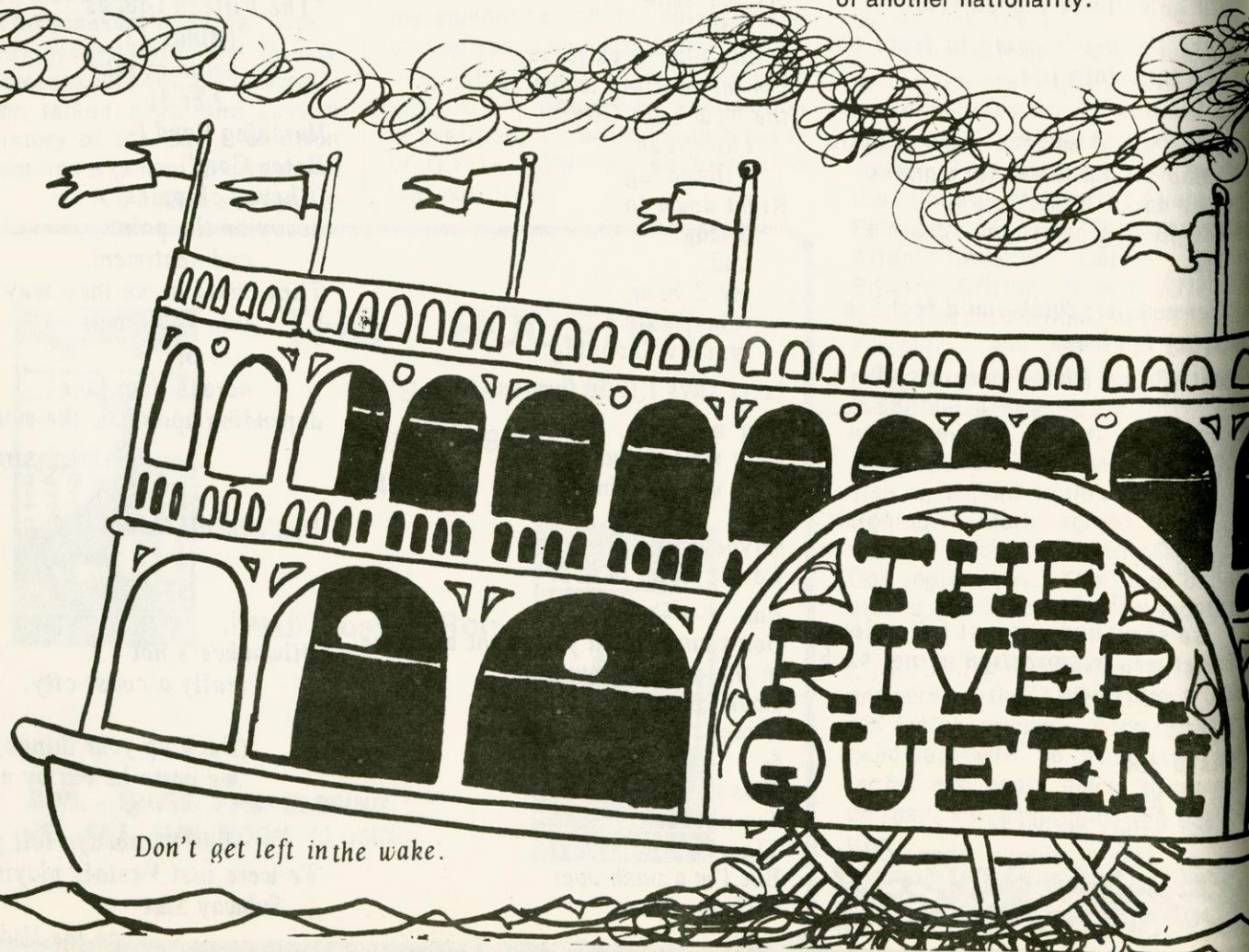
2 slices white bread  
 2 slices rye bread  
 1 c. milk  
 1 lb. ground beef  
 3/4 c. chopped onion  
 2 tbsp. chopped parsley  
 3 tbsp. grated Parmesan cheese  
 2 tbsp. melted butter  
 1 tsp. salt  
 1/4 tsp. pepper  
 1 tsp. monosodium glutamate  
 1-6 oz. can tomato paste  
 ground oregano

First things being first, preheat the oven to 375° F. Then place the bread slices in a large bowl and add the milk. Mash the bread with a

fork until the large pieces have disintegrated. Then, simply enough, add the other ingredients excepting the tomato paste and oregano to the bread mixture. There are available dried versions of both chopped onion and chopped parsley, as well as pre-grated Parmesan cheese. Unless you're a purist, using them will save you time, not to mention some unnecessary tears. Mix the ingredients well with your hands and shape the whole mess into a loaf in an open pan.

By now the oven should be nice and hot, so place the meat loaf into it and leave it there for 30 minutes. After that time has elapsed, remove it and spread the tomato paste on it, sprinkling that with the ground oregano. Then bake it for 20 minutes longer at the same temperature.

One word of warning: go easy on the oregano. A friend of mine once told me that it has a mild aphrodisiac effect on Italians. Heaven only knows what it might do to someone of another nationality.





# Book Review

America's newest liberation movement, The Gay Liberation Movement, is objectively discussed in the recent publication **Gay Power: The Homosexual Revolt** by Barry Cunningham, printed by Tower Publications in paperback for \$1.25.

Cunningham lets the liberated homosexual speak for himself while examining the issues confronting him today. The book begins with a brief discussion of the history of the gay liberation movement which started with the Stonewall riots in New York City in 1969. The riots led to the formation of radical revolutionary organizations throughout the country known collectively as "The Gay Liberation Front". He

then traces the formation of the more moderate groups such as Gay Activists Alliance (G.A.A.) of New York City which currently make up the majority of the gay lib groups today.

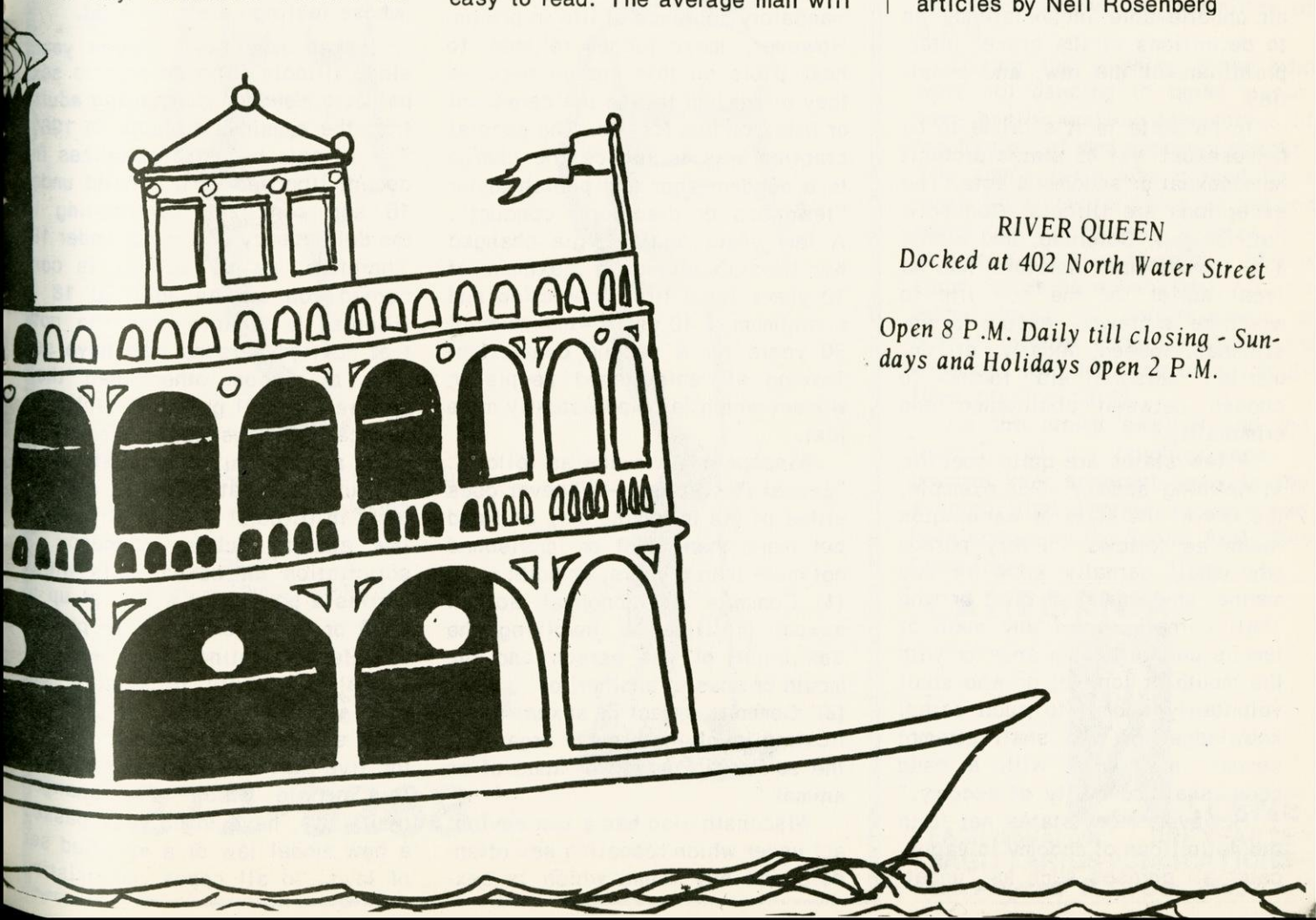
The author puts gay lib in the perspective of America today by explaining his theory of how it evolved in this era of mini skirts, long hair, and the new morality. Some other chapter titles are: The Sickness Theory, Homosexual Ward B, The Liberated Lesbian, The Politics of the Homosex, The Gay Draftee, Crime Against Nature, and The Gay Church.

Mr. Cunningham's book is certainly up to date and covers a multitude of current gay topics. As a matter of fact, most chapters are just a few pages, which causes his treatment to be somewhat superficial. However, for those who want a small amount of interestingly presented information on a lot of topics, this book is recommended. His style is factual, breezy, and easy to read. The average man will

have no difficulty understanding this one, but those who are looking for an insight to the direction of the movement would do better to look elsewhere.

## Homosexuality in the Media

- \***Milwaukee Journal** (Jan. 25, 1972) Accent Section, page 1, Article "Unitarians Get Support on Sex Class"
- \***Saturday Review** (Feb. 12, 1972) pg. 23, Article "Homosex: Living the Life" by Faubion Bowers
- \***MS** (Spring 1972-Preview issue) pg. 117 Article "Can Women Love Women?" interview by Anne Koldt
- \***Milwaukee Sentinel** (Feb. 16, 1972) pg. 5, part 1, Article "Which Crime to Legalize? 3 Disagree"
- \***Milwaukee Journal** (Feb. 20, 1972) pg. 6, "Oconto Coroner Faces Sex Count"
- \***Milwaukee Journal** (Feb. 28, 29, March 1, 2, 3 and 4) "The Gay Revolution" Series of six major articles by Neil Rosenberg



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## Sex Laws: The Need For Reform Part II

In the first article in this series we traced the history of the sex laws of our country, particularly those concerning sodomy or the so called "unnatural sex acts". We also cited statistics showing the widespread practice of sodomous acts among heterosexuals as well as homosexuals. This article will describe the sex laws of the various states and discuss the new laws that have been passed recently by several states. The final article will discuss the reasons for removing the laws from the books and outline a program for changing Wisconsin's sex laws.

In the United States laws regarding sex crimes are under the jurisdiction of the individual states except where transportation from one state to another is involved (The Mann Act). A study of the sex laws of the various states, particularly those governing homosexual acts and sodomy, reveals an unbelievable inconsistency as to definitions of the crime, interpretations of the law, and penalties.

In no state is it a crime to be homosexual, yet 45 states prohibit homosexual or sodomous acts. The exceptions are Illinois, Connecticut, Oregon, Colorado, and Idaho. The homosexual, therefore, has no legal outlet for the sex life to which he is drawn — except for abstinence. Indeed, legally, all unmarried persons are forced to choose between abstinence and criminality.

A few states are quite specific in defining sodomy. For example, the law of the state of Washington reads as follows: "Every person who shall carnally know in any manner any animal or bird; or who shall carnally know any male or female person by the anus or with the mouth or tongue; or who shall voluntarily submit to such carnal knowledge; or who shall attempt sexual intercourse with a dead body, shall be guilty of sodomy."

However, most states set forth the definitions of sodomy in vague, catch-all phrases such as "unnat-

ural acts, the infamous crime against nature, or any unnatural or lascivious act." For example, the law of the state of Nevada reads: "The infamous crime against nature, either with man or beast, shall subject the offender to be punished by imprisonment in the state prison for a term not less than one year, and which may extend to life."

Obviously laws of this type reflect an attitude of moral condemnation, but they are certainly not specific enough, considering the harsh penalties for those found guilty under the vague definitions.

The penalties under the various laws are even more inconsistent than the definitions. They are generally very harsh, the majority of the states providing a maximum sentence of from 10 to 30 years in prison. Those found guilty of sodomy in California and Michigan can be sentenced to life in prison, while Utah has a maximum sentence of 6 months for the same crime. Until recently the state of Georgia had a mandatory sentence of life in prison. However, most judges refused to hear trials on this charge because they either had to free the defendant or imprison him for life. The general practice was to reduce the charge to a misdemeanor and punish under "lewdness or disorderly conduct". A few years ago Georgia changed her laws to provide a maximum of 10 years for a first conviction and a minimum of 10 years — maximum of 30 years for a second conviction, leaving all enlightened people to wonder which law was actually more just.

Wisconsin law reads as follows: "Sexual Perversion — Whoever does either of the following may be fined not more than \$500 or imprisoned not more than 5 years, or both:

- (1) Commits an abnormal act of sexual gratification involving the sex organ of one person and the mouth or anus of another; or
- (2) Commits an act of sexual gratification involving his sex organ and the sex organ, mouth or anus of an animal."

Wisconsin also has a sex deviant act under which repeating sex offenders and any crime which is sex-

ually motivated can be tried. After a 60 day examination in a state hospital or the state prison by a psychiatrist, the offender can be committed to a state hospital or state prison for a period of time corresponding to the maximum penalty for the specific crime, less time off for good behavior. Until a few years ago, this period of confinement was indefinite since it is supposedly for treatment. In effect, it amounted to life in prison and the law was changed. However, some clever judges have been able to get around the intent of the new law by simply having a hearing just before the time is finished and starting the whole procedure all over again. One Milwaukee judge prides himself on the fact that he always uses the sex deviant law and never the sodomy law and he publicly boasts of the use of successive sentences under its provisions to insure life in prison. Fortunately this judge is quite elderly and it is hoped that most of his "victims" will outlive him and not run into another judge whose feelings are so biased.

It has now been eleven years since Illinois removed private sexual acts between consenting adults from the criminal statutes in 1961. The Illinois law still penalizes indecent liberties with a child under 16 and penalizes contributing to the delinquency of a minor under 18. Therefore, as far as sex is concerned you are an adult at 18 in Illinois. It is interesting to note that married persons who have sex with a person other than their spouse are still guilty of adultery or fornication. Prostitution, female or male, and patronizing a prostitute or a place of prostitution is also illegal in Illinois. Illinois still has a law against public indecency or solicitation for sexual acts which carries a penalty of a fine of up to \$500 or up to one year in prison. Private consenting acts are not illegal for adults in Illinois, but asking for it is.

It should be stressed here that the five states mentioned earlier in this article which have changed their laws, have in no case passed a new model law or a modified set of laws. In all cases the existing



laws governing all sex acts between consenting adults in private were repealed or simply wiped off the books. In some cases the penalties for sex with minors or sex between minors were reduced.

Similar actions are currently before the legislatures of several states including New York and Maryland. At least 14 other states have penal reform commissions who are in various stages of progress work-

ing toward a repeal of outmoded sex laws. In Wisconsin, Assemblyman Lloyd Barbee has introduced a consenting individual in private act which has the unusual aspect of making the age of consent fourteen. His bill, Assembly Bill no. 1435, is currently before the Assembly Judiciary Committee with hearings scheduled for February 28. If the bill is reported out of committee it will then reach the floor of the As-

sembly for vote. This paper goes to press too late to report on the results of that hearing in this issue, but you may be sure that the next issue will give you a full report since Gay Peoples Union, among others, plans to testify at the hearing.

(to be continued)

## Valentine Party

For the past several months the men and women of G.P.U. have been working intensely in numerous activities. It was with great enthusiasm, therefore, that these hard workers welcomed a chance to relax in a social activity. That opportunity came on February 14th at U.W.M., when some 300 people from both the straight and gay communities gathered for a St. Valentines Day Dance. This particular social event, one of many planned for the coming months, was arranged through the auspices of the Student Government Outreach Program, by the Social Activities Committee of G.P.U.

During the evening those who were not dancing to taped music, were busily availing themselves of the free punch and assorted snacks. The snack table was graced by a large floral center-piece of red and white carnations with a large liberation symbol in styrofoam of the same colors as a backdrop. As an added touch of entertainment, a G.P.U. member, brightly attired as a gypsy, told fortunes using modified playing cards.

As the crowd swelled and the intensity of the laughter rose, it became very apparent early in the evening, that another success had been scored by the Social Activities Committee.

## CALIFORNIA

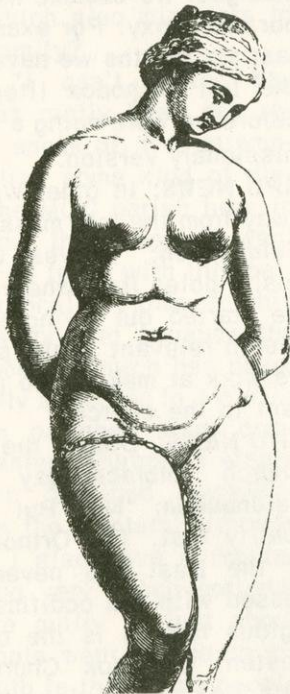


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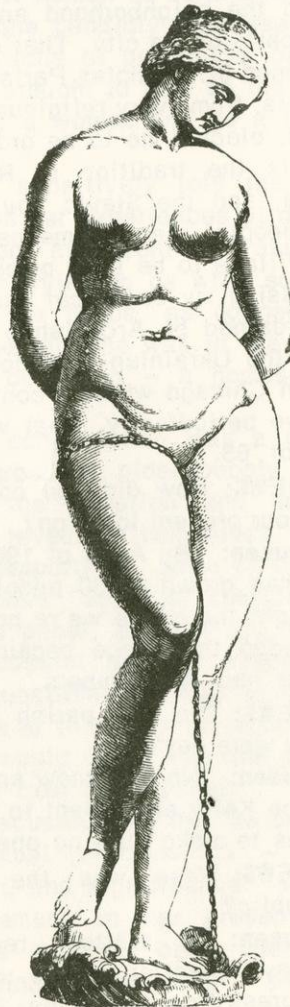
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# Profile

By Michael Mitchell



**Father Feldhausen**

Probably one of the most controversial figures in the local gay community today is a 26 year old Orthodox priest who heads St. Nicholas Orthodox Parish at 1155 North 21st Street in Milwaukee. **Father Joseph Feldhausen** is a native of the Milwaukee area and attended St. Francis Seminary High School. After spending two years at Marquette University, he transferred to the University of Wisconsin at Milwaukee where he earned a B.A. and M.S.W. in social work. It was during these years at the university that Feldhausen became involved in numerous civil rights and social aid projects, including the Groppi open housing marches and free health clinics.

**GPU NEWS:** How did you come to be involved in the priesthood?

**Feldhausen:** "That's a long story. It started when I was in high school. I have always felt very spontaneous about religion and it was during my early teens that I really got into radical applications of the gospel after I read about a group in New York which was doing exactly this sort of thing."

**GPU NEWS:** Morally justifying homosexuality is probably the biggest step one has to take in making a positive adjustment. How did you reconcile traditional religious teachings and your homosexuality?

**Feldhausen:** "At first, being gay was a hassle. I saw many gay cler-

gymen who I knew were gay, but who wouldn't defend the goodness in being gay. I couldn't stand the hypocrisy. I didn't want to live a lie in my own life or in my relationships to others."

**GPU NEWS:** But what about the traditional anti-gay teachings of the Bible?

**Feldhausen:** "Contemporary scripture works and studies have purged the grounds for the "gay is bad" theory right out of the New Testament. The inner turmoil I experienced came from knowing that I was right, but not being able to get others to let me express my convictions openly."

**GPU NEWS:** How did St. Nicholas parish get started?

**Feldhausen:** "In 1967 a group of young people started meeting at my apartment, in a building occupied mainly by students, to rap on the gospel. The group grew to 40 by October and included people from around the neighborhood and from other parts of the city. That's when we formed St. Nicholas Parish. The members, from every religious background, elected me to be ordained. This is the tradition in Russia, Greece, and the Slavic countries. The people elect someone from their village to be their priest. After passing my canonical exams, I was ordained by Archbishop Gregory of the Ukrainian Orthodox diocese in Chicago where I continued to serve periodically. That was in March of '68."

**GPU NEWS:** How did you come to be at your present location?

**Feldhausen:** "By April of 1969 the group had grown to 60 people, so we bought the house we're now in. We needed the space because by fall we had 80 members."

**GPU NEWS:** Did the parish know that you were gay?

**Feldhausen:** "No one knew and my lover Joe Kelly and I went to great extremes to make sure no one did."

**GPU NEWS:** When was the fact made public?

**Feldhausen:** "I started reading about gay liberation in the underground press from California. I corresponded with a group in Berkley and spent a month out there in the summer of '70, studying their ac-

tivities. You might remember the all gay issue of Kaleidoscope which came out in the fall of that year. Well, I wrote an article for it and it was at this time that I told the membership that I was gay."

**GPU NEWS:** How exactly did the subject come up?

**Feldhausen:** "I just came out with it during a sermon one Sunday."

**GPU NEWS:** What was the reaction?

**Feldhausen:** "Some left in a rage right after the service. During the following year most of the straight people gradually left. As the majority of the straight people left, the social involvement of the parish shifted from the straight community to the gay community."

**GPU NEWS:** What effect did this exodus have on the character of the parish?

**Feldhausen:** "The whole emphasis changed. We became more aware of our orthodoxy. For example, for the last six months we have been doing the full Orthodox liturgy whereas before we were doing a scaled down missionary version."

**GPU NEWS:** In other words, you're away from the folk mass idea.

**Feldhausen:** "Oh yes. We're at opposite poles from where we started. We started out trying to make the church relevant to the people. Now we work at making the people relevant to the church."

**GPU NEWS:** Does the Orthodox Church embrace gay liberation?

**Feldhausen:** "No. But I have to qualify that. The Orthodox Church of the East has never been obsessed with the codification of religious law as is the case in the Western Orthodox Church (Roman Catholic). Sex is viewed in an overall picture of man and his relation to God and his fellow man."

**GPU NEWS:** How many members are there in your parish today?

**Feldhausen:** "There are about a dozen people who attend on a regular basis."

**GPU NEWS:** That's quite a drop from eighty.

**Feldhausen:** "Yes it is. I think people find orthodoxy unusual and sometimes hard to relate to. Our parish doesn't seek to comfort its members as is the tradition in Western churches. Instead, we make



constant demands on the individual member. The constant dialogue between the priest and the congregation during the mass is a good example of what I'm talking about. Close attention and participation are required at all times. It's just not possible to sit on the sidelines.

**GPU NEWS:** What about the actual mass? How would you describe it?

**Feldhausen:** "It's theatrical, mystical, and highly personal. It's really less of a ceremony and more of a celebration. To help people learn the meanings behind the different parts of the mass, we hold discussion groups every week. Here at St. Nicholas we try to make people feel that they are really at home, both with God and the congregation."

**GPU NEWS:** What has been your relationship to Metropolitan Community Church which also ministers to the gay community?

**Feldhausen:** "I can't really say that there has really been any relationship to speak of. I've attempted to establish some kind of dialogue with the MCC parish here in Milwaukee, but they seem to want to have nothing to do with this parish or me personally. However, this is not too surprising because the Eastern Orthodox Church has never been as widely accepted in America. Most of the parishes were comprised of Eastern European ethnic groups which remained somewhat isolated from the Western Orthodox mainstream. I also have a reputation for being very unconventional and therefore guilty of just about anything people want to charge me with. The truth is that these people don't understand the basis on which the Eastern Orthodox Church operates. If they did, I think they'd find me less radical and recognize that my church is my life. However, I still want to establish some sort of communication and cooperation with MCC."

**GPU NEWS:** What activities are you currently engaged in?

**Feldhausen:** "I have been doing a lot of prison visitation on behalf of the parish to gay prisoners in different state and local facilities. I have also been involved in certain gay liberation projects. In the near

future I hope to finish and publish some writings I'm doing on the formulation of a gay Christian identity for the homosexual community."

## GPU SPEAKS

cont. from pg. 6

of our own G.P.U. His presentation was a non-alarmists, factual report emphasizing the positive undercurrents resulting when the homosexual person becomes willing and able to stand and be counted.

Donna shared her ideas about Women's Liberation in general and Homosexual Liberation in particular. Donna presented society's rigid and limiting image of woman as the biological entity, in the human sphere, which anatomically can conceive, bear, and nurture its offspring, and society's further demand that woman do so and nothing more. She candidly discussed the combinations of prejudices on our society brought to bear on the Lesbian, as a woman and as a homosexual.

Mary sensitively told the congregation her experiences of doubt, confusion and conflict resulting from her trying to be what society wanted her to be, as opposed to what she felt she was in the process of becoming — a homosexual woman.

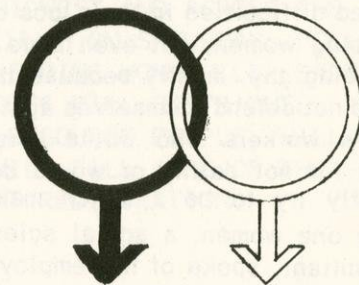
The congregation was a rather small group of older people who, during the question and answer period, revealed themselves to be rather supportive. Some of the remarks were "votes of confidence" that the panel, and G.P.U., would be successful in their endeavors. Some questions touched upon the position at this time of legislation, which would help free the homosexual from repression. There were discussions of the "nature" of homosexual relationships — their duration, and significance. Mary's final remark in her presentation answers that and other questions concerning homosexual people: "We must strive to be and become what we are, and in the process pay the price for upholding our integrity as people." ■ Dennis Crowley

# MARIE'S

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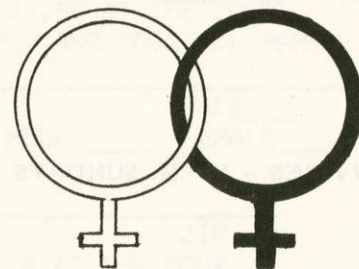
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## Lesbians Meet

Three women from Milwaukee's Gay Peoples Union attended a lesbian weekend held in Yellow Springs, Ohio, February 11-13. Lesbians from all over the middle west and many from the east came to share experiences and discuss common problems.

The format for the various workshops included such topics as mothers, working women, college women, high school women, welfare, organizing gay groups, music, spirituality and lesbian relationships. A reference table was available for organizations to display their publications in hopes of setting up a communications network.

In the workshop for the working women, many felt that they experienced difficulties in their jobs due to being women, but even more so for being gay, mostly because they could not defend themselves against fellow workers who would harass them for not dating or would constantly try to be a match maker. Only one woman, a social science consultant, spoke of her employers

being overjoyed when they discovered she was a lesbian for now they not only had their token black, but they also had their token gay. She did not relish the situation.

An afternoon workshop on the problems of gay organizations centered mainly on getting people interested in first coming to meetings, and secondly how the meetings should be structured in order to keep them coming long enough to be of real support to one another.

A woman from the New York organization said that their group had gone through a definite process of first getting women interested socially, then moving on to various activities such as reading poetry, discussing books etc. and finally they had established a cohesive group; one in which members truly felt the support of the other members. Then they were able to begin to move into political areas. She also said that while they were not separate from the men, they did have a women's committee.

The attendance appeared to be somewhere in the range of 75 to 100 women.

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\*FIRST GAY DECLARED CANDIDATE FOR  
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 AND ASTRONOMY  
 \*PRES. MATTACHINE (WASH.D.C.)

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WILL WE BE DOING? WE'LL BE BRINGING TOGETHER HOMOPHILE GROUPS, GAY INDIVIDUALS, PROFESSIONALS, AND OTHER INTERESTED PARTIES FROM AROUND THE MIDWEST AND ACROSS THE NATION. MS. GITTINGS AND DR. KAMENY WILL SPEAK AT A BANQUET LUNCH ON SATURDAY, FOLLOWED BY AN AFTERNOON OF QUESTIONS AND ANSWERS WITH A PANEL OF LEADING HOMOPHILE LEADERS FROM AROUND THE MIDWEST. DURING THE MORNING REGISTRATION, GROUPS WILL DISTRIBUTE INFORMATION ON THEIR ORGANIZATIONS. WORKSHOPS WITH EXCELLENT RESOURCE PEOPLE, WILL FILL SUNDAY AFTERNOON. SOCIAL ACTIVITIES PLANNED BY G.P.U. WILL FILL SOME OF THE EVENINGS FREE TIME (BUT NOT TOO MUCH!). SCHEDULES AVAILABLE AT REGISTRATION.

WHY

ARE WE HAVING THIS CONFERENCE? GAY LIB NEEDS UNITY FOR PROGRESS AND UNITY NEEDS COMMUNICATION; COMMUNICATION ABOUT COMMON ACTIVITIES. SUCCESSES. FAILURES. PROJECTS WE'VE GIVEN UP ON. IDEAS WE DON'T KNOW HOW TO IMPLEMENT. THIS CONFERENCE WILL DEAL WITH THE HOW TO..., NOT THE WHY OR WHEREFOR. COMMUNICATION RENEWS ENTHUSIASM; INFORMATION AND KNOWLEDGE GENERATE ACTION WITH CONFIDENCE.

WHERE

WILL THE CONFERENCE BE HELD? AT THE SHERATON-SCHROEDER HOTEL ON SAT. (8TH) AND THE UNIVERSITY OF WISCONSIN-MILWAUKEE ON SUN. (9TH). CHECK-IN AND REGISTRATION WILL BE AT THE SHERATON-SCHROEDER FROM 9-11:30 ON SATURDAY.

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For Sale - at G.P.U. meetings - "The Gay Liberation Movement", paperback by Jack Onge - \$1.50.

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## CALENDAR

MONDAYS - 8:00 P.M. Regular Meetings at Eastside Community Center, 911 East Ogden.

WEDNESDAYS - 8:00 P.M. Prayer Meeting at M.C.C. Church.

THURSDAYS - 8:00 P.M. Bible Study at M.C.C. Church.

THURSDAYS - 8:30 P.M. Gay Perspective Radio Program WUWM 89.7 F.M.

SATURDAYS - 5:30 P.M. Vespers at St. Nicholas Orthodox Parish, 1155 North 21st Street.

SUNDAYS - 1:00 P.M. Worship Service of Metropolitan Community Church, Prince of Peace Parish at corner of 21st and Highland Streets

SUNDAYS - 8:00 P.M. Mass at St. Nicholas Parish.

### SPECIAL EVENTS

Thursday, March 9 - G.P.U. Speaking engagement, St. Paul's Episcopal Church. Knapp at Marshall, 7 P.M.

## G.P.U. FEBRUARY ACCOMPLISHMENTS

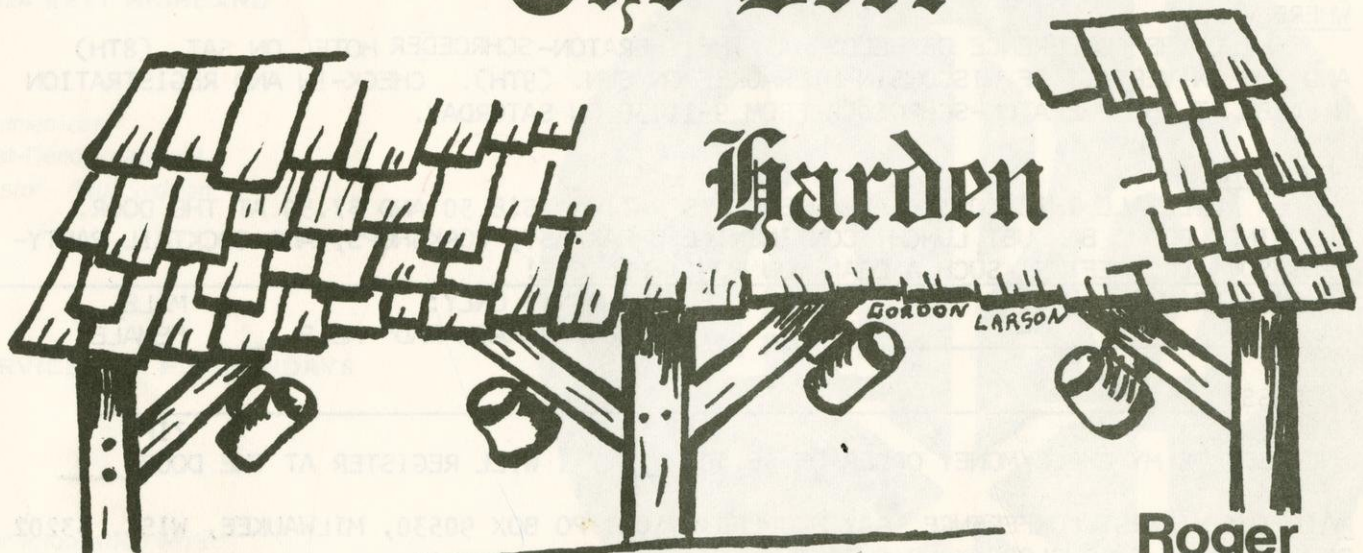
- \*Representatives of G.P.U. attended National Gay Conference on Political Action in Chicago.
- \*Mailed questionnaire to 70 Aldermanic Candidates and 3 Mayoral Candidates.
- \*Confronted in person 3rd Ward Aldermanic Candidates about anti-discrimination legislation.
- \*Confronted in person, Hubert Humphrey, presidential candidate about anti-discrimination legislation.
- \*Participated in the grand opening of the Student Union at U.W.M.
- \*Set up a speakers committee to co-ordinate planned speaking engagements.
- \*Spoke at Village Church Lenten meeting.
- \*Continued to work on the Midwest Regional Conference.
- \*Presented testimony in Madison in hearings on Consenting Adult Law.
- \*Gave Valentine Party at Fireside Lounge at U.W.M.

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