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HEARING HELD ON SEX LAW REFORM

On Monday, February 28, six members of Gay Peoples Union traveled to Madison to testify on behalf of Assembly Bill 1435 introduced by Representative Lloyd Barbee. The hearings were held before the Assembly's Judiciary Committee. The analysis of the bill by the Legislative Reference Bureau reads as follows. "This bill eliminates all criminal sanctions against sexual acts between consenting adults, and lowers the age of consent to 14 years of age. The age of consent in Wisconsin is presently 18."

It was an historic event in Wisconsin since it was the first time such legislation had even been granted a hearing, although similar legislation has been previously introduced.

William G. Wise of the Wisconsin

Civil Liberties Union spoke on behalf of his organization favoring repeal of current laws. W.C.L.U. based its argument on the fact that there is no victim in such a crime. Eldon Murray, speaking as an individual, made the same point.

The Rev. Wilbur C. Cain of Ebenezer Lutheran Church in Milwaukee said that in his opinion the church's traditional position was based on "bad theology." He said "The Church and state must let a man exercise his sexuality in activities of mutual consent according to his personal code in the knowledge that he, and not the church, nor the state, must answer to his god for what he is and does."

Mike Mitchell, speaking for Gay Peoples Union, gave a lengthy statement giving 8 reasons for the repeal of the laws. He personally

suggested that if the state chose to retain the present laws it should distribute booklets describing in detail what is legal and what is illegal. Two women from G.P.U.

also spoke in favor of the proposed bill. Some suggested that the age of consent be 18 and not 14 years of age.

Only four of the 11 members of the committee attended the hearing which was a disappointment to those who had expended their energy and time to testify. However, all testimony was also submitted in writing, as were letters of support from Attorney James Shellow, Sister Barbara Voltz of United Campus Ministry and several individuals.

The Assembly adjourned in mid March taking no action on the bill and allowing it to die in committee.

Troy Perry Visits Milwaukee

It is always a privilege when national leaders of the gay liberation movement take time to tour organizations around the country. This is especially true of Milwaukee which is often upstaged by Chicago in drawing these celebrities from, mainly, the East and West Coasts. Therefore, Milwaukeeans enjoyed a rare treat when the Rev. Troy Perry spoke during the March fifth service at the Prince of Peace Parish, here.

Rev. Perry, a dynamic and highly attractive individual, has been head of Metropolitan Community church since its inception in Los Angeles 3½ years ago. Despite his controversial nature, both in religious and political circles, MCC membership in California has soared to the point where Perry has just signed a contract to broadcast MCC ser-

vices over station KSAC (see *Advocate*, March 29). In almost three years, MCC in Los Angeles has grown from 12 members to over 800. Services before 1000 members and guests have not been uncommon since the present church was dedicated in March of 1971.

The service, before some 100 worshipers, was conducted by the Rev. Green from Good Shepherd parish of Chicago, in the absence of Pastor Paul Seidman. Perry's southern drawl and evangelistic style during the sermon was a welcomed departure from the more traditionally sedate services at Prince of Peace. Perry traced the history of LA/MCC after numerous quips on people's attitudes as they are reflected in bumper stickers and how he'd like to see more proclamations about God and man. In reviewing LA/MCC'S past, Perry illustrated how sacrifice and a

(Continued on Page 10)

MOTORCYCLISTS CONVERGE ON STUD

Some 35 people from various motorcycle-leather groups in the midwest met in Milwaukee on the week-end of March 17-19 to help Lake Riders Motorcycle Club celebrate its anniversary. The affair was headquartered at the Stud Bar and the Royal Hotel. The week-end included a cocktail party, a banquet dinner, and dancing to a live rock band on Saturday night. No punch was served.

Many thousands of dollars worth of fine leather and motorcycle garments were in evidence throughout the week-end. It was difficult to decide just who was having the better time; Milwaukee's gay community or the leather-motorcycle crowd. Lake Riders Motorcycle Club is to be congratulated on the manner in which the entire affair was conducted.

EDITORIAL

In any involvement with the Gay Movement there is an almost inherent presence of the concept of liberation. Perhaps this is why the very word, "liberation", is so often attached to the names the various organized groups assume in working towards alleviation of repression of homosexuality; namely, Gay **Liberation** Movement! By definition, it can be seen that the alleviation of repression means to liberate. But is it that simple? Are we so lucky as to be able to assume a disposition of liberation by the mere fact of our involvement in a homophile, homosexual, or gay group? Or do we harm the dimensions of liberation by taking for granted that: Liberated, we are!

In fact, liberation for Blacks, Women, Chicanos, homosexual people, etc. is a complex process of awareness both of ourselves and of others. There is much more at stake than simply changing a few laws and influencing a few politicians. We are confronted with the charge to "know thyself", and by so doing we infuse all our actions and activities with a new potential for meaning and discovery:

A reporter asked why we considered a gay picnic political. We told him that gay oppression was different from race oppression; that tearing off the mask of anonymity is the first step in our liberation. And we must take the first step. But you can only do it once.

We thought we wore masks to hide from other people; then we found that we ourselves didn't know who we were until we took off the masks. Next year we won't need a parade. We don't know what we will be next year.

(From "Christopher Street Liberation Day" by two Lesbians, **Come Out!** Sept.-Oct. 1970)

We are doing ourselves a grave injustice if we attempt to break out of one shell merely by stepping into another. We can leave the close quarters of our closets; but, to enter

into the relatively broader quarters of the Gay World without giving energy to discovering ourselves is merely a process of "Sterio-type Jumping". One of the greatest damages of our repression as homosexual people has been the deep-seated concealment of our individuality, of our one and only unique personhood. We can say, we have hidden our homosexuality **and** in the process have hidden a lot of ourselves. We can stand up and admit to our homosexuality but if we do not start from there the rather painful process of sensing and perceiving our own inner dimensions and their relation to our stance of homosex — then we are involved in a repression of the most intimate nature, for we are repressing ourselves.

There is a superficial reactionary type of liberation, where for example the homosexual person gets himself in the position of condemning heterosexuality and heterosexual people as a reaction to the condemnation he has experienced as a homosexual. This is a very easy way for the repressed individual to assuage the condemnation and repression he has internalized, yet ultimately it serves to reinforce the poor self-image; for

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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

anger and hate do not lead to growth in awareness. A growth which is so necessary to the break down of inculcated self-condemnation and self-hatred, and the replacement then with the discovery of one's own individuality in all its unique beauty. This initial reaction to the oppressor is not unusual, nor is it bad as long as it does not remain the focal point of one's liberation. If this is all liberation is allowed to be, then we are merely degeneration into a process of hating that which hates us. We form clearly defined lines over which neither side can step; we isolate ourselves and others; we become an exclusive group which, turned in on itself, only comes out and responds by throwing an occasional rock or slinging a fist full of mud. This is **NOT** liberation! I am not suggesting we go out with open arms and embrace the first bigoted small-minded, oppressive heterosexual person we meet. That in itself would encourage such a person to respond by substantiating his prejudices. Rather, I hope we can develop enough inner strength and acceptance of our beauty as homosexual people, that we can stand non-judgmentally in the face of oppression and realize that those oppressors are as uptight as we were before we took the steps to be openly ourselves. For, we are dealing with sexual repression and as such the oppressor is as constricted by his oppressing as the oppressed are, in a different way.

We have to stand up and assert ourselves as homosexual people, but we will be doing so on the basis of real liberation if we do so out of an understanding of ourselves and not out of anger towards, and hatred of the oppressor.

Dennis Crowley



PLEASE NOTE THAT BEGINNING THURSDAY, APRIL 6, GAY PERSPECTIVE RADIO SHOW WILL BE BROADCAST AT 6:30 P.M. INSTEAD OF 8:30 P.M.

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Catholic Priests Set Up Gay Taskforce

by Paris Baldacci

For the first time in the history of the Roman Catholic Church in the U.S., one of its member groups has adopted resolutions supporting civil rights for gay persons and establishing a theological task force on homosexuality. These resolutions were adopted by the National Federation of Priests' Councils, which represents about two-thirds of the Roman clergy in the U.S., at its national convention in San Francisco, March 18-21.

The impetus for this action came from the Salvatorian Justice and Peace Commission's Task Force on Gay Ministry (Milwaukee). This group accepted the charge of the NFPC's 1972 convention to develop "guidelines and models" for a ministry to gay women and men. The task force worked for a year and submitted a 30 page document to the NFPC.

This "Resource" was to have been distributed to the convention delegates, but a last minute decision by the Executive Board (by a vote of 13 to 9) delayed its distribution until it could be included in an "informational packet".

The Board maintained that it needed the delay in order to develop a "packet" which would include other viewpoints than the pro-gay position reflected in the task force's report.

"We were shafted," Brother Grant-Michael Fitzgerald told those attending a Monday workshop on gay ministry. Paris Baldacci, another task force member, said that the action was "unprofessional" and appeared "politically motivated."

"We worked in good faith for over a year. We met all of their deadlines. And then on the eve of the convention, they reneged. It seems strange that it happened right after an anti-gay document called 'Principles to Guide Confessors in Questions of Homosexuality,' was issued and made public by the National Conference of Catholic Bishops. It appears that the Board wanted to avoid a confrontation with the NCCB."

The Monday workshop, held at the same time as ten others, was attended by over one-fourth of the delegates. Speakers included **Brother Fitzgerald, Baldacci, Rev. Ramon Wagner**, (a task force member), **Tom Frye** (a San Francisco gay ministry activist), and **Ron Lee** (a gay activist and secretary of the Bay Area National Association of Social Workers). **Liz Scott** from San Francisco Dignity (a Catholic gay group) and **Rev. Bill Johnson**, probably the first openly gay person to be ordained in recent history of the American christian churches, were also present.

During a brief discussion period, the delegates expressed interest in the gay question but said that they were "surprised" and "annoyed" that some of the speakers referred to the church and priests as oppressors. One delegate said that it seemed as though the panel was "angry" and "trying to shove this thing down our throats." "As I left," Baldacci recollected, "I was sure that we had gained little support."

On Wednesday, March 20, the delegates met in general session to discuss and vote on over 30 resolutions. The session lasted about nine hours. Debate on the

two gay resolutions took almost one-half of that time. The civil rights resolution was debated for three and a half hours. During that debate, a number of delegates spoke in favor of the motion. "We were really surprised at the support," Fitzgerald commented. "All of a sudden, I thought that maybe we had a chance to get something passed." The preamble and two sub-resolutions were adopted by voice vote.

The first resolution put the NFPC on record as opposing "all civil laws which make consensual homosexual acts between adults a crime" and urging their repeal, and the second recorded as opposed to using "homosexuality as such being the basis of discrimination against homosexuals in employment, governmental service, housing and child rearing involving natural or adoptive parents."

A sub-resolution calling for discussions regarding homosexuality in all dioceses and church institutions was returned to committee. Another one calling for an end to employment discrimination in the church and for expending "special effort to

Continued on page 4

Gay United Presbyterians

Gay United Presbyterians, a national caucus within the United Presbyterian Church in the U.S.A., has been established to work for change within the denomination of the injustice it perpetuates against people on the basis of sexual orientation. GUP is open to any member of a United Presbyterian congregation or Presbytery, whether Gay or nonGay, who believes in this goal. It also welcomes members of U.P.C.U.S.A.'s sister denomination, the Presbyterian Church in the United States (often referred to as the Southern Presbyterians) until either a

separate caucus seems appropriate and feasible or the two denominations merge.

Coordinator of the caucus is the Rev. David B. Sindt, a member of the Presbytery of the Twin Cities living in Chicago. United Presbyterians interested in participating in GUP, whether or not they feel they can identify publicly with the group, are urged to write Gay United Presbyterians, P. O. Box 2073, Chicago, Illinois 60690, for more information.

(For further information, please telephone Mr. Sindt at 312-528-3064.)

Homosexuality in the Media

***Badger Lutheran** (Feb. 17, 1972) page 1, Article "ALPAC to Develop Guidelines For Ministry to Homosexuals"

***UWM Aspects**, University of Wisconsin-Waukesha (Feb. 24, 1972) page 1, Article "Gay, Women's and Latin Lib: All These Topics Too Heavy?"

***Time Magazine** (Feb. 28, 1972) pg. 81-82, Book Reviews "Homosexual: Oppression and Liberation" by Dennis Altman and "On Being Different" by Merle Miller

***Waukesha Freeman** (March 2, 1972) page 3, Article "Orthodox Priest Has Gay Time With Unorthodox Views"

***Milwaukee Sentinel** (March 2, 1972) part 1, page 3, Article "Sex Takes Honors as Most Popular Course"

***Milwaukee Journal** (March 16, 1972) part 1, page 18, Article "Priests Urge Ministry to Homosexuals"

***Milwaukee Sentinel** (March 16, 1972) Article "Celibacy Law Hit by Priest Parley"

***San Francisco Chronicle** (March 10, 1972) Article "Angry Meeting, Deputies Tell of a Dispute with Hongisto"

***The Village Voice** (Feb. 17, 1972) Article "Gay Rights-Flashing of Intro 475" by Marty Robinson

***Milwaukee Sentinel** (Feb. 29, 1972) Article "Sex Law Repeal Urged at Hearing" by Neil H. Shively

Journal Series

Now it can be told. For competitive reasons the **Milwaukee Journal** asked G.P.U. not to formally announce their six part series on the Gay Revolution until after it was printed.

At a meeting with the assistant managing editor and the assistant city editor in late November, G.P.U. pledged to co-operate with the reporter, Mr. Neil Rosenberg, as he did his research for the series. It was agreed that the series would be given major treatment and that

an objective approach would be used.

We began by providing Mr. Rosenberg with a list of books that presented an objective view. He then interviewed several members individually and interviewed one group of 18 persons. He attended several G.P.U. meetings and we gave him a tour of the bars. We also introduced him to many of the straight people whose opinions he

quoted.

Mr. Rosenberg and the **Milwaukee Journal** are to be complimented on an excellent series, an in-depth treatment that presented the subject both fairly and objectively. Mention should also be made of the excellent drawings that accompanied several articles. Hopefully other newspapers throughout the country will follow the example set by the Journal.

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of superfluous
concerns so that
no one is any longer
sure of
why there are
so many dead and
so many
shrouds.

Dennis Crowley

The Abandoned Lover

With fury and fire
I leap from my lair
To avenge that proud creature,
My conscience and teacher.
That despot, my Ego.
He puts down rebellions
Of the passionate hellions
And timorous subjects,
Suppressed to mere objects,
To rule, Oh, Supreme.
But more, that high master
Is a gaudy old jester
Who plays at concealing
With tricks and false feeling
His kingdom's corruption.
I view with dismay
This tyrant astray,
And my favorites, the weak
Who are flogged 'till they break
Sans pity or aid.
But Lord Ego is strong
And he prods me along
To demand the just cost
For the face he has lost
While I long, Oh, to hide.

Donna Martin

Aging Gracefully

or

The Subdued Lover

Variouly referred to (by those that know)
as the great Alchemist, the master Magician,
inscrutable molder of matter into form;
I, being one day born with a glow --
but one cool as kitten's fur --
missed its meaning, misled by its charm.
Then my mind got in step with my altered emotions --
changed gear and saw that Love is protean,
variously a fiat that produces sweet riot;
Or, a filmy creation -- webbed delicate pattern
which spreads so insidiously (so frost-like),
but hidden, like nerve-nets -- for no man to eye it.

Donna Martin

Your profile
black-standing against the early Thursday morning window.
You don't move.
You're asleep.
I'm awake,
Watching
and
Measuring
This dim-static hotel room
Against your rising and falling, breath, chest
Glowing in early --
God,
I could love you
If you were only a plumber, babe.
a desperate,

Record-Memorizing: Breasts
Neck
Face
Arms
Belly
Crotch
Legs
Ass

And you wake up
All rounded, and
Unfiled.
Later
I will uncurl
from your side,
Dress and leave.
Now
I love away the last
Minutes
Of a particular life-time,
See you die against my chest,
Bleeding, cum, out on my guts.

It ain't easy.

. NARCISSTI

Sex Laws: The Need For Reform Part III

The first article in this series dealt with the history of our sex laws and cited statistics showing the widespread practice of sodomous or "unnatural sex acts" among heterosexuals as well as homosexuals. The second article described the sex laws and their penalties, particularly those of Wisconsin, and discussed new legislation that has been passed by several states. This article will take up the reasons for changing our sex laws and outline a sensible program for legal change in Wisconsin.

Anything pertaining to the changing of sex laws arouses intense emotional reactions in those who are unaware of scientific knowledge about human practices. Even those who have accurate knowledge sometimes oppose change basing their arguments on religious, moral, or simply non-rational beliefs. The arguments for and against the changing of the law fall into four overlapping categories: the philosophical, the medical-psychological, the religious-moral-emotional, and the rational-practical-humanitarian.

It can be argued that society has the right to rule on what it considers immoral and punish what it considers wrong even when it is in error about its real injury. Stronger philosophical arguments, however, can be made on behalf of the individual, regarding his freedom to choose his own course of action, moral or immoral, when he does not infringe upon the rights of others. It is difficult to prove that private acts between consenting adults have a sufficiently adverse effect on society to warrant limiting an individual's freedom of choice or invading his privacy.

The medical-psychological arguments both in favor of and against law change are frequently based on the "sickness" theory regarding homosexuality. Psychiatric experts disagree, some holding fast to the "curable illness" theory, some regarding homosexuality as simply a maladjustment that does not necessarily affect other sectors

of a persons behavior, and some flatly rejecting these theories and stating that homosexuality is simply another natural form of sexuality. On the legal issue, even those who agree with the "sickness" theory often come to completely opposite conclusions, some stating that the laws should be retained so that homosexuals can receive psychiatric help in prison and others stating that sick people should not be put in prison. Obviously, those who believe homosexuality to be a maladjustment or those who do not see homosexuality as a disease favor repeal of legal sanctions.

The religious-moral-emotional arguments also permit support of either side of the question. Here the spokesmen are usually theologians who base their views on biblical interpretation. Biblical fundamentalists select certain passages or parts of texts to prove that homosexuality is a sin against God and should be punished by society. More liberal theologians, while sometimes maintaining that homosexuality is a sin, are quick to point out that sin should not be confused with crime. They also point out that the biblical passages used to condemn such acts refer to a period of Jewish history and are not applicable in modern society. New Testament passages, they claim, represent the personal and therefore fallible views of St. Paul. These theologians argue for law change on the grounds that present laws create more crime against the individual homosexual than they prevent and the grounds that sins against God should be settled by the individual and his God, not by society.

The rational-practical-humanitarian arguments almost all favor repeal of the current laws, since they are ineffective and unenforceable. Many thinking people today see no practical reason for discrimination against a segment of the population simply because of sexual practices. They argue that the crime, if any, has no victim since no one, least of all society, is harmed in any way by sexual acts of any kind performed in private.

From a practical standpoint the attempted enforcement of current laws represent a grave misuse of police and prison resources. These resources could and should be more effectively used against crimes with a victim; i.e., crimes against the person or crimes against property. Humanitarians also point out the injustice of the laws which are directed against so large a minority and maintain that it is the duty of government to take the lead in redress of valid grievances and to work toward the integration of minority groups into society as a whole.

Let us now look at the question of law reform from the perspective of the homosexual. Some will claim that such views should be dismissed as biased, but most men and women of reason and good will admit the validity of arguments from within a minority and are eager to listen to constructive criticism from those who are directly involved.

Gay Peoples Union submits the following reasons to support legislation to eliminate all criminal sanctions against sexual acts between consenting adults:

1. As long as current sex laws remain on the books, the homosexual lives under the constant threat of blackmail, extortion and physical violence by individuals who prey on those who are helpless to retaliate legally.

2. Although the laws prohibit deviant sexual conduct for both heterosexuals and homosexuals, they are selectively enforced with the heterosexual almost never being prosecuted and the homosexual bearing the entire brunt of the law.

3. Since persons can be arrested only when the police have evidence of a violation of law, they frequently engage in undesirable conduct which often amounts to outright entrapment in order to produce an arrest.

4. Some communities place considerable police effort into the apprehension of sexual deviants. Police funds so spent could be better used in the apprehension of those engaged in more serious crime.

5. The whole idea of sending

homosexuals to prison needs re-thinking. It throws the otherwise law abiding citizen among hardened criminals and even if adequate psychiatric help were available it should be used for the rehabilitation of the criminal who poses a serious threat to society. In practice the homosexual receives little or no help from prison psychiatrists.

6. Present laws provide a rationalization for private sanctions against the homosexual such as the refusal of employment or dismissal when homosexuality is exposed simply because such acts are illegal.

7. The laws reinforce the mores which compel the presence of a homosexual subculture in society.

8. There is absolutely no evidence that there is any physical or mental harm to the individual caused by any of these acts, except that the homosexual often finds it difficult to accept himself as a worthwhile person if he accepts societies image of the homosexual as a criminal.

9. Sodomy laws are really nothing but laws on morality and the state has no business in trying to legislate morality. Furthermore, these laws do not further the majority interest since the majority is in no way affected by what others may do with their private sex lives.

A number of eminent bodies -- The British Wolfenden Commission, the Ninth International Congress on Criminal Law, The American Law Institute in its Model Penal Code, the American Civil Liberties Union, and the National Institute of Mental Health to name a few, have all recommended, after extensive study, that statutes covering sexual acts be recast in such a way as to remove legal penalties against acts in private among consenting adults. In Wisconsin the State Bar Association, the Young Democrats of Milwaukee, and the recently completed Governor's Task Force on Prison Reform have all made similar recommendations.

Even with the support of such professional groups and of enlightened citizens, sex law reform will not be made without difficulty because of the emotional and non-

rational attitudes about sex. What, then, is a sensible strategy to be followed in securing the necessary changes in Wisconsin law? It is apparent that the entire section of the Wisconsin Code (Section 944 and its subsections) dealing with sexual matters needs to be re-worked. This is the duty of the legislators both in the Assembly and in the State Senate.

Legislators are political animals and are often afraid to take controversial positions for fear of emotional criticism from their constituents even when they privately see the need for such legislation. It takes a courageous legislator to author a controversial bill particularly when no one is really pressing him to do so. Why then place a single legislator in such a position? Wouldn't it make more sense for a group of Assemblymen and a group of State Senators to jointly sponsor such a bill? A joint bill would also have the advantage of a single hearing before a joint judicial committee who could recommend passage to both houses.

On November 12, 1971, Representative Lloyd Barbee introduced Assembly Bill 1435. The analysis of the bill by the Legislative Reference Bureau reads as follows: "This bill eliminates all criminal sanctions against sexual acts between consenting adults, and lowers the age of consent to 14 years of age. The age of consent in Wisconsin is presently 18."

The bill was referred to the Assembly Committee on Judiciary and hearings were held on February 28, 1972, a little over two weeks before the Assembly was scheduled to adjourn. Although six persons, including representatives of Gay Peoples Union and the Wisconsin Civil Liberties Union, appeared to testify on behalf of the bill, only four of the 11 members of the committee even bothered to attend the hearing. They asked no questions and when the assembly adjourned in mid March the bill had quietly been allowed to die in committee.

The legislature will reconvene on January 1, 1973 after the fall elections which could change the nature of the legislature and its

committees. The supporters of a bill similar to Mr. Barbee's bill, with perhaps a change in the age of consent to 18, will have nine months in which to find authors in both the Assembly and the State Senate to draft a new bill. Ideally, the bill should be introduced very early in the session to assure time for a hearing and time for the floor votes from both houses.

All candidates for legislative offices in the fall elections should be questioned as to their position on such legislation and only those candidates who favor such legislation should be supported. When the Judiciary committee is formed, all members will have to be urged to attend the hearings. Expert testimony, petitions, letters, and statements of support should be introduced at the hearings in large amounts to help to secure a favorable recommendation to the floor of each house. When the bill goes to the floor, every individual legislator must be urged by as many people as possible to vote for the bill.

This is legislation that has reached its time in history. It can be passed if individuals are willing to put forth the effort necessary to the achievement. Today's sexual revolution has brought greater freedom and understanding to this area of human activity. In other words, sex and homosexuality have ceased to have shock value and current attitudes have matured to the point where society is learning to live with a more enlightened view of sexual activity. The liberalization of our sex laws will benefit both the heterosexual and the homosexual and society as a whole should benefit handsomely.

CALIFORNIA



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recipes LOVE

Sex, sex, sex!

Who does that remind you of? Well, now that I have your undivided attention, we can proceed with this month's recipe which should help you to solve your birthday party problems, bake sale problems, and breakfast problems. All you chocolate freaks will groove on this one: Black Midnight Devilsfood Cake.

Ingredients

1 stick butter or oleo
 1¼ c. sugar
 2 large eggs
 1½ c. all purpose flour
 1 tsp. baking soda
 ½ tsp. baking powder
 ½ tsp. salt
 ½ c. cocoa
 1 c. hot coffee
 ½ tsp. vanilla

You'll find this cake easy to

prepare because it doesn't require uncommon ingredients nor does it necessitate melting those gooey chocolate squares. It can be prepared in either of two ways: in a mixing bowl or a blender.

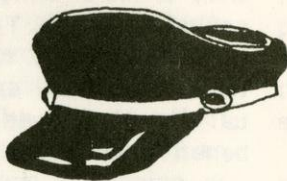
If you choose the blender method, you needn't let the butter soften. Just place it into the blender, pour the hot coffee over it and process it until it is smooth. Then add the eggs and vanilla, the sugar, cocoa salt, soda, baking powder, and finally, the flour, running the blender for a short time after each addition. You can then pour the batter right from the blender.

If you use a bowl, you'll have to let the butter soften first. Cream the butter and sugar; then add the eggs, beating the mixture after each addition. Combine the coffee and

cocoa, stirring that mixture until the lumps are dissolved. Add this mixture to the egg and butter mixture alternately with the dry ingredients, and lastly add the vanilla. Use the lowest speed on your electric mixer.

Bake this cake in two greased and floured 8 inch layer pans at 350° F. for 30-35 minutes. It is done when a dry knife inserted into its center comes out clean. If you prefer you can make about 20 cupcakes from this recipe and thus eliminate the mess of greasing and flouring the pans. Bake the cupcakes at the same temperature (350°) for only 12-15 minutes. In addition, you can cut the recipe in half to make a smaller cake or fewer cupcakes (the versatility of this recipe never fails to amaze me!).

Frost the cake or cupcakes with your favorite icing and serve it to your guests, friends, fiends, or whatever. If they happen to ask why you decided to bake such a delicious chocolate cake "from Scratch," you can always remark, "The Devil made me do it!"



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Movie Review

It's true! If it was good and you heard it -- it's true. But then, for Judy Garland lovers, this comes as no surprise; chip off the old block and all that, you know. What's all the commotion about? Liza Minnelli, star of the movie version of "CABARET", the biggest sensation to hit the screen in quite some time. Yes, even those of us who never really got into the Judy Garland bag, have to admit that Liza is really first rate.

However, with all due respect to Liza, her co-star, Michael York, is the talent not to be neglected. He doesn't sing, true, but then neither does Michelangelo's "David". What is more, he plays a homosexual. I say homosexual and not bi-sexual

even though the unliberated might be misled. Granted, York's role as a homosexual is treated with complete candor, but then, so is sexuality in several of its many aspects which leaves one to wonder how the film obtained its GP rating. The extremely sensitive among our brothers and sisters might take offense at the overall negative attitude of the picture, regarding homosexuality. At the picture's end, however, everything is negative, as one might well expect in Germany on the eve of Hitler's chancellorship.

There is one puzzle which still escapes this reviewer's deductive powers. The high point of the movie is a courageous moment when the

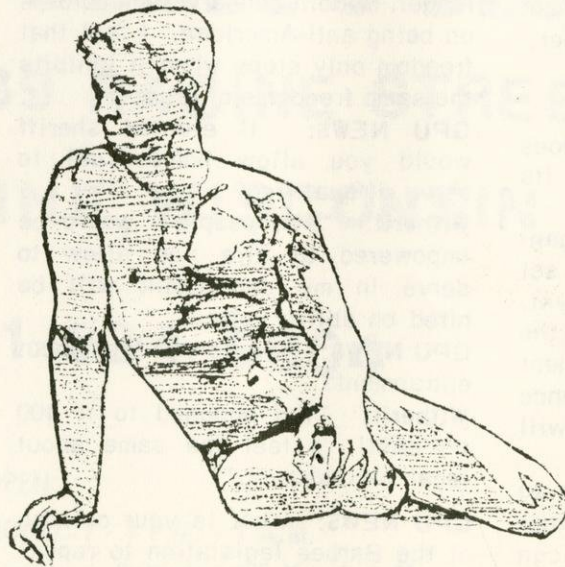
two Jewish lovers step forward and reaffirm their religious heritage and their love for each other despite increasing Nazi persecution. Such stark contrasts, while perfectly valid, lead one to believe this film was released during the Nuremberg War Crimes Trials and not within the last year as is the case. And what of our gay brother, beautiful Michael? Well, kids, no such luck. The beautiful definitive statement on homosexual love is not to be found here. Guess you'll have to settle for honest recognition.

Since there are other elements to our personalities in addition to our homosexuality, I'm sure that the colorful and bawdy cabaret acts, catchy melodies, luscious countryside panoramas, candid dialogue and beautiful stars will do much to compensate for any shortcomings in character construction. Don't be surprised, however, if, half way through a hearty belly laugh, a sharp piece of brutality doesn't get stuck in your throat.

UD

Michigan

9779



Profile

By Michael Mitchell



There are several prominent organizations in this country which act as watch dogs against violations of the personal right of American Citizens guaranteed under the Constitution. One such organization is American's For Individual Liberty & Freedom, AILF. Although it is headquartered in Philadelphia a Racine man, **Theodore F. Witheril**, is its head

He is currently campaigning for election as Racine County sheriff and served as Racine County coroner, from 1960-1962.

GPU NEWS: In what area does AILF intend to concentrate its efforts?

Witheril: "We're a brand new organization. We haven't formally set down our specific programs as yet. I think repeal of censorship and the freedom to choose entertainment free of governmental interference will be the two areas which we will concentrate on first."

GPU NEWS: Does AILF plan to co-ordinate their actions with other organizations - say the American Civil Liberties Union?

Witheril: "I'm hoping we can, but we haven't gotten that far yet. I'm a member of ACLU and I'm proud of it. However, I'm a little disturbed the way it (ACLU) spends money to defend communists. I guess I'm too much of an American to swallow

that with ease.

GPU NEWS: As president of AILF, what do you see as the greatest danger to the civil liberties of American citizens?

Witheril: "I think we're in the beginning stages of a whole new trend of thought in America. The young people of today believe in everyone doing their own thing. The threat is in the power structure, as we know it today, trying to legislate their morality as the law of the land."

GPU NEWS: What is AILF's position on gay civil rights?

Witheril: "I would say, without a doubt, that we'll stand for everyone's civil rights, hetero- or homosexual. There should be no discrimination because of sexual orientation."

GPU NEWS: What effect do you feel the new Supreme Court will have on civil rights?

Witheril: "I'm deathly afraid of it!"

GPU NEWS: What in particular?

Witheril: "The President's own statement when he nominated the last two appointments. He felt it wasn't conservative enough to his liking. I used to be a conservative, but I later found that my definition of conservatism - the maximum individual liberty for all Americans - is not the common definition any longer. Modern conservatism borders on being anti-American. I feel that freedom only stops when it inhibits the same freedoms of others."

GPU NEWS: If elected sheriff would you allow homosexual to serve, if qualified?

Witheril: "The people I would be empowered to hire and allow to serve in my department will be hired on ability only."

GPU NEWS: How do you feel about entrapment?

Witheril: "I'm opposed to it 400 per-cent! I feel the same about legal harassment."

GPU NEWS: What is your opinion of the Barbee legislation to repeal the sodomy laws (A-1435)?

Witheril: "Generally, I support it, but I haven't studied it in depth. I would change the 14 year old consent section. As the father of a 14 year old son, I don't think he knows what he wants."

GPU NEWS: What steps would you

advise as a step to end homosexual rape in prisons?"

Witheril: "We should recognize that people who are imprisoned can not expect life there to parallel the outside world. Invasion of the private rights of a prisoner by another can't be tolerated. Whatever steps are necessary to halt this can be justified."

GPU NEWS: Would you favor prison visitation for both hetero- and homosexual prisoners?

Witheril: "Yes, Let's just say, visitation by 'Friends', absolutely. This doesn't mean that such visitation would lead to sexual relations in all cases. However, intimate contact is needed from some source to end prison sexual abuse."

GPU NEWS: Do you aspire to higher political office?

Witheril: "At the moment, no. When I was elected coroner for Racine County, I felt there was a problem to be corrected. I now feel there is a problem in law enforcement in Racine County and across the country. If elected, I don't intend to keep the salary."

GPU NEWS: You're not always in agreement with the gay liberation tactics, are you?

Witheril: "I think the whole issue of oppression and defensiveness by the gay community is an unnecessary facade. This is not the time to stand up and say, 'I'm proud to be gay', or let it become an issue. I think the correct attitude should be, 'Here I am, just the way God made me, and I make no apologies!'"

PERRY

cont. from pg. 1

great spirit of giving helped make the church what it is today and how those who gave so unselfishly have been blessed since then. Touching lightly on his church's controversial nature, Perry stated, "When people say we're a gay church, I say, no, we're a Christain church. I don't bite my tongue when I preach. We're Christians who just happen to be gay." The beautiful altar floral arrangement was a gift from "Mathew of Glendale", a popular eccentric California philanthropist.

In an exclusive interview with GPU NEWS after the service, Perry was asked to comment on an article in **Gay Sunshine** which labeled him "the gay pope", and how he viewed his role in MCC. Said Perry, "I view myself as a moderator of our fellowship. I'm elected and I can be just as easily un-elected, if the board of trustees so wishes." When asked to outline MCC priorities, Perry expressed hope that 40 affiliated churches would be established by September of this year, at which time MCC will hold its Third Annual Fellowship Conference to which over 1000 delegates are expected to attend. In the process of growing from the present 28 branches, Perry hopes MCC will go international with the opening of a new church in Canada. Perry was then asked his opinion of the current confrontations between the LA police force and the LA gay community. Visually angered Perry charged, "The chief-of-police (Davis) is the biggest single factor. He feels we're lepers. He won't even recognize our right to exist. I'm sure if Davis had lived in Nazi Germany, he'd have

gladly helped with the execution of homosexuals. All the gay community wants is a liason officer with the police department. San Francisco has had one since '65 and he even hires transexuals."

As he left for an engagement in Chicago, Perry expressed the hope that the gay community leadership, at both the national and local levels, would not place personal prestige above the needs of the gay community. Reflecting on his current nation-wide tour, however, Perry smilingly reaffirmed his faith in the progress of the liberation movement.



Proud Woman (formerly **Mother**) has undergone a major renovation and will be published bi-monthly. Subscriptions are available by writing P.O. Box 8507, Stanford, California 94305. Rates to be announced.

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Welcome Midwest Conference Delegates

Gemütlich. . . This beautiful German adjective is not just another nine letter word; it's a way of life. Fellowship, hospitality, concern, generosity; no single English word conveys the same meaning. But, one cannot just describe its meaning, one must live it and live it in Milwaukee, the city that has made gemütlich a household word. Therefore, it is with pride in a great tradition that we urge the Milwaukee gay community to extend every courtesy to the men and women who will be attending the Midwest Homophile Conference April 8th and 9th. Many will be strangers, others will be old friends. In either case, we know that we will bid fond farewell to only friends.

To you, conference participants, we extend our warmest welcome and an assurance that your stay here will be both fulfilling and memorable. The occasion is of great significance to both the straight and gay communities in the Midwest. We hope, however, that your dedication will not weigh so heavily as to prevent indulgence in the lighter side of Milwaukee Life. You're among friends.

Music

This month we place a new column before your eyes. A music column. Granted, music for and about gay people is almost non-existent, but there are a number of singers and writers that the gay community has shown interest in. Albums by these artists will be reviewed, but, more than that, different styles of popular music, new directions it is taking, or perhaps even personalities will be explored. And when recordings are obtained that deal with the gay life style, you can read about them here.

BILL MEDLEY: A song for You. Hung on You; We've Only Just

Begun; Somewhere; and five others.

The good half of the Righteous Brothers is alive and well and recording in Paris. He's not the Righteous Brother of old. The like of "Little Latin Lupe Lu" will not be found on this album. You won't feel glimpses of racing a Ferrari down the Champs Elysees, nor of watching fireworks while atop the Eiffel Tower. It's more like being the Left Bank at the dusk of a warm day watching yachts glide past, the calm being broken occasionally by battleships roaring down the Seine. The songs are ballads with typically French, lush, orchestral arrangements.

Seven years of improvement is put into his old hit "You've Lost That Lovin' Feeling". The lyrics are treated with feelings, not as groups of words expressed by trying to shout Bobbie Hatfield. Lennon and McCartney's too often recorded "The Long and Winding Road", is the best version of the song heard so far, but it still suffers from overexposure.

"Damn Good Friend" was written by Bill and in it he attempts to express his love for a male friend. That is, love on a friendship level. "Yes it's hard to express your love for another man, but I feel I can. Words fall short and sound just a little bit dumb. So please find the words in the melody of love that I hum." Yes Bill. Anyway, if you're in a romantic mood, and enjoy an occasional burst of artillery, pick up this album.

ARETHA FRANKLIN: Young, Gifted and Black. Rock Steady: April Fools; Didn't I (Blow Your Mind This Time); and nine others.

Even Aretha has recorded "The Long and Winding Road". It's the low point on this album. Even "The Queen" can make mistakes. But, she makes no mistakes on the rest of her latest effort. Her choice of material spans the skies from London to L.A., with a long, and expected, stopover in Harlem. Her voice could be described as a controlled scream, and she does her

gospel best on Nina Simone's "Young, Gifted and Black", and Elton John's "Border Song". Aretha once said that jazz music turns her off, but she turns in some fantastic piano riffs on "A Brand New Me".

The biggest surprise are the four songs Aretha penned herself. With the exception of "Rock Steady", they're treated in a more subdued manner than you would expect. "Day Dreaming" is rhythmically structured like an early Laura Nyro tune. The lyrics can't match Laura's, but Atlantic Records thought enough of it to release it as her next single. Then there's the strange and haunting "First Snow in Kokomo". Don't be misled by the title, it's a beautiful song.

Aretha has had many personal problems which showed up in her work. Live appearances were especially erratic. She has managed to overcome these problems, and as Quincy Jones recently stated "She's together now", and this album proves it.

Free Classes

Jeanne Allard, chairman for the Free University has announced the opening period of the spring session as the first two weeks in April. Classes are taught and attended on a volunteer basis and range from Chinese to handicrafts. Course listings are available at the East-side Community Center and in many East Side stores. If there is enough demand for a course not listed, every effort will be made to find one.

G.P.U.

962-8611

GPU SPEAKS

"Gay is good, and harmless to those who understand it."

At a Lenten discussion held in St. Paul's Episcopal Church hall on Thursday March 9th, a group of very straight people - numbering 75 - listened as four G.P.U. members calmed their irrational fears and apprehensions concerning homosexuality.

The program was introduced by Rev. Murray Trealese and was set up in the usual format with each speaker talking about a specific aspect of homosexuality. Rick opened the presentation with a history of the Gay Movement; Donna gave a presentation of the homosexual woman's place in society; Mary talked of her experiences as a woman and as a homosexual; Father Joseph's approach to the audience was to develop a "fireside chat" rapport in discussing some myths about homosexual people. Father Joseph's statement: "Fear of Homosexuality is based on ignorance and ignorance is based on prejudice.", presented the problem and questions and answers attempted a solution. In a rather long and lively discussion period, members of the audience displayed their prejudice towards homosexuality and the G.P.U. speakers shared ideas and insights into homosexuality dispelling some of the audience's ignorance and fear.

The speakers presented the audience with thought provoking data when they described homosexuality not as a deviance, but as a variance; based not on neurosis, but upon the simple human capacity to love - intellectually, emotionally and physically - members of the same sex.

Biblical arguments against homosexuality appeared weak when the G.P.U. speakers reminded the audience of the many other prohibitions presented in the Bible - such as not eating pork, or not getting a divorce - which our society no longer follows. Without defacing the contribution of the Bible, G.P.U. speakers presented its directives

and prohibitions in their proper cultural and historical perspective.

When asked why homosexual people would like to have marriages between two women or two men recognized legally; answers ranged from the homosexual person deserves the right to enjoy all the legal benefits of marriage; to the homosexual person wants the freedom to openly and publicly declare her/his love and commitment to another.

A woman in the audience said she felt heterosexual people were also victims of society's prejudice against homosexual people. Although heterosexual, she felt many lone women avoid moving into a joint living situation with another woman for fear of gossip by surrounding folks regarding the possible "goings-on" between the two. The discussion which followed lead into a consideration of society's sexual repressiveness in general and society's are prejudice against homosexual people in particular.

The presentation was brought to a close with a few statements from Bishop Corrigan who attended the entire program. He directed his comments to the congregation, and told of his belief that they should continually leave themselves open to learning experiences which may lead them to alter attitudes and opinions. Specifically in the area of human sexuality, he shared his experiences both personal, and stemming from counseling situations, which led him to change his views towards homosexuality. He said he found homosexual folks to be humans no greater than and no less than heterosexual people - merely different from.



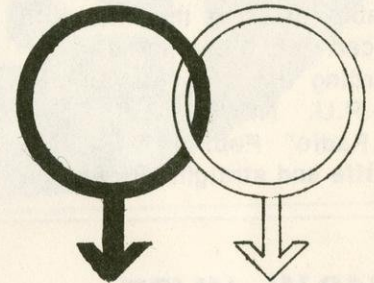
A new gay organization announced its formation recently, here in Milwaukee. Called Gay Youth Coalition (G.Y.C.), the group will draw its members from those in the gay community under 21 years of age. For further information write 8526 West Crawford Avenue 53228 or call 543-7470 and ask for Bob. Meetings will be on Thursday nights at 8 P.M. at the Eastside Community Center, 911 East Ogden.

MARIE'S

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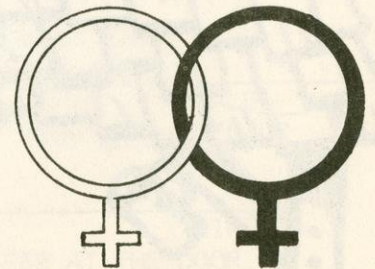
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FEEDBACK

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.

Dear G.P.U. NEWS:

Anything in print serves an opportunity to others to learn what is going on in life, with these articles being expressed by individuals either through their experiences and/or point of view and opinions. Surely the G.P.U. newsletter finds itself doing this very thing. Another aid for education. To be able to bring this life into print is certainly a beginning.

Regarding the panel discussion (see G.P.U. NEWS "G.P.U. on Racine Radio" Feb. 1972) I find the gay life and straight life have a

common bond: we hear only what we want to hear, and in order to reinforce our own security and beliefs. Change of attitude is most uncomfortable and a real struggle. When Rick and Pat said, "I don't care to change" - this is honesty to me. The reasons for why I am the way I am then becomes immaterial. "I am what I am."

Best of luck in the future.

Marilyn

G.P.U. News:

The March 1972 issue of G.P.U. News was distributed to members of the Assembly and Senate March 8. Two copies were filed with the Secretary of State.

In response to your questionnaire, which accompanied the February issue which was also distributed to the Legislature, I am in favor of the aims of your organization and will continue working for full and complete GAY LIBERATION without reservation. JUSTICE FOR ALL!

Lloyd A. Barbee
State Representative

Dear G.P.U. News:

I've been following the articles on homosexuality in the Milwaukee Journal and I'm very proud of you for your work in helping with these articles. Its time people accept and appreciate the godness of these so called "unknown people", the dear, sweet Gay people who have been crucified for much too long.

Personally I've met many and love every one; they are sweet, kind, fun loving people. If the present world could accept life according to the gay people, it would be a much happier world, I'm sure.

They love life, are brilliant in their line of work, and are always willing to have a happy time. I've had gay people in my home many times and have loved every minute of it.

Again my sincere compliments to you. Don't change it. Keep well and be happy.

Mrs. V.P.

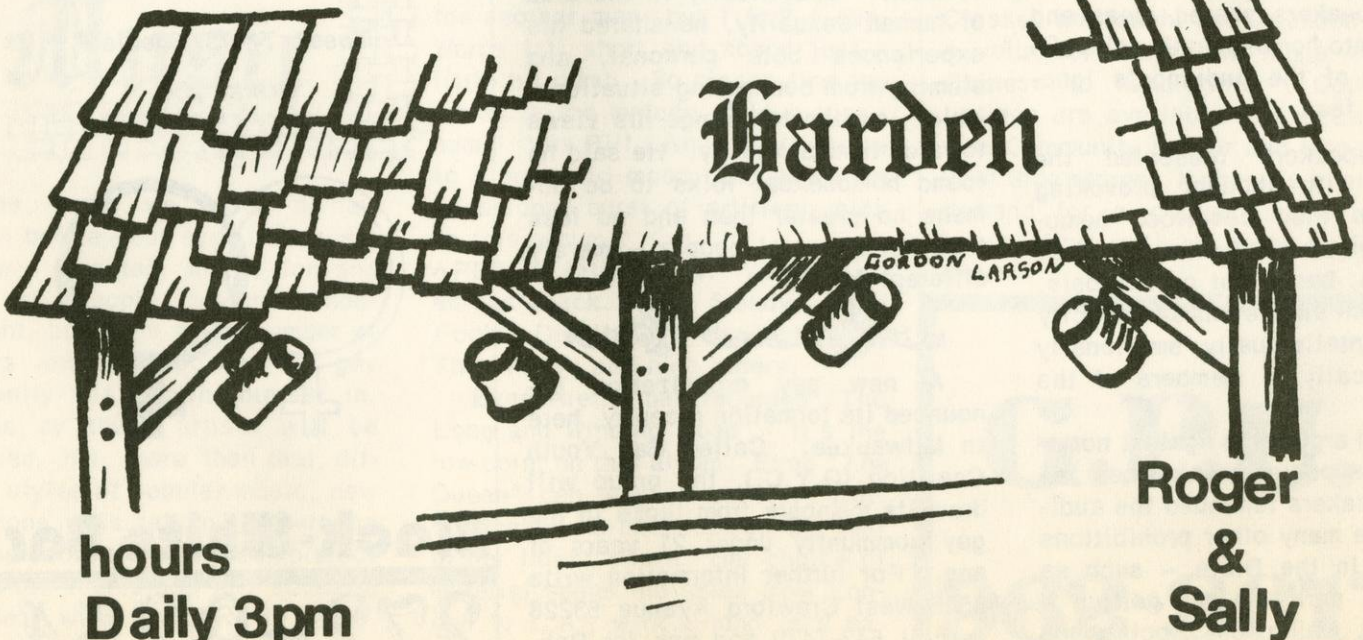
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The March issue of **Sisters**, the publication of San Francisco Daughters of Bilitis has been received by G.P.U. NEWS and is available on a yearly subscription basis of \$7.00 which includes a years membership in S.F./D.O.B. San Francisco D.O.B., 1005 Market #208, San Francisco, California 94103.

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.

THURSDAY - 8:00 P.M. Gay Youth Coalition meets at Eastside Community Center.

THURSDAY - 6:30 P.M. Gay Perspective, radio program on WUWM, 89.7 FM.

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

Saturday April 8 and Sunday April 9 - Midwest Homophile Conference - Saturday - Sheraton Schroeder Hotel and Sunday - Student Union U.W.M.

Wednesday April 12 - Rap Session on Sex Laws - Sandburg Hall U.W.M. Room 155, 8 P.M.

Sunday April 16 - G.P.U. member will give lay sermon at M.C.C. Church service, 1 P.M.



G.P.U. MARCH ACCOMPLISHMENTS

- *Spoke at St. Pauls Episcopal Church.
- *Spoke at Milwaukee Area Technical College.
- *Spoke at University of Wisconsin - Racine.
- *Presented Dr. Donald E. Bestland, psychiatrist at regular G.P.U. meeting.
- *Distributed copies of GPU NEWS to all legislators.
- *Continued to work on Midwest Regional Conference.
- *Gave a bake sale to raise funds.
- *Formed a committee to draft articles of incorporation, a constitution and bylaws.
- *Helped in formation of Gay Youth Coalition.
- *Worked with Eastside Coalition on political forum.



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The Difference

HOMOSEXUAL: OPPRESSION AND LIBERATION

by DENNIS ALTMAN

242 pages. Outerbridge & Dienstfrey.
\$6.95.

ON BEING DIFFERENT

by MERLE MILLER

65 pages. Random House. \$4.50.

In a now celebrated essay in the *New York Times Magazine*, printed in January 1971, Novelist Merle Miller gravely and eloquently admitted he was a homosexual. It was an act of courage and some grace, made at a time when most avowedly homosexual voices were those of shrill types with long hair and little reputation to lose. In the months since, a whole tumble of homosexuals have "come out of the closet" and rushed into print. Perhaps best among these accounts is a book by Australian Dennis Altman. Between them Miller and Altman measure just how far the "gay" liberation has come. Miller's book is a confession and a plea for understanding. Altman's book is a boast and a demand for social revolution.

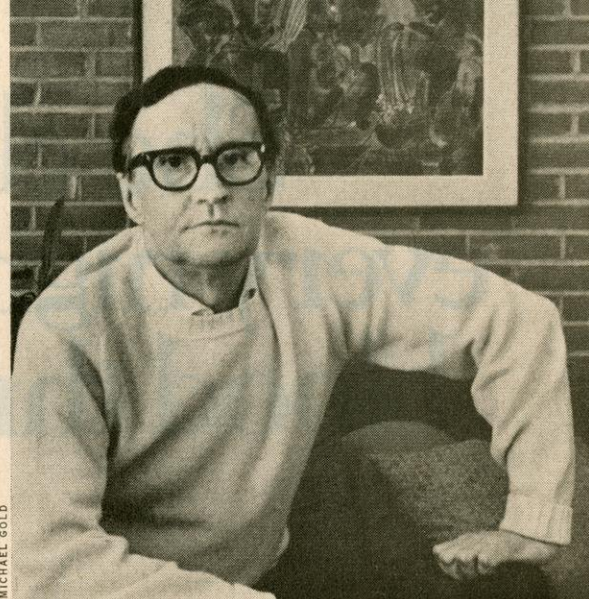
In his brief volume—which also includes the original article—Miller explains how he came to write it. At 51, he was an established author, and had even been (briefly) a married man. He was lunching with two friends from the *New York Times*, and in passing, one of them praised a recent magazine piece by a man who wished "homosexuality off the face of the earth." Miller was seized by a sudden burst of exasperation: "And then for the first time, in broad daylight, in a French restaurant on West 46th Street, I found my-

self saying: 'Look, goddam it, I'm homosexual, and most of my best friends are Jewish homosexuals, and some of my best friends are black homosexuals, and I am sick and tired of reading and hearing such goddam demeaning, degrading bullshit about me and my friends.' There it was, out at last, and if it seems like nothing very much, I can only say that it took a long time to say it, to be able to say it, and none of the journey was easy." A week later after what is described as one of the longest editorial sessions of the *New York Times Magazine*, an editor called Miller and asked if he would write the piece.

In his essay, Miller was disarmingly explicit about the petty social humiliations and painful hypocrisies of the closeted homosexual, starting from his childhood in Marshalltown, Iowa, where his mother, who wanted a girl, kept him in pink as a baby, sent him to school in his steel-rimmed glasses carrying a music roll, thus exposing him to kids who took one look and called him "sissy." His first sexual encounter (at the age of twelve) was with a boy who dropped off a freight train one night. Miller recalled how in later life his best friend telephoned to say that his eldest son was coming to visit, and added (jokingly?), "Now, please try not to make a pass at him."

After Miller's article appeared, several of his friends said they could no longer see him. But thousands of people wrote in approvingly. Surgeons, lawyers and therapists confirmed, sadly, that if they were open about their homosexuality they would lose their clients. A homosexual in Germany wrote: "Just seeing something like that in print has meant more to me than you can rightly imagine." Said another: "Nothing I have ever read has helped as much to restore my own self-respect."

Altman, by contrast, feels free to polemicize in the more receptive atmosphere that Miller helped create. He is only 27, but his academic credentials are sound—a former Fulbright scholar from the University of Tasmania with a Cornell M.A. and lecturing experience at N.Y.U., he holds a lectureship at the University of Sydney. Altman's argument is that homosexuality is natural and good. It is society that is all wrong, by forcing the homosexual into the role of an oppressed minority. This makes the homosexual a revolutionary, along with oppressed and militant groups like blacks and women. Altman expounds the validity of homosexual love with references both historical and philosophical. Says he: "Anthropological evidence suggests that homosexuality is neither alien nor perverse." He quotes Professor G. Ratray Taylor as stating that the Greeks



MICHAEL GOLD

NOVELIST MERLE MILLER

Understanding.

"distributed their sexuality and were as interested in bosom and buttocks as in genitals." He resorts to Freud: "Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of sexual functions produced by a certain arrest of sexual development." All this, so the argument goes, proves that mankind is "inherently bisexual."

Altman tours the present gay world with the knowledgeability of a participant. He has, it seems, been into every gay bar, along every gay beach, tried every gay bathhouse—and reports on them. In fact, he defends them as the only show in town for the practicing homosexual. He has even been into "leather," gives an understanding report of the motives (and sufferings) of drag queens, transvestites and transsexuals. He records that his own first homosexual encounter was in a bathhouse where, "clad only in white towels, men prowled the hallways, groping each other in furtive search for instant sex . . . Disgusting? Yes, perhaps. Yet lasting friendships are quite commonly begun in bathhouses."

Three Complaints. Altman charges that homosexuals suffer from three things: persecution, discrimination and, paradoxically, tolerance. By persecution, he means police harassment in homosexual bars and meeting places. He points out that in 1970 Connecticut's Commissioner of Motor Vehicles denied a license to a man because "his homosexuality makes him an improper person to hold an operator's license." As another example of discrimination, he cites the prejudice against hiring homosexuals. "Try telling your boss you cannot move to a new job because of your lover"—the only term homosexuals have for the heterosexual equivalent of wife. By tolerance, Altman means the behavior of people who defend his civil rights—and might ask him to dinner—but wouldn't ask his



SCHOLAR DENNIS ALTMAN
Social revolution.

She cleans her face every night and washes blood three times

lover, or invite him to "bring a friend," as they do with a heterosexual.

What Altman demands is nothing less than full agreement that homosexual love is "just as valid" as heterosexual. Altman has a rosy view of what the world will be like if and when this view becomes generally accepted. He sees a society in which men are allowed to love men without embarrassment, and families no longer demand that little boys should be aggressive and dominant, or that little girls be submissive and secondary. Then, he thinks, everybody can love one another in a general wash of good will and sexuality. This, he suggests, could lead to a softening of the profit motive and encourage the end of aggressive wars. "Ultimately," he quotes Herbert Marcuse, "liberation implies a new biological person, one no longer capable of tolerating the aggressiveness, brutality and ugliness of the established way of life."

However radiant such a goal may sound, the means suggested seem utter nonsense. Altman does a great disservice to the basic cause of improving the homosexual's condition by overstating the link between acceptance of homosexual behavior and a vastly improved society. To read him is to be reminded of Russell Baker's remark that "Misery no longer loves company. Nowadays it insists upon it."

The treatment of homosexuals as cripples and monsters is unjust. Any sensible steps that can be taken to protect them, legally and socially, are desirable. But the chest-thumping insistence that homosexual love is just like (and exactly as desirable as) heterosexual love is self-defeating. It is also biologically inaccurate and socially unsound.

Man is the prisoner of his biology. Human young take from 15 to 20 years to mature, and the sexual urge of the parents, not just in brief periods of heat as is the case with most mammals, but steadily, year after year, is a strong biological device to keep parents together, protecting the young. Homosexual love is regarded as deviant because no children can be born of it, and for that reason there is a protective reaction to it by the "normal."

Beyond this, the promise that just a little more freedom, sexual and otherwise, will finally make the long-repressed world glow like an amusement-park lantern is now growing a little thin.

■ A.T. Baker