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GAYS ADDRESS MIAMI CONVENTION

MINORITY REPORT NO. 8

PART III, RIGHTS, POWER AND SOCIAL JUSTICE

SEXUAL ORIENTATION

Miami Beach — The strategy for making the gay presence known at both political conventions began many months ago. The first national gay political conference was held in Chicago on Feb. 11-13. (see G.P.U. NEWS March 1972) representatives of about 50 gay organizations around the country attended this strategy planning conference. Issues were discussed and a preliminary platform of gay demands was hammered out.

Out of this meeting grew the National Coalition of Gay Organizations - Campaign '72, which held a follow up meeting in Washington, D.C. on May 6-8. The Coalition worked out the details for caravans to take demonstrators to both conventions and worked on such practical things as funding, housing, and various political techniques.

Meanwhile, various groups were working in the Democratic state caucuses to elect gay delegates to the Democratic Convention. Gay delegates and alternates were elected from several states including New York, California and Minn-

Continued on page 5

Millions of gay women and men in this country are subject to severe social, economic and legal oppression because of their sexual orientation. We affirm the right of all persons to define and express their own sensibility, emotionality, and sexuality and to choose their own life style, so long as they do not infringe on the rights of others.

The new democratic administration will:

- * Urge repeal of all laws, federal and state, regarding voluntary sex acts involving consenting persons in private, laws regulating attire and laws used as a shield for police harassment.
- * Enact civil rights legislation which will prohibit discrimination because of sexual orientation in employment, housing, public accommodations, and public service.
- * Eliminate sexual orientation or preference as a criterion for employment by all public and governmental agencies, in work under federal contract, for service in the United States armed services, and for licensing in government regulated occupations and professions.
- * Eliminate sexual orientation as a criterion for obtaining or retaining loans, insurance, and bonding.
- * Eliminate sexual orientation as a criterion for immigration to the United States.
- * Upgrade to honorable, military discharges previously given solely because of sexual relations between consenting persons or because of allegations relating to sexual orientation.
- * Seek release of all persons incarcerated in prisons and mental institutions for victimless sex acts.

INSTITUTE ON SEXUALITY

On June 19, 20, and 21 a program titled "Institute on Sexuality for Professionals in the Human Care Services" was held at the University of Wisconsin, Milwaukee. The institute was sponsored by the U.W.-M School of Social Welfare and the U.W. Extension Center for Social Service in co-operation with Planned Parenthood Association of Wisconsin, Milwaukee Psychiatric Services, and the Medical College of Wisconsin.

Two members of Gay Peoples Union attended the entire three day

institute and participated in the small group discussions as well as speaking as a reactor panel in the section of the program dealing with homosexuality.

Approximately 90 persons, all professional people, attended the institute which discussed the wide range of human sexuality. One of the highlights of the program was the presentation of an extensive series of films candidly showing human sex. The films ranged from "stag" films to beautiful fantasy films with many explicit films from Multi Media Resources and the Glide Foundation, both in California. Several films, in excellent taste, depicted male to male and

female to female relationships. Both masturbation and massage films were presented.

Another important contribution was the presentation on the second day of Edwin J. Nichols, Ph.D., Chief of the Center for Child and Family Studies in Mental Health of the National Institute of Mental Health in Washington, D.C. His presentation was titled "Race, Class and Sexuality: Are 'They' Different?" Dr. Nichols discussed the differences in sexual custom between blacks and whites, tracing at the same time differences in history and cultural values. The audience became so engrossed in his presentation

Continued on page 7

EDITORIAL

BRIDGING THE SEXUAL GAP

Are boys different from girls? That is, aside from the fundamental plumbing and pubertal decorative frills, are there corresponding psychic differences between men and women? Do they in fact enter the arena of life from corners whose basic grids impose opposing responses to that reality, as is generally believed? Alas, the verdict here is most uncertain: the evidence from anthropology (see for example Margaret Mead's **Sex and Temperament in Three Societies**), as well as current psychological research seems to preclude any easy equation between physical equipment and and psychological qualities. Conditioning is so potent an agent for the infant and child that one must conclude with Kate Millett in **Sexual Politics**: "Whatever the 'real' differences between the sexes may be, we are not likely to know them until the sexes are treated differently, that is alike." (page 29)

However, while their ultimate origin is uncertain, basic operative psychic/sexual differences between the male and female are beginning to be more and more recognized and commented on. Notable, for example, is Julius Fast's most recent book entitled, **The Incompatibility of Men and Women**, purporting to be a handbook for bridging the abyss separating the sexes. And speaking from the perspective of the group having most often experienced this hiatus as a tactical disadvantage are two women: Simone de Beauvoir who says, "The word love has by no means the same sense for both sexes and this is one cause of the serious misunderstandings which divide them" (**The Second Sex**); and Shulamith Firestone saying about men, "Women traditionally expect and accept an emotional invalidism that they would find intolerable in a woman." (**The Dialectic of Sex**). For those, however, not inclined to be persuaded by the opinions of others, and particularly when those others are women, there would seem to be irrefutable evidence of some

basic difference between male and female sexuality in the evidence from what might be termed, for want of a better, non-prejudicial phrase, "auxiliary sexuality". What I refer to of course is the varied array of sexual practice outside the affectionate, interpersonal, one-to-one relationship: rape, exhibitionism, voyeurism, sado-masochism, bestiality, and finally, but importantly, interest in pornography. Unhesitatingly, all of us associate these practices almost invariably with the male of the species. Females, whatever their other faults, seem almost completely guiltless of acts of sexual imposition on others, and but little attracted to the delights of visual or literary depictions of the delights of the flesh. Why this should be so is but little understood, and though the dominant position of the male vis a vis the female in our Western culture is certainly important here, it does not, for example, fully account for the their disparity of attraction to pornography. Nonetheless, as I see it, these peculiarly male propensities have in common an approach to sex that points to an underlying divergence between male and female sexuality: male sexuality has a

strong bias toward focusing on the part to the exclusion of the whole. Thus while generally (and I am speaking in generalities), women seen unable to divorce sexuality from the total personality, men are more prone to focus on physical attractions and gratification to the exclusion of all else.

The reasons that I as a female homosexual have elaborated on this distinction are multiple. First of all is my bewilderment and dismay at the frequent misunderstanding between men and women that have traditionally been commonplace in the gay community and have recently spilled over into the gay liberation movement. What should be a joint effort at casting off the yoke of the oppressor has more often devolved into some not very clean internecine power struggles, and some rather vehement moralistic vituperation. Much of this descension originates in the male's presumption of superiority as sanctioned by long historic tradition. And even though the male homosexual has no part in sexual subjection of the female, yet he too, sharing in the historic heritage of dominance, continues very often to feel quite justified either to ignore or lord it over his gay sisters. The moralistic stance, on the other hand, is often found in those fortunate gay militant groups where the males have weaned away from society's sexist ethic, have come to see their female colleagues as equal in humanity and, in fact, as additionally oppressed because of their female status. It is in such situations that the potential for discension often threatens from the female members. Deemed for centuries in the Western even though gay—frequently find themselves reasserting this role by lashing out in righteous indignation at what they consider their brothers' generally irresponsible and non-humane sexual behavior. Along with their straight sisters, lesbians seem incapable of handling promiscuity. For the most part, they find themselves unwilling to engage in physical intimacy without some intimacy of person, and expectation of dura-

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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.

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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.

July 6, 1972

To: G.P.U. News

This will acknowledge your recent correspondence wherein you requested that inmates of correctional institutions be permitted to receive copies of the G.P.U. NEWS, the monthly paper of the Milwaukee Gay Peoples Union.

The delay in answering your inquiry was not occasioned by disinterest, but rather, the need to obtain a thorough appraisal of your request by the Division of Corrections. I am now informed that this evaluation has been completed and that

the G.P.U. NEWS is being placed on the approved list of publications for inmates who request it.

I assume this action represents an acceptable solution to your problem and wish to thank you for bringing the matter to our attention.

Sincerely,
Wilbur J. Schmidt, Secretary
State of Wisconsin Department of Health & Social Services

Editors note: This long sought decision means that we can now start sending free subscriptions to any Wisconsin prisoner who so requests. Thank you Mr. Schmidt and Division of Corrections.

Dear G.P.U.:

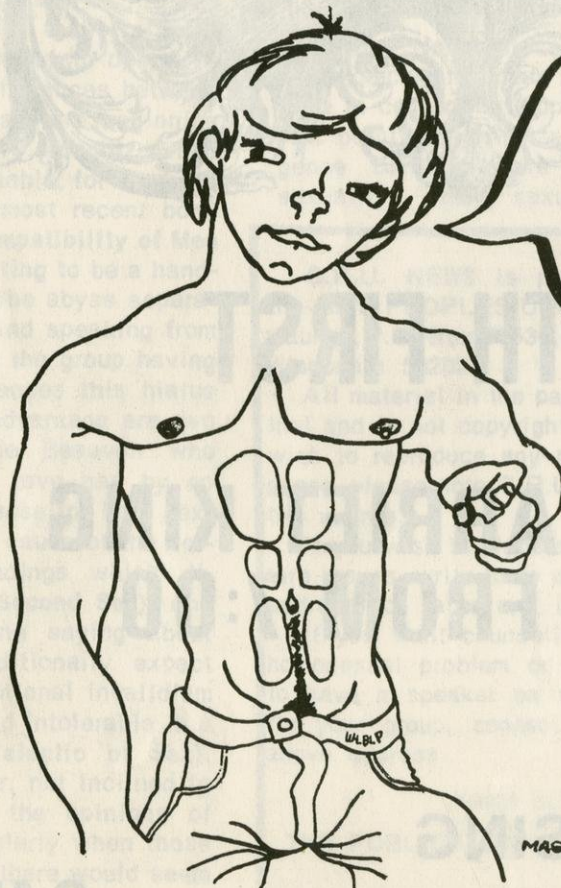
I am going to write something that has bugged me for a long time. I am an ex-convict. I have been out four years and keep hearing how bad it is with homosexuals in prison. I worked as an all-around girl, doing everything, but mainly worked out doors because I loved it. One day I asked the matron if I could clean the girl's closets. While I was cleaning the floors she came to me and said, "Too bad you're an inmate, I could really go

for you." This bothered me because they were writing about inmates being homosexual. I told the supervisor, who called the matron in. She denied everything and I was placed in the lock-up room for telling the truth.

I am also an alcoholic, but I have not taken a drink since I got out. This was also thrown up in my face. They thought that I would be back to the bottle the moment I lost my temper. I am tired of inmates being blamed for all prison homosexuality. Even when I was only friends with another girl, they would lock me up for "going with her"

D.D.D.

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MIAMI from pg. 1

esota.

The next step was to see to it that gay delegates were elected to the platform committee. 150 platform committee delegates were selected at 12 area platform hearings held in various parts of the country and after a struggle several gays were selected.

In late June the platform committee met in Washington, D.C. to put together a platform acceptable to the party. Not enough strength could be mustered to offer the gay proposals in the majority report. Indeed, when the gay plank was offered (late at night after many of the delegates had left the floor) it was defeated 54-34. However, the gay delegates worked through the night drafting a new minority plank, which after opposition was introduced and passed. The strongly worded plank appears in its entirety elsewhere in this article.

In July at the convention itself, two gay delegates, Jim Foster of San Francisco and Madeline Davis of Buffalo, New York spoke for the minority plank late in the second session. Both speakers were well received by the body of the convention and were warmly applauded.

Although Senator McGovern had been quite outspoken in favor of gay rights during his primary campaigns, he indicated in his position paper on the minority planks that he wished his delegates to vote against this minority report. He did offer those delegates who felt strongly on the topic the right to vote favorably.

Ms. Kathy Wilch, a McGovern delegate from Ohio, spoke in opposition to the plank. She dragged out the usual tired chestnuts of those who oppose gay rights. Her main points against the plank were that it would not protect children from homosexuals, that it would allow "prostitution, pimping and pandering" to flourish, and somehow it would do away with the Mann act which prevents women from being taken across state lines to engage in prostitution. None of these points relate to the plank, but were designed solely to raise emotions.

The minority report was defeated on a voice vote, but from the sound of the voices in favor it was apparent that the plank had surprisingly strong support.

The gay presence was certainly felt at the Democratic convention. Gay people spoke before almost every state delegation and in almost every case were well received. Gays throughout the nation can be proud of the words of Mr. Foster as he presented the plank to the convention: "We are not here to plead for your understanding or to beg for your tolerance. We come here offering our pride in our life style...We are here...we will not be still...we will not go away until the ultimate goal of gay liberation is realized; that goal being that all people can live in the peace, the freedom, and the dignity of what they are."

Homosexuality in the Media

***The Advocate** (July 5, 1972) pg. 15, Article: "Wisconsin lawmakers fail to act on three gay bills"

***Dallas Times-Herald** (June 23, 1972) Article: "Council upset, but can't halt homosexual parade"

***Dallas Times-Herald** (June 25, 1972) Article: "200 'gay libbers' march downtown"

***The Scranton Tribune** (June 10, 1972) pg. 8, Dear Abby by Abigail Van Buren, "Homosexuality Judged Abnormal by Majority"

***New York Times** (July 2, 1972) Article: "Librarian Jobs, in Sudden Reversal, Now Hard to Find", discusses American Library Association Convention in Chicago.. Gay Liberation Task Force presentation

***The Milwaukee Journal** (July 15, 1972) Article: "Judges Reject Prison Study", 51% of juvenile judges at convention in Milwaukee think that laws dealing with sexual morality should not be repealed

***The Milwaukee Journal** (July 12, 1972) Article: "Platform Nailed Down Without Much Change." Gay Lib Delegate picture on page 2.

***The Milwaukee Journal** (July 15, pg. 8, Article: "Gay is Given Straight Ruling." U.S. District Court rules that U.S. Government can ask questions of job applicants concerning homosexuality.

***The Milwaukee Journal** (July 14, 1972) pg. 2, Accent Section, Article: "Judge Gives Lesbian Custody of Children."

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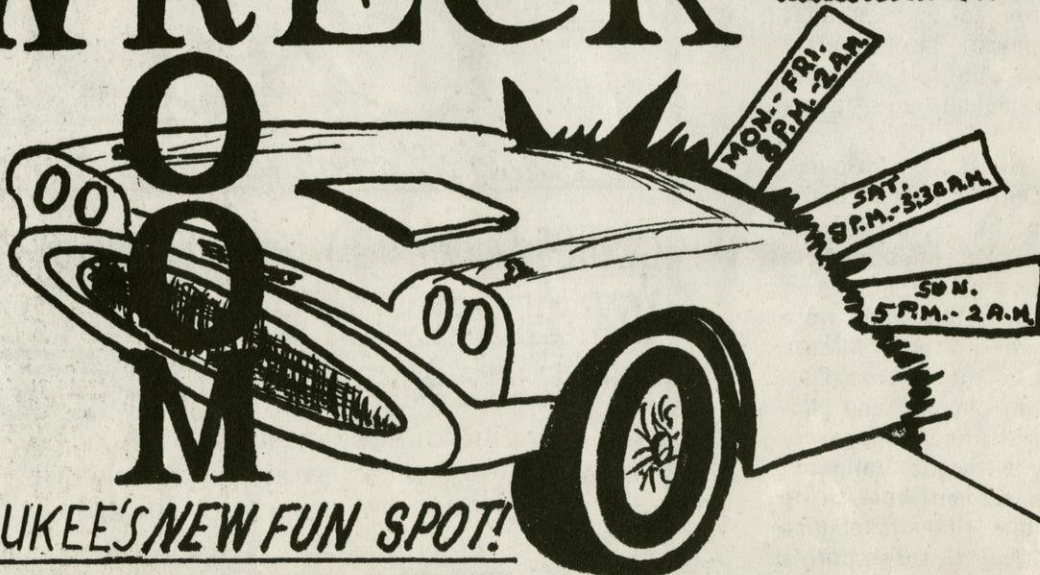
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INSTITUTE

- from pg. 1

tation that it was only with difficulty that the question period was closed.

On the third day, Ms. Sandra Edlund, a Milwaukee attorney spoke on "Sex and the Law" and in the afternoon Mr. Chuck Harbaugh, an undergraduate student and Counselor with Sexual Minorities at Chicago Theological Seminary spoke on "Gay Life Style and Alternative Values." He took his audience on a personal journey through his life, killing myths and giving statistics and images of the rapidly changing gay life style. He left the audience with three thoughts: 1. Can we really accept differences as being equally valuable? 2. Can we really allow all persons sexual expression that, for them, offer a whole and rewarding life? 3. The real issue is not just gay liberation, but human liberation.

G.P.U. members then spoke, one discussing the woman's viewpoint and the other tracing the history of the gay movement and explaining the work of Gay Peoples Union.

The chairman of the institute was Dr. Elam Nunnally of the School of Social Welfare whose efforts in making the institute a memorable occasion are to be commended.

Honorariums received by both speakers from G.P.U. have been donated to G.P.U. NEWS.



EDITORIAL

from pg. 2

tion in the relationship. Thus their propensity to castigate the "boys" for their immature antics, their devotion, as they see it, to the unsatisfying roulette of chance sexual encounters, the pursuit of the purely physical. Yet the lot of the lesbian is frequently far from paradisaical; her encounters, while usually initiated with a flurry of romantic airiness, and expanding thereafter to the status of the "relationship", often descend after a few weeks or

months to a plateau of boredom or a hell of ugly strife.

What is important to conclude from all these observations is that all homosexuals operate under certain large handicaps which, apart from the more obvious individual pain induced by societal scorn, makes difficult for them the establishment of the stable, long-term relationship. I think it is fair to say that these difficulties in pairing are not simply the just and thus expected consequence of the inherently sinful and evil act of sexual response to a member of the same sex. Rather they are understandable as the responses of a group of outcasts whose only model of behavior is the society which has outlawed them for centuries, and in addition whose premises for interpersonal permanency derives from the fact of procreation. Moreover, it should be recognized that all relationships having a sexual component, regardless of the sexes involved, operate under some basic handicaps. For example, the sexual history of the male in the West impresses one with the insistence of the male sex drive, its markedly aggressive character only partially restrained by the bonds of legally sanctioned matrimony. Furthermore, sustained intimacy has always been a difficult matter for any two humans to achieve. The "sexual wilderness" today (Vance Packard's term) is ample testimony to these general facts of life, as well as to the important role played by social forces in the conditioning of all sexual behavior.

Gay people, then, must come to recognize the overwhelming role of the greater society in the shaping of their life styles; hopefully, they will thereby be led to cease hating themselves for the way they live, and stop seeing their sexual opposites as occupying foreign and hostile camps. They should put their hearts and minds toward an exercise of empathy in an effort to understand their colleagues as brothers and sisters oppressed by a common foe. Only through such a common front, only as loving allies can gays effectively begin to undermine the smug self-righteousness of the oppressors.

Donna Martin

This fall, ABC-TV will air a program entitled, "That Certain Summer" starring Hal Holbrook (famous for his role as Mark Twain). It is rumored to have been produced by Danny Thomas. Let's hope that this effort by the mass media will come closer to resembling the truth than have past efforts at understanding the gay lifestyle.

After several stays of execution, the **Seaway Inn** was finally forced to move from its old Cape Cod type home at the corner of Mason and Jefferson in July. Private developers are razing almost the entire block in order to build a parking structure. The new Seaway Inn is now located on two new sites; the restaurant is at 173 South 2nd and the bar at 196 South 2nd, formerly the location of the Knight Owl Restaurant and the Castaways, respectively.

If you haven't already done so, we urge all gay citizens to make an immediate effort to become informed of their civil rights when arrested. Numerous cases have come to our attention where gays have been abused both physically and verbally when arrested, although the original charges were of an entirely different nature from those most gays are charged with. Most of the abuse seems to come from young rookies on the police force, which doesn't speak too well of the job Milwaukee is doing in training intelligent and responsible law enforcement officers. Get the facts!

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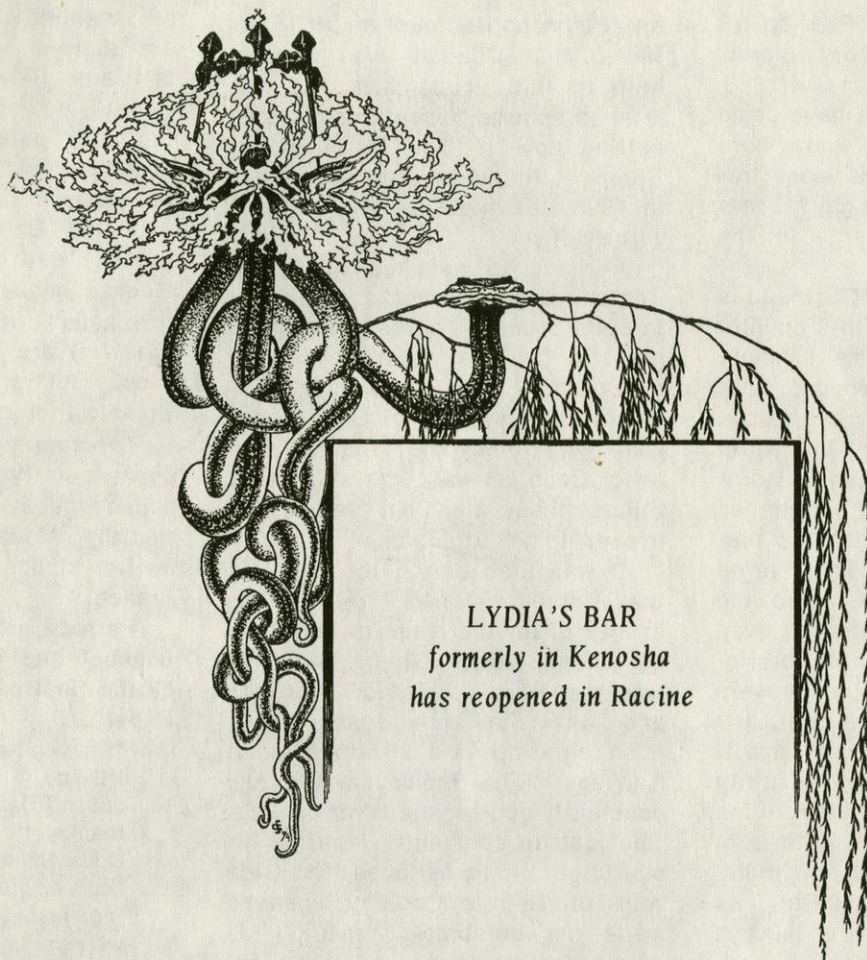
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JEAN COCTEAU - A WHITE PAPER

The July issue of G.P.U. NEWS featured a center spread of two drawings by the late Jean Cocteau (1889-1963). Several inquiries have come to the paper wanting to know more about Cocteau. To the most frequent question: "Was he gay?", this writer can only answer: "Is the Pope Catholic?"

The multi-talented Cocteau is probably best known in this country for his surrealistic films "Beauty and the Beast" and "Orpheus", both widely acclaimed for their artistry. He is also known for the "The White Paper", an early "Confessions of a Homosexual" type book, published anonymously in 1928 with his preface and illustrations. There is no doubt that Cocteau was also the author and he never denied it, even when it was listed in his bibliography. In addition to his novels and films, he was also a poet, artist and playwright of no small merit.

At the age of 15, he ran away from home and spent a year living in a brothel in the rough waterfront area of Marseilles. Then, in his late teens he appeared in Paris as a talented young poet who became the darling of the salons after readings of his poetry were given in a matinee at the Theatre Femina. This matinee was sponsored by the middle-aged, but popular homosexual actor, Edouard de Max. In the next few years, Cocteau published several volumes of highly praised verse.

In 1909 the Ballet Russes (Russian Ballet) came to Paris with the famous Diaghilev as impresario and Pavlova and Nijinsky as first dancers. Cocteau lost no time in becoming a balletomane and close friend of the lovers Diaghilev and Nijinsky. Soon he was doing posters and publicity for the ballet. Later he did several librettos for the forerunners of our modern ballet, the most famous of which was "Parade", for which he persuaded Picasso to do the sets and Eric Satie the music.

In 1919, at the age of 30, Cocteau began the first of what was to be a series of love affairs. He was drawn to the 15 year old poet prod-

igy, Raymond Radiguet and it is believed that Cocteau was a great help to this young man who was later to become famous for his best selling novel, "The Devil in the Flesh." Radiguet died of typhoid in 1923, leaving Cocteau prostrate with grief.

Perhaps to assuage his grief, Cocteau began to smoke opium and in spite of many "cures" throughout his life he was never completely free of the habit. It is interesting to note that several of the "cures" were paid for by the fabulous couturier Coco Chanel, who said nasty things about him, but valued his friendship nevertheless.

It was also during the twenties that Cocteau earned the life long enmity of another famous homosexual author, Andre Gide. Gide had won the Nobel prize for literature and was the arch conservative, even entering into a heterosexual marriage. The flamboyant Cocteau constantly courted the favor of Gide, who just as constantly rebuffed his overtures. It is believed that Gide was referring to Cocteau when he made his celebrated remark, "Je suis pederaste, il est tapette." (I am a pederast, he is a pansy.)

In 1932, Cocteau offered to the public his first film, the bizarre "The Blood of a Poet", which has been credited with being the forerunner of the modern surrealistic film.

In 1937, the handsome young actor Jean Marais entered Cocteau's

life. They became lovers and even today Marais credits his success to his association with Cocteau. Marais starred in both of Cocteau's brilliant films "Beauty and the Beast" and "Orpheus". He was instantly catapulted to fame, becoming the idol of women all over the world.

Both "Beauty and the Beast" (which was released during the German occupation of France) and "Orpheus" (released shortly after the War) are now considered classics. Both are frequently shown in classic film festivals.

The last years of his life were spent quietly as the "permanent" house guest of the immensely wealthy Madame Francine Weisweiler at her villa in the south of France.

Perhaps a fitting epitaph for this unusual and enigmatic man would be the final paragraph of his "White Paper",

"I haven't any more to say, and so I'll go. In France, this vice doesn't lead to the penitentiary, thanks to the longevity of the Code Napoleon and the morals of some magistrate. But I'm not willing just to be tolerated. That wounds my love of love and of liberty."

Sam Edwards -- Source: "Cocteau" by Francis Steegmuller, Atlantic-Little, Brown Books, New York, 1970. "Dessins" drawings of Jean Cocteau, Librairie Stock, Paris, 1924. Reprinted in paperback with new forward by Edouard Dermit, Dover Books, New York, 1972.

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remarkable, serene, renounce, glance
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hope, await

Dennis Crowley

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sara sara i keep seeing you
your arms out beckoning
yes, yes i wanted nothing better
than to dance with you
did you know how much?
and when we drew each other in
i sensed a mettle that matched my own
our clasp was a children's hug unprompted
unstopped
while we moved to the music
our hands flowed over each other's backs
in warm ballet
neither of us could learn enough –
there in your arms
i wondered when you lost your stranger status
sara, sara i keep seeing you
your full cheek turning before your mouth reached mine
strong sara, soft to the touch
my first night out and you were waiting

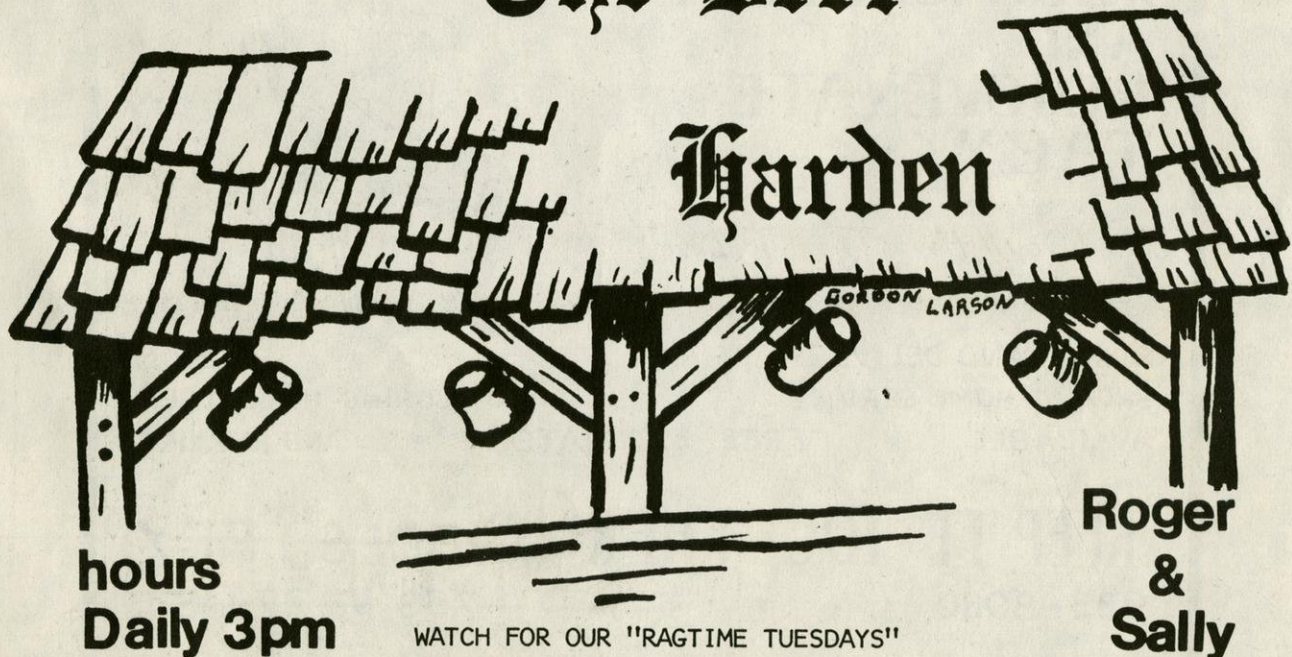
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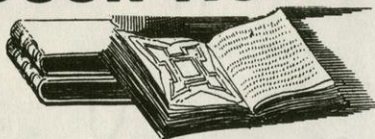
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753 No. 27th ST.

Book Review



HOMOSEXUAL: OPPRESSION AND LIBERATION, by Dennis Altman (1971)

Altman gives the usual cameo portrait of the "gayworld," also sketches a pocket history of the (post-Stonewall) Movement. But the book is best in these other things:

First, on our "oppression." It is far greater than the simple Marxist idea of political-economic-social class factors. It is also: 1) Persecution, due to "outlaw" status. 2) Discrimination. 3) Public tolerance --this is the annihilation by blandness" of patronizing liberals, and is not private acceptance at all. 4) Worst, self oppression because we, in Uncle Tom fashion, internalize and accept straight stigmas, stereotypes and myths about ourselves. This leads to guilt, and so to hatred of self, then of others.

Second, the "counter culture." Altman sees our movement as originating from the "Movement," the rejection of elitism and hierarchy, the acceptance of equality-amid-diversity, of the idea of plural life-styles as beautiful. And it is true that we reject "hegemony," or "only one standard of value" for everyone, that being the adult middle-class straight married white Anglo-Saxon Protestant male. But, one wonders, doesn't our new consciousness derive at least as much from such things as Black Power as from flower power?

Third, sexual liberation in general. This is the movement toward the "polymorphous whole" of N. O. Brown and H. Marcuse, and away from sex-role stereotypes. That is the quaint and powerful myth that "gender equals role equals identity equals personal worth." That is, "act like a man (or woman) or you're less than a human person!" Altman seems on firmer ground here in saying that our liberation also depends on general sexual liberation. This is because of everyone's fears of

sexuality other than the prescribed genital-familistic-Puritan model.

Finally, what about the relationships between the gay and the other oppressed minorities -- Blacks and women? Altman seems at his best here -- both heavy and controversial, but by the same token consciousness-provoking.

To say "my/our oppression is greater than yours" -- maybe this is some kind of ego-game of one-upmanship plus expression of just rage, but Altman suggests how this is both true and not true, depending. Minorities need coalition, or else the Establishment -- yes, including the "radical-liberals" -- wins, by divide and conquer. But they also need separateness, including mutual understanding and respect, for they are different. "Chick equals nigger equals faggot," yes; but it's not that simple. Unlike Blacks and women, gay people lie within the oppressor himself -- "we are your worst fears made flesh."

On Blacks. They are much more oppressed socio-economically. Also, few Blacks can "pass"; most gays can (though at a cost). Also, being black (unlike being gay) doesn't separate one from one's family, etc. On racism. Blacks are taught now to avoid anything like "weakness" and "emasculatation." And also within the (mainly white) gay movement there's been too much unrealized racism. And this profoundly affects sexual relationship.

On gay women. The traditional gayworld has been highly segregated. And gay men too are sexist, chauvinist, even macho -- again, unconsciously. Also, gay women simply have different experiences and life-styles from gay men. However, both are oppressed by our culture's sexism and so should be more together than apart. For that matter, anti-gay attitudes in woman's liberation have been fully as great as the sexism within the gay movement.

On woman's lib. First, woman's oppression tends to be both more subtle, and more unrealized by them, than that of either gays or Blacks. Also, "priorities" are different. Gays are fighting social stigma and sexuality attitudes. Radical feminists are fighting economic oppres-

sion and sex roles. But, again, gays and women alike are oppressed by the famous "blue-and-pink culture" of traditional family structure and sex roles.

And on men's liberation. Much less than others, much more than he knows, even Jack Armstrong is oppressed. "Brotherhood" can be non-competitive, liberating.

The implication is clear. We are separate; we are not alone. It's nice to think that we can all move toward "human liberation."

ARE YOU REALLY YOUR BEST FRIEND'S WORST ENEMY? BE SURE TO HAVE A REGULAR V.D. CHECK-UP. CONTACT THE MILWAUKEE CITY V.D. CLINIC AT 278-3631 OR VISIT 841 N. BROADWAY. SHOW THAT YOU CARE!

LIVE SHOW

The Riviera Show Lounge, formerly the Nite Beat, 183 South 2nd, had its grand opening on June 30. The first production was called "The Dolly Revue", presenting a cast of local female impersonators.

The show consisted of eleven numbers in pantomime and was produced by "Norma Jean" Baker with choreography by Mel Powers. The show featured Winnie Storm, Mel Powers, Jerry Powell, Bill, Andretta, and Mother Chris with Norbert, Tom, Frank, and Donnie as chorus boys. Lighting was handled by Ritchie. The production was lavishly costumed and was of excellent quality.

Perhaps the best number of the evening was Winnie Storm's "Don't Tell Mamma", but Andretta's "Where Will It End" and Bill's "I Got Love" were also well done. Mel and Jerry's "Diamonds Are a Girl's Best Friend" featured Jerry's fabulous black velvet gown with a rhinestone sunburst and a rhinestone choker. They also won the house with their excellent pantomime "Big D". Mother Chris was the M.C. and finished the show with a rousing "Hello Dolly".

An entirely new production will be featured each week with show times at 10:30 and midnight every Friday, Saturday, and Sunday. Congratulations to the cast and to the management of The Riviera for bringing this show to our city.

NEWLY REMODELED NEW OWNERSHIP / OPERATED BY GAY MANAGEMENT BOB, FRANK, & MARK

WHERE'S THE ACTION IN THE GAY SCENE GONE ?

IT'S ESCAPED TO THE



THE SHACK

(FORMERLY "LIDDIA'S")

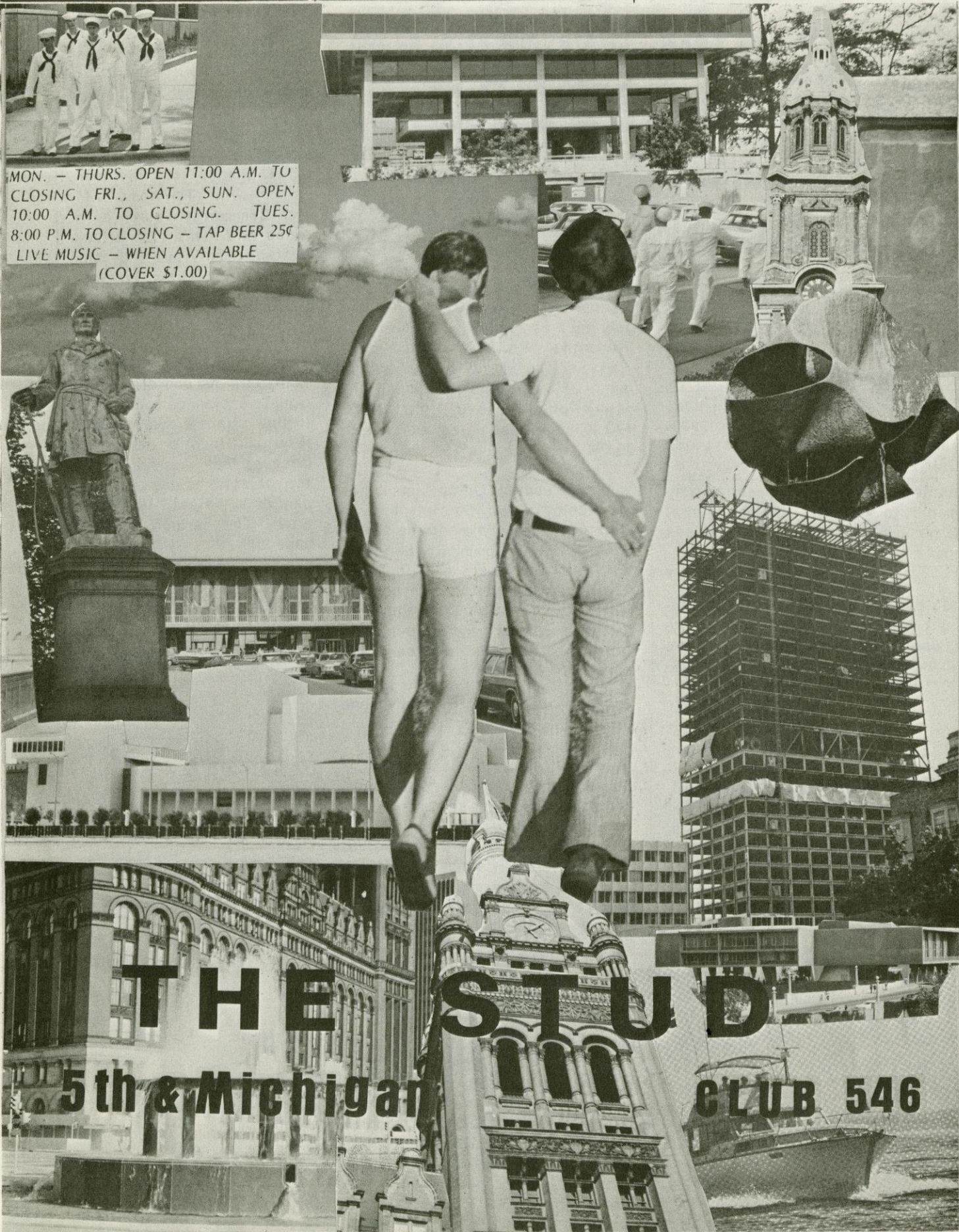
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The very best of luck to Tom at "Keep It Together Upholstery". LUV PEACE, SEX. Matthew of Glendale (Calif.)

Had a ball at Mint Julep Bar, 655 S. 4th, Louisville, Ky. Great guitar player. See you all soon. (Dan) Signed Mike P. of Milwaukee.

Available Aug. 1st - 3 room apt., furnished or unfurnished. Reasonable. All utilities paid. East side. Call 271-3822.

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Not a sex ad - just a way for all lonely gay boys and girls in all areas to write each other. Ads placed free if under 21. Monthly rates. Send stamp for info. to National Chicken Hawk, Box 337/G Milliken, Colorado 80543

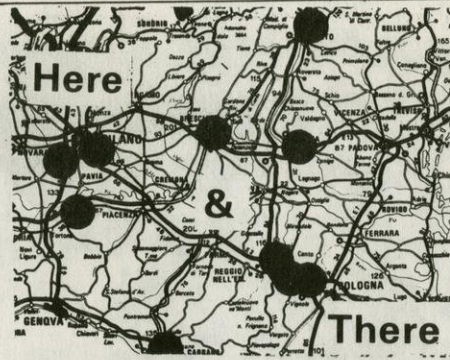
CALENDAR

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

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.



The Jim Peck Show, **NITE TALK** on Milwaukee's television Channel 4, featured Eldon E. Murray, a representative of G.P.U. on Sunday, July 23. Appearing with Burton J. Fredenthal, Ph.D., a clinical psychologist, Mr. Murray fielded a wide range of questions concerning the nature of homosexuality. **NITE TALK** has an estimated audience of 90,000 viewers.

Gay Peoples Union announces the receipt of two job slots through the auspices of the Eastside Coalition and United Community Services. The part time, paid positions are for a nine week period. These jobs represent a major step towards G.P.U.'s goal of social and legal recognition as a viable force in the community.

For those who haven't already done so, it would be very rewarding to check out the fine collection of gay art which has been accumulated by Jim and Jerry, owners of **Your Place**. As one of the oldest and nicest bars for gays in Milwaukee, Your Place seems to have found the secret of how to provide an atmosphere which is erotic and tasteful at the same time. Perhaps several of the works might be available for those looking for quality gay art creations.

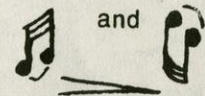
If you haven't seen your Army recruiter lately, there's a cute one in the office on Plankinton and Wells. However, don't let the Army talk you into enlisting ... the Armed Forces are just as anti-gay as they ever were and a dishonorable discharge is something everyone can live without. Meanwhile, the fight against discrimination on the grounds of sexual orientation goes on . . .

For those wondering what has happened to New Gay Underground, it underwent a number of operational changes and will now be known as **Gay Action Group**.

A rash of arson raids in San Francisco has left the center used by S.I.R. (Society for Individual Rights) in near ruin. The home of **Metropolitan Community Church** a short distance away was also attacked, but sustained only minor damage. The free dinner program, for Senior Citizens, which was held at the S.I.R. center, has been moved to the MCC facilities.

The August issue of **Playboy Magazine** contains one of the first intelligent lesbian cartoons to be seen in that straight publication. Could it be that Hugh is finally getting the message that gays are tired of being the objects of sick humor on the part of so-called "liberal" publishers? The cartoon is featured on page 205.

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