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July 1974

GPU NEWS 50¢



Cover photo: Courtesy HOMBRE

CHICAGO CELEBRATES PRIDE WEEK

Chicago - In the planning stages since last November and heavily advertised (even on Chicago Transit Authority buses and trains) Chicago's Gay Pride Planning Committee pulled off the largest gay pride week this city has ever seen.

The 26 events included a film festival and a dance. One event that attracted wide publicity was an Ann Landers look-alike contest. Ms. Landers writes a syndicated advice column which originates in Chicago. She insists that gay is sick and all efforts to persuade her otherwise have failed. The winner of the look-alike contest was a small female dog.

Pride week ended with a huge parade which wound its way through New Town ending in a giant rally in Lincoln Park. Between 5 and 6 thousand liberated gays marched in the parade which featured 65 floats and decorated cars.

Twenty-five persons from Gay Peoples Union were in the parade.

MISS SAUGATUCK SELECTED

On June 22, 1974, a show was given at Saugatuck, Michigan, by members of Marquee Productions and A.G.C. Productions of Milwaukee. After the show, a contest sponsored by Norman Hilton of Saugatuck Lodges was held to select Miss Saugatuck of 1974. Third Place was won by Tracy Lee of Milw., Second Place by Tracy Morgan of South Bend, Ind. First Place was won by Mel Powell of Milwaukee. Mel was crowned by Riki Vegas of Milw., who was Miss Saugatuck of 1973. Riki also produced and directed the show that preceded the contest. Mel will be returning to Saugatuck the weekend of July 12th to attend the Mr. Saugatuck Contest and to crown the winner.



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MORRIS KIGHT TURNS IN GAYS!

LOS ANGELES -- Two gay males, two lesbians and a nongay couple were put under citizen's arrest by gay activist Morris Kight and turned into the L.A. Police Dept. in an attempt to test the validity of California's sex laws. In May, the couples' attorney Albert Gordon invited the L.A. Police Chief and Sheriff to arrest the three couples, who agreed to sign confessions. They were Rev. Troy Perry and Steve Jordan, admitting to anal intercourse; Jeanne Cordova and Barbara Gehrke, confessing to acts of oral copulation; and Jeanne Barney and Frank Brigham, the nongays, admitting to oral copulation.

The invitations were ignored and

the couples found it necessary to turn themselves in June 13. Kight, the "Freedom Six" and their attorney were with county prosecutors for half an hour. Then the Asst. District Attorney's office issued this statement:

"It is the policy of our office not to file criminal charges where consenting adults in private engage in sex acts which might be considered violations of penal laws. It is only when such acts are committed in public or offend others that complaints are presented to this office by law enforcement agencies for filing consideration.

"Any group or individuals who wish to change current laws in this

area should take their complaint to the state legislature."

Atty. Gordon felt the statement a victory because it indicated the laws should be repealed. He is now considering his next move.

Kight said that he regretted the role he had to play as the citizen making the arrests. He said, "I'm made miserable when gay people are losing self-esteem."

RIGHTS LAW PASSED

ALFRED, N.Y. -- On Monday, May 6, the Alfred Village Board passed by a vote of 3 to 2 the first Equal Rights Ordinance in New York State to include sexual orientation. This ordinance prohibits all discrimination on the basis of sexual orientation, as well as race, creed, sex, age, and marital status. According to Mayor Gary Horowitz, the ordinance takes effect upon proper publication (within a week). This bill initiated by members of the village, and worked on by both members of the community and Alfred Gay Liberation for passage, makes Alfred the eleventh place in the nation to pass an Equal Rights Ordinance that includes sexual orientation. Other places are: East Lansing, Mich. - March, 1972; San Francisco, Calif. - April, 1972; Ann Arbor, Mich. - July, 1972; Seattle, Wash. - October, 1973; Berkeley, Calif. - November, 1973; Washington, D. C. - November, 1973; Detroit, Mich. - November, 1973; Columbus, Ohio - January, 1974; Boulder, Colo. - March, 1974; Minneapolis, Minn. - March, 1974. Alfred, located in a rural section of New York State, is the first small village (population 3708) in the United States to guarantee equal rights to people of various sexual orientations.

GAY LUTHERANS GET \$2,000 GRANT

Special to GPU NEWS

MINNEAPOLIS - A \$2,000 cash grant from the American Lutheran Church helped found a new organization June 17 that will seek to fight anti-gay bias in the church from within.

The grant, used largely for gay people's travel expenses, was arranged by the Rev. Jim Siefkes, an ALC staff member who has quietly but effectively worked to educate his denomination's 2½ million members over the last four years.

Called **Lutherans Concerned for Gay People**, the new group is the tenth American faith to find a gay caucus forming in its ranks, following the Roman Catholic group called **Dignity**, and Episcopalian, United Presbyterian, United Church of Christ, Quaker, American Baptist, Disciples of Christ, Unitarian-Universalist and United Methodist caucuses.

A gay Lutheran pastor and others active in Lutheran ranks attended the founding meeting, which chose a steering committee

of six. Members expressed hopes of working closely with Milwaukee's **Council on Religion and the Homosexual** in their quest to confront the ALC, the Lutheran Church in America and the Missouri Synod.

Elected to lead the group were coordinators Diane Fraser of Kasota, Minn., and Allen Blaich of Salt Lake City. Ms. Fraser, 31, is an LCA layperson who teaches sociology at Gustavus Adolphus College in St. Peter, Minn. Blaich, 23, a theater student at the University of Utah, is an ALC member who has worked for gay rights in the Lutheran Student Movement.

"Our church has misled, misunderstood, confused, alienated and unjustly condemned us," the group said in a statement. "We ask our church to receive and welcome us as it receives and welcomes others."

The group established a \$3 subscription fee for its newsletter, **The Gay Lutheran**. Their mailing address is Box 11592, Salt Lake City, Utah 84115.

EDITORIAL

To say that I am dedicated to GPU NEWS is something of an understatement. I am not alone in this dedication since the publication of GPU NEWS would not be possible without the cooperation of many people. It is time that we informed our readers of the reasons for our dedication, explaining as it were, the long hours of hard work that we give freely to GPU NEWS. Therefore, this message not only expresses my own views, but those of my fellow workers.

In a few months GPU NEWS will begin its fourth year of publication, having grown from very modest beginnings to a voice that is heard throughout the national community. Every month we receive letters from people in out-of-the-way places who tell us how much the paper means to them. Our sub-

MEMBER COSMEP

COMMITTEE OF SMALL MAGAZINE
EDITORS AND PUBLISHERS
BOX 703 SAN FRANCISCO, CA. 94101

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

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

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

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

Yours in Liberation,
THE PUBLICATION
COMMITTEE

scription list is growing with every issue and now is much larger in number than that of membership of Gay Peoples Union, our parent organization. GPU NEWS, therefore, represents a major outreach to gay people all over the country.

We receive exchange subscriptions to 35 different gay publications, which helps to keep our people well informed on what is going on in other communities. These publications are filed in our ever-growing library, along with review copies of books and donations that come to us. The GPU Library is now the largest source of gay books in the midwest, aside from the collection at the Kinsey Institute.

Businesses that cater to the gay community find a gay publication to be an ideal vehicle in which to advertise. Our readers welcome these ads because they give up-to-the-minute information on gay oriented businesses. As one of our advertisers so aptly said, "An ad in GPU NEWS is not only good business, it is good gay, because it helps support a worthwhile venture."

While it is true that errors do creep in from time to time (see Feedback column) we do our best to avoid them and are quick to admit that we have erred and remedy the situation.

In all fairness to our all volunteer, overworked staff, I can only say that it is surprising that more errors do not occur. Since we were not getting many letters to the editor, we were beginning to worry that we were not being read. A couple of bad boo-boos started the mail flowing. Now let's have a few letters giving us ideas as to what you, our readers, would like to see in GPU NEWS.

Plans for a larger, more diverse publication are well under way at this time. With the continued cooperation of our advertisers (bless them) and our readers (bless them, too) we bring you an even better GPU NEWS. As I have said, we are dedicated.

FEEDBACK

To:

Speaker's Committee, GPU

Thank you so much for your participation in the workshop held on May 15, 16, 17, 1974 for health/helping professionals.

Your warm and sincere manner did much to create a very tolerant atmosphere and hopefully changed some attitudes. This was borne out by the feedback received from the evaluations submitted by the participants.

Again, thank you very much for your participation, as it did much towards enhancing the workshop.

Sincerely,

Florence E. Schmitt
Assistant Professor
University of Wisconsin-Milwaukee
School of Nursing

Dear GPU:

I think your advertisement illustrations are getting vulgar. I don't enjoy looking at a picture of a guy screwing another guy and find it in poor taste.

Sincerely,
Kaye R.

GPU NEWS:

With regard to the letter of Ray Berger about my review of Mark Freedman's book, I, too, was upset to see the disparaging remarks with regard to religion which I think must have been added to my critique by someone else.

As far as I remember (I do not always keep copies), the same review was sent to GPU News as appeared in *The Gay Liberator*. The sentence as I remember writing it was: "This is, after all, a first book on a complex subject by a young man just beginning a career." This is the way the sentence appears in *The Gay Liberator*, April 1974, page 7, and I have no reason to believe I did not send the same copy

(continued on page 7)



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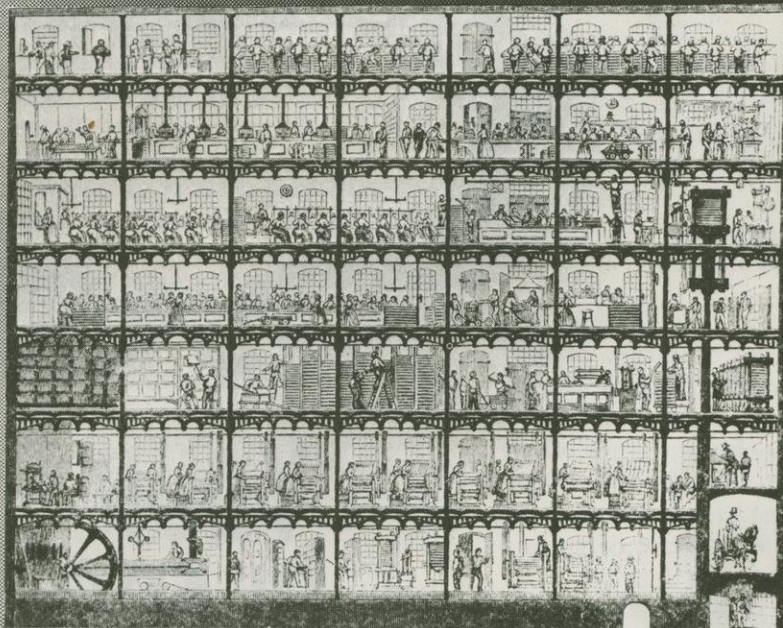
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278-9972

THE FACTORY

where friendships are made



work the nightshift during
the week. starting time 7pm
get in overtime Sundays
punch in at 3pm

FEEDBACK (from page 4)

to GPU News.

Since the other unfortunate bigoted words appeared under my name (which is Irish, not Scottish, for what it matters), I would like to not only dis-associate myself from them, but apologise to Mark Freedman and anyone else who was (rightfully) offended by them.

All good things,
Tom McNamara

Editor's reply: Apparently the offensive words were added to your review. We now have no way of knowing since your original copy was destroyed after printing. We apologise to you and to our readers.

People:

I just encountered the review of my book, **Homosexuality and Psychological Functioning**, in the May GPU NEWS. I'd like to comment on several points.

1. Tom McNamara did **not** characterize me as "another sick shrink" or "a pushy, probably Jewish, young man." The review which you published is a gross distortion of the one he submitted to you.

2. I do not support aversion therapy. In fact, I led a gay zap against a behavior therapy film at the last national psychological convention.

3. Although my thinking has

progressed since my book was published 3 years ago, I still support the main contention of the book: gays are **not** "sick"—we function as well as, or better than, nongays.

4. My book has helped many gay people who felt ambivalent about their lifestyle—it has assured them that they are "normal" (okay) despite what society has told them.

I hope your readers will judge my book for themselves: I think they'll be pleasantly surprised.

Gay Love,
Mark Freedman

Editor's reply: We were indeed pleasantly surprised when we read your book. We offer our sincere apologies for the garbled review.

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REVIEW

A well-known midwestern poet, Robert Bly, once stated that the end of all poetry is the awakening of compassion, an awakening achieved through the sharing of one's unique perceptions with other human beings. Gay lyric, whether or not set to music, can provide a singularly intense sharing of experiences at once individual and communal. Up to now we have had access to some fine poetry, but it is only quite recently that singers have attempted to put gay experiences into their more popular medium.

Michael Cohen's album, *What*

Did You Expect?, is one of the finest examples of the latter yet to have appeared. This young artist sings of gay love with honesty and sensitivity. To this love belong, of course, all the feelings that human beings experience in the tension of closeness: joy, sadness, loneliness, anticipation. These emotions have been cast in the idiom of the male gay world and cannot be said either to mirror or parody standard love songs. They are songs of gay life.

Cohen's own life has included experiences ranging from drug addiction through the West Coast Jesus freak movement. It may be that this musical direction marks an awakening to a more mature participation in the struggle for humani-

ty, a greater degree of human relatedness. For these songs, on a personal level, offer voice to all of us and thereby create, on a social level, a community. This community can include heterosexuals that up to now have little accurate acquaintance with the interior gay life. By doing so, these songs may well do more than any rhetoric to dispel the mystery and reveal the humanity, indeed even banality, of homosexual love.

Strongly influenced by Leonard Cohen, to whom Michael is not related, this music has strength, directness and vitality. On that merit alone, his album warrants listening and enjoying.

by Bruce Michael

When I Grow Cold

where does all the feeling go, my love
 when i grow cold?
 and lately i've been so cold
 do you know?
 does it hide like some beggar in the shadows?
 lurking behind like a choir of devils
 singing, "what did you expect?
 did you really think it was gonna be
 any different this time?"

well i must say i did
 yeah and i must confess
 i thought it would all flow so easily
 but it was too much
 for my mind has been toyed with
 and tempered and handled
 now i know i'm stranded
 yeah i'm stranded
 like some loner on the street
 with his tattoo marks branded
 with his tattoo marks branded
 and i can still remember the night we met
 but now it seems
 like it was all out of some grade B movie
 where you played romance
 and i, and i was the suffering victim
 falling high head over heels for you
 the unattainable hero
 while the audiences laughed
 and the critics heaved their adjectives
 o all their adjectives

o where does all the feeling go, my love
 when i grow cold?
 and lately i've been so cold
 do you know?
 does it hide like some beggar in the shadows?
 lurking behind like a choir of devils
 singing, "what did you expect?
 did you really think it was gonna be
 any different this time around?"

o any different this time 'round
 o any different this time 'round

credits:

michael cohen - guitar, vocal
 john henry curry - bass
 ira epstein - organ
 helen lowell and michael cohen -
 "choir of devils"

engineered by charles pitts

Orion

i've been digging up the ruins
 from all my high school years
 the gym locker fantasies
 and the mad masturbation fears
 and no one ever knowing why
 some one who seemed so strong
 like me
 always had that streamlined tear
 stuck in his eye

bobby, i can remember
 the night i fell in love with you
 at the cabaret
 singing about the raging war
 and the wrathful god we knew
 we took a walk; we smoked a joint
 heart palpitation, pulse rapidity
 overwhelming me soulfully
 the common thread

i want to say a prayer for you now
 you'd have loved me if you only knew how
 now you're on your crusade
 me, i'm a gay blade
 and we'll get together somehow, my love
 we'll get together somehow

feel the mad mist, it's falling down
 on my unrequited love
 and the poor panic calls you, lord
 the hurt compounds, eludes the dove
 but you know, it don't seem that long ago
 when we traded that last rainbow
 why'd you have to go?
 and let all the colours fade away

but i must say i've been patching up the pain
 from all those early years
 part of you has stayed here with me
 there's no more shame, i know, no fear
 i don't regret having loved you in the younger times
 i only wish those certain stars
 had shined upon you
 o my poor orion
 prisoner of the sky

i want to say my prayer for you now
 you'd have loved me if you only knew how
 now you're on your crusade
 me, i'm a gay blade
 and we'll get together somehow, my love
 we'll get together somehow

i want to sing my song for you now
 i know you'd have loved me
 if they gave you a chance to know how
 baby, go on your crusade, i'll be a gay blade
 and we're gonna get together somehow, my love
 o we'll get together somehow

credits:

michael cohen - guitar, vocal
 engineered by gary fried





by Eldon E. Murray

Friday night, June 27, 1969. The New York City Police are conducting a routine raid on a gay bar. Their target is The Stonewall Inn, a private club in Greenwich Village. Their excuse is an improper liquor license and if things go as usual it will all be over in a few minutes.

The bar will be officially closed. Management, bartenders and a few faggot patrons will be arrested. The remaining patrons will be questioned, identified, and released. The paddy wagons will whisk away the unlucky ones and the lucky ones will disappear quickly into the night, happy they didn't get busted "this time".

Perhaps the eight plainclothesmen who are checking the IDs of the faggots and letting them through the door one at a time do not sense anything unusual about this particular raid. But, if they were more alert they would notice that, unlike the five gay bar raids of the past three weeks, this time the queers don't seem to be so afraid. In fact, they seem to be in a jovial mood as they give the required information and flounce through the door with a witty remark or two. Instead of slinking off into the night, they congregate in the street, awaiting friends, camping and joking. The mood is one of high spirits and fun.

With the arrival of the paddy wagon, the mood changes. Boos and catcalls rise as several of the unlucky ones, including three in full drag, are pushed into the paddy wagon before it drives off into the night. The remaining prisoners, including a masculine dyke who puts up a struggle, are roughly pushed into squad cars amid shouts of "Pigs! . . . Faggot cops!"

Suddenly the campy crowd becomes a maddened mob. Pennies and dimes, beer bottles and rocks begin to rain upon the cops who quickly take shelter inside the bar. A siege is promptly established by the "fairies who do not fly" and they break open the door, hurling more bottles and bricks inside. Amid the noise of shattering windows comes a cry from a cop hit in the face with a broken beer bottle.

First blood is thus drawn by the fairies, but the now openly angry cops retaliate by charging through the door and dragging one of the protesters into the bar. Several methodically beat him while others just as methodically destroy the interior of the bar. Outside, meanwhile, a parking meter has been uprooted and is being used as a battering ram on the front door. The cops draw their guns, preparing to fire if necessary to hold their ground. A hand appears at a broken window. It holds a can of lighter fuel and the squirted fuel is followed by a lighted match. As the flames take hold, the wail of sirens is heard in the neighborhood. The mob quickly scatters and the first night of Stonewall riots is over.

Several street riots were easily broken up by New York's riot squad during the "Stonewall" weekend of June 27-29,

Gay Liberation: Five

1969, but only a few persons realized that a momentous change had taken place. The conservative gay organizations such as One, Inc., The Mattachine Society, and Daughters of Bilitis had been campaigning for equal rights for gays for years with only modest success. Now gay people, particularly the younger ones, were no longer begging for gradual change. They were demanding change right now and were prepared to fight for it.

In the weeks following the riots several groups passed out leaflets in the Village protesting police harassment of gays. The Mattachine Society of New York set up two short-lived committees, but their proposed methods of action were considered too conservative by the younger, more radical gays in the community.

In late July another gay leaflet appeared on the streets of the Village. It read:

DO YOU THINK HOMOSEXUALS ARE REVOLTING?

YOU BET YOUR SWEET ASS WE ARE

We're going to make a place for ourselves in the revolutionary movement. We challenge the myths that are screwing up this society.

Gay liberation had reached a new stage in its development for this leaflet announced the first meeting on July 24, 1969 of what was to become The Gay Liberation Front (GLF). Perhaps without fully understanding it, the old homophile movement had laid the groundwork and raised the consciousness of the gay community to the point where a liberated outlook was possible. The Black civil rights movement, the peace movement, and even the flower-child hippie movement all pointed the way toward freedom. Gays throughout the country heard the call.

By autumn radical gay groups had sprung up all across the country, mostly on college campuses. Marches, demonstrations picketing and other forms of direct confrontation were used not for the first time in the movement's history to be sure, but these methods had never had the popular support they now received. There seemed to be no difficulty in turning out several hundred people in most cities to march or picket over some local injustice to gays.

Most of these fledgling groups adopted the methods and philosophy of GLF and many adopted the name. They were as loosely structured as the original New York group, as indeed were almost all the counter-culture groups at that time. Their philosophy centered first around an open declaration of the fact of their homosexuality and pride in that fact. Each individual was expected to openly proclaim his or her homosexuality to the world and to defend it as a viable, natural alternative to heterosexuality. Those persons who were not ready for this stance were encouraged through small consciousness raising groups.

Like the peace movement, dominated by the young, GLF espoused a militancy against oppressors and a leftist, radical political philosophy. They attempted to align themselves with radical non-homosexual causes such as the Black Panthers and various anti-war groups. In most cases they found that even "free thinking" counter-culture people were not ready to accept the help of the out front homosexuals for fear of being tarred with the "queer" brush themselves.

Years After Stonewall



This type of thinking and action produced dissension both within the gay movement and within GLF itself. Gay people came from all walks of life and while almost every gay person believes in the goals of the gay movement, there were many who disagreed with the radical principles of GLF. Some simply believed that gays should give priority to their own battle. Others sincerely believed that gays should work only to reform the American political system as far as gay rights were concerned. They felt that gays could find their rights *within* the system.

By the autumn of 1969 these arguments were out in the open, particularly in New York. By year's end a split occurred and the dissidents formed a new group called Gay Activists Alliance (GAA). This group, from the beginning, established a strong constitutional structure which forbade violence except in self defense, but retained militancy as a guiding principle *after* more peaceful approaches have been tried and found wanting. In addition, GAA set out to be a "one-issue" organization, one which would forego all alliances with non-homosexual causes.

The gay movement in Milwaukee

Using the approach of the Gay Activists Alliance as a model, gay liberation groups around the country began to reorganize and reform themselves. They found that "activism" had more appeal than "militancy" in the mainstream of the gay community. Milwaukee's experience was not untypical, considering its distance from the east and west coast centers of action in the early movement.

During the summer of 1969, after Stonewall had put gay liberation on the movement map, several small meetings were held in Milwaukee in an attempt to start a local gay organization. Without an issue that carried the urgency of Stonewall, these attempts fell on infertile ground.

By autumn several gay writers had found in Milwaukee's underground newspaper *Kaleidoscope* a receptive vehicle to spread the message of gay liberation. They wrote articles and worked closely with the *Kaleidoscope* staff, putting out an entirely gay issue during the winter.

In the spring of 1970 another attempt was made to form a gay organization. This time a UWM student group called Gay Liberation Organization (GLO) was formed. Meetings, open to the public, were held on campus and advertised in *Kaleidoscope* and with posters in the gay bars.

The first meeting turned out an estimated 100 persons, but aside from selecting a steering committee, little was accomplished. Each successive meeting attracted a smaller number of people, but such a transition is not at all uncommon in fledgling groups. After all, unlike Jason's adventure, the planting of dragon's teeth does not usually result in the immediate springing up of an army of fully armed warriors.

In late May an event occurred on the campus that offered GLO an opportunity to express its militancy. A student strike was called to protest the bombing in Cambodia. The students in GLO assumed a prominent leadership role in the strike, working closely with women's groups and leftist political groups. The strike was effective, lasting for almost two weeks until the semester finished in early June. After having taken over the Student Union, the leadership sponsored workshops on sexism, racism and, of course, anti-war tactics.

Naturally these actions caused dissension in Milwaukee's gay community that was not unlike the experience in New York's GLF. Members of GLO who were not students felt that the group was being used for a campus issue, an issue that they agreed with, but nevertheless an issue that was away from that of gay civil rights. Others protested the very militancy of the actions.

When the university recessed for the summer GLO began to have weekly rap sessions in the parish house of a small Greek Orthodox congregation. At these sessions consciousness raising efforts began in earnest. The first radio talk show invitations also came to the group during this period.

By autumn it was clear that a split was forming. The more militant and radical people withdrew, deciding to adopt the philosophy and name of Gay Liberation Front. By now Gay Liberation Organization was meeting at Newman Center near the campus and they hastily changed their name to Gay Peoples Union (GPU) in order to avoid confusion.

Gay Peoples Union, Inc.

The name change also signified the changing character of the gay movement in Milwaukee. While GPU continued to cooperate with the university students and kept its university recognition until spring, it now took on a community wide character. Although by now there were several small gay groups in the city, each following its own philosophy, GPU began to gain community wide recognition. It filled several speaking engagements, sponsored some gay social events and film showings and appeared on more radio talk shows.

An interview program on WZMF had led to an invitation to prepare and broadcast a regular weekly series. This project welded the group together and resulted in what is believed to be the first regularly scheduled, scripted weekly gay radio show in the nation. Called *Gay Perspective*, the half hour topical show ran weekly from February 1971 through July on WZMF and then for an additional year on WUWM, the university station.

During the spring and summer of 1971 GPU held regular weekly meetings in private residences while scouting for a suitable public meeting place capable of handling the growing membership. It established a telephone hot line and began its counseling services.

In September arrangements were made with the First Baptist Church, 911 E. Ogden, to use a meeting room each week under the auspices of the now defunct Eastside Community Center. Those arrangements are still in effect with the church

(Continued)



no more closets...

and meetings are held each Monday at 7:30 p.m..

With the cooperation of business people who cater to the gay community, GPU began in October 1971 to print a monthly news magazine called (*GPU News*). The publication now enjoys a world wide circulation and is one of the respected gay liberation journals in the nation. Subscriptions at \$5 a year are available by writing P.O. Box 90530, Milwaukee, 53202.

1972 was a year of consolidation and progress for GPU. Early in the year it co-operated with *The Milwaukee Journal* which presented a major six part series titled "The Gay Revolution." This action opened the major news media in Milwaukee. In late February GPU presented the only testimony, aside from that of Wisconsin Civil Liberties Union, before the State Assembly Judiciary Committee in support of a bill designed to eliminate all criminal sanctions against sexual acts between consenting adults in private. The bill, introduced by Assemblyman Lloyd Barbee, died in committee a few weeks later as the Assembly adjourned.

The group made history again in April as it gathered together delegates from almost every gay group in the middle west to hold the first Midwest Homophile Conference ever held in Milwaukee. Dr. Franklin Kameny and Ms. Barbara Gittings, nationally known leaders in the gay liberation movement addressed the delegates.

In November of 1972 Gay Peoples Union became Gay Peoples Union, Inc. when it received its state corporate charter and adopted a set of corporate by laws. Gay liberation had come a long way in a short time in Milwaukee.

Accomplishments of the gay movement

What has gay liberation accomplished? Less than a month before the Stonewall riot in 1969 the state of Connecticut repealed its outmoded sex laws, joining Illinois which did so in 1961. Today, five years after Stonewall, six more states have joined the parade. All sexual acts between consenting adults in private are no longer illegal in Illinois, Connecticut, Colorado, Oregon, Hawaii, Delaware, Ohio and North Dakota. Washington, D.C. has judicial rulings that make their old sex laws inoperable and unenforceable. Iowa passed the necessary legislation, but later restored the old penalties.

In addition, the following cities have either reformed their anti-discrimination laws to forbid discrimination on the basis of sexual orientation or have passed new and favorable legislation: San Francisco, Seattle, Detroit, East Lansing and Ann

Arbor, Michigan, Berkeley, California, Washington D.C., Columbus, Ohio and Minneapolis, Minnesota. In Wisconsin, Gay Peoples Union supported a lawsuit against the state which arose over the firing of a state employee simply because he was gay. The case was lost at State Supreme Court level, but the door was left open for similar suits.

The church, long an adversary of the homosexual, has made giant strides in recognition of the homosexual and his rights as a religious person. Almost every major denomination has passed resolutions supportive of the homosexual. Several national gay religious groups have been formed, among them the Council for Religion and the Homosexual, Dignity (a Catholic group) and Metropolitan Community Church, a gay oriented church with affiliates in 27 cities. Milwaukee's MCC Church is inactive, but its Council for Religion and the Homosexual flourishes as does the Salvatorian Justice and Peace Commission's Task Force on Gay Ministry which had its origin here.

The media—television, radio, newspapers, cinema, drama, literature, and magazines—which used to ignore homosexuality or present it as a sickness first jumped upon the gay lib bandwagon to present it as a controversy. Today the controversy has died down and more accurate representations are given. In those cases where gays are offended, a gay lib group is quick to seek redress.

Even the traditional enemy of the homosexual, the psychiatrist, has changed. On December 15, 1973 the Board of Trustees of the American Psychiatric Association passed a resolution which removed homosexuality from the official listing as a mental illness. It further passed a strongly worded resolution deploring discrimination against homosexuals in such areas as employment, housing, public accommodations and licensing. It urged repeal of all legislation making criminal offenses of sexual acts between consenting adults in private. Shortly after the board's action, a referendum was passed by the membership overwhelmingly supporting the action of the trustees.

Five eventful years have passed since the Stonewall riots. There are now over 1,100 gay liberation organizations in the United States. The movement is broad and diverse, gaining power with each passing day. Gay groups cover the entire political spectrum from radical to conservative, but they all share the fundamental principles of gay liberation, which are: human dignity—sexual freedom—and gay civil rights. To gay people, the anniversary of the Stonewall riot has become a day of celebration. Is it any wonder?

Reprinted from Bugle American, June 27, 1974



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REVIEW

The Male Muse: A Gay Anthology.
Edited by Ian Young. The Crossing
Press, 1973. \$3.95.

By Wayne Jefferson

And what of gay literature and artists? Traditionally, there have been two general, and extreme,

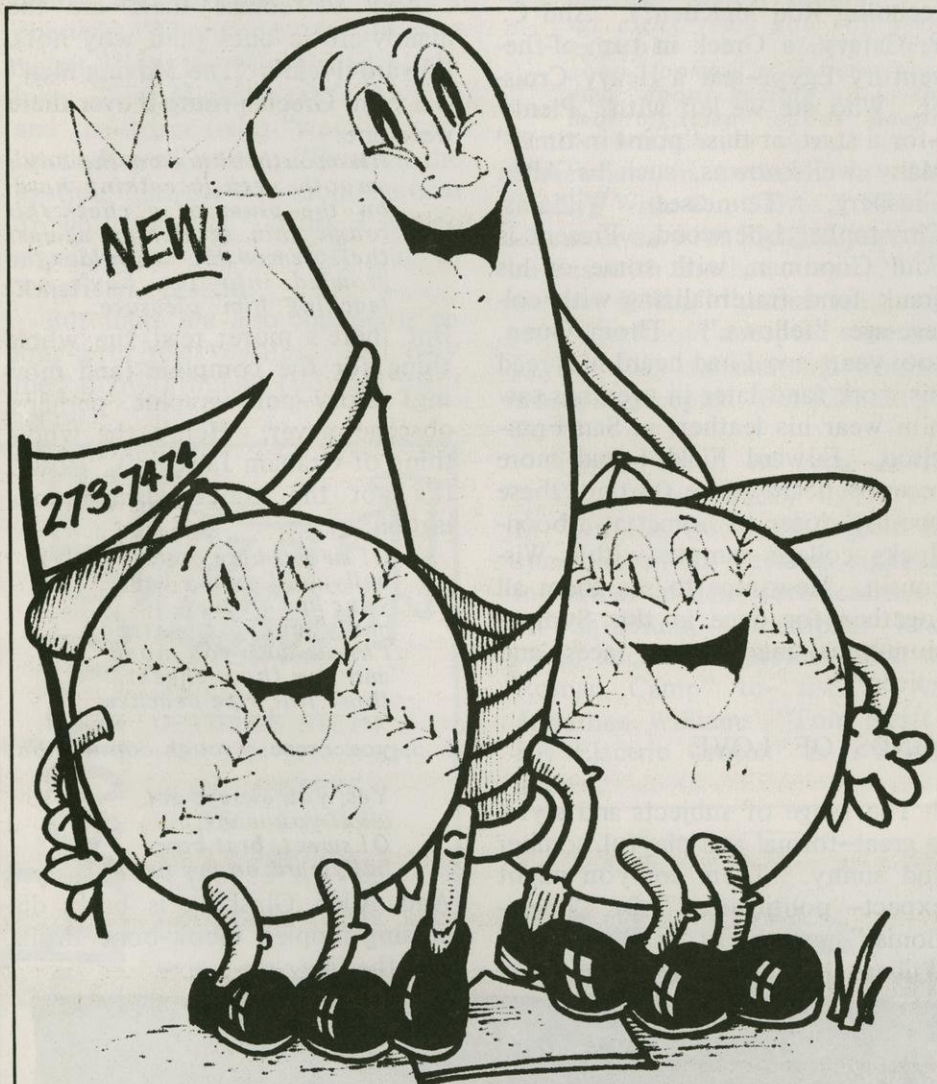
attitudes. In the one camp, your traditional homosexual—or, a coterie of fairy-princess types—would try to daub all artists and writers with the lavender tarbrush—"Oh, he's one of us too, don't you know"—though they did this less to establish community and pride than to desperately try to garner (thru this "innocence by association") artsy-crafty status and respectability which society (and their selves) had denied them. And

of course a few gruff nongays would always mumble "All them artists are queer anyhow."

On the other hand, the Academic Establishment—scholars and teachers—has held, then and now, a stance of avoidance. Studiously, manfully, with quiet desperation they have embarrassedly ignored (1) a writer's sexual orientation, and (2) the possible reflections of this in his poetry. This isn't surprising, since the Academy is nongay (tho many scholars and teachers, Minerva knows, aren't!), but this plays hob with the concepts of academic freedom and the pursuit of truth free from even subtle censorship. "You see, Class, Plato, and Walt Whitman, etc., didn't actually mean what, uh, seems to be implied here," and so forth. End of lecture. Or another tack has been that if a good artist were also gay, his artistry was in spite of his "inversion." The old Sick-Pitiable-Cripple image again really.

From this murk gay scholars are archeologizing the actual proud 2000-year history of gay literature, from the Greeks and before, through sources Arabian Persian and Oriental, through the Renaissance into the last half of the nineteenth century. And even in 20th-century Europe (in Germany, Stefan George; in France, many). But as *Male Muse* editor Ian Young says, "the trial of Oscar Wilde in 1895 put an end in English-speaking countries to the emergence of overtly homosexual writing....British and American poets—from Housman to Hart Crane—felt obliged to equivocate or conceal." Yet there was underground activity. Indeed, "until 1972 an anthology of contemporary gay poetry seemed impossible to carry out—not because the writing wasn't there, but because the aura of taboo was still strong enough to prevent all but a few writers from contributing."

But times have changed. The rest is recent history. The gay



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movement has snowballed, and so now at last there bobs to the surface this first gay anthology, to join the myriad flotsam of volumes by other minorities (Blacks, women, and Native Americans) already floating there. It's about time.

There were at least two roadblocks to hurdle (or remove) for this. One is internal self-censorship, in which society's oppressive attitudes percolate within the writer himself and insidiously taint his own attitudes, leading him not to write about his gayness at all or else to treat it in an oppressed fashion or more likely a closety, crypto-gay fashion (changing pronouns from "him" to "her" and the like). Second, the external social climate of opinion itself must become sunnier to the extent that these flow-ers of poetry-bloomed in hothouse by head-cleared individuals-can be transplanted onto the open market (not the calamus groves) and do well there.

A blend of the two blocks, for example, seemed to have happened in the case of the great modern poet W. H. Auden (1907-1973), as a recent writer in London's *Gay News* suggests:

Only in this one respect, in his sexuality, does he seem to have found difficulty in maintaining those standards of honesty which he applied to the rest of his life. Whilst never denying his gayness, it was perhaps the one major facet of his personality which he did not affirm in his writing. For one as passionate as Auden, this was a large sin of omission. Especially as his sexuality appears to have as-

sisted him in his role of observer and reporter, an alienation from his fellows which left him on the outside looking in.

Editor Young has limited his poets (40 or so, from 5 countries) to males, to English-speaking, and to the living. This omits such elders as Walt Whitman, manfully playing peek-a-boo with the closet door (showing gay pride but no gay anger). And A. E. Housman, the lamenter of lost lads-and-lasses (echoing Rod McKuen?). And C. P. Cavafy, a Greek in turn-of-the-century Egypt-and a Heavy Cruiser. Who are we left with? Plenty-for a start, at this "point in time." Many well-knowns, such as Allen Ginsberg, Tennessee Williams, Christopher Isherwood. Present is Paul Goodman, with some of his frank fond fraternalizing with college-age "fellows." Thom Gunn, too; years ago I had heard him read his work (and later in evenings saw him wear his leather) in San Francisco. Edward Field I had more recently heard recite (but not these poems) closer to home, at a boondocks college campus within Wisconsin. How nice to see them all together for once in this Symposium-plus many new faces and voices.

KINDS OF LOVE

The range of subjects and styles is great-formal and playful, somber and sunny. There are-you might expect-"politicalized" or "liberationist" poems. In "Explanation," William Barber says "we have

burned the closet door in effigy." No more hostile-wary tearoom cruising only ("I will not stand in the drab beige men's room/like a fern watered with urine/and wait for penises"). Nor "the mediocrity of masses of shuffling gays/in the dark bars, ghettoed and ethnic." No; "I speak directly to the sons of your officials," and he concludes,

I love men. I tell them so directly. Whenever we encounter, there are no categories.

And of course there are the mainly-erotic ones (and why not). Edward Field's "The Moving Man" is a pure Grecian romp if ever there were one:

His mouth biting on the boy's smooth neck,/breathing hard on the plum of a cheek,/his rough chin scratching against the smooth shoulder,/he growled into the boy's ear, teaching him pleasure...

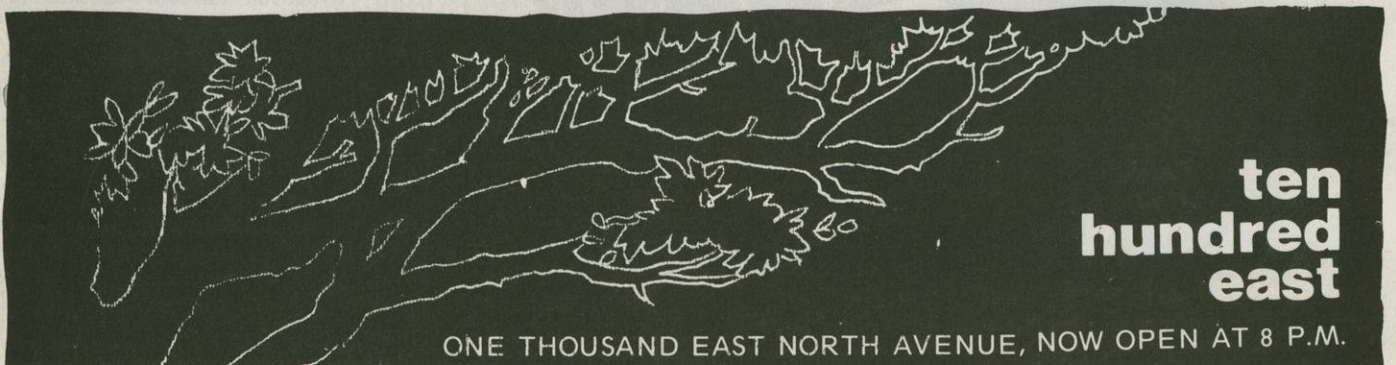
But there's more; read the whole thing for the complete (and moving) story-pornographic perhaps, obscene never. Here's the whole thing of Graham Jackson's "Ross". It's not the nongay June-moon-lagoon:

*O! sweet, bare boy,
bellyward on my bed,
your lips are wet
and your eyes are greedy.
I know why you moan
and flex those cheeks,
those full, ripe peaches:*

you crave a rough connection.

*Yes, you always get
what you want,
O! sweet, brat boy,
bellyward on my bed.*

And Allen Ginsberg is back, discussing nipples, elbow-bone thrills, and the like.



There's stuff on tricking, pickups, chance and casual encounters. Ah, the boy at the roadside stand, "smiled at me so freshly...his hands pale as wax." The flower-shop salesboy wearing shorts: "Deep in a country dew his Creamylimber bundles of blossoms floated" (I went to scrutinize closer whatever he cared to show me). Regarding the kid's chest, the author says "how much will you charge me for this BIG one?" I queried, Thumping it like a melon." Or the blue-jeaned hitchhiker ("like Michelangelo's David") and the driver (who "watches with hooded eyes")—then, "Beneath the caution light/the two submerge/and drown in hands." Just a cameo vignette—but it was left out of *American Graffiti*.

But there are also comments on long-term relationships. Not only the bitchy-turbulent (Edward Field again):

*Is your idea to hang on to me/
until Mr. Right comes along
and then it's So Long, Sucker?
Please, go find someone
who thinks like you in this,
which is most everyone
around from what I see./You
think love is a forest fire./It
burns out the wood and that's
the end of it./Love grows with
giving, don't you know?*

Better, in "A Tardy Epithalamium for E. and N.," Ralph Pomeroy says,

*You are proof that it can happen/
and that it should.../After
eight years you still seem
examples of clarity:/clear
about looking at one another,
clear about getting up in the
morning,/clear about people
in relation to you...*

Somewhere in between, in "Not Dealing With Our Selves," Edward Mycue lives with Richard, also domiciles with another couple, "Connie and Kevin," "unmarried, unapproved,/without accepted sanctions/But they are man and woman,/which is accepted./But Richard and Ed?"

Another kind of verse in the book is sheer wacky light verse. In "On His Queerness," given the symbolic choice between sight-seeing either ancient fortifications or an aquarium, Christopher Isherwood decides he prefers "that old Roman Camp" to—"fish." And Jonathan Williams' "Tom Swift & His Electric Crotch" is a Swiftie indeed.

There are poems on gay aspects of youth-and-age, the generation gap. "Be gentle, Tim," writes James Mitchell. "I don't comprehend your/17-year-old body beserkly humping/upon mine....My child lover, be quiet awhile./I'll rest my head on your/pink little ribs. Your eyes/peep at mine through a laughing/brabble of wild longhair." In "Long Lines: Youth and Age," Paul Goodman says "I am surprised you lust for a grayhead like me" and notices that the youth is a noisy lover but that he has no human speech. "It's I who say/the words like 'I love you' or 'Thank you.'"

Finally, there are poems about inarticulateness, the failure to communicate. When the boy "At the Roadside Stand" smiled at him, John Gill "shied as I always do (in haste)/and I groaned as I got in the car for the fool that I was..."

More seriously, in a deeper relationship Robert Duncan reports that "into a dark matter he came and askt me to say what I could not say. I." And "such is the sickness of many a good thing" that this long-ago refusing to say "I love you" has had dire consequences for the poet.

Love is love, but is there perhaps a special tone or flavor to good gay poetry as against straight verse—a

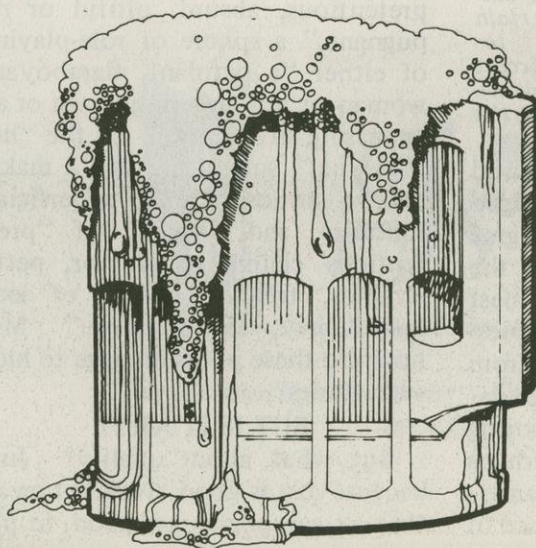
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gay mood in fact? Perhaps so: beyond Camp, a comradely-fraternal warmth, a special certain kind of closeness seen man-to-man here—not always found in nongay (man-to-woman) poetry, for after all, without misogyny nor treating woman as a distant exotic object, there are differences between the two sexes, in communication. A frank appreciative tenderness, watchful and speculative, musing, discovering, quietly and newly seeing—a calm fond regarding. A blend of Eros (lust) and Philia (brotherhood). Definitely “masculine,” sometimes tenderly rough-and-tough by playful turns (which is easier between “equals”) though never in an S-M or macho way really.

At its best this closeness is more than mere masturbatory fantasizing of some quest for an idealized male image (or simple narcissism, egotism, self-love) — two dangers (as seen in Auden’s line “Bless you, darling, I have found myself in you”). Here, in “The Hill,” Graham Jackson speaks of “Two faces, made sad by brittle beauty/Twin heads of the Caesar on an ancient coin/Now, of infinite worth,/Now—ten years from now.” And in “Common Love,” James Kirkup writes:

*Beside themselves with love,
Two faces resemble one another.
Equal portraits of a single grace,
They share a certain close regard....
Alone together, their opposing mirrors fuse
One likeness from infinities,
A profile echoed in the coin of love....*

Sometimes also there’s a mood of carefulness and wariness, hedged about a touch by the social stigma of oppression ever hovering in the middle distance. But the best poems here, now, are not “oppressed” and, for that matter, far from allowing our status of outlaw/exile/alien to blunt or dent the savoring of the person-and-moment, perhaps even let it intensify the experience—with or without the ironic stance of the Outsider.

Other traps there are to avoid. One obvious one is syrupy soap-opera sentimentality, tacky melodrama—and a lot of sludgy schmaltz does ooze into the book. By contrast, as Auden neatly once said of Cafavy, “As a witness he is exceptionally honest. He neither glamorizes nor bowdlerizes nor giggles.” Two other perils are falling into the non-“cool” desperations of either possessiveness (whether paternalistic or hysterical), or uncontrolled lovelorn-melancholy due to the fact, or fear, of loss. And let’s face it, such dangers are just plain greater in gay poetry (and life) than for nongays—Romeo and Juliet notwithstanding.

Perhaps one poem will illustrate this stab at defining the stamp or flavor of the “gay sensibility” in poetry—the calmly regarding warmth in a social void. The piece is James Liddy’s “Thirty-Three”:

The comfort of you/At my back/As Bob drove us to San Francisco airport/I caught your lighted-up face/The wisps of curly yellow hair/that were a halo/Around your grin of Cathay/Quietly you stroked/my neck and hair/unseen/At thirty-three to have made it/like this

Well, it’s surely a difference from the gayworld as traditionally described! “Almost everyone who has written about gay life,” says scholar Arno Karlen, “has called it pretentious, absurd, pitiful or repugnant,” a sphere of role-playing of either “a petulant, flamboyant woman or a swaggering tough or an appealing little boy.” Or the “homosexual” subculture is “a make-believe atmosphere,” “superficial, fantastic, and unreal,” of “pretentious claims to glamor, petty rivalries, frequent bouts of jealousy, envy, and remorse.” My, how did these poets manage to hide such things?

BUT IS IT ART?

But what about quality? Just because gay is good, does not mean that all gay poems are good, as poetry. For this to be true, two

things should be present (quick review course in poetry?) First, the poem should be “substantial”—enriched with pure Imagination and suggestive complexities—no thin things to simply draw dry on one run through, but a thing of “gists and piths,” a nut to savor anew on re-readings, milking out second meanings. Second, the poem should be “universalized,” its special gay angle-of-vision never lost, saved and savored for its own sake—but conjoined, welded, related to the rest of reality, tied in to the general “human condition.” And frankly, relatively few poems in *The Male Muse* attain this polished quality. Which is not surprising, considering the throttling of the gay voice in society; clichés and false notes will purge themselves out as our poetic tradition surfaces. As of now, too many are mere reportage, next-door to prose, as if it took all the energy simply to get all the facts down right, or as if the poet were inarticulately amazed at the simple fact of writing about gayness in a poem. Witness “The Leather Bar.—good journalism, but” By contrast, Graham Jackson’s “The Hill” (for one) contains an enriched passage studded with facets as to how and what love can do and mean:

*You murmur mutely how
you’ll enter me again/to scatter
moons inside my yielding
frame/a milky way to ornament
my soul/to still the drone
of other lives/so we may
mount our hill/Intact.*

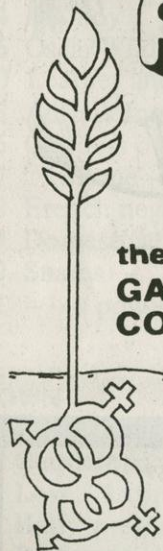
But at least the renaissance has started. Read *The Male Muse*, not to learn about gay life—poetry never teaches or tells anybody anything—but to savor and intensify your own life-experiences. In “Gay Love and the Movies (1969),” Ralph Pomeroy protests in effect a media blackout:

*Watching love stories on TV,
watching a movie,/I wonder
where we are./I’ve wondered
for a long time./I’ve never
seen any of us there,.../
Where have we been all this
time?/Where are we now, the*

*right now which/We're living?
--Dark boy and blond boy/up
there no different than any
two people together....*

Well, we're here in poetry. The Male Muse proves that. And there are other sources floating around; read *Gay Sunshine* and *Manroot* magazines. This collection establishes a beachhead. The next step is invasion and occupation of turf in Establishment (nongay) college-level anthologies. Then perhaps penetration into the heartland of high school English courses, even. Ah, the "invisible minority," the "Love That Dares Not Speak Its Name..." Balderdash. It's been a long time coming, but it's about time, it's now our time, and it's all about us and what we, finally, are about—gay loving, gay living, openly combined until they fuse into something called daily reality itself—that very last (and quite weird) frontier for every Person.

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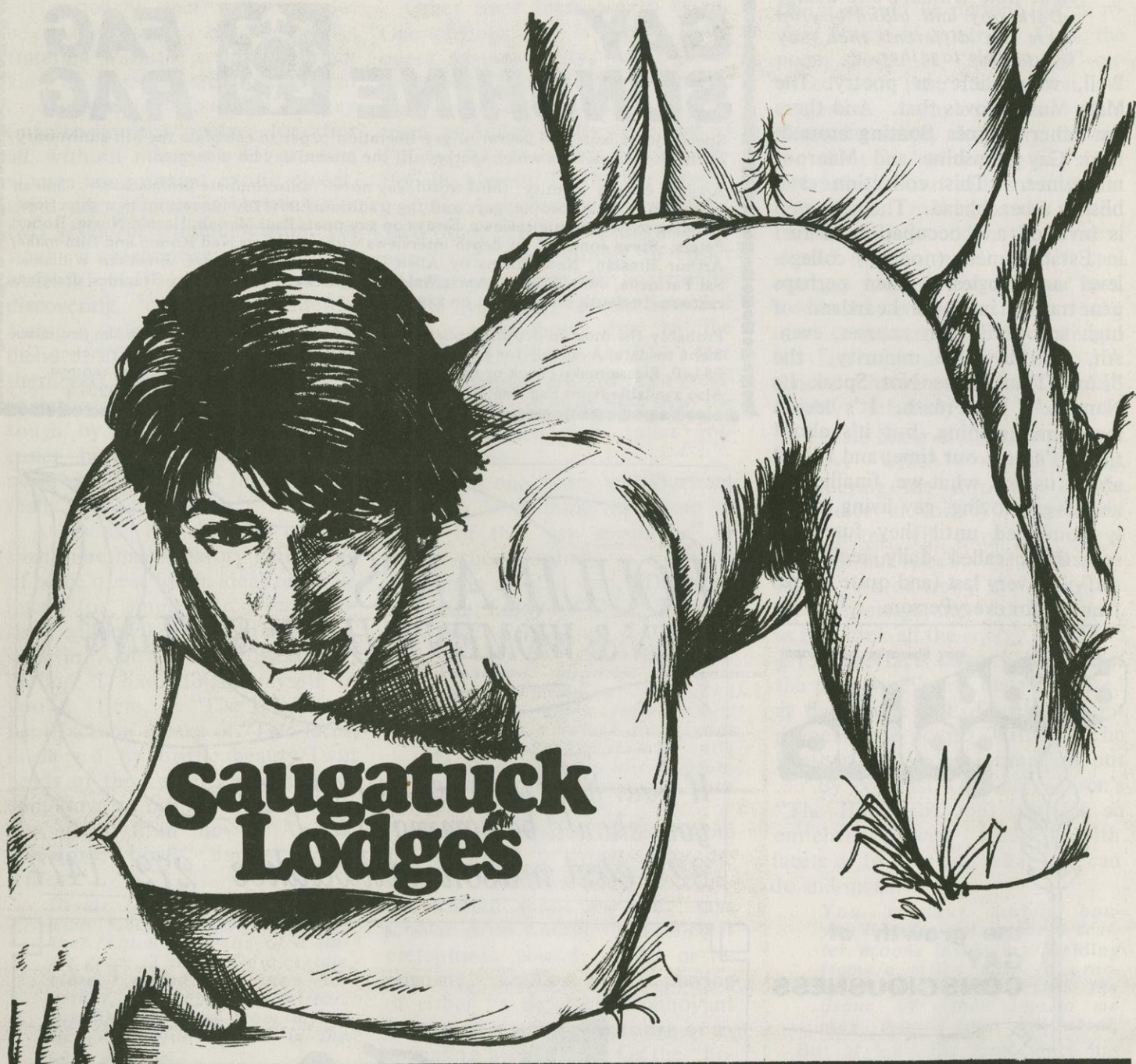
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20 Before
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24 ----- tease act
28 Slandered
32 Female genitalia: India
33 Male sheep
34 Title of nobility
36 Male nickname
37 Of the ear
39 Hardships
41 Not here
43 TV award
44 Employ
46 Oscar Wilde's lover
50 Leather and --- (two words)
55 Actress Lupino
56 Goddess of discord
57 "Roll me ---, in the clover"
58 French negatives
59 Domesticated
60 Snares
61 ---- power

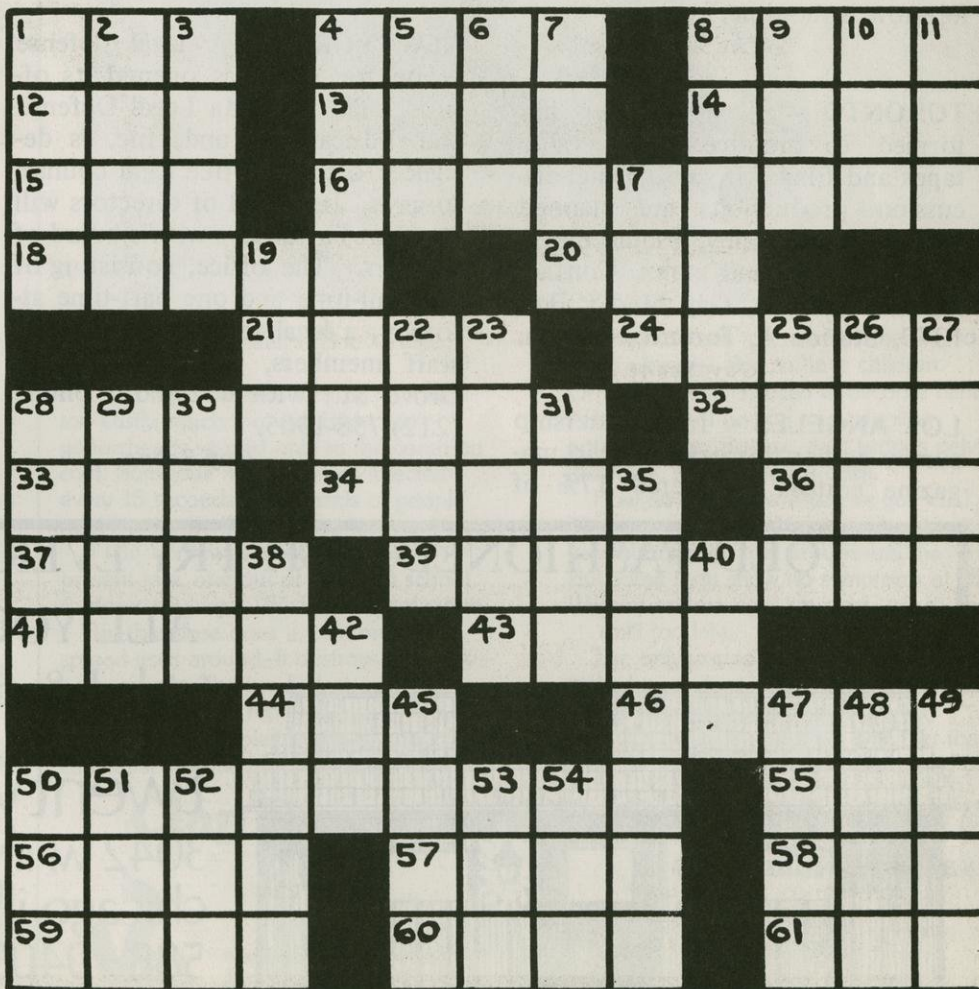
DOWN

- 1 Gentleman: slang
2 Love: Latin
3 Half: prefix
4 Bath specialty
5 River: Spanish
6 Circle segment
7 Lesbian: slang
8 Merriment
9 Wayside hotel
10 Understand, like: slang
11 Elevated trains
17 Railroads: abbr.

- 19 Committee for Economic Development: abbr.
22 Chase a cat with this word
23 Earth: French
25 "---- me over, in the clover"
26 Arrow poison
27 Brooches
28 Hot to ----
29 Early blooming: archaic
30 Frenchman's friend
31 Fate
35 Tricks
38 Favorite gay activity

- 40 ---- party: beverage not supplied
42 Letter
45 Finance course: abbr.
47 "---- out Louise!" - Gypsy
48 Thought
49 "---- Rider" - film title
50 Allow
51 Age
52 Vigor
53 First woman
54 Tennis equipment

(Answer on page 21)



HERE&THERE

MINNEAPOLIS -- Gay activist Jack Baker and his spouse of the past 7 years, James McConnell, have applied to three Twin Cities social agencies to adopt a child. So far only one of the three have responded to the request, granting them an hour interview May 2 and placing their names on file. Adoption supervisors said the interview was only to explain long delays involved and to determine the couple are Minnesota residents and members of Christian churches. Accepting the registration means no more.

"The truth of it is our probability of getting a child is minus 5%," Baker said, "but this is something Mike and I have discussed doing for several years, and we are now getting settled in our careers, so we felt now is the time."

--*The Advocate*

TORONTO -- A new group has formed to produce slides, video tapes and films for gays. Panel discussion productions are planned on gay relationships, lesbian mothers, S&M, VD, and more. Contact Michael Roberts, Gay Media, Box 1340, Station A, Toronto, Canada.

--*Gay Scene*

LOS ANGELES -- In a readership survey earlier this year, *Playgirl* magazine editors discovered 17% of

their readers are male, averaging 34 years old, 40% of them single. At the magazine's first anniversary party, *Playgirl's* creative director was asked if they had used many gay men as models because they had better bodies than straights. In answer he said more gays were used because they seemed to be more exhibitionistic and more receptive to being photographed nude.

--*The Advocate*

PHILADELPHIA -- In a rare gay foster placement, a lesbian couple has been awarded custody of a 15-year-old male transvestite. Though the judge was not aware, the agency was and initiated the action.

--*Lavendar Opinion*

NEW YORK -- A legal defense group for gays has opened its offices. The Lambda Legal Defense and Education Fund, Inc. is designed to provide free legal counsel to gays. Its board of directors will consist of attorneys with a board of advisors. The office, consisting of one full-time and one part-time attorney, a legal secretary and other staff members, is located at 30 Grove St., with a 24-hour phone (212) 758-1905.

--*Gay Scene*

TACOMA, WASH. -- Judge William LaVerque has granted Nancy Driber permanent custody of her three children and does not restrict her from living with her lover in what may be a landmark decision for gay rights. She was also awarded \$300 monthly child support payments. LaVerque said he based his decision on his judgment that Driber's sexual orientation was irrelevant to her parental fitness. Driber's lover is scheduled to go to court over her child custody case soon.

--*The Advocate*

NEW YORK -- The Gay Academic Union announces its Second Annual Conference "Toward Community" November 29 & 30, 1974, in New York City. The Union was formed to oppose discrimination against all women and gay people in schools and universities, to support individuals in coming out and to encourage the teaching of gay studies. For more info, write Conference Committee, GAU, Box 1479, Hunter College-CUNY, New York 10011.

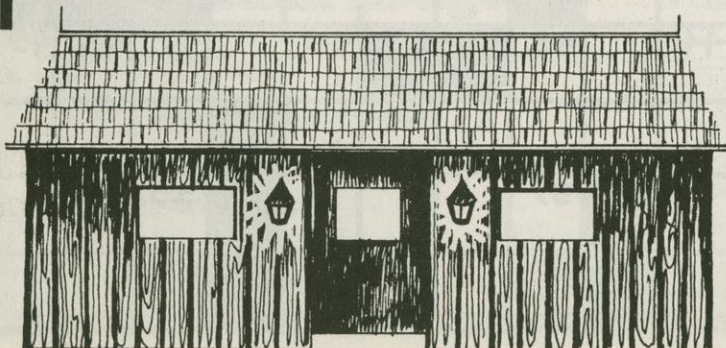
--*News release*

Los Angeles - We have just learned that another fire was started at MCC Church. The altar blaze was put out, but the arsonist escaped.

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a long way.

From Paul to Jennifer to Bob... then perhaps to you.

That's how V.D. gets around... much too easily, much too fast. Right now gonorrhea is second only to the common cold. Someone new becomes infected every 15 seconds. Thousands of people right here picked up a dose last year.

If V.D. continues increasing at its present rate, one out of five high school students could get V.D. before graduation.

But that dose does a lot more than spread itself around. It destroys the body—permanently. The tissue destroyed by V.D. can never be repaired.

And if not completely cured, gonorrhea can cause serious problems later. Like

sterility—in both men and women... so you'll never be able to have children. Or it can cause children to become blind. Also a form of painful and crippling arthritis. Heart disease. And serious pelvic disorders. All from just a dose.

How do you know if you've got V.D.? You may not know. Men usually experience painful urination and an unusual discharge. But some men show no symptoms at all. Women seldom ever have any symptoms... until too late.

The only way to be sure you haven't picked up a dose is to get a check-up. See any physician or visit one of the two free V.D. clinics in the area. Don't let that dose go a long way toward destroying you.

Clap Down on V.D. Call 273-CLAP
for confidential help.



Prepared in Cooperation With
The Medical Society of Milwaukee County

GPU NEWS is looking for a good cartoonist. Can you help us? Please submit samples or write P.O. Box 90530, Milwaukee, 53202, for particulars.

An auction of donated items has been approved by the Board of Directors of GPU as a way of raising money. So while you're doing that spring house cleaning, **DON'T THROW IT AWAY!** It may not have much value to you, but it may be able to raise some money to help keep GPU able to accomplish things. **SO GIVE IT TO GPU!**

Call the phone line and they will give you directions where to take donated items or will make arrangements when someone could pick them up.

A date for the auction has not been set yet until there are enough items to have a really fun auction.

DON'T THROW IT AWAY, GIVE IT TO GPU!

Best wishes from Hong Kong to all at GPU. Matthew and Buddy of Glendale (Calif.).

LUTHERANS. LCA, ALC, MS. Join with us to help develop justice and understanding for gay people within the Lutheran church. For info write LCGP (Lutherans Concerned for Gay People) Box 15592-M, Salt Lake City, Utah, 84115.

Male wants to share apt. Have furniture. Let's look together for a 2-bedroom & share expenses only. Call 372-5337 after 5 pm.

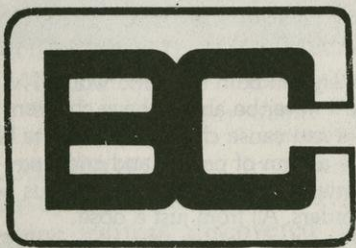
For Rent - Two bedroom upper flat, eastside, utilities included, security deposit required, available August 1. Call 276-0651 after 6 p.m.

GPU PHONE

271-5273

WORLD'S FIRST GAY TRAVEL SUPPLEMENT. 24 pages of gay travel features are part of the biggest-ever issue (64 pages) of the **ADVOCATE**, newspaper of America's Gay Community. Send 50 cents. Ask for the Travel Issue (Issue 141). Advocate, Box 74695, Los Angeles, Ca. 90004.

Old-time TV and Gay wants to meet other gays & TVs as well as couples for good times and get-togethers, my place. Can't travel, but can have guests anytime, permanent if desired. Large farm home, all conveniences and services furnished. Well versed in all aspects of the arts as well as conventional ways of life. Honest and sincere answers expected. Phone and photo exchanged. White race only; age no barrier. Call anytime for information on this ad. Miss Mary L. Walters, TV Club, P.O. Box 665, La Plata, Md., 20646. Phone 301-934-9637.



CLUB MILWAUKEE

704-A W. Wisconsin Ave. (Rear Entrance) 276-0246

**STEAMROOM - EXERCISE ROOM
PRIVATE ROOMS --**

**OPEN 24 hours
every day**

Lockers -- \$4.00

Membership required; see bartenders or GPU for sponsorship

ADS by the INCH

DIGNITY/CHICAGO sponsors a Mass for the Gay Community every Sunday evening at 7:00 pm at St. Sebastian's Roman Catholic Church, 824 W. Wellington, Chicago, Ill. Coffee Social Hour follows Mass every Sunday night except the second Sunday of each month. For more information contact Dignity/Chicago, P.O. Box 11261, Chicago, Ill. 60611 or call 312-769-6386 or 312-248-0678.

MIDWEST GUYS. Goodlooking Scandinavian, big brother-type, 34, brown hair, hazel eyes, seeking sincere teen or young 20's gay guy for fun, roommate, or lasting relationship. Interests include: athletics, fine arts & travel. Please write, saying where you can be reached. Paul Allen, P.O. Box 2739, Chicago, Il. 60690.

BARFLY '74 "The Gay guide that gets into more pants than any other." All new, completely revised, up to date. Lists bars, baths, hotels and clubs catering to Gays in two pocket sized editions. Barfly East - \$3. (Includes 29 easternmost states in U.S. & Puerto Rico) Barfly West - \$3. (Includes 22 westernmost states in U.S. plus all of Canada & Mexico) Both books - \$5. Send to: THE ADVOCATE, Box 74695, Los Angeles, CA 90004. (CA residents add 5 per cent sales tax)

TRANVESTITES & TRANSEXUALS: FREE FEMALE IMPERSONATOR NEWSLETTER. Write Neptune Productions, P. O. Box 360G, Belmar, N. J. 07719.

ORIGINAL THEATRE FEATURE NOW! 8mm COLOR!

"BLACK AND BLUE"

The All Male S&M film that HURTS!

Reel 1—Strung Up Western Style!

Reel 2—Dungeon Bondage!

Reel 3—Bill Harrison w/s & Leather Games!

**ALSO AVAILABLE—
'BOARDING SCHOOL HERO'**
(Chicken Rated)

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(Mid-20's)

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\$2.00 per inch (approx. 25 words) for first insertion. \$1.50 thereafter. Payment for all ads must be received before publication.

"OLDER - ELDERLY -

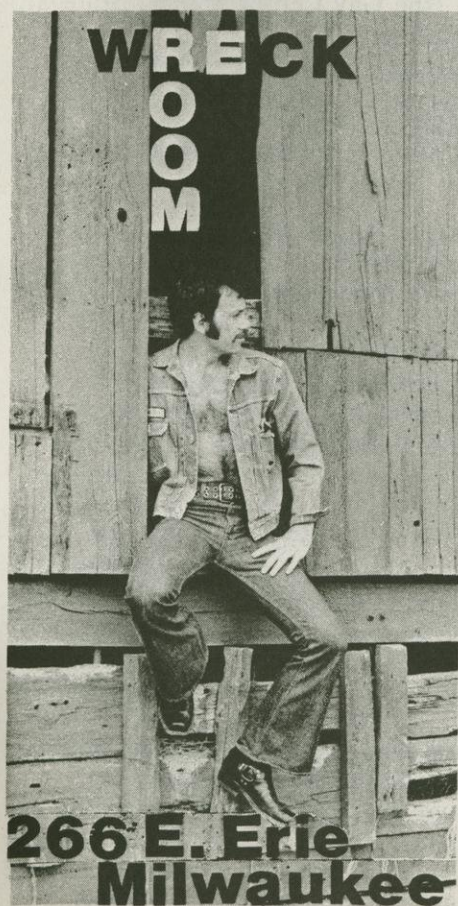
YOUNG. Holiday Bulletin is a correspondence club for older & elderly men, also younger guys (over 21) who appreciate old ones. Send \$1.00. Holiday Bulletin W3, Box 1208, Minneapolis, MN. 55440 (since 1971)"

Transexual (male to female pre-op) looking for woman to share apt. Prefer east or west side, but any decent place will do. Leave message at 276-6785.

DIGNITY, a national organization of Gay Catholics, organized to unite all Catholic Gays to develop leadership and to be an instrument through which the Catholic Gay may be heard by the Church and Society. Dignity has four areas of concern: spiritual formation, education, social involvement, and social events. Interested? Contact Dignity/Chicago, P.O. Box 11261, Chicago, Illinois 60611.

A national gay listing service and newsletter. Printed monthly with ads using no coded addresses. Free ads to all teens, church groups and prisoners. Send stamp for information to: The Broadstreet Journal, Box 337, Milliken, Colo. 80543.

Middle-age TV-Gay wants to meet woman for a permanent relationship and to share my life and what I have to offer. Will retire soon and need a good honest woman to take over my place. Age or looks no detriment; just honest and sincere is all I ask. I am unattached and have no heirs and am alone at the moment. Have large farm home in Southern Md., with all that is desired in life. I want to make a lonely woman feel wanted and loved. Only honest and sincere answers. Call me any time. G. W. Hundley, Post Box 665, La Plata, Md. 20646. Phone 301-934-9637.



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Bring your copy of GPU NEWS each month --- and save money, too! Subscribe today! Don't put it off another minute.

By the way, please notify our subscription department as soon as possible when you move.

send to: Gay Peoples Union,
P.O. Box 90530
Milwaukee, Wisconsin 53202

Enclosed is ☐ \$2/ one year GPU membership

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I am over 18.

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MILWAUKEE

Amazon A feminist journal published monthly 25 cents each, \$3 year c/o Women's Coalition, 2211 E. Kenwood Blvd., Milwaukee, Wis. 53211
Council on Religion and the Homosexual, Inc.

Meets the 1st or 2nd Tuesday of each month at 3212 W. Walnut at 9 P.M. Call Rev. Charles Schinlaub 344-3910 or write c/o GPU P. O. Box 90530, Milw.

Gay Alcoholics Anonymous

Meetings Sundays at 5 P.M. and Wednesdays at 7 P.M. in the social hall of the Newman Center 2528 E. Lynnwood. Call 271-5273 and ask for group 94.

Gay Peoples Union Inc.

Meetings every Monday at 7:30 P.M. 911 E. Ogden. Business meetings the first Monday of each month. Call 271-5273 or write P.O. Box 90530, Mil. Wis. 53202.

Grapevine

A lesbian/feminist action core. Meets Thursdays at 8 P.M. at Women's Center, 2211 E. Kenwood Blvd. Dances each 1st Saturday of the month at Center. Call Women's Crisis line 964-7535 for more specific info.

Ozaukee Humanities Forum

Meetings every Wednesday evening in southern part of the county. Write for info and specifics to Box 179, Thienerville, Wis. 53092. Watch for posters.

Silver Star Motorcycle Club

Business meetings every 2nd Sunday of the month. Affiliated with W.B.C. Write for specifics to P. O. Box 90878, Milwaukee, Wis. 53202.

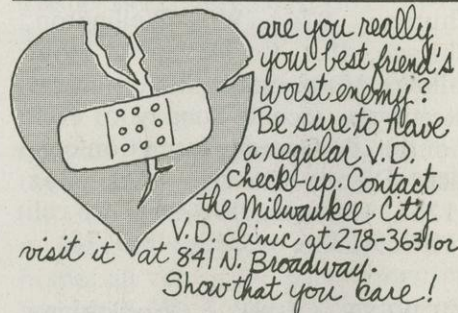
Teenage Gays

Meetings every Monday at 8:00 P.M. 911 E. Ogden Upstairs. Call Frank Stack for info at 327-5027, or contact GPU.

UWM Gay Students Association

Has received its charter as a student group. Write GSA Box 108

at the Union of University of Wisconsin-Milwaukee. Watch for posters on campus or call GPU Hotline.



WISCONSIN

Fox Valley Gay Alliance

Meet alternate Tuesday evenings in members' homes. Write for specific info and directions to P. O. Box 332 Menasha, Wis. 54952.

Gay Liberation Front

Meetings Wednesday evenings in the Gay Center 550 W. State St. Madison, Wis., 53702. Call for further info and other center events at 608/257-7575.

Stevens Point Gays

Call for specifics to PACISCI area code 715 341-5209.

UW - Stout Gay Students

c/o Peter J. Langlais 137 Wigen Hall Menomonee, Wisconsin 54751

CHICAGO

Beckman House Chicago

Community center 3519 N. Halstead St. Open weekends 1 P.M. to midnight. Open Wednesday to Friday 7 to 11 P.M. Call Gay switchboard 929-HELP.

Chicago Gay News & Events

Dial Operator and ask for the Chicago Enterprise number 5486. Tollfree phone service provided by the Free Spirit Fellowship, 343 S. Dearborn St.

Metropolitan Community Church Good Shepherd Parish

Sunday worship 7 P.M. at 615 W. Wellington. Call new phone 312/ 549-3114 or write P.O. Box 9134, Chicago, Illinois 60690.