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gpu news

GAY PEOPLES UNION MILWAUKEE, WISCONSIN JANUARY 1973

G.P.U. HOLDS MEMBERSHIP DRIVE

On December 18th, Gay People Union officially launched its new membership drive as an incorporated gay liberation organization. It is anticipated that a substantial charter membership will have been enlisted by January 22nd, when elections will be held for the Board of Directors and for the offices of President, Secretary, and Treasurer.

It has always been the policy of GPU to encompass within its ranks, as representative a body from the gay community as possible. Therefore membership requirements will be as minimal as possible. Yearly dues will be \$2.00, with an option of paying

\$5.00 for an added subscription to GPU News. Membership rolls will be the exclusive property of the Board of Directors and will not be available to the public or the membership at large. Membership dues will entitle members to special social events, discount benefits and other group privileges throughout the year.

While it is hoped that each member will seek as active a role in GPU as possible, membership in the organization will not obligate anyone to commitments

they have not specifically made. Those who wish, will receive a wallet size identification card in laminated plastic. Members will be encouraged to bring guests, but only members will be entitled to vote or stand for election. Gift memberships will be gladly accepted, but only with the prior consent of the benefactor. People wishing to join through the mail may do so by making their check payable to Gay Peoples Union, Inc. and addressing their letter to the secretary of GPU.

One Ringie Dingie Business Phone

Gay Peoples Union has announced a new business phone number and answering service. Any previously published numbers are no longer being answered by G.P.U. The new number is 271-5273. This number is listed in the current directory under its former party, Gay Action Group, which has ceased to use the number. Since this listing was available and since it was the only gay listing in the directory, it was decided to assume the number with the permission of the remaining members of Gay Action Group. Accordingly they were contacted and willingly gave us their permission to use the number. Hopefully anyone looking up Gay Peoples Union in the directory will come across Gay Action Group and call the number.

The new Yellow Pages will be out in May and since the number is a business number it will be entitled to a free listing. Mr. Allyn Hess, chairman of the

(CONTINUED ON PAGE 6)

MOTORCYCLISTS

Chicago--Over 600 leather and motorcycle enthusiasts attended the Toys For Tots Benefit held at Chicago's popular Gold Coast Bar on November 25. The event was sponsored by the Chicago Knights Motorcycle Club to provide

Court Upholds Atlanta Group

Atlanta--A federal judge has ruled that University of Georgia officials violated the First Amendment rights of the Committee on Gay Education by denying members of the organization the use of university facilities for a dance.

The ruling was made by Federal Judge Sidney O. Smith in response to a suit filed by two members of the committee.

Smith said his ruling was "not designed to and it should not be interpreted as limiting the university's control over its campus and facilities.

"The control exercised by administration officials, though, must conform to the Constitution and laws of the United States. It is not the prerogative of college officials to impose their own preconceived notions and ideals on the campus. . .he said.

TOY BENEFIT

Christmas toys and cash for the Misericordia Home for Retarded Children located on Chicago's southwest side.

A cash or toy donation was received from each guest at the door and the cage on the lower floor of the establishment that was being used to collect the toys soon proved to be too small. In addition to the cash collected at the door, the bar management donated 10% of the bar proceeds for the evening and a private party was held later as part of the benefit. Over 275 toys were collected plus cash which brought the total value of the club's gift to the children's home to over \$2400.

A small truck was needed to transport the toys to the children's home when the members held a Christmas party for the children. The Chicago Knights, in full motorcycle regalia, except for one who impersonated Santa, presented the toys in person to the delighted children. A check was presented to the manager of Misericordia.

A spokesman for the motorcycle club praised other motorcycle clubs in the area for their co-operation and said that the benefit was "so much of a success that we plan to do it again next year."

editorial

A couple of months ago the staff of G.P.U. NEWS decided to broaden our local worm's eye view of the movement. We decided to open the pages of our paper to the views of various movement leaders around the country.

Accordingly, we contacted several leaders and explained our idea, offering to print their views on any topic they chose. The first to respond was Dr. Franklin Kameny of Washington, D.C. In our opinion, Dr. Kameny is one of the most dedicated people in the movement. His views on gays and politics were printed in our November issue.

In this issue, we are pleased to present an article by Ms. Madeline Davis of Buffalo, New York. Those of you who stayed up until the wee hours during the Democratic Convention will remember her stirring speech in favor of the gay rights minority report.

We have been in contact with other leaders and expect to be able to continue to present the views of writers from other groups around the country, even when we might disagree with some of those views. We believe

that our movement is large enough to accommodate more than one viewpoint and that our strength must lie in unity as well as diversity.

Over 500 copies of this issue of G.P.U. NEWS have been sent to the Mattachine Times of New York City who will include a copy with their January mailing to subscribers. We, in turn, will give our subscribers a bonus in February by sending them a free copy of Mattachine Times. Hopefully some of Mattachine's readers will subscribe to G.P.U. NEWS and vice versa. In any event both groups of readers will have been exposed to another viewpoint.

Quite a few people were probably shocked to read last month's headline: "GPU Is Now Inc.!" The surprising thing is that the earliest members of GPU were among the most surprised!

This is not as contradictory as it may sound when one considers the history of Gay Peoples Union. Copies of GPU News, from October of 1971 through this issue, indicate better than almost any other activity undertaken by GPU, just how far the organization has come. The continuing success of each issue, however, has erased the memory of past shortcomings which, in their time, appeared as great breakthroughs. So it is with progress.

But what about the people; the faces; the struggling individuals who have walked every mile with GPU from inception to incorporation, fighting to clear a path over which other gay sisters and brothers might follow? Some of these battle tested veterans are still serving in their same capacity, others have struck out in new directions, while still others have moved on and rejoined the struggle in other parts of the country. Regardless, there is not a soul among the lot that can't recall frustrations, bitter disappointments, fruitless expectations and even temporary feelings of personal rejection. They also remember how each and every one of them clung to their faith in themselves and their gay life-style in order to rise

above adversity. Although these "lifers" may not say it in so many words, for the tale is long and deeply personal, the reaching of such a milestone as incorporation will often bring a smile or a wink, as if to say: "I almost didn't believe we'd make it." Only those in the ranks of the weary can truly appreciate the disconcerting feeling of having gone from inspiration, to near failure and somehow through to success.

Dramatic you say? Yes, perhaps for those living on the sidelines, but for those involved in this hard core cadre, it's a fact of life; a necessary ingredient in day to day living. Yet, while their determined commitment may appear almost routine, to themselves as well as others, it still leads to some very surprising and rewarding results--and each year the vanguard becomes, steadily and deliberately, bigger and . . . bigger.

feedback

To G.P.U. NEWS:

I want to wish all gay people in Milwaukee a Merry Christmas and a Happy New Year, especially those who are involved with Gay Peoples Union because they have helped to make the Fox Valley a little more bearable. It is comforting to know that there are those who care. I also hope that 1973 will be a prosperous and good year for the newspaper.

Ron Phillips

Sisters and Brothers:

On Nov. 28, the Milwaukee **Sentinel** published an article airing the reactionary, anti-Gay views of Dr. Robert McDevitt. Many Gays saw this article and shared my angry reaction.

I wrote the **Sentinel** about the article. I concluded by agreeing with Dr. McDevitt that Gay organizations might heighten the struggle between Gays and straight society, and that this could be dangerous--"but not, as he believes, to us."

The **Sentinel** called me to verify the letter. . . . I gave them explicit verbal permission to print the letter as submitted. However,

(CONTINUED ON PAGE 6)

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,

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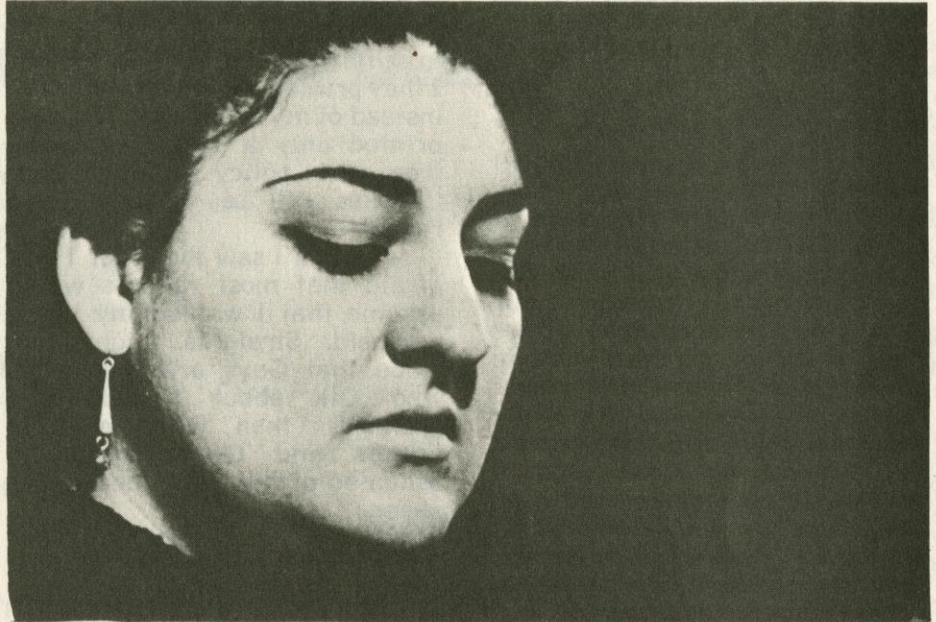
MY WINTER VACATION

by MADELINE DAVIS

Ms Davis is the president of the Mat-tachine Society of the Niagara Frontier located in Buffalo, New York. She has been deeply involved in the gay movement for over three years and is most well known nationally for her political activism. As an officially elected delegate to the Democratic National Convention held in Miami in July, she spoke on nationwide television in support of the gay rights minority plank. Her new recording titled "Stonewall Nation" will be available soon for \$1.00 plus postage from M.S.N.F., P.O. Box 975, Ellicott Square Station, Buffalo, N.Y. 14205.

It seems like so much longer than three years ago that I became involved in The Movement. And, as those of you who are committed well know, it is very different from joining groups organized around a craft, a profession, or any single interest, because it involves the living of our lives. The spiralling progression (either up or down, depending on your perspective) of involvement is relatively similar for all of us. Meetings multiply from once a week to three and four times; you read newspapers, more and more aware of Gay (mostly anti-gay) references; your friends become Movement people and the others quietly melt away; your conversations are always somehow political; your phone never stops ringing; you forget to make dentist's appointments; the ironing piles up in baskets for weeks; every day is a crisis and every night an event. The joys are numerous: a court case is won in Washington; a beer permit is issued in Miami; a law is repealed in Connecticut or passed in New Jersey; we make national T.V. at a political convention; someone writes a great book or sings a new song. And of course, the finest moments come when someone over a telephone says, "Finally, I have someone to talk to. It's been so lonely!"

Then there is the sadness and the horror: the I.R.S. turns down our appeal, a dance loses money, a newsletter goes under, a public supporter denies his support, brothers and sisters are beaten, jailed, electro-shocked,



fired, rejected. And still, the Movement goes on, with you on its crest, driving, yelling, typing, mailing organizing, lecturing, answering, confronting, sweeping, telephoning,—until one morning you wake up to find that you have neglected to send your grandmother a birthday card, you have a horrible toothache, there are no shirts in the closet (only back issues of every gay newspaper in the country), you've forgotten the names of your cats and your lover looks vaguely unfamiliar! The most pervasive feeling, however, is one of being a wind-up toy that has been walking in the same direction for so long that it has not only forgotten where it came from or where it is going, but why!

If this has not happened to you yet, you are fortunate. It has happened to me and I am facing the choice of a vacation or a collapse. Of course, it must be the former. On the brink of what might even be called dropping out, I have been speculating on the kinds of problems faced by those who have so totally involved themselves in organized Gay Liberation. My vacation is primarily for me—because without it, I shall become useless. But, maybe even more importantly, it is for the Movement:

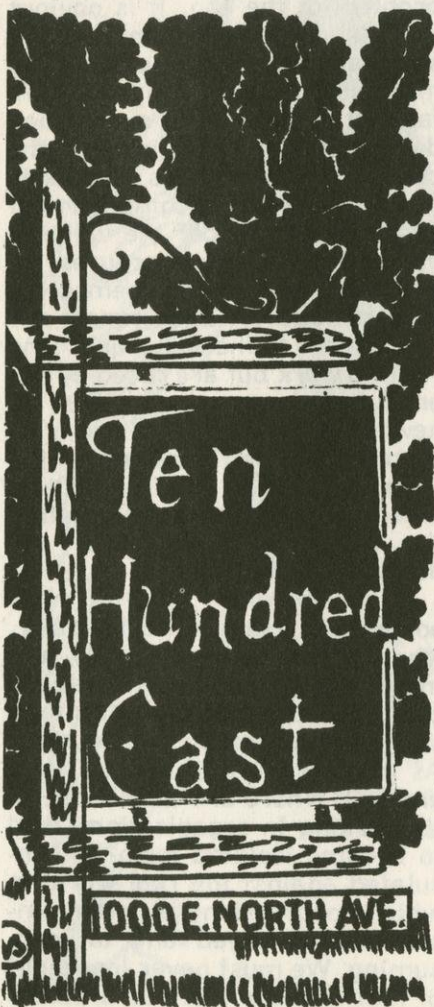
Let us first examine the problem of the ego. It is obvious that a certain amount of ego satisfaction is necessary to maintain interest in any work. To fall victim to the "star syndrome" defeats that work. It imparts the concept of worth as equal to demonstrable accomplishment and fails to consider the value of internal struggle. It causes individuals to imagine themselves indispensable, and turns off newcomers to the Movement who want to work but are faced by not only their own insecurities as newcomers, but by the ego-trips of self-appointed bastions of the organization. An elitist policy, albeit unspoken, is the downfall of the individual and worse, the downfall of the total effort.

It is also of vital importance to examine periodically, who we are, both externally and internally. Movement people comprise such a small percentage of the gay people in this country. As gays, we are 20,000,000. Who are we? Where are we? Those of us working in organizations tend to become isolated from and insulated against the real world in which oppression is often insidious, low-keyed and all consuming. We must never lose sight of that world and of our brothers and sisters who, for whatever

reasons, are not involved in the organization. We are all gay; we are all oppressed; none of us can afford a separation.

It is also necessary that we look to our philosophies and to our dreams. Have they remained valid with time? Do they still inspire us to look beyond our limited personal horizons?

I believe it is incumbent upon all of those who have given the days, months, and years of ourselves to re-evaluate our motives, to re-investigate our perspectives, rejuvenate our strengths, and encourage others who may have a fresher view to make their contribution. We must realize that we may be burdening the Movement with tired bodies, tired minds, and tired ideas. A vacation, on the other hand need not be forever. What it must be is a time for looking inside at who you really are and outside at who we really are. It's good for you, and ultimately, it's good for us.



feedback from page 2

in printing the letter on December 2 they printed only my initials J.S. instead of my full name. This was printed only a half inch away from their policy statement that "Names will be withheld upon request."

When I saw the letter I was afraid that most readers would assume that I wanted my name withheld. Straights might conclude that Gays are hypocrites who talk about honesty and openness, then withhold their names and Gays could be ashamed of this two-faced closet queen.

I wrote a second letter, but it was not printed. If G.P.U. NEWS can print this explanation, at least part of the Gay community will know that Joseph Schuman became J.S., not out of the fear of the closet queen, but out of the oppression of the Sentinel.

Sincerely,
Joseph Schuman

Dear Gay Brothers and Sisters:

Along with others here, I wish to thank you for the paper that you have sent to me all this time that I have been at Washington State Penitentiary in Walla Walla. I want to assure you that each issue has been read by many people and we have always been grateful for being able to keep up on the gay movement on the streets. We have tried hard to organize a gay group here, only to be hassled by the Administration who felt that we were "politically too dangerous". Instead we have devoted all of our efforts to get parole plans set up for each other with hopes of eventually being paroled to the Stonewall Training Center in Seattle. On the 22nd of this month I am leaving for the Center. I am sure that many people here would still appreciate reading your paper, so I am asking that you remove my name from your mailing list and add that of John---. John really goes out of his way to assist Gays to get their parole plans together.

Without his keen interest and devotion to our needs, I am sure that gays here would have many more problems in getting out.

I would say that I am really grateful for the beautiful work that you are doing. If there is anything we can do from in here that might help you, please let us know.

Much Gay Love,
Duane Hensrude,
Washington State Penitentiary

Phone from pg 1

telephone committee, says that negotiations are under way with the telephone company to be listed under a new heading of either **Gay Liberation Groups** or **Homophile Organizations**.

With the publication of the new white pages next fall, Gay Peoples Union will officially be listed with the number, but in the meantime those calling information for the number of Gay Peoples Union will be given the number.

The new phone service will feature call forwarding service which will make it possible for members of the telephone committee to answer the organization's phone from their own home. This, hopefully, will make it possible for almost complete coverage by members except possibly the early morning hours.

Persons with problems connected to their homosexuality can also contact counselors at this number. According to Mr. Hess, the "ringing of the G.P.U. phone has been a measure of the effectiveness of the organization in its efforts to reach the public." Over 100 telephone calls come in over this number each month, with most requesting counseling. In many cases the caller has heard or seen one of G.P.U.'s many speakers on TV or radio. Those interested in serving on the telephone committee should call, -- yes -- you guessed it -- 271-5273.

NEW PHONE
271-5273

POETRY FOR WOMEN


The Love of my life has come and gohe.
She has filled my body and soul,
With a feeling of happiness and contentment.
Only her love could turn my cold heart,
Into a pool of love.

She has shown me that love is still there;
To be found.
Only now do I truly know what love is.
Now, I must show her what I have learned. Carol H.

WHAT DO YOU DO WITH THE BEAST
THAT HAUNTS YOUR MIND, LINGERS IN
YOUR LOINS? A BEAST THAT CHURNS
YOUR HEART AND SLASHES YOUR SOUL;
A BEAST THAT ENRAGES YOUR SENSES.
WHY CAN'T YOU "COME OUT" AND SAY YOU'RE GAY?
THERE IS NO COMFORTABLE GREYNESS. THAT
IS AN ILLUSION. THE OBVIOUS DEMARCATION
IS THERE, PREDOMINATING. YOU SCREAM IN
BEFUDDLED PROTEST: HUDDLED IN FEAR
THE MOMENT ANYONE APPROACHES.
YOU WANT, YOU NEED, YOU LOVE...
YOU GIVE ONLY WHEN THE TERROR OF
THE DIVIDING LINE IS ABSOLUTELY REMOVED.
UNTIL THEN, YOU KEEP RUNNING...
LIBERATION IS THE ONLY THING THAT FREES!

LESLIE LOURDON





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looking for,
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BACKROOM WILL HAVE...THE
BOYS IN THE BACKROOM ARE
"SQUEEKIE" AND DENNIS...
JOIN THEM ANY EVENING
AND...HAVE WHAT THE BOYS
IN THE BACKROOM CAN SEE.

157 SOUTH FIRST

books



The Persian Boy

by Mary Renault,
Pantheon, New York 1972.

Continuing the life of Alexander the Great, **The Persian Boy** by Mary Renault is a beautiful sequel to her **Fire From Heaven**. In this book, Miss Renault has abandoned the original narrator and substituted a young eunuch who is in love with Alexander. In doing so, she brings Alexander into perspective as a man. She does not tamper with history, but embellishes it.

In her previous novels, Miss Renault has brought new life to the stories of Theseus and Nikeratos and given new insight into Plato. She has made her readers live in ancient Greece and Crete. Now the reader lives with Alexander and his troops as they march over the various continents and through the cities in conquest.

Unlike many of today's authors, she does not have explicit sex scenes, but contents herself with allowing the reader to imagine the love between



Alexander and Bagoas, the central narrator. It is through him that the grandeur of the Persian empire becomes clear and the character of Alexander is explained. The reader sees the faults and glories of the period through the intrigues of the nobility. The reader comes actually to believe in oracles.

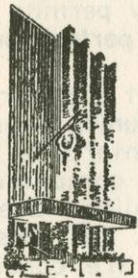
One cannot say that this is the definitive account of Alexander, but it must come close. As a novel it is fascinating; as a biography it comes close to brilliance. It is a book to be recommended to anyone who is interested in this particular period of world history and to anyone who loves a well written novel.

Are you going to sit on the sidelines all your life?

What are you doing about what's wrong with our community? You. Not the fellow next to you. You.

Don't kid yourself. You know what the problems are. You read the papers. You listen to the gossip. Now get off the sidelines and into the game.

Join gpu



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THE IMPOSSIBLE DREAM

When is the last time you heard someone say, "Damn this gay life", or words to that effect? Naturally such expressions don't surface when things are going well--when you're relating well to friends, when you're in the ecstasy of a new relationship, or placidly enjoying an old, comfortable one. The words ooze out when one is struggling for life in the quicksand of despair over a mangled love affair, or merely trying to maintain reasonable balance in the chronic swamps of discontent over a loveless existence. For many people, when love goes wrong, nothing else is right. When this happens, the gay person is very prone to a wholesale condemnation of the whole homosexual bag, something that would not occur to the heterosexual.

However comfortable the gay is with his homosexuality, always waiting in the wings is the nearly universal harsh societal judgments of homosexuality ranging from sin to sickness to deviancy. His position of ease with his sexuality is like a piece of Dutch land laboriously wrenched from the sea. Ominously surrounding it is the sea of public disapproval, inculcated when growing up and a constant threat to the dikes so painfully constructed in defense of his peace of mind. Therefore, when things are going badly in his love life, the homosexual often has a natural tendency to mess up his own fortifications, allowing the tides of societal scorn to seep in. The result is frequently a great self-doubt and a strong temptation to believe that "they" were right all along: "homosexuality if not evil is certainly abnormal."

FATAL FLAW

Actually, this kind of reaction is not at all unusual--some psychological reaction occurs among many people enduring especially trying difficulties. They tend to see themselves as harboring some sort of special flaw; the mishaps raining down on them seem otherwise to be incomprehensible.

What in their misery they are blind to is that nobody has it made--that many of us go through periods of apparently unjustified misfortune. Clearly, the homosexual is far more susceptible to this dismal process of self-depreciation since a ready-made rationale for unhappiness is always at hand--"he is cursed with a fatal flaw."

In addition, it must be recognized that homosexuality as a way of life harbors far more impediments to happiness in love than does heterosexuality. We are all too familiar with the obvious difficulties that secrecy and deviousness in this otherwise much lauded avenue to happiness imposes: the fact that gays are generally restricted to such marginal facilities as bars, steam-baths, and parks in their search for partners; that they cannot openly enjoy their love relationships among friends and family; that they cannot have them publicly affirmed by law. But what I would like to explore is a less apparent fact of gay life which, however, is of fundamental significance with respect to the stability and happiness of homosexual liaisons.

There is an ideal that I call "the impossible dream" that dominates the lives of many gays. Pursuit of it means the search for the perfect love partner, the one person who will embody all one's fantasies about beauty of body and delights of personality. Two factors in particular cause this ideal to dominate so many gays.

EXTERNAL FORCES

Where there are no external forces promoting the continuance of a relationship--no legal contract making it difficult to dissolve, no family arguing togetherness--when things aren't going well or affection wanes, the usual impulse is simply for the lovers to part and start anew the search for the "perfect" partner. In short, the pimpernstus attempt to work things out is much reduced. Incidentally, where there are so many others similarly searching, the desire to

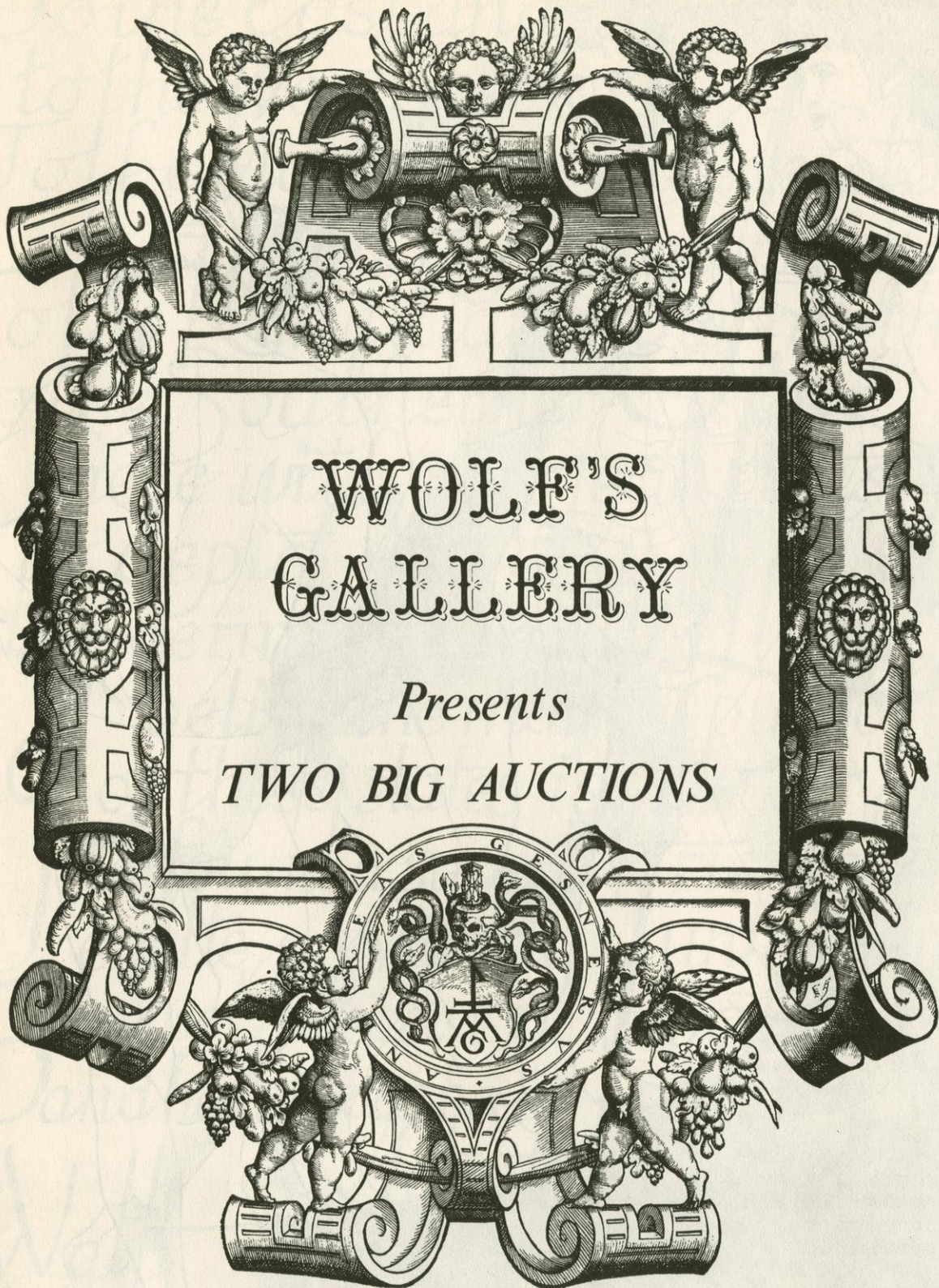
re-enter the tempting marketplace is much increased. The basic cause here is not an inherent fickleness on the part of gays. This is shown by the increasing incidence of divorce among straights, among whom, as divorce becomes easier and more respectable, a kind of serial monogamy is becoming an acceptable alternative to lifelong monogamy.

INTERNAL FORCES

Another crucial way in which "the impossible dream" contributes to the tenuousness of gay matings is that it is simply too fragile a vessel for the heavy weight of expectations loaded on it. That good marriages are rare is no secret--the kind where the spouses are both fulfilled as individuals and relate well to each other both as friends and lovers. But heterosexuals frequently remain together even when their youthful vision of the perfect union has become undeniably dimmed. And why? Because even though the headiness of ecstasy, the excitement of passion have diminished or even disappeared, their energies have all along also been invested in other mutual enterprises: most notably, the husband's career, their home and children, and often, community activities. Many times the result is, of course, a hollow conjunction of people who function as a lifeless though respectable partnership. This diffusion of energies frequently permits relationships less than perfect, but more than desolate.

Fact it, the prospects for a workable union for any two people in an enterprise demanding passion, companionship, and compatibility are far from favorable. The odds against endurance are considerably increased for gays because society, in refusing to recognize their unions, neither imposes barriers to their dissolution, nor exacts certain duties from them. In essence, society is sadly remiss all around by failing to provide guidelines for gay unions.

(CONTINUED ON PAGE 21)



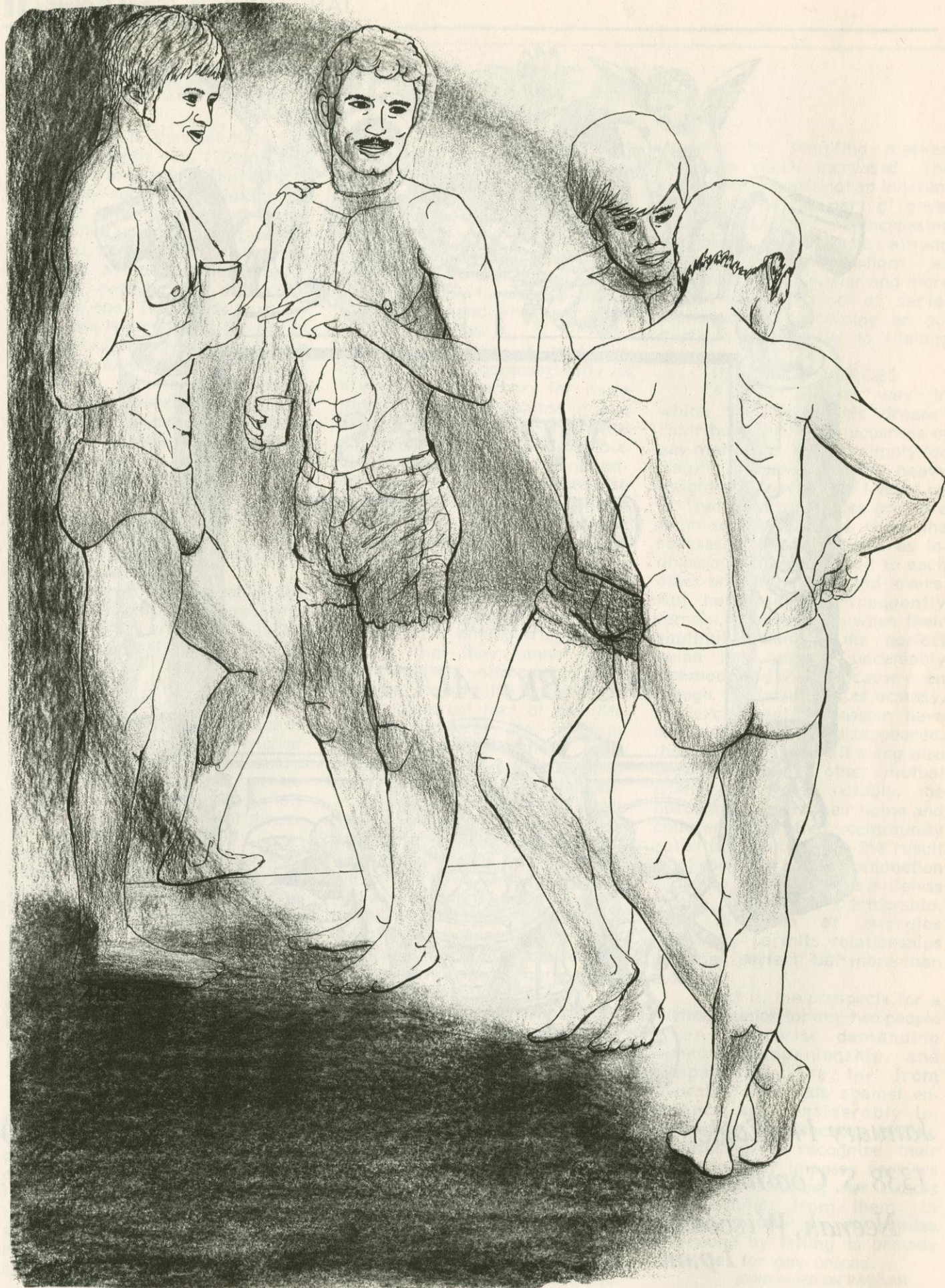
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To the East and
to the West,
To the Man of the Seaside State
and of Pennsylvania,
To the Canadian of the north,
to the Southerner, I love,
these with perfect trust
to depict you as I myself,
the germs are in all men.

I believe the main purport
of these states is
to found a superb friendship,
exaltèd previously unknown,
because I perceive it waits,
and has always been waiting
latent in all men.

Walt Whitman Leaves of Grass

AESS'72

GAY, PROUD & HANDICAPPED-2

By Michael Mitchell

Although gays are better informed, educated and knowledgeable today than ever before, we are still extremely ignorant as to the basis of our deepest fears and prejudices. Our lives are cluttered with myths, misconceptions and distortions about the nature of physical disabilities, what these disabilities represent and who the handicapped are, as a group and as individuals.

THE SAME BY ANY NAME

There are numerous words to describe physical disability: handicapped, afflicted, disabled, impaired, crippled, restricted, defective, limited and invalid. Regardless of how we distinguish between them or apply them to a particular example, they all mean the same thing --the inability of the body to perform all those functions which are biologically and mechanically necessary or mentally desirable. A physical disability is still a physical disability regardless of which ever name we wish to apply. Strange enough, the only reason we distinguish is because we've been taught to think of physical disabilities as representing certain preconceived personality traits. This extends to sharp distinctions between disability of the body parts and organs, and those connected with the brain--regardless of the fact that the brain is as much a "physical" part of the body as any other organ. We also show a greater tolerance for disabilities inflicted by accident than we do for emotionally incurred ones such as alcoholism or drug addiction. We are taught to think of physical disability in terms of blindness, paralysis, amputation and speech/hearing defects; those disabilities with which we have the greatest chance of coming into daily contact with and which are most readily noticeable. Actually, the most numerous handicap is heart impairment, followed by arthritis, nervous disorders, high blood pressure, crippling of the legs and hips, spinal limitations, birth defects and visual defects. We also fear guilt by association, as if somehow our own physical prestige will be com-

promised in the eyes of the people who's admiration we desire. We also fear the time social contacts with the handicapped will require, while forgetting that we made time every day for activities which are of little or no value at all. Some of us are so ignorant as to fear some form of "contamination", even from purely physical and non-contagious afflictions, if our interaction is too prolonged or close. Any gay person who has experienced the pleasure of intimate contact with a handicapped partner and knows the realities of their situation, can't help but wonder who is actually handicapped.

A PLEA FROM THE VOID

The greatest enemy of disabled gays is loneliness--a solitude they have neither earned nor sought; a loneliness from which they fight to escape every day of their lives. It is not the loneliness which comes from life's failure to meet our needs and expectations. It is an isolation; an emotional and intellectual prison surrounded by a desert of ignorance, indifference and selfishness. The devastating effect of this isolation is only beginning to be understood by scientists and rehabilitation experts. Test subjects, when deprived of one or more of their five senses and placed in total and prolonged isolation, experienced hallucinations, delusions, radical alterations in their self concepts and other traumatic emotional afflictions. Yet, we somehow expect the blind, deaf, paralyzed and otherwise handicapped, to make a complete and smooth transition from ability to inability.

Contrary to popular myth, devastating afflictions do not make the disabled person courageous or ex-

ceptionally motivated, despite a few examples of disabled people who have recovered and achieved legendary physical prowess. More often than not, major handicaps break, rather than challenge, the victim's determination because the social isolation and subsequent loss of self respect make it nearly impossible to develop the necessary determination for overcoming the particular physical limitations. There is no one disability which is easier to overcome or live with than another, despite the ability many gays have acquired for compensating. Neither are there afflictions which are more "respectable" than others. If we remember that few of us are without disability in one form or another, we realize that our own particular limitations could be compounded and complicated at any time, without reason or warning. Anyone who thinks physical afflictions are dispensed from above as some form of punishment or test, is in serious danger of losing his mental health.

MYTHS V.S. FACTS

It has been said that the only common element all gay people share is fear. The only common element disabled people share is loneliness. Handicapped gays share both. Outside of fear and loneliness, however, there is no stereotype of the gay handicapped male. Myths which credit the handicapped with being humble, wise, courageous and compassionate are merely attempts to provide moral absolution for consciences guilty of gross indifference. These myths are also supposed to invoke sympathy and tolerance in extra doses; neither of which any seriously disabled gay wants in any quantity. A disabled gay who says otherwise will prove to be more hypochondriac than invalid. Even gays with the same disability, to the same degree and from the same background, will be very dissimilar individuals. Therefore, rushing to the aid of a handicapped gay with all the zeal of a Florence Nightingale, will do nothing but betray your ignorance and inexperience, earning you a firm rebuff. The disabled gay is an individual, first and foremost.

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As an individual, the disabled gay faces a series of critical emotional and physical adjustments. The magnitude of these adjustments is determined by the individual's immediate environment and by a society which has segmented itself according to different levels of physical ability rather than thinking in terms of basic physical necessities. Many make the adjustments and go on to realize pride and self-respect through self-direction; the accomplishment of both personal goals and the basic expectations of society. Some do not make the adjustment. The difference between success and failure is a very narrow divide with no universal reasons to account for one outcome or the other. With the love and understanding of family and relatives, plus the body's fantastic ability to compensate for restrictions, as it has throughout human evolution, the first series of adjustments are comparatively easy. It's when the disabled gay goes up against modern society that he finds his greatest obstacles to

realizing self worth, through self-determination. He doesn't ask that society lower its standards and expectations. Yet, it can be unreasonably discouraging for a handicapped gay to achieve a place in a society which seems to go out of its way to exclude him. The difficult accessibility of most buildings, through their architectural design, to the crippled, is only one example of social thoughtlessness.

THE JOY OF TOUCHING

It is almost impossible to refer to the general characteristics of a particular group of people without lapsing into stereotyping. It can't be over emphasized; the disabled gay is as uniquely an individual as any one of us. However, common physical and mental conditions, both internal and external, can produce highly consistent reactions from one handicapped gay to another.

Probably one of the most universal needs of impaired gays is intensive physical contact. This comes from the almost complete

lack of physical contact with the non-handicapped day after day which is a major part of a disabled person's isolated condition. This void of physical contact may extend as far as to include the denial of a common handshake for fear of possible "contamination". This desperate need to feel the closeness of another human being leads many handicapped gays to making extra efforts to experiment sexually. This is particularly true of the blind and gays who are confined to wheelchairs, crutches, etc. This intense physical contact should not be associated with an emotional dependency, as extensive embracing, kissing, hand holding and touching might indicate in non-disabled gays. It is the totally pleasurable, almost primitive, expression of one human being discovering another physically; something many of us have never discovered or have neglected in rushing for a higher sexual fulfillment.

Handicapped gays are very aware of sexual role playing, as role playing is how we gain our status as

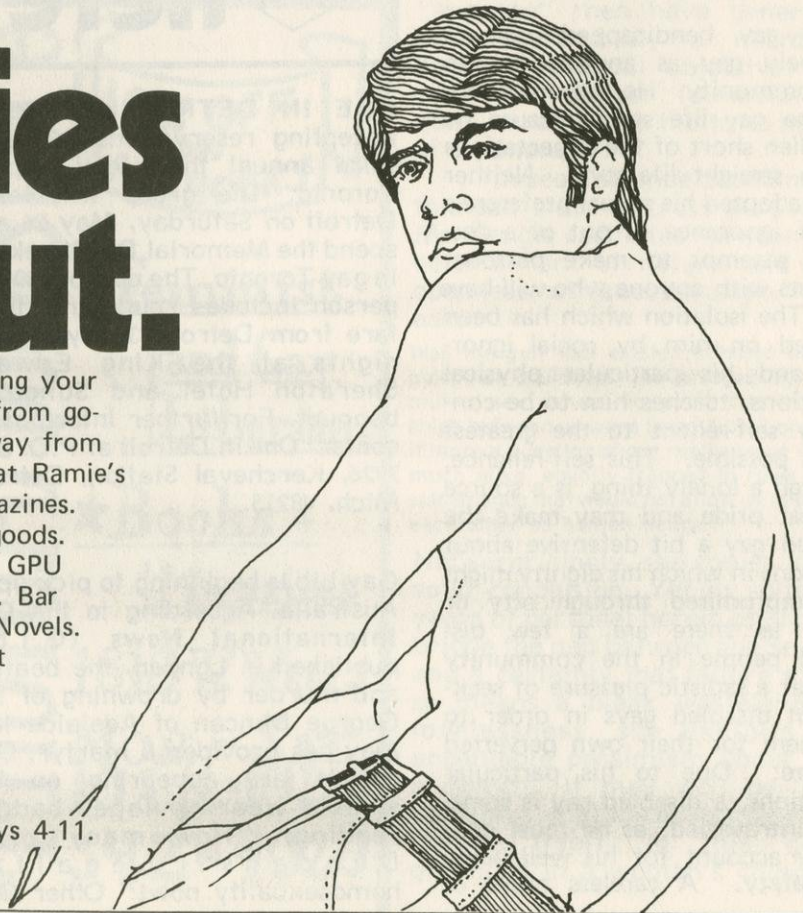
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members of society. Disabled gays, like all gays, want to be treated with all the common respect that we confer on each other as basic social equals. Therefore, it is wise to develop a complete give and take in sexual relations with handicapped gays. Abuse of a disabled gay's willingness to experiment sexually will not be tolerated and very possibly terminate the relationship right then and there.

Most disabled gays move well in the social circles of both the non-handicapped and the handicapped alike; seldom clinging to one or the other exclusively. Many deep love relationships have developed from these social contacts with all the ups and downs of any intense emotional relationship, proving that there is no hidden drawback in building strong emotional ties between handicapped and non-handicapped gays. This also illustrates the fact that all disabled gays require is a little patience and common respect in order to function as full human beings without unusual demands or adjustments on their partner's behalf.

GAY & PROUD

The gay handicapped male is genuinely gay as anyone in the gay community. He has not adopted the gay life style because he has fallen short of the expectations of the straight life style. Neither has he adopted his sexual preference out of ignorance or out of a desperate attempt to make personal contacts with anyone who will have him. The isolation which has been imposed on him by social ignorance and his particular physical limitations, teaches him to be constantly self-reliant to the greatest degree possible. This self-reliance, although a lonely thing, is a source of great pride and may make the disabled gay a bit defensive about situations in which his dignity might be compromised through pity or abuse, as there are a few disturbed people in the community who get a sadistic pleasure of seeking out disabled gays in order to use them for their own perverted pleasure. Due to his particular limitations, a disabled gay is somewhat introverted, as he must constantly account for his well being and safety. A careless move or

thoughtless course of action can often be damaging, and sometimes fatal. However, once assured of his surroundings and the people therein, he'll usually lower his precautions and demonstrate an unexpected amount of emotional and physical flexibility.

TOWARDS UNDERSTANDING

Often a particular handicap or affliction will appear more limiting and uncomfortable than it actually is. A cripple may require braces or crutches to stand erect, but in a sitting or prone position, he may be as physically mobile as any non-handicapped gay. The extra versatility most handicapped gays get out of their non-impaired limbs and senses only demonstrates the great extent to which the less impaired of us take our bodies for granted thereby leaving them highly undeveloped, unused and neglected. Here again, one wonders who is really handicapped.

Handicapped gays are coming

out more and more into the mainstream of the gay life-style. They are firmly demanding to be treated as individuals on the basis of their merits according to our common humanity. They are offering patience to those who are not accustomed to dealing with particular physical limitations and asking for the same in return. They know full well, that if serious handicaps were more commonplace, many of us would have to make some major adjustments ourselves. They also know that the individual limitations of two individuals become the mutual limitations of their relationship with true understanding as the only means through which to diminish their mutual disadvantages and develop new potential. The demands of handicapped gays are being made more as firm rational statements of facts, rather than ultimatums. These affirmations come from a realization that ignorance is the least tolerable force which keeps people apart, making each of us a victim of emotional paralysis. ■



here & there



ONE IN DETROIT is already accepting reservations for their third annual three day trip to Toronto. The group will leave Detroit on Saturday, May 26 and spend the Memorial Day Weekend in gay Toronto. The cost of \$40 per person includes round trip train fare from Detroit, 3 days and 2 nights at the King Edward Sheraton Hotel and Sunday's banquet. For further information contact One in Detroit at P.O. Box 7926, Kercheval Station, Detroit, Mich. 48215.

Gay Lib is beginning to pick up in Australia. According to the **Gay International News (G.I.N.)** published in London, the beating and murder by drowning of Dr. George Duncan of Adelaide last May has provided a martyr. Gay groups are appearing on the streets wearing lapel badges reading, "How many more Duncans? Legalize homosexuality now!" Other Gay

Lib groups are threatening to use the slogan "Come out Mr. McMahon!" in the coming elections. Mr. McMahon is the Prime Minister.

The entire editorial staff of **Sisters Magazine**, publication of San Francisco Daughters of Bilitis, has resigned because DOB has voted to exclude all transsexuals from membership.

Karen Wells, the editor, has announced that she is forming an alternative group which expects to publish a new lesbian magazine soon.

A resort for T.V.s (transvestites) in the midwest is now beyond the planning stage. For complete information, contact Mary Hadfield, P.O. Box 163, Island Lake, Ill. 60042.

There is a land of the living and a land of the dead and the bridge is love.

—THORNTON WILDER

books



COMBAT IN THE EROGENOUS ZONE by Ingrid Bengis, Alfred A. Knopf, New York 1972.

With its in-depth probing of male/female and female/female relationships, this book pierces to the core of feminist discontent with men and at the same time reveals the rationale for the lesbian commitment to other women. Refreshingly it is all done without a deadly snowballing job of radical rhetoric.

For some, Ms. Bengis' approach, an emulsion of highly revealing personal narrative and reflections on this experience, may detract from the validity of her conclusions. The fact is that she is a unique product of feeling and events common to most women together with others which in combination are uncommon to most women. Yet, as we must admit, it is often those with unusual qualities who see further; those who because of their greater sensitivity, intelligence and drive are able to help clear the fog from the underlying structures.

Ingrid Bengis is uniquely qualified for this task. Clearly her book arose out of her long concern with the problem of love. Her quote from Camus could just as easily have come from her own lips: "My chief occupation, despite appearances, has always been love." For years she was probably like a majority of budding women in her romantic expectation of an ideal mate who would be "lover, friend, confidant, companion, mentor, and advocate, someone with whom making love would be an act of transcendent beauty." While most women come to some kind of tolerable compromise with a much tarnished version of that ideal, Ms. Bengis found herself unable to do so.

Special factors contributed to her present profound doubts

about her ability to relate to men satisfactorily. For one thing, she appears to be unusually sensitive—one man who loved her said she was the most vulnerable person he had ever met. More responsive to everything in life, she was also more sensitive to the insults to self from men. Heightening her plight is the fact of her intelligence and her curiosity about life which motivates her toward a life of free movement. Tragically, however, these qualities are housed in a body that men find immediately sexually appealing. On the one hand she states, "Of course, writing is more important to me than my body" while on the other observing, "If I'm stacked, then I must also be sexy, and dying to go to bed with the biggest penis in town."

She feels that her sex appeal to men has severely restricted her freedom. She cannot hitchhike, live in cheap accommodations in foreign countries, walk the streets of Manhattan, or ride its subways without being oogled at, groped



Ingrid Bengis is 28 and lives in New York City and Stonington, Maine. This is her first book.

and accosted. In challenging the oppressive category of a single-dimensioned view of herself as a sexual object, she incurs all the risks of a slave revolting against caste status. On a more everyday level, her ordinary contacts with "average" men have generally been marked by a narrowly conceived sexual objective: intercourse almost immediately, quite unrelated to the total panel of emotions.

In seeking understanding of this sad state of cross purposes, Ms. Bengis oscillates between the determinism of nature and the openness of acculturation. She asks:

Was the gulf that existed between us (a gulf that could only be bridged by our mutual sex drives) so great that friendships between us were impossible? or was it more a question of our really being very much alike, equally trapped in roles and self-images that would not allow us to treat each other as human beings?

Not surprisingly, she comes to no solid conclusion. Yet in spite of years of personal heroic efforts to bridge the gap between the sexes, and a certainty that failure to do so means a bleak wasteland of lovelessness, she exhibits an undeniable pessimism about the prospects. It may well be, she confesses, that the basic culprit is nature itself, in this case grounded in a woman's complex

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Gay Male Gives Birth to 8 lb. Son!

Exclusive G.P.U. NEWS report
Dateline: Kickupoo, Wisconsin--
Christmas Day 1972

Residents of this tiny hamlet are lining up at Kickupoo Memorial Hospital to get a glimpse of little Gaylord Outhouse, born here on Christmas Day. Their curiosity is prompted by the fact that the child's mother is a man. Little Gaylord is a healthy, normal, 8 pound baby boy.

The child's mother (well, what else do you call a person who bears children?) is Harold Pigwhistle, 25, of rural Kickupoo. Mr. Pigwhistle is not a transexual or a transvestite, but a normal gay male with all the usual masculine plumbing. He is currently on maternity leave from Jackpine Lumber and Forrest Products where he is employed as a lumberjack. "Stud", as his friends affectionately call him, stands 6' 2", weighs 190 lbs. and is a former winner of the Mr. Lumberjack contest.

When interviewed by a G.P.U. NEWS reporter, the happy mother exclaimed, "I couldn't be more relieved. Everything came out all right. I'm only sorry that little Gaylord will have to bear the stigma of having been born out of wedlock." He was referring, of course, to the refusal of the state of Wisconsin six months ago to grant a marriage license to the two males.

The child's father is Dr. Francis Outhouse, a local obstetrician. He was privy to the mother's problems through a difficult pregnancy and performed the Caesarean section necessary for delivery. He was assisted by a team of six doctors and nine nurses. Earlier, Dr. Outhouse had claimed that the pregnancy was the result of artificial insemination, but after seeing the child his pride prodded him into the admission that he was the father. He said, "Unto us a child is born, unto us a son is given."

Dr. Imogene Mendel, Viennese psychiatrist-

obstetrician, specializing in emotional and physical "problem" pregnancies said, "Dr. Outhouse has performed a miracle. Without his expert guidance this child could never have been born."

Dr. Outhouse and Stud met last year at Robin Hood's Barn, the only gay bar in Kickupoo. After a whirlwind romance the couple settled comfortably into a stable long term love relationship. Several months later when Stud

began to suffer from morning sickness they discovered much to their surprise that he was pregnant.

After having been refused a marriage license, the couple considered abortion, but were advised by their attorney that abortion is also illegal in Wisconsin. Mr. Pigwhistle was advised by his priest that if he aborted, he would be a murderer in the eyes of his church. Finally the couple had to decide whether

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to keep the child or put it up for adoption.

Their decision to keep the child as its natural parents could possibly be challenged in the courts because they are both male homosexuals, but they have decided to take that risk. They feel that recent court decisions would support their case since California courts have ruled that homosexuality does not necessarily make a person an unfit parent.

The medical details concerning the conception and birth are being withheld from the public at this time since the father, Dr. Outhouse, is preparing a detailed report for the American Medical Journal.

The mother, Mr. Pigwhistle, plans to follow the teachings of Dr. Benjamin Speck, well known authority on child rearing and sometime politician. When asked if he was worried that little Gaylord might become a homosexual, the mother exclaimed, "We'd be tickled pink. If more men had to face the problems of motherhood, you can bet our laws would be changed in a hurry."

Book from pg 17

psychic relationship to her potentiality for nurturing new life. In any case, Ms. Bengis feels that the responses of men and women to love and sex are usually at odds.

Among men, the sex drive often leads an autonomous life, completely separate from the drive for love. Among women the two drives are usually much more closely related. Since love is scarce as hen's teeth, most men will settle for pleasure while many women will either hold out for abstinence or else feel some form of inner split after having sex which satisfies just physical needs.

Because men are so often unwilling to enrich their desire through relation to emotion and a view of women as fully functioning human beings (as they see themselves), women are forced to respond in kind. Yes, women feel somewhat degraded when symbolically unclothed by whistles and ogles... but also, yes, they are pleased. Their

sexuality, in whatever context, is a weapon. It is the one instrument of their real power over men who blind themselves to other attractive qualities in women. Sadly, when men thus imprison women, they themselves are also dehumanized. As long as sex remains so powerful a commodity for women, they will continue to feel some "hatred and contempt for men, since their minds can be controlled through their penises, instead of the other way around."

LESBIAN OPTION

Which brings us to the present... What can possibly be the options for a woman whose needs and sensibilities have over the years wedged her into such a bind? Well, the shocker--the other option--comes in the second section of the book. Ms. Bengis now opens to the existence of lesbianism in her life and reflects on the very real attractions of lesbianism for other women.

She tells us that at age ten she had a total relationship (including sexual) with a girl friend, Lisa, but reacted by betraying her after she thought they might have been discovered. Though completely happy in the experience, she was also excessively sensitive to society's judgment of homosexuality and thus saw lesbianism as a frightening, horrendous perversion. For years she was haunted by the nagging fear that even when she loved them, her failures with men were due to a basic lesbianism. Consequently she maintained a dogged resistance to fully acting out her

occasional attractions to women.

A turning point came when Dee, a friend whom she loved and whose friendship endured longer than any other love relationship, proposed after eight years that they express their love physically. Ingrid panicked at the prospect. For a year their relationship was in painful tension, until one day in desperation they resolved to "do" it. So unnaturally initiated, sex between them was awkward and halting. Finally Dee said, "You know we don't have to rush things. Neither of us are hung up on the act."

This remark, so casually made, was for Ingrid the bombshell of a revelation which exposed for her the tremendous qualitative difference in the love experience between men and women. For Ingrid and Dee... "The real pleasure came from intimacy in all its forms... There was none of the frantic concern with "doing it" that was such a crucial part of relations with men."

Intent upon adequate performance and concerned with an identity largely identified with performance, most men in Ms. Bengis' experience came out as inadequate people. They failed through their obtuseness to see some of the basic facts of life--namely that tenderness and understanding, as well as affection are basic requirements in sex as well as love. Thus she concludes with the logical but startling statement, "But unless

(CONTINUED ON PAGE 20)



they all can be brought together I suspect that women are going to start turning in increasing numbers to their own kind for comfort as well as sustenance", adding that this might happen "even among women who have no particularly strong erotic drives toward other women."

Not all women share Ingrid Bengis' special gifts and handicaps. Nor do they feel as committed to the total relationship, but her story is basically a study in authenticity and conveys a moral to the many of us who find that ideal too demanding.

Her self-honesty and burning drive for full self-expression in and through another brings her pain, but also truth! Having experienced the power and performance approach to love of so many men, she is able to go on from there to struggle with the option of loving other women. She comes finally to recognize the potential magnificent richness of this alternative as well as the arbitrariness of the prohibitions against lesbianism which had for so long plagued her.

Not all dissatisfied straight women will come out where Ms. Bengis does, but they are being less than honest if they categorically refuse to consider it. As for those who are just plain miserable with their present lot, these words of one of Ms. Bengis' friends, Annie, a convert to lesbianism, make a lot of sense: "now I tell everyone when they get depressed that before they kill themselves they should first have an affair with a woman."

DONNA MARTIN

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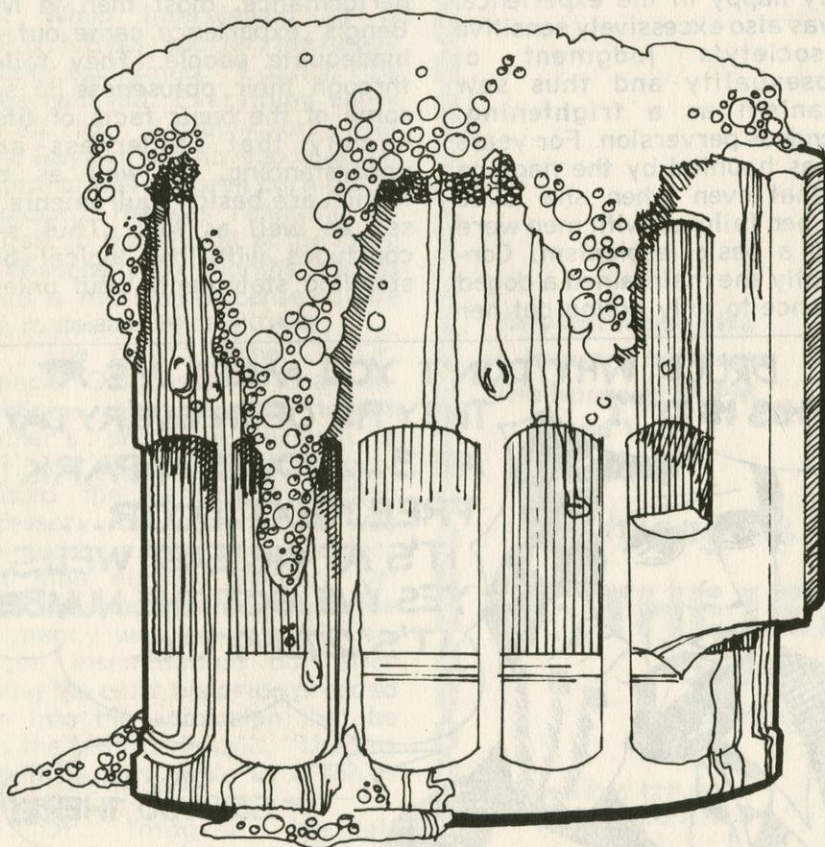
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THE Beer Garden

Dream from 10

Melvin Maddocks in an article entitled "Brave New Marriage" (Sept. '72 **Atlantic Monthly**) speaks to the same problem in his criticism of the new marriage counselors who counsel more and more freedom.

If the Brave New Marriage-makers were dealing with tennis instead of marriage, they would listen to the curses of the players, then sympathetically solve the problem by lowering the net and stipulating "limited and temporary" base lines. They leave their players relieved of all special demands but also near that intolerable where total freedom becomes total responsibility. You must do whatever you think you want to--this last imperative of American puritanism is likely to prove the harshest as well as the most impossible ideal of all.

In our day, anyone arguing against freedom and for greater controls appears, on the face of it, to be hopelessly reactionary. But mankind's experience is witness to the need for some external structure in people's lives; as all

cultures demonstrate, anarchy (total freedom) is an impossible condition for less than perfect mortals to sustain for long.

What gays must recognize when tempted to condemn their way of life is that it is not in them, but in society's paradoxical stance regarding freedom for them that the fault lies. On the one hand, society will not grant them the freedom to be what they are and to express their essence openly and with dignity. And on the other hand, in so doing, it places gays in the position of reluctant outlaws, so that the structures and restraints that bind homosexuals also lend them guidance and legitimacy, are largely absent from their lives. We have examined the frequently debilitating effects of such formlessness on the very core of the homosexuals' life--how it favors a focusing on an isolated and idealized intimacy as the lovely but frail scaffolding of their unions.

Liberals speak readily against the State's intrusion into the privacy of the bedroom. But even where its physical presence has been proscribed, there remains the more subtle, but also more insidiously entrenched presence of a negative sanction: exclusion of gays, by the most indefensible kind of blackballing, from society's central affairs and concerns. Only when homosexuals have been openly included, through law and public acceptance, in the total community will those changes slowly occur in the lives of gays that will make them more liberated human beings. Such a happy state of affairs would help to decrease dependence on an "impossible dream" and tend to promote an enriched texture of intimate interaction. Maybe, someday, gays will have something to teach straights about the pursuit of happiness . . .

BY DONNA MARTIN

Special Holiday Shows

Straight bars are often almost empty on Christmas night. Gay bars, on the other hand, are often quite crowded on this family-type holiday. The gay bar is the center of social life for many gays. Those who do not have families or do not live with family know that they can find their friends at the bar even if it is Christmas. Those who do have family obligations often make excuses in order to get away for a visit with their gay friends at the bar.

The phenomenon of a packed gay bar on Christmas was quite in evidence at Michelle's Club 546 this year. The cast of Michelle's Revue had put together a special Christmas show. The bar was packed and every table was occupied.

Led by the very capable Allison Brooks, the cast had rehearsed special Christmas material as well as the standard Christmas songs. Kelley Michael's rendition of The Lord's Prayer was respectfully received by the audience and did not seem at all out of place in this at-

mosphere. The surprise of the evening was the theatrical debut of one of Michelle's bartenders, the loveable Louie. He did a comic routine before donning the traditional red and white of a Santa suit.

New Years eve found, of course, every bar in town packed to the walls. It would be perhaps the one night in the year when management could count on a crowd even without special entertainment. However, Michelle's once again was the scene of a specially produced New Year's show.

With every performance, Allison Brooks becomes more sure of her abilities as a professional entertainer. Louie returned to the stage for his second public appearance with fresh comic material and Little Misty and Cricket did several fine interpretive dances.

The event of the evening, however, was the gala New Year's drag contest. Some sixteen contestants paraded before the audience and judges. The \$100 first prize went to the naturally

lovely "Squeekie"; second prize of \$50 was won by the ever popular Jamie Gayes and a \$25 third prize was awarded to Sammy Simone.

Meanwhile, another popular Milwaukee night spot, The Wreck Room was showing its appreciation to its customers by providing a lavish free buffet on both Christmas and New Years. Their special New Years event was a dance marathon which began at 1 A.M. and continued until 8 P.M. New Years Day, a total of 19 hours. First prize of \$100 went to Winnie Storm and Gary Klink and Bob and Lewis placed second, winning a free week-end at Saugatuck.

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We wish you a happy and sparkling 1973 with much Peace, Prosperity, and Good Health. More LUV and SEX in the New Year. BUDDY AND MATTHEW OF GLENDALE (CALIF)

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753 No. 27 ST.

Fox Valley Gays Elect Officers

Fox Valley Gay Alliance is the name of Wisconsin's newest gay organization. F.V.G.A. joins G.P.U. of Milwaukee and G.L.F. and Crossroads of Madison in the continuing struggle for social acceptance and gay rights in Wisconsin. The membership of F.V.G.A. includes both men and women living in the Appleton, Neenah, Oshkosh, and Fond du Lac area.

The name was approved during a December 12 meeting in Oshkosh where the following officers were elected: Chairperson: Jay Patrick O'Neal, Neenah; Vice-Chairpersons were elected for each city: Appleton, Robert Gullickson; Oshkosh, Teri Haidarian and Sally Burtlett, and Fond du Lac, Dale L. The Secretary-Treasurer is Gordon Fowler of Appleton. A small

annual membership fee of \$3.00 was also established.

The groups first meeting in Fond du Lac was reported in the December issue of G.P.U. News. The second meeting was held November 28 in Appleton where the group discussed ways of improving the social life of gays in the Fox Valley. The third meeting was held December 19 in Neenah and attracted 42 persons. Committees were setup to write a constitution, to organize social activities, and to create a gay bar. Guest speakers from other gay liberation groups will be sought for future meetings.

Fox River Valley doctors and lawyers are being contacted by members of the group to determine which of them are not up tight about homosexual issues and concerns. Thus, F.V.G.A. will

be able to refer gay people to professionals who will not hassel them about their lifestyle.

Since there are no gay bars in the Fox Valley at the present time, a committee was formed to seek out a bar owner or manager who is interested in catering to a gay clientele, to help any existing business make the transition or help set up a new enterprise.

The social committee's New Year's Eve party in Fond du Lac is hoped to be the first of monthly parties. The organization is presently meeting in members homes, but soon hopes to have a permanent meeting place in Oshkosh. If you live in the Fox Valley, why not attend the next meeting in Oshkosh? For more details write to Fox Valley Gay Alliance, P.O. Box 695, Fond du Lac, Wisc. 54955.

LIBERTY

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

Won't you join?

Wisconsin Civil Liberties Union
(A state affiliate of ACLU)
1840 N. Farwell, Suite #1
Milwaukee, Wisconsin 53202
414-272-4032

PLEASE SEND ME LITERATURE ON ACLU

NAME.....

ADDRESS.....

.... YES, I WILL JOIN. \$10* membership dues enclosed.

*\$15 for couples, \$5 for persons with limited incomes.

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!

calendar

MONDAY, JAN. 8th--
Nominations for the Board Of Directors and Officers. Special Presentation "Religion In The Gay Lifestyle", with leaders from different religious group in the gay community.

THURSDAY, JAN. 11th--Planning Session, 7:30 pm, East Side Community Center, 911 East Ogden.

MONDAY, JAN. 15th--Guest Speaker, To be announced.

MONDAY, JAN. 22nd--Election of the Board of Directors and Officers. Informal Rap.

THURSDAY, JAN. 25th--
Speakers Committee meeting, 7:30 pm, 802 East Kewaunee.

MONDAY, JAN. 29th--Pot Luck Dinner, 7:00-8 pm. Talent Show.