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gpu news 30¢

GAY PEOPLES UNION / MILWAUKEE, WISCONSIN / NOV-DEC 1973

WCLU LETS DOWN GAYS

In an incredible about face, Wisconsin Civil Liberties Union Foundation has voted to drop its funding of the Paul R. Safransky employment discrimination case now before the Wisconsin Supreme Court.

At a stormy board meeting on October 13, Eldon E. Murray, member of the board of directors of Gay People's Union, reminded the Foundation directors of their original commitment to "go all the way on this." He accused the Foundation of "shabby and despicable treatment" and said, "In spite of your action here today, this case is already going forward and we (Gay People's Union) will raise the necessary funds even if we have to collect

money in the gay bars in tin cans."

After stressing the importance of the case to every employed gay person, he said, "You have let down Mr. Safransky, your own attorney who has worked long and hard on this case, and the entire gay community."

One board member responded with an apology, saying, "We evidently made a financial commitment to you that we simply cannot carry out. We still believe in the merits of the case."

In July of 1972, Paul R. Safransky, a homosexual, was fired from his job as houseparent
(CONTINUED ON PAGE 5)

JACK BAKER AT OSHKOSH

OSHKOSH -- Same-sex marriages will be legal in the United States within a decade.

That is the opinion of Jack Baker, a very opinionated man. Baker, the former University of Minnesota law student who served two terms as student body president, has embarked on a nationwide speaking campaign to promote the same-sex marriage issue. That campaign brought him to Oshkosh on Oct. 3, where he addressed a crowd of about 500 persons in the University of Wisconsin-Oshkosh Student Union.

In a lengthy question and answer period following the address, and in a press conference beforehand, Baker provoked much thought with his strong stands on gay issues. His political activism (he is now campaigning for a Minneapolis aldermanic position) was evident. Baker told the audience he would answer every question, but they might not



like what he had to say.

Though he addressed himself to a wide variety of gay concerns, his formal speech focused on same-sex marriages. He and his lover, J. Michael McConnell, first brought that to national attention in 1970 when they obtained a marriage license by taking advantage of a loophole in Minnesota law.

The marriage is still being fought in the courts, but Baker is
(CONTINUED ON PAGE 21)

GPU PLANS BALL

A spokesman for Gay Peoples Union has announced that the group plans a lavish masquerade ball as a fund raising event.

G.P.U. has engaged the Harry Lynde Bradley Pavilion at Milwaukee's Performing Arts Center for the evening of Saturday, February 9. A lavish masquerade ball following a Mardi Gras theme with substantial cash prizes for costumed contestants is in the planning stages.

One of the planners told G.P.U. NEWS that "Every ticket holder whose costume follows a Mardi Gras theme will be eligible to compete in one of several costume categories." Tentative categories include: Best Male Costume, Best Female Costume, Best Comedy Costume, and Best Group Costumes, with a possible award for Most Lavish Costume. The planner said, "Persons of either sex may enter any competition provided the costumes are consistent with a Mardi Gras theme."

(CONTINUED ON PAGE 18)

ARSON STORY FALSE

Sacramento, Calif.--After being arrested in this city on a shoplifting charge, Raymond Laddie Wallender, 32, told police that he started the June 29 blaze at the Up Stairs Lounge in New Orleans in which 32 persons died. He said that he poured gasoline in front of the bar and touched it off with a cigarette lighter because a friend of his was promised \$200 for a homosexual act but the other man did not pay. He told the authorities that he made sure that the so-called cheat was in the bar when he set the blaze.

Wallender, a drifter, has served two terms in California for
(CONTINUED ON PAGE 7)

editorial

Before reading this editorial, please read the front page article titled **W.C.L.U. LETS DOWN GAYS.**

The state of Wisconsin seems to feel that it has the right to deny employment to a person who is homosexual. Every gay person who is employed in the public sector must live with the constant threat of dismissal for no other reason than sexual preference. Many private employers also feel that if the state can discriminate in this manner, they are free to do the same.

Now, for the first time in the history of our state, a man who was fired from a state position simply because he is homosexual is fighting back. A great amount of courage and self sacrifice went into his decision. For instance, he was out of work for over a year and during that time made over 75 job applications for positions he was well qualified to fill. In every case, excuses were made not to hire him after the prospective employer found out about his job discrimination case.

Paul Safransky is fighting this battle not only for himself, but for every other gay person employed in the public sector.

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

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

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

Yours in Liberation,

THE PUBLICATION
COMMITTEE

Indeed, we know of one private employer who retained a homosexual on his payroll because he was afraid he would be sued if he fired him. He had evidently read about Mr. Safransky's suit.

There is justice in this country, but sometimes getting it is expensive. Costs are rarely burdensome until the case reaches high court level and this is precisely when Wisconsin Civil Liberties deserted Mr. Safransky. Evidently they believe in gay rights as long as they don't cost money (which in all fairness they do not have.)

We do have allies in this case. We must here give credit and praise to attorneys Todd Mitchell and David Adamany who have agreed to waive their attorney fees in this case. They believe so strongly in the merits of the case that they are willing to make such a donation.

But neither the attorneys nor Mr. Safransky can be expected to cover all the expenses involved in such litigation. Civil Liberties has deserted both Mr. Safransky and the gay community. Now it is time for the gay community to help pay these considerable costs.

The biggest single cost is the cost of printing the briefs submitted to the State Supreme Court. About 40 copies of these lengthy briefs had to be printed following a special legal form. The printing bill is approximately \$1,500. In addition there are filing fees, search fees, telephone calls, etc. They all mount up. It is now estimated that a minimum of \$2,000 will be needed to cover the expenses of this case.

Mr. Safransky has put up part of the funds and Gay Peoples Union is making arrangements to cover the rest of the costs, temporarily. If the necessary funds can be scraped up we would like to secure a couple of short "friend of the court" briefs to submit. Such briefs would considerably enhance the chances of winning the case which are already very good, in the opinion of counsel.

A "Paul R. Safransky Defense Fund" has been set up by Gay Peoples Union. It is headed by our very able chairperson, Ms.

Donna Coleman. This is the first time G.P.U. has turned to the entire community for support and we hope that you will agree that the cause is just and one that can benefit almost every person who is gay. Almost everyone has to worry about his job and a favorable decision in this case can help us all.

Please search your conscience and your pocketbook. Send your check or cash to: Gay Peoples Union, Paul R. Safransky Defense Fund, P.O. Box 90530, Milwaukee, WI 53202. It will be acknowledged and a strict accounting will be kept of all donations and expenditures.

Mr. Safransky has agreed that if and when his case is won he will return to G.P.U. all funds expended on his behalf from the fund. Therefore, if he wins this case, not only will he have struck a blow for freedom for all gays, but there will be funds to fight other cases on behalf of gays.

HELP FIGHT EMPLOYMENT DISCRIMINATION!!! Send your donation as soon as possible. If we stand together we can win our rights. If we do not, we can remain forever outcasts from society. It's up to you.

feedback

Editor G.P.U. NEWS,
Enclosed is a cheque for the Paul Safransky defense fund. We hope that he will win this important case. Until all workers are protected from persecution because of their age, sex, life-style, race, political beliefs; none of us are protected.

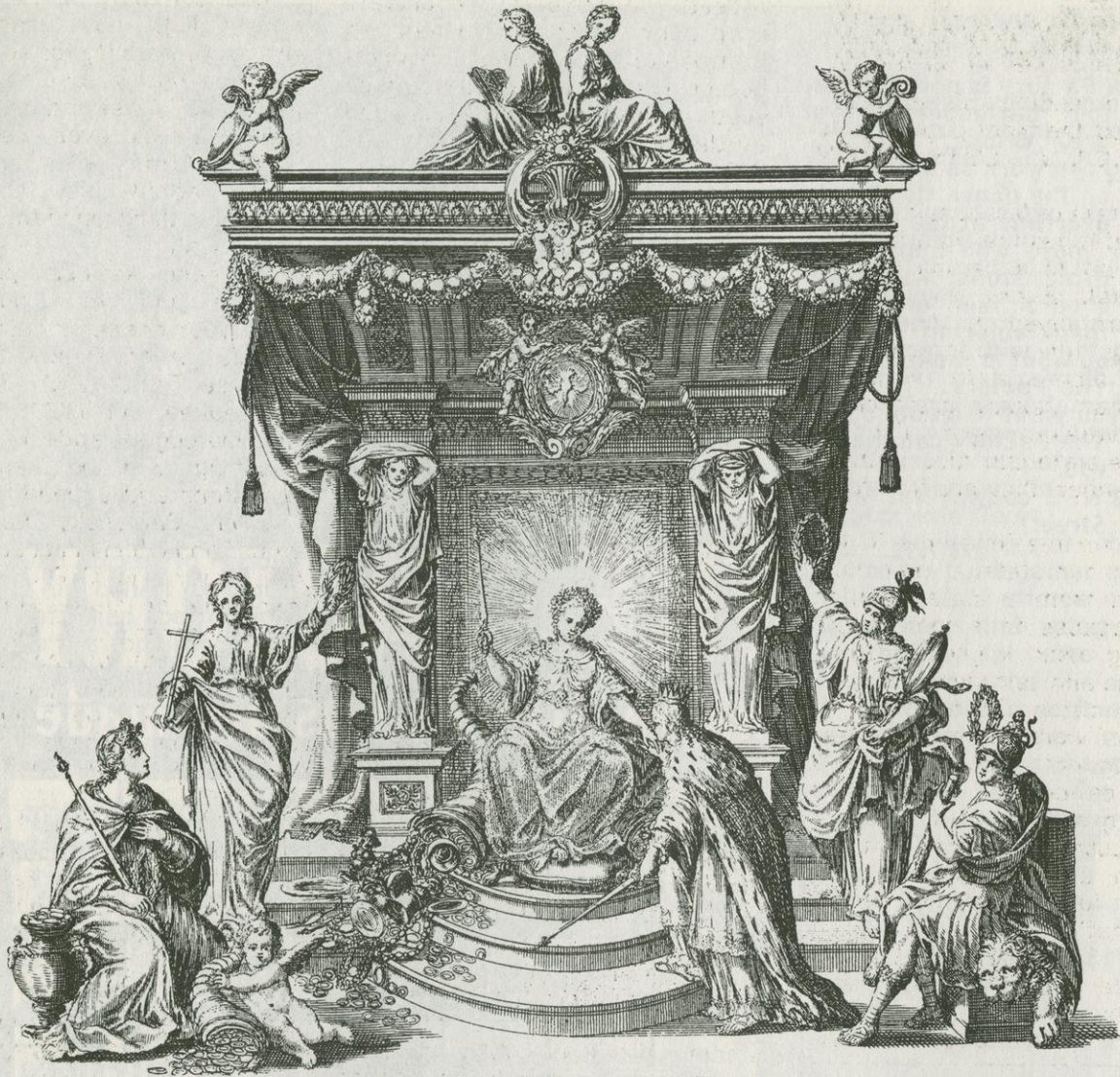
Yours,
Carolyn Harnett
Ronald Spitz

Dear "Person"

Clearly, we who so rightfully and righteously deprecate name calling and irrational generalizations when applied to our "community", had best listen to our own preaching when our journalistic efforts are turned toward other communities i.e., the United States Justice Department. The October NEWS headline, "Justice Department

(CONTINUED ON PAGE 19)

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If you want to make it, make it at The Factory.

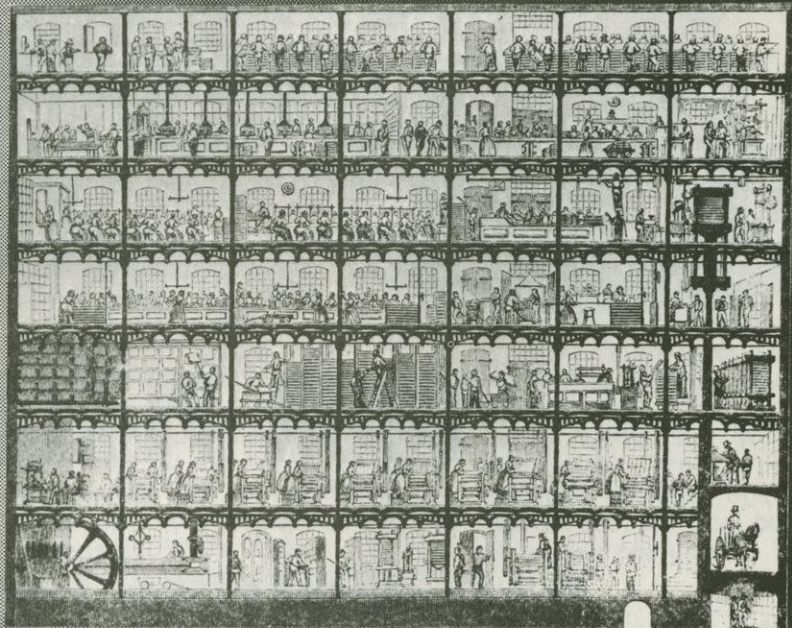
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THE FACTORY

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

WCLU (FROM PAGE 1)

at Southern Colony and Training School at Union Grove, Wisconsin (see G.P.U. NEWS, December 1972). Southern Colony is a state school for mildly retarded children. Its superintendent, John Garstecki, said Mr. Safransky was fired because he was a homosexual who had discussed his lifestyle with fellow workers.

No allegations were made that Mr. Safransky had attempted to solicit residents into homosexual acts, advocated homosexuality to residents, or engaged in homosexual acts at the Colony.

Mr. Safransky appealed to WCLU who agreed to handle the case on his behalf because his civil rights had been violated. Civil Liberties appointed Attorney Todd Mitchell to represent Mr.

Safransky.

A hearing before the State Personnel Board followed in which Garstecki admitted that Safransky had been fired simply because he admitted his homosexuality under questioning. The Board upheld the firing (see G.P.U. NEWS, March 1973) maintaining "That homosexual activity is contrary to the generally recognized and accepted standards of morality and the appellant's activity of this nature had a substantial adverse effect in the performance of his job duties."

Safransky then appealed the decision to Dane County Circuit Court where the case was heard last July by Circuit Court Judge W. L. Jackman. Attorney David Adamany, a University of Wisconsin professor of constitutional law prepared a friend of the court brief on behalf of

Madison GLF. Funds to cover the court fees and other expenses of this brief were donated by the Student Bar Association of the UW Law School and members of the Madison gay community.

Judge Jackman also upheld the firing in a short three-page decision stating, "We do not think the institution has to wait for something bad to happen when an employee such as plaintiff flaunts his unorthodox conduct and there is even a hint that he might go farther than talk about it."

Attorney Adamany agreed to join Attorney Mitchell as co-counsel in preparing the briefs for the appeal to the Wisconsin Supreme Court.

Evidently at this point a hastily put together committee of five WCLU attorneys met over a luncheon and voted to drop the funding for the case. Mr. Safransky and G.P.U. were not notified of this decision until three days before the final date for filing intentions of appeal with the Supreme Court. The notification had to be accompanied by \$250 as



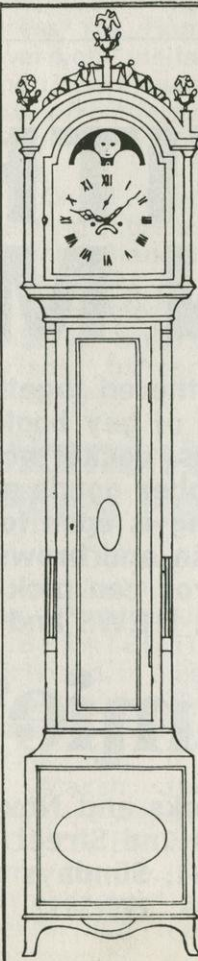
THE SUNDAY SUPPLEMENTS

- champagne brunch noon to 5 \$2.50
- bar open noon to 2 a.m.
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- free salad bar with dinner



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The money was hastily put together by Mr. Safransky and friends of G.P.U. and both were told that the printing bill for the briefs would be about \$750. WCLU Foundation agreed that it would hear Mr. Safransky and a representative of G.P.U. at its August meeting before approving the lawyer committee recommendation. Printed briefs had to be at the Supreme Court by August 28.

WCLU Foundation cancelled its August meeting. G.P.U. gave the "go ahead" to the attorneys after receiving an understanding that they could speak at WCLU Foundation's September meeting.

Both Mr. Safransky and G.P.U. were told that the September meeting would be held September 16 in Madison, Wisconsin. On September 15 they received word that the meeting had been moved back to September 8 in Green Bay and that the board of directors had voted no further funds.

On September 19 G.P.U.

received a printing bill for \$1,400.

At this point the board of directors of G.P.U. instructed Mr. Murray to arrange a meeting with the new executive director of WCLU, Mr. William Lynch, to find out why they had not been notified of the change in meeting date and location and to request a re-consideration at the October meeting.

According to Murray, the meeting with Mr. Lynch was "not very productive." Said Murray, "He offered every excuse in the book to support the Foundation's action." Lynch said letters had been sent to Safransky and G.P.U. informing them of the change in date and location of the September meeting. He inferred that one of the reasons no further funding was granted was the fact that Safransky and G.P.U. had not appeared at the meeting. Angrily, Safransky and Murray insisted that no such letters had been received and demanded a re-consideration at the October Foundation meeting. Lynch agreed to sponsor the item on the

October agenda.

At the October meeting, one board member from Green Bay tried to use parliamentary procedures to remove the re-consideration item from the agenda. After considerable wrangling, he was outvoted. He immediately introduced a motion to let the original decision stand and to take no further action. There followed a lengthy discussion of the merits of the case and Attorney Mitchell was questioned at length on the facts in the case. It was discovered that no board member had read any of the briefs or testimony in the case although all testimony had been available to them over a year. The discussion also revealed the sad condition of the treasury of the Foundation. As soon as cost entered the discussion, the original motion was brought to vote and approved. Neither Safransky or Murray had been allowed to speak.

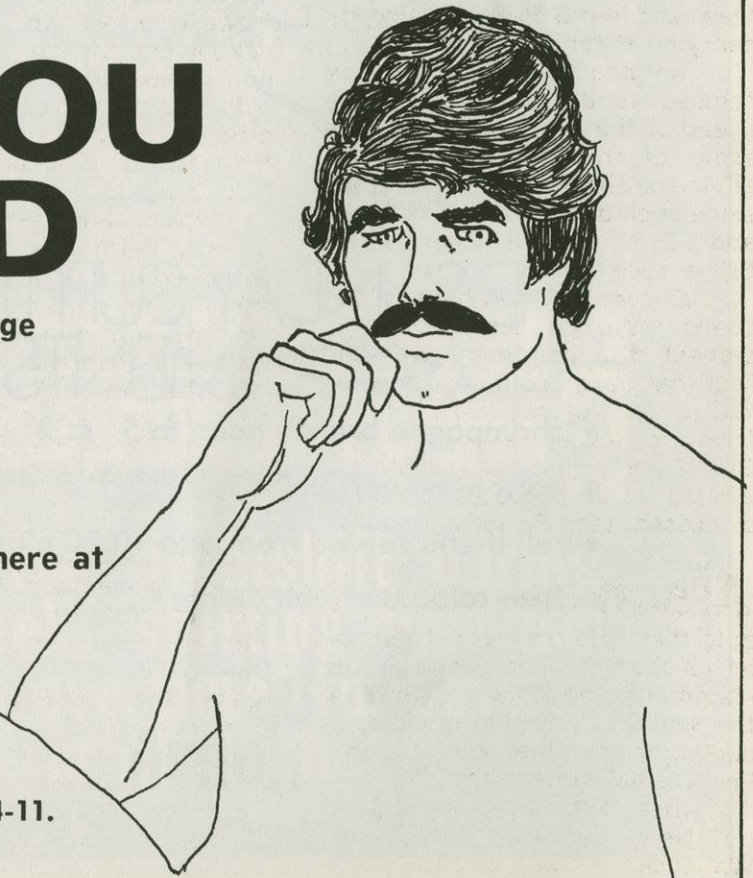
Tempers flared again as Murray approached Lynch asking him why Safransky and G.P.U.

WITH YOU IN MIND

We've gathered together a very large collection of gay books, magazines, bar guides, pocket novels, films, rubber goods and novelties. Everything is open for inspection, so come in and browse around. Oh yes, you can pick up your copy of G.P.U. NEWS and ADVOCATE here at

Ramie's

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had still not been allowed to present their case. Lynch indicated helplessness and Murray told him to "take his organization and go to hell." Safransky and Murray stalked from the meeting in a rage. Attorney Mitchell had already left in anger.

Lynch and another board member followed them into the hall wanting to know the reason for "this display of anger." "We have been pushed around by you people long enough," said Murray. "We have been abused, maligned and mis-represented by two or three people on your board and then we are not even given the common courtesy of being allowed to speak. It was understood that we would speak here today."

Lynch re-entered the meeting and arranged for Murray to speak on behalf of G.P.U. and Safransky. Murray then outlined the entire history of the case and pointed out that G.P.U. had already given \$100 to W.C.L.U. to cover their original costs and had already paid over half of the printing bill. He stressed the importance of the case and told the board that G.P.U. was already carrying it forward.

The board, having already refused funds, then offered a friend of the court brief covering some of the legal items. (On advice of attorneys, this brief has since been declined by Safransky and G.P.U. as "not being helpful to the case.")

After coming down hard on the board, Murray said that his biggest disappointment was the fact that gays could not count on WCLU for future cases. He offered to set up a liaison with G.P.U. for future cases if WCLU wished. The proposal was not discussed. (see Editorial, page 2)

Arson (FROM PAGE 1)

auto theft. He first admitted that he set the fire, then retracted the statement and finally withdrew the denial after being given a lie detector test that corroborated his original statement.

After extensive questioning by New Orleans detectives, Wallender waived extradition to Louisiana on November 1 and was



here & there



Both Milwaukee born, pianist-entertainer, Liberace and female-impersonator, Jim Bailey have recently gone to great pains to issue press releases stating flatly that they are "not homosexual." We can only agree with the **Bay Area Reporter** columnist who retorted: "Now, if John Wayne had made such a statement . . ."

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A new Danish book, "Report on Homosexuality" states "There is much prestige today in being tolerant to homosexuals, but still there is no prestige in being a homosexual." The book has been praised by both European gays and the press.

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Speaking before some 600 physicians attending a professional conference at Belle Mead, N.J. on October 3, Dr. Howard J. Brown, 49, publicly acknowledged that he has been a homosexual for 30 years. Brown, a former New York City Health official, is currently Associate Professor of Clinical Medicine at New York University.

Brown said, "Physicians can be most helpful by accepting the homosexual's lifestyle. It is important for physicians to reject the idea that homosexuality is a treatable abnormality."

When he finished his address he received sustained applause and several in the audience said that such a public statement was long overdue.

taken to New Orleans.

On November 15, Assistant District Attorney for Orleans Parish, John Volz, announced, "He didn't do it." He told the press that Wallender lied in confessing that he set the fire because he was afraid he would be killed if he went to prison in California. Wallender still faces a 30 year sentence in California on charges of grand theft and assault.

The gay **Scottish Minorities Group** recently held its national conference in Glasgow. Ms. Janey Buchan, a Bailie (the Scots version of an alderman) was given the task of welcoming the group to a civic reception before the conference. Said Ms. Buchan, "I am ashamed of the way Glasgow has reacted to this conference and I put the blame on the publicity it received." She said she had received a spate of "nasty" letters following the announcement of the conference.

++

Ms. Margaret Tuttle of London, whose husband James is serving 18 years in prison for jewel theft has organized a group of wives of prisoners who fear that their husbands may "become homosexual in jail." They plan to press the Home Secretary for overnight visitation rights. "If a man is sent away for long periods, away from females, no wonder he becomes a homosexual," she said.

One T. Bradley, a gay male, hearing of these plans wrote to the **Evening Standard** one of London's newspapers demanding the same privileges for gay prisoners "who undergo harassment from both prison officers and fellow-prisoners."

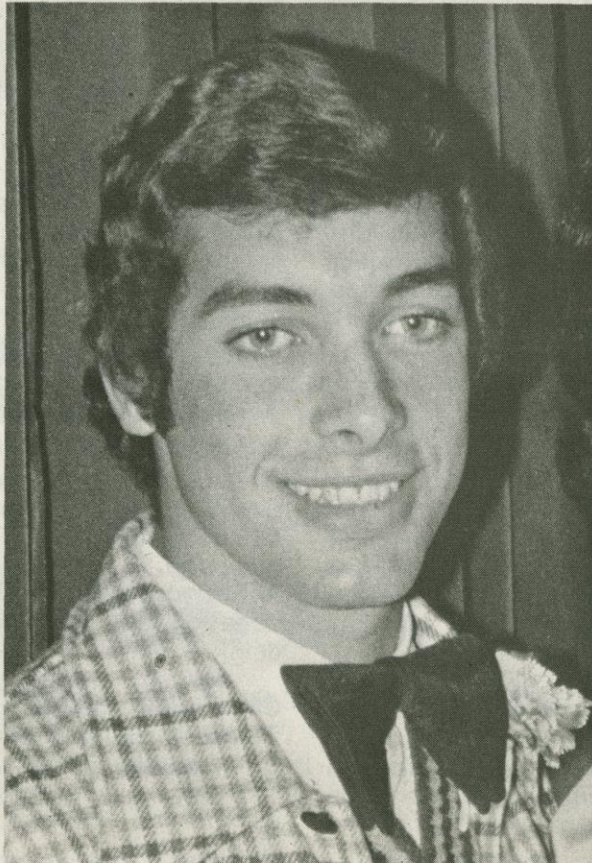
Women's Band Plays Benefit

On December 8 at 10 P.M., the River Queen, in co-operation with Gay Peoples Union will present **LIBERATED TOGETHER**, an all girl band, in a benefit for the Paul R. Safransky, Defense Fund. A \$1 donation will include one free drink.

Marsh, Jude, Lynda and Cher, the women of **LIBERATED TOGETHER** are donating their time to the fund. The group, formed about a year ago, have performed frequently in the community.



MISS GAY MILWAUKEE 1973-4
Sandi Alexandra
MR. GROOVY GUY 1973-4
Jeff Schulz



The **Factory Bar** was the scene of this year's Halloween contests in Milwaukee held on October 25 and 26. Some 27 people, led by Tiger Rose, were involved in the preparation of the two contests and shows.

The first evening featured a Mr. Groovy Guy contest, the first ever held in Milwaukee. A special stage had been built at the bar and special lighting and music enhanced the presentations.

Four short costume contests preceded the Mr. Groovy Guy contest. Best Comedy Costume award went to Ricky who dressed as a poodle. The Personality award went to Allison Brooks who dressed as Lilly Tomlin's famous telephone operator. The Fancy Costume award was won by Gregg, whose elaborate ostrich plume headress and glittering cape wowed the audience. Cleo, of Cleo's House of Stitching won the Red Hot Mamma award after parading in a solid rhinestone evening dress that weighed 37 pounds.

Twelve men entered the Mr. Groovy Guy contest and the judges selected Jeff Schulz, 19, to carry the title for the coming year. Mr. Schulz appeared on stage in a long dark cape, which he quickly discarded revealing a costume of cut-off levis and a white tank top. His tan, excellent physique, poise and ready smile brought the audience to its feet, cheering.

The second evening featured a lengthy show replete with production numbers in addition to the Miss Gay Milwaukee contest. After getting off to a very late start, some 37 persons paraded in various modes of drag to compete for the title. Two men, in tuxedos, presented each contestant to the audience and Tiger Rose introduced each with a charming banter that put the contestants at ease.

After a short intermission, Miss Joey was introduced to present a token of appreciation to Tiger Rose and the Miss Joey Friendship award to Josie Carter for a friendship of 25 years. The silver tray, properly inscribed, will be passed on next year in the name of friendship.

A lengthy show, featuring

local entertainers and production numbers took the rest of the evening, coming to an abrupt halt a few minutes before closing time in order to announce the Miss Gay Milwaukee winners.

First runner-up was awarded to Josie Carter and the audience applauded wildly as Sandi Alexandra was announced as Miss Gay Milwaukee, 1973-4.

Sandi wore her hair piled high and her chartreuse evening gown was set off with a large jeweled, hand-beaded collar. The award was presented by Billie Shepherd, Miss Gay Milwaukee 1972-3, who had come from Florida for the occasion.

The new Mr. Groovy Guy and the new Miss Gay Milwaukee then took joint bows.



G.P.U. NEWS PHOTOS TAKEN
AT MILWAUKEE'S MR.
GROOVY GUY AND MISS GAY
MILWAUKEE CONTESTS
OCTOBER 25 AND 26, 1973.



DARLING, WE ARE GROWING OLDER

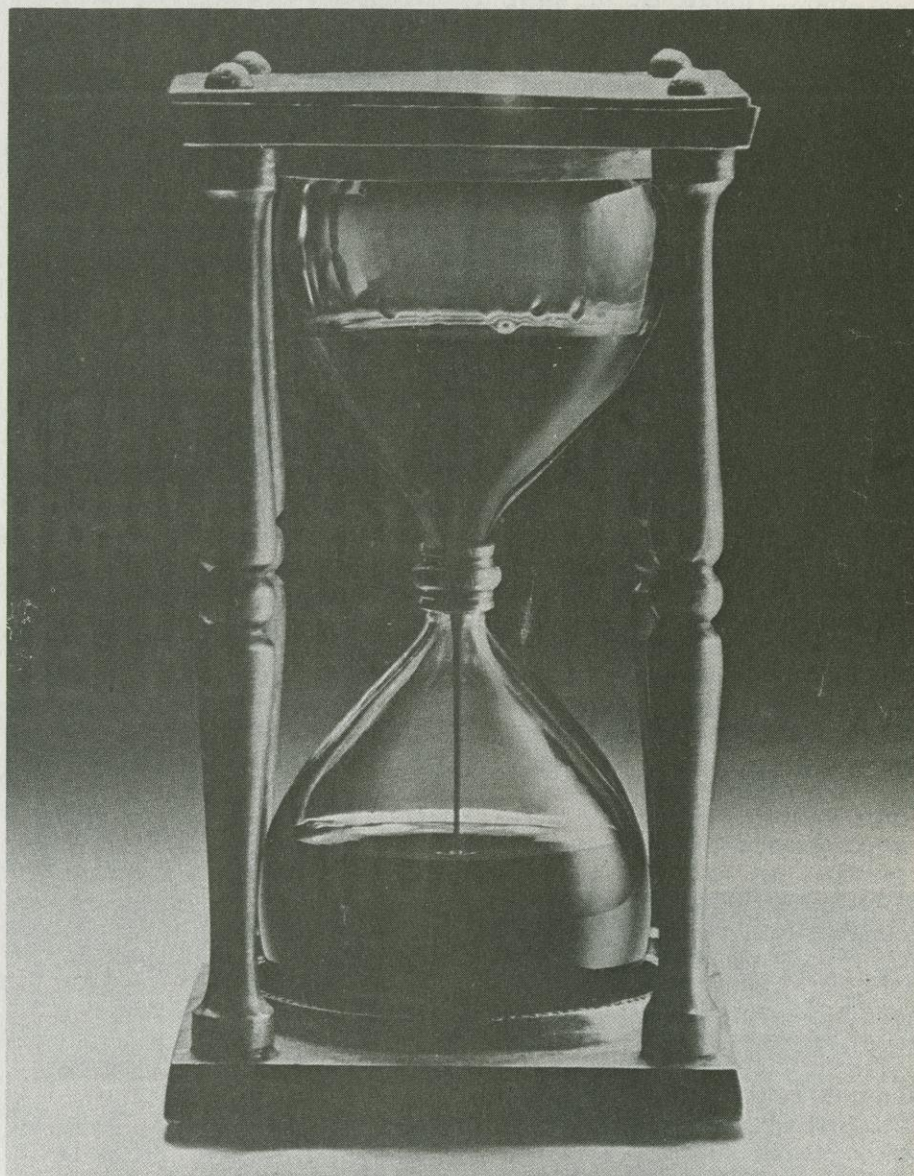
The portion of the American population who are past 65 years of age is now over 10 per cent compared to 3.4 per cent in 1880. This increase in longevity has spawned a whole new school of gerontology with several major studies of the process and problems of aging being published in the past few years.

Unfortunately all such major studies have dealt with the aging process as seen in heterosexual man and women with particular emphasis being placed on widowhood. As a typical example of such writing I quote from **Growing Old** by Elaine Cumming and William E. Henry when discussing problems raised by retirement for the male:

For most men, retirement poses three basic problems. First, they cannot move to pure sociability, because that is characteristic of women; they do not feel at home with sociability for its own sake, but require some instrumental activity to mediate their relationships. However, an age-graded society of advanced industrial technology, whose economic system has trouble consuming what it produces, does not want such men to be engaged in serious instrumental activities. Men must find some way of orienting themselves so that they develop new skills and learn to feel comfortable acting in types of roles that have been considered characteristic of women. They must either compete with women for socio-emotional roles or find mediating instrumental tasks through which to relate.

The second retirement problem is loss of status identity. Men have been used to endowing their wives and children with such prestige as their occupation commanded, and for most men this is seriously weakened by retirement. Only men whose accomplishments have been accumulative, and not easily forgotten can continue to articulate their families to society through occupational history.

The third problem retirement poses for men is the loss of a peer group. The horizontal solidarity of a lifetime is seriously disrupted by retirement, and men must integrate themselves into a new membership group and adjust to a new intimacy with their wives. . . . When a man retires and loses his membership group, he has to spend more of his time with his wife and her companions.



Obviously none of the author's "three basic problems" relate in any manner to the aging male homosexual. He most likely has never competed with women for socio-emotional roles and feels little discomfort with most tasks traditionally considered to be the special preserve of women. For example, he most likely has cooked and cleaned house all of his life out of sheer necessity.

The male homosexual's status identity is not founded on "endowing a wife and children with occupational prestige." His status identity is found within the gay community and he usually has an established circle of gay friends who act as a sort of family.

Retirement does not impair his status in this group. As a matter of fact it is usually looked upon with envy, since he now has even more time to devote to his group.

Since most gay men do not rely on fellow employees to form a peer group, they do not have to seek membership in a new group on retirement. The greater part of a gay male's social contacts fall within the gay circle and while he may miss his fellow employees on retirement, he easily falls back on his gay friends for companionship.

Finding that the so-called "empirical" sociology texts on aging have ignored the homosexual, one naturally turns

by Sam Edwards

to the psychiatric literature. Surely the psychiatrists with their preoccupation with homosexuality have something to say about the aging homosexual's situation. They do, but the body of such literature is quite small. After all, there doesn't seem to be much point in trying to "cure" an elderly homosexual.

Perhaps it is because the prognosis for "cure" is almost nil in the elderly that what comments that can be found are vicious and inaccurate. Perhaps psychiatrists simply see homosexuality as an added "burden" to the elderly. Certainly from their social position (usually that of a married man with a family) they must find it difficult to believe that the older homosexual can be happy in any way. Most of their homosexual patients are younger persons who are experiencing a "life crisis" usually involving their own or society's acceptance of homosexuality as a valid life style.

In any event, psychiatrists have propagated several myths concerning the aging male homosexual. They typically tend to see the process of aging for the gay male as being "exceptionally stressful" because it occurs outside of the traditional supports of family, church, and community. What they fail to consider is that the entire gay life style is without these supports. Having once made adjustments to a life without these supports, the homosexual is hardly likely to fall back on them when confronted with adjustments to aging. His adjustments are of a different nature and, as we have already pointed out, are not typical of the average heterosexual male.

The emphasis on youth and physical attractiveness in the homosexual sub-culture has been highly over rated by the psychiatrists. Because the aging homosexual is unable to compete on the basis of physical attractiveness with the younger homosexual for sexual partners, the psychiatrists assume that he is sexually rejected. They depict him as isolated, lonely, and

lacking in self esteem because of this "sexual rejection." He is frequently shown as unhappy and depressed.

Here the psychiatrists fail because of two important false assumptions. Even young and handsome gay males frequently feel "sexually rejected" simply because they do not know how to cruise. That the attractive young gay male is sought after is not denied. However, he frequently does not learn to take the active role in the cruising process until his beauty begins to fade. Let's face it, cruising is an art and its techniques are polished with experience. This is not to say that the older homosexual gets every trick he sets his cap for, but his success is far beyond the dreams of the average heterosexual in a similar position.

The second false assumption is that every homosexual, regardless of his age, is only only attracted to the young, physically fit male. This is no more true in the gay world than it is in the straight world. As a matter of fact, in extra-marital affairs, the heterosexual middle aged male frequently tries to recapture his lost youth by pursuing only young and beautiful women. After all, he is not looking for a wife (he already has one), but a playmate. Because his sexual experience as a younger man has allowed him many more sexual contacts as well as more varied ones, a homosexual often becomes more selective as he grows older. The assumption that the homosexual is unwilling to stick to his own age group is patently false, the "chicken queen" being perhaps a bit more aggressive in his pursuits than the heterosexual seeking a "Lolita."

Here is a typical piece of writing about the aging homosexual taken from an article by Clifford Allen, M.D. and appearing in *Sexology Magazine*:

... old age creeps on inevitably. The attractive young man finds that his hair is receding or touched with gray, his face is beginning to wrinkle, his figure is thickening, and he is growing fat and paunchy.

This discovery is usually a terrible blow to him, much more so than to the man whose masculinity goes on attracting women even though he has lost the first flush of youth. The homosexual has a more limited field in which to operate, and faces much fiercer competition.

The aging homosexual, whose faded looks can no longer attract others for these charms alone, is often forced by his disabilities, at first into bestowing presents and later into keeping another, usually younger man, like a mistress.

Jealousy is always a stronger element in homosexual affairs than in heterosexual ones and now begins to make itself very evident. Bitter quarrels often break out and it is fairly common in criminal practice to find that these quarrels sometimes lead to violence and murder.

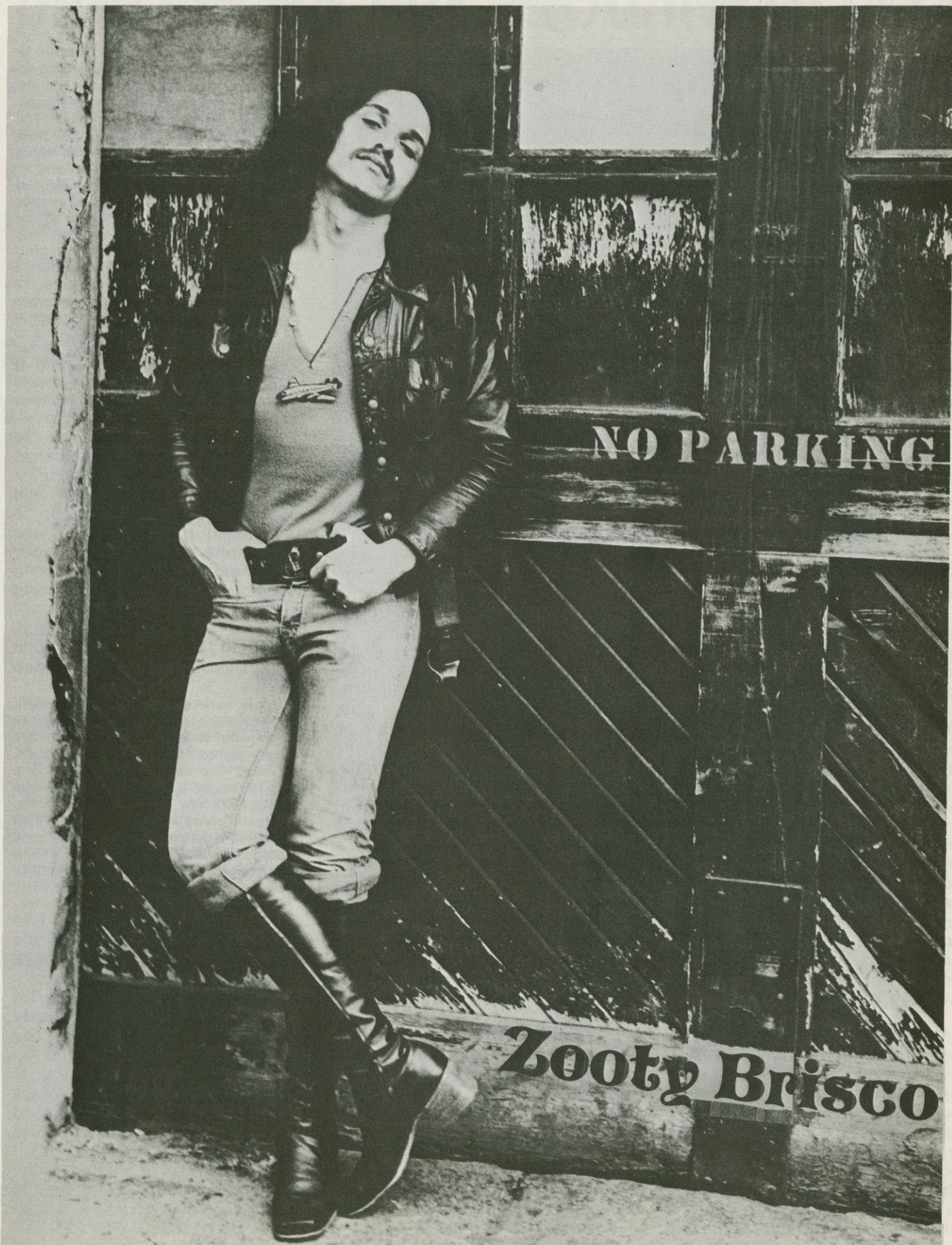
The author goes on to describe the aging homosexual as tending to become "distinctly odd" and prone to alcoholism and suicide because he is unable to find sexual partners. Try these paragraphs out on some of your older homosexual friends for a good laugh. But, for a more florid description the following will probably anger your older gay friends. It is taken from Dr. John Drakeford's book, **Forbidden Love**.

I have often heard people talk about the fears of growing old. Believe me, the heterosexual concerns are nothing compared with those of inverts. The elderly homosexual is a pitiful sight, particularly the one who has no money. He begs for handouts. He will give a man a blow job and then ask for a dollar, or fifty cents, or even a quarter. This is the way he makes money to buy his wine. As the years go by, loneliness becomes a greater problem.

Recently, however, two highly respected studies of the aging male homosexual have been printed. Both make every effort to be objective. Dr. Martin S. Weinberg of Indiana University and author of **Society and The Healthy Homosexual** printed an article in **Social Problems**, Vol. 17 (4) 1970 called "The Male Homosexual: Age Related Variations in Social and Psychological Characteristics."

Dr. Weinberg studied some 1,000 homosexuals, 24 per cent of whom were over 45 years of age.

(CONTINUED ON PAGE 14)



Zooty Brisco

I can walk down the streets in this here city
 and
 Nobody notices
 Nobody turns and points
 Nobody speaks behind hands
 or
 Says "he" or "him" in that funny way
 That makes you feel uncomfortable
 Like your fly is open and you don't have on
 underwear, and I
 am grateful
 For this courtesy, at least.
 You see
 I am the Concubine of Kings
 but now abandoned-
 It's enough
 I feel Winter crawling in my sleeves
 and down my collar.

I am one year older
 one year away from you,
 and I doubt that you think of me
 except when I prod your memory with letters.
 Anonymous fucks, like cockleburrs,
 stick to music men's cuffs
 waiting to be picked off with great care,
 noticed.
 Here in my year older room
 your face looks Northward
 (the profile same I loved
 in the Holiday Inn),
 and I wonder how you are:
 your hair, is it longer?
 did you shave your beard?
 was that your kitten in the foto?
 Time passes quickly
 no matter how slow this or that specific moment
 seems to die.
 How many chests have come down on me
 in a year's time
 and I still recall as an hour ago
 your pink nipples
 under soft yellow hair,
 light blue undershorts,
 and waking to find you dreaming
 and afloat in the early morning window.
 So, maybe the good times are over,
 that's what I hear,
 but anyway, thanx:
 for the good loving,
 the suspenders,
 that quick kiss at the door-
 that stayed ripe the year,
 and sticks to my collar-

thanx.

I get,
 maybe three or four assignments a year.
 I don't push.
 I wait, hands at sides
 standing tall (as one can being 5'9")
 with eyes focused straight ahead.
 I am like your American Lore Cigar Store
 Injun
 in my waiting.

The photographer came in and I was packing up.
 He looked at my face for the first time.
 "You look really tired."
 "Yeah, I am."
 "Say, were your eyes that red before?"
 "I don't know. Are they that bad?"
 "No, guess not. Really doesn't matter, tho. If
 they print dark
 we'll just burn 'em out."
 Oh, Great God of Power,
 God of Justice,
 They are burning out Injun's eyes
 in the White Man's City!

Here I stand,
 Whole and Alive.
 Just like the Old Whore
 I've Seen Places and Been Things.
 What's left of my soul,
 What hasn't been stolen by
 White Man's Magic
 Black Boxes
 rests solidly, like a half-eaten pie
 somewhere behind my high cheek-bones.
 Black haired,
 Blue eyed,
 Here I stand.
 I'm Vogue Injun.
 Wanna make something of it?

So cool-
 We make tactful love
 Then sit and talk about your career
 and what I'm going to be when (& if) I grow up.
 Where oh where
 did the four star skag pirate go to?
 The one who boogied down the block
 to wind and city noises-
 a needle in one arm
 & a Hershey bar ticket to the ether in his hand
 His hair blew
 Like yesterday's gutter newspaper
 To the 42nd Street Wind Tunes.
 You're a short-hair newsman,
 Aren't you even curious?

Zooty Brisco
 Born somewhere along the line - same
 coloring as Scarlett O'Hara - has been an
 actor, costumer, dancer, janitor, rock
 musician, shop clerk, adventurer, hip
 faggot (fag hippy?), burr-under-the-
 saddle, clothes horse, Santa's helper,
 depressed optimist, Narcissus, picket,
 guerrilla-fruit in alien territory, writer -
 Quote: "Where did the GLF go?"

Quote: "When I get to New York ..."
 Quote: "The Shangri-las were right
 about going home."
 Quote: "5 years? I don't know what I'm
 going to do tonight."
 Personal message: P.D., I know you're
 out there. If you (or any friends at sea)

see this, write me in care of this publi-
 cation.
 It's only October, and I've got a Winter
 to negotiate yet.
 Z. Brisco is an inveterate hitch-hiker,
 and the Last of the Woodstock Fairies.

OLDER (FROM PG 11)

He found that while older homosexuals do have fewer social and sexual contacts than their younger counterparts, the younger group appeared the least well-adjusted on various psychological measures, with the oldest group the best adjusted. He concluded that the psychiatrist, as well as the younger gay, tends to observe the older homosexual from his own value viewpoint rather than that of the older person. What appears to be problems and inadequacies at the time of youth may seem less serious with the passage of time.

The second article is more recent, having appeared in the July 1973 issue of *The American Journal of Orthopsychiatry*, Vol. 43 (4). It is titled "The Menopausal Queen: Adjustment to Aging and The Male Homosexual" and is written by J. Scott Francher and Janet Henkin of the John Jay College of Criminal Justice, the City University of New York.

Francher and Henkin interviewed in depth ten male homosexuals from New York who were over 50 years of age. Each interview was taped and lasted from 10 to 15 hours. An interesting side point is that one of their subjects was a gay police officer.

Their findings are "in direct opposition to the popular mythology depicting the male homosexual as despairing and desolate." Their paper "proposes that homosexuality may be functional in adjusting to the aging process. Homosexuals commonly experience a 'life crisis' early in their development and are therefore less affected by

the trauma of role loss that occurs for most men in later life."

Finally they say, "it is possible that what is superficially perceived to be deviant and exceptional behavior may function as a social pattern facilitating adjustments to the aging process."

All of their subjects were exceptionally well adjusted and the authors state that the emancipation from the traditional male social role can provide alternative role expectations less in conflict with behavior patterns than the aging person is expected to assume.

Determining the attitude of aging within the gay community is difficult because of the ambiguity of feelings and the change of feelings that occurs as the homosexual grows older.

Many younger gay men, not having older gay friends, accept the false assumptions of the psychiatrists. In a bravado that denies the fact that they, too, will grow older, they are quick to put down the older male, using such terms as "auntie", "mother", and "dirty old man." Sometimes they can be very cruel in their rejection of the older person.

They mistakenly think that all the older person wants from them is the use of their body. In fact, frequently they think that "all anyone wants is my body" and are sincerely looking for gay friendships not based on sex. They would do well to look to older gays for some of these friendships.

On the other hand, there is a certain number of younger gay men who prefer the company of older men. The search for a "father image" is not uncommon in the gay world, particularly in countries whose economic and

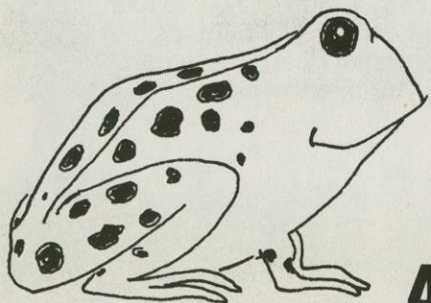
class structures are more rigid than in America. The older man acts as a friend, teacher, counselor, and substitute father for the younger man, opening a world that the younger man could not hope to attain, financially or emotionally, in any other way.

There is also an ambiguity of feelings among older gay men regarding their younger counterparts. Some take great joy in the company of youth and seek out one or more young men to guide and help through life. They find some of the joys of parenthood in being surrogate fathers.

Others, having easily adjusted to aging, find little or no need for younger men. The fact that they are not seen in the gay bars does not mean that they cannot compete, but simply that they have developed a circle of friends and a range of other interests.

People of all cultures, including the gay culture, have been preoccupied with the sexual aspect of old age. In Plato's *The Republic* the following conversation is reported. Cephalus, as a young man, asked Sophocles, "How does love suit with age--are you still the man you were?" Sophocles replies, "Peace, most gladly I have escaped from a mad and furious master."

We know today that while sexual urges may wane as a person grows older, they rarely die completely. We are learning more about the older person and are finding that he simply makes adjustments in a youth-oriented culture. We are also finding out that these adjustments are fewer and more simple for the homosexual than the heterosexual.



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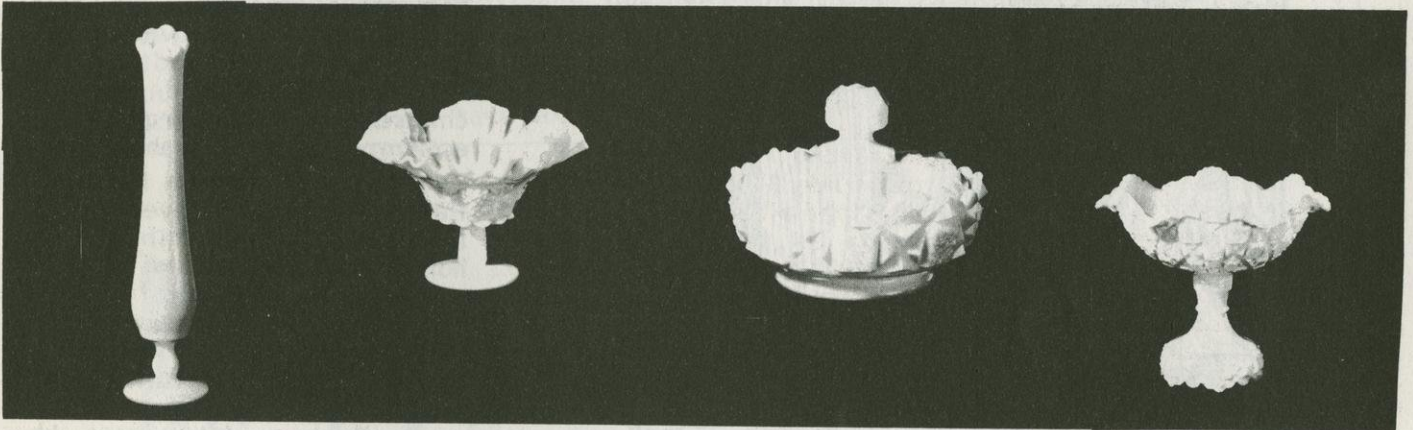
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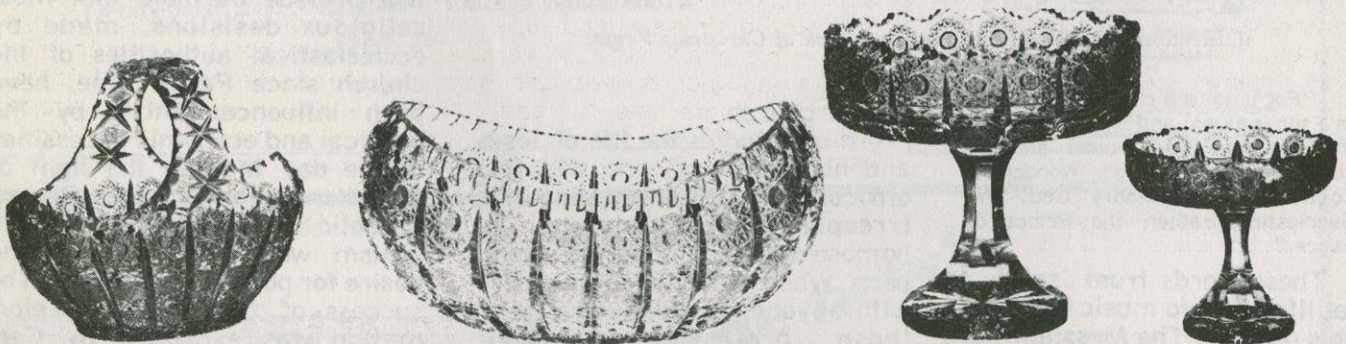
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The Government Shall be Upon



The Angels

illustration by Walter Crane from *A Book of Christmas Verse*, 1895.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

These words from Isaiah, so beautifully set to music by Handel in his oratorio **The Messiah**, were thought by the Christians to have prophesied the coming of Jesus into the world. "To us a child is born." Does the Savior belong to homosexuals? "Not so!" many churches seem to be saying by their exclusion of the gay from their fellowship. For centuries the gay has only felt humiliation, embarrassment, and persecution

by the church.

If one studies the life of Jesus and his teachings, one will find difficulty in substantiating the irresponsible treatment of homosexuals by church members. When Jesus became angry with anyone, it usually was with those professing religious superiority over others, and who excluded, from the children of God, any who did not meet their society's standards. He called such persons **hypocrites**, and **white-washed tombs**, which appear pretty on the outside but inside are full of dead men's bones. Unfortunately our grand and beautiful church edifices are

too often monuments more to the exclusion of persons than the inclusion of them. It is of very little help to remind the homosexual that he or she is not the only one excluded.

It all began with the Apostle, Paul, who, harrassed by many church organizational problems, did not stop to re-evaluate his society's values in the light of Christ's teachings before making unfortunate statements which included the homosexuals among the sordid anti-socials of his day and ours. For Paul and his Hebrew ancestors, the homosexual threatened the basic family unit upon which the economy depended. The homosexuals did not produce children who could provide the economy's necessary labor force.

Let us not be too harsh on Paul. There was even more ignorance concerning the homosexual in his day than in ours. Paul, who wrote magnificently about Christ-like-love, would never have made such a statement had he realized the unnecessary suffering he would cause. Paul was only a man; he had no idea that his letters would be canonized into scripture.

A cursory glance at history will provide the note that most religious desisions, made by ecclesiastical authorities of the church since Paul's time, have been influenced more by the political and economic necessities of the day than in the light of Christ's teachings. The Roman Catholic and Greek Orthodox schism was influenced by the desire for political autonomy. The success of the German Reformation was expedited by Germany's longing for autonomy. The Anglican schism was speeded on its way by Henry VIII's need for a male heir to his throne and his desire for England's autonomy from Rome. An investigation of the national origins of many protestant denominations continue this theme. Today, one will discover that frequently one can

Our Shoulders

BY REVEREND C.J. SCHINLAUB

determine the economic class of a protestant by discovering his denominational affiliation.

The political and economic aspirations of governments have often been burdens upon our shoulders. If the homosexual wishes to improve his situation, he should spend much effort in gaining more reasonable legislation on his behalf in the governmental bodies of our nation, state and churches.

In so doing, he should not discount the ability of his church to aid. Christian churches have often been powerful influences for political reform. It is time that gays return to their churches, by infiltration, if necessary, to begin the slow, painful work of changing attitudes which have been cen-

turies in the making. The homosexual will not be able to gain that aid while remaining outside his denomination. Nor do I think martyrdom is always advisable. Remember, that although martyrs may create public opinion, it is always those who stay alive who get the work done.

The homosexual is gaining more and more friends among clergy and church members who feel that the traditional stance of the church concerning homosexuals is in error. Proof of this can be witnessed in the existence of the **Council for Religion and the Homosexual**, nationally and in Milwaukee. Other organizations like **Dignity** have taken up the cudgels in the

Catholic church. Many church bodies have instituted recent studies on the issue. The government should be on the shoulders of Christ-like love as stated in the prophecy of Isaiah, and not a burden on our shoulders. Together we will help bring it to pass. Let this Christmas be the beginning!

Rev. Schinlaub is pastor of Kingsley United Methodist Church, Milwaukee and president of The Council for Religion and the Homosexual in Milwaukee.



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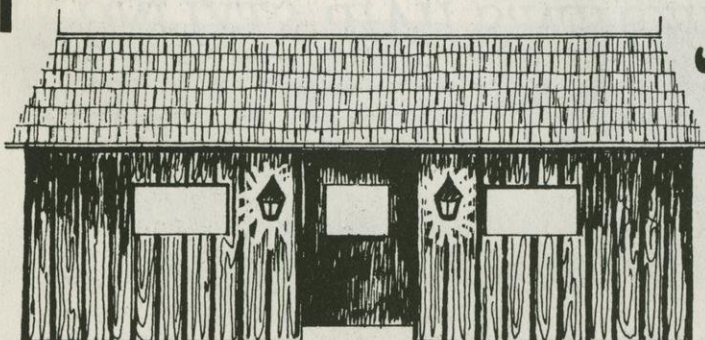
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Ball (FROM PAGE 1)

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Since capacity of the room is only 750 persons, a sell out is expected and no tickets will be sold at the door. Some 240 seats are available at tables and the other 500 persons will be assured of a chair. Ticket prices are \$12 for tables and \$7 for chairs and are expected to go on sale around December 1.

G.P.U. NEWS was told, "No expense is being spared in order to make this the most outstanding gay social affair the midwest has ever seen.

books



The Unrecorded Life of Oscar Wilde by Rupert Croft-Cooke, David McKay Co., N.Y., 1972.

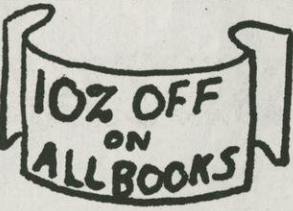
Rupert Croft-Cooke, the author of the latest scholarly autopsy on Oscar Wilde, informs us that he wrote his book solely to correct a major problem in Wilde research. He says that "the most recent books on Wilde, however much documented, do not avoid inaccuracy and flighty unbelievable narrative." He goes on to explain that to correct the biographers and to disclaim the legends about Wilde "will not be easy and I am aware that my qualifications for the task are limited. I can only try." At least he begins with accurate perception, one of his few, for this is a very trying book.

The Unrecorded Life of Oscar Wilde is the most startling piece of gay scholarship yet to reach these jittering hands. Mr. Croft-Cooke begins with a description of his subject as a "charming and promiscuous, witty and imaginative queer." Then, having thus set the tone, he proceeds with the details left out by his predecessors. One could hope that these would be some valuable, fresh insights about Wilde and his

times. One could hope for a rescue of a brilliant mind from the vapidly of anecdote and the waste of cult and camp--but no. No diary of a soul is this. Croft-Cooke has spent his whole life researching the Wilde circle and feels it only his duty to tell all. The all, of course, is the statistical aspect of Wilde. Wilde's life becomes a litany of his undoubtedly numerous tricks. Their names and physical descriptions are given, but the reason for their inclusion is not--probably because there isn't a good one. This part of the biography is greatly disproportionate to the rest. I mean I **know** that if he had been that busy with all **those** "numbers" there would have been no time for Earnest, or Lady Windemere, or even "Bosie." He spends almost all the rest of the book castigating the unreliable turn-of-the-century memoirs and biographies that no one takes seriously anyway. (H. Montgomery Hyde's **Trials of Oscar Wilde** is an exception to my criticism.) The flair for living, the style, even the integrity of the famed Aesthete are gone. There is no regard for him (or for any other "sexual antinomian" as Oscar called us) as a human being and absolutely no understanding of Wilde's work or his context.

Wilde's visit to Walt Whitman might serve to illustrate. During his American tour in 1882, Wilde met most of the leading American literati. "But," the author notes, "his most notable contact was with Walt Whitman. It is always

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interesting to know how the literary queers of the last century on both sides of the Atlantic handled their public relations." Don't become fascinated with Croft-Cooke's style. He has yet to make his point. He continues, commenting on the public discretion of various gay Edwardians, writing that by marrying "Wilde tried to have the best of both worlds." He is not as facile with Whitman, though, because "in some ways the least inhibited of them all" he considers him to have been actually quite closety. To prove his point he quotes Whitman to John Addington Symonds in response to the latter's inquiries about the Calamus section of **Leaves of Grass**. He then quotes another (unreliable) biographer to say that the key to Whitman's psyche "would be found in a staggering ignorance, a perhaps willful nonperception, of the real physical conditions of his nature. But the truth about him (the innermost truth) escapes from every page for those who can read." In any case, he says "he was scarcely likely to come out with any open confessions when called on by this Oxonian dandy and eloquent lecturer. Yet the two seem to have gotten on well together, becoming slightly pickled on elderberry wine or milk punch, Whitman saying that Oscar was a "great big splendid boy" and Oscar writing to Whitman, parodying the old poet's manner: "There is no one in this wide great world of America whom I love and honour so much." Clearly, it was a friendly exchange. Mr. Croft-Cooke can't leave it at that. He has a querie: "Was that, I can't help vulgarly wondering, all?" PUL-EASE, sir! It's bad enough

to dish the dead; don't implicate yourself! (Oh! my pacemaker!)

Unfortunately, this is not the first book that Croft-Cooke has written about "the literary queers of the last century," as he calls them. His **Feasting with Panthers**, "Bosie"... shares a quality of sensibility that would chill a hard hat's heart. This latest is no better. Despite all the clinical research and "personal" details one leaves this with no better idea of Wilde's perhaps irresponsible but certainly engaging intellect than before. So much has been written about Wilde, and so much has been said, but actually very little is known. The problem in Wilde criticism, then, is in separating the camp from the man. And that will take real insight. Mr. Croft-Cooke only proves that the really unrecorded life of Oscar Wilde has yet to be written.

JOHN TOM

feedback (FROM PAGE 2)

wants Police State", is yellow journalism at its worst and is quite comparable to "Queers are Child Molesters."

The bad taste of the headline is made more evident in the last several days in as much as "Justice Department" as impersonated by the Attorney General and his chief deputy at the time the headline was written, has clearly demonstrated that it considers the prospect of a "police state" as undesirable as we do!

Respectfully, Robert M. Johnson
++

A new group called **The Chicago Transvestite Association** is meeting the first and third Thursday of each month at The Lincoln Park Presbyterian Church. For further information call 312-281-5530.

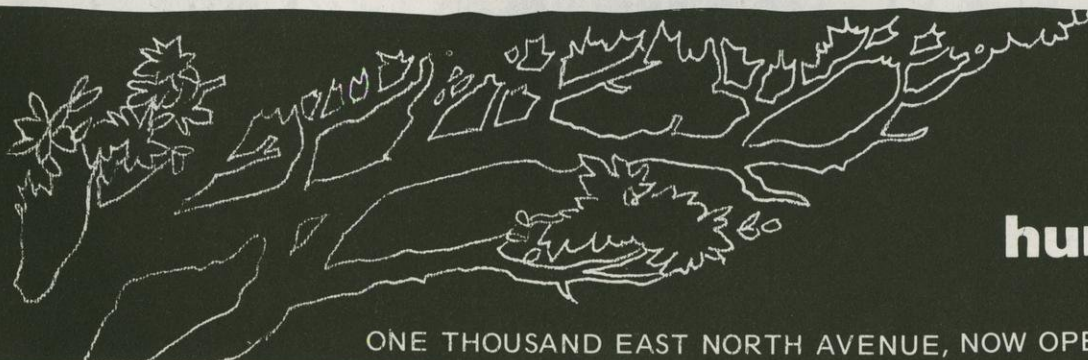


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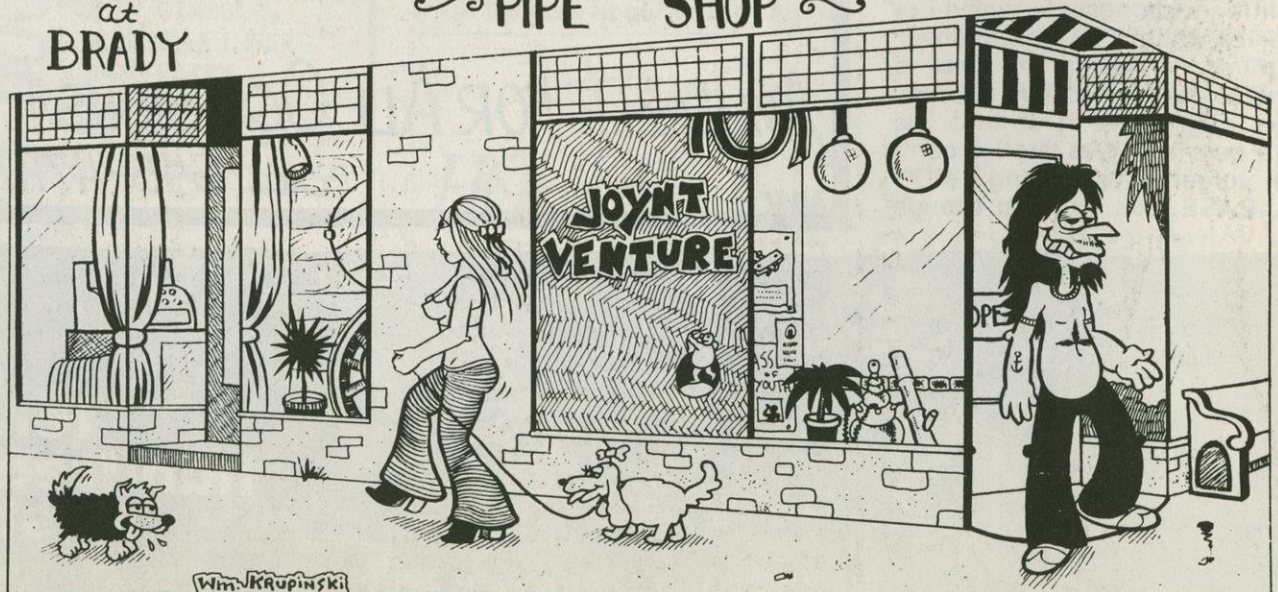
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Baker (FROM PAGE 1)

convinced his opposition does not have a valid case against him and McConnell. He is defending his right to marriage through the Constitution: It prohibits cruel and inhuman punishment, and guarantees due process.

According to Baker, a man may go through a sex change operation, and only then be legally qualified to marry another man. Having to get the sex change in order to marry, Baker contends, is cruel and inhuman punishment.

"The State is interested in one penis and one vagina. The worst part is they don't care where you get them as long as there's one of

each," said Baker.

The due process clause of the Constitution, in his opinion, shows that states have no business requiring one male and one female in the marriage contract. "We simply cannot continue to require that everyone fit one mold, one model," he said.

Baker told the audience his court case is designed to cause people to think and to reason. He said when same-sex marriages are legalized in the next five to ten years, "it will have a profound psychological shock on the country."

His definition of gay, as he explained in the question-answer period, is an emotional attraction and personal commitment between two persons of the same sex. "Orgasm," he said, "has nothing to do with it."

Baker called homosexuality and heterosexuality "two co-equal, viable alternatives." He said, "We must begin to accept legitimate differences in humans."

When the inevitable Biblical question came up, Baker said he regards the Bible as nothing more than an interesting book on ancient history. He warned the questioner, "Don't impose your values on me." But, since the question is forever being directed at gay people, Baker said he would answer it.

He claimed the Bible does not declare homosexuality to be unnatural. "Twice the Book of Genesis speaks of marriage as a love bond between two people, and once as a means of propagation of the human race." Propagation, he said, clearly is no longer of prime importance with our large population.

Another portion of the Bible says it is an abomination for two men to lay together. Baker contended that passage refers to the use of a person's body as merely a masturbatory object, in a dehumanizing way.

Earlier, in a press conference, Baker explained how gays can work to make their lifestyle acceptable to the public. "Pure and simple publicity stunts," he said, "are the most effective for they get press coverage." But the stunts and

accompanying statements, he warned, must be responsible. "Put it before their (the public) eyes, and views will change," he said.

He again expressed the need for interaction between gays and straights as the best means to educate the public. Baker called it "absolutely mandatory" for gays to come out of the closet. "We, as a people do not like sneaks," he reminded.

Certainly no sneak himself, Baker said, "I'm into the dramatic kinds of things that change the attitudes of society. Then let the next generation of gays come in and do some real consciousness-raising."

Asked how he deals with closet types, Baker said he leaves them alone because he's not into counseling on a one-to-one basis. He said he wouldn't do anything to embarrass or uncover them. "I can't be bothered, because I'm into politics."

Baker said efforts to eliminate sodomy laws are a waste of time and energy since the laws are rarely enforced anyway. The chief gain in fighting these laws, he said, is the free publicity it garners.

He also had a negative attitude toward the psychological tactic some gays have adopted—that of calling themselves "fags." Baker said it, like "nigger" is an inherently bad word in the minds of the public. Those who think it is a good tactic, he said, are exhibiting "sheer political naivete."

Baker surprised the audience when he said he had had a heterosexual relationship in the past. When asked what he thought of it, he replied, "I think the fact that I married a man speaks for that."

Why was Baker so insistent on having a legal marriage when he claims not to be a religious person? "I got married because I love my lover, and I'm working for Gay Liberation and that means by law we must be able to do all that heterosexuals can."

Baker assured his audience that he would be involved in Gay Liberation "until total equality exists."

by MIKE MANN

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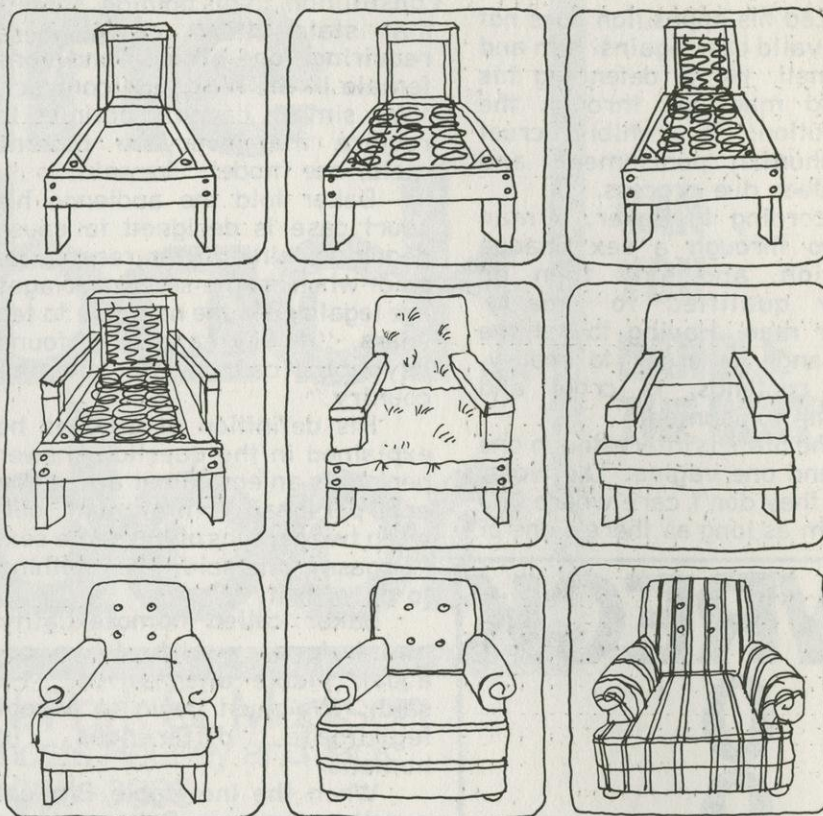
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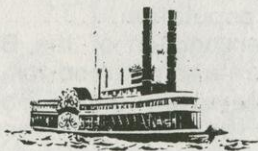
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SPREE NEWS IN CHICAGO (Pat Rocco Fan Club) Ask for Jimmy or Peter at 312-266-8245. Great Fun!

"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)"

Coming to Detroit? Send for you **FREE** gay guide to baths and bars. Send self-addressed, stamped envelope to **ONE** in Detroit, P. O. Box 7926, Kercheval Station, Detroit, Mich, 48215.

Congratulations to Jeff Schulz, Milwaukee's Groovy Guy 1973-4. Matthew and Buddy of Glendale.

A drinking problem? Call 272-3081. Mention this ad or G.P.U.

Back issues of **G.P.U. NEWS** are available at 50¢ each for every issue since October 1971. Not only are these copies historically important, but a complete volume would be a fine addition to any gay's library. Write: G.P.U. NEWS, P.O. Box 90530, Milwaukee, Wis. 53202

FOR SALE: Tasteful original gay art-male/female-or work done to order. Write: Wilton David: Gleep!!, 1818 Polk St., apt. F, Alexandria, La. 71301.

After summer is dead and gone, wouldn't it be nice to have a winter that isn't so depressing? I'm a white male, 23, lt. brown hair, blue eyes, 5'8", 150, and good-looking. I'd like a similar guy, white, 18-30, masculine and neat. I'm sincere, honest, considerate, and smart; I seek the same. This kid's Middle America, but he's hep; he knows what cooks. My interests are varied, and I don't like to sit and watch the dust gather. If you're discreet, and not fem, s/ m, messing with drugs, or raunchy and weird, then send your letter with **PHOTO** to Dick, Box 5872, Milwaukee, 53220. I only offer some peace in a hostile world.

Congratulations to Sandi Alexandra, Miss Gay Milwaukee 1973-4. Matthew and Buddy of Glendale.

Skiing anyone? Send name, address and phone number if interested in ski companions for short trips or overnight. Replies confidential. Write: Robert Johnson, 2511 N. Farwell, Apt. L, Milwaukee, 53211.

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BBC-TV AIRS GAY WEDDING

One of the most widely seen television programs in Great Britain, "Whicker's Way Out West" kicked off its new series on October 2 with a documentary called "The Lord Is My Shepherd And He Knows I'm Gay." The Yorkshire production, named after Troy Perry's book of the same title, went out at 10:30 P.M. instead of 7 P.M. when Whicker normally fills the screen.

The program kicked off a furor of controversy because it televised the wedding in San Diego of Edward Brandon, chief petty officer, U.S. Naval Air Station, San Diego and Joseph Brown, a hotel receptionist. Ostensibly about the gay movement in America, the producers chose to dwell at length on the religious movement within the gay movement, particularly the rapidly growing Metropolitan Community Church, led by the Rev. Troy Perry.

Among those interviewed were several transexuals who admitted that they were not gay. He talked to several members of the Los Angeles Gay Community Services Center, including the venerable Morris Kight.

Whicker: "Would you agree that the view of the majority of people would be that intimate physical contact between members of the same sex is unnatural?"

Gay Cleric: "The view of the majority of people seems to be that intimate physical contact between **anybody** is unnatural."

The program ended with the memorial service for those who burned to death in the fire at the Upstairs Lounge in New Orleans, the final scene being a close up of a burned body.

The reactions of the British press and public, while mixed, was for the most part very favorable.

GPU PHONE

271-5273

calendar

Gay Peoples Union holds its weekly meetings Monday at 911 E. Ogden starting at 7:30 P.M. with a half-hour social period.

November 12th, Monday--

Discussion-Gay liberation and the civil rights movement.

13th, Tuesday--Phone Committee-training session-Seton Hall, St. Mary's Hospital, 2320 N. Lake Drive, 7:30 P.M.

16th, Friday--Lesbian Discussion Group-Call 964-7535 for location.

19th, Monday--Thanksgiving Pot Luck Supper 7 P.M.

26th, 27th, Monday--Tuesday--Special short course-lectures by Jim Kempner of **One, Inc.**--Two lectures each night.

27th, Tuesday--Phone Committee-training session--See Nov. 13th for location.

28th, Wednesday--Speakers Committee meeting-802 E. Kewaunee St., 7:30 P.M.

30th, Friday--Lesbian Discussion group--Call 964-7535 for location.

December 3rd, Monday--Regular business meeting: Election of 3 members to the Board of Directors, nominations for 1974 officers.

8th, Saturday--Benefit-Paul R. Safransky Defense Fund--**LIBERATED TOGETHER**, all girl band--The River Queen--10 P.M.--\$1--one drink included.

10th, Monday--Open discussion--"My Personal View of Gay Liberation" bring your ideas.

11th, Tuesday--Phone Committee--

17th, Monday--"Religion and Homosexuality".

24th, Monday--No meeting--Have a warm Christmas Eve.

31st, Monday--No meeting, Have a liberated New Year's eve.

January 7th, Monday--Regular business meeting-Election of 1974 officers and discussion of goals for year.

14th, Monday--Pot luck supper

February 9th, Saturday--Benefit Mardi Gras Costume BALL, Bradley Pavilion, Performing Arts Center. See G.P.U. Members for tickets.