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gpu news

GAY PEOPLES UNION / MILWAUKEE, WISCONSIN / FEBRUARY 1973

OHIO PASSES SEX LAW

Columbus, Ohio--A new set of laws which reform the entire Ohio criminal code includes legalization of consensual gay sex. The age of consent has been set at 16 and the legislation will take effect on January 1, 1974, making Ohio the seventh state with a consenting sex law. Governor John Gilligan has signed the bill into law.

The package also provides that a male can be the victim of rape, evidently reflecting the legislatures concern over sexual assaults in prison. The commonly used misdemeanor law citing "molestation" has also been

repealed, but is replaced with a new misdemeanor law citing "importuning". However, the new "importuning" law is only effective "when offender knows or has reasonable cause to believe solicitation (is) offensive to another person."

House hearings on the sexual part of the code were held early last year, the only opposition coming from a group of Baptist ministers and a lone municipal judge. There was little discussion in the State Senate since hearings were held right after the U.S. Supreme Court had just struck down the death

penalty. The State Senators were too busy putting the death penalty back on the books for certain serious crimes. This controversy over the death penalty still swirls and may overshadow the sex provisions.

*Consenting adult laws are now in effect in Illinois, Connecticut, Colorado, Oregon and Hawaii. Delaware's new law takes effect on April 1, 1973.

A.A. FOR GAYS

Several gay people with drinking problems have begun to meet on a weekly basis at the Newman Center. The group plans a loose affiliation with Alcoholics Anonymous. The Milwaukee central office of A.A. has agreed to refer to this group all callers who say they are gay or who ask for group number 94. Gay Peoples Union and Underground Switchboard has also agreed to cooperate.

The only requirement for membership is the desire to stop drinking and, of course, anyone who comes to the gay group will also be someone who admits that he/she is a homosexual. While the group feels that the disease of alcoholism is the same for a gay person as a straight one, they feel that a gay group permits a greater freedom in communication for gays.

It should be pointed out that the group has no plans to involve itself in the social, political, or economic problems of the gay world. In other words, it is not a gay liberation group, but will deal strictly with individual problems only as they pertain to alcoholism.

If you want to know more about this group because you think you may have a drinking problem, call the central A.A. office 272-3081, asking to be put in touch with the gay A.A. group number 94 or telephone G.P.U. 271-5273 with the same request. Your privacy will be respected at all times.

POLICE FINALLY GET IT

Chicago--The cops in Chicago who have been getting it for years have finally gotten it. Twenty-four of them, including the second highest ranking police officer in the city, have been indicted in connection with tavern shakedowns in the East Chicago Avenue District.

The Justice Department and the Federal Bureau of Investigation have been quietly investigating police corruption in Chicago for over a year. All twenty-four policemen operated out of the East Chicago Avenue District's vice squad during the years under investigation.

Among the indicted is Captain Clarence E. Braash, now second in command in the city, serving as chief of the Traffic Division. He commanded the Chicago Avenue District during the years under investigation. All 24 have been suspended.

According to Tom Erwin, president of Mattachine Midwest, Braash was approached during the period of 1966-70 (the years under investigation) by representatives of M.M. with complaints of gay harrassment.

Arrests dropped in the district. When he was replaced by the current commander, Captain Thomas O'Shea, harrassment began an upswing again. Erwin believes that there is a possibility that Braash co-operated because he feared that the extortions would come to light if M.M. fought the number of arrests. O'Shea has consistently refused to meet with M.M.

Three of the suspended officers have long been known to arrest gays on false charges of prostitution. Each consistently testified in case after case that the sum involved was \$10.

Basically, however, the indictments charge the group of officers with shake-downs and extortion amounting to more than \$500,000 from various tavern owners in the area, including at least seven well known gay bars. Both Mattachine and the various bar owners have been cooperating with the authorities in the investigation.

Further co-operation will be needed since it is understood that the Town Hall District, where more gay bars are located, is the next target of the investigators.

editorial

WHY GAY LIB ORGANIZATIONS?

The goals of gay liberation are:

- to live the gay life with personal integrity and public pride.
- to be able to live the gay life without having your sex life
- be the only thing about you that anyone cares about.
- to be able to live a fully human life polishing all facets of your personality so that you are a sparkling, well balanced beautiful gem of a person.

The goal of gay lib is NOT to create a gay lib organization, per se, so why is so much effort spent in creating and continuing these gay lib groups?

This is a pertinent question to our readers especially since Gay Peoples Union is conducting a membership drive. It is also relevant to the formation of the new Fox Valley Gay Alliance and the continuing struggles for existence of other groups across the country.

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

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

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

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

Yours in Liberation,

THE PUBLICATION COMMITTEE

Some gay people say, "I'm liberated. I don't need a gay organization." Perhaps that is true, but more often it is not. Being able to go to gay bars, beaches, and baths; dancing cruising, and having fun is not the sum total of what gay liberation is all about.

Do we really live a liberated life or do we just think that we do? What is usually found upon examining our lives is that we have merely become adjusted to being gay in an oppressive society. We have seldom actually tried to live a gaily integrated life on a day to day basis.

ADJUSTING TO THE CLOSET

Unconsciously we have accepted societies definition of our lives as unnatural, illegal, and a queer thing that must be hidden. So well do we lead our double lives that we are frequently unaware of the psychological tensions that come from living these two lives. Accepting societies put downs and definitions of ones life is NOT being liberated!

How many who say,

"I'm already liberated" have ever:

exercised their equal civil rights by filing joint income tax returns?

tried to legally marry? filed a police report and agreed to prosecute when victimized by a trick?

fought an entrapment arrest?

spoken at public hearings on sex law reform?

refused to answer sex questions on job application forms?

stood up for fellow gays when "queers" or "queer jokes" are the topic of straight mirth.

How can you possibly consider yourself liberated and then hide your true nature from your family, friends, employer, insurance agent, postman, bus driver, clergyman, clerk, landlord or neighbor? Have you taken you gay lover to a family gathering? Have you kissed or

held hands in public? Obviously, total liberation in today's world is very difficult and usually impossible for most.

THE STRAIGHTS WON'T DO IT

This is less than a perfect world. If you want to work at trying to get some improvement in it, where can you go? What other organization gives a damn about you as a gay person? Show me a gay red cross, a gay scout group, or even a gay fraternal organization of any size. Gay legal defense and gay civil liberties groups as well as gay churches are always involved in gay lib. There are really very few out there in the straight world who really care enough to even want

CONTINUED ON PAGE 7

feedback

Dear G.P.U. Members,

My friend and I have listened to you on the radio and seen you on T.V. We have talked to you on the phone and read copies of G.P.U. NEWS. All of these urged us to come to a meeting.

We went to the Community Center, but were afraid to go in. We sat in our car and watched some of the people go in. It just seemed that everyone knew just what to do and where to go. That's why we didn't go in. We'd probably stand out and feel awkward and out of place.

How many other people might have gone down there and also been afraid to go in? Do we just walk in and act normal or what? I think this may be the problem with some gay people: just not being able to make the first move.

Therefore, I am asking you (perhaps for many others too) if there isn't something you could publish that would explain the meetings, and how new people are treated at their first meeting?

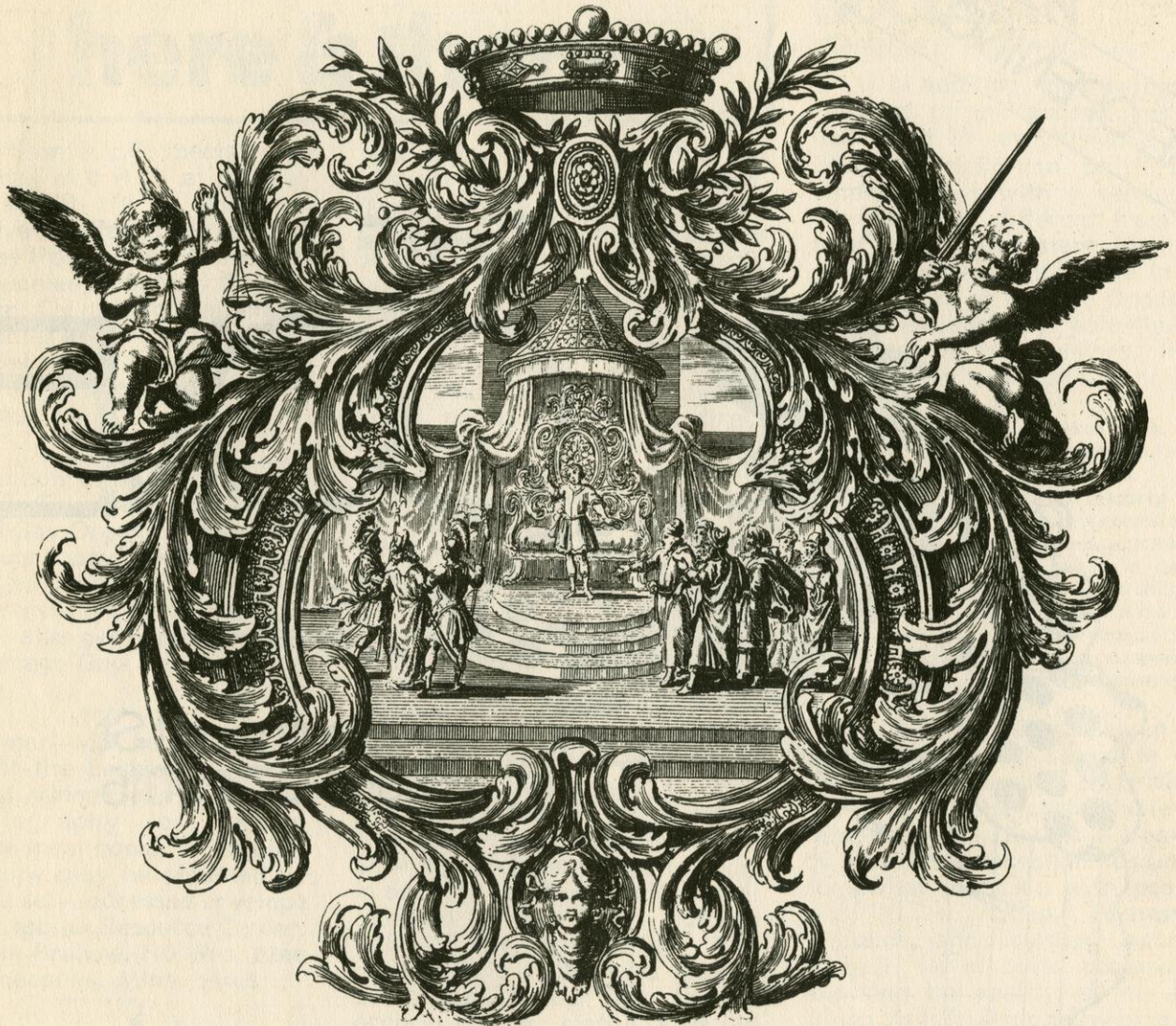
Please help us soon,

Marcia

Editor's reply--You are not alone in having gotten to the meeting place and been too up-tight to enter. After all it may be the first time that you ever did anything in public that could be a statement of your sexual preference. But, it only makes you

CONTINUED ON PAGE 6

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here & there


The Madison G.L.F. meets every Wednesday at 8 P.M. at the Gay Center at 301 1/2 N. Hamilton. They have a coffee house for men on Friday from 9 p.m. - 2 a.m. and one for women on Sunday from 8 - 10:30 p.m. Counseling is available at the center every night from 7 to 9 and they have a regular weekly dance from 11:30 p.m. to 3 a.m. on Saturdays.

Want to know what is going on in Chicago? On week-ends United Front of Gay Organizations gives two minute announcements of gay events on their Dial-A-Gay-Message number (312) 281-3437. You will also get a pitch to buy their Chicago Gay Bar Directory for 50¢.

Gay women will be pleased to hear that the Lesbian Resource Center of Minneapolis is offering a bibliography of lesbian literature from books to articles. A free copy may be obtained by sending a self-addressed envelope to: The Lesbian Resource Center, c/o Karen Browne, 710 West 22nd St., Minneapolis, Minn. 55405.

An organization to promote a better understanding of the sado-masochistic sexual sub-culture is being formed in New York City and is already printing a newsletter. The group is called The Eulenspiegel Society (TES) and may be reached at: Post Office Box 2783, Grand Central Station, New York, N.Y. 10017. Subscriptions are \$5.00 yearly.

A very disturbing ruling was handed down in January by a **Brooklyn Appeals Court** concerning a lawyer's admission to the New York State bar. Although Harris L. Kimball had gained admission to both the Illinois and Florida bars in the early 50's, the 3-2 decision stated that homosexuality was in violation of the state statutes - and therefore made Kimball ineligible for admission. His arrest in Florida

and subsequent disbaring on charges of sodomy was also cited. The minority report disagreed saying that homosexuality and its sexual practices "are generally viewed as no more indicative of bad character than heterosexuality and consensual heterosexual acts." Once more a state sex statute has done its worst, not as a vehicle for direct oppression, but in a round-about and sometimes more damaging way. However, one more vote and the case would have gone the other way. . .so there is still hope for the future.

Officials at Ohio State University have come down hard on the **Columbus Gay Activists** for an article they printed in their newsletter last year on anal intercourse. The effect has been a temporary suspension of the newsletter pending a legal opinion from OSU's legal representative. CGA has promised to go to court in order to get their \$1,000 budget restored as well as its right to publish the newsletter. The university is afraid of a lawsuit suing the school for misappropriation of state funds in allowing CGA to use university funds to print material which they fear will be ruled legally obscene. In the interim, a private publication, **Ohio Flamming Faggots (OFF!)**, is serving as the voice for the Columbus gay community.

Material from GPU NEWS is being reprinted by the gay press across the country with greater and greater frequency. The most recent reprint occurred in **The New York Mattachine Times**, whose staff used the illustration from the centerspread of the October issue, as the cover for the Times' front page.

GPU PHONE
271-5273

GOODMAN

CONTINUED FROM PAGE 14

In addition, the stratagems resorted to and experiences encountered in an existence that must by definition be furtive, confront gays with a version of life distinctly different from the neat and tidy system lived by those smugly comfortable in the system. Out of this too Goodman sees revolutionary potential--an openness to new visions, fresh alternatives to a suffocating and dehumanizing status quo.

A happy property of sexual acts, and perhaps especially of homosexual acts, is that they are dirty, like life. . . In a society as middle-class, orderly and technological as ours, it is essential to break down squeamishness, which is an important factor in what is called racism, as well as in cruelty to children and the sterile putting away of the sick and aged. Also, the illegal and catch-as-catch-can nature of many homosexual acts breaks down other conventional attitudes.

As to a final assessment of Paul Goodman, It seems to me that he is an unduly underrated gay prophet. He certainly is no removed artist, distanced from us by his art and eccentricities (as is somewhat the case with people like W. H. Auden, Tennessee Williams, and Truman Capote). In fact, he is quite accessible, exposing the reality of his life which, as is true for many of us, is both messy and unhappy much of the time. Yet at the same time he is a man of many parts--thinks and performs well in many areas--while also prodding us toward a radical vision. Not just things as they are, with gays now included--but a society which has been reorganized so that **all** socially disenfranchised groups are given the opportunity to fulfill their human potential!

Youth

*In the woods no blame attaches
 To lover's tryst, nor watchers spy
 When a gazelle, ranging swiftly,
 Greet's its lovemate with a cry,
 Eagles never display wonder
 Or say, "Tis marvel of the age"
 For in nature we the children
 Only hold the sane as strange.*

Khalil Gibran

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.

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feedback

CONTINUED FROM PAGE 2

nervous the first time--the second time is easy. So come on in and be your normal gay selves! You only have your own liberation to gain.

Some of us, now active in G.P.U., laugh at how we, too, were very nervous the first meeting we attended. So we know how you feel and will try to make you feel welcome and at ease. We can't however, until you come in the door!

As you have already observed the people entering, you know that we are a diverse group of people: men, women, young, old, black, white, married, single, students, retired, from all walks of life. But we have something in common: the desire to make our gay lives better in whatever way we can.

Our meetings have between 40 and 70 people and are usually informal exchanges of ideas with some discussion of the business of the corporation. Sometimes, however, we have speakers or formal business meetings. Come to several since each is different.

To the Editor:

Brother Grant Michael shared your publication with me when he visited his home in Philadelphia. It is a much better publication than any that have been started (and failed) in Philadelphia. Even the advertisements are fun to read. They make Milwaukee a gay place to be, not like my times there in 1950.

The purpose of this letter is to fill you in on the background of the small item in your HERE AND THERE column in the

September issue concerning letters of congratulations from the President and the Governor of Pennsylvania on the chartering of the MCC fellowship in Philadelphia. No, the President had no knowledge of the nature of our fellowship, but when you are running for office, you will congratulate anyone for the votes.

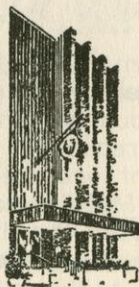
The Governor's situation was quite different. As reported in the ADVOCATE, his office was called and asked if he was aware of the nature of the fellowship. There was a pause, voices in the background, and then someone in his office answered and said yes, the Governor was aware of the character of the congregation but he still stood behind his letter.

It may interest you to know that the MCC fellowship is growing slowly and beautifully.

There is a general feeling that MCC has a sense of permanence not usually found in Philadelphia gay organizations. The fellowship is actively working towards a center to be shared by all groups in this City of Brotherly Love.

One more anecdote and then I'll close. When Mayor Rizzo, a real "law and order" man, was asked if he would grant a parade permit to the Gay Pride Committee, he answered: "Why not? We're the City of Brotherly Love, aren't we?"

Keep up the good work,
Sincerely yours,
Brother Bill
William J. Spangler
Philadelphia, Penna.



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editorial

CONTINUED FROM PAGE 2

you to have a happy life. To most a liberated gay is a thorn in the side, a constant reminder to them of their bigotry. They would actually prefer that you be out of sight, so . . . drop dead, go to prison, or, yes, commit yourself to a hospital.

There ARE some hassels involved in being gay in the U.S.A. in 1973, but things are not as bad as 10 years ago, or even 5 or 3 years ago. Why? Mainly because of the swift and significant progress made by gay liberation organizations around the country. We need an organization through which we can help gay people get it all together so we can change societies laws, attitudes, and social practices. **One person alone cannot do all that needs to be done so that we can all live liberated lives if we wish.** However, if each gay will simply add a little bit of help to the task, it can easily be done. In the process, we will learn

to live and love together.

There are many things that one person, no matter how dedicated, cannot do alone. The publication of this paper is a good example of work that requires many hands and minds. A newspaper that spreads the gay perspective can only be helpful to the movement as a whole and it cannot be the product of one person working alone.

ORGANIZATIONS DO IT

Public speaking, education, and counseling for individuals with gay problems all are necessary to our movement if we wish to achieve the liberated world that we all want to live in. An organization can provide speakers for literally thousands of persons in the course of a year. What individual, no matter how dedicated to the cause could reach so many?

An organization can make progress towards liberation precisely because it can organize the individual contributions of many individuals. Both time, money, and talent has to be effectively organized in order to

make the most effective thrust. Some persons cannot be highly visible and therefore could not be effective as speakers in public. However, these same people might very effectively help the movement by answering the telephone for the organization one night a week. Some people are exceptionally sensitive to the problems and hang ups of others and make excellent counselors. They can help people to unlearn the self hatred taught in childhood

Gay Peoples Union is now being recognized as the representative of the gay community of Milwaukee. People who want information on homosexuality come to G.P.U., people who need help come to G.P.U. and when a member of G.P.U. speaks, the public listens because the organization stands behind the speaker.

To sum it all up, **WE NEED GAY LIBERATION GROUPS BECAUSE THEY ARE THE MOST EFFECTIVE WAY OF CREATING CHANGE IN THE SOCIETY IN WHICH WE LIVE.**

BY ALYN W. HESS

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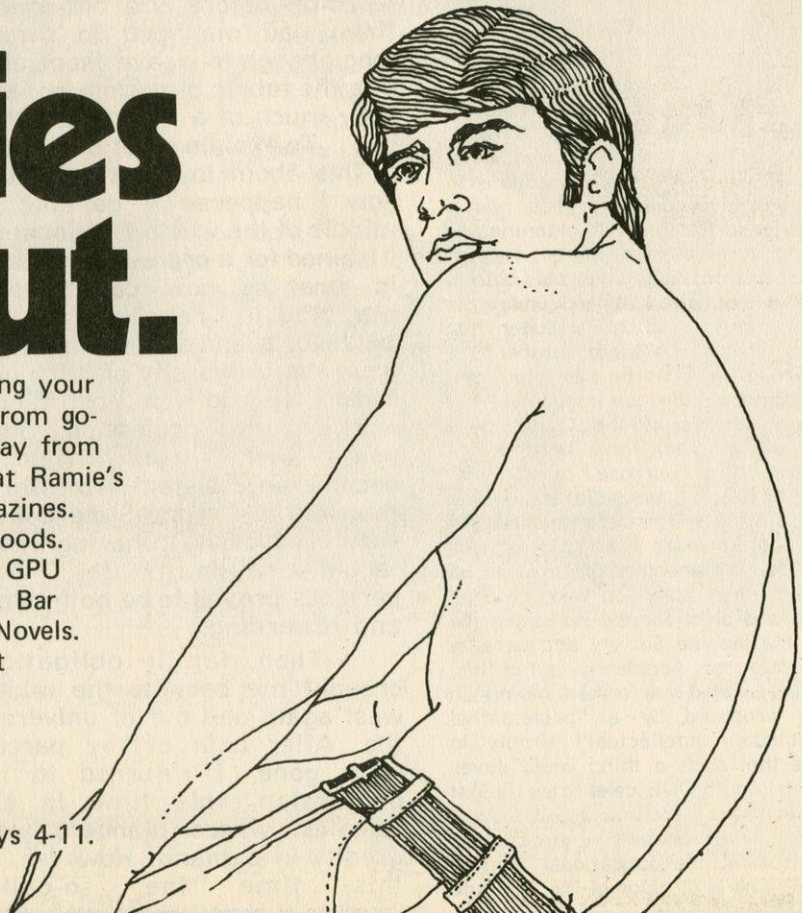
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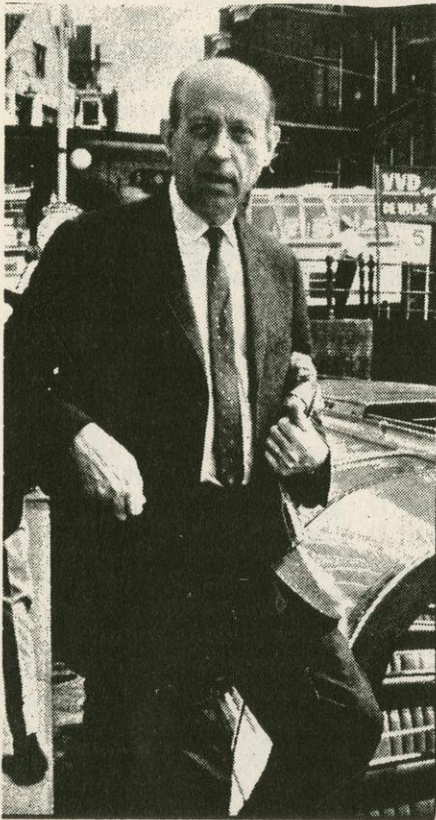
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ONE Legg of the Movement

BY W. DORR LEGG



W. DORR LEGG

W. Door Legg has had an interesting and varied life. He holds the titles A. B., B. M. and M. L. D. and is a Professor of Social Studies. He is a Michigan graduate in landscape architecture and has had a professional career in urban planning. He is also an accomplished pianist. He has contributed extensively to journals both in the United States and abroad under his own name or one of his pseudonyms, Hollister Barnes or William Lambert.

Through all this he has been constantly active in the gay movement. In 1948 the "Knights of the Clock" was founded by a black and became incorporated. The purpose of the incorporation was to promote interracial gay marriages. In 1949 Dorr became president of this group. However, the "Knights" was not only too far ahead of its time to be practical, but it grew too fast, became unwieldy and died. In 1951 he joined the original Mattachine Society and became its first treasurer. Accidentally, out of this, ONE, Incorporated was formed, mainly on an idea proposed by a "professional college student intellectual" simply to illustrate that such a thing could never work. This month ONE celebrates its 21st anniversary!

Dorr is at present a director on ONE, Institute, the educational arm of ONE, Inc. and a director of the Institute for Human Resources.

So many people have been becoming part of the rapidly growing homophile movement of late that a review of how the whole thing started and which way it is going may prove useful. The very simple observation that nothing just happens without there being some causes and some after effects applies equally to men and to institutions. We all have had parents and we have all grown up in some particular environmental situation. Taken together, those are the factors which make each of us what we are. Institutions also have parents and exist within the environment of our total society.

It so happened that I became one of the parents of the first organized effort to do something about homosexuality in the United States, an organized effort which has been successful enough to endure for over twenty years and exert an ever increasing national influence. There had been many earlier attempts before 1950, but none of them had managed to survive long enough to weave themselves into the fabric of society or leave very much of a mark upon it.

To explain what brought all of this about involves describing how I happened to get into the middle of the whole development. I trained for a professional career in what is now called urban planning, receiving two bachelor's and a master's degree from the University of Michigan. Then I went to New York City to work at my profession. Some years later I was invited to become an assistant professor in my field at Oregon State College (now University), having never taught a day in my life. The experience proved to be both happy and rewarding.

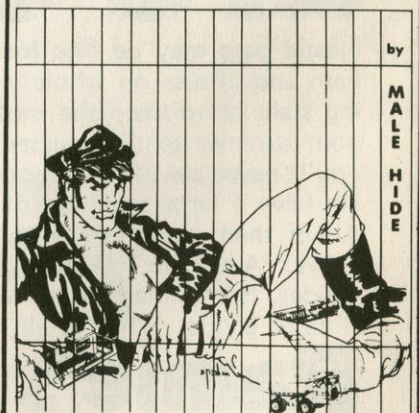
Then, family obligations brought me back to the middle west again and out of university life. After both of my parents were gone, I returned to my profession, this time in Los Angeles, where planners were greatly in demand. However, by this time the so-called "problem of homosexuality" was some-

thing I was beginning to see as a form of oppression quite similar in many ways to that directed against those Americans born into minority status because of their skin color or ethnic backgrounds.

EARLY GAY GROUPS

When I was invited to become one of the founding members in 1950 of a non-profit corporation having a totally unprecedented platform, I accepted at once. This organization was to be dedicated to the legal and social needs of homosexual men and women, black and white, with their parents and other relatives also being included. I was fully aware that the project was of truly a revolutionary character, but never stopped to think that "The Knights" (the full name was longer) had brought me into a brand new movement which was just coming into being. "The Knights" did very well with the complicated try at a three-way sort of integration which they undertook. There were huge cook-ins followed with dancing by two hundred people: dark-skinned Aunt Bessie and silver-haired Grandpa Hyman beaming comfortably as boys danced with boys and girls with girls. In 1950?

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A year or so later one began to hear of something called "The Mattachine." I attended one of their meetings and discovered it to be quite a different group with quite a different program, but also highly successful. Mattachine groups multiplied so rapidly that in a very short while thousands of men and women were working energetically to do something about "the problem of homosexuality", first in Los Angeles and then in other parts of the country. Now people began to speak of all this activity as a "movement." Such phrases as "the homosexual minority" and "a homosexual culture" were thrown about with great enthusiasm but raised hackles in many quarters. It was a time of fascinating ferment.

At a Mattachine Discussion Group meeting being held in my home still another something new was born on October 15, 1952. This spin-off of ideas was given the name **One** by the founders in conformity with our belief that human problems, hopes, desires and conflicts are all inescapably intertwined and interacting in such ways that, despite differences, all mankind is in reality...one.

This new development meant more meetings to attend. How much squeezing of time and stretching of capacities could any one person manage? A few months of such pressures made it plain that either these enterprises were fun and games not to be taken too seriously or else they were dealing with questions so fundamental as to call for one's total involvement. Personally, I saw no solution but to leave my profession and begin what has become a whole new career. Having no private income it was an alarmingly reckless thing to do to become the first person in this country to devote himself full time to work on behalf of a formless segment of the national population--a group so brainwashed as to feel that it had no civil rights or hopes.

One, Inc. has just held its 21st annual corporate meeting on January 26 and 27, 1973 in Los Angeles. This twenty-one year record makes **One** the longest

continuing homophile organization in the country. (The early Mattachine Foundation disbanded in 1953, leaving nothing but the name to a new group who follow new policies.)

REASSESS GOALS

As our movement "comes of age", its accomplishments have been too many to list here. But we can ill afford to let complacency slow us down. There is a necessity for us to try to find out why the movement does not move faster or achieve more. There is also a necessity for us to think a great deal about our goals. Assuredly, thoughtless rushing about will not do the job we want done. Just what do we really want done? Do we want bigger and better Empress Balls with more sequins to the square inch? Do we want bars where groping and screwing will never be "harrassed" by the

police? Do we want changes in the sex laws? Open season in tearooms?

Suppose that all the laws were changed and that anti-gay prejudice were to evaporate tomorrow. How many of us would have any clear ideas as to how to best arrange our daily lives to fit the new situation. Then what would our goals be?

It was to explore such questions that in 1956 **One Institute** opened its first semester of classes. Since that time the Institute has held regular fall and spring classes and some summer sessions as well. Their aim is twofold: a highly critical evaluation of everything academic that the researchers are claiming about homosexuality and an effort to establish criteria, classifications, and guidelines for

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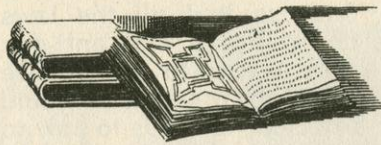
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books



SOMETHING YOU DO IN THE DARK by Daniel Curzon, Lancer Books, New York 1971.

This novel is a landmark in the often dismal history of the "shame-and-guilt" gay novel. It is a milestone; the first I've read to portray The New Homosexual as a type, but not, as in Tom Burke's *Esquire* article, about the guiltless and trendy hip-swinger, who is safely bisexual. Rather, the gay here is portrayed as a rebel, the militant carrier of gay rage and anger. (Cool pride is missing, which may fault the novel.)

The hero, Cole Ruffner, 27, is depicted as a vivid catalog of the three main types of gay oppression today: the "legal-physical", the "occupational-financial", and the "ego-

destructive." Cole, having been had by all three, rages against them all. Legal-physical oppression is dealt with first: a tear room entrapment--harrassment by sadistic pigs--a contempt charge by a Neanderthal judge. Prison sodomy and brutality adds to the rap. Then, an asinine parole officer plays the psychiatrist and moralistically wields the stick of the "sickness-normalcy" theories. The occupational-financial oppression occurs when Cole loses his job as the result of an anonymous letter.

Ego-destruction isn't seen so much in Cole himself as in the other gay characters. Roy is campy and jolly--"liberated" to that extent anyway--but he just cannot see why Cole urges him to fight his own bar-entrapment charge. Teddy, Cole's former lover, is still one of the boys in the band, bitchy and minty by role, not choice. Bud, Cole's best friend, panics in the face of his own bisexuality and can't open up to it. He marries. And Brian-of-the-baths is the high scorer, racking up number after transitory number, period.

GAY LIB PARADOX

These days, open gays are confronting their straight friends directly. The novel shows one side of what can happen as a result of such confrontations. There are some "good people." Angie, Cole's former girl friend accepts the new Cole wholesale, and not out of vain hopes either. At her party, however, it's different. As a sort of fifth wheel, Cole has to suffer through the usual fag gags, etc. He is expected to act like a "Good Homosexual"--a sort of Aunt Mary if not Uncle Tom. In fact, true to form, he signs off and storms out.

Here it is truly as Merle Miller reported: "Straights don't want to know for sure, and they can never forgive you for telling them." or E.M. Forster: attitudes have changed "from ignorance and terror to familiarity and contempt." So, straight-gay psychic apartheid often remains after all, though not as often as the novel implies. Family relationships are dramatized when Cole's ignorant, macho father throws him out of the house: "sinner, lecher, freak."

The book shows this

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paradox: being in the closet is oppressive, but being both out and open about it, **up-front**, is also stressful. This "second stage" of liberation brings a whole new batch of hassels of its own.

In reality, is it really as bad as all this? In real life, do we spiral through a roster of unrelieved disasters and too-heavy scenes? Isn't this book melodramatic, then, with its overly simplistic good and evil caricatures? (The straights are all bad and come off as overdone cardboard villains.)

Melodrama, and this book certainly has melodrama, can motivate social change. Laud Humphreys, in his **Out of the Closets**, a sociology of the movement, says:

Suffering and injustice must be portrayed unequivocally, sympathy for the victims must be evoked, there must be vivid confrontation between the forces of good and the forces of evil (with the virtues of the liberator and the villain's wickedness clearly exposed in their clash), and the ultimate triumph of the hero must become evident.

Something You Do In The Dark ends with the hero as martyr lying broken and bleeding on a freeway, but this is not the usual killing off of the fairy in the third act, but a realistic symbol of society's oppression of those who would really pursue life, liberty and happiness at all cost. Sometimes, its like that.

EGO-DESTRUCTIVENESS

In places the novel is quite subtle in spite of its tendency toward the melodramatic. A second look at Cole shows some ego-destructiveness after all and seems to suggest the interesting idea that virtually no one is ever totally liberated. The honest facing of this idea is not self-flagellation, but a potent mode of increasing one's liberation all the

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more. Intentionally or not, the author motivates the hero's actions by two different strains, the liberated and the still traditional aspects of his psyche.

Cole shows acrid wit. It is self mocking as well as a cool means of offensively-defensively parrying the cruel thrusts of society. . .He has an existential sense of "nausea", of near-suicidal sadness at world-dirt, loneliness, and the body's sexual needs, suggesting a residual trace of self-disgust as well as criticism of society for thwarting honest and natural needs in shame and guilt. . .Cole defends promiscuous impersonal sex, showing good criticism of the culture's insistence on the male/female role playing which straight jackets "romantic love" with progeny or poodles.

Finally, the author shows the hero's anger and rage as being akin to madness. As a knife carrier, he hates straights and acts out revenge, including the cop killing which finally does him in. The author links this madness

to a cryptic masochism, at the same time, showing it as a sign of health; for is not self determination and ego strength healthy in a society which is sick because of oppression?

In any event, Cole is not as psychologically paranoid as innocent straight, or unliberated gay, readers might assume. Paranoia is defined as the feeling that "unseen agents are plotting against you somewhere" and for the gay person in today's perilous times, it is both a sign of awareness and of health, not a sign of a persecution complex, to realize that such just may be the case more often than not.

by Spike Smith

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LEGG

CONTINUED FROM PAGE 9

those who are homosexual and who live the homosexual life.

For those who see what these studies imply, the excitement of the effort and the search offer more to human well being than could a dozen trips to the moon. Unfortunately, the number of such individuals continues to be small. Most people are unwilling to grapple with a whole new and emergent area of study for it calls for much hard work to stake out these new fields of the understanding of human behavior.

I see this unwillingness to do serious work as the most dangerous threat to our movement.

As much fun as they are, mass meetings, noisy confrontations, dazzling social events or picturesque public barings of our souls will never do the job.

However, let no social scientist with a journalistic flair rush in to explain all this as being a natural part of "the problem of homosexuality."

A bit of reading of feminist literature will make it clear that the women's movements are also plagued with the same sort of confusion and apathy; that such are but symptoms of the birth throes of new ways of looking at humankind.

STONEWALL NOT THE BEGINNING

There has recently been a rush to glorify the Stonewall riot and make it the foundation of gay liberation, as though nothing had transpired prior to that day. This incident was blatantly balloned out of all credibility by the media because it made such good "news". Gays were finally "fighting back". (As though they had not been doing so for many years.) Gay liberation has had a slow and organic growth actually beginning in the nineteenth century and culminating in concrete activism in the early 1950's. To state that liberation began with Stonewall is to throw away nearly twenty years of gains made by countless brave and hard working pioneers and is like throwing away valuable capital investments. There are people who throw away capital. In Las

Vegas they are called gamblers.

Our movement needs to cherish every gain it has made, to preserve and enhance its traditions. Otherwise, the movement can hardly expect to be taken seriously as anything more than a passing bubble upon the flowing stream of social events. New ideas and experimental thinking are the natural and welcome signs of expansion, but care must always be taken to remember that experiments are just that and nothing more until the results are proven.

In my view the "pop sociology" surrounding the use of the word gay by so many today may, in the long run, prove to be not very helpful to our real goals. We must take care and try to see what directions our slogans are taking us. Gay pride and consciousness can easily be identified in the Mauve Decade at Oxford and Cambridge Universities. It was also a clear part of the youth Bunds in Germany which made up a part of the foundation upon which Hitler built.

Although we may have to struggle for it,

a clear understanding of our broader goals is now necessary for our movement to keep us from excesses and absurdities.

Our movement has made great advances, but we have a long way to go before we can really talk about true liberation. I have great confidence in the many people who are working along well thought out lines in our movement today, but my self appointed mission as a Socratic gadfly keeps prodding me to urge everyone of us to do more--to do it better--and to do it now!

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GOODMAN

CONTINUED FROM PAGE 16

bisexuality, in practical terms, is probably best expressed by Altman:

Now the vision of liberation that I hold is precisely one that would make the homo/hetero distinction irrelevant. For that to happen, however, we shall all have to recognize our bisexual potential, and until that is done, homosexuality, like blackness, will remain a major category that defines our lives.

However, in reality, this picture of Goodman as exemplar of the human bisexual potential is misleading. His autobiographical writings focus on the homosexual affairs and pick-ups while, with the exception of a deep lament over the death of his son, wife and children assume a kind of off-focus backdrop for the meaningful, highly charged contacts.

Yet, though Goodman fails the gay liberation theorist here--our bisexual hero(ine), alas, has yet to appear--he does offer some provocative perceptions about the homosexual as rebel. As I see it, this second insight about the meaning of the homosexual's position in society has wide ramifications. Basically, it is that two facts of his existence, closely related, contribute to the homosexual's revolutionary potential. The most fundamental, of course, and the most searingly painful is the outlaw status of homosexuals. A minority group, along with women, Blacks and certain other ethnic groups, gays share their marginality in society and the consequent penalties of multiple discriminations and put downs. But they are unique among them in being literally outlaws--technically criminals in most states. Yet, unlike most homosexuals, Goodman is moved by this gross injustice, not simply to supine acquiescence or righteous indignation, but to a broadening of sympathies.

Being a nigger seems to inspire me to want a more elementary humanity, wilder, less structured, more variegated and where people have some heart for one another and pay attention to distress. That is, my plight has given energy to my anarchism, utopianism and Gandhianism.

CONTINUED ON PAGE 5

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In Memoriam: Paul Goodman

BY DONNA MARTIN

This is a tardy tribute to a great man. Paul Goodman, social critic and activist, poet, novelist--and out-front homosexual--died on August 2, at the age of 60. His central concern with thinking through the structure of a truly humane community (as in his novels, *Empire City* and *Making Do*, or in the non-fiction work, *Communitas*) have belatedly earned for him a position as one of the most common-sense radical thinkers of our time. And more specifically, his critique of the modern educational mess in *Growing Up Absurd* had enormous influence on the early theories of the New Left. In addition, however, according to Dennis Altman in *Homosexual: Oppression and Liberation*, along with Allen Ginsberg, Goodman has some claim to being considered one of the founding fathers of the gay liberation movement.

For both not only greatly influenced the emergent youth culture, but lived as open homosexuals. Truman Capote, Gore Vidal, Tennessee Williams, James Baldwin--all had written about homosexuality in the post-war period, but only recently have they begun to be open about their own private lives. But in Goodman's case, long before it became relatively safe or even chic to advertise one's deviant sexuality, he was being very public about it. And he suffered the expected consequences--dismissal from teaching positions at three colleges and squeamish avoidance of this essential fact of his being by straight critics and

NEW OFFICERS

In an election held at the regular meeting on January 23, the charter members of Gay Peoples Union elected the following officers: President--Alyn W. Hess, Secretary--Tom Janicki, Treasurer--Nelson Kading. Eldon E. Murray and Donna Utke were elected as directors for 3 year terms and Donna Garland, Louis Stimac and Mike Mitchell directors for 2 year terms.



readers. (Both *Empire City* and *Making Do* contain central homosexual liaisons; *Adam and His Works* is a collection of his homosexual poetry and short stories; and *Five Years* includes many autobiographical references to casual homosexual contacts during this period of his life).

Two significant features about his position on homosexuality and sexuality in general emerge from the testimony of Goodman's life and writings. First is his acceptance of the equal validity of homo- and heterosexuality, and importantly, the exemption of both from the guilt with which western society has generally come to contaminate all sexual activity. It is interesting to read Norman Mailer's articulation of the antithesis between them on this issue in *Armies of the Night*. For him, sex without guilt is meaningless, for guilt provides a kind of "existential edge", a heightening of the meaning of the act through its brush with the formless terrors threatening the small circle of human meaning. Goodman, on the contrary, represents the more hedonistic, life-affirming position of the counter-culture which feels that the guilt trip imposed on sex has contributed a lion's share to the private misery of many in our culture.

As an extension of his feeling that both straight and gay

sex are on an equally healthy par was Goodman's own life situation: he was married and the father of a number of children while at the same time functioning as an active homosexual. This would appear to place him in the same camp as those who champion bisexuality. Among these have been Gore Vidal with his tedious, over-vehement reiterations of the joys of bedding down with a woman one night and a man the following. But with more claim to our attention are such people as Charlotte Wolff in *Love Between Women*, Peter Fisher in *Gay Mystique*, and Dennis Altman in *Homosexual: Oppression and Liberation*, for none of whom is the issue so intimately tied up with their egos. The potential import of

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calendar

MONDAY, FEB. 5th--Oppressed Minorities Presentation, with representatives from racial, sexual, and ethnic minorities--Eastside Community Center, 911 E. Ogden, 8 P.M.

MONDAY, FEB. 12th--"Cultural Expressions of the Gay Lifestyle". Films, poetry, discussions etc.

TUESDAY, FEB. 13th--Special Ice Skating Party. Time and place to be announced at regular meetings.

MONDAY, FEB. 19th--Guest Speaker--Kenneth Bowen, Milwaukee Police Department. Special report to Gay Peoples Union Membership.

THURSDAY, FEB. 22--Speaker's meeting, 802 E. Kewaunee, 7:30 P.M.

MONDAY, FEB. 26--Discussion Group--topic--"Loneliness in the Gay Life"

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

SATURDAYS - 5:00 P.M. Vespers at St. Nicholas Orthodox Parish, 1155 North 21st Street.

SUNDAYS - 8:00 P.M. Mass at St. Nicholas Parish.