

Gay Sunshine



IF THESE HUNGRY GAYBOYS WILL TAKE THEIR CLOTHES OFF WE MIGHT GIVE THEM A SPREAD IN OUR MAGAZINE-



Tony DeRosa

35¢ inside Calif.
50¢ outside Calif.

A NEWSPAPER
OF GAY LIBERATION

no.10

GAY SUNSHINE SPEAKS!

One evening in November, 1971 five members of the Gay Sunshine collective met in San Francisco and rapped about our paper and about gay life in general. We print here an edited transcription of that rap. Participants: Morgan Pinney, Winston Leyland, Mark Ryan, Zack Mansfield, Lee Atwell.

Morgan: One of the things we brought up last week was gay life, the phenomenon of being gay, nobody returning your calls, making promises. Some people in the past have been associated with this paper just like they are in their lives. They make passionate love to Gay Sunshine, all kinds of promises, and they go out the door and take your phone number and never come back.

Winston: I think we said that for many people Gay Sunshine has been a one night stand almost.

Morgan: So why do they do that? What are the thoughts behind the one night stand phenomenon?

Winston: What do you think?

Morgan: I think for one thing the institutions we have created lend themselves to those kinds of things, the way we get together, the gay ghetto. I think we have created institutions like Polk Street, parks, bars and baths because we were into one night stands. Those institutions lend themselves to that kind of a life. And now we really don't need the one night stands in our heads. I think we're liberated beyond that point. They came about because of guilt. We trick with somebody and then we don't want to see them again because they remind us of what a terrible person we are. Now we've liberated heads so we don't have that guilt, we say. But we're left with institutions which lend themselves only to one night stands.

Mark: Do you think that there's some kind of a feeling where you just get together with some person that you accidentally meet, or maybe not accidentally, and you just feel like having sex with him for one night and that's it?

Morgan: Yes, I think there's a place for that. Sex doesn't have to be, you know, that once you suck somebody's cock you've got to be married to them for the rest of your life. That's the old, straight hangup. Sure there's a place for casual sex, but I think that's all we've got.

Winston: And we talk so much about alternatives. I remember GLF meetings in Berkeley and San Francisco. Week after week people would bring up the topic of alternatives, a community center. But nothing seemed to get off the ground.

Lee: The people at Gay Rap in San Francisco want to establish a community center and that's what their funds are going towards. They want it to be a place that would be constantly functioning with a staff of people. It would be a sort of commune, not just a place like SIR. They've done it in Los Angeles with the liberation houses.

Winston: Yes, those are communes where people live. There are the liberation houses and there's also a gay community center which is something similar to what you're talking about. But to get back to what we were saying about Gay Sunshine. It's hard to get creative, committed people who give time and don't just wander in for a few weeks and then wander out. We've had so many people who have done just that. They are so enthusiastic about working on the paper and then after a few weeks they fade out. You don't see them anymore; they're too busy when you phone them. They say: "I'm tied up at school." I don't think the fault is that of the Gay Sunshine Collective. This is kind of a syndrome in gay life. People wander into things and out searching for something. What was it you said last week, Morgan, about people wandering into Gay Sunshine searching for something and they don't find it? What are they searching for?

Morgan: Well, I think we're all searching for a sense of community, something to believe in - so that we feel this is us, where we belong.

Winston: I do feel for myself that my involvement in Gay Sunshine is where I belong - in this kind of creative activity. I feel at home doing this even though we have problems and financial crises and need more committed people. I find a contentment in that I'm able to express my creativity.

Mark: I find a kind of a community, at least friends in the gay rap group,



COUCH, L.-R.: WINSTON LEYLAND, MORGAN PINNEY, MARK RYAN, JIM HICKS.
FLOOR, L.-R.: TONY DEROSA, ZACK MANSFIELD, LEE ATWELL.

PHOTO: MICHAEL ROPER

something I never felt before. Of course I had to move to this city.

Morgan: I'm not knocking that, Mark. I think that's good. But I will also say "don't be surprised, you know, when in a little while you start getting disillusioned. I don't know whether that's good or bad but I've seen it happen with me, with lots of people. Things like that get started & people are dedicated to it...."

Winston: Few things last more than a year it seems. Gay Sunshine is an exception.

Mark: I don't think it's just the program. It's the people I have met. I formed friends, and that's a community.

Zack: Well, I went to gay rap one night. My impression was that here were a lot of people who were coming together for very vague purposes & I felt like I was being psychologically manipulated. It gave you a false sense of being with people and of something significant going on. And that's why I don't like the gay rap program. People really don't have common interests, they don't really belong together. But they're getting together and saying "Tonight let's pretend that we're really a big happy family."

Morgan: I almost think, Zack, that any time you get together any community it's a pretend job.

Zack: But there are communities and then there are communities, you know. If people are getting together to satisfy real needs honestly, then it's a community.

Morgan: But isn't it a real need to feel some sort of contact with other human beings?

Zack: Yes, this was my criticism of gay rap. I didn't think it was producing that. It was an illusion, a trick.

Lee: Maybe it didn't produce that for you, but it has for a lot of other people. A lot of people have been coming regularly week after week and it's a really important part of their lives. Someone said the other night that it was the most important day of the week for them because they really thought it was a significant thing...A lot of people really want to go somewhere to meet people outside of a sexually-orientated scene where they're just there to meet people on a sexual basis.

Winston: We started out speaking about what reaction people had to Gay Sunshine. I guess we do get a good reaction from a good number of people. We get letters from various parts of the country saying that they think we're doing a good job. We do reach people in many parts of the country who do not have access to the gay activities that we do here in SF. How many cities or towns in the country do have a gay rap? We don't have many but they have none.

Mark: What are the negative letters like?

Winston: Almost none. I feel that Gay Sunshine is almost unique among gay papers in the country. How many gay papers are there in the country, ten, twelve? There's the Advocate type which is mainly news. There may be two or three others similar to the Advocate such as Gay in New York, Nuntius in Houston. Then there are the pop, semi porno magazines, there are about three or four in the country: Gay Sunshine, Detroit Gay Liberator, Come Out in New York, and perhaps Fag Rag in Boston. Anyhow Gay Sunshine is the only paper that has any kind of national circulation, however small. I feel that Gay Sunshine is fulfilling a unique function. Come Out as I have mentioned is not distributed widely. The Detroit radical gay paper is more of a local publication, whereas we are now sold in Chicago, New York, St. Louis and other cities. For people who want to write certain types of articles, papers such as Gay Sunshine are the only forum. Occasionally if you're extremely good you might get in Ramparts. Why is it still so hard to get people involved?

Morgan: I think you're going at it the wrong way if you're saying it's a good paper and has value. It's all very true. But you're saying why don't people get involved. That's because of the people, and what's going on in their heads. And that ties into what was said. Gay Sunshine is just their trick and they're not used to being into very stable things.

Mark: How many people can we support - as a group getting together to organize Gay Sunshine? Don't we have a limit?

Winston: Well, potentially I suppose there's no limit. You could have a cohesive group of 50 people. But it seems de facto in most of the small papers in the country put out by collectives - Good Times is an example - there's usually a cohesive group of ten to fifteen people that are committed week after week, month after month to work on the paper. That seems to be the usual reality of the situation. I wish we could get fifteen committed people - we now have seven or eight people willing to be committed to one or more aspects of the paper.

Lee: There's got to be more people involved in the making of the paper in layout and typesetting.

Winston: No, we don't need more people in typesetting. It's a question of getting people involved in writing articles, willing to help out in selling the paper, getting bread together for the paper.

Zack: Compared to the things that are really time-consuming like writing articles, raising money, selling ads, distribution - the actual work of putting the

paper together probably isn't the majority of the work that's involved.

Morgan: Getting back to our talk about a sense of community. Aren't we kind of looking for somebody to belong to, some sense of community with one person? And then somehow we quickly discover that isn't all we wanted, somebody else's cock is nicer. You know it's like getting involved in Gay Sunshine. Really making passionate love - Then, "well, I'm not going to call him back, I'll go out and find somebody else."

Lee: The people in San Francisco who are really committed to doing things usually have their hands in five different pies and they're not doing a very good job because they're spreading themselves very thin. If there were more of those people around willing to commit themselves to some one thing like Gay Sunshine and so forth, then I think we might get things done. It's really hard to find those people.

Morgan: Mark, I think you asked a very important question when you said if we develop alternatives, open a coffee house or community center, how would that be different?

Mark: You have to go into a totally different atmosphere. The lights are probably going to be bright; there won't be any liquor, so you're not going to get intoxicated and feel freer. There's just going to be coffee - and talking, maybe dancing. But your attitude would have to be different.

Morgan: Dig it. That's what I think is important. Just opening up another place is not going to do it.

Mark: So maybe you would have to put a sign on the door.

Morgan: Well, people are going to have to deal with their heads. And the thing that comes to mind is the dance last Friday night at SF State. Tony and I were both struck by the fact of the desperation of the people. Everybody there was looking around, you know, hunting, looking very lonely. I've never seen it so visually before.

Winston: And this was a more open gay Morgan: Yes, this was a more open gay community center or coffee house might be: no admission charge, no liquor, the lights were on too. So you see the physical things, I don't think, are the whole answer. The people there were acting like gay people act. They were lonely, by themselves, afraid to make any real contact. What they wanted to do was find a trick.

Winston: Maybe they were afraid of the rejection if they tried to make contact? Afraid that other people would stay in their shells and not be willing to reach out?

Lee: One of the things we do at gay rap is we have sensory awakening exercises every evening. People are asked to participate in a kind of group sensory awakening experience in which they will be asked to relate to other people. A lot of times they are asked to close their eyes when they meet somebody they don't know, and they're relating to that person without seeing them. So they're getting into kinds of experiences that they don't have in gay bars or other kinds of situations. And also the emphasis is placed on non-sexual communication so that people are asked to get into other areas of relating. And sometimes this is hard for people, but once they begin to like it. Now these kinds of things just don't happen in the gay community.

Winston: It's ok to go to a sensitivity group for a weekend. I have been to one in the past and you can come away quite glowing. After a few days the feeling evaporates. You've got to beware of this false sense of community, this false glow, the kind where you can close your eyes and touch people and feel wonderful.

Mark: Well, you can't talk your problems away, you've got to work them out personally. I think it's ok for people to get together and at least feel that familiarity that we all have the same problems. But I don't think you can work them out together in a political group through talking.

Winston: Don't you think it's a combination? You're not an island unto yourself. It has to be a combination of the two: your head changing and help from a gay community.

Lee: There has to be a sense of support.

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editorial

In the past month several gay organizations endorsed specific candidates (mayor, sheriff, supervisors) in the San Francisco election campaign. Some of our readers have asked why *Gay Sunshine* made no similar commitment. The answer should have been obvious to anyone reading our paper over the past year and a half. We believe that a radical restructuring of the present system of government--from national to state and city levels--is essential. As it now stands the system is incapable of responding to the basic needs of minorities and especially the oppressed gay minority. Nor would the situation be improved if a liberal were elected: Teddy Kennedy as president or Dianne Feinstein as mayor of San Francisco. A liberal incumbent usually initiates stopgap measures which ameliorate the more blatant inequities but only accentuate the inability of the system to deal with the real sources of oppression. However, we refrain from judgement on those brothers and sisters who feel the need to vote for liberal candidates as the lesser of two evils.

* * * * *

The prize of the month for sheer gall goes to *Vector*, official magazine of San Francisco's Society for Individual Rights (SIR). In an editorial in *Vector*'s November issue, *Newsweek* magazine is quoted as calling SIR one of the "two largest and most important gay liberation organizations" in the country. Congratulating itself on this accolade *Vector* claims that SIR is indeed a leader in the movement because the term "gay liberation" refers to "those who work for the freeing of homosexuals from the domination of others." SIR is indeed a leader - in San Francisco's gay establishment, which oppresses more than it liberates (for a few specifics, see Don Jackson's article in this issue).

SIR's claim to a membership of some 1200, making it the "largest homosexual organization in the United States" has been gullibly accepted by both the gay and straight media. In reality, the active membership of SIR consists of the thirty or so people who regularly attend membership meetings where policy is decided, or previous board decisions voted on. The remaining 1170 "members" are people who pay a yearly \$10 subscription for *Vector* which includes a SIR membership. *Gay Sunshine* and other gay groups could claim an equal number of people for the gay liberation movement by including "memberships" in our subscription price. A "silent majority" of those who attend SIR meetings (they rarely if ever enter into discussion over issues at hand) consistently vote into office the conservative governing board of SIR--a self-perpetuating system with a veneer of democracy. One source told *Gay Sunshine* that some of these "silent" members are cronies of the board members.

However, SIR does give the impression of being an active organization; indeed, it substitutes frenzied activity for a clear political program and self-righteousness for any real understanding of the revolutionary impact of the gay movement. The extent of their political vision is shown by their attempts in the recent municipal election to convert the gay community into a special interest group to be bartered to the liberals in exchange for friendly gestures and legal reform of dubious value. The extent of their militancy was revealed last December by their unwillingness to muster the slightest public lawyer. Unable to perceive the relationship between the sexual oppression of gays and the oppression of other minorities, they have done nothing to foster the growth of radical consciousness among gay people. And, in spite of their access to huge amounts of money, they do nothing to promote viable alternatives to the bar-bath-modeling-agency syndrome. Indeed, they encourage gays to make use of these depressing and brutalizing enterprises. Their magazine *Vector* is one long paean to the good life that is to be had there ("Hunky Billie is 23 and a Virgo and he tends bar at...").

Until recently *Vector* sold for 50¢ on newsstands. Then, last Spring, the price was upped to \$1 as the magazine began featuring extensive display ads of well muscled young "models" sponsored by some of San Francisco's and Los Angeles' largest modeling agencies, such as J. Brian and Eddie Van. What is oppressive about these ads is not,

of course, the naked bodies in them, but rather the fact that these young models are being shamelessly exploited.

Many young gays, unwilling to sell their souls by working 8 to 5 jobs for American corporation exploiters (where an admission of gayness would often lead to instant dismissal), are persuaded to sell their bodies for the profit of conservative, capitalist gays. Never having been exposed to the ideas of gay liberation which would help them to liberate their minds and bodies, these models bond themselves to modeling agencies and are caught in a vicious cycle, resulting more often than not in bitterness and cynicism. While they are young and beautiful they are in great demand but after they reach the middle twenties they are quickly discarded. SIR is promoting this vicious exploitation by printing ads from such modeling agencies. Is this the gay liberation that the *Vector* editorial is talking about?

In order to survive as a paper *Gay Sunshine* has accepted paid porno ads which are far from ideal. However, we do not have access to SIR's ample finances, nor are many less objectionable businesses willing to advertise in such a "radical" paper. Pornography, compared to the modeling agencies, is relatively innocuous in exploitative content. We hope that our liberated articles will offset any bad vibes from an occasional alienating ad.

Other articles in *Vector* range from bland and cliché ridden columns to liberal pronouncements about the Willie Brown bill and the recent elections. Typical of the anti-gay liberation slant of *Vector* is the heading over the Letters to the Editor section in November's issue: "It remains yet to be seen whether the Gay Militants have done more good than harm to the Homophile Community." The quote must come from the fertile imagination of the magazine's staff, since none of the letters under the heading express such sentiments explicitly or implicitly.

In spite of these obvious deficiencies in its program, SIR is now working hard at hoodwinking the media and the gay community into believing that it is a true gay liberation group. They chastise radicals for our "confused" participation in "other people's movements," as though gay people had no stake in ending the war, eliminating capitalism and poverty or ending racism. SIR clearly assumes that gay people are all white, rich, and somehow unaffected by American foreign policy. They declare that we have been disorganized.

But how little they understand our movement! Never has it been the purpose of gay liberationists to form monolithic organizations with fat membership lists and clout at city hall. SIR has had both (theoretically) for some time, but their influence on the average San Franciscan (gay or straight) has been negligible. To the contrary it has been the appearance of the spirit of gay militancy which has radically altered both the self-concept and the public image of gay people. Our lives are enormously healthier and better-balanced because of the gay liberation movement - and no one doubts this but the SIRdomites and their cronies.

This progress did not come about because leaders or clever theoreticians came down off the mountain and illumined the masses or because paper organizations like SIR cooked up devious political intrigue. A great number of factors have combined at a fortuitous moment in history to promote the revolutionary change in gay consciousness we are witnessing: the example of other oppressed peoples' enormous increase of scientific sexual knowledge; the discovery of the political ramifications of sex and sex role; and many others.

SIR has no understanding of the broader issues which affect gay liberation and this fact alone negates its efforts. While the gay liberation movement is by no means perfect - we have over-indulged in meaningless rhetoric and thoughtless posturing, among other problems - nevertheless we have accomplished three things of major importance: we have gotten gay people to start thinking positively about themselves, we have shown gay people that they have a vital stake in restructuring society, and we have shown our heterosexual revolutionary sisters and brothers that there can be no revolutionary program that does not include our liberation or that does not include a radical assessment of the traditional sex roles.

--The Gay Sunshine Magic Editorial Machine

A Regular Gay Sunshine Feature

Lovers Column

It's an old idea, yet a very necessary one, we feel. Once it was called, "The Lonely Hearts" column; more recently, classified ads of this nature have appeared in almost every underground newspaper. We don't feel that advertising for a lover is an ideal way of meeting people, necessarily. But frankly, we haven't really found any much better way. The institutions in our lives -- the bars, the baths, the parks, the street cruising--all seem to be geared toward the quick trick.

We feel that there certainly must be many of us who want someone to live with, someone to be with, etc., etc. -- but we won't go any further in defining "lover" because that is what you should do in your ad. Ideas of what a lover should be vary from one person to another.

Our only intention is to allow you to make yourself known, to make it known that you are seeking a meaningful relationship with someone.

Since we feel that this is a badly needed service to the community, we will only charge \$1 -- to cover printing costs. Limit yourself to 60 words. Use your own name and phone or address (we simply can't act as go-between at these rates!). Other than that, it's up to you to use the space as you think best to accomplish your goal of finding a lover. We wish you good luck. But more importantly, we wish our entire gay community good luck in establishing alternatives to the milieu into which we have been cast. Perhaps, our Lover's Column will be a step in that direction.

If you are gay, you have something heavy and beautiful to say. Submit an article, a poem, a letter, a drawing, a photograph...add your energy to the community by letting the community in on your creativity. If you believe in gay community, make it real. Deadline for the next issue is January 31st. (Please double-space all MSS!) Address all mail to GAY SUNSHINE, P.O. Box 40397, San Francisco 94140. The Gay Sunshine Collective needs creative gays to work on the paper. Call 863-0779.

January 1972

The Gay Sunshine Collective:

Winston Leyland,
Coordinator

Lee Atwell
Tony DeRosa
Jim Hicks
Peter Sorgen

Zack Mansfield
Morgan Pinney
Mark Ryan

NEW GAY GROUPS FORM

In the past few months several gay groups have folded and new ones have arisen. A correspondent in Canada writes us that Vancouver GLF and Gay Alliance are no more and that the only gay group now active there is the new Gay Alliance Towards Equality (GATE). In Ottawa a new gay group "Gays of d' Ottawa" (GO) has been formed. An admittedly non radical group it will be bilingually English and French "to reflect the two major cultural and linguistic groups" in Ottawa. In Toronto the recently formed "Gay Action" group is somewhat more militant.

On the East coast of this country a militant GLF has been started on the campus of liberal New College in Sarasota, Florida. They are opposing the appointment of the Eastern establishment intellectual Benjamin deMott as Provost. In a speaking engagement deMott had referred to gays as "screaming fags" and ridiculed the idea of a gay studies program stating that before such courses could be taught "gay history itself would first have to be 'invented'." This group which believes the word "gay" is trivializing,

prefers to call itself "Flaming Faggots" in "the name of ten thousand Knights Templar burned at the stake for the crime of homosexuality, in the name of all nameless brothers still tortured in mental hospitals and in psychiatrists' offices by aversion therapy, shock treatment. . . We are flaming with the fire of final revolution. We are not ashamed of being faggots. We are proud."

A National Gay Student Center was recently started in Washington D.C. as a project of the National Student Association. The Center, staffed by gay people, proposes to:

- Establish a resource library of books, magazines, video tapes, and films.
- Produce a monthly newsletter containing news about Gay Liberation & dealing specifically with campus issues.
- Reprint papers that make significant statements about sexism and gay liberation for wide distribution.
- Develop course outlines about homosexuality and gay liberation which could be used on colleges and high schools.
- Establish a list of resource people: speakers, legal assistance etc.

Contact Warren Blumenfeld, N.G.S.C., 2115 S. St. N.W., Washington D.C. 20008 (202)387-5100

In the Midwest Cleveland's Gay Activists Alliance recently folded apparently leaving that city without any gay group. Other Midwestern groups, especially Chicago's Gay Activists Alliance and the University of Kansas GLF, remain active. In the Southwest, Gay Lib Arizona Desert has a second chapter in Tucson.

On the West Coast, Seattle has a new gay community center. Berkeley has a few individuals working in the gay lib movement but no strong, militant unified group. The same holds true for San Francisco (see the *Gay Sunshine* Collective rap in this issue for more on this). M.C.C. has opened a spacious (30 room) community center in the Tenderloin area of San Francisco. Los Angeles, of course, has its new Gay Community Service Center and two liberation communes. The initiative and carrying out of these projects was done by a core of militant GLF people. Laverne People, a new group in Venice, California are planning on starting a coffee house.

Addresses for the above groups will be found in the announcements section of this issue.

-- Winston Leyland

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A PAPER OF GAY MILITANCY

It used to be that when most male homosexuals came out of their closets they headed straight for that gay fairyland somewhere way over Judy Garland's rainbow and set up housekeeping as fairy princesses. The gay liberation movement has been an escape from the old fairyland, and Judy Garland, and from the traditional gay subculture. The philosophy and way of life of that old make-believe world has been recalled the "princess syndrome" by Los Angeles Gay Liberation Front founder Morris Kight. "Princess syndrome" is a good name because it sizes up the fem-identification, the fantasy imagery, the egocentricity, and the cultural conservatism of the tired old gay trip.

Fairyland is still alive and well in Hollywood and for most of those half-decades over 30, and I don't think most of our older brothers will ever escape from it. Those aging princesses will simply linger on unto death as past relics of a bygone era in their fantasy world of poodle dogs, and Wedgewood teacups, and chandeliers, and all the fancy clothes and home furnishings any queen could ever desire; but it is a world of would-be princesses and princesses living on a shoestring; a phony world of countless impersonators of Judy Garland, Bette Davis, Mae West, and of plastic midnight cowboys from Brooklyn cruising Times Square. And it is that same tired old fantasy world peopled by bitchy male hairdressers, snobbish antique dealers, and effete ballet masters, a sham world of egophilic actors turning women on before the camera and turning tricks over behind the camera.

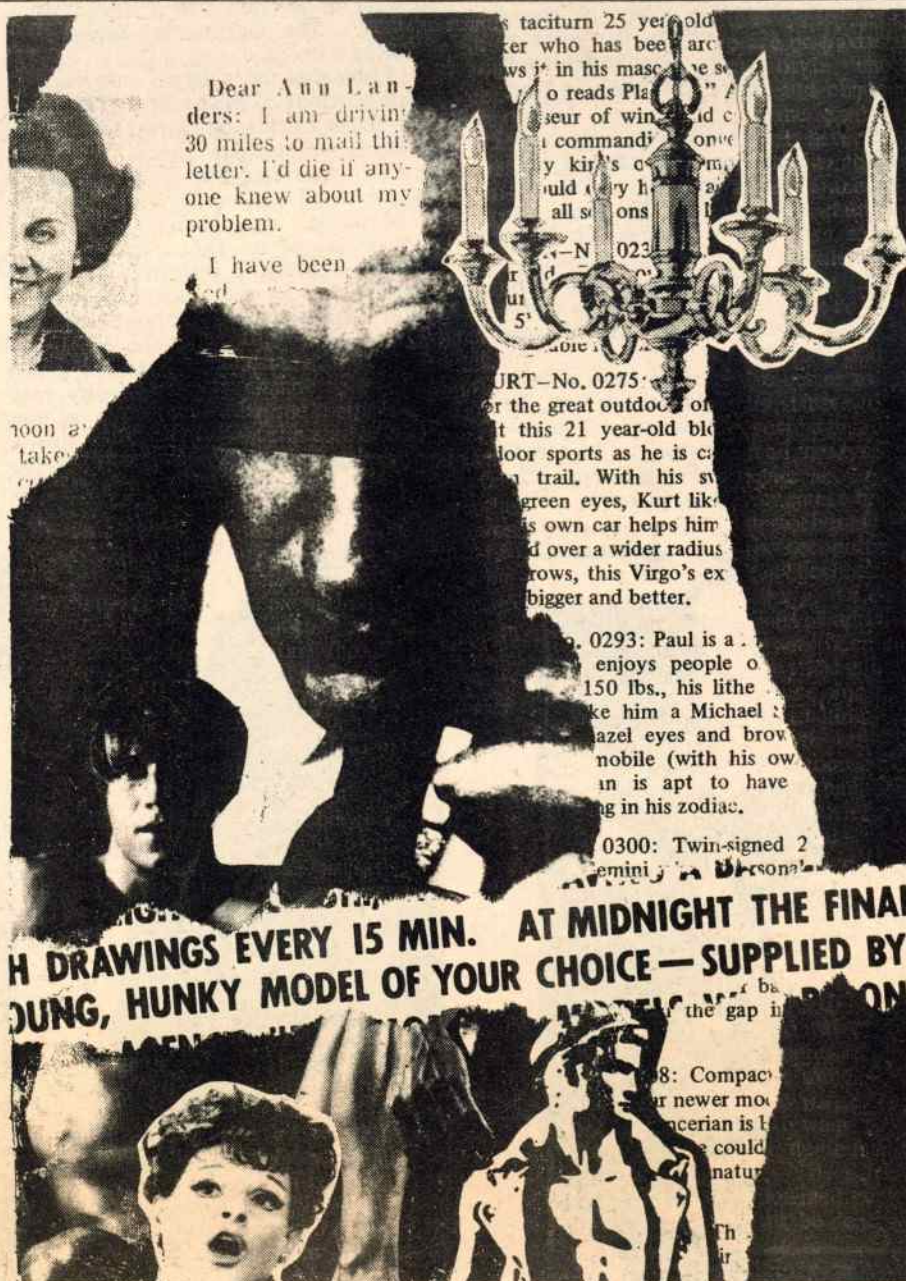
We did not really create our fairyland; the hets did. But we had no other place to go after we came out of our closets. It was reserved just for us as our very special place to live our very special way of life, and it provided laughs for the hets when we appeared on the balconies of our fairy palaces and waved our wands at the world to make the het women "beautiful" (so their men thought) and decorate and glamorize their lives. Despised as we were, we were still their pampered pets in gilded cages.

I suppose we have been their decorators and beautifiers ever since Christianity captured the Western World. As Emory said it in *Boys in the Band*, "It takes a fairy to make something pretty," and making things cute and pretty was our social function. We slavishly imitated and served the wealthy, and we went down with them during the French and Russian Revolutions, the grands couturiers of a bankrupt *haute couture*.

We were conservative, and in some ways more conservative than our masters, but we were conservatives of a very different sort than the American Gothic with his grim and narrow-minded Protestant Ethic. I suppose one would call us cultural conservatives who fed luxury to the Establishment; and we were selfish, petty, and vain little men who dedicated their lives to preserving the past and serving our masters, the rich. We called ourselves "artists," and greatness in art depends on innovation, not repetition of the old. For that reason, if none other, the fairy princess is an evil demoness because she stifles and smother those creative urges deep within us.

The fairy princess creates a romanticized, egocentric, and spurious inner world--fairyland--set against outer reality because he lives a frustrated life of emotional deprivation and isolation due to feelings of inadequacy and worthlessness in the real world. These feelings of inferiority come from the heterosexuals, who after centuries of practice have developed hatred for gay people into a fine art. In attempting to escape the emotional pain, the princess flees to a past, more perfect, quasi-mythical era where he believes he would have achieved status and success if he had only been born into it.

the Fairy Princess Exposed



Because they cannot rationalize why they are gay (except in context of sin or sickness), gay traditionalists tend to believe that mysterious forces quite beyond their immediate control rule and guide their lives. The centuries of persecution and discrimination by the Christian Church and other forces of social control have mesmerized them into believing that they are thoroughly rotten sex degenerates, a class of perverted half-men doomed to live a living hell and beyond the scope of humanity. They are unable to imagine that gay is good.

This faith that he is the predestined victim of determinism explains why gay traditionalists are drawn towards astrology, the occult, and superstitious ideas of every sort. They desperately want to be heterosexual, but they believe the hand of cruel fate is set against them. Some become believers in reincarnation, hoping to be reborn "whole" in the next generation. Others join any number of the many phony religious and bogus "scientific" cults in an ever-seeking search to find meaning in their lives. Victims of the princess syndrome probably account for a large proportion of the male membership in the manipulative sects and cults which flourish in the Hollywood area.

Since the fairy princess cannot explain his life rationally, he tends to veil every thing irrationally, and irrationality and superficial emotionalism and sentimentality becomes a hallmark of the princess. Rather than using reason, he emotes, and he emotes on

stereotype and ceremony because these produce order and certainty in an otherwise disordered, irrational world. He simply refuses to either accept or understand science because it demands that rational and ordered mind which would cause chaos in his egocentric world.

The fairy princess lives in romanticized and traditional settings, and he tends to romanticize past class and sex role differences. Above all, his is the egocentric imagination of one living in a make-believe fantasy world, a world where some young, handsome, and masculine prince clad in white will ride up on his noble steed and sweep him up in his strong arms; and he sometimes imagines he is both prince and princess, a duality which reflects on the gender identity confusion of the princess.

Therefore, as he flees from reality, the princess acts out his life, and sees himself as a symbol of ceremonial achievement in a role cast by fate or accident of birth rather than real personal achievement. His fairy palace is hung with a thousand magic mirrors which, at his every turn, remind him that, indeed, he is the fairest of them all. The princess basks in the mirrored reflection of his own imagined glory, and this glory comes, so he believes, from his real or fancied association with the great and famous. He imagines that by acting like or knowing Bette Davis or Mae West he is Bette or Mae--their personalities have entered him--but in reality he is only burlesquing a grotesque caricaturization of those symbolic mo-

tion pictures actresses of a Hollywood past.

The prince is a parody of the princess in male drag, and the cowboy and leather images common to the American gay scene are really hypermasculine expressions of that same spirit of romanticism which creates the two-bit impersonization of Bette Davis. Japan too has its special tradition of masculinized gay romanticism--the samurai image--and, like his American cowboy counterpart, the gay samurai relives an era long gone. There are special Japanese bars where the participants gather in full Eighteenth Century samurai drag, swords and all.

Perhaps there are those who are altogether opposed to the image fantasy, but we must remember that fantasy has always been a basic part of the human experience. After all, fiction and drama are really dignified expressions of this same human urge. The danger with fantasy is that the participant may become the image he attempts to project to such an extent that he moves from conscious make-believe to a fantasyland where he is unable to separate the real from the imagined, and the fairy princess really thinks he has become a real fairy princess.

There is another danger with role playing, a danger which profoundly affects all humanity. Because the fairy princess identifies with the heroic, the wealthy, the noble, and the romantic, he becomes an authoritarian, for these real or fancied image figures come to rule his life. There is always the danger that he will identify with a misanthropic Hitler. So far, the most America has been able to offer has been an endless parade of motion picture and sports figures.

In many ways the gay traditionalist is victim of his material possessions, a captive of his own fairy palace. His material goods are probably the most princess. They lend credence that his fantasyland is real, and that he is a real prince or princess, for here is concrete proof that fairyland exists. But these are only self-aggrandizing rejections of the real world and a substitute for real human relationships.

The gay princesses are prone to exaggerate their personal wealth, mode of living, and achievements in desperate ego-serving attempts to bolster feelings of self-rejection and inferiority. Naturally, these internal self-rejecting attitudes result from oppression by the heterosexual and his institutions. We tend to find the princesses' homes and apartments done in an over-decorated decor which could only be called "homobaroque." Because of real poverty, the furnishings are more apt to be of cheap plaster, paper, or plastic than marble, velvet, or crystal. Then again, the decor may be the real thing. I know of one old queen whose life has been devoted to collecting Wedgewood china, and another, a really ancient individual, whose dank and dismal Italianate villa in the Hollywood Hills is lined with rows of musty chairs from a medieval Italian monastery.

We cannot really expect most fairy princesses to rip down their chandeliers, smash their plaster statues of David, kick their poodles out, or flee from fairyland to reality. Most are simply too old for that. But we should expose our Princess Floradora Femadonna so that our younger brothers will not fall into the lavender cesspool and be swept down the sewers of fantasyland. We must make our gay brothers realize that the princess trip is a rotten one, a self-deluding flight into a past that never was, an artificiality, and an escape from reality. It is a selfish, self-serving, irrational and materialistic journey which shuns real human relations for past images and things material, and human relations are what being gay is all about.

-- Craig Alfred Hansor

CALIFORNIA MEN'S COLONY (MEN'S COLONY CONCENTRATION CAMP)

Rev. Ray Broshears

California Men's Colony near San Luis Obispo is an isolated spot, and thus, it is easy for a Director (warden) to do as he will. Few complaints ever reach the general public about CMC, for they are squashed by SMS's Director of Public Relations, meaning WHITEWASH. Some time back we received word from a family about their son, who they stated was gay, who had "killed himself" (according to the records). We wrote to CMC, and received NO ANSWER! So, a couple of us took a bus down there to see the Director. We met with him, and he gave no answers, but stated that he would

send us a full report. That was but a mere seven months ago.

Now, we have received word from William Arthur Evans, B - 20209, Box A-E, San Luis Obispo, CA 93401. Bill Evans has been at CMC for three years now, and is overdue for parole. But he has been denied parole. What's so strange about that is that he was denied parole because he committed TWO ACTS OF IMMORALITY. What were these terrible acts of immorality, they must have been really bad to have a parole denied because of them.

The Director stated that Bill Evans was a homosexual, a deviate, and that these two acts are indeed enough to deny him parole. He went on to relate how "society must be protected, and how these people must be rehabilitated! When he was asked

what kind of rehabilitation, he stated that they must be "cured." Very, very interesting! I then asked when another parole hearing would be held, and he said that he didn't know.

You can do something to help Evans and other like him, if you would, and that would be to write to him write to the Governor, write to your favorite Assemblyman, and write to your favorite clergyman who is not involved and try and get him involved. There is so much that you can do. Just put yourself in Evans' place. Think about it real serious like. And if you have any empathy at all, you will act, and act NOW!

Also, we at GAA would ask you to write to another gay brother imprisoned, he being, Johnny M. Fails, Jr., P.O. Box B 183 A, Represa, California 95671.

Tom Fry of San Francisco, a formerly structured priest, has taken on a new ministry to gay Roman Catholics in order to "build some bridges over the giant gap of hate and alienation between the church I love and the gay community where I lie and struggle for human and Christian growth with new found dignity..." His new activities are in cooperation with San Francisco's C.R.H. and Glide Foundation. Fry's work includes referral of gays for employment and counseling. He plans to set up workshops where gays can expose their life styles and problems to the larger community. More information can be obtained by phoning Tom Fry at 626-7780 or writing 710 Sanchez St., S.F.

WE ARE ALL FUGITIVES

The main thrust of the militant gay movement has shifted away from the introspective philosophizing and analyzing of gay liberation. Efforts to aid the outcast element of the gay community are now the main concern. Service organizations have replaced the old gay lib groups. The new groups are doing practical things to alleviate poverty, unemployment, medical, legal and psychological problems.

Although there are many problems, the main concern is focusing on the thousands of brothers incarcerated in prisons, jails and mental institutions. Most gays realize we are all fugitives; the only reason some of us are free is because we haven't been caught in our many felonies.



There are five main categories of gays who are incarcerated: sex offenders in prisons, other offenders in prisons, sex offenders in mental hospitals, G.I.s locked up by the Veterans' Administration, and teenagers locked up in disturbed children's institutions.

SEX OFFENDERS IN PRISON

Homosexual acts are felonies, punishable by up to life imprisonment in California. The law enforcement and judicial establishment have moved away from the more severe sentences in recent years. Yet terms like 15 to life are still handed out to first time offenders in the cow counties, and even big city judges often give the maximum sentence in the case of repeat offenders.

Sex offenders are locked up in one man cages to prevent them from having sex with each other in special "homosexual segregation wings" at Vacaville, Soledad, San Quentin, and in California Men's Colony East.

At Vacaville prison doctors conduct experiments trying to find a cure for homosexuality. "Volunteer" inmates are given aversion therapy, which consists of things like administering electric shocks through an electrode attached to the penis and injecting paralytic drugs.

In the penis shock treatment, the prisoner is shown gay pornography. Each time he gets a hard on, he gets an electric shock. In the paralytic drug treatment, the prisoner is injected with a drug that causes complete paralysis of all muscles, including those needed for breathing. While the "patient" is lying nude on the floor, suffocating, believing he is dying, a "doctor" who is really just a guard tells him this is being done to him because he is a cocksucker.

Prison doctors say that these "treatments" cure homosexuality. Ex-cons who survived these horrors say they had to pretend to be cured to get out; they all know that if you don't "volunteer" the doctor will write up a report saying you didn't cooperate with the "rehabilitation program." The parole board never gives parole to unrehabilitated prisoners. As far as homosexuals are concerned, rehabilitation means convincing the parole board they are cured. Besides, uncooperative prisoners are transferred to Atascadero, where the tortures are performed involuntarily.

California's indeterminate sentencing law gives the parole board almost absolute power over the prisoner. Sodomy, for example, is punishable by one year to life. The parole board can set the sentence anywhere within these limits. In the case of sex offenders, the parole board has a long standing policy of simply not setting the sentence at all; consequently, sex offenders are virtual lifers.

OTHER GAYS IN PRISON

By no means are all gay prisoners in for sex offences. Gays have a high

embezzlement. Many desperate gays must live by these means because of employment discrimination. In small towns, especially, the police are often out to get anyone they suspect of being gay. Gays often live alone and are out cruising much of the time, so they cannot account for where they were on such and such a day. Gays make handy scapegoats for any crime the pigs can't solve.

Policemen are selected from the ranks of males so uncertain of their masculinity that they must have reinforcing phallic symbols like guns, riot batons and hot motorcycles throbbing between their legs. Homosexuality makes them feel insecure. They react by hating gays. Their loathing overcomes any qualms they have about framing the innocent.

If prison authorities have official knowledge that a prisoner is gay, he is locked up in a homosexual segregation facility, otherwise, he is placed with the general prison population. The latter type of prisoner is better off in



many ways. He has much more contact with other prisoners, many "privileges" and a generally more tolerable existence. Yet he must live a closeted existence lest the authorities find out. Often he is discriminated against, beaten, robbed, raped and enslaved by heterosexual prisoners. But if he can stick it out, he will get parole much sooner.

THE HORRORS OF ATASCADERO

Conservative judges regard homosexuality as a sin and a crime. They sentence gays to prison. Liberal judges regard homosexuality as a loathsome disease, so they commit gays to Atascadero State Hospital to be cured. Twelve hundred gays are locked up in Atascadero, a "hospital" that looks exactly like a prison and is operated like one. The only difference is in what things are called. Cells are called rooms, guards are called attendants, and prisoners are called patients. There is a doctor, but all prisons have doctors.

In addition to gay convicts, Atascadero also cages many gays who have not been convicted of any crime. They are sent there under the Mentally Disordered Sex Offenders Act, a law which provides that whenever a judge and psychiatrist agree that a citizen is likely to commit a sex crime, he should be sent to Atascadero for 90 days "observation." A sex crime is any sex act prohibited by law--and that includes almost everything: masturbation, cock-sucking, ass fucking and a score of exotic crimes like frottage.

Once at Atascadero, the staff has absolute discretion to keep the man as long as they wish, supposedly until he is cured. In practice, a vindictive, puritanical social worker decides when and if the patient gets released.

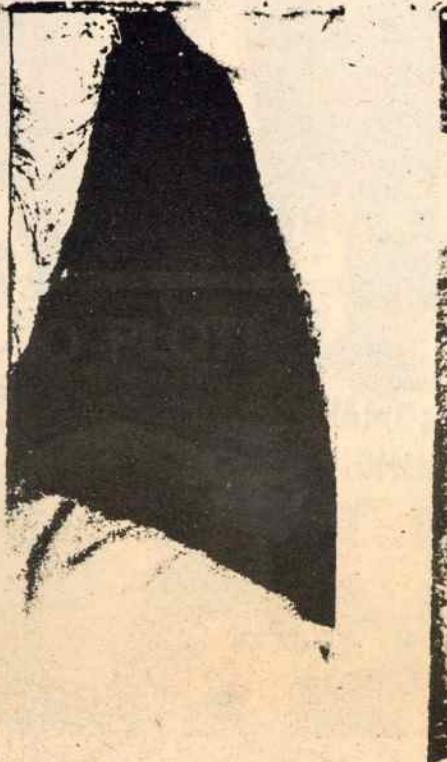
Atascadero has been equated to Dante's Inferno. All that's missing is the "Give up all hope, ye who enter here" sign. It is a virtual chamber of horrors that a law professor equated with the Nazi extermination camps.

Here the "voluntary" aversion therapies, penis shock treatment and paralytic drug injections are practiced without any pretense of securing the patient's consent. The ultimate terrors of electro-convulsive shock and lobotomy are reserved for patients the staff particularly dislike.

of attaching an electrode to the brain and administering a high voltage shock. It causes permanent brain damage, destroys memories and personalities. A college professor who was given the treatment couldn't even remember where he went to school or what subject he studied. The victims are turned into babbling morons.

Lobotomy is a brain surgery in which portions of the brain are removed. The results are even more radical than in electro-convulsive shock. Often the victims even lose the ability to speak and tie their shoes after the operation.

Professor Wm. Chambliss, a sociology professor at U.C. Santa Barbara, visited Atascadero with his class. "I would feel a lot more secure about the world if the patients went home and the staff stayed locked up," the professor commented. Dr. Grant H. Morris, a law professor at Wayne State University, said that Atascadero is a violation of the Nuremberg Code, and suggested that a United Nations tribunal be called to bring criminal proceedings against the staff for "Gross crimes against humanity."



G.I. PRISONS

Thousands of gay servicemen and veterans are locked up in Veterans' Administration prisons, which the VA calls "mental hospitals." They are imprisoned under a government regulation which defines homosexuality as a "mental disorder." Conditions in the VA facilities are much better than at Atascadero. There are no cures or tortures. Yet they are locked up in tiny cells (to prevent them from having sex with each other) for no reason other than homosexuality. Special homosexual "hospitals" or wards are maintained in many cities. Nobody knows how many gays are incarcerated in these facilities, but we do know that 102 gays are involuntarily incarcerated at a VA prison in Palo Alto, and 394 more at Brentwood VA "Hospital" in West Los Angeles.

JUVENILE INSANE ASYLUMS

In bygone days, teenage gays were able to survive in society by concealing their homosexuality from adults. Now, because of gay liberation, many boys simply tell their parents they are gay. In other instances, the parents are suspicious because of the flood of articles in parent's magazines on how to detect homosexuality in your child.

The usual response of the parents is to follow the advice given in the magazines; they take the boy to a psychiatrist. After about six months and several thousand dollars worth of treatments, the shrink tells the parents that the boy is an obstinate case, and that further therapy will be useless. On learning this, the parents frequently decide to get rid of the boy, because they "just can't stand" the humiliation and embarrassment. Neither juvenile halls, foster homes nor orphanages will admit homosexual boys. The only place that will accept him is a disturbed children's home, which is just a nice name for an old fashioned bolts on the walls bars on the windows insane asylum.

Although most of the boys are healthy and well adjusted when they go in, they become deranged after several years of being locked up in tiny rooms deprived of contact with other humans. They are kept in the juvenile asylum

long that they are unable to function in society, so they must be transferred to an adult mental institution for the rest of their lives.

Other boys are reluctantly placed in the institutions by juvenile courts, who have jurisdiction over abandoned boys, orphans and delinquents. Quite a few boys wind up in the institution in this manner. Many poor parents, on learning their boy is gay, simply throw him out. The boys simply live in the streets for a while until they get arrested for shoplifting, hustling or curfew violations.

WHAT CAN BE DONE ABOUT IT?

The wealthy homophile organizations have pretended the prison problem doesn't exist. "We are respectable law abiding citizens," said a director of the Society for Individual Rights, "You can hardly expect us to become concerned with criminals." A few days later, the SIRdomite was arrested for sucking dicks in a public toilet. Another SIRdomite said "We simply can't afford to have anything to do with juveniles. We'll all get arrested for child molesting."

In spite of the danger of arrest, courageous gay liberationists in Los Angeles didn't have the heart to let warm, lovable boys be locked up just because there was no other place for them. So they opened a gay liberation house. Juvenile judges soon learned of the house, and apprehensively placed the boys there because it was better than sending them to the funny farm. Private psychiatrists suggested that parents put their unwanted gay boys in the home.

Recently, the parole board changed its policy about not paroling gay convicts. Now it is willing to parole many gays on condition that they have guarantees of Vacaville to San Quentin for the work-release project. Under work-release, the prisoner is given a five day furlough to come to San Francisco to find a job. If he finds a job, he is allowed to go to work each day, but must return to San Quentin nights and weekends. After six months he is paroled providing he has a good record.

The Gay Community Services Center (LA), the Metropolitan Community Church, Paul Mariah's Gay convict group and Homophile Social Services (SF) have all become involved in finding jobs and housing for the parolees and work-releasers.

The Gay Activists Alliance in San Francisco is involved in negotiations with the Veterans' Administration aimed at revoking the government regulation classifying homosexuality as a mental disease. Rev. Borshears has already had conferences and favorable responses from high officials. If the regulation is changed, thousands of gay GIs in VA prisons will be released.

The Gay Community Services Center has a volunteer lawyer to work on legal assistance, and Doug Brown of San Francisco MCC is finding pen pals for lonely prisoners. Father Richards is seeking funds to pay for packages of writing supplies, candy, toilet articles and cigarettes, to make life a little easier for the gay prisoner. (see announcement page, this issue)

A start has been made, but much remains to be done. Unfortunately the homophile groups have all the money. SIR with its \$125,000 budget, the Tavern Guild with its \$36,000 bank account and the bike clubs with their \$5,000 fund raising events for het charities have the bread, but they see the trivia they are preoccupied with as more important.

A half-way house for gay convicts in San Francisco is immediately needed. Many gays would get parole sooner if they had a place to go. The work releasers would be permitted to stay at the half-way house instead of returning to San Quentin each night.

A San Francisco gay boys' home is also urgent. Gay boys as young as 11 can be seen hustling on Market Street. Hundreds are incarcerated in Bay Area disturbed children's institutions because there is no place else for them to go.

Legal services, psychiatric services and employment aid are all badly needed. The old fashioned SIRdomite referral system just doesn't work any more. Pennyless people need the services, not a referral to an expensive lawyer.

-- Don Jackson

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HALFWAY HOUSE FOR
GAY PAROLEES AND
PROBATIONERS: 4016
37th. AVE. S., SEATTLE,
(206) 722-1445



Reflections on Bloody Sunday

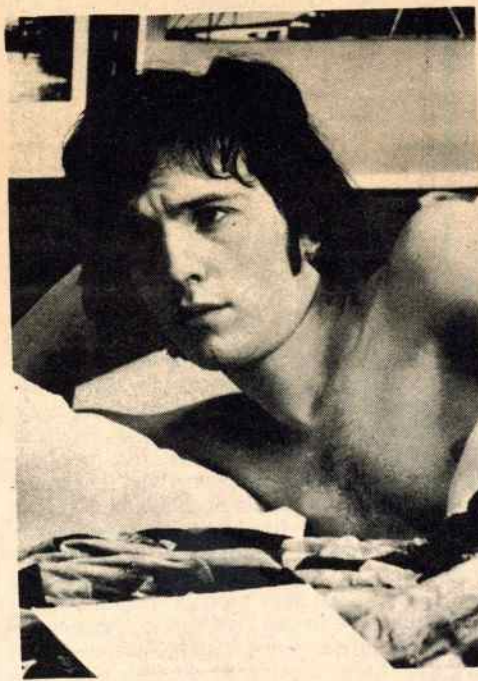


For many of us telephones are vitally important intermediaries in love affairs, special connections that bring us together in an impersonal manner, yet keep us separate and apart. The opening sequence of *Sunday, Bloody Sunday* expands a visual metaphor about the labyrinth of underground cables, leading to an inquisitive message operator, who reappears throughout the film, connecting the lives of the principle characters. In a humorous and subtle way we are introduced to the underlying problem that motivates the action of Schlesinger's film: the difficulties and pitfalls in human communication that beset the modern consciousness.

After the dazzling flourish and bitter harshness of *Midnight Cowboy*, a film which brought director John Schlesinger fame and fortune, his powers of observation are brought to bear in a film that concerns itself almost exclusively with human relationships. Working from a finely wrought screenplay by novelist and critic Penelope Gilliat, he has given us one of the year's best and most understated films.

The situation involves the climactic progression of a bisexual triangle in contemporary London over a ten-day period in early autumn. At the center is Bob Elkin, a 24-year old kinetic sculptor, who is quickly established as a free spirit, liberated from all bourgeois social and moral constraints. His spontaneous charm and solicitude--beautifully incarnated by Murray Head--are divided equally between two people he professes to love: Alex Greville, a 34-year old divorcee, and Dr Daniel Hirsch, a Jewish doctor in his late forties. Bob's past and his psychological/emotional center are left unexplained to us, as with many characters in modern cinema. His bisexuality is presented simply as a fact that is consistent with his philosophy that "we are free to do what we want," and his deviation from the "straight" norm is never questioned by those aware of it in the film. It is one of the film's resolute strengths that it never psychologizes or explicates Bob's need to relate sexually to a man as well as a woman, but leaves each individual viewer to look into himself to solve the mystery of this sexual freedom, and to perhaps question the validity of his or her own sexuality.

It is never suggested that Bob is more in love with one or the other of his lovers, and though more attention is given to hetero rather than homosexual love-making, we must be thankful for the honest affection shown by Bob and Daniel. The delicate balance that Bob maintains is also a reflection of his concern with geometric balance and proportion in his sculpture and graphics, and it is because of this that he is unable to give of himself as completely as either of his lovers. As each begins to exert claims upon him, he arranges an indefinite trip to New York in hope of selling his art work, while only inadvertently informing Alex and Daniel the day before departing. He has even agreed to join Daniel on a tour of Italy, fully aware that he will not fulfill his promise; noting his fresh vaccination, Daniel understands what is happening, though Bob assures him that he will be returning. But we don't believe him any more than when he repeats this to Alex, whose distress is less disguised and honestly verbalized. "I bought your terms and they were rotten terms, and I shouldn't have done it. My fault."



This critique of freedom and responsibility emerges from the disparity between Bob's conception of love and commitment and that of his older lovers, both of whom are aware of his affair with the other, though each in their own way, resent having to share him with someone else. Unlike Bob, who is open, flexible, detached, and eager for success in the artistic marketplace, Alex and Daniel are in different ways emotionally involved and dependent upon Bob's affection. Their lives do not depend any longer on youthful, future-oriented goals and both are confined, even trapped at times, by their established ways of living and thinking.

With a multitude of intuitive gestures and behavioral idiosyncracies, Glenda Jackson gives a full dimension to Alex, who seems to find in Bob all the gentleness and devotion lacking in her ill-fated marriage. Living amid thoroughly messy surroundings, tired of a dreary office job, nagged by her materialistic parents who encourage her to return to her husband, she is as irritable and nervous as passionate and loving. Her relationship with Bob is strained by a weekend spent with some monstrously precocious children of mad-deningly liberal friends; as tension accumulates between them, unchecked, Bob retreats to Daniel, and Alex, afraid of openly expressing her feelings, becomes emotionally distraught at being left alone with the brats.

Peter Finch, in the role of Daniel Hirsch, gives us the most honest, dignified, and compassionate portrait of a male homosexual yet seen on the screen. A respectable physician, his professional calm, sophistication and tastefully furnished flat, provide an oasis of warmth and security, lacking in Alex's turbulent, disordered existence. Like most professional gay people, he is forced to remain in the closet, leading what appears to be a "normal" life, except with a few understanding friends. His annoyance and embarrassment is evidenced in an encounter with a young Scot, with whom he has been intimate, but with whom he no longer wants to associate, a true and typical response that may up-tight gays and closet cases will acknowledge. Again, following the opulent splendor of a bar mitzvah ceremony in which his traditional religious ties are rekindled, family and relations remind him that it is long past time that he settled down with a nice Jewish girl. Like Alex, he suppresses the intensity of his feelings for Bob, while keeping in touch by telephone, for fear of losing him. Daniel's calm understanding demeanor only breaks momentarily when he orders Bob from his house for sneaking out of a rather unpleasant social gathering.

What bothers me about all this is that Freedman fails entirely to point out how these levels of functioning are the result of social-psychological oppression and how they cripple the human potential of gay people. Where does the liberated individual fit into this scheme? Certainly Freedman, who maintains a balanced, aloof, objective tone throughout refuses to acknowledge his own sexual orientation. Like many professionals he is, in fact, playing the "pragmatist" for fear of censure or lack of respect among fellow psychologists. By doing so he is only contributing to his own oppression, in spite of his effort to diminish it. The more professionals who are willing to speak openly as homosexuals, the better the chances for all of us. Certainly, a gay scientist's work should be seen as accurate and reliable as a straight one! Having made this qualified reservation, I submit that Freedman's book is nevertheless important and worthy of attention. Its merit lies in its precise attack on the psychoanalytic establishment, and its opening up of clear and unbiased insights. He concludes that the behavioral approach to homosexuality is more realistic and consistent than the sickness approach; that "Good psychological functioning should not be defined in terms of sexual pattern but rather in terms of environmental mastery;" and finally, "Empirical psychological research has proved that homosexuality is compatible with positive psychological functioning."

--Lee Atwell

Bob: "You keep asking too much."
Alex: "For God's sake. Caring about someone a lot. Is that too much? People with some time for each other. Is that too much? I've had this business--that anything is better than nothing. There are times when nothing has to be better than anything. If you look back on this--which you won't, my darling--you'll say it's got something to do with Daniel. It hasn't..."

Bob's failure on a human level--one which is also endemic to many gays with established patterns of casual, uninvolved sexual relations--lies in his insensitivity to the commitment inherent in human intimacy and in an immature conception of love. While sexually liberated, he proposed a freedom without any responsibility for others, that allows no genuine concern for the consequences of "doing your own thing" at the expense of all else. Certainly, it is a pattern that is becoming more and more frequent in modern life and which we must all come to terms with in the context of our own lives; the open-ended conclusion of *Sunday, Bloody Sunday* does not offer us any resolution via melodramatic clichés, but leaves us with the poignant complexity of the problem of conflicting life-styles and the emotional and communicational gap that separates them.

In the only scene in which they confront each other, Alex and Daniel, realizing their mutual predicament, wryly accept their bitter pill and acknowledge that it is also a result of their own personal weaknesses and a desire to overestimate their feelings for Bob. Somehow, their integrity will see them through.

The final moments, devoted to Daniel, constitute one of the most delicate and humanly persuasive scenes that I have witnessed in a long time. Resolved to continue things as before, he is practicing his Italian for the trip; slowly, the camera shifts from its omniscient view so that he looks directly at the audience in closeup and bares his thoughts. No matter what friends may say, he avows that he is still happy though he misses Bob. "All my life I've been looking for someone who is courageous and resourceful, unlike myself, but he isn't it...But together, together we were something..."

--- Lee Atwell

Homosexuality and Psychological Functioning by Mark Freedman
(Brooks-Cole, Belmont, Calif., \$2.95, 133 pages)

Among the numerous psychological studies that have appeared on the subject of homosexuality, this modest volume seems to be the first to demonstrate a positive approach to psychological functioning in both female and male experimental groups from a behavioral perspective. Mark Freedman, a psychologist now residing in San Francisco, has provided a book which should be most influential in the area of social psychology, since he strongly suggests that societal attitudes are more often than not responsible for homosexuality being considered a "mental problem" or "illness." Rather than attempt to describe the total range of homosexual behavior, Freedman restricts himself to psychological research, including one of his own personal studies, attempting to offer an alternative to the preconceptions and heterosexual bias of investigators such as Irving Bieber and Lawrence Hatterer.

With substantial data to back his thesis, Freedman calls into question the approach of psychoanalytic therapy which assumes that homosexuality is a clinical entity and should be "cured." Not only this, but he sensibly concludes that no more generalizations can be made about the mental health of homosexually oriented individuals than about heterosexually oriented persons. He prefers to use the words "homosexual" and "heterosexual" as adjectives rather than nouns, since he views man as "inherently a pansexual creature, capable of responding to a variety of sexual stimuli," and thus he chooses to avoid clinically imposed categories.

Much of what the author has to say from the point of view of his discipline, is a subtle, often understated argument for a radical reexamination of social and psychological opinions. The book is written for a majority (straight) rather than a minority audience, though I think it would appeal in a positive way to those on the verge of coming out or who are disturbed about their difference of "abnormality." Freedman contends that there is an urgent need for the behavioral sciences to develop a more flexible definition of normality that will include homosexual behavior within its range. As far as viable psychological functioning is concerned, Freedman holds that the etiology (causes) of homosexuality is relatively unimportant; what matters is the operational behavior of the individual and his self-concept in relation to his life-situation. To support this, he cites frequent personal biographies of individuals who are coping, with varying degrees of success, with a homosexual orientation, and these constitute the most interesting and enlightening sections of the book.

After discussing levels of functioning, from psychosis to self-actualization, Freedman distinguishes three types of psychological functioning adopted by gay individuals. First, there is the stereotyped "homosexual" who willingly subordinates his own uniqueness to the role of "fag" that society lays out for him, resulting in a wasteful self-contempt. Secondly, there is the "pragmatist" who disguises his sexual identity in society, learns to function effectively, and may even attain a level of self-actualization. More rare is "creative oppositionalism" in which the creative direction of an individual is determined by social pressures exerted against the minority group to which he belongs.

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GAY LIB & NEW GAY LIT



WINSTON LEYLAND

SEXUALITY AND HOMOSEXUALITY: A NEW VIEW by Arno Karlen. W.W. Norton & Co., N.Y., 1971. 666 pp., \$15
HOMOSEXUAL OPPRESSION AND LIBERATION by Dennis Altman. Outbridge & Dienstfrey, N.Y., 1971. 242 pp., \$6.95
THE GAY LIBERATION MOVEMENT by Jack Onge. Alliance Press, 741 Brier Pl., Chicago, Ill. 1971. 90 pps. \$1.95 (paper)
DANCING THE GAY LIB BLUES by Arthur Bell. Simon & Schuster, N.Y., 1971. 191 pp., \$5.95
LOVE BETWEEN WOMEN by Charlotte Wolff. St. Martin's Press, N.Y., 1971. \$6.95
THE LOVE THAT DARED NOT SPEAK ITS NAME by H. Montgomery Hyde. Little, Brown & Co., N.Y., 1970. 323 pp., \$7.95

Reviewed by Winston Leyland

In the past decade books on homosexuality have been in two main categories: those of the Bieber/Socarides school with their weird gay sickness theory postulations which throw more light on the distorted reasoning of the authors rather than on the subject they purport to deal with; and, secondly, books written by gays - first, tentative attempts to explain gay life styles, what it means to be discriminated against as a gay. Of this second class of books perhaps the best early example is *The Homosexual and His Society A View From Within* (N.Y. 1963) written by Donald Webster Cory and John LeRoy, an older and a younger gay.

But until 1970 books on homosexuality with no anti-gay axe to grind were rare. The formation of the Gay Liberation Movement in 1969 and the concomitant liberation of societal views on sexual freedom made straight society aware of the existence of an increasingly vocal gay minority and were doubtless among the motive causes for the recent flood of books. From Praeger, Simon & Schuster, Norton, Stein & Day, Random House and many lesser known publishing houses they pour forth - books on gay oppression and liberation, gays and the military, radical lesbians, gays in history - with more in the presses and still more promised in the near future.

Undoubtedly the most ambitious of the recent books is Arno Karlen's *Sexuality and Homosexuality: A New View*, a weighty tome of 666 pages. The book's subtitle "the definitive explanation of human sexuality, normal and abnormal", even if only a publisher's blurb, establishes an immediate credibility gap. This is not lessened by the preface's inclusion as informants of Dr. Irving Bieber and others, none of whom, to my knowledge, are gay themselves, although one of them, Dr. Evelyn Hooker of U.C.L.A., is in empathic dialogue with the Gay Liberation Movement. The author himself, it must be noted, makes sure that we know he has a wife and children.

All this is not to say, however, that the book is without value; quite the contrary. Of especial interest is the book's historical survey of homosexuality in Western and non-Western cultures, which takes up the first nineteen chapters, over half the work. This is probably the first in depth treatment of the role of gays in history, although British homosexuality is more thoroughly treated in Montgomery Hyde's recent book, reviewed below.

The Great Mother Cult and the strict prohibitions of the Jews against male and female homosexuality are discussed as well as the varied stratifications of homosexuality in the Graeco-Roman World. In his chapter "The Christian Bedrock" the author deals with the source of our Western culture's traditional restraints on sex: the Judaeo-Christian heritage. He states that "those who accept the concept of latent homosexuality will find it plentifully in the lives and writings of the Church Fathers." He could well have added that closet gays have been abundantly present in the Church's clerical ranks down through the centuries. At the present time there are probably more closet cases in the clergy than in most professional occupations.

What the author says about Christianity's obsession with sex as a barrier to religious grace is no doubt true. And gays did not even get the benefit of the doubt granted to heterosexuals. As early as 305 A.D. the Council of Elvira denied communion to gays and prostitutes, even in extremis, although the pronouncements of this Council never became official Church teaching. Later in the same century the Christian Emperors Constant and Constantius decreed the death sentence for homosexual acts, and this was ratified in the Theodosian Code of the fifth century, accepted by East and West, and in the Justinian Code of the sixth century.

Subsequent chapters deal in detail with homosexuality in Medieval, Renaissance and post-Renaissance society. The author discusses a number of well and lesser known gays of the 16th and 17th centuries, such as Louis XIV's brother, Philippe Duc d'Orleans "Monsieur", who "liked to appear in public dressed in full drag, wearing bracelets, rings, perfumes, rouge and very high heels." His suggestion that Leonardo da Vinci and Michaelangelo were mostly sexually inactive is hardly borne out by the evidence. As one recent gay writer has pointed out, much of Leonardo's life was a "series of violent attachments to beautiful young males while his lack of interest in women bordered on misogyny."

Part Two of the book opens with a chapter on the scientific study of sex which began in the mid nineteenth century "as an anti-Victorian movement, in the European middle classes." The first gay doctor to write sympathetically on homosexuality was Dr. Magnus Hirschfeld, known affectionately in Berlin's turn-of-the-century gay circles as "Auntie Magnesia." A subsequent chapter "Beyond the West" discusses homosexuality in the non-Western cultures of China, North Africa and India. In these societies, virtually untouched by Judaeo-Christian traditions, homosexuality was tolerated, although gays were hardly liberated. In China male bordellos flourished and the boy inmates "received depilation, dilation of the anus, massages to develop the buttocks and training in singing, drawing and poetry." And these societies knew how to deal with pesky westerners: in 19th century Persia one Christian missionary whose conversion mania annoyed the authorities was thrown to male slaves for anal rape and a sharpened tent-peg was used to break down his pious resistance.

The third section of Karlen's book explores the psychological and sociological dimensions of homosexuality. The chapter "Cure or Illusion" presents the theories of Irving Bieber (that homosexuality can be "cured"), Evelyn Hooker and others. Here as elsewhere throughout this section the author is content to present a vast amount of raw material with a minimum of synthesis.

Every chapter of the book is followed by an interview mainly with gay men and women. Some of these are very illuminating showing gays in various stages of liberation. One of the most revealing of the non gay interviews is with Professor H. J. Eysenck, the leading British behaviorist, a proponent of aversion therapy to "cure" gays. To the question: "Do you treat any of the patients?" Eysenck answered: "I'm just a theoretician. My assistants are the ones you should take to about things like that." Eysenck, a perfect example of the kind of oppressors gays are fighting against, theorizes in his panelled office and leaves the "therapy" to subordinates.

Karlen devotes page after page to theories on the "causes" of homosexuality propounded by straight psychologists but for some inexplicable reason is completely silent on the Gay Liberation Movement, surely an oversight of major proportion in a book which claims to be "A New View". The political struggle by gay liberationists over the past two years has been of immeasurable importance in helping gays to free themselves from the physical and mental bonds of an uptight society. To illustrate this I need only quote from a recent letter to *Gay Sunshine* by a well known writer. His work already well accepted he now intends to write on some gay themes "which I have never done before. The gay lib atmosphere is bringing all this out."

That Karlen's book should totally ignore what is probably the most significant movement in history for the liberation of gays is symptomatic of a work that is scholarly but unable to grasp what gay oppression and liberation is all about. The last sentence in the book sums up his liberalism only too well: "Sexual deviance is uniquely human, and so are the study, understanding and empathy with which it can be met."

The flaw which mars Karlen's book is hardly present in Dennis Altman's just published *Homosexual Oppression and Liberation*. Altman is a gay liberationist and his book is without a doubt the best to date on the crystallization of the new consciousness which is gay liberation.

A 27 year old lecturer on American politics at the University of Sydney in Australia, Altman lived for some years in the United States and participated in the gay liberation movement in San Francisco and New York. His book opens with a chapter on the search for identity by the gay who is "coming out" and the options that are open to him: bars, baths, parks, and the gay liberation movement. Very apropos is his comments that gay liberationists are feared and disliked by many fellow homosexuals. The chief reason for this, he believes (and I would concur) is insecurity: "the very marginality of the homosexual's position tends to make him/her particularly cautious of anything that might upset the precious way in which he has arranged his life. Insecurity produces conservatism as much as it does radicalism." I might add in parenthesis that I have seen this type of mentality very often here in San Francisco where many established gays (SIR, Tavern Guild) will have nothing to do with *Gay Sunshine*, a gay liberation paper.



DENNIS ALTMAN

In his chapter "Oppression: The Denial of Identity" Altman states that gays experience oppression of three kinds: persecution, discrimination and tolerance, each of which he discusses. Of these the last is perhaps the most subtle: the patronizing tolerance of liberals, what Isherwood has called "annihilation by blandness" and what I would call the I-don't care-who-you-go-to-bed-with syndrome. "Tolerance," says Altman, "is a gift extended by the superior to the inferior. . . . Most intelligent intellectuals reject, intellectually, their hostility to homosexuals while unable to conquer their emotional repugnance." He discusses the oppression of such books as David Reuben's best seller *Everything You Always Wanted To Know About Sex... But Were Afraid To Ask* and quotes Gore Vidal as writing of Reuben: "(He) is a relentlessly cheery, often genuinely funny, writer whose essential uncertainty about sex is betrayed by a manner which shifts in a very odd way from nightclub comedian to reform rabbi, touching en route almost every base except the scientific."

In his remarks on the effect of sexual repression Altman says that "men in America are drawn together, yet the more they are drawn the more they need to repress their feelings, and thus the undercurrent of violence that exists between men and that is turned outwards in the assertion of masculine dominance, whether vis-a-vis foreigners (Vietnam?) women, or other inferiors." This is tied in, he believes, with Marcuse's belief that aggression stems from a failure to give sexuality free reign. "Violence seems on the whole remarkably absent among self-accepting homosexuals, while particularly prevalent among those who have strong homosexual desires that they seek to repress."

What he subsequently says of the meaning of liberation is very true: that liberation means freedom from sexual restraint but even more importantly "freedom for the fulfillment of human potential, a large part of which has been unnecessarily restricted by tradition, prejudice and the requirements of social organization." I might add, in parenthesis, that gay liberation papers such as *Come Out* and *Gay Sunshine* are important vehicles by which gays can express in print their goals, desires, aspirations as liberated human beings. It is almost impossible for liberated, radical gays to gain access to the established media or indeed often to the gay establishment media.

In discussing the origins of the gay liberation movement Altman points out that "gay liberation is much more the child of the counter culture than it is of the older homophile organizations. The counter culture may not have fully embraced homosexuality, but it went far enough in the direction of undermining guilt, hypocrisy and extreme sexual repression to make for a new type of homosexual." Quite importantly, in my opinion, he clarifies the significant differences between gay liberation groups and the older homophile groups, such as San Francisco's SIR. The basic difference, he feels, lies in the fact that "gay liberation advances beyond the civil rights liberalism of the earlier groups." Gay Liberationists, he says (and I agree with him) no longer feel that gay people can fit into American Society as clean-living patriots. Rather American Society itself must be changed. This type of liberation implies change going far beyond the vision of the older gay groups. It is significant, I feel, that some well established homophile groups such as SIR are now trying to cash in on the publicity given by the media to gay liberation and claiming the title "gay liberation" themselves (see the Editorial in the present issue of *Gay Sunshine*). Unless these groups are willing to struggle for real liberation, however, and are willing to go radically beyond the liberal tokenism of say the Brown Bill in California, we must gently state that they are on a completely different level of consciousness.

Even the somewhat hip Gay Activists Alliance of New York, Altman feels, is basically a gay civil rights organization and "in its political concerns. . . is close to the old-line groups: the concept of organizing a homosexual voting block is an old one." Where G.A.A. of New York differs from older, more established gay groups such as Mattachine and SIR is in its willingness to engage in more direct action.

The Gay Liberation Front, on the other hand, is completely unstructured and views itself as a movement rather than an organization. Members of GLF are no more likely to describe theirs as a civil rights organization than is the Black Panther Party." Altman mentions one danger of such lack of structure: the monopoly of a few charismatic figures. To this I would add, from personal experience in Berkeley and San Francisco GLF, the possibility of a few destructive individuals completely on their own ego trips who monopolize meetings with diatribes and monologues. This happened so successfully in the case of Berkeley GLF (Spring, 1971) that one wondered if it were paranoid to think about the possibility of FBI agents provocateurs. All these are difficulties which the Gay Liberation Front nationally has not yet resolved, for the most part. In some areas this decentralization has led to the almost total collapse of GLF. This has been the case in San Francisco where the *Gay Sunshine* group is the chief survivor of a once flourishing gay liberation movement. In other parts of the country GLF seems confined mainly to the campuses where it is quite active. In the big cities such as New York and Chicago highly structured gay activist alliances have sprung up.

The chief exception to this big city collapse of GLF is Los Angeles where GLF members have evolved to what I feel is a valid second stage: involvement in a community center which caters to the varied needs of one's gay brothers and sisters, forming new modes of communal living, and sponsoring weekly gay liberation dances, more open than the dance bars, and the money from which returns to the community instead of ending up in some gay capitalist's pocketbook - all these alternatives to the gay establishment ghetto.

In writing of Paul Goodman from a gay perspective Altman reinforces some feelings which I have held ever since a few of us had a personal dialogue with Goodman in Autumn, 1970 at a Berkeley gay liberation coffeehouse (actually a small rented apartment). Goodman felt that society was changing rapidly in its views towards gays and that the important thing was to gain acceptance by society - a very liberal position. Like Altman, I feel that Goodman underestimates the extent to which gays are oppressed.

The author also explores the inter relations between gay liberation and other protest movements of the sixties: the blacks, young radicals, the women's movement. All these groups, he believes, are moving toward the erection of a "new consciousness." In his last chapter on the future of gay liberation the author argues that "the liberal hope that homosexuals will come to merge imperceptibly into society as we now know it seems... unlikely. Homosexuals can win acceptance as distinct from tolerance only by a transformation of society, one that is based on a 'new human' who is able to accept the multi-faceted and varied nature of his/her sexual identity." To this I would add a resounding RIGHT ON!

Altman's book relies heavily on gay movement literature for its source material, and I hope more people writing about the current gay lib scene would emulate this approach. Most useful, he says, were the movement publications, *Gay Flames* (a now defunct gay lib newspaper in New York); *Gay Sunshine* (San Francisco); and *Come Out* (N.Y.). He quotes heavily from these sources, to a lesser extent from establishment gay papers such as the *Advocate*.

I consider *Homosexual Oppression and Liberation* must reading for all gay liberationists as well as for all gays who wish to explore the essential meaning of gay liberation.

Jack Onge's *The Gay Liberation Movement* is a small, inexpensive, rather poorly printed paperback, but a book whose synthesis of national gay liberation history over the past two years is invaluable. Up to now the only general history of the gay liberation movement has been Donn Teal's *The Gay Militants* (reviewed in *Gay Sunshine*, No. 7), a book which concentrates heavily on New York. Onge's book provides a balance and supplements Teal's work in many ways. His sources range from gay liberation movement publications to more establishment gay papers as well as the underground straight media.

A brief introductory chapter surveys the homophile movement in the United States beginning in 1925 and continuing through the sixties. Chapters two and four to six present a separate history of GLF and other activist gay groups in New York, San Francisco, Los Angeles and Chicago - the first connected history for the last three cities.

Onge's brief account of Gay Liberation in San Francisco and Berkeley adds to and supplements Teal. A few minor corrections should be noted: Bishop Michael Itkin (p. 39) is an underground, gay bishop in the Evangelical Catholic Communion (of Old Catholic origin) rather than a member of the "Gay Liberation Catholic Church"; on page 46 it is stated that "by May, 1971 Berkeley Gay Liberation had one hundred members at weekly meetings... operated a program including a newsletter (sic) *Gay Sunshine*..." In actual fact Berkeley GLF had just about completely folded by that date, while the newspaper *Gay Sunshine* had already for a number of months (since Issue No. 6 of March, 1971) been put out by gay liberationists in San Francisco. He might have added that this publication is now the only gay liberation paper with national circulation published on a regular basis. To Onge's concluding remark on the May, 1971 division of San Francisco Gay Liberation into two groups, one might add that the succeeding history of both groups was remarkably stormy. San Francisco GLF collapsed almost immediately, while the

new Gay Activist Alliance West split into two factions: the Itkin faction (Bay Area Gay Alliance) soon folded, the fate of most groups subject to the direct influence of that mercurial man, while Ray Brosh-ear's Gay Activist Alliance continues to exist, raising controversy in large part stemming from the personality of its founder.

In succeeding chapters Onge deals with Gay Liberation in Los Angeles and Chicago. The following correction should be noted: Berkeley GLF opposed the Alpine County scheme (p. 55) because of ideological reasons and not because of inadequate housing and excessive snow.

In his concluding chapter "The Political Implications of Gay Liberation" Onge identifies Rev. Troy Perry of Los Angeles as a gay radical. Even Rev. Perry himself would, I suspect, hardly use that designation. His is a more complex case: a Christian who tries to be all things to all men, sometimes succeeding, but more often than not forced into conservative compromises. As for the author's belief that few gay liberationists are working for revolution - well, that is a matter of opinion, and I would disagree with his analysis.

Quite different from the two preceding books is Arthur Bell's *Dancing the Gay Lib Blues*. The author, one of the founders of New York's Gay Activist Alliance, offers a personal, inside account of one year's involvement in the gay liberation movement: first in GLF, then in GAA. He examines in detail the demonstrations, protest rallies, Gay Pride Week, the sit-ins at N.Y.U. and Rockefeller headquarters, the political zaps, the Christopher St. Liberation march and the victories won -- such as the New Democratic Coalition's adoption of a five-point program to end police harassment. He discusses his talks with Holly Woodlawn and Randy Agnew ("a well-built, good-looking dreamboat"), the liberation dances and street transvestites.

As an insider Bell details some of the internal conflicts in GAA - personality clashes, political maneuverings, which are present in most gay liberation groups. Unlike GLF in many cities though, New York's GAA has weathered these internal storms, partly by a rigid structuring of meetings, partly by allowing freedom of action through more informal, small committees, and there evidently isn't as much of the "more radical than thou" scramblings characteristic of some GLFs. On the other hand, Altman, in his new book, feels that GAA has a tendency to be too much of a liberal organization: "The Gay Activists Alliance seeks to find acceptance in present society; the Gay Liberationists are committed to a transformation of that society." However, there does appear to be a minority "transformation" group within GAA, although it is still too early to tell whether it is in the ascendant.

Bell's book is, on the whole, well written. Unlike Altman he provides no real, new insights into the meaning of gay liberation. Most of what he writes will come as no surprise to those of us involved in the Movement. Personal accounts such as his, however, are especially valuable for gays unexposed to the gay activists movement. With these reservations I would recommend the book to *Gay Sunshine* readers.

Dr. Charlotte Wolff of the British Psychological Society hails the lesbian as the champion of the Women's Liberation Movement in *Love Between Women*. "All homosexual women are one in their rejection of bondage to the male," she says, "They refuse to be the second sex."

Quoting liberally from interviews with lesbians the author discusses their personality traits, family backgrounds, problems faced socially, personally and professionally; and organizations and publications. Of especial value are three unedited lesbian autobiographies, although the author's comments on these are sometimes over analytical. She is apparently heterosexual herself and this fact must be taken into account in evaluating her comments and theories.

Among the author's findings is that among the women she interviewed there were fewer guilt feelings in the homosexual group than in the heterosexual one. Another provocative theory of hers is that bisexuality is a natural state.

The first real national gay history to appear is H. Montgomery Hyde's *The Love That Dared Not Speak Its Name, A Candid History of Homosexuality in Britain*. The author is a well known authority on Oscar Wilde, on whom he has written two books, as well as a collector of Wildeana. He claims twice, in the Introduction, to be heterosexual provoking a response of "Methinks he doth protest too much" in this reviewer. The book's title derives from a poem by Lord Alfred Douglas ("Bosie"), lover of Oscar Wilde.

In his survey of English history Hyde documents at least four English kings who were openly gay: William II (d. 1087), son of the Conqueror; Edward II, lover of the handsome nobleman Piers Gaveston, died wretchedly in 1327 by having a red hot poker pushed up his ass by torturers; James I, the first Stuart king, who had favorites among the handsome young courtiers at his court; and William III. For some inexplicable reason, Richard the Lion Hearted is omitted from the list.

As early as the reign of Henry VIII those convicted of sodomy were liable to the death penalty. Except for the Wilde trial, the most noted case in English history was the trial in 1631 of Mervyn Touchet, 12th Lord Audley and 2nd Earl of Castlehaven, accused of sodomy as well as debauching his wife and daughter-in-law. After a trial before his peers, he was convicted and hanged.

Subsequent chapters deal with homosexuality in Georgian and Victorian England. The author gives us a series of vignettes of gays, mainly members of the aristocracy and landed gentry, who were brought to trial or charged because of their sexual orientation. Typical of upper class homosexuality was the case of the Right Rev. Percy Jocelyn, Protestant Bishop of Clogher and son of the Earl of Roden, an Irish landowner. "On the night of July 19, 1822 his lordship, who was in London on a visit from Ireland, went into a public house called the White Hart. ... There he was detected in the act of committing a homosexual offence with a private soldier of the 1st Regiment of Guards, named John Moverley. He was attired in his customary episcopal dress and made no attempt to conceal the nature of his calling. 'The Bishop took no precautions,' noted Charles Greville in his diary at the time, 'and it was next to him made a desperate resistance when taken, and if his breeches had not been down they think he would have got away.'" The Bishop was subsequently charged and released on bail. He took the opportunity to flee to Scotland where he lived under an assumed name, worked as a butler and died in 1843 in obscurity.

The Victorian literary world contained quite a few prominent gay writers, ranging from Edward Fitzgerald, translator of Omar Khayyam to John Addington Symonds, Edward Carpenter, Lionel Johnson, Walter Pater, and, of course, Oscar Wilde and his circle. For some homosexuality was a subtle, subdued, concealed affair. Others, such as Wilde, Lord Alfred Douglas and Symonds were caught up in sexual affairs from Venice to Algeria. The private lives of most of these writers have been subjected to close scrutiny in the last few years in books ranging from scholarly biographies, such as Phyllis Grosskurth's *John Addington Symonds* (1964) to gossip, spicy vignettes, as in *Feasting With Panthers* (1967) by the British gay writer Rupert Croft Cooke.

After the First World War there were several liberated English gay writers among whom the most prominent was Sytton Strachey, biographer of famous Victorians. Strachey, writes Hyde, had little use for the current fad of using psychoanalysis as a "cure" for homosexuality. Speaking about a doctor from Freiburg who was "treating" English gays, Strachey wrote: "Several other wretched undergraduates at Oxford have been through the same 'treatment'. They walk about haggard on the lawn, wondering whether they could bear the thought of a woman's private parts, and gazing at their little lovers, who run round and round with cameras, snapshotting Lytton Strachey. ... Probably after playing Bach this evening, I shall hurry to Freiburg myself. I shall certainly be badly in need of some 'treatment.' But I admit that I would rather receive it at the hands of P. Ritchie than of the German doctor." "P. Ritchie" was the Hon. Philip Ritchie to whom Strachey was soon writing passionate love poems. Later Strachey transferred his affections to the handsome Roger Senhouse. On the envelopes of his passionate love letters to Senhouse, Strachey wrote things like: "Deliver this to SENHOUSE (Roger) I prithee, postman debonair! He is the handsome upstairs lodger At number 14 BRUNSWICK SQUARE."

Hyde narrates the events, in which as a M.P. he played a minor part, leading up to the passing of the Sexual Offences Act of 1967 in which the report of the Wolfenden Committee played so important a role. Gay sexual acts among consenting adults were legalized in Britain. In his last chapter "Whither Now?" Hyde details the social oppression to which gays are still subject and discusses the gay organizations which have been formed in the past few years. His approach is basically that of the open liberal and would probably be little accepted by the London Gay Liberation Front which has arisen in the past year.

Other recent books on homosexuality, some of which I hope to review in depth in a later issue of *Gay Sunshine*, are: *ON BEING DIFFERENT: What It Means to be a Homosexual*, by Merle Miller, Random House, N.Y. 1971, 182 pp., \$4.50 *HOMOSEXUAL LIBERATION, A Personal View*, by John Murphy, Praeger Pub., N.Y., 1971, 65 pp., \$4.50 *LOST IN AMERICA: ODYSSEY OF A RADICAL LESBIAN*, by Lita Lepie, Riva Poor Pub., Cambridge, 1971, \$6.95 *HOMOSEXUALS AND THE MILITARY* by Colin J. Williams and Martin S. Weinberg, Harper & Row, N.Y., 1971 \$8.95. An analysis of the attitude towards and the treatment and experiences of homosexuals in the U.S. Armed Forces. The authors are members of the Kinsey Institute for Sex Research. *HOMOSEXUALITY: THE PSYCHOLOGY OF THE CREATIVE PROCESS* by Paul Rosenfels, Libra Pub., Roslyn Heights, N.Y., 1971 \$5.95 *SOMETHING YOU DO IN THE DARK* (novel) by Daniel Curzon, G.P. Putnam's Sons, N.Y., 1971, \$6.95

VOICES OF THE GAY COMMUNITY is the tentative title of a new book currently being assembled and edited by Jim Chesebro and Jim Meko. The book will attempt to reflect the rich diversity within the Gay Community obviously addressing, then, the tremendously wide range of issues that Gay People face. It is hoped that the book will demonstrate that each member of the Gay Community is a unique individual who can only be understood by personal contact. The editors are seeking statements/essays/poetry/manuscripts from all members of the Gay Community. It is hoped that people from all social-economic categories, sexes, ages, political positions, and social-sexual life-styles will provide material for the book. It is hoped, then, that all members of the Gay Community will support this effort and submit statements as well. Submit statements to: Jim Chesebro, 1129 South Eight Street, Minneapolis, Minnesota, 55404.

Poets in this issue:

WILLIAM BARBER, whose poems have appeared in *Manroot*, *Sebastian Quill* and *Gay Sunshine*, now lives in Italy. KIRBY CONGDON (poem and song) lives in New York. His poetry collection *Dream Work* is available from Cycle Press, N.Y. LARRY EIGNER was born in Swampscott, Mass., where he still lives and has had much poetry published in the last twenty years. His poetry collection *Air the Trees* (1968) is available from Black Sparrow Press. JAMES GIANCARLO lives in Buffalo, New York. JOHN IOZIA lives in New York City. WINSTON LEYLAND was born in England in 1940 and now lives in San Francisco where he is general and poetry coordinator of *Gay Sunshine*. HAROLD NORSE was born in New York City and has lived in Italy, Paris, Spain, Morocco, Greece and other countries. He presently resides in San Francisco. His poems have appeared internationally and he has had five books of poetry published, the most recent of which is *Penguin Modern Poets 13* (1969), a collection also including poems by Lamantia and Bukowski. Vance live in San Jose, Calif. Leslie Wolff lives in Buffalo, N.Y.

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STRATAGEMS

This simple painter of walls
during the noon hour
squatting before a laundromat
smoking and being
excessively smiled and talked at.

His hair, dusted with plaster, curled
on his forehead, blond sculpture.
The dust made up his lashes
whitely, thickened like a
detail of eyes on a Roman bust.

His lips were fresh and full
and red. The forearms
bulging slightly, tan
and powerful, bore
strange tattoos.
He did not smile.

The smiler crouched
nervous beside him, spoke
swiftly, searching his face, darting
anxious glances at the
paint-smearred overalls, the arms,
the lips, the calm blue eyes,
then left.

Now I know his name, his taste, his touch
more intimately than the nervous boy
who could not act
and talked too much.

-Harold Norse

Christopher Street, 2

stoopsitting mesmerized.
carnival clown parade pass
back and forth
like a pendulum
up street and down
again and again
rhythmic river flow
swishswinging tight-pantsed
back and forth
darting eyes
back and forth

--James Giancarlo

ART NOUVEAU

Dandelion
Babies born,
Innocent
Hard-on
Realised.

-- John Iozia

GREEN BALLET

overhead
on the bridge
trucks are speeding under angels
parks are empty & leaves are falling

erect in mud
their shoes slurping
on the riverbank two people
are breaking law's with their hips

at the top of the steps a sign reads

WORKERS ONLY NO TRES PASSING

one is in rags
he is 16
he has red lips

the other is a man
who sees god as he looks up
at the boy who looks down

the boy is thinking of the whore with the man
he spied on in the shadows
by Hadrian's Tomb
as he clutches the man's ears
tensing his thick
thighs
& they come

the man thinks god god
& the terror!
any movment all's reversed-
only the world's uniform THUD

all this time the Tiber sucking
sucking
the fat mud

-Harold Norse

ANGEL METAMORPHOSIS II

Seashore angel eyes, hundred friends,
blood eyes with alleys -
with easily re-adhered angel:
floating, knowing, shocked, busted
The fire who wounds skin flesh that far
morning pronounced Christ.
Clutter drops and open pain to sand.

Winston Leyland

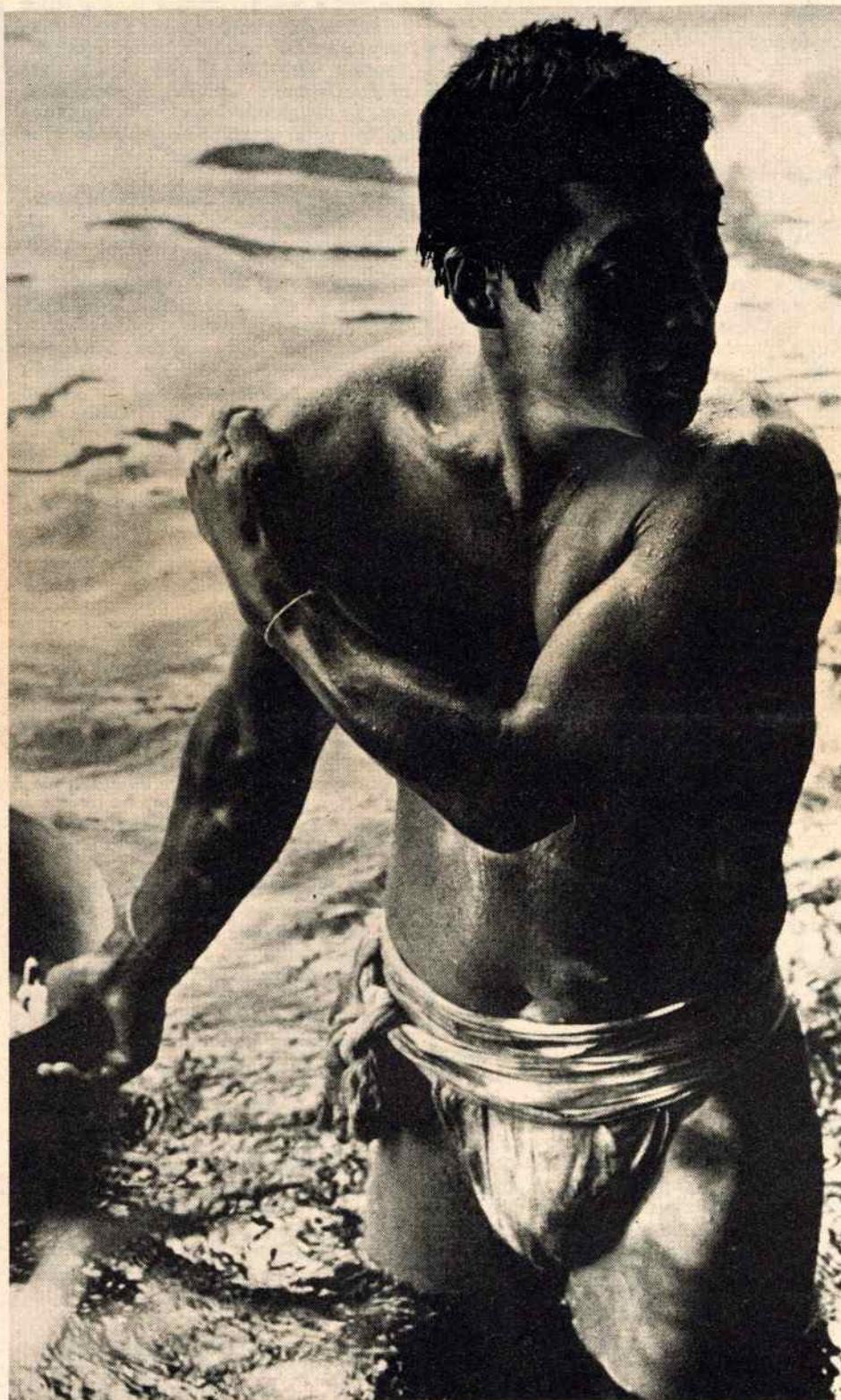


PHOTO: TAMOTSU YATO

THE BALLADE OF BUENA VISTA PARK

Hey, hey whard'ya say
take that ball the other way! --

I stood by the path
and tried to look good,
he came up the hill
like I knew he would
He nodded and smiled,
I looked away
to the top of the hill
and wouldn't play.
He coaxed and teased
and pulled his stunt
I said: "You can blow me."
I was very blunt.

He lead the way
into the trees
I opened my fly
he got on his knees.
With rapture and bliss
I studied the leaves
dreamed about sailors
built like Steve Reeves,
I moaned and groaned
all set to explode
I grabbed him by the ears
and he swallowed my load.

I got what I wanted
he did what he could
I left him in the bushes
(I was no damn good)
if he finished himself
I just didn't care
for the day seemed long
and went everywhere.
I was cocky and sure
I could win them all
But the bigger they come
the harder they fall!

Just then on the hillside
playing the tough
I spied a youngman
who was slender but rough
and slinked like a cat
through the tall oak trees
my mouth got hungry
I was limp in the knees.
I smiled and I nodded
I was such a mess.
He looked away.
He couldn't care less.

I coaxed and I teased
and I pulled my stunt
he said: "You can blow me,"
he was just that blunt.
He led the way
into the trees.
He opened his fly,
I got on my knees.
I slurped and sucked
and gobbled his meat
He shot me a load
that was beautifully sweet.

I wanted to tell him
O thank you so.
He said: "Later man
but I gotta go."
He left me in the bushes
(he was no damn good)
he got what he wanted
I did what I could.
So whoever you are
here's a lesson for you:
For every job you get
you'll give one too!

William Barber

TO JACK

Your golden hair and subtly muscled body
Rippling in the sunlight as you turn
Before the envious mirror of men's eyes,
Illuminate the sand beneath your feet.
These make us worshippers of youth and grace,
And servants to your bronzed and loving hand.
So when we meet may fair caressing looks
Subdue the animal that lies within,
And find the loving sweetness you can give
With gentle touches and a lover's kiss.

Vance

HOLLYWOOD NEXT SEVEN EXITS

Phantasy
while having orgasm;
"America!"
I moaned as I came.

-- John Iozia

(the hotel on 48th street and where it takes us)

We need to dream up ways to own the night
and learn the quiet flight
into morning
Knowing the Sunday rain rapping gently
above our heads.
Knowing the softness gathered in my arms,
smelling of Spring.

There may be other beds, rooms
a future of mornings, season, someday
something more.

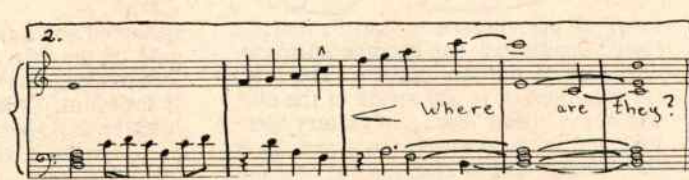
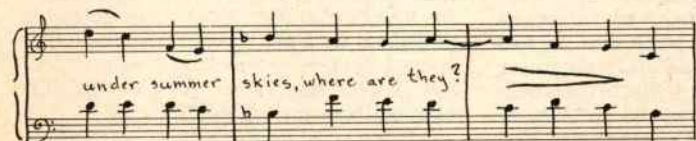
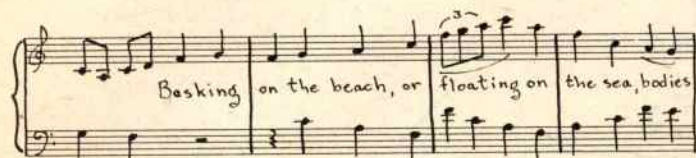
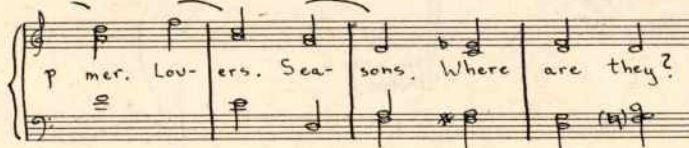
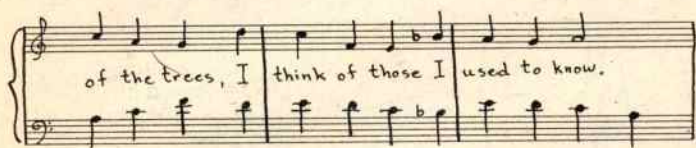
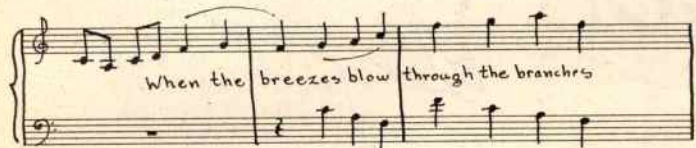
There will be more.

We will preach silence in the cities
and we will live within one another,
calm as a friendly god.

-Leslie Wolff

SONG FOR
JAY SOCIN

WORDS AND MUSIC by
KIRBY CONGDON



#177

indoor

outdoor

work

what garbageman

stale smells

wintry

a rare bird

slept well in
the night

--Larry Eigner

Christopher Street

flocks of
feathered
mockingbirds
sweetscreaming
gay rage
masked
in the maskless
street

--James Giancarlo

SUNS

In nothingness,
the sun's hot body cannot float;
to nothingness, does not sink,
but suspends itself
in circles of self-sustained balloons.
My body is tied to gravity.
My bones are magnetized
and hard as iron.
Yet this body knows
its high-timed origins,
and, in praise of noon,
leans upward towards the source of heaven
and in that land of plenty
blooms.

Kirby Congdon

ON MOTOR HIGHWAY

Interstate hijinks.
Humpty junkies flunking through South Carolina,
They looked at us weird in the dinah,
Those rivers ribbon through us,
You and I-95, mother lava laboratory,
Laminated glitter post in Litter Barrel Georgia,
Literally looked at as unmistakably seen--
"Is that your real hair," she whined as we dined
On coffee and car keys--Madam, it took too many years
To grow my understated intrapenis,
I hope these cocks will come between us,
It takes no flower that long to grow.
Hypoallergenic lucination, amphetamine,
Amphetayour byways, nightshade, it's all the craze!
Craving many moody mystic levied young studs
In alumicron trucker fucker square duds
Because everything must pass Go
To collect my sweet Georgia overdrive.

It'll have beendim expiation
Of a cocksucker's reputation, countered by
No small infatuation with truck-stop tea-rooms
Of the interstated hyphenated masterburger
Masturbating all over your luscious come-and-get-it machine,
Driven insane by the thought of 500 hydrogen poppers
Through 500 glory holes thick with dick
In cloudy psychic Carolina shadows,
Sidestepped by aurora ribbons and Oral Traditions.

-- John Iozia

SEE PG. 7 FOR INFO
ON POETS IN THIS ISSUE





Before they achieved popular success and went on tour, the stage of a "Cockette" show reached all the way out of the Palace Theatre and around the block to touch the very last person standing in line. Never before was an audience so intimately a part of a show. Outside, the audience was the show. Very often far more exciting things happened in the line around the theatre than were generated later on stage. One arrived an hour or so early to be part of the show outside; to arrive each performance in more and more alarming costume, faces painted with what seemed to be poster color - just to be there in outrageous clothing, always ready to be part of the most stimulating happening in the city.

Hibiscus and the "Cockettes" started it all, what we call "Genderfuck". Whatever you call it, it is not just drag. As valid as drag is, the "Cockettes" and the "Angels of Light" and now a few hundred other people are into something quite different. Feather boas and bias-cut dresses are wardrobe essentials, to be sure, but so are shiny old tuxedo jackets, magician's capes, clown suits, bits and pieces of old Hallowe'en costumes, soup-stained ties and slacks from the forties, Borsalino hats, knit pantsuits, togas, tutus, Garbo hats and half the stock from the M-G-M sale. Faces are painted and sequined in excess, but more like mimes and clowns and surrealistic creatures than like women. Beards and moustaches are frizzed and glittered, often painted along with the face.

The stimulus behind drag or cross-dressing is to create the appearance, mood and feeling of the opposite sex through dress and behavior. Someone in Genderfuck dresses just to create, to "do some theatre" and their masculinity or femininity is never denied but is usually emphasized.

In a recent interview with *Good Times* newspaper, Hibiscus says: "Women's costumes? I wear all different types of costumes. I wear different robes and just whatever."

G.T.: "Do you think of it as feminine?"

H: "No."

G.T.: "You're not trying to be feminine?"

H: "No, I really like being a man. I never really had the desire to be a woman. But I like beautiful things. Costumes and things. . . Have you ever seen the men in Bali? The men look like male birds. They get more dressed up than the women do. And in India and Morocco the men get really dressed up."

My friend Patrick came to visit me the other afternoon to tell me about his Hallowe'en. Patrick lives in a gay commune in the Castro area of San Francisco with four other men. They are all long-hairs, all carry the image of the hippie youth that makes mothers wring their hands and they all got in Genderfuck for the first time Hallowe'en. "At first I was uncomfortable," admits Patrick. "But as soon as I got my head going in the right way I really grooved on it." He smiled and shook his head. "John, this guy I live with, found an old pair of white boating shorts, like Betty Grable used to wear. He did a forties number. I wore an old violet dress with a fur piece and some white shoes and everyone said I looked like Eleanor Roosevelt from behind. We went to a lot of bars but we also walked along the streets. That was freaky. But people just looked at us and smiled and seemed to enjoy it. We were really something, the five of us!"

The "Cockettes" started it all, just by doing it first. More important, by reaching the audience and encouraging that audience to pick up their ideas and take them out into the streets the "Cockettes" and "Angels of Light" have created a new

form of gay theatre in San Francisco. Here, Genderfuck has become an important part of the gay culture. The stage for this theatre is any street of the city, any of the "head" bars, any gallery opening, any musical event, any event. Even the simple task of riding a bus or doing your laundry in San Francisco can involve you in a little bit of the new gay theatre.

I was on the Haight St. bus some months ago. I rode with four or five tough looking black dudes, a few white middle-age couples and one or two old men. At Haight and Masonic seven "Angels" climbed aboard. The "Angels" were in white face with elaborate makeup and they were off to see the "Cockettes" at the Palace, so they were dressed with great imagination. Two had sprayed their beards gold, some wore flowing robes and one a headdress. One looked like Robin Hood and one, a woman, was scantily dressed. My dull bus ride was suddenly alive. They sat very quietly, talking among themselves. The entertainment on this bus was not to be the "Angels" but the passengers, especially the new arrivals. Regular passengers would board the bus, start to walk toward the back, halt, panic for a split second and grab the first seat available. The blacks on board flipped. These were, after all, men, dressed in what looked like the wildest drag and riding a city bus! The blacks were insulting and incredulous. "Man, do you see what I see?!" One kept turning in his seat to look back at Angel Rodney. He'd screw up his eyes and show his teeth and say, "Man, but you're ugly!" But Rodney was beautiful. They all were beautiful.

The "Cockette" shows at the Palace in San Francisco were always popular with the half gay/half straight audience because the "Cockettes" were friends. They didn't only perform on the stage. They performed just by being themselves at parties and openings, on the streets or in the bars. Everyone, it seems, knows at least one "Cockette" (or someone who looks like one) and when, during one of their shows, a skit or song didn't go over right or was just plain tedious, no one seemed to mind. It was all among friends, after all. If what they were doing at that particular moment didn't turn us on, it did turn them on, and that was all that mattered. We'd be amused by something insanely outrageous a little later and that would make up for it.

I think the "Cockettes" were best before Truman Capote and Rex Reed "discovered" them. Then, they were closer to the people. I saw the show the night Capote did. It was "Tinsel Tarts in a Hot Coma" and it was very funny. But it was also almost all filled with sure-fire laughter-getters. Capote and Reed freaked out and all the well dressed B.P.s slumming along with them did their best to follow suit (I had a balcony seat and watched them pass the wine bottle back and forth along the aisle, swigging from the bottle like real pros, while in front of and behind them younger people did the same with joints) but I think Capote and Reed saw something different than we did.

And I think the "Cockettes", now in New York, are playing to a much different audience than we were. I think the "Cockettes" are tuned into a kind of revolutionary theatre that just will not fit into the established and sterile playhouses in New York. \$7.50 is too much to pay for street theatre and I am afraid the "Cockettes" will conform to a set of rules, a professionalism that is deadly to creativity.

Meanwhile, in San Francisco, the audience continues to create. The STUD is a "hip" gay bar in San Francisco. When

I started going there, Angel Rodney was one of the few customers who dressed creatively. But each week one or two joined him. Today the STUD is gay street theatre at its best nights of the week.

Smoke a joint, go to the bar, buy a beer (or don't) and just stand there. You feel the excitement of live theatre as you watch the arrival, one after the other, of fabulously costumed and outrageously liberated long-haired men (and now, happily, women) all looking as though they had just passed through some insanely sinister time machine that took them first to the thirties, then to the forties, then to the fifties, then to the sixties and now, finally, wearing souvenirs of all their travels, deposited them right here in the seventies, right at your feet, just for your pleasure.

Of the performing groups, the "Angels of Light" (still in San Francisco) are the most creative. This is a continually changing group of people, a core of whom live together on Church Street here in the city. It seems that anyone who feels they have something exciting to say to the people can join the troupe. Their shows are given once a month and they are free. Free to the people. Until a month or so ago the "Angels" gave their shows (complete with free fruit and wine) in a huge old loft at 330 Grove Street. This loft has since been denied them and they are now looking for another place to perform. If they don't find one by the next show, they'll certainly go to the parks or the street corners. Their shows happen once a month, on or near the full moon.

This from a friend about the Earthquake show the "Angels" gave a few months back:

"At 330 Grove Street I walk up three flights of stairs to an enormous loft. Already there are more than a hundred guests sitting around or finding comfortable places to watch the show. They're passing around joints and wine, rapping, eating free oranges and bread and roasted corn. Most guests will sit on the floor or lean against the wall, but there are some overripe sofas and chairs available. Members of the troupe are walking around, chatting with their guests. Hibiscus, one of the original "Cockettes" who left the group when they started charging for their talent and joined the free "Angels of Light" climbs on the makeshift stage to fiddle with a microphone. Hibiscus -- a beautiful young man, multicolored feathers covering his golden beard, an elaborate white crepe paper headdress four feet high, four feet across giving the appearance of a wonderful Coc-teau lion in heels and a filmy white gown, has a magic that takes your breath away...

"Someone is tuning the piano, someone else is fitting colored jels to stage lights. By now the loft is packed and the show is about to begin. I make my way to the side of the stage, by the dressing room to watch the show up close. Being a Leo (albeit a quiet one) I am anxious to be able to stand among the troupe and listen to their chatter and lose myself in their feathers and sequins and crepe paper. . .

"Allen Ginsberg is here this evening as part of the troupe. He will sing some of the Blake poems that he has set to music, poems that will have everyone singing. Now he's sitting on a mat beside me, talking with a thin, intense boy. Allen is wearing a green wig, a stiff one that looks as though it had once belonged to a mannequin. His face is painted white, his lips ruby red. He is wearing a translucent pale green shift. It is his first time in genderfuck. A little later during the evening, with a Chinese Empress to my left, Sister Cocaine (a

mad nun) leaning against the wall behind me nibbling an ear of corn and Ginsberg disguised as a sea nymph standing to my right, I feel very much in costume with my undecorated beard, sailor cap, dull blue bellbottoms and plain jacket.

"The show begins with a celebration to Spring, one using the entire troupe - most dressed as flowers, some as bunny rabbits, dancing around on stage, singing and laughing and so full of good humor that I find myself singing along with them, as I'm supposed to. The rabbits begin dry-humping each other and the flowers, rather than being shocked, help as much as they can by spreading rabbit legs, positioning bodies, etc. This gives Ginsberg a chance to 'set up' on stage while the troupe gathers around him. The costumes here are truly fantastic. They are obviously homemade, obviously cardboard and crepe paper and sequins and feathers -- no tears shed if they're crushed or trampled; made by anyone who wants to help and worn by anyone who wants to wear them, added to and taken from by whoever happens to be wearing one at the time. Pieces that fall from one costume are either added to another or kicked aside. Costumes that are worn out on the streets as well as in the theatre.

"Ginsberg sings a poem by Blake and catches on the line 'Merrily, Merrily We Welcome In The Spring' to use as a mantra that soon has the entire audience singing. When the troupe begins to dance around him, most of the guests also begin to dance and frolic and the whole loft turns into a wild and innocent pagan bacchanal. . .

"They're selling baloney sandwiches back there," Harlow says, visibly miffed. She stands beside me now, talking to another member of the troupe. Harlow is a very attractive small, blonde woman, looking very much like her namesake. She is dressed for her 'Alice In Wonderland' number in an emerald green sequined one-piece bathing suit type costume with matching Cuban heels and she is upset because a long-haired hip capitalist has set up a table in the back of the loft and is selling sandwiches to the hungry audience. 'Baloney sandwiches on white bread,' she says, face contorted, hands on hips. 'We give away food here, everything is free.' Between numbers she climbs on stage to talk to the audience. 'Look,' she says, 'I'm sorry about the mistake. Someone back there is selling sandwiches. We don't know anything about it, he's not part of our group. We really apologize for this. We try to give you free food whenever we can afford it. We're really sorry about this misunderstanding.'

"A short while later, during another number by Ginsberg, a roar of applause and cheers from the back of the room. I look over in time to see the sandwich man steal away, folding table under his arm, uneaten baloney sandwiches heading for the freezer."

The shows in San Francisco, on stage and on the streets, are wild and mostly improvised. I learn from friends in New York that Genderfuck (there called Cosmic Drag) is only now beginning to leave parties and happenings and reach the streets. In Los Angeles I know that the only time one dressed in Genderfuck was to attend the Gay Liberation Front's "Funky Dance". Now that the dances have changed, I know of only one person there who will glitter his beard, put his long hair up in a french twist, don a flowered robe and visit the "Safeway".

Well, it only takes one person to start a movement. What are you wearing today?

---A.D.

Looking at Pornography

Gay Liberation publications usually take a "beneath contempt" approach to gay porno novels. If mentioned at all they are usually airily dismissed with the usual clichés of "sexist, capitalist exploitation" - the other side of the coin from the sickening adulation such books almost invariably receive in the gay establishment press. I thought it would be interesting to review briefly a few of these books from the viewpoint of a gay liberationist.

Traditionally the chief function of porno novels is to enable the reader to enter into a fantasy world where he is able to sexually relate in some way and relieve his sexual tensions by solitary sex to orgasm. Now the ideal presented by gay liberation is a situation where gay brothers and sisters are able to communicate with one another verbally, non-verbally and sexually without being unduly constricted by considerations of age, beauty and other limitations which are now so emphasized in the gay sub culture. I feel we are evolving towards this goal but it is still a long way off.

In the meantime we are faced with the question of our sexual needs. If one is unable to enter into meaningful, non one-night-stands relationships such as bars and baths out of recognition and one-night stand relationships because of circumstances of whatever nature, then another sexual outlet, masturbation, will increase in frequency. Religious conservatives down through the centuries have barred sex outside established norms. How ironic it would be if we gay liberationists fell into a similar "holier than thou" syndrome!

For gay porno novels I feel the criterion should be: Does the book in question idealize gay institutions such as bars and baths out of recognition and stereotype gay roles? Do the characters use one another impersonally? Using these guidelines it must be said that very few gay novels, pornographic or not, qualify (with a "no" answer to the above questions). And if a book does qualify, is it well written?

New York's Olympia Press (remember Maurice Girodias of Paris fame!) has recently published their Other Traveller Series of gay novels; also other gay fiction and non fiction. Olympia presently has ten titles in its Other Traveller series. The most ambitious of these is Dirk Vanden's *All is Well*. According to the author this is not just "another sex book with endless masturbatory scenes... but was written to test my convictions that gay people want to understand themselves and one another more than they jack off."

L.V. Ebbing's *Sherbet and Sodomy* is a lightweight novel which bills itself as a sensuous, irreverent novel of a young cat (who) suddenly finds himself enmeshed in the silken clutches of El Dahabi, an Arab sect... Larry Townsend's *The Scorpion Equation* is a valiant but unsuccessful attempt at gay science fiction. We certainly need a good science fiction novel on a gay theme. (How about one of a society where our gay liberationist goals have been attained?) The only piece of good writing in this genre which I've seen is *The World Well Lost*, a short story by Theodore Sturgeon.

The novel in the series with a theme of greatest potentiality is *Up Daddy* by Karl Flinders. It is a story of how a father of two teenage sons evolves into an awareness of his own homosexuality through sexual encounter with his offspring. Here was a chance to explore the tabus of incest, but unfortunately the writer never gets beyond the very explicit sex scenes. And the ending is a complete cop out: the boys marry "two very attractive girls" shortly after the death of their father. They get "liberated" into heterosexuality just as Messrs. Socarides and Bieber would like.

Other Olympia books in the series include *Sookey*, a mediocre, poorly written novel by Angelo d'Arcangelo (of *Homosexual Handbook* notoriety); Richard Amory's *Frost*, which lacks the charming, if conscious, naivete of his *Loon Song* trilogy; Victor Jay's *The Gay Haunt* stars the amorous ghost of a "handsome young gay stud's" deceased lover - pretty awful reading; Larry Townsend's *Run, Little Leather Boy*, follows a "spoiled, horny youth down black leather paths." Rather gothic sexual scenes, little liberation. John Francis Hunter's *The Gay Insider* is an underground gay guide to New York, mostly the usual gay ghetto scenes. He does include an impartial chapter on New York's gay activist movement. Overall, his personal digressions are somewhat intrusive, *chacun a son gout*.

A complete list of titles is available on request from Olympia Press.

-Winston Leyland

SOME THOUGHTS ABOUT GAY LIFE

by Morgan Pinney

MISSING PERSON: Arthur, age 21, black hair, brown eyes, 5 ft, 10 in. Last seen leaving my apartment. Please come back. I need you. I need someone.

His real name is not Arthur. And the description is otherwise disguised. But he did exist in my life for a few hours one evening last week. And now he's gone forever, I guess. He didn't actually promise to call, but I hoped he would.

I met him on the street and we had a very loving evening, talking and finding common interests. I guess it might be called "love," this feeling I have about him -- at least it's as much love as one can develop in a few hours. But more realistically, it's just the fact that I found someone very nice, someone who I wanted to get to know better, someone with whom I wanted to share things.

Damn! I don't want to marry him. I don't want to possess him, to own him, to smother him. I don't want to set up some isolated, monogamous enclave against the world. But damn! I don't want to be so terribly, terribly lonely anymore either. I'd be perfectly happy to enter into deep, meaningful relationships with many people. But I haven't even been able to find one, so don't begrudge me the desire to find just one someone to love.

Surely out of all those tricks there would be someone who wanted to do more than just have sex; surely one could expect that someone would feel as lonely as I, would want to share things with someone else, would want to work at loving someone else. But, instead, we are left with the phenomenon called Gay Life, wherein we meet in such ways which are only suited to having sex and no more.

It's not that I'm condemning street cruising, or parks, or baths, or even bars. Without them we'd be left as completely sex starved as Victorian England. But it seems as if we have come to accept those institutions and the one-time-only sex which they spawn as the norms rather than as institutions bred by our oppression. The thinking goes something like this: "I've got to be quick and get this trick over with so that I can get home to rest up for tomorrow night's cruising." Instead of trying to make the trick at hand become tomorrow night's friend, companion, love.

It baffles me how someone can give me passionate and beautiful kisses, then make delightful love -- as if he cared about me as a person -- and have no more in mind than to cum and run. What kind of people have we become who dispense such passion and have no intention of cultivating deeper, lasting relationships?

There have just got to be other people walking around who are as lonely as I. And the law of averages says that I've tricked with many of them. And they evidently didn't find me initially repulsive at least. So, where have they all gone? Why didn't any of them want to pursue my friendship, my company, my love?

I intend this as more than just a sharing of my own head about life, but

POLK STREET

I get off the Polk Street bus several blocks before my stop. To cruise. That's what it is -- cruising. But in my mind I just want to walk home slowly. In my mind I picture meeting some nice young man standing alongside a building and we'll chat very harmoniously and we'll walk on to my place, and, and, etc. And someday far in the future, when he and I are still lovers, I'll be saying to someone, "Oh, I met him one evening walking

It has never happened yet, of course -- that happily ever after bit. But several times my dream has become a reality for a couple of hours anyway.

But usually it's like this evening. Meeting no one as I walk these few blocks. And as I get closer to my street, I'm more intense in my desire to meet someone. Perhaps at that point it's a matter of being a failure at this task of cruising -- for now I tend more to recognize it for what it is -- cruising.

Maybe it's just that I don't want to turn the corner and face the lonely apartment alone. But maybe there will be a letter waiting from someone nice. With that mind-diverting thought, I try to leave Polk Street behind.

Home now. Same solitary scene. A book. Sleep. Well, tomorrow is another day.

I hope the sharing of these things will strike some like chords in the heads of my gay brothers. However, I think what is important for us is to understand what kind of people we have become. The institutions which we have developed -- the bars, the baths, the parks, the street cruising -- have come out of our oppression, out of a self-hate which accepts it as sufficient to have sex-only with a person and not pursue him further. Then we become accustomed to such encounters as normal. We don't ask for anything better and our institutions make it all seem so right.

Maybe it's insufficient to attack the bars, the baths, the street cruising without examining ourselves and understanding the extent to which we accept the milieu of quick and frequent sexual encounters as the norm. Maybe then we can begin to revolutionize ourselves into seeking out more meaningful, longer relationships and working to have them become something worthwhile.



FAMILY THANKSGIVING

I spent Thanksgiving day with my biological family; that is, I spent it with my sister. Similarly, my lover spent the day with his sister. I certainly wanted to have my lover join my sister and me, but he declined in favor of feasting with his sibling (and did not invite me).

A friend of mine drove out of the city for the day to celebrate with his biological family -- his mother and sister. Of course, his sister brought her husband and children to the gathering, but my friend never even considered bringing his lover.

Straight couples do not break up to have Thanksgiving meals with their respective parental families. They celebrate together in the family unit they have created or combine that unit with some part of either parental unit; but never do they separate. However, if we four are in any way typical, gays casually wreck apart their homosexual relationships in favor of the biological units from which they were born when the word family is mentioned.

Let us not debate the relevance of even observing such a thing as Thanksgiving. That's not the point. The point is that the four of us did chose to celebrate it in a traditional family way, but our biological parental families won out over our self-created homosexual families. In doing so, we, once again, disavowed the validity of gay life and helped to further, permanently establish our lives as second-best, transient, flighty, unimportant -- all those words

WHY I AM WHO I AM

I feel that I'm rather messed up sexually. Oh, not because I'm homosexual. That's perfectly normal and natural. I feel I'm messed up because I want sex in such huge never satiating quantities and because I want to commit every nice-looking man to my bed. It seems to me that I'm quite typical of most of us in what we call "gay life." By contrast, intellectually, I feel that sex ought to be just a part of a total involvement with other people, not the sole reason for a contact.

I think it's all a result of two factors pushing on me from childhood: (1) the "above ground," church-sponsored attitude of society that sex was basically a bad thing to be engaged in only when absolutely necessary, and then only with much guilt; and (2) the advertising media which played on the thereby suppressed, "underground" sexual needs by setting up rather narrow sexual ideals and convincing me that success and happiness meant achieving sex with that ideal type.

Thus life has been a matter of picking out ideals in any given situation, then staking my entire self-worth on my success at committing that person to bed. Naturally, these "tricks" prove generally unsatisfying and I go back to the street trying to be a "success" once again. But all of this is exactly the same trip we go through daily in relation to buying material things in stores. The media convinces us that success and happiness (including sexual success) can be had by buying certain products. Yet even those of us who feel we have shaken that materialistic bag don't seem to realize that we're still collecting sexual "things" even if we're not still collecting material things. The reason is the same; it's a matter of rather screwed-up notions of what success and happiness are all about.

A cock in the mouth becomes a vitual phallic pacifier. It may not be success or happiness but it will do until the real thing comes along. Of course, we probably won't recognize the real thing when it does come along because we're too used to the substitute.

How much better it would be if I could be content without having sex in such frequent and large amounts, biding my time until sex happened as part of a total intimate relationship. Ah, then it would be sweet indeed.

we use to describe and lament the phenomenon we call "gay life."

On so many occasions -- such as Thanksgiving -- we demonstrate that we really do believe all of those negative things about ourselves and our gay life. My friend is always wondering why gay life has none of the stability and positive values that straight family life does. He wonders why we cruise so much, trick so casually, dishonor commitments to each other. He need only look to his own actions for the answer. We don't actually believe that we are of any value or that a life based around homosexuality is fulfilling -- and then we go right out and make it all a reality by our actions.

It's true enough that a straight society has laid this hideous self-hate trip on us. But it is equally true that we keep it going without much assistance from them. And more importantly: they sure as hell aren't going to get us off of this nightmarish merry-go-round; only we can do that. We must truly carve out a new life, totally different from that which we see all around us. We must constantly work to make it a reality that Gay is Good. At every possible point, we must make those moves which re-affirm our homosexual relationships -- and we must do so in the face of innumerable aspects of our culture which tell us differently. Only we can liberate ourselves.

One suggestion? Let's make certain that we spend Christmas with our gay families.

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RAP!

FROM
PAGE 1

That those people are really going to support you no matter what's happened to you they're going to empathize with you and feel some of your own problems.

Winston: I don't think that there ever is a total solution to the problem of loneliness either for gay people or straight people. If you're in love with someone there is still going to be loneliness at times.

Zack: I think that's been one of the failings of the gay lib movement. We have put all our stress on problems of personal liberation. And we've been trying to liberate ourselves out of problems that have no solution. This problem of flighty relationships, it seems so futile to me to try to solve it by encounter methods. William Blake wrote a poem that sums up the gay scene:

He who ties to himself a Joy,
Does the winged Life destroy;
But he who kisses the Joy as it flies,
Lives in Eternity's sunrise.

Morgan: The hesitation I have when you guys talk about gay rap is that it sounds like one of these answers to everything, sounds like Nirvana, like you've found the Holy Grail. But you're hurting yourself if you think that something like that is going to answer all your questions. I mean it can help, but don't expect it to work miracles, or you're going to be hurt. You're going to be disillusioned and your trick is going to be over.

Mark: I see your point. Maybe people should temper themselves and not expect to find the absolute, the Ultimate Trick.

Morgan: That's right. I don't think there's ever a solution to loneliness, which is the basic problem we're talking about. It's a constant working at it - going to gay rap one night, living with a lover. They all help, they all deal with loneliness but they don't answer loneliness.

Mark: Well, I think that's all related to the general problem of alienation which crosses all kinds of groups. It's not just peculiar to gay people, although it may be a bit more acute since there is so much oppression. But I think that it is solvable, or at least can be remedied.

Lee: I think that all gay people are very lonely and very frustrated by their inability to cope with loneliness. A lot of people are really trying to find ways of covering it up.

Winston: I think so many people try to get rid of their loneliness and get caught up in the bar syndrome. On the surface they may appear to get rid of the loneliness. They're laughing with people, joking perhaps, but deep down it's still there. For many people, of course, there are no alternatives and so they ask "why do you criticize the bars?" Maybe gay lib has criticized the bars too much. We've got to provide alternatives. There are so few alternatives, even here in San Francisco. There are a few gay dances, gay rap, Gay Sunshine, a few small community centers - Emmaus House, MCC for some people. Isn't this a function of Gay Sunshine - to promote this kind of thing, to have articles on alternatives that people can get involved in?

Morgan: And I think that a very basic hangup among male homosexuals in gay life is not unique to male homosexuals. The basic problem is sexually objectify-

ing each other, regarding sex as a success item where we have to make it to succeed. Those are all things that are not new to us, they are in society in general. Sexual objectification of women happens all the time.

Lee: I think that gay women are certainly getting themselves together a lot better than gay men are throughout the country. And getting involved in the women's movement has been an important factor in gay women's development.

Winston: Gay women have been able to get involved in women's liberation without being absorbed or coopted. How many gay people have been able to get involved in the socialist parties, for example, and been able to assert their identity? The straight political role has been uppermost.

Zack: I saw the editor of People's World in the Stud the other night. (laughter)

Lee: Why is it that there is no longer any gay liberation in San Francisco where as it is thriving in other areas?

Winston: In big cities, such as New York and Chicago, GLF has died out. The active groups that we have in most of these cities are groups such as the Gay Activist Alliance in New York City. Gay libs on campuses are strong, such as Cornell University GLF and University of Kansas GLF. But in the big cities the GLFs went through a stage and dissolved. I was involved in the GLF in the Bay Area. It was a complicated situation. I think a few people monopolized meetings week after week with monologues and diatribes and it was a platform for people on very strange trips. The rest of us were unwilling to stop them as we should have.

Morgan: The question I want to ask, counter to that, is why do we need organization? Aren't you on an old-fashioned establishment trip to relate to organizations? Isn't the revolution going on among people?

Winston: It's personal in great part but I think we've got to have some cohesiveness. It's not a complete anarchistic thing. There has to be some form of basic structure, although I don't want to be over structured. We've all experienced that. But I think GLF was unstructured to the point where a few people could come in, take it over and destroy it, which is what has happened to GLFs in many of the cities of the country. This happened in Gay Sunshine to some extent after the first five issues. Then we took some steps to try to counter it, to try to get some kind of cohesive group with basic structure but not overstructured, so that a few people on their own ego trips couldn't destroy it.

Lee: When I moved to San Francisco a lot of gay people seemed antagonistic towards the whole idea of gay liberation. Some of these people had been on very heavy trips, bringing the stigma of disapproval of gay liberation in San Francisco. That was the real beginning of factionalism in the radical gay community of San Francisco.

Winston: Perhaps part of the answer is what has happened in Los Angeles where the gay lib movement has evolved into service groups. The gay community center provides services for gay community. Still a good core of the people involved in that are radical, reaching out to other segments of the gay community. They are not staying in a radical ghetto. They still have a radical perspective on

things but are trying to get rid of the radical rhetoric. This has been a good evolution.

Morgan: The radical perspective says don't eliminate job discrimination but do away with alienating jobs, do away with moneyed people running the country and defining what jobs are.

Another good example is SIR's year-long fight to permit gays to be taken into the military: that we shouldn't be discriminated against. The radical perspective says that's not where it's at. The system doesn't change, we just get absorbed into it.

* * * * *

Morgan: Is that the way you feel personally, Lee, that things are falling apart in the Bay Area gay community? Are you looking too much towards organizations?

Lee: In the Bay Area I don't see any evidence that gay liberation has made much of an impact in people's lives. I see it in a few individuals here and there, but when I look at the gay community as a whole in San Francisco I don't see that gay lib has had that much of an impact

Morgan: I've thought for a long time that San Francisco probably is not the place where true gay liberation is going to make great stands, because we have the history of being a very liberal city. It's been a very good city for homosexuals; that is, our ghetto has been defined. It's been a better ghetto than anyplace else but it's still a ghetto. So we think we have it really good. What it takes maybe is a place like Los Angeles where the oppression is really obvious and really piggish. But here in San Francisco we have Elliot Blackstone and police community relations.

Lee: This should be a very liberated climate. You walk into gay bars and people are just as uptight there as they are anywhere else.

Morgan: The point is that you can't expect to be liberated in a non-liberated territory which gay bars are.

Lee: Why can't we create a liberated gay bar?

Morgan: We could call a bar liberated on the outside, on the signs: "Liberated Gay Bar." But that doesn't make it liberated; the people who come in there have to have their heads in a little different place.

Lee: You'd expect the hip bars to be more liberated.

Morgan: I wouldn't at all. I think certain bar owners have said, "we can make money by catering to such and such a crowd, let's do it." They paint over our old pictures and put up new ones, but the cash register still rings.

Lee: I think too many of our relationships are based on the economic system; we're all competitive, trying to get on top of each other (no pun intended).

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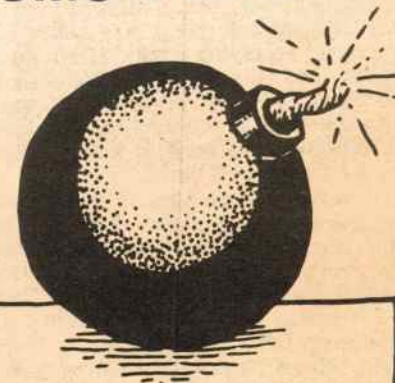
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EUROPEAN - GAY - REPORTS

SWEDEN

Thanks for your letters and the magazine and for the gay lib buttons, all very, very kind of you and we all over here appreciate very much. Last week some of the guys here appeared on TV and all wore the buttons.

In Norway the government now has presented a new bill, which should completely abolish discrimination of homosexuality. Age of consent put to 16 years, as for heterosexual relations. A similar bill is going to be discussed here in November (though age limit 15 years, as that is the present one for heterosexual relations) but I doubt it will have any chance to go through as it is proposed by one member of the parliament only - of the conservative party! Unfortunately the socialists almost always say no to suggestions of the conservative side - and they've got the majority. Generally the conservatives don't have many brilliant ideas, that is true (it's a rather small party) but surely there are exceptions. Anyhow we have been providing the parliament members with material, the Dutch Speijer report etc and hope they will read it. We also had demonstrations, conferences and press meetings.

I noticed the article about Sex in Prison (Sunshine No 9) and it was mentioned that Finland allowed or would allow sex relations between prisoners and their wives or women. That is not true. Finnish prisons are very backward, even in that respect. In Sweden, however, sex is allowed in prisons and special rooms are ready for prisoners receiving visits from their women and in some cases from their friends. This is of course a very important thing if you want to talk about rehabilitation. Though it has not been functioning too well here.

The attitude toward sex is still rather puritanical and negative here. The authorities can then be as radical as they like, there is much resistance from individuals, wardens, in prisons etc. This is of course not only a problem for prisoners, the same applies to hospitals, where patients have to stay for longer times, in homes for retarded persons etc. How this idea that sex should be allowed in these cases works in practice has been investigated this year and published in a book Sex, Tenderness, Poverty, which has been much discussed. The trend in prisons is to in future only in special cases allow sex relations with outsiders, but instead to give the prisoners weekend off already after a very short time and then regularly, because most prisoners prefer to have sex outside of prison. In hospitals generally and homes of the kind, sex is generally tolerated, sometimes by the younger staff even encouraged, but in most places they lack places where they can have complete privacy. Only a few hospitals can offer this. But they generally now mix male and female patients (though not in the bedrooms) and thus give more chances to natural contacts. It is also said that homosexual friends should be welcome as sex partners as well as heterosexual partners. Generally it is not too difficult to find a homosexual sex partner in prison or in hospitals, or better find someone willing to engage in homosexual activity, but many homosexuals prefer of course their friends from outside to come.

So back to the activities this summer. There has been this violent conflict between the Union and the clubs which I have written about. I belonged to the committee, which should find a solution, that is a new program, organization etc for the union. All summer we worked on it and toured the clubs and others to have suggestions and ideas. The result was presented at an extra meeting with the RFSL in September. The main changes are two: the aim will no longer be to make "homosexuals" accepted in society, but in cooperation with other groups change society so that difference in personality as well as in race, religion etc is seen positively and not discriminated. And mainly to fight for the right of the individual to develop positively - for him - his sexual pattern, to give information in sex questions and help people find contacts of all kinds. The details are being worked out by another committee, to which I also belong. This work is most interesting. So many of the participants are still stuck in the belief that homosexuality and acceptance of it is a medical problem, instead of really taking the consequences of what they say themselves, that homosexuality is equally morally correct as heterosexuality and thus acceptance of it is a political question.

ITALY

In Italy there are no particular laws against homosexuality. The crime of corrupting minors and obscene acts in public places is the same both for homosexuals and for heteros. But this condition, which might appear equal, isn't really so. Gays are considered exactly as in countries where repressive laws are in force, less equal than the others, sometimes "tolerated" as far as they remain in their places. They must accept degrading roles which our sexist and hetero-structured society has given them. As it is a capitalist society, rich gays are better tolerated than the poor ones; the first will be called extravagant, the second just dirty people. This is the role Italian gays have always accepted or suffered.

The end, the greatest hope of a life, has always been that of being "accepted," of feeling socially recognized. To hide one's gayness has been till today the main rule of all gays. Of course there are certain branches of activities where it's possible to forget those rules (show business, fashion, art...) but for the most gays the most intense and impelling impulse has been to hide. The analysis which applied to other countries might apply to Italy too: an intolerable life in small towns, the hope, with an escape, to rich big cities. But real life in big cities reveals very soon all its power to produce alienation and neuroses. Better facilities of encounters, an anonymous life which may satisfy those who have given up the fight and are pleased with very little personal satisfaction.

But all this begins to be insufficient. We are beginning to talk of gay power. What has been happening in other countries enlightens our minds and we are looking at our lives with different eyes, we are beginning to want, to claim what has been too long denied: we will live as human beings. The difficulties are enormous: two thousand years of habit-forming slavery to be destroyed. The

feeling that time has come to create (or indeed to wake-up) a new GAY gives us a strength nobody thought of having. We start to get together first in Turin then in Milan then in Rome (but how many others might be doing the same in other towns in Italy?) We analyze our predicament of an oppressed minority, the role imposed on us by hetero-society. It seems unbelievable that we have suffered for such a long time a humiliating status without even protesting.

The analysis of Italian political situation sends away many of us who, not having a radical stand in political matters, are more fearful of straights' reactions. We have no allies. The fascist rightists want to outlaw us (and it couldn't be otherwise). The moderates are in favour of maintaining the status-quo, that is to continue a life without Gay Pride, mimicking absurd hetero-roles. The leftists, who nonetheless lead a strong campaign against the reactionaries forces ignore us completely. We are not a political force, therefore we are not a problem. Even the groups of the extra-parliamentary left, really the only revolutionary forces in Italy, reject any revolutionary approach to sex. The Women's Lib Movements are full of fear of being considered lesbians. Therefore they refuse any alliance with us in our battle for sexual liberation.

But we have started to understand what means to feel free and it is a feeling of no return. We have learned gay is beautiful if you live as a free human being. We have founded a movement and we called it FUORI (Fronte unitario omosessuale rivoluzionario italiano; that means: Italian Revolutionary Homosexual Unitarian Front). We call for the support of all revolutionary Italian gays and of all hetero-revolutionaries. Our liberation is also theirs.

Love and Revolution to all our Sisters and Brothers in the whole world.

-- Angelo Pezzana

Torino

The other important change was that RFSL (Swedish Union for Sexual Equality) is not any longer concentrated in Stockholm. Board members can live anywhere in the country, board meetings shall be held at different places and not be a secluded thing, but be entirely open and follow an open debate with the local group. Elections will be held yearly for all posts and by representatives of the various clubs. At this extra conference a new board was elected, but after the old principles, that is one person one vote. This made the Stockholm group very strong as it was in Stockholm it was held. The conservative Stockholm group did a very ugly thing there, as they presented their candidate for the job as chairman just before the elections, and he was completely unknown to all who came from other parts of the country. But he was elected as the conservative group had got together. Not to choose the one who was elected, but to prevent the other candidate, a gay liberation man, from being elected. It was all OK, but the representatives from other cities were mad, because they thought the conservative group could at least have presented their candidate a week or more earlier so they would have had a chance to put questions to him and know what he stands for. Because this man was elected, several of the gay lib people did not want to join the board and everything threatened to end in a mess. But at last a board was elected and in fact the radical line is much more represented in the board than the conservative one. In February of 1972 a

new board will be elected again and that time after the new rules, which will be more fair. After the extra congress, the gay lib people have shown that they support the present board and work well together with us, so the threat of inside fight is gone.

A week after the extra congress a conference was held in Gothenburg with official debate, demonstration, leaflets and discussions and wonderful Kim Friele, the information secretary in Norway, was there to speak about self-acceptance.

I was elected interational secretary in the new board. A job I like and around which there are no fights, fortunately.

A psychologist in Bollnäs, northern Sweden, has recently declared that he managed to "cure" two homosexual men with electric shock treatment. This has arisen a great debate in the Swedish press. Mostly against the method, but it is tragic to see that so many journalists, who pretend they are unprejudiced, still use words such as cure and see the job as positive. The psychologist himself had stressed that it was not a question of curing as he did not see homosexuality as an illness.

This led to a debate in television about "curing" homosexuality and I am sorry to say, our men did not come with great arguments against it. This open trend in Sweden still is so new, they need a lot more knowledge.

--Michael Holm
Editor, REVOLT
Teckomatorp, Sweden

GERMANY

Gay groups in Germany are not liberation groups. They are not militant and not radical. One may say, they are not activist - but they work in a careful and rational way. I am personally sorry to say "national" because IHWO (International Homophile World Organization) has already a great title but does not intend to become liberated from a special kind of German nationalism. IHWO club center in Hamburg tries to get acceptance for German gays by the so called heterosexuals, tries to finish discrimination. There are discussions, private talks, reports, monthly informations and even some exchange of ideas with COC Nederland, Ilona Steurer, Austria and "Forbundet," Denmark.

But always IHWO seems to look inside, to go straight, to conform with this government. It does not frighten the conservative peoples by militant idioms and hides behind the typical slogan: militant and radical is bad for the image of German gays. They do not want gay power but to remain under their well-educated and carefully covering mask formed by states and governments for hundreds of years. There is no gay revolution, there is only gay help. Gay doctors and lawyers try to help gays and gay prisoners to get a job and boarding, to become free from discrimination, to get emancipated characters. But there is no Martha Shelley who acts with dynamic force to awaken straights. There are already persons whom one does not know whether they are geniuses or mad. They are indeed full of natural and progressive activity - I personally know them - but they are forced down by conservative German gay groups like IHWO and the basic gay student groups at the universities. And that is the situation in Germany: IHWO and the gay students fear to lose what German gays have won. They live under the permanent stress of that fear, and the result is that they create a subculture in the degenerate, conservative German culture. They do not want that themselves, but they feel forced by their own unhappy situation.

German gay students come together to form basic groups at their universities. HSM Muenster, HSM Koeln and HAG Bochum publish a magazine Kakuse. Munich works together with magazine Him of Hamburg. They make a fine intellectual and scientific workshop, full of fresh and young ideas, psychology reports, discussion and meetings. But that is all. There is not yet any actions which show concretely the result of an emancipated homosexuality. They are helpless and finish an action before they begin it. They do not dare to show and integrate a culture produced by their full gay character. All they do is to write and discuss. But do homosexuals in this way become understood by heterosexuals? Straights only smile and accept.

One may say German gay activists only prepare action, but they do not dare action - due to their conservative feelings.

You had a typical example for the character of German intellectual gays in Gay Sunshine No 9. Like that letter of Johannes Werres on page 2 shows - they explain and explain and discuss and discuss...Therefore they come together. Then they leave one another still strangers because they did not act together. They are not yet sufficiently brothers and sisters to become a Gay Liberation Front. They will only get liberationist when they come together to demonstrate their militant activities and produce and show their fine homophile arts.

Him is Germany's representative homophile magazine. The publishers prepare intensively militant and radical gays for progressive actions. But also Him does not dare action, this most fabulous paper only prepares action. It is a schoolbook for all gays - surely worth to be international. Next year Him intends to start a congress which will unite German gays to prepare for the next Bundestagswahl in 1973.

"Do not make your own nest dirty!" So some of my gay friends answered me, when I openheartedly told them my ideas. But their words mean subculture and not liberation. The possibility to proclaim natural gay life in Germany is limited by the nationalism of the existing gay groups.

-- Eckart Ranke
Hamburg, W. Germany



Gays March in Denmark

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*COME OUT! Box 233, Times Sq. Sta. 340 W. 42nd St. NYC 10036. \$6/12 issues. Quarterly gay paper.

*COME TOGETHER, 5 Caledonian Rd., London N.1., England. \$4.10/10 issues. Paper of London GLF.

DRAG QUEENS, A Magazine about the Transvestite. P.O. Box 538, NYC 10009. \$5/4 issues.

ENTERTAINMENT WEST, P.O. Box 20967, Los Angeles, Cal. 90006. \$6.60 26 issues. Bi-weekly.

*FAG RAG, c/o Red Book Store, 91 River St., Cambridge, Mass. 02139. 20¢ copy. Sporadically published paper of Boston GLF.

GAY, Box 431, Old Chelsea Sta., NYC 10011. \$7/13 issues. Bi-weekly national gay paper.

*GAY ACTIVIST, P.O. Box 2, Village Sta. NYC 10014. \$2.50/12 issues. Newsletter of Gay Activists Alliance.

*GAY LIBERATOR, P.O. Box 631-A, Detroit, Mich. 48232. \$2.50/12 issues. Gay paper.

GPU NEWS, P.O. Box 90530, Milwaukee, Wisc. 53202. Newsletter of Gay People's Union.

*GAY SUNSHINE, P.O. Box 40397, San Francisco, Cal. 94140. \$3.75/12 issues. Bi-monthly national paper of gay militancy. Issues 1-9 available.

HE.L.P. P.O. Box 3007, L.A. 90028. Newsletter of Homophile Effort for Legal Protection.

HIM, Postbox 248, D-2000 Hamburg 4, W. Germany.

*HOMOSEXUAL INTRANSIGENT, 127 Riverside Dr. NYC 10024. \$4/12 issues. Newsletter.

THE LADDER, Box 5025 Washington Sta., Reno, Nevada 89503. \$7.50/year. "By Lesbians for Lesbians and all women concerned with full human rights."

MANROOT, Box 982, S. San Francisco, Cal. 94080. \$3.50/4 issues. Poetry magazine.

MOTHER, P.O. Box 8507, Stanford, Ca. 94305. \$3.50/year. Monthly gay women's paper.

NUNTIVUS, 4615 Mt. Vernon, Houston, Texas 77006. \$4/12 issues. Monthly gay paper.

THE OTHER VISION, c/o Benny McAdams. 604 Harthan, Austin, Texas 78703. \$1/year. Quarterly gay literary magazine.

PICKBUKE, Lauerstrasse 1, 1 Berlin 41, Germany. German gay magazine.

*REVOLT, Box 91, 260 20 Teckomatorp, Sweden. kr75/10 issues.

SEBASTIAN QUILL, 3345 17th St. San Francisco, Cal. 94110. \$1.50 /copy. About twice a year. Poetry, graphics.

SISTERS, 1005 Market St. San Francisco, Cal. 94103. \$5/12 issues. Monthly publication of D.O.B.

*SPECTRE, P.O. Box 305, Ann Arbor, Mich. 48107. \$2/year. Bi-monthly paper of revolutionary Lesbians.

SPREE, 1545 N. Detroit St. Newsletter, largely pictorial. Free. (L.A.)

*THE BODY POLITIC 65 Kendal Ave., Apt. 8, Toronto 4, Ont. Canada. 25¢/copy. A Gay Liberation paper.

groups

BAY AREA

GAY SUNSHINE COLLECTIVE puts out the paper you are reading. We need committed, creative gays to work with us. Call 863-0779 or 771-5163. P.O. Box 40397, S.F. 94140.

EMMAUS HOUSE INFO. CENTER 1488 Vallejo St., S.F. Info on crashpads, jobs, legal aid, gay events. 441-2181

MCC GAY COMMUNITY CENTER AND SWITCHBOARD, 150 6th St. S.F. 864-3063. Emergency food, crashing, legal and medical referrals, counselling. Open 24 hrs.

HOMOPHILE SOCIAL SERVICES P.O. Box 386, S.F. 94101. Provides housing, food, clothing, legal/medical referrals for gays. Call Fr. Bob Richards, 431-1541. Usual hrs.: 9.30a.m.-12 noon; 2p.m.-6p.m.

GAY ROMAN CATHOLICS. Counseling, job referrals, etc. Call Tom Fry, 626-7780 S.F.

GAY ACTIVISTS ALLIANCE S.F. Meets 2nd Tues. of each month. Odd Fellows Bldg., 26 7th St., S.F. P.O. Box 1528, S.F. 94101. 239-9001/864-8205

S.F. CITY COLLEGE. Free Gay Student Association. Meets weekly.

S.F. STATE COLLEGE GLF. Meets weekly, Wed., 12 noon, Hut 8

DAUGHTERS OF BILITIS. Gay women's organization. 1005 Market St., S.F., 861-8689.

GAY POETS' WORKSHOP meets Mon., East Bay. Call Steve Berard, 548-2543

GAY FREEDOM ALLIANCE/GAY STUDENTS UNION, Cal State, Hayward, P.O. Box 3935, Hayward, Cal. 94544. Meets Weds., 11a.m.-1p.m., Fine Arts Bldg., Rm. 247.

GAY RAP, 2012 Pine St., S.F. Tues. night encounter and rap sessions, 8p.m.

GAY CRAFTS FAIR & FLEA MARKET, Saturday, Dec. 18th, 10a.m.-2a.m. 2012 Pine St., S.F. Gay people who want to sell their wares may rent space for \$2 by calling Daniel, 471-6848 or Les, 776-4579.

SECOND GAY RAP FILM FESTIVAL. We need films and ideas. Call Lee, 441-2740 S.F.

GAY STUDIES PROGRAM. A 10 week program covering many topics in preparation. Resource people needed. One goal is to develop a gay studies curriculum that can be promoted nationwide on campuses in cooperation with N.G.S.C. Call Steve, 776-4579 S.F.

Anyone interested in providing Christmas cheer for a gay brother/sister in prison should contact Bob Richards at 431-1541 S.F. He is planning to send Christmas parcels to gays in prison.

A Search For The Word, a new book of poems by Victor Bors, Fiddlehead Poetry books, Fredericton, N.B. Canada, 1971. \$2 Paper.

LOS ANGELES

GAY COMMUNITY SERVICES CENTER 1614 Wilshire Blvd., L.A. 213-482-3062. Provides social services for the entire gay community. Sponsors liberation houses.

LIBERATION HOUSE/VAN NESS: 1322 Van Ness, L.A. Gay collective. Permanent & temporary housing at \$1.50/day (includes 1 meal). Contact: Ralph Schaffer, House Manager, 213-464-9050/464-6316

LIBERATION HOUSE/EDGEMONT: 1168 N. Edgemont, L.A. Gay collective, as above. Contact Jim-Ed Thompson, House Manager, 666-9301.

GAYWILL FUNKY SHOPPE & RECYCLING CENTER, Griffith Park Blvd. at Sunset, L.A. Open Wed.-Sun., noon-6p.m. 8p.m.-10p.m. Profits return to gay community thru free social services of the Gay Community Center.

L.A. GLF military affairs program: counselling etc. 664-9743.

SWITCHBOARDS

EMMAUS HOUSE GAY SWITCHBOARD, San Francisco. 441-2181

MCC GAY SWITCHBOARD, S.F. 864-3063

G.A.A. GAY SWITCHBOARD, Brisbane/Southeast S.F., 239-9001

PENINSULA GAY SWITCHBOARD, 854-3518, 125 Leland Ave., Menlo Park Cal. 94025.

we're everywhere

Most of the addresses on this list are up to date. However, a few groups, from whom we have not heard for some time, are carry-overs from the list in issue No. 7 or from other sources. Their silence, coupled with the fact that many gay organizations are short lived, may indicate their demise. Please send all new listings, corrections, changes of address to the compiler: Winston Leyland, c/o Gay Sunshine, My thanks to the National Gay Student Center, Washington, D.C.; John Francis Hunter of New York and Dio of Los Angeles, for aid in compiling this list.

EAST COAST
Albany--GLF of the Tri-Cities, Box 131, Albany, N.Y. 12201.
Amherst--Student Homophile League, Students Activities, R.S.O. Box 368, Lincoln Campus Ctr., Univ. of Mass., Amherst 01002. 545-0554.
Amherst--GLF, c/o Student Homophile League, as above.
Amherst--Homosexuals Intransigent/c/o Oliver Scott Goodwin, 4 Grayson, Univ. of Mass., Amherst, Ma. 01002.
Annandale-on-Hudson--GLF Bard College, P.O. Box 87, Bard C. 12004, Baltimore--GLF c/o 328 Greenmont Ave., Baltimore, Md. 21218.
Baltimore--Gay Activists Alliance, P.O. Box 183, Baltimore, Md. 21203.
Bethlehem--Student Homophile League, Lehigh Univ. c/o P.O. Box 1003, Moravian Sta. Bethlehem, Pa. 18018.
Binghamton--GLF, c/o Box 87, Harper SUNY, Binghamton, N.Y. 13909.
Boston--Cambridge--GLF c/o The Red Bookstore, 91 River St., Cambridge, Mass. 02139.
Boston--Homophile Union, 154 Dorchester Ave., Dorchester, Mass. 222-981.
Boston--Student Homophile League, c/o St. John's Church, 33 Bowdoin St. Boston, Mass. 401-028/876-3660.
Boston--Homophile League, Boston Univ. c/o Student Activities, 75 Commonwealth Ave., Boston, Mass. 02215, 232-7284.
Boston--Homophile Community Health Services, 12 Arlington St., Boston, Mass. 02116. 423-6396 / 423-6399.
Boston--D.O.B., Box 221 Prudential Center Sta., Boston, Mass. 02199.
Buffalo--GLF, 180 Pearl St., Buffalo, N.Y. 14202.
Buffalo--GLF State Univ. of N.Y., Box 10, Norton Union, Buffalo, N.Y. 14214.
Buffalo--Marquette Society of the Niagara Frontier, P.O. Box 955, Ellicott St. Sta., Buffalo, N.Y. 14205.
Bridgeport--Kalos Society/GLF, 786 Grand St., Bridgeport, Ct. 06604.
Cambridge--Grad. Student Homophile League of Harvard, c/o John Boswell, 91 Count Hall, Harvard Univ., Cambridge Mass. 02138. 486-4237.
Cambridge--Student Homophile League of MIT, c/o Stan Tillotson, 2036 Massachusetts Ave., Cambridge, Mass. 02140.
East Orange--Task Force on Gay Lib, c/o Israel Fishman, Upsala College/Libary, E. Orange, N.J. 07091.
Fairwood--D.O.B., c/o N.J. P.O. Box 62, Fairwood, N.J. 07023.
Hackensack--N.J. Gay Activists Alliance, 23 Bridge St., Hackensack, N.J. 07601.
Hartford--GLF/Kalos Society, P.O. Box 572, Hartford, Ct. 06101. 263-547-9940.
Hartford--North American Council of Homophile Organizations (NACHO), c/o Institute of Social Ethics, P.O. Box 3417, Central Sta., Hartford, Conn. 06103.
Hhaca--GLF Cornell Univ., 24 Willard Straight Hall, Ithaca, N.Y. 14850 (607) 256-3729.
Jersey City--Gay Rights of People Everywhere (GROPE), Jersey City State College, N.J. 07303.
Kutztown--State College Homophile Movement, c/o Frederick Reed, P.O. Box 66, Kutztown, Pa. 19530.
Long Island--Gay Activists Alliance, c/o N.D.C. 334 Eagle Ave. W. Hempstead, L.I., N.Y. 11552 (516) 485-3001.
Maryland--Student Homophile Assoc., Univ. of Md., c/o Student Union, College Park, Md. 20742. 547-6095.
Mattapan--D.O.B. of New England, P.O. Box 949, Mattapan Sta. Mass. 02126.
New Brunswick--Student Homophile League, Rutgers Univ. RPO 2901, N.J. 08903.
New Brunswick--GLF of New Jersey, P.O. Box 845, N.J. 08901.
New Haven--GLF c/o Hank Major, 622 Howard Ave., New Haven, Ct. 06519.
New Haven--Gay Alliance of Yale, P.O. Box 2031, New Haven, Ct. 06520.
Newport--GLF Gay Liberation, c/o C. Grant, Potomac Bookstore, 47 Farewell St., Newport, R.I. 02840.
Northampton--Gay Men's Collective, 22 Butler Place, Northampton, Mass. New York--Gay Activists Alliance, P.O. Box 2, Village Sta., N.Y.C. 10014. (212) 280-1870.

MIDWEST
Ann Arbor--SPECTRE: Revolutionary Separatist White Women, Box 305, Ann Arbor, Mich. 48107.
Ann Arbor--Radical Lesbians, 332 Michigan Union, Ann Arbor, Mich. 48104. 763-4186.
Ann Arbor--GLF c/o Jim Toy, 722 Arbor St., Ann Arbor, Mich. 48110. 769-9082 or 761-5541.

NEW YORK--Street Transvestites Action Revolutionaries (STAR), 233 E. 2nd St., 82a or 3a. (212) 475-9887.
New York--Homosexuals Intransigent, c/o Craig Schoonmaker, 27 Riverside Dr. NYC 10024. (212) 799-5532.
New York--Latin Gay Revolution, (212) 969-2183.
New York--Gay Youth, c/o Church of the Holy Apostles, 300 9th Ave., N.Y.C. (212) 982-9874.
New York--D.O.B. 141 Prince St., NYC 10012 (212) 476-9870.
New York--Marquette Action Corps, 243 West End Ave. NYC 10023. (212) 799-0916.
New York--Gay Revolutionary Party, P.O. Box 410, Old Chelsea Sta. NYC 10011.
New York--Third World Gay Revolution, (212) 777-0618.
New York--Radical Lesbians, (212) 674-9687, c/o D.O.B. above.
New York--Gay Counseling Service, 140 E. 60th St. 86F, NYC 10022 (212) 894-1159.
New York--Gay People at City College, c/o Findlay Student Center, Convent Ave. at W. 138th St. NYC 10031.
New York--Gay People at Columbia, Carl Hall, Rm. 105, Columbia U. NYC, 10027.
New York--Gay Students Liberation, c/o Religious Ctr./NTU, 2 Washington St. North, NYC 10003.
New York--Red Butterfly Cell, P.O. Box 3445, Grand Central Sta., NYC 10017.
New York--Queens Liberation Front, P.O. Box 538, Peter Stuyvesant Sta., NYC 10002.
N.Y.--Liberation House Collective: Gay Care Center, 101 Perry St., 2b NYC New York--American Orthodox Church, 300 9th Ave. NYC, 10025.
Penn State--HOPS: Homophiles of Penn State, P.O. Box 218, State College, Pa. 16801.
Philadelphia--Homophile Action League, 256 S. 45th St., Phila. Pa. 19104.
Philadelphia--Gay Liberation Fellows, P.O. Box 13023, Phila., Pa. 19101.
Philadelphia--Radical Lesbians, P.O. Box 1943, Phila. Pa. 19105.
Philadelphia--A.L.A. Task Force on Gay Liberation, c/o Barbara Gittings, 241 S. 2nd St., Phila., Pa. 19103.
Pittsburgh--GLF Carnegie Mellon Univ. 1060 Morewood Ave., Morewood Gardens -724E, Pittsburgh, Pa. 15213.
Pittsburgh--Marquette Society, P.O. Box 1044, Shady Side, Pa. 15222.
Pittsburgh--Gay Action Advancement Committee, 315 E. 7th St., Plainfield, N.J. 07061.
Princeton--National Committee on Sexual Civil Liberties, c/o Dr. Arthur C. Warner, 98 Old Lane, Princeton, N.J. 08540.
Providence--GLF Brown Univ., c/o Tom Lintler, 382 Brooks St. Prov. R.I. 02901 (c/o Student Activities Office R.I. 02902).
Riversdale--Homophile Action League, 5601 Longfellow St. 8301, Riversdale, Md. 20840.
Rochester--GLF Univ. of Rochester, Todd Union, Rm. 201, River Sta., Rochester, N.Y. 14627. (716) 275-6181.
Springfield/Holyoke--Kalos Society, c/o Joseph Dube, 179 Pine St., Springfield, Mass.
Stony Brook--GLF c/o Polity SUNY at Stony Brook, N.Y. 11790. 246-7654.
Suffern, N.Y.--Rockland County GLF, (914) 357-0154 (Vinnie).
Syracuse--GLF c/o Gregory Charles, 122 Erie St. Syracuse, N.Y. 13205.
Syracuse--Gay Freedom League, P.O. Box 34, Syracuse, N.Y. 13201.
Teaneck--Student Homophile League, Fairleigh Dickinson Univ. c/o Student Center, 122 Erie St. Teaneck, N.J. 07666.
Utica--GLF c/o Ronald Denning, 613 Nicola St. Utica, N.Y. 13501.
Washington--GLF 1820 S. St. N.W. Washington D.C. 20009. (202) 387-3544.
Washington--Marquette Society, P.O. Box 1032, Washington, D.C. 20013.
Washington--National Gay Student Center, 215 15th St. N.W. Washington, D.C. 20005. (202) 387-3501.
Wilkes-Barre--Gay Rights Org. of Wilkes-Barre & Scranton, P.O. Box 5027 Sta. A, Wilkes-Barre, Pa. 18710.

ANN ARBOR--SPECTRE: Revolutionary Separatist White Women, Box 305, Ann Arbor, Mich. 48107.
Ann Arbor--Radical Lesbians, 332 Michigan Union, Ann Arbor, Mich. 48104. 763-4186.
Ann Arbor--GLF c/o Jim Toy, 722 Arbor St., Ann Arbor, Mich. 48110. 769-9082 or 761-5541.

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Ann Arbor--GLF c/o Jim Toy, 722 Arbor St., Ann Arbor, Mich. 48110. 769-9082 or 761-5541.

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GAYZETTE

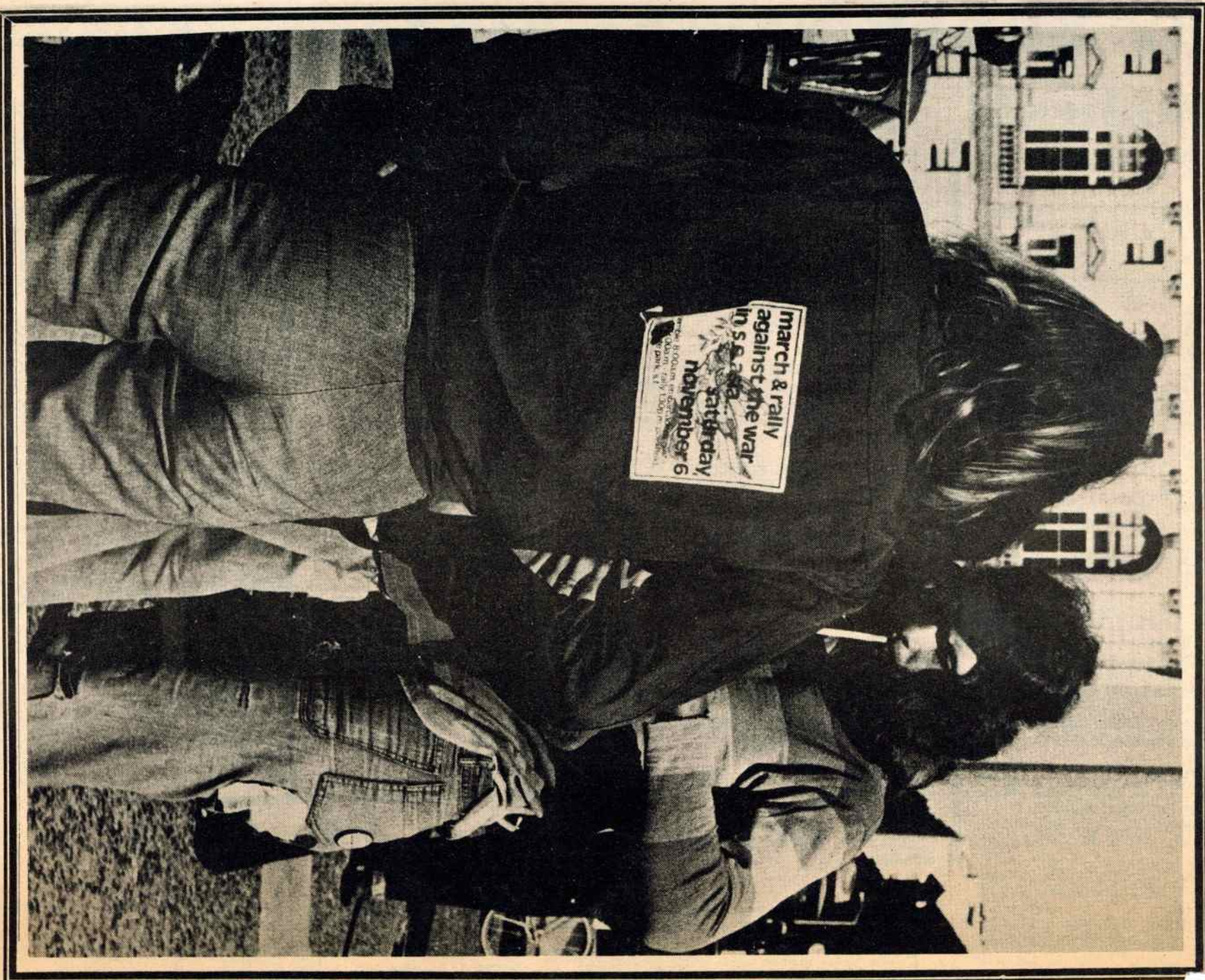


PHOTO: MICHAEL KOPPEL

Gay Sunshine

S.I.R.-
SOME OF OUR
PEOPLE ARE
HUNGRY

LET
THEM EAT
COCK!

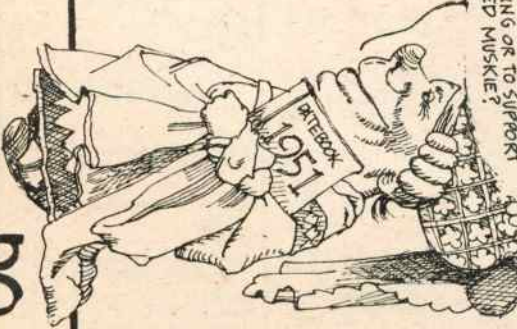
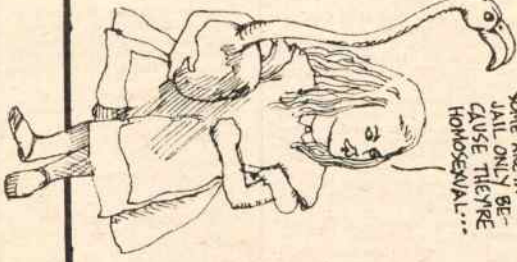
I'LL
DRINK TO
THAT!

SOCIETY FOR INDIVIDUAL RIGHTS

IF THESE HUNGRY
GAYBOYS WILL
TAKE THEIR CLOTHES
OFF WE MIGHT
GIVE THEM A
SPREAD IN OUR
MAGAZINE -

S.I.R.- SOME OF
OUR PEOPLE ARE
HUNGRY. SOME
HAVE NO LOOKING-
SOME ARE IN BE-
JAIL ONLY BE-
CAUSE THEY'RE
HOMOSEXUAL...

NOT NOW, BOY!
WE'VE GOT IMPORTANT
THINGS TO DO! WE'RE GIVING
A DRAG BALL NEXT SATURDAY.
CAN WE CHARGE \$25 A COUPLE?
AND GET JOE ALIOTO TO M.C.? IT'LL
BE FOR THE BENEFIT OF THE WHOLE
GAY COMMUNITY. THOSE PEOPLE IN
JAIL CAN READ ABOUT IT. IT WILL
BE IN ALL THE PAPERS - WE'RE A
VERY FAMOUS ORGANIZATION, YOU
KNOW. NOW - THE PROFITS FROM
THE BALL... TO OUR NEW
BUILDING OR TO SUPPORT
ED MUSKIE?



35¢ inside
50¢ Calif.

A NEWSPAPER
OF GAY LIBERATION

no. 10

Tony DeRosa