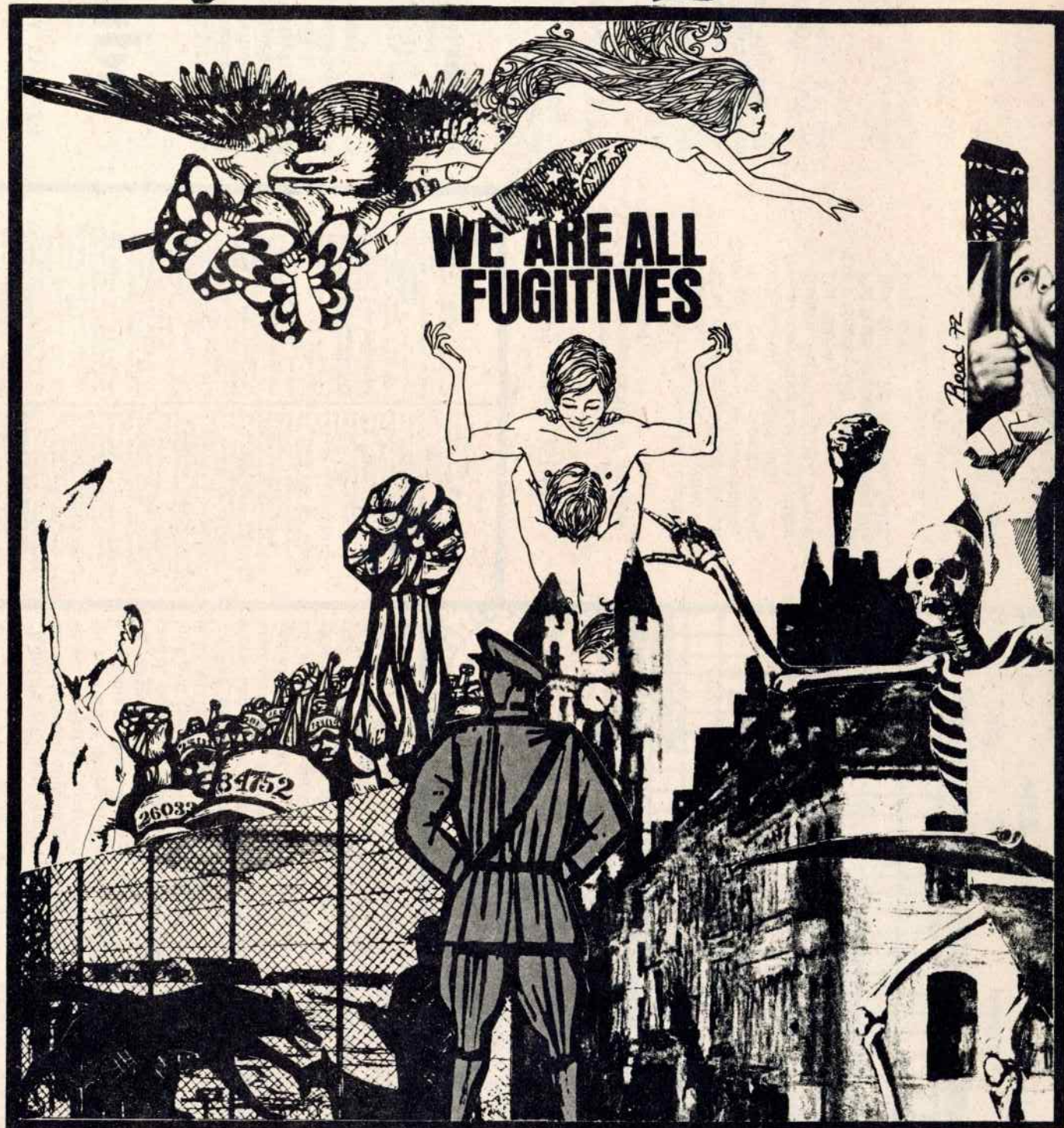


Gay Sunshine



A NEWSPAPER
OF GAY LIBERATION

no.14

35¢ inside
Calif.
50¢ outside
Calif.

Join Hands

We are a group of gay men who have started writing to gay brothers in California prisons. We began writing to give our support and learn about the particular problems of gay prisoners. Through writing we've tried to help by finding jobs and housing to get early parole dates. We've contacted some institutions that help parolees with housing and jobs but have found nothing that really relates to the needs of gay people.

We are a long way from being able to set up any alternatives. There is a need for more people to be involved, and letter writing is a good way to start. It's a way of establishing a personal relationship with somebody. Some of us were afraid to write; we had in mind the stereotype of people in prisons as criminals, and also didn't know how we would respond to differences in class and race. We've found from writing that prisoners are no different from us. We could be in jail too, just for being gay. We all have the same needs of being loved and supported, but in prison you are much more isolated. Simple things like getting letters and books become very important. It feels good to fulfil those needs for a friend. Some of us are planning to visit people that we've been writing to. We're excited about meeting each other.

We'd like more people to write to prisoners, and we would like to know of more gay prisoners who want to start correspondences. Write us at: JOIN HANDS, P.O. Box 42242, San Francisco, Cal. 94142; or call (415) 648-0658/647-8499.

Gay Counseling

Gay Counseling Service, an outreach of the San Francisco Gay Rap Program, came into existence so that gay people would have the opportunity to seek out counseling services if so desired and not be told that the reason you are hassled is that you are gay. Gay people like everybody else have hassles that have nothing to do with their sexual orientation.

We offer the following services: counseling; therapy (individual and group); crises intervention; information and referral. We also offer counseling to families with a gay member, and relationship counseling for lovers if so desired. We have a human approach to people and people's problems. We are not into structured roles. Sometimes you help; sometimes you need help. It all comes down to something for everyone. If you are gay and are going through a lot of changes and want to talk with someone about it, call us at 752-0939.

Ma Bell

Gay Sunshine contributor Don Jackson has retained an attorney to represent himself and all gays as a class in an action against the Pacific Telephone Company. The action is over a published policy of the phone company which states that they do not knowingly employ nor retain homosexuals, because "We are not in a position to disregard commonly accepted standards of conduct, morality or life styles."

Jackson says that he decided to apply for a job as a clerk or operator after the enactment of a San Francisco ordinance forbidding employment discrimination against gays. So he wrote a letter to Ma Bell, inquiring as to whether they had changed their policy. H.A. Garrish, vice president in charge of employment, responded with a letter saying, in part, "Our attorneys have studied the (fair employment) ordinance and have discovered serious legal problems...until these problems are finally resolved, we cannot assess what effect, if any, the ordinance will have on our employment practices."

Jackson interpreted the letter as notification that the phone company intends to defy the ban on employment discrimination. He went to an attorney who has agreed to handle the case.

The lawyer wants Jackson to find persons who have been discriminated against by the firm to substantiate the discrimination charge. Jackson asks anyone who has information regarding discrimination against homosexuals by the phone company to call or write him care of Gay Sunshine.

"And it's not just the phone company," he emphasized. "Hiring and promotion discrimination is illegal in San Francisco. If anyone has information on other firms, let me know and I'll add their names to the complaint."

Oriental Gays

The Community of Oriental Gays (C.O.G.) is a new group which has just been formed in San Francisco. Its main purposes are: to bridge the cultural gap between Oriental and non-Oriental gays; and to increase a sense of gay pride among its members and make this group more active in the gay community.

A rap session has been taking place every Wednesday night hosted by different members of the group. An acquaintance ball is tentatively scheduled for the last week of August. Social events, such as picnics, will also be scheduled.

In the near future the C.O.G. intends to provide legal counseling, crash pads, job referrals and other services.

For more information contact Mark at 567-0319, 10 a.m. to 10 p.m.

C.S.W. Fracas (Round 2)

The San Francisco District Attorney has served Christopher St. West (Gay Parade) Funding Committee Chairmain Dick Price with an order to appear at his office on July 21 at 3 p.m. to show cause why a warrant for his arrest should not be issued.

The D.A. informed Price that a complaint has been signed against him by the Rev. Ray Broshears of the Gay Activists Alliance. The complaint alleges that Price has made threats on Broshears' life. If we are to believe the Berkeley Barb, threats of bombings, assassinations and attempts of the same are rather regular occurrences at the G.A.A., the Christ Orthodox Episcopal Church and the residence of Rev. Broshears.

Price denies making any threats and charges. He claims that it is Broshears who made threats against him and six other members of the parade committee. Committee Chairpersons Rev. Bob Humphries and H.L. Perry confirmed Price's charge that Broshears had made threats against other committee members. Three committee members reportedly resigned after being threatened by Broshears with "get out of town" beating and arrest threats.

Furthermore, Price charges, Broshears spread dissension and nearly wrecked the parade. "He had everyone so up-tight against the next person, it's a wonder we had a parade at all," Price said.

When asked what he thought motivated Broshears in making the threats and complaint to the District Attorney, Price replied: "Broshears needs psychiatric help."

Morris Kight of Los Angeles, founder of the Christopher St. West Parade, gave the following statement to Gay Sunshine regarding gay people calling the police down on one another: "Gay men and women should adjust their differences among themselves. As victims of law and order we have no business bringing the Man down on one another under any circumstances." Kight deplored Broshears' conduct in the Price incident.

Member of Liberation News Service THE GAY SUNSHINE COLLECTIVE

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(for the Gay Sunshine Collective)

The co-chairpersons of the Christopher St. West Parade Committee, San Francisco issued separate news releases sharply criticizing Parade Marshall Broshears. Both statements denounce Broshears as a troublemaker and warn the community against allowing Broshears to run next year's parade.

Co-chairperson H.L. Perry describes the experience of working with Broshears as follows: "If you've ever been attacked by a praying mantis all hours of the day and night, you'll have an idea of what I've been through. What Ray did in the early stages of the Parade he did well, but it's the committee's contention that the Parade went on in spite of Ray Broshears, not because of him. In my opinion, Mr. Broshears is a cancer of the Gay Community, and like any other illness, needs treatment."

Co-chairperson Rev. Robert Humphries describes the experience as follows: "The constant stream of vicious personal attacks, one threat after another to have this one arrested and that one, screaming against horses in the parade, militating against straights in the parade, threatening to have people run out of town, then attributing that threat to Perry, attacking those women and destroying their sign, calling me a thief every other day, making the meetings ordeals of hatred. I shall never again nominate Broshears to a position which he can abuse as he did that of parade field marshal...With sure instinct for self aggrandizement, he began to assume the right to decide WHO went into the parade...I advise against placing Broshears in any official position in any future parade."

Gay Clinic

A group of gay men who work at the Free Clinic have been meeting on Friday nights at the Berkeley Free Clinic. A collective has developed through these meetings which is now prepared to offer its services to the people.

Beginning July 14th every Friday night from 7 p.m. on will be gay men's night at the Free Clinic. Medics from the gay men's collective will give free V.D. tests and there will be a gay men's contact rap as well as on-going groups forming.

One to one counselling and psychological emergency counselling will also be available. There will be at least one gay man working the switchboard throughout the evening.

Women interested in forming gay women's groups should call the Women's Health Collective at 843-6194 in order to be put in touch with other women interested in forming gay groups.

For further information about gay men's night or about the gay men's health collective, call Steve at 465-5498 or Jim at 524-3863.

C.S.W. Fracas (Round 1)

San Francisco's Christopher Street West Parade, held Sunday, June 26, was marred by two incidents of violent conflict between parade organizers and a group of lesbians from San Jose. The first incident took place before the start of the march near Pine and Montgomery Street in the city's financial district. The women, members of the San Jose Radical Lesbians, reported that they approached Rev. Raymond Broshears and an unidentified man in a grey suit, Broshears, a G.A.A. member of the parade organizing committee, argued loudly with the women that the sign they were carrying ("Off Prick Power") was obscene and that they would not be permitted to carry it in the parade. After verbal altercation, the women walked away.

Later, as the women were standing on the sidewalk deciding what to do, Broshears and the grey-suited man came up to them and warned them not to carry their sign in the parade. When they attempted to discuss the matter, the two men grabbed the sign and tore it to shreds, shoving one of the sisters in the process. Broshears called over four policemen who confirmed his opinion on the sign's obscenity and told the women they would not be permitted to carry the sign. One of the women reported that the grey-

suited man told her that his briefcase contained a knife which he was prepared to use on troublemakers if necessary. The sisters did later make a second sign on their own which they carried in the parade.

The second incident occurred on the steps of City Hall after the parade, when dignitaries were being introduced and awards given out. One of the lesbians, Chris Nunez, attempted to gain access to the microphone to ask why the sister had been shoved previously. She was prevented access by Broshears in spite of demands by many in the crowd that she be permitted to speak.

After the completion of the ceremonies, Broshears was approached by several of the San Jose sisters who wanted to discuss the question of their treatment. Broshears attempted to evade the questioning by leaving the area. But a large crowd had pressed around to see what was happening, thus hindering his departure. To the Gay Sunshine reporter who witnessed this incident Broshears appeared extremely agitated. He shouted stridently that the women had not participated in the planning stages of the parade and knew nothing of the rules laid down. Suddenly, without provocation he sprang forward, launching himself bodily into the midst of the women, striking out furiously in all directions.

Members of the crowd rushed forward to pull Broshears and the women apart, but not before two of the sisters had sustained minor bruises. Broshears did not stay for any further discussion but was quickly ushered through the crowd by a little group of henchmen.

Crowd reaction was divided. Some of those present called the women "sick bitches" and accused them of "spoiling our parade." Most of the bystanders seemed shocked, however, and many called him a "fascist pig."

Afterwards, one of the San Jose sisters told Gay Sunshine that "we only came up here to develop some solidarity with our gay brothers." Asked if the parade seemed male-dominated, one woman replied, "Oh god, is it ever!"

The Gay Sunshine Collective, which editorially criticized the parade as sexist and male chauvinist in our June issue, has issued the following statement condemning Broshears' behavior and calling on the parade's sponsoring organizations to repudiate his actions and to issue an apology to the women involved:

"Never has the distance between the so-called leadership of the Bay Area gay movement and the rank and file been more apparent than in this incident. The male chauvinism demonstrated by the parade organizers is too obvious to require any

further comment. We are disgusted by the Rev. Broshears' conduct and we would remind him that all the parades in the world will produce no sexual liberation as long as men persist in this sort of behavior towards women. We have long believed that this parade was dominated by a bankrupt "leadership" thoroughly out of touch with its constituency. This physical assault on gay sisters confirms our opinion. Broshears reminds us of a character in Oscar Wilde's play Lady Windermere's Fan, of whom another character remarks, "He thinks like a Tory, and talks like a Radical, and that's so important nowadays."

"We call upon the sponsoring organizations to repudiate Broshears' sexist behavior and to issue an immediate apology to the sisters from San Jose. We also call upon our gay sisters and brothers to stop acquiescing in the state of affairs which presently exists in the Bay Area gay liberation struggle. If we continue to remain passive, we deserve to be under the leadership of this bunch of male-chauvinist Machiavellians with their paper organizations and authoritarian neuroses."

--GAY SUNSHINE COLLECTIVE

2 MCGOVERN & GAYS

A recent headline in a San Francisco gay bar magazine trumpets George McGovern as the "Great Gay Hope." It is sad that these ardent gay politickers are unaware of basic political realities.

It is not within the power of the presidency to end gay oppression. The president could order an end to official federal discrimination (jobs, army etc.) and appoint openly gay public officials. He could also influence public opinion in a more positive direction by making the oppression of gays a major theme of his campaign, as Shirley Chisholm did. But McGovern doesn't promise to do any of these things. We simply have it on the word of some of his assistants that George "understands" us and sure would like our votes come November.

Even if McGovern sincerely does have our interests at heart, he could not, as president, basically change the major source of the oppression of gay men and women, namely the sex-role enforcing nuclear family. The government officials, policemen, generals, psychologists and other bullies who make use of the institutions of our society to oppress us, all learned their homophobia in that hot-bed of neurosis and sexual inhibition, the American family.

However, I still hope McGovern wins the election. I suspect that the American people will have an easier time forcing him to end the Vietnamese war than they will with Nixon. His election will bring about a more progressive psychological climate in the United States. But our gay brothers and sisters would do well not to pin all their hopes on his election.

Radicals do not disdain working in electoral campaigns, far from it. Elections have always been a traditional arena for the exercise of progressive politics. However, it is pointless to undertake such political activity until the oppressed segments of society are organized enough to make their own campaigns and present their own programs. We cannot hope to gain major changes by hooking our wagons to the political superstar with the most liberal image. This is the falsest kind of political "pragmatism."

-Zack Mansfield

PEOPLE'S PARTY

The People's Party National Convention will be held July 27 to 30 at the Gateway Hotel in St. Louis, Mo.

The Gay Rights plank will be written at a pre-conference platform workshop July 26th. Gay rights were voted down at the Democratic Convention, so the People's Party will be the only recognized political party with a Gay rights plank. The conference and platform workshops are open and People's Party officials have asked Gays to attend and help write the Gay plank.

Chuck Avery, former chairman of the Los Angeles GLF, is the national Secretary of the Party, and heads the Gay Caucus. Inexpensive rooms are being held at the Gateway Hotel for those who wish to attend. For further information call or write Chuck Avery at the People's Party National Office, 1404 M. St. N.W., Washington D.C. 20005.

GAY TEACHERS

John N. Gish, President of New Jersey's three hundred member Gay Activists Alliance, led a Gay Teachers' Caucus at the National Education Association convention held in Atlantic City the last week of June.

"I'm doing this so that educators can start educating the public about human differences and alternative life styles," Gish said. "This action shouldn't hurt the teaching profession's image. Instead it will bring the profession closer to the realm of reality."

"Most gay teachers are known to be gay or are assumed to be gay by their students and boards of education," Gish said. "Just as long as nothing is said, the system tolerates them. However, I'm fed up with lying to them."

The Gay Teachers' Caucus has adopted the following goals: 1. Research and publicize the status of gays in the education profession; 2. Support appropriate state and federal legislation to achieve equitable opportunity for Gays; 3. Recruit and support Gays for leadership roles within N.E.A.; 4. Sponsor caucus meetings at national conventions, GRIP seminars, and other appropriate professional gatherings; 5. Work with non-NEA groups concerned with the status of Gays; 6. Encourage Gay Teachers' caucuses at state and local education meetings.

Any member of the N.E.A. who wishes to support and work for improved status of Gays within the profession and in American society can join by writing to NEA Gay Teachers' Caucus, 32 Bridge St., Hackensack, N.J. 07601

WALLA WALLA

(LNS) A National Gay Prisoners Coalition has recently been organized in Walla Walla, Washington to inform the public of conditions to which gays are subjected in prisons and to fight for progressive and enlightened prison reform. The Coalition will investigate conditions at the Washington State Penitentiary located in Walla Walla and in prisons throughout the country. Membership will be made up of brothers and sisters in prison, as well as people on the outside.

One of the priorities of the coalition is to establish a legal defense and educational fund. Some of the Coalition's demands include: an inmate's right to legal counsel and libraries, the formation of inmate self-government so that gay prisoners have a real voice in the policies, programs and decisions of their institution; and the end of the isolation of inmates from their families and the community as well as from the main prison populations.

People interested in working with the coalition should send their name (and number if he or she is a prisoner) to:

att: Charles Wheeler #213735
P.O. Box 520
Washington State Penitentiary
Walla Walla, Wash. 99362.



DRUGS



Drugs have been a part of our culture, as mostly young homosexuals have known for years. In the attempt to escape the uptight straight world, grass and acid have helped us loosen up and discover our beauty and worth as people. This has been especially important to us gay folks since we live with the constant pressure of a condemning society.

In the past year or so, though, lots of new drugs have come into our hands, downers such as reds and sopors and others have come by the thousands. Downers are nice since they also provide us with a cheap high, but in a world full of bummers and bullshit, are habit forming. It's much easier to be strung out on downers rather than accept and fight our oppression.

Downs are peddled by the same folks who so happily brought heroin into the black and Third World communities. It's no mistake that when grass is short or at high prices that downs continue to flow into our hands. When was the last time that you heard the police do a big raid on downer dealers or President Nixon even suggest that this was a problem rather than marijuana? These drugs are good profit makers and pacifiers of potential revolutionary peoples. Amerikan capitalists and the Mafia thug big business people understand this and with the aid of the CIA's Air America Airlines that flies heroin from Indochina openly (described in a New York Times article) thrive on watching us get strung out and hung up. People who deal these drugs have just inherited their parents

WEST COAST CONFERENCE

Over 150 gay men and women, representing various gay groups and organizations, met in Bakersfield, California the weekend of June 30th for a Western Regional Gay Conference. The political spectrum of participants ranged from radical (Lavender People, Gay Sunshine Collective) to liberal/conservative (M.C.C., G.A.A.) During the two working days of the Conference workshops were held on many topics: gay prisoners, gay politics, gay youth, alternative cultural institutions, and others.

Perhaps the most interesting of the workshops was that on gay prisoners, attended by over twenty five people. Bob Richards of San Francisco spoke about his experiences in prison for draft resistance. Bill Dubay of Seattle's Stonewall Halfway House for Gay Parolees and Probationers spoke about the work Stonewall is doing. He emphasized that alternative programs to enable prisoners to get out sooner are being developed.

Wayne Pierce of Los Angeles felt that it was important to get at the symptoms via massive protests and educational campaigns. Winston Leyland of the Gay Sunshine Collective agreed with this approach, emphasizing how important it was that the gay media edu-

cate gay people about the entire issue of gays in prison through articles, radio etc.

Morris Kight and Jamie Green spoke about the programs being developed by Los Angeles' Gay Community Services Center. G.C.S.C. was recently invited to Juvenile Hall in Los Angeles and did a C.R. session with the head of the department and a portion of his staff. Some judges are already paroling gay brothers and sisters to G.C.S.C.

In its closing plenary session the Conference unanimously adopted a revolutionary plank on the rights of gay youth as presented by Gay Youth of Los Angeles. A resolution condemning the so called infiltration of gay groups by socialist groups such as S.W.P. and I.S. was voted down by the Conference. Ray Broshears of San Francisco, one of the sponsors of this resolution, later informed the media (including the Berkeley Barb) that there had been a massive walkout by people supporting this resolution. This news story appears to have been a pure fabrication by Broshears for reasons of propaganda and was denied by other participants. Morris Kight told Gay Sunshine: "There was no walkout at this Conference, not even a cockroach."

HIGH SCHOOL GAYS

High School Gays United (H.S.G.U.) is an organization for the purpose of bringing together all homosexual high school students and gay people under 18 years of age, female and male.

Although there are several hundred people in the gay community who can be contacted by phone or mail, many of these do not want to become involved in any way with people under 18 for fear of being charged with "contributing to the delinquency of a minor." The mere fact that they cannot give us the help we seek is contributing to our delinquency and possible self-destruction by leading us into reinforced depression and loneliness, hostility for the society that forces us to hide, and in some instances excessive drinking, drug abuse--and maybe even suicide for others.

Being gay and in high school presents many problems, the worst of which, in my opinion, is having to hide our sexual identity. We cannot reveal ourselves without running the risk of harassment and rejection by peers and teachers, the first of which hurts more deeply. We cannot walk arm in arm with our loves without being ostracized. The loneliness of a person who is a non-joining type is augmented because of the "front" he or she has to build. The outgoing class officer or member of the Student Council is forced into a "role"--a code of behavior dictated to and reinforced by the heterosexual student body. Many popular students who do not want their homosexuality discovered may "go steady" with members of the opposite sex simply to limit suspicion and maintain a "straight" reputation. They are miserable because they must hide their natural preferences and portray a different person. Many become ashamed of their homosexuality and think it is a sickness. On the other hand, there are many who

are proud and want it to be recognized as a lifestyle--a way of expressing love for a person.

During adolescence and the early teen years some people experience a phase of homosexuality which usually consists of a "crush" on or admiration for a member of the same sex. H.S.G.U. is not suggesting that everyone with a degree of homosexuality restrict himself or herself to a homosexual pattern; but being able to discuss one's feelings can eliminate some of the guilt and fear that may prevail at the time of coming out. Perhaps some people will discover that the heterosexual life suits them better. That is fine. But, perhaps if a group like H.S.G.U. is not within reach, a lot of confusion will still remain.

Many young gay women and men get caught in the "Butch-femme" syndrome in which a person is either ultra-masculine (tough, aggressive, domineering) or super-feminine (submissive, fearful, quiet). Some people are this way from a very early age and to them it is natural. Others groping for security, choose this as a means--and it usually does not work out. A person simply cannot be something he or she is not.

H.S.G.U. is functioning for several reasons: to give homosexuals under the age of 18 a way to socialize with people their own age, to give them a phone and/or address to contact where they know they will not be turned away because of their age, and most of all to give them the security they need and the assurance that there ARE others like themselves who are fighting the same battles.

For more information on High School Gays United write: H.S.G.U. c/o P.O. Box 217, Dorchester Center Station, Boston, Mass. 02124. Mon.-Fri. (7-10 p.m.) and Saturday (1-4 p.m.) call (617) 282-3294. Other times call 354-1555 or 1556

no. 14

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. Deadline for the next issue (no. 15) is September 1. Please double space all MSS! Address all mail to GAY SUNSHINE P.O. Box 40397, San Francisco, CA 94140. We need creative gays to work with us on the paper. Call 824-3184.

August 1972

— from Columbus Gay Activist Newsletter

Until fairly recently the story of the brutalities inflicted on Gays in prison was a taboo subject. Gay publications and organizations felt that they were respectable, middle class people who should not be concerned about, or identify with criminals. The attitude was that those who get arrested for sex in toilets, writing bad checks or whatever, have got what they deserve.

Back in 1970 *Gay Sunshine* began to publicize the plight of the forgotten brothers who have been left to rot under prison conditions that ought to have gone out with the Bastille. Now the subject has become chic--organizations have sprung up to aid gay prisoners and prison articles have become regular features of gay publications. Yet not one of the scores of articles that have been published have mentioned the plight of the Lesbian prisoner.

The Lesbian Feminists drew attention to the plight of the Lesbian prisoner by picketing the Sybil Brand Institute for Women in Los Angeles on Fathers' Day.

Sisters recently released from Sybil Brand's Daddy Tank (Homosexual Segregation Wing), report that Lesbians are assigned to the filthiest tasks, they are fed what is left of the inedible food after the heterosexual women have eaten, their mail is censored, and they are segregated from other women at all times--even during religious services.

Not all of the prisoners in the Daddy Tank are Lesbians, and not all Lesbians are sent to the Daddy Tank. The matrons (female prison guards) look over the new inmates. Here and there they grab one firmly by the arm, saying "Come on Dad, you're going to the Daddy Tank." The selection is arbitrarily made on the basis of appearance. Women with short hair cuts or no make up, those wearing trousers with flys, jockey shorts, T-shirts or turned up sox, those who spread their legs when they sit, and those who hold a cigarette between thumb and forefinger are likely to be selected regardless of sexual orientation.

In addition to butches and masculine appearing heterosexual women, a number of feminine heterosexual women are incarcerated in the Daddy Tank. Prison officials use it as a disciplinary threat against the other women--if they are not "good", then they'll get put in the Daddy Tank.

The picketing at Sybil Brand called attention to the failure of the gay media to publicize the plight of the Lesbian prisoner. I did some research in the library, only to learn that very little has been written about Lesbians in prison, and unfortunately, most of

THE DADDY TANK



the information was written by heterosexual males. The rest of this article is a summary of studies by heterosexual male sociologists, penologists and psychologists. The studies were conducted at the Federal Reformatory for Women at Andelson, West Virginia, at the California Institute for Women, and at various county jails. If the material is flavored by the male chauvinist attitude of male heterosexual social scientists, I apologize. It's based on the only information in print. I suggest that sisters who have been in prison write to *Gay Sunshine* so that we can report more detailed information to our readers.

The studies indicate that Lesbian prisoners suffer from an oppression quite similar to male homosexual prisoners. They are denied parole on account of being gay. They are discriminated against by officials and other prisoners. They are segregated. They are often kept in solitary confinement because of their sexuality. Male prisons are run by sadistic, ultra-masculine male guards. Female prisons are run by sadistic, ultra-masculine female guards.

In male prisons, Gay and less dominant heterosexual prisoners are raped, brutalized and sometimes enslaved by heterosexual wolves (rapists). Often, female prisons are run by "king bull daggers," the female equivalent to wolves. The only difference is that in women's prisons therapists are usually Gay and the victims usually heterosexuals.

The king bull daggers prefer more feminine women, but there are few feminine women in the homosexual segregation wing. Often, king bull daggers rape studs

(butch Lesbians) and make them drop the belt (play the female role). The studs view this as a form of emasculation. They don't like being forced to play a woman's role for a bull dagger any more than a heterosexual male likes being made to play a woman's role for a wolf.

Many of the king bull daggers are so ferocious that even the matrons are afraid of them. Often, the matrons themselves are bull daggers. For their favorites the matrons smuggle in drugs, halters, men's underwear and pants with flys.

Homosexuality is not just confined to Daddy Tanks. Research has established that over 50% of women in prisons practice homosexuality.

As in the men's prisons, many of the rapes are the result of homosexual segregation. If there were no segregation, the male wolves would be able to find Gay sex partners on a mutual attraction basis and would not have to resort to rape. Likewise, the bull daggers would be able to find love with fem lesbians.

Much is told about a sub-culture by its argot. In the argot of women's prisons, a JTO (Jail House Turn-Out) is a heterosexual woman who practices homosexuality while in prison. To "clean herself up" means to grow her hair long, start wearing makeup and resuming a feminine appearance. A "turnabout" or "pancake" is a woman who plays either role. A "chippie" or "slut" is a woman who sleeps about. A "commissary hustler" is a fish (fem) prostitute. To "give up the works" or "kiki" means to play both sex roles simultaneously--things like 69s, mutual masturbation and the like.

There is a rigid social structure.

At the top are the king-bull daggers who are hated, feared and respected. In the middle are the studs, and at the bottom the fish. The fish do the sewing, ironing and other personal chores for the studs.

A few cases have been reported in which bull-daggers and fish maintained a sado-masochistic, master-slave relationship. Such relationships are, of course, simply an exaggerated version of the non-prison heterosexual husband-wife relationship. The average fish does not drink from the toilet bowl at the command of her bull dagger, as Childie does for Sister George in the play "The Killing of Sister George," but occasionally such relationships do exist in women's prisons. More often, the more subtle forms of S&M or dominance and submission, are practiced.

A distinctive feature of the prison Lesbian sub-culture is the "prison family." The fish is the mommy, the stud the daddy. A mother is referred to as "my mother", but addressed as mama, mommy or ma.

Whole families grow up out of the roles taken by the couple. When the couple get "divorced", the stud may tell the fish "I feel like a brother to you"--and henceforth, they play the role of brother and sister. Or the stud may say, "I'll be your father." In such cases, when the fish starts a new affair, her new partner thus acquires a brother-in-law or father-in-law.

A sociological study made at the Federal Reformatory for Women at Andelson, West Virginia in 1966 shows that immense "prison families" had grown up there, which included parents, children, siblings, uncles, nieces, nephews, cousins and grandparents.

The prison family roles are taken as seriously by the inmates as are blood family relationships in white, protestant, heterosexual society on the outside. Incest rules are scrupulously observed. A couple at Andelson were ostracized by their families and other prisoners, because the stud bore an uncle-niece relationship to the fish--a relationship which is considered incestuous by the inmates.

The sociologist who made the Andelson study concludes his paper by commenting: "This recreation of the outside family serves a very important social purpose. It is the only force promoting cohesiveness and stability in a life of deprivation, mistrust, jealousy and exploitation."

-Don Jackson

PSYCHIATRY'S "NEW CURES"

In 1970 *Gay Sunshine* carried its first exposé of the new "cures" for homosexuality forced on the inmates of California's prison hospitals at Atascadero and Vacaville.

Sunshine's exposé was reprinted in scores of underground papers, but the disbelieving gay press remained silent. Several follow-up articles followed in *Sunshine*, but apparently few people believed us.

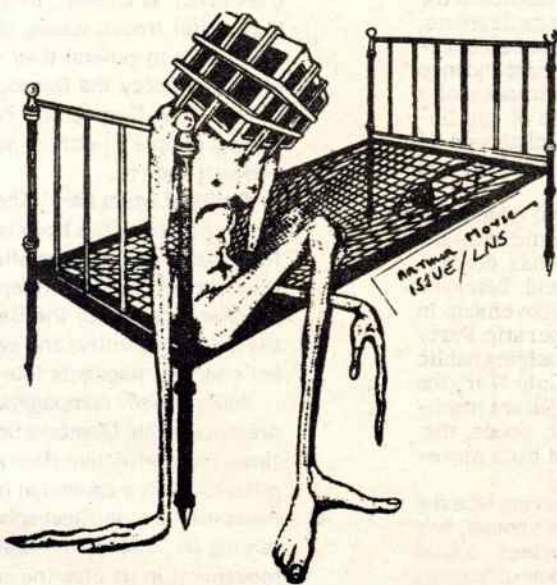
About five months ago stories on the horrors of the new cures became fashionable and were carried in the Congressional Record, the Radical Therapist, the Los Angeles Free Press, the San Francisco Chronicle, the Los Angeles Times and Medical World News.

The following article supplements the Psychosurgery article which we printed in Issue No. 13.

(LNS) Psychosurgery, as defined by Dr. Peter Breggin in an article in the Radical Therapist, constitutes "a deadening operation that involves deliberate, irreversible damaging of an individual's brain for the purpose of altering behavior that others have deemed undesirable."

Among the victims of this operation are depressed middle-aged women, drug addicts and very young children. It has also been reported as a method of "treatment" for homosexuality.

An article in Medical World News, claims success in a limited number of male homosexuals



by turning "repugnant feelings towards the opposite sex into pleasurable feelings by means of electrical stimulation (through implanted electrodes) of the septal region of the brain."

Though not as widespread as surgery, aversive conditioning therapy is fast becoming standard in the repertoire of the "New Psychiatrists." The medium used to induce the conditioning response varies from drugs to electricity. The "Errorless Extinction of Penile Responses," another "cure" for male homosexuality, consists of wiring the penis of a patient and giving him an electric shock if he responds by erection to photos of naked males.

As the pharmaceutical industry grinds out new and more effective drugs, these are rapidly being absorbed into aversive conditioning therapy programs. Two such drugs are succinylcholine and apomorphine.

Succinylcholine is an economical and time saving method of controlling aggressive behavior. It is ordinarily used before electroshock treatment to decrease the dangers of physical injury to patients through bone breakage. The general effect is a decidedly unpleasant and fearful sensation. Succinylcholine offers an easily controlled, quick acting, fear producing experience during which the senses are intact and the patient is susceptible to suggestion.

Succinylcholine was administered to 90 male patients at Atascadero State Hospital in California. "Deviant sexual behavior" was one of the criteria used for selection of patients. According to the Clinical Director Michael Serber, the drug was used "as a punishment."

Apomorphine aversion works a little differently but is equally, if not more, appalling. "With apomorphine aversion," says Dr. Nathaniel McConachy in the American Journal of Psychiatry, "the subject was initially given a subcutaneous injection of 1.5 mg of apomorphine. After about eight minutes, he began to feel nauseated. Severe nausea lasting ten minutes without vomiting was aimed for. The dose was constantly adjusted throughout the treatment to maintain this response. One minute

before the nausea comes on, the patient switched on a slide projector and viewed a slide of a nude or partly nude man. Before the nausea reached its maximum he turned off the projector. Twenty-eight treatments were administered at two-hour intervals over five days."

Thioridazine is used in a much more direct and less imaginative way to "curb" homosexuality. According to Dr. L.J. Litkey, in an article in the International Journal of Neuropsychology, "The absence of accepted sexual outlets often leads to forms of deviant behavior, notably homosexuality, in which the strong take advantage of the weak. Efforts to curb such aberrant behavior have generally involved restraints, isolation or sedatives, but none of these has been more than a stop gap." Litkey suggests thioridazine.

This drug "was known to be effective" in treatment for premature ejaculation and nocturnal emissions. Because of its effects of "strong inhibition of sexual preoccupation and activities" Litkey proposed that it would be effective in controlling homosexual activities in men.

Thioridazine was administered to 12 male homosexual inmates of the New Jersey State Hospital in Trenton. Within a week after the administration of this drug (three times daily) the number of reported incidents of "homosexual

CONTINUED, PAGE 14

Gay Liberation: a personal view

Too frequently it seems to me that the rhetoric of the liberation movement comes dangerously close to an ineffectual impasse; a repetition rather than a clarification of the complex ways in which we have been alienated from the path of self-discovery and renewed communion with others. Even among those who evidence a higher consciousness of the social, political, and (more rarely) spiritual growth, which lies at the heart of human liberation, old ways of thinking and relating to others are too often still operating. There seems to be an assumption that liberation involves attaining a certain level of enlightenment without carrying over this new dimension into one's daily encounter with others.

Although it is certainly worth daring to dream about, it is unlikely that we will personally experience the full revolutionary impact of what we now call Gay Liberation within the next decade. Though I do see around me from day to day, hopeful signs of healthy changes in gay brothers and sisters, it is still painful to see too numerous fuckups in many who have been seriously psychically impaired by their sexist cultural conditioning, yet may revel in their gayness without examining the content and patterns of their own actions, oppressing themselves and others as well.

As I have suggested, there are not any paragons of Gay Liberation yet in our midst — speaking from my own experience. What I do perceive are small numbers of gay men and women, who as a result of a profound dissatisfaction with their social oppression, not only continue to proclaim "Gay is as good as straight!" but who are personally committed to a struggle on two fronts, one of which cannot proceed without the other. In order to relate these two basic levels (*personal* or individual, and *collective* or social) it is helpful to understand one's life-pattern in a concrete, existential context.

Existentially speaking, the only meaning of an individual life is what one makes of it: what one does is what one is. In a moral context, this places direct responsibility on each individual for creating a pattern of values that are compatible with his honestly felt, *authentic* personality as opposed to the unauthentic impersonal order of cultural-social obligation. Ultimately, this is a *radical* position that emerges only when one makes an existential decision or choice to opt for perhaps a less comfortable, less competitive, less acquisitive life-style that is at variance with that of the majority. It is an essentially humanistic decision because it posits private, individual feelings, thoughts, perceptions and values as more significant than those collectively adhered to by the middle-class herd. Equally important, this choice may liberate creative energy, inhibited and repressed by social strictures and taboos and direct it toward new levels of consciousness, leading to a critical restructuring of the individual life according to its vibrant uniqueness.

From an existential perspective, all values are relative to the individual. The only ethical requirement is that he act "in good faith," and in such a way that he extends his own freedom to others, treats them as if they were also free and unique beings. These imperatives seem to me to be central to the spirit of human liberation, which is first of all a personal sexual-political revolt against a repressive, bourgeois, technocratic, and *unauthentic* mode of "being-in-the-world," to employ the pertinent Sartrean phrase.

Acting with regard to one's personal, subjective impulses is not however simply a self-seeking form of solipsism, but bears a natural dialectical significance. Our most personal, private acts, freely chosen, extend the freedom of all men. As Theodore Roszak has remarked, "self-discovery, lacking the social dimension is to human liberation as masturbation is to love." Thus, our personal actions are ultimately reflections of our sense of, or (still more often) our impoverished sense of *communitas*, a spirit of community that recognizes the richness and variety of authentic human responses and relationships in a social environment that satisfies man's basic creative, social and economic needs without restricting individual capacity for emotional and intellectual growth.

As the prophets of the future keep reminding us, when certain institutional models in our society prove illusory and inauthentic modes of social existence, then it becomes necessary to create new and more human ways of relating and "being-in-the-world." This is the constant struggle and impetus of the "existential revolt," and is the praxis of liberation sought after by the renewed efforts at communal living and the new vibrations emanating from liberation houses and gay community centers springing up throughout the land. These cells of "free territory" in which people of similar temperament and experience get together to build a new sense of community will only become effectual as more gay people begin to work with new kinds of relationships with men and women, young and old; and in that struggle which respects the freedom and integrity of all people, create a less exploitative, more equal and more loving social order. Only by believing and acting on this conception of freedom—which requires constant courage and energy in the face of oppression—can we sustain the revolution of consciousness that is one of the

prime goals of liberation. When we call for "liberation now," it should be an appeal to other sisters and brothers to begin the difficult process of getting their own heads together, then to communicate the joy and ecstasy of that affirmation of freedom to other gays. We can only change the world by beginning with ourselves.

Certainly, it is helpful and necessary when analysis can precede action but existentially, existence precedes essence. We define ourselves only by our actions. The exchange may be facilitated by an intellectual examination of the sources of our social and economic oppression; but this is worthless unless it proceeds on a person-to-person emotional level. We may often speak of the need to relate to other brothers or sisters as people rather than sex objects, yet many of us continue to ignore those who fail to qualify as sexually desirable partners, regard "friends" as mutually exclusive of our sex partners (unfortunately too often labelled as "tricks" or "lovers"), or interpret the desire for physical proximity or touching as sexual rather than a basic need for spiritual sensuality. Old ways of thinking and

behaving, I repeat, are constantly cropping up to alienate rather than unite us. Until we are able to relate more freely, equally, spontaneously, with other persons or groups of persons, we cannot begin to think of ourselves as liberated people, open to rather than closed off from the sources of our feelings and social personality. Existentially, the individual finds the meaning of his life, not simply in cultivating his own self-interest, but in satisfying the basic needs of those with whom he emotionally identifies, and the more people with whom he can identify, the better.

I do not believe that this process, which involved a radical transmutation of commonly held, unexamined values is simple or even possible for everyone. Some of us are too closely allied to an established life-style and system of values that support it and lack the courage or incentive to live in tune with their own self-interest or to experience real growth and personal change. To create new kinds of sexual, social, or ethical models, after abandoning older ineffectual ones, involves discomfort, hardship, persecution and much confusion. As gays we must resist the burden of psychic and social oppression exerted by Amerika, but coming out and dancing in the streets will amount to nothing unless we also examine the meaning of our own conduct and its influence on our community of fellow beings. The dualism of existential freedom with its individual and concomitant social commitment, seems to offer a way of seeing human values that can most effectively lead to a new and better form of life.

—Lee Atwell



New Mvt. Strategy

The following position paper has been adopted by the Detroit Gay Activists as well as by two gay liberation newspaper collectives: the Gay Sunshine Collective, San Francisco; and the Gay Liberator Collective, Detroit.

The Miami Strategy as proposed by the recent Washington planning session of the National Coalition of Gay Organizations, ignores the historic role of the Democratic Party, compromises the independence of the gay movement, and smacks of a political sell-out of the issue of gay liberation played against a background of potential violence by the authorities and provocateurs.

When we speak of political education, we mean that gay people should be aware that the Democratic Party has consistently co-opted, defused and betrayed every progressive social movement in this country. Both the Democratic Party and its individual members holding public office have supported the Cold War, the Indo-China War, a global military machine to the loss of domestic needs, the wage-price freeze, and held back movements of blacks and women.

The Democratic Party, having won the support of many struggling groups, has given in exchange meaningless social legislation. Despite the window-dressing McGovern reforms, the Democratic Party remains supported by and serving the interests of big business.

At the Chicago strategy conference in February, the Detroit Gay Activists proposed a '72 election strategy that (1) gave no support to status-quo parties, including the Democrats and the GOP; (2) focused on political education in the gay community; (3) called for local campaigns of independent gay candidates; and (4) called for the promotion of a new mass party whose basis is all groups struggling for economic and social justice; that is, gays, blacks, other minority groups, women, and rank-and-file labor. The Gay Sunshine Collective endorsed this strategy in an editorial article "Gays and the Liberal Vote: Les Liaisons Dangereuses" in Issue No. 12 (March, 1972).

The four points of this program represent a new direction for the gay movement. To take them one by one:

No support for status-quo parties. The Democratic Party — much less the Republican — is not only unreliable as a fighter for gay rights, but also should be opposed for other reasons. Gay people are not *just* gay — they are gay women, gay blacks, gay workers. As soldiers, they fight America's imperialist wars; as blacks, they suffer racist treatment; as women, they are denied equality; as workers they suffer frozen wages, state intervention in union affairs. As citizens in general they suffer from the decay of this society, a decay the Democratic Party has no program to reverse. The Democratic Party not only will never fight for gay people's rights as gays, it will also never fight for a decent society.

Political education. The strength of the Democratic Party, however, has been its ability to present itself as a reform party and win the allegiance of progressive movements, thus destroying their independence and fighting spirit. The popular support for the Democrats must be destroyed in the gay community, and without building support for reactionary demagogues like Wallace.

Independent campaigns. An independent campaign presents to the Democratic Party a challenge a hundred times more effective than a protest to the Platform Committee. Such a campaign not only projects the gay movement into the political sphere in its own right rather than relying on "friends" — it also can be used to build the movement in its ongoing action campaigns. An electoral campaign is not a substitute for direct-action, but a way to make it more powerful. At the same time, such a campaign must not *counterpose* the interests of gays to the interests of other struggling people — it must be run on a platform of *change in the interests of all struggling people*.

A new mass party. The gay movement should see its interests as ultimately aligned with those of the other forces fighting for justice. Once their own prejudices can be honestly confronted and an alliance built on the basis of equality, these forces are a hundred times more reliable allies than "friends in court."

The gay movement's enemies within itself are striving, unconsciously, to subordinate gay rights to the Democratic Party. The mirage of Democratic Party reforms will vanish, revealing only desert to the sight. To prevent the wholesale defusing of the gay movement, it is necessary to take the road of political independence.

Since I have been involved in Gay Rights organizations and Gay Liberation, two issues have been debated by the men. First, the question emerges, "Is Gay Liberation a civil rights organization?" The impact of the question generally is reduced to whether Gay equality can be achieved by obtaining all of those legal and social rights which straight males possess. A second question--really a variation of the first--also emerges, "Is a commitment to Gay Liberation inherently a commitment against capitalism, racism & imperialism and a commitment to socialism, self-determination and revolution?" The impact of the question generally is reduced to whether Gay Liberation is a single or a multi-issue movement.

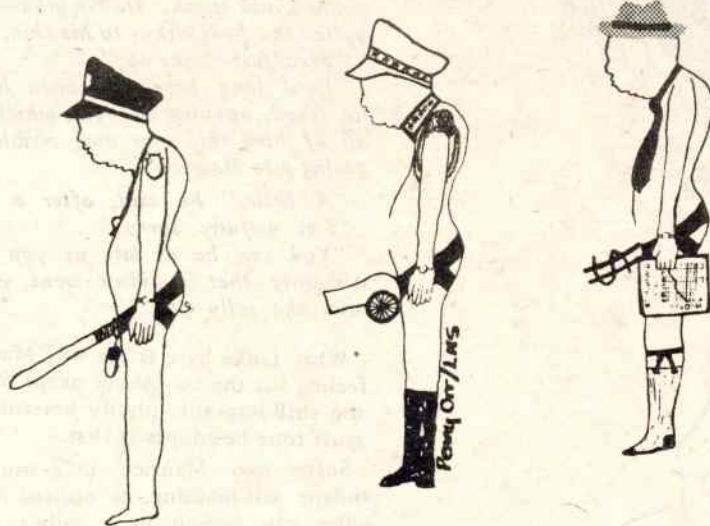
The groups in which I have participated have clearly not resolved these issues. Generally, standoffs occur. One group asserts that Gay Liberation should be a civil rights organization, for once all members of the gay community possess the power straights have, then sexism will disappear. The opposing group argues that to secure the power of straights is meaningless for those powers are self-destructive and harmful to others who are powerless. This standoff answers the second question. The group which perceives Gay Liberation as a civil rights organization argues that power is more easily obtained by making Gay Liberation a single-issue organization or movement. The opposing group argues that a single-issue orientation is impossible because Gay oppression is a function of capitalism, racism and imperialism.

The entire discussion is a depressing one. The conflict seems to lack a personal set of experiences to justify the theories developed. Hence the evident rage and commitment of each side. The questions ultimately do become "issues" which are "debated" in typical male fashion. The discussion is also depressing because it divides Gay males producing forms of self-oppression generally only associated with heterosexual discrimination and oppression.

Because the questions are depressing ones to work out, especially with other Gay males, I have tended to avoid the issues. I have personally resolved them, quite a while ago, in an academic way. I believe that Gay Liberation is not a civil rights organization and that it must be a multi-issue movement and personal experience. I resolved the issue for myself when I was a member of FREE/Gay Liberation of Minnesota. As a predominantly male organization, we "debated" the "issues." The group became viciously divided and ultimately it dissolved as a result of the conflicts. Nonetheless, I became committed to the belief--something solely in my head--that Gay Liberation was a revolutionary, multi-issue personal and social-political movement. The actions that led to this conclusion were theoretical discussions, not a belief generated from personal experience to a political issue. As a result, the belief was just an "idea" in my head really going nowhere and doing nothing unless the "issue" was once again "debated" by Gay males.

Since that time--which now seems like years--I have had a set of experiences which have rekindled the entire issue once again. This time the questions were not "issues," but rather questions that had an overpowering personal meaning for me. The academic solutions no longer

MASCULINITY as an oppressive ideology



answered the questions. I couldn't rely on them because I had no faith in them. I had to start over--what did the personal experiences tell me?

How did all of these questions emerge once again? Well, I have been going to school for years, twenty to be exact. I have never really thought about the time, because I have been excited by what those years have meant one at a time. Nonetheless, they passed and reality came crashing in. I would be finished with school with a Ph. D. in hand. With this realization I looked for a job. I found an excellent one for my head with a salary four times what I have lived on for three years. There was no discrimination in employment. The other faculty members are nice people--doing what they can to be complete and happy. There appears to be no social discrimination.

The conclusion would seem to be that it is possible to obtain those civil rights straights have while being "a known homosexual." Yet, the conclusion doesn't follow because Gay Liberation isn't a civil rights issue. Even if a gay male obtains all those rights that a straight male has, one still does not have a feeling of being liberated. I am convinced of this--all the civil equality in the world doesn't really tackle or eliminate the oppression of being gay in this society.

What, then, is the problem? The passport to civil equality requires that all the beauty of being Gay is lost. By that

I mean that to get the Ph.D., the great job, and the social respect (social respect being based upon one's position in the hierarchy) are the kind of masculine things a straight male does to "make it." I am quite convinced that I have been hired because, on balance, I have done enough things that are masculine to counteract the negative impact of being Gay. In other words, being Gay is a feminine thing in the straight world--feminine things are hated, despised or oppressed. However, it is possible to counterbalance those feminine things if one adopts enough masculine things. I think that only a woman can understand me at this point. It is possible for a woman to make it in the male business world, if she becomes pushy, competitive, a "ball breaker," a "bitch," or a "hard dame." While the analogy is by no means perfect, perhaps it gets at the point. Yes, a Gay male can make it--get all of those "civil rights" held out, but only if he goes through the actions to make him masculine enough so that his Gayness is minimized by masculine characteristics.

My point is that Gay Liberation could function to achieve equal rights for all Gay people in every area of the society; it could be done. But, without a fundamental change in the society first, the price a Gay person pays is a loss of self. That is not to say that the Gay male himself loses the sense of being Gay: the beauty of being with another male or being

politically active in Gay Liberation. I am all of those things--known Gay, proud of my lover, happy to be with him at all times and politically active. However, the straights around me are compensating for my being a "loud and brassy Gay" by saying I have enough masculine characteristics to compensate for the "homosexual thing." There is no way that a "civil rights" approach is going to eliminate this kind of Gay oppression. This is the kind of Gay oppression that is, for me, the "guts" of the issue now. I know full well that other Gay males may think that I am "lucky"--I've made it. But I haven't. The oppression is still there.

I do have plans for dealing with oppression. I have learned how to confront oppression directly--hopefully in a way that is growth producing for me and others. Yet, the kind of oppression I am talking about is not the kind that is behavioralized--it doesn't take a physical form. It is very unlikely to, because I shall be holding a power position. Others will be afraid to gamble on making me their enemy. So, in this case, even if I be myself, I do not deal with the oppression. When I "be myself" others are compensating; they are making me masculine in order to justify my Gayness.

Only a revolutionary change in the nature and structure of society can end this form of oppression. The concept of masculinity itself must be recognized as more than a set of characteristics. Masculinity is a way of looking at the world--it is an ideology. Masculinity is a perceptual framework, a rationale for actions, a set of values. It is in direct opposition, in this society at this time, to femininity. Femininity is associated with cooperation, collectivism and peace. Masculinity attacks the ideology of femininity with aggressiveness, competition and war. Only when masculinity is ended, as this kind of ideology, can a Gay male be liberated.

This discussion tells me something about what Gay Liberation must be for me now. It cannot be the males (the bearers of masculinity, whether straight or gay) seeking after equal rights. If Gay males gain those rights, they simply become more masculine--more of a threat to the existence of women and feminine men. Gay Liberation can only be, for me, a celebration of femininity--the quest for a new integrated self. This is revolution of and by itself.

Someday, I will be concerned about liberation--some beneficial combination of femininity and masculinity that transcends the evils of each when they are separated or polarized. Right now, the issue is a revolutionary sexuality. If we are ever to see the day when liberation occurs in our lifetime, then we will also need to develop social structures which maximize this new sexuality. Capitalism is built upon the masculine ideology. Socialism requires sharing--it is the foundation for a feminine society. Self-reliance is built upon the masculine ideology. Community identity requires an integration of self-determination in a local collective and community. It is the foundation for a feminine society. I want all these things but believe that we need a revolutionary change from a masculine to feminine society if we are to obtain them. Gay Liberation will help me toward that end when we all become sisters, not brothers.

--Jim Chesebro

Yo conocí a Bolívar una mañana larga,
en Madrid en la boca del Quinto Regimiento,
Padre le dije, eres o no eres o quién eres?
Y mirando el Cuartel de la Montaña dijo:
"Despierto cada cien años cuando despierta el pueblo."

Veruá

I MET BOLIVAR ON A
LONG MORNING...
"FATHER," I SAID, "ARE YOU,
OR ARE YOU NOT, OR
WHO ARE YOU?"

AND HE SAID:
"I RISE EVERY
HUNDRED YEARS
WHEN THE PEOPLE
WAKE UP."

--PABLO NERUDA

Books



Maurice, by E.M. Forster. Norton and Company; New York. \$6.95. 256 pages.

Reviewed by Andy Dvosin

"It may be said, following *La Rochefoucauld*, that few people would fall in love had they never heard of love... So soon as passion goes beyond instinct and becomes truly itself, it tends to self-description, either in order to justify its being, or else simply in order to keep going... In the absence of [a literature of love], the emotions would no doubt still exist, but accidentally, lacking recognition, and they would be treated as unmentionable and contraband peculiarities."

-Denis de Rougemont
Love in the Western World

That's us, people, for two thousand years in literature and life: an unmentionable and contraband peculiarity. Now...now we want a literature to legitimize our love, our own *Romeo and Juliet*, *Tristan and Isolde* and *Anna Karenina*. How bitterly ironic that the creators of these three monuments that exalt heterosexual love — Shakespeare, Wagner and Tolstoy — all had strong gay sides which they largely (Shakespeare) or totally (the other two) suppressed in their art. We've had an illustrious closet literature — Proust, Auden, Byron, Tennyson, Gide, Verlaine, Rimbaud, Hart Crane, etc. Now we want it to come out and speak and sing to us directly.

E.M. Forster, himself gay, one of the major novelists of the century, published while he was alive four or five important novels in which there are no explicitly gay characters, and in which heterosexuality, about which Forster didn't know the first fucking thing at first hand, has the day. Then, late last year, news spread that there was a posthumous novel, written in 1913(!) and kept in Forster's drawer until his death in 1970, which was gay, honey, through and through.

It is a fine novel. But since it was written in another age, another world really, there are things that will grate on liberated gay sensibilities. Take the eponymous hero, Maurice: such

a clod, upper-crust bloody English to the core, rife with every conceivable smug Tory prejudice, a prig in his youth and a stockbroker in his maturity.

Why did Forster pick for his gay protagonist someone so, so far from his own sweetly sensitive self — to show that even such a butch clod could be gay (that's what's implied in the book's Afterword)? So, this isn't news either, although it might be to the really dunderhead segment of the straight public, which wouldn't read this book anyway. No, my guess is that Forster picked a hero at such a distance from himself because had he written closer to the bone, more autobiographically, it would have been too painful, and no novel would have issued forth. If that's the way he had to do it, so be it, but Maurice as he is presented to us remains hard to identify with, especially in his earlier years (i.e., the first half of the novel).

The novel deals with Maurice's two affairs: Clive, a fellow undergraduate at Cambridge, and then Alex, a gardener at Clive's estate. The first affair with Clive is also the occasion of the hero's sexual coming out (although it is not totally clear to me whether Maurice and Clive ever make it to the point of orgasm, so reticent is Forster on exactly what goes on in bed). Anyhow, their affair has its ups and downs over several years, mainly stemming from the guilt of both. The high point of the affair is a day spent in the country together, losing their motorbike which they've parked outside the woods (and not caring), swimming nude, asking at an isolated house for food and being served coldly, and again not caring, so happy are they with each other.

Then, Clive suddenly goes heterosexual on Maurice. Clive is ecstatic about his change, which will usher in "the full human day," no more guilt, an end to the impossible difficulties of being gay. Later, we are given a peek at Clive's marriage, which is sexually and emotionally very much *pro forma*, but meanwhile we are back with Maurice who, in an access of shock and guilt, heads for what passed in Edwardian England for shrinks, to be cured ("I'm an unspeakable of the Oscar Wilde sort," is how he announces himself to one doctor).

The novel is particularly good in depicting what it meant (and means) to be gay in a straight world. Two scenes will illustrate.

One: Maurice is at home with his graciously vapid upper-bourgeois mother and sisters. It is breakfast time, and Maurice is sent upstairs to wake their weekend guest, a young teenage boy:

The boy, who had been to a dance the night before, remained asleep. He lay asleep. He lay with his limbs uncovered. He lay unashamed, embraced and penetrated by the sun. The lips were parted, the down on the upper lip was touched with gold, the hair broken into countless glories, the body was a delicate amber. To anyone he would have seemed beautiful...to Maurice he became the World's desire.

"It's past nine," he said as soon as he could speak. Dickie groaned and pulled the bedclothes to his chin.

"Breakfast — wake up."

"How long have you been here?" he asked, opening his eyes, which were all of him that was now visible, and gazing into Maurice's.

"A little," he said, after a pause.

"I'm awfully sorry."

"You can be as late as you like — it's only that I didn't want you to miss the jolly day."

What I like here is the way Maurice's feeling for the boy shyly peeps through the drill-sergeant, phony heterosexual gruff tone he adopts at first.

Scene two: Maurice, in a mood of violent self-loathing, is cruised by an older gay person in a railway compartment:

The other man smiled, whereupon Maurice knocked him down, which was hard on the man, who was elderly, and whose nose streamed with blood over the cushions, and the harder because he was now consumed with fear and thought Maurice would pull the alarm cord. He spluttered apologies, offered money.

Forster makes no comment about the scene, and indeed, what is there to say except that it still goes on: younger gay men — terrified of their own homosexuality — beating up on older gays who've propositioned them.

As a boy, Maurice was troubled by the firing of a young servant whom he missed playing with, and this dismissed servant blossoms incarnate in the second, half of the novel as the gardener Alex — dark, rough-cut and passionate — whom Maurice crosses class lines to fall in love with and make a life together. Falling in love with Alex civilizes Maurice, brings out his considerable latent tenderness. He chucks his stockbroker job, cuts all family and class ties in order to go find a job — anything they can get — together with Alex.

This is the vision of gay love Forster leaves us with: of two men sharing their secret love against the world. It is a lonely, somewhat claustrophobic vision bereft of friends or support from a community, yet no less affecting and real for that. After all, there were many long-lived and deep gay love affairs before gay liberation.

In this strange life we all make the accommodation with love and other people that we can: Forster, like us all, made his. I'm told that his thing was guys from a lower social class than his own and the second half of *Maurice* is a quite fine literary presentation of such an affair: initially shadowed by the threat of blackmail, rife on one side with feelings of inferiority and disbelief that one is really loved for one's human, dignified self (Alex's head), and on Maurice's side, full of tenderness but also of a feeling that there's so much of oneself that one can't communicate. But let them (as Forster says) go off into the greenwood together, and (as I say) dig life together.

This is not an incontestably great book — for one thing, it lacks the plummeting intensity of great literature — but it's damn good. It will be here when the tides of our politico-sexual rhetoric — however necessary right now — have washed away into oblivion. In its own way it is very much a gay liberation book, for as Forster tells us in his Afterward, he wouldn't have bothered to write the novel unless his two lovers could "live happily ever after."

Maurice is dedicated, not to any one person, but "to a Happier Year." I dig the message. *Requiescat in pace*, dear brother, Edward Morgan Forster.

Magazine Five. Edited & published by Kirby Congdon. Interim Books, Box 35, Village Sta., NYC 10014. 500 copies \$10 boxed. In 10 parts (paper).

Reviewed by Winston Leyland

The fifth issue of *Magazine* comes in ten separate parts, well printed and handsomely boxed:

1. A Conversation with poet-publishers Douglas Blazek, Robert Bly, Reginald Gay, Margaret Randall and Harry Smith.

2. Dear Fathers A Letter by Gregory Corso.

3. The Frightened Enemy — a symposium on poetry.

4. Counting Out Rhyme. Poem by Helen Adam.

5. XI Poems by Joan Colby.

6. What is Poetry For? An Essay by Kirby Congdon.

7. Young America. Poem by Carl A. Robins.

8.—9. Poems 1972. Charles Bukowski, Tuli Kupferberg, Lyn Lifshin, Janine Pommy Vega, Kirby Congdon etc.

10. A Gallery 1972 (photos).

As can be seen from the above list of contents the fifth issue of Kirby Congdon's magazine is a wonderful potpourri of experimental poetry, prose and photos, Congdon himself has been active in the avant garde poetry scene for several years. His essay "What is Poetry For?" (Part 6) was written and re-written over a period of fifteen years in response to a direct question he was originally asked by an English teacher and friend.

Congdon also has some incisive comments to make (Part 3) on the 1962 Library of Congress poetry symposium at which academic poets petulantly put down the beats. "Corso and Ginsberg writes Congdon, 'Said quite simply as a matter of fact, without any accusative overtones beyond the bare reply of accusations against them from their elders: 'If you don't want change and you don't want us, then we—and poetry—will survive without you.' What irritates the academy is that these two poets have survived without them, and quite well too. Indeed, from the general reading public...what reaction does one get in any public sense to the names Deutsch, Bogan, Tate or Kunitz, although they seem to have set themselves up as remarkable guardians of taste?'"

In his letter (Part 2) Gregory Corso writes about what makes him tick as a poet: "I think one of my best lines of verse is: 'O but to forget these aching memories of future!' — To forget the future, that is something, that in a nutshell explains where I as poet am at, and why prophecy and why this god spin — I arrive there by detachment; I have it in me to sand off and regard a vast scope, I can stand off from myself, and see me and know me, I can imitate God, in short I can imitate myself, which is actually the true self, the great impersonation is he who can impersonate himself..."

Other contributors include Helen Adam (Part 4), whose poetry is represented in Donald Allen's *New Anthology of American Poetry* (1960); Charles Bukowski (Part 8) represented by "Heat," a good poem which originally appeared in *Outcast Six*; Tuli Kupferberg, with a poem "In Praise of Puerto Ricans." Carl Robins, author of the strong poem "Young America" (Part 7) is currently serving a life sentence in a Texas prison for possession of morphine.

The final section has ten photos of editors and publishers who have been instrumental in publishing experimental, avant-garde poetry and prose. Included is a photo of *Gay Sunshine*'s coordinator, Winston Leyland.



**BROTHER
NEWSPAPER**
for men against
sexism

SUB \$3

828 COVENTRY RD.

BERKELEY, CA. 94707

Homosexual sadomasochism is one subject which the gay liberation movement has never discussed. Although gay liberationists have strongly supported transvestites and pederasts by urging repeal of laws against cross-dressing and those governing the age of sexual consent, sadomasochism has been completely ignored.

Most gay men have such a difficult time coming to personal terms with S&M that they treat it as an embarrassment. Gay liberationists have even actively persecuted sadomasochists. A new and very secret Los Angeles organization, Gay Zap, has been sending crank letters to several of the Hollywood gay bars that sadomasochists patronize demanding changes in business policies and promising police action if the demands are not met.

S&M has been the bad boy of the gay world, and only during the past few months has anything been written about it. Dennis Altman, author of *Homosexual: Liberation and Oppression*, devoted several pages to transvestism but dismissed sadomasochism in a single sentence by saying it was probably the result of a confused sexuality which would disappear under less repressive social norms. He added that coming to terms with S&M was one of the real challenges for the gay liberation movement.

The largest gay newspaper in the country, *The Advocate*, has never had anything about S&M although 20% of its personal ads are placed by sadomasochists. By way of contrast, only 1% of the personals concern transvestites and about 4% pederasts. This does not necessarily mean that 20% of all gay men are sadists or masochists. It does suggest that S&M may be much more common than generally believed. We will have to wait until the Kinsey Institute publishes its report on homosexuality this year for any statistics.

The New York City gay liberation newspaper *Come Out!* published "S&M and the Revolution" in its January, 1972 issue. This article may be the first about sadomasochism in any gay periodical. It is primarily an apologetic explanation of S&M and emphasizes that sadomasochistic activities are entered into voluntarily between sadist and masochist, and nobody ought to have any right to oppress voluntary sexual conduct.

Gay civil rights activist Peter Fisher wrote a sympathetic chapter on S&M in his recent book, *The Gay Mystique*, but his coverage seems so superficial that he must have relied mostly on hearsay. It was not until the publication of Larry Townsend's *The Leatherman's Handbook* in March that we can get a real look at gay sadomasochism. Townsend, president of HELP, Inc., a Los Angeles gay legal defense group, claims to be intimate with the S&M cult.

His wild accounts of what sadists do to masochists boggle the mind and will certainly stir up a controversy. The *Handbook* digs deep into every S&M scene from the "toys" the S-men use on the M-men to how to lure your prospective partner (victim?) to your "playroom." Most S&M men — even those who admit their homosexuality — are so ashamed of their practices that they keep their sadism or masochism a guarded secret. People just wouldn't understand. Townsend at least has the guts to put his cat-o-nine tails on the table and let the rest of us know where he stands.

I realize that many gay brothers are opposed to violence of any sort, and it is all too easy to condemn S&M on prima facie value alone. But I believe that many of those who condemn men grooving together in a ritualistic flagellation aren't going to say anything about the pusher who sells LSD to somebody and sends him on a trip over the Golden Gate Bridge.

For many, gay and straight alike, no other form of sexual expression seems more repulsive than sadomasochism. Liberation is for all gay people, and not just for counter-culture gays and political radicals because they say they have the proper political or social consciousness, nor is it only for transvestites and other fem-identified males because they have flung their homosexuality in the face of society so long. There can be no second-class gay people who must remain in the closet while the rest are liberated. By ignoring and even persecuting the S&M people, organized homosexuality — the newspapers, churches, political groups, and liberation organ-

izations — have done exactly what straight society has done to the rest of us.

Within each of us there are elements of sadism and masochism. Most of us have sublimated these feelings towards non-sexual and sometimes undesirable goals. Such socially approved activities as military discipline, football, or queer-beating by the police often carry homosexual sadomasochistic overtones.

Do you like to give orders to other men? Think about it! Do you really dig marines, policemen, and other authoritarian uniformed types? Like to buddy-ride on bikes or maybe wild wrestling? Perhaps your thing is a wild time in the old bunkhouse with all those butch cowboys and lumberjacks? If you have secret feelings for any of these things you might have strong but unresolved gay S&M urges, and until you act out those feelings you are going to feel frustrated and sexually unliberated.

The S&M man might be especially sexually liberated because he dares to act out fantasies other men only dream about, but more disturbing are the sadomasochistic fantasies in the first place. Perhaps the gay sadomasochist is the ultimate casualty of our anti-sexual Judaeo-Christian heritage — a man so conditioned by the anti-erotic morality of religion that sexual arousal and orgasm are possible only through the giving and receiving of pain.

Social psychiatrist Wainwright Churchill writes in *Homosexual Behavior Among Males* that American society is so sexually repressive that furtiveness and anxiety are necessary for erotic arousal in many men, and they are deliberately forced to seek partners whom they cannot trust or might cause them trouble. Churchill reports that such men are even grateful for the laws prohibiting homosexuality because they foster the anxiety-ridden contacts they must have!

According to Ford and Beach in *Patterns of Sexual Behavior*, sado-masochism is restricted to sexually repressive societies. Christianity has attached sinfulness and evil to erotic stimulation, and for centuries priests flagellated grov-

eling penitents to purge them of their sins.

Alex, anti-hero in the motion picture *A Clockwork Orange*, was programmed by behavioral psychiatrists through drug aversion therapy which reduced him into an asexual half-man who could not protect himself when his past victims sought to do him in. Similarly, the gay sadomasochist has been programmed by a brainwashing technique developed by the Church, and most Americans are so brainwashed by this religious conditioning that they have ceased to be free agents. Deprived of free will, Americans have reacted against homosexuality with a knee-jerk reflex without understanding why.

Gay sadomasochists are the end products of religious conditioning, for it has constructed within their minds an obsessive-compulsive fixation to give and receive pain. Erection and orgasm respond only to pain, and sexual pleasure is partially replaced by pain. Sadomasochists have no free will to choose the sexual activity they are involved with. We have no moral right to pass judgement on those who cannot help themselves.

Sadomasochism is easily the least understood part of the gay world. People envision tough, leather-jacketed queers attacking youths and torturing and mutilating their bound and gagged victims in scenes of wild abandon and depravity. In actuality, most gay S&M people engage in acts of controlled fantasy, often in psychodramatic roles involving domination and submission such as Marine Corps boot camp, fraternity initiation, or cowboy bunkhouse. Much of it simply involves such symbolic acts of humiliation and servitude as bootlicking or calling the sadist "sir." Heavier S&M usually includes a considerable amount of "discipline" and frequently includes bondage and flagellation with a whip or studded belt, and that can cause real pain.

Really hard-core practitioners become so addicted to S&M that they may not become sexually aroused without pain. Occasionally some sadomasochistic acti-

vities go beyond moderation and include 7. real torture such as castration. Larry Townsend gave a graphic description of such a castration where the severed testes were stuffed into the victim's mouth. Things like this make S&M revolting to anyone.

Although S&M tends to be role-oriented, "rough sex," which means a lot of brawling and heavy wrestling, could be considered S&M without the role playing. Most writers of sadomasochism ignore rough sex. A lot of S&M is also fetishistic and requires that one or both partners wear certain articles of masculine garb such as black leather jackets or cowboy boots. Before we condemn fetishism, how many straight men are turned on by women in spike heels and black garter belts?

It would be unfair to brand all gay leathermen, cowboys, or other masculine-oriented types as S&M. Many gay men wear leather, denim, cowboy outfits, hard-hats, and similar attire because they feel more masculine in it or it helps attract sex partners. After all, male homosexuals are attracted to men, not to a male who looks and acts like a woman. Some critics — mostly effeminate types from the "fluffy sweater" or transvestite crowds — charge that the denim-leathermen are "male impersonators" and "straight-identified."

They claim that female drag is the only proper clothing for the really liberated male homosexual, and one must act effeminate and become fem-identified. These critics are also often straight-identified...as heterosexual women, and they are simply continuing straight society's definition of the male homosexual as some sort of pseudo-woman. No, the denim-leathermen are not male impersonators, just male.

Organized S&M and leather-oriented gay social clubs exist in several cities, notably Los Angeles, San Francisco, and New York. Los Angeles has 17 bike and leather-denim social clubs with a combined membership of perhaps 225. Most of the nine leather-western Los Angeles gay bars are members of HELP, and several of the HELP officers and many members are involved in the leather-S&M subculture.

This subculture is a very stable element in the gay community (many bike clubs have been going for years) and constitutes an organizational reservoir, but because most leathermen have tended to be "closet queens," they have been apathetic as far as political action goes, and it has only been recently that they have shown an interest in gay civil rights. We will find them becoming increasingly prominent in the gay rights scene.

S&M supporters have given two main reasons for sadomasochism. First they argue that S&M is entered into voluntarily by both sadist and masochist, and people must not be concerned about the habits and lifestyles of others as long as they remain voluntary. But how voluntary is S&M? Are we really dealing with an obsessive compulsive behavior which people cannot control? Even Townsend admits that a sadist freaked out on drugs can be deadly. There seems something suicidal and homicidal in S&M, and I have heard and read of hair-raising stories about high voltage electricity, castration, branding irons, needles through the teats and scrotum, rack-stretching, and burning chemicals applied to the body. Even if electric prods or red-hot poker are not your thing there is little one can do to stop the application of these goodies to the body if bound and gagged.

A traditional argument against homosexuality is that it destroys society. One could also argue that S&M destroys the individual. Besides the ultimate danger — death — there are lesser dangers leading to permanent injury to the body — genitals ruptured and mutilated, the insertion and breaking of sharp objects in the rectum, hepatitis from sticking dirty needles into people, and permanent blindness from gonorrhea in the eyes resulting from infected urine if splashed over the body.

The second argument for S&M is that it supposedly directs violence by channeling it to certain specific sexual encounters. Men are drawn from those sublimated homosexual desires which have boiled over into war, and violence would be eroticized into sex. Ever read about the origins of the Nazi Party? Many of the early Nazis were homosexual sadomasochists, and they didn't sublimate anything!

CONTINUED ON PAGE 14

S & M AND GAY LIB



TURN IT OUT

the music turns
thoughts of liberation spin
spin off ripped-off shells
the magic of cells

we suffer
we grow
we love
others
other selves
not so distant from brother cells

we learn from rats
the man sets traps of oppression
set to thicken struggling minds
with cellar garbage

i'd swallow it
if i could relate to cages
i will not turn back to darkness
i will turn it out
turn the pages out
seize the cages
to turn musically

-Zachary Swarr

Kinsey Report

Three
boys stripped to
Shower.
Paused...
& watched a
Penis flower.

-Jim Eggeling
(from More Puberties)

Heart beats
Dance season,
Legion of many bodies
Ideal splendour
Cosmic response and repose,
What are these emotions
And what to hold out for?
A glimpse of chance occurrence
At lingering intersections of intent,
How does one conjugate love
If adoration is a verb?

--John Iozia

MOUSA PAIDIKE 44
Glaukos

Once upon a time,
Boys could be won
with a
Ball, a pet,
a set of
Dice, but nowadays
they're
Hungry for a slice of change
(or
Maybe th Family Silver) -
th
Former toys
exert no
Power... so keep on searching
you
Lovers of boys.

-Jim Eggeling



651

thick snow

in the air

merges time

on the ground

it keeps on

the earth holds

-Larry Eigner

DeMetrie Kabbaz

CHIAN EX
for Rudy

Son of Kukulkan:
yr
Flesh is dark as choc'late.
Sweet...
Candy for th Jaguargod.
Roaring in th rain of Copan...
Slinking through th street.

Boy of delicate Mayas:
Love me, loving
you,
Boy with coral fingers.
Touch me touching
you...yr
Beauty is my song.
Singing you, my song
is
Soft with yr breath.

(little
Brother: breathe my kisses.
little
Brother breathe my breath.)

Child of Kukulkan:
lisp
Rain to cool my heat.
Boy with th jade ring...
let me
Drink near yr pillow
th
Feathers of yr liquid breath.
yr
Flesh as sweet as choc'late...
Candy for th Jaguargod...
Slinking through th street.

-Jim Eggeling

CHRISTOPHER STREET: AGAIN

I know enough on this street
where every other woman isn't
(I continue to believe

my throat decays with words, that
convinces me my silences
are screams. All the words
have been said, any number of lips
have formed them.
There is no further need.

(I suck
oranges on the curb, watch some ladies
string their underwear through the trees.

my people will be taken away, they will
return to break all sound barriers
with their rage. I will be
taken away with them, I will return.

if you think i sometimes appear to go unheard
you will be wrong.

--Leslie Wolff

He may be a queen
But he's all mine.

--Jesse Westbrook

Only Silly Faggots Know

only faggots know
only silly faggots know
pain, nights and nights of dark
streets, rain, raining alone
and parks full of crocodiles
- Men who beat up faggots know crocodiles
eat men slowly, little by little, bit by bit
and shit them out into the dark sewage water
of jungles without flowers - but
only silly faggots know and know and know
and see and see and see cha-cha down the streets of tinsel
and dinosaur rhinestone teeth and know and know and know
what only silly faggots know and drugs don't know
and Men who beat up faggots don't know
and faggots from Abercrombie and Fitch don't know
and faggots from the Metropolitan Opera don't know

but the subways at three o'clock in the morning know
and Christopher Street at 4 am knows
and the baths too exhausted to care
and too exalted to give up know
and split the sides with tell-it-all
tell-it-all tell-it-all tell-it-all
because that's what we're here for
and that's why I love you
because you do know
where I have been and you have walked with me
through the mined crocodile fields
and passed the straight apes on the street corners
and gone through the morning hours with me, afraid
oh, sooooo afraid,
but not turned-off, not to turn back
but to reach for me
to reach out for me sitting here
when I needed you
because only you know.

--Perry Brass

NEVER JUDGE THE THEATRE. JUST
THE PERFORMANCE

for
Link, tangerine princess & poet

Cocaine weekend
spent most of it
at peters
sketching or rapping
or taking drugs with ludovico.

Another trip to baths
the timing was wrong
it brought me down
i lost a twentydollar bill
somewhere on that excape
the crash was quite paranoid
don't you think?

None to behold in loves absence
no kind embrace to help ease
the lonely pain i felt
just anonymous

So i got it together
one more time
performed simply honest celebrating
took peter to cockettes closing
ida lupino & tina turning heads
in carousel motion
reminding me of diana vreeland
& drag queens
it made me feel like lois lane.

We were invited to the closing party
our flashpoints not immediately available
we went to peters hous instead
& there was claude duvall
just off the metroliner
telling us tales of korean garbage
in chinse restaurants
playing on theatric passions
i didn't want to underplay it.

Yet now
i am in a limbo
of wonder and unanswers
i miss him
then i dont
what has changed chapter six?

I see so much competitiveness there
whirling vortex of tempestuous drama
simplex upon the surface
but complex in firstclass drawingrooms
far & away interior
to any previous declarations of intent.

So i play it to the truth
& dance the dance
if that leads to something
or someone else
i give oleo thanksparency
not to wane & flax
before us facing absolute realities
before us challenging
or baby do you feel challenged
by mores rampant
clichespicking wrong motivations
in mutating wardrobes
of my mind.

When to BE worshipped is plenty frankly
all aboard the ecstasy express
awaiting depot & departure details
spinning central terminal
euphoria gardens fleshy yes
no love can find me there though
perhaps i muse gazing too deeply
into matters mirroring
intolerable crimes against the nature
of freedom & freewill.

or would i have it
to be loved
for the someone
i am not?

--John Iozia

fairy

the word fairy has been much abused
it is a word
of soft flight and breath
of Ariel's tenderness
Pan fantasy unexpected kindness

when I was a freshman going to school in Georgia
a long time ago, my friend
Franklin and I trudged
up the hill to McDonald's
to eat hamburgers late at night when a lot
of frat boys were there. One was talking
to his friends, "I took her out
all night and still did not get to fuck her,
then he saw me and Franklin and
looked at me and I just smiled
and he said, "now y'all have a good time
flying home, ya see."

--Perry Brass
June, 1972

Fernando Alegria is a Chilean born poet and novelist
who has lived in the United States for many years. He
is author of Amerika-Amerikka-Amerikka and How to
Undress the Human Race. He is presently the cultural
attache to the Chilean Embassy in Washington D.C. The
present poem was written in Spanish especially for Gay
Sunshine.

The Araucan people of Chile fought a three century
struggle for their freedom. At one time Caupolican was
their chief. The Spanish conquistadores executed him
by impalement as a chastisement against the bisexual
tradition of this heroic people.

EL ARAUCANO EMPLADO PERO GOZOSO

Sentado en artera lanza espanola
Con capa de sangre y pezones rosados
El capitan entrego la corola
Del sexo a cuatro bigotes malvados

Caupolican de Copihue y canelo
Cuyos hombros levantaron la aurora
En sus manos toma el palido acero
Y gozando con valor se desflora

Nada pueden verdugos ni espadas
Contra un pueblo de fieros amantes
Que besando las sombras amadas
De guerreros y veloces diamantes
Al ardor de las caricias mojadas
Chupan el polen de sus comandantes

-Fernando Alegria

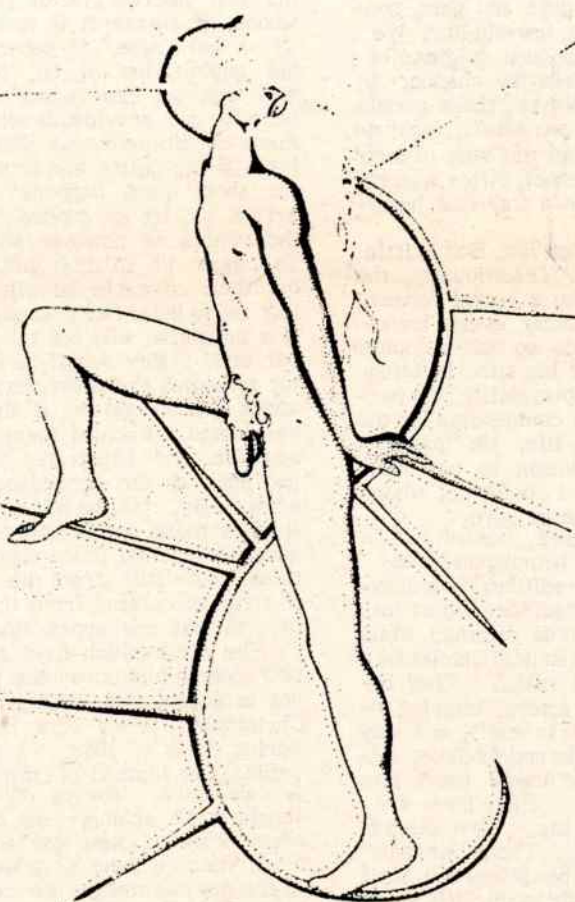
Literal translation (not by the poet)

The Joyous Impaled Arauchian

Seated on a treacherous peninsular sword
cloaked in blood and with rosy nipples
The capitan surrendered the golden flower
Of his sex to four wicked beards

Caupolican of Copihue and cinammon tree
Whose shoulders lifted the breezy dawn
Takes in his hands the cold pale steel
And deflowers himself with joyous brawn

Assassins and lances can do no harm
Against an army of fiery lovers
Who kissing the shadow's charms
Of warriors and speeding diamonds
With the ardor of wet caresses
Suck the pollen of their chief commanders



DeMerrie Kabbaz

I'll Get It

The telephone:
Rodney, Billy, echoes
of past ecstasy.
Rings in cold water;
but I am the heavy pebble
sinking beneath their circles.

My walls close
me in and stupefy me.
I am waiting fo a word
or a way Out.

--James Giancarlo

Brotherly Love

the woman as
unhurt no
hurt of herself riding
an open car
around

seasons return, which
makes time go, a clock
is slow, many are fast
what of the sun sinking
panes to the street

dusty
air, trees

they were concerned
haul off the material
direct window use

of their legs, and cars
slashed the redtape of money

in knots
nothing doing

selling my raft of life
dizzied sickening cork
swallowed for a ship
the mess on the decks, the busses
are cannibal

matter of time

a finished product
pictures of cloud
the spent hurricane

glassy hard

how many jobs
might be enough, not
everything either

-- Larry Eigner

MOUSA PAIDIKE 36
Dioskorides

MANMELTING LOVE

of
All th boys
of th
Seashore, shaped
my
Sosarchos' ... his buttocks

in
Fun more lovehonied
than those of grumbling
ZEUS' lovely GANYMEDE!

-Jim Eggeling



GAY LIFE STYLES

There is much debate in the gay community about whether it makes sense to say that there are gay life styles, which is to say, styles of living patterned after our sexual activity, and whether, given such styles, it is desirable to adopt them. I will argue that there are very definite gay life styles and that it is impossible for a gay person to live independently of them. The question is not whether, but only which.

Almost no person engages in sex in isolation from his/her society's attitudes about it. This is equally true for us as gay people, who are never allowed to forget the society's special negative prejudices against our sex. The impact of this prejudice can be seen throughout our lives. Our existence is shaped by it in readily observable and characteristic ways. We wear the marks of our discrimination in all the significant aspects of our day-to-day living.

NATURE OF THE DISCRIMINATION

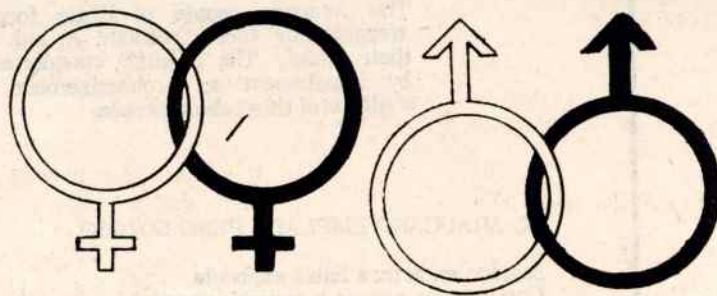
From our earliest days in families we are groomed to fit a family pattern, to adopt the roles of the father or mother in a family of our own. As gays, we reject these roles with more or less trauma and then face the consequences of being a round peg in a square society. In school homosexuality is treated with heavy negative sanctions, and when we find our desires discussed at all, it is under a label such as abnormal psychology. We would never dare to open up in church, where guilt-feelings about being gay are engendered and/or strengthened.

On the job we almost always have had to take special precautions to keep our identity from being discovered, sometimes even submitting to blackmail, lest we be fired. When facing the question of military service, we have the dilemma of lying about our orientation and facing dishonorable discharge later or being truthful and running the risk of several kinds of recrimination, including not being able to get a job later. In search for safe places to meet and socialize, we have had to content ourselves with syndicate-controlled establishments which exploited us and offered demeaning and dehumanizing surroundings. Such places exposed us disproportionately to arrest, and, when arrested, we have been savagely manhandled and then thrown before judges and juries who have automatically found us guilty without any regard for the facts.

In newspapers, magazines, television, billboards we never see a known homosexual who is respected, who is pictured as making positive contributions. Only when they are in trouble do we see them. Outstanding homosexuals, such as Akhenaten, Alexander the Great, Michelangelo, Tchaikovsky, ad infinitum, have this fact about them ignored or covered over. We know full well that by law we are criminals, by psychiatric standards we are sick, and by religious standards we are sinners. We know that all the conventions developed by the officials of these institutions are designed to deny the legitimacy of what we are and to convert us to something else.

Even in an age when other forms of discrimination are becoming unpopular, there are few, if any, efforts being made to make discrimination against us unpopular. The US government has by conscious policy decision tried to counteract discrimination in hiring among racial minorities, but it still by conscious policy decision forbids employment to us. Vast educational programs exposing the facts and consequences of racial prejudice are beginning to appear. The professionals in the healing fields are still overwhelmingly feeding and supporting sexual prejudice against gays. Making racial or religious minorities the brunt of vicious jokes has almost disappeared publically. Not for us.

What all this has done to us should not be hard to understand. It has scarred our egos. It has undercut our humanity. It is not difficult to come to believe the lies and internalize society's oppression, thus becoming our own oppressor, our own enemy. In short, the oppression that we face because of our sexual activity, reaches into and shapes all facets of our lives, whether or not the details of that sexual activity are known by anybody else. In fact it is largely our intricate mechanisms to hide, to pass, that characterize the more traditional gay life styles.



TRADITIONAL GAY LIFE STYLES

The first gay life style, on which there are variations, is characterized by the desire of the necessity to pass. People living this style would like to believe that the only difference between them and heterosexuals is what they do in bed. One Los Angeles gay group recently carried this to its logical extreme by declaring that homosexuality is just a sex act. They ignore a whole syndrome of activities by which they adapt to society's rejection of them. Therefore, they cannot accept their sisters and brothers who do not so easily conform to standard expectations: the butch lesbian, the drag queen, the flower child. They're offended by the longhair or by the unconventional dresser. They counsel that the road to acceptance is by being good guys and gals, non-promiscuous, loving, law-abiding. We would make just as good soldiers or sailors, if only given the chance. In order to pass, however, these people have to keep their sex totally separate or disintegrated from the rest of their life in the family, school, office, church, military, sports, in a way that heterosexuals do not.

New York Gay Activist, Bob Martin, said it this way: "Traditionally, the homosexual has been a social conservative, for traditionally every homosexual who could do so led a double life. He spent half his time building up an image of respectability and perfect straightness to compensate for the dangers of his love life. He 'passed' and in so doing sought to pay the utmost homage to a society of whose acceptance he was never sure."

And, Randy Wicker, one of N.Y.'s earliest fighters for homosexual freedom, has described traditional homosexuals as "...sad mactachines, court jesters hiding their true feelings while pandering to the tyrannical intolerance of the heterosexual mass. They become bankrupt characters, feigning interest in women (or in men), and they may even mouth cliché anti-homosexualisms believing this makes them less suspect to others. Their lives are split into two worlds. Two distinct personalities emerge. Their 'straight' personality cannot be discarded until five o'clock along with 'straight' clothes, 'straight' friends, 'straight' life." At day's end they have only a few fleeting hours to be with others like themselves. They are hypocrites by day and social refugees by night."

LIBERATIONIST GAY LIFE STYLES

In contrast to this first--traditional--set of life styles, is a second: the liberationist life styles. Both kinds are reactions to the discrimination we encounter. While the traditional gay life style follows from a decision to adjust to our oppression, the liberationist life style follows from a decision to fight it. The traditionalist wants to fit in, to be accepted by society. The liberationist believes it is impossible to have this and his/her integrity too, at least in the foreseeable future, and opts for integrity. The traditionalists work through educational channels to convince others of the rightness of cause and to enlist their cooperation in such changes as legal reform to improve our lot. The liberationists are too impatient to wait for slow change. They claim to have a freedom that does not depend on what society thinks of us, and their conception of freedom is that it comes out of our own struggle with oppression rather than as the gift from somebody who does not share the necessity of that struggle.

The liberationists start with the same discrimination, because none of us escapes it. But, their first act is to refuse to accept it. Not five or twenty five years from now when it is more popular, but now. It is not just an intellectual refusal, but a bodily one as well. They serve notice to their oppressors that they are fed up with the abuse we have all received and will take it no longer. Generally they begin with moderate measures, such as taking pen in hand, which require little exposure. But, when these fail, as they almost always do, they resort to more extreme methods, such as taking to the streets, which require more exposure. Out of this phenomenon comes the liberationists' rallying cry: out of the closets and into the streets.

The principle that guides the action of these liberationists is taking away the self interest factor from those to whose advantage it is to oppress us.

If a bar owner is getting rich from his exploitation of us, let us show him that we can reduce his profit if he will not provide us with more humane conditions under which to socialize. If the police can brutalize us and lie about what happens in order to arrest us, let us expose them through the courts or however so that it will no longer be in their interest to take out their sizeable hostility on us and use us to build fancy arrest statistics. If a politician will not take a stand on our civil rights and if he will not push for remedies to our long-standing grievances, let's see to it that he's not re-elected. Each of these examples is negative and illustrates how we will get back at the oppressor who treats us wrongly. As the movement matures it finds more positive ways to lure our adversaries into more supportive positions, but still from the same base of strength coming from the firm resolve to take our oppression no longer.

The event which first signalled this new determination on the part of gays not to accept their oppression was the Christopher Street Riot in New York during June of 1969. A gay bar was raided, but instead of taking it meekly as we have always done, the gays fought back against the cops and let them know a new day was dawning. Each year on June 27 a large segment of the gay community now celebrates the anniversary of that event, as part of its emerging life style, with a wide variety of festivities, and the day is known as Gay Freedom Day.

The second step for the liberationists is to develop confidence and respect in themselves. This is to counteract the negative self-image which has been hammered into us since day one. The liberationists' way of helping gays develop a more positive self-image is to stage protest activities in which the individuals, through the success of what they do, get the feeling that they made an impact, that they got results. Each person can take pride in himself/herself for what he/she accomplished. Out of these experiences increasing numbers of gays are happily proclaiming, "I'm gay and I'm proud!" and "Gay is groovy!"

Frank Kameny, long-time gay activist in Washington said, "...it is time to open the closet door and let in the fresh air and the sunshine; it is time to hold up your heads and to look the world squarely in the eye as the homosexuals that you are, confident of your equality, confident in the knowledge that as objects of prejudice and victims of discrimination you are right and they are wrong, and confident of the rightness of what you are and of the goodness of what you do; it is time to live your homosexuality fully, joyously, openly, and proudly, assured that morally, socially, psychologically, emotionally, and in every other way: Gay is good. It is."

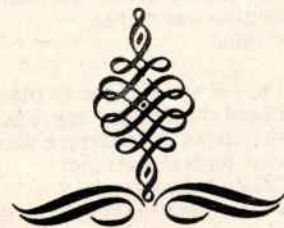
Some people have a hard time understanding what it means to take pride in one's sexual orientation. They realize it would be strange to take pride in one's digestion and they wonder why it is different to take pride in one's sexuality. The difference has to do with the history of gay people. No one has told us that our digestion is sick, sinful, illegal, unnatural, perverted, but nearly everyone has told us that our being gay is all these things. We have some very difficult unlearning and re-learning to do. The slogans are not the means for this, and in some cases they can substitute for it, but where they point to real experiences of worth and dignity, they refer to the process of gaining what has been denied us.

The liberationists' life style is also characterized by their being public up front about their homosexuality. How could they be otherwise and do what they do? The traditional gay, who hesitates to antagonize heterosexuals for fear that there will be a backlash, finds this repulsive. The liberationist gay understands it as a basic part of achieving first class citizenship. He/she is insulted by the usual liberal rhetoric saying, "What you do behind your closed doors is your business, just don't parade it in public." Since the same request is never made of heterosexuals, they know that it is a discriminatory put down. Public expression of affection, public celebration of relationships, public advertising showing the pleasures of one's life patterns are the simple rights of any person by virtue of his/her being human. The liberationists demand the right to integrate their sexual life into their total existence.

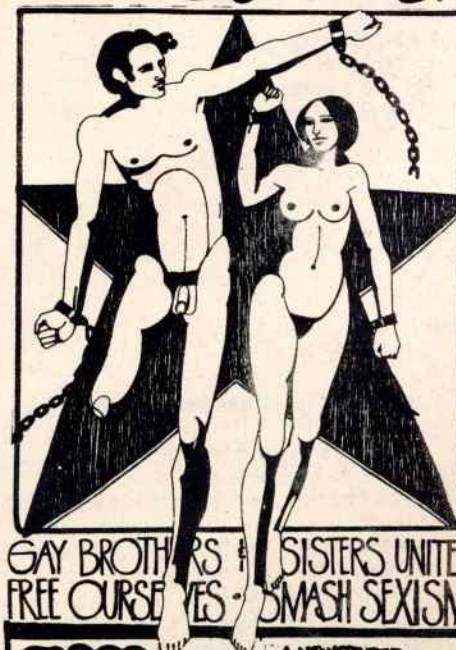
Considerable differences in style exist among liberationists depending on their position about whether the oppressor who is down on gays is basically down on all things not white, straight, middle class, and pro-establishment. There are different degrees of being radical as there are in every minority community.

There is no way for the gay person to separate his/her sexual orientation from the existence of society's discrimination. He/she cannot choose not to respond, but only which way to respond to these harsh facts. How he/she responds determines which gay life style is lived. The two styles described here are only points along a continuum. But, each person exists somewhere along that continuum.

--Richard Nash



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POETS and PEOPLE

Poets and People by Charles Norman, 320 pp. Indianapolis/New York, Bobbs-Merrill Co., 1972. \$10

Reviewed by Kirby Congdon

Charles Norman has written several books on Shakespeare, Pound and Cummings, and I bought his book of remiscences hoping that there would be some insight into his Greenwich Village milieu and the poets there, but all I got for my hard-earned ten dollars was an insight into him. Even before the body of the book began, he stated on page x, "I was sure that Fame, even then, waited to enfold me in her strong wings. But perhaps Fame is masculine, in which case I can do without the en-folding." Oh shit, I thought, another literary light who's hung up on the popular mores of his own generation and wants everyone to know that even though he's a poet, he's not one of those people. I let it ride as an instance of my own paranoia and went on hoping my prejudice would be proven irrelevant to the man's true worth. Then I came, uncomfortably soon, to a description of Hart Crane as a "suckling of sailors" on page 23. I thought the pun was clever, but assuming the author's position, pretty much of a sneering one. My next quote is this one:

"She found the company of homosexuals exciting, and at length committed the ultimate folly. She married one."

This is followed by:

"I also disliked being hugged by him (a straight guy) in my own house...because it offended my masculinity..."

Then there is this comment:

"...but in retrospect I cannot separate his wit from his mannerism." (p.52)

Apparently, the obvious "auntie" exaggerations of the entertainer need, according to Norman, to be separated from the natural personality of the man. In other words, you can make fun of homosexuality publicly but you should not be homosexual privately. Norman does not say why. Because "homosexual tendencies," as nice people avoidingly phrase it, is a no-no, taboo, corrupt, unnatural --or because of fear?--and we fear what comes too close to home?

Another quote: "Norman Perry was one of the handsomest, masculine men I have ever known. I add 'masculine'; every woman in New York will know my meaning, for the city is full of handsome men, alas of no use to them." (page 108)

On page 132 the author narrates how a queer came up to him and, in obvious disappointment, provided the old line, "Oh my, you're not even bi-sexual!" I think this is intended as proof of Norman's being pure and straight.

Throughout the book the frequent references to complimentary reviews of previous books (and aren't they all that ecstatic) and quotations from his own poetry destroy whatever curiosity one might have had about them. The poems referred to are mediocre, and are similar to much unsolicited material I receive in the mail, written by people who are not ready for publication but who insist they are, and who are really more interested in themselves than in what they think they are doing.

Norman's book finally seems to be merely a frank, but annoying preoccupation with the author's yearning for respectability, little social "honors" from the current in-group, prestige and fame--rather than an account of the times he was supposed to be a part of. He comes off as a prudish and pompous man, an opinion his friends all seem to agree with, if one reads between the lines. He was not invited to Cummings funeral, as an instance. And he admits on page 78 that "Mark Tobey told me when I saw him that Miss Flanner disliked me..." and I felt like cheering for Janet Flanner.

The dust jacket has a picture of the author with a big, spoiled cat sprawled in his arms, and I first thought here is a pretentious faggot who's going to tell all, and I hope it's juicy. Alas, he has nothing to tell and desperately denies and denies that he is anything but a man, a man, a man. I have never come across such an uncertain individual in letters since I read Hemingway's bitchy *A Moveable Feast*. As Norman admires the Hemingway type, I think they all deserve each other and should be enchanted with their prospects. But why, then, this concentration on what they insist is beyond their interest or recognition? Only they would find an explication necessary.

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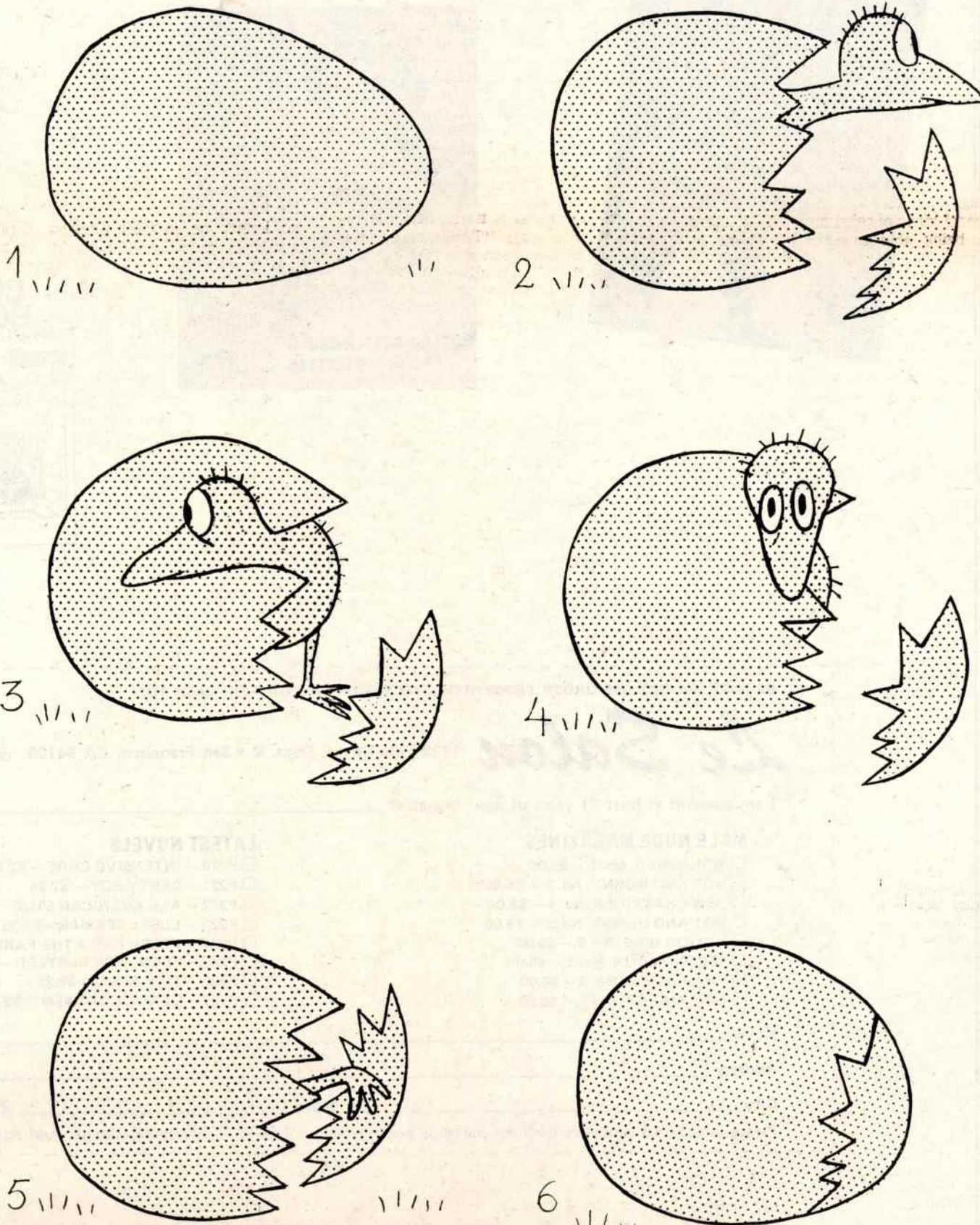
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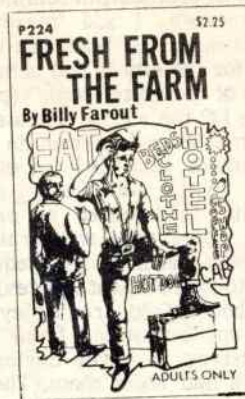
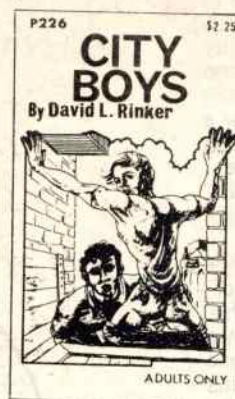
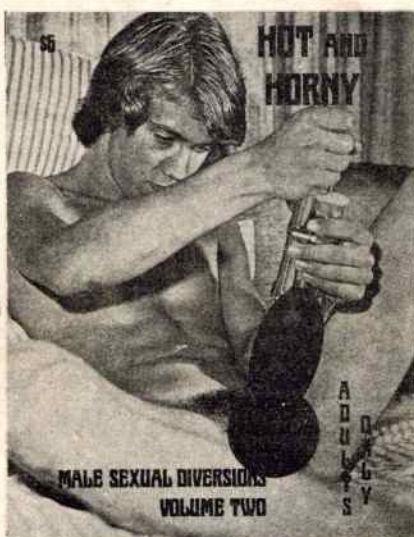
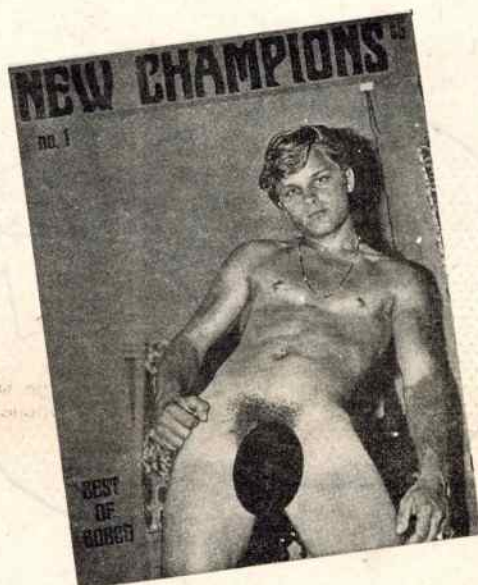
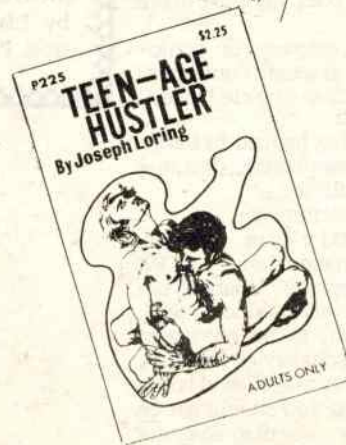
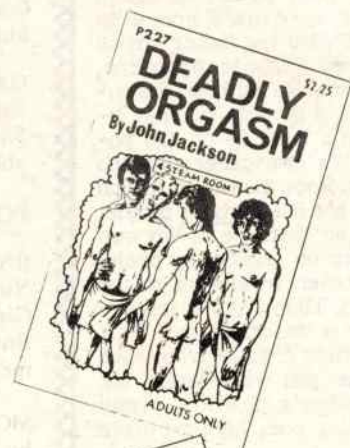
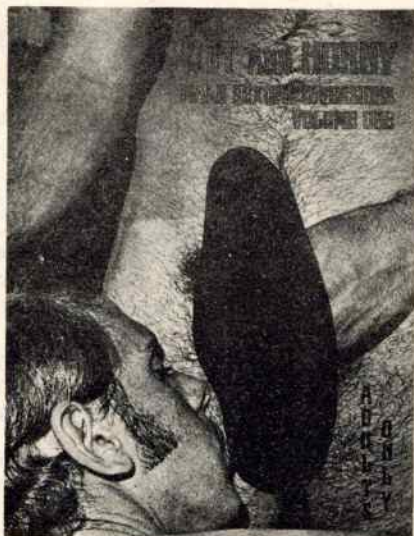
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Cuba...

Dear Sunshine:

Though I agree with the spirit of Allen Young's article "Cuba Si?" (*Gay Sunshine* #13), I found myself regretting that so many of his arguments against the Cuban government's persecution of homosexuals seemed basically humanitarian. I don't wish to denigrate the value of plain old gut reaction. But what is really needed is a political analysis of the Cuban regime's failure to institute a thorough-going sexual revolution among the Cuban people and of the consequences this is apt to have for the revolution in the future.

Perhaps this is one of the things Nick Benton is trying to get at in his rather obscure reply to Young --that sexual oppression is not a specifically homosexual problem. A political stance that is based on metaphysical notions like "gay brotherhood" (which apparently exists in Cuba only at a very low level) necessarily ignores the broader issues of sexual oppression and, more importantly, implies that the liberation of homosexuals can occur without the sexual liberation of the population at large. In a very abstract sense this may make the independent gay movement male chauvinist as Benton alleges. But I suspect that this rather theoretical formulation can be ignored in view of the many instances (such as in Cuba) where the lack of such a movement had permitted a socialist government to ignore its responsibilities in the sexual sphere.

Benton's escape from the theoretical guilt he has formulated for us, lies in some sort of mass migration over to the feminist movement. This is also very abstract.

Since gay liberationists and feminists are fighting for the same thing --it hardly matters what labels we fight under. What is important, I think, is for gay socialists to begin raising some of the broader issues of sexual reform which Young ignores in his article. Benton rightly criticizes Young for stating that homosexuality could be "ignored" by a socialist State. "This," says Benton, "shows you don't recognize it as a political issue but just see it as something involving personal relationships." This contradicts Benton's own denial of homosexuality as a valid political issue for radicals, but his statement, taken out of context, is true.

Wilhelm Reich wrote as follows about this problem: "The first principle that would have to be recognized here is that sexual life is not a private affair. This should not be misinterpreted in the sense that some government agency or other organization would have the right to meddle in anybody's sexual secrets. It means that the concern for the alteration of human sexual structure, for the establishment of their full sexual capacity, cannot be left to private initiative, but is a cardinal problem of the totality of social living."

It has become clear in case after case that the mere resolution of the class struggle will not of itself produce substantial change in the sexual behavior of a revolutionary people unless they are willing to reorganize the many mechanism bourgeois society has created to perpetuate sexual oppression--for example, the family with its function of producing sexual inhibitions and instilling in the child sex roles and notions of sexual morality.

A few revolutionary groups have gone so far as to make rather vague declarations of "support" for the liberation of homosexuals, women and children, but they assume, like Young, that this can take place under a policy of benign neglect by the revolutionary authorities. None have a fully developed theory of sexual liberation. I suspect that if the old Marxist formulas should succeed in inspiring an economic revolution in the U.S., it would wind up pretty much like the Russian Revolution.

The psychic damage caused by sexual repression and the failure to live up to impossibly rigid standards of masculinity/femininity combine in our society to pro-

duce conflicts which make energetic participation in community life impossible for most people. People with sexual problems are not going to spend a lot of time in public affairs. Clinical experience shows that repression of natural sexuality results directly in lethargy, passivity and an easy acquiescence in authority. This is the scientific basis underlying the gay liberation slogan about revolutionary gay love.

I think Benton is partly correct in cautioning North American males against a too facile criticism of the Cuban revolution. Obviously, many American notions (like "gay brotherhood") do not apply to the Cuban situation. But this should not blind us to the fact that the Cuban regime is repressing human sexuality, an authoritarian symptom. Nor should we allow arguments of economic necessity to deter our criticism. The Bolsheviks, under conditions as bad or worse than those controlling the Cubans, made a valiant initial effort at sexual revolution. They failed because they had no understanding of the problems involved. The American movement has so far refused to profit from the Russian experience or from the great expansion of sexual knowledge. Obviously, our present task must be to dispel this ignorance.

--Zack Mansfield
San Francisco

...again

Dear Gay Sunshine:

I have been trying to read Nick Benton's response to Allen Young's article on the oppression of homosexuals in Cuba (*Sunshine* #13) without feeling like doing some sort of violence for some hours now. I don't know who Nick Benton is, where he comes from, but I thought that we had stopped trying to give excuses and justifications for our existence a long time ago. I did not come out almost ten years ago at the age of sixteen in Savannah, Georgia with the idea that what I was doing was something I had to justify politically.

Cuba's position on homosexuality is morally unjustifiable, just as the Catholic Church's position is. I certainly realize that many of the institutions of homosexuality as we know it (the bars, baths etc.) are based on male-chauvinist death culture and that we have as far to go toward creating a "gay culture" as many of the socialist countries have toward producing "pure socialism." However, homosexuals in Cuba do not have the choice.

They have been given the choice between being male-chauvinist faggots and "pure gays." They are merely experiencing the sort of sexual fascism we have right here which produces a society of two classes, men and women, and "never the twain shall meet" except to fuck.

I think that anyone with a shred of feeling for himself or herself can understand that homosexuality alone isn't going to mean the end of male domination (witness Ancient Greece). But the homosexual fascism going on right now in Cuba can only lead to a total fear that people of the same sex will have towards each other. We have that right now in the U.S.--a sort of never ending commuter trip on the Long Island Railroad, briefcase to briefcase, with only ripples of the Wall Street Journal and the New York Times for music.

I think such rhetoric and "third-world" fantasy tripping is one of the things that has ended GLF here in New York. Contrary to popular opinion, homosexuality does not mean white. There are a hell of a lot of Black and Brown and Yellow faggots and dykes walking around and also a great many of them are sick to shit of macho third world politics. The heaviest humiliation trips I've ever seen have been so-called Black revolutionaries treating Black faggots like they are shit and less than human. Benton's reply seemed to lack any sort of humanity. I really wonder if he's ever been through the whole New Left, more-radical-than-thou, "where are your politics", "explain homosexuality in the Marxist analysis" trip that I have been through to nausea. But he probably hasn't or maybe he hates himself for not being a revolutionary enough faggot which is terrible considering that most of my brothers and sisters have a hard enough time just existing.

I really did like Allen Young's article about Brazil and the Lesbian Feminists' analysis of rape. About Ralph Schaffer's article "Oppression Sickness" which has caused so much ado, I thought that it is always good that people are willing to really look at their lives. I think that's basically what the Movement is all about. Most people merely want to stick their heads in the ground or stay "far out" on drugs and not have to think. I thought his test was sort of nice but I couldn't take some of it seriously. For one thing I don't have a television! So I don't keep it on while my friends are here. And also, I guess the worst people in the world might be able to "get sex" whenever they want it, but I'm really not able to make it into such a commodity (maybe I'm not one of the worst people in the world.)

Thank you for publishing my poetry.
--Perry Brass
New York City

Dear Gay Sunshine:

Nick Benton's irrational reply to Allen Young's article "Cuba Si?" (*Sunshine* #13) shows the twisted logic gay Marxist apologists must use to explain the savage persecution of homosexuals in Communist countries. Furthermore, the excerpts from *Rapport Contre la Normalité*, the book by the French Front Homosexuel d'Action Révolutionnaire reveals how we must constantly defend ourselves against the extremely hostile, anti-gay prejudices of Marxists. Should we ask: Is there something inherently anti-gay in Marxism?

If so, I suggest that gay Marxists abandon their cause and adopt sociopolitical ideas more conducive to human freedom. Gay is a state of being like woman, blind or black, and we are the only state-of-being minority persecuted by Marxists. If they persecute us, why not women, blacks, or the blind?

Much of the anti-gay attitude in Marxism stems from both the religious anti-erotic ideas which have percolated through society and the sexist male power structure in Marxist countries and political groups. But fundamentally I believe that Marxism is a work-ethic philosophy in which individuals must sacrifice their self-identities for the common good, and homosexuality is seen as a dangerous self-indulgence--an individualist aberration. Benton revealed his conformist mentality when he wrote, "This privatization mentality (of homosexuality) plays right into the hands of fascist thinking."

No society which insists that the rights of the individual must be subordinated to the common good--"the people"--can possibly insure human freedom, for when one surrenders her or his freedom to the whole, then none are free. The society becomes a slave state ruled by a few whose purpose insures conformity.

If Marxism is inherently anti-gay, what are our alternatives? Surely not conservatism and fascism, two fundamentally sexist philosophies. Conservatism forces us to become closet queens and creates a pariah caste of entertainers, servants and decorators; and fascism will exterminate us altogether.

"Libertarianism" is a term used to describe various anarchistic and decentralized governmental systems, and libertarians are primarily concerned with individual rights rather than the use of state power to force and coerce people into conformity. Libertarianism includes economic ideas which range from laissez faire free enterprise to anarcho-communism as well as rational and scientifically-oriented philosophies and religious and mystical doctrines. Despite these vast differences, all libertarians share a resistance to authority and conformity, and many accept the idea of a pluralist society where diverse people can live in harmony.

I prefer to call myself a "liberal decentralist," a position between liberalism and anarchism, and laissez-faire and the commune. Such a position allows for maneuverability and change, and I have not locked myself into any narrow "system" or life-style as a true believer. Some gay liberationists, especially those with an extreme left-libertarian philosophy, have delusions of being a vanguard of human evolution. Such attitudes can only be taken as patronizing messiahism toward fellow human beings.

Some of these same gay liberationists warn of dangerous liaisons with liberalism. It is true that the liberal Democrats and Senator George McGovern are courting the gay vote, but it is also true that Utopia may not be about to descend at any moment. Despite the fact that many gays are climbing onto the liberal bandwagon, liberalism is too infused with traditional ideas on family, morality, religion and government to offer more than a toleration of homosexuality.

Nevertheless, the liberals stand as a bulwark between the gay community and the American ultra-right, and I firmly believe that if the John Birch Society, George Wallace or the military ever came to complete power, we would (following the Communist Party) be the first to go to the gas chambers. The practical reality is that we are being brutally murdered and beaten by the police, incarcerated in prison torture

chambers, fired from our jobs, and lampooned and defamed by the mass media. Simple survival demands some liaison with the liberals.

To direct and devote most of our energies in gay service centers, treating the results of the persecution and ignoring the causes in the belief that Utopia is coming seems questionable. The gay needy must have help, but I wonder if the gay liberation movement should devote most of its energies in that direction. Those who advocate the service center concept want to withdraw from reality and ignore or attack those who adopt practical solutions merely to keep alive in a hostile, homophobic society. Perhaps their solution is a retreat back into the closet.

--Craig Hanson
South Pasadena, Ca.

Dear Gay Sunshine:

It is with some uncertainty that I'm writing to you. The uncertainty has more to do with me than you. This is the first time that I've seen your paper (Issue # 13) but I have read about it. I've found it far more interesting than any of the other gay publications I've seen such as the *Advocate* or *Vector*. After reading Craig Hanson's article "Selling the Groovy Guy," I knew I was going to have to write to you. It was the kind of thing you don't find in any of the slicker publications.

So what's the uncertainty? I guess it's because I'm half-in and half-out of the closet. I'm 34 and for a good part of that time only sprang out every so often. However, in the past couple of years as the gay liberation movement has become more strong, I've begun to see that I've been keeping myself locked in with both feet pressed against the back wall and holding on to the doorknob for dear life. I've gotten to the point now where I really don't care one way or the other if my straight friends know I'm gay. I have the feeling they may think I am, but they don't care to ask. I see no point in spelling out for anyone, gay or straight, a sexual preference unless it's leading to something.

While I am indifferent as to whether anyone knows I'm gay, I'm at that point, too, where I don't want to be hassled about it. I don't care to go to any of the gay bars. It seems a waste of my time. Nor do I care to indulge in indiscriminate sexual activity where the penis matters more than the person it's attached to. If that's what someone else wants, that's their business. I don't care to live someone else's life. I get the feeling from the other gay publications that if you don't go to the gay bars, visit your neighborhood tea room, prowl back alleys and such that you are not liberated. I don't think that's necessary. I am under the impression from reading your paper that you don't think you have to do things like that either.

--Robert Cleary
San Francisco

Dear Gay Sunshine:

I would like to respond briefly to some comments about my article "Oppression Sickness" which were made by David Lamb and Ned Tuck (Issue No. 13).

David, I don't believe it is possible to oppress a group who will not be oppressed. If the would-be oppressor has superior power, he can kill off a dissident group. But he cannot socially oppress the group without the group's unconscious cooperation. I think that Gays have become so oppressed in our society partly by cooperating with self-oppression. As the movement proceeds, gays themselves will have to abandon self-oppressive patterns which were common as little as two years ago. What I tried to analyze in my article were patterns of behavior stemming from self hatred. Liberation is freeing oneself from self-hatred which should lead one to behavior that is self-advancing instead of self-retarding.

Ned, the reason I put in the question about relating to peers was because so many older gays are hung up on the young. I have known very few older gays who are capable of relating sexually to their age peers. I agree with you. If we love persons, then age should not be a determinant. And neither should gender for that matter.

cont'd on page 14

Letters cont'd

When it comes to suggesting ways of finding a sex partner when you feel the need for one, this is a question I have no answer for. I am 45 years old and still don't know how this can be consistently accomplished in our present social milieu. Further, when you reach your forties it gets harder. Men your own age are mostly eyeing the young. The young look upon you as a "dirty old man," inferior physically, sexually and of inferior political consciousness. Many gay men who are friends no longer see you as a sexual person--sex with a stranger seems preferred. So loneliness becomes a first order problem the older you get. I agree with you. This is an area into which some thought should be invested. Thanks for your comments.

--Ralph Schaffer
Los Angeles

Dear Gay Sunshine:

Ray Broshears' hetero-sexist obsession with his own self-aggrandizement may well have given the death-blow (without orgasm) to the efforts of revolutionary gays to make any kind of coalition in San Francisco. The June 26th Christopher St. Gay Parade was a beautiful example of oppression of both gay men and women. San Jose Radicalesbians, among others, were refused their right to march. If what Broshears had in mind was the coming-out of San Francisco gays, the smashing of sexism, the end of oppression for gay men and women...he has failed.

However, if I read Broshears' activities rightly, that is, that what he had in mind was a good show for the straight community, a high-camp advertisement for those walk-in closets we call gay bars, or the ridicule of the gay community and gay life.... he has been eminently successful.

Radical Gays, particularly the Sisters, are well aware of the implications of public gay life. You, Rev. Broshears, may well be persuaded that the drag queen, the hustler, the cock-happy and the youth freak are glowing representatives of the liberated gay and his/her lifestyle. Fuck. It is more apparent that male-dominated society and its insidious self-destructive urge are dominant in the workings of San Francisco gay male organizations.

The Gay Parade may well have brought some gays "out of the closets and into the streets" but the chance of anyone coming out of the real closet of personal sexual oppression in the atmosphere of Gay Parade is so slight as to be ridiculous. I do not mean to imply that the raising of gay consciousness that may have resulted is valueless. Rather, that the quality of that consciousness is in question.

Gay life is not presently, at least among men, a community life. And as long as attempts to form any kind of gay community are led by gay sexists such as Broshears has shown himself to be, there can be no gay community. You should know, brother, that you can have no personal liberation as long as your own gay consciousness is the outgrowth of a male-dominated society.

Gay Parade puts me down. It tells me that I must be stereotypically gay. It tells me that gays are sex-objects worthy of straight society's ridicule. It tells me that the social life of gays is cruising, drag and the bar scene. Those are sexist lies. Smash them, brothers! Yes, that scene is where many of us live. But we must know that we live there because of the oppression of male dominated society, not because that's what it means to be gay. Sexual liberation, whether gay or straight, male or female, is self-determination. In choosing to live in a gay society that prescribes our roles as rigidly as the society represented in Gay Parade, brother, you are choosing self-destruction.

--Skip Reed
San Francisco

Dear Gay Sunshine:

With the recent Gay Parade we have seen San Francisco's famous gay clowns getting out their grease paint and rubber noses. What was the outcome of this great liberation event? A good show for our vast straight audiences who cherish gay people as the clowns of the sexual arena.

For parades of this kind everyone should remember to hop on a tricycle and ride down to see the funny fags perform. There'll be fags in drag, fags in clown suits, fags on roller skates, oh how sweet it is. Undoubtedly the S.W.P. and other groups whether or not they support the march will be there selling their newspapers just like Colonel Sanders will be selling his chicken. Yes, folks, you may not like us queers, but you always find our money more than acceptable.

Well, I think it's time that gays got off their magic wands and saw this shit for what it is. It's time to understand the oppression we suffer in jails, in the military, in the church and within the structure of the nuclear family. Christopher Street should beat time to commemorate the first time we fought for freedom. That took guts and stamina and those victories were won on courage not on tricycles.

I am not concerned with how many gays were at that farce. But I will make it known that after the time I have spent laboring for gay liberation, I won't sell out to a stereotype now and parade around for a bunch of docile heterosexuals. I ain't nobody's store-bought faggot, whether they're trying to buy me today with a bucket of chicken or a copy of The Militant.

If straights need to see a circus, let them contact Barnum and Bailey. After four thousand years of oppression isn't it time to get off the stage and onto the battlefield? Give us justice not a parade.

--John Michael Williams
San Francisco

Dear Gay Sunshine:

Although we have been at the Ohio Penitentiary for only a short time, we have begun to realize and acutely feel the extent of loss we will have suffered through being separated and disassociated with the outside and all that exists within it.

Being here causes us and the other men to suffer many losses, but we feel most acutely the loss

of communicating with others, the sharing and exchanging of ideas.

With each second that passes we are drawn farther and farther from all that is real, true and beautiful. We all share with the other in our feelings of hope for the truly beautiful world and all the beautiful people who will some day make it so. But we here are lost, drifting, suspended in both time and space, moving neither forward nor backward. Must this forever be so? We are seeking. We need to see, hear and know.

We have a request to make of you. We need people. The Beautiful People. We would like to correspond with anyone who would desire to do so. You, the People, are doing and causing great and truly beautiful things. We here would like at least to feel we are a part of that beauty and greatness.

They are constantly trying to rehabilitate us here, to change us, to change our way of life and our way of thinking. But we find ourselves asking if this rehabilitation or change does take place, then we will have been changed from what to what?

We wish to hear from all. The left, the right, the gay, anyone and everyone. We want and need to know! We personally feel that no man is or can be a man in himself. Each person, in actuality, is at best but an extension of another. In others is where our hopes are. Without the concern of others we will daily exist with no other course than to continue living the lives of the living dead.

We, the many men incarcerated here, are reaching out our hands to you. Looking and hoping for someone to grasp them and hold us up to keep us from sinking into that deep and darkened pit of despairing insanity. You, each of you, can be, if you choose, our only link with the world of sanity and all that is real, true and beautiful.

If there is anyone who may wish to correspond with the men here, please address your letters to: Charles E. Bell #133-074 or Phillip Davis #124-088 P.O. Box 511 Columbus, Ohio 43216

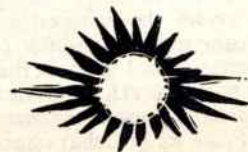
S&M cont'd

On the contrary, S&M is common to all anti-sexual militaristic societies, and sadomasochistic sex is basically part of a general tendency of the violence within such a society. In fact, the propagation of S&M might have a detrimental effect on society by increasing the general level of violence in the same way psychologists say that television violence affects children. Fundamentally S&M is authoritarian, demanding superior-inferior relationships, and, I have a disturbing suspicion, a penchant for an authoritarian society.

Sexual equality is probably the strongest argument for homosexuality because heterosexual relations always involve role-playing simply because of the differences between men and women. Gay sex offers the possibility of equality between partners as well as relationships. The husband-wife roles taken by the transvestite and his "husband" is an imitation of the heterosexual relationship. S&M sex is another kind of role-playing involving dominance and submission. If one argues that a masculine homosexual is straight-identified, such a gay man is only enacting a role expected of men. With the elimination of extreme social roles, gay relationships will tend to change to what will be expected of men, but it is necessary to liberate all men, not just gay men.

Gay sadomasochism is a confused and muddled issue. It is liberating insofar as the practitioners act out otherwise suppressed fantasies and oppressing because of the dominant-submission role-playing and the giving and receiving of pain. I profoundly hope it will wither away as sexual norms liberalize and men are not straight-jacketed into social roles they cannot fulfill. Rather than persecuting sadomasochism we should turn our attention to its causes.

--Craig Hanson



"New Cures" cont'd

acts" greatly decreased. "Each patient referred spontaneously to a diminished sexual preoccupation and while some of them welcomed the change, others resented it."

To speak of voluntary submission to these treatments is based on naive misunderstanding of conditions in mental hospitals. The pressures of institutional life prevent rational, unbiased and free personal decisions with regard to official programs of treatment. These treatment programs are being used without the consent of the patient, or with his forced consent. This is as true for non-homosexuals as for homosexuals.

In prison some homosexual relations occur between consenting

individuals; others, which are most publicized, involve violence and at least one unwilling participant. Psychiatric treatment is prescribed for both of these groups. To treat members of the first group is to act upon the assumption that homosexuality, regardless of its context, is a sickness.

The fact that we are considering incarcerated persons--for whom misery and abuse have been institutionalized--is in itself a sufficient indictment against the use of any of the treatments described.

Secondly, as a gay man, I am moved to outrage by the inordinate cruelty and insensitivity with which homosexual "patients" are treated by heterosexual psychiatrists. Dr. Litkey speaks about

the elimination of homosexual "pleasurable sensations" in one of his patients. Other articles mention the use of painful electric shocks and drugs which induce severe nausea or terror.

The insidious character of some experiments resides in the unquestioning compliance of patients out of self-hatred. There is something inherently evil about helping someone "repress through punishment" one of his most basic drives, thereby permitting him to lead a "happy heterosexual life" rather than helping him come to terms with himself, his homosexuality.

There is something very wrong with a branch of medicine that uses its knowledge to destroy people's humanity, rather than to preserve it.

--Louis Landerson

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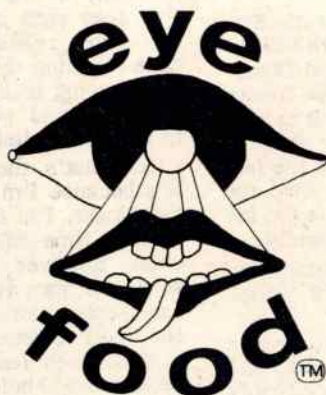


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periodicals

Only gay liberation or gay activist publications are listed.

THE BODY POLITIC 65 Kendal Ave., Apt. 8, Toronto 4, Ont., Canada. \$2/6 issues. 35¢ sample.

CHICAGO GAY ALLIANCE NEWS-LETTER 171 W. Elm, Chicago, Ill. 60610

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

COME TOGETHER 5 Caledonian Rd., London N.1, England. \$4/10 issues. Paper of the London GLF.

THE EFFEMINIST Box 4089, Berkeley, CA 94704, 25¢ copy. Sporadic paper of gay male feminists.

FAGGOTS and/or FAGGOTRY a Journal for: thematic forum for fag white males. Mail Ralph Hall, Box 277, Old Chelsea Sta., NYC 10011. Monthly. Sub: donation of postage.

THE FURIES 219 11th St., S.E., Washington, D.C. 20003. \$5/year. Monthly. Lesbian/feminist paper.

GAY ACTIVIST 99 Wooster St., NYC 10012. \$3/12 issues. Newsletter of NY-GAA.

GAY LIBERATOR Box 631A, Detroit, Michigan 48232. \$2.50/12 issues. Radical gay paper. Monthly.

GAY SUNSHINE Box 40397, San Francisco, CA 94140. \$5/12 issues. Nat'l. paper of gay liberation. Back issues 2, 4-12 available 50¢ each.

HOMOSEXUALS INTRANSIGENT! 127 Riverside Dr., NYC 10024. \$4/12 issues.

LESBIAN TIDE 1124 1/2 Ogden Dr., Los Angeles, CA 90046. Monthly mag.

NLIS NEWSLETTER Published monthly by National Lesbian Info. Service. Box 15368, S.F. Cal. \$12/year.

PURPLE RAGE c/o Women's Center, 36 W. 22nd St., NYC 10010 \$2.50/year Newsletter of Gay Women's Liberation Front.

SOUTHERN GAY LIBERATOR Box 1054, Delray Beach, Fla. 33444. Gay lib newsletter.

groups

Bay Area

GAY SUNSHINE COLLECTIVE puts out the paper you are reading. We need committed, creative gays to work with us. Call 824-3184. P.O. Box 40397, S.F. 94140. Articles, graphics for Issue No. 15 should be sent in by Sept. 1. We sponsor the Gay Liberation Book Service (see listing elsewhere in this issue.)

JOIN HANDS is a group of gay people writing to gay prisoners. They need to get more people involved. P.O. Box 42242, S.F. 94142. (415) 648-0658 or 647-8449.

S.F. RADICAL GAY CAUCUS P.O. Box 40397, S.F. 94140. For info. on time/place of meetings call 824-3184.

GAY ACTIVISTS ALLIANCE S.F. P.O. Box 1528, S.F. 94101.

EMMAUS LIBERATION HOUSE P.O. Box 6361, S.F. 94101, operates a gay switchboard & is planning a liberation house. Need switchboard volunteers, also people who can crash a gay person for one or more nights. Call 864-7771

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

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

GAY ACTION P.O. Box 3935, Hayward, Cal. 94544.

GAY RADIO PROGRAM Sundays, 6 p.m. KPFA (FM 94.1), Berkeley.

CHUTZPAH Jewish gay group forming. 526-1303.

NEW PERIODICAL

FUORI via San Francesco d'Assisi 21, 10121 Torino, Italy. 4000 lire/year. Monthly radical paper of Fronte Unitario Omosessuale Rivoluzionario Italiano.

GAY INTERNATIONAL NEWS 5 Caledonian Rd., London N.1, England. \$3/12 issues. Bimonthly.

GAY NEWS 19 London St., London W2 1HL, England. 1.20/10 issues. Biweekly national paper.

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Bellingham--GLF W. Wash State Coll, Bellingham, Wash. 98225

Berkeley--The Effeminate (gay male feminist), Box 4089, Berkeley, CA 94704

Berkeley--Gay Students Union, c/o Student Activities, U. of Cal., Berk., CA 94720-0436

Hayward--Gay Action, P.O. Box 3935, Hayward, CA 94544

Honolulu--GLF c/o The Waikiki Ministry, 215 Ohua Ave., Honolulu, Hawaii

L.A.--Gay Community Services Center, 1614 Wilshire Blvd., LA 90017, 482-3802

L.A.--Alcoholics Together, 7046 Hollywood Blvd., 90028, 622-7373

L.A.--Christopher St. West, P.O. Box 17669, LA 90017, 484-1094

L.A.--D.O.B., 2149 W. Wash. Blvd., LA 90028, 737-2722

L.A.--Dignity (Gay Catholics), P.O. Box 6101, LA 90016, 469-3636

L.A.--Gay Community Alliance, 925 N. Laurel Ave., LA 90046, 463-2058

L.A.--Gay Women's Service Ctr., 1542 Glenale Blvd., LA 90028, 286-9915

L.A.--Gay Liberation Forum, U.S.C. c/o John Jacobson, 2666 Elendale Pl., 90005 LA 90007, 732-1587

L.A.--GLF E. Los Angeles Coll., 5337 E. Brooklyn

L.A.--GLF Occidental Coll., Box 43035 LA 90041

L.A.--GLF UCLA c/o Randy Schradler, 1501 N. Hoover LA 90027, 663-6317

L.A.--Homosexual Information Center/Tangents, 3471/2 Calhoun Blvd, West LA 90028 831-4135

L.A.--Lavender People, Box 994, Venice CA 90291, 823-2236

L.A.--Lesbian Feminists, 1207 S. Crenshaw Blvd., LA 90005, 377-9159

L.A.--MCC, 2201 S. Union Ave., LA 90007, 746-0223

L.A.--One, 2256 Venice Blvd., LA 90006 735-0232

L.A.--Unidos (Gay Latin Americans), Box 7296, LA 90029

Portland--Secore Foundation/The Fountain, 1017 S.W. Morrison, #506, Portland, Ore. 97205, 237-5651

Riverside--Gay Students Union, U. of Cal. c/o Associated Students, Riverside, CA 92507, (714) 787-3921

San Francisco--Radical Gay Caucus, PO Box 40397, SF 94140 (415) 924-3884

San Francisco--Gay Activists Alliance PO Box 1228, SF 94101

San Francisco--DAB 1005 Market St., #208, SF 94103-8089

San Francisco--Gay Sunshine Collective /Gay Liberation Book Service, PO Box 40397, SF 94140, 824-3184

San Francisco--GLF San Francisco State Coll., c/o Student Activities Bldg., SF 94132

San Francisco--Free Gay Students Association, SF City Coll., c/o Student Activities, SF 94112

San Francisco--MCC 150 6th St., SF 94103

San Francisco--Council on Religion and the Homosexual (CGRH) 335 Ellis St., SF 94102, 771-6300

San Diego--GLF PO Box 2882, SD Cal. 92119

Santa Barbara--GLF 317-E Ocean Ave., SB, CA 966-9396

Santa Cruz--Gay Students Union, UCSB Box 229, Coll. St. CA 95066

Seattle--GLF/Gay Community Center, 122 Cherry, Seattle, Wash. 98104 (206) 442-9921 or 445-3882

Seattle--Gay Women's Resource Center, /Gay Women's Alliance, 4224 Univ. Way N.E., Seattle, Wash. 98105, 422-4747 ext. 3

Seattle--Gay Alliance, c/o Gay Comm. Center, as above

Seattle--Gay Student Assn. c/o Gay Community Center, 545-9032

Seattle--Counseling Service for Homosexuals, 318 Madison Ave. E., Seattle, Wash. 98102, E49-9220

Seattle--(StoneWall) (Halfway House for Gay Parodies), 4035 37th Ave. S, Seattle, Wash. 98144

Spokane--GLF PO Box 2716, Spokane, Wash. 99210

Walla Walla--Gay Alliance, with State Penitentiary, c/o D. J. Kough # 214877, P.O. Box 520, V. Walla, Wash. 99362

GROUPS--NEW LISTINGS

Please see Issue No. 12 for a fairly complete list of national gay groups.

Fullerton--Gay Students Educational Union, Student Activities Office, Cal State Fullerton 93734, Garden Grove--Gay Switchboard, P.O. Box 441, Garden Grove, Cal. 92642, (714) 833-6920

Irvine--Gay Students Union, Office Student Activities, U.C. Irvine, Cal. 92664

Long Beach--Gay Students Union, Cal State, Student Activities Office, 6101 E. 7th St., Long Beach, Cal. 90840.

New Hampshire--Central N.H. Gay Liberation Front, P.O. Box 92, Salisbury, N.H. 03268.

Portland--GLF 4226 N. Montana Ave., Portland, Ore. 97217, 287-7894.

Salem--Gay Activists, c/o Paul Horns, Rt. 2, Box 128, Monmouth, Ore. 97361.



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I WOULD LIKE TO FIND a guy who wants to work/play at finding new ways of being committed to each other with pride and non-possessiveness. I've been into various parts of movement politics and life-styles. Am pretty much out of the closet. I'm into teaching and community organizing. Sensually very versatile. I'm 38, long hair, and usually have relationships with people a lot younger than myself. However, I'll be glad to hear from anyone who thinks they can dig my life-style and goals for commitment, fun, and work. Write to Dan, P.O. Box 12679, Seattle, Wash. 98111

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Gay Sunshine



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