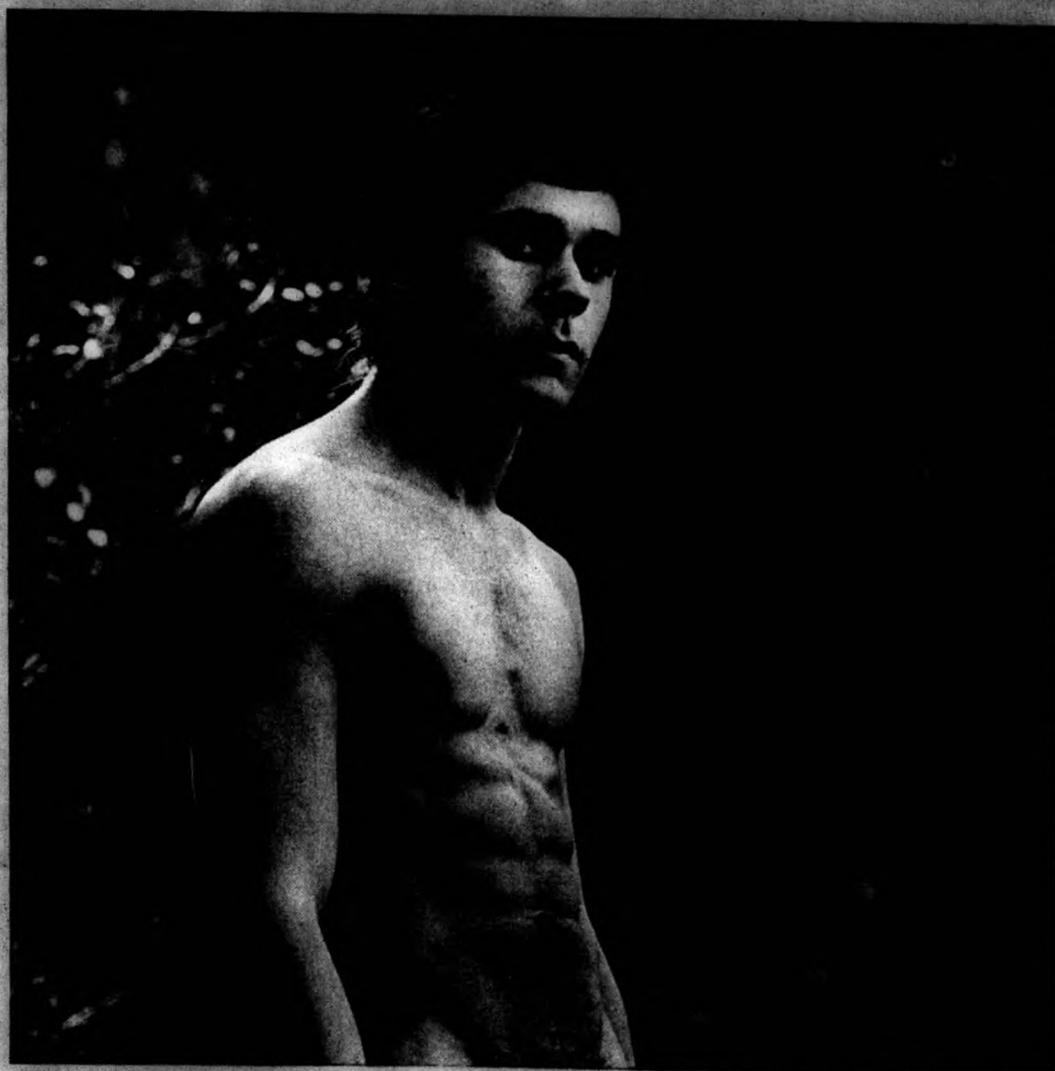


**The Gay People's Union: Stanford
Action on the Legal Front by Franklin Kameny
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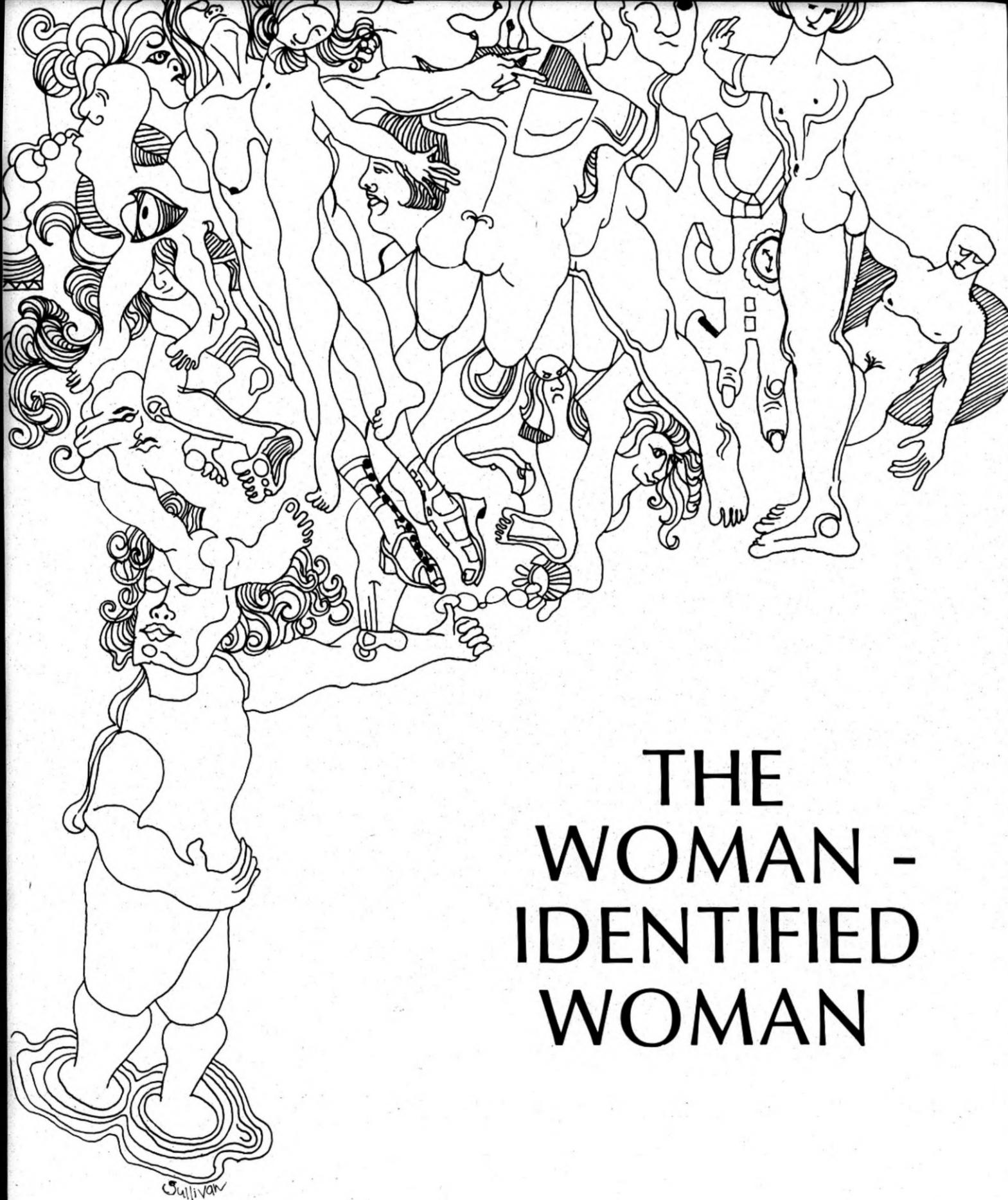
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of effective changes in unjust laws con-
cerning private relationships among con-
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promoting of better physical, mental and
emotional health; the creating of a sense
of community; and the establishing of an
attractive social atmosphere and con-
structive outlets for members and their
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— Preamble, S.I.R. Constitution

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THE WOMAN - IDENTIFIED WOMAN

What is a lesbian? A lesbian is the rage of all women condensed to the point of explosion. She is the woman who, often beginning at an extremely early age, acts in accordance with her inner compulsion to be a more complete and freer human being than her society — perhaps then, but certainly later — cares to allow her. These needs and actions, over a period of years, bring her into painful conflict with people, situations, the accepted ways of war with everything around her, and usually with her self. She may not be fully conscious of the political implications of what for her began as personal necessity, but on some level she has not been able to accept the limitations and oppression laid on her by the most basic role of her society — the female role. The turmoil she experiences tends to induce guilt proportional to the degree to which she feels she is not meeting social expectations, and/or eventually drives her to question and analyse what the rest of her society more or less accepts. She is forced to evolve her own life pattern, often living much of her life alone, learning usually much earlier than her "straight" (heterosexual) sisters about the essential aloneness of life (which the myth of marriage obscures) and about the reality of illusions. To the extent that she cannot expel the heavy socialization that goes with being female, she can never truly find peace with herself. For she is caught somewhere between accepting society's view of her — in which case she cannot accept herself, and coming to understand what this sexist society has done to her and why it is functional and necessary for it to do so. Those of us who work that through find ourselves on the other side of a tortuous journey through a night that may have been decades long. The perspective gained from that journey, the liberation of self, the inner peace, the real love of self and of all women, is something to be shared with all women — because we are all women.

It should first be understood that lesbianism, like male homosexuality, is a category of behavior possible only in a sexist society characterized by rigid sex roles and dominated by male supremacy. Those sex roles dehumanize women by defining us as a supportive/serving caste *in relation to* the master caste of men, and emotionally cripple men by demanding that they be alienated from their own bodies and emotions in order to perform their economic/political/military functions effectively. Homosexuality is a by-product of a particular way of setting up roles (or approved patterns of behavior) on the basis of sex; as such it is an inauthentic (not consonant with "reality") category. In a society in which men do not oppress women, and sexual expression is allowed to follow feelings, the categories of homosexuality and heterosexuality would disappear.

But lesbianism is also different from male homosexuality, and serves a different function in the society. "Dyke" is a different kind of put-down from "faggot," although both imply you are not playing your socially assigned sex role . . . are not therefore a "real woman" or a "real man." The grudging admiration felt for the tomboy, and the queasiness felt around a sissy boy point to the same thing: the contempt in which women — or those who play a female role — are held. And the investment in keeping women in the contemptuous role is very great. Lesbian is the word, the label, the condition that holds women in line. When a woman hears this word tossed her way, she knows she is stepping out of line. She knows that she has crossed the terrible boundary of her sex role. She recoils, she protests, she reshapes her actions to gain

approval. Lesbian is a label invested by the Man to throw at any woman who dares to be his equal, who dares to challenge his prerogatives (including that of all women as part of the exchange medium among men), who dares to assert the primacy of her own needs. To have the label applied to people active in women's liberation is just the most recent instance of a long history; older women will recall that not so long ago, any woman who was successful, independent, not orienting her whole life about a man, would hear this word. For in this sexist society, for a woman to be independent means she can't be a woman — she must be a dyke. That in itself should tell us where women are at. It says as clearly as can be said: women and person are contradictory terms. For a lesbian is not considered a "real woman." And yet, in popular thinking, there is really only one essential difference between a lesbian and other women: that of sexual orientation — which is to say, when you strip off all the packaging, you must finally realize that the essence of being a "woman" is to get fucked by men.

"Lesbian" is one of the sexual categories by which men have divided up humanity. While all women are dehumanized as sex objects, as the objects of men they are given certain compensations: identification with his power, his ego, his status, his protection (from other males), feeling like a "real woman," finding social acceptance by adhering to her role, etc. Should a woman confront herself by confronting another woman, there are fewer rationalizations, fewer buffers by which to avoid the stark horror of her dehumanized condition. Herein we find the overriding fear of many women towards exploring intimate relationships with other women: the fear of being used as a sexual object by a woman, which not only will bring her no male-connected compensations, but also will reveal the void which is woman's real situation. This dehumanization is expressed when a straight woman learns that a sister is a lesbian; she begins to relate to her lesbian sister as her potential sex object, laying a surrogate male role on the lesbian. This reveals her heterosexual conditioning to make herself into an object when sex is potentially involved in a relationship, and it denies the lesbian her full humanity. For women, especially those in the movement, to perceive their lesbian sisters through this male grid of role definitions is to accept this male cultural conditioning and to oppress their sisters much as they themselves have been oppressed by men. Are we going to continue the male classification system of defining all females in *sexual relation* to some *other* category of people? Affixing the label lesbian not only to a woman who aspires to be a person, but also to any situation of real love, real solidarity, real primacy among women is a primary form of divisiveness among women: it is the condition which keeps women within the confines of the feminine role, and it is the debunking/scare team that keeps women from forming any primary attachments, groups, or associations among ourselves.

Women in the movement have in most cases gone to great lengths to avoid discussion and confrontation with the issue of lesbianism. It puts people up-tight. They are hostile, evasive, or try to incorporate it into some "broader issue." They would rather not talk about it. If they have to, they try to dismiss it as a "lavender herring." But it is no side issue. It is absolutely essential to the success and fulfillment of the women's liberation movement that this issue be dealt with. As long as the label "dyke" can be used to frighten women into a less militant stand, keep her separate from her sisters, keep her from giving primacy to anything other than men and family —

then to that extent she is controlled by the male culture. Until women see in each other the possibility of a primal commitment which includes sexual love, they will be denying themselves the love and value they readily accord to men, thus affirming their second-class status. As long as male acceptability is primary — both to individual women and to the movement as a whole — the term lesbian will be used effectively against women. Insofar as women want only more privileges within the system, they do not want to antagonize male power. They instead seek acceptability for women's liberation, and the most crucial aspect of the acceptability is to deny lesbianism — i.e., deny any fundamental challenge to the basis of the female role.

It should be said that some younger, more radical women have honestly begun to discuss lesbianism, but so far it has been primarily as a sexual "alternative" to men. This, however, is still giving primacy to men, both because the idea of relating more completely to women occurs as a *negative reaction to men*, and because the lesbian relationship is being characterized simply by sex which is divisive and sexist. On one level, which is both personal and political, women may withdraw emotional and sexual energies from men, and work out various alternatives for those energies in their own lives. On a different political/psychological level, it must be understood that what is crucial is that women begin disengaging from male-defined response patterns. In the privacy of our own psyches, we must cut those cords to the core. For irrespective of where our love and sexual energies flow, if we are male-identified in our heads, we cannot realize our autonomy as human beings.

But why is it that women have related to and through men? By virtue of having been brought up in a male society, we have internalized the male culture's definition of ourselves. That definition views us as relative beings who exist not for ourselves, but for the servicing, maintenance and comfort of men. That definition consigns us to sexual and family functions, and excludes us from defining and shaping the terms of our lives. In exchange for our psychic servicing and for performing society's non-profit-making functions, the man confers on us just one thing: the slave status which makes us legitimate in the eyes of the society in which we live. This is called "femininity" or "being a real woman" in our cultural lingo. We are authentic, legitimate, real to the extent that we are the property of some man whose name we bear. To be a woman who belongs to no man is to be invisible, pathetic, inauthentic, unreal. He confirms his image of us—of what we have to be in order to be acceptable by him — but not our real selves; he confirms our womanhood — as he defines it, in relation to him — but cannot confirm our personhood, our own selves as absolutes. As long as we are dependent on the male culture for this definition, for this approval, we cannot be free.

The consequence of internalizing this role is an enormous reservoir of self-hate. This is not to say the self-hate is recognized or accepted as such; indeed most women would deny it. It may be experienced as discomfort with her role, as feeling empty, as numbness, as restlessness, a paralyzing anxiety at the center. Alternatively, it may be expressed in shrill defensiveness of the glory and destiny of her role. But it does exist, often beneath the edge of her consciousness, poisoning her existence, keeping her alienated from herself, her own needs, and rendering her a stranger to other women. Women hate both themselves and other women. They try to escape by identifying with the oppressor, living through him, gaining

status and identity from his ego, his power, his accomplishments. And by not identifying with other "empty vessels" like themselves, women resist relating on all levels to other women who will reflect their own oppression, their own secondary status, their own self-hate. For to confront another woman is finally to confront one's self — the self we have gone to such lengths to avoid. And in that mirror we know we cannot really respect and love that which we have been made to be.

As the source of self-hate and the lack of real self are rooted in our male-given identity, we must create a new sense of self. As long as we cling to the idea of "being a woman," we will sense some conflict with that incipient self, that sense of I, that sense of a whole person. It is very difficult to realize and accept that being "feminine" and being a whole person are irreconcilable. Only women can give each other a new sense of self. That identity we have to develop with reference to ourselves, and not in relation to men. This consciousness is the revolutionary force from which all else will follow, for ours is an organic revolution. For this we must be available and supportive to one another, give our commitment and our love, give the emotional support necessary to sustain this movement. Our energies must flow toward our sisters, not backwards towards our oppressors. As long as women's liberation tries to free women without facing the basic heterosexual structure that binds us in one-to-one relationship with our own oppressors, tremendous energies will continue to flow into trying to straighten up each particular relationship with a man, how to get better sex, how to turn his head around — into trying to make the "new man" out of him, in the delusion that this will allow us to be the "new woman." This obviously splits our energies and commitments, leaving us unable to be committed to the construction of the new patterns which will liberate us.

It is the primacy of women relating to women, of women creating a new consciousness of and with each other which is at the heart of women's liberation, and the basis for the cultural revolution. Together we must find, reinforce and validate our authentic selves. As we do this, we confirm in each other that struggling incipient sense of pride and strength, the divisive barriers begin to melt, we feel this growing solidarity with our sisters. We see ourselves as prime, find our centers inside of ourselves. We find receding the sense of alienation, of being cut off, of being behind a locked window, of being unable to get out what we know is inside. We feel a real-ness, feel at last we are coinciding with ourselves. With that real self, with that consciousness, we begin a revolution to end the imposition of all coercive identifications, and to achieve maximum autonomy in human expression.

1 May 1970

This essay was written by a collective of women in New York, and has been reprinted in several journals, including Come Out and The Radical Therapist.

ACTION ON THE GAY LEGAL FRONT

by Franklin Kameny

Eleven years ago, when I founded the Mattachine Society of Washington, the work that needed to be done on the legal front seemed clear enough, but the probabilities of any significant successes in the foreseeable future seemed slight. Planning had to be long-range because immediate satisfaction was not to be had. We had had one victory (although we had contributed nothing to it), the repeal of the Illinois sodomy statute, and for most of a decade, we had to fall back on that to cheer us up during our depressed moments, because we were not succeeding anywhere else on the legal front. The idea of affirmative, supportive, civil-rights-type legislation, or support of such legislation by a major-party Presidential candidate was the kind of thing to be dreamed of in terms of utopias not to be achieved in our lifetime.

Suddenly, in the past two or three years, two decades of the work of the gay liberation movement have begun to pay off, often in unlikely places and unexpected ways, and growing numbers of our goals are being realized. It is thus not inappropriate to take an overview of recent and current developments on the growingly diversified gay legal front.

Criminal Law

The example of Illinois has now grown to include Connecticut, Colorado, Oregon, Hawaii, and, most recently, Delaware, in all of which state legislatures have repealed sodomy laws. (There was a setback in Idaho, where the repealed law was reinstated). In two rather different ways, the law was nullified by court action in Florida and in the District of Columbia (through a criminal suit and a civil suit respectively). The situation in Texas remains something of an enigma. The California oral sodomy law (most states have just one sodomy law, but some, such as California and Michigan, have separate laws for oral and anal sodomy) has been struck down as unconstitutional, although that decision is not yet final.

The sodomy laws are under judicial attack in a criminal case in Virginia, and a civil one in Ohio (Cincinnati). A bill to

repeal is pending in the Maryland legislature. Legislative battles are being proposed and prepared in a number of other states.

The situation on solicitation statutes is much more vague and confused, if only because those laws appear in so many masks and disguises (loitering, vagrancy, disorderly conduct, accosting, etc.), and while their evils have been much talked about, few meaningful efforts have been made to attack them, in the past.

Two co-equal D.C. municipal court judges decided oppositely in comparable criminal cases recently; one to affirm, one to strike down the D.C. solicitation statute. The issue has been argued before the D.C. Court of Appeals, and a decision is awaited. Meanwhile, the superb opinion finding the statute unconstitutional, handed down by the one judge, is receiving wide notice throughout the country.

A civil suit has been filed in Cincinnati, and one is being prepared in Detroit. The relevant statute in Colorado was struck down by a Denver court. An attack on the solicitation statute is being prepared in Oregon in a criminal case.

In some instances (e.g. Delaware) the "price" paid for repeal of the sodomy laws has been a more stringent solicitation law.

There is a growing exchange of information among groups working in many parts of the country resulting, gradually, in the development of a body of expertise on how best to attack such laws and how to handle cases which might come along.

Laws on transvestism are also highly variable from place to place. Washington, D.C. and Virginia do not have them; New York and Ohio do. Just prior to the Democratic Convention, a Miami court struck down their law on cross-dressing. The twice-mentioned Cincinnati suit is an attack, also, on the Ohio and Cincinnati cross-dressing statutes and ordinances.

Affirmative Law

One of the most exciting developments on the legal front is the appearance, within the past seven months, of laws pro-

testing and affirming the rights of gays in employment, housing, public accommodations, etc., some of them in most improbable places, and all of them, so far, at the municipal ordinance level.

East Lansing, Michigan, was first, with an ordinance forbidding discrimination on the basis of sexual orientation in municipal employment.

San Francisco followed almost immediately with a similar ban on discrimination by contractors, subcontractors, and suppliers to the city and county.

Then Ann Arbor, Michigan (having paved the way with a City Council declaration of Gay Pride Week) passed a sweeping ordinance not merely forbidding, but making a misdemeanor of discrimination on the basis of sexual preference in (1) any employment, (2) rentals, housing and real estate, and (3) public accommodations.

Meanwhile, the D.C. Board of Education acted in a particularly sensitive area by banning discrimination against gays in any aspect of school system employment practices.

Finally (to date) the San Francisco Civil Service Commission went all the way by adopting an affirmative action program, instituting hiring quotas to bring the percentage of homosexuals in municipal employment up to the percentage in the general populace. This creates an interesting situation in a particular pending case, in which a San Francisco Federal Civil Service employee has been dismissed because employment of a homosexual would allegedly discredit the federal-government-as-employer, while the San Francisco municipal-government-as-employer apparently feels itself discredited by not having enough homosexuals. The total untenability of the federal position in this particular case has been pointed out to the General Counsel of the U.S. Civil Service Commission in a formal move for a reversal and reinstatement in that case.

Similar affirmative legislation is being pushed in the city councils of New York (where a court decision, some years ago, forbade municipal hiring discrimination) and of Washington, D.C.

The Equal Employment Opportunity Commission is currently very actively pursuing the matter of discrimination against the employment of homosexuals and is seeking a good way to come to legal grips with the question within the limitations of their formal mandate. Some ingenious ideas have been put forward.

A proposed new City Charter for Detroit, up for voter approval in November, affirms gay rights.

The Federal Government

The battle against the un-Americanism of our American government continues unabated. While the government remains as intransigent as ever, in terms of formal statements of policies thus far promulgated, there are signs of possible early changes in some places.

1. Civil Service

In culmination of a ten-year effort to achieve such a meeting, I met in mid-August with the Chairman of the Commission, one of the two other Commissioners (Ms. Spain) and sundry other high Commission officials. They indicated that Commission suitability standards are under active review and revision, and that there would almost certainly be a favorable change shortly, but that it would not occur until after the November election. I gave them six months from my meeting with them. While it is exceedingly dangerous to "count unhatched chicks" in this particular area, and there might be some bitter disappointments in the next few months, it seems likely that there will be a marked change for the better shortly, insofar as federal Civil Service employment policies for homosexuals are concerned.

Meanwhile there are indications that a "go slow" signal has been passed down on the processing of cases. As this is written, the Commission has backed off completely in the case of an admitted, currently-active homosexual employed by the Government Printing Office. That case was notable in that the GPO itself appealed on the employee's behalf and, in a rare show of "rebellion in the ranks" (of Government) indicated that they would not obey any Commission orders to fire the employee.

This is the most extreme example to date of the encouragingly-growing trend for government agencies to support their employees and to oppose the Commission's removal efforts (although, of course, many agencies are as bad as the Commission or worse — for example, the State and Commerce Departments).

Meanwhile, the Justice Department seems to be stalling badly in pursuit of the class-action suit which was filed against the Commission last December on behalf of all homosexual federal employees. A motion for a Default Judgment is being considered — to serve as a prod at the very least.

2. Security Clearances

The Pentagon (processor of most security clearances) is "backed against a wall" and gives indications of knowing it. They suffered disastrous defeats in the Gayer, Ulrich, and Wentworth cases, and so not unexpectedly (bigots never give up, unfortunately, especially when they are also bureaucrats) they are appealing all three. Those cases have now been consolidated into one, for which final briefs must be filed by mid-December. Argument in the U.S. Court of Appeals for D.C. will probably occur in early 1973, with a decision probably following in the late spring or early summer. A victory in that case should go a very long way toward a favorable resolution of the issue of security clearances for homosexuals and "pulling the teeth" of Executive Order 10450, although, no doubt, the government will do its best to squirm out of it.

Meanwhile, other security clearance cases are being fought in the San Francisco area (with considerable effective flamboyance), in the Washington area, and elsewhere.

3. The Armed Services

No formal changes have occurred in recent times in military exclusionary policies. The Navy has just issued a revised version of its infamous SecNavInstr 1900.9, which includes its old, viciously hostile policy statement, but makes a few changes including deletion of specification of the type of discharge to be issued in cases of homosexuality, and addition of a fourth class of disqualified homosexual: The Fraudulent Enlistee.

There seems to be considerable slackening off in the actual rabid zealotry formerly characteristic of the implementation of the still-unchanged policies, but this is spotty and inconsistent from command to command, and the toll of less-than-full-honorable discharges continues.

Draft disqualifications (i.e. IV-F) for homosexuals are still easily and simply obtained, with 100% certainty, if gone about properly.

What is needed in all three federal areas are cases, cases, and more cases — properly brought and handled. In the case of the Armed Services, what is needed is a serviceperson with an absolutely unblemished service record, who is actively homosexual, who wants to remain in the service, who is willing to make a public declaration of the situation, and then fight the issue all the way, or someone who wants to enlist, is fully qualified by all other standards of the Service at issue, is willing to declare his or her homosexuality, and fight the ensuing disqualification.

For those subjected to any kind of Federal interrogation, questioning, or interview, on these matters — whether (as is usually the case) as the subject of the investigation, or in relation to an investigation of someone else, the basic advice remains eight simple words:

Say NOthing; Sign NOthing; Get Counsel; Fight Back

And that "NO thing" is total absolute, with no exceptions of any kind about anything to anyone (except one's own Counsel, of course).

Miscellaneous

Campus Organizations

One area in which a number of cases have arisen in recent times is that of recognition of campus gay organizations. Only a handful of campus groups have encountered these problems: less than ten out of an estimated 100 to 150 groups in existence. To my knowledge, all have been fought, several have been won, and none have yet been lost. A recent U.S. Supreme Court decision (*Healy v. James*) involving recognition of a Connecticut SDS group will probably be favorably dispositive of most such cases, as it was, almost immediately upon its issuance, for the gay organization on the Penn State campus.

Tax Exemption

A number of gay organizations have applied for federal tax exempt status. (Currently, the Mattachine Society of the Niagara Frontier and the Los Angeles Gay Community Services Center are applying.) The Mattachine Society of Washington received a final refusal earlier this year. The Mattachine Society of New York may update its old, refused application, in expectation of another refusal. If all are ultimately denied, there is talk of a joint court case against the Internal Revenue Service.

Incorporation

Several gay organizations (in Virginia, Ohio, Michigan, New York, possibly elsewhere) have been denied incorporation by their respective state authorities. These cases are being fought. Elsewhere, groups have been incorporated without problem and without in any way evading a confrontation on the issue of their nature and purposes, for example The Mattachine Society of Washington, Inc. and the Gay Activists Alliance of Washington, Inc.

Gay Bars

Although the issue of the right of an establishment to function as a gay bar was long ago formally and favorably resolved in California, and more recently by a New Jersey court decision, the state of Virginia still denies a liquor license to a place which "has become a meeting place or rendezvous for homosexuals," to a manager permitting this, and to homosexuals wishing liquor licenses. One case may be about to go to court in that state, and another may develop before long. Efforts are being made to make these not merely suits brought by bar owners, in the traditional fashion of such cases, but to include as Plaintiffs homosexuals as such, being denied their rights as patrons, licensees, etc. — and as citizens.

* * *

From all the preceding, it is clear that we are well into a period of great ferment and action on the legal front. More and more gays are refusing to permit any abridgement from any source of any right, and more and more gays, as gays, are fighting our own battles instead of letting others do the fighting for us. The battle is heating up. While there are bound to be defeats and setbacks, victories are being won in growing numbers, and not only is the law being defeated as adversary, but is being enrolled in the ranks of our allies — where, of course, it should always have been.

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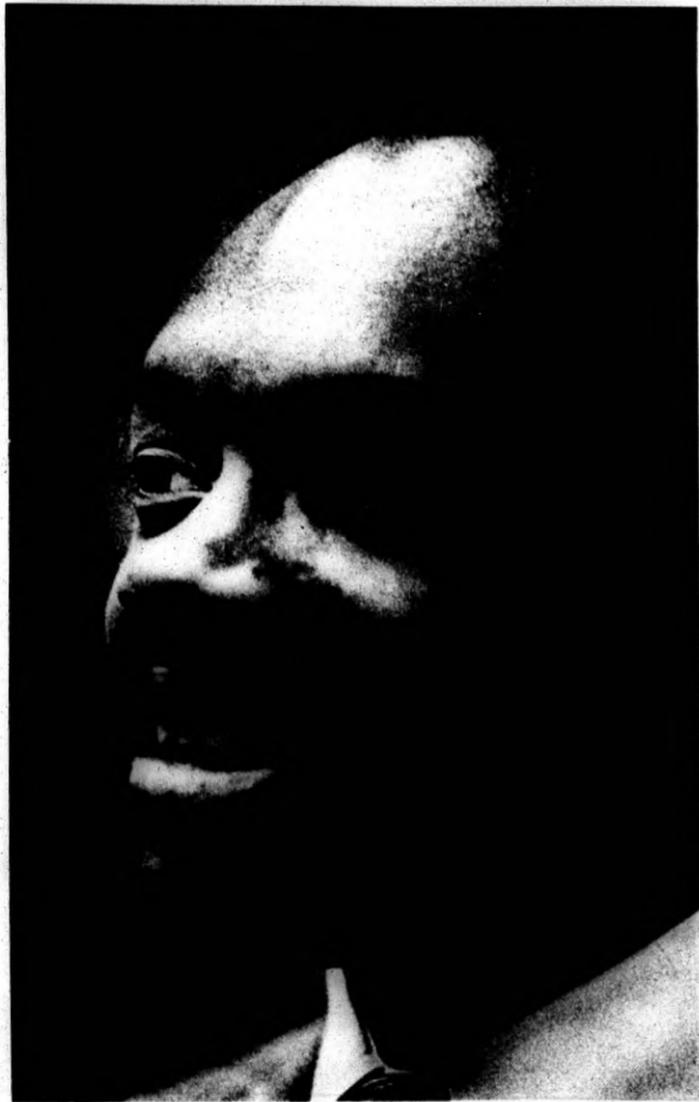
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Election '72 SIR Stamps Approval



by Mike Newton

For several years now, shortly before election time, the Society for Individual Rights has presented "Candidate's Night" where local politicians running for office are invited to speak to S.I.R. members and the Gay community at large. On September 20 at Glide Methodist Church, the Society sponsored this year's event along with the Council on Religion and the Homosexual and the Alice B. Toklas Memorial Democratic Club, gay men and women who have organized a Democratic group to work for Senator George McGovern's presidential campaign. Unfortunately, due to poor publicity, attendance was much smaller than at previous Candidate's Nights.

Jim Foster, S.I.R. Political Committee Chairman and President of the Alice B. Toklas Memorial Democratic Club, introduced the first speaker, Mr. Harvey Hukari, speaking for the re-election of the President. Hukari began by saying that "President Nixon has nothing to say to you as a homosexual community, but he does wish to speak to you as citizens interested in issues." Hukari went on to read the list of what Nixon had accomplished as President and what tasks he hoped to accomplish in a second term.

Speaking for the election of Senator George McGovern for the Presidency was Sheriff Richard Hongisto. Hongisto discussed various issues such as McGovern's concern for individual civil liberties, closing tax loopholes which unfairly benefit the rich, broadening welfare programs for the poor, cutting back expenditures for military and of course, getting us out of Vietnam.

Board of Supervisors' President Ron Pelosi (Dem.), a candidate for State Senator from the 9th District, spoke for himself. It may be recalled that while serving on the Board of Supervisors Pelosi voted to support the Willie Brown bill concerning sexual relations between consenting adults and non-discrimination in the hiring of gays under city contracts. Pelosi said that he would always be available to the Gay community, and typified Senator Marks, the incumbent, as the candidate of Big Business. However, Pelosi said very little in detail about what he would do for the gay community if elected. Senator Marks, also appearing in person, replied to Pelosi's remarks by stating, "I represent all of San Francisco." According to Marks, Pelosi tended to vacillate on many of the issues the Board of Supervisors was to vote upon. Marks has voted for a number of issues particularly beneficial to San Franciscans, not always as Governor Reagan or the Republican Party would prefer, and seemed to be aware of issues involving the Gay community, agreeing to be available to us should we need his representation.

Supervisor Roger Boas, a Democrat seeking election to Congress in the 6th District, emphasized that a Congressman must be available to his constituents and that his incumbent opponent, William Mailliard, has never been around to do so. Boas said that Mailliard espoused the war in Vietnam and also voted yes on the No-Knock Law. Boas is anti-war, anti-No-Knock, and has, while serving on the Board of Supervisors, been amenable to Gay issues.

The Reverend Ray Broshears spoke for the re-election of Congressman Mailliard. Broshears pointed out that Mailliard was the first U.S. Congressman to publicly take a stand for Gay rights and that the Congressman was also the first to have an up-front homosexual (Rev. Broshears) on his Speakers Bureau. It occurs to this writer that during the 1950's Congressman Philip Burton spoke to the Mattachine Society here in San Francisco advocating Gay rights, and that Mr. Mailliard has been in the past very lax in his relations with the Society for Individual Rights. At previous Candidate's Nights he was



ever absent and failed on a couple of occasions to return a questionnaire S.I.R. sent out regarding the positions taken by various legislators on issues involving gay rights and civil liberties.

Al Graf, a bail bondsman and the Republican candidate for Assemblyman from the 20th District (South of Market), said he would vote for "whatever the people wanted"; that he would be our "voice in the Assembly." Graf, a past leader of the American Legion here, seemed to have little idea of just what it was the Gay community might want in the way of legislation. During the question and answer period Graf allowed, after studying the Willie Brown bill, that he would vote for it.

Speaking for Democratic Assemblyman Willie Brown, Jr., from the 18th District, Congressman Philip Burton from the 5th District, and Assemblyman John Burton from the 20th District, was Agar Jaickes, Chairman of the County Democratic Central Committee. Jaickes apologized for the absence of the three men, saying that they had previous commitments to campaign for Senator McGovern. He said that all three of them supported Senator McGovern on the following issues: improvement of inequities in taxation and welfare, opposition to the Death Penalty, non-discrimination in the hiring of gays, and opposition to the no-knock law.

Joan Irwin, a Republican running for Assemblywoman from the 18th District, spoke at length about the ineffectiveness of her opponent (Willie Brown, Jr.) and complained that he had accomplished so little in his career. Irwin said that she feels she could accomplish things that Brown had set out to do, but did not elaborate on how she was going to be more effective. Ms. Irwin also neglected to mention that many of Brown's bills failed to be implemented because of Governor Reagan's vetoes.

John Foran (Dem.) from the 19th District, running for Assemblyman, arrived too late to speak, but told this writer that he was in favor of the Willie Brown bill and non-discrimination in the hiring of gays.

A quorum of members was not present at the October business meeting to vote on the Political Committee's recommendations for the Society's Stamps-of-Approval. Members

present voted as a committee to request the Board to approve the Political Committee's recommendations at the next Board meeting. On October 11th the Board voted to approve those recommendations. The recommendations are made, and candidates receive Stamps-of-Approval, because they have represented the gay community in the past on Gay issues or with the expectation that they will help gays receive equal rights under the law if elected.

Those candidates receiving S.I.R.'s Stamp of Approval are:

- President:**
Sen. George McGovern (Dem.)
- U.S. Congress:**
Philip Burton (5th District, Dem.)
Roger Boas (6th District, Dem.)
- State Senate:**
Milton Marks (incumbent, 9th District, Rep.)
Ron Pelosi (9th District, Dem.)
- Assembly:**
Willie Brown, Jr. (incumbent, 18th Dist. Dem.)
Ms. Joan Irwin (18th Dist. Rep.)
John Burton (20th District, Dem.)
John Foran (23rd District, Dem.)

No recommendation was made for the office of Assemblyman of the 19th District.

The Political Committee also recommends a "No" vote on Proposition 18, an anti-obscenity ruling that would basically allow each local government to determine its own definition of obscenity.

The committee recommends a "Yes" vote on Proposition 19. This proposition legalizes the private use and possession of marijuana. The Society voted to support the California Marijuana Initiative some months ago.

Members are also asked to seriously consider the ramifications of bringing the Death Penalty back. Recently the membership was asked to give this proposition a "No" vote, but support was not unanimous.

The Chuck Schneider Methodology

September 29, 1972

Douglas Wray, President
Barclays Bank of California
111 Pine
San Francisco, Calif. 94111

Dear Mr. Wray:

The Society for Individual Rights is the world's largest homosexual organization. We exist because many citizens are deprived of their civil rights under unjust and archaic laws. Homosexuals have been the victims of invidious economic as well as legal treatment.

Under San Francisco City Ordinance No. 96-72, firms that do business with the City and County of San Francisco are forbidden to discriminate in employment on grounds of race, color, religion, ancestry, national origin, sex, or sexual orientation. As of August 14, the City and County of San Francisco had on deposit with you the sum of \$2,500,000 which places you under the obligation of affirmative action with regard to the nondiscrimination ordinance.

Needless to say, the Society for Individual Rights is very concerned that both the letter and the spirit of this law be fulfilled. We would like to discuss with you your program for assuring fair employment practices to your homosexual employees. We also run, as a community service, a job counselling and referral program. If you keep us informed of job openings as they occur, we can help you locate — without cost to yourselves or to the applicant — suitable minority employees to help you meet your affirmative action goals.

You may or may not be aware that a substantial part of your present labor force is homosexual. Even if Kinsey's national average of one in six were to hold in San Francisco, this would mean over 100,000 gay citizens, and this probably is an underestimation. The difference between us and the other minorities is that we can and do conceal our identity. Even in face of this city ordinance, many of your homosexual employees would prefer not to reveal their sexual orientation to you. Therefore, the burden of proof of compliance can be even more difficult with regard to homosexuals than it is with respect to blacks, women, chicanos, etc., etc. We hope that we can cooperate with you in a mutually beneficial way.

Very truly yours,

Charles M. Schneider
Community Services Director
SOCIETY FOR INDIVIDUAL RIGHTS

CMS:cm

cc: Human Rights Commission, San Francisco



BARCLAYS BANK of CALIFORNIA

Gentlemen:

Your letter of September 29th to Mr. Douglas Wray, President, has been referred to my attention.

We are aware of the San Francisco City Ordinance No. 96-72 and we conform with the letter and spirit of the law. We have on file with the Treasury Department in Washington, D.C. and with the Human Rights Commission a copy of our most recent Equal Employment Opportunity report.

As an Affirmative Action Employer, there is no discrimination in our organization in reference to either race, color, religion, ancestry, national origin, sex or sexual orientation.

Sincerely yours,

Elmo V. Costello
Vice President and
Personnel Manager

Redwood Bank

Dear Mr. Schneider:

Thank you for your letter of September 29, 1972. Please be assured that Redwood Bank recognizes and accepts its responsibilities in the area of human or individual rights as a matter of principle, irrespective of the presence or absence of public agency deposits or the particular language of local ordinances.

Our Cow Hollow Branch, of which I am the Manager, is our only branch in San Francisco. It is presently staffed with eight women and three men and enjoys a relatively low turnover. We do not have a count on homosexual tendencies.

Frankly, if there has been historical reluctance by banks and other financial institutions to employ homosexuals, I believe it has been due partly to simple ignorance and fear, and partly to considerations that may have had some reality basis. Were a homosexual employee to disclose his (or her) sexual orientation to me as the representative of his (or her) employer, both he (or she) and Redwood Bank would be protected substantially against most difficulties that could possibly arise, for there would be no secret. From my end, I would then have a clear basis for reassuring the employee that all personnel transactions would be on a merit basis.

If you care to stop by for a discussion, I would as you to telephone first for an appointment. I would like to arrange to have Mr. Alan Bruce, our Director of Personnel and Planning, come over from our San Rafael headquarters, since your suggestions may be useful elsewhere in our organization as well.

Very truly yours,

Chadwick Ertola
Vice President and Manager

BA BANK OF AMERICA

Dear Mr. Schneider:

Your letter of September 29, 1972 addressed to Mr. Clausen has been referred to me for reply.

Bank of America is well aware of San Francisco City Ordinance 96-72 mentioned in your letter, and of both State and Federal laws regarding discrimination in employment on the basis of race, religion, color, national origin, or sex. It is not now nor has it ever been the policy or practice of this Bank to discriminate in employment on the basis of sexual orientation. Bank of America looks for competence in the performance of its employees, and does not concern itself with or make decisions based on their private life styles.

I am advised by the Human Rights Commission that no formal affirmative action program is required for homosexuals as a separate group of employees, nor does the Commission intend to issue any guidelines for this purpose. As you have already stated, many homosexuals do not reveal their sexual orientation to their employers. Without searching into private life styles, Bank would, in the ordinary course of business, have no need to identify such individuals among its employees. All Bank of America employees have been advised that staff members of the Personnel Department and the Equal Opportunity Section, in particular, are available to discuss and resolve employment problems confronting any and all employees or applicants for employment. This counselling service is specifically designed to assure that personal employment problems are dealt with confidentially, if necessary, and that employees and applicants are given every consideration for placement or promotion.

As part of your community service program you should advise potential applicants for employment to contact the Employment Office, which is regularly advised of current job openings and qualifications. If there are any particular problems you would like to discuss, please address your concerns to Mr. William R. Layfield, Equal Opportunity Officer of this Bank.

Very truly yours,

J. A. Carrera
Senior Vice President

A Letter from Huey Newton on the Gay Liberation and Women's Liberation Movements

During the past few years, strong movements have developed among women and homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

Whatever your personal opinion and your insecurities about homosexuality and the various liberation movements among homosexuals and women (and I speak of the homosexuals and women as oppressed groups) we should try to unite with them in a revolutionary fashion.

I say, "whatever your insecurities are" because, as we very well know, sometimes our first instinct is to want to hit a homosexual in the mouth and to want a woman to be quiet. We want to hit the homosexual in the mouth as soon as we see him because we're afraid we might be homosexual and want to hit the woman or shut her up because she might castrate us or take the nuts that we may not have to start with.

We must gain security in ourselves and therefore have respect and feelings for all oppressed people. We must not use the racist-type attitudes like the white racists use against people because they are black and poor. Many times the poorest white person is the most racist because he's afraid that he might lose something or discover something that he doesn't have. You're some kind of threat to him. This kind of psychology is in operation when we view oppressed people and we're angry with them because of their particular kind of behavior or their particular kind of deviation from the established norm.

Remember we haven't established a revolutionary value system; we're only in the process of establishing it. I don't remember us ever constituting any value that said that a revolutionary must say offensive things toward homosexuals or that a revolutionary would make sure that women do not speak out about their own particular kind of oppression.

Matter of fact, it's just the opposite; we say that we recognize the woman's right to be free. We haven't said much about the homosexual at all and we must relate to the homosexual movement because it is a real movement. And I know through reading and through my life experience, my observation, that homosexuals are not given freedom and liberty by anyone in this society. Maybe they might be the most oppressed people in the society.

What made them homosexuals? Perhaps it's a whole phenomena that I don't understand entirely. Some people say that it's the decadence of capitalism — I don't know whether this is the case, I rather doubt it. But whatever the case is, we know that homosexuality is a fact that exists and we must understand it in its purest form; that is, a person should have the freedom to use his body whatever way he wants to.

That's not endorsing things in homosexuality that we wouldn't view as revolutionary. But there is nothing to say that a homosexual can not also be a revolutionary. And maybe I'm now injecting some of my prejudice by saying "even a homosexual can be a revolutionary." Quite the contrary, maybe a homosexual could be the most revolutionary.

When we have revolutionary conferences, rallies and demonstrations, there should be full participation of the Gay Liberation Movement and the Women's Liberation Movement. We understand there are factions within the Women's Liberation Movement. Some groups might be more revolutionary than others. We shouldn't use the actions of a few to say that they're all reactionary or counterrevolutionary because they're not.

We should deal with factions just as we deal with any other group or party that claims to be revolutionary. We should try to judge somehow whether they're operating sincerely in a revolutionary fashion from a really oppressed situation (and we'll grant that if they're women they're probably oppressed.) If they do things that are unrevolutionary or counterrevolutionary, then criticize that action. If we feel that the group in spirit means to be revolutionary in practice but they make mistakes in interpretation of the revolutionary philosophy or they don't understand the dialectics of the social forces in operation, we should criticize that and not criticize them because they are women trying to be free. And the same is true for homosexuals.

We should never say a whole movement is dishonest when in fact they are trying to be honest; they're just making honest mistakes. Friends are allowed to make mistakes. The enemy is not allowed to make mistakes because his whole existence is a mistake and we suffer from it. But the Women's Liberation Front and Gay Liberation Front are our friends, they are our potential allies and we need as many allies as possible.

We should be willing to discuss the insecurities that many people have about homosexuality. When I say, "insecurities" I mean the fear that there is some kind of threat to our manhood. I can understand this fear. Because of the long conditioning process that builds insecurity in the American male, homosexuality might produce certain hangups in us. I have hangups myself about male homosexuality where on the other hand I have no hangups about female homosexuality and that's a phenomena in itself. I think it's probably because that's a threat to me maybe, and the females are no threat. It's just another erotic sexual thing.

We should be careful about using terms which might turn our friends off. The terms "faggot" and "punk" should be deleted from our vocabulary and especially we should not attach names normally designed for homosexuals to men who are enemies of the people such as Nixon or Mitchell. Homosexuals are not enemies of the people.

We should try to form a working coalition with the Gay Liberation and Women's Liberation groups. We must always handle social forces in an appropriate manner and this is really a significant part of the population — both women and the growing number of homosexuals that we have to deal with.

ALL POWER TO THE PEOPLE!

Huey P. Newton
Supreme Commander,
Black Panther Party



VECTOR NEWS BRIEFS

San Francisco: After twenty-five years with the San Francisco City Clinic, Jim Ash is retiring as Senior Disease Control Investigator.

The bureaucratic-sounding title belies the extent of Jim's interest and effectiveness in V.D. control here in the Bay Area. It reflects nothing of his personal and human concern in seeing those who came to the Clinic as real people, often with problems he could help them with, and not just as patients with a "social disease" or two.

So far as we know, it was he who coined the phrase "the equal opportunity diseases" for syphilis and gonorrhea. He believes that education remains the best way to prevent V.D. (next to the rubber, that is). He gave freely of his own time over the years lecturing in schools, appearing on radio shows, and addressing and working with the widest imaginable variety of groups: physicians' organizations, the Rotarians, Hell's Angels, the Lions Club, neighborhood civic organizations, S.I.R. and other homophile organizations, senior citizens' groups, the Mission Rebels, the Army and Navy and religious groups.

His untiring one-man efforts in combatting venereal diseases through education, particularly among young people, has recently led to the staffing and funding of a full-time information and education effort as an important part of S.F. City Clinic's activity in V.D. control. Because it was a genuine part of his life and belief, and not just a job he did, Jim expects to continue to work in retirement to help the community find better ways to deal with the diseases that threaten everyone; the pleasures of balling should involve far less risk of infection and possible suffering than they do now.

A cocktail reception will be given in Jim's honor at Jackson's on Friday, November 10th. All his friends are invited, and can call Mrs. Glickman at the Clinic, 558-4531, for details.

Cincinnati, Ohio: From June, 1971 until press time well over 200 arrests of gays were made in Cincinnati. Fines of up to \$500, workhouse sentences up to 180 days, and one or two year probations were reported by the Greater Cincinnati Gay Society to be typical results. The Cincinnati Society has filed two suits (amid favorable local press and TV releases).

SIR. This letter was received by Bill Plath from the Yonkers Production Company: "Dear Mr. Plath: At a recent meeting of the Yonkers Production Company, the subject of our \$500 donation to SIR was brought up. The discussion centered on the impact on ticket sales of Mr. Hernandez's article in the September issue of *Vector*. It was decided that our group would not donate any money to the Society for Individual Rights at this time. We felt the article to be biased and extremely unfair. Accordingly, the donation will not be forthcoming and we hope at some future time and at a future production, we can make a donation to the Society for Individual Rights. Respectfully, Perry A. George, Chairman"

TVland: Increasing attention is being given to gay themes on national network television — for better or worse. The September 11 issue of *NEWSWEEK* announced that "gay-oriented themes will be struck on all three networks this season." On ABC, "The Streets of San Francisco" will show a black homosexual "switchitting between his black boyfriend and white girlfriend." An ABC movie, "That Certain Summer," starring Hal Holbrook, will dramatize the story of a teenage boy (see photo) who accidentally discovers that his divorced father is a homosexual. Dean Martin will have his station breaks introduced by a "female impersonator in full drag," and the *Newsweek* article also foretold programs on lesbianism, incest, impotence, castration, abortion, and, the real shocker, sex OUTSIDE OF MARRIAGE.

Portland: Portland State University, through its Center for Sociological Research, reports that its neighbors are not heavily hysterical about homosexuality. Most anti-gay responses in their questionnaire were: "Homosexuals should not be allowed to join the armed services" — 58.8% agree, and "Homosexuals should not be allowed to teach school" — 37.2% agree. However, when asked whether "citizens should report suspected homosexuals to the police" 11.6% only agreed. Also: "the police should revoke the licenses of gay bars" —

15.3% agree. We say "not heavily hysterical" because we KNOW it can be heavier.

New York: In New York, the Taxi Commission has now, reversing itself, allowed that gay applicants no longer need submit psychiatric certification, nor semi-annual psychiatric evaluations when hired. This is in line with New York's general administrative order issued in February "ending discriminatory practices against gay people."

San Francisco: The October benefit for SIR, "Tonight: San Francisco, SIR" at California Hall was a rousing success both financially and entertainment wise. The case included Mike Gerry (Michelle) as Master of Ceremonies, Lawrence Fleming, who produced the event, Cass Daley, Ann Weldon and others too numerous to mention here but nonetheless thanked so much that words are superfluous. Despite some early evening hassles with the management of the Hall, who did not seem to think it was going to happen, it did, and all who attended were certainly glad it did . . . the fabulous production of *MAME* which also happened this month will be covered in greater detail in the next issue of *VECTOR*. By now we need not tell you what a smash it was, for you have undoubtedly heard. If you haven't, where have you been?

Washington, D.C.: A newsletter is available from the National Gay Student Center called interCHANGE. This group, a project of the U.S. National Student Association, is acting as a clearing-house and innovation center for Gay Campus and community groups and individuals. They suggest a donation of \$3 for 6 months, or if you can't afford that much, send what you can and tell us that's what you are doing. 2115 "S" Street, N.W., Washington, D.C. 20008 (202 265-9890).

Seattle: Seattle's gay community had its own voter registration places. 15 persons were trained in a class arranged by the Political Action Committee of the Seattle Gay Alliance. 6 places were designated as polling places in the gay community.

Gainesville, Fla.: Robert Ivey and Dr. James Brown are doing a study on gay couples. This is a cross-cultural study designed to compare gay and non-gay unions, with the goal of replacing stereotypes with facts. They need people to fill out questionnaires. Write Robert Ivey, 1921 N.W. 2nd Avenue, Gainesville, Fla. 32601. Confidentiality is assured.

SIR CENTER: Now renovated after the disastrous fire earlier this year, the SIR Center is reopening. The Grand Opening festivities on November 11 at 4 p.m. will feature free beer, and you are more than welcome . . . Also in November is the Annual Thanksgiving Dinner and Auction on Thursday, November 23rd. All members of the Gay community are invited. Volunteers are needed to help prepare the dinner and it is requested that all donations of food be pre-cooked and hot food delivered to the Center between 1 and 1:30. Dinner will happen at 2:00, and the auction at 4:30. Proceeds from the auction will benefit the SIR Community Center Fund, and you are asked to inform the SIR office in advance of what items of food or auctionable goods

you are planning to bring . . . the SIR Open Meeting of November 15th will feature a "leather" theme: members of various bike clubs have been invited to attend, as has Emperor Marcus, and there will be displays of leather goods and other items from shops around San Francisco . . . Your continued assistance and more is requested by the various committees which make up the SIR organization. Pick an activity by consulting the list which appears later in this issue and call the SIR office if you cannot find what you like and would like to stretch our imaginations a little more, but get involved. After all, you are us, and we are it . . . SIR, that is.

San Francisco: Gay McGovern For President Headquarters Opens, a new first. The Alice B. Toklas Memorial Democratic Club had a Grand Opening for their Toklas For McGovern presidential campaign headquarters on September 23rd. Congressman Phillip Burton addressed an enthusiastic crowd of about 400, a list of 200 volunteers was obtained and \$500.00 was raised. The Toklas headquarters is one of the district campaign offices in S.F. and is serving as

a National Headquarters for Gays For McGovern. Those who wish to make a contribution to the McGovern campaign are invited to send it to McGovern For President, 284 Noe St., S.F., CA 94114. Money collected will be presented to the McGovern campaign in one check identified as being from Gays For McGovern. Chairperson Foster says this is the language all politicians understand.

SIR: With the recent fire still in our memories, our activities expand. One of the important new projects is a gay reference library being organized by Aubrey Bailey. Aubrey says that it is his intention to acquire the most complete set of reference books on the subject of homosexuality to be found "anywhere west of the Pecos." Anyone with relevant books could enrich our library by donating them at the SIR office. Others could do the same by purchasing books which we could recommend. (Hot off the press: "Lesbian/Woman" by Del Martin and Phyllis Lyon, and "The Homosexual Dialectic," Joseph McCaffrey, ed.) Periodicals would also be great. Please tell us, if you can, what you plan to contribute so that we can avoid excessive duplication as much as possible.



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Attack on Sex Laws: New Tax-Exempt Foundation Created

The Whitman-Radclyffe Foundation with the cooperation and support of the Society for Individual Rights and the California Committee for Sexual Law Reform is heading a special legal project designed to have all the sex laws of California declared unconstitutional. S.I.R.'s political chairperson, Jim Foster (of Democratic Convention fame) and David Goodstein, one of the founders of the Whitman-Radclyffe Foundation, are coordinating the efforts of the groups and individuals involved in the project.

The special legal project began earlier this year when S.I.R. hired 4 law students through a work study program of a local law school. The services of these were given to Jim Foster by the S.I.R. legal chairperson and he put them to work studying the existing practices in gay arrests in San Francisco. They came up with a 100-page report that concluded that 97% of these cases were being copped to a lesser plea, that these lesser offenses were often registerable (the person would plead guilty to a lesser charge but would still have to register as a sex offender), and that the prevalence of this practice was not desirable because

the sex laws ARE NOT CONSTITUTIONAL. They recommended that more people plead not guilty and appeal convictions on constitutional grounds. Whitman-Radclyffe decided to head a project to have the laws struck down, primarily due to their tax-exempt status, which would make it easier for them to gain the necessary donations to fund the project. The Foundation decided to take over the funding of the law students. Two main efforts were decided upon: a handbook of forms and pleadings, and the formation of a team of attorneys headed by a leading counsel.

The first draft of the handbook has been completed at a cost of 18 person-months of effort, and is being sent to the law firm of Saltzman and Goldin in L.A. for editing. It is a compendium of legal precedents and forms for pretrial and trial motions. These are designed to guarantee to the client all the recourses the law offers to a defendant, to prepare every case for the best possible defense and to prepare for an appeal if necessary. The advantage of the handbook to lawyers and clients is the saving of the time and money that would be required to do this

research in every case. It would serve to encourage more not guilty pleas and more appeals on constitutional grounds. Publication of the handbook is expected by the end of the year. It will be made available to all attorneys, including Public Defenders, who handle gay cases. Tom Coleman of the Gay Law Students Association has told *Vector* that at least 30 L.A. Public Defenders would be eager to use such a compilation of legal tools.

Saltzman and Goldin were selected by the Whitman-Radclyffe Foundation for their scholarly work, a good "track record" in civil rights cases and for their awareness of and responsiveness to the oppression of gay people. Prior to being contacted by the Foundation, Mr. Saltzman had already been heading a Gay Rights Panel of the Community Bar Association of Los Angeles. David Goodstein says that this demonstrates "that there is a group of lawyers in the straight community that are aware of our oppression." Also, their being a man and woman team helps preclude any possibility of sexism. David asks that the law firm not be contacted directly, but that interested persons contact the Whitman-Radclyffe office in San Francisco.

The plan is to distribute copies of the handbook to all interested attorneys. This should reduce the number of guilty pleas, increase the number of acquittals, and prepare all convictions for appeal. Another effect of the handbook, in increasing the number of cases heard in court trials, will be to point out to the public the amount of police and court time (which is money) that is being devoted to enforcement of these laws. The L.A. law firm is preparing an omnibus brief, adaptable to specific cases, that will include extensive sociological, criminal and mental health evidence to demonstrate to the courts the detrimental, oppressive effects of these laws. The law firm will also be secured to argue cases as necessary. The Legal Defense Project of the Foundation is designed to assist attorneys and will engage in a campaign to inform them that these services are available.

S.I.R. has received from the Greater Cincinnati Gay Society copies of their two suits (see News Briefs). One of those suits, filed in Federal Court, asks that all Cincinnati and Ohio laws restricting homosexual behavior be struck down on constitutional grounds. Under attack are two laws against solicitation, one against

cross-dressing, and the law against sodomy, on the grounds that each of these statutes and ordinances is in direct violation of the First, Fourth, Fifth, Ninth and Fourteenth Amendments to the U.S. Constitution. One of the five men who filed the class action suit was fired from his 6-year job at the First National Bank of Cincinnati within days of the August 11th filing date. We will be working with this Ohio liberation group to coordinate efforts and share information.

One of the statistics listed by the Greater Cincinnati Gay Society in their reasons for the suit is the 200 gay arrests in the one-year period preceeding. In San Francisco it has been estimated that there have been as many as 2000 gay arrests in the first half of 1972. The special legal project needs statistics from all communities showing the number of these non-victim crime arrests, the percentage this represents of all arrests and the percentage of the police budget that is devoted to these arrests. Also needed are briefs: actual cases that have been appealed. Another important contribution needed is the names of experts in the mental health field, criminology, sociology and psychology that would be willing to testify as to the detrimental effects of the sex laws. And more than anything else, money is needed. Depending upon the amount of volunteer help received, the estimated cost of the total project will run from no less than \$15,000 to as much as \$100,000. This would include publication of the handbook, fees for lawyers not donating their time, and the cost of the law students and data collection.

Most of the needs of the gay community are classic kinds of charity, such as job placement, counseling, alternative social activities, the speakers bureau, the publication and distribution of information, and the legal assistance offered by this Legal Defense Project. There has never been a way for these needs to be met by tax-deductible gifts. The main function of the Whitman-Radclyffe Foundation is to serve to fill those needs — something like a gay Community Chest. It would not supplement existing organizations or programs, but complement them.

Those who wish to support the gay community's service projects, such as this one in the legal area, and still be able to deduct their contributions from their income tax, should send contributions to:
Whitman-Radclyffe Foundation
2131 Union Street, Suite 4
San Francisco, California 94123
(415) 346-7929

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Tues 10/17	P. T. & T. 666 Folsom St.	8:00-4:00
Thurs. 10/19	St. Francis Hospital 900 Hyde St.	11:00-4:30 OPEN
Mon. 10/23	U.C. Hospital Student Union	8:00-4:30 CLOSED
Mon 10/23	St. Mary's Hospital Hayes & Stanyan	11:00-4:30 OPEN
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Sun. 11/5	St. Gabriels Church 40th Ave. & Ulloa St.	9:00-2:00
Sun. 11/12	St. Anne's Church Funston & Judah	9:00-2:00
Wed. 11/15	United Calif. Bank 405 Montgomery St.	8:30-2:30
Thurs. 11/16	Travelers Insurance 550 California St.	8:30-3:30
Tues 11/21	Calif State Univ. of S.F.	8:30-3:30
Sun. 11/26	St. Cecilia's Church 2555 17th Ave.	8:00-2:00
Mon. 11/27	Letterman Gen. Hospital Presidio-of S.F.	12:00-4:30
Tues. 11/28	Letterman Gen. Hospital Presidio of S.F.	7:30-12:00 noon
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by Michael Hughes and
James Mitchell

The instilling of Gay Pride and the destruction of inner oppression are seen as the prime goals of the membership of the Gay People's Union. Gayness must be accepted not just as one more factor in one's life but as a vital, dynamic source of personal growth and transcendence. The fact that one is gay must be a positive one.

To help achieve this, we recognize that the inner liberation of gay people has to precede societal liberation. For example, it would seem to us that marching in the Gay Day Parade and at the same time fearing being seen in the filmed newsreels of that event would be a sign of inner oppression. Gay people cannot succeed liberating themselves within society while they are mentally oppressed; that is to say, Gay people who lack pride in themselves and play the stereotyped roles imposed upon them by society will not be projecting themselves and therefore will be unable to communicate their real personalities to society.

In our attempt to liberate ourselves within society we recognize that we must express solidarity with all oppressed peoples because if even one person is oppressed, then all people are oppressed.

This basically sets forth the far reaching goals of the Gay People's Union. We see this as the philosophy upon which our organization runs; that is, getting people's heads together is our most vital and urgent goal.

In the quest of unity among gay people, we see the need for the Gay People's Union to act as an umbrella type of organization where all the diverse people and groups of the Gay Community can come together, because we believe that diversity is a positive factor rather than a negative one.

Earlier we spoke of Gay Pride and inner liberation. Some of our activities that are aimed at personal integration are our bi-weekly small group raps, guest speakers, sensory awareness exercises, and many other types of communication. This serves to give our members the opportunity to develop further as proud gay people and to communicate with other gay people on a "human" level through interaction in our various activities.

In our struggle for liberation in the society, we believe that positive communication toward non-gay people is the first and most important step. Some of our members have and will be speaking to various non-gay groups in the area. Communication to the gay community is also a vital necessity. David Goldman, one of our members, does a weekly radio show entitled "Out of the Closets." It can be heard on the Stanford radio station (KZSU, 90.1 FM) every Friday at 7:00 p.m. David interviews different guests every week and the show has a listener phone-in format.

The social activities of the Gay People's Union have included dances, pot luck dinners, field trips, parties, and assorted smaller interest group activities.

The Gay People's Union is open to everyone, student and non-student alike. Our meetings are every Wednesday at 7:30 p.m. in the Women's Center basement room with the Steering Committee meeting at 6:30 p.m. The latter session is open to any member who wishes to attend. Collective leadership is strongly affirmed just as elitism is strongly disavowed.

Further information can be obtained through our address, Gay People's Union, P.O. Box 3145, Stanford, CA 94305, or by calling either of us, Michael Hughes, Chairperson, or James Mitchell, Communications Officer, at 948-0177, or David Goldman at 321-1165.

The Gay People's Union: Stanford

The time for action has come. Gay people will no longer be silent; we shall no longer hide in our closets or in our own little world. We shall be heard, and we shall take our rightful place in the society. Petty squabbles must be ended and a unity in diversity must be forged. Then and only then will we succeed. We are strong, we are invincible, we are Gay.

THE GOALS OF THE GAY PEOPLE'S UNION SHALL BE:

1. To promote Gay Pride;
2. To seek inner liberation from the fears, doubts, and roles imposed by the society;
3. To actively strive for the Gay liberation in the society, and;
4. To express solidarity with all oppressed peoples recognizing that no person will be free until all are free.

THESE GOALS SHALL BE ACTIVELY SOUGHT BY THE GAY PEOPLES UNION BY:

1. Promoting unity among Gay people and avoiding participation in the conflicts that tend to divide us;
2. Providing alternative social activities;
3. Providing means of personal growth and interaction through raps, guest speakers, sensory awareness, consciousness raising, and other means of communication;
4. More positively oriented communication to non-gay people seeking to destroy the stereotypes of what Gay is, and;
5. Serving as an organ of communication for the Gay community at large.



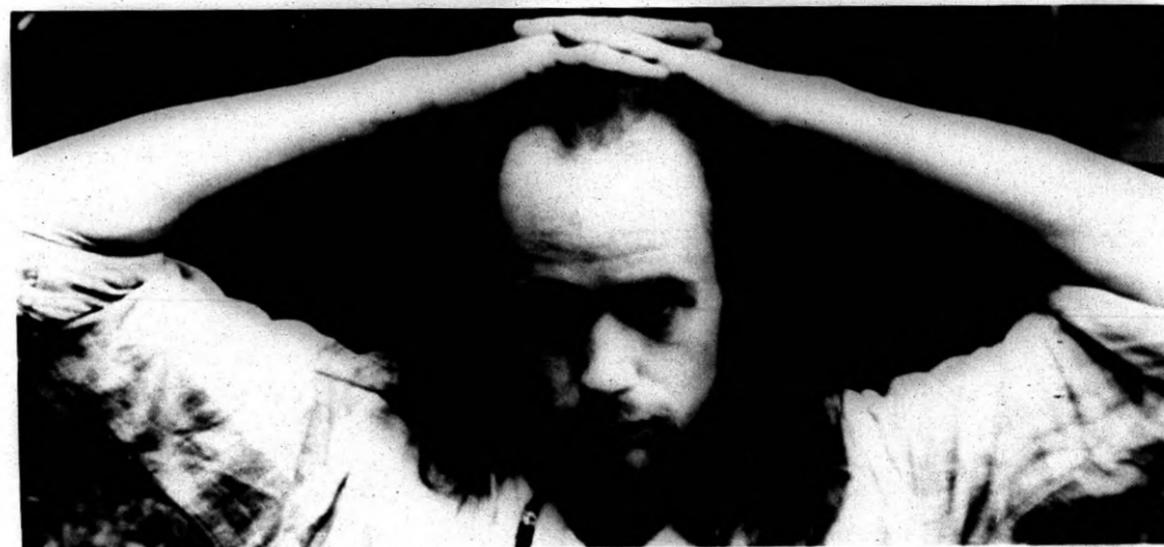
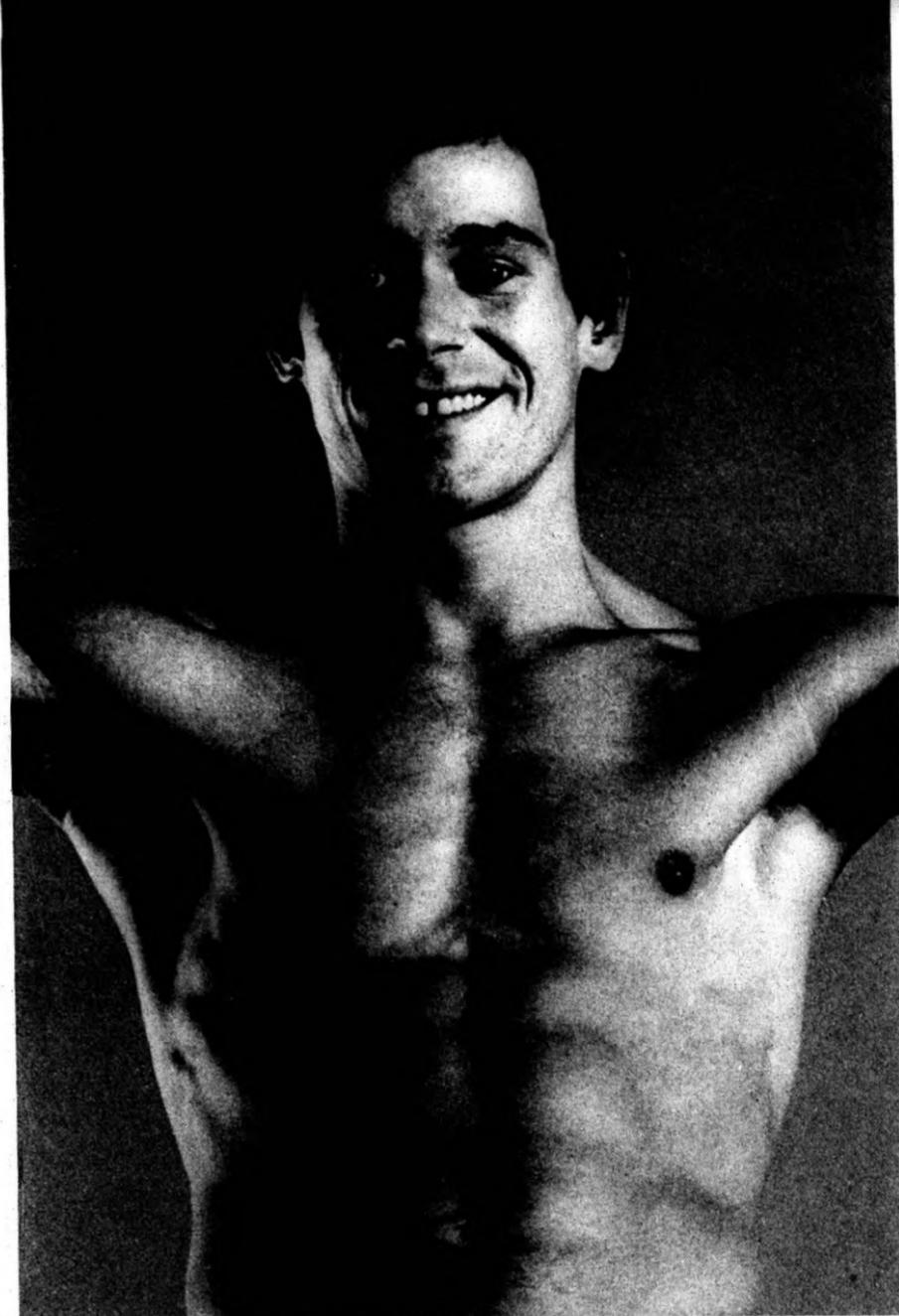
THE COVER MAN TALKS

by David Baker, Jr.
This Month's Centerfold Model

The lowest common denominator of male gay life in San Francisco is the *Vector* beefcake shots. The men who are used as nude models usually pose as slick, secure, muscle-bound emblems of "the good gay life"; the reality is that their bodies are exploited for masturbation fantasies. The *Vector* viewer begins to believe that he has his plastic hero right at home with the imitation wood furniture; they are equally invulnerable. This is an objectification of sex that only serves to make our real lives seem a little more dreary. Nothing suggests that these greased gods ever cry, that they are sometimes confused and lonely, that they are our brothers and share our pain. Penises, buttocks and pectoral muscles are not isolated phenomena like exotic cheese, but the shapes enclosing our individual gay souls. Sexual objectification is a lie, because it tells gays over thirty, gays with thinning hair, gays of color, and others, that they are not sexual beings; that only the answer to a tired sex ad, i.e. a young blond hung stud, can live a fulfilling gay life. Most of us have pimples on our asses, tangles in our hair, and character lines in our faces. We must learn to love our humanity with all its imperfections, and say no to the phony images of leather-hearted he-men which insult us in both straight and gay publications.

Beyond the Valley of the Cockettes

The Palace Theatre, known for its bizarre-camp midnight shows, is Halloween. This Halloween, Nocturnal Dream Shows presents its answer to theatre in the '70's, *Vice Palace*. The surreal spoof on Edgar Allan Poe's *Mask of the Red Death* includes musical and dance extravaganzas. The show leaps from torch songs, to Broadway numbers, to Country and Western, to tap, to ballet, to '50's rock, and further on. Featuring the mythical Lady Divine, the show includes such celebrities as John Rothermel and Peter Arden, Pristine Condition, Paula Pucker and the Pioneers, Goldie Glitters, Mink Stole, and this month's *Vector* centerfold model, David Baker, Jr. Performances will be given at midnight on October 27th, 28th, and 31st. Tickets are available at the Palace Theatre Box Office and the Downtown Center Box Office.







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Changing Views on Transsexualism

By Martin Stow

Sex in the Seventies is being characterized by individualism. Everyone is doing his own trip and calling it whatever he wants. The professional who tries to classify a particular behavior or thought pattern ends up with a series of conditions and exceptions that often make the classification worthless. No two persons will define homosexual behavior or feelings in identical terms and classifications become even more diversified when we try to define our individual genders, our feelings of maleness and femaleness.

Ten years ago the San Francisco area experienced an influx of persons, mostly males, who, attracted by the sexual liberality of the environment, sought help in realizing their female feelings. They characterized themselves as "females trapped in male bodies." Most of them had suffered ridicule in expressing their femininity and felt that they had finally found their identities as transsexuals. Transsexualism was a word coined by Dr. Harry Benjamin to designate those who ultimately wanted a genital conversion operation as a result of their opposite gender feelings. Many transsexuals had read Benjamin's writings and had diagnosed themselves. Transsexual groups and organizations were formed and a standard therapeutic policy and procedure was established by clinicians. This procedure consisted mainly of gender evaluation, group discussions, hormone injections and preparation for eventual conversion surgery. This procedure seemed best to meet the needs of those seeking assistance but many clinicians remained skeptical. Hormone shots were the admittance to the transsexual group and doctors, recognizing the strong need for a group identity, went along with providing hormones in questionable cases. Some doctors still, who do not want to be burdened with the psychological aspects and problems of gender confusion in the individual, continue to prescribe hormones as a form of transsexual tranquilizer.

However, changes are occurring in our general perception of sexuality at a rapid pace and, today, those who would have been the "transsexual" of a decade ago are more likely to be interested in militancy than medicine. Long hair and

feminine mannerisms are still in vogue, but the put-on phemale phreaks have taken over the plastic cosmetics and tortured attire that we associated with the femininity of the Fifties. The old attitude was, "I'll tell you specifically what I am and I want you to react specifically"; the new attitude is, "I'm doing my thing and I don't want you to put me in any specific bag." The result is a much more relaxed, natural person with whom one can communicate without fear of fucking-up some stereotyped female fantasy.

Comparing the "old" with the "new" illustrates the change. The first two "transsexuals" that I met appeared as quarterbacks for the Rams in drag. They needed to be what they said they were so badly that no one would have dared question their "transsexuality." The two persons whom I have seen most recently concerning gender identity have wanted to discuss the full range of their gender feelings and the possibility of their transsexuality. Their attire of an asexual nature is appropriate to their feelings of being comfortable in a state of gender indecision. One is on hormones and one is not. The main difference seems to be that the latter two have found acceptable alternative social identities which permit them to examine their personal identities without disfunctional anxiety.

For the past decade it has been psychological dogma that transsexuality exists. What we are now discovering is that it exists primarily as a sociological phenomenon, a need by a group of people with similar feelings for a social identity. Our society seems to demand an either-or gender identity, narrowly defined. To refuse to make a choice, because of mixed feelings, isolates the individual. More out of frustration than any other factor, the individual with bi-gender feelings adopts the opposite sexual role and often hostilely distorts it, particularly in the form of gross female mannerisms and dress in the case of the male. Under society's either-or dictum the male becomes a pseudo-female and is assigned to a psychological transsexual category.

A thousand therapists have talked with transsexuals, hundreds of doctors have prescribed hormones for transsexuals, dozens of surgeons have performed conversion operations, but not one of these clinicians has been absolutely certain that he was dealing with true trans-

sexuality. Transsexualism is a convenient theoretical clinical category necessary to accommodate an extreme variation of homosexuality. Extreme in the sense that the individual can tolerate surgical conversion with less disfunctionality than psychological acknowledgement of homosexual feelings. This theory, anathema to the transsexual of a decade ago (and reinforced by clinicians and laymen) is becoming less discredited among the younger population which has been able to successfully reject society's either-or demands and discover their own alternative identities. Transsexuality is being expanded to mean not just a sexual conversion from one sex to another to accommodate cross gender feelings but to include the condition of transversing back and forth freely between the gender feelings of maleness and femaleness. For the next generation this no longer has to be symbolized by unalterable genital conversions. The emphasis is being placed more upon transgenderality than transsexuality. Men and women are achieving a sense of gender freedom through the operation of their minds rather than the conversion of their bodies.

Martin Stow is co-director of the Institute of Male Relations and a counselor at Fort Help.

• 1973 • **VECTOR** → **calendar**



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A GAY

Editor's Note: This essay by Mr. Wittman first appeared in the Berkeley Tribe in 1968, and has been reprinted in numerous gay liberation journals since that time. The essay is not intended to reflect the views of the Society for Individual Rights; rather it is reprinted to reflect the diversity of opinion and analysis in the gay community, and because we feel it offers many ideas which our readers will find well expressed and provocative. Vector would indeed be delighted to receive written response to this and other articles, as we seek to include the widest scope of gay viewpoints in our gay journal.

by Carl Wittman

San Francisco is a refugee camp for homosexuals. We have fled here from every part of the nation, and like refugees elsewhere, we came not because it is so great here, but because it was so bad there. By the tens of thousands, we fled small towns where to be ourselves would endanger our jobs and any hope of a decent life; we have fled from blackmailing cops, from families who disowned or 'tolerated' us; we have been drummed out of the armed services, thrown out of schools, fired from jobs, beaten by punks and policemen.

And we have formed a ghetto, out of self-protection. It is a ghetto rather than a free territory because it is still theirs. Straight cops patrol us, straight legislators govern us, straight employers keep us in line, straight money exploits us. We have pretended everything is OK, because we haven't been able to see how to change it — we've been afraid.

In the past year there has been an awakening of gay liberation ideas and energy. How it began we don't know; maybe we were inspired by black people and their freedom movement; we learned how to stop pretending from the hip revolution. Amerika in all its ugliness has surfaced with the war and our national leaders. And we are revolted by the quality of our ghetto life.

Where once there was frustration, alienation, and cynicism, there are new characteristics among us. We are full of love for each other and are showing it; we are full of anger at what has been done to us. And as we recall all the self-censorship and repression for so many years, a reservoir of tears pours out of our eyes. And we are euphoric, high, with the initial flourish of a movement.

We want to make ourselves clear: our first job is to free ourselves; that means clearing our heads of the garbage that's been poured into them. This article is an attempt at raising a number of issues, and presenting some ideas to replace the old ones. It is primarily for ourselves, a starting point of discussion. If straight people of good will find it useful in understanding what liberation is about, so much the better.

It should also be clear that these are the views of one person, and are determined not only by my homosexuality, but by my being white, male, middle class. It is my individual consciousness. Our group consciousness will evolve as we get ourselves together — we are only at the beginning.

I. ON ORIENTATION

1. *What homosexuality is:* Nature leaves undefined the object of sexual desire. The gender of that object is imposed socially. Humans originally made homosexuality taboo because they needed every bit of energy to produce and raise children: survival of species was a priority. With overpopulation and technological change, that taboo continued only to exploit us and enslave us.

As kids we refused to capitulate to demands that we ignore our feelings toward each other. Somewhere we found the strength to resist being indoctrinated, and we should count that among our assets. We have to realize that our loving each other is a good thing, not an unfortunate thing, and that we have a lot to teach straights about sex, love, strength, and resistance.

Homosexuality is *not* a lot of things. It is not a makeshift in the absence of the opposite sex; it is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes except inasmuch as we could see the sham of American marriage. *Homosexuality is the capacity to love someone of the same sex.*

MANIFESTO

2. *Bisexuality:* Bisexuality is good; it is the capacity to love people of either sex. The reason so few of us are bisexual is because society made such a big stink about homosexuality that we got forced into seeing ourselves as either straight or non-straight. Also, many gays got turned off to the ways men are supposed to act with women and vice-versa, which is pretty fucked-up. Gays will begin to turn on to women when 1) it's something that we do because we want to, and not because we should, and 2) when women's liberation changes the nature of heterosexual relationships.

We continue to call ourselves homosexual, not bisexual, even if we do make it with the opposite sex also, because saying "Oh, I'm Bi" is a cop-out for a gay. We get told it's OK to sleep with guys as long as we sleep with women, too, and that's still putting homosexuality down. We'll be gay until everyone has forgotten that it's an issue. Then we'll begin to be complete.

3. *Heterosexuality:* Exclusive heterosexuality is fucked up. It reflects a fear of people of the same sex, it's anti-homosexual, and it is fraught with frustration. Heterosexual sex is fucked up, too; ask women's liberation about what straight guys are like in bed. Sex is aggression for the male chauvinist; sex is obligation for the traditional woman. And among the young, the modern, the hip, it's only a subtle version of the same. For us to become heterosexual in the sense that our straight brothers and sisters are is not a cure, it is a disease.

II. ON WOMEN

1. *Lesbianism:* It's been a male-dominated society for too long, and that has warped both men and women. So gay women are going to see things differently from gay men; they are going to feel put down as women, too. Their liberation is tied up with both gay liberation and women's liberation.

This paper speaks from the gay male viewpoint. And although some of the ideas in it may be equally relevant to gay women, it would be arrogant to presume this to be a manifesto for lesbians.

We look forward to the emergence of a lesbian liberation voice. The existence of a lesbian caucus within the New York Gay Liberation Front has been very helpful in challenging male chauvinism among gay guys, and anti-gay feelings among women's lib.

2. *Male chauvinism:* All men are infected with male chauvinism — we were brought up that way. It means we assume that women play subordinate roles and are less human than ourselves. (At an early gay liberation meeting one guy said, "Why don't we invite women's liberation — they can bring sandwiches and coffee.") It is no wonder that so few gay women have become active in our groups.

Male chauvinism, however, is not central to us. We can junk it much more easily than straight men can. For we understand oppression. We have largely opted out of a system which oppresses women daily — our egos are not built on putting women down and having them build us up. Also, living in a mostly male world we have become used to playing different roles, doing our own shit-work. And finally, we have a common enemy: the big male chauvinists are also the big anti-gays.

But we need to purge male chauvinism, both in behavior and in thought among us. Chick equals nigger equals queer. Think it over.

3. *Women's liberation:* They are assuming their equality and dignity and in doing so are challenging the same things we are: the roles, the exploitation of minorities by capitalism, the arrogant smugness of straight white middle-class Amerika. They are our sisters in struggle.

Problems and differences will become clearer when we begin to work together. One major problem is our own male chauvinism. Another is uptightness and hostility to homosexuality that many women have — that is the straight in them. A third problem is differing views on sex: sex for them has meant oppression, while for us it has been a symbol of our freedom. We must come to know and understand each other's style, jargon and humor.

III. ON ROLES

1. *Mimicry of straight society:* We are children of straight society. We still think straight: that is part of our oppression. One of the worst of straight concepts is inequality. Straight (also white, English, male, capitalist) thinking views things in terms of order and comparison. A is before B, B is after A; one is below two is below three; there is no room for equality. This idea gets extended to male/female, on top/on bottom, spouse/not spouse, heterosexual/homosexual, boss/worker, white/black and rich/poor. Our social institutions cause and reflect this verbal hierarchy. This is Amerika.

We've lived in these institutions all our lives. Naturally we mimic the roles. For too long we mimicked these roles to protect ourselves — a survival mechanism. Now we are becoming free enough to shed the roles which we've picked up from the institutions which have imprisoned us.

"Stop mimicking straights, stop censoring ourselves."

2. *Marriage:* Marriage is a prime example of a straight institution fraught with role playing. Traditional marriage is a rotten, oppressive institution. Those of us who have been in heterosexual marriages too often have blamed our gayness on the breakup of the marriage. No. They broke up because marriage is a contract which smothers both people, denies needs, and places impossible demands on both people. And we had the strength, again, to refuse to capitulate to the roles which were demanded of us.

Gay people must stop gauging their self respect by how well they mimic straight marriages. Gay marriages will have the same problems as straight ones except in burlesque. For the usual legitimacy and pressures which keep straight marriages together are absent, e.g. kids, what parents think, what neighbors say.

To accept that happiness comes through finding a groovy spouse and settling down, showing the world that "we're just the same as you" is avoiding the real issues, and is an expression of self-hatred.

3. *Alternatives to marriage:* People want to get married for lots of good reasons, although marriage won't often meet those needs or desires. We're all looking for security, a flow of love, and a feeling of belonging and being needed.

These needs can be met through a number of social relationships and living situations. Things we want to get away from are: 1. exclusiveness, proprietarian attitudes toward each other, a mutual pact against the rest of the world; 2. promises about the future, which we have no right to make and which prevent us from, or make us feel guilty about,

growing; 3. inflexible roles, roles which do not reflect us at the moment but are inherited through mimicry and inability to define equalitarian relationships.

We have to define for ourselves a new pluralistic, rolefree social structure for ourselves. It must contain both the freedom and physical space for people to live alone, live together for a while, live together for a long time, either as couples or in large numbers; and the ability to flow easily from one of these states to another as our needs change.

Liberation for gay people is defining for ourselves how and with whom we live, instead of measuring our relationship in comparison to straight ones, with straight values.

4. *Gay 'stereotypes'*: The straights' image of the gay world is defined largely by those of us who have violated straight roles. There is a tendency among 'homophile' groups to deplore gays who play visible roles — the queens and the nelligs. As liberated gays, we must take a clear stand. 1. Gays who stand out have become our first martyrs. They came out and withstood disapproval before the rest of us did. 2. If they have suffered from being open, it is straight society whom we must indict, not the queen.

5. *Closet queens*: This phase is becoming analogous to 'Uncle Tom.' To pretend to be straight sexually, or to pretend to be straight socially, is probably the most harmful pattern of behavior in the ghetto. The married guy who makes it on the side secretly; the guy who will go to bed once but who won't develop any gay relationships; the pretender at work or school who changes the gender of the friend he's talking about; the guy who'll suck cock in the bushes but who won't go to bed.

If we are liberated we are open with our sexuality. Closet queenery must end. *Come out.*

But: in saying come out, we have to have our heads clear about a few things: 1) Closet queens are our brothers, and must be defended against attacks by straight people; 2) the fear of coming out is not paranoia; the stakes are high: loss of family ties, loss of job, loss of straight friends — these are all reminders that the oppression is not just in our heads. It's real. Each of us must make the steps toward openness at our own speed and on our own impulses. Being open is the foundation of freedom: it has to be built solidly. 3) "Closet queen" is a broad term covering a multitude of forms of defense, self-hatred, lack of strength, and habit. We are all closet queens in some ways, and all of us had to come out — very few of us were 'flagrant' at the age of seven! We must afford our brothers and sisters the same patience we afforded ourselves. And while their closet queenery is part of our oppression, it's more a part of theirs. They alone can decide when and how.

IV. ON OPPRESSION

It is important to catalog and understand the different facets of our oppression. There is no future in arguing about degrees of oppression. A lot of 'movement' types come on with a line of shit about homosexuals not being oppressed as much as blacks or Vietnamese or workers or women. We don't happen to fit into their ideas of class or caste. Bull! When people feel oppressed, they act on that feeling. We feel oppressed. Talk about the priority of black liberation or ending imperialism over and above gay liberation is just anti-gay propaganda.

1. *Physical attacks*: We are attacked, beaten, castrated and left dead time and time again. There are half a dozen known unsolved slayings in San Francisco parks in the last few years. "Punks," often of minority groups who look around for someone under them socially, feel encouraged to beat up on "queens" and cops look the other way. That used to be called lynching.

Cops in most cities have harrassed our meeting places: bars and baths and parks. They set up entrapment squads. A Berkeley brother was slain by a cop in April when he tried to split after finding out that the trick who was making advances to him was a cop. Cities set up 'pervert' registration, which if nothing else scares our brothers deeper into the closet.

One of the most vicious slurs on us is the blame for prison 'gang rapes.' These rapes are invariably done by people who consider themselves straight. The victims of these rapes are us and straights who can't defend themselves. The press campaign to link prison rapes with homosexuality is an attempt to make straights fear and despise us, so they can oppress us more. It's typical of the fucked-up straight mind to think that homosexual sex involves tying a guy down and fucking him. That's aggression, not sex. If that's what sex is for a lot of straight people, that's a problem they have to solve, not us.

2. *Psychological warfare*: Right from the beginning we have been subjected to a barrage of straight propaganda. Since our parents don't know any homosexuals, we grow up thinking that we're alone and different and perverted. Our school friends identify 'queer' with any non-conformist or bad behavior. Our elementary school teachers tell us not to talk to strangers or accept rides. Television, billboards and magazines put forth a false idealization of male/female relationships, and make us wish we were different, wish we were 'in.' In family living class we're taught how we're supposed to turn out. And all along, the best we hear if anything about homosexuality is that it's an unfortunate problem.

3. *Self-oppression*: As gay liberation grows, we will find our uptight brothers and sisters, particularly those who are making a buck off our ghetto, coming on strong to defend the status quo. This is self-oppression: 'don't rock the boat'; things in SF are OK'; 'gay people just aren't together'; 'I'm not oppressed.' These lines are right out of the mouths of the straight establishment. A large part of our oppression would end if we would stop putting ourselves and our pride down.

4. *Institutional*: Discrimination against gays is blatant, if we open our eyes. Homosexual relationships are illegal, and even if these laws are not regularly enforced, they encourage and enforce closet queenery. The bulk of the social work/psychiatric field looks upon homosexuality as a problem, and treats us as sick. Employers let it be known that our skills are acceptable only as long as our sexuality is hidden. Big business and government are particularly notorious offenders.

The discrimination in the draft and armed services is a pillar of the general attitude toward gays. If we are willing to label ourselves publicly not only as homosexual but as sick, then we qualify for deferment; and if we're not 'discreet' (dishonest) we get drummed out of the service. Hell, no, we won't go, of course not, but we can't let the army fuck over us this way, either.

V. ON SEX

1. *What sex is*: It is both creative expression and communication: good when it is either, and better when it is both. Sex can also be aggression, and usually is when those involved do not see each other as equals; and it can also be perfunctory, when we are distracted or preoccupied. These uses spoil what is good about it.

I like to think of good sex in terms of playing the violin: with both people on one level seeing the other body as an object capable of creating beauty when they play it well; and on a second level the players communicating through their mutual production and appreciation of beauty. As in good music, you get totally into it — and coming back out of that state of consciousness is like finishing a work of art or coming back from an episode of an acid or mescaline trip. And to press the analogy further: the variety of music is infinite and varied, depending on the capabilities of the players, both as subjects and as objects. Solos, duets, quartets (symphonies, even, if you happen to dig Romantic music!) are possible. The variations in gender, response, and bodies are like different instruments. And perhaps what we have called sexual 'orientation' probably just means that we have not yet learned to turn on to the total range of musical expression.

2. *Objectification*: In this scheme, people are sexual objects, but they are also subjects, and are human beings who appreciate themselves as object and subject. This use of human bodies as objects is legitimate (not harmful) only when it is reciprocal. If one person is always object and the other subject, it stifles the human being in both of them. Objectification must also be open and frank. By silence we often assume or let the other person assume that sex means commitments: if it does, ok; but if not, say it. (Of course, it's not all that simple: our capabilities for manipulation are unfathomed — Al we can do is try.)

Gay liberation people must understand that women have been treated exclusively and dishonestly as sexual objects. A major part of their liberation is to play down sexual objectification and to develop other aspects of themselves which have been smothered so long. We respect this. We also understand that a few liberated women will be appalled or disgusted at the open and prominent place that we put sex in our lives; and while this is a natural response from their experience, they must learn what it means for us.

For us, sexual objectification is a focus of our quest for freedom. It is precisely that which we are not supposed to share with each other. Learning how to be open and good with each other sexually is part of our liberation. And one obvious distinction: objectification of sex for us is something we choose to do among ourselves, while for women it is imposed by their oppressors.

3. *On positions and roles*: Much of our sexuality has been perverted through mimicry of straights, and warped from self-hatred. These sexual perversions are basically anti-gay:

"I like to make it with straight guys"

"I'm not gay, but I like to be 'done' "

"I like to fuck, but don't want to be fucked"

"I don't like to be touched above the neck"

This is role playing at its worst; we must transcend these roles. We strive for democratic, mutual, reciprocal sex. This does not mean that we are

all mirror images of each other in bed, but that we break away from roles which enslave us. We already do better in bed than straights do, and we can be better to each other than we have been.

4. *Chickens and Studs*: Face it, nice bodies and young bodies are attributes, they're groovy. They are inspiration for art, for spiritual elevation, for good sex. The problem arises only in the inability to relate to people of the same age, or people who don't fit the plastic stereotypes of a good body. At that point, objectification eclipses people, and expresses self-hatred: "I hate gay people, and I don't like myself, but if a stud (or chicken) wants to make it with me, I can pretend I'm someone other than me."

A note on exploitation of children: kids can take care of themselves, and are sexual beings way earlier than we'd like to admit. Those of us who began cruising in early adolescence know this, and we were doing the cruising, not being debauched by dirty old men. Scandals such as the one in Boise, Idaho — blaming a "ring" of homosexuals for perverting their youth — are the fabrications of press and police and politicians. And as for child molesting, the overwhelming amount is done by straight guys to little girls: it is not particularly a gay problem, and is caused by the frustrations resulting from anti-sex puritanism.

5. *Perversion*: "We've been called perverts enough to be suspect of any usage of the word. Still many of us shrink from the idea of certain kinds of sex: with animals, sado/masochism, dirty sex (involving piss or shit). Right off, even before we take the time to learn any more, there are some things to get straight:

1. we shouldn't be apologetic to straights about gays whose sex lives we don't understand or share;

2. it's not particularly a gay issue, except that gay people probably are less hung up about sexual experimentation.

3. let's get perspective: even if we were to get into the game of deciding what's good for someone else, the harm done in these 'perversions' is undoubtedly less dangerous or unhealthy than is tobacco or alcohol.

4. While they can be reflections of neurotic or self-hating patterns, they may also be enactments of spiritual or important phenomena: *e.g.* sex with animals may be the beginning of interspecies communication: some dolphin-human breakthroughs have been made on the sexual level; *e.g.* one guy who says he digs shit during sex occasionally says it's not the taste or texture, but a symbol that he's so far into sex that those things no longer bug him; *e.g.* sado/masochism, when consensual, can be described as a highly artistic endeavor, a ballet the constraints of which are the thresholds of pain and pleasure.

VI. ON OUR GHETTO

We are refugees from Amerika. So we came to the ghetto — and as other ghettos, it has its negative and positive aspects. Refugee camps are better than what preceded them, or people never would have come. But they are still enslaving, if only that we are limited to being ourselves there and only there.

Ghettos breed self-hatred. We stagnate here, accepting the status quo. The status quo is rotten. We are all warped by our oppression, and in the isolation of the ghetto we blame ourselves rather than our oppressors.

Ghettos breed exploitation: Landlords find they can charge exorbitant rents and get away with it, because of the limited area which is safe to live in openly. Mafia control of bars and baths in NYC is only one example of outside money controlling our institutions for their profit.

Police or con men who shake down the straight gay in return for not revealing him; the bookstores and movie makers who keep raising prices because they are the only outlet for pornography; heads of 'modeling' agencies and other pimps who exploit both the hustlers and the johns — these are the parasites who flourish in the ghetto.

SAN FRANCISCO — Ghetto or Free Territory: Our ghetto certainly is more beautiful and larger and more diverse than most ghettos, and is certainly freer than the rest of Amerika. That's why we're here. But it isn't ours. Capitalists make money off us, cops patrol us, government tolerates us as long as we shut up, and daily we work for and pay taxes to those who oppress us.

To be a free territory, we must govern ourselves, set up our own institutions, defend ourselves, and use our own energies to improve our lives. The emergence of gay liberation communes, and our own paper is a good start. The talk about a gay liberation coffee shop/dance hall should be acted upon. Rural retreats, political action offices, food cooperatives, a free school, unalienating bars and after hours places — they must be developed if we are to have even the shadow of a free territory.

VII. ON COALITION

Right now the bulk of our work has to be among ourselves — self educating, fending off attacks, and building free territory. Thus basically we have to have a gay/straight vision of the world until the oppression of gays is ended.

But not every straight is our enemy. Many of us have mixed identities, and have ties with other liberation movements: women, blacks, other minority groups; we may also have taken on an identity which is vital to us; ecology, dope, ideology. And face it: we can't change Amerika alone:

Who do we look to for coalition?

1. **Women's Liberation:** summarizing earlier statements, 1) they are our closest ally; we must try hard to get together with them; 2) a lesbian caucus is probably the best way to attack gay guys' male chauvinism, and challenge the straightness of women's liberation; 3) as males we must be sensitive to their developing identities as women, and respect that; if we know what our freedom is about, they certainly know what's best for them.

2. **Black Liberation:** This is tenuous right now because of the uptightness and supermasculinity of many black men (which is understandable). Despite that, we must support their movement, particularly when they are under attack from the establishment; we must show them that we mean business; and we must figure out which our common enemies are: police, city hall, capitalism.

3. **Chicanos:** Basically the same problem as with blacks: trying to overcome mutual animosity and fear, and finding ways to support them. The extra problem of super up-tightness and machismo among Latin cultures, and the traditional pattern of Mexicans beating up

"queers," can be overcome: we're both oppressed, and by the same people at the top.

4. **White radicals and ideologues:** We're not, as a group, Marxist or communist. We haven't figured out what kind of political/economic system is good for us as gays. Neither capitalist or socialist countries have treated us as anything other than *non grata* so far.

But we know we are radical, in that we know the system that we're under now is a direct source of oppression, and it's not a question of getting our share of the pie. The pie is rotten.

We can look forward to coalition and mutual support with radical groups if they are able to transcend their anti-gay and male chauvinist patterns. We support radical and militant demands when they arise, e.g. Moratorium, People's Park; but only as a group; we can't compromise or soft-pedal our gay identity.

Problems: because radicals are doing somebody else's thing, they tend to avoid issues which affect them directly, and see us as jeopardizing their 'work' with other groups (workers, blacks). Some years ago a dignitary of SDS on a community organization project announced at an initial staff meeting that there would be no homosexuality (or dope) on the project. And recently in New York, a movement group which had a coffee-house get-together after a political rally told the gays to leave when they started dancing together. (It's interesting to note that in this case, the only two groups which supported us were Women's Liberation and the Crazies.)

Perhaps most fruitful would be to broach with radicals their stifled homosexuality and the issues which arise from challenging sexual roles.

5. **Hip and street people:** A major dynamic of rising gay lib sentiment is the hip revolution within the gay community. Emphasis on love, dropping out, being honest, expressing yourself through hair and clothes, and smoking dope are all attributes of this. The gays who are the least vulnerable to attack by the establishment have been the freest to express themselves on gay liberation.

We can make a direct appeal to young people, who are not so up tight about homosexuality. One kid, after having his first sex with a male, said "I don't know what all the fuss is about, making it with a girl just isn't that different."

The hip/street culture has led people into a lot of freeing activities: encounter/sensitivity, the quest for reality, freeing territory for the people, ecological consciousness, communes. These are real points of agreement and probably will make it easier for them to get their heads straight about homosexuality, too.

6. **Homophile groups:** 1) reformist or pokey as they sometimes are, they are our brothers. They'll grow as we have grown and grow. Do not attack them in straight or mixed company. 2) ignore their attack on us. 3) cooperate where cooperation is possible without essential compromise of our identity.

CONCLUSION: AN OUTLINE OF IMPERATIVES FOR GAY LIBERATION

1. Free ourselves: come out everywhere; initiate self defense and political activity; initiate counter community institutions.
2. Turn other gay people on: talk all the time; understand, forgive, accept.
3. Free the homosexual in everyone: we'll be getting a good bit of shit from threatened latents: be gentle, and keep talking and acting free.
4. We've been playing an act for a long time, so we're consummate actors. Now we can begin to be, and it'll be a good show!

— Carl Wittman

Calif. Teachers Endorse AB-470

A near-unanimous vote of the delegates at the statewide meeting of the California Federation of Teachers, AFL-CIO, has passed a statement endorsing state consensual sex legislation. The four hundred delegates (with only five "nays") stated its opinion that, "a teacher's private moral conduct is of no concern to the State Department of Education and is not relevant to his or her teaching competency."

Presently teachers may be suspended, denied pay and/or dismissed if they are accused of being homosexual or of performing certain acts in private (sodomy, adultery and cohabitation, oral sex). The California Education Code calls for punishment and the denial of employment to those practicing homosexual acts. Proof of the relevancy to a person's teaching ability is not necessary under the code.

Richard Amory, popular gay novelist and *Vector* staff writer, was unable to attend the AFL-CIO conference but he reports that the San Diego meeting heard a plea for the passage of the resolution from Michael Nye, recent AFL-CIO Vice President of the Santa Clara County Local 957. Amory had been instrumental in getting the initial endorsement of the resolution from the Santa Clara local. Nye, Amory emphasizes, "comes from a conservative background but was in complete agreement with me on my position. He deserves 99% of the credit for its passage."

The full statement by the California teachers reads as follows:

Whereas the California Federation of Teachers, AFL-CIO, has always taken a stand on social legislation, especially to the welfare of society as a whole and to teachers in particular, and

Whereas AB-470, Brown and Burton, will if passed, remove the penalties from certain acts committed in private between consenting adults (Penal Code 286-sodomy, 268a-adultery and cohabitation and 288a-oral sex), and

Whereas the Education Code provides for immediate suspension without pay of a teacher who is accused of the above offenses, and

Whereas the Education Code provides for the revocation of a teacher's credential for his or her conviction in the above offenses, and

Whereas we believe that a teacher's private moral conduct is of no concern to the State Department of Education and is not relevant to his or her teaching competency, therefore

Be it resolved that the CFT urge that the State Senate and State Assembly enact AB-470 into law and that the Governor sign AB-470.

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The Psyche and Being Gay

Claire Mack talks with members of the Bay Area's Gay community.

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Film Review: Deliverance

By Noel Hernandez
Entertainment Editor

Filmmaker John Boorman has created a remarkable film from James Dickey's novel, *Deliverance*. Based on Dickey's own screenplay, the film is an aggressive adventure reminiscent in some of its more obvious details of *The African Queen* and *The Naked Prey*, and in particular of *The Lord of the Flies*. Like *Flies*, it is a stimulating depiction of the human condition based on the premise that the primitive element innate in all men is just slightly beneath the surface, even in the most civilized people, and ready to appear when tested.

The film depicts the harrowing, incredible incidents which befall four seemingly ordinary, conventional men when they decide to break their routine activities one particular weekend. Instead of playing golf, they decide to canoe down the dangerous Cahulawassee River (actually the stunning Chattahoochee River in the Appalachian Mountains). From the beginning, the plan is fraught with danger and an eerie mysteriousness. The film's opening shots are filmed in a dingy, depressing khaki green-gray tinge, and the backwoods people the four men encounter are depicted as some sort of alien, subhuman species. From the four men's viewpoints, this alienation is starkly real: The backwoodsmen are literally primitives, while the four are "city" people, civilized, sophisticated, and the products of the machine age. Contrast this view of the woodspeople with the film's closing shots: they are filmed crystal-clear, minus the greenish tinge, as full human beings, perhaps a trifle slow, but definitely not as morons, as before. With the transformation the citymen have undergone through their weekend experience, the alienation between the two groups is removed: in the end, regardless of social upbringing, education, etc., they all have their primitive humanity in common; the link that binds them.

Given the proper circumstances, all men are reduced to the primitive stage in the survival-battle of the fittest. In the woods, as on the river, this becomes more intense since the law of the jungle prevails. The character Louis, who initiates and organizes these excursions, is its greatest exponent, and the most keenly suited to fight a vigorous battle. He is the group's natural leader, and his philosophy is that eventually civilization, i.e., 'the machines' will break down, and the battle will begin. He is tough-minded and particularly adept at waging the challenge: whereas the three other men in the group are basically uncomfortable in their roles

as hunters and woodsmen, he is a natural. He is able to cope and lead, and maintains his position until the film's catastrophic accident on the river. It then falls to Ed to guide the group.

Ed is more typical of the other men in the party. He is extremely sensitive, but the need for this sort of primal excitement causes him to make the trips. In a telling scene, Louis describes Ed's life in the city, which causes Ed to remark (honestly): "You make it sound pretty shitty." He then adds that he does not know exactly why he always comes along.

Ed's total transformation into cunning brute-leader is finally complete when the group at last reaches safety, and he forcefully, ruthlessly guides them in their contrived story to the authorities.

The incidents which occur in the film are incredible and devastating. There is, what has quickly become famous, a sequence in which one of the men is raped while simulating a boar. This is followed by the woodsmen and the four men enacting and interchanging the roles of the hunter and the prey. All of this is played against the backdrop of the river, which is dangerous and treacherous, and the woods, which are likewise foreboding. In fact, the river is used as a symbol of the torrential emotions which man, primitive or civilized, is capable of. The woods subsequently become the stage upon which these emotions are enacted.

The theme for the drama is set early, when the men are momentarily lost in the woods, and Louis replies to Ed: "Sometimes you have to lose yourself before you find yourself." The self-knowledge the men emerge with from their adventure will plague and haunt them a lifetime: they have experienced man stripped of all of the vestiges of civilization, man as he exists in the darkest hours of human existence.

The film is an exquisite, haunting depiction of these hours. Jon Voight, in his first major success since *Midnight Cowboy*, re-establishes himself as a leading talent in the role of Ed. As Louis, Burt Reynolds maintains his strong 'macho' image, and finally utilizes it in an artistically effective film, thus lessening his usual brusque obnoxiousness. Ned Beatty and Ronny Cox complete the city quartet, and Director Boorman has assembled an unbelievably effective group of character actors (and originals) to portray the backwoodsmen. Camerawork was done by Vilmos Zsigmund: he has given the screen some dazzling visual images: tender, violent, lyric, excruciating; all of the images poetry. But then that is what *Deliverance* is all about.



SIECUS

Eight years ago, at the same time the SIR organization was being formed, a national organization to "establish man's sexuality as a healthy entity" was formed on the East Coast. The Sex Information and Education Council of the United States (SIECUS) elected Mary Steichen Calderone as its director. Today, at 68, the public-health physician and grandmother continues in that position.

SIECUS publishes a monthly newsletter (\$1 each; SIECUS, 1855 Broadway, NYC, 10023) which has commentary, announcements of sex forums and conferences, plus reviews of books, audio-visual aids and periodical articles. SIECUS also acts as a general information bureau and has available speakers.

The two vice presidents of SIECUS are Drs. Alan Bell and Wardell Pomeroy, directors of the "Kinsey" Institute in Indiana who are knowledgeable on homosexuality. Two other directors of SIECUS, of special interest to homosexuals, are Dr. Lester Kirkendall, Professor Emeritus of Oregon State University and Dr. Judd Marmor, UCLA psychiatrist (see APA convention report, June Vector).

Mary Calderone continues on as SIECUS' Executive Director and her attitude and conclusions in regard to homosexuality are explored in this article. Also analyzed is the only SIECUS pamphlet on "Homosexuality," published seven years ago.

By Ron Bossamer

SIECUS has not and does not take a liberal view that homosexuality is an acceptable life style. Instead, it is highly "scientific" and generally supportive of the view that homosexuality should be studied because homosexuals are "different." It is generally supportive of what is acceptable to the *American Psychiatric Association*, that homosexuals are "sick" or at the least "neurotic."

The "Homosexuality" pamphlet, widely distributed as being "authoritative" by SIECUS, states that the "most commonly held opinion by psychiatrists and psychologists is that all homosexuals are mentally ill or neurotic" and that "homosexual behavior is in itself a form of emotional illness, at least in our society at this time." One might seriously question if this is the general attitude today (1972) of most psychiatrists and psychologists. Certainly considerable money is made each year by some psychologists and psychiatrists who wish to believe and propagate this theory and thus encourage the "sick" homosexual to seek their help. This perpetuation of the "sickness" mythology is being hurriedly refuted by mental health associations, the American Psychological Association and endless non-psychiatrist professional groups. In fact, the entire psychiatric process of "illness" classification is being openly questioned today ... a system that places in print what conduct or behavior is "well" or "sick," "normal" or "abnormal." Too often what is acceptable or unacceptable by the majority is taken as the criteria for what is psychiatrically "normal" or "abnormal." ... SIECUS does not question in 1972 whether MOST psychiatrists and psychologists still hold to the "sickness" theory. It continues to publish a pamphlet on "Homosexuality" (1965) that is supportive of what might, today, be a minority opinion. ... It further does not actively refute the "sickness" theory or even question it as being valid. It does state that there is varying opinion but it does not take a forthright stand, as it is most willing, to do in the area of sex education in general and homosexuality in particular. SIECUS also does not question why homosexuality has been and is still the subject of intensive study by heterosexual researchers.

The SIECUS "Homosexuality" pamphlet further says that the "prevailing psychoanalytic opinion" is that "homosexuality represents a failure of the child to proceed as normally expected through the oral, anal, and genital stages of development, and represents a fixation at, or a

regression to, an immature stage of development." ... This startling conclusion, using "normally expected," and "immature," pre-determines what is "normal" or "mature" — using heterosexual activity as the "proper" standard of conduct. That this conclusion is today accepted by most psychoanalysts might also be seriously questioned. ... The pamphlet does point out that the *Institute for Sex Research (Kinsey)* does not support the "arrested development" theory in its studies ... However, the author concludes that, "it is important to realize that many individuals during adolescence go through a stage of homosexual behavior or play and then go on to complete heterosexual adjustment." This places SIECUS as generally supportive of the "arrested development" theory. It does not go on to say that the reverse is also true: That individuals who go through heterosexual behavior may also go on to a complete homosexual adjustment!

SIECUS clearly establishes that no significant difference in hormones, chromosomes or parental attachments has been causative in homosexuality. It also states that homosexual seduction appears to be no more causative than heterosexual seduction. SIECUS also states that there is no conclusive proof that a disturbed family relationship causes homosexuality.

Can homosexuals become heterosexuals? Yes, it is stated, but it would require a willing client and "200 to 350 hours of therapy at a cost of many thousands of dollars." If the aim were to change heterosexuals into homosexuals the same conclusion could be reached so it is doubtful that this commentary has any value.

SIECUS does not mention the possibility that a homosexual life style might be fully acceptable and that psychologists and psychiatrists are now not dealing with "homosexuals" but rather with "people with problems" in general (the long-time attitude of the *San Francisco Center for Special Problems* and many urban analysts).

There is little doubt that the SIECUS pamphlet is outdated and that its general conclusions are too far-reaching for 1972. Dr. Isadore Rubin, an editor of the sensational *Sexology Magazine*, wrote the "Homosexuality" pamphlet. She does not give specific references to support her conclusions although a general bibliography concludes the text. HOMOSEXUALITY may be purchased (50 cents) from SIECUS, 1855 Broadway, New York City, 10023.

Mary Calderone is still the SIECUS chief executive. She had worked in public health and in Planned Parenthood. Her

husband, Frank Calderone, was the head of the World Health Organization. In recent years she has supported sex education in the public schools and has been a target of derision by those who oppose such programs.

The SIECUS head says that a person's sexual orientation is probably "programmed" into the child during the first ten years. She states that heterosexuals who practice homosexuality in the armed forces or in prison where women are excluded "revert" to their heterosexuality when women are again available ... She feels "sad" for the single promiscuous male or female, no matter what their sexual orientation, because they "don't have the opportunity to raise families. They are deprived." She feels compassion for the homosexual because he/she is treated so poorly by society that "they have to become militant" to achieve acceptance.

Calderone feels that the adolescent person already has a firmly established sexual identity and "if he does allow himself to be seduced, it's because his early emotional relationships (with his parents primarily) made him seducible."

How does Mary Calderone account for people who practice heterosexuality for a major part or significant part of their lives and then practice homosexuality exclusively? She does explain this fact but does say that as we grow up, we all experience many homosexual feelings "which has nothing to do with the way we are eventually going to turn out. Many young people not only are attracted to members of the same sex but they may even express this attraction in overt sexual contact. However, if we're honest adults, we'll admit that we all have had this range of feeling and experience while maturing. ... There's quite a difference between the person who has been conditioned in early childhood to a homosexual fixation and the person who simply experiences some attraction to the same sex as part of growing up."

It should be obvious to the informed observant that an organization that distributes considerable literature on sexual matters should be informed and objective about what is happening in 1972. SIECUS appears to be scientific and objective but it refuses to openly accept the homosexual life style while obviously being supportive of the heterosexual life style.

Does SIECUS accept homosexual activity as a valid sexual experience or does it hold to the concept that sex should be reserved for the family unit? The conservatism of SIECUS causes it to appear to be creaking in the bones while the sexual revolution takes giant strides ... without SIECUS.



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Hannibal Travels to New Orleans



There are few cities left in the country with any sort of ambience. It takes more than an aura of mystery and a shroud of tradition. In most cases the cities have been squeezed by progress until the essence of greatness is distilled into one pathetic tract or a series of brief blotches on the city's map. Into these remaining droplets of civilization you find the architecture, cuisine, and culture that were most desperately cherished. Some day these remnants too will shrivel. All that will be left is a panoramic color postcard of the city as it once was.

Our beloved San Francisco risks becoming such a city. New Orleans is another of the endangered species of beautiful cities. New Orleans, to its credit, does not weep. This grande dame pulls forty miles of pink tulle sunsets up around her bony, blue-veined shoulders and marches regally and resolutely toward her bittersweet appointment with destiny. It is, my friends, a glorious wake. Atmosphere is always evident in this fascinating city; while it may usually be contrived, it is always robust. And what have you done to deserve a fantasy that really exists, anyway?

Fly Delta Airlines for the feeling of Southern hospitality as soon as your trip begins. At first you may think the aggressive friendliness is a put-on. It isn't. Learn to enjoy it and respond graciously, or you will never endure New Orleans. In the Southern tradition, what they consider an understatement you will probably regard as an outrageous compliment.

For years I've stayed at the "Y" and walked to the French Quarter. (say "Quatuh.") It's cheap, and I've even found a room there around Mardi Gras time. It's not very exciting, but the price is right. If you can afford more extravagant living quarters, there are several deluxe hotels in the Quarter. The Monteleone and the Royal Orleans are both rather elegantly ensconced on Royal Street a few blocks from the action spots.

Authentic New Orleans gentry, who party in private from Friday night until Monday morning, are seldom seen by the casual tourist. Privileged visitors will be delighted to escape the hopeless tawdriness of the Bourbon Street bars.

Years ago the most popular bar in New Orleans was Lafitte's, named for the notorious pirate brothers who left their living as blacksmiths in France to become buccaneers and slave-traders in Louisiana. That's about as butch as you're going to get in the naming of gay bars. When Lafitte's moved into the Quarter, it was renamed Lafitte's In Exile. It is still the most popular gay bar in the city, at 901 Bourbon Street. It is also one of the raunchiest bars anywhere, and open twenty-four hours a day.

Down the street, the Drog (corner Ramparts and Orleans) is a little more frou-frou. It's actually decorated and is minus the homey touch of the piles of filth found in most other places (of course, when you're open 24-hours-a-day, when do you have time to clean house?). The Drog is supposed to cater to "an older crowd," but the night we were there it had a fair share of young people. The restaurant owned by the same lady is across the street, and is popular for Sunday brunch. Upstairs from Lafitte's, incidentally, is a restaurant, too. Called the Upstairs.

The Caverns at 801 Bourbon Street features dancing and a racially mixed crowd, I'm told. They wouldn't let me in since I didn't have I.D. with me, which is a farce. Do I ever look over twenty-one! But it's a strictly-enforced requirement. So you'll



have to check out the Caverns for yourself. The crowd milling in and out seemed youngish and super-swish. (File under "sour grapes.")

Directly across the street is David's, which also features gay dancing. Stroll around to all the places until you find the atmosphere that suits you. Drinks are served in plastic cups so you can wander without having to bankroll each bar.

Anyone who has read about New Orleans' fabled cuisine knows about such traditions as brunch at Brennan's and dining in the largest courtyard in the Quarter, which belongs to the Court of the Two Sisters restaurant. At Brennan's you have to have a reservation or wait a couple of hours, if you get in at all. Jacket is required, incidentally. For \$5.50 you get Eggs Hussard, for example. Breakfast begins with a tasty baked apple or grilled grapefruit. This egg dish is essentially Eggs Benedict (also on the menu) with a wine sauce. The only part of the meal that lives up to the reputation of the place is Bananas Foster: bananas sauteed in a brown sugar/rum sauce and poured over ice cream. Fantastic! But in general we came away disillusioned with the "famous" restaurants of New Orleans. Maybe you will have better luck. Next trip I'll try again to find the good places for you. It seemed enough for this trip that I gained six pounds eating very dreary food on your behalf. I didn't make it to the Fatted Calf on St. Peter Street. Several people recommended it, but at this point I wouldn't trust anybody.

There are two major bath houses in New Orleans. The Canal Baths is at 512 Gravier (phone 522-3850). The most popular one is the Club New Orleans Baths at 515 Toulouse Street in the Quarter (phone 581-2402). However, don't expect San Francisco-calibre facilities, I'm told.

The weather is in the 60's most of the winter, hot and humid during the summer. Maybe three weeks a year you can use a sweater. Don't ever bother to take a coat.



Most of the touring during the day is around Jackson Square on Chartres Street, beginning at the corner of St. Peter. A dozen artists have usually set up easel around the park sketching tourists for a few bucks. Royal Street is a pedestrian mall during the day; Bourbon Street is the night life center for straights as well as gays. The tone for the street is set by the window covered with a black velvet slitted curtain. All you see through the holes are the legs of a tired girl swinging from inside. It's about as erotic as the under-belly of a turtle. If you have a low threshold for sleazy nightlife, wait until dark. When the sun goes down, the music volume comes up. Andy everything looks better. Dixieland jazz explodes from a dozen doorways, and you find yourself dancing and finger-snapping down the street. But if you think North Beach is tawdry, you are only barely ready for Bourbon Street. I stopped on a street corner to be introduced to a Cajun boy, who took maybe sixty seconds to explain that the Cajuns were French Acadians expelled from Nova Scotia by the British in 1755. Before he could finish this fascinating little biography, a policeman waddled up whacking his nightstick against the palm of his hand and invited us to "git into one of the bars or move along off this coanuh." Charming.

I'm not sure New Orleans was ever what I dreamed it was, but somehow as I age gracelessly, it seems to have lost any romantic essence it may have ever had. Always before I was there during the summer vacation or around Mardi Gras time. The atmosphere then was more frivolous. Perhaps what the city requires to be in its full glory is a transfusion of adoring visitors. There is certainly no place in this country more deliciously decadent than New Orleans during Mardi Gras. And if you expect to be there next March, you should have reservations now. Call your Travel Agent. It may be the one time of the year when the unique personality of this potentially lovely city is revived.



Methodists' National Conference: Sex Proves Tough to Handle

Alan Brockway gives this report on the recent national conference of the Methodist Church (Engage, Social Action magazine of the Methodist Church):

By Alan Brockway

Perhaps the most intense debate occurred over the section entitled, "The Nurturing Community," and within that the sub-section dealing with human sexuality. The Social Principles Study Commission had found sexuality to be among the most difficult issues to handle, but the debates in the Commission were but a prelude to the intensity of controversy in the Committee on Christian Social Concerns. If the General Conference delegates are a true barometer of the mind of the contemporary United Methodist Church, the church has a major hang-up about sex.

Illustrative is the debate in the committee on whether to utilize the words "sexual intercourse" in the text of the statement of social principles. Although sexual intercourse was obviously the appropriate term ("Although men and women are sexual beings whether or not they are married, *sexual intercourse* between a man and a woman is only to be clearly affirmed in the marriage bond), the delegates chose to use the general term "sex" ("sex between a man and a woman") because they were convinced that "the people back home" were "not ready" for such language in official church statements. They were willing to run the risk that the statement of principle would mean that all sexual interaction must be limited to marriage, even though they were well aware that the intended meaning was much more limited.

One of the most emotional debates on the General Conference floor transpired over the sentences dealing with homosexuality. The Social Principles Commission had labored long and hard on the sentences it brought to the Conference. These sentences read, "We declare our acceptance of homosexuals as persons of sacred worth, and we welcome them into the fellowship of the church. Further, we insist that society ensure their human and civil rights."

These words were too strong for the Committee on Christian Social Concerns. Although the delegates retained the affir-

mation that homosexuals are "persons of sacred worth," they could not bring themselves to say right out that homosexuals are *welcome* in the church. Thus the committee changed the wording to read, "Homosexuals, no less than heterosexuals, are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional support of a fellowship which enables reconciling relationships with God, with others, and with self. Further we insist that homosexuals are entitled to have their human and civil rights ensured." The committee, in other words, recognized that homosexuals need the ministry of the church, but refused to assure them that the guidance would be forthcoming.

Even that was too much for some of those who spoke on the floor of the General Conference when the measure came up for final debate. "If we indicate by this last statement," one delegate declared, "after having brought these people into the church and claimed them for Jesus Christ, if this in any way gives them a license to continue in their activities of preying upon the young men of our community and of our school, I want it eliminated. Furthermore, if this gives these men a license to take a 14-year-old boy, as happened, kidnapped him as he was delivering his papers. Two days later they found his body in an isolated place, murdered. I want it stricken out of here."

Arguments such as that were countered by other delegates, such as the one who noted that "There is a long list of crimes one could list to be carried out by heterosexuals. By the same token, in spite of the fact that heterosexuals may be involved in crime, we go to great lengths to see that their civil rights are protected." In the end, the statement remained substantially without alteration. But the word was out: many United Methodists are aware that the Gospel is addressed to all persons, but homosexuals are too frightening to be considered *fully* human.

The debate on homosexuality seemed to be over when the section on human sexuality was approved, but then a delegate rose to amend the section on marriage. His amendment met with the favor of the body. It read: "We do not recommend marriage between two



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persons of the same sex." It was only later that delegates and others noted that the provision did not *prohibit* such marriages.

What United Methodists are "ready for" may be an open question, but the final statement on human sexuality, nevertheless, represents an innovation in the basic social document of the church. It asserts flatly, "We recognize that sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church, and society." Now that human sexuality has been openly discussed and positions taken on it by a General Conference of the United Methodist Church for the first time, the whole church may expect a beneficial discussion on sexuality of all sorts and kinds.

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Mark Freedman's Personal Liberation

Another type of functioning is exemplified by the homosexually-oriented individual who is pragmatic in his approach to living. This person acknowledges the dangers of being homosexually oriented in the society, but he is willing and able to live effectively despite these dangers. He maximizes the rewards and pleasure of living and also manages the omnipresent social problems revolving around homosexuality. Such a person is simultaneously a part of the society and an outsider abiding there. He disguises his sexual identity on the job, wearing the mask of heterosexuality there as well as in his interactions with most of the other persons he has to deal with in order to live. (He, like the vast majority of homosexually-oriented people, is not outwardly identifiable by most people.) He befriends both heterosexually- and homosexually-oriented persons. And he learns how to fulfill his sexual needs most efficiently - how to find friends who will also be sexual partners, how to look and conduct himself in order to be successful in meeting people for social and sexual contacts, and so on. The quality that most characterizes him is his pragmatic outlook on life. He functions well, because he is typically attending to his psychological growth needs (generally through his work) and is also fulfilling his basic human needs, including sex, companionship, and a comfortable environment. There are millions of homosexual men and women who have this pragmatic life style.

The personal liberation which I've been describing has been emerging in the homosexual world, with a few added flourishes. Because I have sex with other men and feel it to be natural and right, I try to be truthful about my sexual identity. It is hard to cast off the protective mask of heterosexuality and to be open about a homosexual orientation. Being open about my sexuality has strengthened my self-acceptance and self-regard. Moreover, I am more aware of the advantages of homosexuality. First of all, homosexual experiences are generally characterized by attributes that are not so prevalent in heterosexual sex. Perhaps the major attribute is mutual concern and respect of the partners for each other. Related to this concern is the fact that when two people of the same sex are having sexual relations, they know what pleases the other (a man knows what feels good to a man, and a woman knows what feels good to a woman). This fact is especially true for women, because in heterosexual relations women are often merely used by their partners and gain little pleasure themselves, whereas in homosexual relations the partners are cognizant of what is required for the maximum pleasure of both.

Also, there is a re-evaluation of traditional sex roles among homosexually oriented persons, so that a man is not stigmatized for showing emotion or a woman for showing "masculine" attributes like intelligence or ambition. When a man does not have to be "macho," there is a decrease in the violence of his behavior. Homosexually oriented men who feel this way are non-violent because they see violence as a pseudo-solution to problems.

Re-evaluation of sex roles also means that both partners in a relationship can work and share household chores, rather than one being the breadwinner, and the other, the homemaker. So, if one partner loses his job, it isn't as disastrous as it might be otherwise.

Being a member of a discriminated-against minority group has given me the impetus to work toward positive social change. I call this "creative oppositionalism." This type of creativity usually manifests itself in sensitive, intelligent, and original members of a given minority group. Their talents foster the creativity, but it is the societal pressures that determine the form their creativeness takes. That is, not only are their creations original, but they also represent unique reactions to fundamental trends or perspectives of the society that demeans or disdains "their kind." Thus, Martin Luther King, Jr., used his unique social genius to unite a wide diversity of people in order to gain the individual rights and liberties that up until then had been mostly American rhetoric. Had he been born in a society that did not discriminate against blacks, his creativity would probably have taken more conventional forms. Other black persons who have typified this mode of "creative oppositionalism" are Angela Davis, Dick Gregory, Eldridge Cleaver and James Earl Jones. (Similarly, this type of functioning is manifested by many Jews in American society, from Philip Roth to Walter Lippman, from Mark Rudd to Freida Fromm-Reichmann, from Bob Dylan to Susan Sontag.) In some respects, one of the most harassed groups in our society, homosexually-oriented individuals, are also the source of this type of creativity. It is well known that homosexually-oriented individuals have changed the shape of the theater, the novel, economics, modern dance, and social thinking in this century. Because of the dangers of society's wrath, most of these people have not permitted publicity about their sexual predisposition, except by word-of-mouth communication. I most admire social critic Paul Goodman, who has always been open about his homosexual experience: among his many accomplishments, Goodman inspired the development of free universities.

Many people will be horrified by the picture I've been drawing; they are frightened by the prospect of this type of individualism as manifested by the liber-

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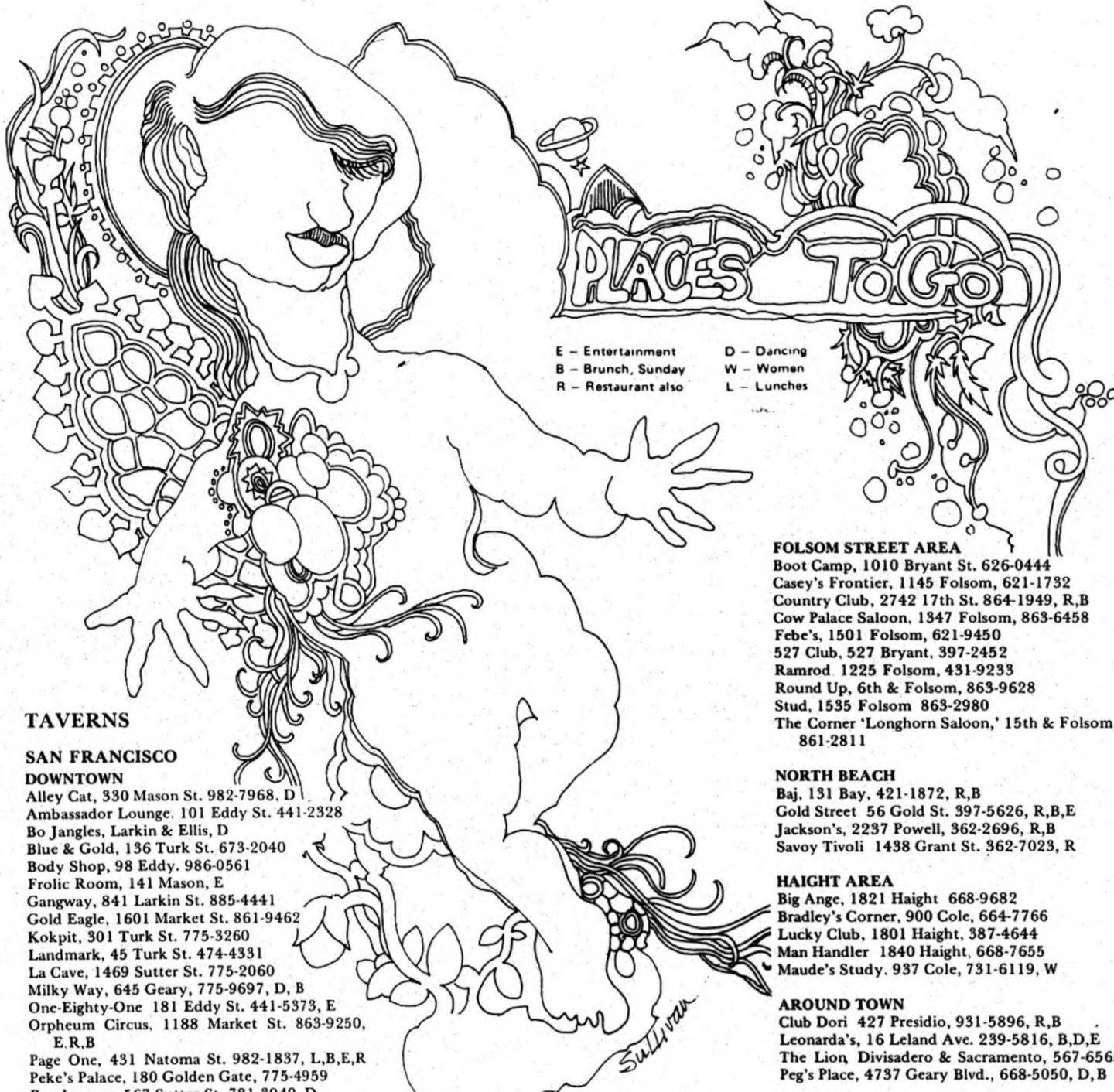
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ated person. They fear that it will result in a state of anarchy or chaos in the society. The available evidence suggests a far different conclusion - that when individuals live their own lives and pursue their own destinies, the consequence is generally *productive activity in the social interest*. This conclusion is the result of theoretical and empirical investigation by such men as Abraham Maslow, Carl Rogers, Erik Erikson, Frederick Herzberg, Paul Goodman, and John W. Gardner.

There is a revolution coming, a revolution of consciousness. I am changing and so are many others. We want a better, more productive life for ourselves and a more enlightened society. Is that too much to ask?



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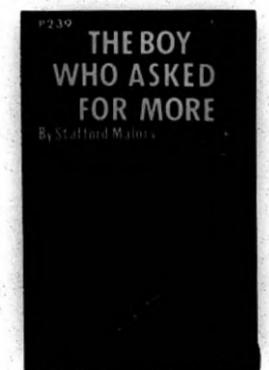
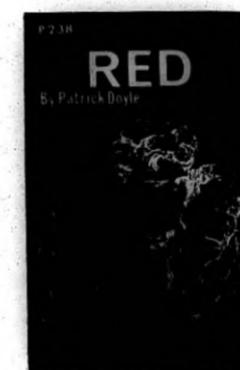
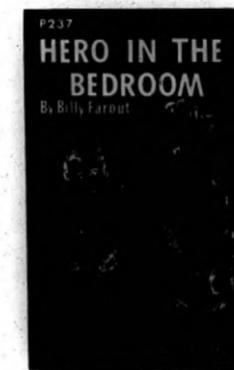
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