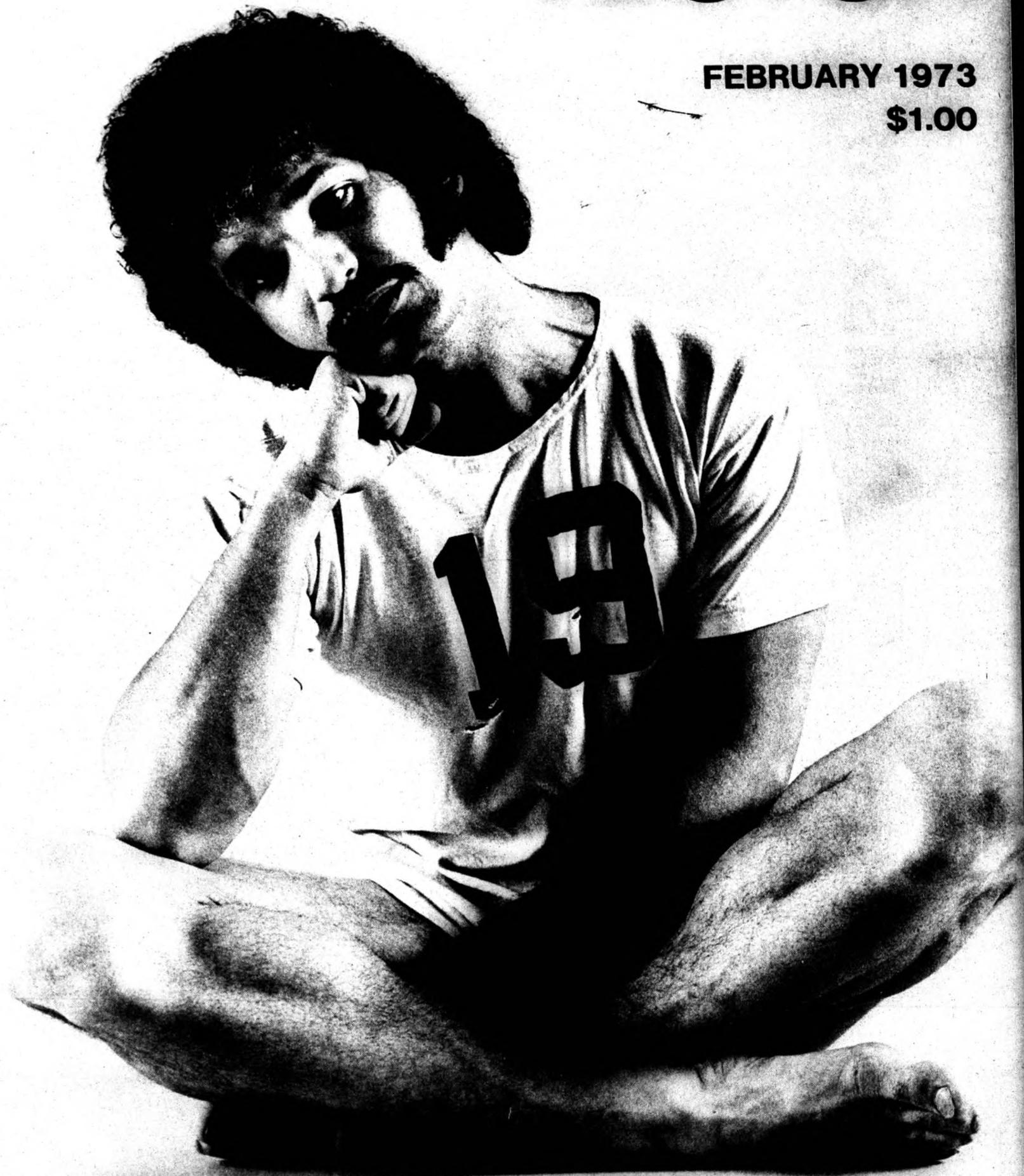


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VOLUME 9

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ON BEING MEXICAN AND BEING GAY

by Noel Hernandez

Recent interest has focused renewed attention on the Mexican male homosexual. This, of course, has resulted from the Juan Corona case in Fairfield, California, which has been rampant with oppressive homosexual undertones. Additionally, recent studies have indicated that Mexican Gays are severely locked into their passive-active roles, and that an undercurrent of violence exists in the homosexual encounter. Purportedly, passive Mexican men feel themselves violated after the intimacy, and in order to re-establish their male identity, their "machismo," they react violently and, possibly, subsequently attack their active partner.

I am Mexican (sometimes known also, according to ethnic civil rights groups, as 'Brown,' 'Mexican-American,' 'Spanish-Surnamed,' et. al.) and Gay, and to a certain extent a product of both the American and the Mexican cultures. My Mexican upbringing naturally came from my family and friends, and the American influence came through my education, i.e., American boarding schools, college education, etc.

From my own personal experience and observations, Gays who are products of a restrictive, self-enclosing Mexican background generally do emerge with extreme identity problems. This results from the ambiguous 'double standard' by which Mexican men philosophize and rationalize their freedom (while denying it to women), and the close, intimate contact of the Mexican ethnic group with the Catholic Church. Just as a Mexican man will permit himself the freedom of dallying with others, while married, or taking a full-time mistress with whom he has essentially established a second family, the ultimate insult to him would be for his 'legal' wife to likewise take a lover. This sort of standard results from the belief that men are just naturally more promiscuous and that women (at least one kind of woman) are basically more spiritual. The other kind of woman is the 'fallen woman,' the whore, who in other cultures might not be given that epithet but might instead be considered a sexually liberated woman.

The line differentiating men and women is very sharp, and both sexes are straight-jacketed in their respective roles. There is no such phenomena as unisex in the Mexican culture. Everything active, tough, strict, well-nigh invincible is equated with masculinity, and the opposites, passivity, softness, vulnerability are equated with femininity. If a man demonstrates any of the attributes associated with femininity, regardless of his sexual orientation, then his character is closely scrutinized and inevitably he is labeled homosexual.

Likewise there is a sharp line between active, tough men and more passive, gentler men. Probably the greatest irony and ambiguity exist, however, in the arena of Mexican homosexuality. The solely active Mexican homosexual, generally anally active in sex, is considered 'macho,' a man in every sense of the word, 'straight.' The very same person may never

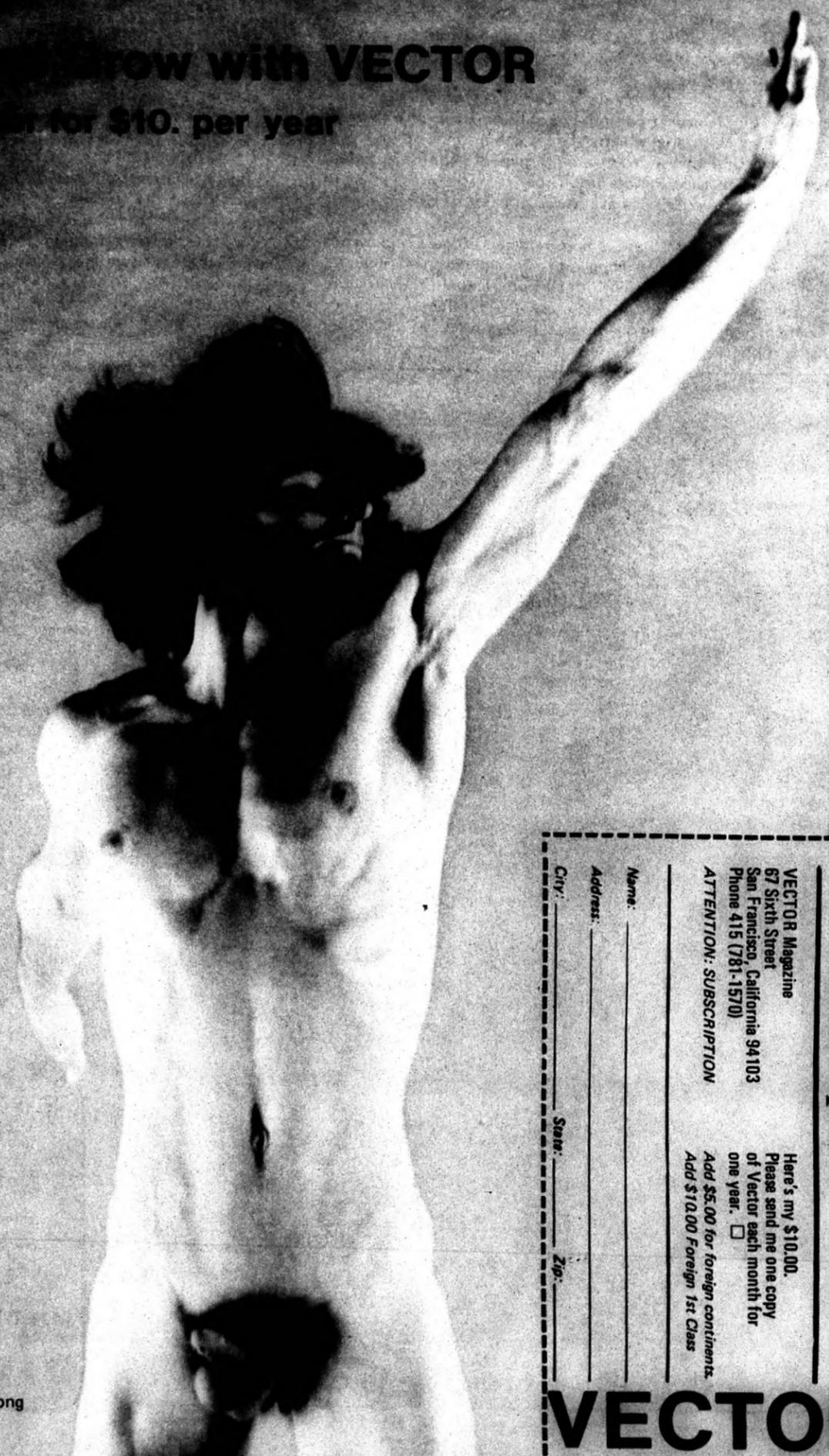
had had an intimacy with a woman, and his entire sexual life may have been essentially of this one type of sexual act; nonetheless his maleness and male image remain secure and prevail. Where the ambiguity (and hypocrisy) enter is the view taken of the passive homosexual. He most assuredly is considered 'queer' ('puto') and not a man. The stigma placed by society, with all of the psychological ramifications involved, on the passive Gay literally force him to develop a self-image which is detrimental and inevitably destructive to his own personal self-concept of what his maleness is and *what it is all about*. He is literally frozen in a sexual role: as this role is being constantly sexually reinforced, as society constantly (and skeptically) questions the passivity traits in the person's personality, the person becomes psychologically ill-equipped to making any sort of change in or variation of his sexual identity. Inevitably it becomes a tug-of-war for the passive Mexican Gay, between his own self-image and the image society has of him. In most cases, society wins: they give him the image they have of him, and in order to survive, to fit in someplace, somehow, no matter where, he assumes it. It is beside the point that this societal image which he has adopted and his own original self-conception may be thoroughly incompatible and drive him into lunacy. That consequence is not taken seriously by his society, and besides, it's life.

My own Mexican upbringing was extremely traumatic and hectic, since early in life I must have demonstrated a certain softer passivity in my personality. I was not as aggressive as the stereotype Mexican youth, and this immediately was labeled as being effeminate. Effeminacy, or anything interpreted as such, is abhorred in men, and is an open invitation to being propositioned, ridiculed, etc. In fact, interestingly enough, the great difference between Mexican and American adolescents in ridiculing someone they think is effeminate is that Americans generally will remark something like "Fairy," "Sissy," etc., whereas the Mexican will ridicule with an outright sexual remark or proposition. On the whole, regardless of what Americans thought of me, they were generally much more broadminded, tolerant, and not as hung-up on 'Oh, that's not a manly walk, that gesture's effeminate, etc.' as the Mexicans. Mexican youth is obsessed with *machismo* and is constantly striving to prove it through any and all available active sexual outlets.

What helped immensely when I finally did formally 'come out,' i.e. to overtly participate in the mores and morals and life-style of the Gay Community, was that at that point I was to a great extent a product of the American culture, and fortunately, American culture San Francisco style. Two years of psychotherapy helped me to contend with all of the demons which plagued and assaulted my human beingness because I

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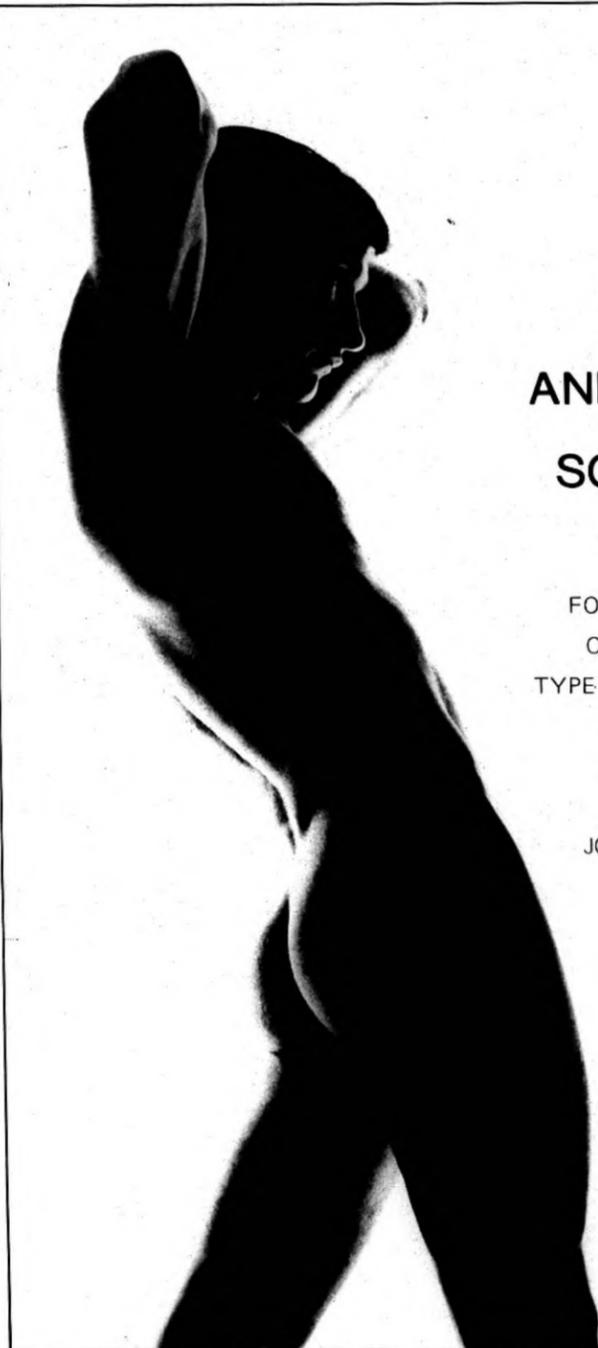
was Mexican and Gay, with all of the related guilt feelings and identity crises: "I'm a man; I'm not a man," etc., etc., ad infinitum, ad nauseam. I was able to begin comprehending the victimization of the Mexican Gay (especially if thought passive) by Mexican tradition and culture. I was able to begin contending with the worth, the essential value of my own self-image and the destructive emptiness of the image society was trying to superimpose upon me. It was a great relief to realize that I would not have to castrate myself to remedy the situation.

Mexican youth have an extremely difficult experience 'coming out,' acknowledging and reconciling themselves to, and feeling comfortable with, their homosexuality. Even more so than American youth, they are the products of a very regimented, strict, narrow-minded background, which allows little room for the deviation. The lines between man and

woman are severely drawn, and at all costs, a man must be a man (according to very bigoted, narrow standards). And you do not have to travel to Mexico to encounter this: San Francisco's Mission District, the heart of it, is almost like a country unto itself. And it too, like everywhere else, has its Gay brothers.

Possibly someday (hopefully soon) the Mexican emphasis on "I am man; you are woman" will lessen, and the realization will dawn that ultimately, and quintessentially, regardless of sexual orientation, we are all human beings, and that in itself is our sole passport to happiness and being ourselves.

In the meantime I chant for my Gay Mexican brothers everywhere: Come out of your closets, discard your stereotyped sexist roles. The psychological scars of evolving into self-accepting individuals will readily heal and gradually disappear.



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MILTON MARKS

san francisco's popular liberal republican state senator discusses his position on gay rights, and other issues

BY DUKE SMITH

Senator Milton Marks recently won re-election to the State Senate by a large margin. The fact that he is a Republican is singularly significant since San Francisco is by tradition Democratic and was one of the few large metropolitan areas in the country where George McGovern won a majority vote. It is of further significance that the Senator opposed the leader of the Republican party in California, Governor Ronald Reagan, on such issues as the legalization of the private use and possession of marijuana (State Proposition 19, which did not pass but garnered the majority of votes in San Francisco) and the proposition to bring back the death penalty. Californians as a whole voted to reinstate capital punishment, but San Franciscans voted "no". Senator Marks is in favor of the private use of marijuana and opposed to the death penalty.

It can be safely said then that the Senator is a "San Francisco brand" Republican. The ingrained liberalism and tolerance peculiar to The City has directed his thinking away from the more conservative elements in his party.



It is incumbent upon those who are interested in getting this sort of legislation passed to come up and convince the members of the legislature that what they are asking is not a dramatic change that is going to cause such catastrophic consequences.

During his campaign he said, "I represent all of San Francisco." His record and his public statements seem to bear this out. He represents a liberal city in a currently conservative state run by a conservative Republican. The Senator from San Francisco must sometimes get very lonely in Sacramento.

There is no doubt that Milton Marks is a liberal, but he is a long way from a "leftwing radical". The impression gained from this interview, his record, and his public statements, is that he is a moderate. He is sensitive to the desires of his constituents but aware of the hard political facts in Sacramento. He is aware of the need for conservation, but does not feel that all development must come to a halt. He is aware of the social and legal oppression of homosexuals, but believes that changes in both spheres must be made in a slow methodical manner by building a solid foundation of education and political force.

There are areas in which we do not agree with Senator Marks. On the whole however, we feel that San Francisco has a good representative and Gays have a good



The position that I tried to make clear in the campaign is that I believe in the principle of freedom. That means freedom for everybody, and I hope that most members of both parties believe in that. I don't know whether they do or not, but I hope they do.

friend in the legislature. But again, my dear and for the most part silent, readers, it is up to you to decide. If you live in San Francisco, he represents you. If you live in California he is an advocate of your rights. If you live in that great world outside, he is a friend in the straight community.

San Franciscans, if you like him, support him. Californians, if you agree with his opinions, help him by telling your local representatives, no matter what the issue. Great world outsiders, remember that it is one world and what happens here affects you there. Besides, he might be your representative someday. Who knows?

REPORTER: Senator, the Republican Party on the national level gave no indication of support of homosexual rights. Why did you on this level?

MARKS: I think that my race really had nothing to do with the national election. I ran mine independently and they ran theirs independently. I don't believe that there is any relationship there other than

(Continued on Page 36)



I was also quite concerned with the way the death penalty was being carried out over the years. I thought it was totally discriminatory. It had something to do with the color of your skin or your economic status whether capital punishment was assessed or not.

While care must be taken to avoid "counting unhatched chicks," it looks as if we may finally have "broken the back" of the U.S. Civil Service Commission. In order to prepare Vector readers for, and to enable them fully to understand, announcements of changes possibly very shortly forthcoming in Commission policy in regard to the hiring of homosexuals, a brief account of present policy, a bit of its history, and some recent developments might be of value.

The Commission is empowered by law to:

"... prescribe such regulations for the admission of persons into the civil service of the United States as may best *promote the efficiency* thereof and ascertain the fitness of each candidate in respect to ... character ..." [Emphasis added]

More specific or detailed basis for Commission policies does not exist in the law. The Commission itself decides what will "promote the efficiency of the service" and when challenged, always finds some way of relating its policies to "the efficiency of the service." Thus Congressional action is not necessary to change these policies; a stroke of the Executive pen will do it.

In implementation of the legal provision quoted above, the Commission has set up a regulation under which:

An applicant may be denied examination and an eligible may be denied appointment for ... criminal, infamous, ... immoral, or notoriously disgraceful conduct."

Homosexuality is considered all of these, but most importantly: *immoral conduct*.

There have been regulations dealing with "immoral conduct" virtually since the formation of the Commission in 1883. The present era of persistent, active exclusion of homosexuals, however, started only in the late 1940's and early 1950's, with the so-called "McCarthy era." It was formalized in 1953, with the issuance of Executive Order 10450, which provided that not only were "Criminal, Infamous, Immoral, and Notoriously Disgraceful Conduct" to be bases for disqualification from government service, but also "Sexual Perversion" (not defined but usually considered synonymous with homosexuality). Executive Order 10450 was issued on alleged security grounds, but initially applied to all Civil Service employment. A Supreme Court decision later restricted its application solely to "sensitive" (i.e., security-related) positions, thereby removing it from relevancy to the Civil Service context, since the great majority of Civil Service positions do not involve access to secret information and so are "non-sensitive." This eliminated the "sexual perversion" criterion from the Civil Service regulations, but the litany of *Criminal, Infamous, Immoral, and Notoriously Disgraceful Conduct* remains the formal basis in regulation for the Civil Service disqualification of homosexuals (*Sexual Perversion* remains in the security regulations as a basis for disqualification).

Homosexuality as such is nowhere mentioned in the formal regulations, although in more recent times it has been mentioned in internal Commission instructions and directives at some length. Thus an enormous amount of legal verbiage in appeals, briefs, court decisions, etc., has been directed to the

obvious questions as to what is immoral, who determines immorality, the Commission's right to designate particular conduct as immoral, whether homosexuality is immoral, etc., all avoiding the more fundamental question of why homosexuality - by any label - would be disqualifying.

A few years ago, following passage of a resolution by ninety Episcopal priests declaring homosexuality "morally neutral," I wrote to the Chairman of the Commission pointing out that the Commission could no longer find Episcopal homosexual Federal employees guilty of immoral conduct without raising grave First Amendment (freedom of religion) problems; that it would be unthinkable to set up a separate set of standards for Episcopal homosexual employees and all other homosexual employees; and suggesting that the Commission drop the whole silly thing. The reply was a typical bureaucratic evasion. (A similar letter to the head of the security system at the Pentagon drew the reply that I was perfectly correct; that they had other criteria upon which they could get us; and so they would stop using *immoral conduct*. And they have.)

Throughout the '50's and early '60's, it was considered sufficient for the Commission merely to "prove" immoral conduct. (Since no one ever fought back, the uncontested allegation became the proof). A homosexual employee would receive a three-paragraph letter (as I did in 1957) saying (in effect) merely: You have engaged in immoral conduct; you are disqualified from Federal employment for three years (the maximum allowed by law; in very recent cases, they have been imposing a debarment for only one year); you may appeal.

An inquiry as to what exactly was immoral, and by what standards it was so judged, and what relevance this conduct, by any name, had to the governmental service and eligibility therefore, elicited an infuriating reply that: We have carefully reviewed your file and find that you are, indeed, guilty of immoral conduct; you may appeal; you are hereby granted an extension of time beyond the originally specified date for filing your appeal.

The employee never learned (1) the specific details of his "immorality" or (2) the relevance of his so-called immorality, or its nexus, to valid employment considerations and to "the efficiency of the service."

The first of these considerations was resolved in 1965 when the U.S. Court of Appeals (D.C. Circuit) in *Scott v. Macy* made it clear that the employee must be supplied with full specificity. Immediately, the three-paragraph letters became six-page ones, with dates, places, times, hotel-room numbers, lurid descriptions of exactly "who did what with which to whom" etc., often wildly inaccurate.

The second of those considerations (nexus) was resolved by the U.S. Court of Appeals (D.C. Circuit, again) decision in *Norton v. Macy*, when the court said (among other gems):

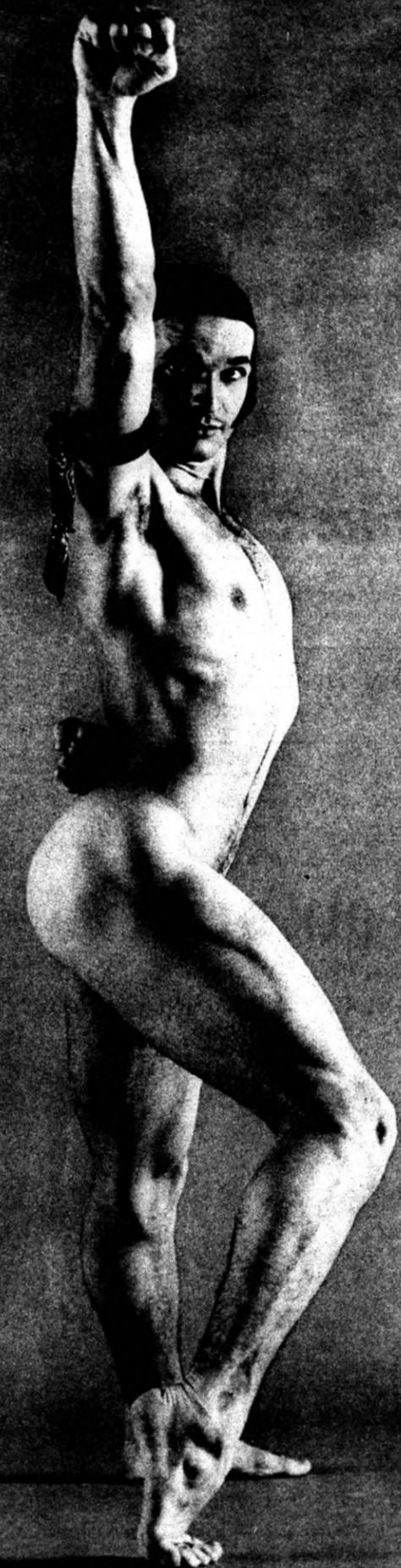
"The employer agency must demonstrate some 'rational basis' for its conclusion that a discharge 'will promote the efficiency of the service.'"

"An agency cannot support a dismissal as promoting the efficiency of the service merely by turning its head and crying 'shame.'"

(Continued on Page 39)

Gays and the U.S. Civil Service

by Franklin Kameny



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Book Reviews:

SAPPHO WAS A RIGHT-ON WOMAN

by Alice Molloy

This book is about politics among women. It contains three bodies of information: (1) What it was like for gay women before the women's movement, (2) The development of Gay Women's Liberation, and the lesbian consciousness, and (3) The struggle over lesbianism in NOW.

Be prepared in advance: this book is white and middleclass, and seems aimed at professional women.

Reading the first part stirred many memories of my lesbian past before the women's movement (although it's not that there's a women's movement; it's that there are moving women). And these memories stirred my emotions . . . odd, since the book is written in a rather detached way, that it should have affected me emotionally.

I am now in that privileged position of the dyke who came out of the closet. Privileged because I could afford to come out; I had nothing to lose and everything to gain. So I have just about forgotten what my life used to be like. Reading the chapters on how gay women have been forced to live brought back to me incidents and feelings I had forgotten about. The brittle loneliness of life before the women's movement.

If you have not led a double life, as I and many others have, and in some cases a triple life . . . well, you just haven't. It's no wonder we all read mysteries. Not that I worried that much about my straight cover. I didn't have to, I lived on the Lower East Side of New York for fifteen years. My "straight" friends didn't care all that much. (In fact, I got points for being different; but I have what is considered a "winning" personality.) My neighbors, older ethnic types, indiscriminately regarded everyone not in their own groups as weird, "some kind of nut"; plus the people I worked with understood only that I was a bohemian/beatnik/kook. During those years, many jobs I had required secret clearance which I always got; I would ponder that the psychologists said that homosexuals were sado-masochistic as proved by the fact that many of us "sought out" jobs from which we would be fired as security risks if our gayness were known. Am I that sick, I would think, or is it because this is the best salaried job. I worked as a tech-

nical editor in companies that made parts for planes and other electronic equipment; it paid better than commercial editing and was not as competitive which made a big difference to me.

Those of us who have lived the kinds of lives described in this book, and worse, are very curious about women who have become lesbians through the women's movement; who have become lesbians through a process of positive reinforcement; of special curiosity are the women who are lesbians but have not yet had a sexual relationship. And, as for those women who have always been gay, but have not yet accepted the idea of a movement of women . . . well, it comes in time.

To get back to the white, middle-class, professional aspects of this book, let us consider the title itself, "Sappho Was a Right-On Woman." I know many lesbian-dykes, myself included, who take a slightly dim view of the sapphic image. On page 158 of the book the authors write — *If Sappho literally could be regarded as the archetypal Lesbian, much of the concern about the Lesbians in the women's movement would disappear. Sappho was an educated woman at a time when most women could not read or write, a political exile, a mother and one of the finest poets that ever lived. When virtually all women apparently lived to serve the male hierarchy and died anonymously without leaving a trace of their uniqueness, she said her name would live through history and it has. Today she would be called a Feminist.* True enough. Unfortunately, she wasn't a dyke. Now Betty Freidan, for example, is not a lesbian (so far as I know) but she sure is a dyke (i.e., a woman able and willing to talk to men man to man, as it were). Now, a dyke who is not a lesbian (i.e., does not love women) can be a force that turns against women rather than against the male-dominated, planet-destroying system. Just as a lesbian who is not a dyke can be a force that spends itself on decoration and "pleasant" ways to pass "leisure" time with other "attractive" women.

These are attitudes, dyke and lesbian, and have nothing to do with who you sleep with.

The desire, or lack of desire, for physical contact, however, is not to be taken so lightly as the above statement sounds.

The women's movement is about women's rights to feel passion for each other, and to express it. The word passion comes from the Latin word to suffer. So does the word passive. It is interesting to note that the word suffer is completely

associated in our minds with pain and unpleasantness. Actually the word means: to undergo. That is, to experience. To feel. And then to act.

Sexual dynamics always go on among women; Lesbianism is, in a way, simply noticing what otherwise goes unnoticed. — Betsy Jane, in The Ladder

If you want to know what's been going on in the women's movement for the past two years, read the chapters on the relationships between "straight" and "gay" women in N.O.W. The struggle is crucial, and the outcome, that is, the prevailing direction, will determine whether this movement of women is to grow and cause significant change, or dwindle out.

P.S. YOUR CAT IS DEAD

by Richard Piro

James Kirkwood's third novel, *P.S. YOUR CAT IS DEAD* creates a world so special and, in its way, so delicate that in discussion some magic may vaporize leaving just what is there: one hell of a beautiful book. It's an experience not unlike an exit from a good film; let's not talk about it, let's just savor that world and try to remain in it for as long as possible.

The events are pure New York. Jimmy Zoole, an actor, has not advanced professionally in ten years or so. In a special run of bad luck he loses his job (a Broadway lead), loses his girl (a deliciously drawn composite of all the

beautiful castrators in our lives), and as the result of his third robbery, he loses his only copy of a novel in manuscript, his one possible escape from an unsuccessful theatre career. He focuses all fury upon catching the thief. Only this will reverse bad fortune. Jimmy captures his thief attempting a fourth ripoff, knocks him out, ties him to a kitchen butcher block, scissors off his trousers and shorts, and waits for the arrival of Crazy Carmine, his S & M friend, to share in revenge fantasies. Vito Antenucci, the robber, comes to and (my only revelation) announces his bisexuality and willingness to "get it on" with Jimmy.

A gay novel? Hard to tell. I found it one of the most erotically stimulating reading experiences in many a year. The development and resolution are so logical, so right and so spontaneous that you leave the book feeling good and proud and — yes — secure.

Make no mistake about this. Kirkwood was writing a treatment for what should be a smash Broadway hit; three complex characters, a Greenwich Village loft apartment, New Year's Eve, a heavy snow storm, and dialogue a la the best of Neil Simon. This is not an easy thing to do within the confines of a novel and Kirkwood does it brilliantly. You'll laugh out loud just before squeezing back the tears because it is so funny-painful. The razor sharp writing is good enough to ignore (the ideal style) and the situations so meshed in logical sequence that you will easily be able to tell the entire story to whomever will listen because Kirkwood manages to make it YOUR story, your experience, your pain. It's what the novel form is all about.



Author James Kirkwood

Film Reviews:

SOUNDER



(Above) Blues singer Taj Mahal as the guitar-strumming Ike. (Below) Jailed and humiliated, Nathan Lee (Paul Winfield) reaches to embrace his son David (Kevin Hooks).

by Richard Piro

In Los Angeles long lines stretch for blocks around the theatres playing SOUNDER. 20th Century-Fox, who distributed the Radnitz/Mattel Production, has been screening it for weeks on the studio lot, assuring that every member of the Academy will have the opportunity of seeing it and, hopefully, honoring it with their little gold plated statues. In his nationally televised interview with Cecil Williams, Sammy Davis Jr. made several references to it as the kind of black film he would like to see replace the current rash of "black ripoffs" coming out of Hollywood.

So why doesn't SOUNDER simply open in major cities around the country? Because this seems a new way of getting a winner into the starting gate. Someone decided this kind of quiet ground swelling promotion is both less expensive and more effective than the two million dollar advertising campaigns like the Taylor-Burton bores.

SOUNDER should be seen but with caution. Some of it works, a lot doesn't. Sit back and enjoy it but don't try to force it to be what many are going to tell you in superlatives.

The story of SOUNDER, named for a great coon hound, is a simple one. David Lee Morgan, the son of loving parents who eke out an impoverished existence as sharecroppers in the Deep South, is awakened by a teacher to the dignity, singular experience and potential of his kind. Under his father's tender urging, he finally sets out from the home he can hardly bear to leave in order to get an education and make something of himself — for his sake, for the sake of his people, for the sake of ALL people.

Clearly, the responsibility for this film rests on the tender young shoulders of thirteen-year-old Kevin Hooks (the son of actor Robert Hooks) and his brother and sister, Yvonne Jarrell and Eric Hooks (another sibling?). There is no kind way of saying that these children are simply not professional enough to carry a major film. In most of the family scenes the fine work of Cicely Tyson as the mother, and Paul Winfield as the father, is flawed by their directed need of carrying the youngsters. One is frequently aware of cameras, technicians, grips, etc., because the eyes of the children make the awareness intrude upon the drama. The quality of such a story is fiercely difficult to project in the best of circumstances. But they're children? So were Shirley Temple, and Jackie Coogan, and Mickey Rooney and Mark Copage and all of the graduates of OUR GANG. There are talented children

who get into the business of performance and are able to project professionalism without leaving audiences constantly aware of the process of film making as opposed to the results. SOUNDER might have been a true instant classic had producers looked a little longer before casting. (Even as it is, it will be a classic.) So much of the dialogue rings false because the children were unable to dig into the psyches and project attitude rather than reading lines. Seldom could the situations move along the same heights as the excellent cinematography, music and direction.

Cicely Tyson's work is so special, so into that rarified atmosphere of perfect dramatic art and so exciting that you may use those tissues you've been told to bring simply because she has been so grounded by the weight of the children. Yet still she shines as a major talent in the industry. This is her film. Paul Winfield's Nathan Lee Morgan was less satisfying: always good, but seldom exciting. Again we come to craft. He made the right choices but since we were aware of his other possibilities, he lacked the quality of inevitability which makes an adequate performance a sudden experience in shining rightness. And it is not a case of histrionics. A good example of quiet, moving, excitement was demonstrated by Janet MacLachlan as the teacher who is to take charge of David Lee Morgan's future. Ms. MacLachlan drew upon a reservoir of talent, strength and security that made her scenes with Kevin Hooks work for her. This could be because of her refusal to support the moments by holding her own art in check. Similar good performances were given by Carmen Mathews as Mrs. Boatright, the white lady who sticks her neck out to help the Morgan family, and by Taj Mahal who both acted in the film and composed the evocative music.

SOUNDER will gain many awards, all for the wrong reasons. After the rash of SUPERFLIES, SHAFTS, and TROUBLEMEN, the industry will be anxious to affirm the need for honest, real, and moving films such as SOUNDER and (watch for it) BOOK OF NUMBERS directed by Raymond St. Jacques. It shows what can and should be done. A combination of critical overkill and reaped awards will stop momentum right here thus giving birth to a run of mediocre imitations. SOUNDER breaks ground. Now let's build structures.

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A SEPARATE PEACE

by D. Mark Joshua

Based on John Knowles' campus bestseller, A SEPARATE PEACE is set during 1944, and filmed on location at famed prep school Philips Exeter, in New Hampshire. With the exceptions of ELVIRA MADIGAN and SUMMER OF '42, I think it is the most beautiful piece of cinematography in a decade. Part of the beauty is no doubt due to the definitive location, and the beautiful young men filmed in the production. But at a time when "Forties nostalgia" is camp it takes a special craft to make an audience feel it has removed itself to that particular period for an instant, let alone hold them there through an entire full-length feature. Director Larry Peerce literally manages the impossible; his cameras explore every facet of the moment and the script's action. The sets, costumes and intrinsic moods of upper-class America during the hardest year of World War II stun and awe the viewer.

Peerce has thoughtfully collaborated with screen writer Fred Segal, whose screenplay is an exquisite, delicate translation from the Knowles work, and deserves an Academy Award Nomination, or some such note of merit.

A SEPARATE PEACE revolves around a sublimated adolescent love affair between two school chums, played by John Heyl in his first screen role, and relative newcomer Parker Stevenson. The rest of the film's characters actually have never performed before, and many attend Philips Exeter. Excepting a few clumsy moments, they all perform beautifully; what little credibility is lost in some of the stickier scenes can be justifiably chalked up to youthful attitude.

One characterization of PEACE is dependent upon the role of "Finny," played handsomely by John Heyl. Finny is an uncommon athlete, puckish in nature and incredibly sensitive to the lesser conditions of others; witness his kindness to the class asthete, "Leper." He is that kind of singular winner who is so damn magnanimous and shy about winning that you constantly keep fighting

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a thought that nags at you — is this guy for real? As the viewer finds out in the end, Finny is far too real for his own good nature.

"What I like best about this tree," he says in his opening line, "is that it's such a cinch." Indeed, everything seems a cinch for this All-American Adonis. Academically above but in every sense his best pal is Parker Stevenson as Finny's roommate and also the narrator of the story. Stevenson is the more experienced and accomplished of the two stars, and thus must steer the two through the more difficult passages of the film's character development. He does so quite well, and long before the climax we are fully aware of the growth of their mutual respect and simple love, thanks to his characterization. Stevenson has made films before, I am almost certain, or done television. Whatever, he is certainly a young actor to keep an eye on; he possesses a gift for subtlety rather than obvious innuendo, and a lot of so-called method actors should see him at work.

Without ever actually interrupting the continuity of PEACE's love story, we are constantly aware that 1944 is just like 1973 in some ways. There is a brutal war going on, and men that are hardly more than boys are being torn away from their personal lives to fight the wars of old men. "The whole world is in the looney bin," shouts a bitter Finny, "Only the fat old men understand the joke."

There is an unforgettable troop train scene, when young soldiers, all fresh from school to 'government issue,' are spending a whistle stop joking and razzing with Exeter students, still uncalled for. When the whistle blows and the train begins its departure, an eerie, almost deafening silence descends upon the scene. You can feel the shivers up your spine.

As it grows apparent that their involvement in a distant war on foreign soil is inevitable, the young boys of Exeter begin the tribal ritual that is typical of society's darker customs. The air begins to tingle with the savage slogans of patriotism. One by one they discuss voluntary enlistment, and indeed, some do.

For the two adolescent lovers, everything that has had importance seems futile and impotent. And then there is the "accident" and the subsequent tragedy. For the potential viewer's sake I dare say no more.

I entreat you to see the film, and if you can, take someone you love with you. Beside its haunting beauty and gothic ending, it also has humor and tremendous atmosphere, not to mention superb perspective.

TV Reviews: SWINGLES SCENE and ALL ABOUT SEX

by Noel Hernandez

KEMO, Channel 20, San Francisco's adventuresome UHF television station, has added two new programs to further enhance its special programming to minority groups and the alternative cultures.

Swingles Scene debuted December 30th, followed by *All About Sex* the following evening. Socialite Joan Hitchcock is the hostess of the first show, the show's premise being to bring people together; the guests are questioned by those in the audience and by people calling in. The hopeful result is to set up dates for the guests. The whole show is a campy, fun variation of *The Dating Game* theme.

The second show, *All About Sex*, is a variation of radio's *California Girls*, with both men and women participating, asking clinical questions of guest panelists.

Both shows were murdered by the local establishment critics. Ms. Hitchcock fared especially poorly; however, given time to establish themselves, to find their proper momentum and their exact formats, the shows should fare better. Presently the shows are more straight-oriented than gay, but that is only because Gays have not participated. It now becomes the responsibility of Gays to enrich the sexual forums being presented by participating, 'standing up and being counted.'



FEBRUARY 1973

Ms. Hitchcock is an attractive hostess, a fun person; she does not take herself nor the premise of her show in dead seriousness; however, she is serious about sexual liberation for all people everywhere.

People wishing to participate on the *Swingles Scene* may do so by contacting KEMO, Channel 20.

Bar Review: THE WHITE HORSE

by Richard Piro

Recently the Gay Community Services Center in Los Angeles sent a team to address a Santa Monica Mental Health Clinic. After an hour of nitty-gritty revelations one of the psychiatrists stood up and said, "OK. All I've learned is NOT to send my gay patients to gay bars. Why?"

The answer, as we all know, is because gay bars reinforce the worst aspects of gay life. Reserve that information. Now reject it because there is ONE bar which is totally different from any you've experienced in the world. No, not great fuck rooms, fantastic bodies, no nude dancers, porny films or free KY.

Drive down Telegraph and immediately after (or before) the Oakland-Berkeley line you see a tired white neon sign of the champagne glass and one bubble with the sign WHITE HORSE. Directly across the street is the White Horse Liquor store with a parking lot if spaces are not available directly around the bar. Lots of guys go in the back way on 66th Street. Don't. Go in the front. As you open the door you enter a long room, one wall being covered by a bar. Walk through this (trying not to be intimidated by the quiet of the place) and go to the end. This is the specialness of the WHITE HORSE. In the center of this square room is a large copper canopied central hearth with warm burning logs (gas). Surrounding the fire are large, deep, comfortable chairs with little tables in front for foot propping. Don't settle yet. To your left is another room, typical of all gay bars in the world. Darkness. Dancing, blaring ear-hurting juke box, pool table, and hungry-eyed statue-people trying not to broadcast their need. If that's your bag, stay there, and if it isn't go back outside and either get yourself a drink at the bar or take a seat and you'll be served. Settle back, and put your feet up. The first thing you may notice is that the music is living-room volume level, with mellow sounds spilling from the

other juke box in the dance room. But then you'll hear a strange sound, remarkable for a bar. Conversation. People all around you are talking in normal voices, some in the reclining chairs and some in the deep booths surrounding the room. Tune in. Some are University of California students or professors, some are servicemen from Oakland, some writers, some blacks, some gay sisters (more on Tuesday nights), and lots of men men. People are communicating verbally and if that's your trip, you've arrived.

Yes, we're all cruising. That's why we're there. But what a drag it is having to do your stuff between records, working your head desperately to make maximum use of the few seconds of silence. Not so at the WHITE HORSE. The most natural thing demanded by the ambiance is to turn your head and say, "Hi," and you may find yourself soon deep into communication and, surprisingly, what seemed a totally unacceptable fantasy for the evening becomes the opposite — maybe a friend, maybe a sex partner, but never a "trick."

You don't dance but the humpy guys you dig are all in the dance room? (From the chairs you can see everyone who enters or exits from the back room.) If you get an eye contact get up and follow him. Take a deep breath and say, "Hi. Want to sit outside and talk?" And if you don't get the I-only-came-to-get-a-beer or, I-have-to-meet-a-friend, your evening may be made (and you, too). You feel good inside, you project this clean feeling. You want to communicate and the WHITE HORSE is geared for this.

The WHITE HORSE is never uncomfortably crowded. Friday nights around midnight seem to be the peak with Saturday nights a strange down in terms of numbers. Sunday after seven is a good time to meet people.

Before you totally turn off to all bars, check out this alternative. Go and stay a while, even if there are only a few people. If Joe, the scowling owner-bar-tender insists on opening the side door (thus blowing icy wind up your legs) simply get up and tell him you're leaving. Don't believe his story about ventilating the back room. Take a soft seat and open up. You'll be surprised at the peace in your own space.

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LONG GAYS' JOURNEY INTO LIGHT

by Joan Solomon

The years are supposed to be unkind to homosexuals, but the centuries have been generous to them. Old Testament injunctions against "spilling the seed" warned that sex between men would bring damnation for eternity — and more immediate punishment: those found guilty of homosexual acts were put to death. Thousands of years later and nearly 200 years after the Bill of Rights, the severest legal sanction is imprisonment: in 45 states, adult homosexuals can be — and occasionally are — sentenced to long prison terms for private, consensual acts. Extra-legal sanctions against them include job loss, housing discrimination, government blacklisting, parental ostracism and the general scorn of society.

"The evil of homosexuality is not to be found in the confirmed homosexual adult, but in the subversion and perversion of youth. The homosexual is promiscuous and his attachments fleeting. He is always cruising looking for fresh young partners. . . . When an inexperienced and unsuspecting youth is wined and dined, flattered and finally seduced, the actual sex act may seem insignificant to him compared to the glittering bait. The act may therefore be repeated until finally the response is conditioned. Once the aberration is fixed, cure is virtually impossible. Herein lies the pernicious and insidious evil of homosexuality." Author: Dr. Joseph Rupp. Affiliation: Memorial Medical Center, Corpus Christi, Texas. Journal: *Medical Science Law*. Date of Publication: July 10, 1970.

Most Americans would probably concur with Dr. Rupp, at least in his use of the term "aberration"; according to a 1966 public opinion survey by the New Jersey Opinion Research Corporation, 71 per cent of those questioned said that homosexuality was a mental illness. Mental health professionals have helped create this impression. Numerous psychiatric volumes call homosexuals repressed, immature, orally fixated and passive.

The disease concept originated in the nineteenth century. Richard von Krafft-Ebing attributed homosexuality to "hereditary neuropathic degeneration," sparked by excessive masturbation. Sigmund Freud agreed that a constitutional predisposition was implicated. If a child tends to be active, it identifies with masculinity; if passive, with femininity. He also emphasized the concept of bisexuality — the sexual impulse is initially non-specific — and viewed congenitally intense libidinization of the anal zone as favoring a homosexual orientation.

GROWING UP GAY

But the most important factor is experience, according to Freud, who postulated four experiential routes to homosexuality. Fixation along the developmental path; male castration fear — the boy fears loss of his prized organ because of earlier experiences with deprivation of the breast and feces; narcissism — a person falls in love with his own contour and treats it like a sexual object, and overidentification with a member of the opposite sex.

Since Freud, psychoanalysts have shifted in emphasis from the mother (in the case of the male), first to the father, then to the entire family constellation, always stressing developmental failure. Explanations of homosexuality are simple or complex, and their numbers astounding. Psychiatrist Dr. Lawrence Hatterer, Cornell Medical School, includes in his book *Changing Homosexuality in the Male* (Delta, 1970), a list of possible etiologies. Under "Relationship to the Mother," he lists 15 factors, under "Relationship to the Father" 12, "Relationship to Self" 10, "Intrafamilial Relationships" 17, "Cultural and Environmental Relationships" 7, "Interpersonal Relationships" 9, "Pseudohomosexual Homosexuality" 7. He concludes from this proliferation of possibilities that "no single cause-and-effect theory can satisfactorily explain what causes homosexuality. . . . [T]he literature is confusing on this subject, and recent research by investigators in several disciplines has not necessarily clarified matters, though there is some agreement on the causes of certain specific patterns." Dr. Hatterer believes that a boy's family can make him vulnerable to homosexuality, but that homosexual habits become permanent through "hundreds of other variables concerning the man himself and the world he lives in."

QUESTIONING THE QUESTION

These many roads to homosexuality arouse incredulity among some researchers. According to Dr. Ralph Blair, Director of New York's Homosexual Community Counseling Center (HCCC), the whole question of etiology is irrelevant. "It's a non-productive issue at this stage," he told me. "It's also non-productive if you're talking about heterosexuality. The only reason that no one questions heterosexual development is that heterosexuality is the assumed routine expectation. That's the way the world is, people think." He points out that in various parts of the world, at various times throughout history, "you find that homosexual behavior in animals and human beings is much more frequent and natural than a lot of people have recognized."

The question may be more important than the answer, as psychiatrist Martin Hoffman, Mount Zion Hospital and Medical Center, San Francisco, frames it: "Why does a person become sexually excited when confronted with a particular kind of stimulus?" If the question is asked in this way it can be seen that heterosexuality is just as much of a problem as homosexuality, in the scientific if not in the social sense." And it would require an answer we don't have, he says, because people are so diverse, their sexual orientations so complicated, and their sexual object-choice often quite fluid well into adult life. (*The Gay World*, Basic Books, New York, London, 1968)

A PATHOLOGICAL CASE

The question of whether homosexuality has pathological



Photographs for this article by James Armstrong

roots becomes especially significant in this modern, manipulative world. In his later writings, Freud maintained that homosexuality is not a disease, and that conversion to heterosexuality should not be attempted. In any essay on Lesbianism, he wrote that "to try to convert a developed homosexual is hardly more promising than to try the reverse, only that for good, practical reasons, the latter is never attempted." He spoke of the possibilities and limitations of analysis in a letter to a male homosexual's mother: "If [your son] is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency, whether he remains homosexual or gets changed." But therapeutic nihilism about converting homosexuals has ended.

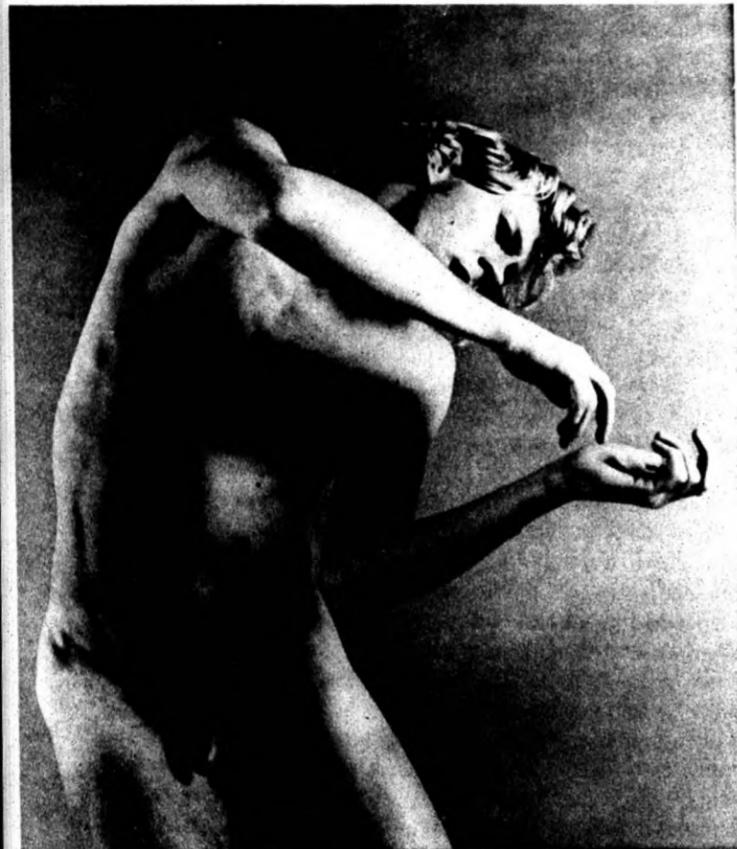
Ten years ago, a team of psychoanalysts headed by Dr. Irving Bieber of New York Medical College reported that 27 per cent of 106 homosexual patients who had undergone analysis shifted to exclusive heterosexuality. They also produced a study showing that homosexuality is "necessarily pathological." Comparing therapeutic data on these homosexuals with data on 100 heterosexual patients, the researchers concluded that a homosexual adaptation is the result of incapacitating fears of the opposite sex; as evidence they cited "the frequent fears of disease or injury to the genitals, significantly associated with fear and aversion to female genitalia," and "the frequency and depth of anxiety accompanying actual or contemplated heterosexual behavior." Dr. Bieber and associates advised their colleagues: "We are firmly convinced that psychoanalysts may well orient themselves to a heterosexual objective rather than 'adjust' even the more recalcitrant patient to a homosexual destiny." (*Homosexuality: A Psychoanalytic Study of Male Homosexuals*, Basic Books, 1962)

Their aversive theory has not gone unchallenged. "Homosexuality may occur when there is a greater attraction to one's own sex, not necessarily avoidance of the opposite sex," Dr. Suzanne Schad-Somers told me. A psychotherapist active in the National Organization of Women and on the executive board of HCCC, she has many homosexual patients. "The establishment, including Dr. Bieber, refuses to accept the fact that members of your own sex can come across as more desirable. Who says it has to be one way? The ability to love is so broad, nothing should be excluded."

New York clinical psychologist Dr. George Weinberg eloquently states the preference theory: "The searchlight of one's childhood vision of human beings shined more brilliantly on members of one's own sex than on those of the other." Pleasurable homosexual experiences may have occurred when the mental processes were particularly receptive, and thus homosexuality may reflect health. "In many cases," Dr. Weinberg speculates, "the more inhibited the child, the more conventional and fearful he becomes, the less likely he is to awaken sexually, and so it becomes easy for him to choose his marriage partner by conventional standards." (*Society and the Healthy Homosexual*, St. Martin's Press, 1972)

A CULTURAL ISSUE

Cross-cultural data support the hypothesis of healthy homosexuality. In studies of 76 societies, Drs. Clellan Ford and Frank Beach found that adult homosexual activity is absent, rare, or secret in only 28 cultures, all of which condemn homosexual expression. But in two-thirds of the cultures, homosexual activities are considered normal and



between the two groups. Dr. Hooker concluded that there is no inherent connection between homosexual orientation and clinical symptoms of mental illness. "Homosexuality as a clinical entity does not exist. Its forms are as varied as those of heterosexuality. Homosexuality may be a deviation in sexual pattern which is in the normal range, psychologically." (*Journal of Projective Techniques*, XXI, 18, 1957)

A recent study of Lesbians supports her findings. Drs. Bernard Riess and Ralph Gundlach of the Postgraduate Center for Mental Health, N.Y.C., gathered a sample of 226 self-identified Lesbians and 234 adult, non-homosexual women; less than half of each group had been in psychotherapy. They administered a 500-item questionnaire, sampling home background, relationships with family, and sexual development, attitudes and behavior. "It was very hard to pick out any particularly salient features which differentiate female homosexuals from non-homosexuals," Dr. Riess told me. Not fully convinced of their conclusions, the investigators gave the women two further tests: the semantic differential — to determine emotional reactions to the concepts of mother, father, man, woman, friend and lover — and a human figure drawing test. Again, they found no clearcut differences between the experimental groups, except that Lesbians tended to have equally negative reactions to their fathers and their mothers.

"We cannot document significant pathology running through all homosexual women," Dr. Riess now says with confidence. "They do not differ noticeably in their pre-adult experiences and family patterns from heterosexual women. Also, it is hard to describe anyone as a homosexual female because there are so many different kinds of homosexual relationships. Some of the women are single, some are married, some live in pairs. Almost all have been bisexual."

"You disagree with Dr. Bieber's findings?" I asked.

"Very much so. There is more evidence that his findings, which have been so generally misconstrued, may be valid only for patients, because they are the only ones he knew about."

ENDOCRINE ORIGIN?

Recent research on homosexuality concentrates on constitutional factors; rather than investigating the anal zone, contemporary researchers focus on the endocrine system. In 1970, British scientists found that a group of homosexual males had lower levels of testosterone in their urine than did heterosexual controls; a group of Lesbians had higher testosterone in urinary samples than did heterosexual women. Last year, a team at the Reproductive Biology Research Foundation in St. Louis, analyzing plasma testosterone and semen in 30 young homosexual men, found that the 15 totally or almost totally homosexual subjects had male hormone levels sharply lower than those measured in 50 heterosexual controls and in homosexuals with some heterosexual leanings. Sperm scores were also much lower among the exclusively homosexual males. To locate the endocrine abnormality, the St. Louis researchers took a new set of measurements, analyzing plasma-luteinizing-hormone levels and follicle-stimulating-hormone concentrations in the same 80 men. The results were mixed: some homosexuals exhibited primary testicular dysfunction, some showed a central disturbance in the pituitary gland, and others seemed to have a hypothalamic defect. (*The Lancet*, July 1, 1972)

socially acceptable for certain members of the community. "When it is realized that 100 per cent of the males in certain societies engage in homosexual as well as heterosexual alliances, and when it is understood that many men and women in our own society are equally capable of relations with partners of the same or opposite sex, and finally, when it is recognized that this same situation obtains in many species of subhuman primates, then it should be clear that one cannot classify homosexual and heterosexual tendencies as being mutually exclusive or even opposed to each other." (*Patterns of Sexual Behavior*, Harper & Row, 1951)

Healthy homosexuality also has statistical support. The 1948 Kinsey report on male sexual behavior states that 37 per cent of the total white male population of the U.S. has at least some overt homosexual experience to the point of orgasm between adolescence and old age. Ten per cent of all men are more or less exclusively homosexual for at least three years between the ages of 16 and 55; four per cent of white males are exclusively homosexual after adolescence. Dr. Weinberg suggests that Kinsey's statistics are an understatement of homosexual prevalence; he estimates that there may be more than 15 million homosexuals in the U.S. today.

REFUTING DISEASE

The classic study refuting the disease hypothesis was published in 1957 by U.C.L.A. sociologist Evelyn Hooker. She administered a battery of psychological tests to 30 non-patient homosexuals and 30 matched heterosexual controls, and submitted the material for analysis to several of her colleagues. The judges found no evidence that the homosexuals were more pathological, nor were they able to distinguish in any way

In a fascinating experiment reported in January, Dr. Ingeborg Ward of Villanova University showed that severe stress to a pregnant rat can block the masculine development of her pups. When the male offspring of stressed and unstressed mothers reached puberty, they were paired with females in heat. Prenatally stressed males showed less masculine response and sexual interest than those not stressed. When the rats were castrated, given female hormones, and paired with whole males, pups stressed *in utero* displayed striking amounts of female sexual behavior, including a lordotic arch, a high degree of receptivity absent in the other castrates.

Dr. Ward believes that their behavior resulted from abnormal neural tissue-imprinting during the critical fetal period. In response to stress, she explains, the pituitary increased production of the adrenal "stress" hormones, including a weak male hormone, androstenedione (AD); at the same time, the testes slowed down production and release of the more potent testosterone. The plentiful AD then competed with testosterone for control of the same chemical resting sites within the neural tissues — and won out. Because the tissues developed under the influence of the weak male hormone, Dr. Ward theorizes, the animals were unable to differentiate as normally functioning males.

None of these studies has, of course, firmly established a hormonal basis for human homosexuality. The St. Louis team, headed by Dr. Robert Kolodny, acknowledged that their "results must be interpreted with caution because of the small number of subjects and the nature of the study population." However, the scientists emphasize, endocrine dysfunction must be considered in association with homosexuality. "Our experiments support the likelihood that there are many different factors involved in homosexuality, as there are in heterosexuality," Dr. Kolodny told me. "Many of society's attitudes of pre-judgment lead to stress situations for homosexuals. I hope that our findings will help make the public more informed, alleviating their prejudices." And Dr. Kolodny reiterated the Foundation's oft-stated position: "We do not look upon homosexuality as a disease. It is one manner of expression of human sexual behavior."

GAY, BUT NOT HAPPY

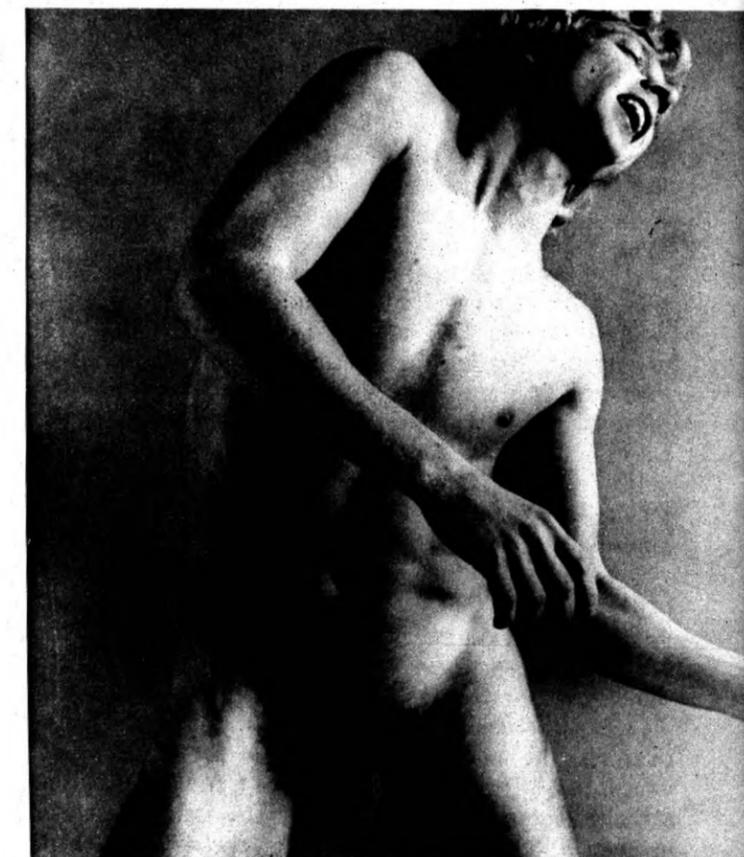
Homosexuality may be normal, but homosexuals can be troubled. A 1970 study of 57 Lesbians and 43 single heterosexual women revealed slightly more disability in the lives of the homosexuals; three-fourths of the gay women had one or more psychiatric disorders compared with 44 per cent of the controls, according to Dr. Marcel Saghir, Department of Epidemiology and Medical Statistics, London School of Hygiene. Eleven homosexuals but only one heterosexual were currently abusing alcohol; thirteen Lesbians had made suicide attempts, compared with two control subjects.

Lesbians Sidney Abbott and Barbara Love give their explanation for these findings in *Sappho Was a Right-on Woman*. (Stein & Day, 1972) "It is not Lesbianism that makes some Lesbians prone to alcoholism, suicide, or drug abuse; it is the self-degradation society went to such pains to teach us, and which is hammered into us not only by the overwhelming force of public opinion, but specifically by lost jobs, lost homes, and — if we are mothers — by lost children."

To anesthetize her guilt, the Lesbian may also deny her Lesbian identity. If she goes along with society's demand for invisibility, she may suffer "emotional imprisonment," losing her spontaneity and freedom of expression. At some point, her "remaining self-respect and working relationships with the outside world may break down. . . . Feeling the futility of the web of facades, lies, and delusions she has spun around her, a web that can be easily torn by the single stroke of a careless or malevolent hand, she may experience despair, try confession, accept insanity or even let herself fall into violence."

Dr. Hoffman says it is reasonable to conclude that "in a society such as ours, there is a higher percentage of psychologically disturbed individuals in the homosexual than in the heterosexual categories." He ascribes many of the unhealthy aspects of the gay world to the attitudes of the straight world. The cosmetic quality of the homosexual social scene is in large part attributable to the need for anonymity; the high degree of emotional investment by the homosexual male on his sexuality is a result "of having his sexual feelings defined as a problem by the larger society in which he lives."

The most serious problem gay men have is establishing stable, paired relationships, according to Dr. Hoffman; an inability caused by individual pathology or by social prohibition against homosexual intimacy. "To put the matter in its most simple terms, the reason that males who are homosexually inclined cannot form stable relations with each other is that society does not want them to." The individual incorporates social prohibitions into his own conscience; they give him the sense that his homosexual behavior is morally wrong. "How is he expected to develop a warm, intimate relationship with a partner whom he unconsciously devalues as



a person for engaging in acts with him he defines as degraded?"

Dr. Hatterer proposes an answer: "Whether a man troubled by his homosexuality is old, middle-aged, or young, he does need at least *one* human being to turn to and trust. . . . He needs a place where he can be comforted and healed if brutalized, and where he can learn how not to brutalize others. It is only within the medical profession that such a place exists in our society today."

However, the medical profession is not generally regarded as a source of comfort by militant homosexuals: in May, 1970, such a group invaded the San Francisco meeting of the American Psychiatric Association. Their complaints against psychiatry are multiple, according to astronomer Dr. Franklin Kameny, a homosexual who founded the Mattachine Society of Washington, D.C.: "The unproven allegation that homosexuality is pathological is recognized as not only destructive to the self-respect, self-esteem, self-confidence and self-image of the homosexual, but as perhaps the major supportive factor currently behind the negative attitudes of society at large. These attitudes inculcate into the homosexual a feeling of inferiority and of second-rateness. Thus psychiatry wreaks major violence upon the psyche of the homosexual, both firsthand and through the aid which it offers to the maintenance of societal bigotry." (*Psychiatric Opinion*, Feb., 1971)

THE PSYCHIATRIC APPROACH

In recent years, most psychiatrists, following Dr. Bieber's injunction, have attempted to convert the homosexual. Methods have ranged from classical psychoanalysis to brain surgery to behavior therapy. In his book, Dr. Weinberg describes the masturbation method, devised in 1963 by Drs. J. Thorpe, E. Schmidt and D. Castell. The patient masturbates in the dark while looking at pictures of a scantily dressed woman. Just before reaching orgasm he informs the therapist, who then hits a switch that illuminates one of the pictures. In this way, he is presumed to associate the female form with erotic feelings. Homosexual activists find aversive conditioning even more objectionable: patients are given emetics or electric shocks when shown pictures of naked men.

Dr. Hatterer himself uses an eclectic approach to conversion. "I try to combine the best of the different schools, whether they're behavioral, psychoanalytic, psychotherapeutic or directive," he told me. He also tapes the therapy sessions, then sends the tape home with the patient. "It's like giving them medicine," he says. "It reinforces change. If it really works well, I have patients listen to bits and pieces of the session throughout the week, maybe 5 or 10 minutes a day if they're in an acute situation and don't want to act out homosexually."

A more recent innovation is a surrogate sex partner. "If a patient is having a difficult time in finding women and establishing a close relationship, but needs to be reassured that he can function sexually, I may send him to a woman who has volunteered for this role. She's not a trained therapist, but she's highly skilled in relaxing people sexually." Dr. Hatterer gives her the tapes, so she can learn about the patient's insecurities. "They then visit her a certain number of times, and she reports back to me what their reactions are." This program is only a year old and still experimental, but Dr. Hatterer told me that a number of patients have been able to

operate sexually with the real-life surrogate after two or three visits.

The Cornell psychiatrist does not try to change all his homosexual patients, but he clearly believes that conversion is the most desirable course. "I'm a culturist," he explained. "I see adaptation in terms of social definition. In our society at present, homosexuality is not one of the ways one can live comfortably, unperturbed and totally accepted. Although young people are being presented with the picture of a liberalized society, they've got to believe there's no company, no school, no police station, no fire station, no place where as a practicing, overt homosexual you will not be subjected to enormous social pressures, denigration, resistances, if not total loss of income."

CURE AS THE DISEASE

But HCCC's Dr. Blair doubts the possibility of meaningful conversion. "Who judges that 'cure' has occurred? Only the therapist who has done it," he told me. "There is no scientific control possible. As one of HCCC's therapists says, claiming you have cured a homosexual simply because the man does not go out and act on his desires is like claiming you've cured a stutterer if you've convinced him not to talk. The self-proclaimed healer never says he will eradicate all desires for homosexuality. All he promises is someone gritting his teeth and trying to make it with someone of the opposite sex."

New York psychologist Dr. Lawrence LeShan is equally pessimistic. "Therapy usually turns homosexuals into unhappy heterosexuals, or makes them more discontent with their homosexuality," he said. So many who have been "cured" by psychoanalysis "are now nicely adjusted middle-class people with 2.8 children, but are miserable, unhappy people. Or they are very dull people, as if they've had a prefrontal lobotomy, because they've been taught to suppress spontaneity in life." Dr. LeShan believes that many therapists are creatures of society, the culture's cutting edge. "In a sense the therapist has replaced the school as the way to shape proper values. If you're not shaping up nicely in school, they send you to a psychologist. If he doesn't work, they send you to a psychiatrist. All their efforts are aimed at fitting you into a slot — a heterosexual slot."

A SICK SOCIETY

Dr. Weinberg suggests that society's attitude is sick; he calls the disease "homophobia." The homosexual homophobic cannot express his desires easily; the heterosexual homophobic is severely inhibited toward passivity, and toward any intimacy with other men. The major motives for homophobia, says Dr. Weinberg, are the secret fear of being homosexual oneself; repressed envy that sex can be had without courtship or family responsibilities, and resentment that homosexuals do not conform to society's value system.

Dr. LeShan told me that the disease is most prevalent in societies that "reject spontaneity, life, vitality, that want everyone to fit into a prescribed pattern. Anyone who doesn't fit in is condemned. The homosexual is the patsy of this, because we've all got some homosexual strivings. To hold them down, we project our bad feelings about ourselves onto the other person."

Dr. Hoffman says that mental health workers, reluctant to



offend the status quo, are well aware that the American political process responds slowly to pressing social concerns. "As psychiatrists, we would generally rather stay in our offices and deal with individual patients, because we feel here we *can* accomplish something tangible. To venture forth as social critics seems like a genuinely quixotic enterprise, in which the response of the larger society to our analysis of the problems that beset it is most likely to be silence, if not scorn. And yet," he concludes, "we must do it."

CURRENTS OF CHANGE

At HCCC, therapy is aimed at the community as well as the individual. Several of the Center's founders have been active in New York City hearings on housing, employment and public accommodation discrimination against homosexuals; the Center jointly sponsored the nation's first all-day conference on student personnel services and homosexuality. Its members have also participated in numerous panel discussions on homosexuality at professional and public assemblies throughout the country.

On a personal level, HCCC therapists try to create an accepting atmosphere. "First, our patients have to be warmly accepted for who they are — individuals who have every right to experience their feelings, not to be rejected as they have been all their lives," said Dr. Blair. "Our next task is to gradually re-educate them about homosexuality, to let them know how common it is, how possible it is to come to terms with their homosexuality and to enjoy it, rather than to repress and destroy it."

When Dr. LeShan treats homosexuals, he encourages them to answer the question: "What do I enjoy doing the most?" "I've seen homosexuals of 20 or 30 years who decide in the middle of the sex act that they would prefer being with someone of the opposite sex. I've seen homosexuals of similar periods deciding that they really enjoy this, that this is what they like doing. There's nothing wrong with it. The moral choice is finding out 'what is right for me,' and 'how can I do it so I won't hurt other people.'"

Although there is no evidence that homosexuality has increased in recent years, many "closet queens" have come out into the open, unashamed and even proud. They are backed up by the militant stance of gay liberation. "The gay liberation front is the greatest psychotherapy of homosexuality that's happened in years," Dr. LeShan told me. "It's made a lot of homosexuals happier with their sexual orientation." Even those not directly active in the movement have been uplifted by the philosophy that gay is good. The homosexual is not doomed to a life of furtiveness and despair, the militants proclaim; he can make his way in society and he can contribute to it.

How will we respond? Goethe observed that homosexuality is as old as humanity itself and can therefore be considered natural; but society determines whether homosexuality is desirable, whether it should be repressed, encouraged or let alone. Can we openly accept sexual diversity? Says Dr. Weinberg, "In a truly great society there is room for all who do not infringe on the rights of others."

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New Executive Director for the CRH

Rev. William R. Johnson, who made church history last June as the first openly gay person to be ordained to the ministry of a major denomination, has been named to the newly created position of Executive Director of the Council on Religion and the Homosexual (CRH).

Rev. Johnson, 26, was ordained last June 25 at the Community United Church of Christ

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in San Carlos, Calif., after his ordination was authorized by the Golden Gate Association of the denomination by a vote of 62 to 34. His request for ordination sparked debate in the Bay Area as well as across the country. He openly affirmed his gay sexual orientation in November, 1970, during his senior year at the Pacific School of Religion in Berkeley.

In announcing the appointment of the new director, Ms. Gearhart said, "Bill Johnson will bring to this position the strength of his faith and his commitment to the human and civil rights struggle of gay persons. He understands ecclesiastical structures. He understands the meaning of the gospel and the mission of the church. He is sensitive to the feelings and the suffering of his gay sisters and brothers. He knows the joy of being fully who he is."

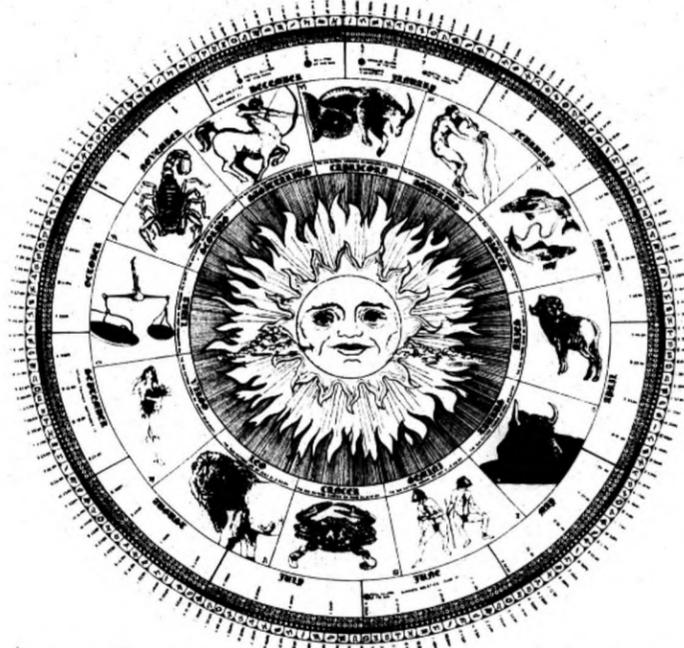
Mariah, a poet laureate of the gay community, explained that the office of Executive Director has been created "because it has become apparent that the Council on Religion and the Homosexual, which was founded in 1964, will have an increasingly important role in working with the various denominations as the institutional church seeks to better understand the broad spectrum of variation within human sexuality and seeks to respond to the concerns of gay people."

In a brief statement, Rev. Johnson said the dialogue between the church and the gay

community must be intensified. He expressed his feeling that religious gay persons would insist upon their right to enter fully into the life of the church with increasing frequency. Denouncing what he called "lives of duplicity" he said, "We have been told that we can share in the fellowship of the church so long as we wear the mask of heterosexuality. We are tired of theological perversion and sexist structures that contribute to our oppression within the church and the society. We are sick to heart at the hypocrisy of the church." He went on to state his conviction that the church "must become that community in which all persons are most free to be real, to share feelings, to support one another in the experience of life." The church would then be true to its mission, he concluded.

The young minister referred to his ordination only in passing, stating that the past two years of his life had been spent engaging in dialogue with the church concerning homosexuality. "The fears which exist within the church as well as within society concerning homosexuality are founded upon mythology and ignorance," he declared. He vowed that the Council on Religion and the Homosexual, which has sought to promote dialogue between the religious community and homosexuals since its inception, "will continue to speak the word of truth to the church."

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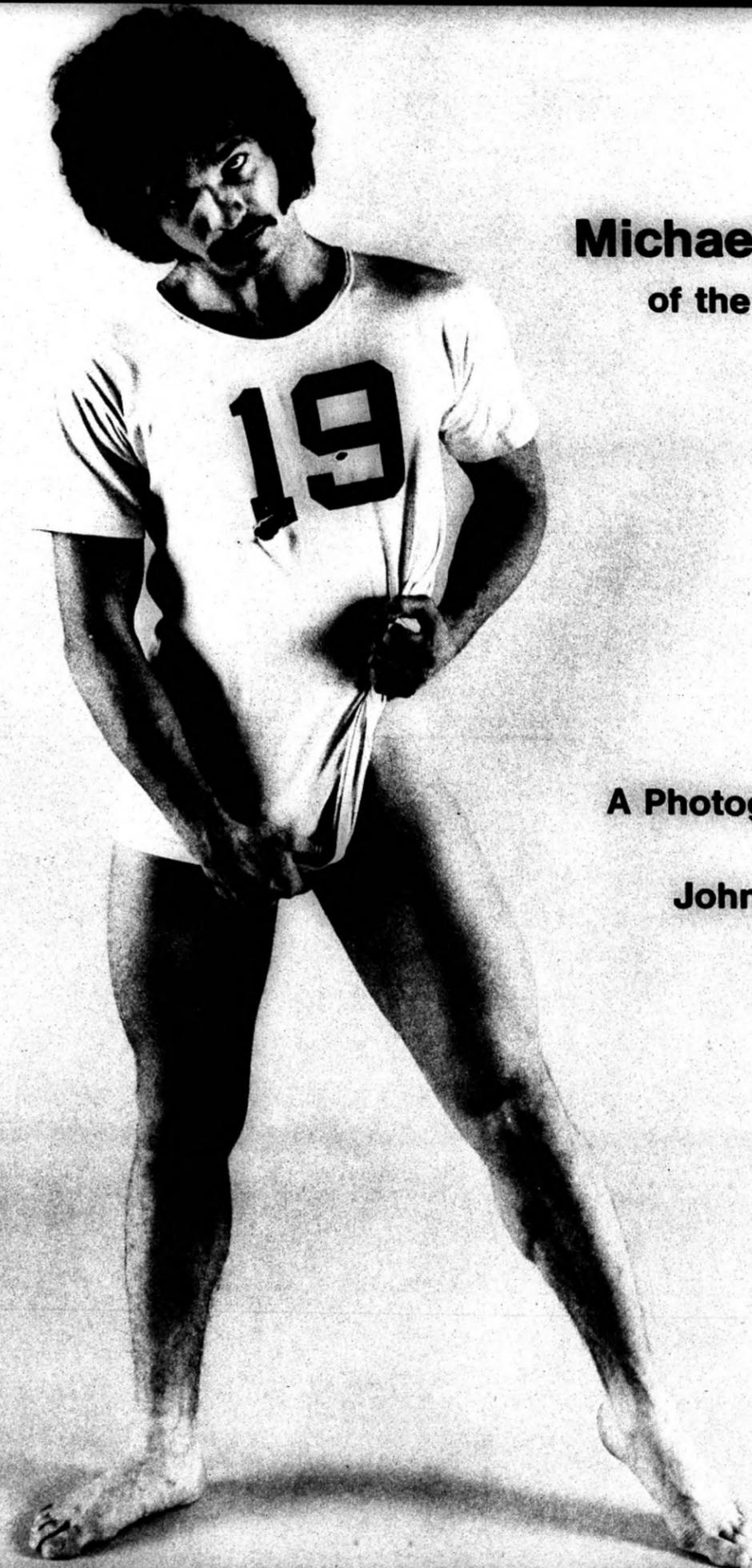
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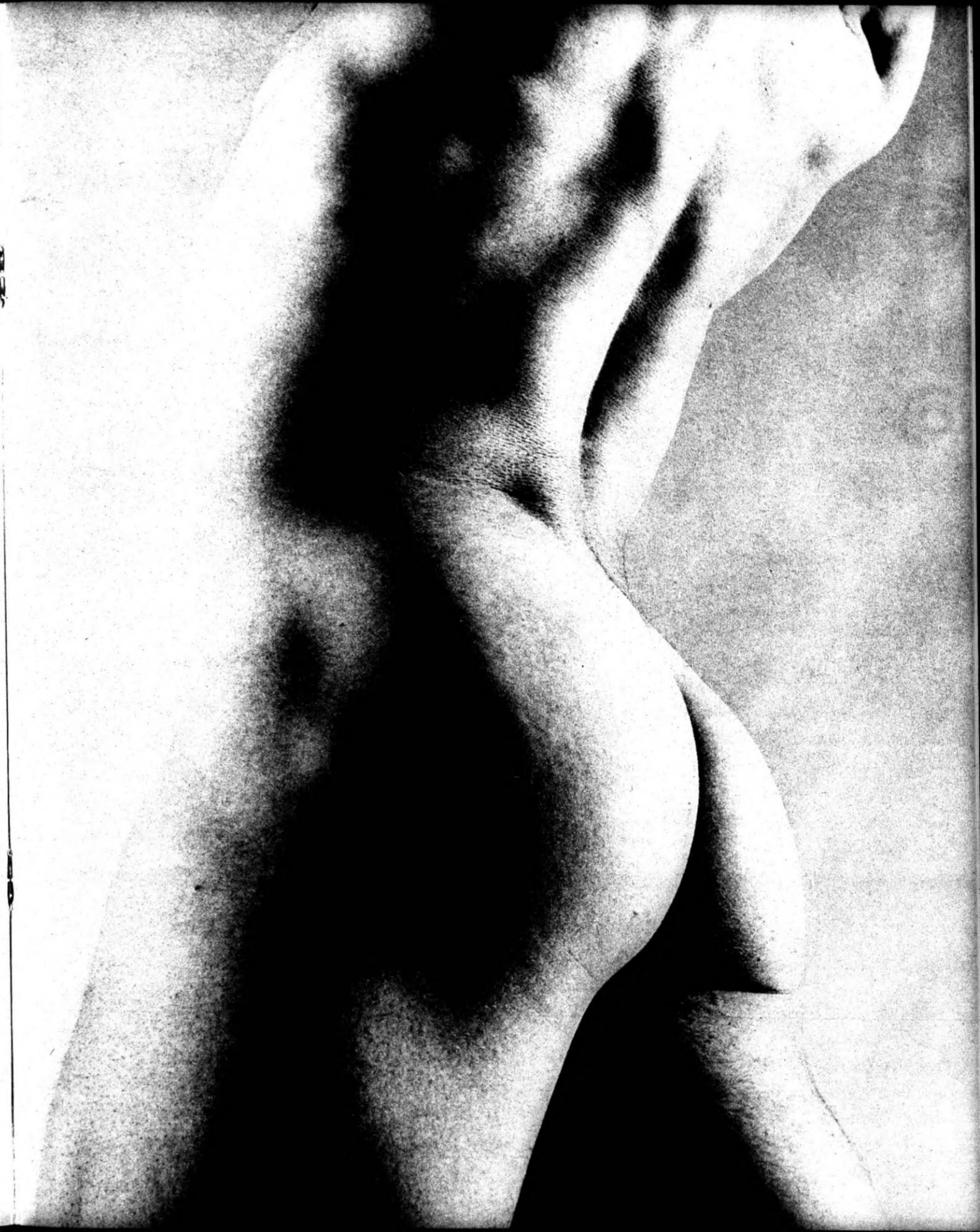
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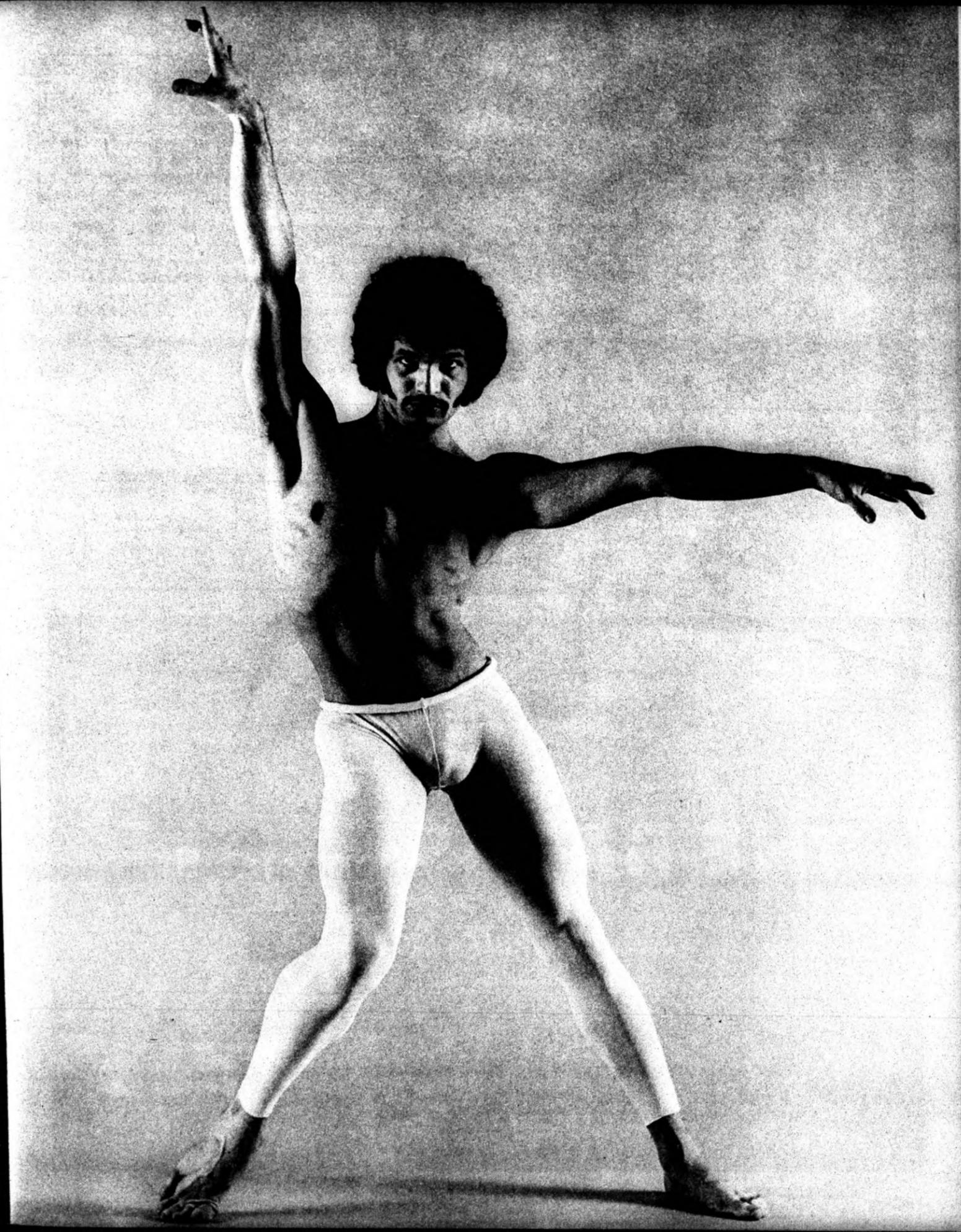
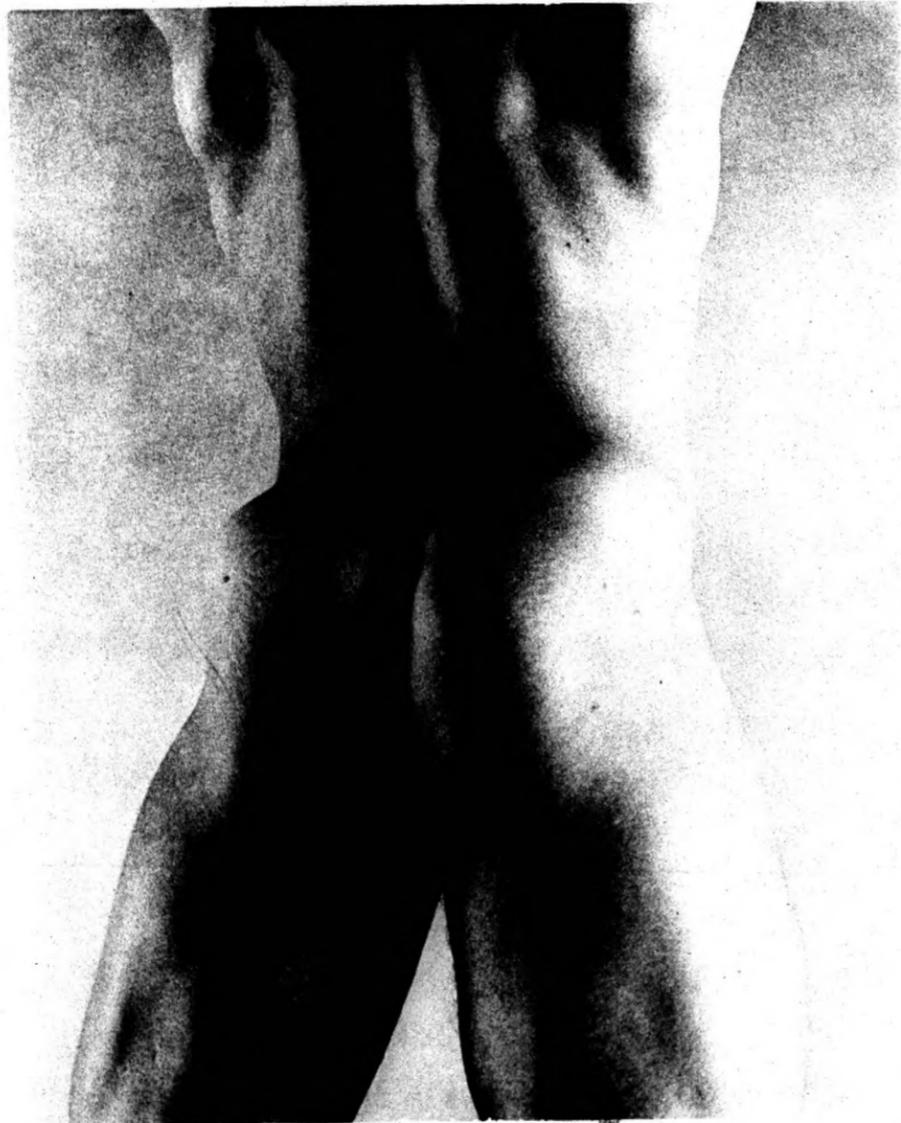


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Lucian Phelps

Funeral services for Lucian Phelps, a star female impersonator at Finocchio's for twenty-seven years, were held on January 13th, with many members of the San Francisco gay community in attendance.

Mr. Phelps, internationally famous as "Lucian, the Male Sophie Tucker," died on January 10th after a long illness. He was 65.

He started out in show business as a boy soprano in a New York religious choir, and became a star at Finocchio's with his husky renditions of Sophie Tucker songs. The first night Miss Tucker heard him sing the songs that made her famous, she was so intrigued that she gave him her Russian ermine coat.

Mr. Phelps is survived by his wife, the former Margaret O'Leary, of San Francisco.



Empress Maxine

This is Maxine, the newly-crowned Empress of San Francisco. You will be hearing more from Maxine, about who he is and what he's up to, in the next issue of VECTOR.



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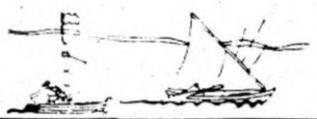
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Cruising Castro Village

by The Midnight Rambler

I hesitate to describe Castro Village as the most hip, or most mellow, or most together gay area of San Francisco, despite the fact that many people characterize it just that way. One reason is that I live there, and I dislike such exclusive titles. Another reason is that I think you should check out this beautiful area of the city and judge it, or just experience it, as you like.

I'll hit what I consider to be the highlights of gay enterprise in Castro Village, and encourage you to take a sunny weekend afternoon and fill in the holes yourself.

One tour plan would take you on a bar cruise. I recommend visiting all six of the bars located within a block of Castro and 18th St. The TWIN PEAKS, on the corner of Castro and Market, affords huge windows meant for sunshine and people watching as well as lots of plants. There is probably no more relaxed atmosphere, or more friendly afternoon crowd, anywhere in the city. The NOTHING SPECIAL, just down the street, has some plants too, but more important to some is the pool table. Here pool is only semi-competitive (nobody is really very good), and again the atmosphere is friendly. Cross the street and march up to the PENDULUM, which is for cruising. The music is generally too loud for much talking, so the communication tends toward the more physical. Swinging back to Castro, the TWILIGHT, which offers entertainment, and TOAD HALL, which offers pool, large crowds, and a great selection of music, are both good bets. Finally there's the MIDNIGHT SUN. This bar must be visited, particularly because the decor is beautiful, and it changes frequently. I'm not going to get into how I think these bars differ spiritually, because such observations are for experts and you will enjoy becoming one. Visit all six.

A more complete tour of Castro Village would take you into the shops and restaurants. This area is rich in interesting businesses, and I do recommend an afternoon of sunshine strolling. Some places you should not neglect: Leather 'n Things and The Valet (for clothing and other needs), Strawberry Moon, Tommy's Plants, The Sausage Factory (excellent for an Italian lunch or dinner), The March Hair (for your hair) and like I said, you're going to want to fill in the blanks.

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frank fitch REMEMBER CALIFORNIA HALL

"THE BLACK PIPE 21" is a rallying cry in Los Angeles today that refers to the arrest of 21 persons at a H.E.L.P. fund-raising party in the Black Pipe in August of last year. Many of the different factions of the Gay community of that city are banding together to meet the threat of police oppression, and the result is a greatly enhanced sense of *communitas*. That feeling of sharing in a task, against which is set a great deal of opposition, is the best insurance that Gays will not fall prey to the tendency to attack one another, rather than the true antagonists. Also, from that feeling can come the broad support from the Gay community that is so necessary to achieve the goals of Gay Liberation.

Eight years ago, the cry in San Francisco was "REMEMBER CALIFORNIA HALL." This refers to the January 1st, 1965 raid by fifty-five Vice Officers of a Mardi Gras Ball at California Hall. This ball was planned to raise money for the newly-formed Council on Religion and the Homosexual, an organization composed of Gays and Ministers and

dedicated to improving relations between churches and Gay people. The reaction by Gays in San Francisco to this police outrage was largely responsible for the rapid growth of gay organizations such as the Society for Individual Rights, which had been formed the year before. In order to better understand this period in the history of the Gay movement, I turned to S.I.R. members Evander Smith and Herb Donaldson, two of the attorneys who stood up to the police and said, "No More!"

They asked me why I was interested in events that took place back in 1965. Mainly, I said, because there are gay people today who were not here when it was the police practice to back a paddy wagon up to the door of a bar and herd all the Gays into it. The next day, their names and addresses would appear in the daily paper, jobs would be lost and families would be notified in the worst possible way. Not only must those who have never experienced that kind of oppression be aware that it was common and that from that kind of cruel and

unusual punishment grew the indignation so necessary to the birth of a liberation movement, but also so they can be prepared to never let those days return. The large increase of gay arrests under the present Mayor must not be allowed to spiral upward, but rather be replaced with a concentration on crimes of violence against persons and property, so that all citizens can be secure in their own city. So we can learn from a study of the past, why Gay organizations burst out of their respectable closets to demand the rights accorded to other citizens. Many gains have been handed to us today by these fearless men and women. It is meet that we should build upon the foundations already laid, but not take for granted the sacrifices that were required for us to obtain the simple right to assemble in a public place to socialize and dance. So here is a story of bravery, in a time when it was rare for gay people to be so bold.

Hal Call and Don Lucas called Herb Donaldson to tell him that the Council on Religion and the Homosexual, which he and Evander Smith had incorporated, was to have a Ball. But the Mattachine and CRH were anticipating some difficulty, because they had heard from the Police Department. Evander made the point that all the groups of that time cooperated very closely, for they were still somewhat newly born into an environment that did not welcome their arrival. The Daughters of Bilitis, The Mattachine Society, the Society for Individual Rights were all working together for the Ball that was to raise some money for brand-new CRH. A meeting was held at the Mattachine offices with Evander, Herb, Phyllis Lyon and Del Martin of DOB, Bob Cromey, an assistant to Bishop Pike, and others. The meeting had barely begun when Rudy Nieto and Dick Castro of the Vice Squad "burst in like gangbusters." They let the people there know unequivocally that if they went ahead with the plans for the Ball, there would be some busts. Evander and Herb told the group that they had a legal right to hold their dance and that they would be there to act as their attorneys.

The night of the Ball, which was New Year's Day 1965, Herb and Evander parked their car and walked up to California Hall. It was early, about seven-thirty, with the dance not scheduled to begin until eight or nine. Even at that time, there were police cars parked about and a police photographer snapping pictures as people went in. They checked with the people at the door who were collecting the invitations. There were certain guidelines they had set up to safeguard the private nature of the affair.

They weren't there but a couple of minutes, and there several plain-clothes policemen, who were known by sight, and came in to check around. They were allowed in to look around, for as Herb put it, "We had nothing to hide; there was nobody violating any law." Within a few minutes after they arrived, another group came while the first group was still looking around. Then the first group left, and yet another group came. Very soon after the third group of police arrived, the attorneys had a conference between themselves. "We said, in effect, 'No more.' We've shown good faith and the last police officer has made his inspection. So the next group came and that was Officers Nieto, Castro and Margaret Hartman. And we said, 'No! You can't come in!' I think they were nonplussed; they didn't know what to do. They had never had any Gay tell them that before." They stood there, side by side, arms folded, and said "You're not going in."

Evander took over the narrative: "While we're standing there, Herbert and I are embarrassed, because we're not actors; we're fearful, because we don't know whether this thing is going to get out of hand, or not; we feel tremendous responsibility, because we have encouraged these organizations to *do this*, knowing that they've either got to do it or realize they can never do it. So in the meantime, we've got lots of people onlooking. We've got ministers packed against the wall, at least a dozen with their wives. Loudly enough that everyone would hear what was going on, because we felt that this was teaching class where everybody could learn how to do this in the future, we quoted the law to the police. We were really naive enough to believe that these policemen were going to respect the law, and the farthest thing from either of our imaginations was that they would violate the law by arresting anyone. So while we are standing there, we are explaining in a gentlemanly manner, just as we would to a judge in court, what the law is in regard to peaceful assembly. We then told the policemen what their rights are and what the requirements are for them to be able to come in: that they must be chasing someone, or have reason to believe that a felony or misdemeanor is being committed in their presence. And we were giving them legal citations for all of these things. And asking them questions, such as, 'Do you see anyone violating the law?' or 'Did you chase anyone into the building?' or 'Do you have reason to believe that a felony or misdemeanor is being committed? If so, please tell us, and we will let you into the building.' To all

of these questions, they would not answer us. Now you must understand that the hallway was eight to ten feet wide and Herbert and I were taking up only about three feet of that space in standing side by side. So we were not *physically* preventing policemen from entering the hall. We were just, all within our legal rights, denying them permission to enter. But the police took the position in their own minds that they had a right to pass over the space that we were occupying. And we told them, from the moment they came in, that we were not going to move and that they were to get out, after we verified that they had no right to be there. At some point, when they refused to get out, we sent someone to call the police, on the police."

Herb interjected that "in the meantime, there were more and more police officers crowding in the door; they were kind of incredulous that they were, somehow, being denied access."

Evander continued, "Our procedures were being followed so well; Del Martin, Nancy May, Phyllis Lyon, and one of the ministers' wives were demanding of the police, as they were coming in the door, an invitation. When they saw the police didn't have an invitation, they would ask them to leave. So, while Herbert and I are doing our bit, these women are over there, very brave, calling the Hargrave detectives over and asking them to evict these people because they don't have tickets. So finally they left."

"Then in a matter of five minutes or so," Herb said, "there was this surge of uniformed police and we were placed under arrest. They did not tell us what we were arrested for, although we did ask the reason for our arrest. We were taken out; we were photographed a multitude of times, as we were taken out, as we were led up to the paddy wagon sitting in the paddy wagon. This all took place, still very early, about nine o'clock — early because they wanted to nip it in the bud." At that time they had spotlights outside and they were taking moving pictures of our arrest and of the guests entering the hall. But, by God, I say one has to admire the guts of the people who were just arriving, who just walked in with all the spotlights, photographers, the uniformed police, the paddy wagon, the lawyers being hauled off. . . ."

"Some of them holding American flags," Evander added. "See, we knew there would be trouble, so everybody came prepared, so as Herbert says, you've got to admire those people who had the courage to come there under those circumstances. For this wasn't 1973."

"No, it wasn't," Herb added. "Some

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of the Gays these days forget what it was like. It was a very brazen thing to have a drag ball that wasn't on Halloween. We were allocated Halloween and nothing else and finally the Gay community said 'Fuck you, we're going to put on a dress anytime we want to.' This was the wedge that opened the door that we have been streaming through ever since."

Evander called attention to the ministers. "We must give credit to the ministers. They were wonderful." Some of the names they remembered were: Bob Cromey, Chuck Lewis, Ted McIlvenna, Clay Caldwell, Neal Seager, Fred Byrd, Lew Durham, and Cecil Williams. In fact, while we were sitting in the paddy wagon, Cecil came out and he asked us if it would help us if they were arrested. And we said, 'No, it will be better with you as witnesses, rather than as co-defendants.' The ministers, to a man, were ready to take up the position that Herbert and I had."

Later, after Evander and Herb had been wisked away, the police arrested Nancy May, then political chairperson of S.I.R., for demanding tickets of the entering policemen, and telling them to get out when they admitted they had no tickets. Also, Don Lucas and Hal Call called Elliot Layton, an attorney who was not gay. But the moment they told him that two attorneys had been arrested for exercising their first amendment rights, he couldn't get there fast enough. Upon arriving, he was briefed as to what had happened, whereupon he went up to the police and repeated what Evander and Herb had said and ordered them out. No sooner had the words escaped his mouth and they arrested him. Later still, after midnight, two guests at the Ball were arrested for lewd and lascivious conduct ... they were alleged to have kissed each other at the stroke of midnight in celebration of the new year.

After arriving at the jail, Evander and Herb made a call to an attorney in their office building, who called Judge Glickfield. The judge immediately called down to the jail and ordered their release forthwith on their own recognizance. This was after they had been held in a holding cell for several hours and been booked. So nearly four hours after their arrest, they arrived back at the party and found the place in a shambles. Most of the guests had by this time left, after the additional arrests.

The next day, which was a Saturday, the ministers held a press conference which was well covered by the media — their pictures were on the front page of the Sunday paper. They said they had consulted with the police in advance,

obtained all the necessary permits, received the word of the police that everything was in order and that word was violated. They stated that all of the guests, including themselves, were lawfully and peacefully assembled, and reported what they had seen the police do — the photographing, the spotlights, the harassing searches through the premises and the arrests without cause.

On Monday, Evander Smith received a call from the corporation he worked for as their attorney and was told that his services were no longer needed because his name had been in the papers in connection with this matter. They both received numerous calls from attorneys who volunteered to assist. They also found out that a copy of the police report had been gratuitously furnished to the State Bar Association. They were offered a chance to accept plea bargaining, wherein they could plead guilty to a lesser charge, and they refused, deciding to plead not guilty, which, of course, they knew themselves to be.

The four-and-a-half-day trial was held before Judge Leo Friedman, the presiding judge of the court, who decided to hold the case in his court due to the constitutional questions involved. At the end of the prosecution's case, the District Attorney announced to the court that he 'rest.' The Judge said, "Well, are you tired?" The D.A. said no. Then the Judge said, "Why did you say that you wanted to rest?" The D.A. said, "Well, I rest the case." The Judge responded, "Well, I've been thinking that if I sat here long enough I would find out what the case you have is. Now what case are you talking about? You have presented no case." He turned to the attorneys and asked if they had anything to say. They responded that they moved for an advised verdict, since there had been no violation of law shown by the prosecution. So the judge turned to the jury, and spoke to them for nearly an hour, telling them that he had been practicing law for nearly fifty years, and never in his experience had he seen any case as flimsy as this one. That the prosecution had no case, had not shown any violation of any law, and that although he could not order them to come back with a not-guilty verdict, they would be well advised to do so. Then with a big smile he said facetiously, "If you come back with a guilty verdict, I will set it aside and hold you in contempt of court." The jury was out twenty minutes, and when they came back, with the not-guilty verdict, the Judge asked in his most gruff voice, "What took you so long?" And the foreman, a cute young woman, said, "Well, you told us we had

to elect a foreman, didn't you?" He said yes. "Well," she said, "it took us fifteen minutes."

We must not allow the humor of the Judge's treatment of the D.A.'s wispy case to detract our attention from the seriousness of the import of the arrests and trial. The attorneys were able to bring out during the trial the preparations the police had made before the dance. They had made up numerous cards with numbers on them, the first six of which were held up before the people who were arrested when they were photographed. The reason for so many cards was that the police had anticipated making at least fifty arrests. They had a Captain sitting in a car with "all this electronic equipment. It was like a battle station and he was the battle commander." Evander and Herb conjectured as to their change of mind about the mass arrests, which we have to remember were quite common in those days. They feel that the police decided, once they had arrested the attorneys, that they would make it or break it with them. But they feel that if they had not gone through with it, if they had not taken a stand, then there would have been at least fifty arrests of other people that night. Perhaps, once the police had arrested some attorneys, they felt that they had done a serious thing and perhaps they should slow down and see how they did with them. It also came out at the trial that the police took all the photographs of the guests entering the hall, whom they admitted they had no reason to arrest, for 'intelligence.' It turned out that 'intelligence' meant furnishing these pictures to other police departments and generally spreading them around. There were about fifty-five police officers assigned to California Hall that night to make arrests and take photographs. This was a very serious stand that was taken, a first stand, and one that galvanized the y community at that time.

Not only was it considered, with much justification, to be dangerous to take a stand against police oppression and mass arrests, it was dangerous even to be associated with a Gay organization. The groups of that time chose names such as 'Mattachine,' 'League for Civil Education' and so on, that never used the word 'Gay' or 'homosexual' in the name. Many, many people did not use their real names in these groups. There were no pickets or protests. No confronting politicians with our problems and needs. For Gay people who were arrested, "the last thing they wanted was for their name to be used in any way." They would plead guilty to any charge the D.A. offered in an attempt to avoid publicity. They would not notify

any of the Gay organizations of the time of their arrest, let alone call asking for an attorney competent to handle their case, as is done now. As we know, there are a number of people who even today must fear for their custody of their children, even their very livelihoods, in the event of any publicity about being Gay. But not like it was in 1965 and before. No longer is it common practice for the daily papers to print the name and address of every person arrested as a Gay person. No longer does it mean instant dismissal from your job, whatever it may be, just for being Gay. Some Gay people are winning the right to retain custody of their own children.

So we have come a long way from the dark ages of the beginning of the Gay movement. A great deal of progress has been made. But it is not enough. It will never be enough, until we as Gay people, until all people, are free to be whatever it is that we are. Not just free of fear, free of intimidation and oppression, but free to be proud and confident in the knowledge that all people will be judged on their merit, not on their differences from some standard or norm. That is why the stand that these people took was important, as a first giant step in this direction. That is why their decision to join the Society for Individual Rights and take a leadership role within it was so important and still is. The need for people with talent to join together to advance the cause of liberation is still great. As Evander said, Gays, like Blacks, Chicanos, Women, and all groups discriminated against are Human Beings and there are rights and a certain respect that is due all human beings. When this is not the case, as Herb said, "You've got to organize. If you want to get anywhere politically, you organize. If you want to get anywhere as a Gay, you'd better organize. You'd better know who is in your corner, and you'd better have a corner to operate from. It's fine to say, oh, we just believe ourselves to be human beings and we shouldn't regard ourselves as Gays. But it's not very realistic. We are homosexuals! We are homosexuals in a society which, although they may tolerate us at times, still, by and large, regards us as oddballs, kooks, freaks, fags. And as long as we are operating in a society that is like that, we'd better be organized."

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(Continued from Page 7)

being members of the same party anymore, I suppose, than there is a relationship between the various factions of the Democratic Party. I was not asked to be a delegate to the Convention and I didn't participate in the Convention at all. The position that I tried to make clear in the campaign is that I believe in the principle of freedom. That means freedom for everybody, and I hope that most members of both parties believe in that. I don't know whether they do or not, but I hope they do.

REPORTER: During your campaign and after your election you stated that you

might be interested in introducing certain bills that would remove some of the laws that are criminalizing Gay people. Do you still intend to introduce such legislation?
MARKS: Some drafts of such legislation have been sent to me, and I am examining them in order to see whether they are feasible or not. In the latter part of the session, it was suggested that legislators who favored such legislative action should meet and see just what could be done in this area. Unfortunately the Senate was locked in and I couldn't get out. I am still interested in seeing whether we can get legislation passed that will remove the limitations on all people in every

segment of our society. [Reporter's Note: The "sex" laws in California affect both heterosexuals and homosexuals. Arrest and prosecution is mostly applied to Gays, however.] What I said to the Gay Community during the campaign was that I was very much interested in helping win this area, and I still am. I also told them that the most important thing that they had to do was begin an educational process.

It is incumbent upon those who are interested in getting this sort of legislation passed, to come up and convince the members of the legislature that what they are asking is not a dramatic change that is going to cause such catastrophic consequences. I happened to be over at the Assembly the day that the Willie Brown Bill came up for debate. I thought that there was a considerable amount of misunderstanding on the part of those who were against the bill as to what it really meant.

I think it requires an educational process and I want to help in that process. I am not going back on anything that I said, but it doesn't do any good to introduce legislation that isn't going to pass, and a great deal depends on how much help we get from those voters who want such legislation.

I don't know how far the legislature will go in this area. The Willie Brown Bill is one that I would support, now, if it ever gets to the Senate. I would like to sit down with Assemblyman Brown and work with him to put together a bill that might prove passable in the new session.
REPORTER: During the last campaign there was some question as to whether Assemblyman Brown had done all that he could to politically push AB470 in the Assembly. Is it your opinion that he might have done more?

MARKS: No, I don't think so. I don't know what went on behind the scenes; but as I said, I was present during the debate and he was certainly very vigorously pushing the bill. He is a very persuasive man.

There are some people who are under no circumstances, going to vote for it, because they think that it is going to lead to the downfall of everything. I don't happen to agree with them. I think that you have to differentiate between conduct between consenting adults who are pursuing their own lifestyle of living in their own way in the privacy of their home and that which could lead to some way affecting someone who doesn't wish to pursue that lifestyle. In other words, I believe in freedom for everybody. I believe in freedom for those who want that lifestyle and for those who don't want it.

REPORTER: During the floor debate of AB 470 an Assemblyman from the "southland" who has since been defeated said, Bible in hand, that homosexuality is immoral, and if the legislature passed AB 470 they would be creating another "Sodom and Gommorah". Do you believe that it is the place of the legislature to legislate individual morality?

MARKS: No, I feel that everyone has the right to settle his own moral position for himself. If anyone attempts to force someone else into doing something against his will, then I feel that the government has the right to protect the non-consenting person from that. That is the basis of all criminal law. You try to protect someone who doesn't want to have his rights taken away. The laws against robbery, burglary, rape, etc. are based on that principle that you want to protect some "innocent" persons from someone who wants to impose himself upon that person.

If two adults want to live in a particular way and in doing so do not impose anything upon each other that they do not both desire, I see nothing wrong with that. I might add that I have absolutely no desire to lead a homosexual lifestyle, but I don't believe I have the right to impose my views upon somebody else.

REPORTER: Well thank you, Senator. We wish that more people in the administrative and legislative branch of our government felt that way.

MARKS: The point that I want to make very clear is that if someone is enticing someone into doing something, that is the same as forcing. And I'm not just talking about homosexuality, I'm talking about anything.

REPORTER: Now we get into that sensitive area of "solicitation". In the State of Illinois, it has been legal for some time to do just about anything you wished in the privacy of your own bedroom with a consenting adult. But it is still illegal to ask someone to indulge in sexual activity. A great many people in Illinois are arrested under that statute. Do you feel that if a person wishes to indulge in homosexual activity, he should at least have the privilege of asking someone to join him?

MARKS: I see nothing wrong in asking. I don't know how you put into language protection for those who are in a sense not asked but are intimidated. [Reporter's Note: We later suggested to the Senator that the traditional formula for describing rape might be used.] Asking is perfectly proper as far as I'm concerned. I doubt very much that most people who are asked feel intimidated. I think that they probably are asked in places where

they are likely to be asked.

REPORTER: Have you had an opportunity to study Senator Grunsky's committee's so-called "Model Penal Code"?

MARKS: I haven't had a chance to study it. It was mentioned to me during the campaign and it was my intention to look at it. But as you know, we went back the day after the election and my problem was to try to pick up the pieces, including myself. I want to look at it, just as it is my intention to look at the other drafts that were sent to me. I guess it is because of my legal training that I hesitate to say what I am going to do until I have read it.

REPORTER: Let's get away from criminal law and talk about another section of State law that members of the Gay community find very uncomfortable. There are sections of the Business and Professions' statutes that require revocation of credentials for "moral turpitude". Do you feel that a person who is a practicing homosexual or who is living with someone outside of wedlock should be barred from the professions in this State.

MARKS: No, I do not, if it is on that basis alone. If there are other factors that would affect his ability to do his job, then these factors might be considered.

REPORTER: What would you say about a teacher who is living in one of the lifestyles that varies from the so-called "norm"?

MARKS: I see no reason not to permit that person to teach. If, however, he is attempting to advocate his way of living to the students or to induce them into his lifestyle, I don't think that he should be permitted to teach that. When I go into a school and see that a teacher is doing his job well, it is of no consequence to me how that teacher is living.

REPORTER: The Society for Individual Rights has received requests for and sent speakers to the schools to speak on the subject of homosexuality. As you know the State Board of Education has just passed some rather stringent rules governing speakers who appear in our schools. We are told that it was because of the appearance of the homosexual speakers that this was done. Do you believe that the students in our school system should be taught in an objective manner that there is such a thing as a homosexual lifestyle and some of its ramifications?

MARKS: Well, I think it depends on how it is taught. I see nothing wrong with teaching that there is such a lifestyle and something about it. I do see something wrong with advocating one lifestyle over another. There is nothing wrong with teaching people about life in all of its aspects.

REPORTER: Senator, I believe we have more than amply covered your position on Gay rights. Now I would like for you to tell us some of the things that you wish to see accomplished during the next session.

MARKS: One of the most important things that we must do is in the area of taxation. I think that we have to see that some of the inequities that exist in the present tax structure are changed. Many single taxpayers are in fact heads-of-households, but are not allowed to take the same benefits that married taxpayers do. I have already introduced legislation in that area which did not pass, but I want to try again.

In the area of education, our financing must be improved. I would like to see that urban areas such as San Francisco get additional funding for education.

I'd like to see something done in the area of consumer legislation. We have to expand the protection of the consumer. I have several thoughts on that that I am working on at the moment.

It is hoped that we can find a way to make the legislature operate more efficiently. There is often too much time, effort, and money spent on certain things.

REPORTER: What would you suggest to change this?

MARKS: When the voters said that we should be full-time legislators, I think they are right because our State is so big. For example, I represent more people than the governors of ten or twelve states; and probably represent as many people as Senator George McGovern does. However, I don't think that the people meant that we should sit up there in Sacramento all year and not be able to pursue some of the things that are just as important as passing legislation.

We should have some time for interim studies, because out of interim studies comes some very important legislation, if it is done right. You have a chance to hear witnesses and to hear the public

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speaking; but if you have no chance for interim studies then I think that the public's opportunity for participation in legislation is lessened.

We should also be able to spend more time in our constituencies hearing from people, talking to people, going to meetings, etc. It is a full-time job and it should be, but that does not necessarily mean full-time in Sacramento pursuing legislation.

If we would figure out some way of cutting down the number of days we are there, and still pursue our legislative activities, it would be advantageous.

REPORTER: Senator, some political scientists believe there is a possibility of over-legislating; i.e., we can have too many laws affecting too many things.

MARKS: I think that they are probably right. There are probably a lot of laws that could be repealed or modified. There is probably no area of our life that is not legislated upon.

The number of bills introduced each session is a huge number. I don't know how to solve the problem, because if I feel a bill is important, someone else may think that his bill is important too. How do you determine which are the important bills?

Perhaps we should have a system of introducing only committee-authored bills instead of individually-authored bills. We could set up committees that after interim study could introduce bills that have been distilled and thought about. That is one way we could cut down on the number of bills.

It is just not the number, though. We had people who talked about changing the California Constitution in order to cut down the number of words. The cutting of words is not important. Cutting out of the Constitution things that should never have been in it in the first place is important. Just the words is not important. The Gettysburg Address is a magnificent address, but it is not magnificent because it is short. It is magnificent because of what it says. There are some very lengthy addresses that are also magnificent.

REPORTER: Let us go to the area of abortion. Do you feel that the laws currently on the books are adequate or that they should be changed?

MARKS: Not having had the chance to read the latest Supreme Court decision, I'm not quite sure of the current status of the abortion laws. I think it is a personal matter that should be left up to the individuals.

REPORTER: One of the propositions that appeared on the last ballot was the reinstatement of the Death Penalty.

MARKS: I was against Proposition 17. I don't know and don't think that anyone knows whether capital punishment is or is not a deterrent to crime. In order to answer that question you have to get inside somebody's mind. What may deter me may not deter you or someone else. I was also quite concerned with the way the Death Penalty was being carried out over the years. I thought it was totally discriminatory. It had something to do with the color of your skin or your economic status whether capital punishment was assessed or not.

Basically, society wants to protect itself, and I think it has the right to protect itself against someone who has committed a crime such as murder, so that that person will not go out and commit that crime again. You can accomplish that by making the term of imprisonment longer. You don't have to take somebody's life.

REPORTER: In this State we have the "indeterminate sentence" structure. Do you feel that this is adequately doing the job?

MARKS: It is very hard to answer that because one would have to generalize. I'm sure that it has worked in some cases and that it hasn't in others. The purpose of the indeterminate structure is to get an idea how the person reacted to prison life and whether or not there was a chance for rehabilitation. We are not talking now about capital crimes. We are talking about non-capital crimes.

I think that the "indeterminate sentence" structure has probably served a very worthwhile purpose. There have probably been some inequities for some people who have not gotten out when others have gotten out who shouldn't have and vice versa. There have probably been people who have gotten out because of influence or background in a shorter time than they should have.

REPORTER: It is because of the rehabilitation factor, Senator, that sex offenders statistically serve longer sentences than people convicted of other crimes and given the same type of sentence; e.g., five years to life.

MARKS: Well, the problem with a sex offender is that he or she must show rehabilitation, and it is almost impossible to prove a negative. That is one of the things that has concerned me in many of our statutes. For instance, you take away someone's license in one of the professions on the basis of something that person has done. Then that person comes in after a period of time and says that he wants his license back. It has been the law up to now that he must affirmatively show rehabilitation which is almost im-

possible. What I have advocated without any success so far, is to change the burden of proof. In other words, if a person comes in after a period of time and shows a prima facie case of rehabilitation by participation in community activities, etc., then it should be up to the licensing agency to show that the person has not been rehabilitated.

REPORTER: Senator Marks, what would you advocate doing to protect the environment?

MARKS: The Sierra Club leaders, after making a study, said that I had the best record of anybody in the legislature in the area of conservation. I was very proud of that, and I still will do anything that I can to protect our environment. I am the author of the customized license plate bill. All of that money is used to fight the problems of the environment.

I think we must do everything we can to protect our environment, but we must have a balance. A lot of people don't remember what the BCDC is. The initials stand for the Bay Conservation and Development Commission. In other words, you can have development and you can have conservation together. I think that those who say you can't have any development are wrong, and those who say that you can have uninhibited development are also wrong. You can have a balance, and this is one of the things that the legislature is going to have to come up with: a balanced environment. There are places where you can and must have development, but it has to be done in such a way that it is controlled.

Senator Marks says that he believes in freedom. On the basis of this interview, we would say that he does. He believes in freedom for everyone and even believes in the freedom of nature to survive along with man.

He is a politician who wishes to represent his constituents as best he can. We are sure that there are many more like him around the world, but in this case he represents us and we are going to support him according to our beliefs. You, dear reader, should do the same for your representatives. It is too much trouble for you, sit back and take whatever comes to you. Personally, we like having some small say in how we are governed.

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(Continued from Page 8)

In response to this, the Commission has increasingly attempted to provide a rationale of some sort for their exclusionary actions.

In earlier times, their argument ran (in close paraphrase):

Homosexuality is so repugnant to the average citizen that the mere presence of a homosexual in a government office would be detrimental to morale and efficiency.

To place that into proper perspective, it should be noted that although the same philosophy accurately applies in the context of a Black employed in a white, racist, Southern government office, no one thinks of denying employment to Blacks on that account; we tell the bigots to go to hell and to take their bigotry with them.

More recently, the Commission has changed its tune somewhat, and now asserts (but refuses to document or otherwise to demonstrate or substantiate) that:

If it were known that an agency employed homosexuals, this would bring the agency into public contempt and ridicule, thereby inhibiting it in the performance of its mission, and would discredit the government-as-employer, thereby acting to the detriment of the efficiency of the service.

In cases currently pending, that argument has been challenged on two counts. First, taking it on its own terms, we have insisted that these are mere unsubstantiated assertions by the Commission, not founded in fact, and have demanded that they provide factual substantiation. They have refused — clearly because they cannot, because the substantiation does not exist to be provided. We have provided page upon page of refutation. (In a recent case, involving a San Francisco resident, I pointed out to the Commission that, in view of the

affirmative action hiring quota policy adopted by the San Francisco municipal Civil Service Commission, while the Federal government feels that it would bring the government-as-employer into discredit to hire homosexuals, the San Francisco government feels that it would bring the government-as-employer into discredit *not* to hire homosexuals; that the two positions are clearly mutually exclusive and the Federal position is untenable. The employee has been reinstated.)

Second, and more fundamentally, we have taken the position that this argument by the Commission makes a popularity contest out of government employment; that it is not permissible, consistent with basic American principles, to make the enjoyment of any right, privilege, prerogative, benefit, advantage, or eligibility of citizenship contingent upon popularity; that an American citizen has a right to be unpopular, offensive, detestable, even abhorrent to some, many, most, or even all of his fellow citizens, without suffering any slightest impairment or abridgement, thereby, of any right, privilege, prerogative, benefit, advantage, or eligibility of citizenship.

The Commission has strongly resisted the impact of the Norton decision by claiming that it applies only to the particular circumstances of the Norton case, and to no other, and attempting to find ways of distinguishing other cases from Norton. A growing line of court decisions, however (with only two exceptions: Schlegel and McConnell) have supported Norton. Kimbell Johnson, an intellectual fossil long overdue to be put out to pasture, who is Director of the Commission's Bureau of Personnel Investigations, finds offensive the very idea that the Commission must account for the dismissal of a homosexual. (He has said, in print and in public remarks, that the Commission should no more consider employing a homosexual than an arsonist.)

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For these reasons (in part), about a year ago, we filed a class action suit on behalf of four specified Plaintiffs and (in gross paraphrase) on behalf of all homosexual Federal job applicants and holders, past, present, and future, actual and alleged, exclusively or incidentally homosexual. The government is far out of time in responding to the Complaint, and has recently "thrown in the towel" in two of the cases (see below).

Within the past year and half, a series of significant developments has occurred, which may spell the very early end of the traditional exclusion of gays from the Federal service.

In May, 1971, while here in Washington for the meeting of the American Psychiatric Association, Del Martin, Larry Littlejohn, and I conferred with the General Counsel of the Civil Service Commission. Out of that developed a continuing communication, including a number of subsequent meetings, and many lengthy telephone conversations between me and the General Counsel. At his request, I have directed into his office a steady flow of evidences of changing public attitudes toward homosexuals and homosexuality (resolutions passed by various religious denominations; the new law-as-friend legislation passed in such places as San Francisco, East Lansing, Ann Arbor, Washington; various Democratic Party platforms, etc., etc.).

Last February I began to hear murmurings (in a governmental legal brief; during oral argument in a court case; etc.) to the effect that the Commission's policy was being changed or, at the least, reformulated. I wrote to the Chairman of the Commission, telling him that we expected arrangements to be made for input from those most concerned, the homosexual community, and that I wanted to meet with him. This initiated a correspondence of several months in which the Chairman responded personally (I had told him that since this was a matter involving such a large number of American citizens, responses from his underlings would not be acceptable, and would in fact not be accepted, but would be returned unread. He responded personally thereafter) and met all my deadlines for reply (the Commission, and the government generally, always place deadlines on citizens for our responses and replies to them; since they exist for us and not we for them, I see no reason why the citizen should not set deadlines for replies from his officials, and so I did. The Chairman usually waited until the last day I gave him, but he always met my deadlines) but evaded setting up the meeting I wanted. On one occasion, he told me that the meeting I was trying to thrust upon him would be unproductive because he did not know enough about their policy on homosexuals to discuss it intelligently. I responded, in outrage, that for him to continue to destroy the lives and careers of citizens on the basis of a policy which he admitted that he did not even comprehend, was immoral to the point of being obscene, and that the least he could do, given his admission, would be to declare a moratorium on all further disqualifications until the matter was resolved (They seem, in their way, to have done this).

Finally, I told him, in June, that if he would re-read my letters, he would see that I was not asking for a meeting; I was telling him that a meeting would occur; that I wished to arrange it in civil fashion, bilaterally, at mutual convenience, but if he continued to be uncooperative and intransigent, the meeting would be arranged uncivilly and unilaterally, at my convenience, but a meeting would take place, in his office, willy-nilly.

His deadline expired while I was at the Democratic Con-

vention in Miami Beach. When I returned to Washington, I found a letter stating that he had been trying to phone me all week: would I please phone him and arrange for a meeting.

The meeting (for which I had been working, in one way or another, for a full ten years, almost to the day) took place in mid-August. Present were the Chairman (Robert E. Hampton), one of the other Commissioners (Ms. Jayne Spain), and sundry other Commission officials. Kimbell Johnson was absent by my express directive, since I will not enter the same room with him until he has apologized to the gay community for his public statements about us, and I had so informed the Commission). The Commission indicated that all of their suitability standards were under review, including, specifically, those on homosexuality: that nothing would be forthcoming until "after the election"; and that probably we would see something concrete about February or March.

Meanwhile, since July, all pending cases in which I have been involved, or of which I have knowledge, have either been resolved favorably, by the Commission's backing off, or have been left in extended suspended animation. Normally, I would have pursued these vigorously (and may recommence doing so); for the moment, in view of the August conference, I have let them ride. Processing seems temporarily to have ceased.

Among these was a case in early summer involving transvestism (a particular fear of the Commission, and especially offensive to them): proposed dismissal action dropped; an employee of the Government Printing Office: proposed dismissal action rescinded; an applicant interrogated in August: no further action; an appeal filed with the Board of Appeal and Review (BAR) in early July: no action; a request to the BAR, in September, for remand of another case to a lower level for a substantive determination: no response at all.

Most important were the cases of Max W. Loop, of Nashville, Indiana, and David F. Carpenter, of San Francisco, Probationary Post Office employees. These cases were two of the four making up the class-action test case referred to above. Both had been dismissed in 1970. I had served as Counsel for both, at the administration level. In both cases, the Commission's allegations with regard to homosexuality (insofar as they were factually accurate) had not been denied, but had been stipulated to.

On November 3, the now-independent Postal Service opened negotiations to restore both men to their jobs, with 2½ years back pay, accrued promotions and leave, etc. (They will even be paid for estimated overtime which would have been worked).

Careful investigation indicated that these cases do not of themselves seem to represent a change in Civil Service policy. They do represent, in effect, a statement of the policy of the new Postal Service Corporation: An employee's personal life is his or her own business; homosexuality is not a basis for disqualification from Postal Service employment.

Immediately after the election, I contacted the General Counsel of the Commission again. He indicated that semi-final drafts of policy revisions are in circulation within the Commission; that informal views of Commission officials (not the Commissioners themselves) varied all the way from total elimination of the homosexual exclusion to explicit statement of it (instead of concealing it behind "immoral conduct"); that there would probably be a meeting with the Commissioners themselves in mid-to-late December, followed by public announcement of a proposed new policy and provision for hearings or other forms of input from the general community.

There seems to be a good chance that by this lengthy and

complex — and excruciatingly slow — process, this question which seems to be causing the Commission so much needless and rather ridiculous anguish, will be resolved in our favor, at last.

Perhaps, in closing, it might be of interest to look at what is really going on in the Commission, because it is not simple bigotry and ignorance. Over the years, I have occasionally received plaintive pleas from gays, asking me, as one who is in Washington and has dealt with officialdom, just to tell them that we aren't really the monsters that popular folklore would have us be, in the hope that then the walls would come tumbling down. I felt much the same way, years ago, when I commenced my battle with the Commission.

Unfortunately, the situation is neither as simple nor as innocent. We are dealing not with misinformation or lack of information (although that is certainly an element) but with corrupt political expediency at two different conceptual levels.

First, the Commission is still shaken by what they feel was a gross impairment of public confidence in the Federal service occurring in the early 1950's as a result of the antics of the McCarthy era. They are convinced that public confidence in the service — and, by implication, in the entire government — would be destroyed if it were known that homosexuals were employed, and so it is necessary to continue to victimize us.

Secondly, governmental agencies must make a pilgrimage up to Capitol Hill every year to seek their funds for the next year. In order to get those funds, they have to appeal to Congressional committees having Chairmen chosen by the senility system — creaky old men out of a bygone era. And so they have to go through what I call their annual fertility rite, in which, if they indicate a sufficient number of homosexual sacrificial victims last year, they will get their funds for the next year.

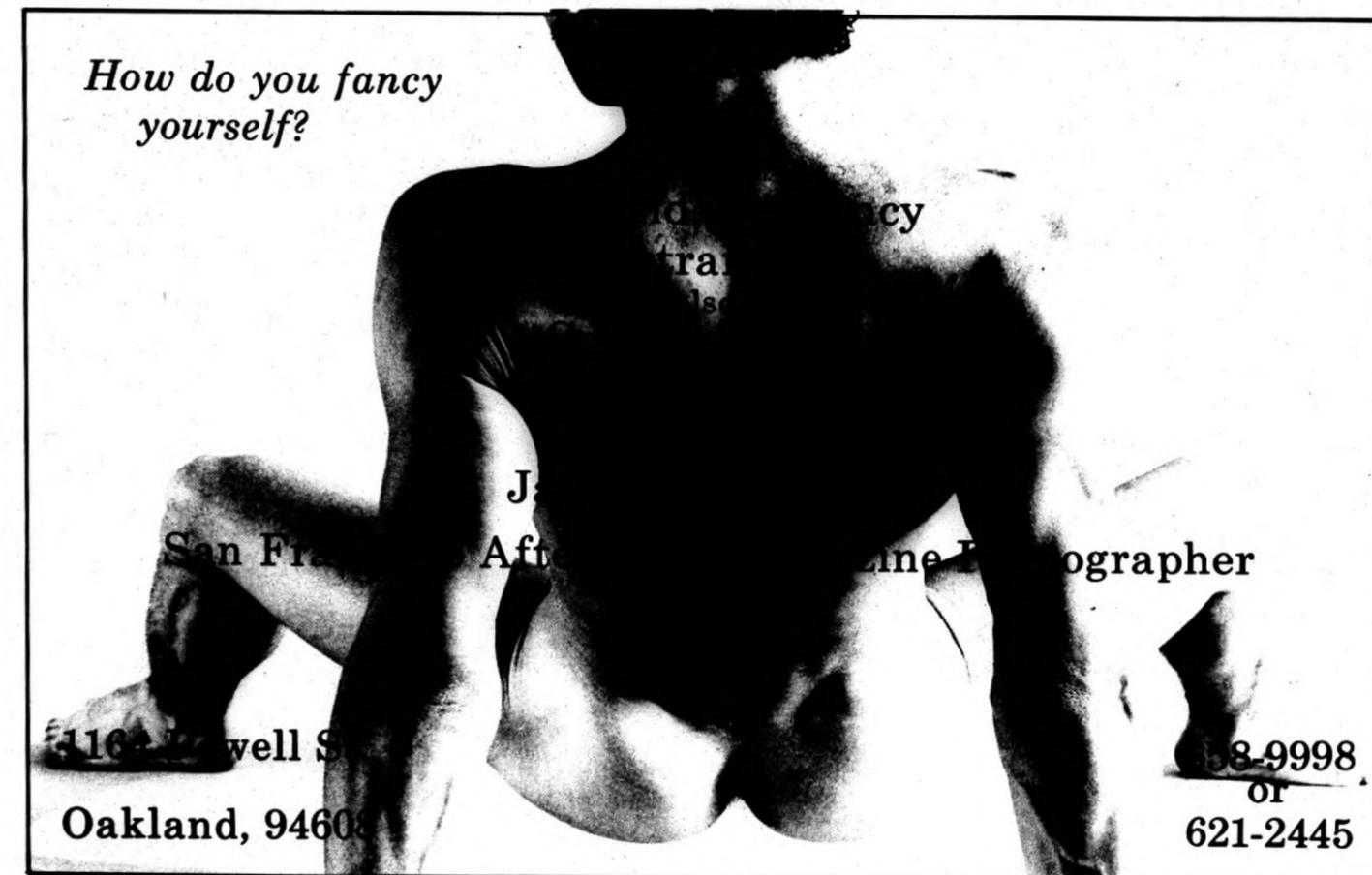
In the 1950's, none of our people resisted — not a single one! Fortunately now, more and more of our people are making the Commission work harder and harder for their dismissals. In order to extend this process, I close by repeating yet again (and may well do so still again in later articles) the basic advice for anyone having contact with the government in regard to homosexuality, whether in regard to Civil Service employment, the Armed Services, or security clearances, whether as the actual object of the investigation or as someone knowing the object of the investigation: If interviewed, interrogated, questioned, by anyone at all (including so-called "psychiatric evaluations"):

Say NOTHING; Sign NOTHING; Get Counsel; Fight Back

"Nothing" means NO thing about any thing to any one official; it does not mean some things about some things to someone. In the very great majority of cases, the information which the government is ultimately able to use against the gay, if the gay fights back, comes out of his or her own mouth; when the government is not supplied with such information, or with verification or corroboration of what they think they have, their case usually becomes a legally weak and flimsy one, even where their information may be perfectly accurate; therefore don't supply them with their own case.

In short: Shut your goddamned mouth and keep it shut — tight. Any interview, discussion, or interrogation, held in the absence of counsel, which lasts longer than 10 seconds has lasted too long and you have said too much.

If this advice is followed, your chances of coming out on top will be immeasurably enhanced. And you will make your persecutors' lives hard and miserable in the process! There is good reason to hope that before long the U.S. Civil Service will no longer be amongst the ranks of those persecutors.

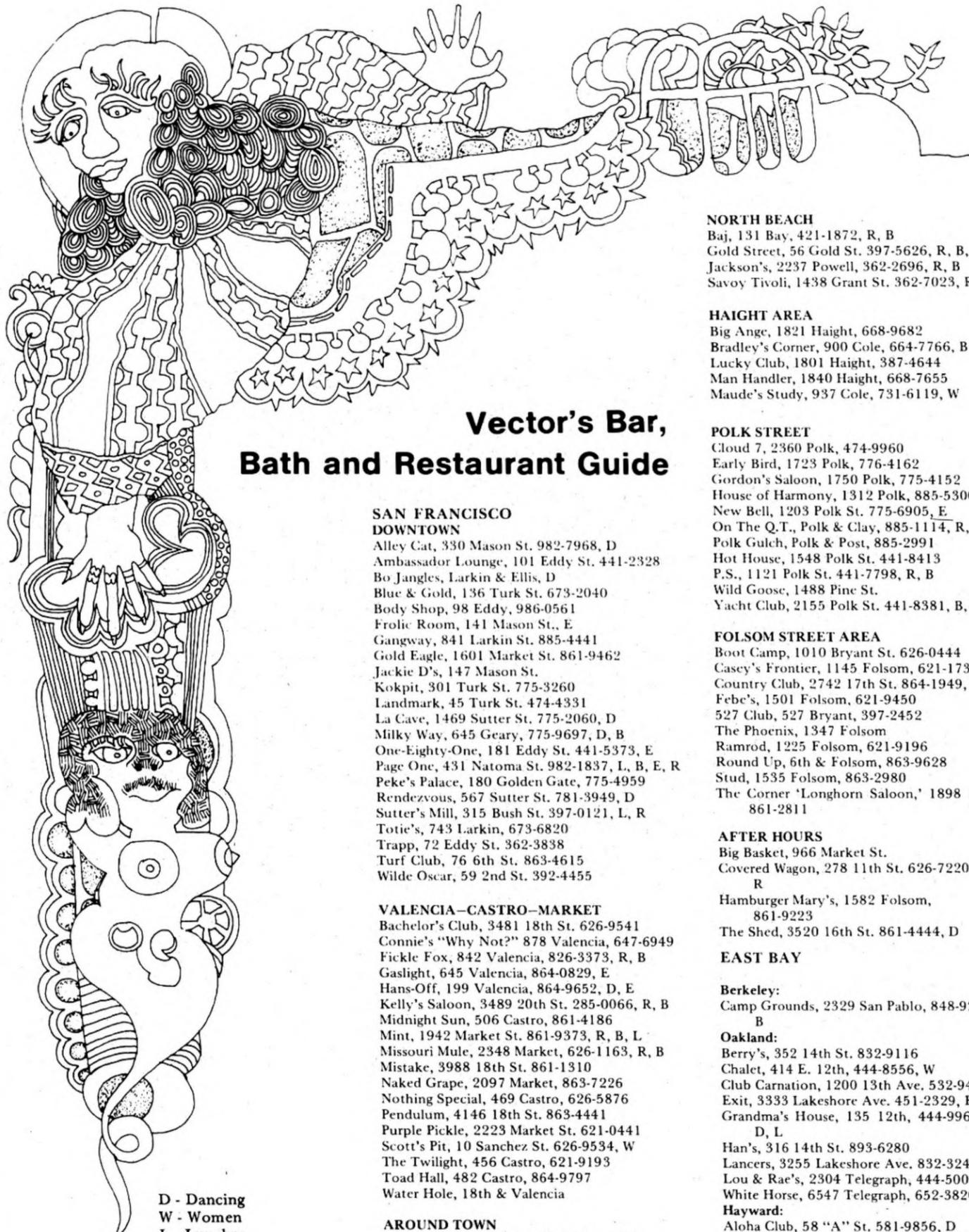


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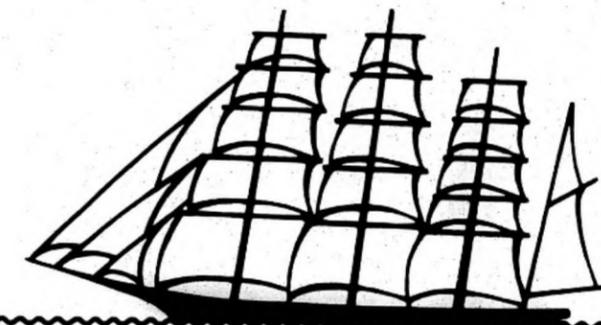
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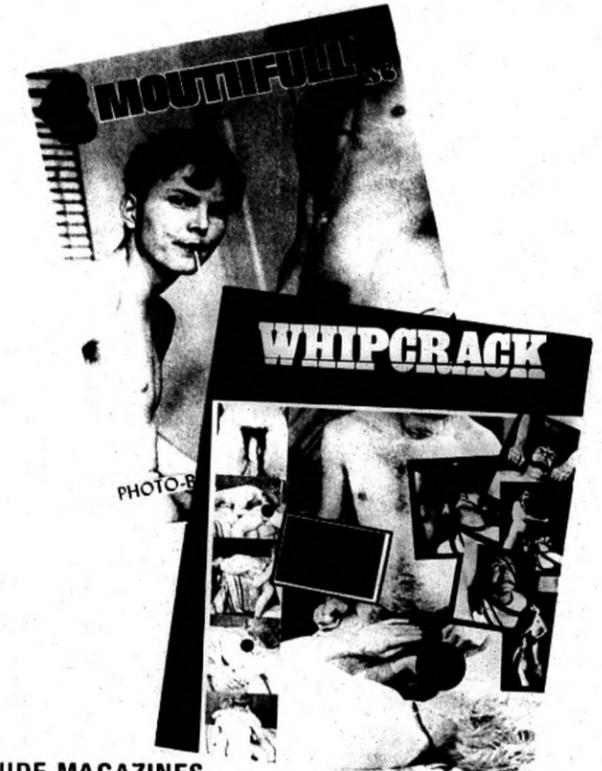
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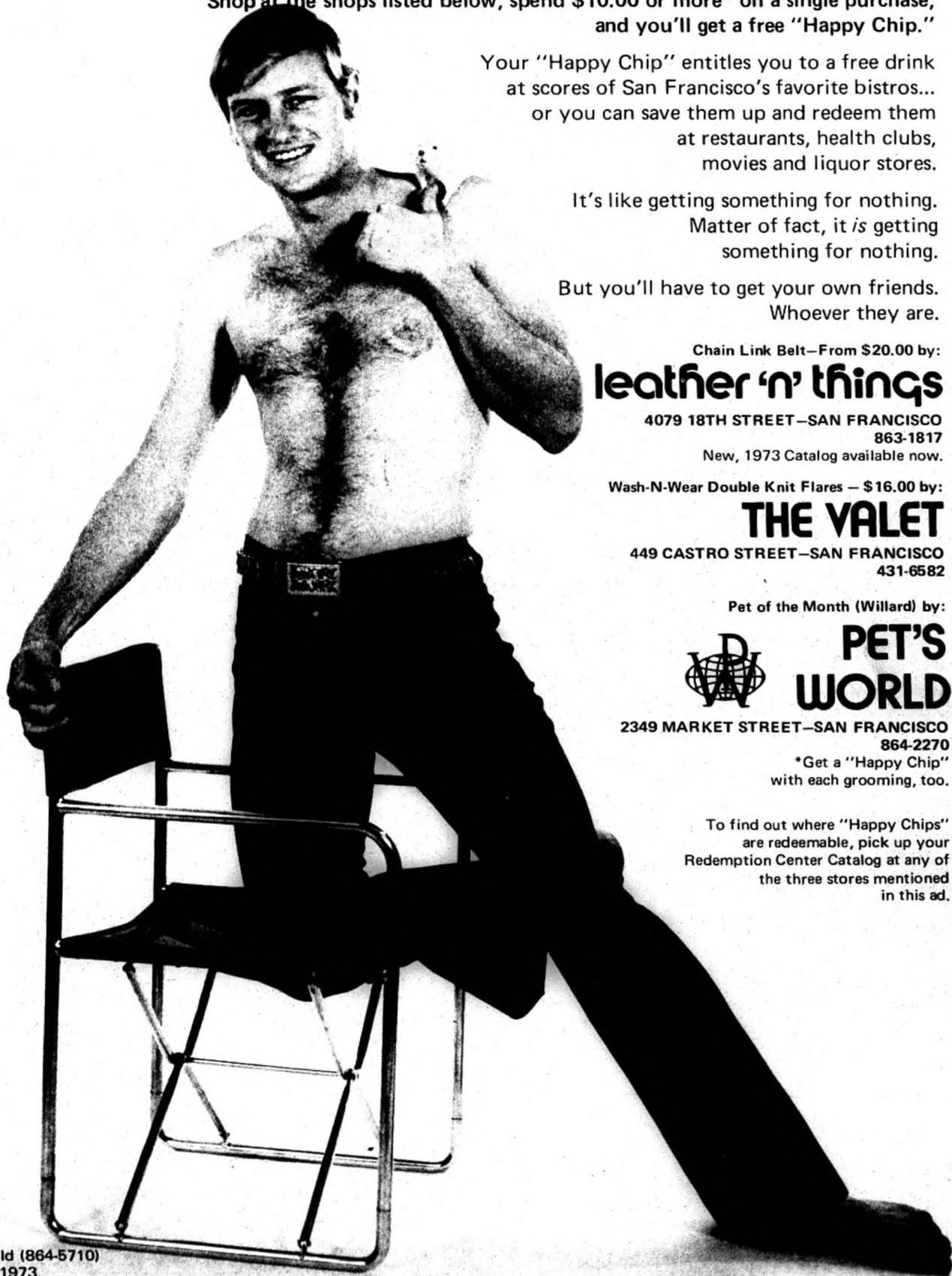


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