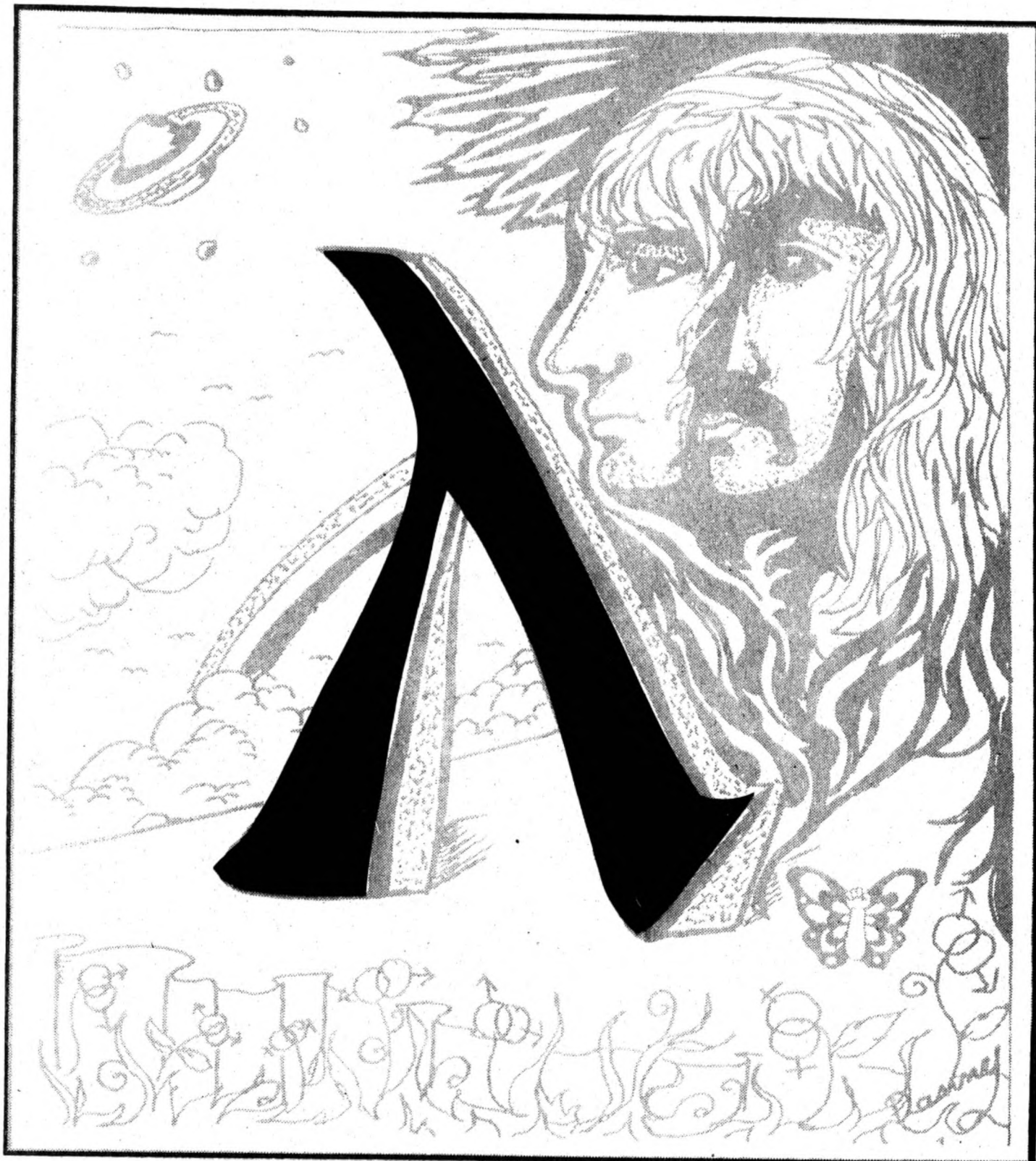


# ✿ GAY PRIDE ✿





# THE YEAR THAT WAS!



## Gay Pride in 1972

This is what happened in YOUR Gay scene in San Francisco and California.

**JANUARY 5...** United States Congressman, William Mailliard speaks at Gay Alliance meeting.

**JANUARY 6...** Multi-million dollar lawsuit by SF Police Officer group against activist Rev. Ray Broshears continued again. In third year now.

**JANUARY 12...** Gay Militants picket S.I.R., M.C.C., and C.R.H. Dinner for Willie Brown, EMMAUS, GAY SUNSHINE, and GAY ALLIANCE, protested Brown's tokenism.

**JANUARY 29...** Gay militants, led by Paul Mariah, walk out in protest of discrimination against Gays in two day prison conference at U.C. Berkeley.

**FEBRUARY 2...** Supervisor Quentin Kopp speaks at GAY ALLIANCE meeting. Denounces discriminatory actions against Gays.

**FEBRUARY 11...** Presidential candidate Eugene McCarthy speaks to GAY ALLIANCE.

**FEBRUARY 23...** Gay militants ZAP prison psychosurgeons at U.C. Medical Center. Don Jackson and GAY ALLIANCE led pickets.

**MARCH 6...** The "lavender pope" Morris Kight addresses meeting of the GAY ALLIANCE.

**MARCH 8...** Federal Building protest of Vice Squad murders of Howard Efland and Frank Bartley. U.S. Federal Attorney meets with Morris Kight, Larry Littlejohn, and Rev. Ray Broshears, in a historic first.

**MARCH 8...** First meeting of Gay Parade committee held at Glide with forty-one persons present. West Coast CSW Parade originator, Rev. Bob Humphries called meeting.

**MARCH 12...** GAY RADIO begins on KPFA-FM, with the D.O.B., S.I.R., G.A.-SF, and Gay Sunshine - Gayly Planet rotating with one another on a weekly basis each Sunday at 5:30 PM

**MARCH 25...** Gay Sunshine Collective picketed the California Medical Facility at Vacaville in protest of mistreatment of Gays.

**MARCH 31...** Reverend Ray Broshears staged a one-man sit-in inside the Vacaville prison, refusing to leave until proper medical treatment was given to GA member, Albert Gay.

**APRIL 12...** \$400,000 cross-suit filed against the SFPD Police Officers Association by Gay Alliance chairman, Reverend Broshears.

**APRIL 22...** April 22nd Coalition leads most effective protest against the wars and discrimination yet held, with 25,000 marching from Baker and Fell to Kezar Stadium, with the Gay Alliance's Gay contingent being the largest contingent. All wore lavender armbands, and lavender flags.

**MAY 11...** Meeting of SFPD Officials and Gay activists at Castro-Valencia bar concerning areas problems. A first, which S.I.R. boycotted.

**MAY 12...** Gay Alliance picket of radio station, KSAY, protesting record, "Legendary Chicken Fairy" as being degrading to Gay peoples, ended in the station taking record off air and issuing GA an apology.

**JUNE 18...** Gay Alliance "Zaps" the American Medical Association convention being held at Hilton Hotel.

**JUNE 25...** GAY PARADE, over fifty thousand people lined the streets of downtown San Francisco to see the first ever, major Gay Parade, which was staged by the Christopher Street West/SF Parade Committee. That night, 600 persons attended the Gay Liberation Dance held at the Family Dog on the Great Highway.

**JULY 1, 2, 3...** The Southwest Conference of Gay Organizations, an arm of the near defunct National Coalition of Gay Organizations, held their conference at Bakersfield California. Gay Alliance-SF and the Radical Gay Christians protested attempts by the S.W.P. to co-opt Gay organizations.

**JULY 9...** The S.I.R. Center at 83 Sixth Street was torched by an angry S.I.R. member who later turned himself into the SFPD. He is now at Vacaville prison.

**JULY 25...** The Gay Alliance announced the beginning of the Gay Legal Advocates project of the Alliance.

**SEPTEMBER...** S.I.R., the Alice B. Toklas Memorial Democratic Club, and the Council on Religion and the Homosexual held a candidates night at Glide with 40 in attendance.

**OCTOBER 1...** William E. Beardemphl re-organized the GAY VOTERS LEAGUE of San Francisco, and became the moderator of the League.

**OCTOBER 16...** Over 150 people turned out for the first GAY VOTERS LEAGUE of San Francisco, Candidates Night.

**OCTOBER 17...** Opening of the Emmaus House Switchboard and Drop-in Center at 618 Shrader Street in the Haight-Ashbury.

**OCTOBER 28...** San Francisco Tavern Guild's, Beaux Arts Ball not picketed by Gay Alliance and militants for first time in four years. G.A. Chairman was special guest of SFTG president, Bob Ross.

**OCTOBER 31...** Halloween saw the birth of a new Gay Liberation paper called the Gayly Planet.

**NOVEMBER 22...** Protest and Rally by Gay Alliance at City Hall regarding SFPD harassment and brutality. Attorney Terry Hallinan was featured speaker along with Bill Beardemphl and Reverend Ray Broshears. This was another first for San Francisco.

**DECEMBER 1...** The Gay Alliances' GAY PRIDE published.

## In Bed With The Law

That title is one used by famed Gay attorney, B.J. Beckwith in his lectures. And after being hassled in the courts all day long, day after day, it is obvious that people are indeed "going to bed with the law" or else they would have little need of his counsel.

Beckwith has a court record that most any attorney could envy, for in many years of practicing law, B.J. Beckwith has yet to lose a client to prison in a sex case.

Beckwith is the attorney for the Society for Individual Rights, and has been in that post for four years now, during which, he has won on behalf of the homosexual community, many legal victories.

He first filed suit against the City of Oakland's Police Department for their entrapment of Gays in that City. It was victory without litigation, as the City Attorney promised an end to such acts, and the Chief of Police shook up the Vice Squad, transferring officers involved. Today, cases of entrapment by Oakland Police officers are extremely rare.

Later Beckwith won fame for his courtroom defense of Al Alvarez, who was arrested in a Gay Liberation demonstration at the 'Examiner' in what is now known as the "Purple Hand Incident." The prosecuting attorney in that case, was William Bierre, who is now involved on behalf of the SFPD Police Officers Association in litigation against another Gay militant. Alvarez was acquitted in that case.

Beckwith then filed suit against Pacific Telephone for refusing to allow S.I.R. to place an advertisement in the Yellow Pages. This case, which went to the California Supreme Court was won when Pacific Telephone capitulated before a decision was rendered.

He next filed suit in Federal Court to declare 288a and 286 unconstitutional. A Federal three judge panel dismissed the case, after Bay Area District Attorney agreed to no longer prosecute cases of 288a and 286 when conducted in private.

The latest B.J. Beckwith victory, was over the SFPD, in that he notified the SFPD Legal Counsel of impending suit concerning the violation of the rights of Gays concerning V.D. Quarantine holds, which he said deprived the defendant to bail for 72 hours.

In another negotiated session, victory went to Beckwith and the Gay community. The police changed their actions.



B.J. Beckwith is a small fellow, standing but 5'8½", but he is pure hell on those that rile that Texas temper of his. He smiles a lot, and that with his thinning red hair and freckles, makes Beckwith an easy person to relate to. His long slow Texas drawl sometimes just about drives the assistant District Attorneys up the wall. He is very pleasant in court, until, the D.A. makes a move that Beckwith feels is out of order, and then the smile fades, and his voice sharpens and quivers and he sez, softly, "you honor, I do believe my learned colleague has made a mistake," and when the judge rules in favor of Beckwith, as most do, for he is nearly always right, Beckwith's smile returns and he sez, "thank you your honor, very kindly!"

Many attorneys say they enjoy watching Beckwith in court, in that he is one from whom anyone can learn something, but they enjoy his courtroom maneuvers.

Yes, when he graduated from the University of Texas and was admitted to the bar in 1959, the lawyering profession gained a real colorful character, with character.

B.J. has been a member of S.I.R. since back in 1966, and has appeared at most every Gay rights demonstration ever held. In recent years he appears at demonstrations organized by groups other than S.I.R., proving to many, that he is an attorney for all of the people. He is pictured here walking in the Gay Parade, and was the only Gay attorney to so do.



**GAY PRIDE**  
of San Francisco  
**ISSUE NO. 2 WINTER '72-'73**  
published by the GAY ALLIANCE of San Francisco, P.O. Box 1528, San Francisco, CA 94101, (415) 771-3366.

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GAY PRIDE is a quarterly happening of the GAY ALLIANCE of San Francisco. This is not a paper of profit. All funds solicited for advertisements above the costs involved in producing GAY PRIDE, have gone to the senior citizens and disabled peoples project called the OLD FOLKS DEFENSE LEAGUE, which holds functions for the elderly of the Tenderloin, and to hold free suppers for the young as well. During 1972, the sponsoring, CHRIST ORTHODOX EPISCOPAL CHURCH OF GOD, held numerous educational functions at 26 Seventh Street for young and old alike. And, as well, fed 2,000, TWO THOUSAND, people during the year '72. Advertisement in GAY PRIDE does not mean approval of contents therein, nor of the activities of the GAY ALLIANCE, Old Folks Defense League, nor of the Orthodox Episcopal Church of God.





KPFA FM 94 and KPFB FM 89.3  
Listener-Sponsored Pacifica Radio

5:30 COMMENTARY  
**Sunday**

The Daughters of Bilitis

Winston Leyland and  
the Gay Sunshine Collective.

Society for Individual Rights

The Rev. Ray Broshears,  
Gay Alliance.

5:30 p.m.

For ten months now, each SUNDAY Evening, at 5:30, one of four Gay groups have held sway, broadcasting news and interviews of the Gay lifestyle in and around the Bay Area. In March of 1972, the program director of KPFA-FM, contacted the GAY ALLIANCE concerning doing a broadcast. And, they asked what other groups the ALLIANCE

felt would hit all spectrums of Gaylife in the Bay Area. The ALLIANCE picked the three others, with whom we share the weekly 30 minute broadcasts on a rotating basis.

The Gay peoples of the Bay Area should be thankful to the sisters and brothers of KPFA-Pacific Radio for the assistance they have given us in opening up the airwaves, when such pig-stations as KSN blows hot and cold on Gay Liberation.

The GAY ALLIANCE is looking forward to doing another year of broadcasts on KPFA, and we urge your support of radio station KPFA, which is a listener supported station. If you wish to make a donation to Pacifica Radio, to keep GAY RADIO on the air, please send check, cash or money order, to KPFA-FM, the Pacifica Foundation, 2207 Shattuck Avenue, Berkeley, California 94704. This is a peoples-trip, not straight or Gay, but a real groovy bunch of people giving Gay peoples the opportunity to reach so many more thousands of people.

Reverend Ray Broshears  
GAY ALLIANCE of San Francisco



## Gina LaRouch Makes Triumphal Return

Gina LaRouch, star of "Human Garbage," "Castro's Folly" and "I've Got A Tropic In My Cancer," will return to San Francisco for an unlimited engagement on December 5th. Gina has starred at the ORPHEUM CIRCUS and TALK OF THE TOWN, both now closed. And as well, has written for the "faltering" VECTOR, concerning his trials and tribulations in Cuba.

Gina is a Cuban refugee, who has a lot to say about Fidel Castro, all of which, if we printed it, would cause an invasion of the South by Castro in an attempt to snatch Gina. Gina has been entertaining the Veterans at the U.S. Veterans Hospital in Long Beach, and now, after both having undergone therapy, Gina will be back with us in San Francisco.

Gina, as some will remember, was critically injured in an accident earlier this year, and had to undergo serious surgery. Although still in a wheelchair, the fantastic Gina LaRouch is staging a comeback. We all love Rickey so very much, and his return will mean that another star shines brightly over San Francisco. God bless you Rick, and "I Believe" that everything will be alright once again.

## GAY SOCIAL SERVICES

SF GAY COUNSELLING SERVICE -  
24 hr. assistance - Phone 665-6222 -  
Gay Rap Sessions Tuesdays - 8 PM  
2012 Pine Street.

GAY EMMAUS DROP-IN CENTER -  
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Shrader, at Haight St. - Crashing-Job  
listings - Medical Referrals - Phone  
668-3580.

SOCIETY FOR INDIVIDUAL RIGHTS -  
Monday thru Friday 12 PM - 8 PM -  
67 Sixth Street, at Jessie St., Job  
Counselling Service - 24 Hr. SIR  
Information 433-5433. Office phone -  
781-1570.

DAUGHTERS OF BILITIS - 1005  
Market Street, No. 208, Rap Sessions -  
Counselling - Self-Defense Sessions -  
SISTERS Magazine - Phone 861-8689.

GAY ALLIANCE & LEGAL  
ADVOCATES - 24 Hour Assistance -  
Community organizing - Counselling -  
City Prison O.R. Interviews - Drop-by  
Center (not open yet) - Phone  
771-3366.

JOIN HANDS - Prison project - P.O.  
Box 42242 - San Francisco, CA 94140  
- Phone 648-0658 or 621-0492.

The groups listed here are involved in  
total community service actions. Their  
activities and operations are open to the  
public.

### "UNQUOTABLE QUOTES..."

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sor Irwin Corey, the world's fore-  
most authority, "What do you think  
of Catholic Priests wanting to get  
married?" He responded, "If they  
love each other, why not?"

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## Oppression of Gay People by Gay People

by Nick Benton

Gay bars are as noteworthy for people who aren't in them as they are for those who are there.

Have you ever thought of the people who never go?

And by gay bars, I mean the whole so-called "homosexual world," including baths, beaches, streets, T-rooms, those private parties and even the homosexual rights organizations and gay liberation.

These places allow for wide economic ranging. If you can't afford \$5 for the baths, then "cruise" Polk Street instead...

However, by and large, all these places exclude the following types of people: the old, the ugly, the young, the so-called anti-social and, of course, women.

There are exceptions. However most of these places by definition are designated for handsome, aggressive, socially "fit" (event if by the terms of the sub-culture) men. Also present are desirable "women," in this case, younger, more effeminate men, there to please "the man's" tastes.

All the others are on the periphery, the invisible people, or just not there at all.

This "homosexual world," made up solely of men and those "women" who are desirable (or useful) to the men,

sounds just like straight society... the Playboy Clubs, the sports teams with their cheerleaders, the military with prostitutes, the prisons with sodomists and sodomizeds, the conventions with topless girls popping out of cakes.

It sounds just like straight society where the very old, the very young, the incompetent, the "womanized" and all women are outside the mainstream - present only when desirable, always expendable, and, as a class of people, totally invisible in the culture-molding decision-making process.

The whole issue becomes confused. Just who are the homosexuals anyway?

Is the so-called "homosexual world" just the underbelly of the total social structure - which is male-oriented; oriented, more precisely, to powerful males?

Indeed it is, and this society at large is as noteworthy for the people who aren't in it - in terms of being active agents in its determination - as for those who are.

Look at a gay bar and you see American society.

Look at the exchange of bodies, look at the consumer values and imperialism applied to bodies, and you see American society. Look at who gets wiped out in

the process... who isn't even allowed in the game, and you see American society.

American society calls the people in prisons "criminals." However, it is the society which is criminal, and those in the prisons are the victims of a criminal society. The same is true of those this society calls "homosexuals." It is the society which is "homosexual" and those in gay bars, etc., are the victims of a homosexual society.

The society sets up both prisons and the so-called "homosexual world" in its own image.

Those of us wiped out by powerful men set at the center of all of the society's institutions - from the White House to the neighborhood gay pub - are creating the revolution by forcing ourselves back into existence.

That does not mean forcing ourselves into the bars or into any particular "institution." It means forcing ourselves into the total life stream of society in a way that will transform the very nature of institutions.

Our liberation is not through the destruction of any particular institution - such as gay bars or the oppressive nature of the "homosexual world" - but through the destruction of male power perse in a manner that will transform the nature of society from top to bottom.

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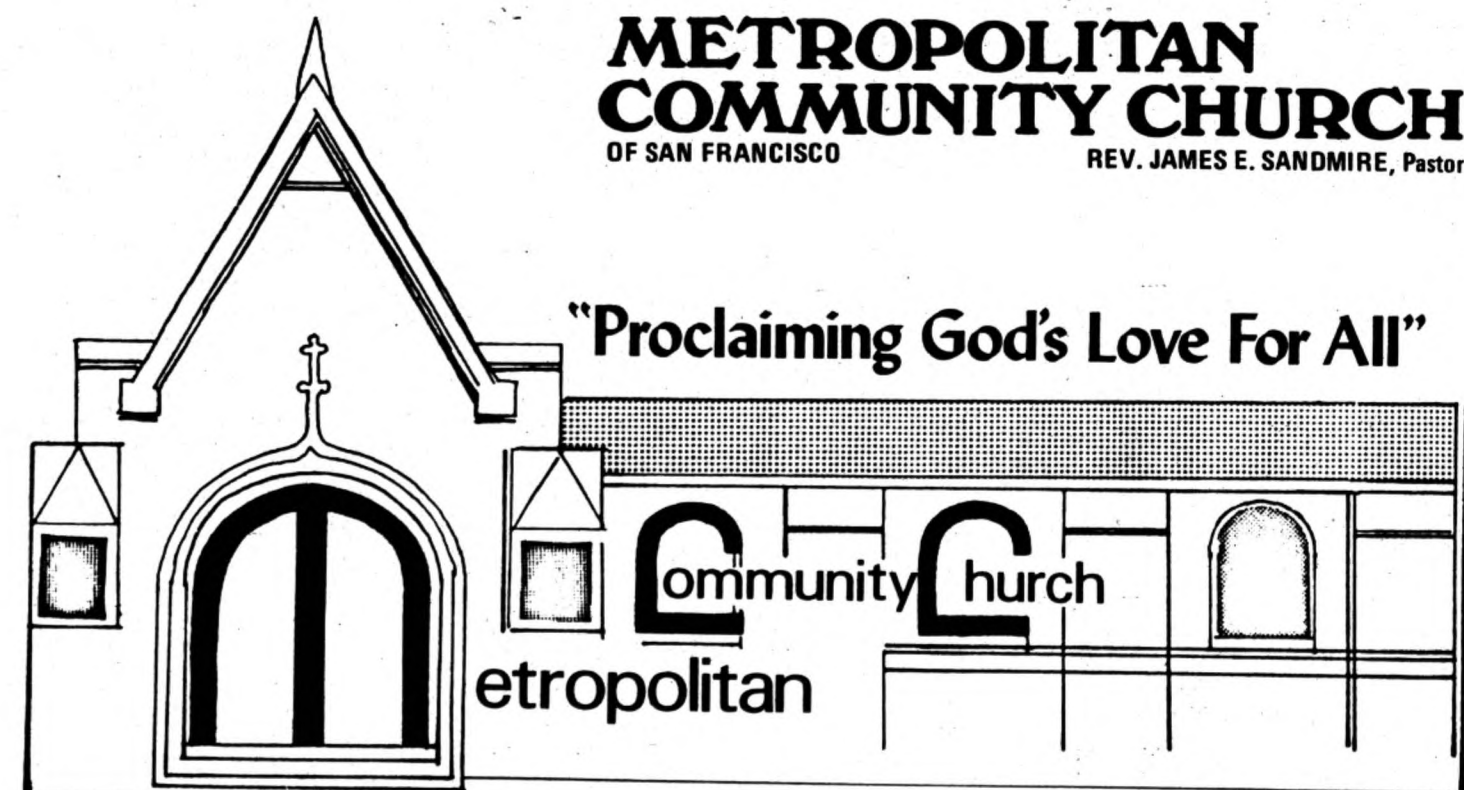
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Dec. 17 Sermon - "Savior from the Beginning" 7 pm  
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Dec. 31 Sermon - "Do we really need MCC?" 7 pm  
Dec. 31 New Years Eve & Holy Communion 11 pm

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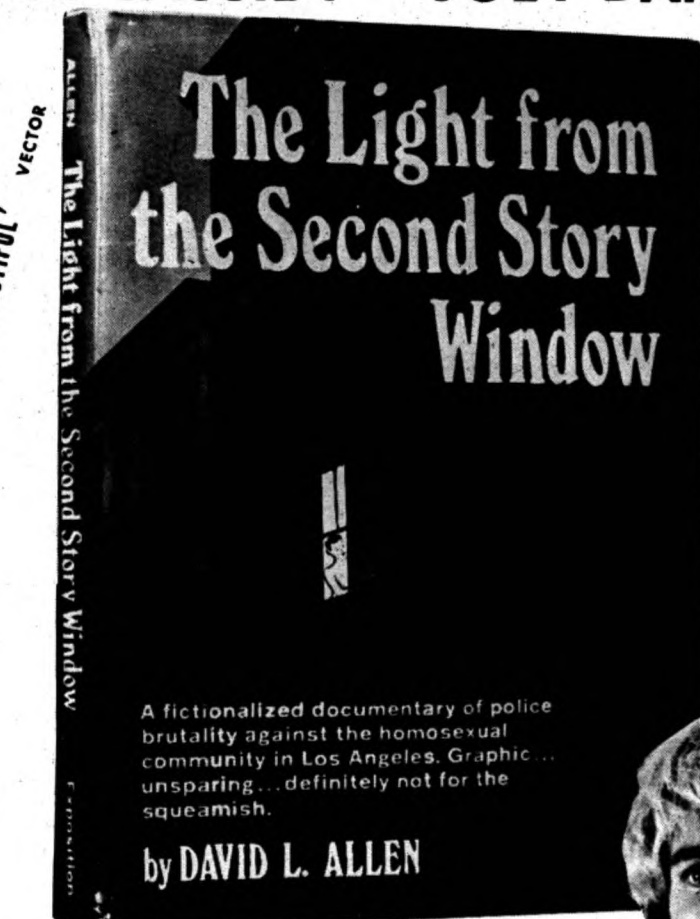
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# ORTHODOX EPISCOPAL CHURCH OF GOD

The Orthodox Episcopal Church of God, founded in its present form in the year of Our Lord Christ Jesus, nineteen hundred and sixty-six. With the National Office of the Church located in San Francisco, California, United States of America, North America, using the Sanctuary, Christ Church Parish, 26 Seventh Street as site of Holy Rites. Using the Postal Service Box 1528, San Francisco, California 94101 for mailing purposes.

The Orthodox Episcopal Church of God, formerly called the Christ Catholic Church of God, with Metropolitans in Lafayette, New Orleans, Mexico City, and San Francisco, is a Church of Universalism (Catholicism) having valid orders through the Church of Utrecht, and the Lithuanian National Catholic Church, Old Catholic Church of Utrecht, the Lithuanian Independent Catholic Church of North and South America.

The Orthodox Episcopal Churches of God, being a Christ body, and a voluntary association of peoples and Churches, who with faith stand with one another to bring about the promulgation of the faith and truths of Origen and Arius as taught by the Christ Jesus, from the Father God.

Holding fast to the true teachings of Christ Jesus of Nazareth, which were kept pure by Origen and Arius, both Saints of the Church, do recognize that the finite being being finite is subject to error, and that the agent of redemption being the Divine Logos, or Son of God, who is the perfect Image of the Eternal Father God, through a distinct, derivative and subordinate. The Logos is the educator, the Inspirer, and is incarnate, the redeemer of all fallen souls, and through the free will of the finite being, there is a faster process of a return to the Father God. The Logos being a medium of creation of the Father God, he is an entity produced out of pure energy, and the Father God is pure Cosmic Energy, and the Logos (Christ) being a creation of the Father God, was endowed with a free-will and was made the recipient of Divine Grace. The Logos became flesh in Christ and after the Logos had entered into Christ, the human soul with which he was created ceased to exist.

The Orthodox Episcopal Church of God teaches that life is eternal, for the Soul is life, and the Soul, never having had a beginning thus cannot have an ending, thus it is in turn, Eternal, and strives for perfection to be one with the Father God, Creator of all the Universes.

The Gospel of Saint John, the first Book of the Holy Scripture of the Church, contains within it all of the Universal Truths and the Key to Perfection and Oneness with the Father God. Saint Arius, disciple of Paul of Samosata, and later to become Bishop of Alexandria in 319 A.D. thus making two Bishops of Alexandria, one of the monarchical line and St. Arius, preached that the teachings of Jesus the Christ must be kept pure and free of materialism must be set aside from the teachings of Jesus and of Saint John the Apostle. For this, he was condemned by the anti-christ body called the Council of Nicea, which ignored his pleadings for the purification of the Scriptures. Many hundreds of thousands believing as Arius left the Council and formed what is known as named the Bishop of Alexandria. He being murdered in 336 A.D., was followed by Eusebius of Nicomedia who became Bishop of



Alexandria and had the favor of Constantius, son of Constantine, until the Second Council of Nicea in 381, when, Athanasius, Bishop of Constantinople decreed that anyone holding to the pure Christ concept as taught by Origen and Arius would be put to death. Thus, Eusebius fled to Caesarea and became Bishop of Judea and Nicomedia. During this time the teachings of Christ as was taught by Arius were spread throughout Europe by Saint Ulfilas until his death in 398 A.D. He was particularly successful amongst the Goths, and the Nordics of the Baltic country areas (Lithuania, Latvia and Finland.) The churches in this area to later join with the Russian Orthodox Catholic Church, until World War II, when the Independent Lithuanian Catholic Church fled to the United States, followed by the Archbishop of Vilna, relative of Reverend Fr. Raymond Broshears, current Presiding Bishop of the Orthodox Episcopal Churches of God.

And in each, the teachings of Christ Jesus are kept pure as pleaded by Saint Arius. For the Church being of Christ, extends to all of mankind the hand of fellowship, recognizing the free-will of each soul, and thus refuses to deny membership to any of the Father God's creations.

The Church encourages the free-will, and use of the God given right to judge oneself the right or wrong of any of the Churches teachings, and of ones-self. For in working one with another, seeking to bring about a stronger Understanding between all of mankind, with the leading of the Holy Spirit, the Church knows that each person shall someday, come into the self realization of the Eternal Truths as taught by the Christ Jesus.

The Church recognizes the Father God as being the One Creator, He having many names in many sects and lands, is the One indestructible, absolute and self-existing cause, manifesting in and through all of creation, but is never absorbed by it.

The Church believes in the incarnation of the Spirit of God in man, and that all men are the incarnations of the One Eternal Father God. We believe in the eternity and continuity of the Individual Soul, recognizing that God, the Creator would never destroy any creation. Thus the Church recognizes the Holy Rite as was established by the Bishop of Bethlehem, St. Jerome in 392, that it is far better to destroy ones self than to take the life of another. We recognize that the Soul is ever and ever expanding. And that the Kingdom of God as is spoken of so often in anti-christ writings, is but a state of being, and that the Kingdom of God is within each and every Soul and each will reach the Kingdom of God, to the extent that one becomes conscious of the Kingdom within. We believe in the ultimate goal of life, that this goal is sure to be attained by all of mankind. We believe that Father God is personal to all who feel this indwelling presence. We believe in the UNITY OF ALL LIFE, and that the highest God and the innermost God are but ONE GOD, the Father God, Creator of all Life.

We believe in the direct revelation of truth through the intuitive and spiritual nature of man, and that man may become a revealer of truth, a prophet, who lives in close contact with Father God Creator. We believe in the Universal Mind, which is the Cosmic Law of God, and that we are surrounded by this creative mind, which receives the direct impress of our thoughts, and acts upon it. We believe in the healing of the sick of mind and body by the laying on of hands, an act of faith. We believe in the control of conditions through the power of positive thoughts. We believe in our own Soul, our own spirit, and our own destiny, for we believe the life of man is of God. We believe that the Christ, the LIGHT, is the head of every church, and that each man within himself carries the Church of God. We believe the body to be the House of God and urge that it be kept Holy and Clean. We believe in the universal laws of justification, cause and effect, and retribution.

We believe that prayer is a power of harmony seeking the unfolding and guidance for life. We believe in the divinity of man, thus we believe that to harm another is error and one shall be held to account for such an act by the Universal Cosmic Law of Cause and Effect, "as ye sow, so shall ye reap."

We believe in the divinely given gifts of the Holy Spirit, and do practice them to the degree that we come into realization of them or need of them. We believe in Spiritual Realism as taught by Origen and Arius and later defined as metaphysics by Father Jules Lachelier in France in 1902. We believe that duty is the fulfillment of our destiny the suppression of all sensual illusions, the realizations that God is in Man and is real and Eternal, and that the life of the religious is the highest form of life on the physical plane. We believe our religion to be an evolutionary religion. Our belief is that we advance the expressions of old beliefs with new adaptations and adjustments. The old never ceases to exist, it is but merged with the new. We believe that from every religion man should study and assimilate the best of the truths therein to be found, and bring them to our own Faith, thus continuing the evolutionary religion of the Orthodox Episcopal Church of God, Eastern Rite. The Church finds it best to borrow the best in our neighbors living spiritual faith, rather than to denounce the worst in their lingering superstitions and outworn rituals. Let us not war with another religion because they refuse act as Christ would have.

The Church's Golden Age concepts have arisen as a result of man's variable intellectual response to his identical response to his spiritual leading. We can never hope to attain a uniformity of creeds and dogmas, for we are but finite beings, thus we are not in perfection, but are of perfection and are seeking that ultimate perfection from any and all discord. Someday we realize that we shall with all of man realize a UNITY in worship of the Divine Grace and Logos. Thus our religion is becoming by discipline of the self by the self, one that has the highest meanings and supreme values, divine and spiritual ideas. Thus ours has become a spontaneous and exquisite devotion, a living experience of the loyalty of love.

The Highest Rule of the Church is, "Do Ye Unto Others As Ye Would Have Them Do Unto You." Thus by so doing you shall never harm another. The Orthodox Episcopal Church of

God believes that killing of another being with a Soul is considered the greatest of all errors, (sin), for what Father God has created, man has not the right to destroy, should it be another. Thus members of the Church will obey this Rule or face Excommunication from this Body of Christ.

The Church does not recognize any authority from any State as being binding, for the Church believes firmly in the separation of the Church and the State. The State does not have the right to tax or in any way control the Church. Thus believing, the Church does not in anyway recognize the anti-christ belief, "render unto Caesar what is Caesars" when it comes to the life of an individual.

The Orthodox Episcopal Church of God, formerly called Christ Catholic Church of God, and it's member Churches forbid any member or any of its priests from serving in any capacity in any body that has to do with violence, or the prevention thereof, (military, police, etc.) Failure to abide by Rule will result in excommunication by this Body of Christ.

We believe that goodness begets goodness, but to the one who is truly good, oft times evil begets goodness, thus martyrdom. Thus we say that one should return good for evil. The Church, realizing that we are finite beings and are weak, accept the fact and understand and forgive when we fail to return good for evil. The Priesthood of the Church are Ordered by Rule to assist the sick, the lame, the poor, to sacrifice whatever we have to bring about a better world for all on this earth plane.

The Church requires the most of each Priest, for we believe that strict adherence to Church doctrine will transform the most mediocre individual into a personality of idealistic power. Priests minister to the progress of all peoples by fostering the progress of the individual through spiritual love. For the values of the Priesthood can never be static. For REALITY signifies change, and growth. Change without growth, expansion of meaning and exhalation of value, is valueless and is potential evil. The Priests of the Orthodox Episcopal Church are ever ready to accept whatever path is opened to them, be it the pastorate of a fine church, or a skidrow mission or street ministry. The Priests of our Church NEVER compromise their Faith, for to do so would be the zenith of hypocrisy.

Reverend Father Raymond C. Broshears  
Metropolitan of San Francisco



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## THE LOSS OF CAMP

by W.E. Beardemphl

This is one homosexual who looks on the heterosexual antics caused by the busing of school children with horror. The stupidity displayed by adults (?) on all sides of this issue gives credence to the second coming of Caligula as the only hope for humanity's salvation. That dispassionate, objective, intellectual force of the homosexual community presently seems more concerned with promoting gay marriages and imitating Miss America contests than with bringing a semblance of sanity to such heterosexual excesses as homosexuals used to do through camp.



Some persons have begun to question the wisdom of organizing homosexuals into social action groups. Does organizing homosexuals actually destroy or replace the intellectual camp engendered within the gay community? Has heterosexual popularization of homosexual camp destroyed its being created? Have homosexuals, through gay lib activities, started to take seriously such moronic standards as heterosexuality, love and marriage, universal education, or Miss America beauty concepts? The intellectual depression within the homosexual community certainly cannot not be denied from reading most present homosexual publications.

Since a new popular San Francisco pastime is to misread things which hit too close to a person's own bigotries, let us turn to gently chiding our sisters to the South for our example. "The Advocate," issue no. 68, features a cover of "GroovyGuy 71". "He's the top man... and 1200 hailed groovy Jim Hughes" the headline assures you. This heading surrounds a picture of a clean shaven, clean cut, over exercised weight lifter type, whose hair is neatly cut and studiously combed and sprayed, he is sun tanned to within a fraction of becoming a prune, he is wearing a see through T shirt and ti tight pants, his pose is perfect L.A. bar mannequin. No doubt is left in your mind that he is "Dialed",

"Ice-Blue Secreted" and "Feminized" to death and you are certain that you could lick his ass hole and not taste a thing. We can naught but be grateful to American industries' accomplishments and Madison Avenue's selling abilities.

Now, read what the article contends below this heading.

"But so did all the other events in the fast-moving, perfectly timed presentation hailed by its master of ceremonies, popular nightclub entertainer and producer Jack Louchlin, as a significant step forward for homosexuals in American society.

"This has got to be one of the greatest of all nights for all 'Gaydom,' MC Jack Louchlin commented.

"One of these years this thing is going to be televised," he added to another of the unrestrained omissions which punctuated the show at almost every turn."

Are they putting us on? Someone dares call this "a significant step forward for homosexuals in American society?" What in hell is "Gaydom"? And having "this thing" televised is just peachy and is of course what homosexuals need to achieve personhood, "punctuated," of course, with "unrestrained omissions." (Golly gee willerfers, Sandy, do you suppose 'The Advocate' has an undercover C.I.A. agent writing for them who is trying to undermine the homosexual movement?)

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# Gay Alliance of San Francisco

Box 1528, San Francisco, CA 94101  
771-3366

By Reverend Ray Broshears

The movement for liberation by Gays in San Francisco is one of practical humanism. It is concrete and political, our expression of the stifled desires of all Gays victimized and exploited in our society. The movement translates desires into demands and the needs of Gays into programs for struggle, a battleplan against our oppressors.

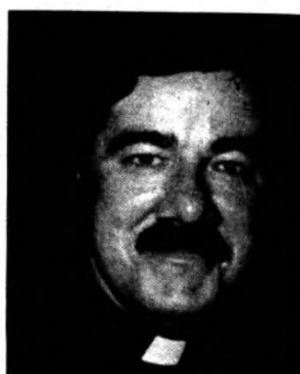
Social and economic oppression is the center target for the Alliance. Our goal is to free those Gays still in bondage, the majority unknowingly tho, from the chains of racism, sexism, and suppression of sexual expression, as well as the "class-caste system" which exists within the Gay society and society in general. Liberation means to seize control over our own lives, and destiny, and to begin to build a truly free society in which all will be encouraged to be participants, equally.

The oppression of Gays stems from essentially the same source as that of other repressed groups; the restrictive competitive social roles necessitated by the corporate economy's ruling class. The GAY ALLIANCE believes that we must take care of things here in our own backyard, San Francisco, and forget the idealistic goals of those seeking to influence the national scene, for each group, in their own city, doing their own thing, will in the end, affect the national scene. We must end the sexual exploitation that exists within San Francisco and in particularly the Tenderloin, once we do this, then Gays all over the City will be on the road to personal liberation. Certain commercial scenes are extremely exploitative, in that they cater to the young stud sexpot, so that he will draw in the customers, and discouraging old Gays, what they consider ugly Gays, from "hanging around."

The GAY ALLIANCE who have under various organizational names, for the past four years, picket the Beaux Arts

Ball, sponsored by the Tavern Guild as, to the plight of the Gay who is oppressed in ways that Gays with money can never be. As a result of the picketings, we have seen vast changes in the thinking of the Tavern Guild, who is turning a receptive ear to constructive Gay programs; sweeping changes at S.I.R., where they have become much more receptive to the needs of the unemployed Gay; and a deep and abiding concern by various of the Empress candidates, who are now helping whenever and wherever they can. And most of all, the awakening of those formerly considered, "elitist" Gays, to the fact, that the San Francisco Police are not all nicey nice cops as portrayed by Officer Elliot Blackstone, but that a bodily portion of them have a sadistic hate for Gays, and take it out on those whose economic conditions forces them into the field of sexual exploitation. Elitist Gays are finding out now for the first time that they do not really have freedom, that they have just been allowed so much area of freedom by the SFPD and those "behind them," like a dog on a leash, and now Gays are finding that freedom is nice, real nice, so they are pulling at that leash and the police and going "bananas". Yes, Gay Liberation is not just a word, or a few people picketing, but it is living the full and complete life that we as human beings are entitled to do.

Gay Liberation is the process of struggle in forming our unvoiced needs into political and media "punch." Gay Liberation cannot and shall never mean, "toleration" for homosexuals. It must result in the transformation of existing social roles, the complete breakdown of "straight" definitions of relationships such as male supremacy, the subjugation of women, sexual elitism, and sexual exclusivity. Gay Liberation is total freedom, and it is here and now, don't



## CHRISTMAS 1962

Walker, a large two-hundred - fifty - pound blackman, worked in the prison laundry. He was a lake of black obsidian, six-foot tall, solid man. He was rather slow with words, soft-spoken, demure. His cheeks were as if a heavy-handed sculptor scooped a fatted palm into black clay and planketed it on each cheek. When he was excited he stuttered. His grey hair, black and kinky at the temples, twitched with his cheek muscles when he broadened his face into a smile. But when he was silent, he was broodingly silent as if his tongue had been pierced by a fork and he was unable to move it.

I remember one year my mother sent me five dollars for Christmas. I spent

most of it at the commissary buying cigarettes and supplies I thought I needed. I had a few cents left over. So, I bought three Christmas cards. One for Walker.

The next day was bath day. In the morning between nine and ten o'clock every one in our cellhouse was required to take a bath. I slipped down the galley after my bath and put his card, tossed it into his cell on the single metal bunk.

Later that same morning, back at the laundry, he came over and put his arms around me and hugged me. He held me hard. Tears formed in his eyes and the salt crystals sparkled against his black cheeks as they ran down his quiet laughter face to his chin. He looked long at me and said, "Thank you for remembering me. It is the only Christmas card I will get. You are the only one in the whole world who remembers me this Christmas." His Christmas consisted in receiving one Christmas card, from another convict. His tears against my cheeks the only gift he could afford to give.

That hulk of a loving blackman must have held me for five minutes or more. And that was all he could say, and all that he could have said. He tied his arms around me. His tongue and body unable to move.

"All right you two break it up and get back to work, 'r I'll report ya." Sneezed, the laundry guard, yelled at us from his post at the front door. Walker and I disembraced. We returned to sorting the wet bundled clothing coming from the big swirling vats. Our vats of rehabilitation.

This is only one Christmas. There are others. How many are there that I have to remember like this? The River remembers and keeps count. Somehow, looking out from behind the bars onto the Mississippi there seemed to be an answer with the wind and with the river. The rapt waters that kept me from going insane always spoke to me of the life outside, the life outside my life inside, the life outside that bars my mind, that blocks my mind. The bars.

O to see the river flow unbroken!  
Paul Mariah



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Just fill in the coupon and mail it right away so that we can be sure he receives the Christmas Combo in time. Maybe he'll select something he knows will turn you on. That way you'll both have a Merry Christmas. And a Happy New Year.

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# POLICE STATE OF AFFAIRS

As the conservative tide swells across the land, even liberal San Francisco has not gone untouched by this reactionary madness. Morality is the kick today. With the members of the San Francisco Police Department's Vice Squad, called, the Bureau of Special Services, leading this "crusade against sex."

Gay people are of course the first to be affected by these so called "morality crusades". 1972 has NOT been a good year for most homosexual owned businesses in San Francisco. Many have closed their doors, others suffer from declining clientele, and then a few, from pure police harassment. Rumors of "gayola-payola" are once again surfacing, and this time not in the Tenderloin, but out in the Castro and Valencia area. It is a fact, that the SFPD and the Federales are looking into the matter. But, this is of little concern, for the bigger concern is the police going into various bars, and shining their flashlights on the customers, and ticketing autos parked nearby the bars.

Then we have the police sweeping through the westward shifting Tenderloin, making busts of people NOT involved in any illegal activity, but merely busting them because they are obvious Gay people. And most of these of course are done by the BSS (Vice Squad), who allegedly beat up those that they are arresting and then charge them with 148 P.C., which is resisting arrest. What can you say, it's their word against yours and those busted with you. The Vice Squad is a unit that should be "controlled." Some of the members act no better than "Georgia rednecks," bopping people around and calling them "queers" and such tripe. A proposal that members of the Vice Squad all be given yearly psychiatric

examinations, which was made to the San Francisco Board of Supervisors, Fire, Safety and Police Committee was rejected by chairman Francois, (who has a grievance against the Gay community, as S.I.R. did not endorse him when he ran for re-election), as not being within the power of the Board, but that the Police Commission would have to act on such matters. Of course the Police Commission, appointed by Mayor Alioto ignores any such request. It makes one wonder why the SFPD would be "afraid" to have their men have yearly psychiatric checkups. As was commented at a recent demonstration against the Vice Squad at City Hall, "it takes a special kind of a cop who would stand around at a urinal, trying to entice/entrap a Gay person. This of course is an old tactic of the LAPD, who used officers in just such manners as these. B.J. Beekwith filed an action against the Oakland PD for doing such acts, and this leads one to wonder why some of our Gay lawyers have not done so yet against the SFPD. The SFPD Community Relations Unit, oft times called the "public apologizers" for the oft times brutal tactics of a few of the officers, will not take any actions to try and assist the Gay community in this matter. Instead they allow a bunch of Jesus-freaks to disrupt a peaceful protest.

The SFPD undoubtedly has some officers who just "aren't with it" upstairs, and I am sure that they number no more than a dozen, but if the SFPD was sincere in the "story" they do not have "ding-dings" on the force, would not hesitate to have their men undergo psychiatric examinations.

Telephone threats by "friends" of the members of the SFPD to Gay leaders just don't "cut it," for

if anything happened to any of the Gay militants who oppose these vicious tactics of the Vice Squad, there will most certainly be an outcry that won't quit until men of the SFPD are sent to prison.

The tactics employed by "various members" of the SFPD against the Los Siete de La Raza members are now being employed by the Vice Cops against Gay militants, in an effort to squelch the protest against "bad cops." The good cops should stand up against the bad cops, and serve them notice that their "fascist tactics" are no longer going to be tolerated.

The Gay community in general, has enjoyed years of good relations with the SFPD, but all it takes are a few dumb bastards to destroy years of work by such dedicated men as former chief of police Tom Cahill, and former police officer, Dante Andrioti. If the Mayor wants to run for governor, he had best clean house within the SFPD NOW, or he hasn't a "snow ball's chance in hell" of being elected anything except to the Ben Swig "fan club." Basically, the Mayor isn't a bad sort, but he sure has a bunch of "ill-informed" creeps around him. That is all too often the case with most politicians, they have removed them from the "man on the street" and listen all too much to those who seek favors by "tickling their ear." Think that one over.

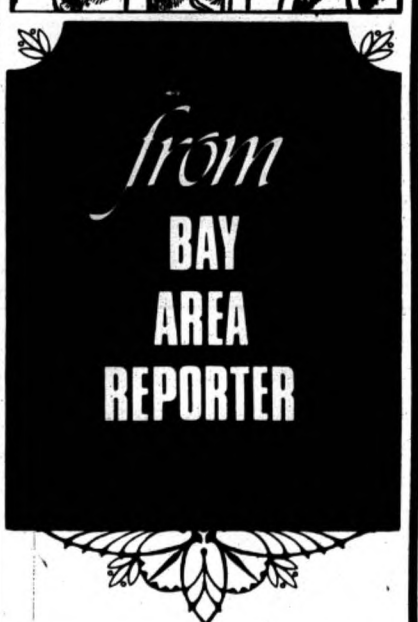
Gay people have rights just like those damn John Birchers, but dammit, the only way we are going to gain them, is to go to the courts.

I would urge those who are critics of Gay militancy to think this one over, for as long as one Gay person is oppressed, we are all oppressed.

We must all stand up against fascism, regardless of what form it takes. Do not be Gay Liberation sissies like those at the Sad Sunshine, nor those screaming

maniacs from Berkeley, but be adamant in your stand for HUMAN RIGHTS, and remind those that "put you down", that it is better to die on your feet than on your knees, crawling. When Christ was crucified, he walked to his fate, can we do anything less? Religion in Gay militancy? you say? You're damned right, for when all else fails, we have Christ, and as Reverend Ray Broshears of the GAY ALLIANCE has said so many times, "you can kill my body, you can lock up my body, but you can't kill my spirit, nor can you lock it up! Praise God!"

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Karen R. Wells - Editor

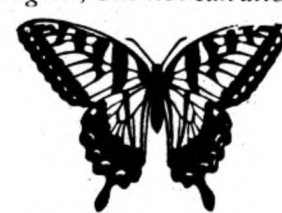


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Jim Halladay and Ms. Valentine.



Luscious Lorelei living it up.

## Editorial:



### Big Gay Parade '72

is over, history, and a good many lessons were learned out of it.

One is, that, if you rant and rave, and other things, you can bring a bunch of people from the various lifestyles within the Gay scene of San Francisco, into a working unit for a single project. Sure, many objected to some of the tactics used, but, as the months have gone by, those deeply involved, now know that it could not have been any other way. For the "mouths" were all around, but it was the "screamers and shouters" who did the work, for the "mouths" could only work their mouths.

The deposed editor of Vector, now Advocate reporter, George Mendenhall, denounced the Parade then, as he denounces the prospect of another. Just as he says that "there is no police oppression of Gays in San Francisco".

S.I.R. did endorse and work in the Parade, along with the EMMAUS HOUSE, the GAY ALLIANCE, METROPOLITAN COMMUNITY CHURCH, TAVERN GUILD, and the HOT MOON COMMUNE. There are those who would keep the '73 Parade the "exclusive property" of the Gay elitists and keep out anyone who did not want to be in the Parade on "their terms, the elitists." Prospects for a Parade nearly as good as last year are quite dim.

But, there will be one, and I predict that it will be more of a March, ending with a GayFair. This edition of GAY PRIDE, is to let you know that there is going to be a GAY PARADE '73, on Sunday, June 24th, 1973. The fourth anniversary of the Christopher Street March-Parade in New York, which was for GAY LIBERATION and was militant. So, look for the announcements, they will be forth coming. Reverend Bob Humphries, Deacon Dick Price, and Reverend Ray Broshears still stand for an OPEN PARADE, for ALL PEOPLE, with EQUAL PARTICIPATION. A non-exclusionary policy is a MUST if it is to be a GAY LIBERATION DAY Parade!

Reverend Ray Broshears  
Tenderloin Chaplain



John the Baptist  
lost his head over  
Busty O'Shea.



The Fat-Fairy lets it all hang out.

### HALLOWEEN at the GASLIGHT-1972



Joan Irwin and  
Perry George dating?



Cristal (Dick Nelson) in a rare pose.



A real "potted head" at the Ball.



....No Virginia, this is not 1917 St. Petersburg!

### CHRISTOPHER STREET WEST/SF GAY PARADE June 25, 1972



Onward and Upward



No Flamingo ever called me queer.



The Andrews Sisters strike again



The Hot Moon Commune with a hi-de-ho.







## WHERE HAVE ALL THE FLOWERS GONE?

Pansy-power! The pansy is a beautiful flower, yet, the word "pansy" is the word that is usually tied to a Gay person by an uptight straight, meaning to be nasty, indicating that Gay people are sissies, "pansys". We would like to ask now, where have all of our FLOWERS gone, the fighters of Gay Liberation in the early days, when most Gay peoples trembled at being called a "pansy" by some macho-male bastard.

Let's look back into history recall some of these people, with whom we may have never agreed, but still, they did a tremendous effort in their particular way, to help bring about an enlightened straight world in San Francisco.

Do you remember...? Leo Laurence? Leo, was such a volitive person, and with his CHF (Committee for Homosexual Freedom) got S.I.R. "off of it's ass" and almost forced them to become a part of the militant Gay Liberation movement back in 1969. Leo did a tremendous job in many ways.

Do you remember...? Reverend Michael Francis Itkin? Lord, how can you forget him. Michael, a short man, but long on ideas, sometimes brought the ideas of Gay Liberation much too close to home for too many. His ZAPPING of the American Medical Association, of the NACHO conference at S.I.R. will long be remembered. Such a person, you wouldn't believe!

Yes, those three individuals had a lot to do with the shaping of many people's minds toward total Gay Revolution, and even tho they have left the Gay militant scene in the City, their marks are left behind them.

Yes, PANSY POWER became real back in the late sixties, and before that, we had what was known as "homophile power."

Gone, but not forgotten, are such people as... Guy Strait, Hal Call, Bill May, Dorr Jones, Reverend Vaughn Smith, Derek Carlson, Dale Switzer, and Frank Bartley. The latter two having passed on.

These people all served in a most active way, the cause of Gay Liberation,

but all preferring to call it the "homophile movement."

Then, we have those ever-blooming flowers, who are a cross between a Pansy and a Wild Rose (everblooming, of course). Some are still very super active, others are kind of hidden by the weeds that have grown up around them during their periods of inactivity.

The one single person, who is identified as the real Mr. Gay San Francisco, to Gay Liberationists all over the land, is the familiar face of Larry Littlejohn, many time office holder in S.I.R. He has appeared all across the country on behalf of the Movement, and always giving S.I.R. the biggest plug it will ever receive. Mild mannered, soft-spoken, and controversial always.

Then, the founding president of S.I.R., and now moderator of the GAY VOTERS LEAGUE, the scholarly-looking, and eloquent, William Edward "Bill" Beardemphl (and he didn't even pay us to say those things, how about THAT?). Bill's contributions are too numerous to list, but he and Larry Littlejohn are two people that we can point to with GAY PRIDE, and say "they are REAL leaders."

Others in this Pansy-Wild Rose category, are: Raymond Rule, Andrew Bettancourt, Kevin McAree, Bob Ross, Al Alvarez, George Mendenhall, Del Martin, Bill Plath, Lois Flynn, Pat Brown, Kennis Kruszynski, Nick Benton, Phyllis Lyon, Reverend Louise Durkin (first transsexual leader), Perry George, Evander Smith, Karen Wells, Chuck Thayer, Jim Foster, Jose Serria, Neil Hutchins, Herb Donaldson, Paul Bentley, B.J. Beckwith, Don Jackson, Reverend Howard Wells, Earl Stokes, John Callahan, Don Collins, Morgan Pinney, Paul Mariah, and Reverend Ray Broshers.

PANSY POWER, Gay Liberation, the struggle goes on, the battle will only be over when each and every Gay Person is free from discrimination because of their sexual orientation.

GAY POWER!  
LAVENDER POWER!

## A.M.A STRIKES AGAIN!

GAY IS GOOD

TURNIPS CAN CURE HOMOSEXUALITY

When we think about the average person's misconceptions, we usually overlook the fact that the professions are loaded with strange persons whose weird bigotries become the basis for some very unusual "professional" practices. The following is a case in point where a doctor prescribed, excessive vitamins and vegetables to cure a CASE of homosexuality.

Dear Bill,

This is the copy of the "vegetable letter". I first would like you to know some of the background.

This incident occurred when I was 17 years of age and was in love with a minister's son. My desires were discovered via a letter to him and a gay novel I dedicated to him. My parents were horrified and found themselves open to any panacea that presented itself. I had attempted counseling with our minister in a relationship that was supposed to be confidential, but he told my parents all. One of the ministers relatives was a doctor who believed he could cure me of homosexuality by altering my diet and feeding me vitamin supplements. He also drained my parents of several hundred dollars. Another part of the treatment consisted of eating wheat germ on various foods. (This part I still like!) The doctor arranged a so called chemical analysis of my urine and supposedly found too many female hormones and not enough male hormones. He also "found" that my thyroid gland was "bulging so far out of your neck that it's terrible." (My family doctor gave me a physical a few months later and I was in perfect shape.)

The treatment lasted only a few months and I was then taken to the local mental hygiene clinic for psychological testing. The staff there felt inadequate and I was then transferred down here to Langley-Porter Clinic. After further testing they decided there was nothing they could do except refer me to Napa State Hospital for a 90 day observation. My parents gave up at this point in the run-around. We all returned home and mutually repressed the entire incident and no one in the family speaks of these events to this day. Quacks are where you find them!

Regards, F.H.

Realizing your problem is why I am interested because after F- is 21 years of age he lost. There is no way to help him if he does not desire it. We have so many in San Francisco and in some of the neighborhoods. Now try for his good to help him and I will do everything I can to help. I am trying to bring home the fact that F-'s condition is a mal Chemical balance and we must correct it. This takes time. I hope he will continue his treatment with Dr. R-. I will send supplements for him and when it is possible I will be up to see him, early in June if you cannot come down. I would try and see him over the Holiday but will be away to convention. Please let me have a report each week as I can help a lot with it. Maybe F- could do some of the report for you. Tell him to write a little note each week.

Take the supplements as directed:

Bio-Vite: Six teaspoonsful daily—two after each meal

No. 26 Sidamine: Three teaspoonsful daily—one after each meal

No. 417: one every hour

No. 517: two at each meal—six daily

No. 118: two daily—one morning and one evening

Cabasil oral tablet: twelve daily—four at each meal

I have sent supplements that will last about a month. A statement is enclosed.

The vegetable intake is better and must continue so encourage as much as you can. One thing I think F- would like better is turnips raw instead of cooked. Cut them in straws and let him eat them with radishes, celery and carrots. These make a nice relish with tomatoes. Make him avoid grain products as much as you can.

I hope you both will do everything possible to help in the corrections as much as you can. I know you will never be sorry. You know the old adage, "If you don't succeed at first, try, try again." We have to be positive but not forceful.

I am planning to see you as soon as I can possibly get away. With best wishes for F-'s success, I am,

Sincerely,  
Dr. I-A-D-

### OF MAN AND VICE VERSA OR

#### RULES AND REGULATIONS FOR THE PRACTISING HOMOSEXUAL

Some unspoken civil laws must govern the human race  
Some unbroken silly rules must leaven the species' grace

Like what is decorous and punctionious in the public  
Like not consciously showing one's pubic

Nor must one in front of all knowingly copulate  
Nor in a group and amongst kids blowingly masturbate

The innocent must by all means be protected  
from sexual vices and immoral practices  
And all perversions must in the early stage be detected  
for fear of permeation of so-called unnatural practices

For the sociologists are Oh so afraid  
that the human race may vanish without a trace  
If we don't nip the homos in their unbridled raid  
all kingdoms, nations and such would fall into disgrace

So dear brethren of the morrow  
forget not that how you still live  
In a world straight and narrow  
and take not more than you can give

Postulated by  
N.S. Chuang



Photo by Lee Mason  
LAST YEAR. Ralph Schaffer (right), killed in robbery of Gay-will Funky Shoppe

## TAVERN GUILD OF SAN FRANCISCO

While the name TAVERN GUILD is well known, many persons in our community are really unaware of just what type of organization it is.

First a brief history. The TAVERN GUILD is over 12 years old. It was initially formed as a social group with bar employees getting together every week to discuss the week's gossip. From this little group, concern for different segments of the Gay community became known. The members decided to incorporate the organization and to help better and further the rights of the Gay community.

During this time, the only other active Gay organization was the



Bob Ross—President of Tavern Guild as auctioneer during a Guild fund raising auction.

MATTACHINE SOCIETY. This group was in dire need of funds, and the TAVERN GUILD helped to raise many thousands of dollars to aid them in their good works. Also, these were the days of unrelenting harassment by the police and the Alcoholic Beverage Control agents. By the bars banding together and showing a united front, by opening dialogue with the Chief of Police, and by a better understanding of Gay person's problems, some of the pressure was alleviated. About this time, the LEAGUE FOR CIVIL EDUCATION was formed. This group was also highly instrumental in the beginning of better relations for Gay people in San Francisco.

While the L.C.E. was doing an effective job in some areas, mainly public relations, some members felt that this was not enough. So, from the L.C.E. (and also the first Gay newspaper — CITIZEN NEWS), a handful of people started another group, called the SOCIETY FOR INDIVIDUAL RIGHTS — (S.I.R.).

From its very beginning, S.I.R. has been involved in individual rights and the TAVERN GUILD has been S.I.R.'s most ardent fundraiser and cooperative partner. During this period of time, the GUILD had also been quite active in local fund raising and contributions for the general

community as well. Some of its major donations, with the aid of the Gay community, were as follows: a major contributor to the Hunters Point-Bayview Community Center, food and money for Christmas and Thanksgiving baskets for the poor and elderly, sponsoring a series of auctions through the Gay community for the building and the furnishing of the City Clinic's V.D. Center, and helping to put needy boys to summer camp. These are but a few of its commitments toward the community as a whole. The GUILD never stopped its efforts on behalf of its own kind, however, and along with S.I.R. and other Gay organizations, was helping to print much needed publications and informational pamphlets for the good of its own, the Gay community.

As a founding member of both TAVERN GUILD and S.I.R., I for one can see the many freedoms enjoyed by the Gay community today that were unavailable to us ten years ago, the results of positive action by positive people.

The future looks bright and the TAVERN GUILD has decided to spend all of its money and time for the betterment of the Gay community. The GUILD has set up a federal foundation which will be used primarily for education purposes, and we hope in the not too distant future, money and programs for scholarships for worthwhile and qualified Gay people. While the TAVERN GUILD (with a membership of over 300 persons and 90 some bars) has grown, and its sphere of influence now reaches throughout the Bay area, its thoughts and ideas have also grown and it is truly striving towards a general unity throughout all segments of the Gay community. It has become a true service organization, sometimes referred to as a "Gay Kiwanis," and is trying to help better the rights of all Gay persons. Remember, by supporting your TAVERN GUILD bars and all of their functions and fund raising auctions, benefits, etc., you are helping yourselves to better yourselves and to promote a better continuing dialogue between both the Straight and Gay communities.



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## TOWARDS A GAY CULTURAL REVOLUTION

by Ralph C. Petersen

I am convinced that social change does not occur when its advocates are able to pick and choose their movements or moderate their level of involvement with them. Rather it is when people feel walls pushing up against their backs that they respond to the social forces which oppress them. It is with this perception of force that oppressed peoples act, and create the confrontation which is social change.

Whether or not people feel walls against their backs is determined by either the movement of the walls or the growth of the capacity to feel them. Probably both happen at the same time: the more you beat me, the more I will hate you; the more I resist you, the

harder you will struggle against me. Sometimes walls come crushing down upon you, like bombs do the North Vietnamese. But more often, it seems, the situation for gays is one where our oppression comes from many directions, each force moving too slowly for our social skins to feel; the walls of our closet close in upon us, but we can't determine which side is our newest or most dangerous enemy.

Many gays have little or no political consciousness, they experience the feelings of guilt and self-doubt, mistaking them for oppression and anger, and in their confusion, hide behind the masks of the "gay community" rather than manning the barricades of the larger

battle for social justice. They have been taught by their oppressors to attribute the injustice they experience to themselves, or more often, to their sexuality. That the gay movement has seen sexuality as its issue is undoubtedly its most serious mistake.

What is to be done? The raising of our collective political consciousness must come first. Gays must be sensitized to the touch of their oppressors, and familiarized with their faces. The place to start is within the movement itself, where gays are their own oppressors. The fact that chauvinism, sexism, racism, and other social diseases fester in our community, at epidemic proportions, demonstrates our lack of any mature political consciousness. Social relations among gays, particularly within the bar community, are primitive. Of all of our contradictions, the crucial one to be worked out will involve the politics of sexism being superseded by the politics of freedom.

Gay publications should be a useful tool in this raising of consciousness. What should they do? Open themselves to all forms of gay experience and thought. Encourage gays to talk freely and honestly about what they feel. Let the contradictions explode on the pages, not edit them out and assume they will therefore disappear.

Gay publications should be the battlefield for the ideas of a full cultural revolution for the gay movement. Until such a revolution materializes, all talk of unity among gays is naive; most gays haven't "come out" because they don't want to join us. I can't blame them, but would encourage them to attack us. We need to struggle with our own ideas and ideals before we can lay any real trip on our non-gay oppressors. And perhaps when we do go to battle as a movement, it will not be as gays but as oppressed people, and our politics will not be sexual, but concerned with freedom and justice for all.

## 'No Charge' Bondsman

By David Goldberg

The "Own Recognizance" Bail Project, instituted by the Bar Association of San Francisco in 1964, has successfully demonstrated that persons arrested on criminal charges may be released pending trial without posting bail. The court will consider "Own Recognizance" (O.R.) release on the defendants to make all court appearances — if the defendant has ties to the community that indicate he will not flee the jurisdiction of the court. These ties consist of employment, residency, and family in the Bay Area. An additional consideration is the prior record of the defendant. While O.R. release is based on a point scale (the more ties a defendant has in the categories of residency, employment, and family, the more points he will score), a person arrested need not "score" points in all categories.



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The actual processing of an O.R. consists of an interview with the defendant and verification of what the defendant says by three references in felony cases and two references in misdemeanor cases. Defendants and references are asked only about the defendant's family, residency and employment. An employer will be contacted only at the defendant's request. Employment can be verified by friends or co-workers. References are contacted by phone and should be able to state the address and place of employment of the defendant, length of time at job and residence, and relatives which the defendant sees with some degree of frequency. References are also asked whether they feel the defendant is reliable and whether they will relay a message regarding a court appearance should the O.R. office be unable to reach the defendant directly. A copy of the police report and the defendant's "rap sheet" (a listing of prior convictions) is attached to the report and presented to a judge. The decision to O.R. a defendant is solely a judicial one. O.R. personnel only compile the required information.

Interviews are conducted by O.R. staff twice a day (7:30 AM and 6:00 PM) in City Prison. References are then contacted and a copy of the police report and "rap sheet" are secured. The O.R. Project is open from 6:30 A.M. until 10:00 P.M. seven days a week. Judges are available basically between 8 A.M. and 6 P.M. Monday through Friday. Each weekend a judge is available to consider O.R. matters.

A case can be processed quicker if a few points are remembered: A person arrested need not wait to be interviewed by O.R. staff. He should phone the O.R. Project from the precinct station or City Prison, at which time an interview can be conducted over the phone. The phone number (552-2202) should be posted at these locations. If not, ask the officer on duty or check the white pages of the phone book. The more names and phone numbers of references a person gives, the easier it is to contact two or three immediately. References given should know the defendant's address, employment and family ties.

The problem area in pre-trial release is the defendant who is visiting the area or has only resided here a short period of time. O.R. is unlikely in most of these cases; and if bail money is unavailable, the defendant must remain in jail pending trial, which period may run from a few days to several months. A person in this situation is more likely to "cop" a plea just to secure release.

One important thing to remember is that if a person secures an O.R. release and willfully fails to make his court appearances, he may be charged with another crime, in the case of a felony charge, another felony, and in the case of a misdemeanor, charge another misdemeanor.

Courts may grant releases in these cases into the custody of a person or organization, or by placing restrictions on the defendant, i.e. travel, association, or place of abode. An organization willing to assume custody of a defendant should be prepared to assure a judge that it is able to exercise some degree of supervision over the defendant. The organization should be able to keep track of where the defendant resides, notify him of all court appearances and offer assistance in helping him meet these commitments (carfare, transportation, etc.). If a person does not have a local address, the organization should be able to provide housing until the defendant is able to secure his own. Ideally, organization members could provide housing during this intermittent period. It would be helpful if the organization could further assist the defendant in securing legal counsel. The defendant's consent is of course necessary in this type of release.



## THE SCHMATZA SWITCHBOARD

by Bernardo Espi

Does anyone know what it actually means to laugh? Listen to laughter is having to belong to a gay collective for the purpose of a gay switchboard and to prepare a banner for a radical march against the establishment saying "It doesn't matter." Gay Schmatz' Schmatz: nothing, anything, fuck, shit, etc. Anything that you cannot think of is schmatz, or anything that you cannot put into words is schmatz.

The thing is that my collective was asked to write some sort of article as to what Emmaus House is about, and what it really is is schmatz, nothing!

I find it idiotic that three people work their ass off in order to pay the telephone electric, etc., bills all for the purpose of keeping the damn thing together.

However the three of us feel that this job is worthwhile and we're going to keep it together until we find other means of expressing our new levels of thought, but for now we're totally insane and Emmaus Switchboard is that, insanity and we love it!

How did Emmaus House get started? It started on Shrader St. as a religious gay organization, then it turned into a switchboard (more or less) and ultimately we had a board of directors but we finally gave that up and that left Dennis, Bryan and myself. Since then we haven't found anyone who is willing to work their ass off to meet the bills except Mitchell who just recently moved in with us, so I guess we are four now, plus Cosmic, Baba and Cabrera (the cats) and a little help from our gay politico brother Pat Brown; it sounds like a mafia family but it's not, it is a small bi-lingual family! Each one of us is an extension of each other in that we fight, love, like, shit and eat together and we do not care what other gay organizations are doing as

long as they're doing a half decent job of info. for and by gayetry. All this is very hard to put into print, for how does one write LOVE? Look, my dear gay sisters and brothers, just drop by and talk to other people and feel relaxed and fucked, then you will know what Emmaus is all about. It is a place where one can feel like a faggot!

We have referrals on just about everything concerning the gay and straight community and we're always in need for more info. One thing that we need most is female crash pad hosts who are willing to put up gay sisters for a night or two, so come on lesbians put out a little for your gay sisters they're really in need. Long haired hippied (gay freaks) are in need also, plus young gays who want to talk over their homosexuality; please drop by and you may never be the same! To contradict those who say we are a sexual function, fuck off! Only the law can establish that and I don't think that they can because we are not that, we are a chemical function—ha, ha, ha, ha!

You know something, all we really want is for gays of all ranges to get together and rap, first, then to get to know each other as gays, so drop over and meet us, we're really nice people and we will not bite you, we will probably just say, HELLO!

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The above cartoon, drawn by militant Tony deRosa, appeared in the GAY SUNSHINE newspaper shortly before a demonstration against S.I.R. (the Society for Individual Rights) was held at the San Franciscan Hotel. Many of the critics of the Gay Liberationist groups taking part in that demonstration have said that

"demonstrations do no good." Well, in looking back to that January 1972 demonstration, at the S.I.R. that existed then and the one that exists on December 1st, we would have to say the DEMONSTRATIONS DO HAVE EFFECTS. In this case, it was good all the way around. The results are as follows:

1. That S.I.R. today has a job placement service, with greater emphasis on community services than at anytime in its history.
2. That the City of San Francisco and the Gay people of America learned for the first time that there are OTHER Gay voices in San Francisco, and that S.I.R. was not as big and strong as they claimed to be.
3. It called to the attention of Gay people in San Francisco, that S.I.R. was NOT in actual operation a democratic operation, that it was "drifting towards a fascist type control" and that it was using liberal facades to bring this off.

Those are three of the results, the most important being the first one. So that the cartoon does no longer apply to S.I.R., and it is hoped that it will never again.

(This article was written in lieu of the absent article by the Public Relations man of S.I.R.)

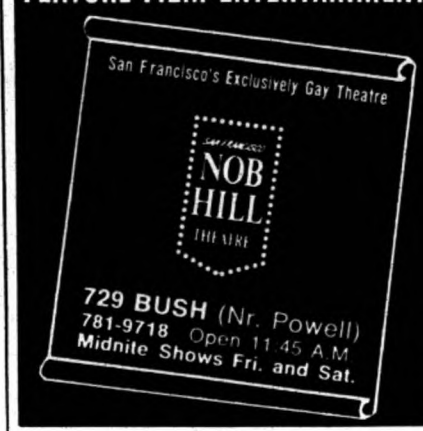


## The Infamous Bookstore

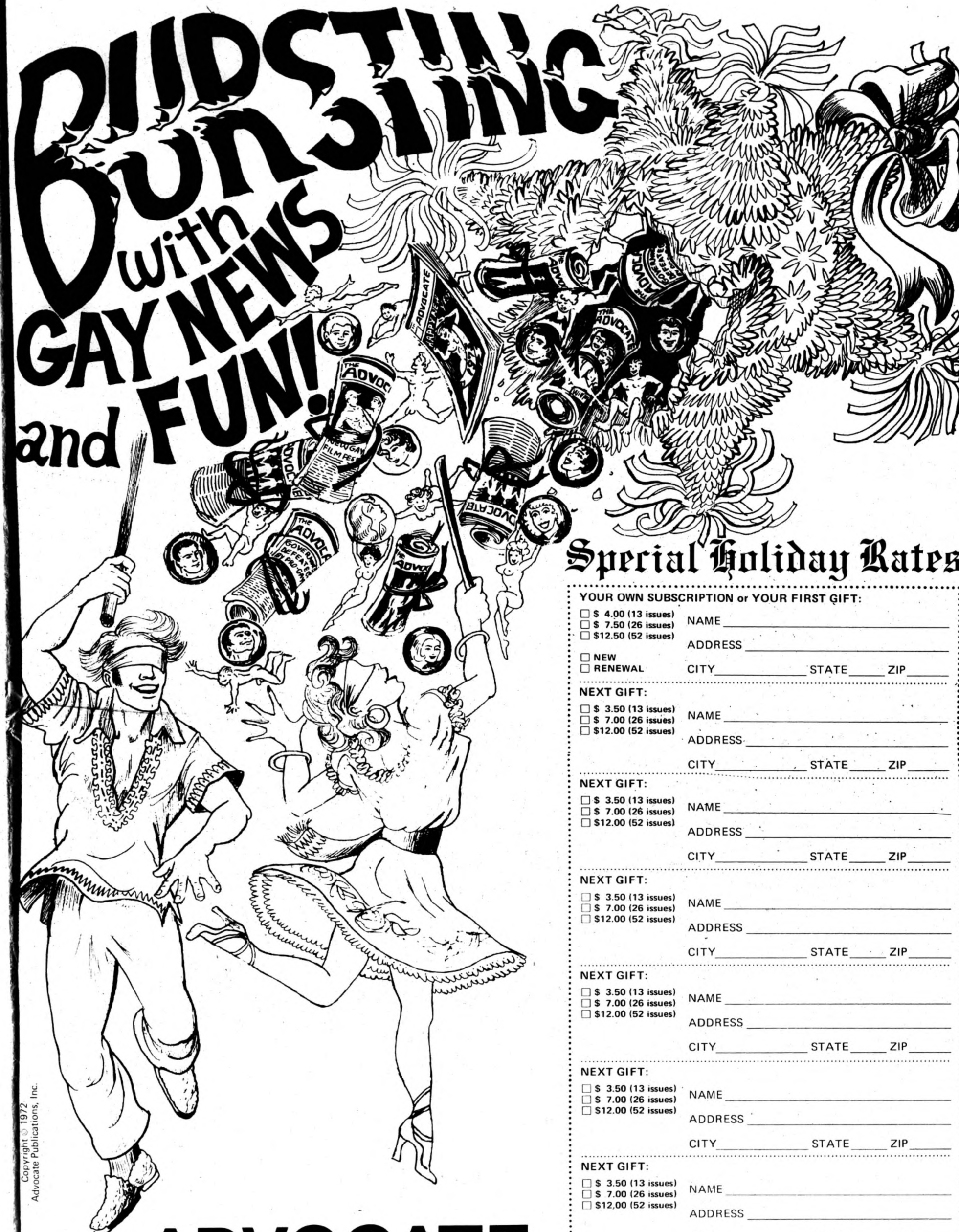
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by C. McConnochie

Prison draws mental images of various kinds to one's mind. Usually the images range from the James Cagney prison movie to an honor farm of some sort. People also have a way of assuming that "Gay Life" runs rampant, the "Queer" has it made, or is the "pervert" that "gang bangs or rapes" young boys and men. Unless a person has done time, he never knows for sure what is going on and only has at his disposal what the media feeds him. It is well known that the media is the voice of a "straight" society that does its best to present the gay person, especially those imprisoned, as the most loathsome specimen of society, one who is sick, the perpetrator of evil, and who deserves what he gets. However the question arises - Who is really the sick one, and who is the culprit who needs punishing?

On June 3rd, 1972, four young men sat huddled together in a faint light watching TV. Their surroundings consisted of individual cells, in a long block of surrounding bars. The guard turned the key and escorted this reporter down the catwalk toward the young men. The guard explained that this was the "Queens Tank" where all homosexuals were kept. As my group walked down the hall, men were asleep or sitting in their cells. The ones awake gazed up with an apathetic look which implied that people had been brought through before to look at the "Queers."

"This place is pure hell," stated one inmate, meeting with cries of approval from the others. I asked him to speak for the others about what life on the "Queens Block" was like. He began by saying that if you are an admitted or suspected gay, you are sent to this cell block. Upon getting in it, you were there for the duration of your time. He stated that the brothers are not allowed to associate with anyone else.

I then asked what they did in the way of work, school programs, etc. The bigtiness was evident as he explained would have to put up with his raving sbecause the guards would not take the individual to the hospital ward because he was gay. "We just have no rights - not that any prisoners do - but we lack even those available to every other prisoner."

stated another inmate.

It was with this statement that we had to leave.

that the only place they were allowed to work was in the laundry. He stated that almost everyone there had been in college, yet they were not allowed to take part in the school or training programs. Even at work, you could not go out of your assigned area and talk to any other inmate. If you did you could be locked up in the punishment cells. "They always think you're putting the make on some one. They don't think maybe you just want a friendly conversation," stated another inmate at this point.

It was suggested that the gays are kept separate to protect both themselves and the general inmate population. Everyone protested this and explained that it was a bunch of crap. Not one gay had raped anyone, but on the contrary it was the "straights" cut off from sexual gratification that jumped others and forced sex on them.

One inmate stated that up until recently, they had to even eat in their cell block. Now they could eat with their co-prisoners but the guards put the gays all at one table with two tables separating them from everyone else.

Another inmate stated that they would bring up an addict that was gay and kicking or had a real mental problem and leave him. The rest of the cell block

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