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Volume II No. 5 APRIL 1967

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All members of SIR are welcome to join the Vector committee. This committee meets on the first Monday of every month and on the Deadline date. Meetings are at the Community Center, 83 Sixth Street, San Francisco, at 7:30 P.M.

VECTOR articles represent the viewpoint of the writers and are not necessarily the opinion of the VECTOR staff or the Society for Individual Rights.

Hidden Functions of Sexual Taboos

DR. JOE K. ADAMS

In two talks last year I tried to explain that the taboo on male homosexuality is not primarily a taboo on sex but a taboo on love (friendship) in disguised form, i.e., the real, though hidden, function of this taboo is not to prevent homosexual activities (which occur with high frequency) but to prevent men from loving each other (being close friends). There is another formulation of this hidden function which is probably better -- the taboo on homosexuality is one of the means by which love and sex are kept separated. The taboos on incest also work toward this separation; there is a considerable literature on the effects of the incest taboo in mother-son relationships, less on the effects in father-daughter relationships and very little on the effects of the incest taboos in mother-daughter, father-son, and the three varieties of sibling relationships. Insofar as a strong affection exists in any of these relationships, the incest taboos have the function of separating love and sex. By the time the boy has a chum, pal, or buddy, he usually has a built-in separation of feelings of affection and sex -- one feeling tends to inhibit the other. Nevertheless, with the urgency of puberty, the two may be combined, but this can happen in our society only if the sexual aspect of the relation is kept secret, and this secrecy, like other secrets, serves to bind the two boys together but produce feelings of alienation (to a greater or lesser extent, depending upon many factors) from others.

The pattern of homosexuality found in English upper class boarding schools, as described by C. S. Lewis in Surprised By Joy, is very instructive. It is not unusual for a 'blood' (a real boy) to woo a 'tart' (who, though well bred, is somewhat 'like a girl') by being 'nice' to him, giving him presents, etc., and receiving passive sexual

favors in return. The bloods need not conceal their activities from each other and no doubt discuss their exploits somewhat as they later discuss their success with girls. This pattern combines sex with a friendly though somewhat condescending tolerance and affection which is apparently a prototype of the English gentleman's feeling toward his wife - she is obviously inferior, but lovable and all right in her place. Lewis says nothing about sexual relationships between bloods, but undoubtedly these sometimes occur, and when they do occur then sex is combined with a kind of love (respect, intimacy) not felt toward tarts or girls. This kind of homosexuality, which is the ideal of many homosexual men (described, e.g. by Vidal in The City and The Pillar and by Drury in Advise and Consent) is much more strongly tabooed than the 'blood-tart' variety or other varieties in which there is even less respect or affection for (or knowledge of) the partner. Some homosexual men help to enforce the taboo on the buddy type of homosexuality by insisting that there is something feminine or effeminate about any male who is homosexual, by behaving "like women" or by trying to get other men to behave "like women," by sniggering at homosexual men who attempt to maintain their dignity and self respect as men, by incessant curiosity and gossip, etc. Many heterosexual men have a similar attitude -- they have an amused or easy-going tolerance toward homosexuality among men whom they can openly regard as "effeminate" or inferior, but strongly resent being put into any position in which they must treat a homosexual male as an equal. Stories such as those of Drury and Vidal are tolerated because the relationships end in disaster, whereas the stories of James Ramp are not acceptable to publishers, critics, or the general public because they

fail to teach the wages of sin.

Analogous remarks, however, can be made about heterosexual relationships. It is easy enough for a man to have extra-marital affairs, unless he attempts to give these affairs some dignity and meaning - then he has plenty of trouble. Gossips are usually very tolerant of sexual dalliance as long as the individual sneaks around, appears to be attempting to conceal his activities, lies if necessary to protect his reputation, looks appropriately guilty or ashamed when exposed, etc., but they rise up in righteous wrath if anyone "openly flaunts the rules of society," even though in the next breath they may show their own contempt for these rules. Hypocrisy is the moral standard of cowards, and they become righteously enraged if anyone violates this standard.

Relations of affection which used to be called "friendship" have for some time now been labeled by mental health experts as "latent homosexuality" or just "homosexuality." (Neither "friendship" nor "love" is a respectable technical term, and very little can be found under these headings in psychiatric and psychological texts and handbooks.) Although such labelings may have originated as an attempt to gain more acceptance for homosexuality (whoever first called George Washington "homosexual" because of his strong affection for Alexander Hamilton may have had this motive), these labels have been increasingly used to discredit the relationships themselves, as though they signify weakness or some other sinister quality (thus any cowardly liar, hearing that Washington was "homosexual", may conclude that he is a better man than our first President). About a year ago one of the daring anonymous writers for TIME referred to Alexander The

Great and Hephaestion as "two famous sissies of antiquity." His reference was of course from the safety of over 2000 years distance.

The men who are most likely to be pleased with the discrediting of close affectionate ties between men involving mutual respect, are men who have never had such ties themselves, and the men who are least likely to have had such ties are those who are usually cowardly (whatever their sexual nature), because boys don't love cowards and neither do men, ordinarily. (Women can and often do love cowards; they seem to have the capacity to love any type of man whatsoever). The fear of homosexuality, or of the suspicion of homosexuality, is easily exploited by cowards to prevent men from showing (and eventually from having) any strong affection for each other. At the present time, for example, many men in Washington, D.C., would be deathly afraid of showing any affection toward another man, especially one who is young or handsome (as Hamilton was). Fear inhibits love; when men are afraid to love and trust each other, men who are sly and dishonorable are able to divide and conquer. Men who are cowardly and cynical (about basic human nature) have usually gained the upper hand in the kind of social revolution we are going through, and that is why there has usually been such cruel scapegoating and such impersonality in the interpersonal relations. "Sexual Freedom" is first used to attract the young people and various fringe groups and then, as in Soviet Russia and Nazi Germany, reaction sets in and only certain kinds of freedom - not including homosexuality or non-possessive love - are allowed.

Those who believe that homosexuality will some day be openly and officially accepted simply because it is very common and is unofficially accepted in many quarters are unaware of history. During the last centuries of the Roman Empire and also at various times and places during the middle ages homosexuality was probably much more common than it is today, and was widely accepted unofficially,

though never officially. During the 15th century homosexuality was very common in Venice and widely "accepted," but in 1492 a noble and a priest were beheaded in the Piazzetta for homosexual acts, and their bodies were publicly burned. Nevertheless, there is a chance that this country can emerge from the present social revolution with the freedom for the individual to lead his private life as he pleases, and to be as open (or as secret about his life as he chooses to be. The people who would benefit the most from such a change (freedom within such a society would be very different from present "freedom" within a social context of hypocrisy) would be the people who have been the most unfairly treated and have suffered the most, namely, women.

The most important strategy for homophile organizations lies in treating all men and women, especially their own members, with respect - and, whenever it arises spontaneously, with affection. Respect and affection strengthen people and make them very hard to subjugate; that is why tyrants always try to destroy respect and affection on an individual basis, substituting "respect" and "affection" for roles, offices, symbols, statues, rituals, etc. A second strategy is to try to teach men in power the real function of the taboo on male homosexuality. We still have some men of the right type in power today - though their number may be dwindling - and these men usually have affection for other men and also have a strong resentment of any attempt by the state to control their private lives, though they nearly always keep their resentment secret, for reasons which I do not fully understand. A third strategy is to educate women about male homosexuality; women are potentially the best allies of male homosexuals, because they are usually dissatisfied with the sexual performance of their mates, which in turn is often inadequate because of a fear or passivity and of homosexuality. An open acceptance of male homosexuality would probably lead to the replacement of exclu-

sive homosexuality by bisexuality and by much closer and better relations between men and women than exist today. Everyone needs love (not necessarily sex) relationships with both sexes; if homophile organizations work toward this goal, then open sexual freedom may actually become attainable.



ABOUT THE AUTHOR

Dr. Adams, the author of the above article, has been presented to SIR before. We remember his talk under the same title which we heard at an open meeting in Bethany Center. He also spoke at the psycho-sexual Seminar at the National Planning Conference.

Dr. Adams, who earned his Ph.D. at Princeton University has spent many years in the Psychology, Mathematics and Philosophy Departments of major universities and colleges, among them, Stanford, Bryn Mawr, and Princeton.

Some of his articles which may be of interest to SIR members are "Sexual Aspects of Class Warfare," *Mattachine Rev.* 1962 No. 8; "The Overemphasis on Sex in Western Civilization," *Journal of Humanistic Psychology* No.3, 1963; "Deception and Intrigue in So-called Mental Illness," *Journal of Humanistic Psychology* No. 4 1964; and "The Neglected Psychology of Cowardice," *Journal of Humanistic Psychology*, No 5. 1965.

The Esalen Institute will publish his "Cynicism and Matricide" sometime in 1967.

TRIBUTE

Blind beggars to one another clinging.

She playing the accordin, he holding the cup and cane.

Two fragments of life adrift in a hostile world.

Sixty years perhaps, a moment in the vastness of time, they stumble. A sacrifice to appease a God.

The Creator. For this they give praise.

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President's Corner

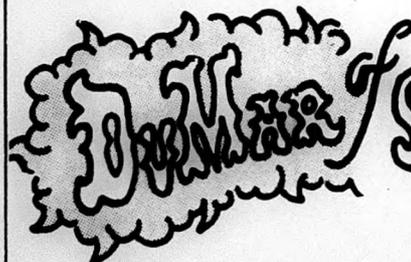
Two questions are always with us: 1) Why does homosexuality pose such a threat to heterosexuals (and confused homosexuals)? 2) What is this strange inability of persons to simply and firmly say "no" to that which does not interest them sexually, without making a major issue of it?

I have heard many feeble answers to this first question, almost all of which could not be acceptable to any intelligent being. Persons obsessed with this fear of the subject constantly make statements about the protection of children, references to "that illness," etc., ad nauseum. How many have ever looked at the facts regarding heterosexual percentages of child molesting and the number of heterosexuals under psychiatric care? No, these reasons do not justify the reactions homosexuals must tolerate in their daily struggles to find the rights of living. The real answers are imbedded in one underlying problem: insecurity. Secure heterosexuals do not fear homosexuals or have wild dreams about homosexual invasions of society! When, how, or even if this sad state of insecurity can be helped is the question. It is present in all areas of American life from politics to religion...in those insecure Christian churches which fear competition and ignore the security of their Christ ...and in a country which should be proud, but continually critical, its democ-

racy and if secure in its workings, not fearful of communism. Too many people are afraid of sex in any form, but particularly and deviations which might cause genuine interest...and interest they have convinced themselves they can ill afford. For who knows? They might fall out of their middle-class boxes where they have felt safe behind bars of archaic moral judgments.

The second question is baffling. If one is approached in a bar, park, bath, or any other place, with a suggestion that does not appeal, why is he so incapable of saying "no!" One cannot help but feel sadness for all those statues of masculinity who insist on being guarded by the ABC and police departments...at great expense to the taxpayers...because they are so stricken by fear of homosexual approaches. Did anyone ever consider protecting the homosexual from heterosexual prostitutes, but I could hardly consider this an experience that would cause lasting damage to my zest for living, nor would I seek the aid of a policeman! Those who make such offers good-naturedly have accepted my answer that, "I'm sorry, but you're the wrong sex." Every day we are confronted with decisions, ranging from what we shall buy to what we shall read. Why the helpless attitude of so many in making decisions about sex? All it takes is honesty instead of hysteria!

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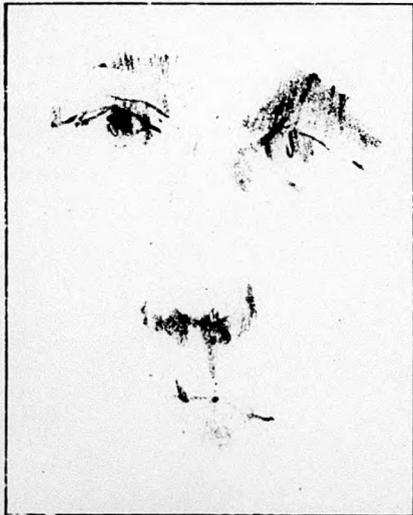
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The Homosexual: A Confrontation

The Homosexual: A Confrontation, will be on the press in November. The Publications Committee has many persons to contact before that date regarding submission or articles for this venture.

The book will be the first major effort of an organized homophile group to bring forth to society in general, an informative collection of articles and photographic essays dealing specifically with the homosexual community.

It will be framed by the changing social atmosphere that is generating throughout the United States.



With the aid of a beautiful format the homosexual community will be viewed through a positive approach to eliminate some of the "cancerous sickness" that many uninformed heterosexuals believe in.

Presently we need many letter writers to apply their talents to successfully elicit some fresh articles from many leading personalities and homophile organizations. Since we are soliciting important personalities in varied fields, a form letter cannot be used. Each letter

must be specifically pointed to its recipient as to what S.I.R. is and what the organization hopes to accomplish with the book.

The Publications Committee solicits your talents in any creative role. Since we operate as a "traveling" committee we work very closely with Public Relations, Vector the Social Committee, Productions Committee and Legal Committee, and therefore have an extremely varied and exciting agenda.

Presently we are engaged in reprinting "The Pocket Lawyer" and helping to prepare the Center for the April 16th Open House by turning it into a seventeenth century Siense Tournament field.

Our next meeting is April third at 7:30 p.m. at the Community Center.

ALSO THE YEARS

Wind through vineleaves
stirred tendrils of his hair
Fingers of sunlight
lingered on his breast
Cybele watched his flocks
while he sought rest
Outbreathing his was
perfume unto air

Then came his destined lover
from the West
To take him with himself
every the where
Imperium Romanum spread
and with due care
In those days it did
and held him close-prest

Until it chanced
they voyaged up the Nile
And Antinous in
the tranquil waters found
Of all his beauty the
the pellucid reflection

Also of the years
what they'd do to him while
he let them
and at twenty-one he drowned
himself
Perhaps a magnificent rejection.

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Book Review



ONE AND TWENTY

BY BRYAN MAGEE

Reviewed by

David Noel Hinojosa

With One and Twenty Bryan Magee has made an astute, sensitive study of homosexuality in men and women. The book, evolved from a study made for the BBC-TV in England, shows rare insight and understanding. Homosexuality, when not considered taboo, is often laden with gross misrepresentations, burdened with hack pseudo-psychology. This Magee wisely avoids.

At the outset he admits he is not an authority but merely a reporter, and here he admits he is reporting not merely on his own observations but also on books he has read. It would be fortunate if half the books written by so-called authorities showed one-half Magee's perceptivity and mastery of the situation.

The book is divided into three parts. The first deals with homosexuality in general the second with male homosexuality; and the third with lesbianism.

Throughout each section Magee hits hard at the core of the problem. Initially he questions the application of the term "neurosis" to homosexuals. Stating that if the Freudian concept of homosexuality as a neurosis is correct, then homosexuals should respond to Freudian treatment but supposed "cures" effected by Freudian psychologists are extremely minimal and rare. Freudian treatment thus has failed in dealing with the Freudian concept of homosexuality.

Magee then expresses a view not uncommon in modern psychology, i.e., the value of psychotherapy lies not so much in effecting changeovers (these are rare, occurring on-

ly where the homosexuality is a direct outgrowth and solely a result of prolonged adolescence), but in helping the homosexual to accept himself. Thus the homosexual may function successfully as a complete person within society, instead of being relegated to the fringes of that society or outside it. Magee concludes that if homosexuality cannot be cured, then it is society's responsibility to come to terms with it rather than trying either to ignore or obliterate it.

Why didn't Magee simply raise the question: Why should the homosexual try to change? (This would be logically following up his position that they rarely if ever do change), but the answer is at least implied in the book. The societal opposition which the homosexual encounters can be permanently damaging to the individual human psyche. The homosexual's ease in being alienated from all that man has traditionally depended on, the family, the state the church, is distressing and one of the great tragedies of homosexuality. Much of the sadness in it lies not perhaps so much with the homosexuality per se, but with society's attitude towards it and thus the homosexual's attitude towards himself. Magee points out that homosexuality today in parts of the Far East is not considered an aberration but normal and that the Western World should arrive at a similar conclusion.

Magee concludes, "Thank God I'm not one." But quite simply he bases this on the fact that homosexuals encounter such severe opposition that their probability of emerging fully mature adults is greatly hindered. Also many homosexuals lead double lives thus they are denying their being for a great part of the time. This leads to confusion, doubt, the ill-defined self-concept and image which is characteristic of so many homosexuals. Unless the roles of the homosexual outside and inside the homophile community can be consolidated into one, then instability will follow and emotional growth retarded.

Magee explores the homosexual psyche and observes as-

tutely that although homosexuality represents an entire viewpoint, outlook and way of response to other people, nonetheless homosexual love can be just as genuine as heterosexual love.

Magee's book is of infinite value to both the homosexual and heterosexual communities. It is readable, literate and presents a concerned attitude towards all involved. It is a sincere study of the homosexual's plight, written by a heterosexual. Most of all, it is a human study of one particular segment of society deserving recognition and respect. A family of men and women, who like the family of All Man, has the right to be appreciated for the basic, innate dignity which is the human essence.

SONG OF THE LOON

BY RICHARD AMERU



Reviewed Anonymously

Well, here 'tis! The book you've been waiting for...an erotic fantasy with all the four letter words that "nice" people find horrifying.

The worship of Priapus is as old as civilization. Although a given American male may not admit it, he feels envy and admiration for any well equipped specimen. This is the primary theme of SONG OF THE LOON (a title inspired by an Indian legend.)

The setting of this paen to the pulchritude and potency of the members of the Society is the Northwest during the days of the fur trappers.

History has it that many of these brawnies (spelled with an a) were squaw men. Not so in the permissive community of this author's legend.

Ephraim the Hero, is courted and cuddled by a succulent succession of husky, handsome, hairy Gods of the Wilderness supremely endowed and tirelessly triggered. His sex saga is, without doubt, an epic in English fiction.

What distinguishes this book from pornography is the pace, style, poetry of passionate description and the awareness of nature are of great literary merit. I am sure, should the time come, the Supreme Court will agree.

SECRETARY'S

CORNER

by Pat Kelley

The views expressed in this column do not necessarily represent the views of the Membership or the Board of Directors.

ONE of the areas I want to cover is the election held by the membership at the last Closed Meeting for the Chairmen of the "Ticket" or "Watch Dog" Committee. For the last few months, a very vocal portion of the membership has been claiming that the Board has shirked its duty to properly handle the finances of the Society in a responsible manner. As you may recall, this was brought about by the disappearance of some money from one of the social functions. The board therefore, set up a committee to supervise the handling of all money received from any type of social function. At this election, for a position that is directly responsible for the proper handling of receipts for social functions, 6 names were placed in nomination. Most of these persons are completely unknown to the membership, yet no one felt it necessary to inquire if the persons so nominated knew what the position entailed or to ask any questions to determine the financial responsibility or qualifications of the candidates. By their actions in this matter, the membership has shown that they have no real interest in setting up sound financial practices for the Society. They nearly want something to complain about. It is my hope that at the closed meeting of April 5th, some of the members will come up with a solution for handling such matters in the future. As of now there is not even a way to control who will serve on the committee. Although thousands of dollars a year will pass through this committee's hand the Co-Chairmen have sole

power to say who will serve on the committee. In my poor quaint way of thinking, this offers a real danger to the financial soundness of S.I.R. Perhaps it is time that consideration be given to setting up a nominations committee to screen all nominations for positions in S.I.R.

Now for the lighter side of the news. At the Closed Meeting this month, the membership gave well deserved praise to the cast and crew of the "Boy Friend". If the Production Committee keeps up this quality of production, they will soon be recognized as a leading light in amateur theatrical groups.

Delegates were also elected to the Western Homophile Planning Conference to be held in April.

A resolution was introduced to revoke the requirement of installing a buzzer system in the Center. This was postponed until the April Closed Meeting at which time the Community Center Committee will issue a report to the membership.

DIALOGUE BEGINS IN FLORIDA

by Bill May

A group of clergymen, psychologists, psychiatrists, and homosexuals have been meeting in Florida in an attempt to create a dialogue between the church and the homophile community.

Rev. Don Olson, associate pastor of St. Peter's Lutheran Church in Coral Gables said, "While all denominations are represented, they have been invited to come as individuals and not through their churches or synagogues, we are not interested in condemning this or condemning that...I'm concerned that only three percent of the homosexuals are connected with a church or synagogue...homosexuals feel unwelcome."

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NATIONAL LEGAL DEFENSE FUND

-Becomes A Reality

By P. Lane

The condition of being **HOMOSEXUAL** is not a crime. *Robinson v. California* 370 U.S. 660 (1962). But this does not stop the moralists from imposing themselves outrageously on the homosexual community.

The **NATIONAL LEGAL DEFENSE FUND**, a national, non-profit corporation, incorporated on March 6, 1967, is dedicated to help the homosexual. Its primary purpose is to defend the individual's right to privacy regarding sexual matters and related invasions of constitutional rights such as freedom of assembly (in gay bars); due process (registration laws); equal protection (from harassment) and so on. These rights are all too often violated by police, legislators, and others in their frenzied attack of the homosexual.

How does society benefit by destroying persons lives for their private expressions of affection? How does it benefit by marking people with police records and making it difficult for them to get jobs? What good does it do to make large segments of the population bitter toward society and put persons through the emotional trauma of arrest and conviction?

The American Law Institute, a group of noted lawyers and judges, has drawn up a Model Penal Code holding private consensual acts to be non-criminal. The President's Crime Commission has recommended the same approach.

However, even today, individuals who engage in private sexual acts in their own homes are convicted under the penal codes of various states including California, despite the 4th. Amendment provisions as to unlawful searches and seizure. The 4th. Amendment does not afford protection where the officers observe a crime being committed through a key-hole or window. Similarly the 4th. Amendment offers no protection where the witness is not a policeman since the 4th. Amendment requires State (police) involvement.

At least one court has already reversed the conviction of a homosexual who committed an act in private on the grounds that private consensual conduct was not criminal. *Rittenour v. District of Columbia*, 163 A2d 558 (1960); 70 Yale Lj623 (1961).

Sexual registration laws, particularly as applied to private sexual acts can be attacked on due process and other grounds. Society has no interest in requiring registration for private acts which obviously do not indicate a pre-disposition to commit acts of violence or child-molestation which society has a right to prevent.

Harassment techniques of the police, such as arresting persons leaving gay bars for jaywalking, can be attacked on equal protection grounds. Such laws must be applied uniformly and not used to intimidate minorities or deny them constitutional rights of assembly, due process, equal protection and other rights. 13UCLA Law Rev. 643 at 720 (1966).

The Fund hopes to enter litigation in many areas besides those cited above depending on its finances. However, the FUND will only participate in those cases that may establish legal precedents and thus benefit the community as a whole.

The FUND has the support of many members of the ACLU and has received letters of encouragement from the directors of the ACLU of Los Angeles and San Francisco as well as from many members of the Bar.

The present Board includes Rev. Clarence Colwell, two attorneys, Mr. William Plath, Mr. William Beardemphl, and will soon include a Hollywood producer, a Broadcasting Corporation director, several professors of law, attorneys, and members of the medical profession. An advisory board and sponsors drawn from across the nation is being organized.

Continued Page 30 see N.L.D.F.

A Way Out

...FOR HOMOSEXUALS

by W.Hinds

What must certainly be one of the harshest attacks on homosexual organizations to make the printed page, appears in the March, 1967 issue of HARPERS MAGAZINE.

In an article entitled "A Way Out for Homosexuals," by Dr. Samuel B. Hadden, the author assails homosexual attempts to organize claiming such groups "perform a disservice when they insist that homosexuals cannot change and even attempt to glorify homosexuality as a desirable condition."

Dr. Hadden further believes homosexuality should be treated as a handicapping disorder and "that society has a right to expect those afflicted to seek treatment just as we expect the cooperation of the T.B. patient and his family."

That large groups of society now favor abortion, do not frown on pre-marital sex and otherwise condone what was once considered promiscuous sex, is an obvious fact to those who live outside psychiatry's ivory tower.

Dr. Hadden's secret cure for homosexuality is "group therapy" in which patients interact on each other, much like members of Alcoholics Anonymous. He anticipates that better than one-third of the patients who persist in treatment, will experience a reversal of their sexual pattern, but it may be necessary to continue in treatment for two or more years.

While he has had no success with men over fifty, he mentions two transvestites under his care. One adopted heterosexual patterns so well that Dr. Hadden can say conclusively and positively that all his "homosexual contacts and activities have stopped."

(Incidentally, all of Dr. Hadden's remarks are based on "patients" (sick?) who are referred by other physicians and psychiatrists plus a few sent by courts. No reference is made of homosexuals who never seek medical help.)

The old standard belief that many homosexuals are perverts and dangerous, is dredged up again in this article.

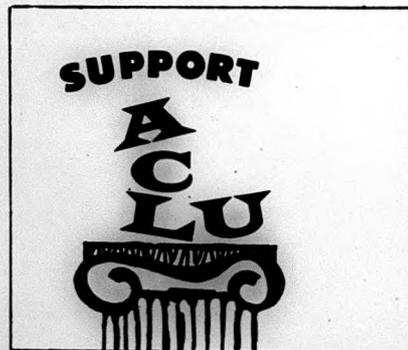
In one of his group sessions, several newspaper accounts of brutal sex crimes committed by (so called) homosexuals, are mentioned. Dr. Hadden concluded that "the session served to bring to the surface each one's subconscious awareness that homosexuality is, in fact, an ugly and dangerous way of life that is basically self-defeating."

Dependence on and use of newspaper crime reporting, often so erroneous, makes one suspect all of the information given in the report as being unscientific and invalid.

(The statement by Dr. Hadden also puts the lie on his own theory, stated in the opening paragraph, that he has no distaste for the treatment of this sexual aberration.)

This penetrating analysis of the homosexual problem concludes by placing the blame for its spread squarely where one might expect - on the homosexual.

While calling for understanding, Dr. Hadden hopes and urges that "instead of trying to have society accept it as a desirable way of life he (the homosexual) will seek treatment and cooperate in community efforts to develop more effective treatment facilities and to work toward the prevention of this distressing state."



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CLEAN

It seems that after every SIR Committee Meeting and other activities the floor is glittering with seed pearls, bugle beads, torn bits of old Belgian Lace, a forgotten shoulder chain, old belts, and once we found, left behind, one motorcycle glove (elbow length), old pen quills, bits of crystal and an old corset with "property of the star" emblazoned thereon.

We have enough old hamburger wrappers to pave a yellow road from here to Andorra (six lane).

We also have enough cigarette butts left behind in dirty ashtrays to stuff a lumpy queen size mattress.



**SMALL
ACTIVITIES**
BY PERRY GEORGE

When I campaigned I said I was interested in expanding S.I.R.'s Small Activities. On the next open meeting I had the Interest Sheet distributed and the response was so favorable that, with the invaluable work of Jimmy Graham and his Membership Committee, the total membership now has received (or is receiving) an Interest Sheet in their mail. I would now like to implore you to not be lethargic but fill out the form and return it in the pre-stamped envelope, (see you don't even have to pay return postage)

The two groups recently formed, Bridge Group (7:30 p.m. Sundays) and Ballroom Dancing (8:00 p.m. Mondays) are now becoming established, functioning small activities.

Another small activity I would like to see "get off the ground" is a sewing

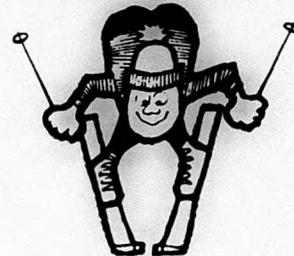
group. Under the talented tutelage of Tommy Brown you can learn to sew everything from drag to drapes. One or two "leather" types have already shown an interest in learning how to do their own drapes. Tommy and I both feel this group, when formed, could be both fun and a way of saving money. If you think you might be interested in this group be sure and check this on the Small Activities Interest Sheet.

Don't waste a lovely Sunday morning in the sack; come on out into the Spring flowers with us, meeting at Oak and Van Ness (near Market) at 8 a.m. for a good little workout in Marin County. Bring lunch....That's on April 9th.

For those hardy-type hikers who don't mind some traveling to get where the hike starts and want to see some new and different scenery, the hiking group will go to Big Basin Redwoods State Park (in Santa Cruz County) for a hiking on Sunday, April 23. The group will meet at Market and Van Ness at 9 a.m. Anyone interested is welcome to hike with the group. For further information, call Paul at 346-0167.

Also, along a more esoteric line, the Esperanto Group is meeting on Thursdays at 8:00 p.m. and if you are interested in learning the international language of Esperanto show up. Imagine the snob appeal of chatting with a friend at one of those "very smart" Pacific Heights cocktail parties in Esperanto!

SIR SKIERS



SIRSKIERS MAD MARCH

In like a lion and out like a lamb was only too true of this past March!

The weather for the first ski trip was freezing and the last trip was rained out!

The weekend at Sugar Bowl was unforgettable in many ways and one of the highlights was an evening of dancing and romancing at Dave's V.I.P. in Reno. The bar stays open as long as the customers remain erect, so there were many aching heads on the slopes Sunday morning!

The weekend was further enlivened by several delightful new members in the group. The trip to Donner Ski Area began early with several skiers driving up on Wednesday for midweek skiing. An unfortunate turn in the weather spoiled the skiing, so there was nothing to do but return to Dave's V.I.P.!

What ever the condition of the snow, the Second Annual Squaw Valley Spring Carnival will go on as scheduled! The date is set for April 8 and 9 and there will be events of interest to all. The first carnival was so fantastic that the second should be sensational! This trip will be memorable even for those who don't ski!

Call 673-6390 or 863 - 8935 for information. Ski Heil!

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LETTERS

VECTOR EDITORS.

May I comment on the "new" Vector?

1. I much prefer the Calendar in the old format, although the type is too weak in both forms.
2. Tell about your SIR dinners. Unless one asks an officer, how could one ever find out what it is?
3. Good Cover.
4. Gold Sheet: Layout and type faces poor. Difficult to skim.
5. Vector type face should be bolder. Get rid of that script.
6. Layout poor, good Junior College level.
7. The small type used is a poor choice. Who wants a headache?
8. The ads show more flair than your own layout and most of the art work.
9. Captions are fairly good, but you have no sub-captions or lead-ins for the reader.
10. Don't fret. You've done a fine 1st edition.

RC

Your criticism is well taken. The calendar has always been inadequate and we are working on it. Most of the other matters depend on time, money, and help. You have perception and you would be an asset to the VECTOR Committee. Join us. Our next meeting is Monday, April 6, 7:30 p.m. SIR Center.

Editor:

Recently a friend of mine gave me a copy of Vector. I was favorably impressed and your literary endeavors surpass any previously tried in this City. I sincerely wish you luck.

Your now and then expressions of approval of actions of the local gendarmarie however, causes me some concern.

It is, unfortunately, a typical attitude of gay people, (and I am gay), to be always defensive when it comes to the police. In fact, one can view the typical homosexual attitude regarding the police as one bordering on almost a pathology tending toward acute paranoia.

I can tell you that nothing is far more distorted than cries of "police harassment," etc. long into the wee hours of "motel time."

As a private citizen, and as Secretary of the Eureka Valley Merchants Association (within whose jurisdiction is the Missouri Mule) it has been my privilege and pleasure to work with members of the San Francisco Police Department...I can tell you that there is no body of individuals - SIR included who work more to protect the Individual Rights of all the citizens - not just this or that group - than the San Francisco Police Department. Of course, they know who and what I am...I have been treated with respect and courtesy as a citizen and an individual. Give em a break, fellows - they're doing a damned good job.

Thomas M. Edwards

As illustrated by our last VECTOR, (see Blackstone Article) we cooperate with the San Francisco Police in all cases that uphold good law enforcement practices. Generally, the San Francisco Police are excellent, the best in the land. Our criticism was levelled against the Los Angeles Police. Have you been there recently? I suggest you re-read the March 67 VECTOR.

We oppose entrapment, harrassment, and brutality by certain individuals who happen to be police. We can show you documented evidence and photographs. Ed.

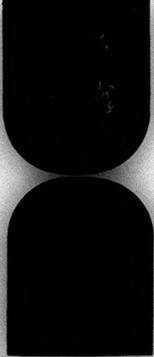
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SIX ATTENDING L.A. CONFERENCE

Rev. Alex Smith, President of the Los Angeles Council on Religion and the Homophile, will open the 3-day Western States Homophile Conference in that city on April 21.

Representatives of twenty groups will attend with SIR sending a six-man delegation consisting of President Dorr Jones, Bill Beardemphl, R. Lee as voting members and K. Macre, George Mendenhall and Chuck Thayer as alternates. Other local homophile leaders will take part.

Each group will present its" individual ideas and comment on its' structure. Panel groups will then be

formed to work on specific goals and possible projects that could benefit the community. The conference will also be concerned with plans for the National Homophile Conference to be held in Washington, D.C. in August.

Jim Kepner, an organizer of the L.A. meet, stresses that the conference will be short on time and is not set up to be another "Ten Days in August" which was held in San Francisco last year. He adds that a protest demonstration against Los Angeles police harassment may be substituted for the Saturday social program.



ASK MME. SOTO-VOCE

Mme. Aida Soto-Voce is now a semi-retired star of the opera and concert stage who, during the apex of her career was the romantic toast of three continents. VECTOR is honored to have her on our staff to answer your questions on "Matters of the Heart." Address all correspondence to Mme. Aida Soto-Voce, 83 6th Street, San Francisco, California, 94103.



Dear Mme. Soto-Voce,

When my lover and I fell in love 2 years ago, we were 19 and didn't know each other very well. We were just in love! Everything is still wonderful, except for one thing--sex. It turns out that my lover is very a--l and I am very o--l.

I am afraid that this difference will ruin our relationship. Each of us feels that sex is really satisfying only when done the way he likes best. We have tried everything we can think of, even 3 ways, which were very confusing all the way around. What do you suggest?

Sincerely,
Wasted Lips

Dear Mr. Lips,

Ah!, the problems of mental adjustment. This reminds me of a problem I had with my first husband. I was a rising star with the Ashland Avenue Ideal Opera Company of St. Paul, Minnesota, and he was the company's leading dramatic (too dramatic) tenor. Our problems were, however, gastronomic and not conubial. He loved German foods, Sour Kraut, Weiner-Schnitzel and all sorts of leaden type struedels. I however liked the lighter Italian foods like Spaghetti, Ravioli, Lasagna, and Chicken Soto-Voce (a variation on Tetrazini). He didn't like what I liked, I didn't like what he liked. Being as we were both temperamental artists the situation was becoming absolutely divisible. Then we decided to take turns and indulge each others appetites. It became absolutely surprising! He grew to like Italian food and I grew to like German Foods, which really solved NOTHING. But it did prove that even the tastes of prima-donnas are flexible.

In closing, Lips, apply yourself on a taking turns basis so to speak, and see it you can "double your pleasure and double your fun," or however that line appears in the opera Manon.

FILM COMMENT

by David Noel Hinojosa

Homosexual implications and characterizations appeared recently in two widely distributed films, A Funny Thing Happened on the Way to the Forum, and Warning Shot.

These films treated homosexuality in two different ways.

Warning Shot, a David Janssen starrer, by a Hollywood production unit for Warner Bros., used homosexuality as obvious ploy to gain audience laughter. The implied homosexual, a fashion designer, was made ridiculous by his actions and by the comments of the other characters. Curiously, the most disparaging remarks were made by a heterosexual woman who was having great difficulty in her own sex life.

A Funny Thing, a charming, humorous satire on the Roman way of life and love, had homosexual overtones rather than any overt characterizations. In the film, Zero Mostel induces Jack Gilford to assume woman's clothing and pretend he is the dead betrothed of a famous warlord. In a delightful sequence which follows, shot in soft pastels and almost slow motion, Gilford as the bride and Mostel romp through a grove of trees. The scene, lyrical and poetic, points up the male warmth and comradeship, affection between the two. Here the homosexual implications arise naturally from the script, whereas in Warning Shot they are forced and obvious.

Warning Shot merely points up once again Hollywood's immaturity if not stupidity. Its producers, probably considering themselves liberal by merely depicting a homosexual, failed to deal with humanely.

A Funny Thing, on the other hand, treats implied homosexuality with the same restraint and respect as it does its heterosexual elements. Perhaps this is due to the greater sophistication of its director, Richard Lester, who hails from England, where homosexuality is humanely and sensibly treated.

PRIVACY INVADED?

Are you aware of violations of PRIVACY, such as the use of two-way mirrors in johns?

A Survey is being taken by the Legal Committee. Submit information to Bill May as soon as possible.



SIR'S

PHONE



SU 1-1570

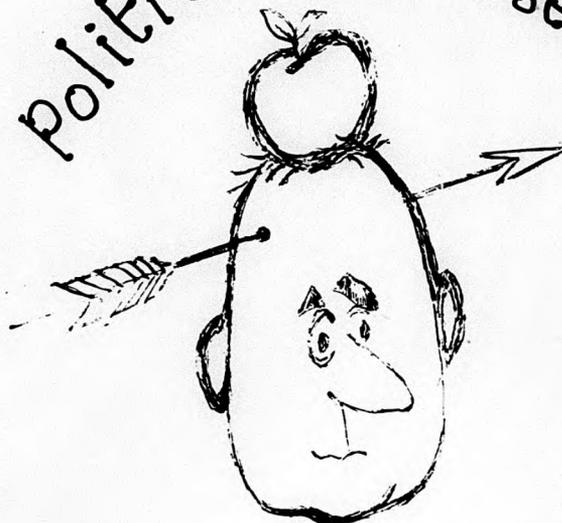
300 AT CENTER

HEAR HONGISTO SPEAK

Over 300 members and friends filled SIR Center on March 15 to hear Police Officer Dick Hongisto of the Community Relations Unit. He battled a barrage of questions for over an hour after his opening statement and came out a winner. He received an ovation.

Guests then stayed on to hear the new PROBE Long Playing record on Homosexuality that will be reviewed in the next Vector.

Political Endorsement



Can We Afford a Near Miss?



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OPEN HOUSE

On April 16th the Public Relations committee will sponsor an "Open House" following the theme of a 17th Century Italian tournament field. A festive feeling throughout will be climaxed by stage shows under the direction of John Simo, and a dance.

Doors will open at 3:00 on a huge panorama of photo displays, a Galleria della Arte, a spinning triangular graphic on "How S.I.R. Functions as an Organization" and many other "goodies" for the eyes.

Refreshments will be served by Jack Miller's Social Committee.

George Mendenhall, P.R. chairman, is urging all members to bring their non-member friends to the Center for this event.

The SIR Community Center is located at 83 Sixth Street, between Market and Mission Streets, in downtown San Francisco.

T.G.S.F. AUCTION SERIES CONTINUES SUCCESSFULLY

by Bill Plath

By the time this issue of VECTOR comes out, many nights of wonderful entertainment and also profit to the homophile movement will have already taken place. The Monday series of Tavern Guild Auctions, including those at the Dalt Club, the 524, Fe-Be's, Maud's Study, Club Hangover, Ebbtide, and the Rendezvous, are now history. On April 4th (Tuesday) the Guild begins the Tuesday night half of this series at Bradley's Corner, starting at 9 P.M. On following Tuesdays auctions will be held at the Fantasy (April 11th), Cloud 7 (April 18th), Lucky Club (April 25th), and conclude at the Trapp on May 2nd.

The Sirporium, with customary enthusiasm, has actively participated in all of the auctions. Donations from other organizations and individuals, in line with the generosity of the participating bars, has kept the 8th

series of auctions active, fun and profitable for everyone concerned.

The profits derived from these auctions go into a special "Gay Community Chest Fund" to be administered by the Tavern Guild's Board of Directors. The Directors intend to be judicious in the administration of this fund, which may include three levels of involvement (local--Citizens' Alert, CRH, and ACLU; State--such as the Los Angeles bar harassment arrests; National--the National Legal Defense Fund.) Participation of the individual in the Auction series benefits the gay community and through it, the total community as well.

We strongly recommend that VECTOR readers with their characteristic concern for community problems, attend and participate to the best of their ability.



Embracing By MPs Not Permissible

DACCA, Dec. 14: Embracing each other is not permissible in the House when the House is in session, the Speaker, Mr. Abdul Jabbar Khan, ruled in the National Assembly today.

The National Assembly was considering the Constitution (Seventh) Amendment Bill when during a division, a former Speaker of the House, Mr. Fazlul Quader Chowdhury, was seen embracing Malik Noor Hayat Khan and another Member.

As the Speaker's attention was drawn to Members embracing each other, he said to the amusement of the House that Members should not embrace each other when the House was in session.—APP.



"What can you lose?"

■ the doubtful privilege of being a good conformist and group-member-follower instead of gaining recognition as an independent, tough-minded individual

■ any reluctance you have about making decisions, moving up, taking considered risks and facing the consequences

AND YOU'LL CERTAINLY WANT TO LOSE:



OPEN FORUM

THE WEARING OF

DRAG

BY LARRY CARLSON

With this issue VECTOR is initiating a new column, the Open Forum, for the purpose of discussing controversial issues of interest to the homophile community. The topic for this issue is "The Wearing of Drag."

Drag is not a phenomenon exclusive of the 20th century as history relates the sociological significance of drag to many cultures throughout the world down through the ages. In the history of our country many Indian tribes, e.g. the Sioux and Cheyenne, had men who wore drag for purposes of role identification. The so-called "berdache" of the Sioux tribe would change his attire to that of the female in order that he might take over the role identity of the female. Cross-sex identification has existed in the cultures of Africa, Central and South America, Mexico, and the Orient, by the wearing of drag. The word "drag" which today has become a commonplace colloquial expression used by both heterosexual and homosexual groups alike, refers primarily to "the wearing of clothes of the opposite sex by an individual." The word "transvestism" is a psychological term describing a behavioral pattern of an individual who desires to

wear clothes of the opposite sex in private and/or public on a more permanent basis than our concept of drag. It should be noted that transvestism doesn't necessarily relate to sex identification whereby drag usually does. A "transexual" is one who has attempted to legally (and biologically?) change his sex and has no relation to drag.

This writer solicited the reactions and opinions of approximately 170 people from the Saturday night dances at S.I.R., the March "Open Meeting" at S.I.R., and letters which were written and mailed to VECTOR. Most of these individuals answered a questionnaire and responded by yes or no to a series of five questions. Although the questions were vague and ambiguous, the results indicate some interesting trends and patterns of opinion. (1) Have you ever worn drag? 62--yes; 108--no. (2) Is drag detrimental to the homophile community? 94--yes; 76--no. (3) Should drags be confined only to theatrical productions? 77--yes; 93--no. (4) Should drags be tolerated in the "Tenderloin" and other public places? 66--yes; 104--no. (5) Would heterosexuals accept the homophile more readily if there was less drag? 109--yes and 61--no.

Many individuals wished to express their personal opinions and views on this subject. Printed here are some of the views expressed.

"The idea of drag is a personal question. This is something that the individual needs to express, and when he does so, releases a deeply seeded urge to identify overtly with the feminine personality. Perhaps, those who find drag offensive should re-evaluate their own hostility towards this issue and try to understand why a person chooses to relate himself in this way to society."

.....J.K.

"The responsibility of being homosexual is something we must all accept and honor as individuals and as a community. We are a minority with the weight of religious and heterosexual fear and prejudice against us. It is

of no use to say we have rights. Morally, we do; as citizens, we do; but the law says NO! Tradition says NO! We cannot change these attitudes overnight. Therefore, our public behavior is of supreme importance. To ignore public criticism, vicious as it may seem, is to delay our final recognition by society. Drag as comedy in stage productions, or as caricature of female arrogance, is acceptable to the majority of our community. However, the homosexual who dresses as a woman for the purpose of solicitation or to declare his femininity should be rejected by S.I.R. He is to be pitied, not condemned, because he is not a responsible person, but he should not be allowed to damage our image as responsible men."

.....Jim Ramp

"Anyone should be able to dress anyway he wishes. Not only is it a right but an excellent means of communicating. 'The clothes make the man.' If those clothes happen to be women's clothes, then that's the image the man wants to project. Let him!"

.....R. W. Clark

"In my opinion most heterosexuals and at least 2/3 of the members of the gay community itself look down on and detest the man who likes to dress in women's clothes. They shouldn't be so narrow-minded about this, but let's face it, they are. To most people drag is a dirty word, just as dirty as 'gloryhole', 'tearoom', or the last row at a well known San Francisco movie theatre. For this reason I suggest that VECTOR take every opportunity to point out the fact that while a small minority of S.I.R. members enjoy dressing in women's clothes, the majority of the members of our organization prefer to walk like men, talk like men, and dress like men."

.....Charley Davis

"Drag: racing hot rods. Drag: to pull or tug. Drag: the art of female impersonation. Well, here we are; so what! My personal views on drag are varied and it would take more than this article to voice my opinion. However,

I do think drag in public or as a means of deceiving should be taken in tow. I love the art of deception, but would never want to allow anyone to think I was a girl, (woman, excuse me.) There are enough ugly women roaming the streets now. I would only like to say that they are stuck with theirs; I can always hang mine up and return, and I'm proud I can."

.....Mavis

"This brings up the question of whether or not the homophile community should seek "acceptance" of the heterosexuals. Perhaps, as in the Negro minority, those of the homophile minority should factionize into various groups seeking to win freedoms in various ways. Different portions of the so-called "straight" community respond to different approaches. The legalistic approach as used by the N.A.A.C.P. has its value as does the "Black Panther" movement. In like manner, homophile groups must solve a multiplicity of problems in a multiplicity of ways. First, the task must be to delineate what and exactly what the problems are. Once this is done, once the problems are clarified, then and only then, can solutions be pursued! Revision of penal code is the most important achievable goal. So, like "push it, man, but do it like cool!"

.....Anon

"Men who wear drag are trying to impersonate women. If I want a woman, I will get a real one, not a cheap imitation. When I want a man, I want a real, wholesome one, complete with levis and masculine looking."

..... Tom T.

"What claims do we have to tolerance for ourselves if we are unable to at least tolerate persons of our own sexual orientation who differ from us only in respect to their manner of dress. It would appear that the drag asks less of us than we collectively as of the heterosexual community."

.....Anon

"If the drag continues in the "Tenderloin" and other

public areas, I feel that the heterosexual community is going to bring great pressure on all of the homosexual community in this city. I dislike being the fall guy for a group that shows very little inclination to contribute anything to the group or even to themselves!"

.....Anon

"In the light of everyone to their own taste and in the interest at all times of no restraint on self expression, no matter what direction this expression takes, drag and the wearing of same is an individual's privilege, no more to be harassed than any other form of expression."

.....Anon

"Some homosexuals may attempt to achieve masculinity or femininity to a degree which they feel they lack in themselves. The person wearing drag is attempting to be more feminine, the person wearing leather attempts to become a more masculine appearing one. The person wearing drag becomes offensive to many because he stands out as one who chooses to dress in the attire of the opposite sex and at first glance it strikes the onlooker as sick. Is this person wearing drag to flaunt his difference or is he perhaps attempting to adjust to his sexual nature as he would prefer it (as is the case with transsexuals) or does he lack the adjustment to his sexual nature? Transvestites quite often are not homosexuals. They dress in the clothes of the opposite sex usually in private and therefore, are not as obvious as the "drag queen" who does it in public. The person who wears leather is still conforming to socially acceptable actions, since he continues to wear the clothes of his own sex. The "leather queen" does not tend to offend socially as much as the "drag queen." Unless a person is a transvestite and wears drag in private, or unless a person is a transsexual and wears drag continually in both public and private, I think that wearing clothes of the opposite sex might best be confined to those times when costumes are appropriate (Continued on next page)

OPEN FORUM:
"THE WEARING OF DRAG"

(such as Halloween, costume parties, and for purposes of entertainment as in theatrical productions) and otherwise should not be permitted in the S.I.R. Center. As an added afterthought, many comments about the female homosexual in pants does not in my mind fall into the category of drag, since slacks, levis, and pants are socially acceptable attire for women according to present day social standards."

.....Mike

"It's a free world, and anyone who wants to confine drag to theatrical production should not belong to S.I.R."
....."Shirley"

"It is not how a person dresses, but how they conduct themselves that mainly influences people's attitudes towards them. An obvious drag that flaunts himself (her - self ?) in public is very bad for the homophile community. At the same time a drag that conducts himself properly goes, for the most part, unnoticed by the majority of people. It is again a case of the old cliché, "a rotten apple ..." and it is just a question of where the line is drawn."

.....Anon

"For parties, theatrical productions, or any funtime private affair--fine! But not in public. Let's face it, men (and we are men) the basis for homosexuality is one's attraction to his own sex, and I, for one, would much rather see a sharp, clean-cut "butch" walking down the street than some nelly queen!"
..... J. M. M.

"The wearing of drag is a homophile problem. It is not a problem for the heterosexual community. The "normies" usually think that the drags are either funny or weird, but they seldom fear them. Most of the trouble with the heterosexual community is generated by the sneaky, dirty-old-man type, who is usually a closet-type who loiters around public bathrooms and affects some sort of menacing appearance. The drags

seen on Market or Turk are funny to the heterosexual, and I feel are not a threat to their masculinity, and hence, do not generate the fears and hate that more masculine homosexual might."

.....Robert H. Koch

An article entitled "Miss Camp America" by Lorraine Glennby, appeared in "The East Village Other," a Greenwich Village publication. An abstract is reprinted here.

"There ought not to be any mystique, aura of glamor, or charming fun about Camp for at bottom what Camp consists in is the exploitation of human unhappiness for the enjoyment of others. Although the dynamics of Camp are often subtle anyone who cares to look closely at its various forms will find in them the essential quality of a cruel practical joke.

I was present at Town Hall on Feb. 20th, to see "The Miss All-American Camp Beauty Pageant." Translated, this was meant to be a parody of the Miss America contest, using the Camp apostles as part of a panel of judges to select a winner from a group of drag queens on the basis of their ability to disguise themselves as women. Since the Miss America sponsors threatened to sue if this title was used, the Camp followers came up with the above. But they got back at their detractors--and the promoters who put them there in the first place--by singing a song one of them had written. It began: "American mothers, here your sons are, all dressed up in your best dresses..."

The contest began with a lineup of all the "queens" in bathing suits. They were to be judged on the basis of such points as most effective concealment of the penis and "projection." One by one, as their name was called, they paraded for the onlookers, trying to walk gracefully in high heels and at the same time to "project" some image which would single them out from all the rest. They tried mouthing "thanks, thank you," and smiling, lowering eyelids and opening wet lips. The judges sat back digging, amused, approving. This was Camp, the empire they creat-

ed, their message of art and freedom to the new world.

The judges couldn't make up their minds. Then one of the judges got a good idea--have each one of them walk, separately, down the stairs to the aisle without knowing why. "Will number two contestant please step forward and walk down the stairs," a voice intoned over the microphone. Number two jerked forward: "What? Do what?" he whispered to the M.C. half-realizing he was almost chosen, that it all might depend on how well he did this one bit. This was "Harlow," just-turned-nineteen year old drag queen, thin, skin and hair and dress all tinged a pale bluepurple, looking like Nico only animated with the excitement of tension and the desire to please. Harlow worked so well the judges had all four other finalists do the stairs bit. One of them, "Miss Crystal," did an unintentional parody of Gloria Swanson's exit scene in "Sunset Boulevard." All of them tripped at least once, and one almost fell on the stairs.

It was Harlow they finally chose, of course. It was fitting: "she" best symbolized the whole Camp clan's ideal of womanhood.

I looked at the program notes in my lap. They included a quote from George Washington, saying "...Do not express joy before one who is sick or in pain, for that contrary passion will aggravate his misery. Scoff at none, although they give occasion." It was a plea for pity and compassion. But then I realized, that was what had brought all the contestants there in the first place; it wasn't Camp at all."

✓ NEXT MONTH'S OPEN FORUM

The topic for next month's Open Forum will be "Sex In Public Places." Is a "gay" lover's lane wrong in contrast to a "straight" lover's lane? Should places like public parks, theatres, and public toilets be condemned as sites for solicitations and sex acts? VECTOR invites all readers to react to the controversial topic of "Sex in Public Places." Send your letters to VECTOR: OPEN FORUM 83 Sixth Street, San Francisco, California.

APRIL CALEN- DAR



APRIL SHOWERS
BRING...

SATURDAY - APRIL 1
"The Women" 8:30pm
SUNDAY - APRIL 2
Membership Committee Workshop
3pm-6pm
"The Women" 2pm and 7pm

MONDAY - APRIL 3
Community Services 8pm
Publications 7:30pm
SIR Bowling Group
Park Lane Bowl 8:30pm
Ballroom Dancing Group 8pm

TUESDAY - APRIL 4
Art Group 8pm
Dinner Group 7pm
Auction - Bradley's Corner 9pm
Legal Committee 5:30pm

WEDNESDAY - APRIL 5
Membership Meeting 8pm
Members Only
Membership Committee 7pm

THURSDAY - APRIL 6
Dinner Group 7pm
Esperanto Group 8pm

FRIDAY - APRIL 7
Conversation Group
1256 Page Street

SATURDAY - APRIL 8
Dance 9pm
SIR Skiers
Squaw Valley Spring Carnival

SUNDAY - APRIL 9
SIR Hikers 8am
Bridge 7:30pm

MONDAY - APRIL 10
Community Services 8pm
SIR Bowling Group
Park Lane Bowl 8:30pm
Ballroom Dancing Group 8pm

TUESDAY - APRIL 11
Art Group 8pm
Dinner Group 7pm
Auction - Fantasy 9pm
SIR Skiers

Phone 673-6390 for location
WEDNESDAY - APRIL 12
Political Meeting 7:30pm
Community Center Committee 8pm

THURSDAY - APRIL 13
Social Activities Committee 8pm
Dinner Group 7pm
Esperanto Group 8pm

FRIDAY - APRIL 14
Conversation Group 8pm
1256 Page Street

SATURDAY - APRIL 15
Dance 9pm

SUNDAY - APRIL 16
Open House For All 3pm-10pm
SIR Center
Bridge 7:30pm

MONDAY - APRIL 17
Community Services 8pm
Publications Committee 7:30pm
SIR Bowling Group
Park Lane Bowl 8:30pm
Ballroom Dancing Group 8pm

TUESDAY - APRIL 18
Art Group 8pm
Dinner Group 7pm
Auction - Cloud 7 9pm
Legal Committee 5:30pm

WEDNESDAY - APRIL 19
Open Membership Meeting 8pm
Guest Speaker: Herb Kutchins
OR Bail Project
Membership Committee 7pm

THURSDAY - APRIL 20
Dinner Group 7pm
Esperanto Group 8pm

FRIDAY - APRIL 21
Conversation Group
1256 Page Street

SATURDAY - APRIL 22
Dance 9pm

SUNDAY - APRIL 23
Membership Committee Workshop
3-6pm
SIR Hikers 9am
Bridge 7:30pm

MONDAY - APRIL 24
Ways and Means Committee 6:30pm
Community Services 8pm
SIR Bowling Group
Park Lane Bowl 8:30pm
Ballroom Dancing Group 8pm

TUESDAY - APRIL 25
Art Group 8pm
Dinner Group 7pm
Auction - Lucky Club 9pm

WEDNESDAY - APRIL 26
Community Center Committee 8pm

THURSDAY - APRIL 27
Social Activities Committee 8pm
Dinner Group 7pm
Esperanto Group 8pm

FRIDAY - APRIL 28
Conversation Group
1256 Page Street

SATURDAY - APRIL 29
Dance 9pm

SUNDAY - APRIL 30
Membership Committee Workshop
3-6pm
SIR Hikers 9am
Bridge 7:30pm

NOTE: Unless otherwise indicated;
all activities take place at the
SIR Community Center, 83 Sixth
Street, San Francisco.
Phone SU 1-1570 for any further
information of such.

CBS Remains Perplexed

...SO DOES ITS AUDIENCE

by John Bradley

"The dilemma of the homosexual: told by the medical profession he is sick, by the law that he is a criminal, shunned by employers, rejected by heterosexual society, incapable of a fulfilling relationship with a woman or for that matter with a man. At the center of his life he remains anonymous, a displaced person...an outsider."

So intoned Mike Wallace at the conclusion of a recent C.B.S. documentary entitled, "The Homosexuals." Mr. Wallace addressed his closing remarks in the somber, dignified journalistic prose we have come to associate with such serious discussions as those on declarations of war and the abdications of kings -- a tone not altogether unfitting in light of the fact that this C.B.S. "documentary" stands as one of the major abdications of responsible television journalism in recent years. This particular program, so widely touted in press releases as one approaching its subject from the "human" point of view, failed utterly to convince its audience that homosexuals are anything other than sick, wounded animals at best, or dangerous psychotics at worst. Two or three relatively healthy homosexuals were permitted perhaps ten or twelve minutes to interject the only positive thoughts into an hour of what was otherwise a depressing and generally pessimistic parade of neurotic homosexuals and patronizing psychiatrists, the one not always readily distinguishable from the other.

The program opened promisingly with the remarks of a bright, college-educated man in his mid-twenties, who spoke of his "coming out" in New Orleans while still in the service. From his first exposure to gay life in some of the city's seamier bars ("the whole atmosphere was furtive...it was ugly") to the consummation of his first successful relationship with another man ("it was just a grand experience"), Lars

Larson's story is one familiar to a great many homosexuals. "It was the first moment in my life where I was open, where I didn't have to hide, where I could lower all my barriers, where I could be absolutely me without worrying about it. I had all the freedom in the world to be Lars Larson."

These candid remarks by Mr. Larson graphically demonstrated the fascination that "gay life" holds for many homosexuals---that is, the opportunity to take off one's mask, to be oneself, for however short a time. For many homosexuals it is unquestionably the only reason they seek the company of fellow homosexuals: not for the promise of sexual conquest, but simply for the exquisite release from the tension of playing a role, a role they play every moment they move in a heterosexual world. This simple observation was completely over the collective heads of Mr. Wallace and his co-producers at C.B.S., however, who continued to stress over and over again that "the average homosexual, if there be one, is promiscuous...not interested in or capable of a lasting relationship like that of a heterosexual marriage. His sex life---his love life---consists of a number of chance encounters at the clubs and bars he inhabits and even on the streets of the city. The pickup, the one-night stand...these are characteristic of the homosexual relationship."

The producers of this program must have spent hundreds of hours interviewing scores of homosexuals in all walks of life. One must ask how men of assumed intelligence could maintain such a distorted view of homosexuals throughout the process. As the program progressed, however, the answer became increasingly obvious.

One of the subjects interviewed at great length, for example, was an individual so obviously disturbed that one feels certain Mike Wallace would not have sought his advice on the time of day, but the fact that this par-

ticular subject had been arrested three times, was currently on probation and undergoing psychotherapy evidently made him a fit subject for C.B.S.' study of "the human condition" of homosexuality. By this man we were told that prior to psychotherapy "I felt superior. I felt as though I had license to satisfy every need, every desire, every tension."

Wallace: And this was just purely sexual adventure, sexual gratification?

Subject: Yes, animal sexual gratification. I know that inside now I am sick...I'm not sick just sexually.... I'm sick in a lot of ways.

Wallace: And you've indulged in no homosexual acts in the last two years?

Subject: None. Every so often I'll slip, but my regression...is a small one. I may buy a dirty book.... Maybe I'll look at someone I'm not supposed to look at....I know better than to look at him, but I'll look....I don't go looking for homosexual relationships... I consciously avoid them like the plague. My life is more comfortable now...I can walk the streets and I'm not afraid I'm going to be picked up by a policeman...For me, and only for me, being a homosexual has become to mean only spending a few minutes in a dark alley somewhere. This is not...this isn't my way of life...it isn't going to suffice for me. A family, a home, someplace where you belong, someplace where you're loved, where you can love somebody...God knows, I need to love somebody.... and of course that means a heterosexual sexual position. (Emphasis added)

The fact that practically every statement made by this man is a flat contradiction of something he has said earlier does not seem overly to concern Mr. Wallace. Neither does Mr. Wallace seem horrified, as was this writer, at the vision of a man acquiescent in the destruction of a birthright, i.e. his own sex-

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uality, for this particular individual made it perfectly clear that his homosexuality is not being replaced by heterosexuality. On the contrary, he admits there is nothing the least bit sexual in his feelings for women, that indeed he's "scared to death of them. If I'm touched by a woman I freeze up inside. The way I feel now the possibility of being one day a heterosexual is very far off....it is a hope." A man who has gone without sexual relations for two years, who cannot imagine sex with a woman, yet avoids sexual relations with other men "like the plague" is indeed a pathetic figure, and one cannot escape the impression that this is exactly the image C.B.S. hopes to foster. The fact that the subject was interviewed while hiding behind a large potted plant did nothing to dispell the impression that homosexuality is a furtive, illicit business. One finds oneself asking, why was this particular device necessary, as unsuccessful as it was (the camera, lingering as it did in close-up made it relatively easy to identify the man)? What more did this particular individual have to lose that his face should be hidden from us? Surely any prison authorities, psychiatrists or present employers of this man must have been sufficiently familiar with his background that his homosexuality and prison record could have been discussed openly. The image of a man as sick as this one informing tens of thousands of Americans over network television that "of course, love means a heterosexual orientation" struck this writer, at least, as the height of irresponsible television journalism. Perhaps if the inaccuracies, distortions and misinformation generated by this individual had been balanced with some of the more enlightened medical opinion on the subject, the first half of the program would not have remained as damaging in its total effect. Unfortunately, medical opinion was expressed as medical fact by such luminaries in the field as Dr. Charles Socarides, a psychoanalyst at the Albert

Einstein School of Medicine in New York City. Dr. Socarides led off his portion of the "discussion" with the salvo, "homosexuality is in fact a mental illness." One thing the good doctor does not share with his patients is any doubt about the subject. "The fact that somebody is homosexual, a true, obligatory homosexual automatically rules out the possibility that he will remain happy for long." Initially, Dr. Socarides seemed to be accusing society ("the stresses and strains the [homosexual] psychic apparatus is subjected to over the years will cause him in time, I think, to have increasing difficulty"). But it soon becomes clear that what the Doctor is saying, in fact, is that homosexuals, per se, are sick ("I think the whole idea of saying the 'happy' homosexual is to again...to create a mythology about the nature of homosexuality"). According to Dr. Socarides, then, it is the very nature of homosexuality that is at question and not just society's attitudes toward the homosexual.

Dr. Socarides' mental gymnastics were indeed a joy to behold. Upon being queried by one of his pupils whether an individual can or cannot be seduced into homosexuality, the Doctor made this unequivocal statement: "one cannot be seduced into becoming a homosexual. One develops homosexuality as a result of earlier childhood fears that we mentioned before. Certainly there are individuals, however, with a weakened sexual organization who are barely functioning heterosexually and who may have a strong desire for a homosexual partner. And it is those individuals who when they're seduced can become homosexual." (Emphasis added) One cannot be seduced into homosexuality, in other words, unless one happens to be one likely to be seduced into homosexuality. Thank you, Doctor.

Dr. Socarides tosses one other old psychiatric chestnut into the ash can before tiring of C.B.S. and returning to his understandably confused pupils and patients. "Simply because a person has

a homosexual wish does not make him a homosexual. It's what we do that counts...The implication, you see, that is commonly tossed about [mostly by psychiatrists, one might add] that all of us contain a so-called latent homosexual component is completely untrue." As mentioned earlier, there is little room for doubt in the Wonderful World of Dr. Socarides.

Having told us categorically through the person of Dr. Socarides that all homosexuals are sick, one was non-plussed to hear Mr. Wallace admit, however grudgingly (and presumably out of earshot of the Doctor) that "it should be pointed out that Dr. Socarides' views are not universally held. There is a smaller group who do not consider homosexuality an illness at all. Instead they regard it as a deviation within the range of normalcy. But the thrust [no pun intended, we feel certain] of diagnosis and treatment in recent years has been mainly along the lines Dr. Socarides details." (Emphasis added) "It is a pity that Mike Wallace did not solicit opinion from this "smaller group."

All questions of homosexuals being sick notwithstanding, one could make an interesting set of hypotheses concerning heterosexual communities such as Boise, Idaho. In 1955 Boise "discovered homosexuality," i.e., that it is not confined to larger cities such as New York and San Francisco. In this instance, an entire city reacted in a manner many psychiatrists and psychologists certainly would consider nothing less than psychotic. As Mike Wallace observed, "the people of Boise tried to stamp out homosexuality; they discovered it couldn't be done." In the attempt, however, which lasted fifteen months, a veritable witch hunt ensued during which no one was above suspicion, and even men who had known each other for years ceased to play cards together for fear of being accused of homosexual tendencies. A newspaper publisher and a county prosecuting attorney interviewed by C.B.S. succeeded in giving the impres-

sion that they objected not so much to the witch hunt, itself, as to the fact that the witch hunt went too far. "People got panicky." At no point during the hour-long program was C.B.S. presented with a better opportunity to emphasize the sheer lunacy inherent in current American attitudes toward the subject of homosexuality; C.B.S. failed, however, to make the point.

In discussing the "moral" aspects of the homosexual problem, C.B.S. sought out two clergymen "taking a less rigid view" than that of traditional Judaic-Christian positions. One of these men conceded that although he tended "to freeze up" when confronted with this problem, he realized, nonetheless, that this was a failure on his part and that such a response did not indicate true Christian charity. Father William Bier of Fordham University said that "the expression of homosexuality is a sin. But on the other hand the Catholic Church is equally clear in saying that the tendency toward homosexuality is in itself blameless." In effect, of course, this clergyman is taking a position substantially the same as that of the law. "We have no quarrel with your being homosexual; just don't practice it." It is, of course, this denial of the right to sexuality by the Church that keeps homosexuals out of the Church.

There were many examples of intellectual dishonesty and shoddy scholarship on the part of C.B.S., some grimly ironic. Can any homosexual in California imagine a less likely candidate as an example of an enlightened police mentality than the city of Los Angeles? Yet an interview with James Fish of the Los Angeles Police Department served as our only direct encounter with police attitudes on the subject. Mr. Fish predictably was concerned only "with the moral atmosphere in the community" and was opposed "as a matter of principle to making anything which is improper or immoral conspicuous." San Francisco, which does in fact possess one of the most pro-

gressive police departments in the nation (including a special Police Community Relations Division within the Department seeking specifically to improve relations between the police and minority groups throughout the city) was never mentioned. Our one glimpse of the San Francisco Police Department was by way of a filmed arrest by the Vice Squad of a nineteen year old serviceman for engaging in sexual activity in a public wash room. C.B.S. chose not to remark on the fact that the arrest was made under circumstances themselves open to question (the wash room was under surveillance at the time). Serious issues such as those of police entrapment or police brutality evidently were of no concern to C.B.S. though they remain a major source of friction between police and the homophile community in virtually every major American city.

The closing portions of the program consisted of a series of statements by writer Gore Vidal and Dr. Albert Goldman, Columbia University professor. Unfortunately, juxtaposition of the two men's statements diluted the effectiveness of much of what these individuals had to say. At the mercy of this particular television technique, nonetheless, Gore Vidal emerged as the more rational and less hysterical of the two. "We have a sexual ethic," he said, "which is the joke of the world. We are laughed at in every country for our attitudes toward sex. The United States is living out some mad, Protestant, 19th Century dream of human behavior. The ideal of marriage is obsolete in our society. Everybody knows it. Let us begin with the reality of human relations and not start talking about weakening moral fiber because we're not living out this 19th Century dream where we all enter a kind of Noah's Ark in twos, one male and one female, to spend sixty years in each other's company." By contrast, the absurdity of Dr. Goldman's views on a homosexual conspiracy can be summarized in just one of his C.B.S. cont. on page 29.



CHATTER MATTER



By J. Jones

Today we visit the Board family. You remember them - the family that act as official spokesman for that group of "underground" - oops!!!! - those "in-betweens" and their friends who make up that organization called S.I.R. some of whose members are homosexual. There's the President, Papa Board, kindly and soothing; the Vice President, Jr. Board, feisty and energetic, Treasurer Board, cautious and as yet, unsure; Secretary Board, able and quiet; and all their kinfolk, names of Community Services, Legal, Publications, Religious, Community Center Small Activities, Sirporium Public Relations, Political, Social, Membership and Vector

not to mention S.I.R. Productions - who isn't old enough to vote. Their watchdog isn't around; however, a few bones are to be seen scattered around the room. Papa Board has called them together for their usual Tuesday night discussions.

And as we meet up with the Boards, Secretary Board is reading the family history while the various members and kinfolk are scratching, doodling, going out to the restroom and the like.

Treasurer Board discusses the family's wealth and suggests how to spend the bank balance. He's had little help with this and he hopes no one will notice that some items have been overlooked. Various members of the family had forgotten that their allowance had been used up until just before the evening's discussion. Not everyone knows just what is going on or how things have been done in the past, so various members of the family and their kinfolk ask some silly questions or speak out without rhyme or reason, usually with

out proper recognition. The new members manage to act about the same as the older and "departed" members; and not much headway is made during the first hour or two. It was decided that the clan would spend more money, a traiditon long since established.

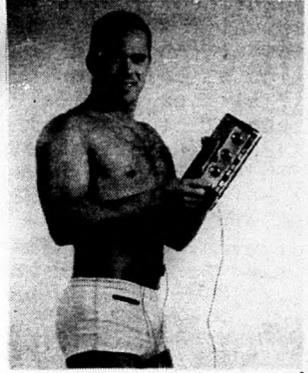
Papa Board reminds them of some old items that need discussing, and they plod along, occasionally reaching a conclusion. Some will be revised two or three times, but for now they seem to be adequate as far as the family is concerned. Later they decide to postpone an important decision because it will take too long to discuss it now, and most of the family and kinfolk haven't really gotten around to thinking about the real problem (it's money again) even though they had discussed it once or twice - even three times before. Jr. Board has come up with one idea that seemed to be working; and everyone thought that all was well and good



Continued on Page 28
See "CHATTER MATTER"



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THE JUDICIAL BRANCH OF GOVERNMENT - WATCHDOG OF LIBERTY

by Evander Smith

All too often the homosexual through fear forfeits his or her rights in court due to the unjustified fear that their sex orientation will be gone into. The concern is certainly a justifiable one but competent counsel can protect the witness against an irresponsible district attorney or adversary. The case of *People v. Giani*, 145 C.A., 2d 539 (California) demonstrates just one of numerous ways where the law is concerned with equal protection for all.

The defendant was charged with the violation of oral copulation, a felony, upon the person of a 15 year old boy. Defendant took the witness stand and denied the charge. Upon cross-examination the district attorney asked, "On May 23 of this year (the date of the alleged occurrence) were you a homosexual?" The defendant's lawyer objected to the question as being improper. The trial judge ordered the defendant to answer the question. (Unfortunately the defendant's attorney was not sophisticated enough at this point to make the district attorney explain just what he meant by the term homosexual; e.g., do you mean to enjoy the friendship of other males?; do you mean, do I think about male companionship?; do you mean "homosexual" in the same way you and I are now participating in a homosexual experience?; if none of these Mr. District Attorney, what do you mean by "homosexual," because the "experts" have no agreed definition and I cannot read your mind?) The defendant answered "yes." Disregarding procedural details, an appeal was taken to higher courts, all of which agreed the defendant should not be prejudiced by having such questions asked.

The court of appeals stated "It is difficult to see the

relation between the defendant's affirmations and denials on the witness stand and the information which the question 'were you a homosexual' might elicit." The court quoting the California Sexual Deviation project stated: "The facts are that the majority of homosexuals are no particular menace to society. A small number of them, like those who are heterosexual, will attempt to seduce or sexually assault others or try to initiate sex relations with small children... Evidence does not exist for the popular idea that homosexuals are in general antisocial individuals." The court stated the defendant does not have the burden of showing that all homosexuals are not psychologically predisposed or compelled to violate the law in the manner charged (orally copulating an infant male). The court stated the prosecution must show a sound basis for his assumption that homosexuals are so predisposed. "Up to now much research in sexual deviation has been theoretic and speculative rather than empiric, and most of the empiric research has been clinical and descriptive rather than experimental."

The court quoted Edmund Burke's classic statement on Conciliation with America. "I do not know the method of drawing up an indictment against a whole people... You cannot indict an entire segment of the population." Yet, that, it would seem, stated the court, is precisely what the challenged question does; we entertain no doubt that the question asked was prejudicial.

Again we see the Judiciary protecting the individual against the Legislative and Executive bodies of our trilogy called American democracy.



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announcement



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the march of thyme

BY BILL BEARDEMPHL

I received a note of inquiry on my last column asking why, when my red bean soup was tried in their "mix-master," an ugly, lumpy glop was the result.

--WELL--

Dear SIR, (or madam, as the case may be) you will please note two things: the addition of enough water for a correct consistency and the difference between a mixer and a blender. If you stick your fingers in a good blender, they will be neatly severed and reduced to pulp. Now, George, if you stick the fingers of your other hand in a mixer, they will only be broken and bruised. Please note this difference and proceed accordingly. I hope that's clear.

Let us turn our attention to a grand old recipe:

"Roti Sans Pareil"

(Abbreviated from *Le Parfait Cuisinier*, A. Raimbault, 1854.

Take a large olive, stone it, and stuff it with a paste made of anchovy, capers and oil.

Put the olive inside a trussed and boned bec-figue (garden warbler).

Put the bee-figue inside a fat ortolan.

Put the ortolan inside a boned lark.

Put the stuffed lark inside a boned thrush.

Put the thrush inside a fat quail.

Put the quail, wrapped in vine leaves, inside a boned lapwing.

Put the lapwing inside a boned golden plover.

Put the plover inside a fat boned, red-legged partridge.

Put the partridge inside a young, boned, and well-hung woodcock.

Put the woodcock, rolled in breadcrumbs, inside a boned teal.

Put the teal inside a boned Guinea fowl.

Put the Guinea fowl, well larded, inside a young and boned tame duck.

Put the duck inside a boned and fat fowl.

Put the fowl inside a well-hung pheasant.

Put the pheasant inside a boned and fat wild goose.

Put the goose inside a fine turkey.

Put the turkey inside a boned bustard.

Having arranged your roast after this fashion, place it in a saucepan of proper size with onions stuffed with cloves, carrots, small squares of ham, celery, mignonette, several strips of bacon well seasoned, pepper, salt, spice, coriander seeds, and two cloves of garlic.

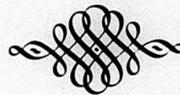
Seal the saucepan hermetically by closing it with pastry. Then put it for ten hours over a gentle fire, and arrange it so that the heat penetrates evenly. An oven moderately heated would suit better than the hearth.

Before serving, remove the pastry, put your roast on a hot dish after having removed the grease, if there is any, and serve.

It might be difficult to procure so varied an assortment of wild fowl anywhere at one and the same time; difficult, too, to find bustards in Europe nowadays; difficult too to stuff a bigger bird like the lapwing into a smaller one like the plover. I observe with sorrow that the common partridge, one of the best of all game birds, is not represented in this aviary.



You probably realize by now that I am not a purist of haute cuisine and have used the recipe above with both a pitted ripe olive and a stoned green olive. I still have achieved a remarkably pleased reaction from my guests despite this innovation. Variety is a spice of good cookery, you know.



"CHOPS & SUCH"

In a more serious vein, I'd like to discuss lamb chops. I want to emphasize that the following are useable cooking ideas even though they might seem strange to some who have not tried them.

I know that every night cooking dinner can become dull routine. Most people have little time for dinner, but I don't feel that should limit your variety and taste experiences. Most persons fry a steak or a couple of chops, eat and run. There still are quick easy things that can make a couple of chops very good and different.

The process known in cooking as deglazing can be very helpful. You season your chops, put oil in a pan and heat it, add your chops and saute them slowly giving them a pleasant brown color. Then take out the chops, pour out the fat and you will notice a brown residue in the pan if you have cooked the chops correctly. This is the meat juice that is stuck to the pan. Now, if you add a small glass of burgundy and cook until the brown is loosened from the pan, (you can hurry this by stirring with a fork), then reduce the wine to about a third and pour over your chops when you serve, you have accomplished a simple deglace. This opens a new world of flavor. If you add a couple pats of butter and blend into the deglace, the flavor will be heightened.

Continued on Page 26
See THYME

SIR MEETS "OR" BAIL

by P. Lane

REAGAN PLANS

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"Free on Bail" may mean the difference between the loss of a job, home, or car for persons who could not otherwise afford bail. The poor, whether guilty or innocent, suffer the most from the inability to post bail. OR BAIL has done a lot to relieve the situation.

The San Francisco OR (Own Recognizance) Bail Project is sponsored by the San Francisco Bar Association and supported by the S. F. Economic Opportunity Council. OR BAIL works by compiling information on persons arrested and evaluating the information to determine which individuals are a good risk. Recommendations based on a point system take into account residence, employment, family, prior police record, and references. If the defendant seems to be a good risk, the staff at OR recommends to the judge that he be released without bail on his own word.

The Director of OR BAIL Mr. Herb Kutchings, met with SIR

President Dorr Jones, Community Services Sub-chairman James Foster, and your writer to discuss how OR BAIL might benefit SIR members and how SIR might help the OR project.

Many valuable suggestions were made during the 2 hour interview and Mr. Kutchings agreed to address the SIR membership on Wed. April 19 at the Center.

Mr. Kutchings suggested that SIR members act as references for one another. He suggested that each member keep a list of 3 references on their membership cards or elsewhere, readily available for OR BAIL. Mr. Kutchings stressed that all information is kept confidential and that employers are not called.

There is a great backlog of clerical work at the OR office and volunteers from SIR would be welcome.

OR BAIL is located at the Hall of Justice, 880 Bryant St. S. F. Phone 552-2202.

California's Governor, the Honorable Ronald Regan, has recently proposed a state-wide income tax rise. The increase would double the tax of the single male earning \$5000 (from \$20 to \$40), and increase the tax in the \$8000 bracket \$73 to \$133. This compares with no net change for a family of four earning \$5000 and a reduction of 5% for families of four earning \$8000.

Editorially, this paper encourages citizen's expression of criticism and opposition, and hope that every reader will speak up on this issue by writing the Governor as soon as possible.

Such increased taxation of single persons is discriminatory and unjust.

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● Pat Montclair

● GO-GO DANCERS:

● Jack & Sheri

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by Mike Newton

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317 COUMBUS AVE., SAN FRANCISCO

Rare it is that everyone shows up on time. Even more rare is the Tuesday night Art Group that breaks up on time. More often than not, members feel that their work is just beginning to show promise when, to their disappointment they find the time's up.

The situation has been such since the start of S.I.R.'s Art Group more than two years ago. Originally, the group planned to tour museums, take outings for drawing, do hand-craft work and make decorations and signs for S.I.R.'s various functions. What has evolved is a weekly life-drawing session. Basically the group provides an evening of relaxation and enjoyment for S.I.R. members and

friends with artistic talents. Members consist of professional and non-professional artists. There is no instruction and criticism is not made of work; however, anyone wanting instructions or criticism is free to ask for it. Media range from pencil and charcoal to ink and water color or combinations of two.

Modeling is not as easy as it sounds. Our models, like the artists, range from professionals to non-professionals, come in all shapes and sizes, and volunteer their services. For this, they receive one or more drawings as they choose from each artist. Poses are held at the start for five minutes each for warm-up sketches and as long as fifteen minutes for more detailed drawings. The Art Group is always looking for more models as well as new members.

About half-way through the evening's session the group breaks for coffee and conversation. As few as four people have shown up and as many as eleven have made appearances (frustrating the host who has only eight cups for coffee). Meetings are rotated from week to week being held at different member's homes, to allow members in the group who have enough space to host a session.

For information of the location of each weekly meeting call the Center or check the bulletin board. Look also for the exhibition of some of the work done in this group to appear in the S.I.R. Center during April.

An invitation to attend the Art Group is extended to all S.I.R. members and friends who wish to try drawing from a live model. ("Voyeurs" will not be tolerated).

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since the leaks in the family fortune had stopped for the present.

Some old family friends and retainers were present, but no one much listened to them, if they were allowed to speak, that is. One left the little gathering with the kindly reminder that: "The future depends upon you; and all blame for cash losses will be thine from this day henceforth." But this left most of the Board family unmoved. They were doing what they thought best. After all, they mused, we are the ones in charge.

They actually talked of many things - ships, sealing wax, forms and toilet tissue. But nowhere was a voice to be heard talking about the real future of the other kinfolk, the masses who were sitting out there in the by-ways and boondocks waiting to hear what was in store for them.

Was the big Board family really the "community leadership?" Where were the New plans for action that would move the masses toward the needed future changes in their lives? Was all this the responsible exercising of "gay power" through organizational strength? Or for that matter where were the reasons why the night depository bags were sometimes thin as various fingers had been spread wide when the coin of the realm was transferred from one hand to another and to another and still another. Not so much as a backward glance was given, except that of their sleepy-eyed watchdog who was by now complacent and happy, hypnotized into a false security by recent pats of approval and the definite lack of kicks from the various members of the family.

But we must take leave of the big Board family, reminding them that if you live below sea level you should have a quick fingered boy, build better dikes or be a fish. (Editor's note: The last phrase is not "underground" - oops!!!! - slang of the realm.)



THYME

Continued from Page 23

Now, use the technique to your taste. One time try deglacing the pan with coca-cola, reduce and butter this sauce, pour over your lamb chops, ham steaks, or pork chops and see what a pleasant dish you have created. Or try a lemon juice deglaze and add capers to see what a change of flavor you can accomplish. I like this very much with lamb chops.

But now you have added a new step in cooking by adding a garnish to the deglaze sauce. Go further. Try a white wine deglaze, then add sliced onions and cook until done, put the lamb chops back and simmer slowly for a few minutes. This is a favorite of my roommate. You could also make a sherry deglaze adding tomatoes, mushrooms and garlic powder to make a delightful dish. The combinations can be endless if you will just allow yourself to explore the world of flavors.

Great results can be created quickly under the broiler also by basting or adding your own touches to chops. Once try broiling your lamb chops about medium, take the chops out of the broiler and spread both sides with salad mustard and dip in bread crumbs. Place back under the broiler and brown the crumbs lightly. Serve with a diable sauce (an excellent diable sauce is sold with an Esscofier label). Such a dinner will brighten a rainy evening.

After you create your own lamb chops, name them after your friends; all good cooks do.

I think, just maybe, that the next time I cook lamb chops I'll flatten them with my cleaver, making certain I break the bones. Then, I'll brown in a pan and serve in a casserole with refried red beans, Mexican style. I'll call it, "Lamb Chops, George Mixmaster."



(CBS Continued from page 22)

statements. "If you have a group like the homosexuals, who are extremely clannish, and who have a tradition of taking care of each other, who constitute a sort of welfare state for each other, then you often get, without anyone intending a conspiracy, the same effect." Read "Irish" or "Jew" or "Negro" or even "heterosexual" for the word "homosexual" and you have a statement equally valid as the one made by Dr. Goldman. Indeed, very little that Goldman or anyone else had to say on the subject of homosexuality could not readily apply to the status of any other minority group at virtually any other place or time in history.

It would be unfair as well as untrue, of course, to say that there was nothing positive about this documentary. In addition to the young homosexual who opened the program there were individual, fleeting moments of reason and genuine compassion. One homosexual, for example, considered his homosexuality a problem only insofar as the attitudes of others were concerned. When asked about the cause of his homosexuality, he replied, "I have thought about it, but it really doesn't concern me very much. I never would imagine if I had blond hair that I would worry about what genes and what chromosomes caused my blond hair...My homosexuality to me is very much in the same category." The great bulk of the material presented, however, emphasized the cynical, the depressing, the grotesque.

The married, thirty-one year old professor of psychiatry and father of two who blamed the impending breakup of his marriage on his homosexual orientation, yet who felt a love relationship with another man was just "part of the gay folklore"; the sick convict hiding behind the potted plant; the nineteen year old serviceman arrested in a public washroom; the Boise experience; the cynicism of Drs. Goldman, Socarides, et al., served to stress overwhelmingly the general pessimism that set the tone for the entire program. Small wonder, then, that like most of his audience, Mike Wallace found homosexuality to be an enigma. "Even in this era of bold sexual mores," he said, "it remains a subject that people find disturbing, embarrassing, and the reluctance to discuss it, the silence that surrounds it promotes myths and uncertainties and misunderstandings." After an hour with C.B.S. it is not difficult to understand why homosexuality remains an enigma to a majority of thoughtful Americans.



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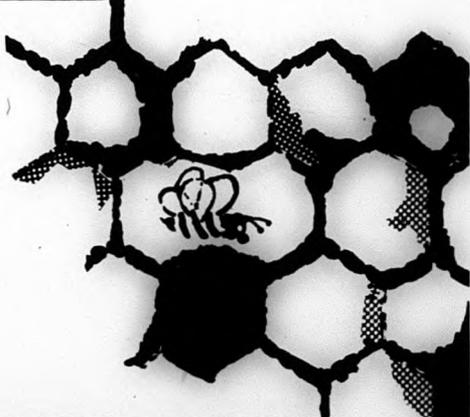
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Social Committee

Policy

J. Miller

The Record Hops at the Center on Saturday nights have become a social success. They are also a monetary success, and are literally paying the rent.

So widespread is the "word" as to what is IN on Saturday nights that a degree of license has been taken by some non-members in order to gain admittance. To assure a rightful reservation for SIR members and their guests, the Social Committee finds it necessary to inaugurate minimum restrictions.

The Center has a fixed capacity, therefore the Committee has voted to adopt the following policy commencing with the dance of April 8:

THE HOST SIR MEMBER MUST BE PRESENT AND MAY INVITE UP TO FIVE GUESTS. EXCEPTIONS TO THESE RULES MAY BE MADE BY THE SOCIAL COMMITTEE CHAIRMAN OR HIS DULY AUTHORIZED REPRESENTATIVE. SUCH EXCEPTIONS MUST BE ARRANGED IN ADVANCE UNLESS THERE ARE UNUSUAL EXTENUATING CIRCUMSTANCES.

The figure of five guests is not arbitrary - it was the general consensus that a party would usually consist of a member and five others.

It is the view of the Social Committee that as few regulations as are in the interest of efficiency for any S.I.R. event. We feel that the above policy is necessary to accomplish an impartial and effective functioning of the Saturday night dances.

Southern Justice

In at least one southeastern state, students having completed four years of college, are being denied their diplomas because they are alleged to be homosexual. These students were never convicted of a criminal offense nor observed committing any act of indecency. This incredible denial of the right to an education is equivalent to the worse aspects of segregation.

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A generous contribution of \$1,500 was received through the Daughters of Bilitis and should get the FUND well on its way. Let's hope the guys can do as well as the girls have done.

Unanimous Board resolutions of endorsement and contributions have been received from SIR, the Tavern Guild of S.F. the CRH of Northern California, and are expected from COITS and other organizations across the country.

The NLDF has already contributed several hundred dollars toward costs in the case of Boutilier v. The Immigration and Naturalization Service, argued before the U.S. Supreme Court in March of '67. In that case, the government seeks Boutilier's deportation on the grounds that at the time of his admission, he was excludable as "an alien afflicted with a psychopathic personality" to wit: a homosexual.

Donations are tax-deductible under California law and federal tax exempt status has been applied for.

Donations should be sent to the Rev. Charles Lewis Treasurer, NATIONAL LEGAL DEFENSE FUND, 330 Ellis St. San Francisco, Calif. 94102

Volunteers will be needed to help with fund raising and paperwork and attorneys are invited to join the Legal Committee.



Anyone knowing the whereabouts of F. D. or Darrel Lindley, formerly of 1024 Masonic, please contact the Golden Cask or Leroy Anderson

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PRIVACY IN A CROWDING WORLD

A major conference on PRIVACY, featuring as guest speaker U. S. Supreme Court Justice William O. Douglas, will be held at S. F. State on Saturday, May 20. California Supreme Court Justice Roger Traynor and other notables will also be present.

Registration at the all day conference begins at 8:30 a.m. and costs \$12. including dinner, space is limited.

SIR, TG of SF, DOB, NLDF, and CRH, will be represented by either their presidents, officers, or members. All are urged to join with us and attend.

The Conference is sponsored by the ACLU and S. F. State, tickets are available from ACLU or through SIR and the day's program is available at the Center.

Transportation will be provided from the SIR CENTER.

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