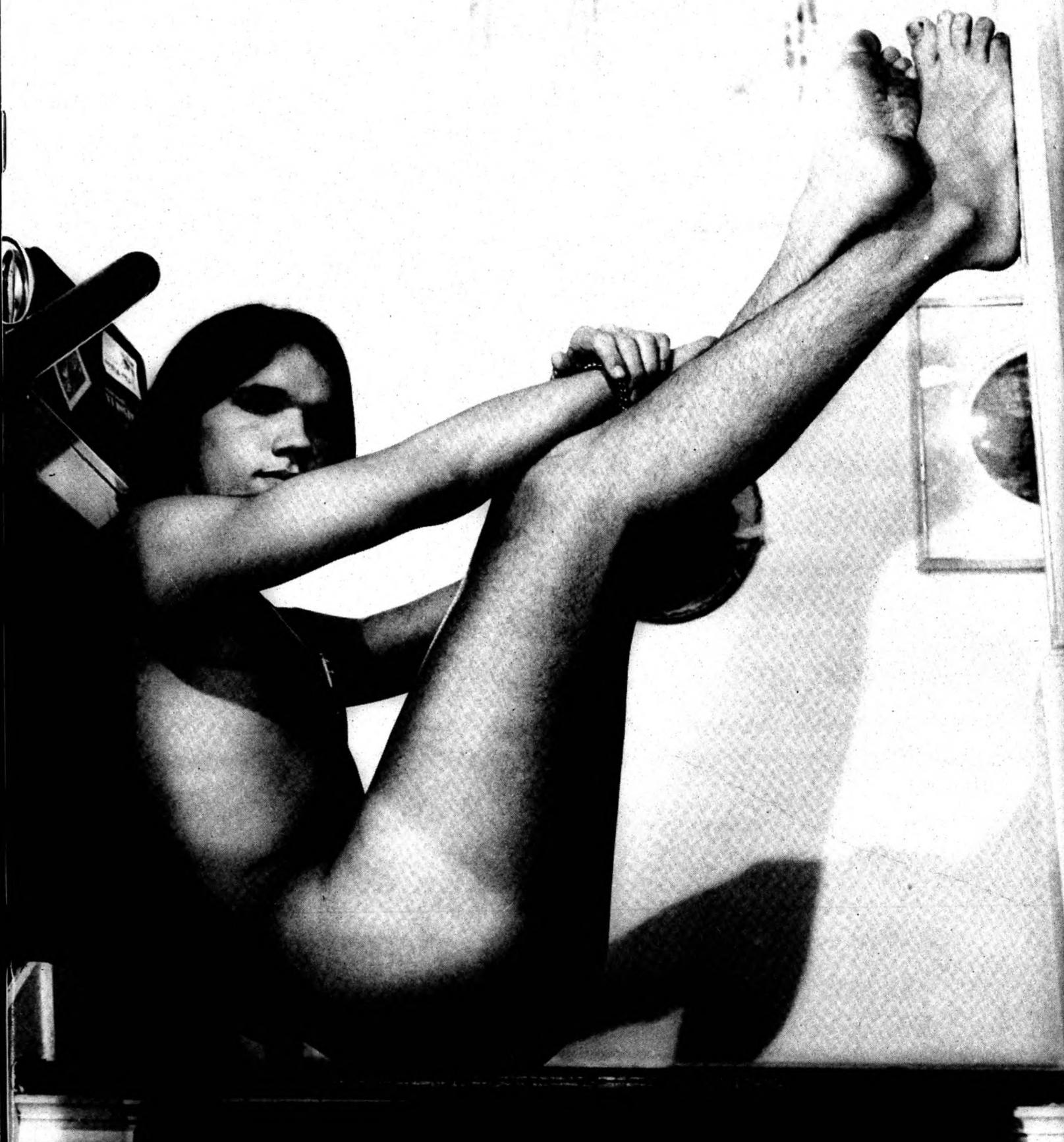
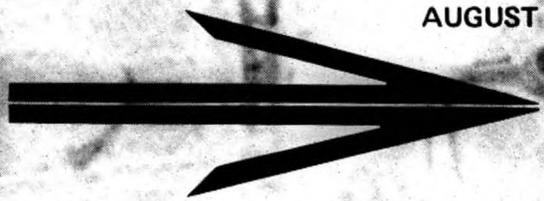
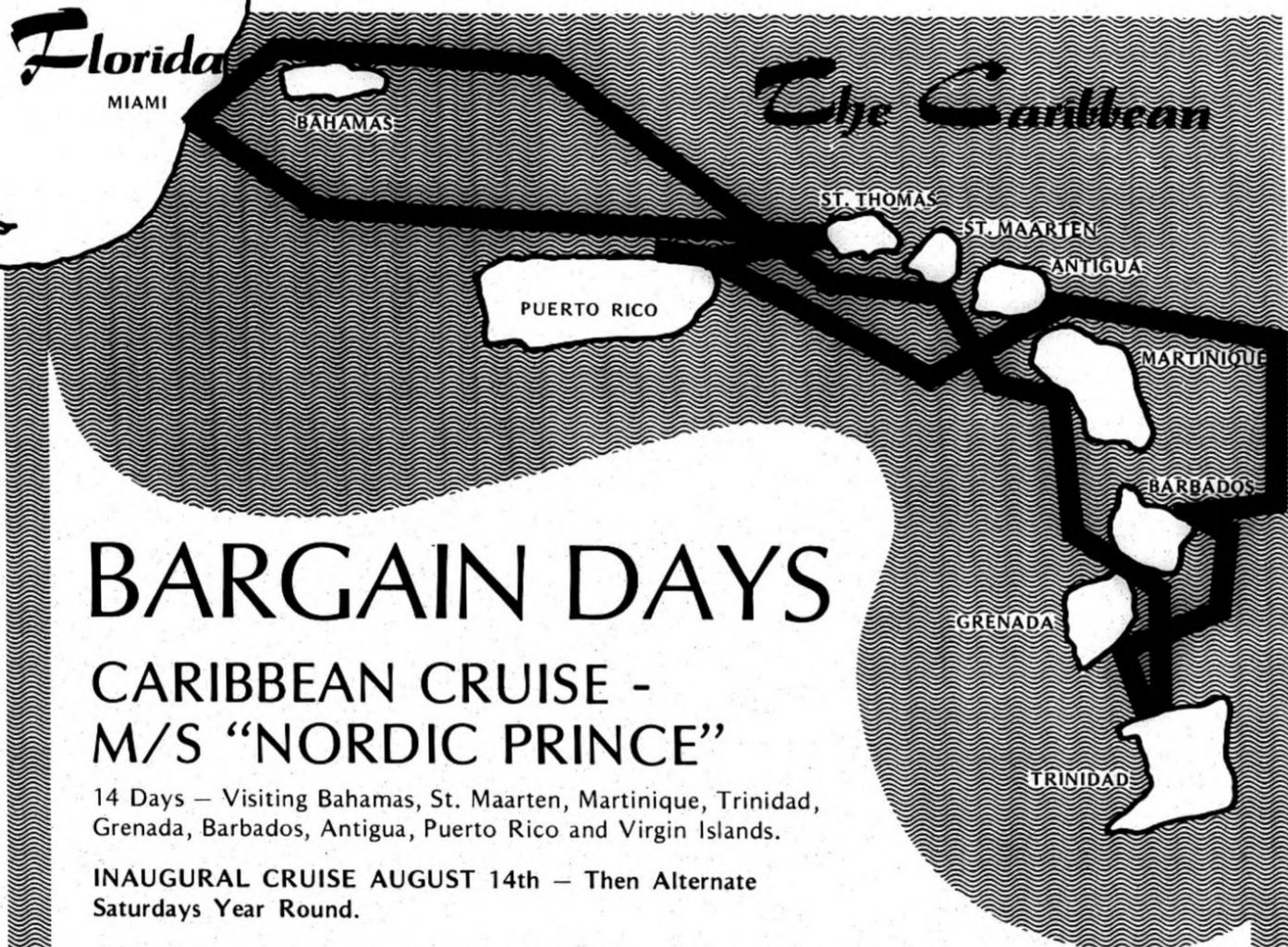


VECTOR

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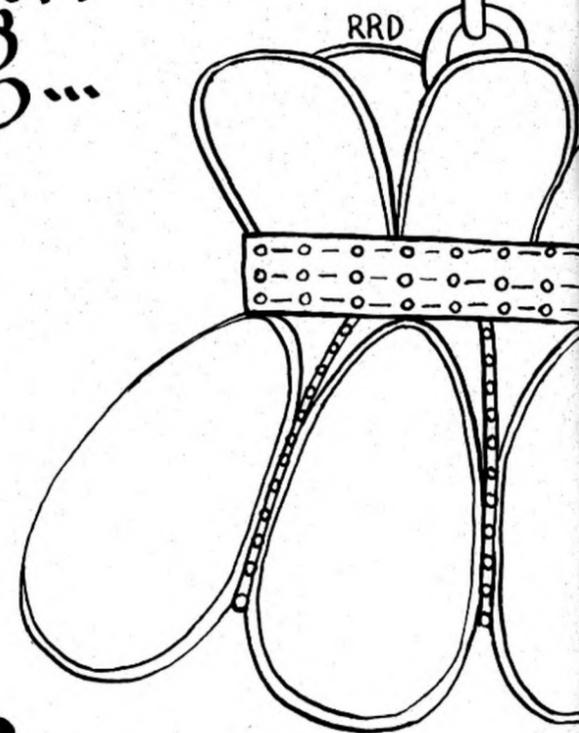


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The Editor Comments

Recently the *San Francisco Chronicle*, with a circulation of one million readers, ran a major article on a running difference of opinion between your editor and Dianne Feinstein, President of the Board of Supervisors. Although your editor had frequently been mentioned in the "underground" and gay press, suddenly it was there in print for the whole world to read: George Mendenhall, a homosexual. Previously, the same newspaper had an article on your editor when he attacked the structure of the Police-Community Relations unit in the city . . . but that caused little reaction.

After the article appeared, we went hurrying off to work at our factory job. The first reaction was on the bus to work when we sat next to a fellow worker. He immediately moved his knee away and with this gesture of his we openly asked him if he had read the article. No, he hadn't . . . "What article?" As we neared the factory, we approached the subject again and he admitted that he had "seen something in the papers." End of conversation.

In the cafeteria, a jovial production mechanic approached us and in a friendly manner asked, "How's Dianne today?" "Oh, fine," we responded with a self-conscious thrust of the arm in a phallic gesture that is typical among factory employees . . . Upon sitting down, we discovered that one of our two gay friends that we have coffee with was now sitting across the room. A few people were outright staring at us . . . but generally the cafeteria confusion was as-usual. We attempted not to be paranoid, which wasn't easy.

There were a few more comments about, "How's Dianne?" and "Hello, George" from people who normally never talked with us. Three surprising reactions came from three very different people: One, a Chicano youth, ran over to shake my hand and said, "Right on!" . . . Another friend, a Chinese friend who we enjoy talking with, asked, "Why do you call the police 'pigs'?" When we explained that we don't use that term he looked surprised . . . But the most charming and welcomed response came from a 70-year-old woman. She motioned me over to her side, inside the factory. "Are they kidding you?" she asked. "A little . . . but it's o.k.," we responded. "Fuck 'em," she said. That was beautiful.

Something we had not expected was that a married employee whom your editor has been known to meet occasionally away from work for romantic interludes turned his back and ignored us completely . . . A close straight friend sat with us and chatted later in the day. He began with an embarrassed "limp wrist" gesture and then stated bluntly that he couldn't care less about my sex life.

The only violent reaction was from a Southern gentleman who always puts down "niggers" and "kikes," etc. He scorned at me and we could see others stare as he moved about making derogatory remarks about us to others. When we sat, deliberately, at a table where he normally sits he moved across the cafeteria and glared. He is what is commonly known in the factory-biz as an "ass-hole" so we were disturbed, but smiling, at his predictable reaction.

The most amazing thing about suddenly becoming Mr. Homosexual at work is that soon all returned to normal. Everyone fell into their usual roles of reaction, the same as before the newspaper clipping appeared. We were still there and we were still the same person. Probably more important is that our great fear of being rejected by fellow workers, was non-existent. The long-range general reaction has been "So what?" and "Big deal!" It has given us more confidence in working side-by-side with people, who might still reject "homosexuality" but who accept your editor as a human being. And that is the way that we look at ourselves . . . first, human beings; secondarily, homosexual.

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Cover Man

Steve is one of the more sensational new young models in San Francisco. He has a natural athletic build and has an interesting ethnic background - part English and part American Indian. He is 5'8", 140 pounds. His spare time is spent painting and sketching. He is becoming an exceptional artist. He is a model for the J. Brian Agency.



VECTOR

A VOICE FOR THE HOMOSEXUAL COMMUNITY

Responsible action by responsible people in responsible ways

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Vector Chairman
Martin Stow

Editor
George Mendenhall

Circulation Manager
George Coffman

Photography
Eddie Van
Jim Briggs
Don Collins
J. Brian

Contributors
Richard Amory
Phil Andros
Jeff Buckley
John Callahan
Don Collins
Frank Howell
Laud Humphreys
Dr. Inderhaus
Alan Jacobs
Frank Kameny
Larry Mullen
Paul Roberts
Bob Ross
Martin Stow
Eddie Van

THE SOCIETY FOR INDIVIDUAL RIGHTS

S.I.R. is now seven years old and already the largest active homosexual organization in the United States. S.I.R. is dedicated to giving freedom to the homosexual male and female, freedom from guilt, harassment, and social injustice.

"Believing in our democratic heritage and that ethical values are self-determined and limited only by every person's right to decide his own, we organize for: the reaffirming of individual pride and dignity regardless of orientation; the elimination of the public stigma attached to human self-expression; the accomplishing of effective changes in unjust laws concerning private relationships among consenting adults; the giving of real and substantial aid to members in difficulties; the promoting of better physical, mental and emotional health; the creating of a sense of community; and the establishing of an attractive social atmosphere and constructive outlets for members and their friends."

- Preamble, S.I.R. Constitution

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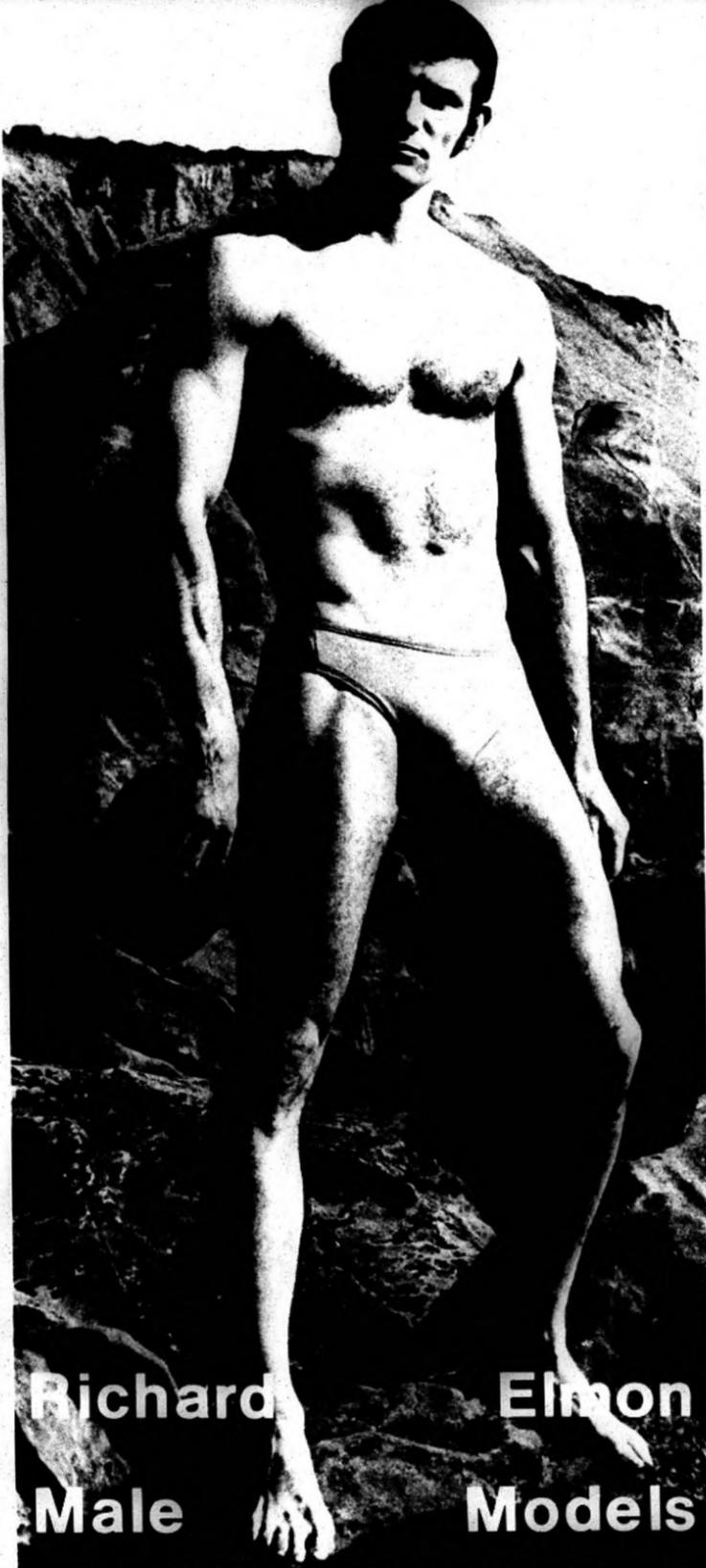
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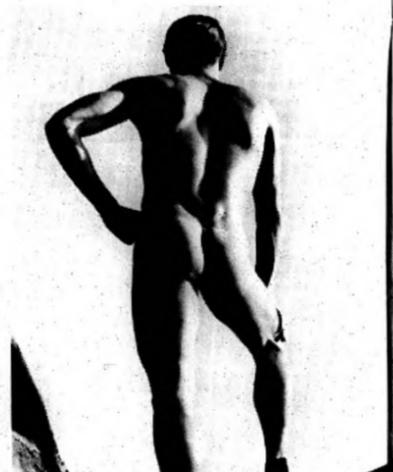
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Urbi et Orbi

"It is issues like sex and drugs that keep the total community divided and thus, controlled."

By Martin Stow

Heterogeneity among homosexuals is in constant evidence. It is seldom that anyone can achieve a consensus of opinion on any one subject among the members of any gay group. Co-genitality has never been a cohesive force in the community because sex has a different meaning to every individual. That we seek a similar sex partner provides us with about the same degree of cohesion found among those who shop at the same supermarket.

Appropriately, S.I.R. recognized this diversity and determined that *individual rights*, rather than group rights, would be the goal of its organization, even though this goal might be achieved through group means. In our relationship within the total community this individuality and independency is of primary importance if our rights are not to be lost in group anonymity. We are in a time when group is pitted against group: Black against White; Youth against Establishment. The gay community is in danger of aligning itself against another group, the police, in a futile confrontation.

The effective achievement of our goals is dependent upon our discriminating between the *instigators* and the *instruments* of public policy. The police increase anti-homosexual activity: bar patrons are hassled and harassed in the Castro area; "homo hunts" are conducted at Land's End; vice squad activity, in the Los Angeles style, is instituted to the extent that S.F. judges are required to give entrapment instructions to juries hearing sex crime cases; venereal disease "holds" are placed against those arrested to thwart their release from jail; felony charges are made and sustained through Municipal and into Superior Court, without the prospect of a reduced charge in the hopes that the defendant will run out of money and, unable to defend himself adequately, will be convicted of the higher offense.

How easy and *safe* it is to direct our hostility toward those public instruments in immediate evidence: the police and the public prosecutors. Also, how *impotent*. Two men instigate all the oppression

against homosexuals in San Francisco: Police Chief Nelder and District Attorney Ferdon. This oppression is accomplished with the approval of Mayor Alioto and is supported financially by the Board of Supervisors, Mrs. Feinstein, President. Why? Because it is issues like sex and drugs that keep the total community divided and thus, controlled. If those named above can keep antagonism rampant between the gays and the straights and drain off the homosexuals' energy in futile hostility against their instruments, they stay in power.

One hears more and more about "making the police pay." To what avail? The continuance of Nelder and Ferdon in power. Since Ferdon cannot prosecute until Nelder persecutes, and since the Police Chief is appointed by the Mayor, individual responsibility resides in Mayor Alioto. The individual homosexual, if he is to maintain his rights of independence addresses himself to individual authority and demands that this authority assume individual responsibility.

Our cause of individual rights is directed to Mayor Alioto, not to a mass of undifferentiated men in uniform blue. Our condition to Mayor Alioto is: Give us a Police Chief who will do his best to control crimes against our property and our person and we will give you our continuing support; leave us with a Police Chief who exploits human differences by suppressing individual rights and we withdraw our support.

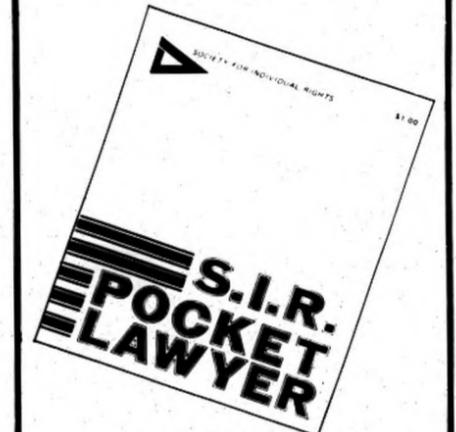


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Letters to the Editor

**"I feel no self-guilt for my homosexuality,
only shame for people like you."**

Editor, *Vector*,

You err in the July *Vector* when you say that *Vector* is making money for the first time. It made money for two years under Bill Bear-dempff and on several issues under Bill May.

A Former S.I.R. Official

You are partly correct. In those days Vec-tor received \$3 from each S.I.R. membership to help with its expenses. This is not so today. If Vector had been completely self-sustaining then, as it is today, it would have operated at a loss. The total cost of publishing Vector is now being met by the magazine alone.

Editor, *Vector*,

I enjoy your publication and eagerly look for it each month. I heartily approve of your format as is. The articles are most informative. You are doing a great service for homophile community.

James Oswald
San Francisco

Editor, *Vector*,

I used to buy my *Vector* at the Metropolitan Community Church here in Los Angeles. For awhile they sold it in a "plain brown wrapper" like it was pornography but now they tell me they won't carry it at all because of the nudity. When will MCC join the 20th Century?

Ronald Ball
Manhattan Beach

We talked with Reverend Troy Perry about this when he recently visited San Francisco. He said that some women in his church had complained about the nudity. Previously, Vector had difficulty getting on the news stand because Rev. Troy's conservative church board was opposed to the nudity.

Editor, *Vector*,

A well deserved expression of support for those of you at S.I.R. from myself. Your fantastic work over the years, in your many programs to aid us all, especially your astounding political thrusts that are openly recognized by the media and your realistic legal involvements that ensure a safer life for my lover and I... This *Thank You* comes from all of us, including the closet queens who deplore those awfully honest demonstrations and rightful demands, who refuse to register to vote in a "gay" bar, who don't go to S.I.R. meetings because they once had a run-in with one bitchy member. These are the same people who won't pay 50 cents more for *Vector* but will for a water-and-ice drink and a fancy dinner with poor service in a cuff-link establishment which assures them their stupid anonymity. These are the same queens who scurry to the phone to call S.I.R. for help when they are caught in a toilet.

My message is to my "anonymous" brothers and sisters out there: You only live once so wake up! S.I.R.'s projects and programs ensure

your very *existence* as humans - entitled to the rights our forefathers fought to ensure for all. The spearhead is carried for us by S.I.R., by dedicated men who are fighting daily for you... your right to a good job, happiness, tranquility, social acceptance and above all, personal freedom - the right for you to be yourself.

So get off that bar stool and join S.I.R. Or go down there to its Center and volunteer as a waiter at their Wednesday luncheons for the poor and elderly for nothing but something very important: Love. And be glad to pay that extra amount for *Vector* so that you can help keep alive the only group that is fighting for you.

Best always...with my true name, I am
Greg Gallipeau (Ahmed)

Vector has been one dollar for three months and sales are UP from when it was



fifty-cents. Those of us who work long hours to make S.I.R. and Vector successful are encouraged by the continuing support. Financial contributions help us publish more, improve our office equipment and expand the functions of our seventeen service committees: S.I.R., 83 Sixth Street, San Francisco, 94103.

Editor, *Vector*,

S.I.R. is growing so fast... and moving so fast... I can hardly keep up with all of your protests, law suits, social activities, etc. I used to be a member but I let my membership lapse some time ago when you seemed to be in a slump. I went by the Federal Building during your recent demonstration there and I couldn't believe that S.I.R. was doing this too!

Now I hear that you are looking for a new center because of your new growth and have found one twice as big as the one you have now. This really makes S.I.R. look good. I'll be glad to see you off Sixth Street (not the smartest location in town). Contact me when you get into your new center... I'd like to help paint and fix it up... and sign up as a member again.
Mallon Aitken
Oakland, California

S.I.R. is looking at a possible new center.

Our present one has 5,000 sq. ft. and is not adequate. The new one, IF we get it, will have 12,000 sq. ft. and it has 16 instead of 7 offices. We are negotiating.

Sir:

Your organization says it is for "individual pride and dignity," "elimination of the public stigma," "effective changes in unjust laws," "giving real and substantial aid to members," etc.

That sounds great! Like, man, you want to appeal to the intelligent public and responsible homosexual homosexuals - and get something worthwhile done for guys with real problems.

But wandering through the pages of your childish self-indulgent, hornie/pornic mag is something else! Catching glimpses of a degraded and frivolous segment of homos and seeing them presented as representative. Well, it kind of leaves your image spattered with "come", doesn't it?!

I'd say you've set the real cause of understanding with the general public at least a generation. I'd say you've tried to turn something beautiful and serious - homosexual love - into something ugly and circus-y. The whole mentality.

In fact, I'd ask, Mr. Publisher and cohorts - why were any of you ever born?

You're not healing MY ills; you're creating them! I'm just plain sick of YOU and your kind. If *Vector* really represents you... Ugh! I feel no self-guilt for my homosexuality, only shame for people like you. WISE UP.

Disillusioned Male Homo

Editor, *Vector*,

Vector inconsistently goes from good writing to bad. I have always thought that the magazine could be better than it is, but I have to admit that the quality has certainly improved with you as the editor.

Something has to be done, however, about the vindictive garbage and nonsense that your *Urbi et Orbi* column by Martin Stow spews. I don't care for his social or political commentary nor his so-called witty wisdom on things that he knows nothing about.

Vector, si. *Urbi et Orbi*, no.

Kevin Macre
Past President, S.I.R.

Editor, *Vector*,

Urbi et Orbi by MFS (?) has hit a new low. After attacking *Chronicle* columnist McCabe (one of our few friends) he (she?) has now become an expert on opera. The July column dealing with the Farrell-McCracken concert proves that the author has a total lack of comprehension of vocal production.

Mme Farrell's voice was beautifully and fluidly produced and *qualified* critics recog-

(Continued on Page 31)

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GERTRUDE and ALICE

By Alan Jacobs

Two women lived together for forty years in a loving, affectionate relationship. One was a noted literary figure, another her constant companion and secretary. Together, they drove a truck in World War I, taking wounded soldiers to hospitals. But their real fame was through their budding influence and encouragement to young men and women in Paris, who later themselves became literary and artistic giants. The warmth that radiated from their 27 rue de Fleurus apartment drew youngsters like Fitzgerald, Hemingway, Matisse, Cezanne, Picasso and Gris. A needed free dinner, encouragement in their latest efforts, and a little advice helped spark some great careers. It was Gertrude, for example, who told Ernest Hemingway to stop trying to earn a living. She advised him to live off his wife's income and to have faith that his writings would eventually give him his own income. He took her advice, although he was somewhat embarrassed by Gertrude's nickname for Alice, "Pussy."

How did it all begin, this love affair that the whole world was to become aware of in the early part of this century? It began in Oakland and San Francisco, California and later in Paris.

Gertrude said, "America is my country and Paris is my home town . . . I am an American and I have lived half my life in Paris, not the half that made me and

the half in which I made what I made." That American half began in Pennsylvania in 1874. At the age of five, she and the family moved to East Oakland, where Gertrude's father later became the vice-president of the Omnibus Cable Company. At 17, she and her brothers were orphaned and they moved to San Francisco where her brother, Mike, became the manager of the Market Street Railway Company (he retired in 1936). These were trying years for Gertrude and she later described them as her "terrible adolescence." Later, she was educated at the fashionable Radcliffe College, where she was influenced by philosopher-professor William James. She later studied medicine for four years at Johns Hopkins, but she called this just an "experience" as she had no intention of becoming a professional.

In 1903 the Steins moved to Paris, with an income from the late father's estate. When the 1906 earthquake and fire hit, Gertrude returned to San Francisco to check the damage to her real estate holdings. She brought early Matisse paintings with her and exhibited them. It was at one of these exhibits that she met the demure Alice B. Toklas. Gertrude was 32 and Alice 28. Later in the year, disturbed at the chaotic re-building efforts in San Francisco, Alice went to Paris with her close companion, Harriet Levy. They went to visit the Steins and Gertrude was there. A romance that was to span 40 years began.

Earlier in her life Alice read a great deal and would travel to the Monterey area where she loved to ride horseback over the 17-mile drive. She had learned to play piano. Much of her early life was spent taking care of older relatives. She lived with her grandparents at 922 O'Farrell Street in San Francisco and later with her father on Clay Street. Her mother died when she was young. The destruc-

tion of the city by fire in 1906 depressed Alice and she saw only two choices . . . New Orleans or Paris. She chose Paris.

Gertrude Stein and Alice B. Toklas wine and dined the young literati of the world at their Paris apartment. Gertrude earned an international reputation as a writer. She encouraged abstractionism in others and wrote in such a manner. Her writings left many critics baffled because she frequently wrote without regard to capitalization, punctuation, or proper grammatical form [much like the writers for *Vector* magazine]. She wrote over 20 books touching on her opinions about life, America, writers, artists, and Paris. She even wrote plays and an opera.

More important to many was Gertrude Stein's quick, dry wit . . . Once a



ALICE B. TOKLAS



GERTRUDE STEIN, BY PICASSO

The Autobiography of Alice B. Toklas

This "autobiography" was actually written by Gertrude Stein herself. Here are some quotes from what was probably a joint effort:

When I went to see Mrs. Stein who had in the meantime returned to Paris, and there at her house I met Gertrude. I was impressed by the coral brooch she wore and her voice. I may say that only three times in my life have I met a genius and each time a bell within me rang and I was not mistaken, and I may say in each case it was before there was any general recognition of the quality of genius in them.

I murmured to Picasso that I liked his portrait of Gertrude. Yes, he said, everybody says that she does not look like it but that doesn't make any difference, she will.

Any village where there was a young man who had ambitions he heard of 27 rue de Fleurus and then he lived but to get there and a great many did get there. They were always there, all sizes and shapes, all degrees of wealth and poverty, some very charming, some simply rough and every now and then a very beautiful young peasant.

Matisse was about thirty-five; he was depressed. He had gone to the opening of the salon and heard what was said of his pictures . . . He never went again. He stayed at home and was unhappy.

Gertrude Stein was perfectly ready to drive the car anywhere, to crank the car as often as there was nobody else to do it, to repair the car, I must say she was very good at it . . . I went into offices and interviewed people but Mme. Stein sat in her automobile.

critic saw her at a London painting exhibition. He had his poodle with him. "Does he like the paintings?" inquired Gertrude. Before he could answer, she stated, with a sober face, "My poodle always recognizes pictures. He knows a Renoir when he sees one." . . . When she was asked by a San Francisco reporter, "What do you think about sex?" she paused and then laughed aloud. Her reply: "Good-bye!"

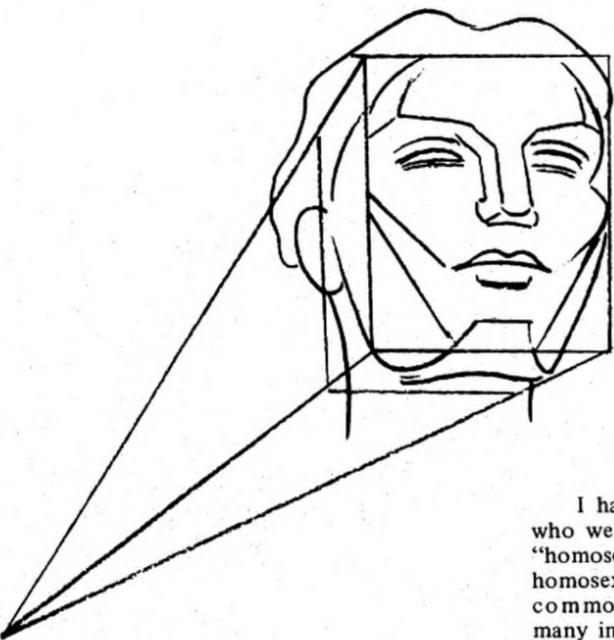
Few people referred to Gertrude and Alice's close relationship with each other, but some did write about their conservative, almost masculine attire . . . particularly Gertrude's. What Gertrude wore was always part of the press reports. Both women usually had short hair; Gertrude's was usually cropped back and Alice said at one press conference that, "Hair must be short. I am aware that only old men wear it this way." When Alice was much older, she heard that Hemingway had written some unkind comments about her relationship with Gertrude. Her response was, "Did he write it well?"

Gertrude died in 1946, leaving an income and priceless, impressionist paintings to Alice B. Toklas. The Stein family protested in the courts and both Alice's income and art were legally taken from her. With failing eyesight, she then wrote two books . . . an autobiography, "What is Remembered," and "The Alice B. Toklas Cookbook." She died in Paris in 1967.

Gertrude would have been pleased at Alice's spunk, when in 1964, she slipped and fell behind an electric stove. She was unable to move for hours and later summed up two beautiful lives very well, when she told the press: "I knew the maid would come in the morning, so I just lay there, waited and enjoyed it. One has to look at life as it is, not fight it or fear it."

Vector wishes to thank those writers and publishers who have recorded much of the lives of these great women. Particularly, we wish to thank Lloyd Skinner for his "Gertrude and Alice" article in the July, 1970, San Francisco magazine.





Dr. Lawrence Hatterer

The Man Who "Cures" Homosexuals

I have treated numerous young men who were supposedly disturbed by their "homosexuality." But I do not look upon homosexuality as an entity. Rather it is a common symptom which appears in many individuals in response to innumerable, dissimilar situations.

There have been many cases where the problem was presented as being homosexuality, but my perspective casts it into a wholly different arena and dealt with a constellation of other problems which incidentally resulted in homosexual acting-out. When these problems were dealt with, they turned away from homosexuality.

I would say, in addition, that society's proscriptions make it very difficult to be homosexual without a lot of problems. It is not in accordance with what one has been taught from the very earliest age is appropriate, which means there necessarily is internal conflict. And it puts one in conflict with society's values.

What's more, I do not believe that the structure of our society, which is heterosexual, monogamistic, and family oriented, is going to change to the extent that this entire fabric will go under — and that's what would have to happen in order to institutionalize or accept homosexuality. Until that happens, the homosexual will be a disturbed individual.

The judgment of impaired functioning is not quite so arbitrary. Perhaps it is considered gauche in this era of liberal social values to allude to the adage, "anatomy is destiny," but the fact is that we are what we are — a complex constellation of genetic mechanisms, endocrine systems, and nervous systems which differ between individuals in accordance with their reproductive physiology. Sexual relations with a person of the same sex represent a deviation or a short-circuiting of a very definite biological intention....

I've had young men come in and report homosexual orientation that was largely a matter of conditioning or learning. They may have been seduced by an older homosexual man when they were 16, and they developed a genuine romantic responsiveness to another male. This may be a rather total, prideful experience

for a while — but only for a while.

I stress those feelings which already exist in the patient which may enhance his motivation to change. Rather than unhealthy repression, these efforts represent attempts at self-repair. In terms of utilizing religious proscriptions, I emphasize religious beliefs which stress ethics and family, rather than beliefs that are punitive and guilt-oriented. I see it as a reinforcing, socializing force for that human being who needs external supports.

In sum, these people want to change. They want desperately to occupy a respected place in our society; they want to have a wife; they want to have a child, to have the kind of family they had before or never had and wish to make. They simply cannot reconcile their homosexuality with these more treasured aims, and hence seek help to renounce the homosexuality. They pay a price, but it is their price and most feel it is worth it.

To be simplistic about it, if a person has been blocked in his heterosexual capacities, he is incapable of the same pleasures in sexual-love relationships as a heterosexual. This is true in our society. Now it might not be true on a deserted island where there are only men. In our society, with rare exceptions, a man is homosexual by default. He may consider himself to be deficient as a male, or be troubled in a great variety of ways. In our society such a man cannot as easily experience the same interpersonal rewards as a heterosexual person. Some do achieve satisfactory interpersonal lives and productive work-life styles against many odds.

Obviously, millions of men practicing homosexuality are productive at work and would report some periods of sexual happiness with their partners either in or out of sustained relationships. However, we must know more and look below the surface before we can say that everything is okay.

Before long he tends to view it as a denigrating experience. For one thing, doubts are introduced as well as shame when other boys call him fag or queer. He becomes an outcast. Perhaps he can with-

stand this impact for a while, until he realizes that he cannot utilize his idealized notions of homosexual love anywhere.

As he dips into the homosexual subculture — gay bars, homosexual streets, groups of homosexual acquaintances — he finds himself surrounded by sex addicts. Men are driven in their quest for homosexual acts, without any interest whatsoever in the actual person they make sex contact with. They are people who have failed to find something meaningful in themselves or in their lives, and pursue one sex act after another trying to make up for the deficit. And after the tenth sex act in a night they are as empty inside as when they started. This is demoralizing, and corruptive of a man's ability to function in his own best interest if he incorporates the neurotic strivings of this subculture. And it is very hard not to get caught up in this compulsive sexuality, where sex has nothing to do with either affection or fun.

I could go on for hours discussing the depression, suicidal feelings, grave feelings of inadequacy, pathetic passivity, and all sorts of neuroses manifested in the homosexual individuals who come to see me — and this involves over 700 whom I have evaluated in depth. To a man, this entire population reported that they would choose to be other than homosexual if it were their choice to make.

And, to deal with an important issue which you suggested, and which is a chief complaint of homosexual organizations, the fact is that we treat individuals who are troubled by their homosexuality, who come to us voluntarily seeking help... It is true that the majority of my patients did not seek therapy with the aim of converting to heterosexuality. They did not see it as their choice to make.

The homosexuals that I have seen were in the main disgusted with the brevity of their relationships, disgusted by how they squandered their time, interfered with their work, dispensed with their integrity, and sacrificed hopes of an enduring relationship and family life by their driven pursuit of homosexual sex partners.

I have seen men who lived together for periods of five or seven years, but rarely twenty. And those who do stay together generally allow each other a lot of freedom sexually, or they will both invite a third party in for sex relations. The sexual involvement declines or disappears.

In reference to married men who have sporadic male homosexual contacts, one would have to investigate what was happening with these men and their wives at home. Such men want to be "serviced" by males or submit to them. But why? What and who drives them to such practices? There may be hundreds of reasons. Maybe they feel they have been so cas-

(Continued on Page 16)

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Dr. Paul Roberts

**The Secret Order
of the Sodomites**

Who were the ancient Sodomites? Why were they considered so evil? The Roman Sodomites worshiped the god Mutunus. In Egypt it was the god Osiris and the Greeks claimed Doogsus. The International Standard Bible Encyclopaedia says:

Sodomite, denotes properly a male temple prostitute, one of the class attached to certain sanctuaries of heathen deities, and "consecrated" to the impure rites of their worship. Such gross and degrading rites in Jehovah's land could only be construed as a flagrant outrage; and any association of these with His pure worship was abhorrent (Deuteronomy 23:17f). The presence of Sodomites is noted as a mark of degeneration in Rehoboam's time (I Kings 14:24). As he endeavored to get rid of them (I Kings 22:46), subsequent corruptions opened the way for their return, and Josiah had to break down their houses which were actually "in the house of the Lord" (II Kings 23:7). The feminine form is translated "prostitute" in Genesis 32:21, 22 and Hosea 4:14.

McClintock and Strong says: "The Hebrew word (for Sodomy) is said to be derived from the words 'pure and holy.'" This religion was spread in different forms over Phoenicia, Syria, Pyrgia, Assyria and Babylonia. James Strong adds that a Sodomite was "a sacred person, a devotee of licentious idolatry." In the Bible and in ancient history a Sodomite was a sacred priest, a devotee of licentiousness.

The English "crime" of Sodomy bears no resemblance to the word as used in the Bible. Sodom's sin, among other things, was attempted rape and probably attempted human sacrifice to the sex gods. A superficial reading of Genesis, chapter 19, reveals that the men of Sodom attempted to rape and force two male messengers of God to engage in their sex worship. If these messengers had been female the attempted crime would have been just as great and just as deserving of punishment. There is a remarkably parallel case recorded in Judges 19. However,

in Judges, the mob sought to attack a woman instead of males. Jewish tradition supports this view. See also Ezekiel 16:49, 50. The attempted rape just happened to be homosexual instead of heterosexual. One type of rape was just as evil as another.

Sodom and Gomorrah were known as centers of phallism (sex worship). Because of this heathen worship, the term "Sodomite" came to be applied to all those who worshipped heathen sex gods. The impure rites of Sodomite worship included human sacrifice, incest and forced heterosexual and homosexual practices.

It wasn't until modern times that the word "sodomy" incorrectly became associated and practically synonymous to our word, "homosexual." To classify a large section of our population as "Sodomites" just because they happen to have a different life-style is unjust, to say the least. Sodomy was then, and is now, licentious idolatry, involving all sorts of unspeakable sexual and non-sexual activities in the name of the gods.

At times, ancient Israel worshipped these Sodomite gods. Among the Hebrews such strange and repulsive phallism was condemned by all the prophets. In Rome the god Mutunus was worshipped in the same grotesque way. The people of the land often gave support to such practices in the hope of obtaining offspring or curing impotency and sexual diseases. St. Paul describes the activities of certain heterosexual females who gave up the sex life-style that was natural for them and entered Sodomite convents in Romans, chapter one.

Authorities are able to find out more about the male Sodomites because their temples were more numerous. Heterosexual men would be encouraged to leave their natural sexual relationships and to change their life-styles to be made priests

in the male Sodomite Temples. Festivals would take place, men with men, in which strange orgiastic rites were practiced. Victims would be offered in sacrifice, torn in pieces and devoured raw. Especially desirable were the sexual parts of the anatomy. Sodomites would parade through the cities seeking out handsome males and beautiful females to be raped and sacrificed (Genesis 19). Such monastic unnatural cravings took the place of regular human relationships. St. Paul describes these heterosexual sodomites in Romans 1:28:

And likewise also the men, leaving the natural use of the women, burned in their lust one to another, men with men, working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to reprobate minds.

St. Paul describes the multiple kinds of lust and evil desires in which that these heterosexuals engaged. He describes all sorts of excesses that were committed in those temples - both heterosexual and homosexual. Mutilations and castrations were common in the temple worship. Ecstatic frenzy and trances would break the body and destroy the mind. Such men were completely "burned out" and "filled with all unrighteousness." No wonder the Sodomites were condemned throughout the Bible! Leviticus 18:21 gives us a look inside one of these Sodomite Temples. Men would gather with other men and masturbation was one of their religious rites. Their seed of copulation would be offered to the sex god, Molech, in the fires of incense (See Genesis 6:2, Jude 6:7).

St. Paul does not condemn homosexuality anywhere in the Bible. In Romans he refers to certain heterosexuals who leave the life-style that is natural for them and join up with the Sodomites. In Romans 13:13 he refers to certain heterosexual KOITES who abuse sex, in I Corinthians 6:9 he refers to certain homosexual KOITES who abuse sex, but if all "gay" KOITES are sinners, then all heterosexuals are sinners (See I Timothy 1:10).

In the Bible and in ancient literature, Sodomy is condemned. But Sodomy then and Sodomy now are two different things. The modern English word is not related to the ancient Sodomites in any form, shape or fashion. Homosexuals should reject the word completely.



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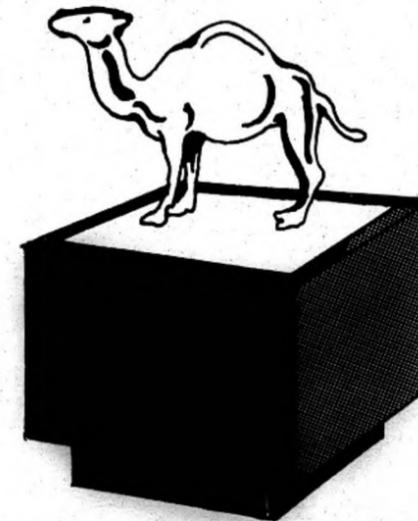
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(Continued from Page 13)

trated and so feminized in their dealings with the world that they present their backsides to other males — as male animals do as a sign of submission to a more dominant male — or because they've been castrated by their wives. They see themselves in a completely humiliated situation, and wish to be sadistically used by another. This is one of the hundreds of reasons they may go just for an easy, quick masturbatory release of tension. Each person's use of a homosexual outlet must be examined for its worth and true satisfaction, its provocation of conflict or its valuelessness as an outlet.

Our society defines this as abnormal, every man knows this, and therefore, overwhelmingly, men who would engage in such acts do so to confirm a personal sense of unworthiness or degradation. Defining it as such makes it such! Do not impose metaphysical values on humans who do not know or care about ultimate truths — they are guided, ruled, if you will, by social judgments, irrational though they may be, which are a reality and structure reality for individuals in our culture.

Humanizing our heterosexual society on presumed already agreed-upon sexual values and more is difficult enough. To think we'll do this for what in every contemporary society has been at best tolerated as "deviant behavior" is a pipe dream. We can't even get homosexuals deemed as "uncriminal" in 48 states in 1971. The laws remain 18th-century laws. How are we going to institutionalize the chaos and anarchy of homosexuality as it exists in America today?

Such men do come to my office and testify how degraded they feel by impersonal sex through a knothole in a subway latrine. They do have very damaged images of themselves, which are both a cause and a result of such behavior.

The big question regarding therapy is what does the person want to do, not only with his sex life but with his life in general. A person's sex life has to be integrated into a total life style. As I said, the majority of the people I saw did not say they wanted to change to heterosexuality. They wanted help with their many problems of living as homosexuals in our society. But when they did want to change, I helped them to, and in many, many cases we succeeded.

Dr. Hatterer's remarks will be analyzed in the September Vector by two important psychologists and you, our readers. Write: "Dr. Hatterer's Remarks," Vector, 83 Sixth Street, San Francisco, 94103.



SF Board Endorses Consensual Sex

- Police Protest

By Larry Mullen

Jim Foster, S.I.R.'s aggressive political chairman, had done his work. He had spent many days talking with each member of San Francisco's eleven-man Board of Supervisors, attempting to convince them that Assemblyman Willie Brown's consensual sex bill should be endorsed by the city. He knew that the mayor favored such state legislation (July *Vector*) and that the Board President, Dianne Feinstein openly favored the Brown bill.

Foster placed five supervisors in the "Yes" column: Feinstein, Francois, Gonzales, Mendelsohn and Boas. The gay community needed one more vote to make it 6-5 in favor. Bitterly opposed were the board conservatives: Tamaras, Barbagelata and Driscoll. Maillard and Pelosi would not firmly commit themselves in advance and von Beroldingen had said she would vote for it if the District Attorney did not object to it... a cop-out as the D.A. has always opposed bills that allow people to do what they want in private.

The show-down had one big surprise... Peter Tamaras, the anti-sex supervisor, suddenly called in the chief legal counsel for the police department, David Roche, to testify on the bill. Roche had not appeared at the earlier hearings where his arguments could have been discussed. Instead, he now appeared as the invited guest of the Board, a privilege not extended to others present.

Roche made it clear that he, former Police Chief Cahill, and the present chief opposed this type of legislation. The shocked observers in the audience could recall two occasions when Chief Al Nelder stated that the police department *should not* and *would not* get involved in taking sides on legislative matters. The Chief was out of town and Deputy Chief Don Scott had sent Roche.

Supervisor Terry Francois shot holes in Roche's argument that "solicitation" was part of the bill... which it is not. He made it clear that the police can arrest for solicitation when legal fornication is involved... and do.

The most offensive comments made by Roche were those in which he accused the gay community's leaders of endorsing public sex. He said that the Brown bill was supported by the gay community leaders because they wanted to have sex

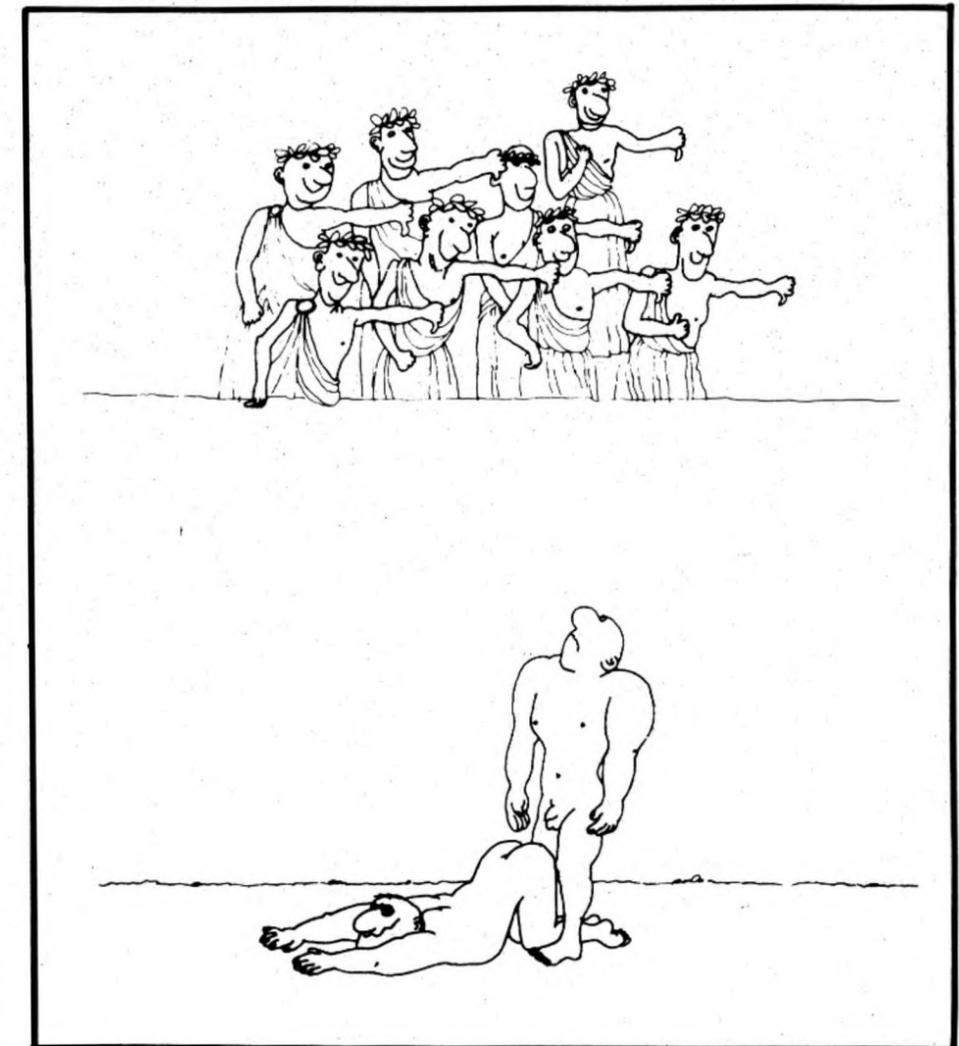
in Macy's rest rooms and at Land's End, a public beach area. This lie was a deliberate distortion of an earlier discussion between the gay community and Chief Nelder in which the police were asked to deploy more men to stop serious crimes rather than send large numbers into secluded beach areas.

When the vote was taken von Beroldingen voted NO and the doubtful Pelosi and Maillard split... Pelosi for, Maillard against. That was 6-5 and the measure passed.

Political Chairman Foster was elated with the victory but disturbed over Roche's appearance. He said that Officer Roche's presentation had been a discredit

to the police department and a waste of the Supervisors' time. "The Supervisors call for expert testimony and they get half-truths and misinformation from the top legal officer of the police department." Foster was also disappointed that *homosexuality* was the main concern of the supervisors during the discussion when the Brown bill's passage would affect every adult.

Later, in a telephone interview with *Vector*, Roche denied that the department took ANY stand on AB-437. He claimed that he was just "answering questions" about law enforcement; this was emphatically refuted by those who were present. He further emphasized that he feared that Land's End or Macy's might be declared "private" under the bill and permit public sex, as a result. He was told that this could be done now if the courts so ruled and that any interpretation of any bill is up to the courts. Roche then expressed his fear of what the courts might do if the bill were passed and "public sex was made private." *Vector* told him that the truth was that the police department is against easing any laws that permit adults to live their private lives without police harassment and prosecution. This he emphatically denied.



The Supervisors

Who will be the favored ones in November?

By Our Correspondent

This analysis was written by an important public figure in San Francisco who cannot afford to have his name revealed. He is not a homosexual. We welcome your comments and criticism of his analysis.

There will be relatively few challengers to take on the incumbents with adequate money and organization in the coming Board of Supervisors election. This is an unusual situation. We will, of course, have a spirited Mayor's race, but the question as to whether Mayor Alioto will run or not is still up in the air.

Two supervisorial incumbents are practically assured of re-election. Three may have a difficult time getting re-elected and the sixth, Jim Mailliard, has announced his withdrawal.

The two strong incumbents are Robert Mendelsohn and Ron Pelosi. Mendelsohn was State Senator Eugene McAteer's assistant. After the death of the Senator in 1967, Mendelsohn ran for Supervisor and won. He had strong support at that time from the McAteer group. Since that time he has been a vigorous and very vocal member of the board, capitalizing on good press — but has been the kind of person who tends to burn the candle on both ends. Many of the "money people" will not be supporting Mendelsohn this time around. He shilly-shallied on the high-rise vote, never really taking a strong position. This weakened his position but he is a terrific organizer and should be re-elected.



Duane Wolcott being registered to vote by Jim Foster, S.I.R. Political Chairman. With the help of Charles Christman, these men have registered hundreds of homosexuals in the City.

Ron Pelosi, a stockbroker, ran initially in 1967 and was elected. He had been a member of the City Planning Commission. Pelosi is known as a very intelligent member of the Board who does his homework. He has never had the downtown Chamber of Commerce support, but he has money of his own. Although he is a good Supervisor, the truth is, that he would have a difficult time getting re-elected if it had not been for the terrible tragedy that occurred to his family (two children died in a fire). This sympathy vote, combined with the attraction of his general demeanor, guarantees his re-election.

Both Mendelsohn and Pelosi are on the Board for the same reasons that any young fellow who is interested in politics gets on that Board. It is a jumping-off place. Both are keenly interested in running for Congress (Mailliard's seat). They are of the younger type full-time Supervisors actively engaged in politics. Of the two, Mendelsohn could be considered the more liberal. He seems to have gotten the reputation of being the kind of Supervisor who will vote for any program — just hand it to him and he will vote for it. Pelosi has been somewhat more conservative. For instance, he voted against the mental health clinic at 25th and Church, just because his constituency in Noe Valley raised holy hell. Pelosi, of course, had three years to put an operation together and he simply has not done it. He was to have had a fund-raising recently and it was cancelled. When an incumbent Supervisor cannot put together a

fund-raising dinner there are troubles. He is probably the weakest of the six incumbents, and all odds are that he will not be re-elected. He has no money, and no actual support. He has alienated the labor movement with his vote on the steel tower. Central Americans dislike him because he is a Mexican. It is just difficult to find what his base is. The truth is — he probably has none.

Gonzales is, of course, a liberal Democrat. The general feeling is that he has done damn little for his own people. He was not smart enough to play the role of a Terry Francois and move into the white, middle-class community, and become a spokesman for Latins. He has never come across to the rest of the City as an intelligent Latino spokesman. Nor has he really come forward with any political philosophy, any indication he knows why he is on the Board. The best thing for him may be not to run because he really is in the wrong ball game.

Terry Francois, a veteran Supervisor, was originally appointed by Mayor Shelly. He stood subsequently for re-election and won in his own right. Generally intelligent, a low-key type supervisor, he does not exactly exhibit the leadership qualities that many have in elected office. He has been hurt by his defeat in the Judge's race; most of the proceeds from his recent fund-raising dinner went to pay off his campaign costs. He does not have big money to mount a big campaign. He is also less than an enthusiastic campaigner. Francois will have labor support, and some downtown support; but his real problem is that there will be a key black man — or at least informed sources say — running against him. The Burton operation (John and Phil) has had a falling out with Francois and the black community regards him as a white man. If John Dearman, who is Willie Brown's partner, runs against Francois, his chances will be hurt terrifically. Dearman is a very pleasant person, talented, a former Golden Gate Bridge Director, but somewhat lazy. He really shouldn't be able to win city-wide, but he certainly will be able to chop up Francois. The Francois people are worried.

Francois straddles the middle somewhat although he has to be considered liberal. He has gone to great lengths to do a lot of favors but has taken a lot of flack from the more militant black community, who have more or less disowned him. He

has worked on the whole budget mess, and speaks very intelligently on the more complicated issues.

Robert Gonzales was appointed in 1968 by Mayor Alioto. At that time the mayor was running for Governor and wanted to look good state-wide, so he appointed a member of the Latin Community. Gonzales had run back in 1965 for Supervisor and did not do too well. Gonzales has been on the Board for three years. He will have a difficult time being elected for a number of reasons. The Mayor will not give him any help. There has been a falling out over the years. The Burtons don't particularly like him. Perhaps it is a personal thing. Many Latin Americans, and the Mexican Community particularly, dislike Gonzales with a passion. He does not even have the full across-the-board support of his own community. He is something of a funny guy; intimates say that his real problem is that he is lazy and does not really give a damn. This seems to come over. He has stood up against the steel tower and gained great stature among the conservationists, etc., but he lost some support among the downtown people. He will probably have help from downtown people, however. He is highly respected. He is a liberal Democrat type, but conservative on some gut issues.

The fight will be between these two men for the top of the ticket, and I would say it is a toss-up as to who gets it.

Michael Driscoll was appointed in January, 1971, by the Mayor. This was after a city-wide search for an intelligent Irishman. The Mayor went on record as saying that the vacancy created by Judge Ertola moving to the bench would go to an Irishman. The Mayor then proceeded to appoint a relative. Driscoll is 54 and is a very pleasant individual, but in the few months that he has served he has gotten the reputation of being a general bumbler. He will have to spend his own money to get re-elected. The Mayor, having the problems that he has, will not be able to give much help to Driscoll. Driscoll has many friends in the City, but his image is that of a typical cigar-smoking mortician. He will have strong labor support, at least the Mayor's people hope that he will. There has been over the years a strong anti-labor sentiment against Mike Driscoll and he is currently involved in this mortuary strike. The Mayor's kitchen cabinet was very disappointed at the appointment of Driscoll and felt it did nothing for the Mayor's image. Driscoll and Gonzales are the most vulnerable to defeat.

Driscoll, very truthfully, was put on the Board simply to be a yes-vote for the Mayor. He voted for the Southern Crossing, which was a big thing for the labor movement. He probably does not have any political philosophy. He effects being a man of the people, but his vote or political profile is more conservative and basically rather unintelligent.

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Dr. Inderhaus

Tolerating Deviation

Dear Dr. Inderhaus: When I was growing up I was constantly exposed to the opinion that all forms of homosexual sex were "perverse" and "abominable." When I first "came out," all I would allow was mutual masturbation. Later, someone I liked very much went down on me. Although I thought it was a despicable thing for him to do, it felt so good I just couldn't make him stop. I wanted him to experience that good feeling too, and so I buried my repulsion and did it to him. To my great surprise I didn't turn into an ogre. Over the next few years I gradually opened up to just about every kind of sex you can think of. My philosophy has become that if it feels good and does no one any harm it can't be bad. What kills me now is that my gay friends are no more liberated in their thinking than my straight parents. Those who go to the bars regularly for their "one-night-stands" say it's "sick" to join in an orgy at the baths. Two friends of mine who think it's groovy to "brown" their latest conquest think it's sick for someone to want to drink his partner's urine. Maybe I'm wrong, but I can't see how having sex any way you want it can hurt any one either mentally or physically! What is your opinion on this?

A: It would take a very long and erudite treatise to give an in-depth analysis as to why one person finds some form of sexual gratification "healthy" and another form "sick." Medically and ethically I could never condone a form of sexual gratification which would be physically or emotionally harmful to one or any of the involved partners. However, it would be very difficult for me to think of any form, except that which involves hardcore sado-masochism, which would be in and of itself physically or emotionally harmful.

Biases in sexually oriented activities are found at every level of society in every culture. The stringent taboos on heterosexual lovemaking can be appalling. The church generally condones only sexual activity with the female prone and the male on top, for the express purpose of conceiving a child. Any other form of sexual activity is considered bestial and to be condemned. We note that the majority of states having laws against oral-genital sexual activity do not differentiate between heterosexual and homosexual. Indeed, the majority of cases prosecuted under such laws have involved married

heterosexual couples! Kinsey and Masters and Johnson have made it quite clear that unusual forms of sexual gratification are very common in heterosexual as well as homosexual love-making. But, as you have noticed, the homosexual is not much more tolerant of his brother's "aberrant" sexual proclivities than his heterosexual counterpart.

Essentially, there are three ways in which ejaculation may be achieved in other than the "basic position" (for homosexuals I would broaden that to mean one partner prone and receiving, the other on top and penetrating). *First*, the position of copulation. This is illustrated by "dog fashion" intercourse, by intercourse while lying on the side, and by the partner being penetrated sitting on top. *Second*, genital stimulation by other than intra-anal or intra-vaginal insertion. This form of sexual release would involve oral-genital contact or manipulation of the genitals by hand or instrument either alone or combined with copulation. *Third*, climax by some stimulus not directly related to the genital area. Sado-masochistic activities would come under this heading, but also such things as the use of body secretions (saliva), or excretions (urine, feces, and semen); non-genital contact with areas of the body designated "erogenous zones" such as the anus, buttocks, nipples, ears, toes (i.e., any area of the body someone finds stimulating); and finally, the use of fetishes such as women's clothing, leather, someone's dirty underwear, shoes, boots and so forth.

All of the above techniques can, of course, be utilized by a single individual, two individuals or groups of individuals. Whereas I find some of these "unusual" forms of sexual release non-stimulating and others real turn-offs, I cannot find anything about them inherently physically unhealthy. The last mentioned (third) area brings the most frequent derisive comments. The idea of having someone simply masturbate and ejaculate in his partner's face or groin is considered quite sick by some. Even more upsetting to our uptight friends is the individual who gets his kicks from drinking urine! It is interesting that a common myth prevalent throughout the nineteenth century was that saliva passed from mouth to mouth was necessary for procreation. It is also well documented that My Ladie's

(Continued on Page 23)

Around the State Summer Notes with Jeff Buckley



This year Noah's Ark is the only bar along the Russian River for members of the community. Located on River Road just outside Forestville — about ten minutes from Guerneville. This busy bar also serves food in the patio.

Further north in Mendocino county is that beautiful lodge about which everyone who has been there talks so enthusiastically. The food and accommodations are excellent (and there is a heated pool) and this resort is an absolute haven for a person or a couple seeking a restful holiday. For further information check *Vector's* classified ads.

Near South Lake Tahoe there is another recommended resort — Farfy's; a motel-restaurant with a pool and spotless rooms.

In Sacramento this summer there are two new bars on the east side and about ten minutes driving time from the freeway (US 80). Take the El Camino or Madison exits on the freeway to reach The Fury (Fair Oaks & Manzanita, behind the Taco Bell stand). The other new bar is The Atticus on El Camino. The other bars in and around Sacramento are (except Topper's, which is downtown) in West Sacramento: Ernie's, The Staircase, The Log Cabin (opposite The Club Baths), The Hide and Seek, The Off Key. To reach these places take the Jefferson exit on the freeway.

Fresno now has a second bar, The Association, serving liquor and good food. Ed, one of the bartenders, is from San Francisco's Lonely Bull. To reach The Association take the Herndon exit on the freeway north of Fresno and go east to Blackstone Avenue. You will see the old sign, Archie's, still outside. The other bar in Fresno is the ever-popular Fran's Lodge just off the Ashlan exit on Highway 99.

In Santa Cruz the only bar is The 141 Club near the boardwalk and opposite the casino. It recently opened a second lounge and pool room upstairs.

Monterey still has those two ever

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popular spots — The Gilded Cage and The Second Story, which recently had a fire but should be open by the time you read this. The Second Story has after-hours with breakfast on weekends.

Two out-of-city restaurants that you should try for their excellent food are: The Houndstooth in San Rafael (just off Highway 101 at Francisco Blvd.) and Mr. D's Joie de Vivre in Santa Barbara (State street north, on the north side of town two blocks from the freeway. It is closed on Mondays.)

Other places to check out: The Mustang in Modesto, The Jolly Times in Bakersfield and The Gay 90's in Stockton.

We'll be seeing you again soon in the pages of *Vector* magazine.

Jeff Buckley is the editor of the magazine, California Scene.

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Mission District — New Gay Power

Late in July, a few days before he left the police station for an annual vacation things began to happen in Captain Phil Kiley's Mission District. Police were questioning people near and in gay bars in the area for four nights straight. There were rumors of arrests on the streets and twenty-five were arrested in Dolores Park. Handsome, young plainclothesmen were used as decoys to trap unsuspecting cruisers.

Why so much police activity at once? Who was responsible? By the time S.I.R., the Tavern Guild and many gay citizens complained Captain Kiley was on vacation. Police Chief Al Nelder was on vacation also.

Elliott Blackstone, the officer assigned to work with the gay community, said he was baffled and that he could not discover who had initiated this sudden harassment. And then Chief Al Nelder returned to the city. He was contacted by Officer Blackstone and informed on the situation. Within an hour the Chief contacted the Acting Captain at Mission Station and informed him that if there was any harassment of homosexuals it was to stop immediately... and as we go to press, it seems to have stopped.

S.I.R.'s President, Bill Plath, has arranged to meet with Chief Nelder and Captain Kiley, when he returned from vacation, to discuss this matter. B. J. Beckwith, S.I.R.'s legal chairman, is contemplating taking other steps. *Vector* will be reporting on these matters later.

The most important thing that happened during this affair is that the presence of police officers did not panic either bar owners or patrons. The businesses affected were just as crowded after the "trouble" as before. The bar owners in the area immediately united at a meeting at S.I.R. Center to discover the facts and to plan action.

Sixteen years ago, before S.I.R. and the Tavern Guild were formed, police officers parked patrol cars outside of bars and questioned gay citizens as a form of harassment. Patrons scattered and bar owners ran scared.

Today, the scene has changed. Homosexuals and bar owners know their rights and they no longer run. Homosexuals are on the move... across this country and it could be no better illustrated than the beautiful response by the gay community in the Mission District. Gay power is here and it comes from self-respect. A self-respect that we should be justly proud of in the year 1971... the editor.

CUT-UPS!



But John, I was told that you like chicken.



No, I'm the prettiest.



Thank you. Thursday marks our twentieth anniversary.



From now on you can go to those S & M parties alone.

Dr. Inderhaus

(Continued from Page 20)

perfumed handkerchief was a common fetish used for masturbatory relief. I find little difference between that and a similar employment of Mr. Wonderful's dirty underwear! It should be emphasized that all of these "aberrations" can be found in both the straight and gay population and their prevalence is very probably proportionately the same.

I do not feel that anyone has the right to interfere with or condemn any form of sexual activity between aware and consenting participants. As for the participants themselves, if they are neither wallowing in guilt or humiliation, nor upset by any physical discomfort which might outlast the ejaculatory performance, then I personally would not consider their particular activity unhealthy. However, everyone has his own opinions on the subject. Even my own articles in *Vector* have caused some editorial changes because of bias on the part of the *Vector* editor! (Move over, Dianne!).

Addendum: A few issues ago, I was asked why this one fellow developed diarrhea after swallowing cum. I replied that I didn't know and didn't think it very common. Well, subsequent inquiries have led to a greater understanding of this phenomenon which is not rare at all. There is a substance in semen called "prostaglandin." This substance when in high enough concentration and swallowed by a sensitive individual can cause short-lived, but severe, abdominal cramps and diarrhea. Yes, dears, I thought it was psychological too.

MGM Executives Fear Gay Ads

Metro-Goldwyn-Mayer, the company that recently released "Fortune and Men's Eyes," has scrapped its pre-release and opening ads for Blake Edwards' "Wild Rovers." The original ads stressed a man-to-man relationship with Ryan O'Neal pictured riding behind William Holden on a horse. O'Neal was smiling, with his arms around the waist of Holden. Could it be a story about two homosexual cowboys? "Why is O'Neal smiling?" quipped New York's *Variety*.

Now the new ads are out and M-G-M feels safe: The men now are separate and they are shooting guns up in the air. They aren't even looking at each other!

M-G-M also does not refer to homosexuality in its "Fortune" ads but it does show two men in a prison cell. The "safe" caption reads: "A Searing Condemnation, with Comic Relief, of the Prison System."

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The Churches

Lutherans, Presbyterians, Episcopalians, Unitarians

Where They Stand Today

by Lewis Williams

The author is a professor in an Eastern college. His analysis of Laud Humphreys' book, Tearoom Trade, appeared in the September, 1970, Vector. This new commentary by Mr. Williams is vitally important as the church continues to wield considerable influence as an opinion maker.

Five years ago, in a pamphlet on sex, a major Protestant body denounced homosexuals as warped people whose behavior was directly contrary to the will of God. There was no indication, in the paragraph devoted to the subject, that homosexuals faced any legal or social discrimination, or that changes in public attitudes towards them might be desirable. All the statement did, in effect was to add a new psychiatric condemnation to the traditional theological anathema. Since then, there have been some considerable advances in church thinking. Though the churches still have very far to go in grappling with the issue, the first tentative steps forward at the national level were taken in the spring and summer of 1970. It may be useful now, a year later, to take a glance back and see where the major American religious organizations that have made new pronouncements presently stand.

Three national church groups have taken positions on homosexuality — the United Presbyterian Church in the USA, the Lutheran Church in America, and the Unitarians. The largest and most influential of these is undoubtedly the United Presbyterians, with 3,000,000 members. In the spring of 1970 a report by the church's Task Force on Human Sexuality was circulated to its clergy. The report, fifty pages long, deals with a variety of topics, including sex education, birth control, abortion, and heterosexual relations outside of marriage, and devotes about four pages to "Male and Female Homosexuality." Because of its wide circulation, and because it is likely to influence the thinking of Presbyterian clergy and laity for the next few years it would make good sense for America's homophile community to take a close look at what the report has to say. (Copies are available under the title "Sexuality and the Human Condition" from the Office of the General Assembly, 510 Witherspoon Building, Philadelphia, Pa. 10197 for 75 cents.)

No one with a knowledge of the problems facing American homosexuals — or even of the basic facts of sexual life — can regard the report as a satisfactory document. Its authors no doubt conceived of themselves as daringly progressive, without realizing how far they have yet to go to achieve even a reasonable open-mindedness. For, although the report does not take a classical "sickness-theory" view of homosexuality, it does take what might be called a "learning-theory" view which raises almost as many questions. The premise behind its 16 paragraphs is that homosexuals are unhappy people who have "learned" their sexuality and that is is reasonable and realistic to encourage them to "unlearn" it. The authors clearly reveal their bias as clinically-minded, therapeutically-oriented behaviorists. Thus, though they deplore the taboos and injustices that have abounded, their chief argument

for reform is that these intimidate homosexuals who might otherwise seek treatment.

After a somewhat half-hearted attempt to soften St. Paul's animadversions, the report recommends that ministers educate themselves for counseling homosexuals. But the reason for doing this is that "the desire for change may be effectively elicited." Homosexual sexuality is "incomplete": its development in adolescence should be prevented by educating the young. In short, the Task Force adopts a stand not too far different from Peter and Barbara Wyden in their popular parental manual, *Growing Up Straight*. But no one really knows how to insure that anyone's final sexual orientation will be gay or straight — the Wydens seriously suggest teaching boys baseball as a prophylactic measure! — and any serious campaign based on these premises is likely to do more harm than good.

Since prisons and single-sex schools also lead to homosexuality the report wants to reform these. It justifies legal penalties against adults on the ground that the young may suffer "psychological pain" as a result of advances. But laws covering the behavior of consenting adults should be changed since these "inhibit rather than permit change." There is little tolerance here and the "understanding" the report speaks of is too much the prejudiced understanding of the manipulator intent on conformity. No notice is taken in this mental health approach of such problems as federal civil and armed services discrimination, or rights of citizenship or private employment, though a final sentence does deplore police surveillance.

Even at this, the Task Force ran into difficulties. Sensational early newspaper publicity about the report allowed conservative Presbyterians, especially laymen, to muster strong opposition to it. As a result, the report was "received but not endorsed" by the 182nd annual meeting of the General Assembly in May, 1970, and a resolution was appended to it to the effect that the General Assembly reaffirmed its "adherence to the moral law of God as revealed in the Old and New Testaments, that adultery, prostitution, fornication, and/or the practice of homosexuality is sin." One hopeful sign is that the qualifying resolution passed by a very narrow margin of 356 votes to 347. Nevertheless, the Presbyterian Church did go on record as favoring law reform. Taking the position that the law "should allow for the optimal exercise of private moral judgment and choices in matters related to the sexual sphere of life, and recognizing that the religious convictions held by individuals should not be imposed by law on the secular society," the 1970 Assembly called upon judicatories and churches "to support and give leadership in movements towards the elimination of laws governing the private sexual behavior of consenting adults." It is noteworthy, however, that though this recommendation is presumably intended to include the abolition of homosexual laws, there is no specific mention of homosexuality anywhere in the resolution or in the preamble to the section on legislative reform in which it appears. In spite of this downplaying, however, the Presbyterian Church appears to be the first national church group in America officially to have come out for homosexual law reform.

Only a month separated the Presbyterian meeting from the July 2, 1970, national meeting of the Lutheran Church in America. But the comparable Lutheran statement and resolution are markedly superior to their Presbyterian counterparts. Earlier in the spring, an LCA booklet entitled *Sex, Marriage, and Family: A Contemporary Christian Perspective*, issued by the church's Commission on Marriage of the Board of Social Ministry, had attacked stereotyped prejudice against homosexuals by declaring that "Criminal actions, child molestation, and severe emotional maladjustments are not more characteristic of homosexuals as a group than they are of heterosexuals. A very large number of homosexuals live stable and socially useful lives." The booklet avoids any therapeutic stance or mental health bias. In the page and a half devoted to the subject it endorses law reform, deplores discrimination, and calls for understanding and acceptance. The July 2 resolution, passed by the Fifth Biennial LCA Convention in Minneapolis, was

(Continued on Page 35)



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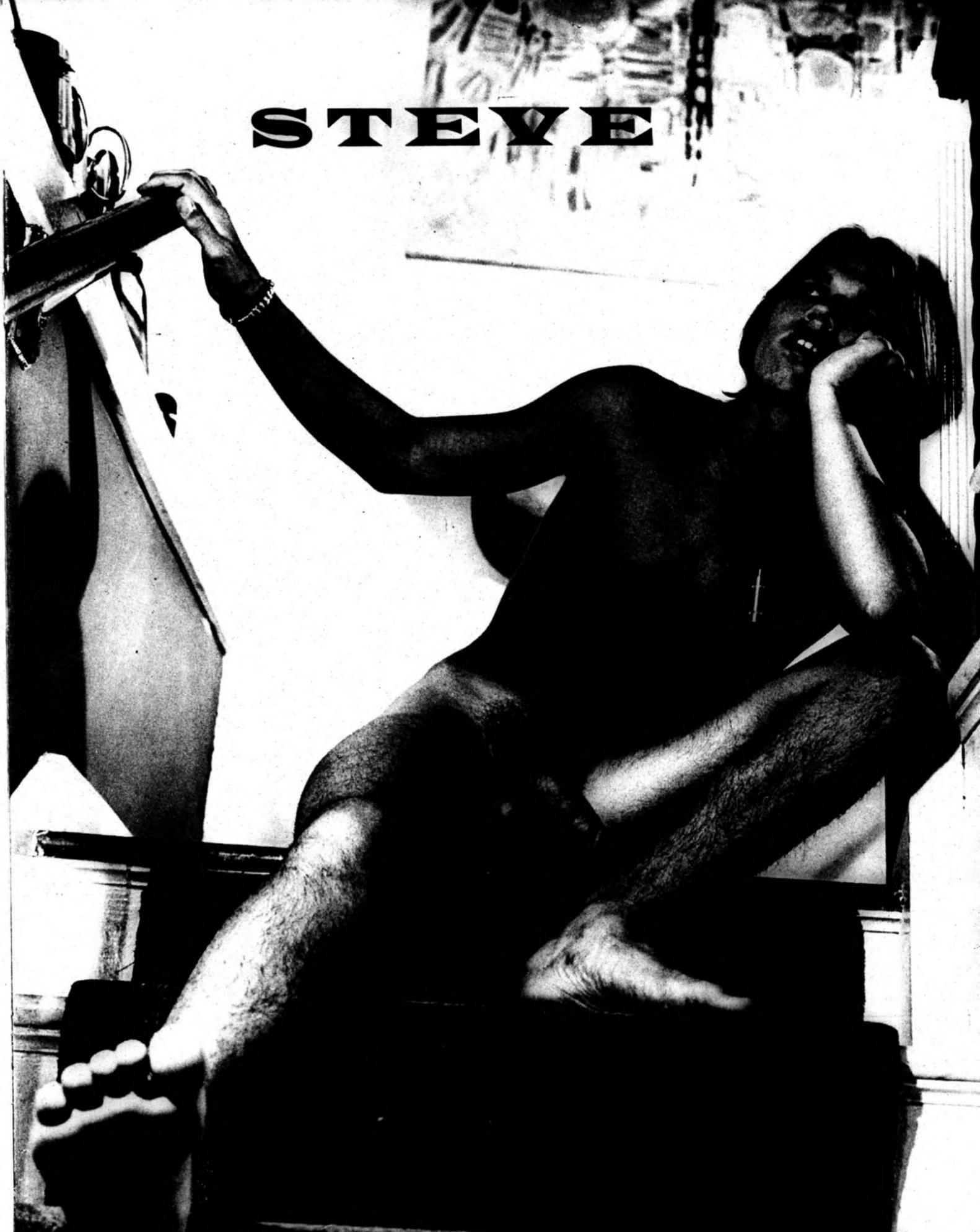
“HAZEL” at the Organ

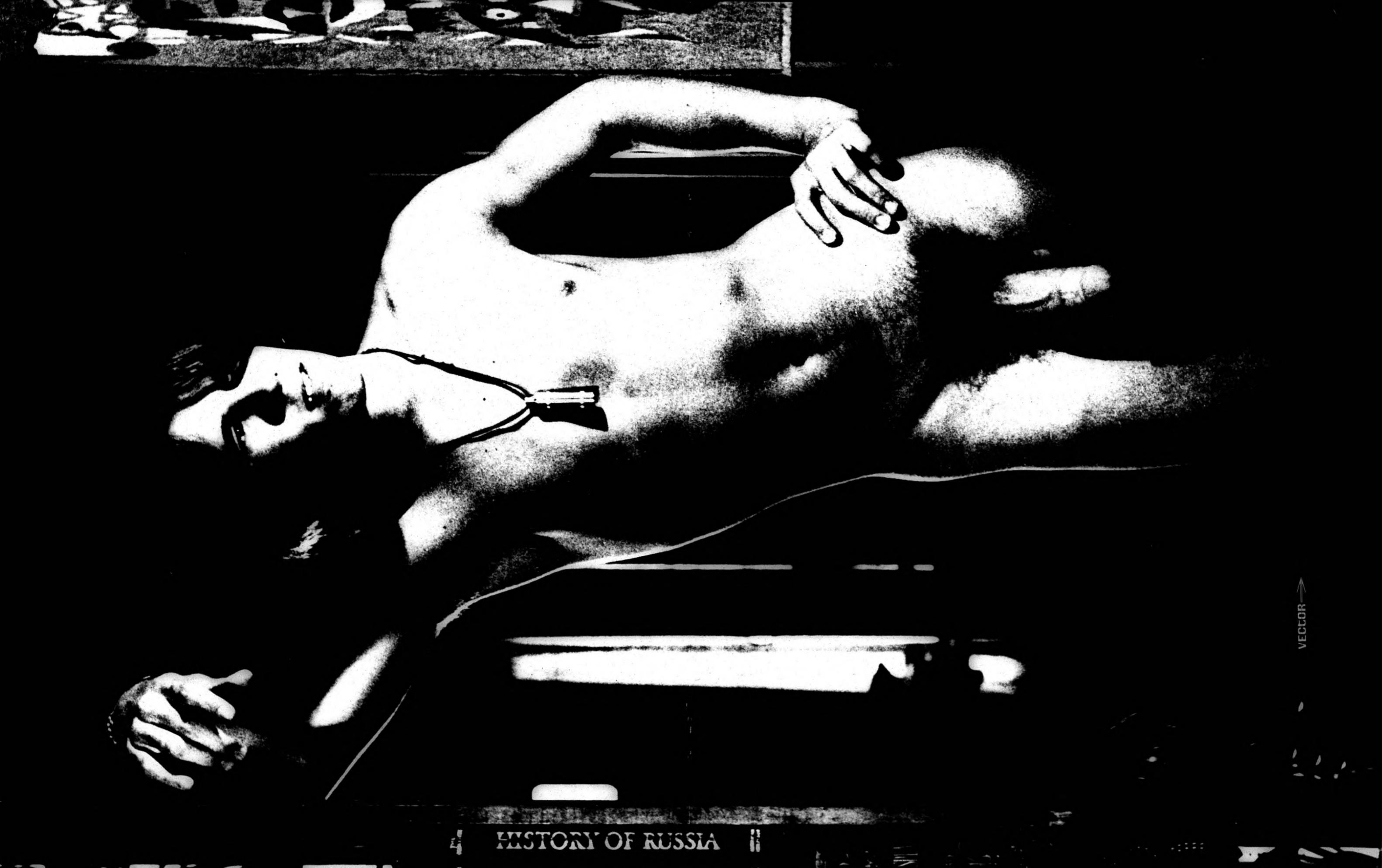
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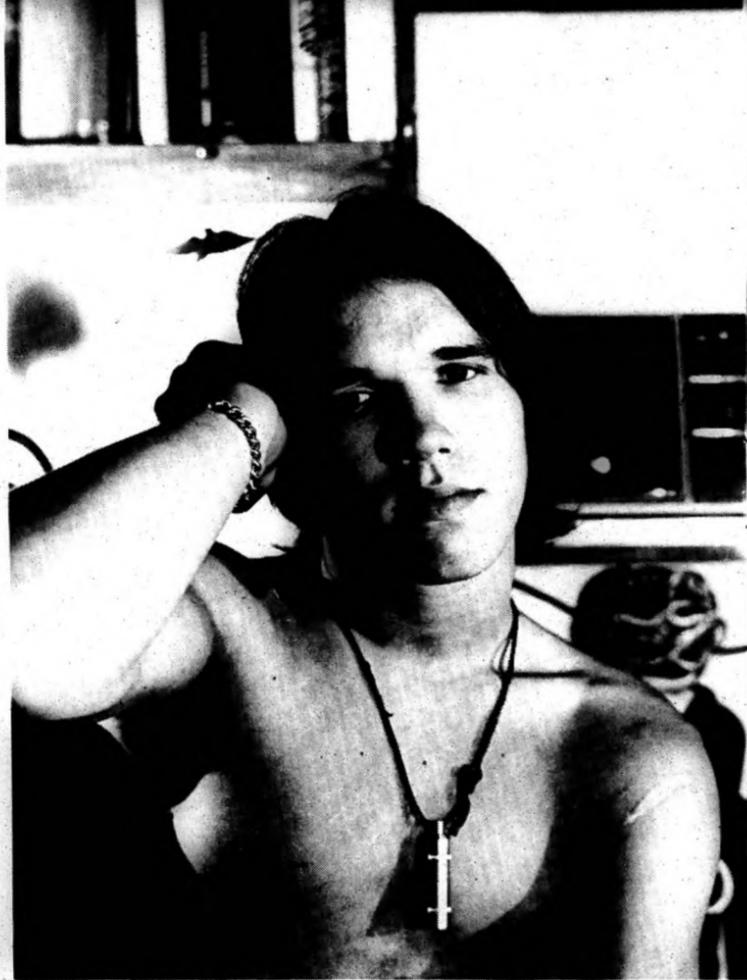
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Letters

(Continued from Page 9)

nized this. Another thing, opera audiences happen to like father figures in father roles. Any applause an oversized white-haired singer would get would be on his voice, not his image.

Why don't you let *Vector* concern itself with homosexual items and avoid this space-wasting bitchery?

K. Chandler-Whickman

If Urbi et Orbi stirs reader response then we are pleased. If we ever feel that it is detrimental to the magazine or to S.I.R. or that it becomes boring, we will discontinue it.

Editor, *Vector*,

Can you tell me why the best homosexual magazine in the country would even consider having as a regular columnist a rich, vulgar silly-ass like Tullah Hanley?

She is a colossal pain in the ass! Who needs her cliché-ridden, quasi-philosophical garbage? When there are so many interesting people writing about matters of interest to homosexuals, I, for one would hate to see space in *Vector* taken up with such a mental bankrupt. Leave the narcissistic crap to publications that thrive on it.

Vector is doing a wonderful job in presenting the homosexual point-of-view to an ever-



DISGUSTING?

increasing readership, and I can't believe that it would be interested in the Hanley-brand vacuity that has seen fit to publish.

Certainly, I can't see where a "Society Matron" of her ilk improves your image and if what she has to say isn't boring enough the photographs were monumentally disgusting. Photographs of a veiled snatch, an obvious queen faking a kiss with Mrs. Hanley, and two geriatrics are hardly what *Vector* needs to fill its pages.

Cordially,

Enraged Reader

Editor, *Vector*,

Keep *Vector* vigorous and vital ... and forget the vapid, vain, vacuous Tullah.

Jim Morgenstern
Seattle, Washington

Chicago



Photography, Eddie Van

By Eddie Van

"Chicago, Chicago... that wonderful town," sang Frank Sinatra on the old recording, and then there was the line about, "I saw a man who danced with his wife, in Chicago, Chicago, my home town." In some circles in Chicago men do NOT dance with their wives; they dance with other men. But there are other things to do in "the windy city" such as... a visit to the famed *Playboy* headquarters, the convention center where boating shows are held yearly and a quick jump down to Belmont Harbor to see more yachts than you will find in Miami.

Chicago is a city rich in both modern and traditional architecture. There is the famed John Hancock Center, one of the world's tallest buildings, the Chicago Water Tower, the colorful Field Museum of Natural History, the Adler Planetarium, the Chicago Art Institute and McCormick Place.

The McCormick Place convention center has fantastic boat shows and is built out over Lake Michigan. There are Air shows also, with an air field next to this amazing building. There is always some kind of show at McCormick.

In the "world famous" category is the Chicago Art Museum, which houses many floors of priceless collections. This is also the home of the famed Chicago Art Institute school and the always-active



Goodman Theatre school. These institutions draw people from around the globe, so you will see every ethnic group represented. There is also a good blending of heterosexual and homosexual cultures here, as there is little discrimination in the world of art.

Goodman Theatre School has produced many fine performers, among them Shelly Berman and Geraldine Page. It would be wise to check with the theatre before you arrive to see what is playing and if you can get tickets.

Chicago's night life equals that of any major city in the United States. Whether it is dining, dancing or cruising, you have your pick of a fine selection of gay restaurants, bars and bath houses. For dining, if you find yourself on Ohio Street, be sure to stop in THE TRIP at 27 East Ohio Street, one of the newest restaurant-bar combinations with entertainment. This is a most impressive club, three stories, with the restaurant on the first level, the bar on the second level, decorated with the theme of taking a trip, and a recreational center on the third level. Your hosts, Ralph Johnson and Chester Barrett, create a warm, friendly and welcoming atmosphere. Their entertainment is comparable to any night club in Chicago. In fact, recently they were on the top ten list for Chicago night clubs in the *Chicago Tribune*. For those who are culinary experts, THE TRIP is a must.

A few blocks away at 744 North Rush Street is THE NORMANDY CLUB, the first bar in Chicago to offer dancing to the gay population. Currently Mark Vickers is bringing the house down with roars of laughter over his antics as a comic drag. If you look away from the show long enough to order your drink, your eyes will fall on two very groovy bartenders named Eddie and Duffy — both cover-man material. They both have personality plus (and other attributes), and I highly recommend THE NORMANDY CLUB for a fun evening full of

visual excitement.

For a taste of leather, a few blocks west at 501 North Clark St., is the famous GOLD COAST. Etienne's famous murals cover the walls of this club. The many motorcycles parked outside the club lend to the atmosphere of what you will discover inside. This bar recently received notoriety in an article published by a national magazine. Even if leather is not your thing, you should make this a stop on your tour.

THE SHACK, just south of the Gold Coast at 436 North Clark Street, offers a wide variety of excitement. A light show is just one of the many things they have to offer. Dancing is another. If you would like a late snack, this too is available at THE SHACK. The atmosphere of this club is certainly something you would not want to miss. The snack area is sort of a hut atmosphere with thatched roof and barrel tables and chairs that you would expect to find on an island oasis.



As you come out of this hut in the Shack Bar, to your left you will find a stage and a dance floor with multi-colored lighting full of people dancing, laughing and having a good time, which is what Chicago is all about.

On Hubbard Street be sure not to miss the TOGEATHERNESS, 61 East Hubbard, where you will be greeted by Jim Flint, one of the hosts, known as Felicia, whose twirling baton delights the local populace. The decor of this bar is dominated by their solid mirrored stage. The exceptional attraction in the TOGEATHERNESS is the many varieties of extremely talented female singers, who grace the stage for a song or two, which are very impressive in the early morning hours. These girls are not only talented, but are absolutely gorgeous. Gay girls and guys both will find inviting surroundings at the TOGEATHERNESS.

On the North Side, SPARROW'S, 5224 North Sheridan, offers worthwhile entertainment. The inviting Roby Landers gracing SPARROW'S stage captivates the audience with charm, wit and an alluring personality. A stop at SPARROW'S means a good drink and fine entertainment.

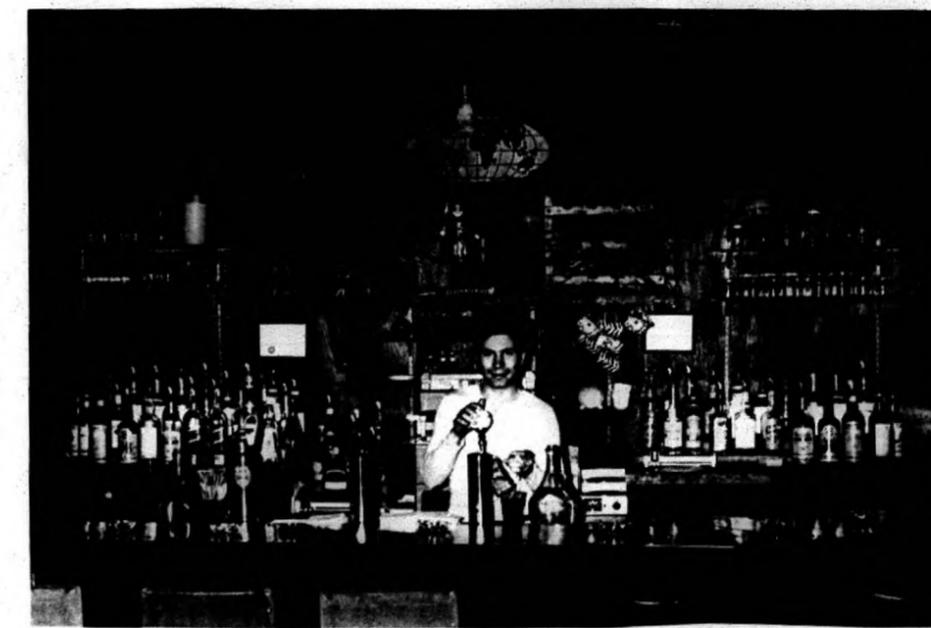
BROADWAY SAM'S at 5240 North Broadway should also be a stop on your tour. They offer a live band, dancing and inviting surroundings. One of the enticing characteristics of this bar is its people. They enjoy the music, the dancing and each other. You will notice some excellent dancers on the dance floor. A friendly, warm, and sincere crowd — making this bar an experience worth remembering.

If you are looking for a fascinating sensual encounter, you must try the CLUB BATHS at 609 North La Salle Street. You definitely will find it worth your while. Clean and cordial is THE CLUB.

As for cruisy areas, try Broadway between Belmont and Diversey, Grant Park at Michigan and Randolph Street, 'Old Town' on Sunday afternoon about 1600 block of North Wells Street (a very 'hip' area), Riverside Plaza Building at the front entrance, the notorious Washington Square, Lincoln Park Beaches, and a definite stop at the exceptionally interesting OHIO STREET BEACH... Be careful!

The most complete and up-to-date listing of Chicago night spots is in Bob Damron's Address Book '72. It is \$5 and can be ordered from Damron, 2166 Market Street, San Francisco, Calif. 94114.

Don Dunfee, the general manager of the HAVEN BOOK STORES has been given the honor of setting up a new organization for the gay community of Chicago. It is called MAN, LIMITED and he is now in the process of evaluating the goals of the organization and we will have more information later, along with information on how to contact Don.





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Churches

(Continued from Page 12)

supported in the voice vote by "between 95 and 98% of the delegates." This in itself contrasts strongly with the Presbyterian fiasco. The historic motion declared that —

"Scientific research has not been able to provide conclusive evidence regarding the causes of homosexuality. Nevertheless, homosexuality is viewed biblically as a departure from the heterosexual structure of God's creation. Persons who engage in homosexual behavior are sinners only as are all other persons — alienated from God and neighbor. However, they are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life. In relation to this area of concern, the sexual behavior of freely consenting adults in private is not an appropriate subject for legislation or police action. It is essential to see such persons as entitled to justice and understanding in church and community."

Perhaps a word of commentary may be in order here. The second sentence of this resolution reflects Lutheran theology as set forth in Helmut Thielicke's chapter on homosexuality in his *The Ethics of Sex*. There all men are regarded as suffering the bad effects of Adam's fall, and homosexuality is described as a kind of "deformity" (like a malformed limb) consequent upon the fall, that is, as being, like disease and suffering in general, not part of God's intended pristine order. As for the third sentence, it looks at first like a brilliant piece of political tact, since it at once fulfills the conservative demand that homosexuals be branded as sinners without making them particularly worse than anyone else. The special condemnation loses its force by appearing merely as an instance of the general proposition that all men are sinners. But one may object to these views on two grounds. First, by placing the homosexual outside God's order, the Lutheran Church accords him only a kind of second class citizenship in the Kingdom of Heaven, the kind of status, for instance, which the Mormon accords to the Negro. Secondly, in matters of sex, it is now obvious that what Americans need is not a conviction of sin but a sense of self-respect. The era of contrition, shame and embarrassment is, for homosexuals at least, giving way to the era of gay pride.

The difference between a motion drawn up without the approval of homosexual groups and one which reflects the homosexual point of view can be seen by comparing the LCA resolution with that passed at the national assembly of the Unitarian Universalist Association in Seattle, Washington, two days latter on July 4. Brief though the UUA statement is, it covers most of the essential points of gay rights. It also explicitly and emphatically rejects the sickness theory. It calls for law reform, for an end to discrimination in the granting of security clearances, citizenship and visas, and in the civil and the armed services. It also calls upon Unitarians to make a "special effort to assist homosexuals to find employment in our midst consistent with their abilities and desires," thereby paving the way for the acceptance by the UUA of publicly declared homosexuals in their ministry.

How did the UUA come to accept such a forward-looking program? It was not simply a matter of traditional Unitarian liberalism. Indeed, when, previous to their national meeting, the UUA polled local congregations on 13 issues (the Vietnam war, ecology, abortion, etc.) to see which six should be put on the national agenda, homosexuality ranked thirteenth when the national vote was tallied. Support for the issue was entirely the result of a youth revolt. Four hundred young people, non-delegates, representing groups outside the Unitarian establishment, and led by the Rev. James Stoll (a member of S.I.R.) who had declared his homosexuality at a Gay Liberation meeting some months earlier, turned up at Seattle. These young Uni-

(Continued on Page 44)

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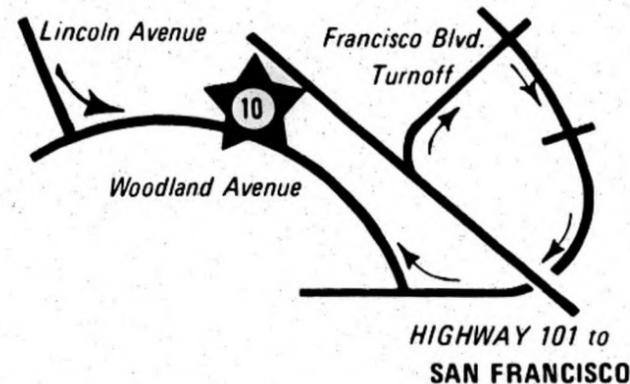
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(Continued from Page 37)

molest little children, pluck our eyebrows, wear the smartest clothes or swish about in public.

We are bookkeepers, teachers, doctors, mechanics, artists, politicians, athletes (Oh, yes, we are!), salesmen, and some of us are students or unemployed. We live in large and small houses, all types of apartments, and the dear ol' YMCA! We eat bacon and eggs and watch TV. Like straights, we save some money, and yet try to pay some on the silverware we bought at Sears. In short, we are human beings - not exotic creatures or a threat to family life.

But thank God for Hollywood! To sell tickets, the subject has been brought out into the open. Dear youth, when I was your age, I didn't know enough to ask the intelligent questions you ask. Had I seen some sensational motion pictures, I might have!

Do you agree with the argument that homosexuals have more creative ability than heterosexuals?

Not inherently. But because gay people are supposed to be more creative, they may spend more time developing their creative ability. This is like saying that a black man has rhythm. I own a very long list of famous people who most probably were homosexual, from pre-recorded history to present day, (leaving out prominent living persons who might sue). But what does this prove? Could not a heterosexual submit a list as long? Again, we are human beings. We differ only in our choice of partners.

Do you see the lot of the homosexual improving recently and how about later on?

I see the lot of mankind improving. We had better (all of us) start thinking of each other as brothers and sisters, regardless of sexual preference, nationality, or color of skin. If the world is to survive, we must love each other, accept each other, respect each other, share with each other, laugh with each other, cry with each other ...

Reader response is encouraged:
Vector, 83 6th St., San Francisco, 94103.

Psychiatrists Re-evaluate; Aftermath of Gay Zapping

by Frank Kameny

"Sex perverts" is the new classification given homosexuals by the American Psychiatric Association. A report on its recent convention by Del Martin was in the July *Vector*. Here are some additional observations from the notes of another participant, Dr. Frank Kameny of Washington, D.C. Mattachine:

About forty people took part in the "zap" of the opening session. With several thousand psychiatrists present, we entered and took over the platform. Two of our spokesmen were thrown off the stage by infuriated elderly psychiatrists ... I then took the microphone and read a prepared text that informed the psychiatrists that we consider them THE enemy incarnate; that we feel that they have been waging a relentless war of extermination against us; and that this demonstration could be taken as a counter-war against them; and several demands were made.

Dr. Irving Bieber spoke on the second day and he so feared disruption that he had asked the APA for protection. (Bieber is one of the most outspoken proponents of the "homosexuals are sick" theory.) After Bieber spoke, San Francisco's Larry Littlejohn and Del Martin and Washington's Ken Elbert and myself spoke. About 90% of the ensuing discussion related to the faulty approach of psychiatry and psychoanalysis to homosexuality.

Several of us spoke out at later sessions against a paper on "Feminine Behavior in Boys" and a presentation of Aversion (shock) Therapy. We also were successful in closing down the section of the Aversion Therapy display in the lobby that dealt with "curing" homosexuals with shock treatments. We also met with a member of the Nomenclature Committee that classifies "illnesses" for the APA and began the process of dropping the classification of homosexuality as a "perversion." We later had our own panel on Homosexuality and rap sessions with many psychiatrists. (Much of this was reported in detail in last month's *Vector*.)

On the final day Dr. Sherwin M. Woods presented a paper on "Pseudo-homosexual Panic." It was announced in advance by the now-paranoid-APA that if the Mattachine contingent would not disrupt they would be able to ask questions and make observations afterwards. Following Woods' talk, I pointed out to the psychiatrists that if psychiatry were to attend to its proper responsibilities, to help dispel prejudice and bigotry, fear and misinformation, people would cease to be afraid of homosexuality, in themselves and in others, and pseudohomosexual (and homosexual) panic would

cease to occur, and the whole "problem" would vanish. My remarks met with applause.

I must conclude that the APA has now been sensitized to our concerns and to what they are doing to us. They are aware of our presence and of the need for them to consider our sensibilities and feelings as people rather than merely as patients, as they have done in the past. By the end of conference we were begin-

ning to be referred to as a minority group

They now know that they will be facing us and contending with us at every meeting henceforth ... and they are on the defensive. They are beginning to make overtures to us.

Mr. Kameny is the founder of Washington, D.C. Mattachine. He is a Vector contributor.

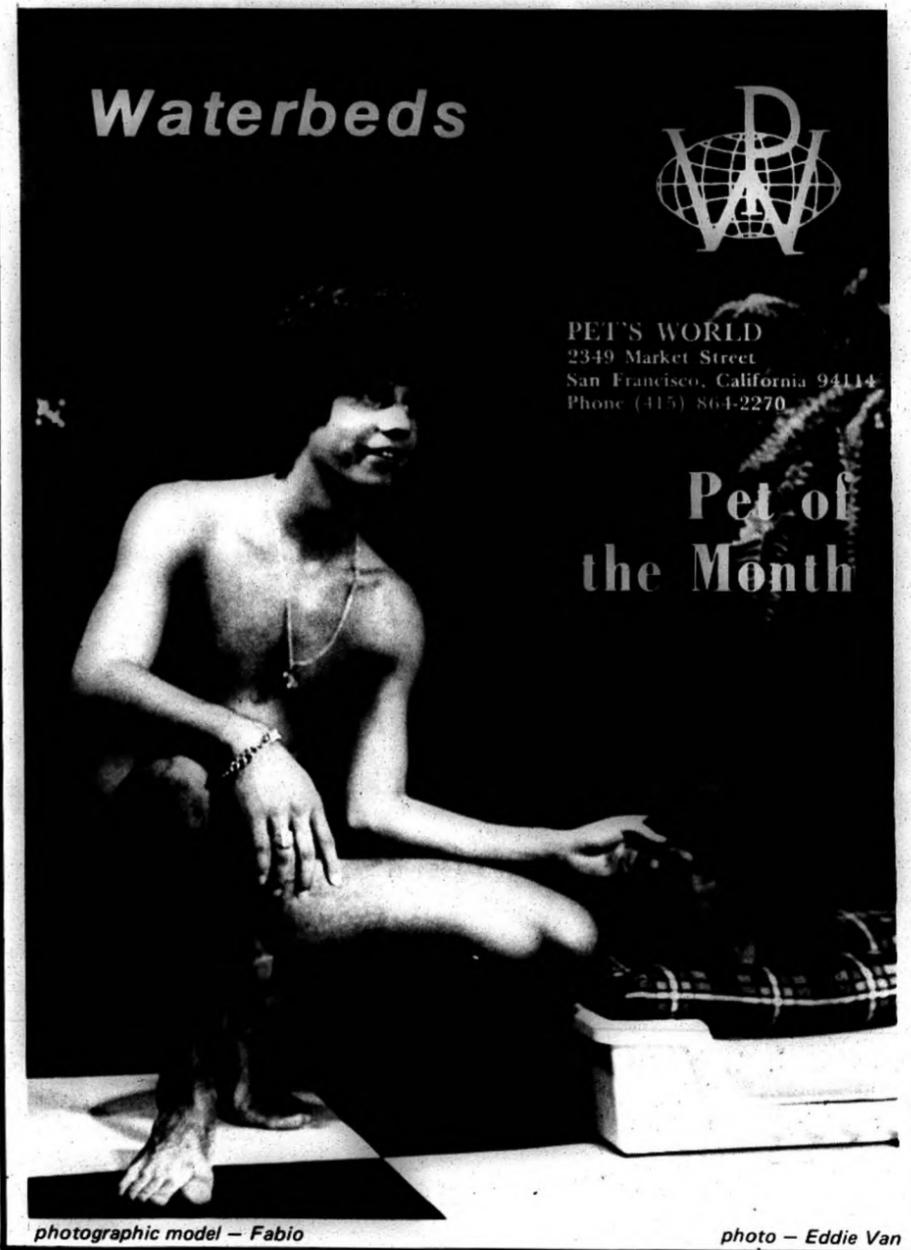
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The Sacramento March



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Assemblyman Willie Brown



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George Mendenhall, Vector Editor

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RIGHTS



Leo Laurence as Lincoln, and Mike Music, with banner, marched from Oakland . . . 100 miles.

VECTOR →

Photo Courtesy, Don Collins

All Ages Join Hands In Capital

Dr. Marty Rogers opened his remarks with, "I was in a gay bar in Sacramento and a person told me he couldn't be here today because he was a state worker. Well, I work for the state of California and I am here today. I don't know if the Brown bill will pass or not but I am going to continue to do what I do now."

The crowd cheered, as they did through an impressive array of speakers that includes State Assemblymen Willie Brown and John Burton, co-sponsors of California's struggling "consensual sex" bill. Rev. Howard Welles co-M.C.'ed the affair on the steps of the capital building in Sacramento with MCC's Rev. Troy Perry. What was important to the several hundred people present was that we had reached the point where homosexuals, of all ages, were willing to take a Friday off from their jobs and travel to their State Capital to march and then sit together as homosexuals . . . in clear view of the public and television cameras. That was a beautiful sight.

Burton and Brown both commented at the rainbow that had formed over head around the noon sun. Burton said, "I've hear of Gay Power but this is ridiculous." Brown said, "AB-437 is *not* a good bill. If it passes, the first thing I'll do is try to get it changed. It is, however, a necessary step in the right direction. Before they could give me fair housing they had to stop them from hanging me. AB-437 is an anti-lynching bill . . . What we need to do is to elect enough legislators to get off the Assembly floor and into the Senate and then down to Governor Reagan's desk — or some other governor, hopefully."

Although the march was held as part of Gay Pride Week, the principle purpose of the demonstration was to show support for the Brown-Burton bill. Buses came from around the state. Both S.I.R. and MCC in San Francisco sent crowded buses. (S.I.R.'s Board voted funds for the busing, which allowed many "free loaders" to climb aboard.) For several years, Brown had pushed his bill before the Assembly but he has yet to be able to muster enough votes to get it through. This year it was close. Conservative legislators and police associations have been the main opposition.

Frieda Smith of Women's Gay Lib was probably the most dynamic speaker at the rally. She called for the liberation of all people and then looked to the spec-

(Continued on Page 45)

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Happenings in Colorado, Kentucky, Colombia, Dallas, San Antonio - and Finland

Dateline: COLORADO

The laws that make "deviate sex acts" felonies have been stricken down by the Colorado legislature. Governor John A. Love, a friend of California's Ronald Reagan, signed the measure. Governors in Oregon, Idaho, Connecticut and Illinois have also passed "consensual sex" legislation.

Dateline: MILWAUKEE

The oldest night club in town has gone gay and The River Queen offers a touch of old San Francisco in its decor. There are crystal chandeliers, honky-tonk piano and bubble glass stained windows. It was The Crystal Palace in earlier days and resembles San Diego's Mickey Finns. Abraham Lincoln spoke in this building in 1858 . . . He never played to the new "River Queen" crowd - and there ARE crowds.

Dateline: ABIGAIL VAN BUREN

"My problem is that I can't get a girl," wrote a young man to Abbey in a recent column. "Maybe you're a late bloomer. Don't give up. There is someone for everyone," answered Abigail. And that someone may *not* be a girl, she could have added.

Dateline: DRUGS AND SEX

Dr. Inderhause, *Vector* columnist, discussed drugs and sex last month. A recent college poll establishes that among students polled on 100 campuses 44% said that drugs are a sex stimulant and 48% say that they are not. Four million college students have tried drugs, according to the survey. That is 60% of the college population . . . How many have tried sex was not part of the survey.

Dateline: CHARLES McCABE

"Obscenity" is in the mind of the beholder, says *S.F. Chronicle* columnist Charles McCabe: "The legal guidelines on what is or is not smut is based on an 1868 British decision by Lord Chief Justice Alexander Cockburn which held that the test for smut was 'whether the tendency of the matter charged as obscenity is to deprave and corrupt those whose minds are open to such immoral influences, and into whose hands a publication of this sort may fall.'"

Dateline: DALLAS, TEXAS

"A Place for Us" by lesbian Isabel

Miller has received The First Annual Gay Book Award of the Task Force on Gay Liberation of the American Library Association. The award was given because "the book presented the most positive image of homosexuals and their lifestyle." It is now in paperback and was published in 1969 by Beecher Street, New York City. Now McGraw-Hill will release the book as a hard-cover later this year.

Dateline: SAN FRANCISCO

Ken Marlowe, author of the best-selling "Mr. Madam," has really settled down. He is operating a successful gay bakery in the 1100 block on Market St. On Friday nights he returns to his glamorous past somewhat when he presents "Ken's boys" on stage at the Nob Hill theater.

Psychologist Don Clark, Ph.D., is now offering private practice and group encounters. Dr. Clark is on leave from the City University of New York and practices in the city and in Menlo Park . . . 941-5286, 322-1212.

Dateline: COLUMBIA

In the Rodadero section of St. Marta, Colombia, South America - David Partos has opened a guest house, "Condominium Los Carales" at Apt. 202. It overlooks the ocean and David writes that he can promise "good-looking native studs who wish to be wined and dined and serviced" . . . For those so inclined write to the above or to Fred Zellner, 112 San Jorge St. Santurce, Puerto Rico, where Fred operates Madrid Guest House.

Dateline: SAN FRANCISCO

The growing Metropolitan Community Church here continues to meet on Sundays in the large auditorium at California Hall, 1 p.m. Recognizing the many services that S.I.R. provides, MCC Newsletter urges its members to "support S.I.R., which is active in bringing about legal, political, and social reforms."

Dateline: WASHINGTON, D.C.

"Being an open and acknowledged homosexual is not in itself sufficient grounds for denying employment in the competitive federal service," states San Francisco Neighborhood Legal Assistance attorney, David Clayton. The attorney expressed his pleasure at the recent decision that Dalegor W. Sucheck, a San Fran-

cisco postal clerk, could not be dismissed merely because he was a homosexual. The decision by the Board of Appeal of the U.S. Civil Service Commission reversed an earlier decision by the San Francisco office. Sucheck openly stated that he lived with another male with whom he enjoyed sex.

Dateline: LEXINGTON, KENTUCKY

In a morality move the local police cracked down on four women go-go dancers. Later, at the station, they discovered that the "women" were female impersonators. They were re-booked for "wearing disguises."

Dateline: METHODIST CHURCH

Over 1,000 delegates to the California-Nevada Methodist Church conference recently heard their Bishop, Charles F. Gordon, urge the acceptance of homosexuality. He attacked church members who "grow disturbed that the Church has gone to those they cannot personally accept. Christians must learn to accept people as they are."

Dateline: MOTHER

The new newspaper for gay women, MOTHER, now is into its fourth edition and has become one of the most exciting gay publications in the country. Subscriptions are \$3.50: MOTHER, Box 8507, Sanford, Calif., 94305. Sasha Gregory, publisher, and R. G. Parker, editor, are to be congratulated . . . Yes, males will find it interesting too.

Dateline: CALIFORNIA

Californians now accept legalized prostitution as a real possibility, say the California Poll. In a recent survey, 50% favored such legislation. By sex, males 57% in favor, females 44% in favor. The largest support by age came from the 30-69 age group. The least support came from the 18-29 age group . . . Assemblyman Leroy Greene of Sacramento has introduced a state bill that would set up state houses.

Dateline: HAYWARD, CALIFORNIA

This small town near Oakland now has its own Gay Rap sessions at the Mission Center on Thursday nights at 8 p.m. This is at 24692 Mission Blvd. or write to David Kesti at 1936 East Avenue, Hayward.

Dateline: NEW YORK STATE

In spite of vigorous efforts of Gay Activist Alliance and the Mattachine, the only bill for homosexual rights to come before the state assembly was defeated 60 to 85. It was introduced by Assemblyman Wm. Passannante of Greenwich Village and it would have given equal employment rights statewide to homosexuals.

Dateline: LOS ANGELES

The Metro Squad, a police riot detail, hasn't enough riots to keep it busy so it is now sometimes kept "in shape" by moving through the Hollywood and Wilshire districts, picking up "undesirables" (i.e.: homosexuals). Six of these men (?) recently beat up a male in the restroom of a taco stand. The man was in the john by himself. He was beaten again, while handcuffed, in the parking lot; the L.A. police believe that practice-makes-perfect. Then, an old police ruse, the lone man was charged with Assault and Battery on a Police Officer . . . HELP, the Los Angeles service organization, will defend the man in court.

Places to Stay Away From: Pearson's Park in Anaheim, Orange County: 187 arrests in two months! Continental Trailways Bus Station, downtown L.A.: Porters are shaking down gay people using the glory hole. Laguna Beach has a new police chief who is NOT friendly. [Info from HELP, Los Angeles].

Dateline: SAN FRANCISCO

Newsweek and *Life* photographers and reporters have been visiting S.I.R. Center and interviewing members of the organization for upcoming features. *Newsweek* was to have a major cover-story on Gay Liberation in June but it was displaced by the Pentagon Papers story. S.I.R. President Bill Plath hosted the staff representatives of the two major magazines at two cocktail parties in his very-San Francisco Victorian home.

The Humanist Association welcomes the gay community. Humanist House is located at 125 El Camino del Mar. Telephone 221-8642.

Dateline: BANGKOK

True believers of the Lord Buddha in this Thailand capital pound 2-inch cubes of pure yellow metal into 150,000 circular pieces of gold leaf. The gold leaf is then taken to the temple and by almost everyone among Thailand's 35 million people. It is pressed on to the donor's favorite Buddha image or temple ornament. Buddha statues are the favorites as they are symbols of fertility and the gold leaf is usually slapped on the phallus.

Dateline: FINLAND

Communists and ultra-conservatives have united to legalize homosexual acts between consenting adults over 18 years of age. The state, which previously had strict anti-gay laws, now recognizes the changing times.



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- Aug. 22-24: WHATEVER HAPPENED TO BABY JANE?
- Aug. 25-28: THE ANNIVERSARY
- Aug. 29-31: THE NANNY

Churches

(Continued from Page 44)

tarians had made two issues their own: the repeal of marijuana laws and homosexual rights. A speech by a teenager won over the minister's meeting prior to the General Assembly. After some tense negotiations, Stoll, though not a delegate, was allowed to speak from the floor and the resolution passed 327 to 157. One gesture that had shaken the assembly was that a large number of the 400 young people had entered wearing Gay Liberation armbands provided by the Portland GLF. Such tactics, though they succeeded in getting the resolution passed, naturally left a large gap between the delegates who had been confronted in Seattle, and local congregations who had been apathetic or hostile. Implementation may be painfully slow and largely dependent on educational efforts by local homophile groups. Though the Unitarians do not have the dogmatic or biblical traditions of Christian churches, they do include a large number of professional people with an intellectual commitment to the sickness theory. A significant amount of negative comment on the July 4 resolution appeared in the denomination's national newspaper.

(The techniques used at the Universal Unitarian conference are outlined in an article by Dr. Stoll in the September, 1970, *Vector*.)

Further pronouncements by national church bodies are undoubtedly imminent. Homophile groups should seek to make contact with the appropriate church committees and convey their reactions to statements before they are presented at national meetings. One document that may stand as a model in such discussions is the Resolution on Homosexuals and the Law adopted by the Council for Christian Social Action of the United Church of Christ in April of 1969. Despite its title, this stand covers almost as full a range of civil liberties issues as the UUA resolution, but in a specifically Christian context.

The Episcopalians have not yet taken a national position, but they have published the results of a very interesting survey undertaken by the Experimental and Specialized Services of their Executive Council. This report, edited by the Rev. Robert R. Hansel, analyzes the opinions of 584 Episcopalians, including laymen, women, urban and rural clergy, bishops, institutional personnel (chaplains, seminary professors, etc.) and seminary students. What is immediately striking is the contrast between the conservative laity, the moderately liberal clergy, and the wholeheartedly liberal students. For instance, only 1/3 of the laymen queried favor making the law less strict, while 2/3 of the clergy are for reform and 100% of the students. More interesting still, though between 70% and 80% of the older people accept the sickness theory of homosexuality, only 36% of the students hold it. Surprisingly, twice as many Episcopalians favor allowing homosexuals in the armed services as want to exclude them, though even the national ACLU has yet to take a stand on this issue. Most Episcopalians think the homosexual should have counselling, but over 40% think counselling should encourage him to discontinue his homosexual behavior, while only 17% think that it should make the homosexual feel comfortable with himself. On the crucial question as to whether homosexuals were acceptable as parish priests, feeling ran two to one against them. In his conclusion, Hansel comes out strongly for treating homosexuals as a minority and not as sick people, and sees the real homosexual problem as lying in hostile public attitudes. (Copies of the report are available for 25 cents from the Seabury Bookstore, 815 Second Avenue, New York, N.Y. 10017.)

Given these decidedly mixed sentiments on the part of organized religion and the less-than-satisfactory record as far as church statements go, how should America's homosexual organizations react? First, they must press national and state church organizations to set up committees on homosexual rights. Though national statements will naturally have a wider influence, it

(Continued on Page 45)

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Coming! Madness '71 Just For Fun

Joe Vigil, director of last year's highly controversial "Revolution" Capades, has been elected by the Production Committee to helm the 7th annual edition of Sirlebrity Capades. Producing the S.I.R. musical revue this year is Chuck Zinn, co-producer of last year's "Anything Goes." This new production duo will combine talents to bring about a revue called "Madness '71" in November.

The Director told the S.I.R. Productions Committee that "this year Capades will be pure entertainment with the accent on zaniness in music and comedy. I felt with last year's show I've said my piece. Last year's Capades was a very personal show for me as it enabled me to speak to the gay community and express my views by songs, dance and narrative. Hopefully many got the 'message'; this year the message is just 'FUN' and lots of nonsense too. The show will be a musical 'Hellzapoppin' type thing with blackouts, production numbers and campy goings-on that don't fit into any regular theatrical pattern. Many numbers will be obscure for the general audiences and we plan many nostalgia numbers (e.g., 'Mr. Sandman,' 'When I Take My Sugar To Tea,' etc.) done with a touch of today. Also planned is a revival of a highlight from each Capades of the past, if possible with the original performer."

Dates and place for the show will be announced at a later date when commitments are confirmed for the Fall program. Audition dates for the show will be held the first weekend in August with exact times to be set. Audition posters will be distributed throughout the gay community to allow newcomers to join the established talent of S.I.R. for the show. Are you "mad" enough for "Madness '71"?

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Vector Man Enters Contest

Dick Edwards, a recent *Vector* Cover Man, will represent the *Page One* in the *Los Angeles Advocate's* "Groovy Guy" contest on August 21 at the Sheraton-Universal Hotel in Los Angeles. Dick is active on the S.I.R. Speakers Bureau and makes it a point to attend all gay community functions. The Tavern Guild of San Francisco is also entering a man in the annual event.

MARCH

(Continued from Page 40)

tator section: "Most of you straight people out there have someone near and dear to you who is wrestling with their homosexuality."

As one of the long-time middle-aged members of S.I.R. commented, "You know, I've been active in the gay movement for years but this is the first time that I've demonstrated. I was scared, but it really feels good to stand up and be counted. This is a great experience for me."

A small token group of homosexuals had marched 100 miles from Oakland, California. This included S.I.R.'s Al Alvarez who received a cheer for his effort - and his tanned bare chest - as he addressed the rally later. Two hundred gathered near the Capital and marched through the town.

Morris Kight, founder of Los Angeles Gay Lib, helped sum up the warm day's festivities with: "We are not outside agitators. We are inside agitators. They say that we are poor security risks but you can not blackmail an honest person and we are very honest - and we are proud!"

Mayor Alloto Recognizes Gay Power

Popular *S. F. Chronicle* columnist Charles McCabe has published an indirect reference to The Society for Individual Rights' up-front political power:

"It is notable that the one instance of libertarianism on the Mayor's part, in reacting to the Crime Commission non-victim crime report, was the area where he could win the most votes. Following Britain's Wolfenden Commission, he advocated de-criminalizing the life-style of the homosexual.

"The gay community in this town is well-organized. Its leaders have spoken to the Mayor. They are nearly all adult, and they are learning how to vote. The Mayor presumably got the message."

Churches

(Continued from Page 45)

should realize that public pronouncements by state synods, etc., will likely have more effect on state legislatures, who are more likely to be impressed with what people think in Modesto or Peoria than by a national meeting in New York. It must be urged that special committees be set up to deal with homosexuality alone, and that the subject not be relegated to a committee working on all areas of sexual ethics. The problems homosexuality raises - legal, theological, medical, military, and economic - are so many and varied that the committee will more than have its hands full if it devotes itself to this topic exclusively. Otherwise, recommendations are likely to be, as in the past, fragmentary and superficial. Such committees should be given clear charges to report over the whole area of civil rights, and not just on law reform.

Secondly, it must be put to church authorities that such committees are hopelessly inadequate unless they include members of homophile organizations to present the homosexual point of view. As Lewis Maddocks, writing in *Social Action* four years ago, put it, "Having a discussion of homosexuality without homosexuals is like having a discussion on civil rights without Negroes." Without this participation, statements are likely to be inept, patronizing, and uninformed, and with a good deal of naively unconscious bias, even when the intentions of the committee are the best in the world. In such negotiations it may be useful to have on hand statements already in existence.

OPPRESSION IN CUBA - 1971

A Revolution - for Heterosexuals

Fidel Castro came to power in January, 1959, and many homosexuals in Cuba cheered the revolution . . . only to find that their celebrating in packed gay bars was short-lived. The bars were closed and gay people were forced to live a quiet, "closet" existence. (Those pro-Castro days were reported by Gina Larouch in May, June 1971 Vector).

In answer to many inquiries we have further investigated the more recent treatment of the homosexual in Cuba. This year (1971) The First National Congress On Education and Culture was held in Havana. Fidel Castro attended. At this conference a strong anti-gay statement was accepted and it made it absolutely clear that homosexuality is not accepted in Cuba. Here is the important part of that declaration as it appeared in the English edition of Granma, the official newspaper of Cuba:

"The social pathological character of homosexual deviations is recognized. All manifestations of homosexual deviations are to be firmly rejected and prevented from spreading. Homosexuality has an antisocial character . . .

"It is agreed to differentiate between the carious cases, their stages of deterioration and the necessary different approaches to the different cases and degrees of deterioration.

"On the basis of considerations, it is resolved that it would be convenient to adopt the following measures:

a. Extension of the coeducational system: recognition of its importance in the formation of children and the young.

b. Appropriate sexual education for parents, teachers, and pupils.

c. Stimulation of a proper approach to sex. A campaign of information should be put into effect among adolescents and young people which would contribute to the acquisition of scientific knowledge of sex and eradication of prejudices and doubts which in some cases result in the placing of too much emphasis on sex.

d. Notorious homosexuals are not to be tolerated in their influence on youth, even on their "artistic" merit.

"A study is to be made of how homosexuals can be transferred away from youth where they might influence them through artistic or cultural activities. The morals of these people do not correspond to the prestige of the Revolution and such people should be barred from any group of performers that represents Cuba abroad.

"Finally, it is agreed that there should be severe penalties for those who corrupt the morals of minors, for depraved repeat offenders and irredeemable anti-social homosexuals.

"The cultural institutions can not serve as a platform for false intellectuals who try to make snobbery, extravagant conduct, homosexuality and other social aberrations into expressions of revolutionary spirit and art, isolated from the masses and the true spirit of the Revolution."

Frightened homosexuals now are fearful of the government in Cuba and one of these, who lives in Havana itself, writes of his experience as a homosexual in Cuba:

"We believe, as elements which are discriminated in a country that believes itself in a revolution for the new man, against the traditional

injustices that we have suffered and still suffer as a remainder of a classist society, it is our duty to inform you of our situation as homosexuals, and at the same time let you know a series of events that denies fundamentally the postulates of the social and political movement in Cuba, each time in higher crises and disagreement with what is exported as real gain.

"If in a society of consumers, capitalist and oligarchial, like the one you are living in, the life of a homosexual is discriminated against and suffers limitations, in our society — entitled marxist, revolutionary — it is much more so. Since its beginning, the Cuban revolutionary movement, first in a veiled way, later without scruples or justifications, has pursued homosexuals with methods that go from the common ways of physical aggression to the attempt at psychic and moral disintegration of such individuals, who to them are incompatible to the development of a society that aims toward communism, at least in theory.

"Today in Cuba, the homosexual is attacked, and this is done obliging her or him in many cases to join in a series of attempts to "conceal" what the authorities judge as an aberration of repudiable fault, attempts that go from confining them in marriages as a pretense of living a "normal" life, to confining them in farms where they receive a brutal treatment, as hap-

pened with the concentration camps of the UMAP, which, for one who doesn't know the reality of them, were simply military units to help production, where people did agricultural labor, received instruction and youth was oriented to the norms of military service, as might happen in any civilized country. This situation, because of the international scandals that it provoked, was eliminated as an appendix of the obligatory military service but they have kept farms of prisoners who are exclusively homosexual.

"On the street we suffer persecution, aggression and the constant abuse by authorities demanding I.D. cards, arresting us because of our clothing, hair-styles or simply because we are in a group . . . which are rights guaranteed by the Declaration of Human Rights that, contradictorily, are more respected in societies that are called fascist than in ours, which you often see or feel as a solution to the problems of individual and collective freedom.

"The methods of psychological repression, social isolation, control by districts, zones and centers of work and study, always with negative aims, are a common thing in this regime.

"It can be said that there are many homosexuals, intellectuals or not, that live outside of this situation. In the first place, they are very few, and if someone like this really exists, he or she knows that she or he cannot trespass the barriers that have been outlined for them, and in case of opposition there is only the risk of exile or a dictatorial system that can lead them to worse consequences.

"Freedom, respect and justice for homosexuals in the whole world cannot be advocated without knowledge of our situation of thousands of individuals in our country, without protesting also the treatment that they are given, looking for an effective solution, not a theoretical one, to such problems."

We wish to thank Gay Revolution Party, Box 410, Old Chelsea Station, New York City, 10011, for allowing us to publish the above communication.

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Auctions, Parties - and Nothing Special



Cristal and Sweetlips

Photo Courtesy, B.A.R.

The Fourth of July rolled into San Francisco with a bang! A large fireworks display was served up to the community by The Empress and her court in a camp revue called Royal Scandals. The show was quite good and it is a shame that it didn't have a longer run. Kudos for a job well done.

Many bars had festive events scheduled for the Fourth weekend. The Gangway and Totie's joined together for an old-fashioned Fourth with fireworks, entertainment, and large buffets. Speaking of the Gangway, don't miss their new

entertainers, Juanita and Jackie. A must!

The Castro area was just as busy with Toad Hall serving hot dogs and picnic-type foods. The Pendulum, Midnight Sun, and the Twilight were rocking with holiday spirit. We also have another new spot on Castro, "Nothing Special." (Welcome Ed - and the best of luck to you).

Sweetlips got together a large group of friends and held a surprise Birthday Bash for the Empress Cristal at the Kokpit. A nice way to celebrate one's 29th???? [Editor's note to foreigners: The Tavern Guild, the gay bar association in San Francisco, has an annual Halloween drag ball at which the year's "empress" is elected.]

Had an excellent dinner at Club Dori. The place has a new decor as well as a new chef ... Jay Noonan, formerly of Jackson's. Club Dori is our oldest bar under the same ownership. Ten years.

Caught the Alan Lloyd Show on its opening at the new Post Side Room of the P.S. Guest stars were Jay Sutherland, and Sande (of the Orpheum Circus). The show was presented in the round, and there seemed to be some technical difficulties, but I am sure they will be cleared up by the time you read this. A great show with new material and colorful costumes.

While we are on Polk Street, have you been to the new Polk-Along (nee Maple Leaf)? It's amazing how they have cleaned up this bar. GREAT! VooDoo is once again ensconced on Polk St. and is your day bartender. Although, I might

add, the blonde on duty at night, Jay, is prettier.

This street is probably the best in town for the casual stroller, from the shop windows with their wares to the passing parade of pedestrians with their offerings. So if you have an afternoon off we recommend a trip down Polk Street.

Have you caught the movies at the Ramrod? Most are First Run and First Rate.

The Page One presented Maxine Weldon for four nights. She played to full houses and was superbly backed by the Randy Randolph Trio. Thank you, Hank, for giving us the opportunity to see and hear this fine talent again.

The dining room at the Baj has been remodeled and it looks more spacious and comfortable. We hope that owners Bob Patterson and Ken Allison are enjoying their vacations in Europe.

Jackson's has a new entertainment format going on Sundays, 1 'til 5. "Mrs. Meriweathers Matinee Musicale." Different musical groups perform each Sunday ... Acid Rock to Bach. Great fun!!

Gold Street celebrated its first anniversary with four fun nights of good food and entertainment. We must compliment Don Banks on his continuing quest for good entertainment and fun promotions ... and that includes entertainers Gussie and Del.

We spent a wonderful evening enjoy-



Cow Palace Auction

ing another great show, "Spoonful of Sugar" at the Village. We are continually impressed by the talent available in our community and the tireless energy and work that goes into these productions ... Charles Pierce had a grand opening benefit for S.I.R. at "Bimbo's." If the show is still going when you read this be sure and GO. Charles is a first-rate performer and a master of the Ad Lib.

Talking of shows, have you been to the Dinner Movies every Monday and Thursday at the Orpheum Circus? Also catch the Friday and Saturday live shows there by the excellent pantomime group, The All-Men-Ettes.

The last in the recent series of legal auctions (to assist Febe's) was held at the "Cow Palace Saloon." A very nice turnout and fun-filled evening. Hope you saw Cristal and George Coffman in their matching outfits they bought at this auc-



Lloyd as Carol Channing

tion to wear to the Charles Pierce opening. More about these auctions next month.

Our thought for the day: "Firmness is that admirable quality in ourselves that is merely stubbornness in others."

Vector is proud to announce this new monthly column by Bob Ross, President of the Tavern Guild of San Francisco. Mr. Ross is also the co-publisher of the newspaper, B.A.R.

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Something You Do In The Dark

Something You Do In The Dark
by Daniel Curzon
Putnam, 1971 — \$6.95

The agony of being busted, whether gay or straight, via bathhouse or bush, is an experience that few of us ever forget. Daniel Curzon zaps us in the groin with this high-voltage tale of Cole Ruffner, a young gay male who hits all the bases in a never-ending game of loser. Frequently Cole strikes everyone as his own worst enemy, but his friends are unable to cope with his moods and demands.

Cole has recently been released from a three-year prison term and attempts to pick up the pieces with old lovers and relatives. But potent hostilities prevent this from occurring. Few of those individuals he encounters accept either Cole or themselves. Destruction looms inevitably. The ending leaves a scar that will heal but slowly.

Something will strike the reader as well constructed and authentic as the pulse and flow of gay life is evoked. Some of the tense, muscular pathos conveys a forced, contrived structure. But the atmosphere of police brutality contains a harsh ring of truth and we know that chronic inhumanity stalks the halls of justice.

Cole turns to the baths for psychic and sexual release and it is here that Curzon displays a prose style that goes to the center of our being.

During his pilgrimage into the steam room, Cole analyzes the philosophy of male promiscuity with a fellow he meets in the shower. The dialogue is illuminating. The blond boy, as he is called, tells Cole that sex can be had either in the steam or a private room. (What a handy thing to know!)

Cole: But it's not love.
Blond Boy: Hell, who cares! Love's no substitute for sex.

Cole: That's a heresy. Isn't sex meaningless this way?

Blond Boy: So who wants meaningfulness all the time? I want the meaning of all sorts of experiences with a lot of different individuals. If that's so meaningless, that's also tough. I enjoy it. . .

Cole: How romantic you are.

Blond Boy: I know too many guys who are crying in their beers because they haven't got anybody. All it is is dissatisfaction with themselves. So they go out seeking completeness in some other human being. Naturally, relying on another person for your happiness doubles the chances that you won't get any.

Presbyterian Statement - Legalized Sin

The United Presbyterian Church in the United States of America accepted, but did not endorse, a statement from its Task Force on "Sexuality and the Human Community" in May, 1970. One section of the report, which is discussed in the accompanying article by Lewis Williams concerns itself with homosexuality. Although the Presbyterians did not endorse the report it *did* distribute it throughout its church in the United States . . . for this reason it is an important document.

The full report may be purchased from the Presbyterian General Assembly, 510 Witherspoon Building, Philadelphia, Pa., 19107 for 75 cents. *Vector* presents important excerpts from the full report:

Male and Female Homosexuality

In the course of a normal pattern of growth, there are many factors which influence the shaping of one's sexual identity. God created us male and female, but the process of creation is not finished, either chemically or psychologically, at birth. There is a development process which continues through childhood and adolescence, the end of which is the establishment of a comfortable identity with one's given sexuality, including an acceptance of those features of opposite sex which coexist with the given sexuality in all of us. . .

So far in the history of our culture, both church and society have tended to deal with this pattern of sexual conduct almost exclusively by taboos, condemnatory attitudes, and repressive legislation. The essentially negative attitudes of church and society toward the phenomenon of homosexuality has often resulted in aggravated suffering and grievous injustice for homosexual persons. The taboos attached to the phenomenon have led society to treat homosexuals as criminals. Such responses have had the effect of inhibiting the possibility of change in homosexual persons who are unhappy with their state of affairs, but who hesitate to approach anyone for help because of the fear attached to any open acknowledgement of their circumstance. . .

Since the state of knowledge about homosexuality is far from fully developed in our society, we urge the church to support further and more adequate research into this phase of human sexual behavior and to participate actively in the theological and ethical reflection on the matter which may be prompted by the new insights resulting from such research. We also urge that Christians in all those vocations which might include care for and

counsel with homosexuals give attention in their initial or continuing *professional training* to the need for a fuller understanding of homosexuality and its processes, so that the desire for change can be more effectively elicited and encouraged. . .

Another concern of the church on this topic is that developing an awareness among parents and young people of the possible psychological pain that can follow from being the object of homosexual advances by adult persons committed to this pattern.

To the latter end, some enlightened legal measures governing the overt and public behavior of homosexual persons can properly be supported by Christians. It is our opinion, however, that *laws which make a felony of homosexual acts privately committed by consenting adults are morally unsupportable, contribute nothing to the public welfare, and inhibit rather than permit changes in behavior by homosexual persons.* To overturn such laws would also eliminate the need for those surveillance practices which can become more odious than the so-called crime under scrutiny.

(The Presbyterian General Assembly did not endorse the above statement but it *did* pass (356 affirmative, 347 negative) upon the following paragraph, which was attached to the report:)

We, the 182nd General Assembly (1970), reaffirm our adherence to the moral law of God as revealed in the Old and New Testaments, that adultery, prostitution, fornication, and/or the practice of homosexuality is sin. We further affirm our belief in the extension Jesus gave to the law, that the attitude of lust in a man's heart is likewise sin. Also we affirm that any self-righteous attitude of others who would condemn persons who have so sinned is also sin. The widespread presence of the practice of these sins gives credence to the Biblical view that men have a fallen nature and are in need of the reconciling work of Jesus Christ, which is adequate for all the sins of men.

Believing that the law should provide for the optimal condition of physical and mental health, and should allow for the optimal *exercise of private moral judgment* and choices in matters related to the sexual sphere of life; and recognizing that *religious convictions held by individuals should not be imposed by law* on the secular society; the 182nd General Assembly (1970) . . . calls upon judicatories and churches to support and give leadership in movements toward the *elimination of laws governing the private sexual behavior of consenting adults.*

Gay Guide

NOTE: Hundreds of places are listed in "guide books" that are closed or only sometimes gay. This listing is ONLY of strictly gay spots. Each month we will update this listing.

- E - Entertainment
- B - Brunch, Sunday
- R - Restaurant also
- D - Dancing
- W - Women
- L - Lunches

TAVERNS

SAN FRANCISCO DOWNTOWN

Alley Cat, 330 Mason St. 982-7968, D
Ambassador Lounge, 101 Eddy St. 441-2328
Blue & Gold, 136 Turk St. 673-2040
Campus, 1551 Mission St. 863-1562
Gangway, 841 Larkin St. 885-4441
Kokpit, 301 Turk St. 775-3260
Landmark, 45 Turk St. 474-4331, R
Latex Lilly's Saloon, 209 Stevenson St. (near 3rd & Market) 392-8840, L, R
Lonely Bull, 471 Turk St. 673-9891, R
Orpheum Circus, 1188 Market St. 863-9250, E, R, B
Page One, 431 Natoma, 982-1837, L, B, E, R
Rendezvous, 567 Sutter St. 781-3949, D
Savoni's Night Cap, 699 O'Farrell St.
Sutter's Mill, 315 Bush St. 397-0121, L, R
Totie's, 743 Larkin, 673-6820
Trapp, 72 Eddy St. 362-3838

MISSION - UPPER MARKET, CASTRO AREA

Fickle Fox, 842 Valencia, 826-3373, R, B
Kelly's Saloon, 3489 - 20th St. 285-0066, W, B, D, R
Libra, 1894 Market, 552-0886, R, B
Mint, 1942 Market, 861-9373, R, B, L
Mistake, 3988 18th St. 626-9614
Missouri Mule, 2348 Market, 626-1163, R, B
Nothing Special, 469 Castro, 567-5876
Pendulum, 4146 18th St. 863-4441
Riff-Raff, 621 Gough St. 921-9736, R
Saturnalia, 199 Valencia, 863-9652, D
Scott's Pit, 10 Sanchez St. 626-9534, W
The Twilight, 456 Castro, 621-9193
Toad Hall, 482 Castro, 864-9797

POLK STREET

Cloud 7, 2360 Polk, 474-9960
Early Bird, 1723 Polk, 776-4162
House of Harmony, 1312 Polk, 885-5300
Mr. Lucky's Polk and Post, 885-2991
New Bell, 1203 Polk St., 775-6905
On the Q.T., Polk and Clay, 885-1114, R, B
P.S., 1121 Polk St., 441-7798, R, B
Polk-a-Long, 1548 Polk, 775-8770
Tower Lounge, 1488 Pine St., 771-5040
Tycon's, 2450 Lombard, 441-0157, R, B
Yacht Club, 2155 Polk St., 441-8381, B

COLE - HAIGHT AREA

Bradley's Corner, 900 Cole, 664-7766
Lucky Club, 1801 Haight, 387-4644
Maude's, 937 Cole, 731-6119, W
Magic Garden, 1840 Haight, 752-8051, R, B

FOLSOM STREET AREA

Boot Camp, 1010 Bryant, 626-0444
Cow Palace Saloon, 1347 Folsom, 863-6458
Dead End, 582 Folsom, 621-9088
527 Club, 527 Bryant, 781-9625
Ramrod, 1225 Folsom, 431-9233
Round Up, 6th & Folsom, 863-9628
Speakeasy, 2742-17th St. (at Bryant) 621-1911, R, B, D, E, L
Stud, 1535 Folsom, 863-2980
The Corner 'Longhorn Saloon', 15th & Folsom, 861-2811

AROUND TOWN

Club Dori, 427 Presidio, 931-5896, R, B
Leonarda's, 16 Leland Ave, 585-1796, B, W
The Lion, Divisadero & Sacramento, 567-6565

NORTH BEACH

Gold Street, 56 Gold St., 397-5626, R, B, E
Greco's, 1335 Grant, 391-7447, D
Jackson's, 2237 Powell, 362-2696, R, B

WATERFRONT

Baj, 131 Bay, 421-1872, R, B
On the Levee, 987 Embarcadero, 397-2452, R, B
Waterfront, 128 Embarcadero, 392-1171, D

MARIN COUNTY

Fairfax:
Vi's Club Drake, 1615 Sir Francis Drake
Santa Rosa:
Monkey Pod, 616 Mendocino, 546-5070
San Rafael:
Houndstooth Inn, 10 Woodland Ave., 453-9903, R, B

PENINSULA

Palo Alto:
Locker Room, 1951 E. University, 322-8005
Redwood City:
Bayou, 1640 Main, 365-9444, D, R, B
Cruiser, 2651 El Camino, 366-4955, B, D
Hive, 3201 Middleford Road, 365-9568, W
Le Cabaret, 2821 El Camino, 365-6700, D
San Jose:
The Galley, 163 W. Alma St., 286-9656, B
Santa Clara:
The Tinker's Damn, 46 Saratoga, 243-4595, D, B
Cupertino:
The Savoy, 20469 Silverado Ave., 255-0195, W

SANTA CRUZ

141 Club, 399 Beach St, 423-9878, D

EAST BAY

Oakland:
Berry's, 352 14th St, 832-9116
Carnation Club, 1200 13th Ave, 532-9925, R, B
Chalet, 414 E. 12th, 444-8556, W
Exit, 3333 Lakeshore Ave, 451-2329, E, D
Grandma's House, 135 12th, 444-9966, R, B, D, L
Inn-B-Tween, 2325 East 14th St, 532-9938
Lancers, 3255 Lakeshore, 832-3242, R, B
Lou & Rae's, 2304 Telegraph, 444-5009
Manhole, 6534 Foothill, 638-9927, E
White Horse, 6547 Telegraph, 652-3820
Hayward:
Aloha Club, 58 "A" St, 581-9856, D
Turf Club, 22517 Mission, 581-9877
Chances R, Manyon & Tennyson, 783-4426, D, E

BATHS

SAN FRANCISCO

Baths, 3244 21st (at Mission), 285-3000
Castro Rock, 582 Castro, 863-9963
Club, 132 Turk, 775-5511
Dave's, 100 Broadway, 362-6669
Finnish, 1834 Divisadero, 921-0306
Jack's, 1143 Post, 673-1919
Ritch St, 330 Ritch, 392-3582
San Francisco, 229 Ellis, 775-8013

PENINSULA

Palo Alto:
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Redwood City:
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1971 AUGUST 1971						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	**	**	**	**

- SATURDAYS** **DANCE AT S.I.R.** 9 p.m. - 2 a.m.
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- FRIDAYS & SATURDAYS** **S.I.R. GAY LINE TOUR** 9 p.m.
Appointment only: Call 781-1570
- SUNDAYS** **METROPOLITAN CHURCH SERVICE** . . . 1 p.m.
Social hour, California Hall.
- MONDAYS** **PSYCHOLOGY RAP SESSION** 1 p.m.
Informal rap on psychology; Martin Stow. Also on
2nd & 4th Tuesdays, 8 p.m.
- S.I.R. BOWLING TEAM** 9 p.m.
Park Lane Bowling Alley
- BERKELEY GAY LIB** Call 843-6982
- ASTROLOGY CLASS FOR BEGINNERS**
Call 776-4022
- TUESDAYS** **SMOKE WATCHERS (Stop smoking!)** 7 p.m.
- PSYCHOLOGY RAP SESSION** 8 p.m.
Informal rap on psychology; Martin Stow. Second and
fourth Tuesdays.
- GAY CROSS (MCC) Tune KQED-FM** 8 p.m.
- WEDNESDAYS** **SENIOR CITIZENS LUNCH** 1 p.m.
Financed by S.I.R.; bingo, movies
- YOGA GROUP** 6:30 p.m.
Call 781-1570 for information. Starts Aug. 11.
- THURSDAYS** **A.A. (Drinking problem?)** 8 p.m.
- LIVE MODEL ART CLASS** 8 p.m.
Instructor. Members free.
- FRIDAYS** **S.I.R. DISCUSSION GROUP** 8 p.m.
Informal, refreshments. See below.
- DISCUSSION GROUP TOPICS**
- 6 August Why are Gays Ashamed of Their Fellow Homosexuals?
13 August What is a "Well Balanced" Sex Life?
20 August How Can Couples Meet Others Without Jealousies?
27 August Anal or Oral - What's Your Bag?

Special Events

- 3 AUGUST / TUESDAY**
BOARD OF S.I.R. (Members May Attend) 8 p.m.
- 4 AUGUST / WEDNESDAY**
MEMBERS-ONLY BUSINESS MEETING 8 p.m.
Policies, reports, decisions - by the Membership of S.I.R.
- 7 AUGUST / SATURDAY 8 AUGUST / SUNDAY**
SIRLEBRITY CAPADES AUDITIONS 2-6 p.m.
. Call 781-1570
- 9 AUGUST / MONDAY**
SIRLEBRITY CAPADES AUDITIONS 7-9 p.m.
Call 781-1570
- 17 AUGUST / TUESDAY**
BOARD OF S.I.R. (Members May Attend) 8 p.m.
- 18 AUGUST / WEDNESDAY**
OPEN MEETING - GUEST SPEAKERS - REFRESHMENTS . 8 p.m.
Call 433-5433 for 24-hour taped message

VECTOR



BY MAGDELENA MONTEZUMA

I approached the film version of "FORTUNE AND MEN'S EYES" with wariness after having seen both the off-Broadway production at the Encore and the "new" Sal Mineo version at the Committee Theatre. The first time what I found myself doing was totally disregarding these two previous versions as they bear little resemblance to the filmic one with the exception of the characters' names.

The film opens the cell door frequently and takes us out of the cubicle occupied by the four main characters, uenie, Rocky, Mona and Smitty. Utilizing an old run-down prison in Quebec, the movie includes many scenes that never appeared in the one-set play, yet never lets up on giving the audience the cooped-up feeling that is prison life.

The story itself was never more than a character analysis study of the effects of prison life on a young boy in for the first time on a minor offense - marijuana possession in the pix. The basic plot remains the same as well as expanding the scope to include views of more than just the four cellmates. You now get to see the other influences that come to change the character of Smitty. He witnesses a "gang bang" by the prisoners and sees just how it will be if he doesn't consent to commit himself only to Rocky. The "infamous" shower-rape scene is tastefully done yet does not spare the viewer the feeling of sexual brutality.

AUGUST 1971

At the Movies

Good Grief! Charlie Brown Gets Raped

The acting by the main four is excellent with top honors going to Michael Greer in the flamboyant role of "Queenie." After playing this role in the Mineo production and the last part of the Encore run here, Greer has got the campiness and more important, the strength behind the limp wrist of the character down to a fine art. He obviously was allowed to improvise in many of his scenes as his camping brings back lines previously used in his nightclub skits and even a very "in" reference to the role he did in "Gay Deceivers." Since he has now played the "Queenie" role for once and for all, I hope he is allowed to show himself off in a good, non-nellie comedy role as this would seem to be where his better talents lie after his dramatics in "Stanley Sweetheart." Wendell Burton, local "Charlie Brown" and Liza Minelli's vis-avis in "Sterile Cuckoo," does a marvelous job as the near-innocent Smitty. His transition from the "wife" to the "old man" is well handled and he builds up well to his climactic fight with Rocky in which he establishes himself as top man in the cell. Zooyo Hall has the rough role of Rocky, who has been sent to prison by his "sugar daddy" for car theft. Although

at times he photographs too much on the "pretty" side, he makes his actions believable. His toughness masks the loneliness underneath as he searches for love but is unable to accept and too proud to give. Danny Freedman struggles with the role of "Mona," a vital role that is chopped to bits in this film version. If the actor wasn't as good as Freedman, it would be a totally lost character. His best scene in the play was at the end when Smitty professes his love. In the film, this scene does not play well at all due to choppy editing and the omission of dialogue.

A major distraction in the Canadian film was the too-loud "theme" song at the opening and closing. It is a rock thing whipped out by Galt McDermott who should be ashamed of himself. The producers should have given Greer a chance at it as he wrote his number in the film that he performs at the Christmas party scene and it works very well.

I recommend the film to all audiences as even though it is a brutal film with rough language and rough action, it is a totally valid and non-sensational picture of prison life today.

VECTOR →

Photo Courtesy, M.G.M. Studios



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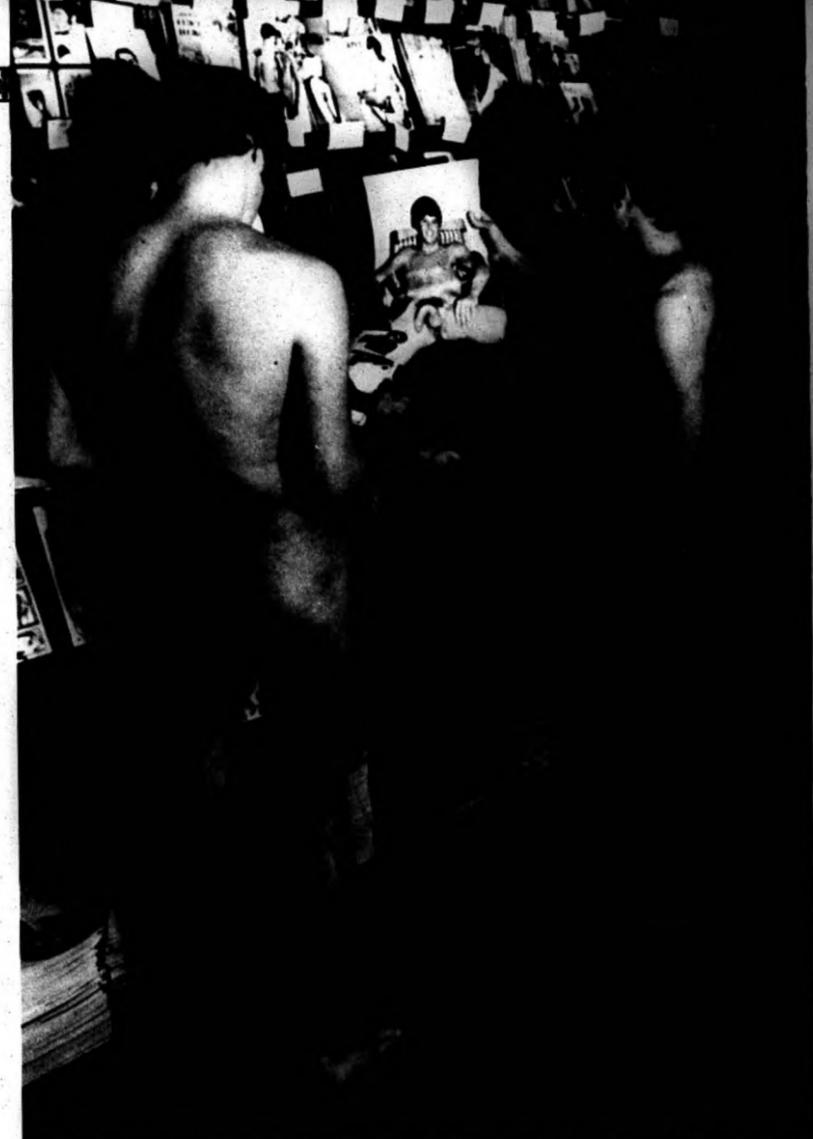


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