The Gay People’s Union: Stanford
Action on the Legal Front by Franklin Kameny
The Woman – Identified Woman: Radicalesbians

Election ’72: SIR Stamps Approval
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VECTOR
A VOICE FOR THE HOMOSEXUAL COMMUNITY

RESPONSIBLE ACTION
by responsible people
in responsible ways

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

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

But lesbianism is also different from male homosexuality, and serves a different function in the society. "Dyke" is a different kind of put-down from "faggot," although both imply you are not playing your socially assigned sex role — are not therefore a "real woman" or a "real man." The grudging admiration felt for the tomboy, and the unquestioned felt around a sissy boy point to the same thing; the contempt felt toward a woman who dares to be his equal, who dares to challenge his prerogatives (including that of all women as part of the exchange medium among men), who dares to assert the primacy of her own needs. To have the label applied to people active in women's liberation is just the most recent instance of a long history; older women will recall that not so long ago, any woman who was successful, independent, not orienting her whole life about a man, would hear this word. For in this sexist society, for a woman to be independent means she can't be a woman — she must be a dyke. That in itself should tell us where women are at. It says as dearly as can be said: women and person are contradictory terms. For a lesbian is not considered a "real woman." And yet, in popular thinking, there is really only one essential difference between a lesbian and other women: that of sexual orientation — which is to say, when you strip off all the packaging, you must finally realize that the essence of being a "woman" is to get fucked by men.

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

Women in the movement have in most cases gone to great lengths to avoid discussion and confrontation with the issue of lesbianism. It puts people up-tight. They are hostile, evasive, or try to incorporate it into some "broader issue." They would rather not talk about it. If they have to, they try to dismiss it as a "lavender herring." But it is no side issue. It is absolutely essential to the success and fulfillment of the women's liberation movement that this issue be dealt with. As long as the label "dyke" can be used to frighten women into a less militant stand, keep her separate from her sisters, keep her from giving primacy to anything other than men and family — approval. Lesbian is a label invested by the Man to throw at any woman who dares to be his equal, who dares to challenge his prerogatives (including that of all women as part of the exchange medium among men), who dares to assert the primacy of her own needs. To have the label applied to people active in women's liberation is just the most recent instance of a long history; older women will recall that not so long ago, any woman who was successful, independent, not orienting her whole life about a man, would hear this word. For in this sexist society, for a woman to be independent means she can't be a woman — she must be a dyke. That in itself should tell us where women are at. It says as dearly as can be said: women and person are contradictory terms. For a lesbian is not considered a "real woman." And yet, in popular thinking, there is really only one essential difference between a lesbian and other women: that of sexual orientation — which is to say, when you strip off all the packaging, you must finally realize that the essence of being a "woman" is to get fucked by men.

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ACTION ON THE GAY LEGAL FRONT

by Franklin Kameny

Eleven years ago, when I founded the Mattachine Society of Washington, the work that needed to be done on the legal front seemed clear enough, but the probabilities of any significant successes in the foreseeable future seemed slight. Planning had to be long-range because immediate satisfaction was not to be had. We had one victory (although we had contributed nothing to it), the repeal of the Illinois sodomy statute, and for most of a decade, we had to fall back on that to cheer us up during our depressed moments, because we were not succeeding anywhere else on the legal front. The idea of affirming, supportive, non-profit-making legislation, or support of such legislation by a major-party Presidential candidate was the kind of thing to be dreamed of in terms of utopias not to be achieved. We were in a state of autonomous legal activity, and the concentration was on the divisive barriers between the sexes. In the last eighteen months, we have been able to make the interior barriers melt, we feel this growing solidarity with our sisters. We are not so much a group of men and women as a prime center and our centers inside of us. We find receding the sense of alienation, of feeling ourselves standing behind a locked window, of being unable to get out what we know is inside. We feel a real-ness, an actuality, and we are being coincident with ourselves. With this real self, with that consciousness, we begin a revolution to end the imposition of all coercive identifications, and to achieve maximum autonomy in human expression.

The Radical Therapist.

The example of Illinois has now grown to include Connecticut, Colorado, Oregon, Hawaii, and, most recently, Delaware, in all of which state legislatures have repealed sodomy laws. (There was a setback in Idaho, where the repealed law was reinstated.) In two rather different ways, the law was nullified by court action in Florida and in the District of Columbia (through a criminal suit and a civil suit respectively). The situation in Texas remains something of an enigma. The California oral sodomy law (most states have just one sodomy law, but some, such as California and Michigan, have separate laws for oral and anal sodomy) has been struck down as unconstitutional, although that decision is not yet final. The sodomy laws are under judicial attack in a criminal case in Virginia, and a civil one in Ohio (Cincinnati). A bill to repeal is pending in the Maryland legislature. Legislative battles are being proposed and prepared in a number of other states. The situation on solicitation statutes is much more vague and confused, if only because those laws appear in so many masks and disguises (lotteries, vagrancy, disorderly conduct, soliciting accosting, etc.), and while their evils have been much talked about, few meaningful efforts have been made to attack them, in the past.

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

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

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

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

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

The twinned Cincinnati suit is an attack, also, on the Ohio and Cincinnati cross-dressing statutes and ordinances.

One of the most exciting developments on the legal front is the appearance, within the past seven months, of laws pro-
Meanwhile there are indications that a "go slow" signal has been passed down on the processing of cases. As this is written, the Commission has backed off completely in the case of an attorney from the North Carolina Government Printing Office. That case was notable in that the GPO itself appealed on the employee's behalf and, in a rare case of a Federal Government employment removal, it was declared to be meritless. The Commission's action is significant, as they would not obey any Commission orders to fire the employee.

This is the most extreme example to date of the encouragingly-growing trend for government agencies to support gays in federal employment. It is possible that the Commission's removal efforts (although, of course, many agencies are as bad as the Commission or worse — for example, the State and Commonwealth of Pennsylvania) are not over. Meanwhile, the Justice Department seems to be stalling badly in pursuit of the class-action suit which was filed against the Commission last December on behalf of all homosexual federal employees. A motion for a Default Judgment is being considered to serve as a prod at the very least.

2. Security Clearances

The Pentagon (processor of most security clearances) is "hacked against a wall" and gives indications of knowing it. They are offering discharges for the employment of a homosexual would allegedly disrupt the federal-government-employer, while the Washington municipal-government-employer is apparently attempting to avoid hiring enough homosexuals. The total unreasonableness of the federal government's position in Washington D.C. is under active review and revision, and that there would probably be a favorable change shortly, but that it would not occur until after the November election. Meanwhile the光影 Department seems to be stalling badly in pursuit of the class-action suit which was filed against the Commission last December on behalf of all homosexual federal employees. A motion for a Default Judgment is being considered to serve as a prod at the very least.

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

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

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

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

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

The Reverend Roy Broshears spoke for the re-election of Congressman Mailliard. Broshears pointed out that Mailliard was the first U.S. Congressman to publicly take a stand for Gay rights and that the Congressman was also the first to have an up-front homosexual (Rev. Broshears) on his Speakers Bureau. It occurs to this writer that during the 1950's Congressman Philip Burton spoke to the Mattachine Society here in San Francisco advocating Gay rights, and that Mailliard has been in the past very lax in his relations with the Society for Individual Rights. At previous Candidate's Nights he was ever absent and failed on a couple of occasions to return a questionnaire S.I.R. sent out regarding the positions taken by various legislators on issues involving gay rights and civil liberties.

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

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

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

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

A quorum of members was not present at the October business meeting to vote on the Political Committee's recommendations for the Society's Stamps-of-Approval. Members present voted as a committee to request the Board to approve the Political Committee's recommendations at the next Board meeting. On October 11th the Board voted to approve those recommendations. The recommendations are made, and candidates receive Stamps-of-Approval, because they have represented the gay community in the past on Gay issues and also expressed the expectation that they will help gays receive equal rights under the law if elected.

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

President:
Sen. George McGovern (Dem.)

U.S. Congress:
Philip Burton (5th District, Dem.)
Roger Boas (6th District, Dem.)

State Senate:
Milton Marks (incumbent, 9th District, Rep.)
Ron Pelosi (9th District, Dem.)

Assembly:
Willie Brown, Jr. (incumbent, 18th Dist. Dem.)
Ms. Joan Irwin (18th Dist. Rep.)
John Burton (20th District, Dem.)
John Foran (23rd District, Dem.)

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

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

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

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

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

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

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

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

Very truly yours,

Charles M. Schneider
Community Services Director
SOCIETY FOR INDIVIDUAL RIGHTS

August 14, 1972

Douglas Wray, President
The Society for Individual Rights

Barclays Bank of California

Redwood Bank

Loyalty Section, in particular, are available to discuss and consider any special problems you may have in your organization. We would, in the ordinary course of business, have no need to identify such individuals among its employees. All Bank of America employees have been advised that staff members of the Personnel Department and the Equal Opportunity Section, in particular, are available to discuss and resolve employment problems confronting any and all employees or applicants for employment. This counselling service is specifically designed to assure that personal employment problems are dealt with confidentially, if necessary, and that employees and applicants are given every consideration for placement or promotion.

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

Very truly yours,

J. A. Carrera
Senior Vice President
A Letter from Huey Newton on the Gay Liberation and Women's Liberation Movements

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

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

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

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

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

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

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

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

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

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

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

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

We should be careful about using terms which might turn our friends off. The terms "faggot" and "puck" should be deleted from our vocabulary and especially we should not attach names normally designed for homosexuals to men who are enemies of the people such as Nixon or Mitchell. Homosexuals are not enemies of the people. We should try to form a working coalition with the Gay Liberation and Women's Liberation groups. We must always handle social forces in an appropriate manner and this is really a significant part of the population - both women and the growing number of homosexuals that we have to deal with.

ALL POWER TO THE PEOPLE!

Huey P. Newton
Supreme Commander,
Black Panther Party

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

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

So far as we know, it was he who coined the phrase “the equal opportunity disease” for syphilis and gonorrhea. He believes that education remains the best way to prevent V.D. (next to the rubber, of course). And he does not agree that efforts to educate gay and bisexual people are making any progress. We feel the article to be biased and one-sided. The discussion centered on the question of gay and non-gay youth, and we do not agree with the way the argument was presented.

San Francisco: The October benefit for the SIR Center was held October 11th at the Fourth Street Social Hall in S.F. A number of gay and lesbian groups attended, including the Mission Rebels, the Army and Navy and religious groups.

Portland: Portland State University, through its Center for Sociology Research, reports that its neighbors are not nearly as heavy-handed as other organizations that have nothing to lose. Portland is a great place to live, and neighbors welcome any new residents. The Center for Sociology Research is a great place to find out about Portland, and neighbors would be happy to help you.

San Francisco: Gay McGovern for President Headquarters Opens, a new office in S.F. at 501 Market St. (between Post and Mission). They have been working on the McGovern campaign for over a year, and have raised over $500,000. The office is open Monday through Friday, from 9:00 a.m. to 5:00 p.m. A lot of volunteers have been coming in to help, and they are looking for more.

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

The special legal project began earlier this year when S.I.R. hired 4 law students through a work study program of a local law school. The services of these individuals were given to Jim Foster by the S.I.R. legal chairperson and he put them to work studying the existing practices in gay arrests in San Francisco. They came up with a 100-page report that concluded that 97% of these cases were being copped to a lesser plea, that these lesser offenses were often registrable (the person would plead guilty to a lesser charge but would still have to register as a sex offender), and that the prevailing practice was not desirable because the sex laws ARE NOT CONSTITUTIONAL. They recommended that more people plead not guilty and appeal convictions on constitutional grounds. Whitman-Radclyffe decided to head a project to have the laws struck down, primarily due to their tax-exempt status, which would make it easier for them to gain the necessary donations to fund the project. The Foundation decided to take over the funding of the law students. Two main efforts were decided upon: a handbook of forms and pleadings, and the formation of a team of attorneys headed by a leading counsel.

The first draft of the handbook has been completed at a cost of 18 persons months of effort, and is being sent to the law firm of Saltzman and Goldin in L.A. for editing. It is a compendium of legal precedents and forms for pretrial and trial motions. These are designed to guarantee to the client all the recourses the law offers to a defendant, to prepare every case for the best possible defense and to prepare for an appeal if necessary. The advantage of the handbook to lawyers and clients is the saving of the time and money that would be required to do this research in every case. It would serve to encourage more not guilty pleas and more appeals on constitutional grounds. Publication of the handbook is expected by the end of the year. It will be made available to all lawyers, including Public Defenders, who handle gay cases. Tom Coleman, a law student, has written a handbook of forms and pleadings related to appeals. Saltzman and Goldin have been selected by the Whitman-Radclyffe Foundation for their scholarly work, a good "track record" in civil rights cases and for their awareness of and responsiveness to the oppression of gay people. Prior to being contacted by the Foundation, Mr. Saltzman had also been heading a Gay Rights Panel of the Community Bar Association of Los Angeles. David Goodstein has told us that "there is a group of lawyers in the straight community that are aware of our oppression." Also, their being a man and woman team helps preclude any possibility of sexism. David asks that the law firm not be contacted directly, but that interested persons contact the Whitman-Radclyffe office in San Francisco.

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

S.I.R. has received from the Greater Cincinnati Gay Society copies of their two suits (see News Briefs). One of those suits, filed in Federal Court, asks that all Cincinnati and Ohio laws restricting cross-dressing, and the law against sodomy, on the grounds that each of these statutes and ordinances is in direct violation of the First, Fourth, Fifth, Ninth and Fourteenth Amendments to the U.S. Constitution. One of the five men who filed the class action suit was fired from his 6-year job at the First National Bank of Cincinnati within days of the August 11th filing date. We will be working with this Ohio liberation group to coordinate efforts and share information.

One of the statistics listed by the Greater Cincinnati Gay Society in their publication and distribution of information, and the legal assistance offered by this Legal Defense Project. There has never been a way for these needs to be met by tax-deductible gifts. The main function of the Whitman-Radclyffe Foundation is to serve to fill those needs — something like a gay Community Chest. It would not supplement existing organizations or programs, but complement them.

Those who wish to support the gay community's service projects, such as this one in the legal area, and still be able to deduct their contributions from their income tax, should send contributions to:

Whitman-Radclyffe Foundation
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YES.
THERE IS ONE.

by Michael Hughes and James Mitchell

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

To help achieve this, we recognize that the inner liberation of gay people has to precede societal liberation. For example, it would seem to us that marching in the Gay Day Parade and the same time fearing being seen in the filmed newreels of that event would be a sign of inner oppression.

Gay people cannot succeed liberating themselves within society while they are mentally oppressed; that is to say, gay people who lack pride in themselves and play the stereotyped roles imposed upon them by society will not be projecting themselves and therefore will be unable to communicate their real personalities to society.

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

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

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

Earlier we spoke of Gay Pride and inner liberation. Some of our activities that are aimed at personal integration are our bi-weekly small group raps, guest speakers, sensory awareness exercises, and many other types of communication. This serves to give our members the opportunity to develop further themselves and therefore will be unable to communicate their real personalities to society.

People's Union. We see this as the philosophy upon which our organization runs; that is, getting people's heads together is our most vital and urgent goal.

Our meetings are every Wednesday at 7:30 p.m. in the Women's Center basement room with the Steering Committee meeting at 6:30 p.m. The latter session is open to any member who wishes to attend. Collective leadership is preferred. Any member who wishes to attend. Collective leadership is strongly affirmed just as elitism is strongly discouraged.

Further information can be obtained through our address, Gay People's Union, P.O. Box 3145, Stanford, CA 94305, or by calling either of us, Michael Hughes, Chairperson, or James Mitchell, Communications Officer, at 948-0177, or David Goldman, one of our members, does a weekly radio show entitled "Out of the Closets." It can be heard on Stanford radio station (KZSU, 90.1 FM) every Friday at 7:00 p.m. David interviews different guests every week and the show has a listener phone-in format.

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

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

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

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

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

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

THE TIME FOR ACTION HAS COME. Gay people will no longer be silent; we shall no longer hide in our closets or in our own little world. We shall be heard, and we shall take our rightful place in the society. Petty squabbles must be ended and a unity in diversity must be forged. Then and only then will we succeed. We are strong, we are invincible, we are Gay.
THE COVER MAN TALKS

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

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

Beyond the Valley of the Cockettes

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

By Martin Stow

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

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

However, changes are occurring in our general perception of sexuality at a rapid pace and, today, those who would have been the "transsexual" of a decade ago are more likely to be interested in militancy than medicine. Long hair and feminine mannerisms are still in vogue, but the put-on phalma phrazes have taken over the plastic cosmetics and tortured attires that we associated with the femininity of the Fifties. The old attitude was, "I'll tell you specifically what I am and you want me to react specifically."; the new attitude is, "I'm doing my thing and I don't want you to put me in any specific bag." The result is a much more relaxed, natural person with whom one can communicate without fear of fucking-up some stereotyped female fantasy. Comparing the "old" with the "new" illustrates the change. The first two "transsexuals" that I met appeared as quarterbacks for the Rams in drag. They needed to be what they said they were so badly that no one would have dared question their "transsexuality." The two persons whom I have seen most recently concerning gender identity have wanted to discuss the full range of their gender feelings and the possibility of their transsexuality. Their attire of an asexual nature is appropriate to their feelings of being comfortable in a state of gender indiscernibility. One is on hormones and one is not. The main difference seems to be that the latter two have found acceptable alternative social identities which permit them to examine their personal identities without disfunctional anxiety.

For the past decade it has been psychological dogma that transsexuality exists. What we now discover is that it exists primarily as a sociological phenomenon, a need by a group of people with similar feelings for a social identity. Our society seems to demand an either-or gender identity, narrowly defined. To refuse to make a choice, because of mixed feelings, isolates the individual. More out of frustration than any other factor, the individual with bi-gender feelings adopts the opposite sexual role and often hostilely distorts it, particularly in the form of gross female mannerisms and dress in the case of the male. Under society's either-or dictum the male becomes a pseudo-female and is assigned to a psychological transsexual category. A thousand therapists have talked with transsexuals, hundreds of doctors have prescribed hormones for transsexuals, dozens of surgeons have performed conversion operations, but not one of these clinicians has been absolutely certain that he was dealing with true transsexualism. Transsexualism is a convenient theoretical clinical category necessary to accommodate an extreme variation of homosexuality. Extreme in the sense that the individual can tolerate surgical conversion with less disfunctional anxiety than psychological acknowledgement of homo-sexual feelings. This theory, anathema to the transsexual of a decade ago (and reinforced by clinicians and laymen) is becoming less discredited among the younger population which has been able to successfully reject society's either-or demands and discover their own alternative identities. Transsexuality is being expanded to mean not just a sexual conversion from one sex to another to accommodate cross-gender feelings but to include the condition of transversing back and forth freely between the gender feelings of maleness and femaleness. The next generation this no longer has to be symbolized by unalterable genital conversions. The emphasis is being placed more upon transgenderality than transsexuality. Men and women are achieving a sense of gender freedom through the operation of their minds rather than the conversion of their bodies.

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

by Carl Wittman

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

And we have formed a ghetto, out of self-protection. It is a ghetto rather than a free territory because it is still theirs. Straight cops patrol us, straight legislators govern us, straight employers keep us in line, straight money exploit us. We have pretended everything is OK, because we were not able to see it as bad. By staying, we have been afraid.

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

Where once there was frustration, alienation, and cynicism, there came not because it is so great here, but because it was so bad there. By staying, we have been afraid.

We want to make ourselves clear: our first job is to free ourselves; we are showing it; we are full of anger at what has been done to us. And as our group grows, it is a reservoir of tears pours out of our eyes. And we are euphoric, high, with the initial flourish of a movement.

We want to make ourselves clear: our first job is to free ourselves; that means clearing our heads of the garbage that's been poured into them. This article is an attempt at raising a number of issues, and presenting some ideas to replace the old ones. It is primarily for us, starting a point of discussion. If straight people of good will can make it with the opposite sex also, because saying "Oh, I'm Bi" is a cop-out for a gay. We get told it's OK to sleep with guys as long as we sleep with women, too, and that's still putting homosexuality down. We'll be gay until everyone has forgotten that it's an issue. Then we'll begin to be.

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

II. ON ROLES

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

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

We look forward to the emergence of a lesbian liberation voice. There is a Lesbian Liberation group in the New York Gay Liberation Front has been very helpful in challenging male chauvinism among gay guys, and anti-gay feelings among women's lib. 2. Bisexuality: All of us are infected with male chauvinism -- we were brought up that way. It means we assume that women play subordinate roles and are less human than ourselves. At an early gay liberation meeting one guy said, "Why don't we invite women to meet?"... Male chauvinism, however, is not central to us. We can junk it much more easily than straight men can.

Accept that happiness comes through finding a groovy spouse and settling down, showing the world that "we're just the same as you" is avoiding the real issues, and is an expression of self-hatred. 3. Alternatives to marriage: People want to get married for lots of good reasons, although marriage won't often meet those needs or desires. We're all looking for security, a flow of love, and a feeling of belonging and being needed.

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

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

III. ON ROLES

1. Mimmery of straight society: We are children of straight society. We still think straight: that is part of our oppression. One of the worst of straight concepts is inequality. Straight (also white, English, male, capitalist) thinking views things in terms of order and comparison. A is before B, is after A; one is below two; there is no room for equality. This idea gets extended to female, on top/on bottom, slaves/master, homosexual/heterosexual, boss/worker, white/black and rich/poor. Our social institutions cause and reflect this verbal hierarchy. This is America.

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

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

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

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These needs can be met through a number of social relationships and living situations. Things we want to get away from are: 1. exclusiveness, proper attitudes toward each other, a mutual pact against the rest of the world; 2. promises about the future, which we have no right to make and which prevent us from, or make us feel guilty about.
3. We are attacked, beaten, castigated and left dead time and time again. There are half a dozen known unsolved slayings in San Francisco parks in the last few years. "Punks," often of minority groups who look around for someone under them socially, feel encouraged to beat up on "queens" and cops look the other way. That trick who was making advances to him was a cop. Cities set up "pever" registration, which if nothing else scares our brothers deeper into the closet.

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

2. Psychological warfare: Right from the beginning we have been subjected to a barrage of straight propaganda. Since our parents don't know any homosexuals, we grow up thinking that we're alone and subject to a barrage of straight propaganda. As gay liberation grows, we will find our uptight brothers and sisters the same problem they have to solve, not us.

We have to define for ourselves a new pluralistic, rolefree social foundation of freedom: it has to be built solidly. 3) "Closet queen" is a subject which has been smothered so long. We are attacked, beaten, castrated and left dead time and time again. There are half a dozen known unsolved slayings in San Francisco parks in the last few years. "Punks," often of minority groups who look around for someone under them socially, feel encouraged to beat up on "queens" and cops look the other way. That trick who was making advances to him was a cop. Cities set up "pever" registration, which if nothing else scares our brothers deeper into the closet.

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

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

SAN FRANCISCO — Ghetto or Free Territory: Our ghetto certainly is more beautiful and larger and more diverse than most ghettos, and is certainly freer than the rest of Amerika. That's why we're here. But it isn't ours. Capitalists make money off us, cops patrol which is safe to live in openly. Mafia control of bars and baths in NYC ghettos, and is certainly more beautiful and larger and more diverse than most

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territory.

VII. ON COALITION

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

But not every straight is our enemy. Many of us have mixed identities, and have ties with other liberation movements: women, blacks, other minority groups; we may also have taken on an identity of rural retreats, political action offices, food cooperatives, a free school, unlearning bars and after hours places — they must be developed if we are to have even the shadow of a free territory.

1. Women's Liberation: summarizing earlier statements, 1) they are our closest ally; we must try hard to get together with them; 2) a lesbian caucus is probably the best way to attack gay guys' male chauvinist patterns.

We support their movement, particularly if they are able to transcend their anti-gay and male chauvinist identities, and have ties with other liberation movements: women, blacks, other minority groups; we may also have taken on an identity (e.g. Moratorium, People's Park); but only as a group; we can't compromise or soft-pedal our gay identity.

Problems: because radicals are doing somebody else's thing, they tend to avoid issues which affect them directly, and see us as jeopardizing their 'work' with other working class activists, black, Asian, etc.

Some years ago a dignitary of SDS on a community organization project announced at an initial staff meeting that there would be no homo-sexuality (for dood) on the project. And recently in New York, a movement group which had a coffee-house get-together after a political rally told the gays to leave when they started dancing together. (It's interesting to note that in this case, the only two groups which supported us were Women's Liberation and the Crazies.)

They all tend to avoid issues which affect them directly, and see us as jeopardizing their 'work' with other working class activists. Which is why we're going to need the support of other liberation movements, and also why we must act independently of them.

There are a few different ways we can and must act independently of them:

1) they are our brothers. They'll grow as we have grown and grow. Do not overplay mutual animosity and fear, and finding ways to support them. This is tenuous right now because of the uptightness about homosexuality. One kid, after having his first sex with a boy, said "it just isn't that different." The high street culture has led people into a lot of freeing activities; encounter/sensitivity, the quest for reality, freeing territory.

We can make a direct appeal to young people, who are not so uptight about homosexuality. One kid, after having his first sex with a boy, said "it just isn't that different." The high street culture has led people into a lot of freeing activities; encounter/sensitivity, the quest for reality, freeing territory.

2) ignore their attack on us. All we can do is express ourselves through hair and clothes, and smoking dope are all attributes of this. The gay who is the least vulnerable to attack by the establishment have been the freest to express themselves on gay liberation.

We can make a direct appeal to young people, who are not so uptight about homosexuality. One kid, after having his first sex with a boy, said "it just isn't that different." The high street culture has led people into a lot of freeing activities; encounter/sensitivity, the quest for reality, freeing territory.

3) cooperate where cooperation is possible without essential overlap or compromise, ACTUALLY putting one's money where one's mouth is.

This is the strategy which works in the long run, and which will probably make it easier for them to get their heads straight about homosexuality, too.

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

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6. Homophile groups: 1) reformist or pro-gay as they sometimes are, they are not; they are our common enemies are: police, city hall, capitalism.

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7. The middle class has led people into a lot of freeing activities; encounter/sensitivity, the quest for reality, freeing territory.

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CONCLUSION: AN OUTLINE OF IMPERATIVES

1. Free ourselves: come out everyone; initiate self defense and political activity; initiate counter community institutions.

2. Turn other gay people on: talk at all the time; understand, forgive, accept.

3. Free the homosexual in everyone: we'll be getting a good bit of sh*t from threatened latent; be gentle, and keep talking and acting free.

4. We've been playing an act for a long time, so we're consummate actors. Now we can begin to be, and it'll be a good show.

— Carl Wittman
By Noel Hernandez
Entertainment Editor

Film Review: Deliverance

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

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

Given the proper circumstances, all men are reduced to the primitive stage in the survival-battle of the fittest. In the woods, as on the river, this becomes more intense since the law of the jungle prevails. The character Louis, who initiates and organizes these excursions, is its greatest exponent, and the most keenly suited to fight a vigorous battle. He is the group's natural leader, and his philosophy is that eventually civilization, i.e., 'the machines' will break down, and the battle will break out. He is tough-minded and particularly adept at waging the challenge; whereas the three other men in the group are basically uncomfortable in their roles as hunters and woodsmen, he is a natural. He is able to cope and lead, and maintains his position until the film's catastrophic accident on the river. It then falls to Ed to guide the group.

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

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

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

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

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

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

The SIECUS "Homosexuality" pamphlet further says that the "overwhelmingly popular" opinion is that "homosexuality represents a failure of the child to proceed as it normally expected through the oral, anal, and genital stages of development, and represents a fixation at, or a regression to, an immature stage of development."... This startling conclusion, using "normal" and "immatu re," pre-determines what is "normal" or "mature"—using heterosexual activity as the criteria for conduct. That this conclusion is today accepted by most psychoanalysts might also be seriously questioned. The pamphlet does point out that the Institute for Sex Research does not support the "arrested development" theory in its studies... However, the author concludes that it is more important to realize that many individuals during adolescence go through a stage of homosexual behavior or play and then go on to complete heterosexual adjustment." This places SIECUS as generally supportive of the "arrested development" theory. They do not go on to say that the reverse is also true. Individuals who go through heterosexual behavior may also go on to a complete homosexual adjustment.

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

Can homosexuals become heterosexuals? Yes, it is stated, but it would require a willing client and "200 to 350 hours of therapy at a cost of many thousands of dollars." The aim was to change heterosexuals into homosexuals the same conclusion could be reached so it is doubtful that this commentary has any value. SIECUS does not mention the possibility that the lifestyles of anybody might be fully acceptable and that psychologists and psychiatrists are now not dealing with the "sick" homosexual but with "people with problems." in general (the homosexual is a "psychiatrists Center for Special Problems and many urban analysts).

There is little doubt that the SIECUS pamphlet is outdated and that its general conclusions are too far-reaching for 1972. Does SIECUS accept homosexual activity as a valid sexual experience or does it hold to the concept that sex should be reserved for the family unit? The conservatism of SIECUS is not in dispute, as it appears to be creeping through the bones while the sexual revolution takes giant strides... without SIECUS.
Hannibal Travels to New Orleans

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

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

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

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

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

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

Down the street, the Drog (corner Ramparts and Orleans) is a little more frou-frou. It's actually decorated and minus the lumpy touch of the piles of filth found in most other places (of course, when you're open 24-hours-a-day, when do you have time to clean house?). The Drog is supposed to cater to "an older crowd," but the night we were there it had a fair share of young people. When Lafitte's moved into the Quarter, it was renamed Lafitte's In Exile. It is still the most popular gay bar in the city, at 901 Bourbon Street. It is also one of the raunchiest bars anywhere, and open twenty-four hours a day.

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

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

There are two major bath houses in New Orleans. The Canal Baths is at 512 Gravier (phone 522-3650). The most popular one is the Club New Orleans Baths at 512 Touline Street in the Quarter (phone 581-2402). However, don't expect San Francisco-caliber facilities, I'm told.

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

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

I'm not sure New Orleans was ever what I dreamed it was, but somehow as I age gracelessly, it somehow as I age gracelessly, it somehow as I age gracelessly, it somehow as I age gracelessly, it somehow as I age gracelessly, it somehow as I age gracelessly, it seems enough for this trip that I gained six pounds eating very dreary food on your behalf. I didn't make it to the Fatted Calf on St. Peter Street. Several people recommended it, but at this point I wouldn't trust anybody.

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have to check out the Caverns for yourself. The crowd milling in and out seemed youngish and super-swish. (File under "sour grapes").
Methodists' National Conference: Sex Proves Tough to Handle

Alan Brockway's report on the recent national conference of the Methodist Church offers a glimpse into the debates and decisions made by the church's leaders. The focus of the conference was on the issue of human sexuality, particularly in the context of homosexuality.

The report highlights the tension between the church's traditional values and the changing societal attitudes towards sexual orientation. While the church's leaders acknowledged the rights and worth of sexual minorities, they also expressed hesitation in embracing a more inclusive stance.

The decision to refer to homosexuals as "persons of sacred worth" was significant, reflecting a recognition of their humanity and worth. However, the committee's efforts to define guidance for heterosexuals were also discussed, emphasizing the complexity of addressing sexual orientation within the church.

The debate over sexual orientation in the church continued, with discussions on whether homosexuals should be included in marriage services, a topic that was eventually addressed in the final statement on human sexuality.

In the end, the report suggests that the church is grappling with the issue of human sexuality, and the process of change is slow and fraught with internal debates and external pressures.

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SPECIAL NOTICE

All meetings and events scheduled for "SIR Center" are now in other locations until the Center is remodelled. SIR's social and service program listings may be had by calling SIR's phone number, 781-1570. Mon-Fri, 12 noon to 8 pm. SIR offices are open these hours and are located at 67 Sixth Street, San Francisco, 94103. (Vector subscriptions are $10 for 12 issues.)

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HOLIDAY GIVING?

SPECIAL NOTICE

Society for Individual Rights

SIR BUSINESS MEETINGS

GENERAL MEMBERSHIP

SIR's 2nd Annual Holiday Bazaar, plus social hour, S.I.R. members only, First Wednesday, 8 p.m., S.I.R. Center.

BOARD MEMBERS

Seventeen S.I.R. Board members meet to discuss important business issues affecting SIR members. Second & Fourth Wednesdays, 8 p.m., S.I.R. Center.

WAYS & MEANS

Recommends financial matters to the Board. Second and Fourth Thursdays, 7 p.m., S.I.R. Center. Members may attend.

SIR COMMITTEE

Readers may participate in the discussion of S.I.R.'s committees by contacting S.I.R. at 781-1570 or by visiting the S.I.R. Center and getting the name of the person to whom you wish to talk. The telephone directory lists committees of S.I.R. and their members. For a list of committees, call S.I.R. at 781-1570.

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Mark Freedman’s
Personal Liberation

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

The personal liberation which I’ve been describing has been emerging in the homosexual world, with a few added flourishes. Because I have sex with other men and feel it to be natural and right, I try to be truthful about my sexual identity. It is hard to cast off the protective mask of heterosexuality and to be open about a homosexual orientation. Being open about my sexuality has strengthened my self-acceptance and self-regard. Moreover, I am more aware of the advantages of heterosexuality. First of all, homosexual experiences are generally characterized by attributes that are not so prevalent in heterosexual sex. Perhaps the major attribute is mutual concern. Sometimes the act is often merely used by their partners and gain little pleasure themselves, whereas in homosexual relations the partners are cognizant of what is required for the maximum pleasure of both.

Also, there is a re-evaluation of traditional sex roles among homosexually oriented persons, so that a man is not stigmatized for showing emotion or a woman for showing “masculine” attributes like intelligence or ambition. When a man does not have to be “macho,” there is a decrease in the violence of his behavior. Homosexually oriented men who feel this way are non-violent because they see violence as a pseudo-solution to problems. Re-evaluation of sex roles also means that both partners in a relationship can work and share household chores, rather than one being the breadwinner and the other, the homemaker. So, if one partner loses his job, it isn’t as disastrous as it might be otherwise.

Being a member of a discriminated-against minority group has given me the impetus to work toward positive social change. I call this “creative oppositionalism.” This type of creativity usually manifests itself in sensitive, intelligent, and original members of a given minority group. Their talents foster the creativity, but it is the societal pressures that determine the form their creativeness takes. That is, not only are their creations original, but they also represent unique reactions to fundamental trends or per spectives of the society that they do not disapprove of “their kind.” Thus, Martin Luther King, Jr., used his great social genius to unite a wide diversity of people in order to gain the individual rights and liberties that up until then had been mostly American rhetoric. Had he been born in a society that did not discriminate against blacks, his creativity would probably have taken more conventional forms. Other black persons who have typified this mode of “creative oppositionalism” are Angela Davis, Dick Gregory, Eldridge Cleaver and James Earl Jones. (Similarly, this type of functioning is manifested by many Jews in American society, from Philip Roth to Walter Lippman, from Mark Rudd to Freda Fromm-Reichmann, from Bob Dylan to Susan Sontag.) In some respects, one of the most harassed groups in our society, homosexually-oriented individuals, are also the target of this type of creativity.

It is well known that homosexually-oriented individuals have changed the shape of the theater, the novel, economics, modern dance and thinking in this century. Because of the dangers of society’s wrath, most of these people have not permitted publicity about their sexual predisposition, except by word-of-mouth communication. I most admire social critic Paul Goodman, who has always been open about his homosexual experience: among his many accomplishments, Goodman inspired the development of free universities.

Many people will be horrified by the picture I’ve been drawing; they are frightened by the prospect of this type of individualism as manifested by the liberated person. They fear that it will result in a state of anarchy or chaos in the society. The available evidence suggests a far different conclusion—that when individuals live their own lives and pursue their own destinies, the consequence is generally productive activity in the social interest. This conclusion is the result of theoretical and empirical investigation by such men as Abraham Maslow, Carl Rogers, Erik Erikson, Frederick Herzberg, Paul Goodman, and John W. Gardner.

There is a revolution coming, a revolution of consciousness. I am changing and so are many others. We want a better, more productive life for ourselves and a more enlightened society. Is that too much to ask?
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ARE YOU INTERESTED in AA and live on the Peninsula? We are forming an AA group in Redwood City at Fred's Health Club starting May 18. For more information call Robie Degman 861-1213.  
A "IN" GUYS 18  
PERSONALIZED SERVICES. 7 years experience. Box 7305, Long Beach, CA 90070  
ONE MAN'S MEAT ... Attractive mature widower, wide interests needs younger male to whom sex is a means not an end. The end is a lively, loving relationship with a stimulating companion. Perhaps you are an aspiring professional who could use expert help in communication skills. Emotionally you may be one who missed a father's warmth and affection. Or you may now be ready to think of learning from such an approving figure some of the arts and techniques of mellowing and growing gracefully, yet erotically. If so - Kent. Box 611, 2795 16th St. SF 94103  
TOURS UNLIMITED! "NEW! UNIQUE! AND FOR YOU, if in the "too old for me" age group, or those who are. For information send $1.00 (cash preferred), refundable towards membership only, to: TOURS UNLIMITED, BOX 1081, KALISPELL, MONTANA 59901 USA  
S.L.R.'s employment referral service has had tremendous success in satisfying the needs of employers who have contacted us. If you are an employer or know someone who needs qualified employees, contact S.L.R. We are discreet!!!  
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GOT A BODY? It needs clothes.
GOT A PET? It needs caring for.
GOT A LIKING FOR LEATHER?
You need it.
Why not get a free drink, too?

When you have to shop for the "little necessities" of life, shop at the shops listed below. You'll not only get what you're after, but with any single purchase of $10.00 or more*, you'll get a "Happy Chip" that entitles you to a free drink at the redemption centers listed below. Be sure to ask for your "Happy Chip" before this offer expires: Jan. 1, 1973.

Pet of the month by
PET'S WORLD
2349 Market Street
San Francisco
864-2270
"Get a "Happy Chip" with each grooming, too.

Imported Nylon Trousers, $32.50, by
LEATHER 'N' THINGS
4079 18th Street
San Francisco
863-1817

Terry-lined Robe, $27.50, by
THE VALET
449 Castro Street
San Francisco
431-6582

*Get a "Happy Chip" with each grooming, too.

Save your "Happy Chips". Starting next month, "Happy Chips" will be redeemable not only for a free drink, you can save them up to use at a growing list of health clubs, restaurants, and movies.

HAPPY CHIP REDEMPTION CENTERS
Bachelor's Club
Boot Camp
Bradley's Corner
Cloud Seven
Club Dori
Early Bird
Felice's
Fickle Fox
527 Club
Gold Street
Hans Off
Jackson's
Midnight Sun
Mint
Mistake
Naked Grape
New Bell

Nothing Special
Orpheum Circus
Page One
Peg's Place
Peké's Palace
Pendulum
P.S.
Purple Pickle
Ramrod
Rendezvous
Round Up
Scott's Pit
Sweet Lil's Kokpit
Toad Hall
Tree House
Twilight
Wild Goose