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GRAND EUROPE AND GREECE 21 Days • First Class & Med.
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VENICE, FLORENCE, INNSBRUCK, LUCERNE,
MASSA, MALAGA, CEUTA, FZ, MARMLIICHT, RABAT,
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MAINZ, AMSTERDAM, BRUSSELS, PARIS.
CBA

EUROPE WITH GREECE 23 Days • First Class
LONDON, ATHENS, OLIMPYA, ROME, SUNNIA,
VENICE, FLORENCE, INNSBRUCK, LUCERNE,
AMSTERDAM, BRUSSELS, PARIS.
YCR

EUROPE AT LEISURE 21 Days • Med.
LONDON, ENGLAND, MOSCOW, BANCA, PARIS,
RC/VCY

GRAND EUROPE AT LEISURE 23 Days • First Class & Med.
LONDON, AMSTERDAM, BRUSSELS, MASSA,
LUCERNE, INNSBRUCK, VENICE, FLORENCE,
ROME, GENOA, NIC, GENOBILE, PARIS.
RC/VCY

WORLD CIRCLE 30 Days • Med.
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SHITA, AYTO, KYOTO, SEOUL, TAIPEI, HONG KONG,
KULANGSU, FUJIA, PATTAYA, BANGKOK,
COPENHAGEN, PARIS.
RC/Round the World

CIRCLE THE GLOBE 23 Days • First Class
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HONG KONG, TAIPEI, KYOTO HAN, MANAMA-
SHITA, KAMAKURA, TOKYO, HONOLULU.
RC/Round the World

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A VOICE FOR THE HOMOSEXUAL COMMUNITY
VOLUME 9 NUMBER 1

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83 Sixth Street
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S.I.R. is now eight years old and already
the largest active homosexual organiza-
tion in the United States. S.I.R. is dedi-
cated to giving freedom to the homo-
sexual male and female, freedom from
guilt, harassment, and social injustice.

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The Staff of
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GAY COMMUNITY
the
Best of All
NEW YEARS
A suppressed document by a federal government agency, the Department of Health, Education, and Welfare, states that it was written as advance propaganda for the Federal Government and deliberately phrased to cause confusion and misunderstanding. The document discusses the use of electronic devices and techniques for monitoring and controlling behavior, particularly targeting prisoners and parolees. It outlines the development and implementation of devices and methods for tracking, monitoring, and possibly altering the behavior of individuals in order to control and supervise them. The document contains numerous references to the use of electronic devices, such as radio transmitters, for monitoring and intervention purposes. It also discusses the use of electric shocks and other forms of punishment as a means of controlling behavior. The document is marked as "confidential" and "restricted" and is intended for authorized personnel only. The document is a product of the Federal Government's efforts to control and monitor the behavior of prisoners and parolees, and it provides a detailed account of the various methods and technologies used for this purpose. The document is a reflection of the government's commitment to using technology and science to control and manage the behavior of individuals. The document is a valuable resource for understanding the history of surveillance and control technologies in the United States. It is a reminder of the importance of maintaining a balance between security and privacy, and the need for transparency and accountability in the use of such technologies. The document is a testament to the power of government and the potential for abuse of power. It is a warning to society about the dangers of allowing the government to have too much control over the lives of individuals. The document is a reminder of the importance of vigilance and awareness in the face of government actions. It is a call to action for those who value individual rights and freedoms.
of the intercranial stimulation of the human brain began approximately 15 years ago. Techniques that originally allowed the implantation of electrodes for only a few days or a few weeks have now been developed to permit the positioning of electrodes for periods up to three years.

"It may be predicted that in the near future microminiaturization and more refined methodology will permit the destruction of instruments without batteries and small enough to be permanently implanted for transdermal reception and transmission of signals."

LEGAL ASPECTS

A chapter titled "Legal Regulation" presents the thesis that the courts will not resist, and in fact will cooperate in the treatment of offenders by coercive behavior modification. The chapter points out that homosexuals are especially vulnerable to coercive behavior modification because Mentally Disabled Sex Offender laws and indeterminate sentencing make it possible to incarcerate them permanently if they refuse to submit or give their "voluntary consent" to the techniques.

Following are a few excerpts:

"Although the conditions of people and probation vary widely, they have seldom been invalidated on Eighth Amendment grounds. In 1936, a California Appellate Court permitted the administration of painful electric shock over a period of time, although no express, voluntary consent from the prisoner. Similarly, as involuntary sterilization becomes less a medical technique for offenders, behavior modification methods involving the implantation electrodes or sensors will probably require higher standards of express, voluntary consent, even though these physiological alterations, unlike sterilization in most instances, may be reversible.

"Electronic monitoring and tracking devices would not seem to be directly prohibited by the cruel and unusual clause . . . The cruel and unusual clause applies to "punishments" and this term is generally taken to mean criminal punishments. The constitutional context to the term in the eighth amendment is plain. There is no more room for doubt in applying this clause to procedures that are labeled "civil" rather than "criminal.""

"The cruel and unusual clause appears to be away from the use of sterilization procedures as used in some aversive suppression treatments of transvestism . . . but it seems to be directly prohibited by the cruel and unusual clause . . . sterilization in most instances, may be reversible. . . ."

CRIME AND DELINQUENCY ISSUES:

A Monograph Series

Development and Legal Regulation of Coercive Behavior Modification Techniques With Offenders

by Ralph K. Schwitzgebel, Ed.D., J.O.

Harvard University

National Institute of Mental Health
Center for Studies of Crime and Delinquency
221 Wisconsin Avenue

Chevy Chase, Maryland 20015

Sisters

February 1971

A Letter from Danny Smith on the Gay Prisoner

On April 1, 1966, I walked through the gates of Ahoskie Prison. I was 24 years of age, and sixteen years old, this was a traumatic event. What I was to experience in the following years in prison would leave scars.

A strong feeling of imminent danger is the joint is going to be propositioned. This is especially true for a young gay person. The propositioning is usually done subtly. For example, cigarettes and candy are offered under the pretense of welcoming you "to the club." Eventually, the cigarettes become cartons, the candies become boxes of luxuries. Fortunately, I liked the plan of man who showed me with these presents and we were regarded as lovers, a situation which was respected by the other prisoners.

These relationships, in most cases, worked out very well for both parties concerned, provided discretion was used. The problems arose when the guards heard of the relationships through rumors; they in turn took steps to separate the couples. In North Carolina, where I was imprisoned, there were 70 over of prisons various sizes, providing many alternatives for transfers.

I attempted to submit, but I was continually forced to break up with my "daddy," I fought the system. Being transferred, inevitably, to a maximum security prison, I began to find my first oppression from heterosexual prisoners. The second night at Odem Prison, I was raped by seven prisoners, and this became regular practice; I faced this almost every day. I tried in vain to be assigned to the "queen block," but I was not a "rat" for use and I was to have to inform and testify against the rapists. So I submitted to the attacks.

During this time, another prisoner who did "rat" on the prisoners whom I was raping, was transferred to the homosexual cell blocks, but was stabbed a few days later. Even the homosexuals did not want an informer in their block.

The "queen block" was the section for all of the obviously gay prisoners. They slept in cages six feet long, three feet wide, and three feet in height, stacked two cages high. These put them in the inside "tank." Yet, even then, this and other restrictions would have been better than what I was facing.

Not being an informer, I was forced to take another alternative to work, I was placed in the "hole," where for over two months, I lived on three ounces of liver each day. After my release on September 21, 1968, I returned to prison on July 28, 1969, with a sentence of one year. I decided that on my second trip, I would hide my homosexuality. Everything went well for two months, until a prisoner who knew me transferred to the prison where I was stationed. Reprinted from the Los Angeles Free Press, Los Angeles, California. Copyright 1972 by the Los Angeles Free Press.

Craggy Prison. Here I was able to acquire a lover and every- thing was fine until someone began carrying rumors to the guards.

Since I was already in maximum security prison, the "last stop," I could not be transferred. So I was assigned to Permanent Segregation, another area of the "hole" where I supposed I would have all the rights and privileges of other prisoners. Actually, I lived for one year in a one-man cell, ten feet by twelve feet, with no TV privileges, no radio, and no exercise. Once each week, I was allowed to leave the cell for ten minutes to take a shower and shave.

Six months after entering that cell, I began to talk to guards about the job of cleaning up the segregation halfway. One guard decided to help me get the job, but his true motivation was revealed when he threatened to accuse me of a minor infraction of the rules if I refused to submit to him sexually. I was relieved of this trouble four months later, when the commanding officer decided to transfer me to the prison hospital for psychiatric treatment. I was fortunate. My doctor was able to have me seen by a psychiatrist who was aware that I had a serious mental illness. The one term is generally taken to mean criminal punishments. The constitutional context to the term in the eighth amendment is plain. There is no more room for doubt in applying this clause to procedures that are labeled "civil" rather than "criminal.""

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The factors that interact to form an impression, or image, are many and complex. A public relations officer attempts to interject additional factors into the minds of a particular public in an attempt to make their impression more similar to that of the public relations officer. If the person with that job can see clearly both advantages and disadvantages, is not afraid of weaknesses being exposed to the curative light of public scrutiny and is able to resist the temptation to try to create an image better than he/she sees, then we are talking about difficult, but honest work. This work is very valuable, for there are often forces at work that try to engender a negative image so that their organization will appear that much better. But more important, the public relations person must update the image of the organization to correspond with present reality. For the Society for Individual Rights this is a large task.

In the non-gay world, S.I.R. has a better image than for gays in San Francisco. In the gay world outside S.F., S.I.R. has a better image than for gays in S.F. For some gay people in S.F., S.I.R. has in the past created a negative impression. These images are resistant to change. There may have been specific reasons for the formation of this image, or it may have been a combination of bad public relations and a series of misunderstandings -- I don't know; I wasn't there then. Over two-thirds of the present Board of Directors did not serve in that capacity when these impressions were molded and fired. For organizations like people, change and grow. In fact, organizations can change more rapidly than people, because the composition of an organization can shift very quickly. It is easy to demonstrate with voting records, new services being offered, the more human quality of Board and Business meetings, the general tenor of the whole organization that things have changed, that personal attack is on the wane, that the accent is on the positive and growth. It is difficult to get some gay people to listen. The general feeling of alienation from the fabric of society in general does not help. A newspaper story telling of a recent positive development can be greeted by "you can't believe what you read." Answering an old complaint about VECTOR with the fact of a new editor, who obviously can not be responsible for sins other than his own, often falls on deaf ears. And of course, there are the few who use a previously heard complaint as an excuse for apathy -- for them, we can do little. But for the others, what can we do?

First, we can anticipate the increasing respect and admiration of the non-gay world to have a positive effect on the impression of our disaffected brothers and sisters. The Society is dedicated to improving the quality of VECTOR magazine, already having a good reputation in non-gay circles. In the political arena we have proved ourselves worthy opponents and valuable allies. Our public relations activities with the media have improved. As the attitude of these two important molders of public opinion, politicians and news people, improves, so will the impressions of the general public. As the public begins increasingly to regard us as a force to be reckoned with, we can at least expect the curiosity of our gay brothers and sisters out there to increase.

Second, we can work to improve the reality as well as the image. At the same time that we are attempting to bring some gay people's impression of us up to date, we can be improving the services and activities we offer. The new job placement program is an example. This very valuable service brings people who may never have heard of us into close contact. Our recent election of one of the most socially active members of our community as Social Director will serve to improve the alternative that we offer. With Jose and his committee working to provide both previously familiar, large all-male-cast productions and the new Gay-Is-Good plays, we will be able to include a more diversified group of people, both as performers and audience. As a result of the fire, we now have a far better, more attractive community center than ever before. Our recent move to station a representative at City Hall to monitor the activities of the Board of Supervisors is a constant reminder to these elected officials that we can and do vote, and also provides more accurate information to the gay community as to the performance of those up for election. The survey of VECTOR readers and the resulting commitment to coming out on time, including a more diversified selection of points of view and providing a more professional quality is an improvement initiated by the previous editor and being enlarged upon by the present editor. All of the people active in the organization attempt to make it a more desirable place to be.

Third, we attempt to reach those with whom we have little contact. The public relations activities directed out from our community are not designed just to reach non-gay people. Firstly, we are hoping to help those just becoming aware of their gayness to avoid the hell of "I am the only one." The increase in the number of references in the media to the work of the gay liberation movement reduces the chance of some one coming out not having heard that there are millions and millions of gay people who live happy and productive lives. But also, this is a way of reaching the disaffected, who do not receive the Insider or VECTOR magazine in their monthly mail. This is a way of teaching them that change is alive in the gay world, and little is able to resist it, including the Society. It is an additional reason why it is important for the media to
report the new activities, services and facilities we offer. As we see more mention of the improvements being made, they should begin to realize that we could not be the same organization that was only a dream nine years ago. The Society for Individual Rights has grown, matured, made all the mistakes that growing things make and probably will never be perfect. But change, it will.

Fourth, we can count on the benefits of liberation. 'Liberation' suggests the breaking of shackles, opening of doors, widening of experience and range of response. It is a process, not a place. I do not believe it to be a state a one can achieve, but rather the act of continually becoming more open, maximizing potential, of increasing the number of possibilities. I feel that the gay movement is a piece of the puzzle of liberation. This piece, plus all the other forces for personal freedom, serves to raise the consciousness of all people. The general raising of consciousness is a great source of growth and energy observed in many oppressed minorities to take out frustration on brothers and sisters rather than on the conditions that causes of the problems that are the only thing that set us apart. A way to help others to change and grow. But also, as this community, we see an increased willingness to take a better look. M.C.C.

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see the deck and hear its inmates speak out, there are a few facts you should keep in mind. Inmates of the deck are on that deck voluntarily; they have expressly requested placement there. In fact, many there are not gay. These are usually the older inmates, who are either physically or psychologically weakened and informed to the point that they cannot withstand the force, almost animal competition of the generally heterosexual-oriented cell decks.

But there's much more to the film, all of which is too difficult to accurately remove from its particular continuity. I think you will find Maureen's song particularly moving. Some good things are already in the works because of this film. The Jail has been shown once on public television, on N.E.T. Channel 13 in New York. It has had several prestigious private showings, the most recent being held for the benefit of the Eldberg-Rosso Defense Committee. The staff members and inmates filmed in "The Jail" have also seen the film. Musical background for the documentary was volunteered by just about every major Bay Area rock group on record. The Surf Theatre for showstoppers, or check your local newspaper. The Surf will show prize-winning selected shorts with

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Boh Ross is the President of the Tavern Guild of San Francisco. By working in that organization and others, he has evolved into that rare breed of man that we can honestly call a "gay leader." There are many so-called "gay spokesmen" in this country, but few men who have actually been elected to that job by their peers. Indeed, there are few who would want to be.

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Phone, though it may sound, really feel that Bob Ross is a conscientious man who saw a need and is trying to fill it. To those of you who think that he is just on an ego trip, read on and find out that it's not a bed of roses. To those of you who still feel that we do not need gay activists, read on and find out the good that they can do as well as some of the harm. Use your own judgment, dear reader, I can honestly say that I am one of the charter members of S.I.R.

Ross: Primarily because an awful lot of people were having trouble. We got involved in community affairs back when the Mattachine Society was about all we had. They were in desperate need of funds and the Tavern Guild raised and donated many thousands of dollars to them. Now that was prior to S.I.R. Whether we wasted our money or not only time will tell. The Mattachine was involved with the CRH and the LCE, which were just starting at that time.

Ross: At that time I was a member of Mattachine and LCE, and I can honestly substantiate, Bob, I have seen the original S.I.R. Constitution and your name is on it as a ratifier. When did you first hold office in the Guild?

REPORTER: When did you get involved in the active gay movement?

Ross: I was here when the Tavern Guild first started over twelve years ago. Since I was selling sandwiches to several of the bars, I went to their meetings. Of course then it was purely a social group of bar-tenders. Slowly but surely, as I started working more and more in the bars, I just kept getting more and more involved in it.

REPORTER: Why did the Tavern Guild change from a social group to the more serious group it is today?

Ross: Primarily because an awful lot of people were having trouble. We got involved in community affairs back when the Mattachine Society was about all we had. They were in desperate need of funds and the Tavern Guild raised and donated many thousands of dollars to them. Now that was prior to S.I.R. Whether we wasted our money or not only time will tell. The Mattachine was involved with the CRH and the LCE, which were just starting at that time.

REPORTER: Were you a member of Mattachine, CRH and the LCE?

Ross: At that time 1 was a member of Mattachine and LCE, and I can honestly say that I am one of the charter members of S.I.R.

Ross: That I will have to substantiate, Bob. I have seen the original S.I.R. Constitution and your name is on it as a ratifier. When did you first hold office in the Guild?

REPORTER: What would you say that the Tavern Guild has accomplished in the area of social action?

Ross: Actually it has not really gotten into social action as of late. It has raised lots of money for other organizations to continue social action, employment counseling and things like that. We are trying to get the Guild more into social action, though our direction as of now is still variable. We really haven't figured out what we are going to do. What we are
are m the process ol linali/ing the paper

<br />

REPORTER: There have been attempts in the past to form "splitter groups" among Tavern Guild. Would you like to comment on this?

ROSS: I understand that Los Angeles came within one half of one percent of electing a District Attorney who will be sympathetic to the problems in your part of the city. The courts will have to decide in the end about the "rip-off." Unity means to me getting along without recompense and really without being part of the suffering of this thing.

REPORTER: Would you also include drug activity in that ban?

ROSS: Most definitely, I think you will find that most everyone agrees that drugs are a no-no, and the wrath of God comes down very fast on that one.

REPORTER: Of course, when we think of drugs we also think of "The Godfather" and his family. Would you say that there is any of that activity in San Francisco?

ROSS: Syndicated Money? Yes, I think there is. Unfortunately a lot of outside money is trying to get into San Francisco. We've never had that problem before, but as far as I know there is no more 'raid' activity in the city that we know of for a fact are owned and operated by strangers to this area of public relations. An archaic laws are on the books and it is his policy of the Tavern Guild as far as con-

REPORTER: What is the established policy of the Tavern Guild for Mr. Ferdon's [current District Attorney] tactics, and I don't care for the tremendous amount of advertising that we have had in this city, Not just with gay people, but with all people. But at the same time, I think we have a responsibility and archaic laws are on the books. I think it's impossible to find out about the actual owners to stand for the licenses. Of course, they are not trying to do that.

REPORTER: Could you give me a rough estimate of how many gay establishments are syndicate owned?

ROSS: For our bar tall end of it, I would say that no more than a dozen are totally under the bars since they have never really taken a close look.

REPORTER: Would you say that there is anything that the other organizations and interested groups could do to get together and form their own little group so that they could take care of that problem? In other words, if they don't really know what to do with us.

ROSS: Our policy is simply this: if you are running a business like this, front it completely, put their names on licenses and apply to the Guild, they would be denied, because we require the actual owners to stand for the licenses. Of course, they are not trying to do that.

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REPORTER: Unity has been a badly, badly mishandled word, concept and idea. What I would consider unity, I am quite certain that none of my peers would consider it. Unity means to me getting along not only with your gay brothers and sisters but with the straight community as well: getting along with all people. Unity in the sense of organizations should mean that all groups, all factions, should have a common goal and purpose upon which they can meet on a common ground, that the foundation serves this purpose by meeting once a year or twice a year with all concerned, there would be a unity trip for us to meet.

ROSS: If we can get this off the ground, if it gets that big, and I hope we have to. It is also going to show the straight community that people like us are also people like them, that we are not going to stand by and let them go into a business like this, front it completely, put their names on licenses and apply to the Guild, they would be denied, because we require the actual owners to stand for the licenses. Of course, they are not trying to do that.

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REPORTER: Could you give me a rough estimate of how many gay establishments are syndicate owned?

ROSS: For our bar tall end of it, I would say that no more than a dozen are totally under the bars since they have never really taken a close look.

REPORTER: Would you say that there is anything that the other organizations and interested groups could do to get together and form their own little group so that they could take care of that problem? In other words, if they don't really know what to do with us.

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Do you recall that Nixon can’t run again? All we have to do is hang in there until 1976. The Four More Years Survival Kit is for anyone who wants to hang in. You, we hope. Here’s what’s in it:


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The roadmap will show you how to get around in Washington, state capitals, and city halls all over America. The floodlight will illuminate those traditionally shadowy seats of government. The Who’s Who will tell you about the elected by the Foundation’s Board of Directors. Then he or she could truly say that he represents the gay community as a whole.

We would like very much to have all the so-called leather clubs join the Foundation, for instance, so that you could have a spokesman who could represent the whole gay community. This spokesman does not even have to be the president of an organization here in San Francisco; he could be elected by the Foundation’s Board of Directors. Then he or she could truly say that he represents the gay community as a whole.

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The Who’s Who will tell you about the important unknowns.

The crystal ball will give you an idea of what’s possible. The early-warning system will keep you from being surprised and unprepared.

The scorecard will tell you where you stand.

Where are all these tools and how do you get them? They’re in The Washington Monthly, a magazine The New York Times calls “an indispensable ombudsman.” I. F. Stone says it is “outstanding” and “doesn’t hold back.” John Chancellor says that the people he knows “spend a little more time than usual with this one.”

Use the coupon below to receive, with no cost or obligation, your complimentary copy of The Washington Monthly. If you like it you will enter your name for a six-month subscription—making seven copies in all for only $5. If you don’t find it of value, simply write “canceled” across the bill, return it within one month and that’s it. In either case the complimentary copy is yours to keep. If you send your money now we’ll add an extra month to your subscription for saving us bookkeeping costs.

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**REPORTER:** We seem to have a lot of people “representing” the gay community.

**ROSS:** Unfortunately. The sad thing is that the people who do represent organizations and groups don’t speak up. They are not concerned with these little rip-offs people who run around, these little one-man organizations or two-man organizations or what have you who proclaim themselves to be gay spokesmen and protectors of the gay community. Surprisingly enough, it seems to be an ego trip for an awful lot of people. The term “gay leader” is really a misnomer. The man who goes out for that field of endeavor is someone in the heat of the moment, mud slinging and character assassination.

**REPORTER:** What advice would you give to the man who wants to do something for the gay community, but doesn’t want to get exposed to the big guns?

**ROSS:** Well, you have to get involved in the gay cause you are going to get exposed to the big guns. So you all have to do is have a tough hide, find some peace within yourself, get ready for the arrows because they are going to come and fight on. Whether you are right or wrong, you cannot please everybody. Just try to do the best you can for the group as a whole and you will come out all right on it, I think.

**REPORTER:** Would you say that you have had more trouble with the gay community than the straight community?

**ROSS:** Oh, sure. You have so many gay people on their own individual ego trips who would not run for any public office or any gay office but are willing to tell you how to run your business or how to run your organization. They themselves don’t want to get involved because they don’t want their names mentioned. Some of those people are always around, whether it be in S.I.R., THE TAVERN GUILD or whatever. I could sit here and give you names of people but we might get sued for libel.

**REPORTER:** Yes, let’s get off a libel suit on our hands. What do you think of all of the royalty that has appeared in San Francisco and other parts of the west coast lately?

**ROSS:** Well, we seem to be in a syndrome now of royalty. I don’t know how long this one is going to last. We have titles for everything under the sun and some that haven’t even been thought of yet. While I think that it is a lot of fun and a lot of camp, and I do think that it is a lot of fun and a lot of camp; but some of us are taking themselves a little too seriously. If they would go back to the camp of being a high muckey-muck or whatever and stay within that field, I think that they would be a lot happier. We have all of these contests going on for a Mr. Whatever or a Royal this or that. Somebody’s making a buck off of it, whether it be a business or an individual.

**REPORTER:** Would you say that all title holders are guilty of this?

**ROSS:** No, I wouldn’t say that all title holders are guilty of this. I’m just saying that there is a whole group of them who are guilty of it. In the main, most of the title holders have done a good job and have tried to do a good job to the best of their abilities. It’s very rough, you know, slipping somebody into the office of Empire. For example, who really has been exposed to the community as a whole and expect them to do a world of good without any assistance from you.

**REPORTER:** What group makes up the leaders of this community?

**ROSS:** I don’t know if you can actually pinpoint the group which is the leaders of this community, Duke. Well, let’s see. Everybody is always bitching about so-and-so being mentioned in the newspapers or in all the columns. These are the people who are not afraid of having their names mentioned, not afraid of going out and doing a picket line duty if they have to or not afraid arguing with the police department or city hall. These are your so-called leaders. And this same group of people is going to all affairs and all functions, doing eighty percent of all of the fund-raising, doing eighty percent of all the work involved.

**REPORTER:** What ideas do you have for getting more people involved, not necessarily going out to the forefront but doing the background things like staffing envelopes or writing material?

**ROSS:** I don’t know. It’s not glamorous enough, and I think that answer comes in. There are so many chiefs and not enough indians in our business. The same people who are the heads of organizations are the ones who are stuffing the envelopes and writing the material because they are totally involved in every- thing. Whatever they are working with or against something, the whole community doors will be thrown at them. If you don’t want involvement, then you are not going to do it no matter what it is. Even being a leader in the forefront is not a glamorous life. It is not the type of thing that brings a lot of prestige. Believe me, it does not put tricks in your bed. As a matter of fact the reverse it quite the opposite. Everybody is always bitching about so-and-so being mentioned in the newspapers or in all the columns. These are the people who are not afraid of having their names mentioned, not afraid of going out and doing a picket line duty if they have to or not afraid arguing with the police department or city hall. These are your so-called leaders. And this same group of people is going to all affairs and all functions, doing eighty percent of all of the fund-raising, doing eighty percent of all the work involved.

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Gay “Sex Therapy” by Martin F. Stow

Sooner or later it was bound to happen; that is, the consideration of the Masters and Johnson’s sexual therapeutic techniques for homosexuals. And, what is even more predictable, a number of therapists are going to do quite well for themselves by making these techniques available. The following suggestions are offered if this sounds like “your type of therapy.”

First a comment about what sex therapy is not. Known in the clinical trade as the “Berkeley School” of sex therapy (and here we speak about therapy for heterosexuals) are those young clinicians with cast iron cunts and cocks who operate on the psychological principle that all sexual hang-ups can be solved if the patient gets sufficient sex. Stories abound across the Bay of female therapists who never get enough and male therapists who never lose it. Certainly an indispensible requirement for this procedure. One can only admire their therapeutic dedication and tenacity.

The “San Francisco School” of sex therapy, or “porny therapy” as it’s known in the trade, operates on the psychological principle that if you see enough fuck movies you’ll either perform better or forget about it. The advantage to the therapist in this procedure is that he doesn’t have to get involved intimately with the patient, except as a projectionist.

This kind of therapy stimulates your fantasy life immeasurably toward the time when imagery masturbation becomes the center of your sex life. On the continuum between these two styles of therapy are several other “schools.” One, associated with the Big Sur area, is known as “grope” or “feelie” therapy. Another school which is gaining great popularity is the “Telephone” or “Talk Show” school of therapy. In the latter the patient calls the clinic or radio station and is simply told by an authority voice to “do it!” This type of therapy is based upon the sound principle that one should do anything sexual that it is physically possible to do sexually. One principle, it might add, supported by Freud’s theory of polymorphous perversion.

There is no one premise underlying the theory and therapy of Masters and Johnson, but one suspects that it has more to do with overcoming sex guilt than sexual inexperience. The procedures appear to the concerned with technique but underlying these is the tacit approval by parental authority figures of sexual exploration, both qualitative and quantitative. The heterosexual “missionary position,” considered by many couples to be the only one that is socially acceptable, and thus free of guilt, gives way to experimentation in all varieties of “wicked” sexual expression, under the guise of clinical supervision and approval.

Are these techniques transferable to couples oriented toward the same sex? No, and yes. In spite of the fact that all sexual behavior is tainted with guilt, the general acceptance of heterogenderality is greater among both homosexuals and heterosexuals than is homogenderality. One would then deduce that homosexuals and heterosexuals experience greater guilt about their sexual relationships. Actually, this is not the case. Once we have accepted and experienced the initial overt sexual relationship, we have greatly overcome the problem of guilt. That which blocks adequate heterosexual relationships, as compared with the guilt problems associated with heterogenderality, is fear. More distinct among males than females is the phenomenon that opposite sex relationships are more influenced by guilt, whereas same sex relationships are more concerned with fear anxieties. Males more readily experience guilt in their feelings toward mothers and wives while feelings of fear and hostility are experienced more frequently in relations with fathers or lovers.

The problem then becomes one of overcoming fear, or at least dealing with it. Most homosexual males handle fear through aggression, expressed sexually either actively or passively: “Roll over, baby!” or “It hurts too much, take it out,” respectively. Active aggressive sexual behavior usually requires adequate erection and orgasm for genital gratification and both the aggressive homo- sexual and heterosexual male share the common problems of impotence and premature or delayed orgasm. The difference is that the aggressiveness in the heterosexual is masking guilt, while the aggressiveness in the homosexual is masking fear. What significance is this to sexual therapy?

First, guilt is not as difficult an emotion with which to deal therapeutically as fear; one can either accept or get rid of guilt. Second, guilt is more likely to be associated with the sexual act, whereas fear is attached to the sexual object. The therapist can help the individual to work through his guilt by using the sexual behavior, but in the case of fear it is necessary to work beyond the sexual behavior. In the case of overcoming guilt the object of comfort is the genital activity and can actually be anti-therapeutic. It is almost impossible to deal with fear or hostility that has been sexualized.

Guilt is an emotion that we learn and so it can be unlearned. Fear is caused by the lack of love, which should not be interpreted to mean sex. Therefore, we have to deal with these two things distinctly, and in the case of fear the substitution of affection is necessary. Now, it is very difficult, if not impossible, to change aggressive sex into affectionate sex, just dealing with the genital behavior. What has to be changed is the attitude toward the sexual object. When we learn to love and be loved by the object then sex becomes affectionate. How do we learn to love the object? Well, temporarily, we back away from sex and develop affection.

Translated into sexual therapy, at least the sexual component of fear is transferred to the neuroses of the Big Sur School of kinesiotherapy, or feeling-touching, procedures. Most gay couples go through these procedures naturally in their pre-gential activity. They establish that the sex which is to follow is an extension of the affection. When sexual activity is separated from this affectionate behavior it can be perceived to be loaded with guilt and fear and hostility. If the affectionate needs are denied, sex becomes more organically and psychologically isolated or the individual can experience impotence or organic difficulties. The difference is that the sadomasochist experiences some gratifying affection outside the sexual relationship (“homosexual autocrat”).

If you want to see a form of group kinesiotherapy in action you can visit any local gay body bar on a Sunday afternoon when everyone is packed in like sardines. All that pressing of bodies is kinesthetic therapy in action. To see the therapeutic procedures more readily and effectively than sexual behavior, Don’t confuse sex and love. Most friends are objects of affection; most lovers are sexual objects. It takes a lot of time and effort to get the two together.

In summary, gays need to be very leery of any sexual therapy that involves sex, but should be receptive to procedures like body awareness and massage (non-genital), which develop the expression and reception of affection. Your local therapist is your best source for this kind of therapy, although it is a bit too anonymous to be too effective.

Martin Stow is co-director of the Institute of Male Relations and a counselor at Fort Help.
The San Francisco Gay Counseling Service
by Mark Freedman

The San Francisco Gay Counseling Service was founded in September 1971 by a group of people—some with formal training in counseling and psychotherapy and some with no formal training or advanced graduate work—who wanted to help their gay brothers. The idea behind the service was that Psychology and Psychiatry have generally not helped gays—usually defining homosexuality as a sickness to be cured or a handicap to be adjusted to, rather than as a natural expression of the sex drive. The group believed that most disturbance among gay people came from social pressure against their life style rather than from inner pathology, and that most traditional therapists (straight and gay) do not recognize this. It was decided that a counseling service was needed run and staffed by gay people for gay people: the counselors would have experienced many of the pressures which their clients are experiencing (guilt about having homosexual relations; self-acceptance; establishing a viable identity). The group obtained the services of a gay clinical psychologist to advise them about situations too difficult to handle, i.e., beyond their experience.

The Service had a telephone installed at the home of one of its members (it has since been moved to the home of a gay collective which focuses on counseling) and volunteers manned the phone making it a 24-hour service. Presently, around 20 calls per day are received. The counseling is done over the phone as well as face-to-face. The situations which the counselors work with include: Information (where are gay meeting places), problems of self-acceptance, coming-out, breaking up with a lover, draft counseling, medical referrals, and general non-gay problems. The Service is advertised in the Berkeley Barb, Bay Guardian and the gay newspapers. The demand for counseling has been increasing steadily. At the present time the Service continues to function with voluntary help.

The Gay Counseling telephone number is 665-6222.

Mark Freedman is the author of Homosexuality and Psychological Functioning and a member of the Gay Counseling Service.

Why is it now so difficult to start what used to be so easy?
Perhaps I'm so timid now,
Because I love so hard,
I'm afraid to love,
Because I'm afraid
of hurting someone
as I have been.

I saw a blonde haired boy,
Nineteen or so,
A time existed,
When no hesitation could have stopped it.

He was watching puddles of water,
Spreading from leaky horse trough walls,
Rivlets following natural courses,
As life's blood follows veins.

The valley ran the way;
Trickled as urine on alley's wall,
Finally flooding into delta's mouth,
And drying at energy's end.

Bill Procter
November, 1972
Entertainer
Bill McWhorter

“My main goal in life,” said Bill McWhorter, this month’s Vector cover man, “has been to entertain. I love to sing and dance because that’s all I did in the last seven years of my life.” In his San Francisco walnut wood and glass apartment, dressed in side-split pants he designed himself he tells it as it is, that kind of guy. Of San Francisco he said, “I got used to fast cities when I went up to Philadelphia and New York. And I became a fast boy.” His laugh is country, a sexy Scorpio, and his home is Louisville, Kentucky, where his mother put him and his brother, two of ten children, in an orphanage for four years before she put her family back together again, “all ten of us, and we’ve been happily ever after. Everybody’s doing fine.”

Bill recorded in all the night clubs in Kentucky and went as far as down to Tennessee to record at Dot Record Company, “just a singing group,” he said, “but everywhere we went the bands were already there.” He danced professionally, not in the clubs, but travelling with Ringling Brothers’ Circus. “As a matter of fact I danced with a few snakes once upon a time — boa constrictors — I like drama, and it was real.”

But he considers his most exciting thing singing and dancing, recording for college students because he loves people. “It’s nice to be first flap in Vector. I don’t know how it feels yet, because I don’t know how the people are going to respond. I hope they respond generously, real nicely about it. It’s kind of exciting! I’d like to see how it is... Nudity to me is fantastic. There’s nothing wrong with nudity. It all lies in the eyes of the beholder. You know, a lot of people down nudity, yet they love it.”

Bill was asked if his parents know about his photographs in Vector. He replied, “Yes, they do. And they know I’m gay. So they accept me the way I am.”

His body development is natural. He has played sports but has not lifted weights. At the mention of diet to stay slender and well-formed, the Kentucky laugh which is natural, too. “Well, missing a few meals here and there and the rat race today, that’ll keep anyone slim and trim... It’s all a work of art, that’s all. All art. People need all sorts of things, like this, I mean it wouldn’t be right if we all were one way. So with the mixture it’s beautiful.”

“I love meeting people. That’s part of my entertaining. I like to cheer them up, especially the sad ones. Some gay people I’ve met are very sad... because of their one-track mind. What they live for is to get up in the morning and go to a bar, and cruise and have a drink. To me that’s sad. There’s a bunch of things out there in that world that you can do. You can be a man and gay, too.”

He does not feel division between straight and gay, black and white. When asked if he thought some black people were prejudiced against white, he laughed the same laugh. “Definitely,” he said. More today in this generation than ever before in all the racial disturbance. There could be a little bit of political stuff to keep people upset because some people just don’t want to see no one happy. But it’s all the same. I mean everybody’s a human being set right down on this earth and we all have to live together. And if not there’s just going to be this confusion all the time.”

For example he says in today’s fashion — and he would like to do fashion and commercial advertising work — it is difficult to distinguish between a straight person and a gay. “Just the other day...” his stories are good — “I was coming down the street this man and woman were together. I’m sure they were lovers, but the man was acting more fem than the woman was. The woman was the masculine one and it was wild because I couldn’t believe that! It was very nice because they were doing their thing. So it’s very hard to tell the difference between men and women today, I think it’s best to live and let live and don’t worry so much or try to prove your ego about being a man. Always say whatever you are and be a good one.”

Bill likes to think of himself as a young Robin Hood. “When you’re raised with people you know them,” he said of the orphanage. “I could be black, I could be white, I could be whatever I wanted to be.” But it is from his parents he comes. “What hurts a lot of kids is when the parents turn their backs. It’s like kidding someone and damaging them, you know. And this is why I’m so open-minded and so carefree about everything is because my parents said, “I don’t care. You’re just you. Be you. Never change, just be yourself. And I’ve been myself and I came out fine.”

Photographic Study of Bill
by Eddie Van
The Society for Individual Rights

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SIR Center, 83 6th St. - 8 p.m.

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Homosexual Freedom
A Libertarian Conservative Statement by Craig A. Hanson

Conservative homosexuals have written almost nothing, and what little they have written has generally expressed indignation of the radicals and their philosophy without offering a conservative alternative. Because of our silence the radicals have been free to charge that the key features of conservative male homosexuals are straight identification (i.e., masculine) and the closet personality. Most homosexual conservatives have generally opposed the gay liberation movement's radical drag and femme identity for most homosexual men.

For most of us the consequences of coming out publicly as homosexuals are much greater than for the unemployed or low status employed radicals. Many of us have sensitive jobs, and coming out may mean the loss of credit, insurance, bonding, licenses, and credentials. Society rewards homosexuals who stay in the closet, and disenfranchised gay businessmen and professionals know they will have a much harder time getting re-employed than a "liberated" student, businesswoman, or handyman.

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One, but still a philosophy which most homosexual men cannot relate to because they question if left radicalism is the answer for most.

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out does not mean that lightning will strike or the police will pound on their door. Although our past gay involvements have permeated Western society. We do not deny that Gay is Good, but we are discovering that it has not always been that way. Our gay movements have been social rather than civil rights, and we are now starting to

Conservative homosexuals do not want a New Society, but only more choices. They do not want to be forced to live in fear, but to be allowed to live in fear. They want to be allowed to judge people on the basis of their sexual orientation. The social pathological character of the homosexual is not a crime, but a consequence of a particular life style. We are conservatives because we uphold the major tenets of individual autonomy. If communism ever succeeded and Culture in Havana, Cuba?

We are conservatives because we uphold the major tenets of individual autonomy. If communism ever succeeded, would we ever be confronted with the anti-gay statement issued in 1971 by The First National Congress on Education in the John Birch Society, American Party, and even many Republicans we call ourselves libertarian conserva-

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TORONTO, CANADA: The free speech battle between the Toronto Street and Gay Mail, abetted by insidious editorializing in The Toronto Star (Aug. 24, 1972), and Gay Liberation's The Body Politic (Aug. 1972 issue, article titled, "Of Men and Little Boys") was summed up two days later in a letter to the editor, published in The Globe & Mail, from George Hislop, President of the Community Homophile Association of Toronto. Thanks to the instigating column in The Globe & Mail which will not be quoted here at this time, after attacking The Body Politic for raising the problem, columnist Kenneth Bagnell rapidly reduced the issue to one of suggesting that Toronto's CHAT — a free to the public organization rather like San Francisco's GAY RAP, with a social service counselling service — was giving part of its government aid to pay expenses of The Body Politic. This is a familiar technique: remember Senator Joe McCarthy? George Hislop is to be complimented for clarifying the issue with speed and dexterity, an issue that is of importance, interest, and consequence to everybody (no exceptions). President/ Director of Toronto's Community Homophile Association, Hislop's sense of the press put Mr. Bagnell to shame: "During both phone calls [Ed. Hisoppel writes, .. .] the first, anonymously to CHAT was logged; it was finally explained to Mr. Bagnell that CHAT and The Body Politic are two separate and autonomous groups. We do however, consider ourselves fortunate that, in Toronto, despite the difference of opinion — between radical and conservative, women and men, young and old, the gay liberation movement has managed to avoid extreme fragmentation and to maintain an open dialogue. It is the lack of this very dialogue with 'heterosexual people' which has nurtured misunderstanding of and discrimination against gays."

"Mr. Bagnell said during his second call, it would be impossible for him to meet to the public for a week or more. "It would appear that Mr. Bagnell has no reasonable grounds upon which to associate CHAT with the opinions expressed in the article in The Body Politic. If Mr. Bagnell suspected, for whatever reason, some impropriety in CHAT's handling of the public funds entrusted to it, he had merely to ask to see CHAT's financial records. He would have found that the public funds provided to CHAT are used only to pay $100 per week salaries for the staff necessary to operate the distress service, strictly in accordance with our contractual obligations to the Government of Canada. CHAT has never given any funds, either its own or public funds, to The Body Politic."

"Needless to say, we believe CHAT provides an invaluable social service function for the Toronto community, through its telephone distress service.

That belief is shared by the thousands of people Toronto has called and have been helped. If Mr. Bagnell had wanted to know the facts, we would have been pleased to help him or to counsel him."

STOCKHOLM: Sweden's National Federation for Sexual Equality is demanding the legalization of gay marriages. They have received editorial support from Stockholm's largest daily. [Ed. We would like to repeat this item twice.]

COLUMBUS, OHIO: From a Columbus gay activist out in the landlocked Midwest comes a new definition of "Closet": which turns that tiresome word "faggot" side out with the following: "Man Manifesto (unsigned): . . . Well, now I'm living in Columbus, and I'm still making waves. But after a year of struggling with trying to make gay liberation work, which has turned into a 24-hour-a-day, seven-days-a-week job, yesterday I now know the answers to many of the questions I asked myself two years ago. I've faced the fact that gay people are oppressed, and that until they decide to do something about it, they will sit in those stinking gay bars, baths, parks, johns, truck stops and closets, and keep taking the shit society deals out to them. They will keep finding the money to pay for over-priced drinks, Mafia protection, police graft, and blackmail, but not to keep a gay Bail Fund working, or to keep a gay newspaper in print, or to support any gay liberation function. They will find an average of ten hours a week to sit in a bar, but not one hour to come to a meeting and find out how they can help make things better for us all. . . . It sometimes seems like a good idea to walk away from you all, and let you rot in Columbus because CHAT's Angel list has done your hopes up, because we love you too much to leave. We will keep making waves and giving all faggots a 'bad name' and keep hoping that somehow, someday, we will find the key to set all gay people free. We will keep making waves until we finally drown, or until those waves wash away some of the dirt that has been fixed to the gay lifestyle." Stay alive!

BUENOS AIRES: The Homosexual Liberation Front of Argentina has adopted the pink triangle as its symbol. Homosexuals in Hitler's concentration camps were forced to wear these for identification. The Argentine group is forced to remain underground to avoid being crushed by the government of a society it calls 'classist, authoritarian, and repressive.'

NEW YORK, NEW YORK: Full recognition has been granted for a gay lounge at Columbia University. The grant came with the appointment of a new dean for Columbia University. The previous dean had vetoed a student government proposal, prompting gay people at Columbia to occupy the room. The new dean justified his actions on the grounds that past arguments against it had constituted 'discrimination against a minority.' it's there, two years and more of hard work.

MEN AND WOMEN'S HAIR STYLING
BY APPOINTMENT ONLY

409 CASTRO STREET
SAN FRANCISCO, CALIF. 94103
PHONE: 863-3469

APPLICATION FOR MEMBERSHIP IN S.I.R. ANGELS

Society for Individual Rights
83 Sixth Street
San Francisco, California 94103
Telephone: (415) 781-1570
Attention: S.I.R. Angels
NAME _______________________________________
STREET ________________________________
CITY _______ STATE ______ ZIP ___________

Please enclose a check payable to S.I.R. Angels for:
$3.00 one month membership 
$30.00 one year S.I.R. Angels Membership

If new, please complete the form below and help S.I.R. move forward.

APPLICATION FOR MEMBERSHIP IN S.I.R. ANGELS

What does S.I.R. need the most to get all its projects past the planning stage? _______________________________________________________________________________________________

You are right. MONEY. What is S.I.R. Angels? _______________________________________________________________________________________________

A dedicated group of men and women who donate a minimum of $3.00 a month to S.I.R. for at least one year or $30.00 a year. Wont you join "S.I.R. Angels" to get S.I.R. past the planning stage and into its many worthwhile projects? You can become a S.I.R. Angel just by filling in the form below and sending in your donation.

A one year membership only costs you $30.00 payable immediately or you can also take up to 12 months at $3.00 a month to obtain a one year membership. As a S.I.R. Angel, you will be informed of the work we do and help S.I.R. move forward.

Enclosed please find: 
□ $3.00 
□ $30.00 one year membership
□ Money Order
□ Check
□ Other
In the amount of: ____________

Is the amount: 
□ New 
□ Renewal
□ $3.00 one month membership 
□ Any amount toward S.I.R. Angels
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SIGNED ________________________________

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HAWAII AND NEW ZEALAND: "Hawaii is the latest American state to adopt a new criminal code under which containing adult homosexual activity is no longer any concern of the kekahi code." Item quoted in the New Zealand Homosexual Law Reform Society, Inc.'s newsletter which lists as President, the Rev. Wilf Ford, of Wellington, N.Z., immediate Past-President of the Methodist Church there, plus as Vice-Presidents five more revs, seven professors, five more Dr.s, some of them women, and six other social leaders.

Under a drawing of a well-built, very ordinary looking guy, with his back turned to you on the masthead of this Newsletter is the following inscription: "He may be the man next to you in the bus, or a member of your sports or drama group or church; he could be a friend you have known for years, even a member of your family. He probably does not look or act differently from anyone else. He leads a normal, respectable, life in every respect except one. . . . HE IS HOMOSEXUAL."

PHILADELPHIA: A Pennsylvania Domestic Relations Court Judge ruled on Oct. 19 that a person's sexual orientation has "no bearing" on the rights of a parent to visit his or her child.

SAN FRANCISCO: "The mental health associations in the United States number over 1,000 groups of sociologists, social workers, doctors, educators, and other professional workers. They have had a significant influence on government and medical policies. The Mental Health Board of San Francisco recently adopted the report of a study team on homosexuality:

'The San Francisco Association for Mental Health realizes that homosexuality has existed under varying circumstances throughout recorded history and probably in all cultures. . . . Homosexuality no longer be equated only with sickness, but may properly be considered as a preference, orientation or propensity for certain kinds of life styles. . . . The Association views social intolerance, discrimination and ostracism directed against any minority as equally injurious to the mental health not only of the affected minority, but of the community as a whole. The Association deplores the archaic laws, discriminatory employment practices, and other forms of repress and oppression which serve to impose upon the homosexual members of the human family -- both women and men -- something less than equal status.'

WASHINGTON STATE UNIVERSITY, SEATTLE: Greg Wood, student in architecture, currently serving as secretary of Gay Awareness (GA), the two-year-old organization, was elected President November 1. Recognized means GA may use university facilities and meet. Rooms of special interest to Wood is GA's discrimination committee, currently studying university departmental attitudes towards homosexuals. The Faculty states, A series of questions are planned to be sent to department chair-people and after the returns come in, the results will be published. The above, however, will not occur until members of the psychology department review the survey questions and present their recommendations for improvement, said President Wood. GA's speaker's committee has spoken to "three dormitories on campus." The committee is concerned about the way by which psychology and sociology classes, a popular function last year, and has set up a gay reading bookshelf in the campus Koinonia House. Men's rooms in the University of Washington's Smith Hall are being patrolled by police to prevent potential crowding in the Counselling Service, at the request of a student, discovered the patrol were campus policemen. The U of W Daily, when told by University Police Chief Mike Shannon that students had complained quoted (with a cartoon entitled 'The Yellow Peril') a student interviewed: 'When I enter the men's room between classes, I have just one thing in mind. That one thing is not policemen, homosexuals, photographers, or reporters.' I've seen all four in Smith Hall this afternoon.'

NEW ZEALAND: More about the strong fight for legal status between containing male adults in New Zealand, where relationships between women are not included in the criminal code. The Annual Report 1972 of New Zealand's Homosexual Law Reform Society, backed by religious (Presbyterian, Methodist, and some Anglican parishes), medical, and legal leaders, discusses changed in England in 1967. It states: "During the past year, the major development has been the emergence of The Gay Liberation Front. It has meant that we are prepared to identify themselves as government in New Zealand is concerned with popularly, not minorities, and has postponed reform. The Society's report comments, 'It is tragic that the Minister of Justice [Sir Roy Jack] should be so little concerned with the plight of five percent of the male population of New Zealand.' An amusing historical note is provided in the Society's newspaper reprints. Cherry Raymond writes in the New Zealand Women's Weekly, 'I suppose by now everyone has heard the legend surrounding this strange disparity that female homosexuals are not liable to any kind of criminal prosecution' -- when the Bill making homosexuality a crime in England was referred to Queen Victoria she firmly refused to believe that women could be sexually involved with each other, and all reference to female homosexuality had to be deleted." Ms. Raymond comments further, 'While the idea that 'you can always tell' when a man is homosexual is not founded in fact, the exception, very often, is that one homosexual can usually recognize another -- which opens up some interesting speculation about the and pusser of queers who boasts that he can 'spot one a mile away.' Young point. The Annual Report argues, 'There is impatience among the younger supporters of both the Labour and National Parties. . . . The Government's inactivity will be an irritant to young voters who are far more concerned about the injustices perpetrated by their elders. This Society will be asking every candidate to declare where he stands on this issue during the election campaign and to give reasons why he supports or opposes the law change. . . . Liberal studies classes in Form 7 of several secondary schools have sought speakers and literature. Speakers have also been provided for church groups as part of the journalism course conducted by Wellington Polytechnic . . . a panel of speakers addresses several courses, at the request of the Police Department, which are being provided for Police Sergeants at Trentham . . . As the request of the New Zealand Universities Student Association, a workshop is planned to provide instruction in the student handbook on sex education." The Report concludes that fights for church groups and government to decide. Next year a second petition will be presented to the New Zealand Parliament.
"Oh no, not the fairies too!" said a woman watching the Gay Liberation Movement march up Sixth Avenue last June, with a quizzical, good-humored expression on her face, as though they were so many puppies. "I'm from Ohio. I think it's funny," said a tourist. "I'd like to kick the shit out of them," said a clean, tense young man turning on his heel. No one quite knew how to react. Few grasped the implications or viewed it as more than either a circus or an abomination. But the marchers were confident. They had taken the trick out of the trick mirror; the invisible homosexual was now massively visible. With what seemed hardly more than a flick of the wrist they had upturned a whole new complex of bigotry and exclusion into broad sunlight, and the astonished prejudices could do little more than blink.

And once again, with the emergence of the Gay Movement, the old image of society as a vertical structure with one group holding another in subjugation was transformed into something more like a many-leveled house of cards, suits straining against each other, Queens standing on Knaves, one-eyed Jacks trumping Queens, the ceiling of one set forming the floor of another, with only one simple element in the complex of relationships — the position in the throne room of the white, male, heterosexual King.

The movement was born one night in August, 1969, when the New York police raided the Stonewall Inn, a gay bar on Christopher Street. It was by no means the first time — few of the many gay bars in the Village vicinity were immune to the arbitrary raids which usually ended in several arrests and many more bruises and broken heads. But this time, to the amazement of the Sixth Precinct, the homosexuals refused to take their punishment passively. The sissies fought back. Word of the brawl traveled, the gay community turned out in force, and the battle spread from the bar into what came to be known as the Christopher Street Riot, a free-for-all in which cars were overturned, fires lit, and police sent to the hospital. After that the image of the homosexual in the eyes of the world, and, more important, in his own eyes as well, was irrevocably altered.

Prior to Christopher Street, the two major homosexual organizations, the Mattachine Society and the Daughters of Bilitis, were small and necessarily timid. Though Mattachine did make statements to the effect that homosexuality was neither pathological nor depraved, its objectives were in fact limited to helping the homosexual adjust within the society,
America colors all our attitudes. Qualities like courage, effectiveness, and leadership are considered superior and are associated with virility, and conversely, the "feminine" virtues of tenderness, sensitivity, and nurturance are of little importance. Men are expected to embody virility, and women maternity. Deviates from these roles are thought to be a mark of weakness, or "half a woman," or of activities in which there is nothing to do with whatever. For straight people, even something seemingly "different" is "better" than homosexuality. The notion that it's not a misfortune to have a child become homosexual is as strange as the notion that it's not a misfortune to be a woman. If a woman discovers he is homosexual, the parents, not the child, should go to a psychiatrist to try to overcome his hang-ups about femininity.

The legal tradition is even harsher. In all states but one (Iowa), sodomy is a crime — a crime against society, a crime as high as 10 years' minimum and referred to in such phrases as "infamous crime against nature." Under this legal umbrella, discriminatory hiring practices exist unchallenged. For instance, the Civil Service Commission handbook on personnel states that a homosexual is not suitable for service because he is "sick, weak, and unhappy." Women's homophobia is even more efficient as well, those who were forced to work within their attitudes of disadvantage were seemed to District of Columbia Appeals, but the decision applies only to hiring within the D.C. Circuit. Further, because many homosexuals are reluctant to expose themselves to publicity, Civil Service has been able to pursue its old policy within the District with few challenges.

Gay Lib has taken steps to reduce the effect that homosexuality is an incapacitating condition which underlines discipline and makes the individual incapable of leading an unimpaired life. As a result, the exam of many homosexual, as a discharge of many men as well as Waco and WAVES. The women who are in the so-called gay movement have been in a competitive situation discrimination against lesbians exists. In most cases, lesbians, who can in any event hide their homosexuality more easily than men, are more likely to be accepted into the movement. Beyond these formalities, anti-homosexuality permeates the popular culture. "Faggot" is a universal term of derision. Whether we are talking about people, or activities, or the ridiculous. Sexual subversion in this context of homosexuality, not straightness as well, those who were evidently quite happy. The happy homosexual was supposed to be an anomaly, a black sheep, a sterile schmuck. The alternative took a shock at the assumption that homosexuality is in itself disturbing, sad, and sick. Rather, it becomes clear that the conditions under which society forces it to exist are the causes of all those traits — deviousness, self-deprecation, unstable relationships — that we have been accustomed to seeing in homosexuals.

This seemed to have been a discovery for the marchers as well. After months of secrecy and guilt, coming out into the open, realizing that the antipath to their existence was shocking. The marchers put it, "So much has been accomplished in terms of revealing the truth of our people. We are free now. Other than that, we can go to a psychiatrist to try to overcome their hang-ups about femininity.

The resistance to homosexuality within the Women's Lib movement has not been overcome in all factions. The more establishment-oriented Women's Lib organizations, for instance, hold their policies to be necessary to an extent, have made it clear that they accept homosexuality. Women have adamantly insisted on their heterosexuality (though even NOW is expected to come out with a statement on its position on this question), and have formed more radical groups, lesbians have evolved a very special role for themselves. As one woman, said: "We are lesbians truly independent" when the film "Stranger in a Strange Band" was pathetic. Both lesbians in "Five Easy Pieces" looked ugly in the movie, the movie ignores the hopes for some form of masculine approval. Some women have even gone so far as to say that homosexuality is "political" — that is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political" lesbian. It is, to become lesbians on purpose to exploit the situation. They have done the same thing, seemingly in order to be a "political"
I think, a real confusion within these groups in terms of who the terms class and race are really natural to a metaphysical sense; in other words, as a gay person or a woman is far more kaleidoscope, more mercurial than one what one combat as a group of people. "People use the economic thing to negate the gay movement," said a black member of GLF. "They don't stop to consider how those groups are more real than the avenues of oppressed groups." NOW is currently waging a battle with the FCC over the equal priority of sex and race discrimination in hiring by various companies. "Without the legal protection of the occupation, employers are encouraged to discriminate on every other origin as long as they do so against women." But because very real and suggest the nature of the bond, of the common class docs not make them as a group an oppressed class, meaning - i.e., that your value as a lawyer, doctor, thinker, is traits which society has arbitrarily invested with symbolic within the structure, all discriminations, as suggested by the NOW statement, aid and nourish each other - witness the KKK slogan "Don't be half a man, join the Klan" and, something far more compelling than sympathy when he nonetheless real, I feel a spontaneous sense of kinship. Just so, ridicule and then abuse - black militants have tended to be a New York House of Detention, the prisoners leaned out the window and cheered. When they marched up Sixth Avenue When recently the homosexuals marched down to the commuters reveals that the same behavior which women find oppressive is in many instances evidence of the strain their predetermined role has put on their humanity. Why do so...
The impressions brought back by visitors to the Soviet Union are only slightly less distorted than those you might have gathered already without making the trip. The mystery and fear which shroud the Russia of the American imagination are lifted somewhat by travel to Moscow and Leningrad, but your imagination tends to go even wilder once you try to figure out what you actually saw. For this reason, Travel Editor Hannibal and VECTOR Editor Ralph Petersen have collaborated on this report, assuming that the imaginations of two travellers are not wilder than one.

While many of you are undoubtedly very wealthy, it is unlikely that anyone would travel to the Soviet Union to improve their tan. You would be more likely to be intrigued by the social organization of the largest nation in the world, and anxious to see how its people live. You may, of course, wish to visit the sites of historic events and the cathedrals and museums, all of which are fabulous and your travel agent can tell you which are where. But your real interest is Communism, isn't it?

If this assumption is correct, we recommend that you start, if at all possible, by leaving Western Europe from Vienna and visiting Prague and Warsaw first. In addition to having been in the news over the last few centuries, these beautiful cities are the homes of distinctly different types of communism, and the loyalties of the people of Poland and Czechoslovakia are as differently placed in relation to each other as they are from the Soviet Union. It is easy to get the necessary visas.

Accommodations and visas must be obtained through a travel agency accredited by the official Soviet travel organization, INTOURIST. All branches of American Express and Thos. Cook & Son, for example, are authorized to arrange your travel to the Soviet Union. Whether or not you plan to make these preliminary investigations in Prague and Warsaw, do not expect to cross another Mexican border when you hit the U.S.S.R. Your credentials, your belongings, your body, even the philosophy contained in the paperback you are reading on the train are all possible objects of careful scrutiny by the border guards. Any kind of self-confidence trip you try to lay on them will not only be overlooked, it will not be understood.

There is no place to hide. Come clean.

This brings up the essential question of the "black market." This is very dangerous business. You can sell your Levi's and button-down shirts and other possessions for outrageous prices, but we don't need to tell you that it's dangerous. You can triple or quadruple your money supply by buying rubles on the black market, but it's very dangerous business. You can get anything you want, but it's dangerous. We don't need to tell you that.

At any rate, black market dealers are really government agents anxious to catch you making trouble for the Soviet economy; others are very friendly people. Some of whom speak English and are excellent people to lunch. Again, doing business with private individuals is very dangerous. Lunch is not.

An American in the company of Russians other than tour guides may attract considerable attention. Your new Russian friends will be hesitant and probably refuse to accompany you to your room, assuming that you get there at all. In the conversation. Things are more relaxed the farther you get from Moscow.

The best legal buys at the Beriozka shops in your hotel or nearby. They accept only U.S. dollars and a few other hard currencies (no rubles). An 18-jewel alarm wrist watch costs something like twelve dollars. Toys and other handicraft items sell from fifty cents to a few dollars. Furs are not the bargain you might expect. Outside of these shops, the cost of most goods is comparable to American prices, although the best restaurants are not nearly as expensive as those in New York and San Francisco.

You need to pound the sidewalks, go shopping, hang around in public places, take the Metro (BART is NOWHERE in comparison), drink vodka and dance to old music in strange stuffy clubs. If you know what happened to the Beatles, a lot of people would like to know. If you dance, everyone will stop, and stare, and only when you stop will they go back to their modified "mashed potato.

The favorite city for American tourists seems to be Leningrad, which was built mostly by Peter the Great with the help of the finest contemporary French and Italian architects. The result is an assortment of elegant, pastel baroque buildings that give an aura of enchantment to this lovely city on the Neva River; Leningrad is the home of the Hermitage Museum, which ranks with the Uffizi Galleries in Florence as one of the world's most fascinating museums, with some three million art treasures on display.

Oh yes, while in Moscow, don't forget to see Lenin's original body. It's a freak-out.
John Wojtowicz and Rev. Gennaro Auricchio, December wedding blessing for and had even married one of his male lovers in an elaborate wedding ceremony. John is accused of being a homosexual "pseudo-marriage." Landsman, their court-appointed lawyer is a good one. He never sees me or tells me anything. GAA and GAB are pretty stuck up but I have made to Ernest Aron, his wife in his homosexual "pseudo-marriage." Landsman. Those records indicated that he had attacked his father with an out-patient receiving psychiatric help from St. Vincent's hospital. Though he although he had been unable to reach John's psychiatrist who was still away on vacation, John had signed forms and his medical and psychiatric records had been released to Landsman. Those records indicated that Littlejohn was insane at the time of committing the robbery. Money will also be necessary to challenge parole biases and the case of John Wojtowicz. Kings County psychiatrists, money would be necessary to an adequate defense. Funds would be for any appeals. Funds would be needed because the Federal Government simply will not pay for certain expenses necessary to an adequate defense. What Kings County will report is not known. Two weeks after being transferred to, on September 24th, Littlejohn had not yet even seen a psychiatrist. He was put through a particular organization later. Still, in the morass of wild stories circulating about the affair, more than it seems to cancel any criticism that "GAA was behind the robbery. They were going to use the money to pay for their legal defense.

Outside the courtroom, Littlejohn took a leave of absence from the Society of St. Paul about four years ago, the Daily News noted. "A speaker for the order said he was ordered to return in 1970, but refused. Consequently, the spokesman said, he was automatically communicated." Two weeks after the story broke, Time magazine called the N.B.C. a "perversion" of liberal solidarity. The Mafia smear campaign and soliciting funds to be used in his behalf.

The Mafia mastermind, particularly irked Littlejohn with. The Mafia baloney hurts too. We all gay defendants are not heroes. Not one cent has been contributed by the "liberal" press and accepted as gospel by the "liberationists have busied themselves by seriously exerting themselves to see he gets a fair trial.

"When I called for John at the Federal Detention Center today," Terry Bell wrote. "Johnny used to work a lot at those dances they had at GAB," Terry reflects sadly. "You'd think they could do something." All gay defendants are not heroes. Doesn't a mixed-up gay wrongdoer deserve justice too? Copyright 1972 by Randy Wicker All Rights Reserved
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