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VECTOR
A VOICE FOR THE
HOMOSEXUAL COMMUNITY
VOLUME 9 NUMBER 2
DECEMBER 1972
S.I.R. is now eight years old and 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 justice.

"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."

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ON BEING MEXICAN AND BEING GAY

by Noel Hernandez

Recent interest has focused renewed attention on the Mexican male homosexual. This, of course, has resulted from the Juan Corona case in Fairfield, California, which has been rampant with oppressive homosexual undertones. Additionally, recent studies have indicated that Mexican Gays are severely locked into their passive-active roles, and that an undercurrent of violence exists in the homosexual encounter. Purportedly, passive Mexican men feel themselves violated after the intimacy, and in order to reestablish their male identity, their "machismo," they react violently and, possibly, subsequently attack their active partner.

I am Mexican (sometimes known also, according to ethnic civil rights groups, as "Brown," "Mexican-American," "Spanish-Surnamed," et. al.) and Gay, and to a certain extent a product of both the American and the Mexican cultures. My Mexican upbringing naturally came from my family and friends, and the American influence came through my education, i.e., American boarding schools, college education, etc.

From my own personal experience and observations, Gays who are products of a restrictive, self-enclosing Mexican background generally do emerge with extreme identity problems. This results from the ambiguous 'double standard' by which Mexican men philosophize, and rationalize their freedom (while denying it to women), and the close, intimate contact of the Mexican ethnic group with the Catholic Church. Just as a Mexican man will permit himself the freedom of dallying with others, while married, or taking a full-time mistress with whom he has essentially established a second family, the ultimate insult to him would be for his 'legal' wife to likewise take a lover. This sort of standard results from the belief that men are just naturally more promiscuous and that women (at least a one kind of woman) are basically more spiritual. The other kind of woman is the 'fallen woman,' the whore, who in other words, who in other cultures might not be given that epithet but might instead be considered a sexually liberated woman.

The line differentiating men and women is very sharp, and both sexes are straight-jacketed in their respective roles. There is no such phenomena as unisex in the Mexican culture. Everything active, tough, strict, well-nigh invincible is equated with masculinity, and the opposites, passivity, softness, vulnerability are equated with femininity. If a man demonstrates any sort of change in or variation of his sexual identity, inevitably it becomes a tug-of-war for the passive Mexican Gay, between his own self-image and the image society has of him. In most cases, society wins: they give him the image they have of him, and in order to survive, to fit in somewhere, somehow, no matter where, he assumes it. It is beside the point that this societal image which he has adopted and his own original self-conception may be thoroughly incompatible and drive him into lunacy. That consequence is not taken seriously by his society, and besides, it's life.

My own Mexican upbringing was extremely traumatic and hectic, since early in life I must have demonstrated a certain softer passivity in my personality. I was not as aggressive as the stereotype Mexican youth, and this immediately was labeled as being effeminate. Effeminity, or anything interpreted as such, is abhorred in men, and is an open invitation to being proscribed, ridiculed, etc. In fact, interestingly enough, the great difference between Mexican and American adolescents in ridiculing someone they think is effeminate is that Americans generally will remark something like 'Fairy,' 'Sissy,' etc., whereas the Mexican will ridicule with an outright sexual remark or proposition. On the whole, regardless of what Americans thought of me, they were generally much more broadminded, tolerant, and not as hung-up on 'Oh, that's not a man' style. Americans thought of me, they were generally much more broadminded, tolerant, and not as hung-up on 'Oh, that's not a man.' The stigma placed by society, generally will remark something like 'Fairy,' 'Sissy,' etc., whereas the Mexican will ridicule with an outright sexual remark or proposition. On the whole, regardless of what Americans thought of me, they were generally much more broadminded, tolerant, and not as hung-up on 'Oh, that's not a man.' The stigma placed by society, generally will remark something like 'Fairy,' 'Sissy,' etc.

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What helped immensely when I finally did formally 'come out,' i.e. to overtly participate in the mores and morals and behaviorally questions the passivity traits in the person's personality, the person becomes psychologically ill-equipped to making any sort of change in or variation of his sexual identity. Inevitably it becomes a tug-of-war for the passive Mexican Gay, between his own self-image and the image society has of him. In most cases, society wins: they give him the image they have of him, and in order to survive, to fit in somewhere, somehow, no matter where, he assumes it. It is beside the point that this societal image which he has adopted and his own original self-conception may be thoroughly incompatible and drive him into lunacy. That consequence is not taken seriously by his society, and besides, it's life.

Where the ambiguity (and hypocrisy) enter is the view taken of the passive homosexual. He must assuredly is considered 'queer' ('puto') and not a man. The stigma placed by society, with all of the psychological ramifications involved, on the passive Gay literally force him to develop a self-image which is determined and inevitably destructive to his own personal self-concept of what his maleness is and what it all about. He is literally frozen in a sexual role: as this role is being constantly sexually reinforced, as society constantly (and skeptically) questions the passivity traits in the person's personality, the person becomes psychologically ill-equipped to making any sort of change in or variation of his sexual identity. Inevitably it becomes a tug-of-war for the passive Mexican Gay, between his own self-image and the image society has of him. In most cases, society wins: they give him the image they have of him, and in order to survive, to fit in somewhere, somehow, no matter where, he assumes it. It is beside the point that this societal image which he has adopted and his own original self-conception may be thoroughly incompatible and drive him into lunacy. That consequence is not taken seriously by his society, and besides, it's life.

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was Mexican and Gay, with all of the related guilt feelings and identity crises: "I'm a man; I'm not a man," etc., etc., ad infinitum, ad nauseam. I was able to begin comprehending the victimization of the Mexican Gay (especially if thought passage) by Mexican tradition and culture. I was able to begin contending with the worth, the essential value of my own self-image and the destructive emptiness of the image society was trying to superimpose upon me. It was a great relief to realize that I would not have to castrate myself to remedy the situation.

Mexican youth have an extremely difficult experience 'coming out,' acknowledging and reconciling themselves to, and feeling comfortable with, their homosexuality. Even more so than American youth, they are the products of a very regimented, strict, narrow-minded background, which allows little room for the deviation. The lines between man and woman are severely drawn, and at all costs, a man must be a man (according to very bigoted, narrow standards). And you do not have to travel to Mexico to encounter this: San Francisco's Mission District, the heart of it, is almost like a country unto itself. And it too, like everywhere else, has it's Gay brothers.

Possibly someday (hopefully soon) the Mexican emphasis on "I am man; you are woman" will lessen, and the realization will dawn that ultimately, and quintessentially, regardless of sexual orientation, we are all human beings, and that in itself is our sole passport to happiness and being ourselves.

In the meantime I chant for my Gay Mexican brothers everywhere: Come out of your closets, discard your stereotyped sexist roles. The psychological scars of evolving into self-accepting individuals will readily heal and gradually disappear.

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MILTON MARKS
state senator's popular liberal republican state senator discusses his position on gay rights, and other issues

BY DUKE SMITH

Senator Milton Marks recently won re-election to the State Senate by a large majority. The fact that he is a Republican is singularly significant since San Francisco is by tradition Democratic and was one of the few large metropolitan areas in the country where George McGovern won a majority vote.

It is of further significance that the Senator opposed the leader of the Republican party in California, Governor Ronald Reagan, on such issues as the legalization of the private use and possession of marijuana (State Proposition 19, which did not pass but garnered the majority of votes in San Francisco) and the proposition to bring back the death penalty. Californians as a whole voted "no," Senator Marks is in favor of the private use of marijuana and opposed to the death penalty.

It can be safely said then that the Senator is a "San Francisco brand" Republican. The understanding and tolerance peculiar to The City has directed his thinking away from the more conservative elements in his party.

Senator Marks recently won his re-election to the legislature. But again, the impression gained from this campaign is that I believe in the principle of freedom. That means freedom for everybody, and I hope that most members of both parties believe in that. I don't know whether they do or not, but I hope they do.

During his campaign he said, "I represent all of San Francisco." His record and his public statements seem to bear out this. He represents a liberal city in a currently conservative state run by a conservative Republican. The Senator from San Francisco must sometimes get very lonely in Sacramento.

There is no doubt that Milton Marks is a liberal, but he is a long way from being a "leftwing radical." The impression gained from this campaign, his record, and his public statements, is that he is a moderate. He is sensitive to the desires of his constituents but aware of the hard political facts in Sacramento. He is aware of the need for conservatism, but does not feel that all development must come to a halt. He is aware of the social and legal oppression of homosexuals, but believes that changes in both spheres must be made in a slow methodical manner by building a solid foundation of education and political force.

There are areas in which we do not agree with Senator Marks. On the whole, however, we feel that San Francisco has a good representative and Gays have a good friend in the legislature. But again, my dear and for the most part silent, readers, it is up to you to decide. If you live in San Francisco, he represents you. If you live in California he is an advocate of your rights. If you live in that great world outside, he is a friend in the straight community.

San Franciscans, if you like him, support him. Californians, if you agree with his opinions, help him by letting your local representatives, no matter what the issue. Great world outsiders, remember that it is one world and what happens here affects you there. Besides, he might be your representative someday.

Who knows?

REPORTER: Senator, the Republican Party on the national level gave no indication of support of homosexual rights. Why did you on this level?

MARKS: I think that my race really had nothing to do with the national election. I ran mine independently and they ran independently. I don't believe that there is any relationship there other than (Continued on Page 36)
While care must be taken to avoid "counting unhatched chicks," it looks as if we may finally have "broken the back" of the U.S. Civil Service Commission. In order to prepare Vector readers for, and to enable them fully to understand, announcements of changes possibly very shortly forthcoming in Commission policy in regard to the hiring of homosexuals, a brief account of present policy, a bit of its history, and some recent developments might be of value.

The Commission is empowered by law to:

"... prescribe such regulations for the admission of persons into the civil service of the United States as may best promote the efficiency thereof and avert the fitness of each candidate in respect to ... character ..." [Emphasis added]

More specific or detailed basis for Commission policies does not exist in the law. The Commission itself decides what "will promote the efficiency of the service" and when Congressional action is necessary to change these policies; a stroke of the Executive pen will do it.

In implementation of legal provision quoted above, the Commission has set up a regulation under which:

An applicant may be denied examination and an eligible may be denied appointment for... criminal, infamous, immoral, or notoriously disgraceful conduct.

Homosexuality is considered all of these, but most importantly immoral conduct.

There have been regulations dealing with "immoral conduct" virtually since the formation of the Commission in 1883. The present era of persistent, active exclusion of homosexuals, however, started only in the late 1940's and early 1950's, with the so-called "McCarthy era." It was formalized in 1953, with the issuance of Executive Order 10450, which provided that not only were "Criminal, Infamous, Immoral, and Notoriously Disgraceful Conduct" to be bases for disqualification from government service, but also "Sexual Perversion" (not defined but usually considered synonymous with homosexuality). Executive Order 10450 was issued on alleged security grounds, but initially applied to all Civil Service employment. A Supreme Court decision later restricted its application solely to "sensitive" (i.e. security-related) positions, thereby removing it from relevancy to the Civil Service context, since the great majority of Civil Service positions do not involve access to secret information and so are "non-sensitive." This eliminated the "sexual perversion" criterion from the Civil Service regulations, but the ban of Criminal, Infamous, Immoral, and Notoriously Disgraceful Conduct remains the formal basis in regulation for the Civil Service disqualification of homosexuals (Sexual Perversion remains in the security regulations as a basis for disqualification).

Homosexuality as such is nowhere mentioned in the formal regulations, although in more recent times it has been mentioned in internal Commission instructions and directives at some length. Thus an enormous amount of legal verbiage in appeals, briefs, court decisions, etc., has been directed to the obvious question as to what is immoral, who determines immorality, the Commission's right to designate particular conduct as immoral, whether homosexuality is immoral, etc., all avoiding the more fundamental question of why homosexuality - by any label - would be disqualifying.

A few years ago, following passage of a resolution by ninety Episcopal priests declaring homosexuality "morally neutral," I wrote to the Chairman of the Commission pointing out that the Commission could no longer find Episcopal homosexual Federal employees guilty of immoral conduct without raising grave First Amendment (freedom of religion) problems; that it would be unthinkable to set up a separate set of standards for Episcopal homosexual employees and all other homosexual employees; and suggesting that the Commission drop the whole silly thing. The reply was typical bureaucratic evasion. (A similar letter to the head of the security system at the Pentagon drew the reply that I was perfectly correct; that they had other criteria upon which they could get us; and so they would stop using immoral conduct and they have.)

Throughout the '50s and early '60s, it was considered sufficient for the Commission merely to "prove" immoral conduct. (Since no one ever fought back, the uncontested allegation became the proof). A homosexual employee would receive a three-paragraph letter (as I did in 1957) saying (in effect) merely: You have engaged in immoral conduct; you are disqualified from Federal employment for three years (the maximum allowed by law); if you appeal, we have granted you an extension of time beyond the originally specified date for filing your appeal. The employee never learned (1) the specific details of his "immorality" or (2) the relevance of his so-called immorality, or its nexus, to valid employment considerations and to "the efficiency of the service."

The first of these considerations was resolved in 1965 when the U.S. Court of Appeals (D.C. Circuit) in Scott v. Mary made it clear that the employee must be supplied with full specificity. Immediately, the three-paragraph letters became six-page ones, with dates, places, times, hotel-room numbers, lurid descriptions of exactly "who did what with whom" etc., often wildly inaccurate.

The second of those considerations (nexus) was resolved by the U.S. Court of Appeals (D.C. Circuit, again) decision in Norton v. Mary, when the court said (among other gems): "The employer agency must demonstrate some "rational basis" for its conclusion that a discharge will promote the efficiency of the service." "An agency cannot support a dismissal as promoting the efficiency of the service merely by turning its head and crying "shame."

(Continued on Page 39)
Book Reviews:

SAPPHRO WAS A RIGHT-ON WOMAN
by Alice Molloy

This book is about politics among women. It contains three bodies of information: (1) What it was like for gay women before there was a gay movement, (2) The development of Gay Women's Lib in the sixties, and today, and (3) The struggle over lesbianism in NOW.

Be prepared in advance: this book is white and middleclass, and seems aimed at professional women.

Read more: first part stirred many memories of my lesbian past before the women's movement (although it's not that different from a movement; it's that there are moving women); And these memories stirred my emotions... odd, since the book is written in a rather detached way, that it should have affected me emotionally.

I am now in that privileged position of the dyke who came out of the closet. Privileged because I could afford to come out: I had nothing to lose and everything to gain. But the fear of what my life used to be like. Reading the chapters on how gay women have been forced to live brought back to me incidents and feelings I had forgotten about. The brittle loneliness of life before the women's movement. If you have not led a double life, as I and many others have, in some cases a triple life... well, I won't go into it, just haven't. It's no wonder we all read mysteries. Not that I worry as much about my straight cover. I didn't have to, I lived on the Lower East Side of New York for fifteen years. But my friends didn't care that all that much. (In fact, I got points for being different; but I have what is considered a "winning" personality.) My neighbors, other ethnic types, indiscriminately regarded everyone not in their own group as weird, "some kind of nut"; plus the people I worked with understood only that I was a bohemian/beatnik/ kook. During those years, many jobs I had required secret clearance which I always got; I would ponder that the psychologists said that homosexuals were sado-masochistic as proved by the fact that many "bought out" jobs from which we would be fired as security risks if our gayness were known. Am I that sick, I would think, or is it because this is the best salaried job. I worked as a technical editor in companies that made parts for planes and other electronic equipment; it paid better than commercial editing and was not as competitive which made a big difference to me.

Those of us who have lived the kinds of lives described in the book are very curious about women who have become lesbians through the process of positive reinforcement; of special curiosity are the women who have become lesbians through a process of positive reinforcement; and, as for those women who have been lesbians but have not yet accepted the idea of a movement of women... well, it comes in time.

To get back to the white, middleclass, professional aspects of this book, let us consider the timing. "Sappho Was a Right-On Woman." I know many lesbian dykes, myself included, who take a slightly dim view of Sappho. On page 158 of the book the authors write: "If Sappho literally could be regarded as the archetype Lesbian, much of the concern about the Lesbians in the women's movement would disappear. Sappho was an educated woman at a time when most women could not read or write, a poet, a dancer, and one of the finest poets that ever lived. When virtually all women apparently lived to serve the male-dominated system, many of them, anonymously without leaving a trace of their uniqueness, she died, her name would live through history and it has. Today she would be called a Feminist. True enough. Unfortunately, she was not a dyke. Now Betty Freidan, for example, is not a lesbian (so far as I know) but she is a dyke (i.e., a woman who is not afraid to talk to men to man, as it were). Now, a dyke who is not a lesbian (i.e., does not love women) can be a force that turns against women rather than against the male-dominated, planet-destroying system. Just as a lesbian who is not a dyke can be a force that spends itself on physical contact, however, is not to be taken so tightly as the above statement sounds.

The desire, or lack of desire, for physical contact, however, is not to be taken so tightly as the above statement sounds.

The women's movement is about women's rights to feel passion for each other, and to express it. The word passion comes from the Latin word to suffer. So does the word passive. It is interesting to note that the word suffer is completely associated in our minds with pain and unpleasantness. Actually the word means: to undergo. That is, to experience. To feel. And then to act. Sexual dynamics always go on among women; Lesbianism is, in a way, simply noticing what otherwise goes unnoticed.

P.S. YOUR CAT IS DEAD
by Richard Piro

James Kirkwood's third novel, P.S. YOUR CAT IS DEAD creates a world so special and, in its way, so delicate that in discussion some magic may vaporize leaving just what is: one hell of a story told in a world I have never been before. It's an experience unlike an exit from a good film; let's not talk about it. "Let's just savor about it. Let's try to remain in it for as long as possible.

The events are pure New York. Jimmy Zoole, an actor, has not advanced professionally in ten years or so. In a special run of bad luck he loses his job (Broadway lead), loses his girl (a deliciously drawn composite of all the beautiful castrators in our lives), and as the result of his third robbery, he loses his only copy of a novel in manuscript, his one possible escape from an unsuccessful career. He focuses all fury upon catching the thief. Only this will reverse bad fortune. Jimmy captures his thief attempting a fourth ripoff, knocks him out, ties him to a kitchen butcher block, scissors off his trousers and shorts, and waits for the arrival of Crazy Carmine, his S & M friend, to share in revenge fantasies. Vito Antennuci, the robber, comes to and (my only revelation) announces his bisexuality and willingness to "get it on" with Jimmy.

A gay novel? Hard to tell. I found one of the most erotically stimulating reading experiences in many a year. The development and resolution are so logical, so realistic, so spontaneous that you leave the book feeling good and proud of being gay. Make no mistake about this. Kirkwood was writing a treatment for what should be a smash Broadway hit; these complex characters, a Greenwich Village loft apartment, New Year's Eve, a heavy snow storm, and dialogue a la the best of Neil Simon. This is not an easy thing to do within the confines of a novel and Kirkwood does it. It's pure. You'll laugh out loud just before squeezing back the tears. Jimmy Zoole's "Gold Snow" is so funny-painful. The razor sharp writing is good enough to ignore (the ideal style) and the situations so mundane (making it YOUR story) to experience, your pain. It's what the novel form is all about.
Film Reviews:

SOUNDER

by Richard Piro

In Los Angeles long lines stretch for blocks around the theaters playing SOUNDER, 20th Century-Fox, who distributed the Radin/ Mattel Production, has been screening it for weeks on the studio lot, assuring that every member of the Academy will have the opportunity of seeing it and, hopefully, honoring it with their little gold plated statues. In his nationally televised interview with Cecil Williams, Sammi Davis Jr. made several references to it as the kind of black film he would like to see replace the current rash of "black roots" coming out of Hollywood.

So why doesn't SOUNDER simply open in major cities around the country? Because this seems a new way of getting a winner into the starting gate. Someone decided this kind of quiet ground swelling prominence is both less expensive and more effective than the two million dollar advertising campaigns like the Taylor-Burton jokes. SOUNDER should be seen but with caution. Some of it works, a lot doesn't. Sit back and enjoy it but don't try to force it to be what many are going to tell you in superlatives. The story of SOUNDER, named for a great coon hound, is a simple one. David Lee Morgan, the son of loving parents who eke out an impoverished existence as sharecroppers in the Deep South, is awakened by a teacher to the dignity, singular experience and potential of his kind. Under his father's tender urging, he finally sets out from the home he can hardly bear to leave in order to get an education and make something of himself -- for his sake, for the sake of his people, for the sake of ALL people.

Of the responsibility for this film rests on the tender young shoulders of thirteen-year-old Kevin Hooks (the son and sister, Yvonne Jarrell and Eric Hooks of another sibling?). There is no kind way of saying that these children are simply not professional enough to carry a major film. In most of the family scenes the fine work of Cicely Tyson as the mother, and Paul Winfield as the father, is flawed by the often hectic need of carrying the young stars. One is frequently aware of cameras, technicians, grips, etc., because the eyes of the children make the awareness intrude upon the drama. The quality of such a story is fiercely difficult to project in the best of circumstances. But they're children? So were Shirley Temple, and Jackie Coogan, and Mickey Rooney and Mark Cogge and all the graduates of OUR GANG. There are talented children who get into the business of performance and are able to project professionalism without leaving audiences constantly aware of the process of film making as opposed to the results. SOUNDER might have been a true instant classic had producers looked a little longer before casting. (Even as it is, it will be a classic.) So much of the dialogue rings false because the children were unable to dig into the psyches and project attitude rather than reciting lines. Seldom could the situations move along the same heights as the excellent cinematography, music and direction.

Cicely Tyson's work is so special, so into that rarified atmosphere of perfect dramatic art and so exciting that you may use those tissues you've been told to bring simply because she has been so grounded by the weight of the children. Yet still she shines as a major talent in the industry. This is her film. Paul Winfield's Nathan Lee Morgan was less satisfying: always good, but seldom exciting. Again we come to craft. He made the right choices but since we were aware of his other possibilities, he lacked the quality of inevitability which makes an adequate performance a sudden experience in shining rightness. And it is not a case of histrionics. A good example of quiet, moving, excitement was demonstrated by Janet MacLachlan as the teacher who is to take charge of David Lee Morgan's future. Ms. MacLachlan drew upon a reservoir of talent, strength and security that made her scenes with Kevin Hooks work for her. This could be because of her refusal to support the moments by holding her own art in check. Similar good performances were given by Carmen Mathews as Mrs. Boatright, the white lady who sticks her neck out to help the Morgan family, and by Taj Mahal who both acted in the film and composed the evocative music. SOUNDER will gain many awards, all for the wrong reasons. After the rash of SUPERFLIES, SHAFTS, and TROUBLEMEN, the industry will be anxious to affirm the need for honest, real, and (watch for it) BOOK OF NUMBERS directed by Raymond St. Jacques. It shows what can and should be done. A combination of critical overkill and reaped awards will stop momentum right here thus giving birth to a run of mediocres impressions. SOUNDER breaks ground. Now let's build structures.

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TV Reviews:
SWINGLES SCENE
and ALL ABOUT SEX
by Noel Hernandez
KEMO, Channel 20, San Francisco's adventurous UHF television station, has added two new programs to further enhance its special programming to minority groups and the alternative cultures.

Swingles Scene debuted December 30th, followed by All About Sex the following evening. Socialite Joan Hitchcock is the hostess of the first show, the show's premise being to bring people together; the guests are questioned by those in the audience and by people calling. The hopeful result is to set up dates for the guests. The whole show is a campy, fun variation of The Dating Game theme.

The second show, All About Sex, is a variation of radio's California Girls, with both men and women participating, asking clinical questions of panel guests.

Both shows were murdered by the local establishment critics. Ms. Hitchcock fared especially poorly; however, given time to establish themselves, to find their proper momentum and their exact format, the shows should fare well. Presently the shows are more straight-oriented than gay, but that is only because Gay bars have been questioned by those in the audience and by people calling. The hopeful result is to set up dates for the guests. The whole show is a campy, fun variation of The Dating Game theme.

Ms. Hitchcock is an attractive hostess and a fun person; she does not take herself nor the premise of her show in dead seriousness; however, she is serious about sexual liberation for all people everywhere.

People wishing to participate on the Swingles Scene may do so by contacting KEMO, Channel 20.

Bar Review:
THE WHITE HORSE
by Richard Piro
Recently the Gay Community Services Center in Los Angeles sent a team to address a Santa Monica Mental Health Clinic. After an hour of nitty-gritty revelations one of the psychiatrists stood up and said, "OK. I've learned not to send my gay patients to gay bars. Why?"
The answer, as we all know, is because gay bars reinforce the worst aspects of gay life. Reserve that information. Now reject because the bar is OUT and Runner, a team is fighting for the bar. No, not gay run, not gay oriented than gay, but that is only because Gays have not participated. It now becomes the responsibility of Gays to enrich the sexual forums being presented by participating, 'standing up and being counted.'

The bar. Lots of guys go in the back way you open the door you enter a large room, one wall being covered by a bar. To your left is another room, typical of the bar. Don't settle back, and put your feet up. The first thing you may notice is that the music is living-room volume level, with mellow sounds spilling from the other juke box in the dance room. But then you'll hear a strange sound, remarkable for a bar. Conversation. People all around you are talking in normal voices, some in the reclining chairs and some in the deep booths surrounding the room. Tune in. Some are University of California students or professors, some are servicemen from Oakland, some writers, some blacks, some gay sisters (more on Tuesday nights), and lots of men men. People are communicating verbally and if that's your trip, you've arrived.

Yes, we're all cruising. That's why we're here. But what a drag it is having to do your stuff between records, working your head desperately to make maximum use of the few seconds of silence. No so at the WHITE HORSE. The most natural thing demanded by the ambiance is to turn your head and say, "Hi," and you may find yourself soon deep into communication and, surprisingly, what seemed a totally unacceptable fantasy for the evening becomes the opposite — maybe a friend, maybe a sex partner, but never a "trick."

You don't dance but the humpy guys you dig are all in the dance room? (From the chairs you can see everyone who enters or exits from the back door.) If you get an eye contact get up and follow him. Take a deep breath and say, "Hi. Want to sit outside and talk?" And if you don't get the only-gone-to-get-a-beer or, I-have-to-meet-a-friend, your evening may be made (and you, too). You feel good inside, you project this clean feeling. You want to communicate and the WHITE HORSE is geared for this.

The WHITE HORSE is never uncomfortably crowded. Friday nights around midnight seem to be the peak with Saturday nights a strange down in terms of numbers. Sunday after seven is a good time to meet people.

Before you totally turn off to all bars, check out this alternative. Go and stay a while, even if there are only a few people. If Joe, the scooping owner-bar tender insinuating opening the side door (thus blowing icy wind up your leg) simply get up and tell him you're leaving. Don't believe his story about ventilating the back room. Take a soft seat and open up. You'll be surprised at the peace in your own vein.

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FEBRUARY 1973
INTO LIGHT

injunctions against "spilling the seed" warned that sex between men would bring damnation for eternity — and more years after the Bill of Rights, the severest legal sanction is imprisonment; in 45 states, adult homosexuals can be — and occasionally are — sentenced to long prison terms for private, loss, housing discrimination, government blacklisting, parental ostracism and the general scorn of society.

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attachments fleeting. He is always cruising looking for fresh

version of youth. The homosexual is promiscuous and his

actual sex act may seem insignificant to him compared to the

youth is wined and dined, flattered and finally seduced, the

response is conditioned. Once the aberration is fixed, cure

Medical Science Law.

is virtually impossible. Herein lies the pernicious and insidious

evil of homosexuality." Author: Dr. Joseph Rupp. A ffiliation:

public opinion survey by the New Jersey D pinion Research

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helped create this impression. Numerous psychiatric volumes

Corporation, 71 per cent of those questioned said that homo­

questioned said that homosexuality is "necessarily pathological." Comparing therapeutic data on these homo­

sexuals with data on 100 heterosexual patients, the researches

concluded that a homosexual adaptation is the result of incapacitating fears of the opposite sex; as evidence they cited "the genital area of the penis is marginally and slightly dan­

antly associated with fear and aversion to female genitalia," and "the frequency and depth of anxiety accompanying actual or contemplated heterosexual behavior." Dr. Bieber associates advised their colleagues: "We are firmly convinced that psychoanalysts may well orient themselves to a hetero­

patriotic objective rather than "adjust" even the more recalcitrant homosexual desires." (Homosexuality: A Psycho­

analytic Study of Male homosexuals, Basic Books, 1962)

their aversive theory has not gone unchallenged. "Homo­

sexuality may occur when there is a greater attraction to one's own sex, not necessarily avoidance of the opposite sex," Dr. Suzanne Schad-Somers told me. A psychotherapist active in the National Organization of Women and on the executive board of HCCC, she has many homosexual patients. "The establishment, including Dr. Bieber, refuses to accept the fact that members of your own sex can come across as more desir­

able. Who says it has to be one way? The ability to love is so

broad, nothing should be excluded." "New York clinical psychologist Dr. George Weinberg elo­

quently states the preferable theory: "The searchlight of one's childhood vision of human beings shined more brilliantly on members of one's own sex than on those of the other. Pleasure much homosexual experiences may have occurred when the mental processes were particularly receptive, and thus homosexuality may reflect health. "In many cases," Dr. Weinberg stated, "the spiritual child, the spirit of the child, the spirit of a very conventional and fearful he becomes, the less likely he is to awaken sexually, and so it becomes easy for him to choose his marriage partner by conventional standards." (Society and the

CULTURAL ISSUE

Cross-cultural data support the hypothesis of healthy homosexu­

ality. In studies of 76 societies, Drs. Clellan Ford and

absent, rare, or secret in only 28 cultures, all of which

condemn homosexual expression. But in two-thirds of the
cultures, homosexual habits become perma­

nent through "hundreds of other variables concerning the man himself and the world he lives in."

The years are supposed to be unkind to homosexuals, but the centuries have been generous to them. Old Testament injunctions against "spilling the seed" warned that sex between men would bring damnation for eternity — and more years after the Bill of Rights, the severest legal sanction is imprisonment; in 45 states, adult homosexuals can be — and occasionally are — sentenced to long prison terms for private, loss, housing discrimination, government blacklisting, parental ostracism and the general scorn of society.

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socially acceptable for certain members of the community. When it is realized that 100 per cent of the males in certain societies engage in homosexual as well as heterosexual alliances, and when it is understood that many men and societies engage in homosexual as well as heterosexual expression of human sexual behavior. (Patterns of Sexual Behavior, Harr. & Row, 1951)

Healthy homosexuality also has statistical support. The 1948 Kinsey report on male sexual behavior states that 37 per cent of the total white male population of the U.S. has at least some overt homosexual experience to the point of orgasm between adolescence and old age. Ten per cent of all men are more or less exclusively homosexual for at least three years between the ages of 16 and 55; four per cent of white males are exclusively homosexual after adolescence. Dr. Weinberg suggests that Kinsey's statistics are an understatement of homosexual prevalence; he estimates that there may be more than 15 million homosexuals in the U.S. today.

REFUTING DISEASE

The classic study refuting the disease hypothesis was published in 1957 by Dr. Robert Kolodny, sociologist Evelyn Hooker. She administered a battery of psychological tests to 30 non-patient homosexuals and 30 matched heterosexual controls, and sub­mitted the material for analysis to several of her colleagues.

Some of the studies of the same or opposite sex, and finally, when it is recognized that this same situation obtains in many species of subhuman primates, then it should be clear that one cannot classify homosexual and heterosexual tendencies as being mutually exclusive or even opposed to each other.

The classic study refuting the disease hypothesis was The Lancet, 1971, Dr. Robert Kolodny, sociology said that their "results must be interpreted with caution because of the small number of subjects and the nature of the study population." He also states that 'the scientific and societal ends are served by the promotion of the same chemical restigx sites within the nervous tissue - and won out. Because the tissues developed under the influence of the weak male hormone, the animals were unable to differentiate as normally functioning males.

None of these studies has, of course, firmly established a hormonal basis for human homosexuality. The St. Louis team, headed by Dr. Robert Kolodny, acknowledged that their experiments support the likelihood that there are many different factors involved in homosexuality, but that it is still uncertain whether the findings will help make the public more informed, alleviating their prejudices. And Dr. Kolodny reiterated the Foundation's oft-stated position: "We do not look upon homosexuality as a disease. It is one manner of expression of human sexual behavior.'

GAY, BUT NOT HAPPY

Homosexuality may be normal, but homosexuals can be troubled. A 1970 study of 57 Lesbians and 43 single heterosexual women revealed slightly more disability in the lives of the homosexuals; three-fourths of the gay women had one or more psychiatric disorders compared with 44 per cent of the controls, according to Dr. Marcel Saghir, Department of Epidemiology and Medical Statistics, London School of Hygiene. Eleven homosexuals but only one heterosexual were currently abusing alcohol; thirteen Lesbians had made suicide attempts, compared with two control subjects.

Lesbians Sidney Abbott and Barbara Love give their explanation for these findings in Sapho's War: A Right-on Woman. (Stein & Day, 1972) "It is not Lesbianism that makes Sappho Was a Right-on Woman. (Stein & Day, 1972) "It is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Lesbianism that makes it is not Logistic. To losing her spontaneity and freedom of expression. At some point, her "remaining self-respect and working relationships with the outside world may break down. . . . Feeling the futility of the web of facades, lies, and delusions she has spun around her, a web that can be easily torn by the single stroke of a careless or malevolent hand, she may experience despair, try confession, accept insanity or even let herself fall into violence. Dr. Hoffman says it is reasonable to conclude that "in a society such as ours, there is a higher percentage of psychologically disturbed individuals in the homosexual than in the heterosexual categories." He exhorts many of the unhealthy aspects of the gay world to the attitudes of the straight world. The cosmetic quality of the homosexual social scene is in large part attributable to the need for anonymity; the high degree of emotional investment by the homosexual male on his sexuality is a result of "having his sexual feelings defined as a problem by the larger society in which he lives."

The most serious problem gay men have is establishing stable, paired relationships, according to Dr. Hoffman; an ability caused by individual pathology or by social prohibitions against homosexual intimacy. "To put the matter in its simplest terms, the reason that males who are homosexually inclined cannot form stable relations with each other is that society does not want them to."

Dr. Hoffman acknowledges, however, that incorporates social prohibitions into his own conscience; they give him the sense that his homosexual behavior is morally wrong. "How is he expected to develop a warm, intimate relationship with a partner whom he unconsciously devalues as 102. FEBRUARY 1973
A person for engaging in acts with him he defines as troubled by his homosexuality is old, middle-aged, or young, he does need at least... in our society today.

The American Psychiatric Association. Their complaints against sexuality is pathological is recognized as not only destructive of Washington, D.C.; "The unproven allegation that homosexuality is a major violence upon the psyche of the homosexual, both firsthand and through the aid which it offers to the maintenance of societal bigotry." (Psychiatric Opinion, Feb. 1971)

THE PSYCHIATRIC APPROACH

In recent years, most psychiatrists, following Dr. Bieber's injection, have attempted to convert the homosexual. Methods have ranged from classical psychoanalysis to brain surgery to behavior modification. Dr. Weinberg describes the masturbatory method, devised in 1963 by Drs. J. Thorpe, E. Schmidt and D. Castell. The patient masturbates in the dark while looking at pictures of a scantily dressed woman. Just before reaching orgasm he informs the therapist, who then hits a switch which illuminates one of the pictures. In this way, he is presumed to associate the female form with erotic feelings. Homosexual activists find aversive conditioning even more objectionable: patients are given emetics or electric shocks when shown pictures of naked men.

When Dr. LeShan treats homosexuals, he encourages them to answer the question: "What do I enjoy doing the most?" He says he has treated homosexuals who were "cured" by psychoanalysis "are now nicely adjusted middle-class people with 2.8 children, but are miserable, unhappy people. Or they are very dull people, as if they've had a prefrontal lobotomy, because they've been taught to suppress spontaneity in life."

Dr. LeShan believes that many therapists are creatures of society, the culture's cutting edge. "In a sense the therapist has replaced the school as the way to shape proper values. If you're not shaping up nicely in school, they send you to a psychiatrist. If he doesn't work, they send you to a psychologist. All their efforts are aimed at fitting you into a slot -- a heterosexual slot."

A SICK SOCIETY

Dr. Weinberg suggests that society's attitude is sick; he calls the disease "homophobia." The homosexual homophobes well. He says patients report regression to the session throughout the week, maybe 5 or 10 minutes a day if they're in an acute situation and don't want to act homo-sexually.

A more recent innovation is a surrogate sex partner. "If a patient is having a difficult time in finding women and establishing a close relationship, but needs to be reassured that he can function sexually, it may send him to a woman who has volunteered for this role. She's not a trained therapist, but she's highly skilled in relaxing people sexually," Dr. Hatterer gives her the tapes, about the patient's insecurities. They then visit her a certain number of times, and she reports back to me what their reactions are."

This program is only a year old and still experimental, but Dr. Hatterer told me that a number of patients have been able to operate sexually with the real-life surrogate after two or three visits.

The Cornell psychiatrist does not try to change all his homosexual patients, but he clearly believes that conversion is the most desirable course; "I'm a culturalist," he explained. "I see adaptation in terms of social definition. In our society at present, homosexuality is not one of the ways one can live comfortably, unperturbed and totally accepted. Although young people are being presented with the picture of a liberalized society, they've got to believe there's no company, no school, no police station, no fire station, no place where as a practicing, overt homosexual you will not be subjected to enormous social pressures, denigration, resistances, if not total loss of income."

CURE AS THE DISEASE

But HCCC's Dr. Blair doubts the possibility of meaningful conversion. "Who judges that 'cure' has occurred? Only the therapist who has done it," he told me. "There is no scientific control possible. As one of HCCC's therapists says, claiming you've cured a homosexual simply because the man does not go out and act on his desires is like claiming you've cured a stutterer if you've convinced him not to talk. The self-proclaimed healer never says he will eradicate all desires for homosexuality. All he promises is someone gritting his teeth and trying to make it with someone of the opposite sex."

New York psychologist Dr. Lawrence LeShan is equally pessimistic. "Therapy usually turns homosexuals into unhappy heterosexuals, or makes them more discontent with their homosexuality," he said. So many who have been "cured" by psychoanalysis "are now nicely adjusted middle-class people with 2.8 children, but are miserable, unhappy people. Or they are very dull people, as if they've had a prefrontal lobotomy, because they've been taught to suppress spontaneity in life."

Although there is no evidence that homosexuality has increased in recent years, many "closet queens" have come out into the open, unashamed and even proud. They are backed up by the militant stance of gay liberation. "The gay liberation front is the greatest psychotherapy of homosexuality that's happened in years," Dr. LeShan told me. "It's made a lot of homosexuals happier with their sexual orientation." Even those not directly active in the movement have been uplifted by the philosophy that gay is good. The homosexual is not doomed to a life of furtiveness and despair, the militants proclaim; he can make his way in society and he can contribute to it.

How will we respond? Goethe observed that homosexuality is as old as humanity itself and can therefore be considered natural; but society determines whether homosexuality is desirable, whether it should be repressed, encouraged or let alone. Can we openly accept sexual diversity? Says Dr. Weinberg, "In a truly great society there is room for all who do not infringe on the rights of others."

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New Executive Director for the CRH

Rev. William R. Johnson, who made church history last June as the first openly gay person to be ordained to the ministry of a major denomination, has been named to the newly created position of Executive Director of the Council on Religion and the Homosexual (CRH).

Rev. Johnson, 26, was ordained last June 25 at the Community United Church of Christ in San Carlos, Calif., after his ordination was authorized by the Golden Gate Association of the denomination by a vote of 62 to 34. His request for ordination sparked debate in the Bay Area as well as across the country. He openly affirmed his gay sexual orientation in November, 1970, during his senior year at the Pacific School of Religion in Berkeley.

In announcing the appointment of the new director, Ms. Gearhart said, "Bill Johnson will bring to this position the strength of his faith and his commitment to the human and civil rights struggle of gay persons. He understands ecclesiastical structures. He understands the meaning of the gospel and the mission of the church. He is sensitive to the feelings and the suffering of his gay sisters and brothers. He knows the joy of being fully who he is."

Marah, a poet laureate of the gay community, explained that the office of Executive Director has been created "because it has become apparent that the Council on Religion and the Homosexual, which was founded in 1964, will have an increasingly important role in working with the various denominations as the institutional church seeks to better understand the broad spectrum of variation within human sexuality and seeks to respond to the concerns of gay people."

In a brief statement, Rev. Johnson said the dialogue between the church and the gay community must be intensified. He expressed his feeling that religious gay persons would insist upon their right to enter fully into the life of the church with increasing frequency. Denouncing what he called "lives of duplicity," he said, "We have been told that we can share in the fellowship of the church so long as we wear the mask of heterosexuality. We are tired of theological perversion and sexist structures that contribute to our oppression within the church and the society. We are sick to heart at the hypocrisy of the church." He went on to state his conviction that the church "must become that community in which all persons are most free to be real, to share feelings, to support one another in the experience of life."

The church would then be true to its mission, he concluded.

The young minister referred to his ordination only in passing, stating that the past two years of his life had been spent engaging in dialogue with the church concerning homosexuality. "The fears which exist within the church as well as within society concerning homosexuality are founded upon mythology and ignorance," he declared. He vowed that the Council on Religion and the Homosexual, which has sought to promote dialogue between the religious community and homosexuals since its inception, "will continue to speak the word of truth to the church."

What's Happening?

Knows!

A Photographic Study
by
John David Hough
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the only reason
you got the bird
is because of
your split ends!!!"
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156x236

Photograph by James Armstrong

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Cruising Castro Village
by The Midnight Rambler

I hesitate to describe Castro Village as the most hip, or most mellow, or most together gay area of San Francisco, despite the fact that many people characterize it just that way. One reason is that I live there, and I dislike such exclusive titles. Another reason is that I think you should check out this beautiful area of the city and judge it, or just experience it, as you like.

I'll hit what I consider to be the highlights of gay enterprise in Castro Village, and encourage you to take a sunny weekend afternoon and fill in the holes yourself.

One tour plan would take you on a bar cruise. I recommend visiting all six of the bars located within a block of Castro and 18th St. The TWIN PEAKS, on the corner of Castro and Market, affords huge windows meant for sunshine and people watching as well as lots of plants. There is probably no more relaxed atmosphere, or more friendly afternoon crowd, anywhere in the city. The NOTHING SPECIAL, just down the street, has some plants too, but more important to some is the pool table. Here pool is only semi-competitive (nobody is really very good), and again the atmosphere is friendly. Cross the street and march up to the PENDULUM, which is for cruising. The music is generally too loud for much talking, so the communication tends toward the more physical. Swinging back to Castro, the TWILIGHT, which offers entertainment, and TOAD HALL, which offers pool, large crowds, and a great selection of music, are both good bets. Finally there's the MIDNIGHT SUN. This bar must be visited, particularly because the decor is beautiful, and it changes frequently. I'm not going to get into how I think these bars differ spiritually, because such observations are for experts and you will enjoy becoming one. Visit all six.

A more complete tour of Castro Village would take you into the shops and restaurants. This area is rich in interesting businesses, and I do recommend an afternoon of sunshine strolling. Some places you should not neglect: Leather 'n Things and The Valet (for clothing and other needs), Strawberry Moon, Tommy's Plants, The Sausage Factory (excellent for an Italian lunch or dinner), The March Hair (for your hair) and like I said, you're going to want to fill in the blanks.

Late evening entertainment, as it were: The 21st Baths.

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FEBRUARY 1973
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of the Gays these days forget what it was like. It was a very brazen thing to have a drag ball that wasn’t on Halloween. We were allocated Halloween something else and finally the Gay community said ‘Fuck you, we’re going to put on a drag anyway. Let’s do it.’ That was one of the things that opened the door that we have been streaming through.

Evander called attention to the ministers. “We must give credit to the ministers. They were the ones that first came up with the names they remembered were; Bob Crenny, Chuck Lewis, Ted McVicena, Gay Caldwell, Newton Minow, John Dowell, Lew Durham, and Cecil Williams. In fact, while we were sitting in the paddy wagon, Cecil came out and he asked us if it would help us if they were arrested. And we said, ‘No, it will be better with you as witnesses, rather than as co-defendants.’

The ministers, to a man, were ready to take up the position that Herbert and I had.”

Later, after Evander and Herb had been released, the police arrested Nancy May, then political chairperson of S.I.R., for demanding tickets of the evening police arrest, and she was to get out when they admitted they had no tickets. Also, Don Lucas and Hal Call called Elliot Layton, an attorney who was not gay. But the moment they told him that the attorneys had been arrested for exercising their first amendment rights, he couldn’t get there fast enough. Upon arrival, Layton was bei that to what had happened, whereupon he went up to the police station; but the police were ready and Herb had said and ordered them out. No sooner had the words escaped his mouth and they were gone. Later, after midnight, two guests at the Ball were arrested for lewd and licentious conduct...they were alleged to have kissed each other at the stroke of midnight in celebration of the new year.

After arriving at the jail, Evander and Herb made a call to an attorney in their office, who faxed back Judge Glickfield. The judge immediately called down to the jail and ordered their release forthwith on their own recognizance. This was after they had been held in a holding cell for several hours and been beaten. So nearly four hours after their arrest, they arrived back at the party and found the place in a shambles. Most of the guests had by this time left, after the additional arrests.

The next day, which was a Saturday, the ministers held a press conference which was well covered by the media—they were on the front page of the Sunday paper. They said they had consulted with the police in advance, obtained all the necessary permits, received the word of the police that everything was in order and that word was not changed. They stated that all of the guests, including themselves, were fully and peacefully assembled, and responsive to the import of the arrests and trial. The attorneys were able to bring out during the trial the preparations the police had made before the dance. They had made up numerous cards with numbers on them, the first six of which were held up by the people who were not arrested when they were photographed. The reason for so many cards was that the police had anticipated making at least fifty arrests. They had a Captan sitting in a car with “all this electronic equipment. It was like a battle station and he was the battle commander.”

Evander and Herb commented that they were not surprised about the mass arrests, which we have to remember were quite common in those days. They feel that the police decided, once they had arrested the attorneys, that they would make it or break it with them. But they feel that if they had not gone through with it, if they had not—then there would have been at least fifty arrests of other people that night. Perhaps, once the police had arrested some attorneys, they felt that they had done a serious thing and perhaps they would slow down and see how they did it. They did it. Also, the attorneys had a card saying, “What did you say that you wanted to re-read?” The D.A., as a matter of the case, responded that they moved for an advised verdict, since there had been no violation of the law. He turned to the attorneys and asked if they had anything to say. They responded that they moved for a not-guilty verdict, since there had been no case. He turned to the jury, and spoke to them. The reason for so many cards was that the police had anticipated making at least fifty arrests. They had a Captan sitting in a car with “all this electronic equipment. It was like a battle station and he was the battle commander.”

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REPORTER: During the campaign and after your election you stated that you might be interested in introducing certain bills that would remove some of the laws that are criminalizing Gay people. Do you still intend to introduce such legislation?

MARKS: Some drafts of such legislation have been sent to me, and I am examining them in order to see whether they are feasible or not. In the latter part of that session, it was suggested that legislators who favored such legislative action should meet and see just what could be done in this area. Unfortunately the Senate was locked in and I couldn't get out.

I am still interested in seeing whether we can get legislation passed that will remove the limitations on all people in every segment of our society. [Reporter's Note: The "sex" laws in California affect both Gay and Straight people."

MARKS: I have not had a campaign where I was very much interested in helping win the primary, and I still am. I told them that the most important thing that had to be done was begin an educational process.

It is incumbent upon those who are interested in getting this sort of legislation passed to show the members of the legislature that what they are asking is not a dramatic change that is going to bring about such catastrophic consequences. I happened to be at the Assembly the day that the Willie Brown Bill came up for debate. I thought that there was a considerable amount of misunderstanding and prejudice on the part of those who want to see the limitations removed.

REPORTER: Senator, you stated that you were present during the debate and you were certainly very vigorous in your opposition to the bill. Do you feel that the government has not the right to protect non-consenting persons from that that is the basis of all criminal law. You try to protect someone who doesn't want to have his rights taken away. The laws against robbery, burglary, rape, etc., are based on that principle that you must protect some "innocent" persons from someone who wants to impose himself upon that person.

If two adults want to live in a particular way and that is done of their own free will, I see nothing wrong with that. I might add that I have absolutely no desire to lead a homosexual lifestyle, but I don't believe it is fair for people to impose my views upon somebody else.

REPORTER: Will thank you, Senator. We wish that more people in the administrative and legislative branch of our government felt that way too.

MARKS: The point that I want to make is that if someone is enticing someone else into doing something that is immoral, and if the legislature passed AB 470 they would be creating another "Sodom and Gomorrah". Do you believe that it is the place of the legislature to try to dictate individual sexual behavior?

MARKS: No, I feel that everyone has the right to settle his own moral position for himself and one that I would support, now, if it ever gets to the Senate. I would like to sit down with Assemblyman Brown and work with him to put together a bill that I would support, now, if it ever gets to the Senate. Is it your opinion that he is a homosexual? [Reporter's Note: We later suggested to the Senator that the appearance of the homosexual speakers who appeared in our schools. We were told that it was because of the appearance of the homosexual speakers that this decision was made."

MARKS: No. I do not, if it is on that basis alone. If there are other factors that would affect his ability to do his job, then those factors might be considered.

REPORTER: What would you say about a teacher who is living in one of the lifestyles that varies from the so-called "norm"?

MARKS: I see no reason not to permit that as long as they are not trying to impose anything upon the other that they do not desire to do. I see nothing wrong with that. I might add that I have absolutely no desire to lead a homosexual lifestyle, but I don't believe it is fair for people to impose my views upon somebody else.

REPORTER: Right. Thank you, Senator. We wish that more people in the administrative and legislative branch of our government felt that way too.

MARKS: Please let us get into that second area of "solicitation". In the State of Illinois, it has been illegal for some time to do just about anything you wish in the privacy of your own bed-room with a consenting adult. But it is also illegally to ask someone to indulge in sex activity. A great many of the policemen in Illinois are arrested under that statute. Do you feel that if a person wishes to indulge in non-consensual sexual activity he should not have the privilege of asking someone to do that for him?

MARKS: I see nothing wrong in asking. I don't know how you put into language that which is so important as to how people are perceived. I believe that you have to differentiate between conduct between consenting adults who are having their own lifestyle of living in their own private life, and conduct which should be regulated.

REPORTER: The State Board of Education has just passed some rather stringent rules governing speakers who appear in our schools. We are told that it was because of the appearance of the homosexual speakers that this decision was made. Do you believe that the students in our school system should be taught in an objective manner that there is such a thing as a homosexual lifestyle and some of its ramifications?

MARKS: I hope that we can find a way to make the legislation operate more efficiently. There is often too much time, effort, and money spent on certain things.

REPORTER: Would you suggest to change this?

MARKS: When the voters said that we should have the State. I think they are right because our State is so big. For example, I represent more people than the governors of ten or twelve states, and probably represent as many people as Senator George McGovern does. However, I don't think that the people meant that we should sit up there in Sacramento all year and not be able to pursue some of the things that are just as important as passing legislation.

We should have some time for interim studies, because out of interim studies comes some very important legislation, if it is done right. You have a chance to hear witnesses and to hear the public
speak; but if you have no chance for inter­

im studies then I think that the public's op­portunity for legislative action is being.

We should also be able to spend more time

in our constituencies hearing from peo­

ple, to people, to go­ing to meet­

ings, etc. It is a fully reasonable re­

quirement, but that does not necessarily mean

full-time in Sacramento pursuing legisla­

tive activities, it would be advantageous.

entists believe there is a possibility of

MARKS: I was against Proposition 17. I don't

know and don't think that anyone

knew whether capital punishment is or is not

a deterrent to crime. In order to

answer that question you have to get to

inside someone's mind. What may deter

me may not deter you or someone else.

We are quite concerned with the fact

that the Death Penalty was being carried out

over the years. I thought it was totally

incompatible. It had something to do

with the color of your skin or your

background whereas capital punish­

ment was assessed or not.

Basically, society wants to protect itself, and

I think it has to be explained to itself

again against someone who has

committed a crime such as murder, so

that that person will not go out and

commit that crime again. You can ac­

complish that by making the term of

punishment longer. You don't have to

take someone's life.

In this State we have the "indeterminate

structure" sentence. I feel that this is adequately doing the

job.

MARKS: It is very hard to answer that

because one would have to generalize to­

wards what is being prepared. I'm not

sure what the idea was that society accepted to

sentence. We are not taking now

about capital crimes. We are talking about

non-capital crimes. I feel that the "indeterminate sentence"

structure has probably served a very

worthwhile purpose. There have probably

been some inadequacies for some people

who have not gotten out when others

have gotten out, who don't have and

vice versa. There have probably been people who have gotten out because of

influence or background in a shorter time

than they should have.

REPORTER: It is because of the rehabilita­

tion factor, Senator, that sex offenders

statistically serve longer sentences than

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For these reasons (in part), about a year ago, we filed a class-action suit on behalf of the Plaintiffs (and (re- 
group paraphrase) on behalf of all homosexual Federal job applicants and holders, past, present, and future, actual and alleged, especially in the military, government is far out of time in responding to the Complaint, and has recently "thrown in the towel" in two of the cases (see below).

Within the past year and half, a series of significant developments has occurred: several of the Court’s decisions (most recently Dhillon, Larry Dhillon, and I have conferred with the General Counsel of the Civil Service Commission. Out of that developed a continuing communication, including a number of subsequent meetings, and many lengthy telephone conversations between me and the General Counsel. At his request, I have directed into his office a steady flow of evidence of changing public attitude toward homosexuals and homosexuality (resolutions passed by various religious denominations, anti-homosexual legislation passed in such places as San Francisco, East Lansing, Ann Arbor, Washington; various Democratic Party platforms, etc.).

Last February I began to hear murmurs (in a governmental, in a legal bill before, during oral argument in a court case, etc.) to the effect that the Commission’s policy was being changed or, at the least, reformatted. I wrote to the Chairman of the Commission, telling him that we expected arrangements to be made for input from those most concerned, the homosexual community, and that I wanted to meet with him. This initiated a correspondence of several months. During this time, the Chairman responded personally (I had told him that since this was a matter involving such a large number of American citizens, responses from his underlings would not be acceptable, and would in fact not be accepted, but would be returned unread. He responded personally thereafter) and met all my deadlines for replies (the Commission, and the government generally, always places deadlines on our requests and responses to them; you exist for us and not we for them). I saw no reason why the citizen should not set deadlines for replies from his officials, and so I did. The Chairman usually waited until the last day I gave him, but he always met my deadlines) but evaded setting the meeting I wanted. On one occasion, he told me that the meeting was being tried to threaten upon him would be unproductive because he did not know enough about their policy on homosexuals to 

complex — and excruciatingly slow — process, this question seems to be causing the Commission so much needles and rather ridiculous anguish, will be resolved in my favor, at last.

Perhaps, in closing, it might be of interest to look at what is really going on in the Commission, because it is not simple bigotry and ignorance. Over the years, I have occasionally received plaintive pleas from gays, asking me, as one who is in Washington and has dealt with officials, just to tell them that we aren’t really the monsters that popular folklore would have us be; in the hope that then the walls would come tumbling down. I felt much the same way, years ago, when I commenced my battle with the Commission.

Unfortunately, the situation is neither as simple nor as innocent. We are dealing not with misinformation or lack of information (although that is certainly an element) but with corrupt political expediency at two different conceptual levels. First, the Commission is still shaken by what they feel was a gross impairment of public confidence in the Federal service occurring in the early 1950’s as a result of the antics of the McCarthy era. They are convinced that public confidence in the service — and, by implication, in the entire government — would be destroyed if it were known that homosexuals were employed, and so is necessary to continue to intimidate us.

Secondly, governmental agencies must make a pilgrimage up to Capital Hill every year to seek their funds for the next year. In order to get those funds, they have to appeal to Congressional committees having Chairman chosen by the sensitivity system — croaky old men out of a bygone era. And so they have to go through what I call their annual rite, in which, if they indicate a sufficient number of homosexuals or sacrificial victims last year, they will get their funds for the next year.

In the 1950’s, none of our people resisted — not a single one! Fortunately now, more and more of our people are making the Commission work harder and for their dis- 

riminal. In order to extend this process, I thus by repeating yet again (and may well do so again in later articles) the basic advice for anyone having contact with the government in regard to homosexuality, whether in regard to Civil Service employment, the Armed Services, or security clearances, whether as the actual object of the investigation or as someone knowing the object of the investigation: If interviewed, interrogated, questioned, by anyone at all (including so-called "psychiatric evaluations").

Say Nothing: Sign Nothing: Get Counsel; Fight Back

"Nothing" means NO thing about anything to any one official; it does not mean saying nothing about some things to someone to someone. In the very great majority of cases, the information which the government is ultimately able to use against the gay, if the gay fights back, comes out of his or her own mouth; when the government is not supplied with such information, or with verification or corroboration of what they think they have, their case usually becomes a legally weak and flimsy one, even where their information is perfectly accurate; therefore don’t supply them with their own case.

In short, a goldhammer and mouth and keep it shut — tight. Any interview, discussion, or interrogation, held in the absence of counsel, which lasts longer than 10 seconds has lasted too long and you have said too much.

If this advice is followed, your chances of coming out on top will be immensely enhanced. And you will make your many hard and miserable in the process! There is good reason to hope that before long the U.S. Civil Service will no longer be amongst the ranks of those persecutors.

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