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THE WHITE HORSE

Don’t be tacky
And stay away
From the biggest rip-off
On the East Side Bay.

I happen to think
The place is run with class,
And I happen to know
It’s well to walk in.

Now old plastic Ruthie
Was in her prime in ’42,
Hell, every girl had her day,
How about you?

And the man called Joe,
Does he remind you of old stern Dad?
It won’t bother Joe,
That guy’s been bad!

Then there’s Tom,
God, what a disgrace
If you’re not twenty-one,
The ass runs you out of the place.

It’s a rip-off they say
For a two dollar pitcher of beer,
How rude of those people!
Don’t come here.

The only requirement
To be welcome here,
Is to behave as a lady or gent.
That’s all, Dear,

Now if you listen
And if you think quick
If you don’t like what you are
You can take your pick.

Oh yes, all other gay bars
On the East Side Bay,
The Ms. and gents
Apart they stay.

But this tacky place
Together they are,
Really men,
It’s a shifty bar.

No one stands around and stares.
They call come together and have fun.
This isn’t the way a gay bar
Should be run.

Brothers and Sisters, we love you,
And this is our thing.
The ones that don’t like it
Continue to sing.

Love, Ruthie & Joe

P.S. Your May article
Has made Ruthie sad,
What the bitch wants now
Has made Joe mad.

You printed her up
As a Cadillac Queen,
Now in her Pinto
She won’t be seen.

To live in an apartment
She now finds a disgrace,
She wants a $100,000 home
And to be called “Queen Grace.”

— By Ruth, Hostess
Dear Kevin,

Please forgive me if I caused you any heartache. Your letter and book came today. The letter was beautiful and I thank you for it. You put an awful lot of love into your words and I am most grateful.

Maybe I should have written to you first but after I thought things over I realised that I had to say I was not as arcahotic as San Francisco and that you saw fit to publish. I am not having openly shared this with them. Although this latter source is clearly the most rational, the first-moment reaction, the disappointment over not having openly shared this with them. Although this latter source is clearly the most rational, the first-moment reaction, the disappointment over not having openly shared this with them.

If you go into a bar you could be there all night and not get any love, nor any friendship and feeling that you get in one of our bars. You get a cold and indifferent attitude from the clientele. All they seem to be interested in is your money. At least we here in Small Town America know how to treat people and let them know they are wanted as people and human beings and not just another buck.

Let's talk about our bars. You get a cold and indifferent attitude from the clientele. All they seem to be interested in is your money. At least we here in Small Town America know how to treat people and let them know they are wanted as people and human beings and not just another buck.

Love,

Sacramento Responds

As a member of SIR and another subscriber to Vector, I feel that I have the right to write to you concerning the latest issue of Vector. I feel that I am expressing my thoughts, that I am talking to. More specifically I am talking about the article on Sacramento. It is almost as if the article were fit to publish. I believe that it was a very short-sighted look at our state capital and a very good town. Is it your belief that there is only one city and that is San Francisco? Don't you think that there is another city that deserves a day in the sun? I believe that my article was complimentary to our great city but on the whole it was a slam and many of my friends took it to be that way. The descriptions of our bars was derogatory and completely uncalled for. We are not a Small Colony but the following note from my sister Peggy pretty well sums it up.

Dear Gentlepeople:

Greetings from Boston, Massachussets. We have just received the April issue of VECTOR. I feel that the right to write to you and share with you my feelings about this magazine has been one of the previous issues of VECTOR. I feel the need to write to you and share with you my feelings about this magazine has been one of the previous issues of VECTOR. I feel the need to write to you and share with you my feelings about this magazine.

Sincerely,

Steve in Fairfield

Dear Gentlpeople:

Greetings from Boston, Massachussets. We have just received the April issue of VECTOR. I feel the need to write to you and share with you my feelings about this magazine has been one of the previous issues of VECTOR. I feel the need to write to you and share with you my feelings about this magazine.
Here There Be Dragons
Robert Bentley

Dexter Hill, a handsome, muscular young assistant editor in New York City is shocked when in the middle of a sex encounter with an equally impressive trick, his bedroom overhead light is switched on revealing two intruders who turn out to be from Navy Intelligence. They request Dexter's help in a project of monumental importance to the nation. The need is for a homosexual to be blackmailed into turning over the records of a top secret missile project known (Dexter) that he may lose his life to the Russians when they discover they've been fooled, the Admiral's only words are, "You keep your hands off of my boy's, see?" Bentley's control of structure, dialogue and characterization never falter and by mid book you are so entranced that whether to read or fix a meal becomes academic, again with regret because the faster you read the sooner you'll finish and this is an experience which cries to be prolonged.

For what it is, recreational reading, HERE THERE BE DRAGONS is perfect and you are urged to buy several copies to use as hostess gifts in lieu of a bottle of wine or a slab of cheese cake. I loved it and, damn I wish I could have the experience of reading it again for the first time.

— Richard Piro
Those of you who read this column and live in California will be particularly interested in the information that follows because it involves all of us who utilize the services of the Pacific Telephone and Telegraph Company. The rest of you should turn to other articles herein, or take note of one of the Society's present projects along with the assistance of other gay organizations and people in the local gay community.

and present S.I.R. members who managed to convince that committee to return it to the Board of Supervisors—a "do pass" recommendation. It was so done. In September, 1972, Don Jackson, a writer for one of the local bar-oriented newspapers, applied to PT&T as an upfront homosexual, for a position in that company. Would you believe it? The same company that spends millions of dollars on advertising each year, yet feels it needs to raise its rates in order to make a profit, turned Don down. And do you know why? Because PT&T is managed by bigots, that's why. Plain and simple: bigots! (But more about that later.) PT&T declined to hire Don on the basis that they will not knowingly hire or retain on their payroll persons who are homosexually oriented. (When I think of the many gay persons I know who might be fired if and when they find out about them ... the emptiness in the employees' roster of PT&T boggles the mind!) Don Jackson complained to the San Francisco Human Rights Commission. That commission, vested with the responsibility for enforcing San Francisco City Ordinance 96-72, held a hearing at which members of the Society again testified. The question arose: Could the HRC enforce PT&T to obey the ordinance? They referred the question to the City Attorney, who, as City Attorney's go, ruled that, no, HRC could not make a PT&T bend to the ordinance, because it was a public utility. The HRC approached PT&T for a mediation in December with S.I.R. and other members of the local gay community. Appearing at this meeting were Nick Benton, member of GA (Gay Alliance) and a writer for the Berkeley Barb, an underground newspaper. PT&T would not accept the presence of the press at this meeting and following an argument involving Benton, the head of GA, and PT&T, PT&T hung up on the meeting. HRC set up another meeting in Jerry is the big shot in PT&T most responsible for their policy regarding hiring of homosexuals. Jerry was recently presented with the award you'd best read the next part slowly because I don't think you'll believe it!)

The Insider of the previous issue discussed the S.I.R. Speakers Bureau with specific reference to the need for education both straight and gay people about the homosexual lifestyle (like that of the heterosexual, varied in many ways, but different only in the choice of partner in sex, and in love.) The actions of those who preside over the management of the Pacific Telephone and Telegraph Company (hereafter referred to as either PT&T or just plain, Ma Bell!) indicate that we have a long way to go in our endeavors in the area of education. In April, 1972, the San Francisco Board of Supervisors referred to the Legislative and Personnel Committee an ordinance introduced by then president of that Board, Ms. Dianne Feinstein, for review. That ordinance (San Francisco Ordinance 96-72) stated that any and all companies having contracts and doing business with the City could not discriminate in their hiring practices against persons because of their sex or sexual orientation. Appearing before that committee were several past necessary advertising each year, yet feels it needs to raise its rates in order to make a profit, turned Don down. And do you know why? Because PT&T is managed by bigots, that's why. Plain and simple: bigots! (But more about that later.) PT&T declined to hire Don on the basis that they will not knowingly hire or retain on their payroll persons who are homosexually oriented. (When I think of the many gay persons I know who might be fired if and when they find out about them ... the emptiness in the employees' roster of PT&T boggles the mind!) Don Jackson complained to the San Francisco Human Rights Commission. That commission, vested with the responsibility for enforcing San Francisco City Ordinance 96-72, held a hearing at which members of the Society again testified. The question arose: Could the HRC enforce PT&T to obey the ordinance? They referred the question to the City Attorney, who, as City Attorney's go, ruled that, no, HRC could not make a PT&T bend to the ordinance, because it was a public utility. The HRC approached PT&T January, but it was cancelled because officers of PT&T were "out of town." Signal. Finally in February a meeting was held at which PT&T pulled the disconnect plug on the entire matter by saying that a) they refused to hire or retain gay persons on their payroll, b) they would not recognize the Society for Individual Rights as a community employment service, and c) they would discharge any homosexual employees who advocated the rights of gays with relation to employment in PT&T. S.I.R. and HRC is presently having meetings with a private attorney for an opinion on taking action concerning PT&T and San Francisco City Ordinance 96-72. Well now, readers, I used the word bigot before didn't I? A bigot, according to Mr. Webster, is one who holds blindly and intolerantly to a particular creed, opinion, etc. Just following the word bigot in my dictionary is the word big shot. A slang term meaning an important or influential person. Mr. Jerome Hall, (who for lack of respect I shall refer to in future as of Directors of the National Conference of Christians and Jews. Kind of makes one wonder if all of those Christians and Jews know what they're doing, right?) Just in case they don't, S.I.R. has taken great pains to let them know. And in our very own fair city, Supervisor Peter Tamas recently moved to award Jerry with a Citation of Honor for having received the original award from NCCJ. In light of that action, S.I.R. has lodged a strong protest to the Board of Supervisors. Which brings me to Good Friday, April 20, 1973, noontime. When you get to a point where you've tried to sit down and reason with people, and for one reason or another you refuse to reason, then you try another tack. The goodies of the local gay community and the organization he heads (GA) made an attempt to draw the attention of the public to the present hiring practices of Ma Bell. In a unified effort, members of other gay organizations joined his, to picket the executive offices of PT&T here in San Francisco. It was particularly fitting that on
THE INSIDER
Good Friday, a gay youth, dressed symbolically as Christ, should carry a cross (telephone pole) through the Tenderloin to the PT&T building where he was then scourged by persons portrayed as PT&T management and then crucified on the telephone pole as pickets marched around him in a circle chanting slogans and leafleting PT&T employees leaving the building on their way to church (or the local bar) for their three hours of paid time-off. About 60 persons participated. The event was ignored by the local press but covered on newscasts by at least two local TV stations. This was a kick-off for a regular confrontation with Mother Bill and her kid Jerry, until such time as they see fit to consider their foolish ways and become wise. Of course everyone who would like to picket or take part in a confrontation of this sort cannot, and so as a participant in this particular event, I felt gratified to be able to represent some of you who might have liked to have been present. Others among you may feel that this sort of under-taking may seem extreme and only hurts the gay movement. That the effort was telecast and brought the problem to the attention of the public should only serve to illustrate that when you've tried everything else... So you don't want to picket. But you ask what can I do? Funny you should ask. Even funnier, I'm going to tell you. Take pen in hand and apply words to paper. Write to PT&T and tell them how you, as a customer, feel about the company's policy... If you're a customer, you may be incorrect in their judgement about hiring homosexuals. Make a few carbon copies of your letter and send one to the Public Utilities Commission, one to the San Francisco Board of Supervisors, one to the Human Rights Commission and all means, one to the National Conference of Christians and Jews. Perhaps, when you send PT&T your payment you forget the cute little IBM card they request in return. Send them a little note, instead. (It'll also take them more time and money to process your payment because they'll have to make a new IBM card to do it.) Let the next telephone or directory information service operator know how you feel about the company's policy... Last, but not least, Ms. Lily Tomlin says in her Polydor album, This Is A Recording: "There is a way to strike back. When you get your telephone bill it's on an IBM card. So take your IBM card, put it in a basin of tepid water about an inch deep... add a teaspoon of... bleach. Then soak your card for six to eight minutes—not so it gets pulpy—just so it's saturated. Then take a steam iron... and iron your card dry. You'll find that the holes will shrink just a little teensy, teeny bit. And while you're ironing your IBM card remember, Gay is Good!"

(Continued from Page 11)

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Dear Don:

The purpose of this column is helpful commentary rather than advice or psychotherapy. Only those letters selected for the column will be answered.

Dear Don:

I am 26 years old and have been gay all my life. I had dropped out but went back to college last fall. I finally told a few people about being gay and I don't want to complicate things but I'd kind of like to trouble.

J.T.
San Francisco

Our culture clings to a harmful myth that there are two kinds of people—heterosexual and homosexual. People grow up believing that you must choose between the two. It is the one who is alert to, and shares, his truth.

Dear Don:

I teach in a junior college. The chairman of my department is the terror of the faculty lounge during coffee breaks. He is a pseudo-liberal who is careful not to make derogatory remarks about any group that are not directed against me. It's just his way of being witty. But it is harmful, but those jokes are bad for all of us, just as they would be if you were telling them about Blacks. They're not only insulting for the Blacks, but they help perpetuate a myth that influences the way we see Blacks.

The idea here is that you are not doing missionary work. You are not really trying to help the Johnny Carson of the faculty lounge. He may well be beyond your help. What you are doing is telling yourself that you will not tolerate that sort of assault on the validity of your identity. He may not like you as much afterward, but then, on some level, in his being, he probably never did like you because you threaten his conformist security.

Don Clark, Ph.D.
Mill Valley

A subtle factor here is how self-destructive it can be when you are the passive witness to such anti-gayness. I'm not sure from your letter whether or not it is known that you are gay, but in any event you know that you are. If you sit and tolerate an insult to your identity it has a cumulative effect that eats away at your integrity and your feelings of self worth. For your own sake, how Gay life was perceived and driven underground to a point where it became an unhealthy cultism that produced guilt and fear for anyone who was associated with it.

In last month's issue I tried to differentiate between youth culture and youth cultism and point out some of the ways in which Gay life can exist as a rich and beautiful part of our society or merely being Gay can become a cultism that is devoid of love and affection so necessary to a mature sexual experience. The distinction between the two has been forced upon us by the centuries-long suppression of youth culture in the western world from the days of Rome to its emergence today as part of the sexual revolution of our time. In concluding this topic I shall try to show how Gay life was perceived and driven underground to a point where it became an unhealthy cultism that produced guilt and fear for anyone who was associated with it.

Don Clark, Ph.D.

Youth Cultism and the Gay Life Part II

As a start, let's return to the Golden Age of Greece, in which youth culture flourished and its beauty and vitality were accepted for what it truly represented. In its Gay aspects, youth culture was openly and freely accepted. Male nudity was not nasty or exhibitionistic, love and friendship between two boys or two girls was not looked upon as unnatural. It was not until a later date that the cocks were chopped off statues of ancient nude male or female. Male nudity could be accepted for comfort or as sport rather than as a form of exhibitionism of the human body. More important was the acceptance of love and friendship at even deeper levels of male relationships. Perhaps the most poignant illustration of this is found in the story of Alcibiades and his teacher, Socrates. Socrates, as we know, was sentenced to death for, among other reasons, turning the minds of youth against the state. Alcibiades was one of his most brilliant and admirable pupils. It was common and natural practice in those times for youth to honor the minds as well as the bodies with affection for the elder statesmen, benefactors, or Jerry Disque.

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The Open Lens
death, Alcibiades was the last of his
admiring students to visit him before he
drank the fatal hemlock. At the end of
their discussion, in his farewell to
Socrates, Alcibiades, as Plato has so
nicely put it, offered "to share thy cloak"
on the eve of his death. Socrates refused
his offer of friendship and affection
because, as he put it, the search for truth
is even greater than the honor of affec­
tion and would continue after his death
to be one of life's greatest goals. As his
biographer, Plato perpetuated Socrates'
concept of the search for truth but he
idealized personal affection as an ethereal
emotion that we have come to know as 'Platonic love.'

Plato's philosophy was largely
ignored, especially as the older and more
decadent Athenian world fell before its
Spartan conquest. Rome, in its begin­
nings, inherited the Spartan tradition of
austerity and physical prowess, and it was
only a few hundred years before its
legions had conquered most of the
civilized world. At the start, male sexual­
ity was accepted but on more austere
terms than in Socrates' time; it was not
part of the broader youth culture which
had flourished in ancient Greece. As the
Romans in turn became weak and deca­
dent (far beyond the decline of the
Athenians, it should be pointed out),
maleness was perverted to orgiastic
propensities that are associated with
Nero's reign and the fall of the Roman
Empire. It was during this period of
decadence that the early Christians, so
hated in Rome, were gaining strength
through sheer survival, and it is at this
point in history that Gay life was sup­
pressed in all its forms as heresy in the
Christian faith.

To understand the heretical evils that
became associated with male sex, we
must begin with Paul, a Roman citizen
and Jew who lived in the Roman colony
of Palestine. He practiced his Jewish faith
for most of his life and even, before his
conversion by Jesus as a disciple, was
instrumental in torturing and putting to
death many of Jesus' followers. After his
conversion, however, Paul became the
disciple closest to Jesus whom he had
come to accept as the Messiah, so long
expected by the Jews to be sent by God
to free them from the domination of
Rome. As we know from the Dead Sea
Scrolls, Jesus was a member of the
Essenian sect of Jews who were most
noted for asceticism and austerity in their
religious practices. The Essenes believed
that the human body was an instrument
of the mind and spirit and that emotions
and desire were to be sublimated into the
contemplation of God. Any bodily func­
tion or desire which interfered with such
meditation was to be strictly controlled
or ignored completely. Thus, the clothes
one wore and the food he ate were for
the health protection and nourishment of
the body; any adornments of clothing or
diet were looked upon as obstructing the
meditation of God. Human desire,
especially sexual desire, was to be com­
pletely driven out and turned towards
physical celibacy that helped purify the
soul. It was from Jesus and this back­
ground of asceticism that Paul accepted the
Jewish sect which later became known as
Christianity. But there is more to it in
Paul's case, as so powerfully portrayed in
Taylor Caldwell's 'Lion of God.' Outside
his family, Paul was a long one among his
youthful peers. The one exception to his
lonely childhood was a young girl who he
first saw bathing in a pool beneath a
waterfall among the fields of his father's
estate. After a torturously shy period of
revealing himself to her, they played and
bathed together in childlike innocence.
Inevitably, as time went on, Paul attained
maturity as a boy, and on a day that was
to be seared into his mind for the rest of
his life, he seduced the young maiden.
Realizing what he had done, Paul became
physically ill from the emotional shock
and guilt, a shock that was even more
powerfully forced upon him when he
found out that the young maiden was a
slave-girl who was both mistress and
maid-servant to the older man who
owned her, a girl who was both beneath
his status as a young aristocrat and unvir­
ginal to boot. In his, he had let his
passions get the better of him and had
innocently seduced a whore, thus turning
his first and last sexual experience of his
life into a defilement of all he had
believed to be holy and good. It would be
fascinating at this point to stay with
Paul's life in Palestine for his career was a
turbulent one that rivets our attention, as
it did Taylor Caldwell in her beautiful
portrayal of him in her novel.

"Male nudity was not nasty or exhibition­
istic..."

After his conversion by Jesus, who
had then become known as Christ, Paul
succeeded him after his death as his most
powerful advocate and preacher in Pale­
stone. But he knew that ultimately he
must go to Rome, the capital of the
western world, to establish Christianity as
the true religion, and it was there that he
founded what we now know as the
Roman Catholic Church and where he

18 VECTOR, June 1973
ended his days. As a Christian convert to the Essenian sect and as a guilt-ridden other sexual deviation was beyond the pale of sin and was considered total and evil derangement. Certainly the early Christians were well aware of the deca­dance of the dying Roman Empire even before Nero's reign. They knew of the horror in contemplating sexual rela­tions between two boys or men as utter immoralities. It was a total perversion of the human body and soul. In addition, youth culture disappeared as it was known in Greece-Roman-cultures, for childhood was a period when natural sexual desire was to be fought off vehemently and chain­eled into an act of God solely to pro­duce children and perpetuate the race. Any other form of sexual expression between man and woman was imperfect. The idea of homosexuality, even as an unnatural form of sexual or affectional love, was beyond their grasp, and, as we have noted, consigned to madness and derangement. Such an idea as “being Gay” in an openly accepted youth culture could not be understood or con­templated as it was by the Greeks and the Romans or as we view it today.

... sexual desire was to be completely driven out.

From this point on, since we are dealing solely with Gay life and youth culture, we must enunciate hope to see how homosexuality, while practiced in one form or another in the Middle Ages, was officially suppressed, driven underground, treated as perverted, and openly punished in a manner that had not been since the days of the Roman Catholic Church.

The idea of homosexuality, even as an unnatural form of sexual love, was beyond their grasp, and, as we have noted, consigned to madness and derangement. Such an idea as “being Gay” in an openly accepted youth culture could not be understood or contemplated as it was by the Greeks and the Romans or as we view it today.

TO SHARE THY CLOAK

As for the world, beyond the one of Socrates’ disciples.

Walking by his side,

Hearing his opinions and histories.

It remains for me to say:

'Yes. Yes it is like that.

Yehuda Amichai

Word of God and any deviation from these was a sin against the Lord. Male sexuality was one of the worst of sins, with witchcraft, uncleared murder, madness... or the possession of the soul by the Devil. Along with witchcraft or any sectarianism that deviated from the Roman Catholic Church, male sex between two individuals was a fear­fully secret affair or, in group form, the most clandestine of evil cults. This is not to deny that Gay life did not exist in the Middle Ages but rather to point out the fearful and secretive boundaries of its existence. The word “homosexuality”, uttered at all by the faithful, connoted one of the most evil forms of sin or was ridiculed as madness of the Devil. The concept of gayness as we know it today would not have been understood at all.

Beginning with the Renaissance, however, two important events occurred that temporarily revived youth culture. Michelangelo and other Italy, there was a re-occupation of interests, and a third influence during the Renaissance on youth culture was at the very broadest of ways, but also was equally as monumental and persists today, was the poetry of William Shakespeare, who was born in the same year that Michelangelo died, Shakespeare, along with many other Renaissance poets, wrote about the beauty of youth, both male and female. It is apropos to the word of God. Because homo­sex exists as a period of life at its most beautiful development and becomes a part of man's, as in Sonnet 18:

"Shall I compare thee to a summer's day? Thou wilt be more temperate.

Rome was indeed the darling buds of May, And summers lease hath all his appointments:..."

Or in Sonnet 30:

"When to the sessions of sweet silent thought I summon up remembrance of things past..."

The second line of which Marcel Proust, a well-known Gay writer, used as the title of his pre-occupation of both Shakespeare and Proust, separated by two centuries, reflects a problem of aging and either the anguish or (conversely) the pleasant memories enjoyed by one Gay youth. It is a premiss that I shall try to resolve at the end of this article, but I should like to refer to the fact that because these two authors so well repre­sent it, one in a positive, and another in a negative way, it seems to me that as having robbed him of his youth, but more by way of so robust and happy a period of his life that his back­ward youth that was often sad and lonely and leaves him with some bitter memories.

The further one gets from Rome, however, the more the classical age, the greater becomes the assaults on the strict hold that the Roman Catholic Church had over the youth culture. That is why Common Cause has gone straight to the crucial issues—whether the people will have access to public affairs that people would not have access to if it were not for this government, whether the people will have access to public affairs that people would not have access to if it were not for the government, whether the people will have access to public affairs that people would not have access to if it were not for the government...

Many citizens have worked with great energy and little success to solve problems of war and peace, of edu­cation, employment, racial justice, health care, environ­mental protection and so on. And they are gradually dis­covering that very few instruments of self-government are themselves in need of repair.

Until the American people understand that—and act on it—we shall make little progress with the other prob­lems that plague us. Citizens may be indignant, but their indignation will fail to affect public policy. We can propose laws, but they will somehow get emasculated in secret committee sessions. We can appropriate billions of dol­lars, but they will somehow get spent without accomplishment of purposes.

That is why Common Cause has gone straight to the crucial issues—whether the people will have access to their own political machinery, whether our public servants will be responsive and accountable, whether our system will continue to be corrupted by money and secrecy.
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[opposition page]

defiance of Roman Catholicism resulted
in the establishment of the Church of
England. At the same time, the Protestant
Reformation was gaining momentum on
the Continent, while in England forces
were building up that, in turn, challenged
the Church of England and resulted in the
Cromwellian revolution. This quick trip
through three centuries of history (from
the fifteenth through the seventeenth)
has been taken at the risk of inaccuracies
and over-generalizing because we must get
back to our subject of youth culture and
Gay life, and bring it to the American
shores.

To accomplish this task one has to
refer to the Puritans who sent the Pil­
grims to colonize a new England on a
foreign continent. For our purposes we
can confine ourselves to our British
ancestry from whom we inherited our
Anglo-American culture.

The Puritan sect was a strict one in
its religious canons. History was repeating
itself in that, just as the early Christians
had refuted the excesses of decadence
among the late Roman emperors, the
Puritans were revolting against the
excesses and decadence of the British
monarchies. As did the early Christians,
the American Puritans brought with them
a literal and strictly defined religious code
that was rigorously enforced and which
Americans inherited in what we now refer
to as the Puritan Ethic. The Puritans were
well aware of the excesses openly
practiced by the English aristocracy,
among which included the penchant of
many English Gentlemen for sex with
young boys. So the Puritans were not
only revolting against persecution by the
British monarch but also against the
moral hypocrisy of the English aristoc­
rapy . . . and they would have none of it!
This included grown men’s preoccupation
with pretty little boys, which usually
took the form of sodomy. It is not sur­
prising to find, among the early laws of
the church and state in Puritan New
England, that “buggery” was forbidden
and a punishable act. To my knowledge,
this Puritan document is the only state
paper (at least in America) that mentions
so literally a specific sex act as a punish­
able crime. Usually male sex acts are
glossed over with legal terminology or
more vaguely described as immoral acts
between consenting adults. It is little
wonder, therefore, that the Puritan Ethic,
as it became deeply ingrained among con­
servative Americans, is so anti-Gay. The
(Continued on Page 4
You hardly can call it "skinny dipping" what the Germans do at their cold, sunless, windblown, sandswept, wide northern beaches. The headline reads "HITALITI' "Vigor" and no "Kraft durch Freude". They leave their status cars on the parking lots, climb the dunes and never mind how the weather might be, drop everything and spend their hours in the nude. Some of these German beaches -- this being Europe -- are very exclusive. You would go there to look unencumbered at a famous publisher, a diplomat, a minister, a film star. You do not have to belong to a club, the fact alone, that you can afford to stay in Campen on the Isle of Syt -- for instance -- proves your worth and wealth.

I cheated a little and drove over from the simple fishing village to enjoy this rather unique sight. It is healthy, okay, I never had a cold or the flu after such summers, but it is exceedingly dull, without any sex appeal whatsoever, and very, very cold.

No wonder that I was curious to find a nudist beach in sunny California after having arrived here from the sunless shores of Germany. I persuaded a visitor to go with me, a German cousin of mine, who had come here with only one wish: to walk along the Pacific, her eyes towards Japan. "You can have it", I said, "if you go with me in search of a nudist beach." "... but lady, this is a gay beach." "Fine, fine, but we will remain dressed!" "We shall," I promised her.

Sure enough, I found San Gregorio which had been pointed out to me -- but ended up in the public parking lot. Was this the right place? I saw a smart young man in an even smarter car. "Young man," I cried, my cousin pinched me and said, "Nein, nein", but this could not hold me back. "Young man, where is the nudist beach?" "Follow me," he cried back, "you have to turn at the little red flag into a gravel road." We soon found ourselves on the verge of a cliff high over the blue shining and roaring ocean. The fact that we did not wish to undress made the parking attendant forgo the one dollar parking fee. We climbed down the steep decline and started walking with sensitive pleasure through the warm sand, talking about the other beaches we had seen in Italy, France, England and Holland. We took no time to look around, until suddenly I was struck by the fact that I saw no other women at all, no girls. I could hardly believe my eyes.

Men, only men; young and well built, walking, talking, playing -- lovely dogs jumping among them. "Look at this old shark" my cousin said, "as a rather good looking elderly man walked by. She continued "What could he be looking for -- there are no girls here."

"I just have to find out what makes this beach so special and where the girls are and why they are not here."

"Look, there comes one," I interjected, seeing long blonde hair waving in the wind. But alas, it was a man, no doubt about that.

We came across the smart young man, now without his car, without a stitch. "Where are the girls?" I asked him. "I don't know," he answered, "I am here for the first time." A long conversation followed about his plans to go and work in Munich. I praised the German 'maedlens' in their 'dirndels' highly,"I just have to find out what makes this beach so special and where the girls are and why they are not here."

"Rarely have I found myself so suddenly out of place."

"I can't answer that," he replied, "but it rarely is lost." And for the first time it dawned on me that for the single woman in search for a man there was more competition than that from the richer, younger, more beautiful, more willing other women. How can one deal with this fact?
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JUNE PREDICTIONS

ARIES (March 21-April 20)
Your love life will be stormy this month, you will be attracted to others but with the least amount of heartache. Unexpected obstacles block your success. It is better to play it cool for a while. Towards the end of the month things will pick up. It will be a difficult time for those of you who are married. Your mate will tend to be pushy and stubborn. You will have difficulty seeing eye to eye, and he/she will be uncooperative and resentful of your advice. Keep your distance; let fortune go his own way.

TAURUS (April 20-May 21)
Your love life is brilliantly affected this month. You will have sex appeal to the other sex and many admirers. In fact, you are in a position to get whatever you want, and you don't have to try too hard to succeed, either. Be your naturally charming self and you don't have to try too hard to succeed, either. Your love life will run smoothly; there will be lots of love and romance. But unless he trusts you or is fond of your company, both your relationship and personal life will suffer.

GEMINI (May 21-June 21)
Look for the opposite influence of Saturn this past year and a half has made you less buoyant and optimistic than usual. But this month will be a particularly crucial one as the sun will be in Gemini with Saturn. You will feel responsibilities weighing heavy on you, and if married your mate will tend to be more of a burden than a help. But don't fret, if you are single, your love life is destined to bring you unexpected good fortune (for it, already hasn't finished). Shading Aquarius is bound to land on your doorstep (or in your bed) this month; so take advantage of this opportunity. It won't come again for another year.

CANCER (June 21-July 23)
You Cancerians are finally going to get your wish. June will be the most productive month of the year for you. You will be attractive, appealing and to the other sex. Your personality will become more vivacious and amorous, and you will be able to find that special someone you've been searching for a long time. You may just be the right one, so take advantage of this opportunity. It won't come again for another year.

LEO (July 23-Aug. 23)
Your love life is on the upswing this month. Idealistic relationship may be formed with someone of a Piscean nature. You will make a charming and refined. The attraction will be harmonious but not necessary to a point of one. If married, you are in luck again. Your mate will show with affection, or perhaps even gifts, financial support, and he/she will be lucky for you. If contemplating marriage, this month is a good month. You can be reassured that your prospective mate will be loyal, devoted, and loving.

VIRGO (Aug. 23-Sept. 22)
June will be a harmonious month for your love life. But irresponsibility on the part of other people in financial and business matters may affect your own personal life. Love makes you appear edgy and impatient with loved ones. Relax, your love or mate is not to blame. It may only be the person you should trust.

Zodiac Analysis

Gemini
John Comines

Photo by Open Lens

(Continued on Page 41)
Still and silent tanned body, lying in the sun, lying in the sand, does the sound of waves fill your dreams?
You lie there sleeping, unaware of the tide that washes ashore. It leaves and returns, never quite reaching you.
I am like the sea. I leave and return, I reach, but I cannot touch you.
You do not notice the seagulls who wheel above you as you slumber, you do not see them as they fill the blue emptiness of the sky.
You do not notice me as I watch you.
My eyes follow the shadows of the seagulls as they glide like liquid across your body.
The afternoon is slipping away, slipping like seaweed from the rocks, like the sand that slips across your bare feet as you get up to leave.
I see you in a fantasy. You come out of the sea walking toward me naked, your brown body gleaming wet in the sunlight. Where you once wore your trunks your skin is pale, and beads of water cling like jewels to the matted hair between your white, sinewy hips.
I try to imagine my mouth pressed there, my tongue running over your hardening sex, the soft wet hair between your legs brushing against my cheek.
Standing there on the beach, wet, and smelling like the salty water, you would come like the sea comes to the shore.
I see you walking toward me now, and I lie back closing my eyes against the sun. I lie waiting for you to crush me into the sand with your strong body. But you leave.
You go kicking up the sand as you walk away. The other people on the beach begin to leave now, they drift away one by one as the wind comes from the sea to blow sand and litter after them.
I am acquainted with lonely beaches.

— John Edwin Morey
A Every part of the social structure ages and matures in the same manner as the smallest unit within it, the individual. Historians will tell you that every nation has developed in much the same manner. The only variation in the process seems to be the time involved. Thus, history repeats itself again and again.

The social structure known as the empire of the United States is going through this maturing process at a phenomenal rate. It took a thousand years of Roman development to arrive at the same point of social development that this country has attained in 500 years. We have seen the infancy of discovering and conquering new frontiers. We have seen our adolescence of rebellion and the gaining of our independence form our various parents: England, France, Spain, etc. We have now seen our early maturity as a nation, working for affluence. And like most individuals who have attained the same state, we are learning to enjoy that affluence. While the constant work and hardship endured by our predecessors has gained for us, we are doing this by looking inward for those same people. The people are beginning to Bruno the social structure to bury in order to concentrate on sur- vival. In other words, the people are taking their first steps toward living a full, well-rounded life.

What does this idealized and rather simplistic overview of history have to do with the gay movement? Well, what's so special for the superstructure of the empire is good for the ministrucures within it. For better or worse the minority group created by a quirk in the large social thinking process is forced into the same mold as the dominant group. The homosexual individuals are, much to the consterna- tion of many of them, being merged with the body politic.

Ego crushing as it may be to those who pride themselves in rebelling against the social mores that have repressed their individual expression, "It is not by their doing that they come to this place." We are nothing but a by-product of the growth and maturing process of the larger social unit.

It looks as if the gay movement has reached the stage of early adolescence after only about twenty years of activity. This growth is not consistent in all parts of the country. The two areas that have progressed the most are New York and San Francisco with Los Angeles starting to run a fast third.

Ten years ago it was a venture into the nether world of semi-legality just to go into a gay bar or any other establishment that catered to a predominately homosexual clientele. At that time there was a tremendous social concern over the part of the San Francisco Police Department over the infiltration of homosexuals into the social and business fabric of this city. I shall not bore you with the gory details of their actions. You have probably read them a thousand times, and may even be experiencing the same sort of thing in some middle or Southern state's medium-sized city.

One New Year's Eve this situation started to make a slow but definite change. The Council on Religion and the Homosexual decided to give a ball, a "drag" ball, to be specific. The police decided that they should enter the place where this ball was being given and inspect said premises for "fire hazards" and other safety violations. Since the regular building and fire inspectors were off on New Year's Eve, the Vice Squad was assigned the task. There must have been a very small group of private citizens in their apparently legal revellers. This was the catalyst that set off the slow change in the life of the homosexual citizen of San Francisco. The police and the city had all of the cases backed up to interrupt the public gatherings of homo- sexuals. And said, this was the catalyst. It was not the total reason for this change.

During this time in history the organizations that were dedicated to the Gay Movement were starting to get a foothold in the community. Suddenly the word "homophile" came into being and the movement was well on its way to being "legit". You can have all of the confron- tations you want, but it takes continuous hard work to bring about change. The members of the Tavern Guild, C.R.H., S.I.R., and Mattachine did this work by taking the lesson of the New Year's Eve Ball and using it by never backing down. Yes, that was the "Stonewall" of San Francisco, and we've come a long way since. We are now a valid political force in the community. You'll note that I said "force". We learned the hard way that it takes votes to be heard in City Hall. Like children we seem to have learned every­ thing the hard way. Perhaps that is the way it has to be -- for children, at least. We, however, are far from the "historic adolescence". We must now learn and mature to adulthood in order that we may enjoy the control of the peculiar social distinction between heterosexuals and homosexuals. That day is a long way and a hard work, off.

To those communities that have not yet reached the stage that we have here in San Francisco, I would like to try to ease the growing pains a little by pointing out a few of the mistakes that have been made here.

Don't operate on the assumption that you will make the mistakes that we have made. Many eviden­ tly did not share the views of the police and the District Attorney. He dis­ agreed with us, and saw the boys as private citizens in their apparently legal revellers. This was the catalyst that set off the slow change in the life of the homosexual citizen of San Francisco. The police and the city had all of the cases backed up to interrupt the public gatherings of homo- sexuals. And said, this was the catalyst. It was not the total reason for this change.

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I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ ment. I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ ment. I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ ment. I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ ment. I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ ment. I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ ment. I must give a warning here: After they have succeeded in gaining a certain amount of freedom and propriety, don't be too quick to degenerate into pockets of sinecures. You still have to face the "fires of hell" and other dangers that you have not always been aware of. The victories that they win by removing legal obstacles to operating will be political and social victories for the entire move­ment.
And the $64,000 question is — what is supposed to happen at a lesbian conference?

No one seems to know the answer, least of all the people who planned the West Coast Lesbian Conference which took place at UCLA April 13-15.

What a mysterious event that was! Not only are we confused about what ought to happen at a lesbian conference — I'm not sure I even know what did happen — what hit me?

The conference turned out to be a bit of a weekend of in-fighting, couples against the people who organized it, and strong-arm tactics by the organizers.

The organizers were Lesbian Activist Women (L.A.W.), of Los Angeles, affiliated with the Lesbian Tide. Something just didn't set right about that group. They ran the conference with an iron hand, rammed their speakers and agenda down our throats, over our objections, and made the microphone generally unavailable to the 1,200 lesbians who had come to the conference.

We were manipulated like a big dumb crowd. Our attention was directed to superstars and huge useless plenary sessions the way a lot of people's minds are sucked in by television.

The conference began with "Entertainment Night," featuring, among others, a pre-operative transsexual male. It is significant that he turned all the energy over to himself, and that most of the other happenings of that evening pale next to the remembrance of the turmoil he introduced. His presence was objected to by hundreds of women, and for good reason, it seems. He is a bully and a blackmailer who threatened federal suit if not permitted to do his thing on the stage at our conference. Our attention was there with his press agent and cameraman. He's star struck, and a huge divinie rip-off within the women's movement. He is the same man who disrupted Daughters of Bilitis (D.O.B.) in San Francisco. His disruptive influence is also doubtless damaging to the cause of other transsexuals.

L.A.W. characteristically refused to listen to the hundreds of women who objected to this man appointing himself our spokesman in the media and on our stage.

L.A.W. remained butchly in control of the microphone; "Entertainment Night!" was rammed down our throats. Saturday was workshop day. It started at 10:00 with a two-hour speech by Robin Morgan. How come we didn't have a lesbian speaker, like Del Martin, or one of us. Why was the chosen speaker well-known, a writer, a "somebody"? Some people were turned off by Robin Morgan, some people were turned on, but it didn't matter much anyway, because there was no opportunity for us to discuss her remarks with each other, analyze what had been said, ask her questions. No time had been allotted for our participation.

Workshop time. There are no workshops on classism and racism or agism. Childcare not provided for. Meals not provided. Transportation not provided for.

Communication between us not anticipated by L.A.W. and not provided for. No time to talk to each other. No microphones for us to use.

We fought and screamed at each other all day Saturday. Musicians fought with each other for the privilege of displaying their precious art in front of their sisters. "SISTERS!" they pleaded, "SISTERS! Listen to us!" Until the word — sisters — became obnoxious, manipulative.

Screaming, booing, clapping, hissing, crying, these were virtually the only avenues to expression. The sacred microphone was inaccessible to us. We couldn't talk with each other. We didn't even know what sisters were there. We were being told that everyone was a Lesbian with a capital "L." We didn't even hear what Kate Millet babble about her publishing problems, poor famous dear. We want to hear from sisters, to exchange ideas with them.

The final plenary session was a dramatic and appropriate finale for the whole inept mess. Resolutions were proposed, hissed, booed, screamed at. We were streaming out the doors by the hundreds until there was no quorum. A motion to adjourn was presented, greeted with shouting, hissing, booing, screaming at. We were streaming out the doors. The West Coast Lesbian Conference died a divided, lonely, confused, abused death.

There was general feeling that L.A.W. might be affiliated with the Socialist Workers Party (SWP). Whatever L.A.W. is politics were, and this was fairly mysterious — we felt helplessly unorganized against the concrete agenda of the L.A.W. conference.

Were the Lesbian Activist Women really lesbians? Only two of these alleged lesbians were prominent at the conference. Supposedly 25 women had planned it. Was there another political bloc (S.W.P.) that wanted to tap lesbian political energy? Was L.A.W. its front? We can't say. San Francisco women were, I repeat, mystified. And we felt the lack of a San Francisco lesbian/feminist political bloc.

We must organize to make ourselves heard at future conferences, to prevent L.A.W. or any other organization from manipulating ventures in the name of sisterhood.

How can the average dike in the street keep from being co-opted? It is a political problem no one is prepared to deal with.
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Dudley Brooks, as Orpheus, part two of The Journey, Carlos Carvajal's ballet trilogy as presented at the Wade Theatre, Lone Mountain College, April 26, 1973. Behind him is Susan Williams, as Persephone.
Left: Dan Haseltine, as Petruchchka, in the John Paquetti version of the Stravinsky classic, now being presented by The Pacific Ballet on their European tour.

Below: Jonas Salan and Ernest Pappano in Prelude from the Lubovitch ballet "Joy of Man's Desiring." Suddenly, the dancers cannot resist miming a pair of operatic vocations. An amusing touch in an otherwise serious ballet. (See text.)

Bottom: The Dance Spectrum Company in "Counterpoise," Carvajal ballet to Prokofiev's Third Piano Concerto. The costumes are by Sulpicio Wagner, who is far right.

However, Carvajal's company is long on theatre, and that makes a strong difference. Their season got off to a slow but pleasing start, April 5th, with Carlos' romantic and charming Idyll (to Ravel's Tombeau de Couperin); Jean Mathis' (and at times tedious) Sacateca (to Takemitsh's Casiopiae) the most notable aspect of which was the macramè set by Crystal Rainbow; and Carvajal's flashy (I mean it literally; the costumes, by Sulpicio Wagner, were largely mylar!), and fast-flowing Counterpoise (to Prokofiev's Third Piano Concerto).

None of these works plumbed any heights, as it were, but by God this is one ballet company that doesn't loft itself above the resources of Theatre (as with the S.F. Ballet, alas), and the level of their invention takes your breath away. With the simple means and slim resources, sparked by Carvajal's imagination, create real spectacles, which — however — always further the inspiration of the dancers.

With their second program, beginning on April 19, The Journey, Carvajal's new Orpheus trilogy, Spectrum truly emerged as a dance theatre comparable with the best. The dancing — a supple fusion of classical and modern forms — stays largely on the floor. The main concern is the mystical allegories of the journeying of the human spirit toward perfection, and dance is mingled with mime and pageant.

The Journey is a minor masterpiece of dance-theatre, and every one of its six performances deservedly received a standing ovation.

The third and final program of Dance Spectrum's spring season was a disappointment, but perhaps it was a mistake to try to have anything follow The Journey. Billed unashamedly as a Grand Circus, it was a wildly uneven Variety-show, a stew of conflicting ingredients on the top of which floated two undeniable plums. One was Humah!, by Carvajal, a comical pas de quatre in which Christine Bennett and Carolyn House displayed some hilariously faultless technique, ably partnered by Jeffrey Franklin and Dudley Brooks. The other was Choro-Net (dreadful, non-communistic title!) by Tance Johnson, to the mystical allegories of the journeying in the S.F. Ballet, alas), and the level of their invention takes your breath away. With the simple means and slim resources, sparked by Carvajal's imagination, create real spectacles, which — however — always further the inspirations of the dancers.

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This is Robert

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Zodiac Analysis
(Continued from Page 29)
indulge, for it often happens that this Gemini has an insatiable sexual appetite. Then he too can become promiscuous, but unlike his twin he is never indiscreet. On the other hand, if he is satisfied with his mate he will remain loyal.
He is the Gemini who usually maintains a stable relationship for many years. His partner can attest to the fact that things were not always a bed of roses, perhaps they may have even broken up a few times, but they always seem to iron out their differences, for Gemini is basically a reasonable sign.
This second type of Gemini is preeminently attracted to Scorpio and Taurus. Taureans, however, make the better mate because they are more stable. Scorpions, on the other hand, excite him sexually, although they would have difficulty relating to each other unless Scorpio learned to accept Gemini’s unpredictable nature. Libra and Aquarians would not be such good choices, however, because, as air signs, they would find this Gemini’s sexual appetite too earthy. Examples: June 1929, June 1934, June 1937, June 1939, June 1942, June 1945, and June 1950.
Those wishing to have individual charts made are advised to send their requests to VECTOR with name, birth date and birth time (important) along with their check or money order for $16 made out to Jon Comines.

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Introduction

A year ago through the indomitable efforts of S.I.R.'s office manager, George Coffman, four law students from Golden Gate University began to work on the Gay people's problems with the criminal justice system in San Francisco. Contrary to some popular belief and Mayor Alioto's pronouncements, our brothers and sisters are being hounded by the police of this city. The students were assigned to David Goodstein, our current legal director. Financial support for their efforts was provided by the Whitman-Radclyffe Foundation, a tax-exempt, tax-deductible, gay charity.

So far, a legal defense handbook has been written by the students, with some editing by lawyers and faculty. Susan Trager wrote most of the constitutional arguments for the book. She is a third year law student who has become vitally interested in the issues of Gay Liberation. We are enormously grateful to Susan and her colleagues, James Proctor, Jay Beckerman, and Steve Savner for their enlightened, unbigtoted, and brilliant efforts.

Susan's article is written with California laws in mind. Her advice applies in all States that still have oppressive laws.

When you plead guilty to a "deal" offered by the District Attorney you are waiving your rights to challenge the constitutionality of the sex statute under which you were charged. You also lose the right to educate the jury about homosexuality. In short, you lose every chance to vindicate yourself of the so-called "crime" under which you were charged.

Unfortunately for Gays, many lawyers who make their living representing gays in criminal cases are not interested in having the statutes declared unconstitutional. Such lawyers are more interested in "copping" their clients to less serious offenses, pocketing their fees, and leaving the statutes on the books, to be used to earn the lawyer more money. You may have been unfortunate in hiring such a lawyer for yourself.

Times are changing. The Society for Individual Rights recently organized an outstanding panel of lawyers. The panel is composed of nine of San Francisco's top criminal attorneys. The lawyers were selected because of their interest in formulating a test case to challenge the constitutionality of all the sex statutes.

They were also selected for their willingness to share their expertise and research with each other.

Constitutionality of the statutes

Since the sex statutes were first enacted in the 1870's, very few homosexual men have made constitutional challenges to the statutes. Most of the cases on the books are the result of challenges made by perpetrators of violent crimes. Thus, the case law interpreting California Penal Code sections 288a (oral copulation) and Penal Code 286 (bodily contact) are based on incidents in which the defendant forced an adult or child to engage in sexual activity with him. It is not surprising that the case law is so harsh, considering how the community feels about forcible sexual activity, particularly with minors. Penal Code sections 288a and 286 are constitutionally infirm. Given the opportunity to hear a well-presented test case, the California Supreme Court is very likely to declare them unconstitutional.

One of the reasons the statutes must be challenged is because they make no distinction between consensual and forcible acts. Because this distinction isn't made, consensual sexual activity is just as illegal as rape. Persons found engaging in consensual sexual activity prohibited by Penal Code sections 288a and 286 must face the same criminal sanctions as rapists who force their victims to engage in oral and anal intercourse.

Another ground for declaring the statutes unconstitutional is that they make no distinction between sexual activity engaged in in the privacy of the bedroom and sexual activity engaged in in settings which are clearly public. The United States Supreme Court in Griswold v. Connecticut found that two statutes regulating private sexual conduct of married couples constituted an invasion of privacy. Several years later, in Eisenstadt v. Baird the Supreme Court extended that right to privacy to unmarried couples. Although the conduct in both cases involved consensual procreation of children, it was found that the government should not be allowed to regulate consensual procreation of children. The same reasoning applies in the case of consensual sexual activity.

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that you must decide to appear in court at the preliminary hearing and at the trial. It means you must publicly face your accusers. It means you must be willing to pay the costs of appeal should you lose at the trial level. You probably will lose the case at the end, because the laws as they are written cannot stand. You will win too; your reputation and integrity will remain intact.

The right to confront arresting officers

Each day an officer has to appear in court he is not out busting other gays. Chances are, he doesn't like to appear in court. By the time your case goes to trial, he won't remember what happened on the day he arrested you. Because the officer can't remember, and you probably do, your attorney will have ample opportunity to attack the officer's credibility. After all, if he can't remember exactly where you were standing at the moment of arrest, a jury will reason that perhaps the officer wasn't quite correct in his perception of just what you were doing.

Police officers have a duty to comply with the Fourth Amendment in making arrests; they must observe your right to be free from unreasonable searches and seizures. Additionally, they must advise you of your sex offense. If your sex offense is a serious offense in order to avoid standing trial or paying additional attorneys fees, you encourage the State to pay police officers to spy on you in bathrooms. You give up your opportunity to prove to the people that money is being wasted in pursuing you instead of them from essentially victimless crimes. And you give up your right to explain to the jury that what you are doing is not "wrong". Think about it.

The plea bargaining system

The police, judges, district attorneys and public defenders and courtrooms are overworked in most cities in the United States. The judicial system depends on a certain number of defendants pleading guilty to crimes. In San Francisco, nearly 90% of all convictions result from some kind of plea bargaining. If every defendant insisted on a jury trial, the system would collapse in a matter of days. Even if just the 288a and 286 felony defendants refused to bargain, a dramatic change in policy would result. Perhaps there would be no more arrests in public men's rooms. At the very least, the district attorneys would be forced to offer far more favorable deals to defendants. After all, if you've resigned yourself to the fact that you're going to have to register offiical offense on your record (which of the most current deals involve), you might as well fight it in trial. You probably will be no worse off; you might even be better off; and you will have struck a blow for liberation.

Every time you plead guilty to a less serious offense in order to avoid standing trial or paying additional attorneys fees, you encourage the State to pay police officers to spy on you in bathrooms. You give up your opportunity to prove to the people that money is being wasted in pursuing you instead of them from essentially victimless crimes. And you give up your right to explain to the jury that what you are doing is not "wrong". Think about it.

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rightful place in the mainstream of this country's society, we cannot destroy the very institutions that permit us avenues of remedy that we now have. They are slow and cumbersome, but they are a hell of a lot better than the concentration camps of the Soviet Union, the executions of the Chinese people's Republic and Cuba.

We have but one goal and that is equality and freedom from guilt. As long as we keep that foremost in our minds, and we all continue to work like hell, I have a feeling we may actually blunder into accomplishing that goal.

Herbalism is the art of preventing and curing body disorders through the use of natural means and substances. Recent increased interest in this ancient art has alarmed the medical profession as evidenced in the vitamin C controversy as well as the uproar caused when Adele Davis, the grand lady of nutrition, was invited to address a meeting of nutritionists at the University of California. (Ms. Davis has no medical credentials.) Often there is no sound, proven chemical reason why certain foods cause certain cures. The fact that the cures do take place is not sufficient evidence to be prescribed by doctors. The AMA steadfastly refuses to look into these cures which, some conclude, is the result of gigantic pharmacy corporation lobbies. At the present time it is against the law to list the curative powers of various herbs on package labels as well as for herbalists to dispense obvious medical advice and a law is in the making which will require vitamins and herbs to be sold only with a doctor's prescription. Most health food stores carry full lines of books which, at the moment, is the best source of information on natural medicine. Throughout the Bay Area there are underground-type meetings where groups of people meet with herbalists for information and advice. Please address inquiries to Zabel for suggestions for specific difficulties.

Hemorrhoids: Place peeled but uncut clove of garlic up anus, then rub inner heel of feet until it feels warm. Give a good rub on each tendon and achilles.

Greasy skin: Put handful of parsley in pint of boiling water and let steep for 1/2 hour. Strain and rinse face several times a day with solution.

Colds with fever: Squeeze juice from two organic grapefruits and place covered in refrigerator. Boil fruit skins covered by water for ten minutes. (Only organic grapefruits have natural quinine). Mix juice with boiled fluid and drink only this for two days as a flu preventative.

Body odors: Yogurt is excellent for preventing excessive odors from flatulation and feces.

Magic herb: In the 14th Century only the aristocracy were allowed to drink comfrey tea because of its vast curative powers. Steep comfrey leaves or roots (better) in boiling water for five minutes. Strain and add honey. As a first morning beverage this will settle stomach and help prevent common colds.

Teeth: Dip tooth brush in lemon juice and then flour of pumice once a month to get tartar off of teeth. Brush.

Rheumatism and Arthritis: Comfrey tea and potato water (in which potatoes have been cooked) combats rheumatism and arthritis.

Tips for June: Use less oils and butter. Eat eggs, non-fermented cheese, honey and goat milk.

To clean ears: Put drop of oil in each ear. One week later put peroxide in ear and it will bubble and dissolve wax.

Halitosis: Chew sassafras bark.

Body Odor: Add one half cup of baking soda to bath water and soak in tub for at least ten minutes.
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Finally, we come to the Lar Lubovitch Company. That, rather than Bejart, is what I would prefer to call "the ballet of the 20th century" because there is so much about it that is new. Lubovitch is undoubtedly the most unique choreographer working today. Everything is so much his own, very intellectual, and yet passionate and humorous, and never without a perspectifying common touch. And it is precisely that sense of perspective, and the depth of it — vertically as well as front-to-infinity — that makes him Great. Bejart has just as great an imagination; is just as much an innovator; also breaks rules as he feels it and makes it work; but he doesn't have Lubovitch's mind.

His are the immediately human ballets I've ever seen. At no point does he seem to lose sight of all of humanity, so that — to my vast surprise — often, in even the most serious works, you found yourself chuckling at something. Just for a moment, That was all. But that was it.

And the dancers always relate to one another, eye-contact, touching, smiles, and somehow their relationship reaches out and involves the audience, and that audience that night was "up" as were the dancers. Thars is the trust and closest of ensemble-work. They are all good dancers, equally good (except, of course, for Lubovitch, who is to Modern dance what Nureyev is to Classical), and they are all inspired . . . and can communicate their inspiration.

The result, that night of May 1, at Zellerbach Auditorium, on the Cal Campus at Berkeley, was a shattering experience, joyously fulfilling. Their communication with the audience was so intense that the roof nearly came down . . . and it was the first time I've ever seen, or heard of, a ballet company giving an encore.

average American male conservative will close his eyes to a great deal of hetero-sexual hypocrisy, but male sex is something which he is morbidly pre-occupied. He goes out of his way to firm his slightest suspicions about men who he thinks are Gay. Which brings us to Senator Joseph McCarthy, the perfect example of a reactionary who used the Puritan Ethic as an appeal to American morality and to manipulate and threaten scores of people in all walks of life. To be a Gay liberal, in McCarthy's books, was to be a subversive American Communist and a deranged homosexual. He was...

HANS' THE PlacE WITh two worlds IN ONE...
smart enough to carry on his infamous investigations in his Senate hearings by innuendo many times and by using the cloak of immunity as a United States Senator to protect him from legal prosecution. The amount of fear his witch-hunting caused among the American public has little parallel in the modern history of our country. I lived through this period in the early fifties and was touched by such fear, even though I hated myself for it. McCarthy was a reminder (and this is what I feared) of how close to the surface among the American public is their revulsion against sexual deviation in any form. As a sociologist, I dismiss the fact that such revulsion stems from the fear of many male Americans who think that they are latent homosexuals. Rather, I think it is just one more illustration of how many Americans still affirm the Puritan Ethic as a moral code to which they must publicly give lip-service, no matter how hypocritical and secretive they are in their private sex lives. I fear it even more now than I would have before the advent of television, for it was through this medium that Senator McCarthy was given such wide exposure and was able to get such a grip on the general public.

But one cannot dismiss the suspicions of straight people towards Gay subculture as being solely morally or politically motivated. Their suspicions are based on factors that are far more complicated and deeply imbedded psychologically as well. Americans, along with most western societies, accept a psychology that is anti-Gay and which defines male sex as a form of mental illness. The roots of this psychology go back to the influence of Sigmund Freud and his close follower, Carl Jung. Freud himself admits that both males and females have something of each other in their emotional structure no matter how they are sexually oriented. I think Freud and other psychologists have overlooked one important factor: our parents were obviously straight (at least when they were married) or they would not have married each other in the first place. It would be natural for them, therefore, to bring up their children as straight individuals during the infancy period. The question of whether or not homosexuality is desirable is so far out that it has only been in the past few months that a court awarded custody of a child to a Gay mother, but only if she did not share her household with her Gay lover. The fact that there has always been a Gay subculture in society (either above or underground) which thousands of adults have willingly joined and have done so without any serious emotional hang-ups, leads me to believe that Freud was wrong in assuming that straight behavior is natural and Gay behavior reflects some kind of emotional imbalance. I should like to conclude, therefore, with what is just beginning to emerge in the psychological and sociological sciences in their re-examination of Gayness as mentally unhealthy behavior. For this material, in addition to my own thinking, I am grateful to indebted to Dr. John DeCecco who is Chairman of the Mental Health Committee of S.I.R. Among the literature that supports Gay sex as healthy behavior are three books which one can read for further documentation of this viewpoint. The first is Society and the Hateful Individual by Dr. George Wineberg; the second two are written by a psychiatrist and a clinical psychologist who practice here in San Francisco. They are The Gay World by Dr. Martin Hoffman, psychoanalyst, and Homosexuality and Psychological Functioning by Dr. Mark Freedman, clinical psychologist. These authors, I am sure, would agree that there can be a youth culture in which gay as well as straight young adults can lead healthy and productive lives and who are not mentally ill. In point of fact, both straight and Gay people in their adolescence or in their twenties are associating together in the youth cultures which exist in the United States today: in schools and colleges, in the military (even), in 'mixed bars', in their jobs and their social lives. . . in fact almost every place where young people are gathered together for one reason or another. Sociologically, the problem and hang-ups for both straights and Gays in such associations is that it is kept so damned secret! In addition to my acknowledgment of Dr. John DeCecco's assistance, I should, incidentally, also like to congratulate S.I.R.'s Mental Health Committee for a letter which it sent to New York's G.A.A. supporting their New S.I.R. group. Confidential. Contact George Mendenhall, S.I.R. Center.

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