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COVER MAN—Your face on the cover of VECTOR? Could be. VECTOR is seeking suitable subjects for cover portraits. If yours is the face for such a space, send a photo of yourself, plus name/address/phone, to Art Director, VECTOR, 83 6th Street, San Francisco, California 94103. If selected, you will be contacted for a shooting session with one of VECTOR's talented staff photographers.

COVER PHOTO BY ROY BLAKEY

Max Clements, San Francisco
What Can I Say Now?

OK. In the past few months when I got my copy of VECTOR in the mail I said, "So they’ve improved again. So what? A new editor, a new art director, a new advertising director. Etc. They’re bound to level off—to shoot their load—and then we’ll see how these faggots in San Francisco can maintain quality."

Then August came and I am forced to communicate (I hate writing letters to anyone, least of all editors. August was—I have no words. It was simply an experience. I laughed, I cried, I was mad, I was delighted, I was turned on, I was turned off and that’s what superior publishing is all about, right? I don’t think you are able to maintain the astronomical stature you have seemed to reach but I want to watch so please find my check for a subscription to—curse it—VECTOR. (Bless it, too).

Martin Duiworth
New York City

A pointed Finger

Is there any way we can get a parade committee that is representative of more than one single aspect of our community? Goodness knows, homosexuality has no common denominators of race, religion, or financial or professional backgrounds. We know. You know. But, after the parade, who else knows?

Larry Hampton
Palo Alto, Ca.

Where’s Don?

The July issue of VECTOR seems to have dropped the column Dear Don. I hope and pray that this was an oversight or the usual last minute emergency of too much advertising. I cannot tell you the importance of this column to my work as a teacher on the university level and as a Sunday School teacher. If you are in any doubt as to the “worth” of Dear Don please add my small voice to the large choirs singing of his hopeful return to the pages of your superb magazine.

Austin Douglas
Pears, Illinois

Circus Parade

Thank you for your accurate and beautiful coverage of the Gay Freedom Day parade. The quality and artistic nature of the photographs belie the actual horrors of the event. I couldn’t help thinking that if the Blacks’ struggle for civil rights included hundreds of jiving “niggers” marching for their equal places in society how much the Civil Rights Acts would have been delayed.

I was not asked to march. I was not invited to participate in a demonstration and—most of all—I and my type (non-freak) was hardly represented. Yes, I laughed and applauded all of the outrageously funny floats and drags but in the end I was more or less embarrassed at the end when I realized that we presented such a limited view to the public.

Billy DeMarco
San Francisco, Ca.
ON SEPTEMBER 19TH THE SOCIETY FOR INDIVIDUAL RIGHTS WILL PREMIERE THE NEWEST PLAY BY AWARD WINNING PLAY-WRITER LANE BATEMAN WHO RECENTLY HAD HIS PLAY L Y/A/G in state performed at the KENNEDY CENTER FOR THE PERFORMING ARTS IN WASHINGTON D.C. AS REGIONAL WINNER FOR THE AMERICAN COLLEGE THEATRE FESTIVAL. MR. BATEMAN IS AN "OUTFRONT GAY" AND SO IS THE SUBJECT MATTER OF HIS PLAYS.

"KISS THE SKY" DEPARTS FROM THE RECENT TREND IN GAY THEATRE IN THAT IT DWELLS ON THE POSITIVE AND PROGRESSIVE ASPECT OF OUR SOMETIMES LESS THAN GAY GAY EXISTENCE. IT IS A COMEDY DRAMA THAT GETS US OUT OF THE CLOSETS AND INTO THE STREETS. THE CHARACTERS ARE A GOOD CROSS-SECTION OF THREE FRIENDS THAT ONE MIGHT MEET AT ANY GAY SOCIAL EVENT AND SOME THAT ONE MIGHT NOT.

THE PLAY WILL BE PRODUCED FOR THE SOCIETY BY DICK MYHRE, WELL KNOWN FOR HIS COORDINATING AND DIRECTING TALENTS.

TICKET INFORMATION MAY BE HAD BY CALLING THE SOCIETY FOR INDIVIDUAL RIGHTS AT 781-1570.
What's happening in Gay Liberation around the country in 1974? A fairly straightforward question, and one about which I should know at least a little something. A fairly straightforward question, and one about which I should know at least a little something. There are, of course, some obvious generalizations (obvious, at least, to those who have watched the growth of Gay liberation carefully), but the only remaining Gay mens' group (consisting of three regular members) was on the verge of folding when I visited San Francisco. In the last service they offered, a telephone hotline, was due to be phased out within a month. There was certainly a good deal of excitement and vibrancy (especially among those individuals who have visited or worked in stable, well-financed Gay projects like Seattle's Stonewall or Counseling Service for Sexual Minorities, or Los Angeles' Gay Community Services Center, or Boston's HUB or Daughters of Bilitis) and an especially exciting and vibrant lesbian/feminist group survives. In a college community not far away, the single coffee house/bar attracts between 1000 and 1500 men and women each weekend. And the local GLF starfalls along with a dozen regular members.

In a second city, the impressively long list of Gay groups I found turned out to include (1) some groups which had once existed, but have now folded, (2) some groups which—reportedly—a local Gay activist believed someday might be organized, and (3) a number of groups consisting of very small numbers of men and women; usually less than a half dozen who often form the backbone of other, more organized groups. Yet, a third city, well over a million population apparently has no well-established, on-going, easily located group catering to the needs of Gay men and women. Long term prospects for such groups seem to depend heavily on the appearance of a new activist who can take over when the old leader has (as seems inevitable) "burned himself out." Another impression I have gained in my travels is that there is a lack of public information which surrounds much of Gay life. The lack of simple, correct information about homosociality by the straight community is too obvious to repeat here. Compare, for example, the discussion which Gay rights legislation is proposed (such as New York's City's Intro 2) always mentions to stir up the seemingly log­

What's happening in Gay Liberation around the country in 1974? A fairly straightforward question, and one about which I should know at least a little something. My own study of Gay organizations had brought me in contact over the past nine months with more than three dozen individuals in 18 states. So, when the editor of VECTOR suggested that I try to summarize my general impressions of the movement, I approached the task with a sense of worthwhile challenge.

It was not until I had gone through a half dozen versions of this manuscript and the deadline for the copy had gone past that I finally realized how diverse, ambiva­

and contradictory "the movement" really has become, how difficult it is to summarize almost anything about it.

There are, of course, some obvious generalizations (obvious, at least, to those who have watched the growth of Gay Liberation closely, if not so obvious to the casual observer) . . .

... for example...

... well, for one thing, the delirium of "the movement" is fading through the years. Gay liberation is all about? When confronted with that question, Gay men and women are likely to talk about three general areas: survival, integration, or reform. For many organizations and individuals, simply taking care of the basic needs of Gay men and women is of such importance right now that no "greater goal" commands their attention. The almost total failure of straight society to deal with the social, legal, economic, and health needs of the Gay community means that a whole network of special social services must be established. And, in fact, the vast major­

ity of existing Gay groups are probably designed primarily with these needs: health services; counseling centers; prison and parole programs; job counseling; legal aid and advice; and others, sites at all levels of sophistication. Most Gay activists probably look beyond these basic services, however, and think about the long-range goals of liberation.
that's happening in Gay Liberation around the country in 1974? A fairly common concern of Gay people, in fact, one about which I should know at least a little something. My own study of Gay organizations had brought me in contact with over the past nine months with more than three dozen individuals in 16 states. So, when the editor of VECTOR suggested that I try to summarize my impressions of the movement, it seemed a sensible and worthwhile challenge.

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...well, for one thing, the delicacy of "the movement." Reading through the GayLies Pages or listening to some of our spokespeople, one might get the impression that hundreds of Gay organizations are vigorously at work in every state and region in the country. That doesn't seem to be the case. To be sure, well-established, stable, active Gay organizations are to be found in most large cities and in many smaller ones. The social, political, legal, and religious needs of Gay men and women are at last being met. In New York City, Boston, Seattle, San Francisco, Los Angeles, Minneapolis, and in many smaller (usually college) towns, according to my own first-hand knowledge. My impression is that these cities and towns are relatively "comfortable" places for Gay men and women. But my own personal experience suggests that Gay liberation is weak, dying or dead in a number of other cities: New York Detroit, Chicago, and Atlanta, for example, are large metropolitan areas in which one might expect to find a variety of thriving organizations catering to the needs and interests of Gay people. In fact, there seem to be few people engaged in very limited activities in all three cities. In one of them, the only remaining Gay men's group (consisting of three regular members) was on its last legs when I visited last Spring. The last service they offered, a telephone hot-line for runaway or abuse cases, was due to be phased out in the next month. (Only a very successful MCC and an especially exciting and vibrant lesbian/feminist group survived.) It is not far away, the single coffee house/bar attracts between 1000 and 1500 men and women each weekend, but the local GLF stagger along with less than a dozen regular members.

In a second city, the impressively long list of Gay groups I found turned out to include (1) some groups which had once existed, but have now folded, (2) some groups which—reportedly—a local Gay activist believed might someday be organized, and (3) a number of groups consisting of small numbers of men and women usually less than a dozen who often the more of the more than one group. Yet, a third city of well over a million population apparently has no well-established Gay Community Services, or Los Angeles' Gay Community Services Center, or Boston's HUB or Daughters of Bilitis can hardly appreciate how close to extinction many Gay groups are. Struggling alone with few members and almost no money, groups in Burlington, Vermont, Gainesville, Florida, Portland, Oregon, and dozens of other communities survive only because of the almost fanatical devotion of a small group of Gay men and women. Long term prospects for such groups seem to depend on the more the more of a new activist who can take over when the old leader has (as it seems inevitable) "burned himself out." It is for this reason that the Gay movement might well, certainly it has been my observation (again, as an outsider) that, while men's groups seem likely to become involved in some form of political activism, lesbian groups tend to be engaged in more varied, exciting, personality-building activities. Although there are obviously many exceptions to the generalization (which I offer as a hypothesis) that Gay men and women are more concerned with power struggles with the straight society and, sometimes, with each other, while Gay women are more concerned with "getting their heads together."

Those who seek a better educated, more tolerant society which accepts equal rights to Gays seem to argue that Gays are, in fact, no different from straights "except for what we do in bed." Utopia for the integrationists would be the affluent American society of 1974 (or 1984), but with openly Gay men and women as bank presidents, school teachers, social workers, grocery store clerks, and (event) politicians. But for the many Gay men and women there is yet a third aim of the movement: reform of society. During the Stonewall era of the movement (1969-71) there was a great deal of rhetoric about Gay men and women's joining with other oppressed groups to reshape the basic nature of the society. Although less prominent today, that is still a strong theme in the movement, etc.; woman = cheerleader/Virginia Slims/traitian ethic in which our society and our personal lives is based rests on the concept of "masculine" and "feminine" role models. These models are based in a restrictive definition of sexuality (man=fucks woman), but which bear heavily on every other aspect of our personalities. The models that most of us were taught—man = lock/beer-drinking/beer at a bar/football/football, etc.; woman = cheerleader/ Virginia Slims/
RELEVANT READING

WILLOW SONG
by Richard Amory
Freeway Press, 239 pages

For once, a blurb is not only accurate but thoughtful. "Richard Amory," says the back cover of his latest book, "returns to the headwaters of his inspiration, the pastoral song. A story of love. Now a gay masque."

Well, almost accurate. For the book is not in the least a masque—the term in tenuity that Amory bestows on that tattered and soiled world. Its characters are more beautiful, more endowed, more indefatigable than people in real life. They can always get it up, they penetrate each other tirelessly, they never get crabs or clap.

2. True, their major concern is not love, but sex. Yet in most porno love is at least paid—pardon the expression—lip service. The pastoral sees sex as the ultimate end of love; porno sees love as the ultimate end of sex.

3. Which in turn leads us to the underlying moral assumptions of porno, which are obvious if not always recognized. Sex, it says, is per se good, sexual repression is bad, and the more sex, and the more sexual variety, the better. This is every bit as reasonable as some of the more publically revered codes one could mention.

Amory deliberately combines these two genres, and in so doing demonstrates that they are really twins. Instead of rural Greece or England, he gives us the rustic American West, a gay Maritboro country. Instead of shepherds and shepherdesses, he gives us trappers and backpackers, cowboys and Indians. His men desert civilization gladly, turn to the great outdoors, copulate endlessly and enthusiastically, and find their way to love through an unlimited supply of love, but sex. Yet in most porno love is a code of manners that is as rigid as it is

Though it depicts not what life is or was, rather, it gives us trappers and backpackers, cowboys and Indians. His men desert civilization gladly, turn to the great outdoors, copulate endlessly and enthusiastically, and find their way to love through an unlimited sex.

The pastoral song is finally embodied in the eccentric fraternal rituals that play an increasingly prominent role in his books. These rituals of initiation celebrate an existence where pastoral and pornography join hands, kiss, and proceed to fuck each other silly. They make good bedfellows, and their combination provides us glimpses of a world that is simpler, sweeter, and infinitely more attractive than our own. —Karl Maves

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BY DENNIS FORBES

"TUBSTRIP FINALLY COMES TO TUBTOWN—STARRING CAL CULVER AT THE ENTERPRISE THRU SEPTEMBER"

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"Fainting" is about what people do with the memories of their lives while waiting for that "someone" important.

"It deals with archetypes rather than stereotypes.

"The framework within the play is a mustard of the gay, sissy, both funny and sad."

Dong Richards
"Fainting" Director

At left: Dick Jodry and Jack McNally show Off Order and Jake Iacovetti before Gerald Grays, John Blake, Draven, T. G. P. Asquino.
Elmer Wilhelm
Director: Community Services

Elmer, how long have you been involved with the Job Placement Service?

I began last April and shortly thereafter had a bad situation being that there were only two phone lines into S.I.R. to take care of all the business. Then, thanks to Charlotte Colman of S.I.R. to take care of all the business. Right now it's a financial burden of reading material at hand in addition to viewing gay prisoners from San Bruno but of course we're # 2 after H.R.D. For a choice listing and coming to S.I.R. are informed of our new program, hopefully their employers will, after they are informed of our new program, will, as individuals, join in giving our gay brothers something better than a grim release. We are working on the same thing for gay women. This month we expect to begin a program directed to people both out of work and those employed about ways in which to apply, secure, be interviewed, etc. for jobs conducted by one of the leading agencies here in San Francisco.

What about profit with this service?

We have never asked any employer or persons who become employed through us here for one penny. We do need money—it would be nice. Join the team and become a volunteer worker. Support us. We are making it possible for you to support yourself. We could use you—you have used us.

I don't see where anyone unemployed is in danger of getting too much help. In truth, the following organizations have referred people to us: Golden Gate Gay, Helping Hands, East Bay Gay, D.O.B., Whitman Radcliffe, Transsexual Council, etc. We welcome them all. We try harder but of course we're # 2 after H.R.D.

What's the funniest situation you've encountered?

A number of times each day we humor each other. We don't take coffee breaks. Very rarely do we ever go to lunch and the pressures each one of us works under is great but we find relaxation in it and everyone seems to enjoy it. Humor helps avoid being uptight.

What's the saddest situation?

Not having enough volunteers or when I lose a full time counselor.

Given unlimited funds—how would you spend them?

Oh, there are so many directions to take with that dream such as assuring a supply of volunteers and full time counselors so I could begin to spend more time in the position of Office Manager of S.I.R. to which I have also been appointed. Much needs to be done. Beginning next week we will be interviewing gay prisoners from San Bruno here at S.I.R. one week before they are to be released so that they will possibly have a job when they get out. Maybe work leaves for gays can be worked out. Hopefully their employers will, after they are informed of our new program, will, as individuals, join in giving our gay brothers something better than a grim release. We are working on the same thing for gay women.

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“DEAR DON”

It seems to me sometimes that I have been in therapy half my life. It was on an analyst’s couch back East for years and all that did was convince me that I was a sexual retard who could fake being a full human being. Then I came to the Bay Area and found a shrink who really believed it was okay for me to be Gay but I don’t to this day know if he is Gay himself. Recently I have been seeing a shrink I know is Gay because he feels good about being Gay and doesn’t mind letting the world know it. I think I’m finally getting my head together. The new problem may sound silly but I have a terrific crush on this new shrink and I can’t bring myself to tell him I’d like to make it with him. It wasn’t a problem with the other two shrinks because they didn’t interest me that way. I even feel silly writing this letter but I’d sure be interested in your ideas about my fix.

R.M.
San Francisco, California

One of the unfortunate side effects of being in therapy for years is that it is too easy to begin to think of yourself as someone who is defective. It sounds as if you have found a therapist that is helping you get to the kind of understanding of yourself that you want. It is important for Gay people to learn to identify and be able to express all feelings. We have been told that too many of our feelings are wrong for too many years and it has damaged us by shaking our faith in ourselves.

It is especially important when you are in psychotherapy or counseling to tell your feelings to your therapist. It is a safe place to try out the freedom of being outspoken. There are other places in the world where you would choose not to speak your feelings aloud because the resulting trouble is more than it’s worth. But with your therapist, it is safe to try out being yourself.

Having sexual feelings toward someone is not an insult. If that person is someone whom you admire and respect, the sexual feelings have more depth and are beautiful. Your therapist’s professional ethics constrain him from translating his sexual feelings into behavior with clients. But he also has feelings. It is a good learning experience in therapy, to see how your feelings mesh with your therapist’s. If you are having sexual feelings towards someone who does not reciprocate, it would be worthwhile to learn how that came to be. It might happen in other relationships and you could learn how to handle it with grace and self acceptance.

If both you and your therapist feel sexually toward one another, those feelings can be celebrated and appreciated even if they cannot be translated into sexual behavior.

It may help to remember that, as far as we know, no one has ever died of embarrassment.

I like being Gay and I like having Gay friends, though I appreciate a few valued straight friends. But I really get tired of the bars and the baths and the street cruising. I would like to be able to be glad to be Gay without having to think about it and talk about it thirty out of every sixty minutes that I’m not at work. I wonder if other Gays are as tired of having IT occupy all our time and attention? I’m not so worried about finding a trick. I just want new ways of meeting Gay friends with something to talk about besides our Gayness.

F.N.
Hollywood, California

Some of the in-group phenomenon is unavoidable and good for our emotional well being. We still live in a world that gives us daily messages that being Gay is second class. Even if our intellects know better, there is a lot of emotional wear and tear. Getting together with other Gay people who can talk out loud about being Gay can be reassuring if you like and respect the other Gay individuals. Unfortunately, it can have just the opposite result if you do not like and respect the other Gay individuals. But, of course, there are other things in life to involve one and to talk about. The best course, usually, is to begin to do more of those other things and talk about the other interests. If you are in the company of Gay people whom you like and respect, they will be glad to talk right along with you in all probability.

It is also possible to be on the lookout for new Gay friends in the places you go to exercise your other interests. Remember, we are everywhere!
Brown Shirts and Pink Triangles

Homosexual Masters and Slaves in Nazi Germany
by Joel Kaplan

Come, bones, come to ye Pleasure Faire!
the caller recounted that the "kikes" are ruining the country and the Gay movement; we'll all be wearing uniforms again soon; ruining the country and the Gay movement; of Anglo-Saxons will rule the world, etc. Movement, in which the caller had spoken about their activities concerning Willie anti-discrimination bill) and Senate Bill 39 the downfall of the American government. cern, he went on, changing the subject, was never heard of these bills. Their main concern was their exclusive right! As if the word Freedom printed on the Bill of Rights which they feel implies the destruction of and private publications and eliminate that right and obligation to edit their programs. They had received new members and letters of support due to articles written about formation concerning the treatment of homosexuals during the Nazi regime. Almost as if the historians had avoided their plight. (One does find mention of the horrors they brought upon the world.)

Hitler always imagined himself as a totally masculinized, infallible, and brutal leader whose ideals for German youth echoed his own self-idealization: "They must be lithe and taut, swift as greyhounds, tough as leather and hard as Krupp steel." Yet, Hitler was a man who was soft-muscled, slightly paunchy, who had a shuffling gait, grey skin, and trembling, effeminate hands. He exhibited traits which, for the times, were considered effeminate and in contrast to his own masculine concept. He was passive, overly sentimental, and submissive, and prone to temper tantrums. Comments have been made as to his feminine gait, hand gestures, and thought patterns. Dr. Jung, world reknowned psychologist, upon examining a sample of Hitler's handwriting, stated that it was typically feminine. There was no doubt that Hitler took great pleasure in viewing men's bodies. Hitler courted homosexuals. The fact that, underneath, homosexuals may feel themselves less than "normal" people and ostracized from society, can make them easy targets for conversion to a new social ideology (as is true of all oppressed minorities) that purports not to discriminate against them. To improve their lot, homosexuals may take a risk, even though the chances of success seem small.

During his early rise to power, Hitler had strong friendships with homosexuals. While a member of the German Worker's Party Hitler met Ernst Rohm who vigorously supported Hitler in his efforts to make the Party a "super-nationalist version of the German Communists." Rohm built an army comprised of World War I generals, unemploy-
ed veterans, remnants of various paramilitary forces (predominantly Bavarian). This group of anti-Communists soon became known as the SA. In 1921, the swastika was adopted as their emblem, an age-old symbol whose history is vague.

Rohm was a known homosexual. Hitler was not concerned with this fact in the early years during the 1920's. When complaints were brought to his attention Hitler would state that the SA was "not a girls finishing school, but a tough fighting formation." He rejected taking action on peoples' private lives.

Rohm used his status as Chief of the SA to obtain males from high school age on up. Peter Granninger was Rohm's head pimp for a salary of 200 marks a month. Granninger's prime hunting ground was the Gisela High School in Munich. Granninger would try out each new boy before referring him to his boss. Though Hitler knew of Rohm's homosexual activities since 1916, publically he denied any such knowledge.

Hitler's plan for a "Putsch" in 1923, against the German Republic, backed up by Rohm and the Brown Shirts, was ill-fated and resulted in Hitler's arrest and subsequent one year prison term. Rohm also served a shorter sentence. Following this defeat, Rohm criticized Hitler for not being an effective leader and unifying the Party efficiently. Rohm never held Hitler in a place of awe, feeling that he had aided in creating this paramount. Rohm's criticisms of Hitler were expressed openly. Hitler could not tolerate these types of reprimand. In 1926 Hitler and Rohm broke their association. Hitler turned against Rohm. In May, 1927, Hitler spoke to a gathering of the Munich SA: "The clique from Bratwurstgackl are all fairies: Heines, Rohm, Zentner, and the rest. Am I expected to take accusations from such people?" (Edmund Heines was expelled once from the SA in 1927 for his homosexual activities.)

Hitler realized, however, that he needed Rohm. The SA had become rebellious and contemptuous of Hitler. Rohm was too valuable to spare at this time. Reconciling his differences with Rohm in 1928, Hitler prepared the way for Rohm to once again head the SA. Rohm took the post in 1931 and immediately began filling major positions with other homosexuals.

By 1933 Hitler had succeeded in be-

(Continued on Page 32)
THAT BOY... Peter Burian's
seminal-teacher piece is Peter
Burian—or at least to the character Peter Bur-
ian of Polk Street, who isn't necessarily Peter
Burian private person.

A San Francisco street and bar phenomenon
since first arriving here some four years ago, the
Burian of fantasy and legend was finally recorded
on celluloid last summer in his Nights in Black
Leather. This film by Peter the person about
Peter the character became a gay erotic classic
almost overnight. Its critical and box-office
success—and Peter's desire to improve upon it
practically—resulted in this second Burian
star-vehicle. If Nights' succeeded, its sequel
will excel.

THAT BOY, while not really a sequel to
"Nights," continues somewhat where the
latter left off, in portraying the fantasy life
of Polkstrasse Peter. Yet, it's not totally an
ego epic. Whether this blond, hard-lean,
bulging leather prince is exactly his daydream
cup of tea, the addicted erotic filmgoer will
be treated to an eyefood banquet in THAT BOY.

And that it is beautifully photographed
and artfully edited, with a remarkably apropos
soundtrack, will not go unappreciated by
pornpatrons accustomed to sophomorism in
the gay erotic film genre generally. One
sequence especially will surely become a
classic example of cinematic homoerotica:
Shot in a chrome and mirror chamber of a
clinical delivery. Yet visual erotica abounds.

Like "Nights," this new film is light on
glitz and heavy on hardcore. Explicit sex is
dominant throughout; and Burian in a bar slowly pouring
the frothy contents of a beer bottle down his
naked torso, to soak into his tight pants and
even better define the packaged goods stashed
therein.

Persons made uneasy by the bare S&M
sequence in "Nights" will be relieved that the
sinister-seeming leather side of the Burian
character is limited to his rather remarkable
elements dictated by society.

San Francisco viewers of THAT BOY
will appreciate the local color and charac-
ters in the film—like J.C. Satan and Pristine
Condition. Patrons of the gym and bar will
notice, for example, that the Polk Street
is even lusher than usual. And Polk Street
has never looked so inviting. The scene of
Peter strolling down that rain-wetted way
has never looked so inviting. The scene of
Golden Gate Park

that its beautifully photographed

PERSONS MADE UNEASY BY THE BARE S&M SEQUENCE IN "NIGHTS" WILL BE RELIEVED THAT THE SINISTER-SEEMING LEATHER SIDE OF THE BURIAN CHARACTER IS LIMITED TO HIS RATHER REMARKABLE ELEMENTS DICTATED BY SOCIETY.

San Francisco viewers of THAT BOY will appreciate the local color and character in the film—like J.C. Satan and Pristine Condition. Patrons of the gym and bar will notice, for example, that the Polk Street is even lusher than usual. And Polk Street has never looked so inviting. The scene of Peter strolling down that rain-wetted way has never looked so inviting. The scene of Golden Gate Park...
I am, as is everyman, the architect of a temple—my body, which houses my spirit. It is dedicated to the god I worship. With flesh, bones and blood as materials, I sculpt an edifice in a style purely mine, to collect and reflect my ideals. My temple is the most sacred possession I will ever own. Thus, striving for a perfect physique as visible evidence, I realize a potential grandeur of mankind’s ultimate perfection, and a higher consciousness.

Only with the freedom that nudity can afford do I experience the true nature of my existence. So, give me the splendid silent sun with all its live urging rays fully blazing, caressing and etching in my mind the assured vision of the beauty in my oneness with all. Δ

RONALD RAZ

THE TEMPLE
RON RAZ
PHOTOGRAPHED
BY
JOHN DAVID HOUGH
He rushed into the life on the ninth floor. Shirt hanging out. Hair dishevelled. Eyes popping. He began talking at once. His voice was loud and shrill.

"I'm English. Arrived here tonight. And I've already been robbed... Excuse me talking like this, but I can't help myself... Somebody broke into my room. My money, passport, travellers checks, plane ticket— everything gone...

There were six other people in the elevator and they ignored him. He looked at me—tall, slender, long haired—as though he sensed a kindred spirit. Then he went on almost hysterically, gesticulating, that wild look in his eyes. I got the impression he was specifically addressing me. I'm English, too. I was embarrassed. And the wretched elevator seemed to stop at every floor.

He said that management refused to acknowledge any responsibility. Valuables, they claimed, had to be left downstairs. Worse. They had told him that if he hadn't any money he had to get out of the hotel.

"I don't know what to do," he continued, "I've got no money; the British consulate is shut; I don't know anybody in New York."

I tried to give him a few words of solace: think American Express will give you a little cash and I'm sure the airline will issue another ticket. And on Monday you can report your passport loss to the British consulate."

"I've got Cooks Travellers checks and they're closed over the weekend."

I got off at the nineteenth floor and he followed me, keeping abreast of me, talking all the while, not making too much sense. I half wondered if he wasn't drunk.

"Listen. I don't like to ask you this, but can you do me a favor?"

I waited for his demand for a loan.

(Continued on page 34)
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Hans' from page 24
coming Chance and obtaining almost dictatorial powers, Hitler was achieving his goals in the manner that he had laid out for himself after the supposed Putch of 1923, to become Fuhrer legally. Roehm's SA now numbered over two million (twenty times greater than the Army). Roehm retained his radical ideas of an SA Putsch and an end to the reactionary Army. This, again, came into conflict with Hitler's idea of the SA becoming a political rather than a military force. They were to provide the terror and strongarm by which the Nazi Party was to push for power. It was obvious to Hitler that the SA's purpose had been achieved: the offense was worth little to him now and understood that he needed the support of the Army generals if he was to come to final power. In an attempt to solve the problem, Roehm proposed to unite the SA, the Army and other veterans' groups under the Army ministry, which would be the head. The Army was revolting by the idea, the generals holding that "separatism" was too serious and difficult a business to permit the participation of newsmen, drunkards and homosexuals. Hitler sided with the Army against Roehm. Conflict was also growing between Roehm and Heinrich Himmler, Chief of the SS. The SS was Hitler's bodyguard corps since 1924. (Under the direction of Himmler, the SS took over the reins of the concentration camps in 1934 and cleaned them up as ordered by the SA and turned them into the notorious hells we have come to know.) Himmler was a fanatical homophobe who was in love with a son in Munich and executed by Himmler's order. Himmler, the Chief of the SS was one of the greatest perpetrators of these activities. He cleansed his SS of homosexuals after the Roehm purge. Himmler regarded homosexuality as a personal affront and felt that it was a crime worthy of death. In 1937 Himmler ordered that every homosexual officer after being sent to the court and serving sentence, be shipped to the concentration camp and shot while "trying" to escape. Homosexuals became instant camp fodder. Himmler's power of "preventive arrest" meant that he could detain anyone he suspected of homosexuality and put him in the concentration camps on the pretext of protecting them to useful members of society. Under the guise of "preventive arrests" the SS swept up the "fringe of society" which included the "anti-socials" such as homosexuals and homosexuals. The alienation of homosexuals was instigated and fostered by the State. The Nazi regime became the destroyer and protector of wholesome family life and imposed harsh curbs on equality for women, abortion, prostitution, and homosexuality. The government vainly printed publications on the subject of homosexuality with bizarre methods of "detection" and "prevention". The new SA Chief of Staff was instructed by Hitler, "I expect all SA Leaders to help preserve and strengthen the SA in its capacity as a pure and clean institution. In particular, I should like every mother to be able to assure her son to join the SA, the Party, and Hitler Youth without fear that he may become morally corrupted in their ranks. I, therefore, require all SA commanders to take the utmost pains to ensure that offenses under Paragraph 175 (Ger. law dealing with homosexuality) are met by immediate expulsion of the culprit from the SA and the Party." Hitler Youth judge Totzallisch stated in 1938, "The center of gravity of moral education is the parental home. The Hitler Youth eschews any mass enlightenment program but its leaders are instructed about the harmful consequences of homosexuality. In spite of these attempts to purify the Hitler Youth, the group continued to be known as Homo Youth. In 1935, on the first anniversary of Roehm's murder, the campaign against homosexuality extended into the body of German laws with the introduction of the "Law for the Protection of German Blood and German Honour." This law was a sweeping extension of Paragraph 175 and also included an " savings of immoral and unnatural behavior." Until 1935, only anal intercourse was illegal. Under the new 175a, ten possible "acts" were classified as punishable, including a kiss, an embrace, even homosexual fantasies. (One man was punished for observing a couple making love in a park and watching only the man in the act!) During Hitler's reign, the percentage of offenses pardoned by amnesty greatly increased. However, the incidence of prosecutions on the offense of homosexuality increased 900% after the Roehm purge (3,261 prosecutions from 1931-1934; 29,771 from 1936-1939). Paragraph 175 was so loosely structured that the law was used against heterosexuals whom the Nazis wanted to eliminate. During 1936-1937, there were 29,771 prosecutions for sexual acts involving homosexuals whom the Nazis wanted to eliminate. In 1937 Himmler ordered that every homosexual officer after being sent to the court and serving sentence, be shipped to the concentration camp and shot while "trying" to escape. Homosexuals became instant camp fodder. Himmler's power of "preventive arrest" meant that he could detain anyone he suspected of homosexuality and put him in the concentration camps on the pretext of protecting them to useful members of society. Under the guise of "preventive arrests" the SS swept up the "fringe of society" which included the "anti-socials" such as homosexuals.
sexuals. Himmler believed in the "extermination of degenerates." The homosexuals who were caught were sent to Level 3 camps—the human death mills. These camps were reserved for what they considered the lowest of life—Jews and homosexuals. The Pink Triangle, worn on the left side of the jacket and the right pant leg, designated homosexuals.

The monomania that prompted the glorification of racial purity did not stop there. It affected the retarded, the deformed, the religious, etc. Even women were listed and classified by the State according to the number of children they had.

The preceding article was originally conceived for THE JEWISH GAIL Y FORWARD, published at irregular intervals by ACHVAH, THE JEWISH GAY UNION. ACHVAH is the first organisation of its kind dedicated to the education of the Jewish Community about homosexuality and the rekindling of Judaism for its membership. ACHVAH, formed in San Francisco in May, 1972, is continually seeking new members and new ideas to make a more cohesive, coherent organization. For further information contact: Joel Kaplan, 4432 Moraga Avenue, Oakland, California 94611

Birds from page 30 which I felt sure he was going to make. "I've got a suitcase and I don't know where to put it. Do you think I could leave it with you? I'll wander around the streets until morning," I unlocked my door, told him to come in and be seated. For a few moments I stared at him. I looked him up and down. He was looking at me in a similar sort of way.


"There's a mark on your wrist."

"My watch was stolen with the rest of my things. I forgot it in the bedroom before going out."

There was a long pause. Then I told him what I thought; "I think you've been hiding something. I don't believe for one moment your room was broken into. And if you ask me, the management knows as much. That's why they haven't been particularly sympathetic. This is a good hotel and if there had really been a break in I'm sure there would have been considerable concern—I suspect what really happened is you picked up a guy off the street and took him to your room."

He looked at me and smiled awkwardly. I grinned back: "You have to watch it in New York. You can't be too careful. I've been prowling around for a couple of hours searching for a possible, but there was nobody I liked the look of."

He beamed and smoothed back his black hair. "Can I get my case?"

I nodded.

When he returned I was in my underclothes. I had already turned down the bed.

Next morning, when I awoke, he was gone; so was his suitcase. And, of course, he had taken my wallet, passport, traveler's checks, air ticket and watch.

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MONEY BACK GUARANTEE!!


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