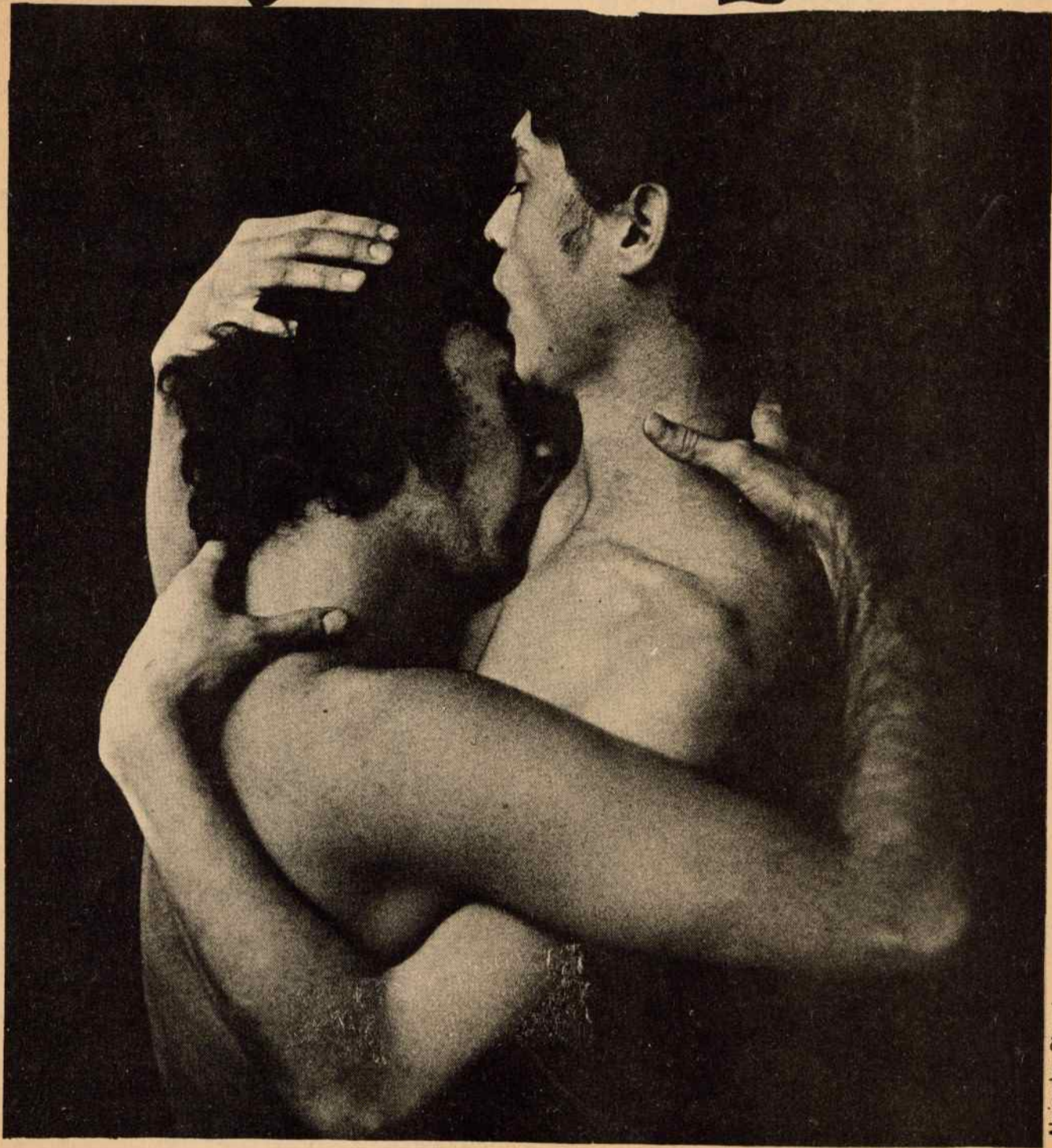


Gay Sunshine



Alejandro Stuart

A NEWSPAPER
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Psychosurgery

During the 1950's, lobotomy was a popular cure for a wide range of behavioral differences. Dr. Walter Freeman performed over 4,000 lobotomies, including many as a cure for homosexuality at Atascadero State Hospital, in all, some 50,000 lobotomies were performed by Freeman and his accomplices. Lobotomy is a rather crude brain surgery in which the frontal lobe of the brain is severed with a surgeon's knife. Sometimes the operation accomplished its dubious purpose. Just as often the patient was turned into a vegetable by such terrible side effects as loss of intelligence, loss of memory and loss of ability to control bodily functions such as defecation.

During the 60's, lobotomy fell into disrepute and disuse. It was outlawed as a worthless atrocity in most states. Now, under the label "Psychosurgery", it is making a big comeback. But it's not quite the same thing. Advances in technology have made it possible to perform highly refined, delicate surgeries on the brain which can alter the personality with a minimal risk of adverse side-effects.

Psychosurgeons claim that criminal behavior results from a hereditary defect or injury to the limbic region of the brain, and that homosexuality results from a defect or injury to the hypothalamic nucleus of the brain. They propose to cure these conditions with brain surgery.

Two German doctors, Prof. Dr. F. Koeder and Prof. Dr. D. Müller, pioneered what they call "the sterotaxic treatment of homosexuality."

The doctors published a monograph on their theory of the cause of homosexuality. In the monograph, the doctors say that psychosurgical experiments on homosexual cats proved that homosexuality results from a defect in the hypothalamic nucleus of the brain. The cat experiments convinced the doctors that a similar brain surgery could be used to cure homosexuality in human males. So they searched around and found a few judges who were willing to release homosexuals serving long prison terms, on condition that they agree to let the doctors cure them of homosexuality by brain surgery. Several homosexual prisoners "volunteered" for the surgery.

The operation perfected by the doctors consists of what they call "unilateral destruction of the sex behavior center" in the central hypothalamic nucleus of the brain. The operation is performed by inserting electronic probes into the sex behavior center. Then, the doctors turn a switch and destroy the area of the brain by coagulating it with an electrical charge. The patient remains unconscious throughout the operation.

All but one of the doctor's patients were completely cured of homosexuality. The exception, the doctors say, was a man who had very deep seated homosexual tendencies. "His sexual drive is greatly diminished, but not lost", they report; "He has volunteered the information that he had masturbated once (after the operation), but had difficulty getting aroused."

"The patient is being kept under regular observation", the paper continues, "If the necessity should arise, the possibility of an operation on the opposite nucleus or the use of androgen antagonists [chemical castration] will be considered."

In the summary the doctors note that 6% of the male population is infected with homosexuality: "As a matter of public health policy, the treatment of such patients is at least as important as the treatment of those with organic neurological disease or neurosis." Fortunately, the doctors say, the epidemic of homosexuality can be stopped by their operation. "There is no doubt", they say, "that homosexual tendencies can be removed by surgical procedure in the region of the sex behavior center." The sterotaxic treatment of homosexuality is not limited to Germany. It is a widespread use throughout Europe and Great Britain. *Lancet*, the prestigious publication of the British Medical Association recently editorially endorsed psychosurgery for sex offenders, because "castration is open to criticism on ethical grounds."



Dr. Peter Breggin, anti-psychosurgery

Dr. Peter Breggin, anti-psychosurgery crusader, was the keynote speaker at a recent symposium on psychosurgery at the University of California Medical Center in San Francisco. At the symposium, which was heavily attended by Gays, Breggin denounced psychosurgery as "a gross crime against humanity. Psychosurgery is partial murder, assassination of the mind, destruction of the personality, the memory, the intellect. It is a crime and cannot be condoned on medical, ethical or legal grounds."

Breggin warned that both Federal and California prison officials are "contemplating" the psychosurgical "cure" of habitual criminals, homosexuals and aggressive prisoners.

Figures as to how extensively the sterotaxic treatment of homosexuality is used in the United States are difficult to come by. Dr. Freeman openly admits to performing numerous brain surgeries on homosexual inmates at Atascadero. Dr. Hunter Brown, a neurosurgeon at the U.C.L.A. Neuropsychiatric Institute has volunteered his services free to the state in exchange for letting him cure homosexual and habitual criminal inmates in state prisons and mental institutions. Dr. Brown boasts that he has already performed the surgery on a large number of "sexual psychopaths," but he refuses to say where.

California Department of Corrections Director Raymond Procunier has had lengthy correspondence and negotiations with Dr. John Adams, Professor of Neurology at the U.C. Medical Center, San Francisco, and Robert Derzon, Director of the U.C. Hospital. The letters concern plans to perform brain surgeries on inmates from Vacaville prison. According to the agreement, the prisoners are to be transferred from Vacaville to the Medical Center in San Francisco for brain surgery. The Department of Corrections denies it has any such plans. However, the editor of *Synapse*, the Medical Center student newspaper, claims that the letters between the Department of Corrections and U.C. officials have come into his possession. The letters which discuss the financial arrangements, security arrangements and other intricate details, were published in full in *Synapse*.

The great interest of the California Department of Corrections in psychosurgery can be traced back around thirty years. Former San Quentin Warden Clinton Duffy advanced the theory that criminal behavior, excess sex drive and homosexuality are somehow all interconnected. In his book *Sex and Crime*, Duffy says that 70% of the inmates at San Quentin are homosexuals - evidence he believes that everyone who ever commits a homosexual act is a homosexual. The book outlines the arguments that crime results from excessive or perverted sexuality. The conclusion implied in Duffy's book is that

castration is a cure-all for crime.

Duffy's ideas have dominated the thinking of many officials in the Department of Corrections for many years. Castration was, and still is, used as a punishment for sex offenders in California, but it is done at the probation and court level rather than within the prison system. Public opinion vehemently opposes castration as a punishment for non-sex offences.

Psychosurgery provides the Department of Corrections with a solution to their dilemma. It provides a way for them to implement their ideas about castration as a cure-all for crime without coming up against the castration taboo. They have found a way to put another label on castration and so make it acceptable to the public.

-Don Jackson

politics of rape

We have all heard the atrocity stories about Santa Rita sexuality: the gang rapes and the atmosphere of terror and mistrust that permeates the entire prison environment.

The weak and isolated are especially subject to rape and abuse, but all men experience the paranoia associated with the possibility of being "turned out." It therefore behooves the new inmate to prove immediately his strength or power, his "manhood." To survive he must also ally himself with a larger group of inmates, a condition of alliance often being the acceptance of group ideology which might include the victimization of other less well-protected inmates.

Let us inquire into these circumstances and attempt to discover and analyze the political source that encourages the development of a situation culminating in the common prison vulgarism, "Shit on my dick or blood on my knife."

The traditional liberal analysis concedes that this depravity exists but insists that the men have become inhuman because of the conditions of the prison system (as opposed to the conservative position that inmates are bad men who got what they deserved). If we only mitigate the conditions, says the liberal, (paint the walls, allow conjugal visits, diminish guard brutality, and develop interesting programs of rehabilitative education and recreation) then we shall have solved the problem. It is only a matter of correcting a few flaws in a basically sound system. Needless to say, this approach is incredibly shortsighted and inadequate. It fails abysmally in getting to the root of the problem. In viewing the prisoners as unfortunate sub-

humans it makes identification with the plight of the individual inmate impossible; remaining obnoxiously (and usually racistly) aloof. That the prison scene is a microcosm and logical extension of the outside world never occurs to the liberal.

The typical "radical" analysis is not much better. Instead of fantasizing a sub-human prisoner, the radical romanticizes and spews forth all the grandiose rhetoric about the most oppressed classes and the natural leaders of the revolutionary movement, etc. If the so-called radical admits the existence of the sexism of which we speak, it is as an inexplicable mystery, or, like racism, due to sadistic pig guard incitement, or as a residual archaic trait of capitalist mentality (since it is no longer fashionable to say that the "sissies" probably like what they get anyway). The radical believes that all this will miraculously vanish as the intensification of the revolutionary struggle transforms the quality of consciousness. This may be partially true: prisoners are the most oppressed males in America. They are clearly political prisoners, persecuted because of their economic status or skin color or refusal to conform to a decadent and hypocritical ethic. The guards are often sadistic, racist, and quite eager to exacerbate the tension. But all this still falls miserably short of adequately dealing with the psycho-social political dynamics of prison sexuality.

The issue is rape and the issue of rape is always the issue of domination. Rape is the basis of male supremacy and man's dominion over woman is the basis and archetypal model for all subsequent forms of domination and oppression.

As Susan Griffin puts it, in an article entitled "The Politics of Rape":

Rape is not an isolated act...The same men and power structure who victimize women are engaged in the act of raping Vietnam, raping Black people and the very earth we live upon. Rape is a classic act of domination where, in the words of Kate Millett, "the emotions of hatred, contempt, and the desire to break or violate personality", takes place. This breaking of personality characterizes modern life itself. No simple reforms can eliminate rape. As the symbolic expression of the white male hierarchy, rape is the quintessential act of our civilization....

What we observe in prisons is only what women endure as daily life experience. Griffin again: "I have never been free of the fear of rape. From a very early age I, like most women, have thought of rape as part of my natural environment...Rape and the fear of rape are a daily part of every woman's consciousness..."

The critical point though is that men, too, endure this terror. The black man, the prisoner, the proletarian has been fucked in the ass, made a "sissy" of, turned out, all his life.

As Nick Benton points out in a critique of a first person narrative rape at Santa Rita, reprinted in the *Berkeley Barb*, "Who in prison isn't raped? Who in Amerika doesn't have the Washington Monument down his throat or up his ass? And every man's personalized version of the same down her throat or up her ass? Just who's the real rapist in a racist society when a black man is just the distance of one white male ass from the jail cell floor?"

Our responsibility as aware human beings is to get off women's backs, to repudiate the ideal of "manhood" and to identify with women and "sissies" in unity against the "man" with whom all men have collaborated; if unconsciously, at least institutionally, but who has ripped us all off. This is the struggle against sexism and this is what the revolution must be about if it is to be real.

As long as the ideal of "manhood" is maintained among oppressed males, women and physically weaker or isolated males can never be comrade but must by ideological implication remain victims, and rape and all attendant injustice must be perpetuated.

Benton continues, "The world's 'old ladies' are wising up. What they've known all along, they are now moving against with the full face of feminist revolution."

Sexism is the main impediment to unity among prisoners (and in the movement for radical social change outside the walls as well). In any analysis and program of action around Santa Rita we must focus on these tensions.

-David Howard

2 Lesbian Info

San Francisco — A new national lesbian service group has been formed here by lesbian writers and professionals.

The new non-profit group, the National Lesbian Information Service (NLIS), is publishing a monthly 8 page newsletter with a roundup of national lesbian news, lists of resource groups, and materials and articles on lesbianism. NLIS may be contacted at P.O. Box 15368, San Francisco, CA 94115. Subscription to the newsletter is \$12.00 per year or \$20.00 for two years. Sample copies are 50¢.

Gay Poetry

On April 14 a gay poetry reading was held at San Francisco's Glide Church. About fifty people heard seven Bay Area gay poets read from their work.

Jim Mitchell, editor of *Sebastian Quill*, read some of his gay, erotic poems, several of them quite humorous. Elsie Gidlow, author of the recent collection *Moods of Eros* read from her work. Her poems "Wild Swan Singing" and "Destroyer" were especially well received. Harold Norse, editor of the new magazine *Bastard Angel*, read a number of his poems including some which have recently appeared in *Gay Sunshine*. One poem read was written in Tangier while the poet was high on hashish. Paul Mariah, co-editor of *Manroot*, read his "Poem for Cavafy 6", "Charge of the Towel Brigade" and several more.

Other poets reading included Alta (Shameless Hussy Press), Pat Parker, Judy Grahn (author of the recent collection *Edward the Dyke*), and Richard Tagett of *Manroot*.

The audience was relatively small, in large part due to the lack of advertisement and, as audiences go, somewhat lukewarm and not too receptive. Too bad, because some of these poets were saying some very beautiful and important things.

—Winston Leyland

Transsexual

San Francisco — The National Transsexual Counseling Unit has moved into a new walk-in office at 243 Turk St., S.F., (415) 928-1232. The NTCU is a non-profit, counseling and referral service for transsexuals and others with gender identity problems, providing the individual with free information needed for obtaining qualified and sympathetic medical, psychiatric, social, vocational or legal assistance. Hours are 10 to 5 MWF and 12 noon to 7 on TTh.

In This Issue

This issue is dedicated with love to our gay liberationist sisters and brothers throughout the country to celebrate the third anniversary of the Gay Liberation Movement. We hope John Iozia's long Christopher St. poem will serve as the motif for this issue. John is editor of a gay poetry anthology soon to be published by Bantam Books.

Other contributors: Allen Young, who has two articles in this issue, is well known in the Movement for his writing. He is co-editor of a forthcoming gay liberation anthology. Nick Benton, of the Berkeley Effeminate group, writes gay articles for the *Berkeley Barb*. Craig Hanson of Los Angeles is known to readers of *Gay Sunshine* for his superb article "The Fairy Princess Exposed" (No. 10) which will be reprinted in the anthology just mentioned. Perry Brass lives in New York City where he writes for the gay lib paper *Come Out!* David Lamb is a member of the Austin

GLF. Ralph Hall, a New York City gay liberationist, has been putting out a mimeo radical gay street magazine.

Hunce Voelcker, a gay underground poet (now surfacing to the delight of all) lives in Rio Nido, Calif. He is author of the recent *Parade of Gumdrop* (review in Issue No. 11). Larry Eigner's poetry has appeared several times in *Gay Sunshine*. A shut-in, he lives in Swampscott, Mass., and has had much poetry published over the last twenty years. Canadian Ian Young is co-author (with Richard Phelan) of the poetry collection *Lions in the Stream* and will edit an anthology of gay poetry. Peter Osnato, whose poetry appeared in No. 11, lives in New York City. Other articles and graphics are by regular contributors and members of the Gay Sunshine Collective.

Two gay liberationist brothers involved in *Gay Sunshine* are featured on this issue's cover.

JUNE 1972

Member of Liberation News Service
THE GAY SUNSHINE COLLECTIVE

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If you are gay you have something heavy and beautiful to say. Submit an article, a poem, a letter, a drawing, a photograph. Add your energy to the community by letting the community in on your creativity. Deadline for the next issue (no. 14) is July 1. Please double space all MSS! Address all mail to GAY SUNSHINE P.O. Box 40397, San Francisco, CA 94140. We need creative gays to work with us on the paper. Call 824-3184.

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Gay Radio

The Gay Sunshine Collective is now hosting a half hour radio show on Berkeley's KPFA (FM 94.1) once a month. The program is hosted on successive Sundays at 6 p.m. by Gay Sunshine, S.F. Gay Activists Alliance, S.I.R., and Daughters of Bilitis.

The first Gay Sunshine program in March dealt with the suicide of gay prisoner, Westley Ashmore, at Vacaville and the demonstration which was held to protest it. The second program featured gay poet Harold Norse reading from his work. May's program was devoted entirely to an informal interview with Australian Dennis Altman, author of the recent book, *Homosexual Oppression and Liberation*, who recently visited San Francisco for a week as a guest of the Gay Sunshine Collective.

The next two Gay Sunshine programs will be June 18th and July 16th.

Join Hands

A group of gay people in the San Francisco Bay Area have started a project called *Join Hands* and are writing letters to gay brothers and sisters in state prisons and county jails throughout the country. In the future we want to have contact with mental "hospital" prisoners as well.

We are trying to learn about the conditions our brothers and sisters face and especially to offer them help and support in whatever way we can. As the prisoners collectivize their needs and begin to make demands on the prison system we will find ways of adding our voices to theirs.

Prison Demo

Vacaville, Cal. — About 30 gay men and women from the San Francisco Radical Gay Caucus marched and played mournful flutes in a demonstration before the gates of the California State Medical Facility at Vacaville on Sat. March 24. They were there to protest the suicide of Westley Ashmore, a twenty-five year old inmate at the Facility. Ashmore's fellow inmates say the imprisonment in the Jenner Homosexual Unit at the Facility constitutes "cruel and unusual punishment" and that Jenner Unit Administrator O. Loggins and Program Lieutenant W. Callagan are "guilty of conspiracy to commit murder upon Westley Ashmore...and that he took his own life due to corporal punishment.

Protesters picketed at the front gate of the Facility and leafletted visitors leaving the prison. Some of the group enacted a skit depicting "waves of gay anger overpowering the mad dog state," while others played flutes and pounded on home-made drums. Others carried signs reading "Gay pride is contraband in Vacaville," and "Dead in Vacaville — crucified for cocksucking" and "Let our people go".

Ashmore was convicted of "lewd and lascivious conduct" and sentenced to Vacaville for one year to life in May, 1967 at the age of 19.

On Feb. 25, two days after he was told he would not be paroled this year because of "immoral conduct" charges on his record, Ashmore's fellow inmates report that he was deeply depressed over the denial of his parole. He was overheard saying to an officer that "if he put him in the cell that he was never coming out."

According to the testimony of prisoners, Ashmore "...committed suicide by tying a sheet through the vent over his cell door and jumping off the sink." When guards discovered Ashmore hanging in his cell, they allegedly had nothing with which to cut him down until a prisoner in a neighboring cell volunteered a packet of razor blades. When a resuscitator was brought a little later, the guards, who did not know how to operate the machine, refused to permit a prisoner trained to operate such equipment out of his cell. The reason given was that it was after 8 pm curfew. Medical help did not arrive until 30 - 40 minutes later. A doctor then declared Ashmore dead.

There was only one incident at the demonstration. As a prison guard drove out of Vacaville's front gate and stopped to take one of the leaflets, the guard told the leafletter, "Why don't you come inside and see what it's really all about?" The leafletter replied, "How far in can we go?" To which the guard answered, "Just far enough for that man in the tower in there to get range on you with his 30 ought 6."

—Zack Mansfield

Christopher St. Rip-Off: S.F.

The Gay Liberation Movement was born in 1969 through the travail of several incidents on both the East and West Coasts resulting from the oppression of gay people. One of the most important of these incidents as a catalyst in the genesis of the Movement was the Christopher St. riot in New York City in June, 1969.

Since that time the Gay Liberation Movement has spread throughout the country with Gay Liberation Fronts, Gay Activists Alliances and other activist groups in various cities and on many campuses. There are now over 200 gay liberation groups throughout the country.

In June, 1970, brothers and sisters in many parts of the country commemorated the first anniversary of the Movement in a number of ways, especially by Gay Pride Parades through the streets of several major cities. These Parades were repeated in 1971 in Los Angeles, New York and other cities. In 1972 Gay Pride weeks and parades have been planned by activist groups throughout the country.

Gay pride parades have the potentially useful function of raising the consciousness of participants as well as observers, straight and gay. There is the ever present danger, however, of co-optation by commercial, capitalist gay interests, and this is what has happened to the Christopher St. Parade scheduled to be held

In San Francisco there is no large, gay liberation organization comparable to New York's G.A.A. Instead there are a few small, committed groups of gay liberationists involved in various aspects of the Movement. Groups such as *Join Hands*, a Gay Artists collective, and our own *Gay Sunshine Media Collective* are examples. None of these groups evinced any initial interest in organizing a gay parade.

However, a few people, led by Rev. Bob Humphries, who recently arrived from Los Angeles, decided to call a San Francisco Christopher St. Parade based on the 1971 decadent Hollywood spectacle which passed for a consciousness raising gay event. (In the Hollywood affair Cadillacs and limousines stuffed with gay prelates, bar owners and the like vied with MCC choirs, Empresses and Czarinas, with a raggedy group of gay liberationists — *pace* the Caterpillar/Cock float — tagging along.) In San Francisco representatives from the Tavern Guild, S.I.R., and M.C.C. — all tied in to the capitalist bar/bath syndrome which so exploits gay people — readily fell in with the scheme.

Using the terminology of gay liberation without any commitment to the reality of that liberation is "radical gay chic". As Don Kilhefner of Los Angeles' Gay Community Services Center said in a recent *Gay Sunshine*, "it's becoming fashionable for those same gay pigs who, a year ago were denigrating the gay

liberation movement to now use the terms 'gay brothers and sisters, gay liberation' without any sense of what that means." This is what S.I.R., Tavern Guild, M.C.C. and other allied San Francisco groups are now doing.

Those gay liberationists who are still considering taking part in the San Francisco Parade should take note of the following points:

1) An Imperial Ball (no less!) has been scheduled at the exclusive Fairmont Hotel in San Francisco on the eve of the Parade. (Admission is \$5 by ticket or \$7.50 at the door). An Imperial Ball to celebrate the anniversary of a movement which began with a riot! Of course, straight, capitalist businessmen (hotel managers and the like) are only too happy to cater to affairs of this kind. It reinforces all their stereotyped thinking about homosexuals!

2) Gay sisters have been noticeably absent from planning sessions of the Parade and there will be little or no participation by women. Of nine or ten Parade committee members none are women. The Parade is basically a male chauvinist trip. Who can be surprised that radical (or even liberal) lesbians show no interest?

3) For the most part the Parade is being coordinated by people (S.I.R., Tavern Guild) who have no commitment to gay liberation. Even the handful of gay liberationists who are taking part con-

cede this. Dennis Kruszynski of Emmaus House (a group which is participating) commented to *Gay Sunshine* that the "Parade is basically Tavern Guild oriented."

4) Morris Kight, a founder of the Los Angeles Parade, has been billed as guest speaker at the San Francisco shindig. On this issue, however, he has been totally co-opted and is showing no sensitivity to his San Francisco gay liberationist sisters and brothers. It is with sorrow that we must state this about a man who has been deeply involved in the Movement.

Because of the facts stated above the Gay Sunshine Collective will not be taking part in the Parade. We urge other Bay Area gay liberationists to boycott it also. Devote your energies, sisters and brothers, to projects which will raise consciousness not depress it as this Parade does. Our own Collective's contribution to celebrating the third anniversary of the Movement is this special June issue of *Gay Sunshine* which you are reading. We will also continue to devote our energies to the cause of gay prisoners and to building alternatives to San Francisco's gay ghetto.

—Winston Leyland

[The above is the opinion of the Gay Sunshine Collective]

SELLING THE GROOVY GUY

Getting to be the groovy guy causes intense physical and emotional suffering for most gay men, for they are not really willing or able to subject themselves to long hours of torturous exercises, near-starvation diets, or expensive cosmetic surgery and hair transplants. The ideal is so unobtainable and the human male body so far from the "perfect man" that many gay males demand, that most male homosexuals become victims of inferiority complexes and feelings of worthlessness. Even the young and "beautiful" tend to feel that their only value lies in their bodies and develop a commodity or product mentality. As a result of this, the average gay male sees himself as far older and uglier than heterosexuals see him, and he believes his "disfigurements" and "physical inadequacies" are the root of his troubles; the "beautiful" male becomes a shallow-minded pretty boy because he realizes that his partners are only interested in his body.

The second class, the merchants who emulsify and dress the flesh, including the cosmetic dealers and fashion business. These bypass the flesh manipulators by telling gay men that cosmetics and fancy fad clothing (at very fancy prices) will bring instant youth and beauty. The gay male must have wrinkle creams, perfumes, mud masques, magic tanning oils, scented body powders, and an endless variety of other cosmetic products to remain forever young. Many of these so-called "beauty aids" are worthless, and most of the useful ones can be purchased at discount prices at any dime store.

Now that long hair has become the rage, men must have dyes, sprays, shampoos, and wigs for gray and bald heads. Long hair has created a whole new male hairdresser industry which has made the cost of maintaining a stylish head of blonde curls far more expensive than the barbering of the past.

The *grands couturiers* of Hollywood fashion, determined to have men hooked to the same ever-changing fashion merry-go-round that has enslaved women, have been introducing modish male (and often impractical) fashions with a dazzling turnover rate during the past decade. (Currently the "in" shoes boast spine-cracking 4-inch heels.) Gay men tend to wear more modish clothes than their heterosexual brothers and have been especially victimized by the fad fashion industry, much of which centers in Hollywood speciality shops which sell avant-garde clothes at inflated prices.

Through its clothing designers, sales system, and male models, the fashion business uses gay men to dictate the latest fashions to heterosexual males. During the past most men paid little attention to fashion, and it has been only recently that the fashion business has been able to sell them the need for fancy and ever-changing wardrobes. The key was to get the young men into the very latest clothing, so the older men, discovering vast differences between their garb and that of the young, started to buy more modish clothing to look younger. Naturally, the youth-conscious homosexuals have been quick to grab the bait, and the clothing industry has greatly profited from getting men into fancy clothing. This technique of rapidly changing styles associated with youth has been the most profitable male fashion racket since French King Louis XIV decided to keep the French nobles under his control at Versailles by switching clothing styles every few months and keeping them in perpetual debt.

Finally, there are those who profit from the use of the groovy guy by displaying or selling his clothed or naked body. First, there is the high profit pornography industry which both exploits attractive young men by paying them a pittance for the use of their bodies and the average homosexual by selling him this groovy guy ideal. Even more common is the commercial use of well-built and attractive young male bodies to sell clothing, cosmetics, and various other products which appeal to gays; and these commercials reinforce the idea that their product will transform anyone into a young beauty just like the model. One only need look at the ads in such periodicals as *The Advocate*, *California Scene*, or *Zipper* to assure himself that all gays die at 30, and the living never have anything less than the perfect body. A good number of television commercials are oriented toward gays, but most of these are carefully disguised so they will not be obvious to heterosexuals.

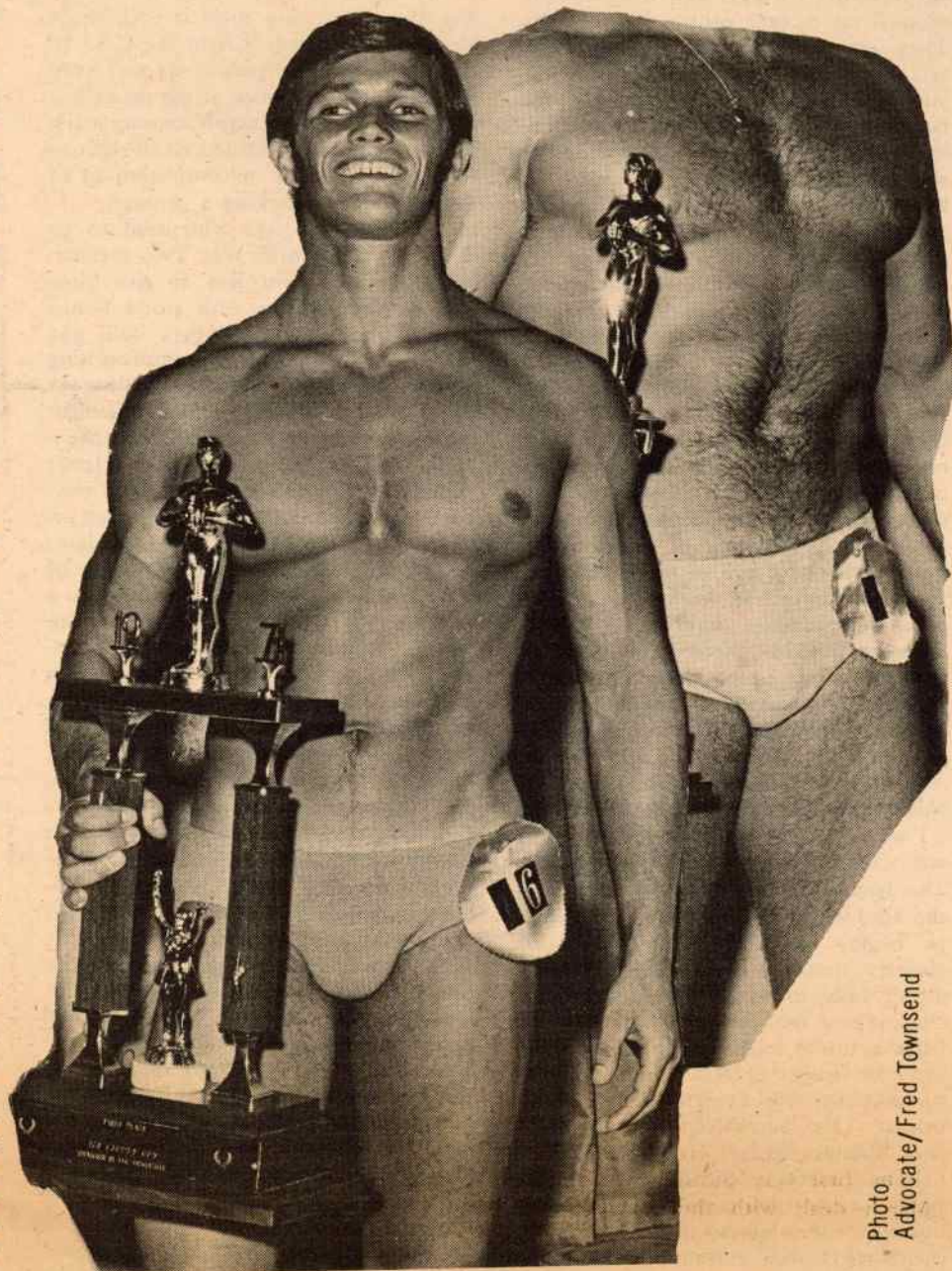


Photo Advocate/Fred Townsend

Most gay males, including those considered "beautiful" by the current standards of masculine beauty, have no idea how they are exploited by commercial interests which use the groovy guy image for profit. Much of the gay world consists of selling the body as a commodity and offering the promise of youth and beauty to men who can neither become younger nor more "beautiful." The commercial products and services will supposedly transform an ugly Quasimodo into a handsome young prince. I do not argue against products or services as such but against profiteering made on false promises and unobtainable hopes.

Youth is the key feature of the groovy guy, but he is also expected to be built, hung, butch, and cute. I doubt that one gay male in 500 meets all these qualifications. *The Gay Manifesto*, a remarkable document written three years ago by pioneer gay activist Carl Wittman, reveals how deeply *ageism* (the belief that youth is better than age) and the groovy guy image oppress even "liberated" male homosexuals. Wittman wrote: "Face it, nice bodies and young bodies are attributes, they're groovy. They are inspiration for art, for spiritual elevation, for good sex. The problem arises only in the inability to relate to people of the same age, or people who don't fit the plastic stereotypes of a good body."

The "problem" is much more than only relating to people of the same age: it is holding the groovy guy up as an ideal of masculine perfection which we all should reach; and in perpetuating this ideal we are exploited by the commercial interests. The April, 1972 issue of *Zipper*, a slick new *Playboy* type gay magazine is full of ads oriented to the groovy guy image — Corvette automobiles, Silva Thins, Brut perfume, even Hughes Airwest.

The American economic system is starting to pay more attention to homosexuality as it discovers that it can make ever-greater profits by directly appealing to male homosexuals. Actually, the commercial interests have played the gay market for years, but only in indirect

and subtle ways (remember the Silva Thins Man?). However, it has only been recently that the system has become bold enough to sell its products and services directly to gays.

Except in a very general way, the gay liberation movement has never really described that society which should be most liberating to gay people. Dennis Altman wrote in *Homosexual Oppression and Liberation* that only an anarchistic socialism was consistent with sexual liberation because conventional socialism did not have enough protection for the individual vis-a-vis the collective (read "State"). Considering the disastrous consequences which the Soviet and Cuban regimes have had on gay people, I too doubt the desirability of orthodox socialism because it has invariably disintegrated into a totalitarian, bureaucratic collectivism.

This does not mean that the present American economic and social system is ideal or even desirable for gay liberation. However, it is admittedly more tolerant than the Soviet style of government. Possibly the ideal for gay people is a decentralized libertarian society, perhaps not quite anarchist, but with a certain measure of free trade coupled with protection against the formation of business monopolies and exploitative selling practices. Those industries which form natural monopolies, transportation and communication for example, would be run collectively by the whole of society. Bisexual libertarian author and social critic Paul Goodman possibly offers us a version of such a society in his books *Growing Up Absurd*, *People or Personnel*, and *Like a Conquered Province*.

There are three classes of commercial exploiters who use the groovy guy youth image to separate gay men from their money and turn them from personal relationships to material things: 1) Those who mold the body and face to ever-changing standards of male beauty; 2) Merchants who emulsify the flesh with cosmetics and dress it in the latest fashion; and 3) Commercial interests who profit from the use of fashionably clothed or nude groovy guys by dis-

3 playing or selling them in various ways. The first group, the physique profiteers, tell us that the groovy guy must have both a trim, muscular body and a youthful and attractive face. They offer a plethora of health and gym equipment and exercise courses, reducing salons, health studios, sun lamps, and special "health" foods to build the body. Most of these foods are mixtures of inexpensive ingredients such as soy flour and dried milk, and it is far cheaper to mix the "special" foods oneself.

For those who must have new faces, dermatologists, plastic surgeons, and chiropractors transplant hair, rebuild noses and chins, remove wrinkles, and offer skin massages at fantastic prices. These professionals tell us that their skills will transform any man into a groovy guy.

The present ideal male is the 21-year-old with a 29 inch waist, 48 inch chest, and 17 inch biceps, plus a full head of hair, attractive face, and 10 inch cock. He is an impossible ideal far beyond the realization of most men or any number of commercial helpers. Most of us simply lack the bone structure or hereditary muscle development (even with exercises) to meet any such standard of physical perfection. Or is it really physical perfection?

The ideal male body has changed through history. The present ideal physique with its extreme V-taper is largely an artificiality never seen in bodies developed through natural hard work, for natural labor gives a much better proportioned body because labor develops all the muscles equally. Artificial methods are used to overdevelop certain muscles according to the dictates of physique fashion. The current fashion insists that the latissimus dorsi muscles of the upper back be enormously overdeveloped and expanded to achieve the "perfect" V-shaped torso to a degree never seen in classical sculpture. The Greeks and Romans thought a well-rounded buttock attractive, and their sculpture shows a greater development of the gluteus muscles than is seen in the present physique.

Although medicine has made fantastic advances in solving beauty problems, it has yet to help men with only average sized cocks. The real groovy guy is expected to possess a massive organ of eight or ten inches, and when male models went nude a number of years ago a good many names fell by the wayside when it was discovered that their posing straps held a lot less than pictures suggested. However, for those who want to fool Mother Nature, various padded undergarments and prothetic organs are available.

The gay-oriented Los Angeles Metropolitan Community Church staged several fashion shows for the Hollywood fad fashion industry during 1971, and the San Francisco MCC had a Mr. Gay San Francisco Contest in January, 1972. Fashion shows and beauty contests by a religious body show how the spiritual has become superceded by the material; for the human spirit becomes trivialized by the glorification of the body of man and his material possessions. It is there that we reach into the very heart of gay oppression: the precedence of the body over the mind.

But the ultimate in male beauty pageants is the annual "Groovy Guy Contest" sponsored by the *Advocate* newspaper. Last August some 25 selected male "beauties" entered by an assortment of bars, pornography producers, clothiers, and "model agencies" were paraded before the hypnotized eyes of the gay community at the Universal-Sheraton in Universal City, California. The affair was ballyhooed throughout gay America as the social event and the winning contestant, the gay ideal.

Going beyond merely displaying beefcake and meat are the "massage parlors" and "male model agencies", some of which hardly hide the fact that they are nothing but male whorehouses and call-boy services. Prostitution is a vicious business, degrading to both prostitute and customer, but the massage parlors and model agencies are especially exploitative because most of the money goes to racketeers and flesh merchants. The hustler has a short professional life —

— possibly 10 years at most — and then he is thrown out into the dungheap of the past, on top of the rest of the spent whores. Groovy Guy? He's a mirage rising from the sands of the past only to fade into the sands of the future.

— Craig Hanson

GAYS IN BRAZIL :24 / "Veado"

If anyone decides to make a gay liberation button in Brazil, it won't even need words — just a picture of a deer. For reasons which no one seems to know, the word for deer (*veado*) in Portuguese is the equivalent of the English word faggot. Rio de Janeiro and São Paulo are probably the gayest cities on the continent — and I will tell you something about my experiences in Brazil's gay world — but Brazilian society finds its strongest words of contempt in the vocabulary used to describe homosexuals. This is a factor, as in other societies, which teaches gay people self-hatred and is basic to gay oppression.

Take the word *veado*. In Brazil there is a very popular numbers racket called the animal game. Bets are taken on the basis of numbers from one to twenty-five, each number corresponding to an animal, from A to Z. This helps illiterate people — and more than half of Brazil's population cannot read or write — to participate in the gambling. In the animal game, number one is the *avestruz* (ostrich), at the beginning of the alphabet, and number twenty-five is the zebra. Number 24 is *veado*, and consequently that number has the same connotation: faggot. If you go into the public schools and look at a class roll, you will often find that the teacher goes from 23 to 25. When a young man is 24 years old, he is likely to say he is 23 or 25. Some buildings go from the 23rd floor to the 25th floor.

The other most hostile word in Brazilian slang is *bicha*, which doesn't really have any other meaning, and is the word used to describe an effeminate homosexual, or, more specifically, a guy who likes to get fucked. Its equivalent in English is a combination of femme, faggot, queen, fairy.

Brazilian gay people have their own word to describe themselves — *entendido* (or *entendida* for lesbians). *Entendido* means "someone in the know" or "someone who understands." It is very much of an underground gay word, perhaps the way the word "gay" was 25 years ago in the U.S. The average straight Brazilian does not know this special meaning of *entendido*, since the word is also used in the language in other ways. A person who is *entendido em musica* for example is someone who understands music very well. Brazilians have heard about the gay liberation movement, since articles about it have appeared in their newspapers and magazines, so now, in addition to the word *entendido*, some Brazilians are using the word "gay." This is especially true among Brazil's growing freak population, which follows developments in the U.S. counter-culture with special interest.

Brazil is important to me because I am enchanted with the spiritual and physical beauty of the land, the people, the tropical culture, but especially because an important part of my own development as a gay person took place there. Rio de Janeiro is a beautiful city in the tropics, with green hills rising up dramatically from the blue-green ocean and the sandy curved beaches below. It was there that I first said to myself, "I am a homosexual," and it was there that I first made love with another man with a full sense of the joy of gay love. When I first arrived in Rio in July 1964, on a Fulbright scholarship, I was a very frightened closet case. Tucked away in my pocket was the name of a Brazilian psychoanalyst which a New York shrink had obtained for me from some international directory on a shelf in his office. I was going to get cured. The cure I got, however, came not from the shrink (whom I saw five days a week for three months — all in Portuguese!) But from inside myself, with the help of Rio's ubiquitous gay population. At every turn, I met wonderful warm gay people. Also, by spending a good deal of time of Copacabana beach, I understood clearly just what my own sexuality really was and how foolish and repressive it was of me to continue with my psychoanalytical "cure."

Dutifully trying to be straight, I had called up a young woman I'd met at the Fulbright Commission office and asked her to go out with me. She said no to

the date, but invited me to a party at her place, and I got involved with her crowd of friends. Within a few weeks I realized that at least two of the men in the crowd were gay, and we gradually opened up to each other. I was ready. They introduced me to the frenzied gay world of Rio — the cruising on the streets and inside movie theaters, the bars and baths, the gay world's vocabulary and customs. There was much I found shocking and distasteful — not the homosexuality but the alienation and compulsiveness which is intrinsic to that ghettoized gay world provided by straight society. But I was glad to be coming out of the closet. It was my first contact with the gay world anywhere, the first time I discovered the the humanity of gay people, the first time I accepted my own sexuality fully. Quite obviously, being away from my old friends and family and so many other factors which enforced my straightness, I was in a better position to come out. (I know of many other people who have had to travel far away from their homes in order to come out. When one comes out in a foreign country, I think there is an indelible impression left by that country and its people on the mind. I know people who have such relationships with Japan, with Mexico, with Indonesia and other places. And I know a Brazilian who relates to New York the way I relate to Rio.)

I was still unwilling, however, to tell any straight friends about my gayness. The friends I chose, I should add, led the kind of double life that I was about to begin. It was another form of clostetry that I was entering, though I didn't fully understand it at the time. One of my friends, Joao Carlos, came from a lower middle class family and lived in Grajau in Rio's unfashionable north zone. He lived a lie on many fronts. He borrowed cars and told people it was his car. He said he lived in Leblon (a ritzy neighborhood in the south zone). He had a romantic relationship with a beautiful young woman, the daughter of a French diplomat. He hated himself for being poor and being gay. Joao Carlos saved up a supply of sleeping pills, rented a room in a cheap hotel, and on Nov. 1, 1964 (known in Brazil as the "day of the dead"), he ended his life. Joao Carlos's suicide was a heavy experience for me, coming only two months after my debut in the gay world. I felt that my own frenzied life was not so different from what his had been, and I got scared, I abstained from it all for a while to think things over, but I concluded that Joao Carlos was wrong and that whatever problems I was having I was too committed to enjoying and treasuring life.

A few weeks later, I found another circle of friends, somewhat more stable and more to my liking. We all became very close, and to this day I consider some of these friends among those human beings nearest and dearest to me. They taught me much about the sense of community and closeness and the will to survive which is a basic part of gay liberation.

Many younger gay people are breaking out of these molds. I met several gay freaks who had a different approach to their gayness. There was still some element of clostetry in that they didn't feel 100% free to tell their straight friends but they said they didn't care if their straight friends knew, that they should be able to figure it out themselves. Many of these straight freaks thought of themselves as bi-sexual, but generally objected to labelling. They were not into pure monogamy, nor were they into role-playing. I had the impression that these gay freaks think of themselves as quite separate from the existing gay world. Many of them had not been in any gay bars, because, they said, they didn't need them. I couldn't decide how to respond to such an attitude. On the one hand, I believe that gay liberation means relating to other gay people outside of the bars, as the bars are a kind of a closet. On the other hand, I felt that many of the Brazilian freaks were finding it so easy outside of the gay world because of their youth and beauty. I also questioned the way they sought to divorce themselves from

the gay world. It reminded me too much of my own feelings, which lasted for many years, that I did not want to associate with "faggots."

The hierarchy between the masculine and the effeminate male is even more clear in Brazil than it is in the U.S. In Brazil, the average person doesn't even recognize the existence of the masculine homosexual. For example, among working-class men, it is considered all right to fuck a *bicha*, an accomplishment of sorts, just like fucking a woman. I met a few gay guys who used to go down to the World War Two memorial near downtown Rio to give blow jobs to the soldiers who stood honor guards there. The soldiers who got blown were in no way compromising their masculinity, even to their colleagues. This is a common way for Brazilian males to express themselves homosexually. In *Captains of the Sand* by Jorge Amado, the well-known Brazilian novelist, the leader of a gang of street urchins, the hero of the story, explains to the gang why they must expel one of their members for his involvement in a homosexual relationship. In the incident, only the passive partner is excelled and condemned. Amado was a member of the Communist Party when he wrote that novel, and his point of view no doubt reflected Party ideology as well as Brazilian prejudice on the subject of homosexuality. (Not surprisingly the anti-homosexual position of Cuba's Communist Party today is more specifically directed against effeminate homosexuals and any public or indiscreet manifestation of gayness.)

The gay world in Brazil reflects the racism of Brazilian society. During my first visit to Brazil, there was one *mulato* named Renato who hung around some of the time with my friends, and the way my friends viewed Renato was, "He's *mulato*, but he's a pretty nice guy." Sometimes, rather than call him *mulato* or *preto* (black), they'd call him *moreno* (swarthy), as if that were preferable. Now these are people who thought of themselves as being opposed to racial discrimination, who categorized themselves as leftists of some sort. One time I told a friend that I had tricked with a black guy, and he made a face, confessing to me: "I'm a racist when it comes to sex."

While more than half of Brazil's population is what we would call black or brown, the predominantly white gay world maintains white European beauty standards, with only the slightest allowance for African and Indian influence. While the beauty standard of the U.S. gay world is also predominately white, I believe there is much more awareness of the beauty of black people. This is no doubt a result of the black liberation movement and the rejection of racism by so many North American black people, and the hard lessons so many whites have begun to learn.

Rio's carnival, like New Orleans' Mardi Gras, is an important festival for gay people. Carnival is celebrated non-stop for the five days preceding Ash Wednesday. There are also carnival dances every weekend from New Year's Eve until carnival itself. Traditionally, Carnival is a time for wearing costumes, and many people dress up in the clothes usually reserved for the other sex. The most conservative gentleman (especially among the working class and the lower middle class) may get dressed up as a woman during carnival, but often this has no overt homosexual association. In the gay world of Rio, however, carnival transvestism is an hilarious and joyful tradition.

In many ways, I found the situation of gay people in Brazil to be similar to that of gay people in the U.S. Brazil is a capitalist country run by a fascistic military dictatorship. The military men who run the country typify the male supremacist theme in Brazilian culture and politics. Women are totally powerless, excluded altogether from most aspects of Brazilian life. Within the military, so it is said, there is a good deal of homosexuality, but it is of the super-masculine militaristic type associated with male supremacy. In its official pronouncements, of course, the military men pay homage to God,

country and the nuclear family. Among the several movies that have been banned in Brazil is "Sunday, Bloody Sunday." Open, proud, role-free homosexuality, or what we call gayness, is not tolerated anywhere. As for the bars, the baths, the cruising on the streets, they seem to be tolerated, at least in the biggest cities. Gay people are generally compelled to stay in the closet by the same forces at work in the U.S. Many people end up on psychiatrists' couches (if they can afford it), or in mental hospitals. I heard of several people who had been murdered by Midnight Cowboy rough trade or hustler types.

Many of the straight Brazilians I knew, either freaks or intellectual types, responded well to my being openly gay with them. The heavy anti-gay attitudes in the culture, I felt, could be easily eroded. These attitudes are not so essential to Latin culture as so many people seem to think, largely because Latin culture, unlike Anglo-Saxon culture, has never pretended that homosexuality doesn't exist. Some form of homosexuality is an integral part of Latin culture, and gay liberation offers the possibility of that presence becoming a constructive, progressive force (as opposed to the oppressive, male-chauvinist type of homosexuality permitted under fascism).

I could not find out for sure, but I do not believe that Brazil has sodomy laws as such. Cross-dressing is illegal except for the carnival period, and I was told, two men holding hands in a public place would be subject to arrest on some sort of morals charge. Certainly anyone who is a schoolteacher or in any "sensitive" field, cannot be openly gay. In sum, the pattern of oppression and repression is pretty much the same as in other western capitalist countries. Political dissidents of all types are subject to severe repression, including torture, and it is clear to me that any attempt of gay people in Brazil to organize would be met with instant police repression.

The awareness that gay people in the U.S. and elsewhere are fighting against oppression however, is having a definite effect on the consciousness and daily lives of at least some Brazilian gay people. The pattern of sexist oppression — from the straight world and inside the gay world — is beginning to change. A feminist movement is beginning to function in Brazil, looking for ways to integrate women into the process of national development. Rosemarie Muraro, one of the leading Brazilian feminists, told me that she believed that the progress of feminism would definitely break down the taboo against homosexuality in Brazil. The women of the revolutionary Puerto Rican group, the Young Lords, once wrote in a position paper that "machismo is fascism." If that is true, it is perhaps in the struggle against machismo, as carried out by Brazilian women and gay people, that Brazil's current fascist regime may be overturned.

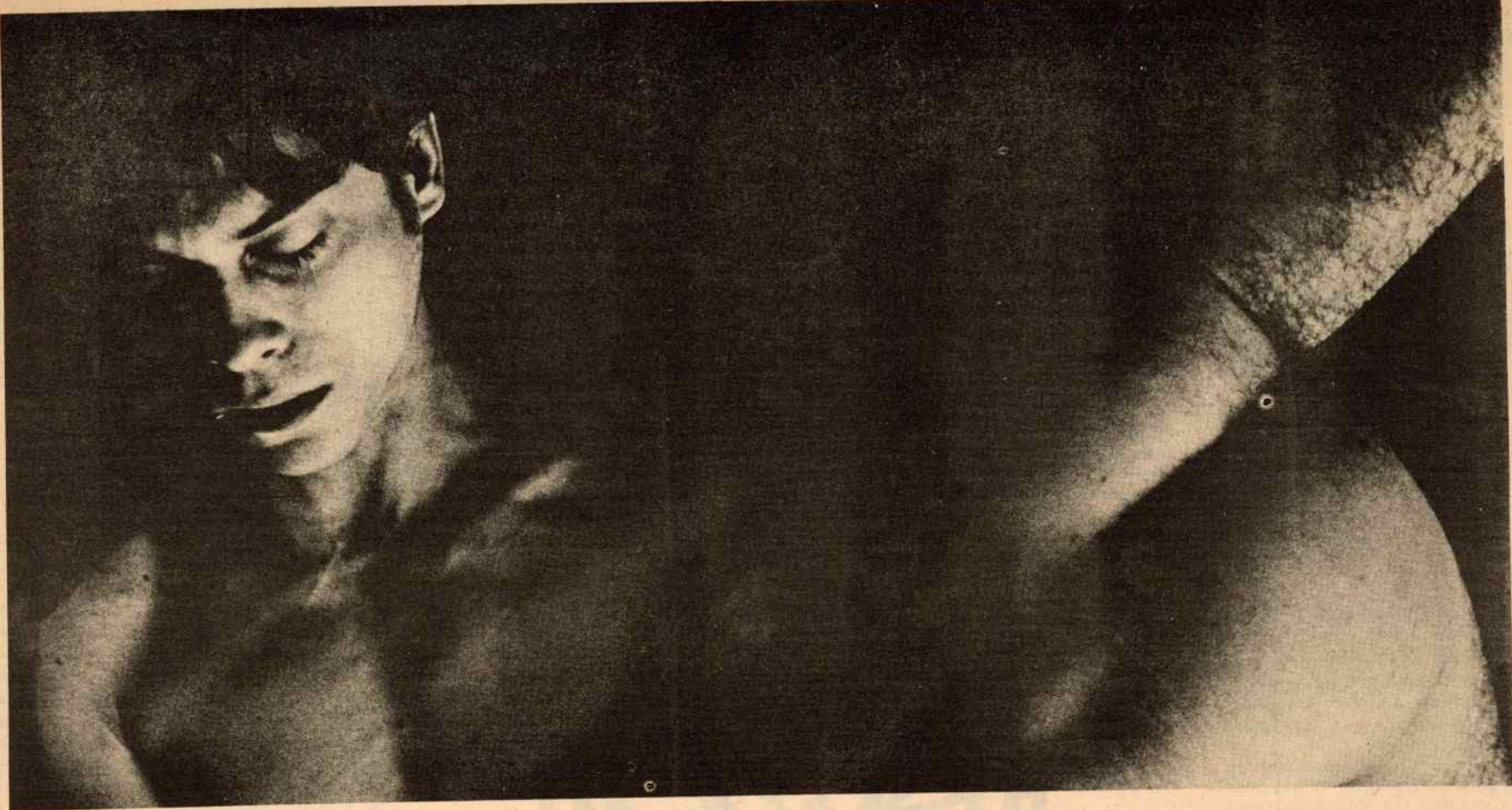
—Allen Young

from NGSC:
interCHANGE

Washington — The National Gay Student Center, set up by the National Student Association (NSA) in August 1971, has begun publishing a newsletter called interCHANGE. Initially it will be published every two months. The purpose of the publication is to share information the Center has received from gay student and community groups and individuals throughout the U.S. and Canada.

The first issue has articles on college counseling, the isolation of being a lesbian, how campus groups can publicize themselves and more. Sample copies of interCHANGE are available free. To get on the mailing list write: National Gay Student Center, 2115 "S" St., N.W., Washington, D.C. 20008. Contributions are appreciated.

—LNS



Alejandro Stuart

THE FRIENDSHIP INN SET

— Hunce Voelcker & Rodney Price

I. PROLOGUE

We Detroit aren't articulate this seemingly, but barely asking moments making mirrors today; today to contemplate his birthday's bosom and after mountain mores, Shasta sharing spreads.

Annunciation comma anointing our lofty clocks eternally our serum cocks crack bells' liberty while Holy carnivorous Rodney really rapes rhubarb and vampires suck angels learning aura.

Pissing puce baseballs latently we strip we obscure we rejoice.

Cow's manure makes Hunce happy hero ground.

They wonder of our celestial pillow while we chant

Om Shasta Shasta Om Om Shasta Om

Om Shasta Shasta Shasta Om Om Om

I Have This Vision of Madness

I have this vision of madness:
 dear gay brothers,
 please get out of the trucks,
 the sun is rising,
 before it is too late.
 Make lines, hold hands
 and form a procession out to the sea;
 when the sun rises
 turn around and face each other
 ask where the day goes
 and
 what have you done with the time?
 Some of you will answer,
 'but what about astrology,
 where is the moon, now
 that the sun has risen'.
 "And what about my hair. Is it too long?
 Should I have it cut?"
 'What about my clothes,
 are they the right style,
 does my ass show to its best advantage?'
 but
 the moon will cover your body,
 the sun, the sun will linger
 and dwindle ... until all becomes
 endless words only meant
 to cover your nakedness.
 Strike out and go mad.
 frozen with fear, eyes blinding mad
 detest everything that holds you apart from me:
 an end to fantasy
 and end to innocense
 and end to everything that
 is not pure and fantastic.
 The poignant hour of the day has come
 when evening tells its own story
 when you go out of your house
 to find your true love
 in the banana forests
 in the rain gardens of Central Park
 in the steaming beaches of bathes and bars
 when the heat of desire has frozen
 your lust, has bent your heart
 into a thousand masturbatory images
 that cannot be fulfilled
 and only some urgent insanity
 some call to reach and touch and reach back
 will find me waiting in the lobby of your heart
 all the time hoping that
 you will come, full of rage
 and crazy kindness.

— Perry Brass

I. THE FRIENDSHIP INN SPEAKS

FOR YOUR COMFORT AND RELAXATION. . . .

This Bed Is Equipped With
 The Famous

MAGIC MASSAGE
 FINGERS

It Quickly Carries You Into The Land
 Of Tingling Relaxation and Ease

TRY IT — YOU'LL FEEL GREAT

25¢ For One Quarter Hour
 Quarters Only Please

Note — For Full Enjoyment Lie Still for 2 to 3
 Minutes After Massage Ceases

— The Friendship Inn

IV. ANALOGY

Then the poet, abused with discontent, joined the sunrise to bathe with sunbeams in surreal surf of clouded reveries and future reverence, of Apollo's ascending lines words art, of foaming ancient oracles, hardworn true.

Welcoming sorrow we rebus to city to drown death in predestined oracles.

Sky scraping mire down upon down to depth unknissed until renaissance of soul, remembrance of hand, coagulate, heaven unturned.

III MEDITATION

Beginning. What? Om. Pen and paper prop.
 Jesse Aaron Little John John Love Dan Greg
 Hibiscus Allen Peter San Francisco

Or a line about the mountain now
 Shasta's silent as the clouds touch
 silence as the message usually

Besides that cock in me
 which sits beneath a tree (like Buddha)
 reads a magazine (a prop)
 in town

A butterfly to eat my finger's now
 Clouds cover peak
 It always says exactly what it means
 At 31 (the I Ching's Influence), I find
 the sun burns my tobacco, Little John.

Clouds move away the double peak
 the solid silliness sends the white
 No answer given of no question dared,
 Shasta, breathe breath: I won't go back.
 13 days in 31 years is not enough.
 And offering what isn't mine to give
 what Shasta offers me.

I'm crying at the peaks of sillycomb,
 subsisting on the gumdrop's flight,
 believing in the muse of moments,
 divinity of Fuck, divinity of Rodney's hand,
 But you, Shasta
 Om you, Shasta
 Om you, Shasta
 Om you, Shasta
 Om you

hussler

the husslerman drives
 his sensory-motor macho-machine down broad/
 way smoking levi's
 roping eyes ostra/
 cizing humanity

number one cool tool getting it
 the uninhibited lackey of a body
 he doesn't lack, man

the husslerman drives
 his male-prostituted cashed-out register down
 he's so sucked out he can't feel
 the oppressor's heat/ he's dry

dry boots knocking down meatracks
 breaking off chickenwings to fly
 to straight freedom

the straightman drives
 his woman has known prostitution longer
 straightman had better straighten up
 stop his oppressing/ stop his hussling
 and start to dive

— Zachary Swarr

In Memory of David's Haircut

it's true, ponies
 nuzzle you at night

small birds speak
 your only language

— Ian Young
 from *Some Green Moths*

VIETNAM: feminist view

6

This speech was given on May 6th at a large anti-war rally in Boston.

I am speaking today about the politics of rape. There is a national phenomenon in this country that promotes myths about sex and violence that are recreated in imperialist wars against Third World countries. Rape is an act of aggression in which the victim is denied her self-determination. It is an act of violence which always carries with it the threat of death. And finally, rape is a form of mass terrorism, for the victims of rape are chosen indiscriminately, but our male dominated culture tells us that it is women who cause rape by being immoral or in the wrong place at the wrong time — in essence, by behaving as though they were free.

For years the male theorists of the anti-war movement have spoken about the reasons America is involved in Vietnam: the imperialist search for profits in the war in Vietnam, and the American corporate need for a war to maintain a stable domestic economy.

This analysis of the war, while correct, has never gone far enough. It has been unable to explain the unprecedented sadism which is the overriding characteristic of this war. What is the rationale for the obsession we find in the universities, corporations, and military institutions of America with increasingly hideous and perverse methods of torture and death as applied to the people of another race and land.

Through the years, scientists and professors have been inventing things like flechette pellets — tiny steel arrows with larger fins at one end — which enter the body enlarging the wound and lodge in the blood vessels — they're designed to shred the internal organs; white phosphorus, a more sophisticated version of napalm, that usually has to burn its way down to the bone before going out. Or the area denial program where they flood whole areas with hundreds and thousands of mines designed to look like leaves or animal droppings and to make the area totally uninhabitable for humans. Thousands of square miles of territory in Indochina are now flooded with little mines which are manufactured for the sole purpose of blowing off a foot. They can't blow up a truck or anything else; they are only designed to make impossible human habitation. While white white-collar boys sit in their labs inventing these atrocities, the army recruits from its male youth the manpower to prove the potency of its weaponry on the battlefield.

The result is Total War, primarily against the civilian population. The civilians are usually the ones that are in and around the villages; they can't keep on the move all the time because they have families and belongings and homes. They are the ones who signal the weapons, the ones who are the main casualties.

A 23-month old baby is senselessly electro-shocked into unconsciousness. Where in the American psyche does this come from: these perversions are the products of the mentality of rape. The mentality that produces the kind of war they continue to fight starts at home. Let's run down a few unknown facts about rape — about male sexual violence.

Susan Griffin in an article called "The Politics Of Rape" found that official crime statistics tell women that forcible rape is the most frequently committed crime in America.

Now let's once and for all smash the white male propaganda that says most crimes of rape are committed by black men on white women. Historically and statistically this is a lie. 90% of all incidents of rape do not cross racial lines. These crimes of sexual violence are usually committed by men against women of their own race.

Another myth: the rapist is a lonely creep who sees a woman without male protection and is suddenly overpowered by his innate craving for sex. BULLSHIT.

83% of rapes by men in two's are premeditated.

90% of all group rapes are premeditated.

58% of single rapes are premeditated. Rape is not a crime of passion; it is an act of aggression. An undeclared war against women.

Another myth: that men who rape women are pathological, as distinct from your basic average run of the mill male. Amir's study called "Patterns In Forcible Rape" say men who rape are not abnormal. Amir writes "studies indicate that sex offenders do not constitute a

unique or psychopathological type; nor are they as a group invariably more disturbed than the control groups to which they are compared." Allen Taylor — a parole officer who has worked with rapists in prisons facilities stated the question in plainer language: "Those men were the most normal men there. They had a lot of hangups, but they were the same hangups that men walking out on the street have."

Let's just examine two more aspects of rape — keeping in mind that all these things about rape are symptoms of a male dominated culture which feeds on the combination of sex and violence. The myth that some men protect you and some men rape you is false. First of all, the rapist is an average man. But secondly every man in this society gets male benefits from the existence of rape. These armchair rapists have their potency and masculinity vicariously confirmed thru rape — witness the num-

ber of pages given over to violent sex crimes in men's magazines.

Another way all men have their power enhanced by rape is the need they put into women for protection — the ancient chivalry racket, men protecting women from other men. It's not unlike the protection relationship which the mafia established with small businesses.

And finally, it is a fact that the most excessive degrees of violence occur in group rape. Far from discouraging or curbing violence upon women, the presence of other men may in fact encourage sadism, and even cause the behavior. Men egg each other on.

What does all this have to do with Vietnam?

What starts as the socialization of male sexual violence in this culture is used by corporate and military interests to train a vicious, killing army — in the labs, and on the battlefields. Ex-

amples of the inseparability of sex and violence in the male are endless. In basic training the following chant is used to teach the distinction between a rifle which is a weapon, and a gun, which is a cock. "This is my rifle, this is my gun, One is for killing, one is for fun." With such training it is not surprising that a major in Vietnam is quoted as saying "Don't let the news media fool you. These kids are maybe 18 or 19 — but they are beautiful killers— just beautiful."

What is routine conduct at home is routine conduct abroad. Acts of male domination and violence are the cornerstones of society in the U.S. Here in the states we are torn with conflicts of race, class and sex. When we transport these conflicts overseas they show up in the army, in the highest echelons of the Thieu government, and in the destruction of culture in Saigon. And underpinning it all is the assumption of America's absolute right to rule where America will.

The passion with which we perpetuate this war: war crimes no longer war crimes but genocide; violence promoted to contain a war we have no hope of winning.

How else to explain this but by understanding the phenomena of male sexual violence in Western culture. Germany in 1944 and 1945 was without hope of winning the war but nonetheless went on building bigger ovens and crueler technologies to destroy with.

It cannot be stated too strongly that the crimes of violence we have been shocked by in Vietnam can only have been created at home in the U.S. in a country which trains young men from birth to connect violence with sex. Ann Froines has written that the popular culture — magazines, movies, books — in South Vietnam now promotes a model soldier stripped of all human values or political understanding. He never talks about Vietnam in patriotic terms. He kills to survive, then seeks pleasure afterwards through sex. An integral part of this culture is the glorification of American "Natural instincts": sex, violence and the desire for money.

In a revolutionary society violence and domination are not what holds life together. In China or North Vietnam the whole society is being geared to create human values based on love and sharing — not based on greed and violence.

On May 8th, Nixon announced he had mined 7 harbors in North Vietnam, risking confrontations with the Soviet Union and China to preserve "American Honor."

I.F. Stone said last week there is a possibility Nixon would finally use nuclear weapons to blow Vietnam to bits rather than be caught with his pants down at the Moscow summit conference: Genocide of a whole people in order to save male face. This is the height of war insanity.

We are faced with an imperative. Without a feminist analysis we will never confront some of the deepest motivations behind the waging of aggressive wars.

The same men and power structure who victimize women are engaged in the act of raping Vietnam, raping black people, and the very earth we live on. Rape is a classic act of domination where the emotions of hatred, contempt, and the desire to break or violate personality takes place. This breaking of the personality characterizes modern life itself. No simple reforms can eliminate rape.

As the symbolic expression of the white male hierarchy, rape is the ultimate act of our civilization, one which, as Valerie Solanis warns, "is in danger of humping itself to death."

This speech was written by Lesbian Feminists. Hollibaugh, von Bretzel, Crichton, Lindbloom.

Brothers and sisters who expressed an interest in working on *Gay Sunshine* during the demonstration at Kezar Stadium on 22 April — please call us! The list was misplaced and we do not have your names. 824-3184.



LNS

BENTON, from page 11

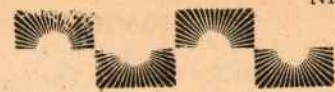
appropriation of human lives by capitalist consumer society. Sorry, but homosexuality is a very important political-economic issue — which is why it is not surprising that it is singled out for special treatment throughout history (the Bible being a classic example and Cuba just a more recent one).

The "emergence of a homosexual sub-culture" is not a response to a sexist society," as you say. It is part and parcel of it. It is the logical extension of male supremacy, its "remainder." It combines all the traits of the racial ghetto, and the consumer-oriented qualities of the junkie subculture (read Sol Yurick's "The Politics of Junk," reprinted in *Smack!*, Ramparts Press). Like the ghetto, it is a pool of resource from which the larger society can gain slave labor (in terms of employment, "underworld" services, or sex) and it is a huge market for the sale of the society's non-essential consumer items.

The inherent resistance of gay people has been fragmented and personalized by the assault of economic restriction: psychological indoctrination and police terror. The resistance has been apoliticized. Yet and still, as this country loses power as the general populace loses confidence in its leadership, as the "credibility gap" grows, ground for the emergence of a revolutionary feminism is being created — women beginning to fight back politically from their kitchens in Iowa and Maine are beginning to create the effect that gay people can increasingly join. Being non-sovereign and yet free: being a biological male without being a "man" is possible. This is the implicit proclamation of feminism as it applies to males. This, naturally is in the process of the advance toward socialism, but it is in the wake of this struggle that gay people join with the laborers of this culture (women and slaves: Blacks, Indians and other people specifically imported to do slave labor such as Chicanos in California, etc who, by definition simply weren't included in the thought of these who formulated the Constitution of this country) to demand a brand of freedom that, for once, does not assume the control of, and access to, a slave/woman Class!

In other words, there truly is a revolutionary struggle to be waged by gay people in this society, one that ties directly into our lives, but it is not the struggle as you outlined it.

Nick Benton



FHAR, from page 12

entic Marxism? Have you forgotten that in the USSR, in 1918, the czarist law concerning homosexuality was abolished, specifically in order to reconcile homosexuals with the rest of the population? When Stalinism began to appear, in 1934, homosexuals were hunted down, and the institution of informers unknown in the country until then, was organized.

But homosexuality could not possibly be revolutionary. Oh, really! Where do you find that? And where do you get the idea that there is one human "future" — words that I heard from the mouth of one of your militants, wanting to justify his repressive opinion on homosexuality? From Marx or from St. Thomas Aquinas? From judeo-christianity or from dialectical and historical materialism? From Trotsky or from De Gaulle?

Any form of sexual or emotional relations, which leads to a real communication with another person, is good and desirable. And despite bourgeois psychiatrists and other such animals, homosexual relations are an agent of human progress.

I am responding in order to put an end to the stalinist critique which says homosexuals are a product of capitalism. When this kind of argument is advanced two completely different things are confounded: homosexual behavior emotional or not, versus the identification of an individual with a particular personality structure imposed from without. In this last case, it is true that certain homosexuals have let themselves fall into the trap set by bourgeois society by becoming what was expected of them: pathological, depraved personalities. Today we can liberate ourselves from this particular structure, build upon that which we have been made in



Reviewed by Charles Williams

Society and the Healthy Homosexual, Dr. George Weinberg, New York: Martin's Press, 1972, 150pp., \$5.95

Any phobia is a prejudice which restricts the freedom of those who are subject to it. Dr. Weinberg introduces *homophobia* as a personal and social prejudice which poses serious problems in terms of living for heterosexuals generally and for many gay people as well. Throughout the pages of this little book written for the general public, Weinberg examines the concepts about homosexuals held by Official Opinion, particularly Official Scientific Opinion about the homosexuals, and clarifies the sources of scientific thought as originating in social prejudice. The conventional homosexual problem "becomes a heterosexual problem — the basis of psychoanalysis and particularly its treatment of homosexuality (above all in the male) is viewed as restatements of conventional wisdom embodied in the Judeo-Christian ethic regarding sexuality.

After discussing some possible sources of motives for the configuration of homophobic attitudes, Dr. Weinberg approaches psychoanalysis both as a body of knowledge and as a social condition of the professionals which embody it. Where the Freudian configuration is based on supporting the conventional male-female roles in society, homosexuality will therefore become aberrant, and an "illness". Freud and his followers appear to have taken over the list of illegal sexual acts and re-named them "perversions", "illnesses", "indications of 'faulty character development'". Weinberg also points out that of the 36 crimes punishable by death in Mosaic law, half involved sexual acts of one kind or another. It is not awfully surprising, then, that psychoanalysis is complete with a concern with sexuality, "proper sexuality", at that: it has the whole force of Western history behind it just as do criminal laws which seek to govern morality.

Some critics will no doubt dismiss this book as overly simple, and at best a pedestrian view of psychoanalysis. These assessments are valid if one considers the role which psychoanalysis plays in society as valid: that of supporting systematic conformity to the detriment of individual variants. No one will deny that psychoanalysis has often played havoc with the lives of people. Whether it drive toward conformity is inherent in the tenets and concepts of psychoanalysis or not is less important than understanding that the overall thrust of the profession, as practiced, has led to its end.

Weinberg is opposed to such interference in people's lives, partly because he sees psychoanalysts the victims of homophobia themselves, leading them then to the position of a *moralizer*, talking to the patient, in scientific terms the proper "moral choices" he should make. Where once men were possessed by "demons", they are now "neurotic"; where once Hell was officially offered as the reward of aberrant sexuality, now psychoanalysts offer the patient the spectre of an "incomplete existence" — walking along the beach leaving no footprints in the sand, as a psychoanalyst once related it to me. Weinberg suggests that what the public finds revolting will be labeled "neurotic" by psychoanalysts.

Another concern of Weinberg, and one which should concern us all, is that psychoanalysis is often used in legal/official opinion to authenticate a moral stance. In a broader sense, the weight of professional opinion authenticates public opinion itself. It is not surprising that conventionally held beliefs, those that lend their support to sexist class structures, are thought by many people to reflect The Way Things Have Always Been; they are made legitimate under the guise of *timeless* scientific opinion. Atrocities have been committed against gay people and other non-conformists in the name of science and justice; and to a large extent, these atrocities are sustained and elaborated via ideology of "mental health" which then seeks to destroy any individual deviation from conventionality.

The Gay Mystique: The Myth and Reality of Male Homosexuality, by Peter Fisher, New York: Stein and Day, 1972, 258pp., \$7.95

Peter Fisher's book is a personable account of gay life written by a member of the New York GAA. It is written largely for straight people, or so it seems to me, and includes discussions of topics which will seem redundant to gays who have gone through the process of coming out openly. However, Peter includes a well done chapter on a topic rarely discussed by anybody — the leather cult and S&M, and its relation to gay society. *The Gay Mystique* does not deal with broader theoretical questions such as Dennis Altman broaches (*Homosexual Oppression and Liberation*, reviewed in *Gay Sunshine* No. 10), but does some serious debunking of myths in a straight-

It should be clear to all gay people how insidiously homophobia is woven into the fabric of life in Western societies; Weinberg points out that even among the self-proclaimed enlightened intellectuals, the phobia remains, though taking on a subtler cast:

More insidious [than outright violence] is the disguised hostility of many who consider themselves enlightened and educated, this hostility is often concealed by the device of shifting the blame to an irrational fear to an intellectual level and presenting it as if it were rational. Perhaps the most usual expression of this is an endless absorption with the question: How did the homosexual get that way?

Weinberg points out that people on the street or in the professional office rarely pose the question about heterosexuals. "The origin of homosexuality comes into question because it is considered a deviant course. What pebble diverted the stream? As if without proof it were assumed that the capacity to reproduce sets the standard in sexual conduct from which one should not deviate — that, therefore, heterosexuality must in some profound sense be in the mainstream of thought and activity in the life of every individual and homosexuality a sign of interference." The popular use of psychoanalysis to support assertions such as these is dangerous because of the weight that the profession has assumed in public and private life.

Several techniques for "treating" or "curing" homosexuality are discussed, ranging from the ridiculous (playing tapes of people vomiting), to asking the patient to masturbate before pictures of scantily-clad women, to the graver methods of brain surgery, emetic persuasion, and aversion therapy. Weinberg might have spent more time outlining the various methods of aversion therapy, which seem to be so popularly used today. He mentions them only in passing. However, this book makes an effort at avoiding the conventional statements by psychologists and psychoanalysts who believe homosexuality to be incurable. Most simply resign themselves to their belief that cure is not possible, and that therefore society will just have to learn to live with a lot of sick people in its midst. Weinberg rejoices in human variety, of which one variant is gay love. "All persons who have reconsidered convention and found it wanting are able to draw nearer to one another than before. This is so, because conventionality is no longer enticing us to suppress our spirits. Conventionality can no longer sunder us by forcing us to pretend we are identical when we are not. Like Coriolanus, we have been banished from Rome and have departed proudly, saying 'Rome, I banish you'."

This book, falling within the tradition if not the rigor of Churchill, Hoffman, and sharing sentiment with Szasz, is a welcome addition to the psychological writings on gay people. As more professionals begin to meet gay people outside their offices, it will become clearer that the profession has been rife with biased concepts and theories which support the oppression of gay people everywhere.

The subtitle of Ralph Schaffer's article "Oppression Sickness" in the last issue of *Gay Sunshine* is "Its Forms and Cures." While Mr. Schaffer clearly delineates certain "forms", or, more accurately, manifestations of oppression, there is a clear line of possible disagreement as to the "cure" aspects of his argument.

In regard to an area of life as personal as sexuality, surely anyone can only feel resentment and hostility to Mr. Schaffer's arbitrary imposition of a "test" for determining the proficiency of their sexual performance. Mr. Schaffer is certainly free to set his own standards, and

forward, personal way. This account purports to be written for the public; it does not proceed from a radical perspective. The politics discussed in the book are those of the NY-GAA, and a section of the chapter called "Does America Need A Gay President?" is devoted to the use of voting power to end civil rights discrimination against gay men and women.

Debunking the myth of seduction as the first step on the road to Sodom, Peter does not trot out Learned Opinion to make his point:

Those who believe this myth apparently think the seducer stupid enough to put his penis in the mouth of someone violently opposed to having it there. It seems unlikely that even the most talented homosexual could raise an erection in a terrified child. There seems to be an underlying notion that homosexual sex, rather than being repulsive and unnatural as is usually claimed, is so exotic that even an unwilling minor encounter with it will turn a child into a permanent "pervert".

It is clear thinking such as this that recommends this book, not only for gay people trying to come out, but for the public at large trying to learn about gay people.

Peter deals with leather and S&M cults in a chapter called "How Dangerous Is the Gay World?". Although he discusses primarily the leather/S&M scene as it manifests itself in bars, he does take pains to avoid official psychological explanations. Gay people who have struggled with their awareness of the masculine-feminine role dichotomy in society sometimes scorn the leather cultists as "unliberated", or "immature", almost as if they were a breed apart. More often than not, however, they have killed it by silence on the subject altogether. Peter is quick to let us know that people who wear leather (drag?) and engage in S&M sex are different only in their sexual tastes. We have too often looked askance, and from the outside, at this phenomenon.

The major portions of the book, then, deal with questions and problems that most gay people are familiar with — the myths that heterosexuals hold about us and that some of us held, or still hold, about ourselves. The discussions of these myths are not earth-shaking, but are competent, especially in light of the avowed presentation to straight people.

Peter's judgment as to what homosexuals "want from politicians" — repeal of sodomy laws, expungement of arrest records, protection against surveillance, and equitable tax laws, to mention only a few demands — coincide with the militant civil rights orientation of groups such as GAA-NY. It is questionable, however, whether these legal and law-enforcement reforms will bring about the kind of freedom in society necessary to "end the status of homosexuals as second-class citizens." Reforms such as these would end outright legal suppression of gays and the incarceration of many gay men and women in prisons and "medical facilities". But that they would end the social prejudice against gays, a prejudice on which so many institutions in this society depend, and which damages everyone, making them all less humane, is certainly not evident. As Peter himself says, at the close of the book, "We would never have been in the closet in the first place if we had not allowed others to make our moral decisions for us. Freedom must be chosen." Freedom must also be won, for ourselves, and not granted by politicians.

even publish them, but the nature of his argument goes much deeper than the actual set of standards he prescribes. Rather, the question is *why*, in a statement ostensibly dealing with the need for societal change, a concerned person would adopt *this particular mode of discussion*, and what such a mode of discussion implies in the development of a broad outlook for oppressed people striving to come to terms with the objective fact of oppression. For the question is not, unfortunately for the sake of simplicity and simple minds, whether or not a "liberated" person scores nine to twelve on Mr. Schaffer's test. All sexual practices have historical roots. Presumably at any point in history there have been individuals who could qualify for Mr. Schaffer's praise of being "great in bed." However, liberation, except by a purely subjective and personal interpretation of it, cannot be measured by such criteria; it is instead the result of *the degree of control a person has over the totality of his life*. Granted that an individual's aversion to a certain sexual practice might be the result of social conditioning; still, a personal triumph over this conditioning in no way alleviates the objective social oppression. *Individuals* have been liberating themselves, in various limited ways, throughout human history and will probably continue to do so. The problem under discussion arises when certain of these people take the conditions of their own personal insights and apply them indiscriminately to society at large. This line of thinking regarding social change *will not work: it never has and it never will*. The nature of Mr. Schaffer's argument is the same as Christian and other idealist modes of thought. For example, for two thousand years, mankind has been told that productive change will result from following the subjective edict "Love your neighbor as yourself." The result has been the exact opposite of the superficial claims of religious apologists — centuries of oppression. Surely we have all suffered enough at the hands of systems and people who can justify anything by appealing to some kind of "subjective other." Gay people cannot fall prey to our own idealist thinkers who arbitrarily define when and when not "you give a comparatively full range to your expression of gayness."

Mr. Schaffer's article adequately provides a starting point for some thoughts on the current trend of the Gay movement. At one end of the spectrum is the thinking of Mr. Schaffer who conveniently expresses verbally in his article the implicit direction of his thought by giving as one of his "cures" the dictum, "Search for your own lifestyle and live." The other trend in Gay movement thinking is exemplified by the reactionary politics of the Gay Activist Alliance. This organization dichotomizes the world into gay versus straight. Thus a political candidate is "ok" if he or she makes pro-gay statements, regardless of their positions on other issues. One observes the GAA having physical confrontations with the Young Lords and other minority groups to force them out of their "anti-gayness," rather than approaching the problem from the standpoint of recognizing the multifold nature of oppression and realizing that single-issue thinking can have only limited efficacy.

While these two poles of thought have resulted in different methods of coping with certain situations and offer a wide variety of activity for people interested in social change, one must continue to ask oneself at every point if what is being done is actually making the world and its inhabitants more "human," to borrow Mr. Schaffer's term. One must ask oneself if a victory in electoral politics would actually mean anything or if a high score on a "liberated sex test" by a large number of people would mean anything more than just that — that sexually, by the tester's standards, one was a "with it" person. Both of these modes of thinking suffer from a misplaced interpretation of reality; both have abstracted the term "gay" from its social context and have placed it in some sort of ethereal realm

continued on 13

SOME THOUGHTS ON CHRISTOPHER STREET

"I am an angry young girl" — Taylor Mead

They played Mustang Sally
incessantly at the Stonewall.

steaming summer night streets
wafting verbena vapours
night's parade of sexy men
not wasting their hunger on food.

i would like to open a bar
in the old village voice office
on sberidan square
and call it bella's.

Liberte, Egalite, Fraternite.

Harry Koutoukis doing Joan Crawford
on Christopher Street at 4 a.m.
wearing an ill-fitted black
with gold sequined pantSuit,
"I got poems
To slip in your lover's shoe
While he's asleep."

young sparkle-eyed cats
poised to spring
on the barriered steps of
Saint Stoneface (Episcopal)
slinky rhinestone montages
cba cba by, transistors aimed.

When Yve St. Laurent came to New York
the public relations people
brought him down to Sberidan Square
to see what the queens wore.
He looked, went back to Paris,
did a satin & rhinestone collection
2 years in a row.
The French always gild
someone else's lily.

The trucks, at the river.
Once my friend Peter Osnato
was busted there.
He was booked & taken
to the Tombs.
The cops called him a cocksucker
& the judge dropped the charges.

The city built a park
where these trucks used to be,
fine design with funky views of the river
& the Hoboken docks.
6 months later they docked
an old Staten Island ferry
called the Gold Star Mother
at a rundown pier next to the park,
it dispenses methadone
to our cousins the addicts.
Last week a friend was mugged
& severely beaten there
by two sexual junkies.

just the other night
on christopher street
i realised alot of people
are being driven apart
to be reunited
in new ways.

Restaurants of Christopher Street:
Rikers, David's Potbelly and
The Silver Dollar.
Rikers is the cartoon
you always wanted it to be.
The Potbelly is small, expensive,
has lousy acoustics
& everyone Ooohs & Aaahs
it's just like the village used to be.
The Silver Dollar
is a very greasy teaspoon
with self-service
at Tables for Ladies.
You can go there at six a.m.
& see what everyone else is on.

Standing at Christopher & Waverly
cruising a guy across the street,
we are into the silent macho trip.
Suddenly 2 queens turned the corner
radios blaring they sang along
with Freda Cocaine,
secret heroine of these poems,
"Since you've been gone
all I have left is a band of gold."
We all broke up.
That guy & I went home
made beautiful love
& didn't lose a thing.

richard marzano
pretty eyes
bleecker street.

Christopher Street tensions built,
The stonewall was raided,
Gay people fought back,
It was a communal experience.

Now we are scattered.
Walking by the 9th Circle
last week I saw a man
beating up a queen on the steps.
Cops came & arrested people.
3 years ago there would've been a riot
Most of the people I saw there
were So Far Out on drugs
it didn't matter to them.

There are many tests of fate.
Finding the power to love is one of them.
We have all looked for love on Christopher Street.

Even New Yorkers were on the road
In their own City. It was 1969,
Woodstock had blown us all away.
The streets were teeming with people
from all over America & the Universe
During that euphoria
cops raided the Stonewall.

I want you, I don't know why
I have outgrown my own myths
would penetrate you with my clarity,
"and I do care
that you do see,
won't you try?" — (Airplane)

Gay liberation is a bitchin' thought.
Gay culture is a bitchy one.

Alot of people
have gotten friendly
over how shitty New York is.

someone on christopher street
once told me his definition
of a speed freak is everyone else.

I was standing in the rain
at Christopher & Bedford
thinking about Robert Redford
for a long time that night.
This cat picked me up &
when we got to my house
I realised he was quite drunk.
After we balled he got up
to go to the bathroom.
I heard a loud noise
as I lay in bed
so I went out to the parlor
and saw him pissing asleep
onto a pile of records on the floor.
I got mad & threw him out.

Cypress Avenue? Christopher Street.
Sunsets and fades on horizons
shadows wet laser light
vastness moving smiling.

standing on
christopher street's foot
one insanely cold sunday dawn
peter saw polar bears on the budson.

Hi, Miss Everything!

Opseidon wanted glamour glory & gold
She would up on Sheridan Square
Dreaming opinely of the footage
Not shot up
Which perhaps, we are thinking now
Would have justified her costumery use
of rouge, drugs, sex & Calvinism.
Ob! Opseidon's obsession!

Once upon a time on Christoper Street
Bob Chodak whom I worked with
In Ob! Calcutta!
Said my eyes looked like my hair.

love is like having
another pair of eyes.
the more i am loved
the more i see.

I saw Ludovico on Sheridan Square,
He had just seen "Let it Be."
"It's a very nervous movie,"
he confided to me.

Someone on Christopher Street
Once told me
Every night is a full moon.

I wondered once while wandering
up Christopher Street if Marty Balin
every made love to a man.

Graffiti on the old Market Diner:
"Alice Crimmins is not guilty."

i realised as we passed each other
how many insights you can have
while walking away from something.

when my hair was very long
and i was wearing lotus & satin
a guy came up to me on christopher street
and said you look like an egyptian monument.

There is a white-bricked
apartment house on Christopher Street
once very popular with the Leather Crowd.
When they wanted to ball
they left their apartment doors open.

On the first day of summer
the sun sets at the bottom
of Christopher Street and

I once cast a hexagram
about an encounter I had there.
The I Ching said
Fellowship with Men
in the open
finds love.

— John Iozia

THE IMITATION OF CHRIST
BY THOMAS A KEMPIS REVISITED

596
Who's intelligent
Who's articulate

at hands

shorter and shorter words
on and up the tower

— Larry Eigner

Jesus sucks
St. John
in heaven
as he did on earth

— Hunce Voelcker

my sheets too long unrumpled:
i would like to hear the beating
of someone's heart again

— James Giancarlo

Mackintosh Degree in Tailsailing

Re-precussions
vibrating skins
A to Z
As it was two days after
the first journey
two thousand years to go
or two thousand symmetrical
identical
reflecting
images
any object s you choose.

— Peter Osnato

There is a consciousness
of all love and that
is the hardest of all
liberations to explain.

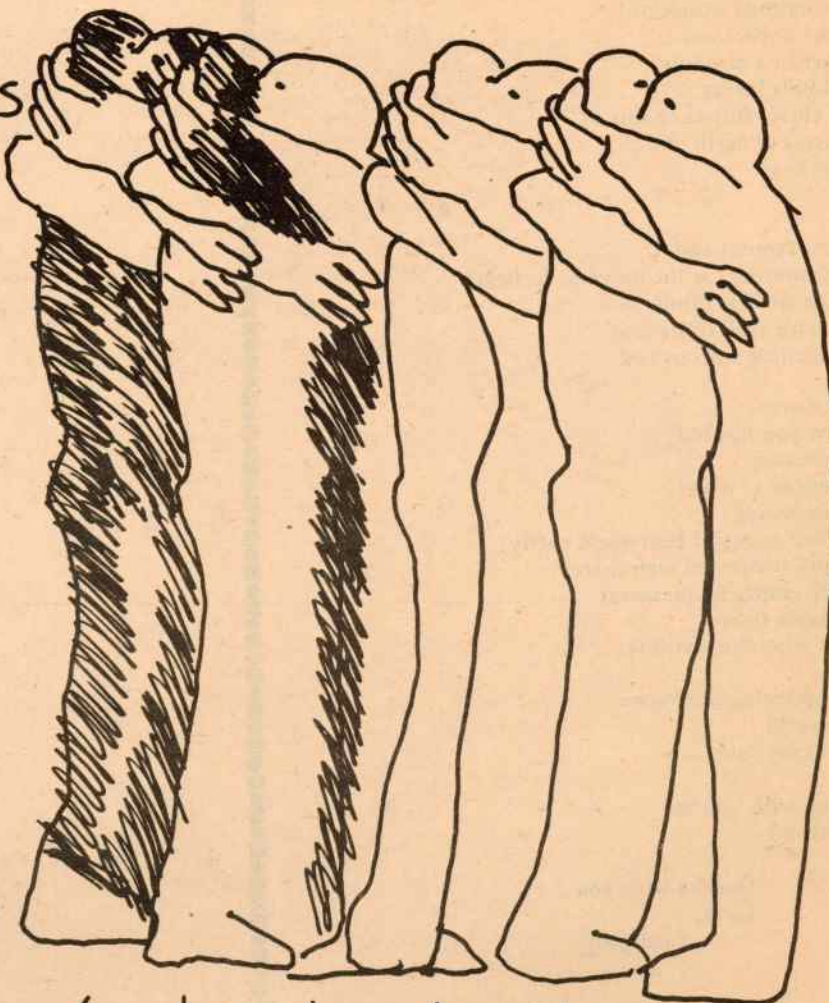
In Loving You

In loving you,
I have loved all men.
I see them walking down the street
rainbow-eyed, flower heads
stalk-necked flowers of energy
and I have loved all men loving you
holding your face in my hands
I see all men

but in your face I see
only your eyes

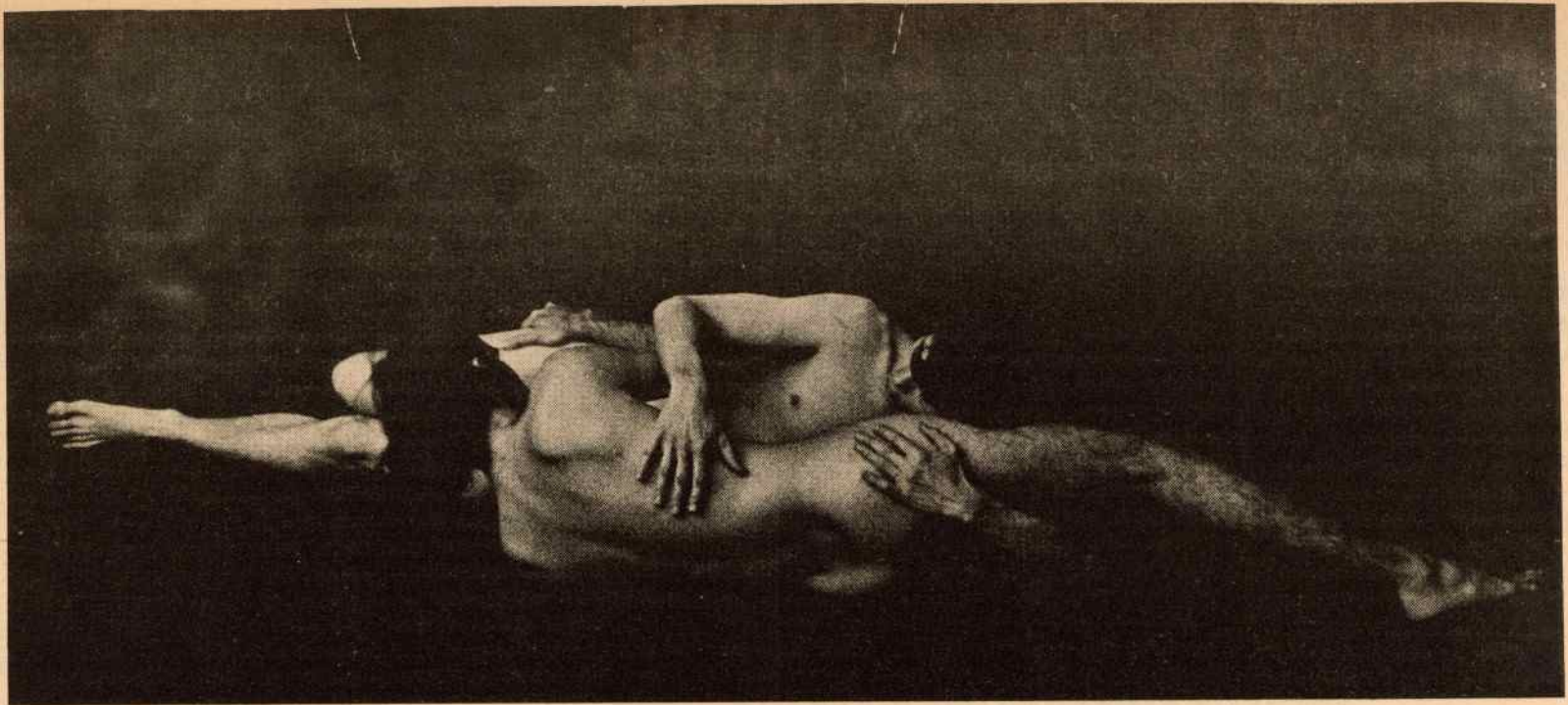
I wanted you to be
what I was not
I wanted you to be friend
and father and lover and adventureful pal
companion to my sleepless nights, evening
fairy who sneaks up the bedroom stairs
into my waiting nakedness, when I am tired
of the games and doubts of men.

— Perry Brass



Love Love Love Love Love Love

Perry Brass



Since feeling is first, the syntax must be recollected in tranquility or seen from the outside. After feeling comes the making of the myth. It is the myth (expressed reality/phenomenon) which molds tradition in our minds. In a country where cars and televisions, dishwashers and hairdryers and canopeners are victims of planned obsolescence, human union falls all too readily into the same speed-oriented influence. It is the truck of the sleepless poet (and we are each of us a poet: when we read, before we even start to write) to mold these myths, to fold these molded myths into tradition: a tradition of the wind (vibrations on the chimes) the moon the touch the kiss: enduring love.

These poems flowing through two friends and living myths of mine (Jack Spicer's radios) who were geographically separated through the winter and were joined again in Spring, were written in the meadow of tradition that will make our third world one.

— Huncé Voelcker

A love song for you dear John

How much so very much
do I ever want to be
with you now
near you now
touching you now
and you touching me — a sacred moment —
a transcontinental kiss
is flying high to your lips
oh purple wondrous wonderful
lover daylight daydreams
of us together in a meadow
above the clouds laying
in daisies & clover flower chains of
ecstasy orgasms of earth and
our fire your heat
your touch
your kiss
your every movement and
whispering (shouting for the universe to hear)
Blessed be the tie that binds
us together with each other and
the Lord — smiling with us and
for us
lost in your absence
strength from you needed
this winter evening —
not even a breeze to make
the wind chimes sing
(if I listen close enough I hear them softly)
please no more frustrated nightmares
of mad lonely empty helplessness
alone and unable to cry
only you can wipe the invisible
tears
and shine brightening this room
lighting the world
come home to my love
please
tonight I sleep with you in
your (our) dreams.

God be with you
Love,
Littlejohn

East Coast Half Moon February Freekout—

I cannot sleep this half moon night
Three thousand miles away
for fear I shall not touch again
the flesh so dear to me
that holds the spirit of your light
that's shone me through my gypsy dreams
of winter's journey past
my time away seems surely late
beneath our common heavens
look out tonight past wind chime's song
to stars past window's frame
and know I travel with God's speed
to be at home again

— John Fountain

Japanese Boy

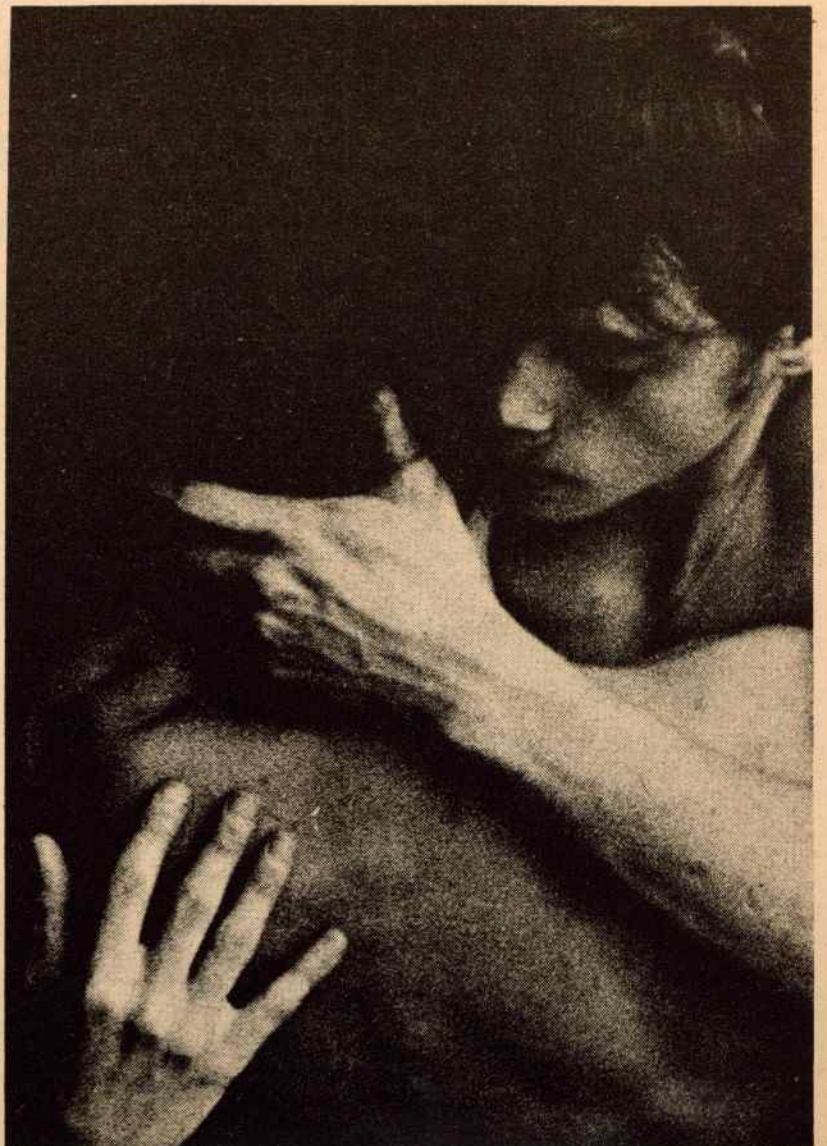
knives
a dragonfly
sliced
on a silver dish

— Ian Young
from *Some Green Moths*

a poem for nelson

eyes brown and wild
blind and lusty
children of the sun
wonder why these
eyes grow silent
when morning comes/
when my brother
takes a step forward
to retreat one step back
into fear
as the children of the sun
return to the eternal lie
of romanticism
the ultimate perversion
of love/when the chains
of prison rise up and rattle
themselves mockingly in my face
to tell me how unliberated
i am
ironic and pathetic/
if only love can break your heart
i suggest you
strengthen your cardiac emotions
you know you can't deny your
brothers/love freely
spirit and body free to express
itself as it would want
with or without whom it wants
no illusions of tomorrows
though the hope is hard not to nurture
perhaps i frighten my brother
of who he really is
perhaps in me there is something lacking
night's love must be day's strength
to be liberated beings twenty-four
hours a day; when they make my love unlawful
only the hate in the universe will be free
i secured my freedom only through struggle
my freedom allows me
to see how unfree i am

— Dennis Milan



am writing in response to an article by Karen Wald and Afeni Shakur (published in April in the now-defunct Berkeley Tribe) which urges me and other gay Americans to shut up about gay oppression in Cuba. I, for one, will never be quiet. The most disturbing fact about your article is that it completely fails to deal with the human dimension of what is like to be a homosexual in Cuba, of what it means to be told that the way you make love is inextricably linked to the evil system of capitalism.

Alfredo Guevara, director of Cuba's movie institute, is held up in their article as a model homosexual. Guevara had to stand there and join in the applause while anti-gay declarations were proclaimed at last year's Congress on Education and Culture. Presumably there were other homosexuals (known as well as secret) at the Congress who, following their consciences about how to function in Cuban politics, did the same thing. These "good faggots" are held up as exemplary by Wald and Shakur. But the Cuban government is not proud of them. At any moment, they may be asked to leave their jobs, in accordance with official policy, and don't think for a moment that they don't know it!

It is obvious that these people, similar to closet cases in our own society, have swallowed a good deal of the anti-gay propaganda of Western culture (and, in their case, of the traditional left). They may be willing to suffocate their own humanity in the name of national unity and "the revolution," but I don't see how any revolutionary can accept this notion of self-sacrifice. It is not the heroic sacrifice of a revolutionary but rather the bowing down of an oppressed person. I used to do it too, but I won't any more, thanks to the sisters and brothers who made the gay liberation movement happen.

As to the specific case of Alfredo Guevara, I think it is very opportunistic, if not dishonest and cruel, to quote this man in order to convince us to be silent. Guevara, who is the head of one of the most respected Cuban institutions, is not an open, public homosexual. The Cuban public has never been informed about his homosexuality, and presumably will not be informed unless it is upon the occasion of his dismissal. While it is unlikely that he will be dismissed, because he is such a creative and talented administrator, the fact remains that, in accordance with the declarations of the Cultural Congress, he could be dismissed at any time for no reason other than his homosexuality. He must live with this fact every day of his life.

A false class analysis of homosexuality has been made by the international communist movement (centered for decades in the Soviet Union), and on the basis of this false analysis, communist governments in Cuba and elsewhere perpetuate the oppression of homosexuals — a situation which should in fact be eliminated under socialism. For gay socialists like myself, this is a significant aspect of

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how to view the world communist movement. Other "socialists" have the choice of seeing this as important or unimportant. I feel that I have no choice.

The traditional left's false analysis argues that homosexuality is part of bourgeois decadence. The analysis is premised on observation of only a small number of homosexuals who make themselves visible in a middle-class environment. The unseen homosexuals are ignored or forgotten, if they are known about at all. As for the visible homosexuals in Cuba, there is some truth that some of them were associated with the seedier side of life in pre-revolutionary Havana. So were a hell of a lot of heterosexuals. Havana was primarily a heterosexual fleshpot. In that Havana underworld of vice, gambling and tourism, homosexuals could obtain employment and still be openly gay. The Cuban bourgeoisie, like the North American bourgeoisie, has traditionally used (read: coerced) gay people to work as servants, beautifiers and entertainers. If we work in those fields, we can behave as we wish.

In the same pre-revolutionary Cuba, gay doctors, lawyers or teachers were forced to hide their sexuality or risk being forced out of their professions for "moral" reasons. As for Cuban homosexuals who worked as common farmers or laborers, the ruling class didn't mind exploiting their labor. Simultaneously, however, the ruling class promoted anti-gay cultural values among the masses of the people, and this kept gay people in the closet, out of fear. The great mass of Cuban gays in pre-revolutionary Cuba, as now, was invisible. That includes Cuban gays who fought for the revolution — in the insurrectionary stage and subsequent to it.

In sum, what Wald and Shakur call "the historical role of homosexuals in Cuba" is analyzed on the basis of incredible misinformation and ignores many things we've learned about sexual politics.

There are aspects of homosexual behavior in a bourgeois society (such as Cuba under Batista or the U.S. today) which are oppressive — they are reflections of male supremacy and capitalism. This would include homosexual prostitution and the kind of homosexual behavior often associated with the military (but not unknown to many of us) in which male supremacist men act out power trips on young men rather than on women. Gay liberation presumes the elimination of this type of behavior since the revolutionary conception of "gay" means the eradication of notions of power within human relationships. The current Cuban assault on homosexuality, however, is most definitely

not carried out from this effeminate or gay liberation perspective, however. In fact, Cuba's current policy, which promotes closetry and male-dominated powerful institutions (including the army and the Communist Party), can only have the result of maintaining the most male-supremacist expressions of both homosexual and heterosexual behavior. In my discussions with Cuban officials, I discovered that the aspects of homosexuality which they find most disturbing are "flamboyancy" (that is, out-of-the-closet behavior), effeminacy in males and what they call "masculinity" in females.

The "separateness" of Cuban gays continues largely because of the anti-gay policies of the government. The emergence of a homosexual subculture is a response to a sexist society. The Cuban government has seen fit to promote and maintain the anti-gay bigotry inherent in Cuban culture. Without promoting homosexuality or gay liberation, they could simply have ignored the topic and allowed cultural change to take place naturally. I met many young Cubans, gay and straight, who did not agree with the government position and who said that the strongest anti-homosexual views belong to the older generation. But the Cubans I met agreed that there was no forum, in the press or in the political system, in which such views could be expressed. Wald and Shakur are optimistic, if not downright Pollyannish, about the state of democracy in Cuba. I am not saying that the Cuban Communist Party is a "hand-picked elite." But I do think that a process of stagnation and bureaucratization is well under way. Many Cuban revolutionaries are aware of this process and hope to be able to halt it. What Wald and Shakur are really trying to say, it seems to me, is that the Cuban people are firmly anti-gay and that the oppression gays experience in Cuba is the result of well-oiled socialist democracy. I can't buy this argument.

We gays in North America are told to be quiet and let the Cubans run their own affairs, to wait for Cuban homosexuals to speak out. This ignores the fact of repression. Cuban homosexuals could not speak out if they wanted to without risking jail. They couldn't have a meeting and they couldn't print up a leaflet. (The last time I heard someone make this point, Karen Wald said something about the blockade and the shortage of paper. Why do the Cubaphiles refuse to deal with the basic issues of oppression and repression?)

I am an internationalist and that means speaking out against oppression everywhere. The principle of "self-determination" with which Wald and Shakur at-

because their "self-determination" excludes gay people. But there are also other reasons. The following are two statements about politics in a third world country, both of which can be easily documented as to their truthfulness: (1) Brazil has a fascist dictatorship which tortures its political dissidents. (2) There is a cult of the personality around Kim Il Sung in North Korea. Now, among "new leftists," statement number one is non-controversial. Would anyone say I was denying the self-determination of Brazilians in making this statement? Among the same people, statement number two is controversial. Why? Just because North Korea's government is socialist and the Brazilian government is fascist, does that mean that the former is beyond criticism? Doesn't the cult of the personality contradict communist ideals? Because a government describes itself as socialist and/or anti-imperialist, does that mean that I, as a North American, cease to have a right to observe that government critically? That kind of internationalism which is really fawning servility is worthless. That's how the Cubans related to the Soviet Union in the early days! I am surprised at how many political lessons presumably learned from the Cubans in the early 1960s have been forgotten.

In a widely published article (Liberated Guardian, University Review, Chicago Seed), another Cubaphile, Jomo Raskin, holds Cuba up as a model once again, and castigates "youth culture" people (presumably including gay liberationists) for "preaching" to third world people. I do not feel we are preaching; rather we are criticizing as revolutionary comrades (in solidarity with Cuban gays) and we are attempting to communicate to the Cubans something very important we are learning about human relations and sexuality.

If Cuba and other third world nations are eager and willing to take advantage of certain developments in the advanced capitalist nations, in such varied fields as medicine, agriculture and anthropology, why shouldn't they be able to import from an oppressed people inside the U.S. such developments as feminism, gay liberation and black liberation? I do not believe that socialists can ignore certain facts about life in 1972: the world is getting smaller and the concept of nation is becoming more and more obsolete. The reason that Cubans won't move toward the ideas of gay liberation, aside from the cultural and political reasons already cited by both sides in this "debate," is that these ideas threaten the male chauvinist power structure.

I agree with Wald and Shakur that the "new left" has wrongly projected third world revolutionary countries as models for our own struggle. I think that the criticism of Cuba which has come from the gay liberation movement has been a valuable first step toward undoing that error. —Allen Young

Dear Allen Young,

I read your thing on Cuba and drew all over it. In it, you have ignored everything which has come out of the black and women's movement, and have once again posited that the only meaningful reality in the world is the black-and-white construct of "heterosexual vs. homosexual." You ignore issues of race and sex, and simply come out and say, one more time, that white males are where it's at, and that like the missionaries of old and the capitalists who followed them to Third World territories, "we will never shut up until they are fully converted!"

Your defense of homosexuality is the defense of the white man's control of the world. At points, you come close to begging the question — the question of male supremacy — but you don't quite see it. As a result, you cannot distinguish between workers and ruling class, between males and females, between Cuba and Brazil, between socialism and fascism, between internationalism (you call yourself an "internationalist") and imperialism. Somehow, you come out in the end designating yourself as a "North American," rather than as a "white male," privileged citizen of the most powerful, most sovereign, most imperialist nation of the world" (which is how the rest of the world sees you).

The point is that there is an issue to be fought here, but you refuse to fight it because you want to hold onto "homosexuality," since it is the source of

all white man's power and you think it has a pay-off for you, too (it does, of course, since, after all, you are a white male: however, it does nothing but lead to the ultimate wipe-out of all of us who have, in fact, been turned out as the faggots of society). "Homosexuality" under the objective conditions of male supremacy is nothing less than imperialism, sovereignty, a claim on the right to control the whole earth. The defense of "homosexuality" is not in the interests of gay people. "Homosexuality" constitutes the wipe out of your lives, as well as that of women, blacks and all subjected peoples, as long as male supremacy is the objective condition of the world. Homosexuality is male supremacy in practice on all levels of society.

It is not "self-sacrifice" (a bullshit concept) which causes me to join the struggle of women and all subjected peoples against male supremacy and its effects. It is precisely in my own interests, in the interests of my freedom (freedom, not sovereignty) and life as a gay person.

It is of interest that as one who comes out of the Left that you make no analysis or mention of imperialism in your article. It is not surprising, coming from an analysis that attempts to defend homosexuality from a "North American" (white male) standpoint. You mention "male supremacy," but only in an adjectival sense, as somehow subordinate to its effects — especially its effects on suppressing "homosexuality," a totally

false and reversed order. You say "gay" means "eradication of notions of power within human relationships, then a few lines down you say the Cuban government is "anti-gay." Does this mean you feel the Cuban government is "anti-eradication of notions of power?" This plus your implication that Cuba can be compared with the fascist totalitarianism of Brazil indicated that you, as a white male, have found, in the defense of homosexuality, license to trash the revolutionary struggles of oppressed peoples of the world.

"Stagnation and bureaucratization" are real problems, and I am not saying there isn't male supremacy operative in Cuba. But you trash the whole process of what's gone on in Cuba, the the whole revolution to socialism, with your analysis, and, in the ultimate chauvinism, conclude that Cubans must "import" notions of "gayness" (non-power relationships, feminism, gay liberation and black liberation, you call them) from the U.S. Fine. And are you the self-elected missionary to Cuba? Here we go all over again. To assume that there is not a feminist struggle in Cuba perhaps far advanced to that of the U.S., is ultimate chauvinism. To assume that these processes of social change are not enhanced by the new conditions of socialism in Cuba is also chauvinistic if not reactionary. And this points to the more germane question: in a fascist regime such as the U.S., aren't we much more under the gun here, and why does a white male from New York

refuse to shut up about the emerging struggles of a new socialist country when he's faced with sufficiently great issues right here? I'm much more willing to say the Cubans can take care of Cuba.

In the fascist state, the women are the first to go. This happened in pre-Nazi Germany, and it's happening here. The struggles against male supremacy on all levels right here is enough to capture my attention and struggle.

For example, you imply that "homosexuality" could be "Ignored by a socialist state," which shows you don't recognize it as a political issue, but just see it as something involving "personal relationships." This privatization mentality plays right into the hands of fascist thinking. There was an article recently which pointed out the great lack of black men available to black women in this country. Black men get killed off in factories, in war, faster. They are also the first to resort to crime and to drugs due to their socioeconomic status, thus they are nodding out or are stuck away in some prison. Also, they are turned out as faggots at an incredible rate, part and parcel with the same process by which they are "turned out" as unproductive in other ways. This is why Shirley Chisholm refers not to "homosexuals" but to "people classed as homosexuals." As a black woman she knows what the white man does to her men, she knows that it is a racist-sexist process of expro-

(cont'd on page 6)

FHAR (Front Homosexuel d'Action Révolutionnaire) was created in France on March 10, 1971, after a spontaneous uprising against the radio broadcast panel discussion "Homosexuality, this painful problem." The following month, members of the FHAR contributed to an issue of Tout, a leftist newspaper and initiated the first significant discussion of sexual liberation and its political implications in France. The reactions of members of the traditional, working class oriented left were very hostile. These reactions were based, in large part, on the Soviet, French CP and Cuban analysis of homosexuality as a "social pathology" indicative of "bourgeois decadence." The excerpts that follow come from articles I have translated from the book published by FHAR, Rapport contre la normalité, which includes most of the articles that originally appeared in Tout.

- Louis Landerson



ADDRESS TO THOSE WHO THINK THEMSELVES "NORMAL"

You do not feel that you are oppressor. You screw like every one else, it's not your fault if there are sick people or criminals around. You can't help it, you say, since you are tolerant. Your society — for if you screw like everybody else, then it is yours — has treated us as a social plague for the State, as the object of scorn for true men, as the subject of fear for mothers. The same words that are used to designate us are your worst insults.

Have you ever thought of what we feel when you string these words together: "cocksucker, asshole, fairy, queer"? When you say to a woman: "dyke"? You protect your daughters and your sons from our presence as though we were disease bearers.

You are individually responsible for the vile mutilation that you have made us undergo by reproaching us our desire. You who want a revolution, have wanted to impose upon us your repression. You fought for the blacks, you treated the pigs like cocksuckers, as though there didn't exist a worse insult.

You worshippers of the proletariat, have encouraged with all your might the maintenance of the virile image of the worker; you have said that the revolution would be the work of a manly, rugged proletariat.

Do you know what it is like, for a young worker, to be a closet homosexual? Do you know, you who believe in the virtuous influence of the factory, what the person who is treated as a faggot, by his friends at work, goes through?

We know, because we know one another, because we alone can know. We are, with women, the moral door-mat on which you wipe your conscience.

We are saying here that we've had enough, that you won't smash our faces any longer, because we will defend ourselves, that we will lead an offensive on your racism against us even as far as language.

We are saying more: we will not stop at defending ourselves, we are going to attack.

We are not against "straights," but against "straight society," as long as each one of you remains the representative of straight society, as long as you refuse to see all the secret desires that you have repressed. You can't do anything for us as long as you don't do anything for yourselves.

EXCERPTS FROM "FAGGOTS AND THE REVOLUTION"

OBJECTION

The struggle for gay liberation does not strike at the vital forces of the bourgeoisie. Even the struggle for sexual liberation must not be placed at the highest level of revolutionary combat, since it is already tolerated and even approved of, after all, by the bourgeois press and media, to the point that, in a sense, it is beginning to become a part of the bourgeois arsenal.

ANSWER

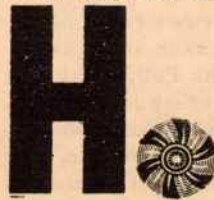
The image which the present liberal, neo-bourgeoisie gives to sexual liberation comes from its conception of profit: the human body plays the role of an image

or of an object, and sexual desire plays the role of an inducement to consumption and not to pleasure. It is always erotic possession and the property of the body which dominate, and not penetration and communication through the medium of sex.

This so-called sexual liberty disguises sexual exploitation through the bias of commerce and prostitution. It perpetuates shame of one's body by transforming it into merchandise. The ruling class has banished the word "love" from its political vocabulary and has replaced it by the words "marriage", "family", "education", and more recently "eroticism". Of course, after having condemned Gabrielle Russier, capitalist society hastened to vindicate her in a concert of tears. But it never would have done so if Gabrielle Russier, at the side of her young male lover, had been a man.

The ruling class has never tolerated the free disposition of one body in the face of any other, and particularly in the case of minors. Never has it tolerated the right to any sexual encounter on the sole condition that it be respectable and public. Never has it tolerated the right to tenderness between people's bodies unless as an outlet in a few privileged and closed locations.

The great fears of the ruling class are drugs (or rather, what it has decided to call by that name), abortion, masturbation, incest, corruption of minors, the body's right to inactivity and suicide, extra-marital sex, perversion, madness and of course, homosexuality, which a law passed by the National Assembly



on July 18, 1960, included among social plagues: this is what bourgeois culture fears the most. It is very disconcerting that militant revolutionaries continue to be alienated by bourgeois puritanism, at the same time that a part of the bourgeoisie, at a different point of maturity, is abandoning this puritanism because of a new scheme of profit; at a time when a great mass of young people, more or less politicized, is beginning to center its revolt around the free disposition of sex. With this question of repressive puritanism at the interior of the revolutionary force, the attitude towards homosexuality is a significant test.

In terms of the hierarchy, based upon urgency, of revolutionary struggles, homosexuals do not presume that the combat against bourgeois sexuality and culture must be placed at the highest level. They think only that this combat is inseparable from the struggle against socio-economic exploitation. One without the other remains worthless.

At the same time that sexual, economic and social self-determination of women was proclaimed, in the Soviet Union in 1918, it was decided to erase incest, adultery and homosexuality from the penal code. But, in 1934, they were reintroduced, under the pretext that they threatened the order and stability of the nation and its capacity to bear up to the war, arguing in particular that the energy usurped from the socialist effort by sexual activity was stolen from the revolution and the proletariat. Homosexuality was then declared decadent, bourgeois and fascist. This analysis continues to be that of the French Communist Party in 1971. The whole problem consists of knowing whether certain leftists are going to persist in adhering to this system of judgment, which has become counter-revolutionary, by basing themselves for example on the fact that sexual liberation seems to have no relevance in Chairman Mao's thought and is not of any use to 800 million Chinese at the present state of their history.

OBJECTION

Even in a revolutionary, the vision of the world through homosexuality, and especially through sodomy, is a fragmented vision. Also, the struggle for gay liberation does not presently have any tactical usefulness.

ANSWER

No political program is complete and coherent if it remains silent on the matter of forbidden and even self-censored sexual desire. Certainly, a homosexual of bourgeois background must ask himself if the nature of his sexuality makes him closer to a homosexual worker than

his class consciousness makes him distant. But he may also be indignant that, as a result of his sexual orientation, he may not participate in a maoist cadre, just as in the United States he would not be allowed to work in a government position or at the Pentagon. The ruling class must be attacked on all fronts where it makes its oppression felt.

The struggle for gay liberation perhaps did not have any public, tactical usefulness one hundred years ago, nor would it have any today in Pakistan. But in Western societies it is part of a cultural revolution which has become essential. Whether it be repressed, latent or avowed, homosexuality is present wherever human beings come into contact with one another. It is present in sports, schools, unions, prisons, war, capitalist competition, fan clubs, the militancy of revolutionaries, the individual relations within families and even in jealousy, as soon as a relationship goes beyond the realms of the couple. It is not a question of destroying all of the sublimatory mechanisms of repressed homosexual desire with one stroke of a magic wand. That would cause too much instability and too many anxieties. But it would be good to start by becoming conscious of what these practices replace.

The gay movement is bringing into question the appalling idealization of virility, which uses women only as the basis upon which men can impose themselves upon other men. It brings into question what the ruling class stupidly calls the law of nature while making us accept a cultural value and behaviour pattern as inevitable biological destiny. It brings into question the horror of over-population. It brings into question the sacrosanct institutions of the family and the monogamous patriarchy, which are defended by bourgeois republics as well as by popular democracies and military dictatorships. It brings into question all the masculine patterns of authority, power, aggressiveness and hysteria which arise from the suppression of homosexuality. With sodomy, it brings into question one of the strongest taboos of bourgeois society, the taboo against excre-



ment and the ass-hole. The continual defamatory use of the words "shitty" and "up your ass" in popular language, and the verbal persecution that this use symbolizes to homosexuals shows quite clearly that it is a question, not of a fragmented vision, but of a fundamental obsession: that of losing one's virility and of dirtying oneself. For virility and cleanliness are the two pillars of bourgeois psychology.

Those who have had it shoved up their ass respond that they prefer to live out this anal obsession than to shrug it off, that they prefer to be screwed in the ass than in the head and that for them, at least, screwing has not become the synonym of deceiving, abusing, hurting, nor a symbol of cheating and of bad faith. When a revolutionary wants a class enemy to be publicly screwed in the ass (a big manager, a capitalist chief of state or a fascist dictator), it is because the image of sodomy is automatically associated in his mind with that of humiliation, ridicule, vengeance.

Practicing, with love, the taboo act of sodomy among men is more worthwhile than hatefully dreaming about it. In addition, this runs the great risk of eliminating all of the masculine behaviour of animosity and aggressivity which are only a sublimation of this act. The bourgeois must be bluntly asked: "What are your relations with your ass-hole other than the necessity to shit? Is it a part of your body, of your words, or your senses in the same way as your mouth or your ears? And if you have decided that the anus serves only to defecate, why does the mouth have uses other than eating?"

Homosexual revolutionaries know that homosexuality does not originate in the socio-economic structures of bourgeois capitalism and consequently that the first will not disappear with the destruction of the second. Moreover, they know that homosexuality is not a sickness due to an accident of nature, and that it is not nature, but rather society's imposed conception of nature, which determines the object of sexual desire.

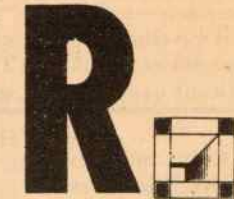
The struggle for gay liberation is not a marginal combat. Revolutionary homosexuals refuse the puritanical terrorism of certain militants who use as a mask the pretext of the necessity for the struggle of the masses. It is true that in France there exists only a weak minority of avowed homosexuals, and this is because in certain sectors of the bourgeoisie, particularly with artists and intellectuals, homosexuality is tolerated or even asserted and doesn't tarnish social reputation. But there exists as well, and especially amongst the masses, hundreds of thousands of homosexuals who are repressed and who are very self-critical as a result of the burden of bourgeois moral ideology. The fact that they have not yet been united by a collective consciousness is not a good enough reason to pretend that the notion of the "masses" is not applicable to them.

Some lesbians have said that this analysis of the relations between homosexuality and the revolution did not at any point deal with the problems of female homosexuality. They have even perceived, between the lines, the persistence of male chauvinism. It is true that no female homosexual participated in the creation of this text which is based essentially on the male experience, even though women are often discussed. At the point at which we are now, the difference between the revolutionary content particular to lesbianism and the content particular to male homosexuality has not yet been clear to us, and there is not shame in admitting that this gap can lead to dialectical insufficiencies. Male and female homosexuals who want to change their lives feel two parallel but not identical oppressions. They are not yet united, but only allied, accomplices, brothers and sisters. It is too early to state, at once, the problems of the one, and the problems of the other. The enemy is a common one, but for the moment, each one to his/her own struggle.

EXCERPTS FROM "RESPONSE TO WORKER'S STRUGGLE"

Perhaps if I had never gone to bed with Algerians, I would never have been able to sympathise with the NLF. I probably would have been on their side anyway, but it is homosexuality that made me realize that Algerians were not different from other men. —Jean Genet

You don't have to be Jean Genet in order to agree, as a homosexual, with what he said. Undoubtedly, political consciousness is not essentially determined by sexual relations and Genet didn't forget that, but sexual relations permit us to deeply examine this consciousness at an instinctual level. That,



then goes a little further. As a result, your surprise reveals only your ignorance of that which you have not lived nor felt in your body: the feeling of exclusion, due to racism, and the revolt which arises from it.

If you are Marxists, you should know that the re-evaluation of capitalism brings with it the abolition of the bourgeois family, the bourgeois heterosexual couple, the end of ideologies. If you are a Trotskyist, you should remember what Trotsky wrote: "Fourier, the great French utopian, built his phalansteries upon the utilisation and rational combination of human instincts and passions, in order to counter-balance christian asceticism and its repression of human nature. This is a significant idea. The worker's state is neither a religious order nor a monastery." (*Literature and Revolution*).

It is nonetheless rather paradoxical that when it comes to sexuality in general and to homosexuality in particular, the people who claimed and continue to claim to be battling against stalinism behave like stalinists. I invent nothing: we have among us at the FHAR people who come from *Worker's Struggle* or from the *Fourth International* whom you have excluded, because they were homosexuals. You think that fair? And intelligent perhaps? And is it in accordance with auth-

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Over the past ten years there have been innumerable little experimental poetry/prose mags published or distributed in this country. A few of these have really stood out because of the consistently high quality of the contributions. One can cite *Mediterranean Review*, *Antaeus* and *Big Sky* as recent examples. The latest is *Bastard Angel*, the first issue of which has just appeared in San Francisco. Edited by Harold Norse, author of five books of poetry and currently living in San Francisco where he is involved in gay liberation among other activities, *Bastard Angel* promises to be one of the best (among the top three or four, in my opinion) of the new experimental mags and will surely attract wide attention.

The first issue includes contributions by William Burroughs, Allen Ginsberg, Jack Kerouac (unpublished posthumous poems), Julian Beck and Judith Malina, Michael McClure, Diane DiPrima, Paul Bowles, Mohammed Mrabet and others. In subsequent issues the editor intends to present "new and established writers with emphasis on the experimental and non-conformist in poetry, stories, excerpts from diaries and novels."

Especially well-written is the selection from Judith Malina's diary (soon to be published in book form). She writes about a Spanish party which Salvador Dali put on for various "beautiful people" of the international jet set, literary and otherwise. I haven't read anything so good since Max Beerbohm's witty expose of Algernon Swinburne and his pedantic mentor Watts-Dunton in his essay "No. 2. The Pines." "And we leave the wine cellar reeking with madness", Judith Malina writes. "The prince [Obolensky] and the court painter [Dali] find us charming. And we will find a way to topple their blood-sucking dreams of empire."

The previously unpublished Kerouac poems are quite good, especially "Long Island Chinese Poem Rain." And the Moroccan story by Mohammed Mrabet translated from the Moghrebi by Paul Bowles, is as enthralling and sharp as the other stories which the two have published in collaboration (see *M'Hashish*; City Lights paperback.)

Bastard Angel sells for \$1.50 (subscription \$5/4 issues) and is available from Harold Norse, P.O. Box 3449, San Francisco, CA 94119 or from Gay Liberation Book Service, a service of *Gay Sunshine* (see listing elsewhere in this issue.)

-Winston Leyland

where it is open to whatever mystical interpretation someone cares to place upon it. Thus we get such recipes for social change as Mr. Schaffer's "Search for your own life style and live." A life style has never and will never make a revolution, or even create substantial social change. To claim or imply that it will is a gross misrepresentation to people who want to involve themselves actively in change. Individuals throughout history have led "liberated life styles" (and some gay people have been at the forefront of these); but the point is that such liberation has only been, and can only be, on the individual level - not on the mass level. One does not argue with Mr. Schaffer's right to contrast what is in his opinion oppressed and non-oppressed sexuality. The point of argument is that from this, he then develops a program from which he deduces that social change will follow. Mr. Schaffer has taken forms of oppression (the princess syndrome, chronic liar, hustler, etc.) and treated them as causes. In a not too different way, the Gay Activist Alliance has glorified the straight-looking gay male, hoping in turn to smooth his assimilation by capitalist society. While one can thank Mr. Schaffer for his concern that we all develop our full bedroom potential and GAA that we may someday have the right to don suits and ties and conquer Wall Street, there still seems to be something missing. Far be it from this short discussion to develop the gay relationship to the social context and an ensuing program for change. However, the issues need to be clarified and debated.

David Lamb

THE ADVENTURES OF... JOHNNY COMEOUT

Panel 1: JOHNNY COMEOUT Visits the S.F. DUD. (CHICAGO ANGUS (FARM), L.A. FRAME (FARM))

Panel 2: OUR STORY STARTS WITH JOHNNY WALKING DOWN FOLSOM STREET IN SAN FRANCISCO... "COME ON JOHNNY, YOU'VE BEEN IN SAN FRANCISCO FOR ALMOST A WEEK AND YOU HAVEN'T BEEN TO THE DUD ONCE!!! WHY DON'T YOU COME WITH ME RIGHT NOW, IT'S JUST DOWN THE BLOCK?" "I DON'T LIKE BARS!!!"

Panel 3: "BULLSHIT!! - THE DUD ISN'T LIKE ANY OTHER BAR IN THE WORLD!!! JUST GO ONCE, YOU'LL SEE!!!"

Panel 4: "Finally...." "WHERE'S THE DANCING AREA?" "REDS, ANYONE?" "AREN'T YOU PETER WILLIAMS FROM GARY INDIANA?" "I AM GARY, INDIANA, BELIEVE!!!" "AND MY COCK IS TWICE AS LONG!!!" "THAT KID OVER THERE IS SUPER HOT - BUT HE PROBABLY HAS CRABS." "IT JUST DAWNED ON ME THE OTHER DAY THAT EVERYDAY I GET A LITTLE ORDER!!!" "YOU'RE SO INTELLIGENT!!!" "WHAT DO YOU HAVE?" "JANIS WAS RIGHT - SHE KILLED HERSELF." "HMMM... AND I KEEP SEARCHING FOR A HEART OF GOLD..." "HERE IT IS JOHNNY, THE DUD!!!" "....AND I KEEP SEARCHING FOR A HEART OF GOLD..." "SHIT!!!" "WHEEE!!!"

Panel 5: "THIS IS THE POOL ROOM. I HAVE TO ADMIT THIS ROOM USED TO BE A GAS WHEN THEY ALLOWED DANCING - I GUESS THE ENERGY GOT TOO HIGH." "SO HELP ME, - ONE OF THESE DAYS, I'M GOING TO TEAR THAT GREEN CLOTH TO BITS. I GO OUT TO HAVE A GOOD TIME AND GET STUCK IN A POOL HALL!!!" "SHUT UP!!!" "MAFIA BILLIARDS"

Panel 6: "OH GOD, THAT FEELS GOOD, - JUST DO IT A LITTLE LONGER. HIT THE TIP A LITTLE MORE, - OH JESUS, - I'M READY TO SHOOT!!!" "I'D BRING YOU HOME, BUT THE LADY IS THERE." "LICK DICK IN 72." "FINE BOB IN BERRY." "SQUINT SQUINT"

Panel 7: "....HMM, - I GUESS CLOSET CITY CAN EXIST ANYWHERE...." "JOHNNY, - LET'S GO IN ANOTHER ROOM." "REDS!!!" "HENRY, - I NEVER NOTICED HOW TALL YOU WERE!!!" "I'M NOT TALL AT ALL, IT'S JUST THAT I'M STANDING ON SOMEONE THAT SUFFOCATED MINUTES AGO."

Panel 8: "HERE YOU CAN MEET SOME OF THE MOST 'FAR OUT' PEOPLE...." "HEY MAN, YOU'RE 'FAR OUT'!" "NO MAN, YOU'RE MORE 'FAR OUT'!" "HEY YOU, YOU'RE FAR OUT MAN, OUTSIGHT AS SAMMY - HE'S THE FARTHEST OUT...." "OH NO I COULDN'T BE AS 'FAR OUT' AS SAMMY - HE'S THE FARTHEST OUT OF ALL." "OH NO MAN, - THIS CAT HERE HAS GOT TO BE THE FARTHEST OUT OF ALL."

Panel 9: "JOHNNY, - WHERE ARE YOU?!!!"

Panel 10: "I THINK I'LL ASTRAL PROJECT MYSELF AHEAD A FEW HUNDRED YEARS." "DUD"



Dear Sunshine,

I just had to sit down finally and write you a letter to tell you how thrilled I am with the improving quality of *Gay Sunshine*! The April (#12) issue was strikingly good and had some fascinating, provocative, informative articles.

I particularly want to compliment some individual articles. The continuing and always superb book and movie reviews by Lee Atwell are greatly appreciated. I hope you can continue to print revealing articles of investigation and interviews, such as the ones recently on the Vacaville atrocities and with Police Chief Scott and Elliott Blackstone. Keep digging in on this kind of thing — we need to know what's going on.

May I slightly disagree with your intent in the article on political liaisons with establishment liberal? I can understand and sympathize with your viewpoint. But we must continue to work to get people in office that better represent our points of view, even if they don't agree with us entirely. This may seem like repugnant copout and cooptation, but I think it is the only way we can progress.

Thanks many, many times over for Richard Nash's beautiful article "Gay Love" in the last issue. However, I would like to direct some questions about Ralph Schaffer's article "Oppression Sickness" that I hope will be answered for me. In his sexuality test, his very first question deals with having sex partners of the same age. I think it is repressive and prison-like to demand that sex partners be of one's own age. Why can't we love anyone, regardless of age? This does not even imply that we cannot "relate sexually to age peers". It merely says that we do not limit our love.

Nevertheless, I really dug his questions about having sex with a close friend and helping out a horny pal. These are real mind-openers for a lot of us. But I think he does not say enough about one of his questions: the inability for people to find sex partners when they feel the need. This is obviously the nitty-gritty of the gay sex problem and it doesn't seem to me that many people have even come close to solving it, let alone beginning to work on it. This is the reason the whole distasteful bar scene and ugly chase aura has grown up in the gay world. There are a lot of people really uptight about all this and really want to do something about it and be free. Why don't we get in there and help each other out instead of saying as Ralph did: "you're doing something wrong somehow". Come on, tell us 99% what that is. I wish he or someone would write an entire article on this question as it would do lots of us some good.

Thanks again to the Gay Sunshine Collective.

Ned Tuck
Berkeley, Cal.

Dear Sunshine:

I want to answer Ralph Schaffer's article "Oppression Sickness" [Issue 12]. While appreciating your desire to publish articles from as many different perspectives as possible, it seems to me that Schaffer's piece was both negative and confused. Claiming to analyze gay oppression (although there is no analysis, just a list, a test and some superficial remarks about how to come out), the author in fact perpetuates many of the things we have been trying to overcome/destroy these past few years.

The substance of the article consists of descriptions of various types of 'sick' gay men (his observations are confined exclusively to men). My objection to this is obvious. We've rejected all those tired stereotypes straight society created for us (screaming queen, dumb stud, etc.) because they were limiting, distorted and oppressive. Surely we don't need a whole new set (het gay, chronic liar, etc.) described by Schaffer in totally negative terms (thieves and liars and loveless parasites)?

It is of course true that people in similar oppressive situations respond initially in similar oppressed ways, often internalizing feelings of guilt, fear and inadequacy. But we are beginning to act to destroy this oppression such as creating alternatives to the social services denied to gay people, as well as demanding our rights to full citizenship. One way not to do that is to isolate our gay brothers, seeing them merely as psychological caricatures divorced from the social pressures that provoke their responses.

After this list, Schaffer poses a little test for us, to see just how 'sick' we all are. Something so complex and full as our liberation, the quality of our lives, is judged by how good we are in bed. The more you score, the more liberated you are. This kind of garbage comes right out of *Playboy*, and Schaffer should really leave it there. If we've learnt nothing else these past years, it's surely been to reject this disgusting sexual point-scoring.

In an article which uses a smattering of radical language, and, in the final paragraphs, articulates some radical ideas, the author still relies heavily on one set of straight, middle-American terms. We must reject this whole idea of sickness and health, with its fucked-up equation of healthy-straight, sick-gay. The Straight Man has labelled everything outside his narrow world as 'sick' — and of course sickness needs a 'cure.' What's meant by 'cure' here is repression. People are today being 'cured' of their gayness ('sickness') in prisons, with such barbarous 'medicines' as electroshock treatment and all sorts of drugs.

And lastly, Schaffer seems to suggest as part of the solution to our 'oppression sickness,' the creation of a prosperous gay world. In this world, some men can fall snugly into cosy corners

as homemakers (and Schaffer is not here even speaking of gay men), and others can "prosper in their natural roles" as employers, "helping" the gay world socially (creating more jobs for gays) while exploiting it economically.

A gay community must have its own politics, and also its own values: a world-view which does not see men and women as passive, vicious stereotypes, and which does not assess people in terms of their sexual performance. We are only beginning, as Schaffer says, but we must start with radical new ideas and not repeat those old lies under which we have lived for so long.

Michael Cox
San Francisco

Dear Gay Sunshine,

The Gay Activist Alliance organization of New York City is insensitive to the need of the poor people within the community, for which it deserves everyone's attention and criticism. GAA antagonizes, infuriates, degrades and angers the poor fringe whenever it can.

GAA took out a one page ad over a month ago in the *New York Times* which urged passage of INTRO-475, a bill that would allow city "homosexuals" equality in city jobs (like being employed as gay firemen and policemen, and other macho, pig things like that). This bill would not end discrimination in housing and similar forms of oppression. GAA paid over \$1,000 for the *Times* ad out of a treasury filled by the gay community. This has caused many political repercussions and hassles within the organization, as well as static from the gay community. Radicals also protested the money GAA spent needlessly for a one page ad in the *Village Voice*, meaning more money mispent. Lately GAA has been buying up space to advertise itself in super chic illiterary magazines like *New York*. I could eat like a gourmet with the money they spend on boldface type and printers ink. And INTRO-475 failed to pass despite the media show.

Rumor has it too, that GAA plans a full-pager in *Playboy* magazine, plus one 2nd extra page on the reverse side in which to talk bread, politics, sex, and culture to the wealthy straight. On the first side they allegedly propose a mock *GAYBOY* cover, and you're supposed to find the *c o c k*, if you can, in the picture. That'll cost'm a bad 5-digit \$.

But GAA's really broke, so it's time to bleed the people again. So what do they do but turn to oppressing the poor once more. Who? The street people (we gotta make sacrifices, you know)...the skum...the dregs, the bastards of, a hem...the real movement...the poor. The poor! I'm sick of it!

One of the few occasions when I'm strong enough to be able to be with

others of my sort, is at the dances GAA holds every Saturday night at its "firehouse" at 99 Wooster St., in the Village. The rest of the week I'm struggling for survival. So I look forward to going to their dances each week; no matter how crummy they are, how bad the booze, soda and muzak is; no matter how unbrotherly the brothers at the dances are getting to be. I can withstand the bluntness of insults they give me at the door whenever I pour my 35¢ or a dime, or whatever change I have with me, into their greedy, Inc., hands.

They make you feel pretty guilty if you don't cough up two smackers. They've lied often enough telling us that our \$2 donation gets you FREE booze and soda. At the refreshment stand you get the real story. They keep a donation can on the counter while the volunteer slave labor behind it quips, "c'mon, put some money in there". If you don't you get sneered at, and half a cup of suds. At the coat rack too, there's a donation box which you are urged to fill. GAA makes you feel like a dredge if you don't spend at least \$3 or \$4 that night paying for admission and the various services provided for you. The dances are turning into mafia-balls.

But the situation has worsened. GAA has changed its admission policy and now charges illegally (violating their "club" charter status just given them by the State of New York) a flat \$2 admission price to its dances — no exceptions. If you've trekked from as far away as Upstate New York or North Carolina using your last penny to get here in time for the dance, and you're broke, you're turned away at the door...shoved right out into the street. You once could enter FREE if you were poor, but no more.

GAA still has the nerve to call its new admission charge a "donation". But we poor know better. The poor are aware of what's going on, and we told GAA just that at their "firehouse" door one recent dance night. We shouted "GAA oppresses the poor," and they responded with, "not hard enough!" It was obvious to all of us protesting their new dance policy outside in the cold and the rain, that GAA was consciously, and purposely shutting us poor "skum-bastards" out, punishing us for not being able to come up with the two bucks to get in to the dance. They dropped lit cigarettes on our heads, and literally shoved our bodies out the door. I mean, who IS oppressing whom?

— Ralph Hall
New York, N.Y.

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periodicals

only gay liberation or gay activist publications are listed. A more complete list will be printed once every 2 or 3 issues. (see issue No. 11)

THE BODY POLITIC 65 Kendal Ave., Apt. 8, Toronto 4, Ont., Canada. \$2/6 issues. 35¢ sample.

CHICAGO GAY ALLIANCE NEWSLETTER 171 W. Elm, Chicago, Ill. 0610

COME OUT! Box 233 Times Sq. Sta., 40 W. 42nd St., NYC 10036. \$6/12 issues. Quarterly gay lib paper.

COME TOGETHER 5 Caledonian Rd., London N.1, England. \$4/10 issues. Paper of the London GLF.

THE EFFEMINIST Box 4089, Berkeley, CA 94704, 25¢ copy. Sporadic paper of gay male feminists.

FAGGOTS and/or FAGGOTRY a Journal for; thematic forum for fag white males. Mail Ralph Hall, Box 277, Old Chelsea Sta., NYC 10011. Monthly. Club: donation of postage.

FUORI Mensile di Rivoluzione Sexuale. Via Pianeza 14, Torino, Italia. Fronte Unitario Omosessuale Rivoluzionario Italiano.

THE FURIES. 219 11th St., S.E., Washington, D.C. 20003. \$5/year. Monthly. Lesbian/feminist paper.

GAY ACTIVIST 99 Wooster St., NYC 10012. \$3/12 issues. Newsletter of NY-GAA.

GAY LIBERATOR. Box 631A, Detroit, Michigan 48232. \$2.50/12 issues. Radical gay paper. Monthly.

GAY SUNSHINE. Box 40397, San Francisco, CA 94140. \$5/12 issues. Nat'l. paper of gay liberation. Back issues 2, 4-12 available 50¢ each.

HOMOSEXUALS INTRANSIGENT! 127 Riverside Dr., NYC 10024. \$4/12 issues.

LESBIAN TIDE 1124 1/2 Ogden Dr., Los Angeles, CA 90046. Monthly mag.

NLIS NEWSLETTER Published monthly by National Lesbian Info. Service. Box 15368, S.F. Cal. \$12/year.

PURPLE RAGE c/o Women's Center, 36 W. 22nd St., NYC 10010 \$2.50/year Newsletter of Gay Women's Liberation Front.

SOUTHERN GAY LIBERATOR Box 1054, Delray Beach, Fla. 33444. Gay lib newsletter.

415
824-3184

groups

Bay Area
GAY SUNSHINE COLLECTIVE puts out the paper you are reading. We need committed, creative gays to work with us. Call 824-3184. P.O. Box 40397, S.F. 94140. Articles, graphics for Issue No. 14 should be sent in by July 1. We sponsor the Gay Liberation Book Service (see listing elsewhere in this issue.)

JOIN HANDS is a group of gay people writing to gay prisoners. They need to get more people involved. P.O. Box 42242, S.F. 94142. (415) 648-0658 or 647-8449.

S.F. RADICAL GAY CAUCUS. P.O. Box 40397, S.F. 94140. For info. on time/place of meetings call 824-3184.

GAY ACTIVISTS ALLIANCE S.F. P.O. Box 1528, S.F. 94101. (415) 771-3366.

EMMAUS LIBERATION HOUSE P.O. Box 6361, S.F. 94101, operates a gay switchboard & is planning a liberation house. Need switchboard volunteers, also people who can crash a gay person for one or more nights. Call 626-2019

DAUGHTERS OF BILITIS. Gay women's group. 1005 Market St., S.F. 861-8689.

GAY RAP 2012 Pine St., S.F. Tuesday night encounter & rap sessions. 8 p.m.

GAY ACTION. P.O. Box 3935, Hayward, Cal. 94544. Sponsors gay people's potluck picnic, Sundays at East Ave. Park, Hayward (behind Cal State). 581-7496/Dave Kesti.

GAY RADIO PROGRAM Sundays, 6 p.m. KPFA (FM 94.1), Berkeley. Gay Sunshine Collective: Sunday, June 18th and July 16th.

CHUTZPAH. Jewish gay group forming. 526-1303.

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LIBERATION HOUSES for women & men are now flourishing. Lowcost housing, incl. food. Free crash pads also available. Call 482-3062 or visit GCSC, 1614 Wilshire Blvd.

Other California gay groups are given in the list of national gay organizations elsewhere in this issue.

WEST COAST

Bakersfield--GLF c/o Joe Gonzalez, PO Box 2064, Bakersfield, CA 93302
Bellingham--GLF W. Wash State Coll, Bellingham, Wash. 98205
Berkeley--The Effeminit (gay male feminist), Box 4089, Berkeley, CA, 94704
Berkeley--Gay Students Union, c/o Student Activities, U. of Cal., Berk., Ca. 947-2430
Hayward--Gay Action, P.O. Box 3935 Hayward, Ca. 94544, 581-7496
Honolulu--GLF c/o The Waikiki Ministry, 215 Ohua Ave, Honolulu, Hawaii
L.A.--Gay Community Services Center 814 Wilshire Blvd., LA 90017, 482-3062
L.A.--Alcoholics Together, 7046 Hollywood Blvd., 205 LA 90028, 652-7273
L.A.--Christopher St. West, P.O. Box 17869, LA 90017, 484-1094
L.A.--D.O.L.S., 2149 W. Wash. Blvd., LA 90018, 327-2722
L.A.--Disrupt (Gay Catholics), P.O. Box 6101, LA 90058, 469-3816
L.A.--Gay Community Alliance, 325 N. Laurel Ave., LA 90048, 469-2058
L.A.--Gay Women's Service Ctr., 1542 Glendale Blvd., LA 90028, 386-0918
L.A.--Gay Liberation Forum, U.S.C., John Jacobson, 2655 Elendale Pl., 9005 LA 90077, 722-1877
L.A.--GLF E. Los Angeles Coll., 557 E. Broadway
L.A.--GLF Occidental Coll., Box 41035 LA 90041
L.A.--GLF UCLA c/o Randy Schradler, 1501 N. Hoover LA 90027, 663-6337
L.A.--Homosexual Information Center/Tanagers, 947-1/2 Cabrera Blvd, West LA 90095, 853-4135
L.A.--Lavender People, Box 994, Venice Ca 90291, 222-2226
L.A.--Lesbian Feminists, 1027 S. Crenshaw Blvd., LA 90019, 537-9159
L.A.--MCC, 2201 S. Union Ave, LA 90007, 748-3233
L.A.--One, 2256 Venice Blvd., LA 90006 735-5282
L.A.--Chicos (Gay Latin Americans), Box 29288, LA 90029.
Long Beach--GLF 263 Pine St. Long Beach, Ca. 90803, 436-7710
Portland--GLF 3604 S.E. Belmont St., Prind. Ore. 97234
Portland--Second Foundation/The Fountain, 1017 S.W. Morrison, #506 Prind. Ore. 97205, 227-5653
Riverside--Gay Students Union, U. of Cal. c/o Associated Students, Riverside, Ca. 92507, (714) 987-3021
San Francisco--Radical Gay Caucus, PO Box 40397, SF 94140 (415) 648-1894
San Francisco--Gay Activists Alliance PO Box 1228, SF 94101.
San Francisco--DCB 1005 Market St. #202, SF 94103
San Francisco--Gay Sunshine Collective /Gay Liberation Book Service, PO Box 40397, SF 94140, 524-3184
San Francisco--GLF San Francisco State Coll, c/o Student Activities Bldg., SF 94132
San Francisco--Free Gay Students Association, SF City Coll, c/o Student Activities, SF 94112
San Francisco--MCC 136 6th St., SF 94103
San Francisco--Council on Religion and the Homosexual (CRH), 330 Ellis St. SF 94102, 771-0390
San Diego--GLF PO Box 2882, SD Cal. 92112
Santa Barbara--GLF 317-E Oceano Ave., SB, Ca. 966-9396
Santa Cruz--Gay Students Union, UCSB Box 202, Coll. S. Ca. 95069
Seattle--GLF/Gay Community Center, 108 Cherry, Seattle, Wash. 98104 (206) 442-9021 or 443-3862
Seattle--Gay Women's Resource Center, /Gay Women's Alliance, 6224 Univ. Way N.E., Seattle, Wash. 98105, M22-4747 ext. 3
Seattle--Gay Alliance, c/o Gay Comm. Cent., as above
Seattle--Gay Student Assn. c/o Gay Community Ctr., 545-9022
Seattle--Counseling Service for Homosexuals, 338 Madison Ave E., Seattle Wash. 98102, E43-9220
Seattle--Rosenwald Halfway House for Gay Parolees, 4036 37th Ave. S. Seattle, Wash. 98148
Spokane--GLF PO Box 2276, Spokane, Wash. 99210
Walla Walla--Gay Alliance, Wash. State Penitentiary, c/o Da'ough # 21477, P.O. Box 120, V. Walla, Wash. 99302

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classifieds

Please submit only non-exploitative ads. No model agency or similar type ads will be accepted.

Gay and in prison? Our group would be glad to write letters to any gay people in county, or federal prisons. Just drop us a postcard with your name and address on it to the Gay Peoples' Alliance, 435 Marvin Center, 800 21st St., NW, Washington, D.C. 20006.

MASSAGE CLASS begins June 15. For info leave message at 397-4640. Michael Rainbow or write Box 42222.

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MARCUS DURHAM w/m 21 wishes to hear from all. Wherever your head is at Mine is Free - behind bars. Marcus Durham, No. 127867, Box 777, Monroe, Washington 98272

COMFORTABLE: Little gay collective seeks new housemates. Summer changes are nigh. Has a lovely view of the quiet side of the Haight, understanding Chinese landlords, and high curved ceilings. The present residents are into theatre and art. Please call afternoons, Keith St.Clare at Neighborhood Arts, 558-2335.

LONELY? gay boys to write you. Free ad if UR U21, any area OK. Info w/stamp to "Chicken HAWK", Box 337 Milliken, Col. 80543

I WOULD LIKE TO FIND a guy who wants to work/play at finding new ways of being committed to each other with pride and non-possessiveness. I've been into various parts of movement politics and life-styles. Am pretty much out of the closet. I'm into teaching and community organizing. Sensually very versatile. I'm 38, long hair, and usually have relationships with people a lot younger than myself. However, I'll be glad to hear from anyone who thinks they can dig my life-style and goals for commitment, fun, and work. Write to Dan, P.O. Box 12679, Seattle, Wash. 98111

AMORIST/compeers pined for. Life can be a banquet; let's shun famine. Any age/guise. 5'8" - 165 - 34, Ramon, 340 Jones, Box 1572, SF 94102

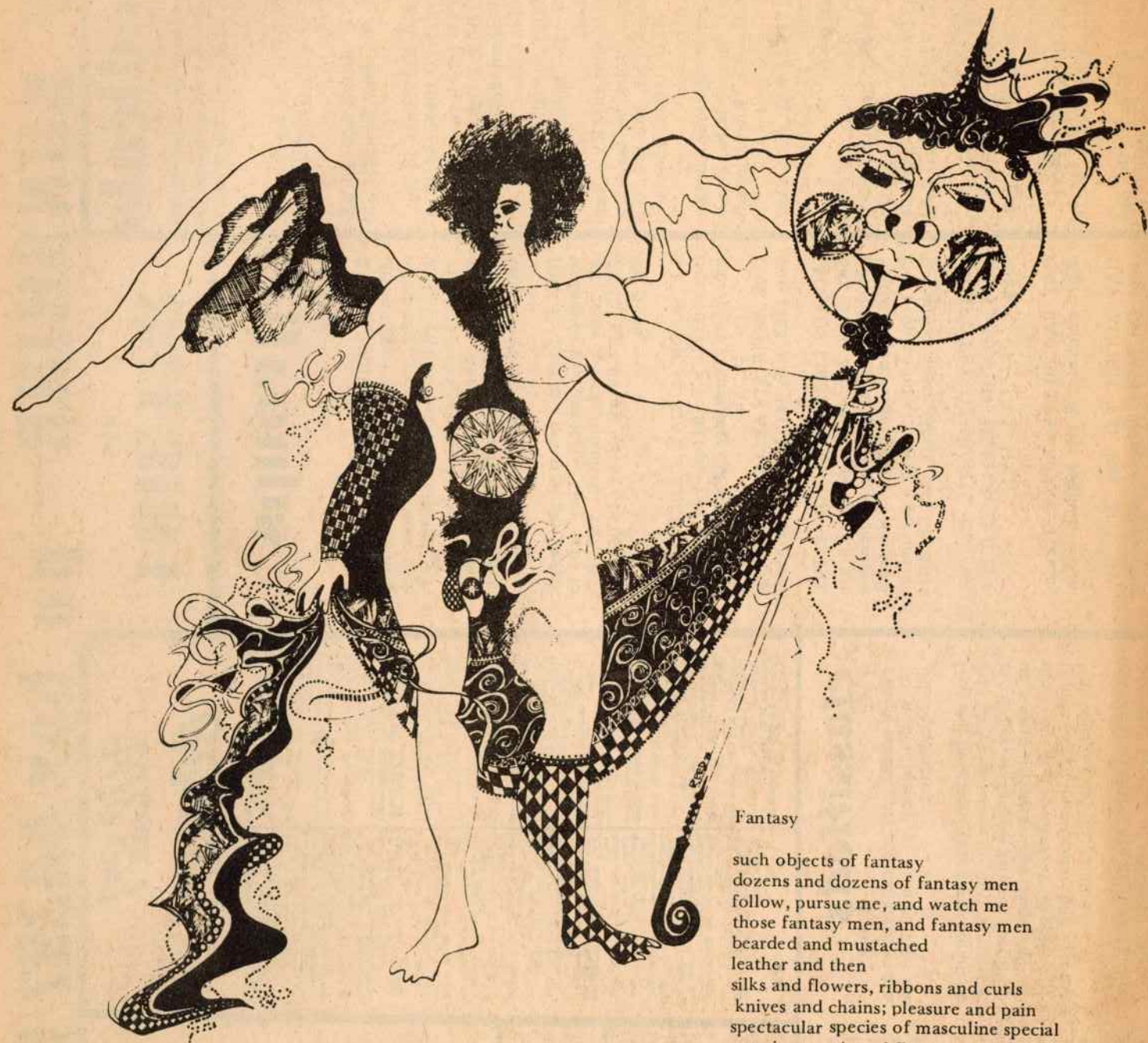
ROOMMATE(S) WANTED share country home in Contra Costa w/ 2 guys age 23. \$60 single - \$90 (2). Freedom of house own room. Should be into music, raps & willing to help build a peaceful home with us. Longhairs OK. Call 222-3975



DEADLINE: APRIL 20 SEND PAYMENT WITH ORDER - 50¢ PER LINE

NAME	_____
ADDRESS	_____
CITY, ETC.	_____
ZIP	_____

PLACE ONE LETTER OR PUNCTUATION SPACE IN EACH BOX
MY AD HAS _____ LINES.
RUN IT _____ TIMES BEGINNING _____
ENCLOSE \$ _____
PHONE NUMBER FOR VERIFICATION _____
NAME _____
ADDRESS _____
CITY, ETC. _____
ZIP _____

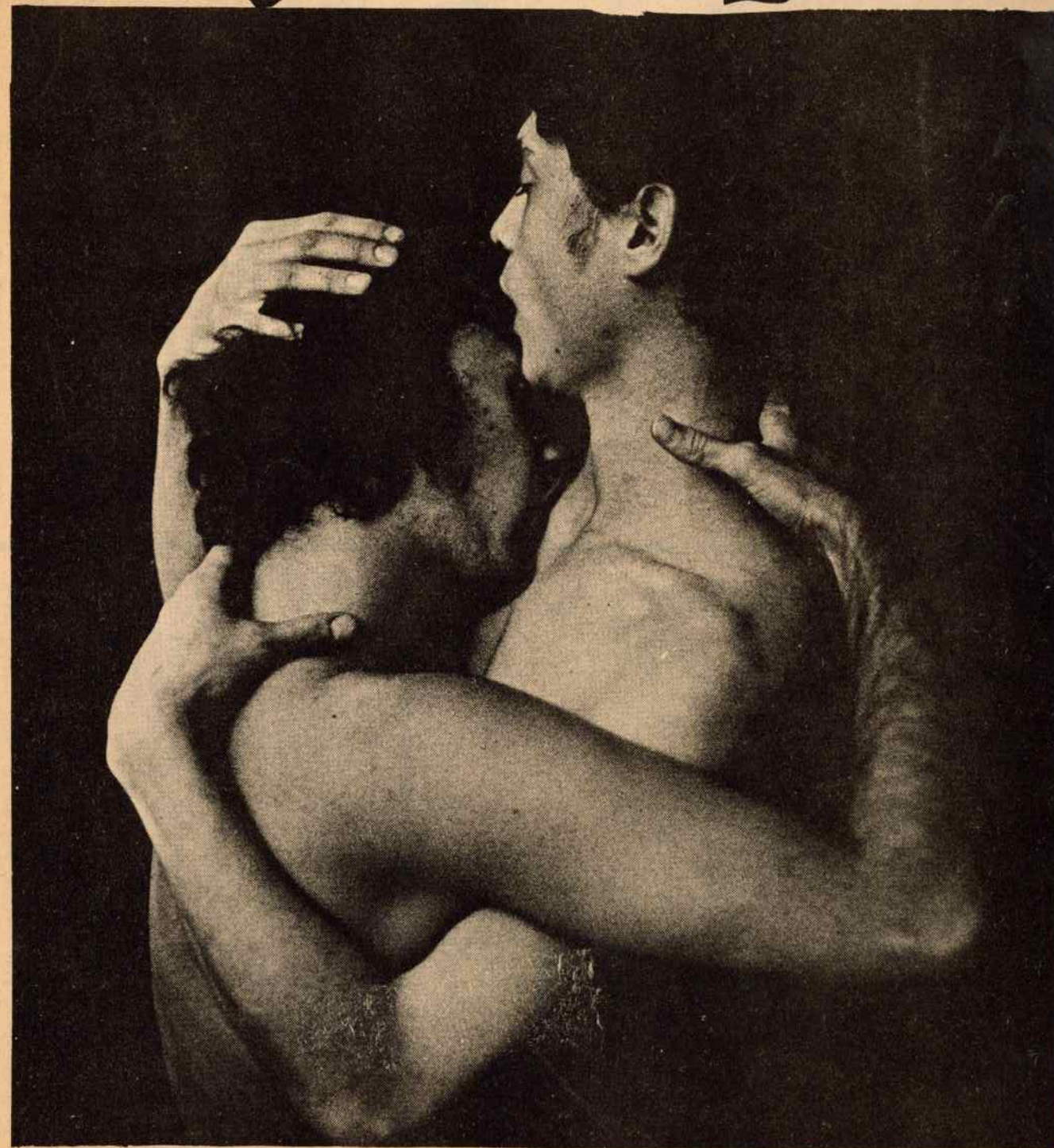


Fantasy

such objects of fantasy
dozens and dozens of fantasy men
follow, pursue me, and watch me
those fantasy men, and fantasy men
bearded and mustached
leather and then
silks and flowers, ribbons and curls
knives and chains; pleasure and pain
spectacular species of masculine special
asparagus penis and flowering pectoral.
fantasy, fantasies, dozens of fantasies
dreaming the dreams of fantasy flowers
from gardens that bloom
in the fantasy hours
captured in bearded mustachioed men
barechested beauties
pungent perfumed, perfect pieces
enter the fantasy, enter the seeker,
if I am your fantasy, you are my teacher,
delicious folly, fantasy creature.
But leave the door open, the hour begins
to break our the cold morning light once again.

Perry Brass

Gay Sunshine



Alejandro Stuart

A NEWSPAPER
OF GAY LIBERATION

no. 13

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Calif.
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