

VANGUARD



THE HIGH SCRIBBLERS BODY



VANGUARD

MAGAZINE, PUBLISHED MORE OR LESS MONTHLY

UNDERGROUND PRESS SYNDICATE

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An Interview with a Transsexual

Vanguard: Why are you a transsexual?

Louise Ann: According to the latest clinical aspects, I was born this way, due to various conditions of my mother during her pregnancy or my prenatal environment.

VD: Well are you a man or a woman? Louise: I am totally not one or the other. I am what the doctors call a Psychic Hermaphrodite, that is having some aspects of both sexes. VD: Can you trace your body feelings from the start of your treatment to where you are now? Louise: My basic feelings are not changed. Only the feminization of my physical body. To wit: development of breasts, loss of hair & hip spread. The body feelings of feminization are greatly appreciated as these are now in accord with the mental feelings. Any normal woman desires to have a good figure & not have masculine features. VD: What do you do in bed? Louise: I take this to mean sexual conduct. I must answer that I do nothing.

Continued Pg. 26

This is a sub-committee report authorized by the Steering Committee of the Police Community Relations Program in the Central City Program on the Tenderloin.

A Brief Profile...

Age Range: 12 to 30 years
Maximum education: 10th grade
Family Background: Middle Class
Occupations in the Tenderloin: 50% of the male & female population, "hustle" to earn a living. 40% live as a parasite supported by a hustler or depend on the income of those who work. Finally, 10% sell drugs.

A Brief Case History

(1) A _____ is 21 years of age. He was released from the service because of his homosexuality. He was stationed in San Francisco & returned here to look for work. He went through ads & employment agencies, but the nature of his service discharge kept him from being hired. No one would give a job to a "queer". He finally met a guy who told him that he could make his rent by selling sex on Market Street. (continues page 27)



DON'T EAT MEAT ON FRIDAY TAKE A FISH TO LUNCH

An Bisexual's Words



there are equal holdouts I'd say. VD: Well, what about fellas? Alan: It's really groovy to make a guy who swings. The anal canal is much tighter than most vaginas I know. Or maybe it's just my luck but, most of my male partners sought fewer plastic preliminaries than girls usually do. On the other hand, if you're a sentimentalist that's swell. What I mean is that a fella doesn't require dinner and a show to put out. Whenever I meet a gay guy or another bisexual we usually discuss each other's scene awhile and leave. Simple. Within an hour we're in bed, embracing and feeling each other's flesh expanding. One other thing about the difference (and I know this doesn't seem fair), they're usually a little cleaner than most girls. I know,

continued pg 22

SEX & the Pre-School Child by Rev. Will Alberts Ph.D.

BY NOW YOU MAY BE ASKING, What are the first questions about sex usually asked by the preschool child? The initial questions are mainly about the mother's role in reproduction. They begin when the child is around the age of three or four. A common question is, "Where do babies come from?" The appropriate answer is, "Babies grow inside their mothers."

When the child is ready for more information, he may ask, "How does the baby get out of the mother?" In relaxed, natural conversation parents may say, "The baby comes out through a special opening between the mother's legs when he is ready to be born." Parents may also explain how the mother's body stretches to permit the baby to grow inside her body and to be born. continued pg 31



WISDOM OF THE EAST: From an interview of Krishnamurti by Rom Landau, (God is my Adventure). Krishnamurti's comments on the commercial exploitation of the sexual urge are revealing in view of the fact that they were written down in 1935. Curtis Kwan

ॐ Krishnamurti on Sex & Love

For people who find sexual satisfaction in perfect love the sex problem does not exist--but such people are few. The majority aren't capable of regulating their sex impulses in a satisfactory way.

I asked Krishnamurti whether he thought it wrong for people with a very strong sexual impulse to give way to it. "Nothing is wrong, if it is the result of something that is really inside you," was his reply. "Follow that urge, if it is not created by artificial stimuli, but is burning within you--and there will be no sex problem in your life. A problem only arises when something within us that is real is opposed by intellectual considerations."

L: "But surely it is not only intellectual considerations that cause many people to believe the satisfaction of a strong sex urge to be wrong, even if it is too strong to be suppressed."

K: "Suppression can never solve a problem. Nor can self-discipline do it. That is only substituting one problem for another."

L: "But how do you expect millions of people, who have become slaves of sex, to solve the friction between their urge and that judicial sense which tries to prevent them from giving way? In England you may find fewer people dominated by sex, but consider America; consider most of the countries of the continent of Europe; consider many of the Eastern nations--for them their sex needs are a grave problem."

I noticed an expression of slight impatience on K's face. "For me this problem does not exist," he said; "after all, sex is an expression of love, is it not? I personally derive as much joy from touching the hand of a person I am fond of as another might get from sexual intercourse."

L: "But what about the ordinary person who has not attained to your state of maturity, or whatever it should be called?"

K: "To begin with, people ought to see sex in its proper proportions. It is not sex-as-a-vital-inner-urge that dominates people nowadays so much as the images and thoughts of sex. Our whole modern life is propitious to them. Look around you. You can hardly open a newspaper, or travel by the underground or walk along a street without coming across advertisements and posters that appeal to your sex instincts in order to sing the praises of a pair of stockings, a new toothpaste, or a particular brand of cigarettes. I cannot imagine that so many semi-naked

girls have ever before walked through the pages of newspapers and magazines. In every shop, cinema and café the lift attendants, waitresses and shopgirls are made up to look like harlots so that they may appeal to your sex instincts. They themselves are not conscious of this, but their short skirts, their exposed legs, their painted faces, their girlish coiffures, the constant physical appeal which they are made to exercise over the customer do nothing but stimulate your sex instincts. Sex has been degraded to become a servant of unimaginative salesmanship. Someone will start a new magazine &, instead of racking his brains for an interesting and alluring title page, all he does is to publish a colored picture of a girl with half-open lips, suggestively hiding her breasts and looking altogether like a whore. You are being constantly attacked, and you no longer know whether it is your own sex urge or the sex vibration produced artificially by life around you. This most degrading, emphatic appeal to our sex instinct is one of the most beastly signs of our civilization. Take it away, and most of the so-called sex urge is then gone."

K: "I am not a moralist," added he after a pause; "I have nothing against sex, and I am against sex suppression, sex hypocrisy and even what is called sexual self-discipline, which is only a specific form of hypocrisy. But I don't want sex to be cheapened, to be introduced into all forms of life where it does not belong."

L: "Nevertheless, Krishnaji, your world without its beastly sex appeal will be found only in Utopia. We are dealing with the world as it actually is, and as it will probably be in days to come, long after you and I are gone."

K: "That may be so, but it does not concern me. I am not a doctor; I cannot prescribe half-remedies; I deal simply and solely with fundamental truths of a spiritual nature. If you are in search of remedies & half-methods you must go to a psychologist. I can only repeat that if you readjust yourself in such a way as to allow love to become an omnipresent feeling in which sex will be an expression of genuine affection, all the wretched sex problems will cease to exist."

He looked up for a few seconds and then gave a deep sigh. "Oh, if you people could only see that these problems don't exist in reality, and that it is only yourselves who create them, and that it is yourselves who must solve them! I cannot do it for you--nobody can if he is faithful to truth. I can only deal with spiritual truth & not with spiritual quackery." His voice seemed full of disillusion & he stopped & lay back on the ground.

NEXT MONTH: Power Tactics, by Reverend Vaughn Smith

FROM time to time it falls to the clergy to speak definitively on the subject of sex. I must admit I sometimes find myself resisting the implication that sex is the only sphere in the life of young people to which our Gospel is really at all relevant. Like wise I find myself resisting a too facile equation between sex morality, as if the only moral questions that really deserve our concern were limited to the question of sex.

Nonetheless, with these reservations I accept the responsibility to talk on this topic gladly, because I am persuaded that this is an area of tremendous concern to many in our society today. And I am also persuaded that a biblical understanding of life itself, offers some very simple insights into the nature of sexuality, insights which I fear are all too often overlooked. I would emphasize then that what are offered here are insights and not rules. The Bible was not written to give us a set of rules. It was written to reveal the nature of God and of humanity. From such a revealing, or revelation, men have traditionally attempted to derive codes of behavior and principles by which to make decisions in all of the areas of their everyday lives. If this revelation to other areas in which we make ethical decisions, such as civil rights or social reform, I would hope it is also relevant to this area of our decisions in relation to the expression of our sexuality.

I SEX IS GOOD

You may recall that we read in Genesis I, that man (meaning the human animal) is created as male & female, that he is commanded by his creator to go out and fulfill his sexuality, to be fruitful and multiply & to populate the earth, & that the creator looks upon all of what he sees & says it is good. It is very, very good. From the structure of the human organism as male and female to every conceivable act of sexual self-expression, sexuality itself is good. There is nothing bad or dirty or perverted about it. It is simply good.

Now I sense a greater openness to discussion & a facing-up to this area in our lives. For this reason, I would also hope we are more open to the concrete implication of the goodness of sexuality in our sexual behavior. The 1st



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implication of that goodness is a very simple & disarming one. It is that sex is fun. Perhaps the that statement needs no editorializing, but one of the things which it means is that indulgence in sexual activity is not a matter of obligation. By that I mean to say that sex is not something which we are obliged to do or not to do. Because sex is fun, it is freely chosen, it is not to be understood as something which we owe to anyone, whether that obligation is understood in terms of a debt to be paid after a certain number of dates, or as conformity to generalized expectations of a group. Sexual activity is, or ought to be, freely chosen. Another corollary of the goodness of sexuality is that sex is not only fun; it is also funny. By this I mean to emphasize not only the humor which attaches to sex, but rather the playful element involved in sexual activity. Like the play of a child, which is freely expressed and creative, sex is also playful. This means that there are no laws attached to sex. I repeat: absolutely no laws. * There is nothing which you ought to do, or ought not to do. There are no rules to the game, so to speak. Anyone who tells you there are may be guilty of mistaking social and cultural custom for divine sanction or what is sometimes popularly called 'natural law.'

This leads to the third implication of the goodness of sexuality, which is that sex is natural. This may seem self-evident to you, but what it means is that there is nothing special about sex. It is natural, it is not some special area of our lives divorced from all the rest. It is not for special people, at special times, or in special places, or even under special circumstances. It is natural. It is a part of the created order of things.

If there is one implication of all these comments on the goodness of sexuality, perhaps it is that we ought not to take sex so seriously. It is too often assumed to be some special, serious area of our lives. It is too often separated from the rest of our concerns; and the sexual act itself is assumed to be fraught with all kinds of special meaning and mystical significance. But if we take seriously the naturalness & the humor of sex, perhaps there is a lesson here--that we all ought to relax & stop feeling guilty about our sexual activities, thoughts & desires. And I mean this, whether those activities & thoughts are heterosexual, homosexual, or auto sexual.

*A good deal of perplexity has been aroused by the statement that there are no laws attached to sex. It ought to be noted that this does not say that there are no laws which may be applied to sexual behavior. The statement is simply a reminder of 1) The relativity of specific moral injunctions regarding sex within the sexual arrangements in different cultures. And 2) (cont. on pg. 32)



SEX
within
The
CREATED
ORDER
by DR. FREDRICK
C. WOOD JR.

-6-

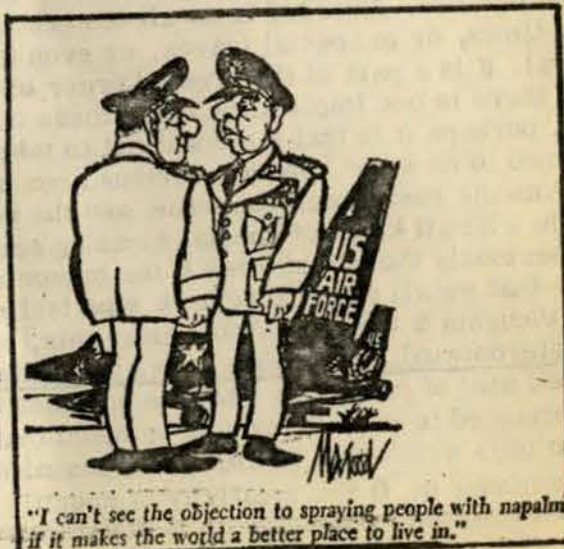


12 million people live in South Vietnam, 9 million of them in rural areas approximately 55 million live in tenent households: 3 million are landless laborer families, & the remaining one million live in owner-operated or landlord households. As can be seen from these figures, a large proportion are tenent farmers. Often they own 1 or 2/10's of an acre, or they may rent another half acre, or acre. Traditionally, rents have been 50% of the crop for the land alone, with all labor, fertilizer, seeds, draft power and & equipment provided by the tenent or rented at extra cost. Tenants have no security of tenure, they could be and are frequently removed at the landlord's wish as the result of sale whim or fancied insult. Moreover, about 40% of the riceland area was held--before the VC took overmuch of this country--by some 2500 individuals, or about .025% of the rural population. That is a ratio of 25 landowners for every 100,000 people or an average of one landlord to 4000 citizens. Interest rates on loans to tenent farmers are customarily 30 to 36% a year, a fact which certainly accelerated the movement of land possession

from the little man to big landowners as these were the only ones capable of making loans. Repeated crop failures would leave the little people soon dispossessed. All these circumstances played into the hands of the VC who promised the little man the land he wanted. Then when areas were regained from the Viet Cong, the returning officials, demanded the back rents from the tenent farmers, which in fact did not help to endear either the Saigon or the American system to the farmers. A land reform which would permit the operation of large agricultural units to operate without putting the small landholder to grave disadvantage would be both decent and fair. Now, neither a democracy nor communism provides the answer and what may be needed would be a union of the two. (7)

Next Month.....

THE SOCIALIST SOLUTION



SEX & The Groove...

Sexual and social nervousness is a society-induced illness.

Conformity makes victims of those who biologically or habitually differ. The repressed sexual acitivity is then rephrased in some more socially acceptable patern. Examples may be our urge for tall build-

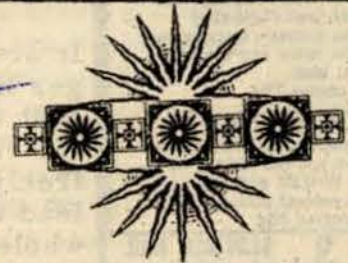
Sigmund Freud

ings(phallas) or damns(vaginas). Thus a well-known authority has posthumorously given us permission to present his thoughts concerning ...

8

OUR CIVILIZATION is, generally speaking, founded on the suppression of instincts. Each individual has contributed some renunciation-- of his sense of dominating power, of the aggressive and vindictive tendencies of his personality. From these sources the common stock of the material and ideal wealth of the civilization has been accumulated. Over and above the struggle for existence, it is chiefly family-feeling, with its erotic rootsystem which has induced the individual to make this renunciation. This renunciation has been a progressive one in the evolution of the civilization; the single steps in it

were all sanctioned by religion. The modicum of instinctual satisfaction from which each one of us had abstained was offered to the divinity as a "sacrifice"; and the communal benefit that won was declared holy. The man who in consequence of his own instincts, becomes a criminal, an outlaw in consequence to his unyielding nature & cannot comply with the required suppression and is punished unless his social position or striking abilities enable him to hold his own as a "great man" or a "hero." The sexual instincts, since analytic investigation teaches us that the sexual instinct consists of many single component impulses-- is probably more strongly developed in man than in most of the higher animals; it is certainly more constant, since it (cont. next page)



TANGENTS MAGAZINE
 "The Voice of the U.S. Homosexual"
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 Hollywood, California 90028

has almost entirely overcome the periodicity belonging to it in animals. It places an extraordinary amount of energy at the disposal of "cultural" activities; and this because of a particularly marked characteristic that it possesses, namely, the ability to displace its aim without materially losing in intensity. This ability to exchange the original sexual aim for another which is no longer sexual but is psychically related, is called the capacity for sublimation.

Further aspects are opened up when we take into consideration the fact that the sexual instinct in man does not originally serve the purposes of procreation, but has as its aim the gain of particular kinds of pleasure. It manifests itself thus in infancy, when it attains its aims of pleasurable gratification not only in connection with the genitalia, but also in other parts of the body (erotogenic zones), and hence is in a position to disregard any other than these easily accessible objects. We call this stage that of autoerotism, and assign to the child training the task of circumscribing it, because its protracted continuance would render the sexual instinct later uncontrollable and unserveable. In its development the sexual instinct passes on from autoerotism to object-love, and from the autonomy of the erotogenic zones

to the subordination of these under the primacy of the genitals, which come into the service of procreation. During this development, a part of the self-obtained sexual excitation is checked, as being useless for the reproductive functions, and in favorable cases is diverted to sublimation. The energies available for "cultural" development are thus in great part won through suppression of the so-called perverse elements of sexual excitation.

It would be possible to distinguish three stages in cultural development corresponding with this development in the sex instinct: 1st the stage in which the sexual impulse may be freely exercised in regard to aims which don't lead to procreation; a 2nd stage in which the whole of the sexual impulse is suppressed--except the portion which subserves procreation--and a 3rd stage, in which "legitimate" procreation only is allowed as a sexual aim. This represents our current civilized sexual morality. (from: Drei Abhandlungen)

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...are a group of young and young-minded people. Individually, they have few parallels. Most are gay, impoverished and emotionally unstable. They're searching for a place in a complex world that rejects them for the most part. Nonetheless, the group seems to feel that group effort is the best way to win the rights of all.



the street. This new bunch is dedicated to a multi-front improvement right on the local scene.

But none of this is new. This magazine has recorded the fluctuating passions, loyalties and diversions of the L.L.'s children. Dynasties have risen and fallen with amazing ease. No single group has ever been able to serve all of their variences. No one has given

unity. In fact, no effective group has ever even outlasted half the reign of its founders without monthly overhauls! Without a doubt, the Street Prophets is another sincere league for social discovery. But it is not permanent. However that does not imply that it is not important. It is! It is the most important thing on the scene today.

Every Friday they serve a donation-only dinner at Glide for those who frequent the Tenderloin. Prophets aid the still-free Hospitality House daily as volunteers, entertainers or in 'special capacities.' Most important to the cause is their effort to create a community feeling--which is reminiscent of the best days of the Vanguard organization. Unfortunately, that was many months and several administrations ago.

Nevertheless, we have no confidence in an eternity of the Street Prophets, nor for any of its successors in the Tenderloin in the foreseeable future. Even as they organize they decay. They factionalize & die. The complexities of structure rip apart the brotherhood. The drags and the hustlers have an innate dislike for



superstructure. They do not seek another staid conformity. In all things, the deviate will...cont. on 28



There are several theories on the origin of syphilis. They can be divided generally into Columbian & pre Columbian groups. Various sources from the bible to Chaucer have been cited in support of the pre-Columbian theories, but the theory that Columbus and his crew were responsible for the introduction of syph in Europe in the XV century; probably by introduction from without--most likely the Americas--or possibly by mutation of an endemic trepanemosis produced by the introduction of a similiar organism.

It is suspected then that Columbus himself was infected! On his second voyage in the early months of 1492 he was reported to have had attacks of fever--possibly the secondary stage of syphilis, or a relapse. His attacks of 'gout' (a inflammation of a joint) on the 3rd

voyage of '98 were more likely to be manifestations of late syphilis, since Columbus was reported to be a moderate man & because the inflammation was not confined to one or two joints. On this same voyage he began to hear voices, and to regard himself as an "Ambassador of God"; these signs point to the madness which occurs in late syphilis, & he was returned to Spain in irons. Before his death in May 1506 he made a final trip, being carried ashore with his mind disordered, his limbs paralyzed, & his body dropsical--all typical symptoms of late syphilis of the brain, central nervous system & the coronary valves.

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Diaz de Isla, a physician practicing in 1494 in Barcelona, states clearly in his "Treatise on the Serpentine Malady." that syphilis was unknown prior to 1493, and it was introduced into Barcelona by the men of Columbus' crew. de Isla also stated that many Spanish mercenaries who fought for King Charles VIII of France were infected with syphilis, and that by the spring of 1494 the army, then occupying and debauching Naples, was severely infected. As there were infected Spanish mercenaries on the other side, aiding Alphonso II of Naples, it is likely that the city was well infected by the time the army arrived. Historians note that the city fell with hardly a struggle. The plague which bedeviled the occupation forces was attributed by most contemporary re-

cords to syphilis, and in 1495, it helped force the retreat of the army from Italy. The army then dispersed.

Thereafter local chronicles report syphilis in France, in Germany and in Switzerland in 1495, in Holland & Greece in 1496, in England and Scotland in 1497, in Hungary & Russia in 1499. The Mandate of Maximilian blames the "evil pox" on the sin of blasphemy" in Paris, 1496, it was decreed that syphilitics be quarantined at home; that the homeless poor be confined to the borough of St. Germaine outside the walls & that infected foreigners be forced to leave the city within 24 hrs.; in Edinburgh, Scotland, all infected inhabitants were banished to an island on the River Forth.

Cont Pg. 28

New diseases are always devastating; syphilis in its secondary stage was frequently fatal. It was as contagious as small pox, and was spread both by sexual contact and the ordinary processes of living which were, by modern standards, abjectly primitive. As western civilization expanded, syphilis expanded. The Portuguese navigators carried it with them to India, where it was reported in 1498, and to China where it appeared in 1505.

12

Civilization Suffers
The impact of syphilis on civilization from the 1500's to now is incalculable. With the prevalence of syphilis being so great, the ques-

tion arises as to what effect syphilis of the brain may have had on Chiefs of State or their advisors, and in what ways were the course of nations swayed by the disease once called the 'Serpentine Malady.' The case of Henry V III of England is often cited to illustrate the effect of syphilis on the destiny of a nation. His first wife, Catherine of Aragon, bore him five children--four dying in infancy--and a daughter. The daughter reigned as 'Bloody Mary.' Her discription--face prematurely old and scarred, thin, moth-eaten hair, protruding forehead, extremely bad sight--fits the stigmata of congenital syphilis. Henry's desire for a male heir probably led him to his succeeding marriages, & the break with the Roman Church. His contemporary, Francis I of France, who exhibited the paranoia & delusions of grandeur which accompany late syphilis, came to the throne when the Valois dynasty ended because Charles VIII,

ic shop 1535 H

the psychedel

AIGHT STREET

The rock bounced down the pavement and between the two girls. The boy on the outside pulled the girl next to him out of the way. They whirled.

About twenty-five feet away stood a very small boy with a very runny nose and a very large rock. Wiping the long blond hair from his eyes with his free hand, he made a threatening gesture towards the three who faced him, and, his blue eyes glaring, said, "You'd better run, dammit!" He hitched up his pants for emphasis.

The three stood, shocked for a moment, until Becky spoke. "You're the one who'd better run." She was a big sister unaccustomed to taking orders from little guys.

"I'll throw this rock at you," screamed the little guy. The pockets of his dirty red jacket bulged with others.

Becky, who always walked with her nose in the air to keep from getting a double chin, looked down along her shotgun barrel nostrils, and was about to warn him he had better not or she would start throwing right back at him when Mike stopped her and said, "Control yourself. Let me do the talking."

The other girl, Ann, who had been holding Mike's hand, stepped back out of the way and whispered, "Let's run."

"No," answered Mike in a low voice. "that's just what he wants us to do." He reached back for her reassuring hand.

"Say, pal," he said louder, "how would you like to be friends?"

"No!"

Turning to Ann, Mike said, "Take Becky and walk down the street and I'll be with you in a minute."

In the meantime, the little guy advanced a couple of paces.

Mike focused his attention once more on the formidable little figure of his enemy and asked, "Haven't you ever tried to be friendly to anyone?"

Silence.

"Well?"

"Go to Hell."

"You're certainly a nasty little boy," nasaed Becky as she stooped to pick up a rock.

"Don't touch that or I'll throw this."

She did and he did. She ran, and so did Ann. As the little guy ran past him after the girls, Mike sidestepped and grabbed him, prying the rock from his hand.

Holding the small squirming body, Mike said, "You know I could break your neck easily. Actually, I probably ought to." He had said the wrong thing and took a well-placed kick to the shin. "Of course, I wouldn't do that," he hurriedly added, "because I'm a fairly decent sort of human being. Why don't you try being decent sometime; it's not so bad. What's your name, anyway?"

"Let me go, dammit!"

"I'll let you go if we can be friends. Will you stop throwing rocks?"

"Yes." A big tear welled up in his eye.

Mike released him and he ran down the street in the direction the girls had taken.

With a shrug, Mike started walking after him, wondering where they had gone.

Far ahead of Mike the little guy made a left turn down into the first alley. It brought him face to face with the two girls. Becky and Ann ran again. He started looking for loose rocks in the roadway, found some, and started throwing them. This time they disappeared between two garages.

Unfortunately for them there was a fence at the other end which they could not negotiate in their tight skirts. Now the little guy was at the open end throwing rocks. Ann sat down in a corner and covered her head, but Becky plunged and reared, snorting loudly, but not daring to attack.

Mike, hearing Becky's bellows, ran down the alley, driving the attacker from the opening between the garages and posting himself at the opening, told the girls to come out.

"Get out of the way," yelled the little guy as the girls emerged.

"I thought we were friends and you weren't going to throw rocks at people any more," said Mike. Then, softly, he whispered to the girls, "Now leave and this time don't hide in any alleys."

This time they obeyed.

For a few seconds the little guy looked helplessly.

"You dirty, rotten, dumb, stupid bastard" he screamed. It was the worst name he could think of. Then he threw a rock that hit Mike in the chest. Mike just stood there.

The little guy stood motionless for a time, then screamed, "Go away, dammit. Leave me alone."

Mike didn't move.

"I said get out of here. And I mean it. Get out of here or I'll hit you again." He picked up another rock and threw it. Although they were only thirty feet apart, the rock bounced well before it reached its target.

The rusty lid of a tin can lay nearby. The little guy picked it up and sailed it at Mike. It went wild as tin cans do and landed behind and to the right of the thrower. Next came several pieces of a smashed beer bottle, none of which came within two yards of its intended mark. Mike stood stock still.

The little guy stopped. They both stood looking at each other for a while, Mike calmly, the little guy glaringly.

Mike turned to leave. He walked slowly, as cowboys on T.V. walk out of hostile Indian villages. He was about a hundred feet down the alley when he heard the little guy.

"Hey, can I be your friend?"

THE ROCK

PENALTIES FOR SEX OFFENSES IN THE U.S.

STATE	FORNICATION	ADULTERY	COHABITATION	SODOMY*
ALABAMA	\$100 to 7 or 6 mos.**	\$100 to 7 or 6 mos.**		2-10 yrs.
ALASKA	\$500 or 2 yrs. or both	\$200 or 3 mos.		1-10 yrs.
ARIZONA		3 yrs.	3 yrs.	5-20 yrs.
ARKANSAS			\$20-\$100***	1-21 yrs.
CALIFORNIA			\$1000 or 1 yr. or both	1 yr. to 7
COLORADO	\$200 or 6 mos.****	\$200 or 6 mos.****		1-14 yrs.
CONNECTICUT	\$100 or 6 mos. or both	5 yrs.		30 yrs.
DELAWARE		\$500 or 1 yr. or both		\$1000 and 3 yrs.
DISTRICT OF COLUMBIA	\$300 or 6 mos. or both	\$500 or 1 yr. or both		\$1000 or 10 yrs.
FLORIDA	\$30 or 3 mos.	\$500 or 2 yrs.	\$300 or 2 yrs.	20 yrs.
GEORGIA	\$1000 or 12 mos. or both	\$1000 or 12 mos. or both		1-10 yrs. 2nd conviction, 10-30 yrs.
HAWAII	\$15-\$50 or 1-3 mos.	\$30-\$100 or 3-12 mos. or both*****		\$1000 and 20 yrs.
IDAHO	\$300 or 6 mos. or both	\$100-\$1000 or 3 mos.-3 yrs.	\$300 or 6 mos. or both	5 yrs. to 7
ILLINOIS	\$200 or 6 mos. or both	\$500 or 1 yr. or both		
INDIANA	\$500 or 6 mos. or both	\$500 or 6 mos. or both		\$100-\$1000 or 2-14 yrs. or both
IOWA		\$300 and 1 yr. or 1-3 yrs.		10 yrs.
KANSAS	\$500 or 6 mos. or both	\$500 or 6 mos. or both		10 yrs.
KENTUCKY	\$20-\$50	\$20-\$50		2-5 yrs.
LOUISIANA			\$1000 or 1 yr. or both	\$2000 or 5 yrs. or both
MAINE	\$100 and 2 mos.	\$1000 or 5 yrs.	\$300 or 5 yrs.	1-10 yrs.
MARYLAND		\$10		1-10 yrs.
MASSACHUSETTS	\$30 or 3 mos.	\$500 or 3 yrs.	\$300 or 3 yrs.	20 yrs.
MICHIGAN	\$500 or 1 yr.	\$2000 or 4 yrs. or both		15 yrs.
MINNESOTA	\$100 or 3 mos.	\$300 or 2 yrs.		20 yrs.
MISSISSIPPI	\$500 and 6 mos.	\$500 and 6 mos.		10 yrs.
MISSOURI	\$1000 or 1 yr. or both	\$1000 or 1 yr. or both		2 yrs. to 7
MONTANA	\$500 or 6 mos. or both	\$500 or 6 mos. or both		5 yrs. to 7
NEBRASKA	\$100 and 6 mos.	1 yr.		20 yrs.
NEVADA	\$500-\$1000 or 6 mos.-1 yr. or both	\$500-\$1000 or 6 mos.-1 yr. or both		1 yr.-life

Maximum fine and/or imprisonment for first offense unless otherwise noted. When two numbers are given, they represent minimum and maximum penalties.

STATE	FORNICATION	ADULTERY	COHABITATION	SODOMY*
NEW HAMPSHIRE	\$50 or 6 mos.	\$500 & 1 yr. or 2-3 yrs.		\$1000 or 5 yrs. or both
NEW JERSEY	\$50 or 6 mos. or both	\$1000 or 3 yrs. or both		\$500 or 20 yrs. or both
NEW MEXICO			\$100 or 6 mos. or both	\$5000 or 2-10 yrs. or both
NEW YORK		\$250 or 6 mos. or both		\$500 or 1 yr. or both
NORTH CAROLINA	Fine or jail or both as court may direct	Fine or jail or both as court may direct		5-60 yrs.
NORTH DAKOTA	\$100 or 1 mo. or both	\$500 or 3 yrs. or both	\$100-\$500 or 1 mo.-3 mos.	10 yrs.
OHIO	\$200 or 3 mos.	\$200 or 3 mos.		1-20 yrs.
OKLAHOMA		\$500 or 5 yrs. or both		10 yrs.
OREGON	\$50-\$300 or 1-6 mos.	\$200-\$1000 or 3 mos.-2 yrs.		15 yrs.
PENNSYLVANIA	\$100	\$500 or 1 yr.		\$5000 or 10 yrs. or both
RHODE ISLAND	\$10	\$500 or 1 yr.		7-20 yrs.
SOUTH CAROLINA	\$100-\$500 or 6 mos.-1 yr. or both	\$100-\$500 or 6 mos.-1 yr. or both		\$5000 to 7 or 5 yrs. or both
SOUTH DAKOTA		\$500 or 5 yrs. or both		10 yrs.
TENNESSEE				5-15 yrs.
TEXAS	\$50-\$500	\$100-\$1000		2-15 yrs.
UTAH	\$100 or 6 mos.	3 yrs.	5 yrs.	3-20 yrs.
VERMONT		\$1000 or 5 yrs. or both		1-5 yrs.
VIRGINIA	\$20-\$100	\$20-\$100	\$50-\$500	1-3 yrs.
WASHINGTON		\$1000 or 2 yrs.	\$1000 or 1 yr. or both	10 yrs.
WEST VIRGINIA	\$20 to 7	\$20 to 7	\$50 to 7 or 6 mos. or both	1-10 yrs.
WISCONSIN	\$200 or 6 mos. or both	\$1000 or 3 yrs. or both	\$500 or 1 yr. or both	\$500 or 5 yrs. or both
WYOMING	\$100 and 3 mos.	\$100 and 3 mos.		10 yrs.

*Sodomy, often referred to as "the crime against nature," includes a wide variety of "unnatural" sexual activity, with animals or with another person of either sex, both within and outside of marriage.
 **\$300 to 7 or 1 year for second conviction; 2 years for third conviction.
 ***\$100 to 7 or 1 year for second conviction; 1 to 3 years for third conviction.
 ****Double first sentence imposed for second conviction and so on for subsequent convictions.
 *****Penalty for male only; for female, penalty is less: \$10 to \$30 or 1 to 3 months' imprisonment.

NIGHT

SONGS



Some say the youthful spirit does not last
No more than the breeze becomes the wind.
Yet sighing hard at memories of the past
They speak of disbelief and faith unkind.
In the final loss of all though, it held steadfast
So be thou abow and life shall be thy string
And I shall be thy love and speak thy name
In every place I be throughout youths spring

Monte

Did you know that sex
Is a river of boats
With bowls in them?

We Are The Children Of Change

We're all right,
Sometimes we pass or glance,
Embarressed
Because we're down.

Born unto the revolution
Season's offspring
The summer winds' silent song.

Michael Savage

Keith St. Clare

CITY SKY

Dog doo
Oh, God
It's odd

I see a darkening between cement canyons,
Black shadows form; Turk... Easy
San Fransisco Tenderloin
Excited electric sky in twisted neon
Workaday wou
Workaday world scorned... Orgasms bought
sold
And madmen proclaiming God in the streets.
San Francisco Tenderloin

Steven Mintel

Greg Robert Byan

Without LOVE, life is not true
Without Love, in me there would be nothing

LOVE makes peolp

LOVE makes people react to each other;
Makes them treat you like a sister or brother

Try to love and you will agree
Love makes a happier reality Jan Furguson

Sat., July 23, PRIDE in LA will have a gala social event, if the climate is right ● If you have housing or job information, please pass it on to Vanguard Magazine & we will alert those most in need. Our people are often without proper clothing or household things. ● Poco Loco Cabaret in Tucson, Arizona is not a gay bar ● Muhammad ali has received a letter from Bertrand Russell concerning the fighter's shatn on the draft. The world's oldest phylosoper-pacifist-humanitarian is behind the world champ all the way ● VD wishes to

NEWS

purchase a electric typewriter ● A free TL-type coffee house at 143 Eddy. Medical, legal & employment info is always available ● For some starange reason the big money pornography shops on Market are afraid to stock this little magazine. Yes, its true the mafia is now in the psychedelic market. However, the catch is that the local syndicate likes to cut the stuff with smack. Please, beware. Don't get hooked on what you thought was acid ● and Pres. Johnson has declared that we can have "guns and butter both" Very strange since Sargent Shiver, Director of the Office of Economic Opportunity said a year ago, 'because of Vietnam, we cannot do all that we should do or all that

we would like to do"Since then the gradual cutbacks haven't ceased ● If you figure Pr.Fort got a raw deal, you figure pretty good ● A Scandanavian scientist has developed a bacteria which will convert sand into fertile compost in two years. It has been tested in Norway & it works. With desalination of sea water we have the power right now of turning the whole planet into a garden of Eden ● Men spend \$200 billion a year to maintain armies. The war in Vietnam is costing America \$3. 4 million every hour ● Vanguard Mg does not wish to draw apart from anyone, but rather to merge with as many human rights groups as possible. Therefore: the breakaway ● The Ill. State Senate Executive Committee received a resolution recomending a commission to study the state's homosexuality problem. Ill. is the only state now that legalizes private homosexual practices ● A bill has been introduced in the W.Virginia House of Delegates to repeal part of the law which prohibits the marriage of cousins. The new proposal would allow such marriages, " if both parties are over 55 yrs old ● 69 now.

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San Francisco, Calif.*

REVENGE

Dear sirs:

I would like to begin this letter with a compliment, but as much as I have tried, I find it impossible.

Berkley

Darlings,

I bought your filthy magazine from a street seller much to my dismay. I find that it is nothing more than a rag for low-grade perverts, dope addicts and pacifists. We don't need anymore communist literature. Instead of trying to show how wonderful the Tenderloin is you should be trying to destroy it, before God does. I would like a refund immediately.

Mr. Ralph Angle
Mission District SF

Dear Mr. Angle,

I am sorry we do not give refunds, however I would be glad to send you a free copy of this month's issue.

Horace Horney

And...lastly,

My dear sir:

I find Vanguard to be a bit wild, but often very sane and realistic--an oasis in a dry world.

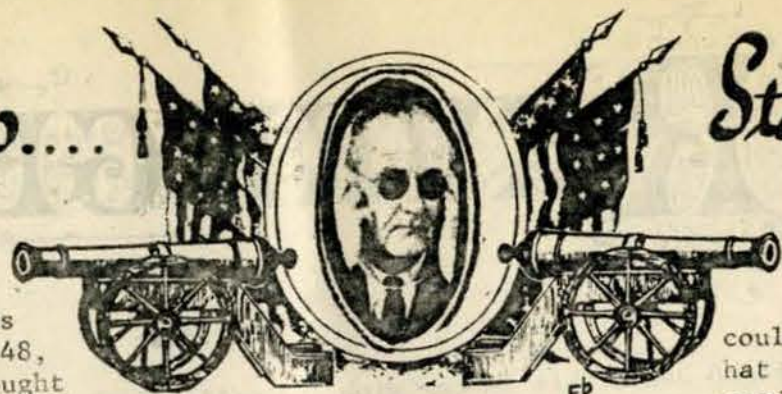
Los Angeles boy



61 Senators have sponsored S. 1035 to prevent invasion of your privacy. Are your Senators among them? Write and see.

Camp....

Did you know that as late as 1848, a eunuch bought twice as much as a woman in the slave markets of Arabia. Still, camels were slightly higher. Alexander the Great rode a horse named Bucephalus. Bert Gervis Jr. (known as the indispensable Robin) insists, "I've never been caught with my pants down." (June TV Guide) Go-Go boys are just a bunch of busy bodies. Said one drag to another, "You're



Stamp

so damn dumpy that you could wear that bra backwards and it

would fit, darling." ● FAGS MEET IN SURRY, blared the headline in England's ADVERTISERS WEEKLY, but briton's didn't blink an eye. As the story reported, a very pleasant meeting indeed had been held by the Financial Advertising Golfing Society. ● And the Roman Catholic Church has adopted a new method of birth control said to be 100% effective. Our Vatican r-

eporter describes it as 'a St. Joseph's aspirin held firmly between the knees' ● Now the draft board plans to reclassify all the homosexuals as 4H. In the event of war, they will be held as hostages ● & Paul Krassner says, "Next to napalm, nothing is in bad taste" ● The local distributors of marijuana have formed a mutual aid society. The name? Joint Chiefs of Staff, of course. ● Are Jesuits changing? In canda, a campaign to recruit priests included an ad aimed at the teenager & college students. Lead off sentence was, "Can A Celebrate Swing?" ● We are constantly asked who Frankilyn is. Well, he used to dance bottomless in LA, but you know how they are down there ● We are the people our parents warned us about. ● Lastly, once there was a great bird that everyone revered as an invulnerable phoenix. But when the flames struck he was burned as a vulture

WANTED
ADVERTISING AGENT
 AND SALESMEN
 FOR THE VANGUARD
 231-9435



Bisexual Article Cont. but it just seems that guys who are fem in bed are cleaner. A girl has to do some deep scrubbing to cut down vaginal odor. A lot of them don't douche well. Of course, a dirty male is just as bad. VD: From the sound of it you don't give much to your male partners aside from penetration. Alan: Not so. Any male can satisfy another...and like it. Most men don't climax when penetrated unless they really dig it. I've found it very satisfying to masturbate the guy as I'm inside. A little lubricant can really turn him on & some timing may result in a simultaneous spurt. Another way. Nothing's dirty about fellatio. I can prop a guy up with a pillow & take in about half his manhood. We get a rhythm going and so as I thrust in, he lunges up & I can take a little more into my mouth. VD; Oh yeah? A: Yeah, he'll usually become more loose then too. I may withdraw or try a different position. I can really bring a guy to an insane orgiastic desire for release by putting a little lubricant on my palm and then rotate it on the head of his penis. I gradually increase the speed... VD: Well, sure. Do you think we can print all this conversation? A; oh, what the hell. Everyone ought to know several ways to bring sexual partners to the peak of enjoyment. The frustrations that arise from the half-hearted intimacies that most men are getting is what really botches up permanent relationships & mutual knowledge. VD: Well, go on. Alan: By this time he's climbing the wall. He's on the peak of orgasm. I'm inside; moving slowly. I may scratch lightly across his shoulder; down his chest or along the side of his torso--depends on what side is up. Or I may gather up his legs in my arms and really kiss deep. This double penetration is quite rewarding to man or woman. The way I see it, when we truly surrender in love we should become soft and willing, but resilient & firm to the touch. It's really something. VD: Is there much more? I'm sure you could go on for hours, but I've got to stop this interview pretty soon. Al: Well, after that, practically any time that is mutually desirable, we can enjoy a mutual climax. After, we lie joined; sometimes I manage to climax again. VD: You're kind of a satyr Al: No, I work all week. Only on the weekends do I have time for this stuff & then that's quite enough. Anyone can do any of these things if they loosen their anxieties, their repressions and hangups in favor of good clean fun. VD: I'm exhausted. Al: After sex we usually sleep. The deep sleep of lovers. We are intimate, warm. There can't be any dishonesty in that kind of repose. Later, we can have conversations that may lead to a long beautiful relationship. VD: Thank you for being so honest. You seem to be a very joyous person. Alan: I am. You may be interested in knowing that I like to be fem sometimes too. However, good butches are very hard to find it seems.

WOULD YOU BURN A CHILD?



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sexual. PHD. Please lodge infor-
mation with Keith at 221-9435

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emotional trauma. A good cheap
electric or even a manual is sore
ly need. We have a little cash.



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to unite and mobilize in a

movement to end the senseless

slaughter of American GI's and

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Committee, 55 Colton Street, S. F. 94103,
Phone 841-4584.





Nothing ever happens in Buena Vista Park.
 Faggots and dogs.
 Faggots & dogs.
 People fuck in the parking lot after dark.
 Some ball.

A few make love.
 & fattots & dogs & faggots & dogs & dogs & Fags
 Faggots & fags. Fags
 Nothing ever happens in Buena Vista Park.

But Buena Vista Park is Middle Earth.
 Slow paths climb through endless glades &
 groves & elfen meadows up with the glow
 ing city like a mandala before you up
 through long slopes & gnarled roots,
 flowers beautiful in every light &
 in darkness.

The marble rain gutters are broken headstones.
S.R.Boyce
 nat.ve .f
 ..rtsm.uth Vi.gini.

A hilltop,
 A friendly young mountain with long shaggy
 HAIR & scented beads.
 And if we all went in one night with candles
 & flashlights & lanterns & c & c, the city
 would be dazzled.
 And if we all went in bearing incense, the
 city would smell lovely for a week.
 And if we sang & made music the city would
 dance.

Nothing ever happens in Buena Vista Park.
 Faggots & dogs./Faggots & dags.
 People fuck in the parking lot after dark w/
 the whole city for a mandala & some ball &
 a few make love

& faggots & dogs & faggots & dogs & dogs * faggots & dogs & faggots
 & fags & what have you
 Fogs.

Nothing ever happens in Buena Vista Park

chester anderson



I don't have any sex drive at all
 either for males or females. nor
 do I masturbate. I am what the doc-
 tors call Asexual. I cannot pro-
 duce sperm, cannot get an erection
 & have a condition called atrophy
 of the Sex Organs. I cannot func-
 tion as a male. VD: What kind of
 man would marry a transsexual? Oh,
 perhaps one who had an accident or
 a war disability; who could not f-
 unction sexually, but still had a
 heterosexual approach. Or someone
 who could not hold a woman who f-
 unctioned normally, or whose condi-
 tion would jeopardise a marriage
 otherwise. VD: Why don't you seek
 psychiatric help to adjust to man-
 hood rather than attempt to beco-
 me a female? Louise: I've had ab-
 out 10 yrs. of psychiatric testing
 & consultation. The medical & psy-
 chiatric doctors now know that the
 mind cannot be changed when there
 is a condition that is this basic.
 That is, they cannot change a nor-
 mal female into a male mentally---
 nor can they change me. As the ba-
 sic nature of a female & my own is
 the same, I differ only in phys-
 ical form. I have had an over bal-
 ance of male hormones in my body
 which produced masculine features.
 This can be rectified surgically.
 Sex determination requires exten-
 sive laboratory examination. The
 dropping of the genitalia in the
 prenatal state & the statements
 on my birth certificate are errors
 Every person has five sexes that
 must be in harmony for a "normal"
 sex status. If any of these sexes
 are in disharmony, the result is
 a mixed sex or a medical hermaphr-

TRANSEXUAL-CONT.

... I fall into this class. VD:
 Are you a prostitute? Louise: No,
 I've never engaged in any prosti-
 tution. VD: What are the laws in-
 volved? Louise: The operation is
 perfectly legal & no laws are bro-
 ken. The only harmful element is
 that society doesn't understand it;
 the medical reasons for us living
 as women (as requested by the doc-
 tors) prior to surgery. This is to
 give experience in social living
 as a women. During this period,
 hormones are taken and the body's
 feminized--all prior to surgery.
 VD: Are you an asset to society?
 Louise: Yes, I could be if allow-
 ed to be. I'm a law abiding citi-
 zen & I really only intend to br-
 eak social barriers. VD: Isn't it
 so that you're a maladjusted in-
 dividual suffering from illusions
 of gender & that you're not trying
 to solve it at all, but rather e-
 evade it? Louise: This theory was
 expounded about 50 yrs. ago & has
 been carried over into among lay
 people, but actually even Freud
 in 1935 agreed that in the cases
 involving Transsexuals, other ca-
 uses including endocrinal could
 be involved. This theory may app-
 ly to schizophrenic transvestites
 but not to transsexuals. I am not
 trying to evade any problem, but
 rather to solve one by what ever
 means are available. The prevail-
 ing medical (cont. on next page)



opinion is again that basic nature cannot be changed but that the body can. VD: What is the dignity of woman? Louise: This is best answered by the individual. However in my opinion I find: that I should be: above prostitution, conduct myself as a lady with pride and self respect, not commit any acts that I should be ashamed of if they be known, never be drunk in public or use narcotics & to live up to the other tenets of my personal moral code. VD: Do you love God? Louise: Yes, I have a very close walk with God all thru my life. VD: Are you a good person? Louise: I hope to tell you that I am. I always favor good over evil. VD: Do you have a purpose for living? Louise: A very real one. Life is a very wonderful experience. I hope to have my corrective surgery, marry and adopt children. In the meantime, I would like to get all the education that I can & take an active part in community relations. I have felt & lived all of my life as a girl & have no regret other than that I was born with certain defects which can be corrected. I was dressing and living as a girl at age three. My parents certainly didn't sponsor this. They wanted a son and discouraged my living as a girl. I was chastised for many years as a result for this feminine conduct but nothing prevailed against my conduct. I did not feel unnatural & I was accepted by the girls. I did not care what the boys thought. When the time came for the girls to date boys, I was an outcast.

Nevertheless, I could remain happy & live contentedly in the manner my nature dictated. I have lived 35 years now & have taken all that life can throw at me. I am still happy & would have it no other way, unless I might ask that society be a little more tolerant. Anyway, as education increases, fear decreases, understanding and tolerance prevail. Friendliness increases & life is more beautiful and bountiful.

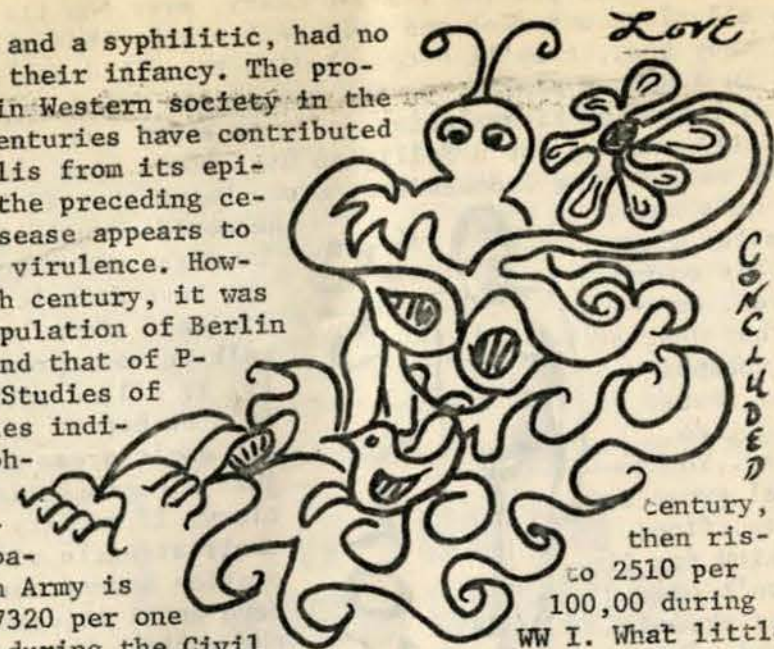
Tenderloin cont.

(2) M _____ is 24. He was in a similar position. Biggest problem, however was that he hadn't finished high school. He imagined that if he ever did manage to pick up a job here, it would be dull & at a low salary because of his past experiences. He tried the Meat Rack, but found that he was too old. Some friends turned him on to hard drugs & soon he was selling them to support his habit and himself.

(3) C _____ is 19. No job. Rent due & hungry. He decided to hustle. He made \$85 on his first trick, but before the evening was over, the trick rolled him. He couldn't call the cops. He couldn't tell them how he had made the money in the first place. Instead, he went back out on the street to hunt another trick.

Editor's note: 27
The story is not always the same. Many a sad faced hustler is not sad, nor poor. But many are.....

the last of the line, and a syphilitic, had no children who survived their infancy. The profound social changes in Western society in the 19th and early 20th centuries have contributed to a decline in syphilis from its epidemic proportions of the preceding centuries; also, the disease appears to have lost some of its virulence. However, in the late 19th century, it was estimated that the population of Berlin was 12% syphilitic, and that of Paris 15% syphilitic. Studies of various European armies indicate a decline in syphilis rates began shortly after the American Civil War. The pattern in the American Army is similar, rising to 7320 per one hundred thousand men during the Civil war; falling to 1130 by the turn of the



STREET Prophets Cont.

deviate to the extent of his personal commitment. They follow poorly. Regretfully, organization brings about inequality. Inequality breeds distrust, discord; dissimulation. Eventually any leader will commit an error of judgement, misuse power, or fall victim to rumor; then the community will vanish. As an organization then the Prop-

century, then rising to 2510 per 100,00 during WW I. What little data are available from those periods indicate that economic and educational factors have much bearing on the incidence of syphilis. However, social factors do change, & the data available now indicate that eradicating syphilis from modern society requires an intensive medical & educational program

Principles of the Neo-American Church

- (1) Everyone has the right to expand his consciousness and stimulate visionary experience by whatever means he considers desirable and proper without interference from anyone.
- (2) The psychedelic substances, such as LSD, are the True Host of the Church, not "drugs". They are sacramental foods, manifestations of "the Grace of God," of the infinite imagination of the Self, and therefore belong to everyone.
- (3) We do not encourage the ingestion of psychedelics by those who are unprepared.

If you desire further information, please write to:
THE NEO-AMERICAN CHURCH, P.O. Box 191, Mt. Eden, Calif. 94557

Prophets

hats are doomed. But let us all work, each in his own way so that the programs begun will turn out good. Let us all work so


Cont. pg 31

The child's next questions may be those of concern about how the baby breathes and eats inside the mother. These concerns are handled by explaining how the mother's blood supplies food and air to the baby through a cord attached to the navel. Showing the child a picture of a baby growing inside the mother may help. But parents should be aware that such pictures may lead the child to believe the mother has to be cut open for the baby to get out. Anticipating possible misconceptions helps parents to explore the child's theories and to clarify or alleviate any that may puzzle or frighten him.

PRE-SCHOOL CHILD CONC.

A question that usually follows is: "Does it hurt to have a baby?" Parents may tell the child, "The only pain is when the baby is born because the mother's muscles are working hard to bring the baby down through the special opening. But the pain is soon gone and forgotten because parents like us are so happy to have children like you." 31

It is good not to discuss a painful pregnancy or childbirth in front of children. It may make them feel guilty about causing their mother pain and distress; and it could lead them to carry a fear of birth into adulthood.



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PROPHETS

that there will be many accomplishments before another Tenderloin Reich developments.
 Again peace to the Prophets We pledge our support and a fair & equal reportage.

SEX WITHIN THE CREATED ORDER CONTINUED:

...the grounding of sexual ethics in the biblical revelation of the nature of love rather than in any natural function. This latter point is contrary to a 'natural law' type of moral theology, and simply asserts there are no laws which may be derived from sexuality itself.

II SEX IS CREATIVE:

The goodness of sexuality, however, is not all the Bible has to say on the subject. If it were, there would be little difference on this subject between a believer & a hedonist, that is, someone whose only drive in life is to derive as much immediate pleasure from it as possible, generally without reference to others. But the Bible reminds us that sex is not only good. It is also creative. In Gen. 1:28 we read that man is commanded to go out and fulfill his sexuality, to be fruitful, and to multiply... Sex is creative as a means of self-fulfillment and self-expression. To say this is to recognize sex as a mode of relationship, as a mode of that much-misunderstood phenomenon-- love. If sex is creative in the sense of being a means of interpersonal fulfillment, then perhaps we need to acknowledge that sex may have something to do with those relationships which we characterize as love relationships; that is, relationships which are marked by certain mutualities of respect, consideration, concern, & giving. The believer will find himself raising the question whether sex outside such a love relationship is not at least potentially destructive, rather than creative, & therefore less than fully sex.

I would hasten to add that to say this is in no way to draw a facile equation between the type of relationship which I have described and the institution of marriage. Marriage itself, as the public and open announcement & affirmation of one's interpersonal responsibility, is simply sex within the context of a kind of relationship which marriage is intended to symbolize and to affirm.

III SEX IS INTERPERSONAL

This leads to the final biblical insight into the nature of sexuality, which is that sex is interpersonal. You will recall from the passages in Genesis that man is created as male and female; and all of his social, interpersonal relationships are therefor marked by this basis distinction. We are all either a male or a female; and sexual activity therefore always involves some kind of relationship with another person. And once again I would urge that this is true whether that activity is heterosexual, homosexual, or even autosexual.

If sex is deeply and inherently interpersonal, what is the biblical understanding of interpersonal relationships? It is simply that they are the very meat of life. The biblical understanding of such relationships is that if they are full they are responsible. This is the weight of the

plea of such biblical theologians as Martin Buber that we relate to one another as persons rather than use one another as things. And this plea is relevant to any kind of interpersonal relationship, whether it is in bed, or playing tennis, or singing a duet. From a biblical point of view to relate to another person as a person is to assume some responsibility for him. The magnitude of the responsibility is directly proportionate to the depth of the relationship. In so far as the sexual act generally (and perhaps even universally) purports to express a deep relationship, then it also entails a high degree of responsibility to one's partner in the act. I have not told you whether you should or you shouldn't--or even how far you should. The reason is that I cannot. To do so would be to give you a new law, or some kind of new code of behavior (or perhaps even a reworking of an old one) By which you might then measure yourselves and decide whether or not you are the right kind of person, or perhaps even if your behavior finds favor in the eyes of God (since some people think we clergy speak with some authority). The good news of the Gospel which has been delivered to us is that we have been freed from such laws as evaluative codes of behavior--freed to act responsibly according to a higher law. If you will, this is the law of love. It is what Christians

mean by mean by the love which has been defined and acted out by Christ.

In so far as you share a commitment to such a love (whether or not you identify it with a Christian label), & in so far as my remarks have been compatible with the spirit of that love, I hope you may have found in them some guidelines for your own expression of your sexuality. Amen

Note*: While Vanguard has no religious affiliation, we are reprinting the above article (from Theology Today, Oct '65) to show that some quite respectable religious groups are in fact as sex-affirming as the anti-religious intellectuals who attack religion as being anti-sex. I have myself heard young moral philosophers scoff at Christianity and extoll instead the virtues of the New Morality and Situation Ethics without their realizing that this point of view is a development of Christian Tradition it-

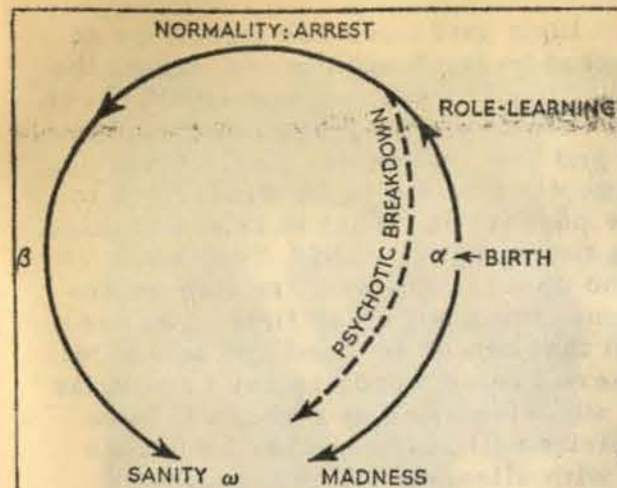


self, promulgated by the more radically Christian theologians. It is only fair that credit should be given where credit is due.

k. kwan



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From the moment of birth (alpha) most people progress through the social learning situations of family and school till they achieve social normality. Most people are developmentally arrested in this state of normality. Some others break down during this progress and regress to what is called madness in the diagram. Others, very few, manage to slip through the state of inertia or arrest which is represented by alienated statistical normality and to progress to some extent on the way (beta) to sanity, retaining an awareness of the criteria of social normality so that they may avoid invalidation (this is always a dicey game). One should note that normality is "far out" at an opposite pole not only to madness but also to sanity. Sanity approaches madness; but an all-important gap, a difference, always remains. This is the omega point.

'The draft is white men sending black men to murder yellow men so the white men can hang on to the land which they stole from the red men.'

STOKELY CARMICHAEL



HAMPERED ?

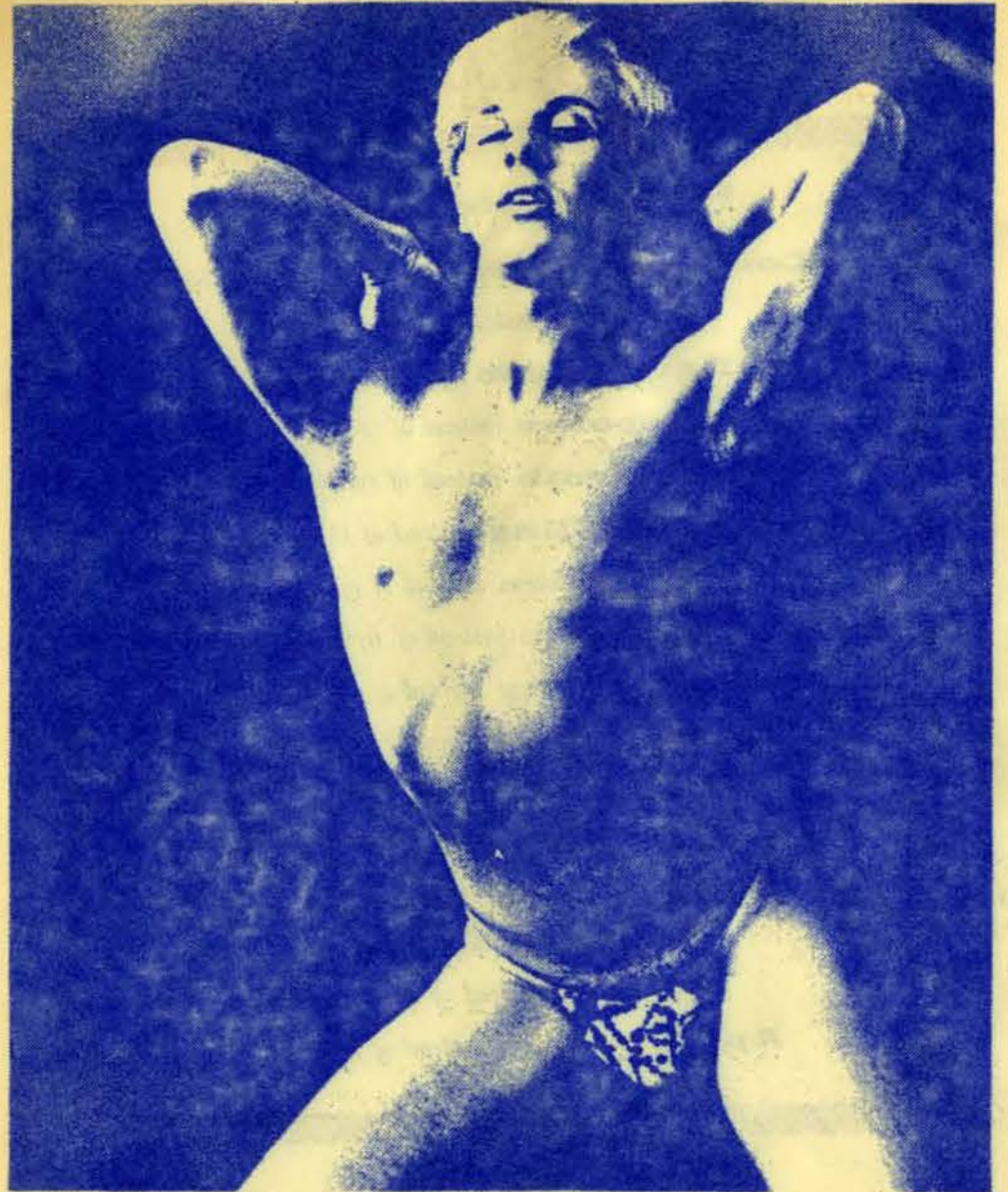
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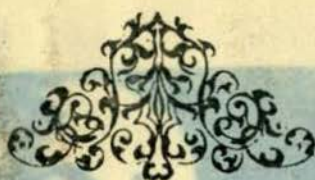


I was a little girl bitch and i grew up as
a girl that lives, breathes and enjoys the
best that lives, breathes and of what ever
can be called ok. Yes, i can see that you
agree and that makes me glad. Someday,
when we fly into the is we won't have to
say we possess it. What is is and nothing
can be tied onto that. OK? Yes, i can see
that you understand. you are like an an-
gel some times but other times you are a
person that can be touched and felt so well
that there are no words to say I know. But
times will rise again and when all fails
our spirits will rise together and elope
the is with silence. OK? agreed.
My soul is full with the
Morning chirpings of babybirds,
The constant gurglings
And mutterings of pure rain streams,
And the silent expression of peace--
The holy, smiling trees.j
The day has followed the night
Hiding her stars and moon
But revealing every crevice
Of the earth for man to search
Through and find LOVE with in.k
Today, we shall try to understand
A bit more of creation.
Tonight, we shall look up,
And try to express it.
God is love
And He is flowing through
My cell's and the tree's cells,
Your baby's cells and the dog's cells,
He is flowing through the books we read
And the music we hear--
Our belief, that we can
Keep with the flow,
Absorb the Power
And generate it at all lost souls
Is our most precious gift-
Let us listen to our souls' needs,
Satisfy them, and grow- a part of one
Another

M.S.B.S.U.S



FRANKILYN Robbys Come Go'-Go'



Remembering people

Courteous words *instead of sharp retorts.*

Smiles *instead of blank looks.*

Enthusiasm *instead of dullness.*

Response *instead of indifference.*

Warmth *instead of coldness.*

Understanding *instead of the closed mind.*

Attention *instead of neglect.*

Patience *instead of irritation.*

Sincerity *instead of sham.*

Consideration *instead of annoyance.*

Facts *instead of arguments.*

Creative ideas *instead of the humdrum.*

Helpfulness *instead of hindrance.*

Giving *instead of getting.*

Action *instead of delay.*

Appreciation *instead of apathy.*



FRANKLIN ROBERTS Come Go-Go!