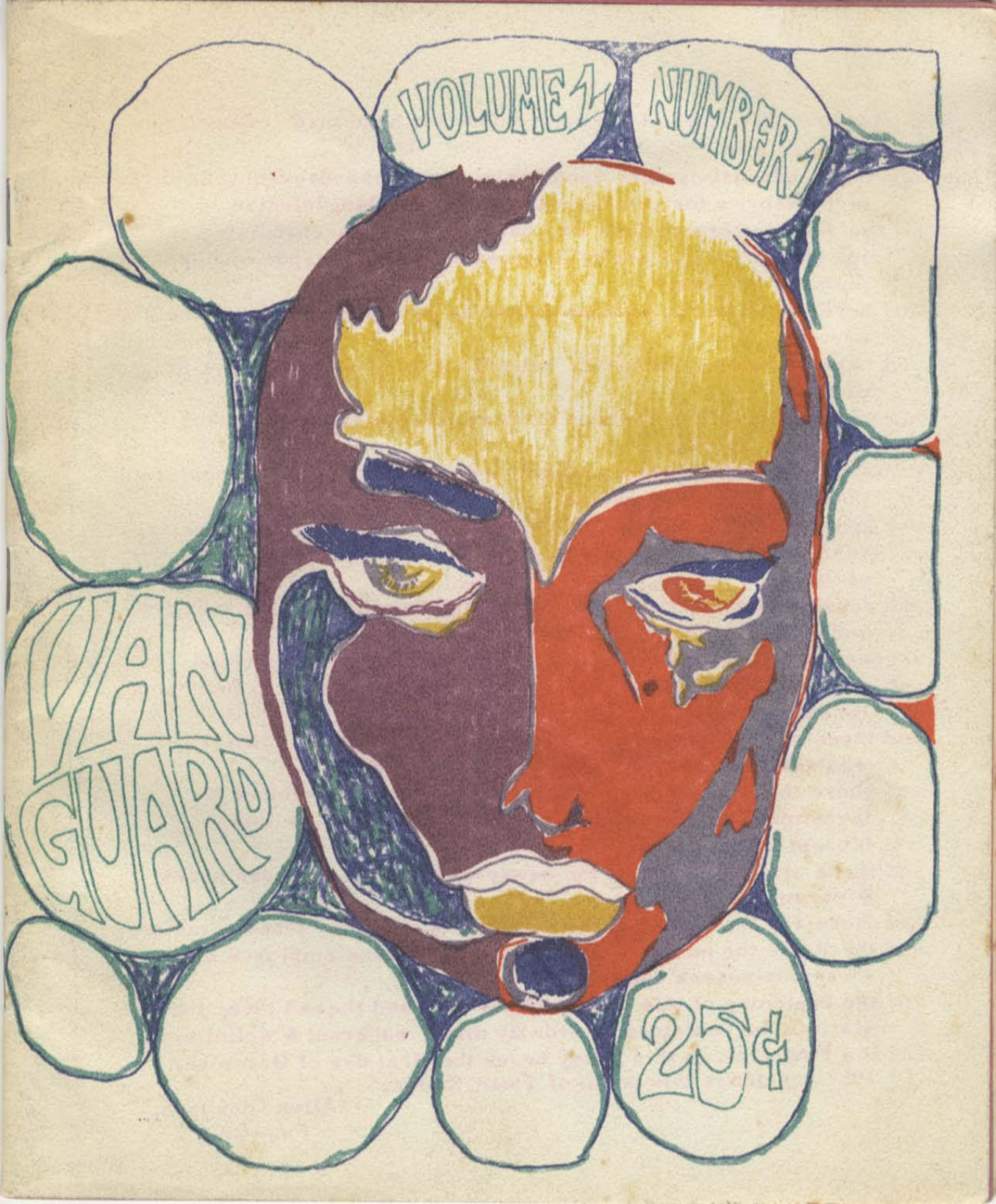


VOLUME 1

NUMBER 1

VANGUARD

25¢



These are the names of the companies that have made money from
Chinese war
nineteenhundredsixtyeight Annodomini fivethousandsevenhundred twenty-
eight Hebrew fortythousandsixtyeight postMagdalenian
These are the corporations who have profited merchandising skinburn-
ing phoshorous or shells fragmented into thousands of flesh-
piercing needles
and here listed money billions gained by each combine for manufact-
ure
and here gains are numbered, index'd swelling a decade, set in
order,
here named the office Fathers in these industries, telephoners
directing finance,
names of Directors, fate makers, and names of the stockholders of
these destined Aggregates,
and here are the names of their Capital amb assadors, legislature-
representatives, those who drink in hotel lobbies to
persuade,
and separate listed, those who take amphetamine with the military,
and gossip, argue and persuade
suggesting policy coining language proposing thoughtstructure
mapping policy, done for a fee as troubleshooters to Pentagon,
consulting military, paid by their industries;
and these are the names of the generals & captains of military,
who now thus work for wargoods manufacturers;
and above these, listed, the names of the banks, combines &
investment trusts that contro^l these industries, & their
highest lawfirms,
and these are the names of the newspapers owned by these banks
& persons
and these are the names of the airstations owned by these combines;
and these are the numbers of millions of citizens employed by
these businesses named;
and the beginning of this accounting is 1958 and the end 1968, that
statistic be contained in orderly mind, coherent & definite,
and the First form of this litany begun the first day of December
1967 concludes this poem of These States.
---Allen Ginsberg

VANGUARD



Underground Press Syndicate Member
Liberation News Service

Volume Two, No 1

CONTEMPORARY ANTISEXUALISM

AND THE LAW



This nation was founded on the promise that each of us is entitled to life, liberty, and the pursuit of happiness; our democratic government was established to protect these rights, and our Bill of Rights guarantees them. Yet our federal statutes are specifically designed to control our most personal, intimate acts. Our democracy, which prides itself on its permissiveness in areas of individual endeavour, has proved intolerably restrictive in matters of sex.

Our society's repressive and suppressive antisexualism is derived from warped theological concepts that became embedded in Christianity during the Dark Ages, several hundred years after Christ's crucifixion, becoming more severe with Calvinist Puritanism after the Reformation.

Never mind that the contemporary psychiatrist knows that books, pictures, pamphlets and papers that deal openly and honestly with sex have little or no effect on human behaviour, and whatever effect they do have is healthful to society rather than injurious; never mind that the science of psychiatry has revealed that it is the repression of the natural sex instinct, and the association of sex with guilt and shame, that cause the hurt to humankind, producing frigidity, impotence, masochism, neuroses and psychoses; never mind that all of history documents the impossibility of curbing the normal sex drive, of keeping the male and female free from this sin of the flesh; never mind that modern research into sex behaviour revealed that society's own Puritan attempts at sexual suppression have failed to halt or hinder the "immoral" sex conduct of most of our adult population and resulted in nothing but frustration, aberration, agony and heartache; never mind that any effort to control the private morality of the adult citizens of society is contrary to the principle of individual freedom that is the

No Rain

by Katherine Garrison Chapin

When you leave me
Let the day be this:
The sky a darkening gray
Pulled down before my eyes,
Clouds shapeless, thick,
No sound of rain,
Fluttering leaves,
Feeding parched grass.

This day will pass.

I want no ruthless winds,
Not thunder, nor the splitting of a shaft
Of angry light.
Clear me no sunset to remember.

With numbness I can dull
The edges of your cruelty.
No invigorating pain
Shall rouse me.
Unlike the earth, supine,
I wait no rain.

He lies
Beneath the first trees
Of my summer self.

Wherever I've gone since then -
Patterns... rocks... leaves,
Water beside;
Patterns between.

-K. St. Clare

What is birth? A light in the eyes of death.
What is India? A naked child sitting in a dusty road with a bulging gut
and sunken eyes, too stupid to fall over because it is dead.
What is love? Death on a cross with sex on your mind.
What is desperation? An unwed 16-year-old mother in her ninth month
standing on a street corner on Christmas Eve.
What is sheer desperation? Birth on that same corner on Christmas Eve.
What is society's child? An 18-year-old boy dying in the mud asking "Can
I vote now?".



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foundation of our democracy, and is in direct conflict with the basic guarantees of our Bill of Rights.

NEVER MIND - for such arguments are based upon reason. And there's nothing reasoned or rational about our society's attitude toward sex. It is based, instead, upon an irrational conglomeration of prejudice, superstition, fear, faith, mysticism, and malarkey.

The religious view is expressed by Father James Jones of the Episcopal Church, who has observed that when the personal sexual behaviour is governed by the state, it is less likely to change effectively the behaviour than to make it secretive, thereby making the task of religion more difficult in coping with the moral issues involved. The legal view was expressed by the American Law Institute, when it authorized a Model Penal Code for sex in 1955, recommending that all consensual relations between adults in private should be excluded from criminal law, since "no harm to the secular interests of the community is involved in atypical sex practice between consenting adult partners and there is a fundamental question of the protection to which every individual is entitled against

state interference in his personal affairs when he is not hurting others".

It is in the laws against sodomy (or what some statutes refer to as "the abominable and detestable crime against nature") that our religiously-generated aversion to sex proves most pronounced. Sodomy historically and medically refers to anal intercourse (or buggery), but the statutes on sodomy include all manner of sexual activity conceived by someone, somewhere, sometime, to be "unnatural"; and this means, of course, in this sexually-repressed society, almost every variety of sexual activity other than "natural" coitus. Sodomy laws thus cover not only buggery but fellatio (oral-genital contact with the female), homosexual behaviour, bestiality (sex contact with animals), necrophilia (sexual contact with the dead), and even mutual masturbation. The very concept of "natural" and "unnatural" sex is, of course, a religious-moral one. Among all these "crimes against nature", only necrophilia is rare and a certain symptom of a serious psychological disorder.

Although English common law, from which our own statutes are derived, as well as those of the U.S., defined and prohibited only buggery with mankind or beast

as "the crime against nature", carrying the penalty of death, a majority of present-day statutes, especially in the U.S. include both oral and anal intercourse under sodomy. Moreover, none of the statutes makes any distinction between heterosexual and homosexual sodomy. Both are prohibited under the law; and what is even less clearly recognized is that none of the U.S. statutes makes any distinction between the married and the unmarried. Their government thus specifies, quite literally, where a husband may or may not kiss his wife, and vice versa; and the manner in which the sex act may be carried out in the marriage bed without becoming illegal. Yet Oliver Butterfield, Ph.D., in his book "Sexual Harmony in Marriage" reportedly distributed by Presbyterian clergy to young couples, states: "Any position is proper which permits full satisfaction for both parties. All parts of the body are proper for use if they can be made to contribute to the general goal without giving offense to the taste or feelings of either partner, and if neither partner is harmed thereby".

And again, Dr. Albert Ellis writes in "Marriage and Family Living": "The only true sexual 'perversion' is a fetish or rigidity which convinces the individual that

he or she can only have satisfactory sex relations in one method or position. The great majority of sexual 'perverts' are not sadists, homosexuals, exhibitionists, or similar deviates, but normal married individuals who only enjoy one method of coitus because they are afraid or ashamed to try the dozens of other sexual variations that are easily available to them".

Therefore, in offering such psychologically sound advice, marriage manuals and counsellors are actually inviting married couples to commit criminal acts in their bedrooms - acts that are prohibited by law with lengthy prison terms prescribed! The same oral and anal techniques that may be used to introduce variety into a heterosexual relationship are the primary means of sexual gratification in homosexual associations. In the enforcement of the law, however, a disproportionately high percentage of sodomy arrests and convictions involve homosexual contacts, presumably because a heterosexual cop and a heterosexual judge find a homosexual crime against nature a good deal more "abominable" than a heterosexual one!

We on the North American continent are, collectively, more intolerant of homosexuality than

almost any other group in the world; Dr. Alfred Kinsey says, in "Sexual Behaviour in the Human Female": "There appears to be no other major culture in the world in which public opinion and the statute law so severely penalize homosexual relationships as they do in the United States today". This would apply equally in Canada, and one could call a North American male a scoundrel and a thief will less chance of eliciting an emotional response than if one simply questioned his manhood. Obviously, though, any attempts society may make to legislate homosexuality out of existence are doomed to certain failure and are more inclined to perpetuate sexual disorder than diminish it. To whatever extent homosexuality represents an emotional disorder, it must be dealt with psychiatrically; you do not successfully treat a neurosis by passing a law against its symptoms. Homosexual behaviour is not necessarily symptomatic of any emotional aberration; far too great a percentage of the adult populations of all countries have engaged in some form of homosexual activity at some time in their lives to permit it to be scientifically defined as abnormal. Kinsey makes a further appeal to reason regarding society's attitude: "Condemnations of homosexual as well as some other types of sex-

ual activity are based on the argument that they do not serve the prime function of sex, which is interpreted to be procreation, and in that sense represent a perversion of what is taken to be 'normal' sexual behaviour. It is contended that the general spread of homosexuality would threaten the existence of the human species, and that the integrity of the home and of the social organization could not be maintained if homosexual activity were not condemned by moral codes and public opinion and made punishable under the statute law."

The general condemnation of homosexual relationships originated in Jewish history about 700 B.C., as a part of the extensive antisexualism that permeated Judaism after the Babylonian exile. Jewish sex codes were brought over into Christian codes by the early adherents of the Church, including St. Paul, who had been raised in the Jewish tradition on matters of sex. The Catholic sex code is an almost precise continuation of the more ancient Jewish code. For centuries in medieval Europe, the ecclesiastical law dominated on all questions of morals and subsequently became the basis for the English common law, the statute laws of England, and the laws of the Commonwealth and of the various states in America

his accounts for the conformity between the Talmudic and the Catholic codes and the present-day statute law on sex, including the laws on homosexual activity. We share a common Judaeo-Christian heritage with Europe, but colonial Puritanism has carried us well beyond the anti-sexualism still to be found in the Old World; in fact, in much of the U.S., the legal penalties for sodomy are surpassed only by those for kidnapping, rape, murder. Yet, despite the severest sort of social and statutory prohibitions, Dr. Kinsey and his Indiana University research associates found a high percentage of men and women who admitted homosexual contact. In the chapter "Homosexual Outlet" in his "Sexual Behaviour and the Human Male", he says: "A considerable portion of the population, perhaps the major portion of the male population, has at least some homosexual experience between adolescence and old age. In addition, about 60% of the preadolescent boys engage in homosexual activities, and there is an additional group of adult males who avoid overt contacts but who are quite aware of their potentialities for reacting to other males". The data in this study indicate that a minimum of 37% of the total male

population have had an overt homosexual experience to the point of orgasm after puberty and prior to the age of 45. Among females his equivalent figure is 20%. The incidence of overt homosexual experience among females rises to 26% when it is limited to those who are still unmarried at the age of 45. But we must remember that it is not being "homosexual" that is illegal; it is the single "homosexual experience" -- of the sort engaged in, at some time, by two out of every five adult males in society - that is a crime. It is a crime that is punishable by a lengthy prison sentence.

Moral and legal condemnations of homosexual activity do not apply to men and women, being uncommonly severe with male homosexuality and generally ignoring like behaviour in the female. This is consistent with out religious tradition, which has historically place emphasis on male homosexual activity and had little to say about female homosexuality, and can probably be partially explained by the fact that women were considered socially less important in earlier cultures and their activities were ignored when not involving men; also, the special prohibition against male homosexual behaviour is consistent with the Catholic emphasis on wasting of the male seed as sin. In medieval Euro-

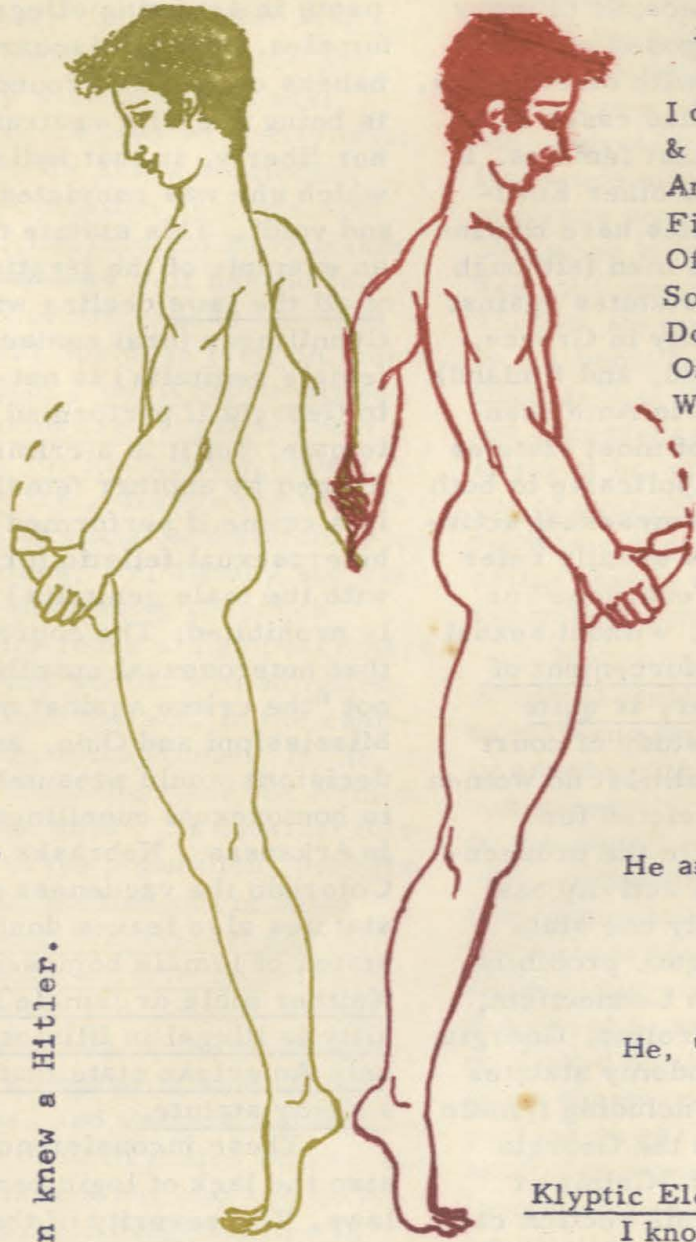
pean history are records of many death penalties imposed on males for sexual contact with other males, but very few recorded cases of similar action against females. In modern English and other European law, the statutes have continued to apply only to men (although there are specific statutes against female homosexuality in Greece, Austria, Switzerland, and Finland); but in our law, and in American law, the phrasing of most statutes would make them applicable to both female and male homosexual activity: the prohibitions usually refer to "all persons", "everyone" or "any human being", without sexual distinction. The enforcement of these laws, however, is quite another matter; a study of court records show that almost no women have ever been convicted for homosexuality, while the prosecution of men for this activity has been extensive. Only one state in the U.S., Michigan, prohibits Lesbian activity. In Connecticut, Wisconsin, Sout Carolina, Georgia, and Kentucky the sodomy statutes are written as not including female homosexuality, and the Georgia law reads, in part: "Crime of sodomy defined in this section cannot be accomplished between two women; hence person being convicted in this indictment on which she was charged with sodomy, both partici-

pants in act being alleged to be females, will be discharged on habeas corpus on ground that she is being illegally restrained of her liberty, in that indictment on which she was convicted was null and void". This statute thus offers an example of the irrational nature of all the laws dealing with sodomy. Cunnilingus (oral contact with the female genitalia) is not a crime in Georgia if performed by another female, but it is a crime if performed by another female, but it is a crime if performed by a male heterosexual fellatio (oral contact with the male genitalia) is similarly prohibited. The courts have held that heterosexual cunnilingus is not "the crime against nature" in Mississippi and Ohio, and the decisions would presumably apply to homosexual cunnilingus as well. In Arkansas, Nebraska, Iowa, and Colorado the vagueness of the statutes also leaves doubt as to the status of female homosexuality. Neither male or female homosexuality is illegal in Illinois; it is the only American state that has no sodomy statute.

These inconsistencies emphasize the lack of logic pervading these laws. The severity of the penalties for what the lawmakers have deemed to be "crimes against nature" emphasizes the extreme, religiously inspired superstitions that persist

Today someone taught Christ at me.
There are too many Christs across the nation.
Come, travel asylumwise with me,
And I shall introduce them to you.

Once I even knew a Hitler.



Lubricants-----
by Paul Mariah

I dip into the vaseline
& vicks
And come up with a
Fingerful
Of lubricants,
So I can slide up and
Down
On the broad, World,
Without picking my
Nose,
Which ain't
Etiquette.

Kyptic fifty-one

He shut the door,
He took her hand..
"I can't under-
stand", she said,
"Why he would
leave me?"
He answered, "Because
you don't under-
stand...
She, "But I do
understand...
He, ".....that he loves
me more".

-Paul Mariah

Klyptic Eleven

I know I am among them,
the poets,
For I have slept with them as lovers,
And we have exchanged souls
As only lovers do.
- P.M.

in our attitudes toward sex in this
supposedly modern, rational, just,
scientifically enlightened, humane
and free society.

In Canada, criminal law is
jurisdicted federally throughout the
country. The law dealing with
sodomy is quite specific in its
penalty of up to 14 years, and it
makes no provision for under-age
victims, willing or not: "Boys
under 14 years of age cannot be
accomplices in sodomy. The adult
alone is guilty". The consent of
the party on whom sodomy is
committed offers no defence to the
charge of sodomy, because if
consent were given both parties
are guilty, except in cases of boys
under 14. The statute goes on to
specify that "to constitute the crime
of sodomy between human beings,
there must be penetration". It is
interesting to note that females
cannot be convicted under the
sodomy statute in Canada, pre-
sumably for the same reasons
offered by the Georgia law quoted
above. Females may be convicted
under the laws governing acts of
gross indelicacy which carry a
sentence up to 5 years and include
whipping where deemed fit. There
need be no physical contact to
constitute gross indelicacy.

In a report by the Royal
Commission on the Criminal Law

relating to Dangerous Sexual
Offenders, we come across the
sentence of "preventive detention"
"Where the court finds that the
accused is a dangerous sexual
offender it shall sentence the
accused to a term of imprisonment
not less than 2 years in respect
of the offence of which he was
convicted and in addition impose
a sentence of preventive detention.
Preventive detention means deten-
tion in a penitentiary for an
indefinite period. "A sentence of
preventive detention commence
immediately upon the termination
of the sentence imposed upon for
the offence of which he was con-
victed, but the Governor-in-Council
may at any time commute that
sentence to a sentence of prevent-
ative detention. Each case must
be reviewed by the Minister of
Justice at least once every
three years to see if he should be
permitted to be at large, and if
so, under what conditions.

"An accused who is sentenced
to preventive detention may be
confined in a penitentiary or part
of a penitentiary set apart for the
purpose and shall be subject to
such disciplinary and reformatory
treatment as may be prescribed
by law".

The Royal Commission report
concludes on preventive detention
with this comment :

It is clear from the evidence that no penitentiary or part of a penitentiary in Canada has been set apart for the purpose of receiving those sentenced to preventive detention under the provisions of section 661(3). These prisoners appear to be treated in the same manner as any other prisoners. Although the provisions of the Criminal Code governing this class of offender contemplate that they will receive special psychiatric treatment, facilities for such treatment are not available. "We are convinced that the law in Canada dealing with the "criminal sexual psychopath" is not accomplishing its purpose. This failure may be due to any one or more of three things: (1) the phraseology of the law; (2) The lack of proper enforcement of the law; (3) The reluctance of the courts to commit a person to imprisonment for an indeterminate period, especially where there are no arrangements made for custody and treatment of the prisoner apart from those provided for prisoners serving determinated sentences".

It is clear to us all that the inconsistencies in laws governing sexual behaviour both heterosexual and homosexual, are the result of efforts of legislators in

ages past, who, though their sex habits were no different than our own, were prone to more narrow-mindedness and inhibited conformity though ignorance and lack of statistical data such as the Kinsey reports than our present-day lawmakers. It would seem to this writer that today's legislators, judges, police officials, and other assorted defenders of public virtue no longer have the excuse of ignorance to justify their intemperate and inhuman attempts at sex suppression. Sadly, it is obvious that if our legislative fathers in this nation's capital are going to take much longer to decide on a relatively simple issue as the choice of a national flag we are still a very long way from establishing sane sex laws,

STAFF

Keith St. Clare... *High Scribbler*
... *Morale*
Rudi [REDACTED]... *Painter*
Richard K... *Painter*
David... *Research Fingers*
Curtiss Kwan... *Religious Ed*
Paul Mariah... *Metre*
Wayne Scatassi... *Flower Power*
Gone to seed

This magazine is neither a receptical for the profound nor the titterings of humorists exclusively. It's orientation lies somewhere between the sexual and the sensual; the somber and the divine.

POT HERE WE GO AGAIN

In the last year, scientific and private studies into the use and effects of marijuana have been greatly increased. Wider use of the drug has stimulated public interest to such a degree that legislators are now trying to reform the laws concerning its use. Despite severe penalties, indications are that the use of marijuana is fast becoming common, in all levels of society. While statistics on the use of pot are unreliable, some public health officials believe that as many as 20 million Americans have tried it once and that this year some 675 million joints may be smoked.

The reaction against pot use is based partly on mistaken beliefs about it that were widely circulated in the 1930's and 1940's. Many police and government officials then thought it a dangerous and addictive drug which drove users to violent crimes and sexual excess, eventually creating a craving for stronger drugs such as heroin. A piece of anti-marijuana literature, "The Assassin of Youth", stated that "every marijuana cigarette is loaded with immorality, debasing perversions, hatred, brutality, sex crimes, sadistic murder, insanity, and suicide".

"Why do they have to do it?"... a rather moronic question, I think. It's as if marijuana itself personified some ensnaring corrosive vice. The people who usually think this are afraid. They are certain that one reefer and they will too "have" to do it. Very strange. So instead they continue smoking the cigarette they have to smoke, work the jobs they have to work, and live the way they have to live. Drag on. We by now everyone should realize that pot is less addicting than television

The greatest danger is the law. Indeed pot, hash, whatever, does offer a minimal threat to the great society brain. Assuredly there will always be a few distressing insights, psychic collisions, or crashes of a sort. What lies inside can be a shock. Therefore the psychedelic traveler goes inside without pretense and with love... for his true self.

Medical authorities now agree that marijuana is not addictive, but that frequent users may become psychologically dependent on it, as is the case with cigarette smoking. Studies have shown that there is no direct connection between marijuana use and violent crimes. The Pres-

ident's Commission on Law Enforcement and the Administration of Justice showed that the belief that marijuana use leads to stronger, addictive drugs is unfounded. "There are too many marijuana users who do not graduate to heroin, and too many heroin addicts with no known prior marijuana use to support such a theory".

The effects of marijuana could be considered similar to those of alcohol. It takes effect within minutes after it is inhaled. The smoker often experiences a feeling of increased keenness of sight and vision and a distortion of time sense. Hilarity and fits of giggling are frequent. Users sometimes feel anxiety and panic, and high does may sometimes produce vivid hallucinations.

Most psychiatrists and pharmacologists feel that until more research is done it is too early to pronounce marijuana either medically safe or dangerous. Until they do decide, the laws concerning marijuana will probably remain basically the same.

CONFESS YOUR SINS NOW---AVOID THE RUSH
THE SECOND COMING IS AT HAND.

Be the first sinner on your block to repent

Find God in yourself before it is too late

Learn now before it is too late to be both the giver and reciver of the load.

Reach a climax as many times as you can can, but share it with a friend. Live equality--if you are the reciver of the action one time, be the giver of the action next time. Do not discriminate against any sexual partner on any basis. not even sexual. Balance your love load now before you are left behind in the pleasure-pure race. It doesn't matter how you come, just come as offer as you can. *There is no perversion. Live love and find the true God*

THE RAG-PICKERS



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Doris

Love like the sun, man
giving
No one's uptight about the sun, man
feeling guilty about taking his gifts
No one's ashamed to be seen by the sun, man,
nor hates him for seeing or giving or being
The sun asks nothing, man
needs nothing
Love like the sun, man
Free and be free

What can we do here
but pass on the knowledge of our suffering
and hold another while he shudders
in weeping, laughter, ecstasy
and the madness of triumph

What Is The Underground

Since the beginning of civilized man there have been groups of subversive activists who have devoted their existence to the improvement or overthrow of the established norms in order to enhance the flow of culture's progress. Such groups have functioned within their restricted social systems in various manners determined by their obscure and sometimes radical philosophies. And always, these underground activities are either destroyed by the existing authority or, through their intellectual stamina, they build the foundation of future progressive movements.

Activists such as Plato, Christ, Alexander the Great, Hitler, and America's own founding leaders were members of movements to change or overthrow the presiding structure of the time. They, among numerous others, have left rewarding lessons to the history of man's attempt to grasp the Utopian ideals he strives for. Even today, such activist groups thrive within the system of man's present existence, with regional names and protected boundaries varying from national governments to outlaw motorcycle clubs. All of these groups shall oppose one another until they are destroyed or absorbed by another.

Today's underground, a social form similar to the Impressionist's movement in France at the turn of the century, and not too unlike the Christian movement of

two milleniums ago, follows the pattern of time's flow and repartition to further the greater pattern of man's quest for a unified existence within the natural structure of evolution, a quest towards peace and knowledge for all man. Today's subversive movement is part of the progressive flow established when man realized that there were many directions from which he could further the ideas of his civilization and continue his involvement within the structure of his social system. Any individual who opposes any portion of established authority, whether for constructive reasons or not, is a subversive element within that authority. Any group with ideas to improve or destroy the established authority is a subversive element within that authority. With the added strength of numbers, these become the underground.

Who is the Underground?

You are, if you think, dream, work, and build towards the improvements and changes in your life, your social and personal environments, towards the expectations of a better existence.

Who is the Underground?

The person next to you on the street car, as he proceeds to be where he wishes to be and do what he wishes to do.

Who is the Underground?

Think--look around--
maybe in a mirror
maybe inside

AVATAR

A person who nurtures wishes he cannot admit to himself, saddles his fellow men with these wishes and his own motives. This is projection Freud



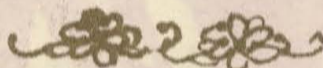
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1. I am not a police officer.
2. I am not a police informant.
3. I am not a participant observer seeking to develop information for use in prosecutions of violations of criminal laws.
4. I am not an employee, regular or special, of any governmental agency seeking to develop information for prosecutions of criminal laws.
5. I am not a private investigator seeking to develop information of a confidential nature.
6. I have never been employed or engaged in any of the above positions on a regular or special basis.

I voluntarily sign this affidavit under penalty of perjury.

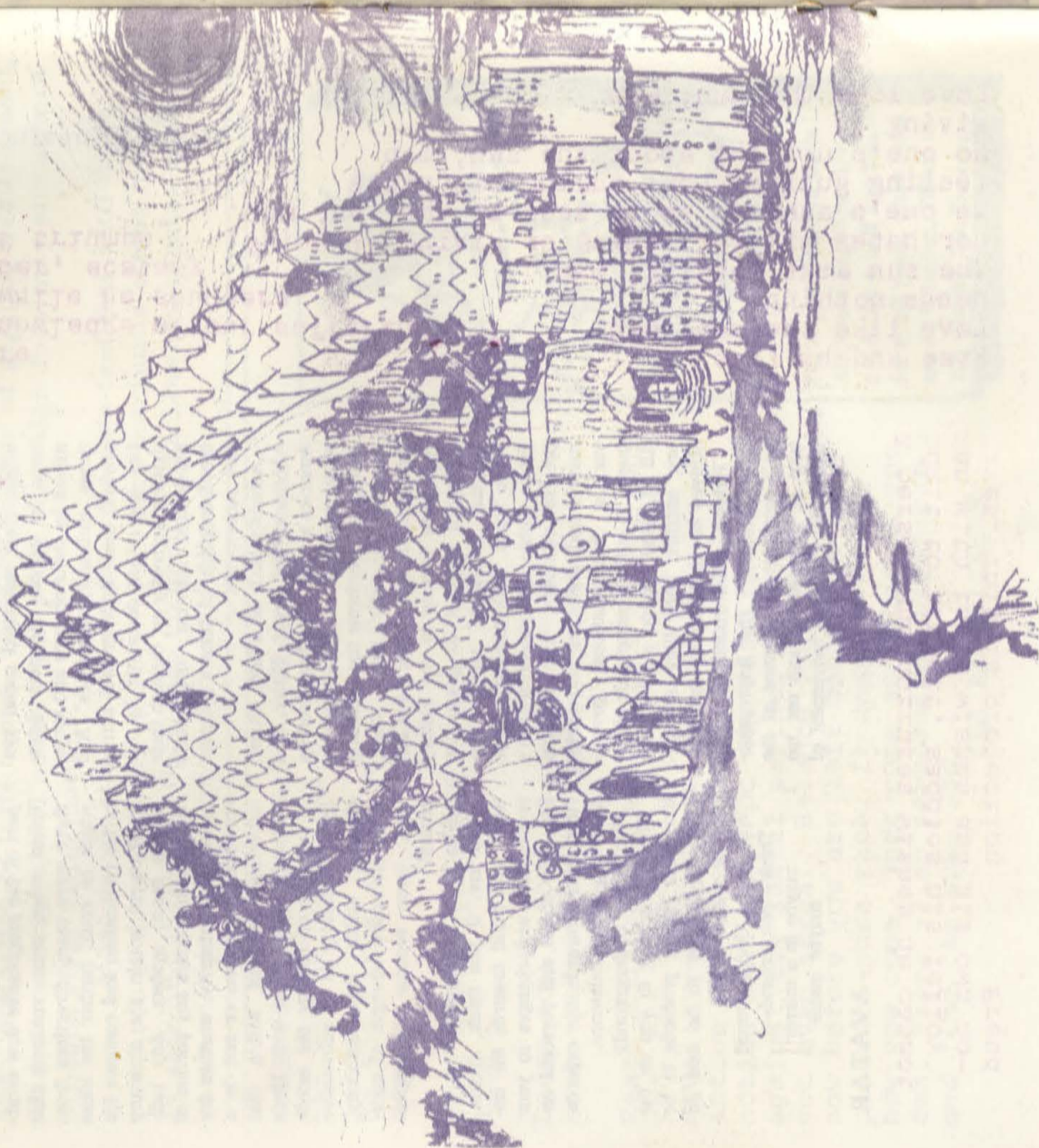
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Smokeglass

Your come soaks in the sand
Like sea weed and matter.
Does it matter that the wind





1984

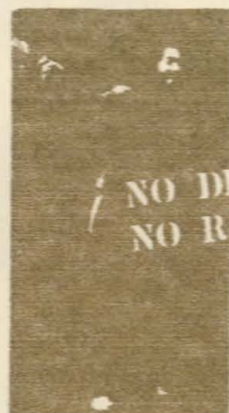
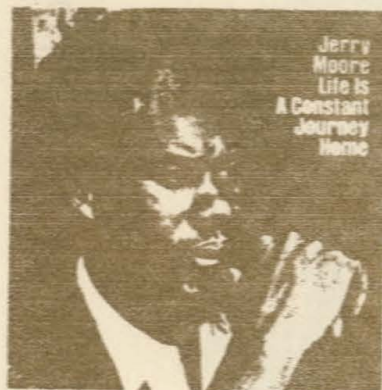
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ama et fac quod vis

St. Augustine

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Rips on our skin?
We bleed into each other
As the sea flows
And your backhand takes mine
-Adrain Ravarour Oct. 18, 1967



We are coming more and more to realize that the morally healthy person is he who is capable of realizing his sexual nature to its fullest potential for growth. Contemporary modes of discourse quite agree that such realizations require persons to be able to relate to one another on a subject to subject basis.

At this point modern western man finds himself singularly unsupport-



The Homosexual's Responsibility to the Community

henry hay

ed by his cultural traditions and by his socio-political sanctions. His ancient world basis of matriarcy - wherein women related to men as objects - was expropriated (rather than resolved) at the ruling-class level by Patrim, wherein men treated women as objects. Judaeo-Christianity, going the brutal Patrist expropriators one step further by subjugating not only women but their children as well as objects. In the intervening two millenia succeeded in corrupting almost the entire population of Western Europe to this betrayal of Specie instinct to social bonding we currently refer to as male superiority - male chauvinism - or more simply the almost total comprehension (by men) of women as objects... Playboy "Bunnies" at the least... and captive Lady Governors at the best.

When the earnest ordinary man now turns in deepest sincerity to his woman mate to seek the ways of marital friendship and loving companionship, the sickening flood of traditional male-chauvinist accretia appears to subvert his every turn. Audacious voices calling faintly along the wind whisper the Sesame he seeks... sexual love between himself as subject and his mate as subject. But how is he to perceive such a relationship, let alone achieve even its first step? To do so would seem to mean that our earnest ordinary man must UNlearn 2500 years of male-chauvinism and UNlearn 2000 years of Christianity's equating sexual integrity with

earth, filth, evil and Satan

Unable to find guidance or sustenance from his traditional institutions or from the monstrous social sanctions he is persuaded unwittingly to maintain, is our ordinary man condemned - in his quest - to stumble blindly and alone?

Interestingly enough the answer is NO. For it is also in the tradition of the Mediterranean basin, and in the tradition of the waves of expanding populations who successively swept westward over Europe out of the primitive gardening heartland of the Oxus basin, that persistently there would appear a tiny percentage of persons unsuited to the instituted polarities of sexual specialization conducive to the long prevailing social objective of population-expansion. This tiny percentage of deviant persons might indeed have been apprehended as thwarting (in infinitesimal measure) this institutional polarity which could have become - as did similar inbuilt or instinctual mechanisms in other animal species - an "over"specialization. Permitted to subsist on the fringes of the horde or just "outside" the village-camp, providing he could survive the continuous onslaught of the supernatural powers who harried the no-man's land beyond the village gates, and providing he could develop rapport with the spirits who equally sojourned there, the deviant outcasts were themselves institutionalized as messengers, intermediaries, interpreters, expendable surrogates, and even far voyagers, between the vast and fearful unknowns of the infinite psychic universe and the microcosm of the material communal reality.

It would be true to say that - traditionally - the Homosexuals have lived outside the village, have been thrust "outside" the protecting sanctions, and "outside" the scope of benevolent and supportive institutional rewards of praise and status. Yet that traditional "outside" place of exile must be understood as defined and special place... a consecrated institution in itself... The Temenos, the Acropolis, the Sacred Cave or Cleft, the high-laces, the riverside, the cross-roads the fords, the burial place, the Emple. The homosexuals' "outside place" has always been a special, though proscribed-for-the-unconsecrated section of the village space... a space to be inhabited by what might be seen as one of pre-history's early non-productive Specialists Begrudged a subsistence, but quite counted upon in turn to repay in self-less thankless servitude, the deviant was expected to observe,

and predict, with objective detachment potential ways and means of easing the convulsive interflows in the subject-to-subject relationship between Gods and men.

It should surprise no one, now that the newest scientific modes of discourse known as Ethology has come of age, that these institutionalized "outsiders" - severely regimented as to social and sanctional space - specifically exempted from the social bondings of marital and reproductive institutions with all their joys as well as their exactions - and proscribed from engaging in sexual acts deemed sacred, whose practice outside ritual must be seen to have been preemptive and thus ANATHEMA to the common weal - should turn in upon themselves to discover higher reaches of personal and intimate inter-relationships. . . . those of sexual and psychic love between equals on a subject-to-subject basis. Only here - in the ancient world - could love between equals have been explored: and out of the Homosexual's endless bondage to service we may say that the concepts and percepts of conscious love - love neither subordinate to nor subservient to the inbuilt instincts for continuum - were evolved, love not only for a particular and intimate other but love for fellows equally dedicated and devoted.

As Ethology teaches us - once a given instinct, such as that redirection of aggression known as social bonding, is established in support of whatever function of natural selection - that instinct evolves an independent direction and development of its own. True Homosexuals today, enduring the ceaseless ignorant drivel of psychiatry and knowing that none of such exorcisms in any way even begin to touch the core of that singing glory they carry within themselves, must now at last recognize that overpowering call within - as just such an instinct.

The Rev. Cecil Williams, during the San Francisco Consultation between ministers and homophiles in Aug. 1966, projected that the finest contribution any Minority had to make to its parent community was the fullest flowering of its own unique diversities. The true Homosexual's responsibility to his or her community today is to cultivate and extend his own revered and respected special instinct to the fullest reaches of his sexual personality. The true Homophile Minority's responsibility to Society is to contribute to all men and women the harvests we reaped of our long and lonely exile, our knowledge of transcendent sexual wholeness, our errors and lessons learned, our failures and our triumphs, in achieving the higher reaches of love between equals on a subject-to-subject basis. We are responsible to bring within the grasp of all

people everywhere, at whatever levels we find ourselves, the full integrity or our vision of man's evolved instinct for a responsible caring relationship. . . quite independent of the co-conscious concerns of reproduction and child rearing. . . the conscious and fully sexual and psychic growth, the instinctual call to affectionate bonding between equal comrades on a subject-to-subject basis.

Without digging into a lot of jazz about cultural lag, economic determinism, etc., it seems to me that there is a direct and obvious relationship in our culture between an economy of scarcity and antisexuality. The kicker here is "in our culture" because obviously there are starvation economies which are not characterized by sexual repression. In fact the opposite is frequently the case.

The growth of the sexual freedom movement is not merely parallel to the efforts to adjust to a philosophy and morality of economic abundance but coterminous with it.

In economic morality we are having to outgrow the notion that there is not enough worldly goods to go around and it's just too bad for

the have-nots. We are in the process of growing into a morality of abundance in which it will seem grossly immoral, and probably criminal, to hoard goods while human beings are in need.

Within this framework it seems that the Western world has been suffering through a couple of thousand years of artificial scarcity of sexual activity. This artificial scarcity of sexual activity was developed as a technique of psychic castration in order to make us more manageable. With the separation of church and state we now have the opportunity to unbrainwash ourselves on sexual matters. As we grope toward a higher morality of economic abundance we will discover the sexual abundance that is rightfully ours. A few years hence we may feel that it is a crime against humanity to withhold sexual solace from those in need.

Xavier Elias

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"The Minister to the Homosexual Minority"

by Bishop Raymond Broshars
Reprint from The Light of Understanding

"LET HE OR SHE, WHO IS WITHOUT SIN, CAST THE FIRST STONE"

San Francisco has been noted for its many controversial peoples and groups. None are so controversial as the homosexuals are. San Francisco has a group called the Society for Individual Rights (SIR) and the Council on Religion and the Homosexual (CRH). These two groups are well established, and have many good points. Now on to the scene, we have the Reverend Keith St. Clare, ULC. Reverend St. Clare is publisher of a very controversial monthly magazine called VANGUARD. Now, I think that it is amazing that such a person as Reverend St. Clare can exist. Most of the homosexuals have turned from religion, for the "bigoted and hypocritical Christian Churches" have thrown them out, if not physically, verbally. Rev. St. Clare I am sure has a good many nicknames by now, of which "the fairy minister" is one, and I know from speaking with him, that names do not in the least bother him. He is quite an outspoken person, and of course that is a "strike" against him right there, for people don't want to hear the truth. The homosexual is regarded by most families, as is the "idiot child", something to be hidden or put away when acquaintances come around. I think that it is indeed a step forward when a minister who is a homosexual admits to it, and steps forward to uplift others who are ashamed of themselves, and instills new hope in them, that the world will not always be this intolerant, for the world was not always this intolerant, for a Reverend St. Clare, and thousands of historians and doctors agree, that at one time, the world in its more peaceful days practiced homosexuality without anything being said, for it was not considered abnormal. Evolution changes many things, but it does not change human nature. Reverend St. Clare is to be commended on his straight forwardness, and to those around him, I say they should support him fully. Should any of you desire to write to Reverend St. Clare you may do so by writing to: Vanguard, 203 Clayton, San Francisco,

conceive a man, should he have anything
would give a little more than it away

(his autumn's winter being summer's spring
who moved by standing in november's may)
from whose (if loud most howish time derange

the silent whys of such a deathlessness)
remembrance might no patient mind unstrange
learn (nor could all earth's rotting scholars guess
that life shall not for living find the rule)

and dark beginnings are his luminous ends
who far less lonely than a fire is cool
took bedfellows for moons mountains for friends

--open your thighs to fate and (if you can
withholding nothing) World, conceive a man

will [REDACTED]

Klyptic thirty-seven

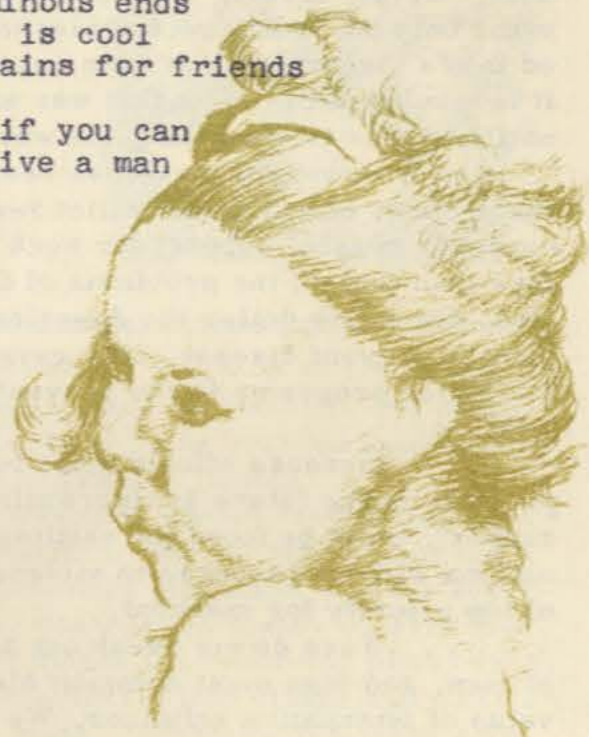
There is an upright
in the corner of the room
that I'd like to sit upon
and play a tune of love
and make beautiful organ-music.

Paul Mariah

AFTERMATH

--Clifford [REDACTED]

I still recall those diners after sex
to which we strolled with ease and calm and there
sat and drank hot coffee that tasted fine
and let our bodies purr with contentment.



In the past 5,000 years men have fought in 14,513 wars. One out of every four persons born in these years has been a war casualty. A nuclear war would mean some 1,240,000,000 men, women, and children probably would be added to the colossal legacy of dead --- or about three out of every five of us "Either war must become obsolete", wrote Adlai Stevenson, "or mankind will".

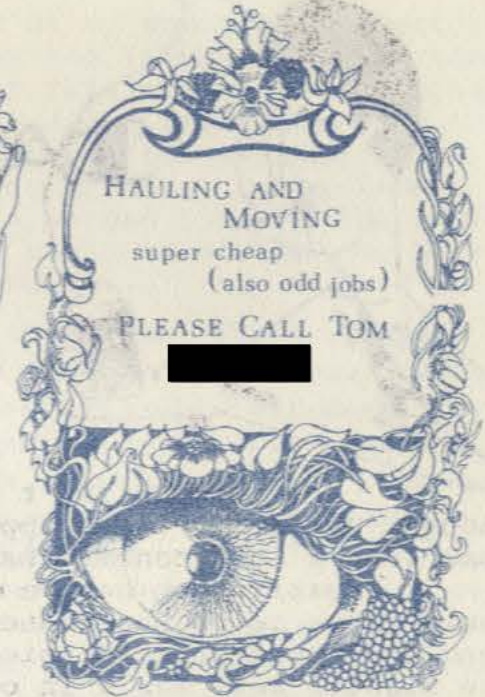
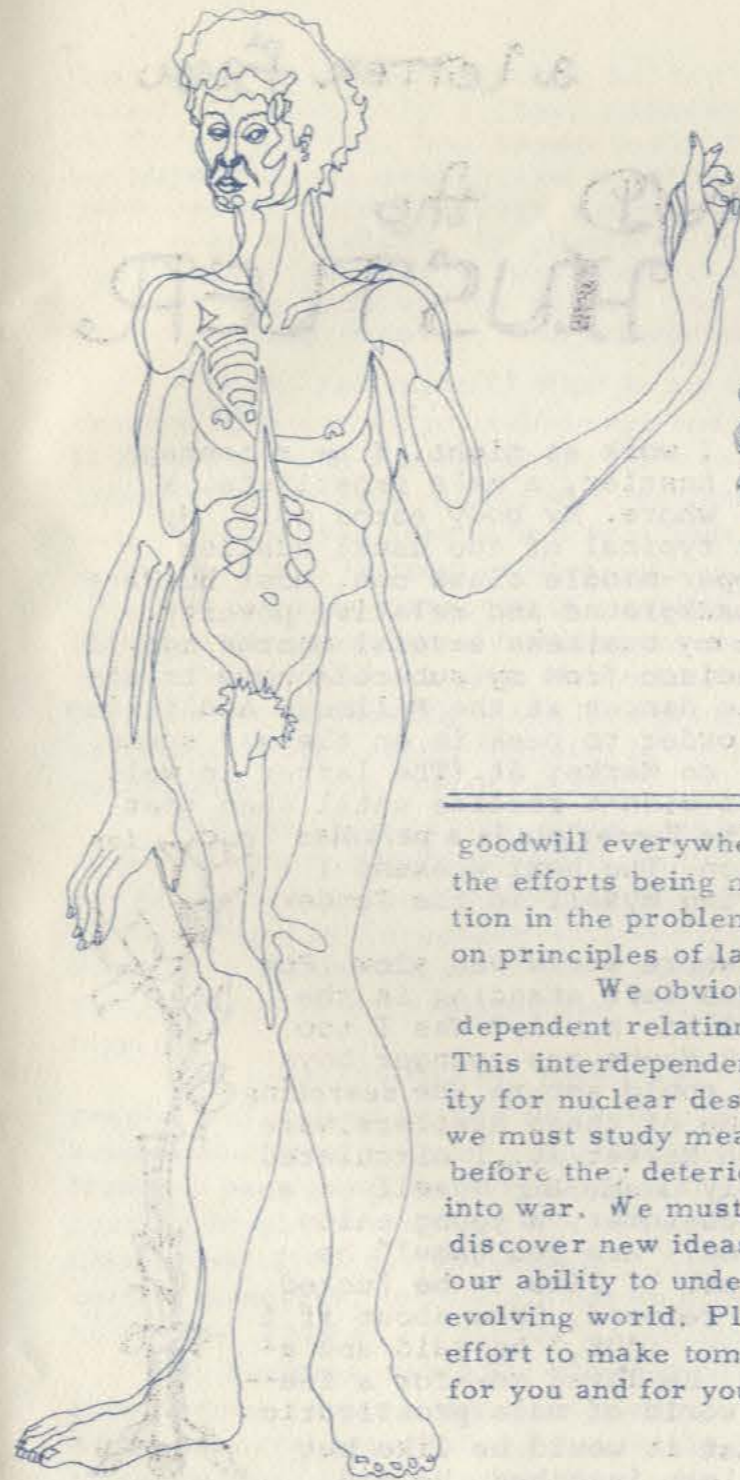
We are all aware that total war means our collective suicide. It has been estimated that in five minutes of a nuclear war 149 million lives - of men, women, and children, would be destroyed. Yet in the past twenty years there have been 379 separate instances of armed conflict - Egypt, Israel, Lebanon, Korea, Vietnam, Cuba, The Congo, to name only the most fevered clashes - any one of which could have erupted into a larger conflagration engulfing and endangering the entire world. It is coming home to us that war as a method of settling disputes between nation-states is something the world can no longer afford.

However, there has been a lack of research and education in the problem of war and conflict resolution because of the lack of public support. In fact, support for such research and education has been far less than that on the problems of disease. In 1966, for every dollar the American people gave to prevent disease, they gave only 2 1/2¢ for programs in the prevention of war.

Dear Friend

Increase efforts must be made everywhere to make wars less possible in the future and increasingly effective methods with wide public support, must be found for settling disputes and differences between nations without recourse to violence. In our nuclear age this is a matter of top priority for mankind.

Wars do not break out automatically; they start in the minds of men, and man must commit himself to champion the soundness and value of alternative solutions. We have abandoned other outmoded concepts in other centuries that were just as firmly rooted in man's experience: slavery, for example, or feudalism, human sacrifice, and the divine right of kings. It is becoming increasingly clear that war itself carries no fruits of victory and that all parties suffer in the disaster. The wars and the serious world tensions that exist today have caused too many people to resign themselves to the continuation of disaster. But the situation is not hopeless. We believe that men of intelligence and



goodwill everywhere will want to contribute to the efforts being made in research and education in the problems of an ordered world based on principles of law and justice.

We obviously cannot escape our interdependent relations with the rest of humanity. This interdependency combined with the capacity for nuclear destruction means clearly that we must study means for resolving problems before they deteriorate into crises and crises into war. We must re-examine old ideas and discover new ideas and concepts derived from our ability to understand events in a rapidly evolving world. Please give all you can in this effort to make tomorrow a little more secure for you and for your future.

a letter from

DAVID the HUSTLER



I work at night. I am a teenage hustler, a male prostitute, a whore. My body earns gold. My

story isn't typical of the usual hustler though. My family is an upper-middle class one. Most hustlers come from a low economic background and relative poverty.

Prostitution became my business several months ago. I would drive up to San Francisco from my suburbia home to attend the psychedelic Hippie dances at the Fillmore Auditorium. One night I left early in order to peek in on the gay scene and the hustling business on Market St. (The latter is well known as the 'meat rack.') I didn't realize until then that gay life is so extensive. The Tenderloin is a paradise for male and female prostitution. The next weekend I was first in line, displaying myself in the Tenderloin.

My entrance in the whore world was slow. For the first few weekends I was left standing in the wind. It bothered me. Was I too homely? Was I too obvious? Was I unappealing? Maybe the younger boys were the only Adonis's who could secure the searching eyes of the customers. (Some of these hustlers, were high school age.) Failing on Market St., I circulated around Union Square, finally stationing myself on a park bench. Soon my first customer, a young sales clerk, glided down beside me. "Are you game?" he eagerly wished. I nodded yes. "I like to be fucked in the ass," he told me. I refused. "How about if I just lay on you?" I agreed. "OK," he said and away we went to his hidaway. He loved me--for a fee--and initiated me into the world of male prostitution. At first I did not know what it would be like but all I did was undress and leap into bed. He did



just what he said he would. He lay on my stomach and masturbated. It took only fifteen minutes and it was so easy! After my first job (oh, how impersonal) I felt self-confident that my physique was attractive to other males after all. Now the jobs became more frequent and seven times the customers had gone away satisfied. My clientele was growing. Being fucked the first time didn't hurt, but the second time it did (and I think the future ones will). One customer advised me to exercise, "more stretch," he commented).

Why do I sell myself? What is my motivation? There are three reasons (1) money (2) my self-image and self-ideal (3) it's easy. Money is always needed, I intend to use the money for college expenses. The money spent towards college will eventually be returned to society.

My ideal has been to be a prostitute, the kind of person I aspired to be, the star I've tried to hitch my wagon to. Prostitution is admirable, not from the standpoint of morality (whatever that is) necessarily, but from the standpoint of fulfilling my own psychological needs. I have always felt that I was a girl. Now men chase after me as though I were a female (on Market St), make love to me as men usually love women, and the ultimate in being feminine is the role of passive partner in sexual intercourse, which I enact.

Hustling is dangerous, though easy. Police patrol the area. Venereal disease is always possibility (regular VD blood tests are necessary for early detection). Sadistic homosexuals may pick me up. But after the night is through, the work is easy in comparison to the payment. Sometimes a John will insist that I suck his cock, but I refuse. The very thought disturbs and repulses me. I giggle, though, when they suck my nipples.

I do generally like my customers. They are mostly gentle people. Throughout my life adults have been kind to me while I have been distant from my peer group and unable to relate to them. Isolation from my peer group (having no friends) may have been a factor in my nervous breakdown in high school. Friends also act as a control and disapprove of all deviant behavior. A group of friends also set up certain standards, including a ban on prostituting themselves. Having no friends, I had no restriction placed upon me concerning this practice.

My business makes the homosexuals (I'm not one) feel fine. It gives them a sexual outlet, though socially unapproved. Society condemns immoral prostitution. But should value judgements be made about hustling? Looking at it objectively, a John desires an object

AN EXERCISE
OF INDIVIDUALISM
IN REGARD TO
THE USE OF
LSD

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I am not a philosopher but I affirm to have a style of conduct. Because I am mortal, my style of behavior is imperfect: it ranges between momentary complete self-domination and passing complete self-abandonment; or, between self-preservation and suicide. From the title of this essay it can be inferred easily that my mode is an exercise of individualism - a formal exercise of individualism, being that I consciously try and succeed (at times) to follow an explicit mode; and it is a personal fashion because of me. I could do nothing to make it otherwise because I was born me; therefore, I cannot help but be myself no matter what I may do.

Thus, it is reasonably logical that only I can shit and piss for myself. What is this "homeostasis" or fashion of behavior that I assert? : it is the act of deciding by myself and for myself that which is the beautiful..... or the "good", the "truth", the "universal" the eternal. And what that is will always depend on me. It is not easy consciously to maintain such a homeostasis because it presupposes a knowledge of myself before the execution of an act. There is no use in panicking in the off presence of ignorance because only I am the source of my self-knowledge, and it is not necessarily against my style to seek knowledge about myself from others (for I am not versed in all the sciences nor in all the arts), but that knowledge must necessarily be pertinent to me and that only I can decide for me upon that knowledge that which is beautiful: for no one else can experience for me the effects of L.S.D. Therefore in order to live, exist, or to be myself to the fullest I must eliminate as many vicarious experiences as is morally possible to my style.

And I say that my fashion cannot be used by anyone else with the same grace or elegance.

I am me! and only I can decide to take or not to take L.S.D. And that is the question: to be myself or not to be myself: to be is to act for and by myself, the contrary

BY RUDI [REDACTED]

for me is death; the end of my mode. And if I cannot be me while I live there is no use in living - merely to be the puppet of someone else or a society. No one else, whether they've not taken or have taken L.S.D., can decide for me that L.S.D. is detrimental or that it is beneficial, or that having hallucinations is wonderful or not. All such judgements are just nonsense to me, if it is not pertinent to me and not decided by me for myself. It is not the taking or the refusal of L.S.D. that is always necessarily important but the deciding itself which is.

I am mortal, and thus I fear biological end; but I am also a human, and because of my style I fear moral death as well. Down with those who trespass on me! who are they anyway? no one knows me better than myself to decide for myself. Down with the meddlers, the tyrants and their societies! To the end I will be free, pure, eternal.

But why sex is chaperoned as capital?
Because sex is the only human element left
on earth that knows no narrowness
of culture,
tradition,
religion, race,
wealth,
country, custom, convention & law.

Sex is treated as capital in bourgeois-tortured society to catch hold of the buyers by their subconscious. No advertisement can be successful in this society without the greasy flavour of the meat sex and no work can be done without the lubricating lure of the scarlet cunt. On each step there would be the inevitable sex-trap because this society is composed of buyers & sellers only.

that is why nobody is given the freedom to normalize sex.

That is why usage of sex is not allowed in any other way except for as capital:
NEVER IN POETRY; BECAUSE NOTHING CAN COMPETE WITH LITERATURE.



A CALL TO CELEBRATION



I and many others known and unknown to me call you :

--to celebrate our joint power to provide all human beings with the food, clothing and shelter they need to delight in living.
--to discover, together with us, what we must do to use mankind's unlimited power to create the humanity, the dignity and the joyfulness of each one of us.
--to be responsibly aware of your personal ability to express your true feelings and to gather us together in their expression.

We can only live these changes: we cannot think our way to humanity. Every one of us, and every group with which we live and work, must become the model of the era which we desire to create. The many models which will develop should give each one of us an environment in which we can celebrate our potential; and discover the way into a more humane world.

We are challenged to break the obsolete social and economic systems which divide our world between the overprivileged and

underprivileged. All of us, whether governmental leader or protestor, businessman or worker, professor or student share a common guilt. We have failed to discover how the necessary changes in our ideals and our social structures can be made. Each of us, therefore, through our ineffectiveness and our lack of responsible awareness, causes the suffering around the world.

All of us are cripples - some physically, some mentally, some emotionally. We must, therefore, strive cooperatively to create the new world. There is no time left for destruction, for hatred, for anger. We must build, in hope and joy and celebration. Let us cease to fight the structures of the industrial age. Let us rather seek the new era of abundance with self-chosen work and freedom to follow the drum of one's own heart. Let us recognize that a striving for self-realization for poetry and play, is basic to man once his needs for food, clothing, and shelter have been met that we will choose those areas of activity which will contribute to our own development and will be meaningful to our society.



The destructiveness of industrial-age values :

But we must also recognize that our thrust toward self-realization is profoundly hampered by outmoded, industrial-age structures. We are presently constrained and driven by the impact of man's ever-growing powers. Our existing systems force us to develop and accept any weaponry system which may be technologically possible; our present systems force us to develop and accept any improvement in machinery, equipment, materials and supplies which will increase production and lower costs; our present systems force us to develop and accept advertising and consumer seduction.

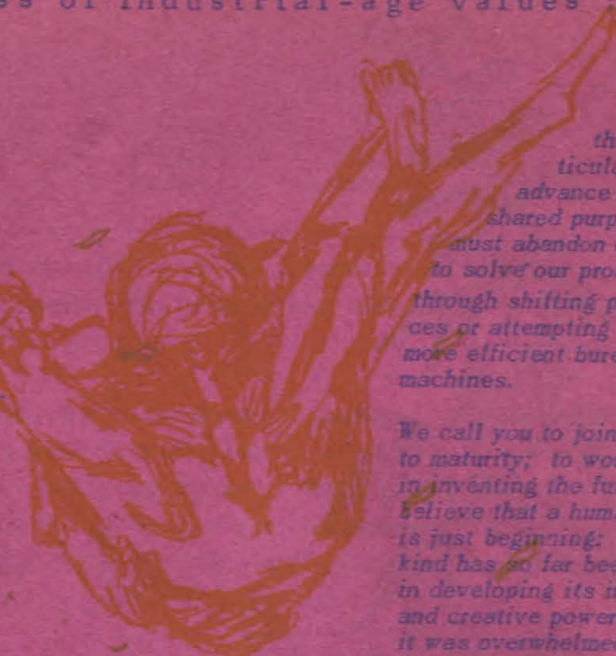
In order to convince the citizen that he controls his destiny, that morality informs decisions, and that technology is the servant rather than the driving force, it is necessary to distort information.

informing the public has given way to trying to convince the public that the forced actions are actually desirable actions. Miscalculations in these increasingly complex rationalizations and consequent scandal, account for the increasing preoccupation with the honesty of both private and public decision makers. It is, therefore, tempting to attack those holding roles as national leader, professor, student. But such attacks on individuals often disguise the real nature of the crisis we confront: the demonic nature of present systems which force man to consent to his own deepening self-destruction.

We can escape from these dehumanizing systems. The way ahead will be found by those who are unwilling to be constrained by the apparently all-determining forces and structures of the industrial age. Our freedom and power are determined by our willingness to accept responsibility for the future.

Indeed the future has already broken into the present. We each live in many times. The present of one is the past of another, and the future of yet another. We are called to live knowing and showing that the future exists, and that each one of us can call it in, when we are willing, to redress the balance of the past.

In the future we must end the use of coercive power and authority: the ability to demand action on the basis of one's hierarchical position. If any one phrase can sum up the nature of the new era, it is the end of privilege and license. Author-



ity should emerge through a particular ability to advance a specific shared purpose. We must abandon our attempt to solve our problems through shifting power balances or attempting to create more efficient bureaucratic machines.

We call you to join man's race to maturity; to work with us in inventing the future. We believe that a human adventure is just beginning: that mankind has so far been restricted in developing its innovative and creative powers because it was overwhelmed by toil. Now we are free to be as human as we wish.

The ideal of

The celebration of man's humanity through joining together in the healing expression of other relationships with others and one's growing acceptance of one's own nature and needs will clearly create major confrontations with existing values and systems. The expanding dignity of each man and his human relationship must necessarily challenge existing systems.

The call is to the future: let us join together joyfully to celebrate our awakens. Nature can take our life today the shape of tomorrow's future.

(This document was created by people of several countries and will be available in many languages; their names are not important for they have tried to express the spirit of an age. You may circulate any part of it in any form you desire to grow: you are challenged to improve words, pictures, etc. Change its form, translate it into music, poetry, pictures, etc. If you wish your work please send copies to:

A Call to Consciousness

Apartment [redacted]
New York City 10025

Life is, and I am one of it.

Today, fog drifting, so do I
among the many other faces
of our Universe.

Life is, and love is some
of it.

A forest standing with me
as I drink it in, soft and
softer,

hard to stone;

which would be unobtainable if it weren't for certain people who were willing to sell themselves. The gay blade procures his desired object - a sex partner. The hustler gains his object - loot for living (many hustle just so they can eat). In our "age of anxiety" that twentieth century man is undergoing, my emotional security is weak. I have failed in every relationship with people. If I can't succeed with people can I succeed with possessions? Financial security is no substitute for emotional security but at least it's some kind of security.

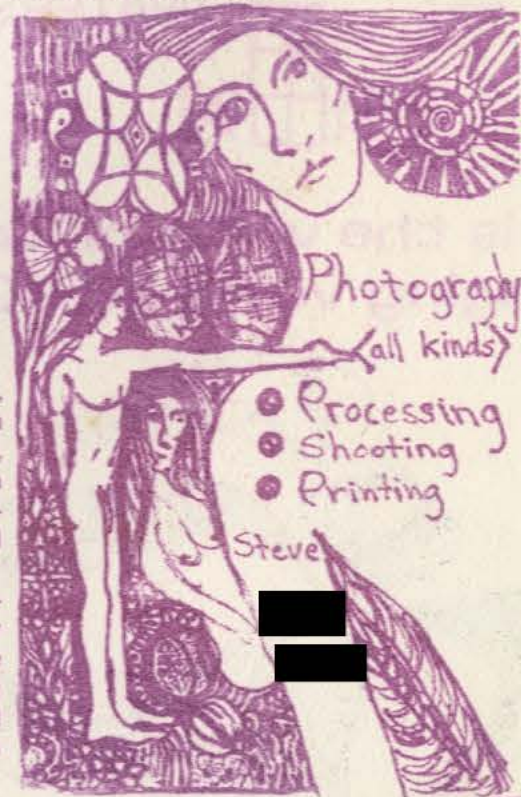
I am not typical of the average hustler (I don't think). Instead of spending money for a Fillmore frolic I have a time in the Tenderloin. I am not a Tenderloin tough, however, my throat isn't coarse with bitterness. Though my quite deviant psychological need must be fulfilled, hustling is dangerous. But hustling is profitable and easy. The prongs of my conscience don't annoy me (though one suggested that the money taken for my work is a defense mechanism against guilt). But guilt or not, danger or not, self-destructive or not, don't you think that I am doing alright for a sexually inhibited person?

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Canon Hugh W. Montefiore, vicar of Great St. Mary, main church of Cambridge University, commenting on the celibacy of Christ, said: "Women were his friends, but it is men he is said to have loved." The clergyman said that the striking fact of Jesus's life was that he remained unmarried when marriage was all but universal in the Middle East of his time.

Men who did not marry usually had one of three reasons. Two of these were that they could not afford it, or there were no girls. Neither of these factors need have deterred Jesus, he said. The third reason could be that they were homosexual in nature, inasmuch as women held no attraction for them. "This homosexual explanation is one we cannot ignore" said the canon.



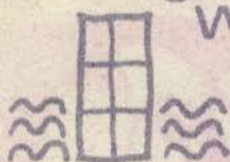
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It is the silent voice of
the **MOUNTAINS**



It is the changing voice
of the **WATERS**



It is the voice of Love, the
singing voice of **JOY**



Ken [REDACTED]

