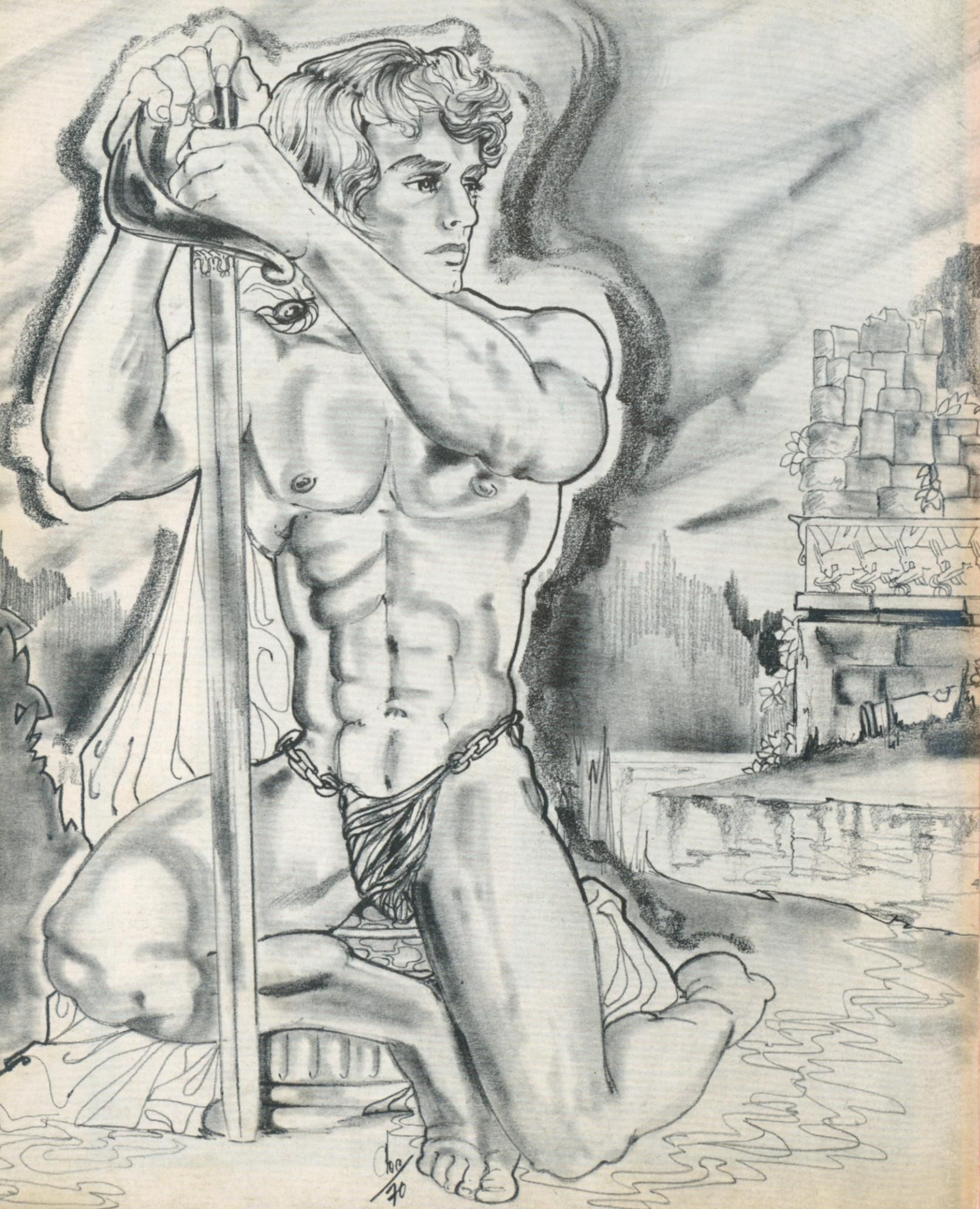




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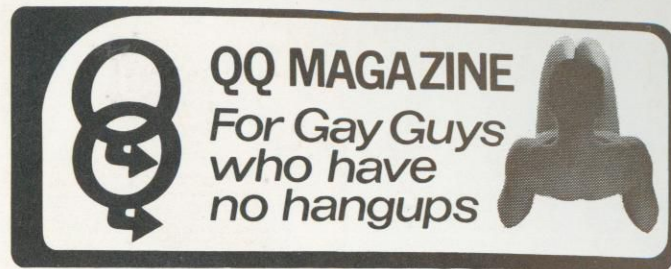
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Editorial comment: The gay liberation movement is a blurred concept for most people, even gay people caught up in it. Straights generally regard the movement as a threat to all things held sacred by "decent law-abiding citizens." They condemn homosexuality as a sickness and insist there can be no deviation from the heterosexual lifestyle, lest society at large fall apart at the seams.

To gays "looking in" on the movement, reaction ranges from indifference to intolerance—depending on how the movement relates to one's own life. For example, a gay guy in his forties or older, comfortably settled in with a lover, secure in his job, who has long accepted leading a double life, resents the movement because of the attention it calls to itself, for fear that he might suddenly be noticed by everyone around him. In his eyes, discovery could signal the destruction of his world, for even if his job is secure in terms of civil liberties, he is unlikely to put up a fight if he is confronted and dismissed because of his homosexuality—because his hetero-homosexual lifestyle hasn't conditioned him to fight for his rights. For these reasons such homosexuals are usually hostile concerning the movement.

A gay guy in his thirties who is not as "established" usually regards the movement with indifference. Relatively comfortable and secure in his home and job he simply doesn't want to "make waves." He is in the middle—not as enthusiastic as younger fellows who envision total gay freedom, but not as jaded as his elders, who consider gay integration a pipe dream. He usually sees good and bad points in both positions and prefers to "ride the waves," hoping for gay freedom, but will not participate until it has caught on. In the meantime, such guys prefer to lead double lives, not to the extent older gays do, but at least within the confines of behavior dictated by society in general. He prefers sex to marching, erotic stimulation to mental activity along revolutionary lines.

Guys in their twenties and younger, not yet settled in life, still insecure in (Continued on page 40)

Guest Editorial

Hanging In Together

By Craig Rodwell

THE gay liberation movement is not monolithic or of a single mind; there are many sharp differences in approach, style, and goals among the 200 or so gay lib organizations around the U.S. There are even gay people in some of these groups (notably the Gay Liberation Front) who don't regard other gay groups who don't mouth a "radical rhetoric" as being part of gay liberation. (Personally, I think that view is myopic at best and authoritarian-minded at worst. To my mind, any group of gay people who join together to improve our collective or self status is a part of the gay liberation movement.)

For the purpose of clarifying the differences between the various organizations, I will divide them into three general categories—radical, militant activist, and social service:

Radical. Gay lib groups that fall into this general category include the Gay Liberation Front (branches in Los Angeles, Berkeley, New York, Philadelphia, and a few smaller cities around the U.S.); radical lesbians; and many of the college campus organizations (Gay Students Liberation, New York University; Madison Alliance for Homosexual Equality, University of Wisconsin; Gay Liberation, San Francisco State College; and GLF, Iowa State—among others). Some members actually advocate physical violence as a means of achieving goals, and while this attitude is not typical of so-called "gay radicals" (who identify with Marxism, etc., and support such groups as the Black Panthers), the general public usually attributes (Continued on page 45)



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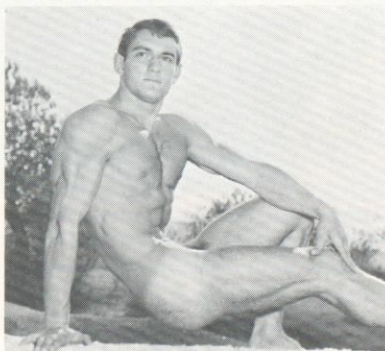
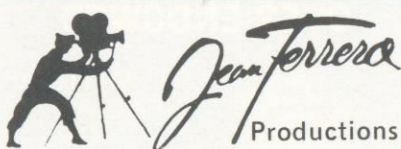
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the text, prompted me to secure a copy. I treasure it.

I wonder how many of your readers realize that Yukio Mishima, who recently committed hara-kiri in Japan as a protest against the country's post-World War II Constitution, which forbids war and imposes limitations on military activity, is the same Mishima who wrote the introduction to "Naked Festival." He was a brilliant writer, often called "Japan's Renaissance Man" and "The Japanese Hemingway."

His death has political overtones, of course, which may or may not strike a pleasant chord with you, but no one can deny that we have lost a most sensitive literary genius.

Sincerely yours,
D. G.
Rome, Italy

Ed: Readers may be interested in a few excerpts concerning Mishima, which appeared in the Dec. 3, 1970 Village Voice, in an article entitled "A Memory of Mishima," by Fabion Bowers: "... Mishima first caught the eye of the faggot contingent in 1945. He was only 20, then quite good-looking . . . One night Truman Capote (he was on his way to Japan to write about Josh Logan's and Jim Michener's "Sayonara" and was cultivating anybody who could give him letters of introduction) and I and others went to a drag striptease place called Club 82, and we sent Mishima a card. He wrote back thanking us for the picture of "such a perverse place." . . . Kabuki was "in," because it was so heroically of the past. And he told me of his one-night stand with a Kabuki actor as being most unsatisfactory, because "it was like sleeping with a woman." He continued his cult of the body, but it turned into Japanese martial arts instead of foreign style barbells and weights as it had begun. He published a book of self pictures, as well as other handsome youths, and called it "Young Samurai" or "Golden Samurai." I forget which. Already you could see Mishima's body sagging, and it must have been hard for him to grow old and lose his looks. He insisted on that crew cut of his, and fancied a hachimaki (head cloth) which, actually, is designed to keep long hair out of your eyes . . . One night Mishima flew over to America just for sex. He came up and had dinner with me and described quite bluntly what he wanted and asked could I steer him to the right place. I should have been the hospitable host and taken him on a tour of the gay bars downtown, but I didn't and didn't want to, and really didn't feel qualified. Maybe I was flat broke or something of the sort. At any rate I took him around the neighborhood, introduced him to anyone we ran into, straight, gay, or in-between. But it was one of those nights. Nothing happened. Nobody around here was interested in "Japan's greatest novelist." Even his meticulously expensive suit and tie didn't impress anyone. Finally, I put him in a taxi and I felt both stupid and remiss that I hadn't helped a friend in need. His need for a white man that night was very great, and his specifications were detailed. Afterward, it flashed into my mind that Mishima was impotent . . . With Mishima's sexual impotence, if it was, there seemed a creative decline, if it was. He stopped writing dramatic stories and began living

them. Surrounded by a bevy of beautiful boys, the pick of the nation's right wing, he played at all the masculine games of beating each other up, competing in eternal sports, leather jackets, and if it weren't so Western, cold showers in the morning. (He did stand naked in the snow after hot baths.) And still he had to make his power felt . . . in art, in politics, as head of an army . . . Later that night Mishima went on the prowl, and in San Francisco he found exactly what he wanted . . . or so he told me next day as I saw him off to Japan at the airport."



From the book, "Naked Festival."

MORE 'MOST PROMISING'

Dear Editor:

I saw your Mr. Fire Island Contest this summer. Loved it.

What ever happened to the guy who won 'Most Promising'? I thought we'd be seeing more pictures of him in QQ after your contest article in the Fall issue. Can we have another picture of Louis Romano?

Thanks,
L. T.
Montreal, Canada



Louis Romano and his bongos.

GUEST EDITORIAL

(Continued from page 5)

violence to these groups because they have come to regard certain aggressive acts performed by a handful as typical.

Militant Activist. Generally included in this group are the Gay Activist Alliance (New York); Chicago Gay Alliance; Metropolitan Community Church (Los Angeles, Miami, Phoenix, Chicago, Honolulu, San Diego, and San Francisco); Homophile Union of Boston; Kalos Society (Hartford); and some of the student groups. Orderly demonstrations, sit-ins, direct confrontations with politicians, etc., are typical examples of how these groups operate.

Social Service. Included in this group are the organizations which primarily deal with the homosexual on an individual basis through social activities, discussion groups, counseling, referrals, etc., such as the Mattachine Society (San Francisco, Chicago, New York, Washington); West Side Discussion Group (New York); Daughters of Bilitis (Los Angeles, San Francisco, Cleveland, Reno, New York); Institute for Social Ethics (Hartford). These groups almost always function within a straight framework of social acceptability.

One of the main issues dividing people in the movement, both intraorganizational and interorganizational, is the question of gay separatism: Should we work towards a separate society for gay people, or should we work to integrate the homosexual into society at large? The leading advocates of separatism are Don Jackson of Berkeley and Craig Schoonmaker of Homosexuals Intransigent (New York). You have surely read of Don Jackson's involvement in getting gay people to take over Alpine County in California. His plan works something like this:

First, about 400 gay men and women will move en masse to Alpine County (located on the California-Nevada border near Lake Tahoe) to establish residence; and after three months' residency they will register to vote. The next step would be to have a recall election to throw out of office all the straight politicians (at present there are only about 300 registered voters in Alpine County) and then elect gay people to all the vacated offices. After the takeover of Alpine County is effected, they would then work to take over the state of Nevada through much the same process, only, of course, involving tens of thousands of gay men and women.

On the east coast, Craig Schoonmaker is working to get gay people to move into already-heavily-gay-populated areas in New York City (Greenwich Village, Manhattan's West 60's and 70's, Brooklyn Heights) and eventually to elect gay congressmen or congresswomen to represent gay people in the national government.

The principal opposition to the gay separatists has come from the social service groups and various gay newspapers; and most of the support, particularly for the takeover of Alpine County, has come from individuals. At this writing, over 500 people have signed up to move into Alpine County in the first wave, scheduled for early 1971. I heard on a TV newscast the other night that already

March/April 1971

the County officials have threatened to call out the National Guard to repel the "invasion."

While I personally would not be about to take up roots and move to Alpine County, I can see great good coming out of the effort if it is not dominated and dictated to by the "radical rhetorics." None of us would even be thinking of the idea of gay ghettos if we did not live in a society which legislates against our lifestyle, denies us our self-respect (or, at least it attempts to), denies us employment and justifies murder if the victim is "queer."

Another issue which is stirring up dust in the gay lib movement (as it is in other movements) is whether we, as homosexual men and women, should work within the present system to further our goals or whether we should, to put it bluntly, support the "revolution."

Again, this issue crosses organizational lines except for the social service groups, which are wholly committed to working within the system. While the radical groups describe themselves as revolutionary, many of the individuals in them are, to varying degrees, in favor of working within the system.

It was over this issue of revolution vs. evolution that a number of the militant activist groups were formed as a breakaway from the "revolutionists" in the Gay Liberation Front—e.g., Gay Activists Alliance and Chicago Gay Alliance. Good points on both sides have been won: Through the support of GAA in New York a congresswoman and a N.Y. state assemblyman were elected; and through the pressure of GLFers, Huey Newton issued a statement in support of gay liberation and Castro has apparently relaxed his harsh treatment of homosexuals in Cuba.

My personal opinion is that we as gay people should look to the examples of what has happened in other revolutions around the world. Virtually all of the resulting fascist-communist dictatorships which came to power after revolutions (Cuba, Russia, Algeria, Indonesia, etc.) have resulted in severe and barbarous repression of homosexuals. While, admittedly, we have a long, long way to go in the United States before gay people are granted even the most basic rights, I feel we have no other viable choice, for the time being, at least, but to work within the present system. Of course, if a fascist dictatorship comes in this country, as recently predicted by Billy Graham, I will be the first one to support a revolution as I think most other gay people will. It is no secret that we are not any better liked by the extremists on the right than we are by those on the left. Homosexuals seem to be the only universally-accepted scapegoat for the right and the left; and for that reason, we have much more to gain through peaceful and orderly change.

In spite of the many differences on issues and methods which divide the organizations and people, in general, it is important to remember that our commonality is much greater than the sum total of our differences. All of us, as gay people, suffer from basically the same prejudices, myths, unjust laws and policies. We must strive to join together to demonstrate our solidarity—and in unison win our freedom.

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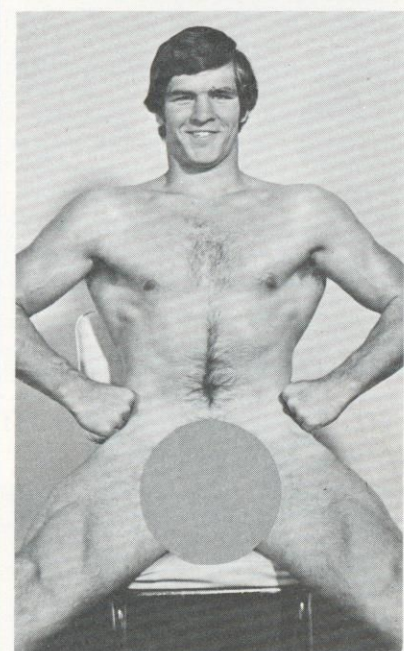
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