



QQ MAGAZINE
For Gay Guys



Dec. '72
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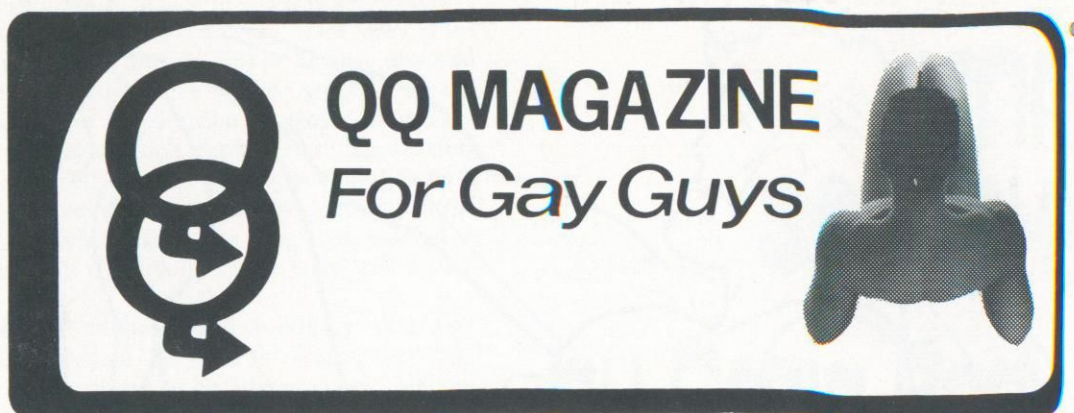
Gay Paris

Skid Row
Sex

Sexual
Fetishes

Jim
Trunks
'72





NOVEMBER/DECEMBER 1972

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WE'RE all aware of the common stereotype of Gay people held by straight society—that of the exaggerated perfumed “fag” who caricatures society’s definition of what a “real woman” is. Not only is his masquerade a put-down of women, but he has also provided the media and the public with an easily-recognizable ‘model’ of all Gay people. For decades, the stereotype of a black person was a watermelon-eating stupid loafer, thus enabling society to excuse itself for not relating and dealing with black people on an equal and human basis. In much the same way, the public’s image of the “fag” has enabled it to refuse to deal with Gay people on an equal and human basis.

With all of the publicity and notoriety that Gay Liberation has received in the past few years, the “fag” stereotype has rapidly begun to be broken down. Millions of American citizens now realize that a Gay male or female may well be the boy or girl next-door. But at the same time that we see this breaking down of old stereotypes, we see the establishment and promotion in the media of new Gay stereotypes.

There have been literally thousands of up-front gay-and-proud events and activities in the past year throughout the country; yet virtually the only ones we read about or see on television are the ones involving confrontation or disruptive tactics (such as the disruption of Mayor Lindsay’s attendance at the season’s opening of the Metropolitan Opera in New York, or reportage on the various demonstrations and pickets for Gay rights held around the country).

In earlier columns in QQ, I have spoken of the very real dangers the movement faces in allowing the media to define what Gay Liberation is and what its goals are. To date, we have been defined on TV and in the papers as either (a) a minority group seeking equal rights in housing, employment and public accommodations, or (b) a bunch of far-out, weirdo, bearded, male, unclean fanatics seeking to disrupt the entire system if we don’t get our way. As you and I know, neither image of Gay people is true. Yet, large numbers of our people think of themselves as a new minority group and seek to mimic the aims and tactics of the Black Liberation Movement; and yes, there are thousands of far-out, bearded, male fanatics who will seek to disrupt everything if they don’t get their way (much like a spoiled child will throw a temper tantrum in order to get what it wants, in the hopes that its parents, out of weariness, will give in).

But, as most of you already know, the vast majority of out-of-the-closet, up-front Gay people do not fit either of the two abovementioned new stereotypes. Like our brothers and sisters in other sexual, ethnic, racial and cultural groups, all we desire is the freedom to live our lives peacefully, comfortably and with as little hassle as possible from the surrounding community. Not only do we not fit these new stereotypes, but, in reality, we are primarily no different in our likes, dislikes, hopes, aspirations, fears, etc., than other people. The only thing which binds us together as Gay people is our refusal to go along with society’s dicta regarding how the sexes should relate with each other. As Gay people, we have said “No!” to the Battle of the Sexes and have opted instead to relate to people of our own sex and to emphasize our commonality with each other rather than to give in to our culture’s idea that “opposites attract.”

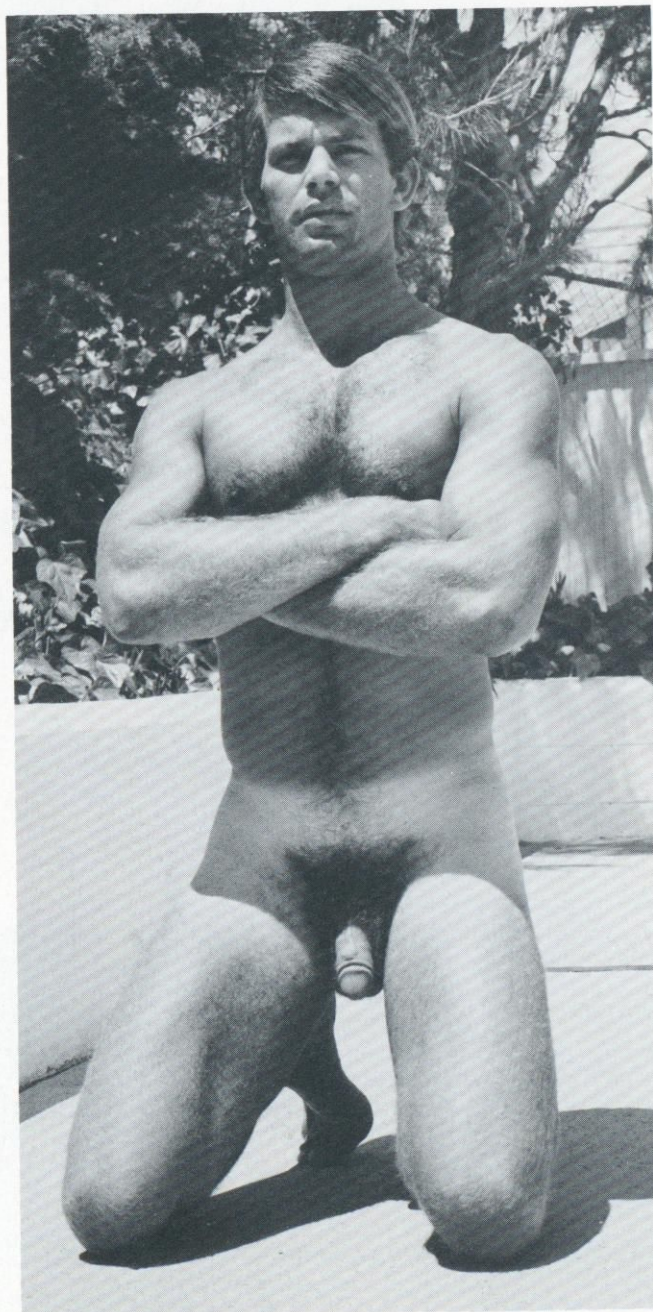
(Continued on page 35)

November/December 1972

EDITORIAL

IMAGE SMASHING

by Craig Rodwell



life for a few moments? Here is my tongue . . . my treasured shaft . . . love it with your rectum . . . squeeze it, crush it, embrace it, delight it . . . do wild things *with* and *on* and *to* it. Give me everything you have . . . I am with you all the way!" One must be very careful in 'mining' this area, however. However lovely the 'treasure' one finds, asparagus vinaigrette it ain't.

SHOWERS OF LOVE

Another response to deep atavistic need/desire is to the outpouring of urine. However elemental it is this is not solely a gay manifestation. It is common knowledge that Tallu was 'druid priestess of the Golden Shower'. Her sexual blood-pressure rose to such dizzying heights during an encounter that only a post-orgastic urine shower could cool her off and bring it down.

After being brought to orgasm for the final time she would dash into her shower stall, kneel on the tiles, and implore her lover to "Love me with your strong man-urine . . . piss on me . . . piss on me! (Of course just don't get it in mah hair, dahlin . . . matinee y'know!)"

To many gay guys the Golden Shower is the true culmination of really wild sex . . . especially to those who prefer it as a kind of input/outflow, accepting the stream first in the mouth, then allowing it to cascade down the body as a final, and complete act of self-abnegation.

OTHER FETISHES . . . OTHER TURN ON'S

While we have mentioned several types of fetishism in this issue, there is such a vast 'repertoire' of them that we should like to visit with you again soon and talk about them . . . particularly about the voice as a most powerful fetish . . . and the 'obscene' telephone call . . . rubber as Everyman's 'in' fetish (becoming very popular just now . . . like leather), and about the fetishes of the 'cut' and 'uncut' phallus.

Then there is the fetish of the four-letter word, and we should like to show how—when used wisely by being used sparingly—four-letter words can galvanize sexual attention and produce a greater sexual thrust . . . and how—when used too often, or spoken as a kind of never-ending verbal 'punctuation', like the ubiquitous *y'know*, they can destroy the effectiveness of the sexual scene.

Fetishes are good to help make the act of sex a more beautiful and rewarding experience. They are, of course, less good when they are used as sexual 'crutches' and make sex less free . . . even impossible. We would like to help you use fetishes to enrich your sex life . . . not limit . . . and so we look forward to our next meeting to discuss some really great ones.

See you soon!

• • •

IMAGE SMASHING

(Continued from page 5)

If you're like me, you've already asked yourself many times, "Why does the general public and the media insist on stereotyping Gay people? Granted, the new stereotypes are different, but they are still stereotypes." The only answer I've been able to come up

Letters

QQ always enjoys hearing from its readers. If there is anything you would like to share with others—your feelings concerning an article, or comments on someplace recently visited, please write. Our address is: Letters, QQ Magazine, Suite 400, 255 West 34th St., New York, N.Y. 10001. Naturally, we will not publish your name and address unless requested.



GAY WORLD POSTAGE

THE PRESIDENT SPEAKS

Dear Louis:

As President of the Los Angeles Chapter of the Fist Fuckers of America (F.F.A.), may I congratulate you on the excellent article published in the October issue.

There have been many such articles written recently that have warned against such activities, predominantly on the medical approach. The beginner as well as the experienced should take heed to these articles.

I would like to emphasize here what you stressed in your article—that those beginners who wish to receive should know their partners. Make sure the giver is an experienced person who knows what he is doing. Relax with him in conversation before the scene; get to know him and his technique. Our Los Angeles members know the anatomy of the ass, bone structures, tissues, nerve endings, intestines, etc. A beginner should not try to achieve depth at first; it will be enough to accomplish the entire hand. Let your partner know this. The reason for this is that his intestines are not accustomed to a strange penetration or enlargement, and more than likely will secrete blood because of a ruptured nerve ending. If the "top" turns on, make sure he is in complete control of his senses.

Music plays an important role in fist fucking. Classical, rock, jazz, etc., whatever the person grooves on

should be used. Why? It's the rhythm or beat of the music that produces the steady movement of the hand which produces a hypnotic influence to relax both mind and body.

You indicated several positions for either depth or width which are generally correct, but as you mention bone structure plays an important role in the position taken. It is not necessarily true that a large-boned person can achieve more than a smaller person. I am 5'8" at 135 lbs. and I personally like width. I normally can take 2 hands and have had 3 and 4 at the same time. I have used both positions of kneeling or on the back.

Thanks again for the article. Maybe it will bring more believers into "The Final Faith of America."

Yours very truly,
R.V.B.
President, L.A.F.F.A.

JOCKSTRAP CULT

Dear Editor:

It may be of interest to you to know that there is a little underground here in New York of jockstrap fetishists. There is a ritual consisting of pouch tasting and basket sniffing, etc., also swapping. I would like to see some sort of club organized here along these lines; I understand there is already one in Los Angeles. (Continued on page 53)

STUDIO BOOKSHOPS

New York's All-Gay Bookshops

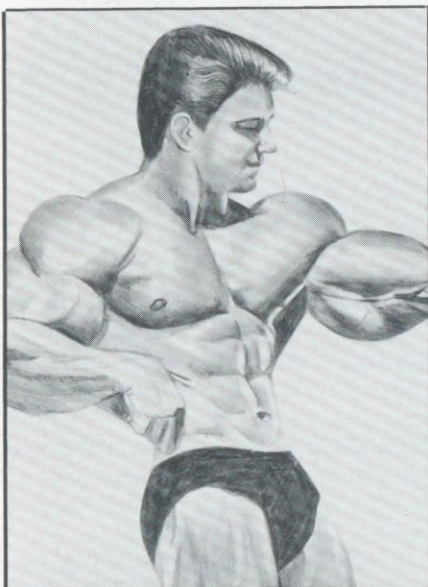
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with is that for some yet unexplained reason, people have a need to categorize and stereotype various minority groups, in order, I suppose, to give themselves a reason to refuse to listen to and relate to them as people much like themselves.

Another reason is that the press and TV, since they are based on the profit motive of supply and demand, tend to emphasize stories and articles which tend to reinforce and meet the needs of their readers and viewers. And, let's face it, most people would rather read about or see on television a report of the latest "zap" by bearded, loud, militant "homos" than have to relate on an equal and loving basis with their Gay sons, daughters, nephews, nieces, uncles, aunts, etc.

If you've already informed your family and friends of your being Gay, you know of the layers of bullshit, guilts, fears and misconceptions which have to be overcome by "straight" people before they can begin to relate to you as a human being. It's so much easier, in the short run, for people to dismiss us with some stereotyped image rather than to have to deal with us openly and honestly. But haven't you found, as I have, that once you get through those layers, a new relationship with family and friends emerges that gives both of you peace of mind and conscience?

In the Gay Liberation Movement, we have a term for those people who, like clockwork, send out press releases, and call up their favorite reporters on their local papers to get media coverage of their latest attention-grabbing gimmick. We call them "ego-trippers." Their primary *raison d'être* is to call attention to themselves and to get their picture and/or names into the media and public eye. And, as you may have guessed, they are the people that the new Gay stereotypes are based on.

If the media didn't cater to these ego-trippers to spice up the evening news broadcasts and help sell newspapers, the Gay Liberation Movement today would be a much larger and effective force in our society. Gay people, like their counterparts in the general population, cannot identify with the stereotypes presented to us, which makes it all the more difficult for the thousands of concerned and committed Gay Liberationists to reach our millions of Gay brothers and sisters to confront their oppression and to consciously help in the fight against heterosexism which for centuries has kept 200,000,000 Americans brainwashed with the idea that men and women should behave, think, feel, act and love in a predetermined way.

Our Gay Liberation Movement is and must be a cause for all Gay people. To quote the Bible (Gospel of St. John, VIII, 32), "*Ye shall know the truth; and the truth shall make you free.*" Know the truth; know that the new Gay stereotypes you read about and see on TV are not typical; know that there are thousands of your Gay brothers and sisters working every day throughout the world to make a better world; know that there are hundreds of Gay peoples' organizations which daily work quietly and without media attention to fight institutionalized heterosexism and to help you on a personal basis, if and when you need it, with various problems—job-

wise, health-wise, legally and socially.

And above all, know yourself. Read, study, think—think of what a world would be like where men no longer had the need to prove their "manhood" by going to war and killing other men or by competing with other men for various forms of power!

• • •

THE SEXUAL COP-OUT

(Continued from page 7)

period of time. But it didn't. It was a drag for her and hell for me. I'm glad it's over and now I couldn't give a damn about changing. Just write me off as being selfish to the core."

Actually his experience is not greatly different from that of many others who have carried the big-muscles fetish to the extreme and who, along with their muscles, have developed a king-sized Narcissus complex. Then, too, there are gay guys who fetishize super-star muscles and are not the least concerned that their idols are not sexually responsive.

There is a fortyish librarian in a large midwestern city, a man of some means, who travels regularly—and for great distances—to have sex with one or more noted muscle men who will have been lined up for him in advance by a confederate . . . muscle guys who simply couldn't care less who swings on them as long as the price is right. Here also sexual selfishness takes a downward step to sexual poverty.

THE 'HOW GREAT I AM' COMPLEX

Sexual selfishness first dulls then prevents true communication in love, robbing two people of the sublime joy of a beautiful act. Nietzsche believed that the most *vulnerable* and at the same time the most *unconquerable* thing is human self-love. "The more it is wounded," he said, "the more its power grows and, in the end, the more self-destructive it is." He may have had gay guys in mind when he said, in effect, that

- a) If one partner is so hung-up on himself (the 'How Great I Am' complex) he fails to intuit his lover's sexual needs. This, he believed, is the first and most easily discernible clue to his insensitivity.
- b) Next, it demonstrates his lack of caring or love, and his indifference/unwillingness to share.
- c) Finally it reaches a monolithic insensitivity when one's partner has to suggest certain sexual variations . . . express definite preferences . . . or must actually dissuade the other from an offending technique. It debases the partner and casts him in the role of a sexual beggar.

THE PERPETUAL SEX SYMBOL

Also part of the sexual-poverty syndrome (and he is the opposite of our sex-selfish muscle man, although the end result is much the same) is the gay guy who, because of professional exigencies or some other reason, is expected to perform sexually more often than he'd like to. Usually he is a movie star, TV player or some spotlighted figure whose pre-career publicity created—and whose current flack perpetuates him—as a sex