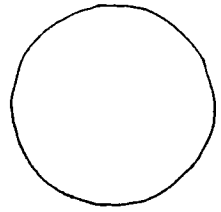
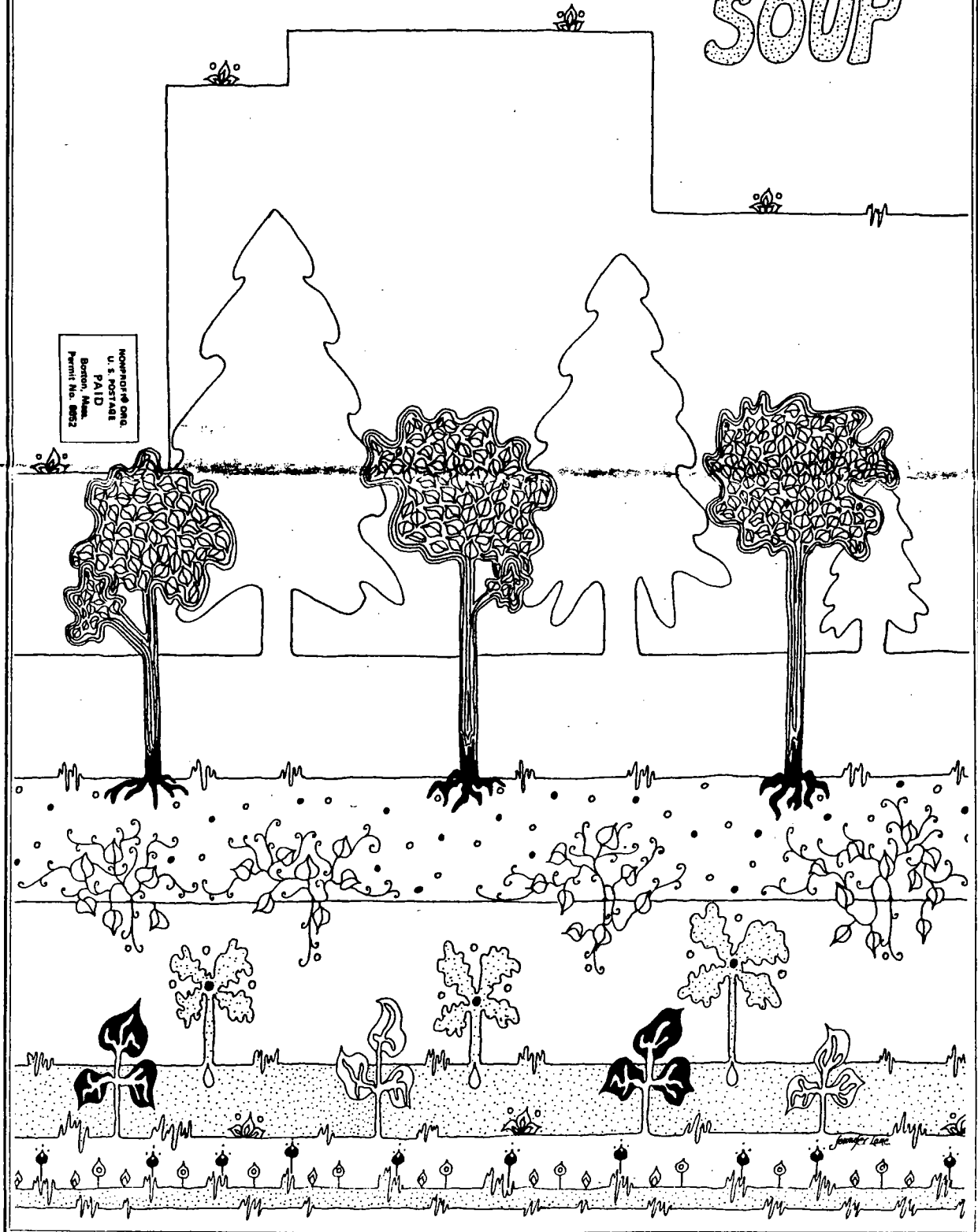


CREAM OF PEOPLE SOUP

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James Lane

(Crown of) People Soup Vol. IV, Issue 3. Published eight times a year by Liberal Religious Youth. All rights reserved. LRY publications are free to use any of the material contained herein. Any other publications must have the permission of the publisher in writing.

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Your contributions for this paper are welcomed. It is made possible through your energies, both spiritual and physical. Any contributions of news items, short stories, poems, editorials or artwork are welcome and will be considered. None can be returned. Drawings or other artwork must be in black ink, and photos must be black and white. We cannot pay for contributions; the only budget just couldn't stand the pain. Address all correspondence to: People Soup, 25 Beacon St., Boston, MA 02108

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Hey V.P. from Nothingsville how's the Purple Bride? Love to my little Terminal pelvic bone, Mama

There was a girl/woman/person, who I was told looked like me at Continental. If you know who you are (long brown hair, bangs) please contact me: Gretchen Jones, 5815 McGee, Kansas City, Mo. 64113

Ms. Weasel, hello? hello? Are you still there? (operator, we've been cut off...) Please write. I am in doubt about this life after birth ideas... Take care of your bod, bud.

Mr. Hat, 7145 Meade St., Pgh., Pa. 15208, 412 242-3696

(if you get inspired to call) you may not realize it, but the comp is open! HURRY!!!

My dearest Cathy, Our friendship runs deep, too deep to ever be covered and to wide to ever be lost. You are strong in my heart and I love you dearly A toast (screwdrivers!!) to 13 more years! David Atchison-hey boy, you illiterate? My dontcha' write me you too Anne H. Hey NSF & INF, I miss you madly! New England is weird! Love Mark Pucci

To anyone interested: I have moved. My address is: Kulkowitz c/o Currier, 602 N. Magnolia St., Lansing, Mich. 48912. Tel: (517) 480-5584. I want to get back in touch with people! Sigrid.

To Rickety Rick, The Metropolitan has been alerted towards your talent! Request more pictures. Long live Crayaks and Blarney's, Lisette

SHALOM. HELLO EVERYBODY. I MISS YOU! ALL. THE REASON THAT I HAVEN'T WRITTEN TO MANY OF YOU, L.L.&R., IS THAT MOST OF MY ADDRESSES GOT LOST IN TRANSIT. SO COMMON KIDDIES, SEND ME THOSE CARDS & LETTERS WITH YOUR ADDRESS. PLEASE, I'M LONELY. SEND TO: Jerome Stone 41, Upton

Kibbutz Maabarot, Doar Maabarot, Israel, 60980

P.S. AND I WANT TO BE SOME WITH THE ARNADILLOS, PLAY SOME COUNTRY MUSIC...

If any Sebeliu, Vonnegut, chocolate chip ice-cream, beaches, roller coasters, poetry lovers are around, please write me. (A.K.A.) Lisette Johns. I promise to write back. 67 Carson Rd., Belmar, N.Y. 12054

Folks: I am no longer crazy and am relatively harmless. I hope you all enjoy the peace as much as I do. Lots of love, Karen L. Julie Davis is trying to start a Tolkien Press. If you are interested please write: Julie Davis, 2472 Broadlawn Dr., Pittsburgh, Pa. 15241.

Earth calling Ian Conway! I hope you didn't get dishpan hands from LARC. We were really cooking Sorry I couldn't make it to continental. I miss ya lots. Write me at: 102 Edwards Hall, Fort Collins, Colo. 80521. Hey Ian... later! Stormin' Norman To all Canadian LRYers: If you noticed red splashes on your envelope or Soup, it was because I gave my life (blood) for LRY. Pucci, The Office Slave. P.S. Printed Matter lives on!

To everyone who came into my acquaintance at Star, and there were many of you--each and every one of you has made a welcome addition to my ever increasing circle of friends. I love you for being there and making Star great for me. See ya next year! Love always and forever, Ellen.

Hey Clit (S.G.), Toothpick, pincher, how you "grits" doing? David Montagnes: Star is a long time off. Try to find a moment to write. Lots of love, Karen Cinnamon, I miss you...love you...you bring me all the happiness of the flowers...can't wait to eat another banana split with you and Huey. All my love, Heather. P.S. The wombat is alive and has a broken foot--which needs to be repaired--and is living on my bedroom floor. S/he sends you her/his love.

Happy Birthday Laura Wilkins (HAT) and Gill Crawford-- Love, Lisa

Hey funny bunny, I found one of your freckles. Love ya, Goofy Boofy (Tin Toothpicks)

Is anyone interested in getting together a week long conference on Ocracoke Island, N.C. in the summer of 1978? If so, contact Lisa Adams 1591 Statebrook Lane, Colts, Ohio 43229

To Nimrod & Baby Bird, "Breaker-er Pluto" and \$10 worth of phone calls. Aw, who cares. Next month I'll try for \$15. A Sub-cidal Maniac.

Lauri, Dania, Diane, Laura, Greg, Milo, Beth, and Bill, You pacify my mind. Love, B.B. Reed, don't trace this one. Just read it and smile!

Good Luck Peter Kelley!

Is anyone out there going to University of Wisconsin- Green Bay in FALL, 1977? I'd like to share an apartment with some LRYers. Please write to: Brian Beadlin, 3280 N. 120th St., Brookfield, WI 53005. Kate, What went down was inevitable and its really unfortunate that you felt threatened by it, but I was being dumb and it was definitely a selfish trip but I am growing and you are growing and you are growing...good energy, Alyson.

How dare you presume I exist? --Poof--

Hank-have a happy 18th birthday. I hope you got the letter that I wrote...answer if you want. Love, Emilie

Miriam Sha head and BeBeCenter Hope you all had beautiful Holidays--been pretty busy but I'll write soon-- All my love, Lynne

PS. Happy New Year!!!! Reautiful Mindy, Our friendship has grown with amazing speed. I thought I would tell you that I love you...now everyone knows! Remember McDonalds? Love and happiness, Judy.

Pissant in Starford, have you gone into hibernation? I haven't heard from you since my visit. Are you upset? Did you get my newest novel? Please write! Rubs.

Hey guys and waks, I'm feeling pretty lonely out here in Seattle. So is my mother. I am receiving letters and will answer all those there are all the fantastic people I met at board and continental this summer! Write me: 411 Blakmore, 1200 N.E. 75, Seattle, Wa. 98115.

Phil Collison: Carol from Houston sends good vibes Timmer- I still think about you ...Carol

Hi, Henry! I just thought I'd stick in a note for you. At the moment my warm fuzzies are overflowing. LRY is Lithuanian Reconstituted Yogurt. Diana To whom it may concern: I have left school and now reside with most of my very favorite beloveds at M.D.A. in Cherry Hill. Hence, my address has changed to: 240 Church Road, Cherry Hill, N.J. 08002 (609) 667-2052

Thank you. J.L. Doyle P.S. GUS!!!!!! Dizzy Lizzy: I love you, the Christmas card was great. Write you soon. Carol

Kristin Steindorff- I lost your address and also my Rowe yearbook- please give me your address. Here's mine: Julie Blattman 3536 Harrison Street Oakland, Cal. 94611

My Road, Lucy Auster, & Pam Gilman now reside at: HMA-Bread & Roses, 8 Hall St. Apt. 2, Somerville, MA 02144, (617)623-6876 Our friends are welcome to visit but please call first and let us know you're coming.

Hey Huff Child, Your person with the Strange Hats love you much. Marc-

Your mother's a hamster! sure I'd love to do uncle fuzzy's w/ you next year. I love you. Julie Bruce Jo,

Wherever you may be at, I'd like my coral bracelet back soon, says delivered in person? Lots of love the owner of the bracelet Jan. 6, 1977

LAWRENCE OF ALBANIA WANTS YOU! The League of Albanians wishes to have you as a member. Write NOW to: Larry Cravetz, Pres. I.O.A.D., 1407 Boyer Blvd., Norristown, Pa. 19401.

Val do you care? But... three thought you did. But... Will we ever be a fourple again. Gretchen

HEY DAVID INNIS!! You s'om' Nitch! Remember the Orange Blossom Special and Devil's Dream at Hamden Conference Talent Show? Alice!! Where are you going? I was born in Oak Ridge, please recall. Come back up New England way something, okay? The Fiddler

No-h, Have they learned how to roll in Attleboro yet? Eric. Vicki-- Here's your personal, personally you, Cath Attention All Hens!!! I now reside in the o-m-g-om-ly Berkeley, Cal. I'm totally pleased and delighted...Visit or write me at Cathy Carney 2739 Ellsworth St. Berk Ca 94704 415 548-9576 Much love Cat

Barb Meyers--Is ruf so luff you can't write? Nora. Hey Lyle(Terry)!! How're you doing up there in Mass? See you at Star! Say hi to Steve& Geoff. Tell Benjamin thanks for the bluppies! Love ya--Debbie-Jeff I'm not very experienced at what's in and what's out. Could somebody please tell me if ELO is the kind of music LRYers (and anybody else) like? In short is it in? J. Reed Bilgere 7446 Teasdale U. City, Mo. 63130 Hey people- (help me get my mailbox act together by sending MAIL--especially people I already know, but I'm quite into making new friends. Rainbow, (formerly of Pa.) 3142 Cove Ln., Dismouth, N.H. 98502 (206) H.V.(J.G.) If you see this before he has in there until Marg. Inv. Finkhous P.S. Jee, please write!!!

HAPPY BIRTHDAY to all my favorite February fetuses, including: Nancy Patricia Kohn, John David Rosett, Emilie Blattman, Peggy O'Connor, Andy Hansen, and Kenneth John-Bernota. I love you all madly, Jane (a fellow February fetus). To all who attended the "Frogless" conference. It was the best one I've been to. I really enjoyed it and wish I hadn't had to leave early. I want all my friends to write me. Lyn Rollins, 109 Bonita Drive, Birmingham, Ala. 35209. P.S. I think I left a white, button-up, hooded sweater there. If anyone finds it, please write and let me know.

Hey, all you Elliot Chapel Folks; this here Southerner had a great time at the New Years Shebang, I still haven't recuperated!! Why don't you all write and post me on all of your upcoming conferences. I'm going to try like hell to make it to one of them. See ya Soon. Jim Till Rt. 1, Box 392, Heiskell TN 37754 To Iveyone: Andy Hansen, Doug Webb, Emilie Blattman and Paul Piggan can all be reached at 25 Beacon St., Boston, Ma. 02108 signed, US.

Toohoozit may concern--I moved. My new address is: Katy Martin, 13 Courtyards, Little Shelford, Cambridge, CB2 5TR, ENGLAND.

TO JUNE: Are you there? Say a prayer for the Pretender, who started out so young and strong only to surrender. Captain Jack

Dear MICOvers: Thank you all so much for a wonderful week. I love you all, I love squeak dance and I might learn to love cold showers. It was worth all of the driving to get there even if my car did break down in Wa Keeney, Ks. Love, Deanna P.S. To Cranston, Pat, David, and the rest of you who put a hex on my car, you'll get yours!

Here's all my love in these words to anyone I've ever come across in LRY. I need ya'll a lot these days and I miss you tremendously. You've all added so much to my life. Poo to school! I'm not very active in LRY any more, but I'm gettin' around. If you've got the guts, find me. Norman Kittleson Dge (D.J.), it's me. The one and only (P.J.), I'm lonely. How are you? I miss you a lot and I can't wait till Str. Is your shoulder still available? Joan.

All my love to: 1435,841,1929; 1414/16; other space hummies, I miss you greatly- Kim OPIC '77 board: I feel rather kindly towards you all too. Love Chris.

Lovee, Remember me? From Rolling Ridge and Lexington? Have I miss you when I miss you most? Eric. PANDA BEAR! Are you still alive? I am. I've got lots of 8x10 glossies, but you can't have them 'till you write! N'yah, N'yah! Are you still using Nestea in bottle? Love, The Fiddler.

lost: bob toren aka joy redcaaf. male cauc. 6ft; 150 lbs brn hair infec. smile, artist/keeper of Journals likes old bee gees (lonely days, lonely nights) may be wearing red scarf on belt loop. friend of the wombat. return to: richard terrasa 522 morely akron ohio 44320, wendy vogl box 171 brandies u. waltham mass 02154, or dave smart 1960 victoria dayton ohio45406. I warn fuzzle reward for info. leading to him.

Hey Everyone! It's me! Rainier! Please read carefully! I haven't been attending conferences because of my job, horse, disasters, and conflicts. I've even lost all contact with my own local and feel stranded. I no longer own a mailing list and am in desperate need of some friendly-passionate love from all of you far away beautiful LRYers. I won't make it to another conference for quite a while and need to feel a sense of reality until things blow over. So, if anybody remembers me or just wants to make a little girl happy, please write! Rainie Heliam, 28 Grove Ave., Webster Groves, Mo. 63119. Tel: (314) 963-1891. Love you all much, Rainie. This is a letter

The following personals were posted and I'd like to see if you can help. I miss you so much. Welcome home Dana! If you're in the Ridge please write me. How about C.S. Lewis and other LRYers? Thank you for all the support. Also for the chance in Hayward, Alago for a while. I feel Crustworthy. We're looking for a few good men--the Save Horizon Committee Emilie

Dear Jerry, We think about you every time we listen to Little Feet eliminated due to lack of space. Please and get drunk on Jack Daniel's Sorry folks, maybe next ish-ed (and my King's Island pen!) (all the time!). Come home soon. Welcome home Dana! If you're in the Ridge please write me. How about C.S. Lewis and other LRYers? Thank you for all the support. Also for the chance in Hayward, Alago for a while. I feel Crustworthy. We're looking for a few good men--the Save Horizon Committee Emilie

I miss you so much. Sorry I couldn't make it to the conference at Framingham. Information will reach me at 1518 Old Gulph Rd., Villanova, Pa. 19085. I miss you and think I'm screwy in a long time. A list of addresses is in the voice inside my head, said Tuesday morning when I got up. What's your real name? Love, Debbie-Jeff

I miss you so much. I'd like to hear from you, that's what. Love, Barry Kulp, 1518 Old Gulph Rd., Villanova, Pa. 19085. I miss you and think I'm screwy in a long time. A list of addresses is in the voice inside my head, said Tuesday morning when I got up. What's your real name? Love, Debbie-Jeff

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SEXUALITY

Sexuality is a deep inner feeling of one's own sex. It is that feeling from which you can relate to yourself as a man or woman, regardless of outside factors. Sexuality should be dealt with in terms of one's whole life, and not just a few romantic moments. Sexuality starts with the deep personal attachment between mother and infant, and continues throughout life. Each person's sexuality is affected differently by his or her own experiences. It allows you to relate to yourself as a man or woman but this is only a small part of its meaning. It covers all aspects of your life, from the day you're born to the day you die. It will affect your life decisions. It is the essence of man and woman as a sexual being.

The following questions are written, one; for LRYers who want a guide to explore their sexuality by, and two; for all those advisors who have tried to lead workshops on serious subject matter. It is intended to be both serious and humorous. The answers to the questions are not the only answers nor are they necessarily the right answers. They are only to make you think.

much love,
Elissa



Imagine: You're in a church sitting on sleeping bags discussing sexuality. It's quiet and peaceful and the man practicing on the organ is trying to ignore you. Suzy Creamcheese is sitting on your right and Joe Taco is on your left. Ziggy Stardust is sitting across from you. The advisor is anxiously shuffling papers hoping everything is going to work out. The workshop starts.

1. What is sexuality?
S.C. It's being a woman.
J.T. It's like how you relate to sex and all that sort of stuff. It's real personal, you know?
2. How does my sexuality affect me?
S.C. It's like what wants you to make love and get married.
J.T. Yeah, and it affects how you look at life, you know what I mean? It's kind of like a factor that says you'll do this because you're a man or a woman, and not just a person.
Z.S. It's that you do things because you're a man or woman, and not just because you want to do it.
3. What is my sexuality?
J.T. I'm a man, and I really feel great about men, even though I'm heterosexual.
Z.S. It's just inside man, you feel really great about your sex and you relate to other people's sex.
S.C. I kind of feel like a woman inside, but I don't really feel sexuality. I might like to have kids. Is that sexuality?
4. How can I determine my sexuality?
Z.S. Wow, man. Heaaaaveeey. Let's be celibates.
J.T. You gotta think inside and try and decide how you feel about sex and being a man.



S.C. For a woman it's different, though, because their sexuality is deeper and more intense because like it's always present 'cause they can have kids and they have their period and their bodies are more sexually oriented.

5. Can other people affect my sexuality?
J.T. If I fell in love with a real dynamite guy my sexuality would be changed.
S.C. I don't think my sexuality would be changed. After all, I'll always be a woman, won't I?
Z.S. When I get older somebody will probably change my present ideas of sexuality and we'll settle down.
6. Can I change my sexuality?
Z.S. Sure man, that's what we just talked about.
S.C. That depends on what you define as sexuality.
J.T. If you really wanted to you could.
S.C. I don't think I could change mine.
7. How does my sexuality relate to being male? female?
J.T. It's not just like you're a stereotyped male and you play a real masculine role and you're always the aggressor. Sometimes it's just that you enjoy being a male and you find you're own way of being male and relate to the sexuality in other males. How do I relate to females? By realizing the maleness in me I open myself up to the female in them, and I don't have to feel insecure or anything like that.
S.C. I think he's right, because I never worry about relating to males because of the way I feel about myself.
Z.S. If you can feel that you're really male or female, its a great thing, and if you're all mixed up, well, you got problems.
8. Can I feel both male and female?
Z.S. Yeah, man. Sometimes I really get into being male and rowdy and masculine, and other times it's kind of fun to try and be gentle and feminine, especially around someone I dig.
9. Can I label my sexuality? must I? should I?
J.T. Well, I'm definitely heterosexual. I feel real strong about it. I'd label myself.
S.C. I'm not real sure. I do love some women and men. A label doesn't matter to me.
Z.S. I probably come under every label ever created. Hurray for perverts.
10. Do I feel my sexuality?
Z.S. cough
J.T. When I'm around girls.
S.C. When I feel like a woman or that I might want to have kids or stuff like that.
11. Am I comfortable with my sexuality?
J.T. I feel comfortable most of the time.
S.C. Yeah.
Z.S. I feel uncomfortable about it sometimes when I think about all the different people I've been with and the things I've done. It seems like I haven't got any sexuality at all. Just a bunch of sex.
12. What can I do to be more comfortable about my sexuality?
Z.S. If I sat down and decided what I want-

- ed sexuality to be for me, I'd probably be a lot more comfortable because then I could head towards something.
13. Can other people accept my sexuality?
Z.S. No. Not regular society.
J.T. & S.C. Yes.
14. How does sex relate to my sexuality?
S.C. Sex doesn't make the woman.
J.T. Sex doesn't make you a man, either.
Z.S. That's all I can relate to. I don't have a sexual identity.
15. Does my sexuality entail practical aspects like marriage or family?
S.C. It does a lot. I think part of sexuality is to provide a deep seated base for secure emotional relationships between two people, regardless of their sex. I think my sexuality will aid me a lot when I want to get married or have a kid.
J.T. Yeah, I want to get married, but no kids.
Z.S. No.
16. What affected my sexuality?
S.C. My parents have a great marriage, and I always admired them even when I was little.
J.T. Where I come from everyone is heterosexual, and I've always just been that way.
Z.S. I've been bumming around since I was 12, and every person affected me differently. I don't like traditional stuff much.
17. Should I be aware of my sexuality in dealing with all people?
S.C. I think I am.
J.T. I don't see why I should.
Z.S. What would be the point? What if I felt fatherly towards someone? Should I be aware of that?
18. Do I need to be concerned with other people's sexuality?
Z.S. You got to be concerned because you could really hurt or offend someone you didn't know.
19. Will my sexuality conflict with anybody else's?
Z.S. They're always conflicting. That's what the war of the sexes is all about. Hetero's and homo's are always conflicting. Hetero's are always conflicting with everything.
S.C. I wouldn't let my own sexuality conflict with anybody else's. They have a right to their own sexuality.
J.T. What about S & M?
S.C. SICK.
20. Is sexuality sexual?
Z.S. It is for me.
J.T. It is a lot for me.
S.C. It's not so much for me.
21. What causes a feeling of sexuality?
S.C. Everything.



BIOFEEDBACK MONITOR

IS SHE OR ISN'T SHE?

When you wear white, do you feel guilty? Yes, today, in the year 1977, unmarried girls who have lost their virginity are still looked down upon by a major portion of society. This goes along well with the myth that women have very few sexual needs or wants. When a man and a woman get married, society dictates that the woman be a virgin and that the man have the experience to teach his new wife everything she needs to know. Yet, where does the man get his experience? From a hole in a tree? Or from so-called "bad girls"? Luckily, not as many people are following the dictates of society as were 10 years ago. But the practice of prizing virginity



still hangs over us like a curse. Hymns are an interesting aspect of virginity. For years, the little buggers were used to tell whether or not we were "nice girls". Then, doctors and other important persons discovered that bicycle seats, horses, and gymnastics were just as responsible for the "deflowering" of young girls as the infamous penis. I guess, nowadays the guys are having a harder time answering the question that titles this article. There are other clues besides the hymen, though. Does she stand on street corners late at night? As far as I'm concerned, however, the guys I've respected most were the ones who weren't pre-occupied with my "lily-whiteness". Thank you, LRY, for producing more of the above mentioned type of boys, or men, whichever they prefer.

Lisa Adams

HOW FAR DID YOU GET?

Now, the male side of the experience of virginity. Society's view of a virgin male over the age of 16 is about the same as their view of a male's crying when he is over that same age. Boys are pressured into "becoming men", many times before their minds can cope with the heavy emotional feelings a first sexual experience accompanies. A son is expected to relate more to his father than his mother as he grows older.

Men give women bad reputations, but by chance, not choice. A male will tell his friends that he went to bed with the woman he took out last night, when he may have only kissed her good-night. But what would they say if he told the truth? A few would assume he was gay, and since the majority of society looks down upon homosexuality, that isn't too cool. Some others would say their friend was impotent. But, these "friends" very likely only kiss their dates, during the course of an evening.

The next time someone asks you the question titling this article, you have the right (always have) to say "why do you want to know?" The person you answer in this fashion will be surprised; maybe, and hopefully, enough to think before asking it again.

Lisa Adams

When I went to Star Island I was surprised at the amount of nonbelievers. It was the first time I ever went to a conference so I was withdrawn from the mainstream for a while. Once I started to get to know people I talked about normal everyday talk, but when I aired my views about God, people looked at me like I was from some other world.

I believe in God and Jesus Christ. I pray every night before I go to sleep also. I do not believe God is a male or even a female, but it is a force, a spirit kind of form with no boundaries or limits to what it can do.

I do not believe in organized religion either. Most religions are corrupt. The views are changed to what the chief priest or Pope feels God is. The more redneck he is the more redneck the religion gets.

Recently, when a friend of mine went to Russia, I asked him if he would look into the religion scene for me. We hear alot of how in Russia the government puts down religion and makes atheists out of everyone. The report I got back was interesting. It seems the Russian government feels the churches get too corrupt, thus they persuade the people not to go to church but to stay home and believe in God as they choose.

Many of my friends don't understand why I believe in God because I am gay. But just because I am this or that, does that mean I can't believe in God? I believe God loves everyone for what they are and wants them to open up to developing themselves into whatever they want to be.

I feel confident because I know God is with me, guiding me, if something goes wrong. I do not curse God, but feel that its all for the best and will turn out ok.

I don't know what lies beyond. I am afraid of the transition between life and death, but I am not afraid of death itself because I know God will be there to help me just like it always has.

How do I know there is a God? How do I know there is some other form of life on other planets? How do I know that the trees, houses, etc., are not an illusion? All I have is what I feel.

Am I happy? How can I be truly happy living in a hicktown where I am the only gay person? But I know that if it wasn't for God, I wouldn't have made it this far.

Corny, yes. Alone, no.
Captain Jack
13 Leonard Dr.
Southborough, MA 01772



I'm an obsessed musician. For six years I have not been able to stay away from my music for more than a few hours.

I'm a drummer, guitarist, kyrd player, and conventionalistic as well as avant garde synthesizist.

The people who are now in music have done a lot. While they still are restricted in their ideas as far as their music because of record labels, more and more musicians are acquiring the funds and associated power to make albums which no longer appeal to the average listener. Now, this music is appealing to the musicians who make it. Somewhere down the line, the great talents decided that educating themselves was more important than the education of the majority of the listening audience.

For those of you who are musicians and are associated with LRY, I would appreciate hearing from you. I'm just about to copyright some music and I am installing a 4-track studio in my room. I would also exchange demo tapes with anyone interested. Tell me about your ideas and equipment.

I own a Paia synthesizer and an Ionic organ which I am using for the front end of my polyphonic kyrd. I practice continually on scales, riffs, etc., and have developed a lot of exercises. I also give lessons here in town and enjoy teaching. Take it easy, everyone, and keep on rocking.

Love,
Robbie Young
1627 5th St. NW
Cedar Rapids, IA 52405



Isn't it odd that people respect you or in a sense open up to you or become less cold when you are sick? I know it's not sympathy because most people around my room wouldn't show sympathy if their roommate kicked off.

Recently I had a bad cold. It lasted over 2 weeks, so by the end of the first week I was bitchy as hell. Normally, I am very considerate of other people's feelings, but not then. I was the first to tell them they were a stupid dumbass. For all this, people treated me differently. Some people sort of took me under their wings. I finally became one of the guys. So does it all boil down to making friends mean being cruel? I certainly hope not.

Love,
Timothy

Dear People Soup and friends,

This is a letter of thanks.

I've been involved with LRY for almost two years. I've had some of the best (and worst) times of my life with these people and for this I want to thank my many friends in my state locals, in Tucson and Phoenix, all the other beautiful people in my fed, and the many wonderful people I shared Continental Conference with. No, I'm not leaving LRY. I still need LRY and can't leave it yet. I'm giving my thanks to these people because they have helped me grow and live through these past two years when things have been really rough for me. Most of last year I spent 100 miles away from my local, and I was very much alone. I was with LRY as often as possible and they helped me. They gave me the will not to give up with their moral and spiritual support. I spent my summer with LRY and got sooo much out of it that I was sorry to leave. Much thanks goes to those who shared their summer with me. This year the space between me and other LRYers has stretched to 250 miles, but I have received their letters, love and support. From here on in, everything is looking better for me. Hopefully, I will soon be back in close contact with LRY. I hope that someday, somewhere, I can give as much love and support to another as these people have given to me.

Hugs and thanks,
Wesley (O.B.)

SYSTEM

SEXUAL POLITICS

To me, LRY is a place for adolescent persons to develop feelings of independence and self-worth, and to build a sense of commitment to others, or interdependence. Sexuality is a pervasive aspect of LRY activities, especially at conferences, because it is a pervasive aspect of adolescence. This not only means intercourse, but interacting as a sexual being with people of the same and other sex.

My wife, Barbara, and I have been LRY advisors for six years. Along the way, we have taught and counseled on matters of sexuality for countless hours, and we have learned at least as much as we've taught. I would like to share one of our observations with you.

Our observation concerns something we call Sexual Politics. Most LRYers voice an interest in the Women's Liberation Movement, and many understand that what is at stake is the right of each person to be regarded as a human being of equal value to all other human beings. Most LRYers would oppose sex-role stereotyping: the fact that, in our culture, men are expected to do certain things and women are expected to do others. Take a few minutes, by yourself, to seriously answer the following questions:

1. In your LRY local, when "nitty gritty" details are involved in carrying out some activity, who is left with the job, males or females?
2. If dishes and cleanup after meals becomes a problem at LRY conferences in your area, who actually gets the job done, males or females?
3. Who planned the workshops at your last conference, males or females? Which sex actually ran the workshops?
4. Among the people at your last conference who were virgins, who was subjected to more pressure to become sexually active, males or females?

If, in answering these questions, you find a lack of balance between the sexes, how does it make you feel about women's rights in LRY? Now, try to answer these questions:

1. At your last conference, how many women did you become good friends with? How many men?
2. How would you compare male and female LRY advisors, from your point of view? Which sex advisor are you more responsive to?
3. Of conference workshops run by men and those run by women, which do you find more exciting and/or informative?
4. Imagine yourself at a conference, where you, among others, have supported and adopted a rule that anyone seen with illegal drugs will be asked to flush or leave the conference. Assume that you are not gay, and that a person of the other sex meets you in a private place in the conference building and offers you a joint. You think you might be sexually attracted to this person. What do you do about the rule?



Now, either imagine, or find out by asking, how a person of the other sex would answer these four questions. Is there a difference?

Sexuality can be used by people as a means of accomplishing certain goals. It can also act as a screen through which we view the world in a biased way. Doing things, or refusing to do things, because of your sexuality, is a political act. It is a reflection on the character of all other members of your sex, and indicates something of how you feel about them.

How do you feel about them? How do you feel about yourself?

Tom Greenspon
Birmingham, Alabama



Virgin's Postulates

I'm still a virgin. Is that hard to believe? It seems like whenever I go to conferences, and I say that I don't want to have sex, they give me the following bullshit.

1. Don't you love me?
Do you have to go to bed with someone to show that you love them? I think there are other ways to show that you love a person.
2. How long has it been since you've slept with a warm body?
What a line. As far as I'm concerned, I'll sleep with my teddy bear.
3. You mean you're still a virgin?
Yes, and I'm rather proud of it. Maybe I want to keep my virginity for the special person in my life, not someone I'll probably never see again.
4. Oh, poor ha-bee, I promise you won't get pregnant.
Oh yeah, and what about the last girl you said that to?
5. Don't you want to have fun?
I want my first sexual experience to be meaningful, with someone I really love and care for. Most people I meet at conferences are super-nice people, but I've seen too much "sex for the fun of it" and it really turns me off.
6. I don't expect you to go to bed with me on the first night.
I don't think I should ever be expected to.
7. Everyone else does!
Then screw with everyone else! I am not against sex. It's just that it's always a hassle when I go anywhere with LRY. The whole meaning of love and sex has been misinterpreted and abused. The people I have been exposed to make sex seem like "something to do on a rainy day." It gets me very confused. Some people I have talked to have had very bad experiences because they were pressured into making love with someone "because it's the thing to do." I feel really sorry for these people.

But they have also said they've had some very beautiful and moving experiences, and when I find Mr. Right, whoever he may be, I'll let him know.

-D.P.-

Dear Soupers,
I'm 15 (almost 16) and live in Tulsa, OK, and I'm suffocating! In this city squeezed in between the millions of other churches, are two lone Unitarian churches, one not even built yet! It's like a blanket over your head smothering you! I don't know about you all back east, but being a Unitarian on the Bible Belt can be an extremely startling experience!

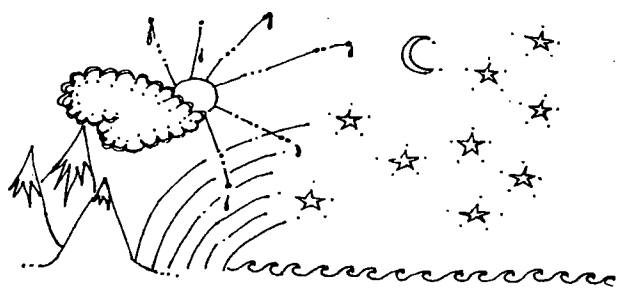
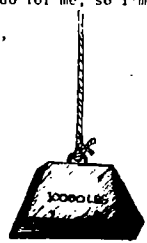
The first question people ask you is "What church do you belong to?" Before, I wittily reply "What church do you belong to?" hoping to embark on a long speech about their church and leave me alone. "Baptist", is all they say. I scuffle my feet, scratch my head and look at the sky, mumble something about the weather, meanwhile hoping desperately that they'll go away! But they don't. "What church do you belong to", they persist in asking like a broken record. "Oh hell," I think as I answer "It's All Souls Unitarian!"

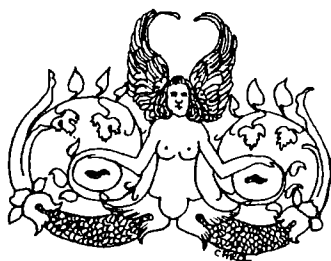
Stunned silence for a few moments. "You belong to that church? Don't you know it's an atheist church?"

"Oh god" I think, "the guy's going to have a heart attack." I quickly find him a place to sit down and pat his hand nervously. He meanwhile is staring into space as if he's seeing a horrible vision! Finally, he focuses his eyes on me and says, "You have strippers, atheists, noheads and no good drinks in that church!" "Holy shit, how much do I have to take?" I tell him we do not have any such thing in our church. "It's a church where each person can believe as he or she wants to and no busy-body goes sticking his nose in the others people's business telling them what and what not to believe!!!"

My religious friend is now making frantic crosses and trips over himself in an effort to get out the door as if the very devil was after him! Why? I think to myself, "All I want is for people to be tolerant of other people's religions and not hassle them about it. If a person finds his place in the Baptist or Presbyterian or Christian church, fine. I think that's great. But please, don't bother me about my religion!!! I'm not bad or evil. I'm just a normal human being trying to make a way in this world we live in! Sometimes I tell people I'm agnostic, and they wipe their brow and say, "Well, just as long as you believe in Jesus!" I don't usually pursue the matter any longer. All I really want to say is, I'm a lone gull in a sea of hawks, and I'm trapped! I just want to know that there are others out there like me, and would you please write me!? You don't know what it would do for me, so I'm counting on you!

Lots of love and joy,
Diane Peck
5311 F 37th st.
Tulsa, OK 74135
918-663-6029





the Sexual Politics of Intercourse ~

by Susan Goodstein

Sexual norms in this society (as in most, if not all) are male-centered and phallus oriented. Our language relating to sex shows a phallogocentric understanding of human sexuality, which is manifest in our sexual behavior. Our potential for physical and emotional satisfaction in heterosexual relations is distorted to the extent to which we internalize these norms.

"First, let's imagine a society with a very different notion of heterosexuality. Here it has been found through common practice that a male's right index finger is the most satisfying stimulator of the female's clitoris. Such stimulation is therefore the essential mode of sexual (not reproductive) behavior. Sometimes in the course of this practice a man ends up in a position in which his penis is accidentally (or even sometimes intentionally) stimulated, and he achieves a penile orgasm—an enhancement, perhaps, of the sexual act, but of peripheral importance to his digitally-oriented sexuality. The male's real organ of sexuality is his finger, and to wish for penile stimulation is a sign of immaturity. Sometimes people copulate, but that is for the purpose of reproduction and has nothing to do with sexuality..."

This society's systematic denial and perversion of female sexuality is not much less absurd than the above example in its denial of male sexuality. Phallogocentric sexuality ignores two anatomical facts. The first is the difference between female sexual and reproductive anatomy. Male sexual and reproductive behavior are the same—both sexual satisfaction and reproduction can be accomplished through the same act. Females, however, have separately located and separately functioning organs for the purposes of sexual satisfaction and reproduction. Human females lack any equivalent of an estrous cycle. (In other mammals, the vaginal area becomes sensitive and swollen at the time of fertility, or estrus. With few exceptions, non-human mammals copulate only during this period.) Therefore, they lack what could be scientifically called a drive to reproduce. "Though a few women report erotic sensitivity in the vagina, neurological research has failed to find a common source of such sensitivity in the vaginal interior. Thus there is no apparent physiological condition in the human female to stimulate simple, direct reproductive behavior." The implications of this are beyond the scope of this article; let it suffice to say that if women's motivation to have intercourse is not physiological, it must be psychological, cultural and political. I will illustrate this later.

The second distinction generally ignored is that between what is properly female sexuality and what is properly male sexuality. It is sobering to realize it took a scientific study to begin to convince us of what women, at least, should have known centuries ago, if it weren't for society's denial and distortion of female sexuality—that intercourse, on a purely physical level, is the least satisfying form of sexual activity for women. To put it more scientifically, Masters and Johnson's research has shown that intercourse has the lowest subjective and objective rating for

intensity of orgasm in comparison to masturbation by self or by a partner. It would seem that this validation of women's own experiences by respected authorities would have a profound effect on sexual practice. That it hasn't had such an effect is due to the fact that to truly legitimize "... the primary importance of the clitoris would necessitate a revolution in our sexual lives, which would entail the reversal of almost all the socializations we have had relating to male dominance over women in all aspects of our lives, not just sexual."

Men have a vested interest in continuing to confuse female sexual and reproductive anatomy in their work as marriage counselors, doctors, psychiatrists and writers. The vagina is relevant to male sexuality. "Furthermore, since the clitoris is the center of female sexual response, the phallus is less relevant to female sexuality than is a finger or tongue, either of which is a more effective stimulator of the clitoris than a penis could possibly be. And recognition of this must, unfortunately, be seen as a threat to heterosexual men who find intercourse the greatest—or only—source of satisfaction because it becomes clear that women don't need men for satisfaction. We can stimulate ourselves and be stimulated by other women as well as men can stimulate us because that unique male offering, the phallus, is of peripheral importance, or may even be irrelevant, to our sexual satisfaction."

In its laws, in its science (psychology), even in its "sexual revolution", this culture has perpetuated the phallacies which make sex between men and women male oriented, a stronghold of male privilege. Marriage between men and women must be consummated by intercourse—"real sex" must take place—or the marriage can be annulled in all fifty states. Can a woman sue for divorce if she hasn't had an orgasm in twenty-five years of "loving, honoring and obeying"? "The emotional and psychological satisfaction women get from intercourse must be more important than just getting off", you may object. Some women do claim that these factors are more important to them than something so petty as an orgasm. However, as we reject a phallogocentric understanding of sexuality, we become wary of such claims, because women have been socialized to believe we must be content with the non-physical rewards of intercourse. The above objection also assumes that vaginal penetration is inherently more emotionally satisfying than non-coital stimulation and caresses. As long as we are getting emotional, and not physical satisfaction from our sexual experiences, we will tend to demand more commitment from sexual contacts than women generally do, in an attempt to substitute one for the other.

Another "... indication of how deeply ingrained phallogocentrism is in our sexual lives is the fact that an entire society could accept Freud's vaginal-orgasm theory for half a century". Although this is now considered a dead myth in liberal circles, it was a pseudo-"liberating" theory

at the time in that it granted women any sexuality at all. It is worth exploring for what it can teach us about our present attempts at sexual liberation within a male-dominated society.

"A man's penis and a woman's vagina are obviously different. Male orgasm is analogous to clitoral orgasm. Where, then, does vaginal orgasm come from? People say it's learned. And by God, you'd better learn it, lady. Specially if you're with a liberal man; you'd better learn to shuffle, nigger, because if you don't, you won't get the job. And you want to eat, don't you? Why should she learn vaginal orgasm? Because that's what the men want. How about a facial tic? What's the difference?"*

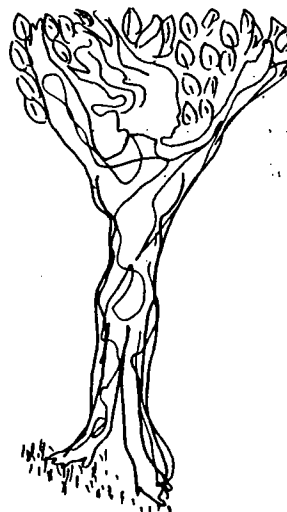
Even the words we use for sex are political, in that they reveal a phallogocentric orientation: Sex=intercourse. "To have sex" is to copulate, "to engage in a male-female interaction in which the sufficient conditions are vaginal penetration by a penis—an interaction which is directed toward male sexual stimulation and orgasm, and to which female stimulation and orgasm are irrelevant."

The ACT—screwing, fucking, halling, making love—whatever one calls it, "is an activity whose definition includes penile stimulation (by penetration and movement in the vagina) and male orgasm as necessary and sufficient conditions. Female arousal and orgasm are neither necessary nor sufficient conditions."

Sexual activity other than intercourse is considered foreplay or afterplay. This is when the clitoris is supposed to be stimulated. It is "play", not "real sex". "Real sex" is directed towards male pleasure, and although female pleasure is given consideration among liberals, "it is unthinkable that clitoral stimulation should ever be the central activity and female orgasm the primary goal of a heterosexual encounter."

This society, in its laws, its language, its norms, has systematically denied and perverted female sexuality in deference to male pleasure, and now in its sexual "revolution" is "freeing" women to participate more fully in the denial of our own sexuality, fucking whoever and whenever we please. This is not freedom. Sexual freedom is freedom from the idea that you haven't had "real sex" unless you've had intercourse. It is freedom from the idea that sex is somehow "unfinished" if you come and he doesn't. It is freedom to stay celibate, or to stay a virgin, directing your energy inward, or into other kinds of relationships. It is freedom to make love to members of your own sex, knowing that this is just as valid and real as heterosexuality. It's going to be a long time before these freedoms become widely accepted. Oppression starts in the bedroom—begin by changing what you can.

(*Li-Grace Atkinson, *Amazon Odyssey* (Links Books, N.Y., 1974) p. 7. All other quotes—Karen P. Rotkin, *The Phallacy of Our Sexual Norms* (Rough Times, 1972))



Self-Help by Karen Chadwick

In today's society, a woman's body, for the most part, is a mystery to her. Women rely on the male-dominated medical profession for physical well-being. Men contain most of the knowledge about women's bodies and very seldom share any of their knowledge with women. In this manner, as well as others, men have taken control over our physical lives.

Gynecologists have control over our reproduction. They decide whether or not birth control is advisable for our bodies. Then they push methods of pregnancy prevention on us such as "the Pill" and the I.U.D. emphasizing convenience and efficiency, while assuring us about the safety of these things to our bodies. But, with research, we find that these methods of pregnancy prevention, exceedingly often have very harmful and frequently fatal effects on our bodies.

The medical profession imposes various religious and moral beliefs on us with no regard to our desires or needs. Until very recently, women have not reserved the right to terminate a pregnancy except as an illegal act which allowed incompetent fools to butcher women's bodies during a potentially very simple procedure. And even now, when abortion is legal, the decision to have one is condemned by society and, women are treated accordingly with high prices, lack of consideration for the emotional aspects of having one and very low standards of health care for the procedure.

Obstetricians have control over a woman's birth experience. First, pregnancy is treated like a disease, or an illness. Then, during birth women are drugged which effectively keeps them from enjoying a very natural process. Giving birth has been made far more complicated than necessary, actually making birth more difficult and painful.

Women have also endured society's belief that their bodies are dirty. This is perpetuated through a woman's life. As a child she is taught not to look at or touch her genitals, and as an adult, she must endure the painful gynecological examination with a sheet over her legs so that the doctor doesn't have to deal with a person, but rather... a part of machinery.

And, finally, doctors have set arbitrary and incorrect standards for normalcy in women's bodies. We depend on these standards in order to determine whether or not we are "alright." Therefore physically, as well as mentally and emotionally we are male-identified. This is something we are taught not to question.

The concept of self-help is to question, and then to find the answers from our most natural source. Ourselves. It is also a concept that knowledge and power over our bodies is not given to us but rather something that we have to take for ourselves.

A few years ago a woman who was a member of NOW (National Organization for Women) got hold of a plastic speculum. She found that by inserting the speculum into her vagina and opening it, with the help of a mirror and a flashlight she was able to look at her vagina and her cervix, the neck of her uterus. She became immediately aware of the fact that the secrets of the body that had been kept from her so long, could be revealed to her very simply and easily.

ON SHARING DESTINIES

Although the theme of this issue is Sexuality, I choose to write on the bonds of two people in an erotic love relationship. They are not entirely the same things, yet they cannot be entirely separated.

Loneliness can be horribly painful, and young people reaching maturity and leaving the parental nest are perhaps most vulnerable to it. Which is why, according to popular lore, the young are most disposed to "fall in love" quickly, eagerly, and sometimes desperately. Each wants another with whom to make the Life Voyage; for long or short times, with tight or loose bondings. Perhaps this is why, of all the strivings we make to join with other people, to become important to them as they are to us, the quest for a lover, a mate, a partner, is so full of soul-shaking necessity. It involves many complex elements: self-esteem, honesty

At the next NOW meeting that she went to, she brought her speculum, mirror, and flashlight. She got up on a table and showed the other women what she had found. Then, some of the other women in the same manner examined their own vaginas and cervixes. In that first meeting, these women discovered many things about their bodies. The first thing discovered was that each woman's cervix varied greatly from another's, and that these differences were all within the realm of normalcy, and that none of these differences were "bad".

This was the beginning of women discarding old myths concerning their bodies. This was a turning point where women could start to feel good about their bodies. Women could now demystify their bodies.

Formally, Self-Help is a supportive meeting of women to share information about their bodies, experiences with health and with the medical profession. During a self-help meeting, the women choose which parts of their bodies they want to explore. Women do vaginal self-examination, breast self-examination, pap-smears, diaphragm fittings and pelvic examinations with each other. In Self-Help, women can do together things that they have been depending on the medical profession for.

This has been expanded to the development of women's health centers carrying the self-help concept. These centers provide gynecological care, participatory pregnancy screenings (where women use the same tools doctors use to determine pregnancy) and women controlled abortion clinics. They also encompass woman controlled research, where women learn about the effects various medications have on their bodies, what changes occur during our menstrual cycle, various vaginal discharges and what they can indicate, and finally they explore alternative natural medications and birth control.

Self-help is where we, as women are taking power back over our bodies. We are realizing that matters of reproduction have to be individually the choice of the woman involved and under her control.

And as we take control over our bodies, which is an important and crucial part of our lives, ultimately we may learn to take control back over all the other facets of our lives.

and self-censorship, fear of rejection and courage to approach, physical static appearance (one's "looks") and active appearance (body language, voice, actions), compromise, giving, and taking. The privilege of giving to a loved one is as important as taking from one: we want to matter to someone.

In our present society the main, and sometimes only, realm of life in which we share our bodies as well as hearts and minds is sex. This unfortunately has the effect of causing us to associate body contact with sexual play (i.e. two guys hugging who get called fags). Body contact also seems to force people who get insufficient physical stroking to get into sex to satisfy that need, which is okay but not strictly necessary. The unions of bodies, hearts, and minds are all intertwined. To open any of these to another involves the risk of being misunderstood or refused. To open oneself up and then refuse to care what the outcome is, is to erect a wall around your feelings, to become deadened. People do not have an infinite capacity for sharing -- we must be cautious and choose the ones who will best use and take care of our self-gifts.

In the sharing of destinies we commune with the bodies, hearts, and minds we bring



Dear Abby:

About four months ago, the house across the street was sold to a "father and son" or so we thought. We later learned it was an older man about fifty and a young fellow about twenty-four.

This was a respectable neighborhood before this "odd couple" moved in. They have all sorts of strange-looking company. Men who look like women and women who look like men; blacks, whites, Indians. Yesterday I even saw two nuns go in there.

They must be running some sort of business, or a club. There are motorcycles, expensive sports cars, and even bicycles parked in front and on the lawn. They keep their shades drawn so they can't see what's going on inside but you must be up to no good, or why the secrecy?

We called the police department and they asked if we wanted to press charges. They said unless the neighbors were breaking some law there was nothing they could do.

These weirdos are wrecking our property values! How can we improve the quality of the respectable neighborhood?
Up In Arms

Dear Up:
You could move.

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Los Angeles, California



to the other, and also with those that evolve from us over time; changing, redefining. Will the others continue to accept us in our ever-fresh forms? Will we be accepting of the ever-new others? Why should we? Wouldn't it be easier to chuck 'em when we no longer fit?

I believe that people who are invested in marrying their destinies together can often stay alive and growing, however much they leave behind; the manner and values with which they started. To trust and be trusted with deepest secret dreams and yearnings, fears and hurts, to show and be shown every inch of skin, open every orifice to touch every nerve and squeeze every muscle-- this is intimacy, precious and rare. It is measured more by quality than by quantity. It grows stronger and deeper, yet widens one's capacity for closeness outside the couple's bond. As the years pass the two travellers meet many pleasures, many obstacles and dangers; they speed ahead together or apart, and hang back for awhile; come to many crossroads and make many decisions. But each one is not alone, I am not just I, you are not you, but you and I are we. Mine touches you, yours touches me.

Sharon Kass
Rockville, Maryland

8

Picture

POETRY

I am alive,
and I feel a spurt
of sensuality
which introduces
me to a world
of males with adoring eyes.
Passionately displaying their egoistic colors,
these admiring strutters of red feathered chests
cause me to walk along
proudly,
knowing what I am,
and knowing that I'm not for them,
nor they for me.

Male and female is nothing more
than a sex game,
leaving me alone to wonder.
Depression sinks in.
There is something that aches,
that agonizes,
that angers,
that is as innocent as a 4 yr. old child.

I believe it is the desire
of a mind uncorroded by the squeaky tapes of society,
and the desire
of a face belonging to one person only;
not copied from others.
And one who desires me for myself,
not one who desires me as
an ideal.

Allison Jolly

TO MY LOVER

You love me - and
I love you
But how can I sing a song of joy
When the love songs on the radio
Put me down
And billboards daily slash
My pride
When money is the language
Of my exploitation
And I must speak obscenities
In order to survive
The Rapist always
Just around the corner.

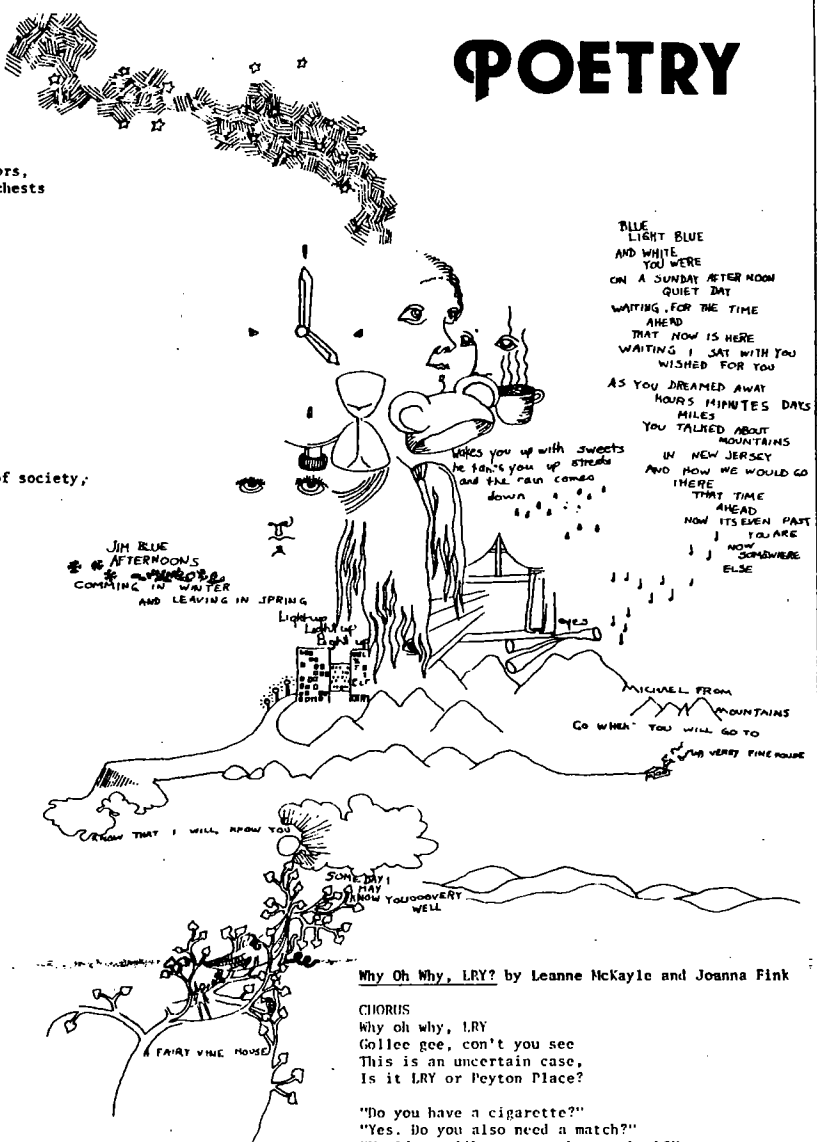
I am the stubborn
Priceless land
Over which men fight
For occupation
They have used me they have
Taken my fruit before it is ripe
I am bloody
I have seen them
Come and go
Thinking
I belong to them.
But I am not a lover
If let to be
I am wild and free
One with all
All that I naturally am
Sweet lover
As much as I depend on you
For my protection
A friendly army instead of hostile
As far
As long
As much
As I need you
That is how much I cannot love
That is how far apart we are

There will be war until there is peace.
There will be lovers until
There is love.

Amy a me

Babe,
you're getting too close
I can't breathe.
You say how much you love me,
You say you're afraid I'll leave you,
And I tell you I won't leave.
You make me feel like I've got to say
"I love you so much
I'll never leave you".
I'm neurotic,
I can't say that.
The future holds so much more
Than words of the present could describe.
Let me have room to breathe,
To stretch my arms out, and feel what is's
Like to be me -
Instead of half of me.

-Diane Babbitt



BLUE
LIGHT BLUE
AND WHITE
YOU WERE
ON A SUNDAY AFTER NOON
QUIET DAY
WAITING FOR THE TIME
AHEAD
THAT NOW IS HERE
WAITING I SAT WITH YOU
WISHED FOR YOU
AS YOU DREAMED AWAY
HOURS MINUTES DAYS
MILES
YOU TALKED ABOUT
MOUNTAINS
IN NEW JERSEY
AND HOW WE WOULD GO
THERE
THAT TIME
AHEAD
NOW ITS EVEN FART
YOU ARE
NOW SOMEWHERE
ELSE

JIM BLUE
AFTERNOONS
COMING IN WATER
AND LEAVING IN SPRING

Why Oh Why, LRY? by Leanne McKayle and Joanna Fink

CHORUS
Why oh why, LRY
Gollie gee, con't you see
This is an uncertain case,
Is it LRY or Peyton Place?

"Do you have a cigarette?"
"Yes. Do you also need a match?"
"Would you like me to rub your back?"
"Sure. Is there anything else you lack?"
"Well, you see, it's this I fear,
I forgot my sleeping gear."
"That's just fine, you can share mine!"

CHORUS
Here I lie with you in bed
XXXXXXXXXXXXXXXXXXXXXXXXXXXX
I should really be with Ted
Tonight I guess I'll sleep with you
But tomorrow night I'll sleep with Sue
Some folks say that three's a crowd
But in LRY it's quite allowed

CHORUS
Promise that you'll keep in touch
Because I love you oh, so much,
We've had such a long affair
2 whole days we've had to share

Why oh why, LRY
Why oh why oh why oh why?

Dream of An Old Lover 1/75

The cold sheet
stretches out around me
curling itself over
the mattress corners
as if that was the last place
to hold on to.

I can feel my heart pounding.

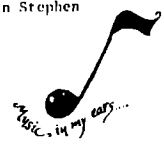
I lie quiet,
watching my thoughts slip
in and out
of my brain in restless waves.

Then you enter.

Slowly your eyes
traverse the length of body
lying naked
and helpless
on your hed.

Carefully drawing your knife
from your breast pocket,
you begin to slice me
into tiny pieces
to feed to your pets.

Susan Stephen



it is indeed magic
to make love without hands, without mouths,
without breasts or balls
to make love with the barest, most cautious touch
of a tongue,
like an adolescent learning to kiss,
we love with supreme gentleness, afraid to seem too hungry,
we love so tenderly that we dare not make love at all,
for fear of hurting each other,
but clasp hands and say good-night,
floating into erotic blackberry dreams.

March 12, 1976

Floating in her white dress, she is sparkling pure, fresh and as alive as a brook; he in his jeans, warm throbbing virility. They touch, feel, glow, they are safe.

Down! The music screams, it leaps, twirling madly around, its rumble beats its tattoo into her soul. Down, down, harder and harder the music pushes.

Her arms flail out to each side up and around, her head sways back and forth, to and fro, the music plays with its puppet.

Arms rising higher, torso spasmodically clinging to her partner, spasmodically throwing him off. The music becomes mixed with the colors around her.

The blue of his eyes drips sad melodies, the red of his blood exhorts heated passions, the blue mingles with the red, the purple breaks his mind. The music dips its fingers in and thrusts out his soul, tears it out, and replaces it with a wildness. He is no longer a man, nor is she a woman any longer. They live through the music, identities lost, wrapped in the whiteness. The white sheer-ness of her dress rising to reveal her ageless legs as the muscles and tendons carry out the dance. His shirt is drenched with the wetness of sweat, and earthy smell aroused by his body's dancing. Not human but otherreal, not flesh and blood but pulsating colors and motions.

Her hand brushes his, they pull together, eyes closed they kiss, only to find they're kissing themselves. Surrounded, crushed, smothering, they are alone.

The music drags them, down, down, so far down!

Though touching, their senses only perceive how the touch feels to them. They have lost all else, and yet have found everything. So deep the music pushes them. Spinning around, opening the eyes, seeing one another, the animal joy. Twirling again, passing to another partner, again the touch of warm moist skin, the smell of heat, the pulse that drags them down.

The tempo beats ever frantic, the hearing is gone, the sight blind, the sound, the color, pouring from inside. It beats different for every dancer. Yet the dancer has but one partner, the music.

The music is muffled now, the mate trumpet wall tearing the heart. Her dress is grey now, the music so soft, compliant, and old tabby cat licking clean its whiskers.

His sweat, so warm to hold, so sensual to smell, has faded years past.

Sometimes she finds herself swaying to some forgotten tune. Shaking her head she laughs at her folly. She wonders what became of the passion, what became of men wrapped in music and sweat? Sometimes she cries, she has forgotten.

But when she finds herself swaying to some unnamed heat, she chuckles, the body remembers. The beat, the color, the music of passion is still there, waiting.

Andrea Lea Eckard



Break Out of the Sex-Role Prison

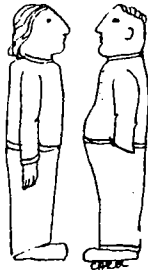
High School Women's Liberation is a collection of over 20 articles about young women's liberation.

Included are several book reviews, poetry by young women, and discussions about the school scene, sexism in textbooks, sports, lesbianism, black women, sexuality, legal rights, and music. Lavishly illustrated. It is the best resource for young women available anywhere.

Order from Youth Liberation, 2007 Washtenaw Ave., Dept. W, Ann Arbor MI. 48104. \$1.25 each.

LOTR FANS!

WANTED: Lord of the Rings fans to start our own group. Send Name, suggestions, ideas, questions to: Juliae Davis (lthildin, g.e.), 2472 Broadlawn Dr., Pittsburgh, PA 15241. I am interested in starting a Tolkien newsletter and would like your response to this idea.



Just 'Cause I Won't Hop In Bed The First Night
That Don't Mean I Don't Want You At All
by Horizon

OK so we're attracted, there's little to be said
But if I seem somewhat distracted when you say "Let's go to bed"
And around my genitalia I build a little wall
That don't mean that I don't want you at all

Another long-haired man comes by and sets my blood afire
But I've gotta watch my step, I'm walking on a heated wire
So instead of running after him I take it slow and crawl
That don't mean that I don't want him at all

CHORUS
It's time for me to take a little time with these things
Time to make sure there's water in the pool 'fore I dive
Into something I don't really want
I don't want you to be feeling high 'cause I'm singing sweet lies

The 60's came, it's easier to sleep with whom you will
The coming of gay liberation, the coming of the pill
And if you meet someone you like, it's OK to go home
But boy, there's nights I shoulda slept alone

CHORUS
So to the men that I might like, this song is just for you
If we meet and we're alone some night and you want to follow through
If our minds are well in tune, the sex will work out right
But don't be sad if it doesn't come the very first night

CHORUS (Then repeat the first verse)

fill out the pass-- don't ask what it's for: 9
pleasure unrecalled behind bolted doors.
graffiti on marble, enamel and steel--
the room doesn't matter if the thrill is for real.
breath held in tightly, let out in spurts:
fingers, grown stiff, keep ignoring the hurt.
strokes become stronger, rhythm increases;
footsteps approach and my love making ceases.
faucet runs, door opens-- once more i'm in private:
back to my labor with hands hot and wet.
the glow begins spreading, my goal drawing near
oh pulsation! ecstasy!--did anyone hear?
face flushed, eyes glazed, i walk back into trig.
can they tell? do i smell? is my smile too big?
no, i'm safe, no one would suspect such a thing
though there's juice on my hands and my mouth *
and my ring.
enough of you, cosines and cosecants-- split!
i've no need of math while i've hands and a clit.

A Fed is Born!

A bouncing infant federation was born of the union of a *menage a trois*. At a conference in Winchester, Massachusetts in November, 1976, three federations (F'ssex, SMF, and NSF) disappeared at the moment of the birth of MBF (Mass. Bay Fed)

Little MBF is maturing rapidly (although its sex is still indeterminate) and has held one conference on "Listening". Showing itself to be precocious, it is already writing a constitution, collecting a mailing list, and seeking funds for its adoption by continental LRY.

MBF has even chosen certain organs to operate its necessary functions. These are: Mark Pucci, President; Geoffrey Brown, Vice-President; Abbe Bjorklund, Treasurer; Greg Sanford, Field Tripper; and Eric Mofford, Publicity.

Any congratulatory notes or requests for cigars should be sent to: Mark Pucci, % Berklee Col. of Music, 150 Mass. Ave, Box 128, Boston, MA 02215 Tel. (617)-247-9060 rm. 419

CONTINENTAL CONFERENCE

Continental Conference will be held in the Northeast this year in late August. The Planning Committee will be finalizing a site in late February, which will be publicized along with cost, theme, and other pertinent information in the next Soup. If you have any ideas or suggestions for the Planning Committee, especially for programs, please contact a Committee member. Their addresses are:

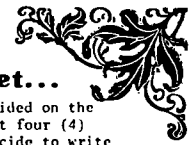
Ben Alexander
MDA Cherry Hill
2401 Church Road
Cherry Hill, NJ 08002

Shelly Cantril
6841 Liden
Prairie Village, KS 66208

James Finley
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Carmichael, CA 93608

Beverly Hendricks
5736 W. 81st
Prairie Village, KS 66208

Terry Herron (same as Ben)



It's not Soup, yet...

We (the Soup Staff) have decided on the themes and deadlines for the next four (4) People Soups so that when you decide to write something for the Soup, you will know when you have to have it in.

Please try to get your articles, poetry, graphics, personals, federation information, letters, etc. in by the deadline stated.

Thanks,
The Staff

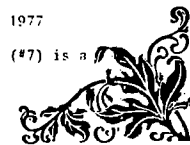
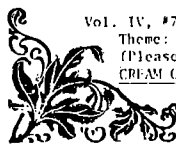
Vol. IV, #4...Deadline: March 9, 1977
Theme: Liberal Religious Youth

Vol. IV, #5...Deadline: April 13, 1977
Theme: Social Actions

Vol. IV, #6...Deadline: May 23, 1977
Theme: Spirituality

Vol. IV, #7...Deadline: July 1, 1977
Theme: Education

(Please note that this issue (#7) is a CREAM OF PEOPLE SOUP)



WOMEN'S ORGASM: GETTING THERE ALONE

For Yourself: The Fulfillment of Female Sexuality, by Ironic Garfield Barbach, Doubleday & Co., Inc., \$7.95, paper, \$3.95.

Woman's Orgasm: A Guide to Sexual Satisfaction, by Georgia Kline-Graber, & Benjamin Graber. The Bobbs-Merrill Company, Inc., \$7.95.

Becoming Orgasmic: A Program of Sexual Growth for Women, by Julia Heiman, Leslie LoPiccolo and Joseph LoPiccolo, Prentice-Hall, \$7.95, paper, \$2.95.

Reviewed by Carole Wade Offir

In an early episode of "Mary Hartman, Mary Hartman," Mary asks her sister and neighbor what sex is like for them. "Terrific," they reply, "marvelous," "like fireworks bursting in air." As they go on and on about the joy of sex, Mary turns morose. It is clear to her and to the viewer that if sex is like fireworks, Mary's sex life is not even a sparkler.

Many women are in Mary's situation. Perhaps 10 to 15 percent of American women have never had an orgasm, and many others climax only rarely during intercourse. In the absence of passionate pleasure, some of these women come to view sex as another chore, like waxing the floor. Others decide that for them, the cuddling and closeness of sex will have to suffice, though they may fake occasional orgasm to protect their partners' egos. Growing numbers of non-orgasmic women, however, are going for sex therapy, and if they are lucky enough to get into one of the behavioral programs devised during the past few years, they have a good chance of becoming orgasmic.

Now there is yet another alternative for the nonorgasmic woman. She can buy a book that will teach her how to have an orgasm. Not one of these old-fashioned marriage manuals, but an explicit, step-by-step guide on how to have an orgasm, either alone or with a partner. A book that clearly spells out what to do first, what to do second, what to do third--and what to do if the first three steps don't work.

The packaging of sex therapy in print shows how much our attitudes toward sexual dysfunction have changed. Not too long ago, a sexually unresponsive woman could expect little help from professionals. Her family doctor or gynecologist was likely to tell her she had no problem, really, that women were naturally asexual and that if her partner was happy, she ought to be content. Psychoanalysts did recognize the problem, but believed it was invariably a symptom of psychological conflict. Typically, they prescribed a long program of expensive psychotherapy to ferret out the source of the conflict. Then, in the 1960's, William Masters and Virginia Johnson startled the professional establishment by announcing that they had successfully treated sexual problems in both sexes without recourse to extensive psychotherapy. Masters and Johnson agreed with other therapists that sexual problems were due to psychological hang-ups, but they preferred to concentrate on the here and now. Working as a team, they treated couples by combining daily therapy sessions with "practice sessions" that the couple did themselves, in private.

Homework in self-stimulation. In the early 70s, Joseph LoPiccolo and W. Charles Lobitz modified the Masters and Johnson approach by emphasizing masturbation. During the 1940s Alfred Kinsey had found that women achieved orgasm through masturbation more reliably than during intercourse, and Masters and Johnson had found that masturbatory orgasms were usually more intense. So LoPiccolo and his colleagues started their clients off with lessons on how to masturbate and assigned them "homework." Once a woman learned to respond to self-stimulation, she could go on and learn to respond to her partner. The results obtained with this method and similar ones were astounding; it was not unusual for 90 to 100 percent of the women in a program to learn to have orgasm during masturbation, if not coitus.

With the publication of several books on how to achieve orgasm, sex-therapy has gone public. The three books discussed here all incorporate aspects of the LoPiccolo and Lobitz program, and they all cover much the same ground. First, the reader learns to feel comfortable and relaxed with her body;

she is instructed to examine it visually, touch it, explore it. Then she learns to give herself pleasure by following a series of exercises leading to masturbation.

By stimulating herself in complete privacy, the woman can learn about her likes and dislikes without any pressure to perform. She does not have to worry about pleasing anyone but herself, and she can proceed as gradually as she wants. Most important, she can control the situation herself and act immediately on the sensory information from her body. Once she achieves orgasm this way, the next step is to become comfortable when describing her needs to a partner; this gives him a chance to see what gives her pleasure, and fosters a feeling of sexual intimacy.

Aside from the basic similarities, there are also important differences among the three books in content, tone, and emphasis. "Becoming Orgasmic," is a non-nonsense, ultra-thorough guide that leaves little to the imagination. "For Yourself," has fewer specific instructions but a better discussion of the joys of sex, along with some common problems. "Woman's Orgasm," falls somewhere between the other two, and is more rigid about allowing the reader to try other methods.

Becoming Orgasmic: A Program of Sexual Growth for Women is the most thorough of the lot, and may be the best buy for the woman who feels uncomfortable when told simply to try a little of this or a bit of that. There are detailed instructions on how to masturbate, a thorough discussion of the pros and cons of various coital positions, and an explanation of precisely how to perform oral-genital sex to greatest effect. The authors suggest the type of oil to use for a massage, the brand of vibrator to buy, and the erotic book and magazine titles to look for when seeking a fantasy aid. There are even explicit instructions on how to breathe after doing one of the touching exercises: "Take a few deep breaths. Inhale slowly for three counts. Exhale slowly for three counts."

Shortage of half-naked men. Heiman, LoPiccolo and LoPiccolo say they intend this book to be more than just a conglomeration of techniques, and it is; they also discuss attitudes and worries about sex. For example, there is a good section on how to initiate and refuse sex, and another on how to overcome negative feelings about male genitals. (The male body has gotten a poor press; few whiskey or automobile makers use half-naked men to sell their product.) Unfortunately, though, many of these issues don't appear until the later chapters. Instead, the book starts off with lists of numbered instructions on how to do this or that. The early emphasis on mechanics will put off some readers.

In general, **Becoming Orgasmic** is readable, but something is missing, and I think it is the personal presence of the writers. Their tone is detached, often dry, and in a few sections downright dreary. The only attempt at humor that I can recall is in the subtitle of a chapter on vibrators: "A Little Help from a Friend." Not that there is anything hilarious about being nonorgasmic, but a little lightness can do much to relieve the nervousness and self-consciousness a woman is bound to feel as she begins to do her "homework." Some case histories selected from records of the many women who have gone through LoPiccolo and Lobitz's program would have been of considerable help to the reader.

Woman's Orgasm: A Guide to Sexual Satisfaction starts with a description of what an orgasm is and what it feels like. This introduction bogs down in physiological detail, perhaps because Graber is a physician and Kline-Graber a registered nurse. The reader probably doesn't care that during arousal the penis "emits some precoital lubrication which originates in the Cowper's

gland." What she wants to know from the first few pages of such a book is whether her problem is common or rare, whether she has it, what she will have to do to eliminate it, and what her chances are for success. However, once the preliminary physiology is out of the way, the authors do take up such questions. In an excellent discussion of the psychological roadblocks to sexual expression, they argue that sex-role stereotypes adversely affect our bedroom behavior. Women learn to guard the gate instead of enjoying their sexual feelings. They learn to be seductive, but they also learn to sit and wait for the Right Man to bestow on them orchids and orgasms.

Unfortunately, this book is marred by some doctrinaire and unsubstantiated opinions. Many therapists, including the authors of all three books under review, believe that some women can increase vaginal sensitivity by exercising the muscle surrounding the lower third of the vagina; Kline-Graber and Graber go further.



They claim that during intercourse it is this muscle that transmits sexual stimulation and not the clitoris (the small external organ that is the female counterpart of the penis). They flatly state that although a woman's clitoris gets some indirect stimulation in any position used during intercourse, "even so she does not feel most of this clitoral stimulation." This contradicts what Masters and Johnson report and numerous, if not most, women experience.

Kline-Graber and Graber also imply that there is an optimal way to breathe and make sounds during sexual arousal. But when it comes to sex, individual differences are the rule. Some women like to moan and groan, but others remain silent; some pant a bit if they were jogging uphill, but others involuntarily hold their breath, then have to gasp for air. The Grabers also caution against intercourse that lasts longer than 20 minutes, saying that it doesn't help the woman and may foster male sexual difficulties, although they never say what sort of difficulties. Yet in some cultures, intercourse typically lasts much longer, with no apparent harm.

For Yourself: The Fulfillment of Female Sexuality spends less space than the other two books on details of performance, and more on the worries that often distress non-orgasmic women. Barbach begins by reassuring the reader that she is not alone, that it is worth trying to achieve orgasm, and that sexual pleasure has to be learned. She talks about the negative attitudes that keep women from enjoying sex, and reviews in simple and direct language some recent research showing that women have as great a potential for sexual fulfillment as men do. She then presents the exercises, but weaves them into the narrative instead of setting them out in a numbered list. Each exercise is preceded by its rationale, and some of the pitfalls to avoid.

Touchy-feely jargon. Barbach liberally illustrates her points with often amusing anecdotes from the women she has seen in group therapy like the one about the woman who learned to climax while running bath water on her genitals, and then joked about how shriveled her skin was getting from all those baths. Though she sometimes lapses into the touchy-feely jargon that is endemic to the sex-therapy field with phrases like "getting in touch with your sexuality," her tone is down-to-earth and sympathetic. She seems to be a woman in whom one could confide.



WOMEN'S ORGASM CONT.

WORKING OUT SEXUAL PROBLEMS - liv



The best feature of *For Yourself* is its flexibility. Barbach argues that just as we accept different food preferences among people we ought to accept different preferences in sexual stimulation. "It's absurd," she writes, "that so much emphasis is placed on the manner in which an orgasm is achieved rather than the enjoyment two people derive from their lovemaking." Accordingly, some of her instructions are less specific than those in the other two books and she encourages the reader to find out what is best for her, although she has plenty of suggestions.

Inevitably, people will criticize these books for taking a Jack LaLanne approach to sex. Sex, they will say, can't be learned in the same way that swimming, bicycle riding, and dancing the rhumba are learned. It may be true that love and affection cannot be learned that way, but sex certainly can. Behavioral sex therapy works. The trouble is, we don't know yet how effective it is when the learner does not have the support of a live therapist, and has to do her exercises with no one to give her advice. It may be unrealistic to think that reading a book will overcome psychological and religious inhibitions. Besides, the printed page can be intimidating. If a woman fails to get the results described, then, despite the reassurances of the author ("It's OK if you don't feel anything yet"), she may become more discouraged than ever.

A more serious question is whether sexual responsiveness ought to be learned this way. Certain sensory experiences may be diminished by programmed instruction. The personal discovery of the orgasm, which varies with each individual, may be what turns it from going-through-the-motions into an exciting adventure. Perhaps the act of eating a peach would be enhanced if someone instructed you first to examine the rosy hue, then rub your lips over the fuzzy surface for exactly 15 seconds, then slowly take a bite, then focus on the sensations in your mouth—especially if you had a peach phobia. But the experience might be even better if you discovered the indescribable taste of peaches spontaneously, in your own way.

Basic mechanics: not instinctual. I don't want to stretch the analogy too far. We live in an imperfect world, where sexual guilt is common and many people need written permission to enjoy themselves sexually. People may be doing it more, and more people may be doing it, but therapists still see plenty of men and women who are ashamed to stand nude in front of a partner, who avoid looking at their own bodies, who can't admit to a lover that all is not well with them sexually, who are unable to handle psychological intimacy. And it's true that the basic mechanics of sex are not instinctual; they do have to be learned. In a more perfect world, they would be learned early, from parents. Mothers would tell their daughters about female anatomy (and their sons, too), would inform them of the role of the clitoris in sexual pleasure, and would discuss masturbation with them. Perhaps then women could learn some of the advanced lessons between the covers of a bed, instead of the covers of a book. For many of us, it is too late for that kind of sex education, and so the how-to books fill a need. They will have succeeded when they are no longer necessary.

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Nobody I've met has had it all "together" sexually, whatever that is; certainly I don't. I've felt guilty about touching myself "too much", felt bored with sex as I race to the finish line, and often my lover and I have two different ideas about what we want to do. Some problems I've solved, some haunt me to this day; but through all these years of being a sexual creature, and from talking to other such creatures, I've come to some conclusions. Maybe they'll be helpful to you.

1. **"Sexual problems" are more often relationship problems as seen in the arena of sex.** For example, when two people don't feel close, whether in general or just for that day, it's got to affect their sex life. I emphasize this because for a long time I found it easy to focus on technique, as I had been encouraged to do by the "liberated" books I read, asking mostly "is everybody's fingers in the right places?" and "what's the best rhythm for you, dear?" while ignoring questions like "do you really want to be doing this?" and "where are you at with each other?"

However at certain times technique and logistics can be the main problem, as when you and your lover don't know what turns each other on, or can't find a good birth control method (if you're heterosexual), or a time and place to "carry on".

2. **When working out sexual problems we come up against limits** that the present world and our situations impose on us.

For instance, I used to think I could "be free" and have several intense sexual relationships at once. Over time and with hard experience, some limits came to light. I found I had enough problems keeping clean one intense love affair, let alone maintaining several good ones. I don't have enough time or energy in my week for that, given the demands on me from my job and other commitments. And even if I did, I'd be wary of how my lovers would feel, given the real scarcity of finding good relationships. It could be oppressive to someone to have me in a much more secure position and thus in a position of power and advantage in the relationship.

3. **People tend to blame themselves (or their lover) for their problems, rather than look at the larger picture.** Cultural and political forces deeply affect our sex lives. Yet on the surface these forces are not often apparent, and so our problems may appear to us to result from personal inadequacy. I remember how I would worry about birth control, and hold back sexually. I thought my uptightness was a problem in me. ("If only I tried harder to enjoy this, I would.") but now I see how much it made sense for me to worry, even if it would have been better to worry a little less. At 15 I was in no position to be a father! The problem appeared to be in me, but actually I was reacting (in some way) reasonably to a fucked-up situation. There isn't a single birth control method that is safe, reliable, and convenient. "Why," I now ask angrily, "do we put men on the moon, have 50 varieties of potato chips,

but won't fund much research on birth control?" "Why must it be so heavy to be a parent? Why doesn't society provide daycare, pay the costs of raising children, and otherwise share responsibility for the next generation with the parents?" "Why must a young pregnant unwed woman be a social outcast?" These things deeply affect millions of people's relationships. I'm sure, as it does mine. For we don't live in a post-revolutionary society; the culture isn't even neutral to our relationships, it's hostile. To blame myself for worrying about birth control so much, and not letting go, would be blaming myself for being oppressed.

Alright, given the context of our society and the limitations it imposes on us at present, how do you work out sexual problems? I have no answers, formulas, or magic solutions. You may not see this on television, but the only way I've been able to work out sexual problems is through hard work and struggle.

4. **Too often people assume too much and don't talk about their feelings, thoughts, expectations, and desires in the relationship.** Sometimes I want to stay hidden to be safe, to avoid rejection, or even to get some sex or other things I might not have gotten by being honest. But that's when things can get rotten. I take care of myself better in a committed relationship when I push myself to struggle even when I'm scared or benefitting in some way by being hidden; rather than wait for the problems to get so heavy that they force me to act.

The process of struggling deserves a lot more discussion, but let me give an example from my own life to convey what I mean by it.

While making out with me once, my lover suddenly got turned off. This wasn't the first time it happened. We could have ignored it, or just gone home, but what kind of trusting relationship comes out of that? "What happened?", I asked. "I got scared and it didn't feel good." At this point many people would see the problem as in my lover. But people aren't personally inadequate; **frigidity is a myth.** "Why did you feel scared?" "I was afraid you'd go too fast." "Why?" "I don't know." (Note how we try to bring out the facts of the situation, going deeper and deeper towards the heart of the matter.) "Well, there's some truth to that, I guess; I often go too fast for you." "Why?", she asked. "I start worrying that I won't be satisfied so I try to hurry up and have an orgasm." (Note how my lover's feeling came from the material facts of the situation, they didn't drop from the sky, or from "frigidity". Also, note how we had to look at both sides of the problem, at both of our feelings, to understand it, rather than just focusing on her feelings.) "Well fuck you, I can't adjust to you all the time." "Well what can we do to take care of both of us?" "How about starting by slowing down, and then when you're feeling scared you won't get what you want, tell me so we can talk about it; you may not always get what you want, but you may get more of it; we certainly can't go on the way we have been." "Alright, let's try it and see how it works in practice."

5. **After understanding the problem, the next step is to change your actions or the situation, based on your understanding, and see if that solves it.** If not, you must re-examine your analysis and assumptions and try again. This is common sense. In the example I gave, what happened was that I started feeling dissatisfied and had to deal with the new problem that came up: me not asking for what I wanted. Who says problems get solved easily? Sometimes it's easy; sometimes it takes months.

Nobody has it all "together" sexually, true, "and babe it don't come easy"; but we can learn to influence our sex lives, through caring, loving struggle, and lots of practice. (If this has helped anyone, I'd love to hear from you c/o People Soup.)



PROVIDE YOUR OWN ENTERTAINMENT



DEFINING RELATIONSHIPS

by DOUG WEBB

Most of our relationships and their accompanying commitments are defined through a social process that utilizes both verbal and non-verbal communication. This social process usually consists of vocalizing interests and experiences, exchanging information, and giving limited feedback. Throughout this process, one's relationships are defined by one's concepts of what a relationship is supposed to be, and their perception of what the other individual(s) involved expect of them. This process may be sufficient for defining casual relationships, but if the relationship involves any degree of emotional vulnerability - as a sexual relationship does - this process leaves too much to presumption.

Ironically, in the formation of many sexual relationships there is even less verbal communication than there is with casual relationships. This lack of verbal communication leaves one to rely on non-verbal communication that is often ambiguous in the initial stages of a relationship. In a period where transcendence and change are a norm, both in our personal lives and in our social and moral structures, we must find a more communicative method of defining our relationships. Our relationships are less predetermined than they were in the past by set social standards. We can no longer rely upon pre-conceptions and false expectations. We must clarify our relationships in terms of our own needs and within the needs of the individuals with whom we relate. This article is concerned with developing the communications necessary for this task.

SELF EVALUATION

What do I think? What do I feel? What do I want? These are three key questions in opening communication. Before we can let someone else know our thoughts, feelings and desires, we must know them. A process of self-evaluation, therefore, becomes a central factor in open communication.

Spend some time with yourself. What expectations do you think other people have of you in your relationships? Have these expectations been clearly expressed, or are they assumed? What expectations do you have of others? Are your expectations realistic? What roles do you play in your relationships? Are roles shared and exchanged? Are responsibilities and commitments shared? Are your relationships defined in such a way that they serve you, or do you serve the definitions?



If you find that your relationships lack mutual fulfillment and growth, you may want to redefine them:

What do I think? Based on realistic expectations, what is an optimal relationship for me? In what ways can commitments and responsibilities be shared? How can communication and understanding be maximized?

What do I feel? Does my concept of an optimal relationship recognize my feelings? What fears do I have in committing myself emotionally? How should my feelings of insecurity and jealousy be dealt with? When do I feel good about my relationships?

What do I want? How can my relationships best facilitate my growth and fulfillment -- emotionally, intellectually, and physically?

OPEN COMMUNICATION

Dr. Sidney Jourard writes in *The Transparent Self*, "Full disclosure of the self to at least one other significant human being appears to be one means by which a person discovers not only the breadth and depth of his(her) needs and feelings, but also the nature of his(her) own self-affirmed values." Thusly, open communication can not only be a method of reaching greater understanding within our relationships, it can also help us better understand ourselves.

Open communication utilizes honesty in disclosing our thoughts, feelings, needs, and desires. Of course we have probably all thought at one time that honesty can hurt and may not always be desirable in a relationship. The "honesty that hurts", however, is often not honesty at all, but exaggeration and mis-communication. Even when honesty hurts, it will probably be less painful than the emotional catastrophes that can result from the lack of it.

In their book *Open Marriage*, Nena O'Neill and George O'Neill, outline five principles for effective communication that are designed to increase understanding and minimize destructiveness: Understanding the Context, Timing, Clarity, Open Listening, and Feedback.

UNDERSTANDING THE CONTEXT

Be conscious of the context with in which you communicate. When you call someone a "dipshit" after they have just stepped on your foot, they may take offense, but "dipshit" could be a term of endearment when used in another context.

TIMING

Timing is related to context. It is based on the concept that understanding can be enhanced by communicating with an awareness of another's mood. I'm sure we have all used timing in a negative way to manipulate our parents, among others. In open communication, timing can be used by communicating with another when they are most receptive. If your lover has just had a heated argument with a friend, it may not be the best time to talk about the great day you had. You should be careful in your relationships, not to use timing manipulatively, but rather to promote open and honest communication.

CLARITY

This principle incorporates a technique of "saying what you see and telling what you feel without criticizing the other." Say what you mean. Don't let your discussions get lost in ambiguity. Say what your perceptions are and how you feel about them. If you criticize, though, you're likely to end up with an argument that just makes communication more difficult.

OPEN LISTENING

How many times have you sat with someone saying what you wanted to say and not listening to a word the other person said? In open listening you open yourself up to really hear what the other person is saying. If you're not in a position to do that when there is something to be discussed, then you can express your unwillingness to listen at that point. If you're going to develop good communication, however, you have to really listen when you say you're going to.

FEEDBACK

Feedback is a two part process of the listener acknowledging or interpreting what has been said and the speaker affirming that acknowledgment. It is useful in promoting greater understanding in our communication. Through feedback the person speaking can know whether their statement was heard and understood; and through the speaker's affirmation, the listener knows that they have understood the statement. By using this method we can help one another communicate fully and honestly.



In opening communication, it is important to disclose your thoughts and feelings at a rate that is comfortable for you. Go at your own pace. If there is something that is difficult for you to talk about, indicate that. The support and time necessary for you to say it can then be given. You may want to start opening communications by disclosing positive feelings or little things you like about the other person.

SPEAKING OF SEX...

In most relationships there is very little verbal communication about sex. Love-making can be greatly enhanced by saying what feels good, what you like, and whether you feel like making love in the first place. Explore your partners body. What do their orgasms feel like? How does their body work? What arouses them? What are their sexual fantasies? What are their own unique sexual characteristics? Talk about your sexuality. It can not only increase your enjoyment of sex, it can be fun in and of itself.

The method of birth control used in a heterosexual relationship should be taken as a mutual responsibility. If you are a male, **ASK YOUR PARTNER** what kind of birth control she is using and be prepared to provide one if necessary. If you are a female, have a method of birth control and tell your partner what it is (you may raise his consciousness some). There is no reason why a person can't carry foam and condoms with them if nothing else. Even if you don't need them, a friend might. Carrying a contraceptive isn't presumptuous, it's just realistic. If you are using a diaphragm or foam and condoms, you can integrate them into foreplay instead of making them into a "necessary inconvenience."

A CONTINUING PROCESS

Defining our relationships through open communication and understanding requires a mutual continuing effort. Don't expect it to come easily. A good relationship usually involves hard work in communications, taking risks, and developing trust. But if you are willing to commit yourself to it, you will find many rewards throughout the process.

Two Views of Human Sexuality

The personal files in my office are filled with material that I have collected over the last twenty years, during my professional involvement in the ministry. One of the thickest files is labeled "sex". That signifies either my prurient interests or the subject's importance.

Old files are a journey through the past; they are scrap books that record the different stages I have passed through developing my current point of view. For instance, I saved the notes from the sex lectures I gave to the troops at the Rock Island Arsenal while I served our church in Davenport, Iowa. When I look at my notes, I understand the reason many servicemen report that Army classes were the most tedious part of the service.

I have also the first draft of a letter I wrote to Playboy Magazine a dozen years ago. It was printed and became a minor sensation among the right wingers in my community--even though I did not talk about my "lust" in the letter.

That letter had a few words of praise for Playboy, words that I now probably would not include if I were writing to them today. Hugh Hefner's pretensions to moral leadership are as comical as the cartoons in his magazine. Playboy has settled for profit rather than being prophetic. And one point I want to make clear this morning is that the Playboy style is not representative of either of the two viewpoints I find helpful and shall discuss in a moment.

Playboy wraps itself in a banner of freedom, but it comes closer to exemplifying the pattern of control that Aldous Huxley explores in his book, *Brave New World*. Sexuality in Huxley's book is used to keep people in their places, allowing those already in control to stay in control.

In *Brave New World*, the society is organized in accord with systems of mass production, with modular technology. Henry Ford's model T is the perfect illustration of modular technology. It was built of parts that were readily and easily replaced.

Huxley's fictional society was composed of persons who were modular. Everyone belonged to a specific class, and just as repair parts can be substituted for original equipment, any person of a certain class was interchangeable and as good as any other of that same class.

The Playboy philosophy and some modern sex manuals have exposed that modular pattern as an ideal for persons. They portray as ideal those persons who are able to make love with anyone and have full sexual gratification every time. The only limitation is that it be two mutually consenting adults.

Some contemporary sexologists--though this does not include Playboy--carry through the modular ideal to the extent of being unwilling to make any distinction between homosexual or heterosexual relations. I am thinking here particularly of Albert Ellis, whose views I once also held in some esteem, but of whom I am now more critical.

The women's movement has shaped many of my current feelings and attitudes about human sexuality, including the revelation that Playboy Magazine really is a commercial exploitation of American immaturity. Playboy's ads and articles describe what the well-outfitted modular person wears, reads, drives, eats and the kind of women that modular men are supposed to love. Playboy is the Barbie and Ken doll catalog for adults.

Having said all that, please do not interpret my comments to mean that I am opposed to explicit magazines or humorous, serious, romantic or any other publications that are frank about human sexuality. But I know of no magazine that is less a crusader for change and more supportive of the status quo in our consumer society than Playboy--unless it is *Playgirl* or *Penthouse* or *Oui* and whatever the others are called. And please do not hide your copies of these magazines when I come to visit. I like to look at the pictures, too.

Let us just acknowledge that we are all being used by the exploiters. They prosper because human sexuality is inseparable from our total humanity. That the merchants have used sexuality to peddle their products and to control us is nothing new. But the consequence of our confusion is that we all are in pain and in need of responsible and helpful guidance and leadership.

I do not intend this morning to tell anyone how to express his or her sexuality. If you hear such instructions in what I have to say, please disregard them. It is hard for me to stop preaching--especially when I am preaching.

The two viewpoints that I am comparing are not completely compatible, but they are both valid. So I find myself confused. My most earnest concern is to avoid treating sexuality as something trivial, to use it simply to attract interest or get attention or to use sensational sermons to insure that I have someone here on Sundays to keep me company.

As the representative of one point of view I have chosen Dr. Alex Comfort, who is the editor of the bestseller, *The Joy of Sex*, and author of the sequel, *More Joy*. Comfort is a British physician, scientist, scholar on aging and associate fellow of the Center for the Study of Democratic Institutions in Santa Barbara.

Comfort asserts that sexual behavior is basically a form of play, and that the only rules and expectations that we should apply are as in other games: it should be fun. In the introduction to *Joy of Sex* are these words,

There are after all only two "rules" in good sex, apart from the obvious one of not doing things which are silly, antisocial, or dangerous. One is "Don't do anything you don't really enjoy," and the other is "Find your partner's needs and don't balk them if you can help it." In other words, a good giving and taking relationship depends on a compromise...real lovers get a reward not only from their own satisfactions but from seeing the other respond and become satisfied.

In other words, Comfort believes that if persons have sexual problems it is just a matter of the ability to make adjustments to each other, to give and take, to compromise, to be empathic, tender, and understanding. He goes on, "Couples should match up their needs and preferences."

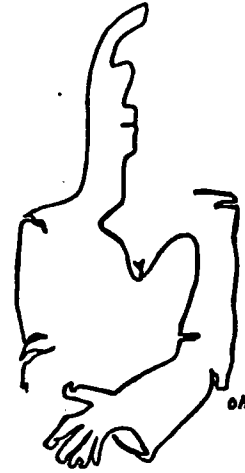
To facilitate that process, he offers his books with their detailed accountings and attractive drawings of the many and varied sexual techniques that persons can use. Presumably there must be something in all those pages, somewhere, that any two persons can enjoy together. With the right information and a willing partner, sexual fulfillment is no more difficult than gourmet cooking.

A difference between Alex Comfort and Playboy is that Comfort predicated his advice on the assumption that it applies best to couples who are committed, in love, and willing to invest the time and attention that is required for understanding and appreciating each other. That is a continual process of experimentation and communication, and persons who expect quick results will be disappointed. Again, he writes,

If sexual love can be--and it is--the supreme human experience it must be also a bit hazardous. It can give us our best and worst moments.

At its best, Comfort believes that sex is not only fun but therapeutic, and therefore the more, the better. And *Joy of Sex* advocates that everyone should get into the swim of things for, as it says,

Sex must be physically the safest of all human activities.



Elaboration in sex is something we need rather specially...and...if we really make it work it makes us more, not less, receptive to each other as people. This is the answer to anyone who thinks that conscious effort to increase our sex range is "mechanical" or a substitute for treating each other as people--we may start that way, but it's an excellent entry to learning that we are people--probably the only one our sort of society can really use at the moment.

It is in that spirit of the positive advocacy of human sexuality as "the supreme human experience" that Comfort and many others are writing. But they realize that some object to their point of view, and the objectors are not just the pruders and throw backs to the Victorian Age. Some of the most sophisticated contemporary therapists, writers like Rollo May and Dr. Alexander Lowen, denounce Comfort's advice. *The Joy of Sex* acknowledges those objections:

...one of the things still missing from the 'new sexual freedom' is the unshamed ability to use sex as play--in this, psychoanalytic ideas of maturity are nearly as much to blame as oldstyle moralisms about what is normal or perverse. We are all immature... Coital play, like dreaming, is probably man's programmed way of dealing acceptably with these... (If adults could become less self-conscious about such 'immature' needs we should have fewer deeply anxious and (rigid persons).

(T)he sense of play...is essential to a full, enterprising and healthy immature view of sex between committed people.

That statement is a response to the alternative represented by writers such as Alexander Lowen, who is a contemporary interpreter of the work of Wilhelm Reich. Reich created a sensation earlier this century with his many original theories, one of which insisted that the orgasm is an indicator of personal mental health and personal maturity. So neither Reich nor Lowen are pruders.

However, they believe that sexual satisfaction is the result of human development, and the process of human growth they advocate is considerably more complicated than simply making adjustments to one's sexual partner. According to Lowen, full sexual gratification requires first of all that one be a free individual. Such freedom is earned, and it is earned only by persons who are capable of confronting all the obstacles to human growth in our confused civilization. We live in a social system that depends for profit upon the weakened, divided, fixated, immature personalities. Those influences are transcended only with difficulty. Lowen writes,

(T)he full orgasm...represents the ability of an individual to unite con-



Lowen's of Human Sexuality

sciousness and unconsciousness, ego and body, affection and aggression... (This unity is lacking in modern man (and woman). Orgasm is the result of, not the means to, a complete life. It is a mistake to regard orgasm as having some mystical power to resolve personal problems. The emphasis of a rational approach... should be upon the conflicts and schisms that rend the unity of the modern personality and not upon orgasm.

Those statements are from the concluding chapter of Lowen's book, Love and Orgasm. Lowen agrees with Comfort that we can have some of life's supreme experiences through our sexuality, but he would disagree that bigger and better orgasms are a goal of life. In fact, Lowen might be critical of Comfort's advocacy of the elaboration of sexual behavior. For Lowen believes that we can be fixated--that means we get stuck, our growth stops--in an immature stage of development as a result of indulgence just as well as through deprivation.

The morality of the past attempted to solve sexual conflicts through limitations and deprivation. But similar results, the same degree of control can result from over-indulgence. People are no freer in Brave New World where sexual appetites are indulged than they are in 1984 where sexuality is repressed and persons are deprived. Rollo May, another psychotherapist, believes that preoccupation with orgasm may lead to a new form of neurosis.

Lowen's point is that there is no easy solution nor are there any short cuts to human fulfillment. A recurring pattern in human history is that whenever the development of civilization gets stuck, there is a widespread search for the energy to get going again. A return to the ecstasy of sexuality is an indication that we are in need of new inspiration. Our best minds are telling us that we are in that critical place right now. Lowen paraphrases Arnold Toynbee in this way:

Arnold Toynbee compares the state of civilized man to the plight of a mountain climber on a steep face who is perched on a small ledge. Below on the plain is the primitive condition. Above lies the mountaintop to which civilized man aspires. But the ascent is perilous and most difficult. To fall is death, to hold on and struggle until he is ready to attempt the ascent is painful, even tortuous. But what other choice (do we have)?

Lowen goes on to say, I can offer no simple prescription for a satisfactory and healthy sexual life. The sexual crisis that confronts this age will require for its resolution some major changes in thinking and attitude.

Comfort and Lowen represent the two perspectives that I find most helpful as I try to understand what it means to be human, to be a sexual being, to be a male, to be someone who loves and needs to be loved and finds himself living in this interim age, where most of the old patterns are now gone and a consensus on the new values seems a long way off.



Alex Comfort's concept of healthy immaturity appeals to me. The rediscovery of the child within us is essential to the enjoyment of life. The satisfaction that derives from playful sexuality is self-evident and good. Our modern means of contraception have made the enjoyment of playful sexuality more practical than at any other time in human history. In that sense, we are living in a very privileged time; adult sexuality is free from the responsibilities of pregnancy and the birth of children. As the amount of leisure time increases for more persons, the opportunities for the enjoyment of human sexuality are more widespread.

But Alex Comfort's Joy of Sex shares a flaw with Playboy Magazine. That danger is the creation of expectations about sex that are impossible for sex alone to fulfill.

Good sex is not easy. Reading a book or learning a few new techniques will not change persons. Sexuality is inseparable from who we are, and we are just as likely to come face to face in our sexual relations with our inadequacies and with our neurosis as with our joy. Some of our worst encounters, our most painful experiences happen in our sexual relations. It may even be fair to accuse Joy of Sex of being exploitative, because it makes so little effort to communicate that fact. The mere passing reference to our "worst moments" I quoted earlier from Joy of Sex is hardly sufficient to balance the delightful fantasies of word and photograph that follow.

If it were really as easy as Joy of Sex indicates, then we should have widespread sexual satisfaction in our world. That is clearly not the case.

We need Alexander Lowen's realism to balance Alex Comfort's romanticism. Lowen will not sell one-tenth the number of books on sexuality that Comfort sells. He will not be as popular or as wealthy or as sensational as Dr. Comfort. But Lowen's contribution is, I believe, the more powerful and lasting, by far.

That is just my way of saying that it is Lowen's system of thought that I will turn to when I experience difficulties with my own sexuality. When things are going well, I will recall more readily the advice we get from Alex Comfort. Both advocate joyfulness in sex. Comfort is limited to the good times. Lowen is for when times are hard, also.

This sermon was delivered by Rev. Rexford Styzens at the Unitarian Universalist Church of Long Beach, California, of October 10, 1976.

LOOK AT ALL THE LIBERALS

Yes, just look at all these LRY liberals. Have you heard? They don't play middle class head-trip games. They are open-minded. They aren't hung up with sex, sexuality, or sex games. They are special and unique. Have YOU heard this? Possibly. Maybe not in these exact words, but we all hear and (most of us) tell ourselves this type of LRY bullshit. Let's face it, LRY is a one-of-a-kind group and has a lot going for it but we'd be better off if we would quit patting ourselves on the back. LRYers don't try to fool yourselves with your open-mindedness and your "Okay, be Gay" cover-up. I know we like to pretend but we could achieve more individually and as a whole if we would look at all this and realize that we are playing games.

Maybe you've heard that being gay isn't a "Big Deal" in LRY and maybe you believe it isn't. We would all like to believe that lry has thrown off the sex chains and games, but it just isn't so. LRY plays more sex games than any other group I've ever known. Many times I've heard how sexually liberal LRY is. I still fail to see it. Sex and Sexuality plays as much of a role in LRY as dope does.

I've heard, as probably all of you have, that its 'Okay to be Gay in lry'. "Don't worry you'll be accepted." "It doesn't matter to us open-minded liberals." It's not stated this way but the idea is always lingering around.

Horizon was at the PSLRY Christmas (camp) conference. I was also there and I was pleased to see him. But I noticed-- and this isn't just pointed at PSLRY-- that there was so much negative gay stuff hidden behind those smiling welcoming faces. I was really hurt. There was an outbreak of fag jokes and comments of an entirely negative sort. I asked one LRY'er if she was going to Horizon's concert. She responded, "Are you kidding? I wouldn't go watch that pervert sing." And others had more negative and crude things to say.

"This camp is being over run with fags." "What's he trying to do? Make faggots of us all?"

"Yeah, we've got a fag in our, too." "I don't mind him being gay, but why'd he come here?"

"I wouldn't mind gay people if I just didn't know any."

"No, it doesn't bother me, I'm just so used to normal people."

"Maybe she's not gay, just acts like it."

"God damn, acting that way, does he think he is great?"

"Hey, a workshop full of fags."

"I'm not a bigot just because I don't like him 'cause he's a fag."

"...and she is gay and you see the one in the brown near the fire..."

"Why do you defend all these gay people? You aren't gay! Are you?"

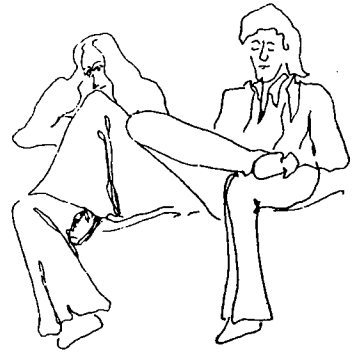
And there was the classic: "So he's a fag, does he have to flaunt it?" And the best reply to that was: "Why not? All these people constantly flaunt their heterosexuality."

I know that not everyone in LRY is this way, but I also know that many people in my fed and at Continental conference are. It is masked.

I was hurt myself, standing in the middle still discovering myself; finding my sexuality. I was hurt for Horizon, seeing what he and so many other gay people go through. I was hurt knowing so many of these liberal Lryers are fucked up and still playing games.

Wesley

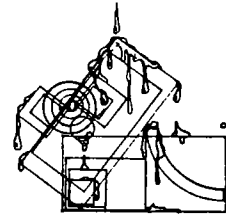
Wesley - Thanks and much love - Horizon



COMING OUT

IS IT REALLY
WORTH IT?

by
Andy
Hansen



Coming to Boston, becoming an executive for LRY, I am approaching a point in my life where I must come to reckoning with my personal politics, particularly those involving my sexuality. Although I have always advocated gay rights, I have never had to take a serious stand before. My life was in some ways rather sheltered, and my sexuality was certainly something I kept to myself. It was easy and non-threatening to avoid the limelight, to keep my beliefs and priorities in the shadows. As my surroundings began to change, however, it became obvious that I had a duty to myself (to say nothing of other gay folks) to be open and honest, and that I really did have something to gain from coming out, in spite of all the things I could conceivably lose. Indeed, passing pro-gay legislation single-handedly and being enough of a paragon to sway the opinions of the masses lie somewhere beyond the realm of my capabilities, but I have still found many personal rewards. I feel more capable emotionally and more content because of coming out, and I like to think I have broadened the perspectives of many persons who know or know of me. These are pervasive and important plusses. Dandy. But before I explore them further, I'd like to say a few words about the problems of coming out.

For all the decided advantages of what I think amounts to open radicalism - the freedom, the pride, the increased awareness of myself and others - it is a very scary thing to be open about homosexuality. Personally, although most of the people I have been in contact with are at least a little supportive, I know there are those who are alienated from me, who are scared of me, who just plain don't like me. There are vocations that are unavailable to me on account of being gay. It can also make getting a decent education at a good school somewhat difficult. And I can't join the army (which is no skin off my nose, but nevertheless...).

And it's not just the other people you have to fight - a good half the battle is getting rid of all the stigma you feel inside yourself. Just because a person is gay doesn't mean that s/he hasn't gone through the same socializations as everyone else. Therefore, self-hate and denunciation is another phenomenon to deal with. Finally, there are the various myths surrounding homosexuality which need exploding. All of this folderol constitutes a pretty tall order for anyone, and can take years to resolve. Why would anyone put themselves through the hassle and strain?



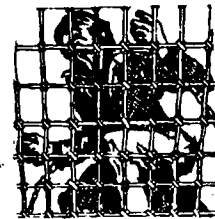
I can't answer for anybody else, but I'll try to give you an idea of why I did it myself. As the curtain rises, I am back in paragraph one: a sheltered (slightly), upper middle-class young man with no particular desire to rock the boat. I am somewhere between 14 and 17. Now comes a scene change on the stage of my existence: Enter the Real World. Enter a thousand little sexist jibes, not aimed precisely at me, but going right through me all the same. Enter high school (yecch), which has to be one of the most repressive social experiences I have ever gone through. Enter the shocking death of an acquaintance who was ambushed by four high school football players outside a gay bar. (More shocking yet is the judge who acquitted the four men on the grounds that being football players, they must have well developed senses of fair play and certainly intended no malice. Good clean fun.) Enter being attacked, spit on, and generally hassled for "not looking right". Enter disappointment, injustice and atrocity. Needless to say, my consciousness rose so fast it made my head swim, and the idea of radicalism started to sound better and better. My reasoning basically went, "as long as I'm getting the shaft anyway, I may as well kick about it". The principles I already felt about liberation from oppression concerning blacks, women and so on, became more complex and more focused as they took on personal meaning.

Various social writings influenced me also. One idea which kept cropping up was that no massive social change ever was stimulated by an anonymous note in someone's suggestion box. It takes individuals who are willing to stand up for what is justly theirs as human beings. Emerson sums it up in his essay *Self-Reliance*: "I cannot consent to pay for a privilege where I have intrinsic right". As far as I can see, this attitude is the only pathway to a just society. (What I'm saying sounds uncomfortably like "movement rhetoric", but it is honestly what I feel. I am attempting to keep this personal, and not the same thing you can read in any gay paper in the country, but these are my beliefs and I won't sell them short. If, with that in mind, this still sounds like rhetoric, well, sue me.)

Basically, the largest stumbling block in an approach to unoppressive society is ignorance. There is no convincing explanation for the arbitrary hatred of homosexuals (as well as blacks, women and others) except that people are feeling without thinking. When someone cries "faggot!" or "queer!", they are in essence asking me to give up a major part of my life, to exist without a primary emotional and physical relationship which is generally said to be the best aspect of a human life. I don't think anyone would ask this of me knowingly, and only someone who has really lost their grip would expect me to comply, but every time I hear one of the many insulting epithets popular today, these are the implications coming through loud and clear. The kind of education needed is nothing you will find in a book; a book can be open and shut at will. The key is exposure. As more gay people come out, as homosexuality starts getting more positive media coverage and less portrayal as a pathetic disease, as more people meet homosexuals in personal and social rather than political circumstances, only then will the popular opinion start to change.

Harmony is great stuff. I firmly endorse it. But many persons are not gifted with the patience of Job or the forgiveness of Christ, and so have formed creative communities of their own: they are the political separatists. It saddens me somewhat to witness the

growing popularity of separatist politics in the United States within the feminist movement, racial movements, gay liberation and other factions, but the logic is hard to deny. In a century of great social change, oppressed people have fire in their souls. Many feel they are valid human beings being made to hide, suffering humiliation and shame. By forming an exclusive environment of gays, women or whatever, a supportive and non-threatening community is built which cannot be found in the society at large. When I first came in contact with separatism, it was within the feminist movement. All my life, most of the people who really were important to me were women, and the thought of this sex so dear to me being denied me on the basis of my maleness was very difficult to reconcile. I mean, there were all these people who had never even met me, and already they didn't like me! But as I examined my own values I quickly began to understand. I am not a separatist. I, in my infinite wisdom, chose to stand around and catch whatever shit came my way. But really, can you blame them? It's not easy with both eyes open.



As I look to my future, what I see is basically good, even in light of the fact that my values are also the values of those who are not gay. Virtually all of the same things can be had either way, even if being homosexual complicates it somewhat. Many of the landmark periods of our life revolve around sexuality: puberty and coming of age is when we formulate most of our ideas about sex; pairing is often when we first begin a steady sexual relationship; birth and child rearing is in some ways a culmination of our sexuality. More and more, gay persons are refusing to be denied the right to celebrate these passages without shame. Many gay persons have established long and satisfying primary relationships. There are now programs designed to give counsel and encouragement to young gay persons. Gay couples have successfully adopted children. New steps forward are made every year.

My point in writing this article is not to proselytize, because the whole point of gay liberation is the right to choose your own life. But I still want to put a message across to some people: To parents - if your children tell you that they are gay (and there's no reason in the world that it can't be your child), be supportive. It's a compliment; they could have kept it to themselves, and it doesn't make them less valuable. To anyone - watch yourself. We all grew up in a society which condemns homosexuality, and we all have anti-gay sentiment somewhere inside us that pops out from time to time. It is this subtle feeling that seems to pervade everywhere, making it very difficult for gay people to feel good about themselves. This holds equally true for women. And finally, to all the gay brothers and sisters who have not yet come out of the closet - take courage. Freedom is always the steeper path.

Contraception

by Emilie Blattman

(If you are a man reading this, I am sorry--I am directing most of this information towards the women reading this, because they are the people who unfortunately, take most of the responsibility for pregnancy prevention.)

Ever since the mid-sixties, when the "sexual revolution" began, birth control has been an important part of most young women's lives. More and more "birth control" clinics have opened up, and more doctors were finding it wise to give out pregnancy prevention devices to young people. Unfortunately, there are still alot of state laws and such preventing women under a certain age from getting hold of these devices. This does not mean that young people, under 18 for instance, weren't having sex anyway. All those state laws did was help alot more women under the age of majority to get pregnant.

Now you and I both know that it should be a person's own choice whether or not they want to have sex, not the laws'. So, there are some ways to get around those laws.

One of those ways is to call the Planned Parenthood Center near you and see what they can do for you. They very often have teen clinics, even in states where you need parental permission. (Ed. note: Planned Parenthood will push the pill as the ideal method of contraception. Be forewarned.) If you live in a large city, your Woman's Health Center is the best place for you to go. They need the support of the women in the community, and give good, straight answers, without all the normal run-around that alot of doctors tend to give you.

Some of the more common methods of birth control are: the "Pill" (Oral Contraceptives), the intra-uterine device(IUD), the diaphragm with a spermicide, condoms, either alone or with a spermicide. Unfortunately, I don't have room here to go into much detail, but I can give at least a starting point to y'all.

The "pill" is one of the most common method of pregnancy prevention. It works by sending two hormones into the blood that are there anyway, but in much smaller amounts. The "Pill" must be prescribed by a doctor after a thorough physical examination and history study.

Recent studies have shown that the "Pill" is about 98% effective. Those are fairly good odds, but before you go out and get a prescription tomorrow morning, think about all of the things that go along with taking the "pill".

First, it is a drug that is in your body all of the time, whether or not you are having sex with anyone. It also has some fatal side-effects in a few women. Some of these side-effects are: blood clots, diabetes poor circulation, and a number of other things. Some of the lesser side-effects are: depression, weight gain, & tenderness in the breast area. A few women have mild "morning sickness" (nausea) during the first month or so of using the "pill".

Advantages are that all you do is take a pill once a day, and forget about it. This is good if you tend to forget things (like your diaphragm), or if you get too carried away in your moments of passion, so that you forget to insert your diaphragm or whatever.

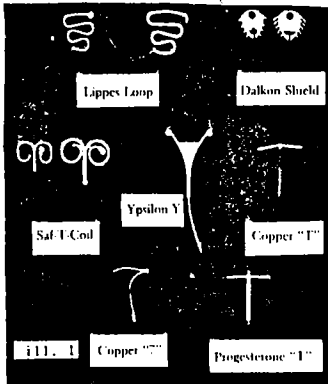
Another common method is the IUD. The IUD comes in many different shapes and sizes, each one very different in the way it works and the ways it reacts to different women's bodies.

There are ten different IUD's on the market (see illustration 1). No one is sure how the IUD works, and everyone you talk to gives her/his own explanation. What it is, is a piece of white plastic, sometimes with copper (as in the copper "7") sometimes with progesterone (as in the Progesterone "T"), and sometimes alone. The copper "7", and Progesterone "T" release tiny amounts of their respective chemicals, which supposedly aids in the contraceptive value of the IUD's. The copper "7" needs to be replaced every two-five years, and the Progesterone "T" needs replacement every year.

The long term effects of the IUD are not known, since they have not been in use for a long enough time to show yet. It is thought that after several years, the IUD might change the lining of the uterus.

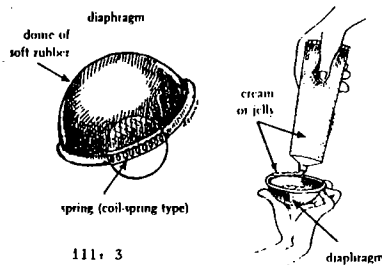
If you decide on an IUD, you will need to have it inserted by a doctor. The process can be painful, so you should have a friend drive you to the doctor or clinic, or at least ride the bus with you.

The best time to have an IUD inserted is during your period, or right afterward, as the opening of your cervix is a little larger then. This will make the dilation process abit easier, and less painful.



The advantages of an IUD are about the same as with the Pill, except that you never have to think about it after it's inserted, except to check and see if it is in place.

Disadvantages are heavier periods and spotting (light flow) between periods. The IUD has been known to become lodged in the wall of the uterus. If this occurs, the IUD must be removed, and a different method used.



Another method of pregnancy prevention is the diaphragm. This method is almost as effective as an IUD if used with a spermicidal cream of jelly.

The diaphragm is a rubber dome with a coil rim (see illustration 2), that is inserted into the vagina where it rests over the cervix (see illustration 2). About 1 teaspoon of cream or jelly is placed on the inside of the dome and spread around. Some women also put a bit of jelly or cream on the rim and/or outside of the diaphragm.

The way the diaphragm works, is that it catches the sperm before it can get through the opening of the cervix and the spermicide kills them. You must insert the diaphragm within two hours of intercourse, and insert more cream or jelly each additional time you have intercourse. (an applicator should be given to you with the diaphragm, if not, ask for one!) The diaphragm must be left in place for at least 6 hours after intercourse. If you want to douche afterwards, you must wait at least 6 hours.

The diaphragm must be fitted by a trained person. There are several different sizes of cervixes. You will need a new diaphragm after you have been pregnant (whether or not you carried out the whole pregnancy), or if you gain or lose more than 10 lbs.

The advantages of using a diaphragm are that it only affects one part of your body for a very short time. If you are not familiar with your vagina and cervix, it is a good place to start!

Also, if you are having your period, your diaphragm will hold about 10 hours worth of flow, depending upon how heavy it is.

Disadvantages are that it closely precedes intercourse, and you must remember to use it all the time. You also must remember not to run out of cream of jelly, as it is not effective without it.

Condoms are also widely used, and when used with a spermicidal foam, can be highly effective.

A condom (rubber, prophylactic, or "safe") is usually made of thin, strong, rubber. Then rolled out over the erect penis just before intercourse, not just before ejaculation. This is important, as a man can discharge enough sperm before ejaculation to get you pregnant. (Remember-it only takes one!) At the time that you put on the condom, you should insert the foam.

The condom will catch the sperm, and the foam will kill any that the condom doesn't get.

You should use condoms with resevoir tips, as there is less chance that sperm will drip out and get into the vagina. If the condoms you use have plain ends, make sure to leave room at the tip for sperm.

Never buy condoms in a men's room, and they should be electrically tested.

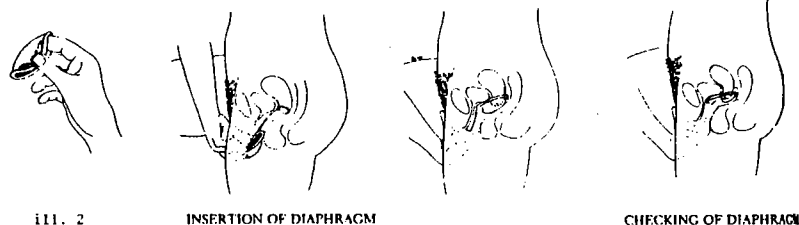
The advantages of using condoms with foam are that you don't need a prescription, and it also makes the responsibility a little more shared.

Disadvantages are the same as with a diaphragm.

I realize that I have only touched briefly on each of these methods. This is not the last word on birth control, by any means. Before you make a decision on which method is right for you, you might want to do a bit of your own research.

The best book that I know of is, Our Bodies, Ourselves, by the Boston Women's Health Book Collective. It covers alot more, more than just birth control, and I strongly urge you to read it. Remember- the more you know about your body, the better. (I also want to thank these women for all of their hard work and the use of graphics for this article.)

I hope this has been some help to you: Good luck...

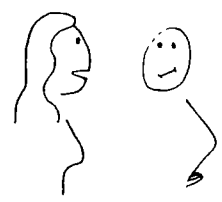


III. 2

INSERTION OF DIAPHRAGM

CHECKING OF DIAPHRAGM

Mr Faggot Writes Again



"I don't mind you, but the ones who swish turn me off."

Two years ago, in East Otis, MA., I hopped aboard the Starship LRY and embarked upon what was one of the highest highs and lowest downs I could hope to experience. The high is gone. LRY is really no longer a place I can feel a part of. I have every intention of attending a conference or two more, but for all same purposes, I'm no longer an LRYer. Age has a lot to do with it. I'm 19 and have attended over 50 conferences. Naturally, I'm a bit burnt out. But there is another source of alienation in the group that once was the biggest thing in my life. I'm gay.

It can be hard to understand why something so seemingly trivial as sexuality could cause such frustration and anger that I'd want to leave all the people I love. Many of my friends can't even understand what being gay entails for me. This article is an attempt to respond to two years of questions, stupid comments, negative reactions, and joy and pain.

Before LRY, I spent a good amount of time in Boston's gay community. But I left, turned off by it's uptight decadence and lack of peer group support, wishing that there were gay people my age, and into my hippie-type lifestyle. After an exhausting bout with LRY, the summer following my first year was spent among a few hippie-types of Boston's gay community. But they were all a few years older than I. After a month I realized I wasn't getting much out of being with them, so I hung around with my LRY friends again.

Last May, I left for San Francisco, hoping to find a place in its gay community, where I had encountered a lot more hippies. But after six months I was no closer to finding a place for myself than I was when I arrived. Lonely and depressed, I returned to the people I cared about - and who cared about me. What I'm doing at this point is trying to say why, after all the negative things that have resulted from lack of gay people in my life, I haven't taken to hanging around with mostly, if not exclusively, gay people.

Anyone who has attended a conference that I've been at probably knew I was gay before they read this. That comes as no surprise to me, as I make a point of making sure people know. The faggot buttons I wear, the faggot songs I sing, the workshops I've run, and the countless times I've brought up my sexuality (not to mention the countless times others have brought it up for me) have all been a carefully calculated plan to let everyone know what my sexuality is, just as I know what your sexuality probably is. If I didn't blow my horn, people would just assume I was straight. I wonder how you would feel if everyone you came in contact with assumed you were gay? And so, in many people's eyes, I'm little more than LRY's token faggot.

More people than I care to recall have accused me of "flaunting" my sexuality. "Why do you make such a big deal about being gay?" they ask. "I don't make a big deal about being straight. What you do in bed is your own business. It really doesn't matter." But it does matter. Many things in my



Heterosexuality runs rampant in LRY

life revolve around the fact that I'm gay. I'm involved with gay centers, I play for gay radio shows and coffee houses, write for gay newspapers and know alot of gay people. It's a political movement that is a big part of my life. Being gay is so much more for me than who I do or do not sleep with.

Well kids, the main reason I flaunt my sexuality is to raise people's consciousness to the gay experience; to let people know that not all gay men lisp or have limp wrists. And, to help people know that if they do, there's not a damned thing wrong with it. Stereotypes have oppressed gay people for centuries. We're depicted as insane child molesters who want to sleep with anything that moves.

Another reason I flaunt being gay is to be supportive of anyone who's homosexuality is just budding. Coming to terms with the fact that you could very well be gay can be a terrifying experience, especially at high school age. Words like "queer", and "cocksucker" constantly echo through the halls of our high schools. All the negative connotations re-affirm the many fears, and really stifle a person's "coming out." Seeing someone like me who feels good about being gay and seems happy can, and has, helped others come to terms with being gay.

Perhaps you don't understand the coming out trauma (coming out, by the way, means accepting the fact that you're gay). Well, imagine you are brought up to believe that hot dogs are the only food you should eat. But do hot dogs taste boring. One day you realize you'd rather eat beans. The first problem encountered by this realization is basic-where do you get beans? The only food made is hot dogs. But, if you crave beans, they must exist, or how would you know you craved them. At the risk of heating an analogy to death, I'll pose another problem. Every night at dinner Mom (or in more liberated households, Dad,) brings hot dogs to the table. Since they believe no other food exists, it's going to take an awful lot of courage to say that you'd rather have beans. But if you see a man wearing a button that said "I like beans", you'd feel a little better about liking them yourself. Still with me?

Countless numbers of people have told me that they never knew a gay person before meeting me. Since I'm one of the few gay people that feels good about wearing buttons that say things like "How dare you presume I'm heterosexual" or get up in front of 300 people and sing a song called "Honest to God I'm Gay." If I didn't make that fact known, those people would still be thinking they didn't know a gay person. Since I seem more like an LRYer than a faggot, I don't mind being the model. Let me also say that everyone probably comes in contact with at least one gay person daily. You just don't know it, unless you ask, or unless they tell you.

Yes, I am guilty of advertising my homosexuality, but one of heterosexuality's best advertisements is LRY. Everywhere I look at a conference, I see male-female couples; far more than female-female and eons more than male-male couples. Those figures don't even take into account couples sleeping together.

Rarely at a conference do two people of the same sex sleep together. Heterosexuality runs rampant in LRY and I get accused of flaunting my sexuality.

Another thorn in my side is that in LRY I've been patronized and liberalized until I'm about ready to puke. The term "liberal" leaves a sour taste in my mouth. How many times has some liberal LRY male said to me "I'm not gay, but I've got lots of friends who are and it never bothered me." To those men I say "So what?! So fucking what!" I'm tired of hearing how liberal people are. Why tell me? Why point it out one more time?

I'm tired of men telling me that even though they're not gay, they like hugging men. I'm tired of watching those same men greet women with a hug and a kiss and men with just a hug. I'm tired of not being kissed by my male friends. Sure, there are those who do, but until it's 50-50, I'm going to feel ripped off and angry. I'm sick of having to lean on women, when I feel like leaning on someone, because my male friends are too fucking uptight or just can't "deal with it." After two years, it's enough to make me scream. Or at least cry.

And there are, of course the extreme liberals. The "theoretical bisexuals," those who want to be "with it" so they claim to be bi. I've gotten involved with more than one, only to have the affair blow up in my face as my partner realizes that maybe he isn't as bisexual as he thought. But, oh at least he was liberal. He did give it a sporting chance. Too-bad I was the guinea pig.

And how many times was I attracted to a man that was straight? How many times did I meet someone who sparked something in me and know I didn't have a chance? I wasn't even allowed to bat in this ballgame, because I was simply the wrong sex. You can't know how it can eat at you unless you've experienced it.

Have any of you ever been interested in someone of the opposite sex who was gay? If not, try to imagine the frustration you would feel in such a situation. Now, multiply those feelings a few hundred times and you begin to get an idea of what I've felt. For me, being interested in a man who's straight is like trying to play the guitar after someone has cut off your hands.

Now, I did meet some gay men in LRY, but things never really clicked enough for there even to be an attraction in spite of my efforts to manufacture one. And there were a few genuine bisexuals, but as Andy Hansen once said to me, "anyone can get laid, but finding political solidarity is an entirely different matter." And many of those affairs had me always feeling like he couldn't deal with anything more than sex. Why fall in love with a man when falling in love with a woman is so much more practical and convenient?

The sexuality alienation has caused no end of pain and frustration in my life. I've talked about it as long as it's been there. I'm afraid some of the people who have been around me will say "Oh, it's just Horizon moaning again." But I want people to hear what I'm saying, and understand it. Really understand it. I've had plenty of sympathy.

My attempts at adjusting to LRY has left me bitter and angry and tired, but I I've also met some really beautiful people. And I don't regret a minute of it. It meant a lot to me to be fighting for what I believed in and knowing that some people were getting some good out of it.



"HEY, MAN, I THINK IT'S JUST REALLY FAR-OUT THAT YOU'RE GAY."

At Continental last August, a woman approached me and told me she thought she was gay. She said she had never told anyone before and desperately needed to. I suggested she get in contact with the gay women of her town and recommended she tell her closest friends she was gay. She took my advice and I got a very touching letter from her thanking me for my support, and telling me that she was feeling good about being gay. I cried as I read the letter. It told me my fight was not in vain. I helped someone come to terms with what I came to terms with alone. No, I have no regrets. Love to all who read the whole thing, Horizon
110 Davis Rd.
Bedford, Ma. 01730
Feed back would be greatly appreciated, especially from gay folk. (However, if anyone apologizes for being straight, I'll punch them in the nose.)



"Anyone can get laid, but finding political solidarity is an entirely different matter" - A Hansen

Straight Man

Straight man
 I've had this song inside too long
 To keep it in would be too wrong
 Oh straight man
 With your perfect eyes would you be surprised
 to realize another man could love you
 Just as you love your women friends
 Just as you love your woman's bed
 I want yours
 Well keep your Atlas body with your face of
 Jesus Christ
 I do not need you
 Though now I want you
 Oh straight man
 Can you understand my anger
 Can you deal with this my pain
 Can you ever know how hard it is to be stand-
 ing here again
 You say you understand me
 You unveil your liberal soul
 it's not the first I've seen and not the last
 this all to well I know
 Please go away from me for now
 I think I need to be alone

Straight man
 I feel ripped off and I feel left out
 And I wish you knew a thing or two about
 loving
 Straight men
 As they hold and touch their women
 Though to them they be just friends
 But other friends they will not touch as
 much or as often 'cause they're men
 I know morality has made it so
 But far as I'm concerned your morality can
 go to hell
 Well, we're products of society
 I guess I can't blame you
 But I still love you
 And I'm still angry
 Oh straight man
 have you seen
 thought this might be you singing this song
 instead of me
 Have you ever wondered who'd you love
 if things had turned out differently
 We could paint a liberal picture
 But would you really mean the strokes
 You hold my hand now pacified to show me off
 to liberal folks
 Please go away from me for now
 I think I need to be alone

Straight man
 If I leave you for my gay family
 Will you still call me your friend
 Oh straight man
 Can you see I have to be with those who I
 know won't presuppose what I am
 So I'm going to meet them all
 Going where my muffled calls can breathe
 I know I have seemed flustered but I found
 it isn't me
 Or what I'm saying
 It's what you're hearing

Oh straight man
 Do you still believe I love you
 Do you think I love my friends
 Of do you think that 'cause I'm angry
 that I'm hating all straight men
 Please do not take my anger
 And dress it up as hate
 It's my fault for I've shared myself with
 those who can't relate
 Please go away from me now
 I think I need to be alone
 Please go away from me for now
 I think I need to be alone
 -Horizon-

CONNECTICUT VALLEY FEDERATION
 C.V.F. is surviving. Julie Yancey is plan-
 the winter conference, which should be held
 in February. There should be a newsletter
 out soon.

DENVER AREA LOCAL
 Denver had a Leadership Training Conference
 January 14-16. February 18-21 there will be
 a Denver local conference; more details lat-
 er. They are also planning a melodrama in
 March for the benefit of a new transmission
 for the church bus. There will be a progres-
 sive dinner early in February.

GODARFUL
 GODARFUL had a Dayton conference January 14-
 16. There will be a Valentine's Day Confer-
 ence February 11-13.

GREATER WASHINGTON AREA FEDERATION
 GWAF seems to be expanding. Triangle (the
 best conference to happen, according to the
 typist) can NOT be held at the Glaydin School
 this year. If anyone has any ideas for a
 site, write Baba Holmes, Prime Mistress,
 1948 Martha's Road, Alexandria, VA 22307.

HOSEA BALLOU
 HOSEA BALLOU voted to merge with NEW HAMPSHIRE
 and IXXN EAST federations, if they are in
 agreement with the idea. Will help on a merger
 conference in Hanover, NH(?) in the spring?

LOWER SOUTHERN DISTRICT
 L.S.D. had a Thanksgiving conference of 60 in
 Huntsville, AL. at which four directors were
 elected: Susan Jones, publications; Robin
 Stubbs, business; Betsy Jacobson, programs;
 and Sandy Brindley, Field Director. Next
 conference will be on Valentine's Day week-
 end, site to be announced. Yankees invited.

MASSACHUSETTS BAY FEDERATION
 A conference happened early in December at
 which M.B.F. was born. Between Christmas
 and the New Year there was a conference at
 Framingham. Things went well at both confer-
 ences. See article on page nine.

SANLIT FEDERATION
 SANLIT had a conference in the beginning of
 December. Another is being planned for the
 weekend of George Washington's birthday.



Fed's Ups and Downs

SEAF0AM
 SEAF0AM had a joint rally with TOAKtm in Nov-
 ember, and a joint conference with same Dec-
 ember 18-23, which was very good. There will
 be a Spring Conference April 7-10 (for those
 of you whom can't get north to a -typist),
 probably at Bastrop; and a June conference the
 12-17, probably at Fort Parker State Park.

TOAKtm
 Aside from the joint affairs with SFAFOAM,
 there will be a rally in Dallas in March.
 Execs are being recognized by SWING for the
 first time in three years.

NERO
 NERO will be holding a conference in Somers,
 CT, on April 19-24. See advertisement
 below.

NORTH STAR FEDERATION
 NSF had a conference on the 4, 5, & 6th
 of February. The theme was "Death", which
 we hope is no reflection on the state of
 NSF.

If you don't see a report from your federa-
 tion here, it's because nobody cared enough
 to send in a report, and as far as we know,
 your fed officials could be dead.



PROUDLY
 NORTH EASTERN REGIONAL ORG (org?) of LIBERAL RELIGIOUS YOUTH PRESENTS:

← - Δ @ -> → the 1977 edition of... @ Δ ->

- TA DA -

NERO SPRINGTHINK

→ 'Life For The Fun Of It' ←

WHEN: April 19th thru 24th
 WHERE: Camp Aya-Po...
 MORE WHERE: Somers, Connecticut

SUNEL-CHAIRPERSON: Jay Kirby (bravo!)
 ROCKUS-CHAIRPERSON: Ted Albenberg (encore!)

COST: \$27 dollars + no fee
 and Munchkins (sorry)

for more informative
 info write to Ted at:
 2668 Albany Ave.
 West Hartford, Conn.
 -06117-
 (203-233-2892) - four

IMPORTANT!
 any persons with their 215 and 031
 who would be interested in being our
 official Springthink lifeguards, get a
 hold of Ted at his home phone -
 QUICK!!!

"Tell them
 I feel Christworthy
 xoxo" gao

OFF DR. BIEBER

by gary alinder

Walking into the enemy's inner sanctum is an enlightening experience. In June, 1970, Gay Liberation invaded the national convention of the American Psychiatric Association in San Francisco. We found out how tuned out the shrinks are.

The main convention meeting looked like a refugee camp for Nixon's silent majority. It was 99 and 44/100 percent white, straight, male, middle-aged, upper middle class. They are the insulated ones--separated in their immaculate garb, cars, country clubs, planes, expensive hotels, protected from emotional involvement by a gibberish vocabulary which translates humanity into "scientifically" quantifiable and objective terms.

Oh yes, psychiatrists come in different stripes; some are right-wingers, many are liberals, a few are radicals. But with few exceptions they seem to be caught up in a sense of their own importance. They expect to be listened to. They have no qualms about male chauvinism; they've never even thought about it.

So they couldn't imagine what the woman was getting at when she took the microphone to say, "I want to know what room the women can have to meet together in, and I want to know now." The chairman went on to the next speaker. Another woman took the microphone. "I don't believe you heard-- we want to know what room we can have and we want to know now."

A week after Kent and Cambodia, the psychiatrists had come to discuss business as usual. A caucus of radical psychiatrists described what business as usual would be: "...a panel about American Indians which concentrates on suicide by them rather than genocide by us... learning about aversion treatment for homosexuals-- but not considering whether homosexuality is really a psychiatric "disease"... hearing about drugs, new drugs and old drugs-- but not the way drugs are used to tranquilize people who are legitimately upset... hearing about psychiatry and law enforcement-- but not about how our society uses police to oppress people and prevent change... discussing sexuality and abortion-- but not the way sex roles are used to oppress women."

I've read psychoanalytic writing on homosexuality. They have a million theories about its "causes" and "cure". As a homosexual, I can tell you the shrinks don't know their elbows from their assholes.

I don't so much mind people playing intellectual games. But psychiatrists hold the power to inflict their games on people.



Come Out, Come Out Wherever You Are

Feel lost in the heterosexual world? Read *Growing Up Gay*, a new pamphlet by Youth Liberation. It contains 16 articles by sensitive young men and women about the experience of being young and gay. Included are articles about accepting one's gayness, coming out, and talking with parents. There is an extensive list of resources. Only \$1.25 from Youth Liberation, Dept. C, 2007 Washtenaw Ave., Ann Arbor, Mich. 48104.

As a young homosexual you feel alone; you need answers; but there's no one to talk to. So you read books or end up under the care of a psychiatrist. You find out how sick you are. The reactionaries want to cure you through brainwashing, shock treatments, or castration. The liberals just want you to be "happy". Of course, they know homosexuality is an inferior way of life, but they have little faith in cures and encourage their patients to adapt to the "deviation". A minority of shrinks say that homosexuality falls within the "range of normality". (They said to Gay Liberation people after the sessions, "We agree with you, so what's your complaint?" One of our replies was, "You do? Why don't you tell the world? Silence is also a crime.")

One of the worst wind-pigs is Dr. Irving Bieber, professor of psychiatry at New York Medical College. Listen to Dr. Bieber:

*A (male) homosexual adaptation is a result of hidden and incapacitating fears of the opposite sex... frequent fear of disease or injury to the genitals... frequently involves attempts to solve problems involving the father... The combination of sexual overstimulation and intense guilt and anxiety about heterosexual behavior promote precocious and compulsive activity... By the time the son has reached the preadolescent period, he has suffered a diffuse personality disorder... pathologically dependent upon his mother and beset by feelings of inadequacy, impotence and self-contempt... Mothers of homosexuals are usually inadequate wives. They tend to dominate and minimize their husbands and frequently hold them more or less in contempt... Often there is a sense of identification with a minority group which has been discriminated against. Homosexual society, however, is neither "healthy" nor "happy". Life within this society tends to reinforce, fixate and add new disturbing elements to the entrenched psychopathology of its members.**

When we heard that Bieber and company were coming to the American Psychiatric Association convention, we knew we had to be there. And we were-- on the convention floor microphone: "We've listened to you long enough; you listen to us. We're fed up with being told we're sick. You're the ones who are sick. We're gay and we're proud." Bearded Konstantin running around in a bright red dress. Andy laying it on the twenty shrinks who show up for a Gay Liberation workshop. Gay guerillas in the balcony sailing a paper airplane down to the convention floor when the delegates vote for a two-year study of violence.

Bieber is almost too good a target. His views are grotesquely reactionary; he is an old man with a pinched face and a nasal voice. A few days later we deal with Nathaniel McConaghy of Australia. Young, charming, sympathetic ("I've gone on television urging an end to discrimination against homosexuals"), he reports his "research" as a part of a program entitled "Issues on Sexuality":

...the patient was given injections of apomorphine, after which he viewed slides of males while experiencing the resultant nausea. With aversion-relief, the patient received painful electric shocks after reading aloud phrases describing aspects of homosexual behavior. Following a series of shocks, he read aloud a phrase describing an aspect of heterosexual behavior, and this was not followed by a shock...

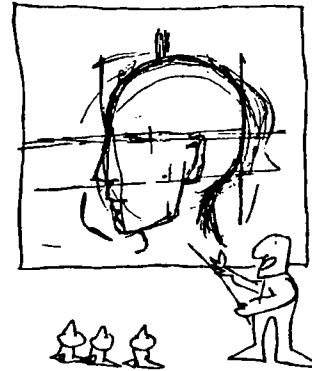
The Veterans Memorial Auditorium is nearly full-- about twenty Women's Liberation people, fifteen Gay Liberation people scattered through the three hundred psychiatrists as McConaghy begins his paper. Shouts of "vicious"; "torture"; "Get your rocks off that way?" McConaghy stops; apparently he's expected trouble.

"If you'll just listen, I'm sure you'll find I'm on your side." Intermittent heckling continues, but he completes his paper. Five minutes of discussion and the chairman announces, "This meeting is adjourned."

We are in a room of enraged psychiatrists. "They should be killed", shouts one. "Give back our air fare", shouts another.

Marie DeSantis reads from a Women's Liberation statement: "Women come to you suffering from depression. Women ought to feel depressed with the roles society puts on them... Those roles aren't biological; those roles are learned... It started when my mother threw me a doll and my brother a ball..." Michael Itkin reads the Gay Liberation demands.

Anarchy. Knots of people talking loudly all over the room. Shrink coming up asking us what we want. Finally, some discussion.



Dozens of gay brothers and sisters have told me what awful experiences they've had with shrinks. "I was in and out of mental hospitals for three years. I know how to talk their language, and they're motherfuckers," a brother told me. Another said, "When I was about nineteen, I read Bieber's book; that set me back two or three years. Then I went to a psychiatrist who took Bieber as gospel; finally after a year I stopped."

Rather than dealing with a sick society, the shrinks deal with individual members of that society. Conform, fit in, straighten up, the shrinks tell us. Something's wrong? It's in your head. And for the privilege of getting such advice, we pay them thirty dollars an hour and more.

One of Gay Liberation's demands to the convention was the abolition of psychiatry as an oppressive tool. The more I think about it, the more I favor the abolition of psychiatry, period.

"We've known four thousand years of violence. Don't fight us, fuck us; don't shoot us, suck us."

Bruce heckling the man in the booth selling shock-treatment machines. The man demonstrates a machine which shows slides of nude males during which the male patient is painfully shocked; the next slide is of a female, the patient receives no shock.

Finally we find Dr. Bieber on a panel ("Transsexualism vs. Homosexuality: Distinct Entities?"). By this time I'm really angry. "You are the pigs who make it possible for the cops to beat homosexuals; they call us queer; you--so politely--call us sick. But it's the same thing. You make possible the beatings and rapes in prisons; you are implicated in the torturous cures perpetrated on desperate homosexuals. I've read your book, Dr. Bieber, and if that book talked about black people the way it talks about homosexuals, you'd be draw and quartered and you'd deserve it."

Bieber answers: "I never said homosexuals were sick; what I said was that they have displaced sexual adjustment." Much laughter from us. "That's the same thing, motherfucker." He tries again. "I don't want to oppress homosexuals; I want to liberate them, to liberate them from that which is paining them-- their homosexuality." That used to be called genocide.

* Irving Bieber, *Homosexuality: A Psychoanalytic Study of Male Homosexuals* (New York: Random House, n.d.)