

*Not Fade
Away*



**Selections
from the
NAMBLA
Bulletin**

Not Fade Away

Selections from the *NAMBLA Bulletin*

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Selections from the
NAMBLA Bulletin

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NAMBLA's Love Lasts More Than One Day

by Chris Farrell

Though I can point with some pride to my role in the history of the North American Man/Boy Love Association, I simply can't account for the group's persistence in the face of police harassment, media slander, internal strife and public vituperation. How can a group that's never numbered more than 1500 members survive attacks from the most powerful and influential (and the most savage, cynical and corrupt) elements of society? Over the past 20 years, phony exposes by prime-time network TV shows have been routine. In 1982, the FBI tried to frame NAMBLA in a kidnapping case that's still unsolved. (The full story is told in David Thorstad's *A Witchhunt Foiled: The FBI vs. NAMBLA*.) Ten years later, assaults on NAMBLA moved to the United Nations. Organization activists have been sent to jail for our relationships with boys. Shamefully, several gay and lesbian organizations have joined in the NAMBLA-bashing. In 1996, the New York State Legislature passed a law to deny the group the right to exist as a non-profit organization.

But somehow, lacking the money, power and influence of our enemies, NAMBLA has survived. And if we can't explain that survival, we can begin to document it. This pamphlet, the first in a series of articles culled from the *NAMBLA Bulletin*, is an attempt to capture some of the history of the organization. It reprints selections from the first six volumes of the *Bulletin* (and a few pieces from NAMBLA publications that preceded the *Bulletin*), dating 1979 through 1985.

The *Bulletin* has emerged as the most visible element of NAMBLA's work. That's not quite the way it was planned. The organization's first publication was *NAMBLA News*, first published in the Spring of 1979. The Boston, Massachusetts

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address reprinted in the masthead recalls NAMBLA's development from the Boston-Boise Committee, whose work was chronicled in Mitzel's *The Boston Sex Scandal*. An ambitious 5-times-yearly publication scheduled was planned, but, in a pattern that was to become familiar to readers of NAMBLA's publications, deadlines were missed almost from the beginning.

Bob Burdick, one of NAMBLA's early activists, had the idea that, since both the publication schedule and the survival of the group itself were uncertain at best, another newsletter should be created to supplement the News. Its regular appearance would keep members assured that the group was still functioning, and it could contain routine announcements and timely material. With the *Bulletin* created to handle such quotidian fare, the *NAMBLA News* would become the *NAMBLA Journal* and dedicate itself to the serious, the philosophical and the analytical.

Peter Melzer volunteered to help Burdick and soon replaced him as the editor of the *Bulletin*. His attention for detail and deadlines helped establish the *Bulletin* as NAMBLA's regular voice to its members and the world. But it was when graphic artist Renato Corazza took the reins as editor that the *Bulletin* began to be much more than a humble newsletter. Though it did include reports of NAMBLA meetings and internal business, it also became a place for boy-lovers to read (and write) serious pieces about politics, current news events, erotic fiction and satire.

Corazza's artistic sense was immediately apparent. Though popular with the membership, it also launched a debate about the *Bulletin* that has continued to the present. Did photos of boys that weren't related to any stories in the *Bulletin* objectify the individuals pictured? But weren't those photos powerful evidence to boy-lovers that there was no shame in responding erotically to boys? (My tenure as editor revealed my greater sympathy for the latter argument, as does the lay-

out of this collection.)

That debate isn't the only aspect of the *Bulletin* that's persisted. This collection reprints an early internal criticism of NAMBLA, that the organization, in some cases, reproduces the ageism of the society it claims to abhor. That criticism from one of the *Bulletin's* early young writers was echoed by one of its later young writers, The Unicorn, whose work is also reproduced here. And the organization continues to struggle with this issue in the present.

Another continuing strain evident in these earliest pieces is what I might be tempted to call a tone of paranoia in several articles. (I'd be tempted to call it that if events hadn't proved, in almost every case, that what might appear to be paranoia turned out to be incisive analysis!)

In addition to constancy, the *Bulletin* has provided variety. Each editor has left his mark on the issues printed during his tenure; besides me, Burdick, Melzer and Corazza, Bill Andriette and now Mike Merisi have served in the position. Though NAMBLA has always had (sometimes nominally and sometimes actually) an editorial collective to decide on content, the editor has always had great latitude to make the *Bulletin* a forum for personal expression.

But beyond that, and in spite of its faults, the magazine has always had an enduring character that this series will document. And it's important that the *Bulletin*, however embattled, does endure. It regularly gives voice to a point of view that absolutely would not be heard if the *Bulletin* didn't exist. (Though the advent of the Internet has provided an alternate source for much of that information. That's the impetus for changes in the *Bulletin* you can follow in current issues of the magazine.) The mere survival of such a publication in spite of so many powerful enemies is historic, and *Not Fade Away* provides a sampling of that rich history.

Selections from the *NAMBLA Bulletin*

Number 1
Winter, 1979

NAMBLA NEWS

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Newsletter of the NORTH AMERICAN MAN/BOY LOVE ASSOCIATION
Box 331, Kenmore Station, Boston, Mass., 02115

FIRST U.S. CONFERENCE A SUCCESS IN BOSTON.

The first man/boy love conference in U.S. history took place at Boston's Community Church last December. Although there have been individual workshops on the subject of gay conferences and one or two art or history oriented conferences treating pederasty, no working conference on practical problems of sexual relationships between men and boys had ever occurred in this country before. At the end of the conference, the first U.S. organization to focus on pederasty and/or pedophilia from a gay perspective was also formed. The North American Man/Boy Love Association (NAMBLA) began with a caucus of 30 men and boys, and this newsletter was proposed as a start in communicating our concerns across the continent. (The name and nature of the new organization will be debated and possibly altered at the 2nd conference in New York next month.) NAMBLA follows the lead in recent years of groups like PLE in England, Werkgrupp Pedophilie in Holland and the Germania Club in W. Germany. One initial difference was that NAMBLA's focus was on relationships between men and adolescent boys (post puberty) and on gay relationships. The conference participants made clear, however, that the new movement will support sexual freedom for persons of all ages and between all age groups, including young children. Many speakers stressed the need to guard against all coercion or force but maintained that current laws oppress young persons, terrorize caring adults and are not in any way protective of children. The conference was publicized in gay media afterwards and the proceedings have been aired in New York & Boston on radio. Over 150 persons from 13 states & 3 Canadian provinces attended. The \$5 registration fee not expenses and \$25 was given each to FAG FAG and GLAD, a new organization in Boston created to give legal aid to all gay persons accused of sex "crimes." \$23 was raised for this Newsletter. A gift of an additional \$50 from a Boston man has also gone toward this Newsletter.



SECOND CONFERENCE Set for MARCH 24 IN NEW YORK CITY.

A second invitational conference on man/boy love is happening Saturday, March 24 in New York City. Members of NAMBLA already know that workshops will be held at the Church of the Beloved Disciple, 368 W. 14th St., near 9th Ave. THE EVENT IS BY INVITATION ONLY and gay media and other groups should be informed only that the conference will take place on that date. Non-NAMBLA members may register for the conference and get information by writing Box 2, Village Station, NY, NY 10014. Persons receiving this newsletter are automatically invited but should REGISTER AT ONCE by sending \$5 or more (less if you can't afford it) to the above address. Spread the word correctly. Three workshops are: (1) at 10:00 A.M., "Man/Boy Relationships," with

continued on page 4.

NAMBLA News Number 1 launched the tradition that endures in today's *NAMBLA Bulletin*.

News



The case is part of a lawsuit filed by the National Alliance for the Protection of Children's Rights (NAPCR) in July 1988.

Gay Pride Week 1980

NAMBLA's participation in New York's Gay Pride Week included talking to the lesbian and gay community at a public forum, meeting each other at our own conference, and walking a long way along Fifth Avenue in New York's Gay Pride March on June 29th.

The forum, titled "Homosexual Relationships between Youths and Adults" was held on Tuesday, June 24th. Approximately 150 people attended. Included in the audience were reporters from *The Village Voice*, *The Body Politic*, *GCN* and *WBAI*. Some fifty people spoke at the event which was co-sponsored by eleven lesbian and gay organizations. Gay Youth's Michael Alhonte and NAMBLA's David Thorstad made initial presentations...

About 100 people attended our all day conference at the Performing Garage. The theme of this conference was man/boy relationships. The adult perspective was discussed in the morning, and the boy's viewpoint was presented in the afternoon. After the main presentation, gay youth Cliff Bossart, now on our Steering Committee, led a discussion of ageism in NAMBLA.

The Gay Pride March had its best attendance since its inception. Depending on the moment, up to forty individuals marched behind NAMBLA's banner. It was the first time we marched in New York. Along the five miles up Fifth Avenue from Sheridan Square to 97th Street we handed out 4,000 NAMBLA leaflets with virtually no hostile reaction. Along the way, Tom Reeves led us in some chants. In all it was a pleasant walk in the sun. Photographs will appear in the forthcoming Journal.

NAMBLA Bulletin, Vol. 1, No. 6, Pg. 1, July 1980.

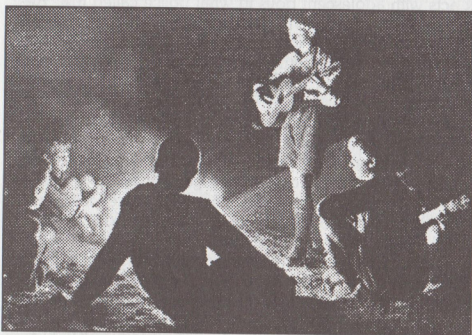
Richard Peluso Found Not Sexually Dangerous

In a decision dated August 31, made public this week, Superior Court Judge Walter E. Steele declared that Richard Peluso is not a sexually dangerous person (SDP) under Massachusetts law. Peluso is one of 24 men indicted in 1977 for sex acts with adolescent boys in what police called the "Revere Sex Ring." Gay activists found that no "ring" existed and that many of the cases were unrelated. Contrary to original media accounts, no prostitution or pornography charges were brought. Only two of the 24 men charged went to prison. Most of the other cases were dropped, postponed without a finding or plea bargained to sentences of unsupervised probation. Peluso was the first man indicted. He plea bargained and was found guilty of fellating and masturbating two boys, aged 11 and 13. No coercion was alleged. He was given three 15-to-25-year sentences and two five-year sentences, to run concurrently. In 1978, Peluso was examined under the SDP act and was determined to be "sexually dangerous." As such, he was given a life-time commitment to the Bridgewater Treatment Center, a maximum security prison. He became ineligible for regular parole, work release or community access programs. Judge Steele's finding over-ruled the SDP finding. Peluso will now be reclassified and can apply immediately for early release or community access. He will be eligible for regular parole in 1984. Attorney Richard Iandoli, of the firm of Gilmore & Iandoli, who represents Peluso, has asked that he be allowed to remain at Bridgewater pending reclassification. Iandoli believes Mr. Peluso may be endangered if he is returned to the regular prison population.

Judge Steele's decision is based on evidence presented in hearings on May 7, 8 and 11 in Suffolk Superior Court. The case was sponsored by NAMBLA as part of its Emergency Defense Fund effort. NAMBLA is also helping Peluso

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with two motions still before the Court: for revision of sentence to time served; and for a retrial. NAMBLA spokesperson Tom Reeves said of Steele's ruling, "It is a landmark decision for several reasons. The commonwealth argued that Peluso is dangerous, yet Judge Steele found he is not. It is extremely rare for a Judge to reject state evidence in these



cases, and unheard of in cases where the defendant has served less than ten years. The defense did not deny that Richard Peluso is still attracted to teenaged boys. Judge Steele allowed lengthy testimony from Dr. Charles Silverstein, over objection by Asst. Atty. Gen. Linda Katz, that sexual contact between men and boys is not always harmful and may, in fact, be 'nurturing.' Previous to this case, it has always been held that a sex act with a minor is itself harmful to that minor, and that likelihood of repetition of such acts is evidence of dangerousness. It has also been previously held that homosexual acts

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are particularly traumatic to adolescent boys, and that homosexuality is a personality disorder which often leads to narcissism and compulsive behavior. Judge Steele found that homosexual activity with a minor is not prima facie evidence of harm, since homosexuality is no longer considered a personality disorder by the American Psychiatric Association. He also found that Peluso made emotional progress by accepting himself as a homosexual during his incarceration. Finally, Judge Steel declared, 'The evidence showed that the petitioner's sexual contact with boys was in consensual and mutually agreed upon circumstances. . . [and] there is no evidence of petitioner's propensity to inflict physical or psychological injury on others.' Such consideration of "consent" in a case involving a minor is unprecedented. Reeves further commented, "There are at least twenty-five other men held at Bridgewater as sexually dangerous because of consensual sexual activity with boys. Peluso's case means, at the least, that these men need no longer humiliate themselves by claiming to be 'cured' of homosexuality or their love for boys. NAMBLA has shown that a straightforward defense can be successful, and that a reasonable judge will agree that 'sexually dangerous' ought to apply ONLY to persons who have coerced or physically and psychologically harmed others and are likely to do so again. This is a victory for man/boy lovers and a defeat for homophobia."

During the SDP hearing, prosecutor Katz brought up Peluso's membership in NAMBLA as evidence that he had "not been rehabilitated." Judge Steele commented at the time that such membership was not relevant to the case. The Peluso case is the second this year in which NAMBLA was publicly involved. David Groat won immediate release when a judge in western Massachusetts revised his sentence to probation.

NAMBLA Bulletin, Vol. 2, No. 7, Pgs. 4 - 5, Sept 1981.

"Victim" Joins NAMBLA

Harold Baker, 16, who has been questioned by FBI and police in connection with the July 11, 1981 raids and arrests of nine men on charges of engaging in sexual activities with boys, has recently joined NAMBLA to help fight against the State's repression of men and boys who love each other.

Baker has been threatened with arrest and jail by



Karl Ahlers and Harold Baker in June 1980.

police and district attorneys in New Jersey, Long Island, and in upstate New York because he has refused to cooperate.

Baker is a member of the Steering Committee and is active in its Prisoner Support Program.

When asked why he joined NAMBLA, Baker replied, "To help the other men and boys who are being harassed by

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the police to fight back. I know a lot of men and boys who are overs and who have sex with each other, and there is nothing wrong with this."

A friend of Bakers' for over six years now, Karl Ahlers, Jr., 48, of Chichester, New York was arrested in the July 11th cases and has been indicted by a Grand Jury on 32 counts of sexual activities with minors. Baker states that, "It is stupid that Karl has been arrested for this. He is good to the boys and he likes them, and they like him." Baker stated that police and district attorneys in Ulster and Nassau County forced the boys to sign statements after questioning them for many hours.

Baker stated, "We must get these men out of jail, and we must get all these charges dropped. I don't want to see Karl, or any of the other men go to jail. If we (kids) have to go and protest in front of the court houses, then we will protest, but we do not want to see our friends go to jail."

NAMBLA calls for all Lesbian and Gay, Progressive and Civil Liberterian groups and individuals to support the children and defendants in these cases as they develop.

NAMBLA Bulletin, Vol. 2, No. 9, Pg. 5, Nov 1981.

Police Threaten New Jersey Family

Following the arrest of several men last summer for alleged consensual sexual activity with minor males, Nassau police coerced statements from Freddy Johnson (18) and Eddie Johnson (14). Prior to the trial of Martin Swithinbank, the boys' mother, Ruth Johnson, informed Nassau authorities that her sons would comply with subpoenas to testify. However, in a letter to District Attorney Dennis Dillon dated April 20, 1982, she stated: "My family has suffered greatly because of the large amount of questioning and pressure that has been placed upon them. I have to think of the health and welfare of my children and family first, and therefore feel that it would be extremely damaging to them to allow them to be subjected to routine questioning at this point in time."

"I am personally very worried and concerned over certain allegations and 'threats' that have been made to me by various law-enforcement agencies, that if I did not cooperate and allow my children to be subjected to this pressure, that they would either be taken away from me or that they would be taken away and 'locked up' until the time that the trials in Nassau County were concluded."

"We did not ask to be part of this investigation but were brought into it. The total effect on me and my family because of it has been harmful, and therefore all that we want to do is to be left alone at this point in time." Her family, she explained, "has suffered greatly" as a result of the police-state tactics of the Nassau authorities.

The Johnson family has maintained its right to refuse questioning outside of a legal proceeding. The family has received several, increasingly menacing, letters from Assistant D. A. Stack.

In a hand-delivered letter April 21, Stack denied that the family was being threatened but insisted on the need "to

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prepare" the boys for the witness stand. Stack sent a second letter April 27, expressing a desire to "work together" in this matter and to ensure "the least inconvenience for everyone." On May 4, she sent a certified letter in which she stated her intention to take the mother and her sons into custody



"in order to secure your attendance and testimony." The issue, however, is not attendance and testimony at trial (with which the family has indicated its willingness to comply), but rather Stack's need to "prepare" their testimony.

The police and prosecutors have already held the Johnson children incognito for as long as eight hours in order to interrogate them. The parents have been refused permission to be with their children during questioning. The Johnson family has now engaged an attorney to aid them in defending their rights.

In addition to A.D.A. Stack's threats against the Johnson family, on May 6, NAMBLA Coordinator David Groat received an anonymous death threat if he attempted to aid the Johnson family.

NAMBLA Spokespersons Bob Rhodes and David Thorstad issued the following statement: "If ever there was a case of 'child molestation,' it is in the harassment of the Johnson family by the Nassau County authorities...Nassau County is run by a Republican old-boy network headed by a recently convicted crook. Their violations of the Johnson family's rights are par for the course."

NAMBLA Bulletin, Vol. 3, No. 4, Pg. 1 - 2, May 1982.

Quid Nunc

by Robert Rhodes

QUID NUNC (Latin for "what now?") is in English a person who is inquisitive about the latest news or gossip; a busybody. That would describe both myself and what I intend my column to be about. It will cover various newsworthy



Bob Rhodes.

but not feature-worthy events each month. To paraphrase another famous newspaper, "All the news that fits, we'll print."

The Society for the Prevention of Cruelty to Children in Westchester County charged that former State Senator Joseph Pisani set up a fake child abuse agency in Yonkers in order to obtain detective licenses and gun permits for some 34 people.

Sen. Pisani, who was convicted in June 1984 of fraud and tax evasion, also proposed legislation in January 1983 to curtail NAMBLA's First Amendment rights. (*NY Times* 10/22/84)

18-year-old Simon Knill-Jones of Worthing, England has finally escaped the "care" of West Sussex Social Services. The agency disapproved of his relationship with a 39 year old man. Knill-Jones was sent to a juvenile detention center because social workers believed he was in "moral danger."

After that, he was arrested several more times including once in Dec. 1983 for leaving his court-appointed lodg-

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ings to spend Christmas with his lover. The psychiatrist appointed to examine Simon called the agency actions "hamfisted" and that between Simon and a potential exploiter, "I'd put my money on Simon."

Simon Knull-Jones is finally free to live on his own and plan to go into business with his lover. (*Body Politic* 10/84)

Minnesota appears to be writing "finis" to the Jordan witchhunt. James Rudd, whose sentence was reduced from 40 to 6 years for finking on friends and relatives (including his own parents), has been sentenced to 40 years. The Minnesota Attorney General, Hubert H. Humphrey III, said: "There was no credible evidence to support allegations of murder or pornography. There is insufficient evidence to justify the filing of any new sex abuse charges." Seven of the former defendants have filed lawsuits against Scott County for \$336.3 million in damages, against Prosecutor Kathleen Morris, her investigator, and the county board. (*Time* 2/25/85 and *Daily News* 2/13/85)

In a triumph for Dade County (FL) law enforcement authorities, a 10 year old girl and a 12 year old boy are being put on trial for having sex with each other. The boy is charged with sexual battery and the girl with lewd and lascivious conduct. The fact that both consented is not considered to be a defense. After his arrest, the accused molester is said to have cried out and asked for his mommy. (*Daily News*, 2/23/85). Congratulations to Dade County for doing a hard job well, NOT!

Quid Nunc wishes to extend hugs and kisses to the *San Jose Mercury News* (1/17/85) for their kind review of our December *Bulletin*: "The newsletter includes articles urging that children be granted 'sexual freedom' and that the age of

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consent be lowered or abolished, warnings about postal inspectors bent on stopping pornographic mail [not quite right, guys - QN], and news of a NAMBLA membership drive." Also, thanks to officer Nick Battaglia of the San Jose PD for getting the issue to them so promptly. Battaglia also makes the useful point, "...we're starting to see fantasy tales from children [in abuse complaints]... They're telling things that three years ago they would never have been able to concoct."

There has been an interesting series in Ann Landers' column about a tale of child abduction completely unfounded. A woman was shopping with her small daughter in a store. The woman lost sight of the girl and called security. They locked the store and after a search located the girl in the men's restroom together with a man who had sedated her and cut off her hair so he could disguise her as a boy and carry her out unnoticed. The first column reported the story as fact, the second noted that it had cropped up widely around the country and seemed to have no basis in fact. The third column (2/14/85) stated that the same story had previously been told about Gypsies. How many other tales in child abuse books are similarly legendary?

Peggy Murin, 21, founder of the volunteer group, Missing Children of Allegheny County, has been charged with corruption of a minor for allegedly telling three girls to lie about a man's sexual involvement with them.

She had told the three to lie about Donald Kibler, who was convicted several years ago for sexual child molestation. The conviction was overturned after he served nearly four years in prison. Murin persuaded one 13 year old girl to falsely accuse Kibler of sexually abusing her and taking nude pictures. (*Trenton Times* 1/18/85)

Reuters reports that a new book about British war hero



Field Marshal Bernard Montgomery includes love letters he wrote to a 12-year-old Swiss schoolboy.

The boy was one of about six "young proteges" with whom Field Marshal Montgomery struck up friendships in the years after the Second World War, according to the book of reminiscences *Monty At Close Quarters*.

The author, Lucien Trueb, now a journalist, quotes from a letter the Victor of North Africa wrote to him: "I have given you all my love and you are my very dear little friend...I love you too much ever to forget."

Trueb says that Montgomery stayed with Trueb's family every time he visited Switzerland. "When I took my bath, Monty toweled me off personally so that I shouldn't catch a cold."

GALLATIN, TN - A local 14-year-old man recently won a divorce from his 17-year-old wife on grounds of cruel and inhuman treatment, but the woman gained custody of the couple's 16-month-old daughter.

Hal Warden missed his first day of school as a high school sophomore because of a lengthy August divorce hearing at which his wife Wendy testified that during their marriage Hal "behaved like a 10-year-old." (*NY Daily News* 9/12/85)

NAMBLA Bulletin, Vol. 6, No. 1, Pg. 15, Jan/Feb 1985,
Vol. 6, No. 2, Pg. 15, March 1985 and Vol. 6, No. 8, Pg.
16, Oct 1985.

Graphic by Sidney Smith

Second International Gay Youth Congress

Roughly 50 young gay men and lesbians participated in the Second International Gay Youth Congress in Dublin from July 7 to 12. The Congress was funded, in part, by the European Youth Foundation and was attended by delegates from Denmark, Finland, France, Germany, Ireland (North and South), the Netherlands, Norway, Sweden, the United Kingdom, and the United States of America.

The following are 4 of the 13 resolutions adopted:

We, the Second International Gay Youth Congress, urge the Northern Ireland Gay Rights Association and Cara Friend to withdraw their dismissive attitudes towards gay youth and to campaign strongly for an equal age of consent with their heterosexual counterparts, while ages of consent still exist.

As young people, we must be free to choose our own identities and lifestyles. We oppose ages of consent and all laws which restrict consensual sexual activity because, as young people, they limit our sexual freedom and deny us the right to choose who we relate to sexually.

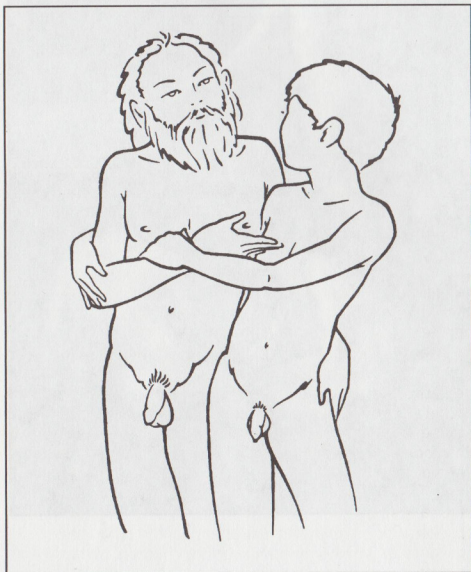
We call for the abolition of all ages of consent and demand that young people's and women's complaints of sexual assault be taken seriously and that positive discrimination be applied to counter existing power imbalances. Youth must be made less dependent on older people, materially and emotionally.

We would like to insist that the organizers of the Third International Gay Youth Congress spend as large a time as possible, and make positive discrimination in order to encourage more female delegates, non-white delegates, and younger delegates to attend this congress. Only when this is achieved

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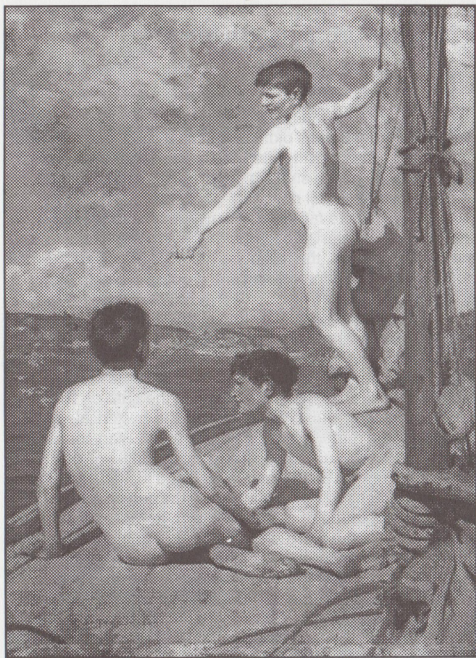
will the congress be representative of gay youth internationally.

NAMBLA Bulletin, Vol. 6, No. 9, Pg. 2, Nov 1985.



Graphic by Sidney Smith.

Analysis



of spirit is important, but what possible difference could it make to us whether we can produce children, because that is the question now it is considered as the world is at the

The Masturbating Child

by Charley Shively

I wanted to speak as a child today, if you don't mind, although I am 41 years old. I began as a child, you see, and I think that's true of everyone here. I was fortunate in a lot of ways, in that I began sucking cock when I was five years old and I enjoyed it & still do.

We have to face sexuality in America, and I think that is one of our biggest problems, that everyone wants to hide the fact that it's fun, that it's not a duty, it's not gruesome, it is not deforming or demoralizing and it doesn't lead to diseases, not even skin cancer.

I want to take up a historical question, despite the fact that we all know how unreliable history is. A new book, *The History of Sexuality*, by Michael Foucault, almost comprehensible, points out that an enormous change came into our lives that we are still living with, sometime in the 15th or 16th century. Four things hit us: the notion of the hysterical woman, the idea of the masturbating child, the Malthusian couple (the idea of breeding, breeding slowly or quickly—at one time, evidently, they just fucked and fucked and fucked and fucked, they didn't keep records...) and finally the perverse adult. Various studies point out that the very term homosexuality, also, wasn't named; the word wasn't invented until the 19th century. And there is another point we need to understand from history, especially in the United States...and that is that the whole subject of sexuality is based on puberty, that is, according to the *Oxford English Dictionary*, when you grow hair on your private parts, and become capable of reproduction. That is very important for heterosexual sex—the ability to produce egg or sperm is important, but what possible difference could it make to us whether we can produce children, because that

is not the activity we are engaged in. We are engaged in sex for pleasure, not for procreation. Consequently, the difficulty we face here is that all that is written on the subject—the Bible, all the psychological literature—is contaminated by this reproduction mode, and it is totally irrelevant to us. It is our duty, as we have been doing here today, to begin to redefine



sexuality as a subject.

One particular place to begin, as far as politics and law and so on, is with the age of consent laws. John Ward's excellent brief points out that in Queen Elizabeth's time it was age 10, and obviously based on procreation, which in itself was rather foolish, but for heterosexuals it was important. By

no accident in the late 19th century they defined the masturbating child, and these age of consent laws began to rise. Masturbation was said to cause blindness, mental illness, it shows an unhealthy attitude, causes warts, wastes the seed. The same things they now say are caused by boy love, they once said were caused by masturbation.

Something else happened at the same time: they developed the child work laws. Children were not allowed to work until whatever age. It started out at 10, and slowly crept up as far as 21 in some places and jobs. These child labor laws are considered by liberal historians to be a great reform, but it happens that the age of consent laws, the strict laws against boy love and so on were being passed along with the child labor laws, and also at the same time psychologists like G. Stanley Hall published books defining adolescence.

We have to rethink all these things, including the child labor laws. In many ways, such laws infantilize everybody. Why shouldn't children work? This is the way we get experience. Why shouldn't adults and children play and have fun? Pleasure and play and work must be reintegrated.

I began working at 13 and maybe I'll write an article on work as an act of revolution, but I think it was good fortune that I began to work at 13. It was illegal and I lied about it. My first love affair was with a fellow pinsetter. We met after we got off work. This fits in with false and ridiculous attitudes we have toward prostitution. Prostitution is a perfectly respectable form of work, and I think we should study it closely to see the wonderful way in which those attitudes of work and pleasure come together.

NAMBLA NEWS, No. 1, Pg. 2, Spring, 1979.

An Editorial Fragment . . .

By Tom Reeves

Since I came out as a boy lover 14 months ago, I have been both pleasantly surprised and overwhelmed. Pleasantly surprised that I have had support from my straight colleagues and



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students & that there is no danger to my job. Pleased, also, that a good many straight and gay people have seemed ready for a dialogue on man/boy love. I am overwhelmed, however, by the enormous need out there. There are the men already in prison who need immediate help. There are men who have written me from every state who feel alone, hopeless and frustrated. There are teenagers who are involved with men and for whom there is confusion and fear. There is a gay backlash, especially among some so-called feminists, who want to "protect" children and who confuse loving sex with power-tripping and control. Finally, I am not at all sure how we should proceed as man/boy lovers. Part of me says we should organize, come out, stand up, just as gay people did 25 years ago and since to form gay liberation. That part of me says we should be forming our new organization and newsletter and building a strong community of support. Another part of me, however, worries that America will *never* support freedom for our sexuality and will come down on us ruthlessly in the near future if we dare organize. That part of me also fears that many gay people and organizations will watch on the sidelines or even actively support a witchhunt against us. So, I wonder if we should broaden our appeal instead of narrowing it. I wonder if man/boy lovers should not seek to join gay people, liberated straight people, families who enjoy liberated sexuality together, and other sexually oppressed groups to form a genuine human sexuality movement. Perhaps in that way we would be large enough and strong enough to get across what is, after all, our main point: there is nothing wrong with sex, there is everything good about sex, it ought to be shared for pleasure & affection among all people & without fear!! I am convinced that man/boy lovers should struggle beside & within the gay movement, despite some gay grumps, but I am not sure yet how. Join me in New York City on March 24 to continue a discussion about how we increase the scope of sexual liberation in America for ourselves, for the youth we love and for all people.

NAMBLA NEWS, No. 1, Pg. 12, Spring 1979.

N.A.M. _L.A. ?

By Eddie Caquias

When I first heard of the North American Man-Boy Love Association I was led to believe that it was an association formed in order to change the idea that men who participate in sexual relationships with "boys" are child molesters; to help young boys express themselves sexually; to reevaluate the age of consent; and overall, form a unity between the men and boys, to illustrate that a man/boy relationship isn't a deplorable and disgusting act. But that it can be a normal, natural and healthy experience.

Unfortunately, I believe that boys have been short-changed. Many parents will not accept their sons having relationships with men. Many will not accept their sons as being homosexual. Our parents are still tormented by the old taboos of child molestation. The idea that their sons may be harmed mentally as well as physically. NAMBLA has failed to get across the fact that the boys are not forced into any activity. I believe it's because the boys haven't had much of a say publicly to stand up for themselves. Many boys will not speak because of no opportunity and parent and peer pressure. Simply because they're homosexual. That has got to change. NAMBLA cannot progress sneaking around corners and behind the public's back. They must be recognized and heard. But, not only the men. The boys must have a say on this too. We cannot make it look like a one-sided affair.

As for helping a boy express himself sexually; I believe that to be a rather difficult task without allowing them to express themselves socially. Sure our needs and desires should be satisfied, but we also need to be considered people, not objects or toys for a man's sexual satisfaction.

The idea of reevaluating the age of consent is a touchy and difficult subject simply because it is a matter of judgment.

Who is to say when a boy is capable (mentally) to participate in sexual activity. The age of consent is more of an opinion and judgment matter than anything else. NAMBLA cannot change that. They're not in any better position to say when a boy is mentally prepared for sex and when he isn't. I believe it's up to the boys. The problem is no one has asked us. Could it be that no one thinks we can make that decision? We're the ones with the need, the desire. I'm not saying we should be allowed to make up an age for the entire teenage population, but, individually allow us to decide. If a man and a boy can have a comfortable interrelationship socially and sexually; if they can deal on a one-to-one basis, who's to say the boy is too young. You don't become capable of dealing with a relationship on your sixteenth birthday. I'm no authority on the subject, I can only give my opinion. I believe more boys should be allowed to do so.

Unfortunately, NAMBLA has become an adult male oriented organization. I don't believe it was intentional, at least I hope not. NAMBLA stands for the North American Man/Boy Love Association. Whatever happened to the "boy"? Did you realize that in the last newsletter there wasn't one article submitted by a boy? All the articles were submitted by men, with men's ideas and opinions. Hopefully by submitting this letter I hope to start the trend for future participation from boys. There was something in the newsletter from boys; photographs, pictures and sketches. It's a man/boy newsletter. Aren't men photogenic?

Since this letter is being written for the second newsletter, I don't know if there are any other boy articles being submitted. Though, to my knowledge this is the only one. I hope other boys will contribute to the newsletter in order to improve and enhance it. I also believe the boys should be allowed the same pleasure in the visual effects as the men have.

I don't believe the two parties are close enough on a practical and social level. There seems to be a distrust, an insecurity, a disorganization within the association that obstructs unity. I believe it's because we don't understand each other; each others

Selections from the *NAMBLA Bulletin*

needs and responsibilities. Many of the boys feel closed out of the organization. They're not informed. The adults don't inform because they don't believe we care. I care. I want to know what is going on in the association that is supposed to be helping me. We're in this together. But, if we can't work on equal terms for boys as well as men, then why the fuck bother. I hope we can learn from our mistakes and correct them, soon!

NAMBLA Journal, No. 3, Pg. 4, Fall, 1980.



An Open Letter From J.Z. Eglinton

Nationwide, newspapers recently carried press releases from Moral Majority leaders opening a campaign against San Francisco gays: "the armpit, ...the Sodom and Gomorrha of the USA." Their campaign is explicitly aimed at legislating the death penalty for any kind of gay sexual activity, equating our way of making love with "murder and other sins."

This campaign—certain to be carried to state legislatures and Congress, to be favored by most conservative legislators, and probably to be represented to Ronald Reagan as a way of implementing his obligations to the Moral Majority for delivering him a reputed 21% of the total Reagan vote—echoes the infamous petition brought by Jerry Falwell to the White House on March 21, 1980, bearing 100,000 Moral Majority signatures, praying for repeal of all extant gay rights laws and for introduction into House and Senate of bills mandating the death penalty for all forms of gay sex.

Falwell and his Moral Majority are outdoing Hitler. According to estimates by the Dutch Council of Churches (1975), Hitler's orders sent some 250,000 gays to their deaths in concentration camps, largely by torture. There are more than 250,000 gays out of the closet in the San Francisco Bay Area alone. There are millions nationwide, all of whom Falwell and his bigoted followers would cheerfully see murdered to satisfy the fundamentalist notions of divine law.

We must never forget that the god-concept the Moral Majority worships (and which they claim is the only real one) invented genocide for the Hebrews' campaign against the Amalekites. To claim that this god-concept is the God of Love preached by Jesus is sheer delusion. Jesus never said one word about gay sex, and he was sharply critical of other provisions in those same chapters of Leviticus which attacked gays. Christian mandates about gays derive from Paul, who never



met Jesus, and who was himself popularizing concepts of one Philo Judaeus. The latter certainly did not claim divine inspiration for his body-hating antisexual asceticism.

It is an absolute certainty that Falwell's campaign will single out NAMBLA as a prime target, as "emissaries of the devil," echoing the words of such worthies as Anita Bryant, Judianne Denson-Gerber, Detective Lloyd Martin and Mary Whitehouse. These people are incapable of perceiving any difference between the psychology of loving gay couples who started as older and younger, perhaps, and the psychology of the rapist. These people condemn the murder of women by rapists while they applaud the murder of gays by fagbashers.

Under the circumstances we no longer have time for the luxury of factionalism. In Ben Franklin's words, "we must all hang together, or assuredly we shall all hang separately." This is

war, and if we lose, so do you! If you are not working with us on the barricades, you are giving aid and comfort to the Moral Majority. Every attack by a gay group on NAMBLA or on individual boy lovers helps the Jerry Falwell campaign. We are therefore asking you to put aside your prejudices and help us educate the public.

The bigots have unlimited funds and free access to the media, the state legislatures, and Congress. All we have is the truth on our side. There is no time to waste.

What can you do? Lots of things; for starters, these:

1. Publicize the Moral Majority campaign as bigotry of the same kind as Hitler's. Even straights who do not belong to the Moral Majority are outraged at hearing of this death penalty campaign. Get them to spread the word too. We defeated Briggs in 1978; but that was only a battle won, not a war. The war is now.

2. Watch for pronouncements in legislatures by anti-sexual conservatives. Especially by people like J. Strom Thurmond. Publicize their bigoted records. Racism and sexism go hand in hand with anti-gay oppression. Publicize their opposition to ERA. Publicize their use of language similar to Hitler's, their attitudes identical to Hitler's.

3. Spread the truth. Moral Majority people claim we aren't a "true minority" in the ethnic sense because we allegedly "choose immoral life styles." We do not choose with whom we fall in love, whom we dream about, what fantasy images obtrude into our consciousness, to whom we are attracted. The straight man should thank his God that he had the luck to fall in love with a woman rather than with his army buddy or his news-boy! Most Moral Majority people are not aware of knowing any gays or boy lovers. It is about time that they realize that they are condemning their own siblings, children, and even spouses to death.

NAMBLA Bulletin, Vol. 2, No. 3, Pgs. 4-5, April 1981.

The Politics of Ageism

By Michael Alhonte

The spectre of ageism haunts large segments of the community. Ageist attitudes and actions are so commonplace and so accepted that the mayor difficulty in combating this problem is simply convincing people that there is a problem. It is ironic that the very same people who are swamped in ageist attitudes are usually those who fight most vocally against racism and sexism. Perhaps it is merely symptomatic of the depth of their ageism that they do not even recognize our complaints as valid.

But what exactly is ageism? Simply stated, people are guilty of ageism when they:

- a) ignore a person's ideas or contributions simply because of that person's age;
- b) fail to recognize a person's abilities due solely to his or her age;
- c) imply that a person's behavior stems directly from his or her current age.

Ageism has its own vocabulary, its own behavioral code - even its own culture. When we refer to an action as ageist, there are several levels upon which this can be so. We have heard the ageist motto, "Children should be seen and not heard." This is oppression in its purest form, but there are many more subtle manifestations of ageism. These range from the outright neglect of young people to clichéd put-downs of a young person's volunteered opinion.

When a person uses the word "childish" to describe immature behavior, (s)he is being ageist. When a department store refuses to admit people under 16 "unless accompanied by an adult," it is being ageist. When a parent speaks of "puppy love" as being cute or trivial, (s)he is being ageist. And when

society refuses to try a 14-year-old as an adult, this too is ageism.

It is not surprising that ageist remarks and attitudes are plentiful in the gay community. It is surprising that the members of the community who hold these attitudes have forgotten the sufferings they themselves underwent at the hands of ageists, so soon. They have forgotten the parents, teachers, and family members who attempted to force them into the conformist mold without considering their individuality. They have forgotten the experience of having ideas you know to be correct brushed aside or given no credence. They have forgotten the experience of sitting in a restaurant and being ignored by waiters while adults receive prompt service. They have forgotten the embarrassment of being called "Junior" by an adult one-half your height. They have forgotten what it is like to be young in America.

Ageism is a unique form of oppression in that it is: a) never permanent, and b) fully reversible. Oppressed becomes oppressor just as surely as day becomes night. And this apex on through such socially sanctioned methods as the father's moans, "When I was your age I was already..." or "When I was your age I couldn't even..." which both imply that behavior advances in easily designated stages and no one should be permitted to act in a manner considered inappropriate to his/her supposed stage. This cyclical, self-sustaining action is what makes ageism so dangerous. When a child's ideas and feelings are suppressed or invalidated, it is very easy to replace these ideas and feelings with those which are not necessarily the child's own. After this occurs, the child is merely a tiny clone of his/her oppressor - ready to support, in thought, word, and deed, every action of that oppressor, which (s)he has been mistakenly led to believe would have been his/her own action in similar circumstances.

Another danger of ageism is the stagnation it is liable to bring to the movement. Squelch the voices of the young

and you squelch new ideas, new outlooks, and new patterns of thought - those which have not been tainted by the years of hypocrisy and self-contempt which have afflicted so many who came out before Stonewall. The young are famous for our radicalism attributed by some, ageistically of course, to our "naivete" and our "optimism." Supposedly we have not experienced enough of the world's ways to have become cynical enough to understand that "we can't change anything." This ageist doctrine merely wastes the power of youth to help change the world; whatever the source of our energy and radicalism it still exists and should be cultivated rather than denigrated. Gay Youth of New York is a pioneer group - founded fully four months before Stonewall. Few other groups can make this claim. Even before the gay rights movement as we know it had begun, youth had already started to take a stand - to affirm their identities - to try to change the world.

I have shown to you the threat posed by ageism to the sustenance of this movement. Eliminate the young people and you eliminate any chance of a future. So how can one overcome one's unconscious ageism and raise one's consciousness? The first step is to examine one's vocabulary. Check to see if it contains words like "child," "kid," or "baby," when used in a pejorative way to denote unruly or immature behavior. Or phrases like "Lesbians and Gay Men", which fails to note the large gay male population under 18; like "(S)he's at that age" or "(S)he's only a kid", which attach unfair behavioral judgments to certain age levels; or "You're old enough to know better", which implies that knowledge and age must always grow in direct proportion to one another.

Many who hear about ageism dismiss it simply as another attempt by "those young whippersnappers" to bully adults into letting them run about wild and do whatever they want. What these people fail to acknowledge is that the whole point of any kind of liberation movement is for its participants

to gain the freedom to do "whatever they want." Youth liberation is no different in this respect from Women's Liberation, Gay Liberation, Third World Liberation, or any liberation movement. To dismiss youth as unworthy of this freedom because "they're just kids" is of course in itself the height (or should one say the nadir) of ageist acts.

This article deals with ageism against youth. But let us not forget that there is equal ageism directed against the elderly. Charges of senility or similar excuses are often used to suppress the voices of our older generations. American society sloughs senior citizens off like dead skin, funnelling them into nursing homes or hospitals where they sit and collect dust. No one seems to understand that old age is an inevitability - and that once one realizes the rage and frustration of being cast from the society one has served for so long, it will be too late.

The conquest of ageism should be an important goal of the present-day Gay movement. Young people are some of the most involved, dedicated, vocal, and efficient people currently active in the community. We, who work equally hard towards liberation for all as any adult, should not be subjected to the indignities of oppression by those people who would deny our efforts. So we will not take the seat in the back of the bus so many would prefer to see us in. We will not idly listen while decisions are made concerning us without our consultation. We will not allow ourselves to be overlooked, overpowered, or ridiculed. We will not continue to internalize the ageist propaganda fed to us by parents and teachers. We will not agree blindly to anything told us merely because the person telling us is three times our age. WE WILL BE HEARD!!!!

NAMBLA Bulletin, Vol. 4, No. 3, Pg. 8, April, 1983.

The Unicorn

by an 11-year-old faggot

My first statement is that I want to dispel the image that a child is an "innocent little puppy dog." Children have plenty of knowledge about life, the universe and everything. But adults tend not to listen to their children. This "innocent



puppy" syndrome represses the child's social, sexual, political, economical and emotional desires. Children are not taken seriously and are expected to conform to a society in which they can't question its validity.

This has got to stop!

The second part of this column is on the subject of childhood sexuality and intergenerational relationships. A child is a sexual being. Therefore, children should have the right to explore any aspect of sexuality they desire to engage in. Why do parents, politicians, and police (the 3 p's) feed guilt into

children who are sexually active? The guilt and shame put on the child's senses does a major amount of damage to the child. The majority of damage comes when the parents press charges and the boy-lover goes to jail and the boy has to deal with the fact that the relationship which was consensual has put this guy away for a long time.

There is no doubt that children can and do have the ability to decide for themselves what they want. The fact is that if parents should worry about anything it should be about where the children will learn the skills necessary to survive on this planet.

Children that are sexually active should be left to themselves to decide who should be their sex partner, etc. This would not increase rape. Rape is a violent act which cannot be justified. Consensual sex is justified in all forms, so there should not be a tag of criminal placed on intergenerational sex. Many people have been destroyed because of intergenerational relationships people who could offer the world a lot if they had just not been persecuted for being different. Burning witches is a pastime which is just regaining popularity in the States. Now I am not saying that all child-adult sex is justifiable. But I feel that a consensual intergenerational relationship can be a learning experience for people that want to get involved in one.

NAMBLA Bulletin, Vol. 4, No. 10, Pg. 4, Dec 1983.

The Unicorn #8

by a twelve-year-old faggot

I support NAMBLA because they have given me a chance to philosophize publicly by printing my column. NAMBLA gave me support after the arrest of my man-friend.

Selections from the *NAMBLA Bulletin*

They have made me comfortable in a gay atmosphere. They take criticism well and always rectify mistakes.

NAMBLA does not lay low on the subject of youth emancipation. NAMBLA supports youth liberation and emancipation. NAMBLA is against the draft, circumcision and clitoridectomy, ageism and other positions pertaining to youth.

NAMBLA, in my view, is a very revolutionary organization. NAMBLA puts out the *Bulletin*, which is the only magazine of its kind in the U.S. Many NAMBLA members discontinued their sex lives in order to preach the truth about intergenerational sex. NAMBLA members are lovers who seek major changes in the structure of society.

So how could I not support NAMBLA? They are true gay people. They understand that gayness starts at a young age, too. Love comes in all forms, so a relationship should not be deemed wrong unless it is provable that the sex act was unconsensual. I believe in a sexual revolution. To quote Che Guevera, "The true revolutionary is guided by great feelings of love." Keep up the good work, NAMBLA!

**

To the editors of the *N. Y. C. News* from a twelve-year-old faggot!

Hello! I want to dispel the myth that children do not have the ability to decide what they want to do with their lives. Children are people. Some children have good ideas and others don't. Children are human. Age is an irrelevant factor in the ability to comprehend rationally. There are totally irrational and totally irresponsible adults out in the world.

I am twelve years old. I am a cock-sucking faggot. I have been gay from a very young age and I feel that I am as much a gay person as someone walking down Christopher St. or the Castro or any so-called gay neighborhood. Some

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gays do not recognize that a young person could be gay.

I believe in gay liberation. Gay liberation must include all aspects of the sexual freedom struggle. Young gays should be made to feel at home in the gay community. The gay rights lobby denounces the "lunatic fringe" groups (pedophiles, TVs, S&M, etc.) to gain a more "respectable" look, and to collect funds from liberal politicians at election time. These actions could destroy the gay liberation struggle by splitting the gay movement. If we are to survive, all forms of gayness must be accepted.

One of the most important lessons you must learn about liberation is that you never sell out to the people oppressing you. The time is here where we must stay by our convictions and be ourselves, in order to show that no matter what they do to us, our ideas will live on in other peoples minds. We must flaunt love and fight oppression.

Changes are not made overnight. In order to change attitudes, we must find a dialogue to communicate with parents and authorities. In my life I just leveled with my mother. At first she didn't know whether I thought I was gay or just experimenting with gayness. She is fully supportive of my decision to be gay. Most parents are not like this, though.

I am gay. I am proud. Please be supportive of young gays. It's hard enough for adults to be gay. It is almost impossible for a gay boy to have a good healthy open relationship because of the atmosphere of the community towards youth. I accept all. You should too.

Yours in the struggle for liberation,
The Unicorn

NAMBLA Bulletin, Vol. 5, No. 6, Pg. 10, July/Aug 1984.

Mike

by Marvin

It's a soft, warm, and a little messy, the way you, different, are. I'm not sure if you're really one of our boys, or if you're just a passing fancy, but you're the only one who's ever made me feel like a real man.

You're a real man, Mike, a real man. I've never seen anyone else like you. You're not just a pretty face, you're a real man. You've got that kind of confidence that makes you stand out from the crowd.

When I was with you, I felt like I was a real man. I felt like I was a man who was in control of his own destiny. I felt like I was a man who was taking charge of his own life.

I remember the first time we made love. It was a real moment, a moment that changed everything. I remember the way you looked at me, the way you touched me, the way you made me feel like a real man.

Mike, you were a real man. You were a man who was in control of his own destiny. You were a man who was taking charge of his own life. You were a man who was a real man.

gays could bring back girls, which they actually seldom did, I could bring back guys. Mike & I made love in my bed. I thought God my roommate stayed out all night. When we awoke, we

Arts



Mike

by Martin Andras

NOTE: This short, short story is offered as a glimpse at the problems, difficulties, and negative sides of relationships between men & boys. If we expect to make a genuine contribution to our understanding of our lives, we must look for the bad with the good, and seek to explain both. *Nambla News* encourages readers to send us your own actual experiences, including those which show that we are not saints any more than we are sinners, or that we are in fact both.

Mike was 13, and already a bit of a queen. For an 18-year-old suburban-raised college sophomore like me, Mike was an embarrassment. He was skinny, freckle-faced, & as lively as a boy should be at his age. He talked endlessly in a soprano voice; while he talked his hands floated in mid-air as if weightless. His hip swung out from under his torso in the faintest indication that he might as soon identify with his mother as his father. He wore flower-printed shirts & much-too-tight corduroy pants. He seemed a bit too clean & well-groomed, but he made up for that by being boisterous & aggressive. He was affectionate & compassionate, & happened to take a liking to me. But the most embarrassing thing about Mike was that I loved him.

I met Mike at a local gay-youth dance. We danced a few dances. We fooled around a little in a dark corner, kissing and necking like I used to do with my high school girlfriend. But I did something I had never done with a girl: I invited Mike back to my dorm room. I was pretty adventurous in the few months after I "came out." If I was a homosexual or a bisexual or whatever the hell I was, I wasn't going to be ashamed of it. If other guys could bring back girls, which they actually seldom did, I could bring back guys. Mike & I made love in my bed. I thanked God my roommate stayed out all night. When we awoke, we

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made love again, and Mike went away, home.

I was unsettled about Mike. I worried about his youth. It was hard enough being a homosexual; I didn't want to be a child molester as well. I was also put off by Mike's subtle femininity. Homosexuality for me had nothing to do with being a woman. I was a man. If I wanted a man sexually, it was because he was a man. If I loved Mike, I would take to bed both a mere child and a queen. These fears were overwhelming in the face of my attraction to Mike; his figure, his energy, his lust. The fear of loving him grew when he showed up at my dorm the next day. We made love, we talked & he left. But I was tense the whole time & my joy was strained.

Before I describe our next and final encounter, let me backtrack. As a child I had usually found it easier to carry on conversations with adults than with my child-peers. But as much as adults would talk with me, they never relinquished their dominion over me because I was a child. I resented these adults who deprived me of my rights: the right to choose my bed-time, the right to drive, to vote, & to drink. I was never aware enough to know that I was deprived of the right to have sex, but I knew that all my expression of feelings and beliefs was severely restricted. I hated adults for exercising their powers over me. I vowed when I grew up I would judge all people by their merits, not by age. My fear of loving Mike, even while I was still a teenager, was a first betrayal of this vow.

My other fear also challenged my childhood attitudes. I had always been a diehard pacifist & a liberal. Bigotry was something I hated intensely. To mistreat or restrict someone on the basis of color, religion, nationality, or even physical or mental malady, were practices I denounced in classroom debates and school yard altercations. I probably defended the rights of homosexuals and transvestites long before I had any idea that defense might be reflexive. Now I was afraid to love a boy because he was somewhat effeminate. My fears of loving Mike in his youth & in his femininity made a mockery of my personal morality.

Although I was aware of the hypocrisies, I could not overcome the power of the fears they hid. My fear of loving Mike was strong. The next time he showed up at school, he found me talking with a professor. He began talking enthusiastically to me, but discreetly in respect of the professor listening in. I had no valid reason to be embarrassed by this talkative young boy. But Mike's natural exuberance, which drew me to love him, & his slender body, which beckoned me to embrace him, filled me with tension. I wondered if the professor guessed that this boy was a faggot, my faggot, and that we were involved in carnal sin. I might as well have drawn a sword and dropped Mike's tender body to the ground; what I did was every bit as heartless & unnecessary. I told Mike to get lost. I told him he was a punk kid & that I didn't need him hanging around. I told him he wasted my time & made me sick. And I told him again to go away. My memory of his reaction is drawn out in my mind like the eternally slow-motion projection of the Zapruder Kennedy assassination film. In the seconds between the end of my verbal barrage and turning back to my professor to continue as if nothing had happened, I witnessed the death of a spirited boy. His stomach caved in as if my words had hit him there. He took a small step backward with each foot. His face drew back in pain & I thought I saw his freckles disappear. His eyes & mouth opened up wide and gave his face a stupid, glazed look. I thought he might vomit. But no violent counter reaction came; he did not rebound from his recoil. I saw the shock, the disbelief, & the dismay in his eyes before he went back the way he had come along the sidewalk. Our relationship was over, not because I had ceased to love Mike, but because in my fear I had murdered a boy. Though Mike lives on, I killed the boy.

Like all evil men I would be punished.

NAMBLA NEWS, No. 1, Pg. 9 - 10, Spring, 1979.

The Immortality of Boylove

by Antler

It does no good to make
boylove illegal
Or to believe it's a sin
punished by hell,
To imagine it's a rare
mental illness

or to pretend it
doesn't exist.

Boylove is every-
where.

As long as there are
boys

there will be the
love of boys.

Millions of boys
understand this.

They know what
boylove is

every time they jack off.

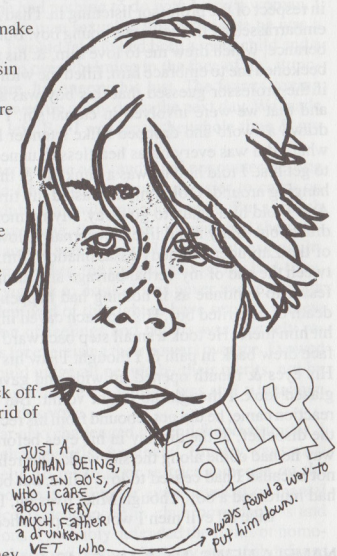
If you want to get rid of
boylove

Assassinating me
won't solve your
problem.

Boys do not love
boys

only because they
read my poems.

And if they did, it would be
no less beautiful.

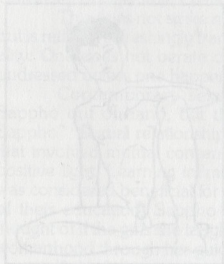


Graphic by Chuck Dodson.

Selections from the NAMBLA *Bulletin*

Burn all my poems if you want,
it won't do any good.
As sure as the violet comes up every May
in every continent on earth
boylove continually unfolds.
The only way to destroy boylove on earth
is to destroy the world.
And even if you did
there are a billion suns in our galaxy
and a billion galaxies in the visible universe!
More planets with BoyLove Utopias exist
than all the boylovers or boys
that've ever existed on earth!
Every time you denounce homosexuality
10,000 beautiful boys
ejaculate in their best friend's mouth!

NAMBLA Journal, No. 3, Pg. 2, Fall, 1980.



Graphic by Sidney Smith

Loving Statistics

by S.G.

Time was,
Used to be,
That I gave 100%
Of my love.
And the boys flocked
To me.
Then They busted me.
And They put The Fear
in me.
And The Fear diminished
My Love
To about 10%
Of what it was.
But, y'know,
The boys still come around.
Because 10%
Of a really good thing
Is better than
100% of nothing.

NAMBLA Bulletin, Vol. 2,
No. 5, Pg. 5, June 1981.



Graphic by Sidney Smith.

Sappho Was A Right-On Pedophile

by Linda Frankel

On Lesbos there was a school teacher named Sappho who had consenting sexual relationships with her adolescent students. This was no ordinary school; for the teacher was a priestess of Aphrodite, the goddess of love and sexual passion. All the pupils were girls. Today we call all women who prefer women lesbians in honor of Sappho. Yet it has occurred to no one that Sappho preferred girls. Like Socrates she dallied with her young students and tended to be just as ecstatic about the joys of such love as the pedophile sage of Athens.

How do we know how the girls felt about it? Sappho quotes her student Atthis as saying:

Sappho, if you will not get up and let us
look at you I shall never love you again
Get up, unleash your suppleness lift off your
Chian nightdress

(Fragment 43 in *Sappho: A New Translation* by Mary Barnard, University of California Press 1958)

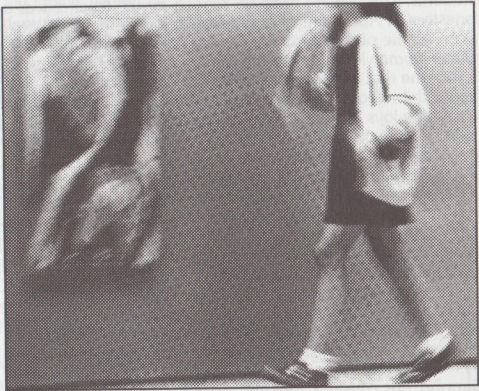
This does not strike me as an invitation to a tea party, but is rather a refreshingly frank exhibition of adolescent sexuality. One does not berate one's teacher for refusing to get undressed unless one happens to like looking at her naked.

Contemporary sexual morality would condemn Sappho out of hand, but the ancients called her "divine Sappho". Sexual relationships between student and teacher that involved mutual consent were actually considered in a positive light. Learning intimacy from an experienced adult was considered beneficial for the young and a significant part of their education. Sappho would not have been so well thought of if the girls she taught hadn't grown to an admirable womanhood through her guidance.

If the lesbian community of today were aware that

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their foremother, Sappho, was a lover of girls, they might not be so quick to condemn NAMBLA. Maybe they might listen to NAMBLA's viewpoint with an open mind. Perhaps more pedophile lesbians will begin to speak out, so their voices can be added to NAMBLA's effort for sexual reform. They are letting NAMBLA fight a battle that is theirs too.



"Exhibition" by L.A. Stanaman.

For all those women who may read this and who know I am speaking to them, let me close with a benediction from Sappho:

The gods bless you
May you sleep then
On some tender girl friend's breast.

NAMBLA Bulletin, Vol. 4, No. 3, Pg. 9, April 1983.

MOVIE REVIEW: *Pixote*

by Fred Case

Hector Babenco's 1991 movie, *Pixote* poignantly and realistically depicts the street life which young *abandonados* are exposed to in cities of present day Brazil. An *abandonado* is a boy who either has been completely abandoned by his impoverished parents, or, if he lives with his family, must hustle the streets in order to make money. There are three million totally abandoned *abandonados* in Brazil today, and *Pixote* depicts aspects of life common to these boys.

Of remarkable interest here is the fact that the boys who appear in the movie are in fact *abandonados*. They are not actors; rather, they are boys, mostly teenagers who are acting out a documentary about their society. Throughout this beautiful and unsettling movie-documentary, a host of contrasts are crisply projected. There are boys who live in poverty; these young "actors" are associated with relationships with friends their own age or slightly older. The friendships are marked by tenderness, and they often grow into meaningful and passionate love relationships. Several gay relationships in the movie acutely define and pinpoint Babenco's most important themes. The poor boys are also associated with music, song, and dance. There are sounds of a laughing joyful music wherever the boys go. There is music in the courtyard of the reformatory, there is a natural, rhythmical dance in the slums of Rio. The boys, especially the most sensitive, beautiful, poor and desperate ones, also love nature, and a sense of peace and quiet wherever they can find it. But there is little peace, quiet, or freedom for the boys in Sao Paulo or in Rio. Yet the most tender scenes in *Pixote* are in fact those few fleeting instances where boys, often lovers, find a relaxing and ecstatic scene and can celebrate friendship among themselves.

Contrasted to the beautiful (by the end of the movie, every boy seems to grow in beauty and in intensity to escape and even overthrow the power structure), sincere, generally good willed, and loving boys are the powerful factors which imprison the young actors and perpetuate such tremendous poverty. There is a rich pimp, there are adults dealing in drugs who rip off what little money the young boys have, there are weapons - loaded guns that kill. Tragically, the boys grow to accept guns and knives; there is even a tendency to think of guns as a status symbol. Ultimately the main character, Pixote, kills with both a gun and a knife. With a gun, he kills one of his best friends. His best friend, who had nearly been his lover, gets killed with a knife by a striptease dancer employed by a wealthy pimp. So big money, wealthy people, and weapons kill and destroy the more passionate and ecstatic relationships innocently and joyfully formed by the lower-class boys.

The movie-documentary does demonstrate, and most convincingly so, that many of the boys want this system to end. They know that the system is bad and wrong; there are many indications of rebellion and of the boys' interests in improving life not only for themselves, but for all lower class children in Brazil. There is a conscious growth of class awareness in the movie as the young boys realize that poverty is an evil that should not exist. The boys through their friendships, love, and music reveal that they celebrate life, but that poverty must be abolished.

The first half of the movie is played by real boys in a real reformatory. The main character, Pixote, is exposed to gang rape and to a loving gay relationship that is shared between a white and a black boy. All of the boys accept the relationship, and Pixote sees that there is true love in the gay friendship.

In contrast to friendship, the guards in the institution are brutal and corrupt. After they torture and murder the black gay boy most of the other boys rebel and escape (the white

Selections from the NAMBLA *Bulletin*

lover, in an acute sense of loss, slashes his wrists).

A wealthy man becomes the lover of another gay boy, and in time the man (also a pimp) gives drugs to the boys to sell in Rio. The boys then take a train from Sao Paulo to Rio. They believe that they will become rich once they trade their drugs in for money.

The most memorable scene in the movie then takes place overlooking a large body of water next to downtown



Rio. Pixote and his friends discuss what they will do when they get their money. In the most moving scene in the movie, each boy discusses what he believes his life will now be like. One boy wants to buy expensive cars and guns. More interesting, another boy wants to search for ways to overthrow the system that had made him suffer, physically and emotionally, his whole life. He wants to find the guard who had beaten him for no reason a year earlier. These noble sentiments attract Pixote to this boy; their friendship grows, and the audience in

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a most brief scene sees Pixote and his friend in each other's arms. Pixote has found love, and he does not want any part of the ruling class. The scene is one of the most powerful expressions of love and friendship ever displayed in a movie.

The movie quickly moves to its conclusion. Pixote and his surviving friends are taken in by a prostitute who brings men to her small apartment; there, the boys rob the men. One customer, a man from the United States, fights the boys; in the struggle, Pixote accidentally kills one of his friends, before shooting the man. Pixote must leave, and he leaves all by himself.

With a proud yet suffering look on his experienced young face (he hardly looks thirteen), Pixote collects all his belongings in a small suitcase and leaves Rio. At the very end of the movie he casts a pondering look (not a hopeless look, but not a very hopeful expression either) behind him as he walks on the train tracks away from Rio. He came here with three friends; now his best friend is dead, he has killed another, and he has no money. Yet life will go on.

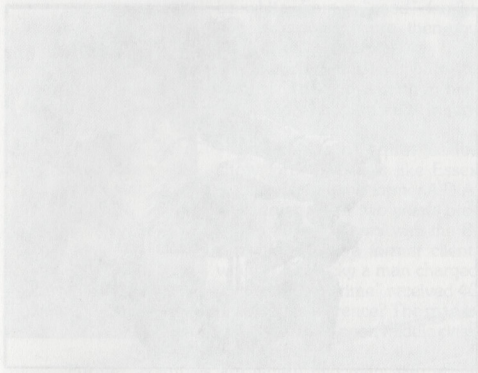
Pixote will not compromise with the ruling class. He escaped from their reformatory, and he has killed the person who had stolen from him. Still, the movie-documentary demonstrates that life for Pixote will be bleak. Life in 1982 is bleak for poor young boys in Brazil.

Pixote is a powerful indictment of Latin American capitalism, but more than that, the movie shows the beautiful loving relationships that are formed among the young, poor boys living in the streets of Brazil. Although love doesn't conquer all, these boys find love in spite of the poverty and repression.

NAMBLA Bulletin, Vol. 4, No. 3, Pg. 10, April 1983.

FEEDBACK: Letters From Our Readers *And Justice for All*

In the United States everyone is said to be equal under the law, unless you happen to



"crimes" are arrested. One is released on P.R. (Personal Recognition), the other is held on \$50,000 cash bail. The difference? The man with the P.R. is a prominent citizen who happens to be rich, while the man held on \$50,000 cash bail is a poor, working class person, or a black, etc.

The great land of the free, where all men are treated equal has one great problem, money and power (which usually breed more of each other) makes one a little more equal.

—David Grant

NAMBLA Bulletin, Vol. 3, No. 2/3, Pg. 13, Mar/Apr 1992.

Feedback

a most beautiful scene: Paulo and his friend in each other's arms. Paulo backs out of love, and he does not want any part of the ruling class. The scene is one of the most powerful expressions of love in *El Estudiante* ever displayed in a movie.

The movie quickly moves to its conclusion. Paulo and the surviving sisters are reunited by a prostitute who brings



Paula, but more than that, the movie shows the beautiful loving relationships that are formed among the young, poor kids living in the streets of Brazil. Although love doesn't conquer all, these boys find love in spite of the poverty and repression.

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FEEDBACK : Letters From Our Readers *And Justice for All*

In the United States everyone is said to be equal under the law, unless you happen to be white, from a "good" family, rich, or a public figure, then you are a little "more equal"



There is no equal justice in this country. This shows forth in bail, trials, and perhaps more so in sentencing.

Examples of equal justice show forth in places like Essex County, NJ where a former A.D.A. was sentenced to two year's probation for having sex with the 8-year-old son of a former client, while in Kentucky a man charged with a similar "crime" received 40 years. The difference? The man in Kentucky was a poor, middle class, working person.

Further examples are where two men with equal "crimes" are arrested. One is released on P.R. Personal Recognizance, the other is held on \$50,000 cash bail. The difference? The man with the P.R. is a prominent citizen who happens to be rich, while the man held on \$50,000 cash bail is a poor, working class person, or is black, etc.

The great land of the free, where all men are created equal has one great problem, money and power (which usually breed more of each other) makes one a little more equal.

—David Groat

NAMBLA Bulletin, Vol. 3, No. 2/3, Pg. 13, Mar/Apr 1982.

FEEDBACK : Letters From Our Readers *From Nasau County Jail*

You ask what kind of place this is. Well, maximum security, to start with...Nobody has ever escaped! Between me and freedom, are at least twelve locked barred gates, many of them manned remotely by officers in bullet-proof glass rooms. No daylight, None. No fresh air! None! No darkness, ever— lights on 24 hours a day. Almost never quiet, the yelling, loud music and the clang of doors contrast with the sharp tapping of keys.

Living in a tiny box 23 hours a day, with no exercise, no weather, no reality, florescent light glaring down, it's like something out of 1984 or 2001!

Modern, yes, not Dickensian one bit. But heartless, cold and functional, cold cold stone and hard hard steel bars, no wood anywhere, cold hard tile walls, no privacy, on view like monkeys at the zoo 24 hours a day.

Frightening. The violence is always there, lurking just below the surface. Sometimes it erupts, and then blood is everywhere, straining floors and walls with its startling redness contrasted to the cold unemotional concrete and steel, and someone goes to the hospital to be patched up.

Para-military. Obey orders instantly, and without complaining. Do what they tell you, even if it's wrong. Don't step out of line, or risk the dreaded "lock-in." Do this. Do that. Dress. Undress. Go here. Go there. Move it!

Humiliation. Degradation. Deliberate putting-down. Cruel and deliberate meanness of some (fortunately not many) officers. Arbitrary orders. Heartless commands that trample feelings underfoot. Sudden inspection shake-downs by SWAT teams, looking for weapons and drugs, but in the process overturning treasured personal possessions, often in a calculatedly unpitiful manner.

Selections from the NAMBLA *Bulletin*

Oppressive. Depressive. Terrorifying at times. Distressing. Wearisome. Frustrating. No individuality. No liquor. No sex. No Love. No care for fellow-man. Pervading sense of unreality (because no weather, no trees, no flowers, no air). Deflated persona, reduced to a cipher with attendant loss of self-esteem by everything, but especially by wearing only shapeless blue cotton uniforms so you blend into the faceless mass.

Virtually no personal possessions. Strictly limited number of books and magazines. No razors, scissors, even table knives, eat like a baby with one spoon for everything. Bad institutional food, and never enough of it. Always a gnawing sense of hunger. You cannot fill up with food from the inmate Commissary, because it's only once a week with spending limited, and either you don't have enough money to spend, or else it's a choice between communication (paper, pens, carbon, stamped envelopes, file folders and suchlike), or coffee and cake, and communication always wins out in that battle, because the mail must go through.

Mail is a desperate vital, life-line to the outside, to sanity, to the real world out there, to people that matter, people that care about you, and -sometimes- even love you. Mail-call every morning is the greatest high-spot of the day, raising your spirits if letters from friends are there, casting one into the fearsome depths if nobody bothered to write that day.

With the food so unappetizing, so tepid or even downright cold (because served nearly an hour after it's cooked), all jumbled together on a tiny stainless-steel plate, cake, cabbage, and kielbasy interfolded on one another, with bread soaked in dirty cabbage-water, you lose weight constantly, down 30 to 40 pounds in just a few months, uniform waist-size ever-dropping.

Visits are wonderful, but unbearably short. And when the warm visitor leaves, the repression returns - instantly! Strip search! Completely nude, check mouth, ears, hair, underarms, soles of feet and rear end, and every piece of clothing and

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shoes. Ultimately humiliating and degrading, treated like a thing, not a person.

So what is jail like, you ask?

Inhuman, unreal, impersonal, frightening, diminishing, cruel, heartless—like every prison movie you ever saw, except not dark, dingy and dirty, but—on the contrary—intimately sterile, bare, super-clean, over-bright, glacial, frigid in every sense. 1984 is here already!

And for what reason is all this punishment? (For, mark my words, being here is punishment, even though I am guilty of no crime, just as in all totalitarian countries.)

Just because I looked after, loved and cared for several boys over a number of years, boys who were my good friends as I was theirs; and allegedly allowed that love to develop naturally into physical affection (for, remember, here in Amerika hugging is against the law).

They're supposedly being "protected." From what? And from whom?

They neither want to be, nor did they ask to be "protected" from their grown-up friends. They only want to be protected from the efflorescent evil of over-ambitious detectives and DA's who seek promotion, publicity, and political advancement with utter disregard for the kids' feelings or the ruination of their lives.

For boys and men alike, police intervention into their friendships is a total disaster, even if, later, charges are dismissed. The damage to both is irreparable. Nevertheless, of course, I hope this harm is minimized by the authorities dropping this senseless prosecution of my friends and myself and avoiding the many many months of media-sensationalized show-trials that will otherwise be the inevitable, ghastly and traumatic result. Let us pray that this, at least, can be achieved.

Affectionally,
Martin

NAMBLA Bulletin, Vol. 3, No. 4, Pg. 4, May 1982.

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