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## SUMMARY KEYWORDS

gay, people, men, arthur, concert, working, mayor, song, boycott, gay community, mythology, book, held, lesbian, faggot, san francisco, chris, group, special, monument

## SPEAKERS

Mike Miesch, Ben Zetas, Art Tomaszewski

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Mike Miesch 00:07

We're back on after a brief interruption to get some noise out of transmitter. That funny little deeper burper whatever you want to call it. You're listening to KPFT Houston and this is Wilde 'n' Stein. Following gay world news and Uncle Artie and Mr. Jack's neighborhood will be presenting two tapes from Raven head communications very special ones for me at least. And just a moment gay world news.



Ben Zetas 01:09

This Gay World News I'm Ben Zetas



Art Tomaszewski 01:13

And I'm Art Tomaszewski. In Amsterdam Holland on a consortium of gay activists plans to raise \$60,000 to construct the world's first monument to homosexuals, known as the English language a condition of the official Dutch tourists magazine, Holland Herald. The monument will consist of a large pink triangle the cross is one of Amsterdam's main canals. The monument in fact will have three pink triangles incorporated into a larger triangle. According to the harrow. The first probably of marble would be built over the canal just below street level, and is intended as a cozy sitting area. The second pointing to the Anne Frank House will be set into the street as an inscribed memorial to the gays who have died through persecution. And the third would be a raised platform, a stage for concerts or meetings. A pink stone line in the street and pavement will link all three at all three to form a fourth triangle. The foundation for the HOMO monument, which consists of representatives from the gay Wings of most political parties has already spent \$14,000 on the project, set foundation spokesperson hind Verkerk defining just what sort of monuments should be erected proved difficult. What we didn't want was something based on pity for gays. Rather verdict said to all gays, it will say you are not alone. For society, it will be a reminder of the terrible things of the past. The pink triangle was worn by an estimated 250,000 victims of Nazi persecution in the 1930s and 40s, who died in concentration camps as a result of their sexual orientation.

B

**Ben Zetas 03:05**

Chicago police are seeking the assistance of the city's gay community. In apprehending a man wanted for several robberies in which the victims all gay men were drugged and their cash and jewelry stolen. According to police, the offender strikes up a conversation with his victim and suggests that the to go back to the latter's apartment or hotel room. Once there he proposes a drink and when the victim is not looking slips, quantities of to central nervous system depressants. One an anti histamine and the other a sleeping medication popularly known as a Mickey thin. Police say that in large doses such combinations can be fatal. A statement confirmed by a pharmacist who works in the Howard brown Memorial clinic because medical facility

A

**Art Tomaszewski 04:00**

in San Jose California lesbian and gay activists in this city have declared a victory in their boycott of a Mormon owned amusement park, after picketing against a gay sponsored event held their lambda associates of Santa Clara County say that as a result of the boycott, attendance at Gay Day sponsored by great outdoors adventures, and held at Marriott's Great America was less than half the attendance at a similar event held there in 1979. The amusement park has been boycotted by lesbian and gay groups because its owners reportedly make large donations to the Mormon Church, which has strong anti gay and anti feminist positions. Chicano organizations have been boycotting Marriott for several years because of alleged racial discrimination in hiring. Land estimates that the boycott costs the Marriott corporation 100 and \$50,000 group says that in addition to the boys the boycott brought attention to the campaign in nearby Palo Alto for a lesbian and gay rights ordinance, which will be put to a vote on November 3. The boycott was supported by solidarity San Francisco organization and by comedian Pat bond joined the picket line. Singer, Robin Tyler, who had signed a contract to perform a gay day before she learned to the boycott, announced at the end of her performance that she would divide her feet equally between the Palo Alto campaign and this Chicana organization boycotting Maryann's Anita durante, a Chicana activist who joined the picket line commented, I have a lot of respect and admiration for those who continue to struggle for their rights, as well as others, especially in these times when economics is the burning topic of the time, and many have chosen to stop and give up the struggle.

B

**Ben Zetas 06:03**

Norwegian Jays will test a recent amendment to the Norwegian Criminal Code, stating that individuals who publicly threatened in assault or bear hatred toward persecute or hold in contempt, anyone on the grounds of homosexual orientation and way of life shall be liable for a fine or punishment of up to two years in prison. According to the London gay news, a right wing Christian group in Norway called pilgrim people distributed leaflets in Oslo, asserting that the Bible condemns homosexuality, and that gay people ought to be killed. The fundamentalist group also held a public meeting, which was attended by 40 to 50 gay people, including wench Laszlo, an openly lesbian member of Norway's Parliament, and her lover Kim Friel, After a heated argument, the pilgrim people called the police, about 29 gays were arrested but later

released without being charged. It's the plan to change the pilgrim people. Excuse me the plan to charge the pilgrim people with harassing homosexuals in print and speech is carried out. It will be the first known test case of the new anti harassment law.

A

#### Art Tomaszewski 07:22

Nearly 500 students, faculty and administrators at Oberlin College in Ohio, participated in a September 25 vigil against bigotry, organised by the campus gay group in response to two separate incidents of anti gay and racial prejudice. The first incident occurred the morning of the rally when gay union co chairperson Chuck Hansen, discovered an effigy with a banner reading exterminate the gays hanging from the school's main classroom building. On September 20, a burning cross was placed in front of the off campus residents have a black college employee. In an editorial entitled even at Oberlin, the student newspaper decried the two incidents, saying they came as a rude surprise to the college, considered one of the most liberal in the country. Located 35 miles southwest of Cleveland, the CO educational institution of 2700 was reportedly the first in the country to admit blacks and women. College currently prohibits discrimination based on sexual orientation in such areas as admissions, financial aid and employment.

B

#### Ben Zetas 08:38

Sir Michael Fowler, Mayor of Wellington, New Zealand, faced a picket of gay activists in San Francisco during a chamber of commerce dinner there. Fowler in America to negotiate a sister city relationship between Wellington and San Francisco, ran afoul of New Zealand's lesbians and gays in 1980, when he opposed the right of the Wellington lesbian center to advertise on city buses, and correspondence with the New Zealand National Gay Rights Coalition. Fowler said that the city council would ban all advertising by lesbians and gay men on buses. As quote to not encourage deviations from the norm and, quote, The San Francisco picket was organized by the activist group solidarity, which distributed leaflets entitled sister cities with bigotry. Local gay democratic clubs endorsed the action and lobbied San Francisco Mayor Dianne Feinstein against establishing such an agreement. Gay supervisor Harry Britt raised the issue at a board of supervisors meeting and asked that letter be sent to the mayor, urging her not to proceed with negotiations until the denial of lesbian and gay rights in New Zealand was remedied

A

#### Art Tomaszewski 10:00

in Liverpool, a 19 year old gay man claims he was tortured and raped by a policeman after being arrested in the rioting that shook Britain last July. Kevin Griffin was arrested July 6, he had been helping evacuate elderly patients from a hospital adjacent to a building set ablaze by rioters when police charged the crowd, he was beaten and called nigger lover and to police saw he was wearing a pink triangle and began calling him queer. In the station, he was forced to strip and locked in a small cell where a police officer pushed a truncheon up his anus. The officer then raped him. Griffin was then sent to to a remand Center, where he was held incommunicado for a month, he revealed the story to the British news magazine news statement. After being released, Griffin is presently refusing to plead guilty to a charge of threatening behavior.

B

Ben Zetas 10:59

A gay man has won a lawsuit against the New York City Police Department for beatings, torture, false arrest and imprisonment he suffered at the hands of the police tactical patrol force during demonstrations against the movie cruising. A federal jury in Manhattan awarded \$125,000 in damages to Steve Eskenazi, who had acted as a marshal During the demonstrations in August of 1979. The New York Civil Liberties Union reports that with no provocation from Eskenazi, several police officers repeatedly clubbed and jabbed him, tried to suffocate him and attempted to break his fingers and tear off his yarmulke. After emergency medical treatment Ascon AZ was booked on charges of resisting arrest harrassment and reckless endangerment still in pain from his injuries. He was held for several hours in his cell where he was forced to lie on the cement floor with his hands cuffed behind them. criminal charges against Eskenazi were later dismissed. Eskenazi is a pacifist and conscientious objector from the Vietnam War era. He said no one should be have his life placed in jeopardy when he takes to the streets and peaceful protest. The jury's verdict means what happened to me is less likely to happen to someone else. The New York Civil Liberties Union plans to appeal a reduction by Judge Henry worker of the damages awarded askin AC, claiming the jury's verdict was inconsistent work to reduce the award from 125,000 to \$15,000.

A

Art Tomaszewski 12:38

And finally, the mayor of Minneapolis has gone to bat with the city's vice squad in an attempt to help police harassment of gay bathhouses and nude gay male sunbathers. Mayor Donald Fraser says he is trying to make sure that officers don't let their hangups influenced the way they enforce the law. The mayor's conflict with the police department began when he hired Anthony Bouza, a liberal as police chief. BUSA has reportedly tried to establish some rapport with the local gay community. And Nick's plans for a raid on a gay bathhouse this fall. The conflict intensified when the mayor sent his aid and liaison with the gay community Billy binder to inquire into the August 16. The rest of it doesn't get nude sunbathers. The mayor wants to know why the men were arrested instead of simply being given tickets. Local media have made much of the fact that binder himself has been cited for indecent conduct for nude sunbathing. One Minneapolis Police Officers Dean, Dean Severson has been especially vocal in criticizing the mayors and the police chiefs policies on vice raids. Severson was transferred from the vice squad after voicing his opinions on a radio talk program. He has distributed letters to residents near the sunbathing area to warn residents to be sure their kids did not stray down there. He was quoted by the Minneapolis Star saying we have a chief who thinks homosexuals should be kept in the bath houses so they don't spread it around. When they get out of those bath houses. They are hardcore. They do leather in there, and they show up in the bath house in the bathrooms at places like pennies. The sick part is that they are involving young kids. Police Chief Bouza denies that gay residents are given preferential treatment or that the mayor supports a nude sunbathing. He said the mayor is anxious that all city facilities be used by all citizens. I would like to see a gradual policy of warning education and learning don't want to trap people with unnecessary rage. And that's news sources for tonight's stories include the body politic gay community news and the advocate



15:02

KPFT in Houston Texas is radio cooperative active in the movement to deliver



15:12

Hi, this is Teresa [Trawl?] inviting you to tune in to Breakthrough every Tuesday night at 730 If features music and issues of interest to women Thank you



Ben Zetas 15:38

Well, good evening and welcome to Uncle Art and Mr. Jack's neighborhood. I think everybody's as excited as we are about the outcome of this week's election. We all know by now that Kathy Whitmire was elected mayor and I think it's quite remarkable considering that Kathy is only 35 years old and has been elected mayor of the fourth largest city in the United States. I think it's about time that the men out there like Jack heard wake up and this song by Robert Palmer is all about that Well, thank you very much Robert Palmer and now we're going to go to cut off an album by the roaches This is an album they made several years ago with just Maggie and Terry It was recently re released and this song is dedicated to Jack hurt know that was the roaches and the song and titled if you empty that all your pockets you could not make the change that was produced by Paul Simon, by the way and I think that was kind of appropriate for our fortunately defeated mayoral candidate Jack Heard. Now we're gonna go into an old favorite of the Wilde 'n' Stein show here we're in a political mood this week and I don't think this song needs any introduction. It's by an old friend of ours Mr. Tom Robinson.



17:29

This song is dedicated to the World Health Organization. It's a medical song. And it concerns a disease whose classification according to the International Classification of Diseases is 302.0.



Mike Miesch 18:01

Tom Robinson band with Glad to be Gay. The next part of the program will be well consist of two very special tapes at least very special tapes to me from ravenhead communication that were special gifts to me from Frank Brighton. Right and say communications, we often talk of the right to be different or specifically gay. But what about different visions than what mainstream gay culture offers itself? That's something that Mitch Walker Chris Tanner, Charlie Murphy, myself and others are exploring and somewhat discovering. To begin the conversation with Mitch Walker, author of two books, men, loving men consciousness guide and visionary love. Steve O Neill, give special thanks to Mitch and other fairies for their support through many changes, obviously important time and presents this tape as again as I will to you now. And he thanks so special friends that supported him through this time. And I will do the same by thanking Harry and John Sally, Jim straw, Michael Eduardo, and others that I met in New Mexico. So right now we'll get into that tape. A Conversation with Mitch Walker.



19:43

Have a conversation with Mitch Walker. It was at the spiritual gathering for radical theories in the Arizona desert on the Labor Day weekend of 1979 that I met him. Mitch is author of a book

entitled Men Loving Men, published by gay sunshine press of San Francisco. He also collaborated on the production of Arthur Evans book, witchcraft and the gay counterculture. He is a healer and gay Shaman. And I offer this interview as a returning gift to the fairies who watched over me through these changes.



20:52

I think I'll try and start out more abstract and get less abstract as we go along.



20:58

And then again, more abstract,



21:01

and get less abstract. You see, now you remember, not right, you know, you remember, Arthur talks about in his conversation, what he what he describes as gay history, and how it's the history of genocide, history of murder, physical murder, perpetrator for 1000s of years by Andrew Kradic, men who are in power, and this particular cultural tradition, this, this policy that they all seem to have very consistently that you have to murder certain kinds of people and beings, you know, when you came in contact with them, or subjugate them, or enslave them, sort of mentality that is like an a manifest and a constant stream in western civilization in the last 10,000 years or so it's, it's all come up out of the muck. And you'll recall that that's part of what Arthur talks about, that's part of what he describes as gay history is a history of I guess I call it a sort of a dance or a melodramatic dance, or melodrama. Looking at history, not the way that straight people look at history, so much just facts and figures and dates and individual names, you know, and who was the king or queen, or what you might call it and what they you know, but rather, and I like to look at history in terms of flows and patterns, and I think Arthur does too. And our minds think similarly. And you'll recall that he was discussing this pattern of, of increasing historical domination by men, as mankind being like a social phenomenon, that at one time, there was no mankind, so to speak. And then all of a sudden, it was like some sort of strange mushroom sprouting up in the night, all of a sudden here was this new kind of energy mankind. And it was like different. And because it was characterized by craft violence, and moving this to manipulate and lie and coerce and force and push and shove and bark and bite. And not just in in defense, but an offense. Just mushrooming out out of the ground and then doing its thing. Yeah, Arthur was talking about all this stuff that I would describe as extrovert as being out there in the world history, things that happen to others and past times, and, and using this very linear timescale, you know, that time, he's using a time skill that the straight people do that straight men thought up, it's their invention. It's called straightness, and it's just time. It's the way that time moves. And it moves in a straight line, and you start at point A, and that's 12 o'clock noon, and it's one o'clock, and it's two o'clock, and it's three o'clock, and now I can fall marked off and it goes in a straight line, you can never go backwards. It's like motion, a straight line, in an infinitive, going back, and an infinitive to going forward. And you can only be right there. At the point where you happen to be at at that one point, you can be present in time. But at no other point, can you be really present in time. Thus, we need historians you see, and other such academic officials who can tell us about the time that we don't know about, because we don't know about what time happened before us, you see. And so now, now, I think

Arthur, what Arthur is trying to do is break down wherever it's possible to do that this strength of these kinds of straight mythologies, I call the way that modern Western society works and thinks about time works with time and thinks about time as the mythology time as a mythology. Like the clock, the way the clocks are built and how they run now, if one follows the clock, you know, in their lives, creates a mythology. You know, everyone believes and they believe in it, not because they said it to, but because they guts do and I do it automatically and don't even think about clocks and time. If they function according to this conception of time. It's straight time. It's linear time. You know, and, and it's, and that's just as much a creation of these men that Arthur was talking about, in his in his conversation, that that idea of time is just as much an oppressive creation of straight white men, as is the actual physical murder of witches in the Middle Ages and fairies in the Middle Ages and women in general and olden time. And the murder of whales, and all the other, and the enslavement of black people and the elimination of Indians, you know, and so on and so forth. They're all the same, they all go together. Yeah. And that, to me, is a big part of gay consciousness. So and then author is describing to me a very important facet of gay consciousness when he talks about all the specific genocidal acts and how the how the Christians did their mythologies that right, they could do this, excuse this genocidal war, you know, and then he says, what I want us to do, as gay people, if not just imitate straight people, and that's the whole last part of his conversation is saying, Well, I don't want to just have us imitate straight people, he uses this phrase, I don't want it to just be a pale imitation of straight society and straight people were just asking, and so it's not like sometimes or most times, or something like that the worst aspects of street culture, get out this message to potential cities and faggots and dikes and whoever, especially faggots who are getting getting co opted by the street and the theology of what it means to be gay, you know, I'm trying to reach out to them, and trying to, to help the gay movement as a self defined movement, not fall into the belief system of our oppressors, you know, and Arthur does various things to help do that. And so he's saying, like, what we have to do is not imitate straight people. That's so dull, that's so boring. That's so uncreative. You know, it's such an uncreative way that we can meet the challenge of being gay, you know, because if, if, by being gay, we really mean being straight, except that we're just having sex with a different sex object in bed at night. But otherwise, we're just like they are, then we're just like they are, okay. Now, if it is the case that they are really nice people to be, that's great. But if it's the case, that it's not nice being those kinds of people, then we are being ethical beings are required to do all we can to stimulate and encourage people not to do that kind of thing not to, if there's a reality about being gay, if gayness really means something to the person who's calling themselves gay, as like, something inside that's substantial and meaningful that being gay means something in the heart. And it's real. And it's a feeling and you know, what that feeling is, you know, because you can feel it, yeah. Then I, and I suspect, Arthur to and all of us who are into this, and feel that it's a great joy to let that out. And that's what we mean by coming out of the closet, I think our hearts of the closet, so to speak, I think I got out of the closet, you know, something like, much deeper and more substantial, more meaty, and I'm a vegetarian. That's just an English word. I want him to take that literally. More whatever, you know. That's how we look at gayness. And so and that's what we would like to see happen more and more and more, and the more the better, the more gay energy which comes out, the more we are all gay, whether it's me or you or Arthur, or, you know, a leather queen, clone myth, clone X. Castro and a teen or Polk Street or wherever, you know, wherever the melodrama is going on. That. It's like an ethical thing. It's like, I when you once you become aware of this western history, business, you know, and you wake up to all the stuff that you can't read about in the Chronicle. And then the New York Times, and you can't just find out about from all those people, you can't find out about these things. They're quite real, but you're not told about these kinds of things, you know. So, like, then you you want to begin to break away in your mindset, and you can find out all these things and it helps, it helps to know it helps to know that, that not quite often.



repetitiously not only has there been like verbal harassment against gay people, and that gay people have existed for 1000s of years, and there have been lots of times when not only was their verbal harassment and legal harassment that



30:01

made it difficult to get a job or keep a job. But there were even darker times, so to speak, you know, there were times when it was really super, super, super frightening to be gay, right? Does anyone remember those times? Or how about right now? What does it mean to be Casey? It's like Arthur, the deep question that we all ask is, what does it mean to be Kasich just being straight? You know, and Arthur's saying, I would like us to come together in a magical way, in a gay way in a fairy way. Like right at the beginning of his his, his interview, he says, like, I got curious about where these words for us came from Annie. And he specifically mentions the word fairy. And that's very interesting, because of the time he wrote his book. And the time that all that was happening, which was several years ago, the big word was faggot. And he would have used the word faggot ordinarily, and I think that it's interesting, because the work that I do with Harry, hey, who you may recover, it's very far fetched. And, and for anyone who doesn't know about Harry, I recommend that you can read up about him and Jonathan Katz's book, gay history. And you can also read up on him, that's an interview with him in the film, where it is out, it's also in book form transcript, if you want to find out a little bit about Harry health history, very, very pivotal figure in the modern gay movement here in the US. And he's a very nice fellow. And he and I, and a few other people are into not being people anymore, because we are into following out that question of what it means to be gay, you know, and becoming that. And it's like, as you as you, I think, have a feeling and as I suspect, Arthur has a feeling, being gay means a certain kind of consciousness or awareness, that's different than the consciousness or awareness we associate with being straight, you see. And so if you wish to be straight, then you have a certain consciousness or awareness or a way of looking at whatever reality, you know, a reality viewpoint, or just a reality for shorthand, okay? That straight consciousness is a way of viewing or creating a reality. And there are other ways of viewing or creating reality, besides straight ways, you know? And, I mean, and when they say, like, there may be liberals who will say, well, but why not just live and let live? Why not just live and let live, we should let everyone be themselves. And then my response would be, I'm coming from a heart place with us, you know, and and our will always be in a heart place as much as I can. Meaning that I'm trying to come from a place of compassion, in all my doings, you know, and I'm not always perfect with it, by any means. But I try and be with some sort of heart feeling, involving everything that that I'm involved with, whether it's a person or a tree, or the grass, or you and me talking, or me having to deal with my landlady or whatever it is, if it's dragging and bullshit, or if it's nice, it doesn't matter, you know. But on the other hand, twirling paradox, the tai chi, you know, the Tao, on the other hand.



33:18

It's, there's this vast, fantastic history on the material plane of genocide and murder, perpetrated by mankind against other forms of sentience on this planet on the planet Earth. And that's just a truth, you know. And mankind, of course, doesn't want to put that out. Whether it's in the form of universities, or elementary schools, or newspapers or bookstores or anything, you're just not going to find out these things too. Well. You'll get garbled messages and bits and pieces here and there, for sure. Especially if you live in a place like Berkeley. That



makes me really angry, because that's part and parcel of fascism. And, and to me, mankind is fascistic, intrinsically, being a man is being a fascist, and to me, there is no distinction. So, to me, that's a part of gay consciousness. And that's just a reality. It's like what women have discovered you know, and I don't think I say anything new to any hip women who are listening or you know, any, any lesbians who may be listening for sure. It's nothing new men are these rapacious beings, they just tend to drift in this direction, whether it's purely biological, you know, like, like this woman or this masculine Have you read I forget her name, a holiday Jane holiday or something like that. She wrote a book called it was there's this new study science in the universities but psycho biology and she wrote a psycho biological study of men, as this biological manifestation, tending towards violence biologically, because it was a survival factor for men, not for women biologically but for men. And so biologically, when when creatures when humans were still ape like creatures, that after there was this tendency to select in males, genes are favoring violence and aggression and anger and hostility and so on. That's an interesting thesis. It's interesting thesis and I liked the book, I don't remember the full title of it. But for whatever the reason, like to me, it'd be nice to find out the real reason. And that's a very interesting question. But it's even more important just to recognize just simply to recognize this. Cause that's like the, it's like I'm making Miss saying this, by the way, for those of you who are hipper listening, and this is on nephrology that I'm creating too, and I'm aware of it, I'm creating mythology to me guys, and the theology and straight as being a mythology. and Western society is a mythology. And the San Francisco Chronicle is a mythology Dianne Feinstein, Jimmy Carter, you know, the Shah of Iran. They're all mythologies. If you've ever met the Shah, we know we don't know if the show exists. I'm sure he does. But I've never met him, you never met him, we've only seen tapes and stuff. And if we've ever seen his picture photos in the paper, Jimmy Carter, what we're doing is we're creating a gay reality. Through mythology, we're creating a myth, I look at Arthur's histories as a mythological creation. Just as I look at straight mythology as as as being what I would discover, if I went, say, in the huge library at UC Berkeley that's got this huge, you have been in the library at UC Berkeley, millions of books, literally nine was a student there, I graduated from nice to go on out of time. And then the reference from the ribbon in the reference room in the library. It's so big, that reference room is so big, and there's a little desk at the bottom of it. It's so big that you could fit like a full grown blue whale in there, you could stuff it like in a museum, and have a full blown stuffed 150 foot long blue whale. That to me is a mythological creation. Not just the building, but the building to and the books and not just the books, but the people who wrote the books, and their identity and their consciousness and what they had to say in the books they referred to, you know, and that's connected with the universities, in other words, and the professors that's connected with the oil companies. Now the oil companies, they're connected with the Shah of Iran, the Shah of Iran has come to the Rockefellers. Now, the Rockefellers are connected to the petroleum industry. Okay. Now, the petroleum industry is connected with the uranium industry, the uranium industry is connected to South Africa, because there's lots of uranium in South African South Africa, you recall the apartheid? And so on and so forth. This is like vast web of connections



37:33

and conspiracies?



37:36

Well, I think it's a, it's a conspiracy to maintain a form of consciousness, and all other forms of

consciousness and not a lot. Okay. And that includes what we're calling her gay consciousness, which is something we're trying to create, we're trying to create gay consciousness, you know, we're trying to do what we can to manifest a different way of thinking, and being and acting and doing and, you know, being ourselves in the world for others to see. Because we feel really good at being gay. And we know that other folks that we feel really good and are more gay, everyone guess I just got hurt. And it's like, gay is like a path of becoming, you know, you come out of the closet, and you keep coming out of the closet. And it just depends, I would say, I would say to people in general, that anything you need to know if within this, like gay is just a word, and it means information and knowledge and how to go about doing next I'm actually doing things to be angry, and to stand up and say you're angry and to do something based on your anger that expresses your anger in a constructive way. And at the same time, it's real, where your anger is not corrupted, and you're really angry, and you're expressing it in a way which will work on your anger in some constructive humane way. Far out. Yeah, I realized I love them for Alex. And I think that's good to get anywhere. I think that's very good to get angry. I hope that we all get in touch with our anger as much as we can. When I heard about the police cars burning, I knew that was right on. It was a little thing and with a little tiny thing. Okay. So why don't you burn a bunch of police cars, and then just buy a new one. But in like, a nice, I mean, you know, I feel the anger and I'm sure most of us do. I'm really sure that because every every faggot and 50, and die can any aware of people and occasionally when a straight when a light comes on, come in contact with, you know, they're really angry. And we're all real angry, because, you know, the things that we've been trying to accomplish have only been accomplished at great sacrifice, and that's dragging, and it's been lots of pain and suffering and the pain and suffering in general isn't increasing. And that's drag you to, you know, and so we all have to do what we can, you know, and we really have to do it. And I would say that as an insight criticism to my faggot brothers, that you've all gotten too cynical. you've all gotten bogged down in these big city political Phenix cynicism scenes, and you used to be really trippy in the early 70s. very trippy. Many of you, you know are queens and hiding, you know, and so on and so forth. And I And you have to cut your hair because it's such a drag, you know, and you used to do really far out stuff every once in a while, but it's so hard, just living and I know what it's like, you know, and I feel like just getting up and screaming. Cause I mean, there are other possibilities, you know, there are other possibilities, you know, I know things that I need for myself personally, to function more so as gay and less illustrate, you know, and I'm sure all of the rest of us are, can easily get in touch with same feelings of how it would be better. And I believe it's possible for us to get together and work it all out, you know, not in a straight way by working on all that. But by being gay, just by being gay, so everyone should become gay. Everyone should become gay. That gets back to that question, I can't help myself, we should get together. I'm recruiting Yes, and not just individuals, but groups of people and communes on the land, and in cities getting together, it's very far we should all get together. And it should be many different groups of us. And we should be all together and a great circle, circles within circles, the hoop Sacred Hoop, you know, very old symbol. And that's, it's like a fairy nation, a fairy people, a fairy land, you know, it's something that's not Western. So it's very hard to describe in western words in English. In other words, they. So we're limited, you know, we're limited, and I want to talk about it, you know, but if the Christian have a real culture, and a real culture, has great richness and depth, and there are many characters and such cultures, which are different, how I can describe it, they're just different, then it made me very different than what most people are, are used to, seriously, there are creatures in existence on the planet Earth, you know, besides the ones that we've all heard about, you know, which we may admire very much, even the ones we've heard about, like whales. For example, if anyone's ever heard of whales, or chimps, are rangs, and dolphins, and there are other creatures as well. Now, if you become yourself, my feeling is you'll start to get in touch with other kinds of consciousness, we started what you thought was your own. And you'll be discovered that one of those

consciousnesses will feel like it's you. But it won't feel like you were when you thought you were a straight person, or when you were thinking straight way who you thought you were as a straight man or whatever, whatever your trip was, when you thought you were yourself, whatever it was, you know, it's sort of like being gay is it's just, it's just a word. It's just a word. I don't use that much. In fact, only politically, I prefer words like fairy, you know, I use lots of strings of words that are just very strange and don't make any sense at all, just right people, and they think that I'm silly. And that's, that helps me that protects them too. But the same time, you see, it's like that movie, close encounters, you know, there's lots of laughter and close encounters, and the kid was always having a great time, you know, and that's this whole business have, like, if you grew up in this Western culture, when you become an adult, you have to give up being a kid. And the idea is not to become an adult brain, you know, it's a good idea to have an adult brain. But the idea is, that would be nice to also not have to die or commit suicide, or speak on your being a kid or whatever. It's all ages that you were. Yeah. And so imagine now that what if you're older than just, you know how old you've been since you were born? What if you're older than that? I never thought about that. Sure, yeah. I have to and some people say like, especially in the east, that's quite true that people reincarnate. And they come back again. Right? And that, that he could be a really Oh, and all this other species. Yes. It could be other beings or even older. Imagine like, like if there are species of beings who've been living on the Earth, the Earth has been evolving life for billions of years, billions. And you imagine what a billion years is? A long time, kiddo in place. I mean, if you've been alive for 20 years, or 30 years or 15 years or 10 years, if there are any 10 year old listeners in my audience, okay, if there any 10 year old people who are listening to me right now, if you mail me a look little letter care of my dear friend at ravenhead here who is interviewing me, I'll send you a lollipop and I promise I will do that personal how I even find that when we pop this little stem in a little pen for you. Or anything like that if you like because, I mean people who are who are 10 years old and people who are 70 years old, and as I said before, you know Hello out there hello. And hello inside. It's like It's like connecting a circle and connecting a circle



44:34

special thanks and affection to Mitch Walker. I'm Steve O'Neill. Thank you for joining.



Mike Miesch 44:57

That was conversation that Mitch Walker to musicians with similar visions Chris Tanner and Charlie Murphy will be featured next in interview and live concert on tape. In their interview, they speak of the women that have influenced some youth music. And in this interview, Charlie mentioned influence of Chris Williamson and Chris Tanner that of holly knew some selections I'd like to draw attention to for one, the wonderful 50 Smedley that they do, which is wonderfully outrageous. And it primarily features Chris Tanner for the song back at brothers of the moon, if you would just close your eyes and flow with the lyrics and sound and you might be able to imagine how I felt in New Mexico. With my very brothers, there's a special quality or if you will magic about a live recording that I find very special. Listen to Chris as he sings the song sensitive little boy here in a very different arrangement with a lot of very interesting vocal characterize characterizations to in their concert. Chris and Charlie sing a song that never ceases to touch me to the center of my being the song strengthen these hands. As I've said before, these tapes were again, a special gift to me from Frank Brighton of ravenhead communications. And now they're my special gift to you.



47:11

On June 15 1979, Charlie Murphy and Chris Tanner gave a concert at the Women's building in San Francisco. The concert was titled fagot brothers of the moon, taken from one of the songs of that evening. This concert was one of several given on a cross country tour. But first I'd like to play an interview recorded earlier that day with Charlie and Chris. Yeah, how did you how did you folks meet



47:36

in Cambridge, Mass, when we came to work on the walls to roses songs are changing man album



47:43

you met there. That was about when August of this last year



47:47

here last August, you know, I was so delighted to find another faggot identified cultural worker, somebody that I shared, you know, what felt like some good common ground politically with and I was just attracted to Chris was a real strong Sissy and a group. And I just felt personally really supported by him at that time. And then we didn't have a whole lot of time to play and interact. I mean, like that whole recording process was a mess, in terms of there was just no time to breathe. It was either rehearsal or in the studio or sleeping. And so it was all over, we had time to go have lunch together, and Boston. And that was the first time you know, we ever really sat down and just spend time together, talking about what we were doing and some of our hopes for the future and stuff like that. So then we kept in contact after that ended.



48:42

How did you actually get into before we together,



48:45

we did a concert with Joanna caston feminist singer, she has couple albums in Olympia. And the three of us each did like our own section on music. And then we did a few songs together that was like our first time really performing together has



49:01

that ever been? Well, how how's it been traveling together, performing. We've been together since Chris came to Philadelphia, my team. And we did a concert together there and went to

Baltimore and then one in Portland. So we've been together almost it'll be almost a month now. And it's been traveling is not an easy thing, period, you know, traveling and, you know, moving in and out of different groups. And we've just had a lot to get together all at once. In terms of working on working out material to do together and concerts and just finding out more about who each other is and surfacing some differences and learning together about how to deal with us and it's felt that part has felt like a struggle and it's felt good. I mean, it's that's the kind of thing that builds a strong, you know, clear connection. And that's the kind of work that needs to be done for any kind of like ongoing stuff. So we we paste into some stuff together. You and it's been fun singing together. And I feel like we're getting getting much more comfortable talking about that. So



50:10

yeah, I mean, I think that we're finally seeing the reality of our fantasy, you know, let's go off, make music together and travel around the country. And it's hard. And it's also we really don't know each other that well, and we're like, getting to know each other through the process. And we haven't had time to really just spend time together, getting to know each other's people that much. And so like in the midst of rehearsing and music and traveling, it's like we're developing that relationship and Relationships are hard. Sometimes you



50:43

consider yourselves lovers as well as performance.



50:50

You mean, like, do we have sex to get the same ideals or ideas or ideals? And so, you know, in that terms, I guess we are.



50:57

So you're basically trying to get away from a couple of Oh, yeah.



51:04

That's interesting. That doesn't get to my mind at the time. But that's what people would assume that we're lovers to have an event together? Well, it's a nice fit. Right? I think that's a fantasy. A lot of people.



51:13

Oh, yeah, wait till we sing. Well, you still let me make that clear. I'm looking for a husband.



51:27

But one of the things that we're doing, as well as traveling together, doing concerts together, rehearsing songs together, and stuff like that, is that we are forming, we formed a production company called Good Fairy productions. And so we're also like dealing with a lot of future stuff.



51:44

Well, what we want to do is like, have people from all over the country in different cities all be part of good carry productions, and set this whole network up, and send us tape to all of those. But we're just like meeting those people as we travel, and finding people that are interested in and keep working on it. And also not just for ourselves to do like, concert, circus, but for other people, gay poets, and theatre companies and other musicians and stuff can also get in kind of on a circuit that we're trying to set



52:16

up. As far as I mean, like, it feels like that there's an intense kernel of interest in this sort of stuff everywhere we go. But it's not a pervasive thing. In other words, that there there's a few people, sometimes one or two, that are real, that have an understanding from the beginning, like of what, what, what some division is, but it's like what, you know, part of it is holding out a vision of what what we mean by fagot culture and an alternative cultural sharing network. And it's like, we have to let you know open up space for people even to begin to imagine that because a lot of people just feel like well, these are the only alternatives that we have



52:56

to meet like bars and discos. Yeah, whatever. What do you consider the focus of the music.



53:05

I consider the focus of my music. Trying to connect the oppression of gay people, and my own oppression as a gay person, to the oppressions, women, and people of color, and old people and young people, and, and doing that by being very out and see fagot man. And I mean, I don't just sing the songs. In fact, I have very few songs that are really gay songs, by some lots of other stuff. But it's really important to me to present an image of a gay person, on stage and in life that is singing and talking about black prisoners in the Chicanos United Farmworkers and all the different issues that are nuclear power and stuff.



53:57

That's an important focus for me, too, is to connect depressions. And that was something that happened to me through a process of coming out and understanding how gay oppression is connected with stuff that various groups of people in this country and around the world trying to deal with. And so part of it is, is, you know, politically to, to show the connections, and to

also express my experience and feelings as a gay person. Also, to hold through music to hold out a vision of what we could move towards. And I think we need to be doing both. I think we need to be singing songs which express our experience now and talk about the problems that we all face, and lend solidarity to struggling against us and also try and hold cause people to hold out a vision of where we want to move towards. Because unless we do that we won't get there. So part of its from another important focus for me, musically is songs, which deal with the planetary crisis to ecological crisis. The destruction of the biosphere is something that concerns me a whole lot. Because you know, I want to play it to be gay on. Then another important focus.



55:24

Do you think that there's a certain amount of oppression from the gay community about you, around you be sassy and edifying? Do you feel special in dealing with those images and



55:35

those feelings? I submit a complicated question for me. Because one thing that I don't like about being in San Francisco, please, people are gonna hear this is the real division between Sissy and Butch. And the way I mean, the Castro clone, you know, I mean, there is an image there that I don't like, there is an image in Castro. And there's this bullishness and I, you know, I get treated really weird by some of those men when I walk out there, you know, because I'm look like what they want or whatever. But I also don't want to put them down. You know, when 1000s of people came out into the street about the Dan White decision, it was man and lather, and the Castro clones, you know, when alligator T shirts and everything. I mean, it was everybody together.



56:20

I guess for me, it's it's a problem in terms of like striking a balance too, because I think it's real important for to build solidarity among all gay people. And to, you know, the more that we can, you know, on earth, a common bond, you know, the better for all of us because we have to hold it because the system's not going to fight to help us survive, we have to do it for ourselves. And for me, it's part of it is striking, unclear where my values are around a lot of that stuff, and I don't relate a whole lot to Butch identified men, whether they be gay or straight. So for me, it's striking the balance between affirming scifi identified selves and creating a space where we can come together and support one another and reaching out beyond ourselves.



57:08

What do you want to do the future what are your fantasies



57:17

I want to be Halloween year and humans





57:29

I usually wear my GI Adam drag when I pick one. It's really great to have all these women who are like my heroines, you know and I want to look like them but when I look like them, they're like wearing men's clothes. It's anyway I'm planning



57:47

on the future what I want to do in the near future like I'll be when I get back to Philadelphia I'll be moving to Seattle pick up and move and I want to like take a month off and cool out cuz I've been working hard and doing lots of things and then after that I want to put a whole lot of energy into getting working music collective together and working with other musicians and and working on the larger network for cultural events that we're talking about I want to continue working with Chris on developing good fairing working together musically addition to the future



58:27

Yeah, I have a lot of the same stuff. I want to pull out energy into good fair and make that a reality for lots of gay people and try to move to Seattle I'm not gonna say I am over the air



Mike Miesch 58:58

right to the next one



59:06

this is a very romantic song about romanticism Excuse me. When gets



Mike Miesch 59:29

just a brief interruption will be playing this concert out in its entirety. But I need to announce that coming up in 15 minutes, not five minutes unfortunately. Once again we'll be beginning after finishing up marathon playing a serious sin. Pacifica program service of Alan Watts lectures from the series philosophy east and west, titled love Allah texture, love of waters and now we'll be coming up in 15 minutes. Right now we'll return to Chris and Charlie. In a concert entitled, like brothers of the moon. You're listening to KPFT Houston and this is wild and sky up. Baba Baba Baba. There was no sadness. I'd



1:00:27

like to thank Charlie Murphy and Chris Tanner, and the fruit punch collective at KPFA. FM and Berkeley. Um Steve O'Neill for reversehead communications. And

Berkeley. I'm Steve O'Neill for Ravenshead Communications. And



Mike Miesch 1:00:46

my special thanks to Steve O'Neill and Frank Brennan of Ravenshead communication for a very special program of tapes that I presented tonight, conversation with Mitch Walker and back at brothers of the moon. A month from now I'll be leaving KPFT on to new and exciting directions are my own. And among the people that I will be saying will be Frank and Steve of Raven said and other very wonderful people. And this is a very special program to me. And in just one minute, we will begin Alan Watts, I promise and you'll be able to hear Alan Watts following the movies at 1130. Friday morning on KPFT Houston Wilde 'n' Stein. We're here because we care. Wilde 'n' Stein gay programming brought to four combined members of the gay community and anyone else interested in listening will heal you and you can feel you and sing.



1:02:43

Roll



1:02:53

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