



NUSLETTER

An educational publication of Childhood Sensuality Circle for the liberation of children and youth.

Vol. VI, No. 2 (32)

June 1980

Valida Davila, Editor
Don Crestle, Assistant Editor

THE UPPSALA CONNECTION

In the SIECUS Report for January, 1980, "The Uppsala Connection: "The Development of Principles Basic to Education For Sexuality: focuses on the convention of the SIECUS/New York University Colloquium for Sex Education in Uppsala, Sweden, where 16 educators from four different parts of the world met to develop a bill that would set forth a philosophy of sexuality and sex education in nontechnical language that would be accessible to people in several different cultures and at several different levels of education. The bill follows in full:

Definition: The SIECUS concept of sexuality refers to the totality of being a person. It includes all of those aspects of the human being that relate specifically to being boy or girl, woman or man, and is an entity subject to life-long dynamic change. Sexuality reflects our human character, not solely our genital nature. As a function of the total personality it is concerned with the biological, psychological, sociological, spiritual, and cultural variables of life which, by their effects on personality development and interpersonal relations, can in turn affect social structure.

1. Human sexual functioning begins in the uterus and, in one or all of its many aspects, will continue throughout the life cycle of all human beings.
2. Sexuality is a vital and basic human function. It manifests itself in every dimension of being a person. Therefore, as a part of every human being, its existence cannot be questioned or subject to moral judgment. However, because sexual behavior and attitudes vary in different cultures, these may become appropriate subjects for debate and moral judgment.
3. Sexuality is learned as the result of a process that should not be left to chance or ignorance. The sexual learning process actually begins with the intimate relationships between the infant and the parents or parent-figures, e.g., with clinging, skin and face stroking, hugging, rocking, kissing, and the crucial elements of eye and voice contact with the infant. These constitute only a small part of what leads to the establishment of gender identity before the age of three. With relation to acquiring positive attitudes about one's gender role, this learning process continues throughout life. It is important that the informal process of sex education within the family be supported by planned,

enlightened learning opportunities offering information at appropriate times in the growing period.

4. The developing child's sexuality is continually and inevitably influenced by daily contacts with persons of all ages and especially by contacts with peers, the family, religion, school, and the media.

5. In many cultures, for both boys and girls, reproductive maturity precedes by some years emotional and social readiness for parenting. Puberty, with the arrival of reproductive capacity, can be made of especial significance for enhancing the sexual learning process.

6. While the reproductive and pleasurable aspects of genital sexual expression may occur together, it is possible for humans to separate each from the other. The development of values, recognizing and acting upon this fact can facilitate acceptance of family planning in order to allow individuals to enjoy their sexual lives in a socially responsible manner.

7. Sexual self-pleasuring or masturbation is today medically accepted as a natural and nonharmful part of sexual behavior for individuals of all ages and both sexes. It can help girls, boys, women, and men to develop an affirmative sense of body autonomy. It is a source of enjoyment and can provide an intense experience of the self as well as preparation for experiencing an other. Many persons, however, do not express their sexuality in this way and this also is an individual choice.

8. In providing healthy perspectives on sexual practices and attitudes for children, the aim should be to facilitate a child's capacity and right to explore, enjoy, and integrate sexuality into his or her developing self-concept. Thus the most constructive response to, for example, masturbation, nudity and rehearsal sex play, would be to teach children to understand them as personal rights that are subject to responsibility for the rights of others and to appropriate degrees of privacy within the family and the community. It should be recognized that such experiences can contribute positively to their future sexual health.

9. Children of all ages have the capacity to establish caring, loving relationships with people of all ages. These relationships should be seen as important elements in the development of their sexuality, and some can even continue throughout life.

10. The expression of sexual orientation is a fundamental human right. Preference for sexual partners and sexual relationships (sexual orientation) is one important component of an individual's sexual identity, which thus includes gender identity, gender role, sexual orientation, and recognition of the self as a sexually functioning person. The examination and understanding of these components can lead to an understanding by a person of the degree to which he or she is heterosexual, bisexual, or homosexual.

11. The manner in which sexual orientation occurs is not known, but it appears that it is established early in life. The majority of individuals have some elements of both homosexuality and heterosexuality in their makeup which may or may not be identified or expressed by the individual throughout his or her life.

12. All human beings, regardless of sexual orientation, may be subject to personal difficulties which are not necessarily related to that orientation. Social structures or attitudes which lead to repression of sexuality in general, and homosexuality and bisexuality specifically, may cause individual and interpersonal difficulties.

13. The sexual orientation of any person, whether child, adolescent, or adult, cannot be changed solely by exposure to other orientations. Occasional and/or situational sexual experiences are not necessarily indicative of a person's sexual orientation.

14. Sex education can be formal or informal. Everyone receives sex education in one way or another. All persons are informal sex educators whether or not they are aware of it. Formal sex education should be planned and implemented with careful attention to developmental needs, appropriateness to community settings and values, and respect for individual differences.

15. Sensitive sex education can be a positive force in promoting physical, mental, and social health. It should be geared to the three levels of learning--affective, cognitive, and operative--and should begin as early as possible.

16. Television and other mass media have an important and widespread impact on the community. Their vast potential for informal and formal sex education should be put to productive use.

17. Rational understanding and acceptance of the wide range of possible expressions of sexuality constitute one goal of education for sexuality. Where sexual fulfillment is limited by life circumstances, or restrictive lifestyles such as aging or disability, alternative ways of meeting the need for such fulfillment should be encouraged and facilitated by society. However, when sexual expression infringes on the freedom of choice of other persons, management must then be consistent with basic human rights.

18. All health, social science, religious, teaching, and counseling professionals should receive education in human sexuality.

19. It is the right of every individual to live in an environment of freely available information, knowledge, and wisdom about sexuality, so as to be enabled to realize his or her human potential.

The original document from which this bill was derived was written in 1976 by SIECUS president Mary S. Calderone. It touched on a number of things that didn't make it into the final document, among them this insightful note on pedophilia: "Most pedophiliacs are gentle and affectionate, and are not dangerous in the way child molesters are stereotypically considered to be." Although this was later omitted, the approved document carries Principle 9, which points up the importance of children's relationships with "people of all ages" for the development of their sexuality.

A spread of four principles, 10 through 13, discusses sexual orientation and says that the right of a person to express his orientation--whether bisexual or heterosexual or homosexual--is a "fundamental human right." However, none of the principles discusses early sexual expression as the primary most vital right. It would be interesting to see a work of equal scale specifically address sex rights.

Although Principles 3 and 14 refer to both formal and informal sex education, the bill is virtually limited in aim to professional educators.

Another bill needs to be written on this scale aimed at parents, children's primary sex educators. (The October SIECUS Report announced the education council's intent to develop programs directly aimed at parents.)

The SIECUS/Uppsala Basic Principles concord with CSC's policies, and carry the recognition and thrust of the education council to pose the ability to prompt change in the educational system in this country and others, as well as (we would most certainly hope) improve the opportunities for experience and growth in children's lives.

--Crestle--

WHO (WORLD HEALTH ORGANIZATION, PART OF UN)
ADOVOCATES WORLD-WIDE SEX EDUCATION

From article in The Longest Revolution, San Diego, California feminist newspaper, April/May 1980 Supplement:

There is no law in the U.S. that courses in sex education must be taught. But this is not true in foreign countries. WHO recently conducted a survey which indicates sex education is compulsory in Denmark, Sweden, Czechoslovakia and East Germany, and they also found that in some countries, sex education is virtually non-existent. In Greece, Turkey and Algeria, animal biology is the only source of formal sex education for students. In many other countries, sex education is limited to the study of human anatomy.

As a result of this study, WHO recently took a position advocating the introduction of legislation which would make sex education compulsory in all teaching institutions.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX
Dad Breast-Feeds Daughter

NEW YORK (AP) -- A 40-year-old married man breast fed his infant daughter with the aid of a female sex hormone producing lactation, the physician who treated the father said Tuesday. The man, a transvestite who apparently lives in the New York metropolitan area but was not identified, suckled the infant for three months, said Dr. Leo Wollman of Brooklyn. It happened six years ago, he said. He said it was the only instance he knew of in which a man breast fed a baby. The method was based on laboratory work that produced lactation in male laboratory animals, said Wollman, a psychiatrist, endocrinologist and gynecologist. "The infant turned out to be very well-adjusted and she fared well physically," said the doctor. Wollman said the father had originally come to him for female sex hormones to develop his breasts 18 years ago. The man married and he and his wife, who knew about his sexual orientation, decided to have a child. (Racine) Journal Times, 2-19-80

INTERVIEW WITH FERDY (AGE 14)

BY RONALD KLAMER

I was 9 when I became acquainted with Ian. I came in the shop where he worked and later, when I knew him better, also to his home. One night he had had a big dispute with a priest, he drank too much. Next morning I knocked at his door (I was 11 then) and he took me to his bedroom and had sex with me. At first I thought this rather funny, but the more I thought about it, the more I got to like it. This was the first time in my life I had sex with someone.

Love means to me: to be safely stowed away. When Ian is making love with me, I feel so safe. At home I cannot speak about it. My mother teases me at times, saying "dirty queer" or something like that. I don't like that, even though I know that she doesn't mean it seriously. I love my parents fairly well; of course at times I can be mad at them, but afterwards all is o.k. again. So my feelings for them go up and down.

I'm sure I love Ian better than I love my parents. I can discuss more things with him than with them. When I had sex with Ian the first time, I liked it. I didn't think it was dirty; it was fine so I didn't think long about it.

I cannot discuss it with other boys because they think it's dirty, and at school I am compelled to act as if I have the same opinion as they have. At times I can get very aggressive towards them, when they stupidly talk about "dirty queers" or suchlike. I've beaten up a boy for saying that, because I felt myself hurt by it.

I know that what I do with Ian is forbidden, but it ought to be allowed. After Ian talked with my parents, my mother said to my father, "Now that's the way it is, and you'd better allow it. If you don't, your son might run away." And that is true: If they forbade me to go to Ian, I'd run away from home. I would feel miserable then.

I think it is crazy that our love is forbidden, but I'm unable to change that. I know that Ian can be sent to prison if it is discovered, and at times I feel very much afraid. If the police ever questioned me, I'd tell them that I like very much having sex with Ian. ((Klamer: But the police will say you've been seduced by Ian.)) Oh no, that's not true at all! To be honest, it was me who seduced him, much more than he seduced me. I don't remember exactly how I managed to do it. I looked a certain way at him, I pressed my body against his, etc. I know I wanted to touch him. It's now been three years that I've had this relationship with Ian.

I have girl friends too. After school I mostly go first to Ian's for a moment, then home, then back to Ian's. I told Ian honestly that later on I'll certainly go more with girls, and Ian accepts that. Last Wednesday a lot of girls even tried to catch me, but as they were girls from a bad neighborhood, I don't want to be acquainted with them. But in the future I'll certainly fall in love with a girl and that will be the end of my sexual contacts with Ian, but I'll remain close friends with him. Therefore, Ian and I agreed to diminish very gradually the frequency of our sexual contacts. But I promised him that I'd stay with him until I was twenty.

The physical contact is not the most important side of our relationship; we spend more hours discussing things and playing than with sex. Ian understands me better than my parents do. My mother accepts my relationship with Ian fairly well, but my father has problems about it. He doesn't make any objection to my going with Ian, but I see he doesn't like it.

I don't talk about my relations with Ian with any of my 13 brothers and sisters, even though it would be quite possible to do so with at least one of my sisters. I cannot talk about my love to other people because I'm afraid they would tell it to others. That I have to hide this relationship doesn't make me think it is wrong. For myself I'm quite convinced it is all right. There are people who condemn such relationships and other people who think they're o.k. I love Ian and that's a good thing. I always felt myself that I had to keep it a secret, and Ian also urged this.

I know the meaning of the word pedophilia: love of children. I'm not afraid of talking to you about this subject; I'm doing it to be helpful to a good cause, right? If what I'm telling now would help to change the law, that would be an advantage for all the children who have such contacts with adult men.

It is fine to have this pleasure with Ian, and I'd like to do the same with a boy of my age, but usually I'm afraid to do so, for fear that he would tell others and that in the long run the police would hear about it. It's crazy that you have to be afraid of enjoying yourself this way, but for the moment I cannot change it.

When talking with other boys about girls, I pretend to have a girl friend myself. I actually had some girl friends years ago. Maybe other boys have an adult friend just like I have Ian, but then they also are afraid to speak about it. I simply know no one myself with whom I could talk about it. There's one boy I meet from time to time, and I know that he has such a relationship with an adult man, but we never discuss it. I don't think it is important to talk about it. Those two persons have their affair, and Ian and I have ours. Let everybody look to his own business!

If you want to know what Ian feels for me, you should ask him yourself. But I suppose he finds the same things with me that I find with him: a feeling of being safe and the possibility of discussing every subject that occupies your mind. There are things I don't discuss with Ian, but I know Ian discusses everything with me. There is nothing he hides from me.

Ian may be much older than I am, but nevertheless I'm able to understand everything about him and to help him with everything. There is nothing I couldn't help him with. People may think that I lack experience but really I have experienced a lot already in my life. I'm not looking at Ian's exterior; it is the interior that is important. With girls I mostly look at the exterior, but then I try to see what's their interior, whether they are bad girls or good girls, and I mostly succeed.

At times I'm not in the mood for having sex with Ian, and then I tell him this honestly, just like he'll tell me when he's not in the mood for it himself. Of course we don't do it then, but some days later, when we both want to do it, we will again be having sex together. We have a good relationship, and so there's no compulsion on either side. I want it to continue until I'm twenty.

Maybe this situation will be a little bit difficult when I have a girl friend; that's the reason why we, very slowly, try to reduce the frequency of our sexual relations. Already now I often have contacts with girls. Last Wednesday six girls even chased me, and I cannot stand that. I wonder what they wanted from me.

I suppose that there are many children who would like to have a relationship with a man such as I have with Ian. Ian gives me something that I cannot find at home. With Ian there is more affection and more freedom. Ian is more or less my second father. I think my own father is at times very stupid and much less lovable than Ian. Love means feeling safe, being able to discuss everything.

Often when I'm in bed at home, I long for Ian, and I'm restless. It's funny, but I cannot change this. Every Saturday night my parents allow me to sleep with Ian, and then I sleep soundly, quietly. The next night, Sunday, at home, I sleep soundly and quietly too. But Monday, Tuesday, Wednesday, Thursday and Friday nights I'm restless and toss in my bed, and in the morning all the blankets have fallen down from my bed, just because I miss his presence. I'd like to sleep every night with him, but that's impossible because I have to do things in the morning and have to go to school. My mother observes this, of course, because she makes the bed, not I; but she never says anything about it. I'm sure she understands, at least since Ian talked to her about our relationship. Formerly I had wet dreams, but I don't have them any more since Ian spoke to my mother. Perhaps it's a question of inner tension.

I love Ian enormously, and I'm very glad and happy with this too. Ian said that he's prepared to accept it completely when I shall have a girl friend. And if this girl and I are firmly in love and it's not only a fancy for the moment, then she'll be welcome in his home too. It's crazy that you're not allowed to love someone; I can only hope that this law will be changed soon.

Once in my life I've made love with a girl. It's different because a girl behaves differently during sex than men do. I couldn't explain this difference, and I cannot say that I prefer the one way of sex to the other because it's so long ago, maybe even three years ago, that I made love with that girl. Then I was 10 or 11 and it was before I ever had sex with Ian. It's more or less different with a girl than with a man. I feel other things. It's more or less the same, but I have different feelings. It's impossible to describe it.

Dr. Floyd Martinson, chairman of the Sociology Department of Gustavus Adolphus College at St. Peter, Minnesota, was the guest on an open-mike program "The Harasen Line" over radio station CKRM, Regina Saskatchewan, Canada, from 8:30 - 9:30 a.m., March 13, 1980. The topic for the day was "Child Sexuality." Comments and questions ranged from conservative to liberal.

* * * * *

"More and more we come to understand that sexual freedom is a test case for all kinds of freedom." Dr. Edward Brongersme, Dutch attorney and a leader in the Netherlands Association for Sexual Reform, in the opening speech at Congress for Homosexual Equality (CHE) at Nottingham, England.

DR. EDWARD BRONGERSMA'S VISIT TO THE U.S.

Dr. Brongersma, an attorney in the Netherlands and long-standing leader in the Netherlands Association for Sexual Reform, with 100,000 members, started on a world tour last February and came to the U.S. on February 25, landing at L.A. International Airport where I had arranged with one of our L.A. members to meet him, take him to dinner and to his hotel. On Wednesday, February 27, I had arranged to have all the CSC members meet Dr. Brongersma at one member's home. The members found out about the political activities in the Netherlands to abolish the age of consent. It is still 16 but there are fewer convictions and lighter sentences. On Thursday, February 28, Dr. Brongersma, his physician friend and traveling companion, and two of our L.A. members came to visit me for a luncheon party at a Chinese Restaurant and a long afternoon of discussion and exchange of information. All who met Dr. Brongersma considered it a pleasure and an honor to meet this distinguished gentleman who has spent his adult life working for the liberation of children, not only in the Netherlands but throughout western Europe.

After a trip to the Dominican Republic, Dr. Brongersma came to New York City and was met by prearrangement by two NAMBLA members at Kennedy Airport. NAMBLA entertained Dr. Brongersma for a whole week, inviting him to their 16 member Steering Committee meeting and two other meetings, taking him sightseeing to the Metropolitan Museum and to the theatre, including a gay theatre where NAMBLA's youngest member, 10 years old, danced completely naked along with other young men. Sidney Smith interviewed Dr. Brongersma for a broadcast program and Tom Reeves, one of the founders of NAMBLA in Boston and Dr. Brongersma met at NAMBLA meetings in New York. A connection has been made with the Netherlands Association for Sexual Reform and their sub-group, The Work Group for the Emancipation of Youth and the U.S. pedophile organization NAMBLA. May the connection become fruitful for activities between the two countries for the liberation of children and youth.

Dr. Brongersma has sent us nine copies of his articles and speeches and of two other colleagues, with permission to reprint them and offer them to CSC members and Nusleter subscribers. This we are in the processing of doing and have four ready for delivery as announced elsewhere in this issue.

--Valida--

SUIT TO BLOCK SEX EDUCATION GUIDE FILED

From article in L.A. Times, April 8, 1980. A controversial sex education guide that advocates such activities as tours by pre-school girls of mens restrooms is being circulated illegally, a suit against State Supt. of Public Instruction Wilson Riles charges. A group of San Diego fundamentalists charges the continued use of the guide could lead to sexual promiscuity and make the state party to such crimes as statutory rape. The fundamentalist group called the Irresponsible Sex Education Opponents Ad Hoc Committee, wants the guide to get more scrutiny. They attacked the guidebook, "Education for Human Sexuality" as violently offensive.

The guide is being circulated to about 3,000 teachers, school administrators and school nurses in 26 cities for possible use in establishing sex education curricula. Seminars using the guide are being held for teachers throughout the state of California. It has been funded by \$175,000 in state and federal money, but has not yet been formally approved by the State Board of Education. Anti abortion and religious groups have joined forces to attack the guide which still has not been circulated in final form. State education officials concede the guide is unconventional compared to sex education materials used in the past, but defended it merely as a resource book that teachers may use or reject.

SEX GUIDE CHALLENGE SHOT DECISION DOWN IN COURTROOM

From article in L.A. Times, April 24, 1980

Sweeping injunctions sought against a controversial sex education guide, "Education for Human Sexuality" were denied April 23rd by a San Diego Superior Court judge. An overflow spectator's gallery hoped to ban the guide from the classroom but the judge said the Irresponsible Sex Education Opponents Ad Hoc Committee had not proven any wrongdoing by the state and that the guide is merely in draft form and has not been circulated in the classrooms. There was really nothing to enjoin. Yet, the state decided to cancel a number of teacher workshops on the draft document because no further input on the sex education guide was necessary. The fundamentalists claimed the pressure they applied on the Department of Education was responsible.

CALIFORNIA RESIDENTS:

If you are in favor of more enlightened school sex education, write your support of this new guide to:

Wilson Riles
State Supt of Public Instruction
State Capitol, Sacramento,
California

MOVIES

You Are Not Alone (De Er Ikke Alene) Danish with subtitles, 1978.
This Special Friendship (Les Amities Particulières) French with subtitles, 1965.

Those of us who shamelessly enjoy the feeling of being sexually aroused are browbeaten by puritanical lawmakers and a hysterical press. We are told, as if these were facts, that pornography is rude, that it appeals only to immature minds, that it inspires violence and that it exploits the models and actors who appear in it. Because of this, most of us would breathe a sigh of relief to know that these two European films contain little nudity and no explicit genital sex. We can safely deny, while watching these movies, that we are watching pornography.

But if pornography is any work of man or woman that induces a penis or clitoris to quiver and become erect, then for anyone who is sensitive to the sensuality of the young male body, "You Are Not Alone" and "This Special Friendship" are pornography. Both take place in the suggestive environment of an all-boys school. Both chronicle the development of loving relationships between growing boys, and even amongst growing boys. The treatments are sensitive, the boys are beautiful, and the love depicted is a kind of love I can be proud to stand up for.

"You Are Not Alone" takes place in a Danish secular school. The plot shows growing discord between the student body (about 30 boys aged 13 to 18) and the headmaster until most of the students walk out on strike in support of a boy who has been expelled for wallpapering two washrooms with Playboy pinups. In the course of this problem, the headmaster's ten-year-old blond son falls in love with one of the hairier of the striking students.

In "This Special Friendship", after one boy is expelled from the strict Catholic school for writing erotic verses, his lover encourages an exchange of similar verses between two other boys. The plot thickens as one of the priests takes to summoning various boys to his chamber after dark for "confessions". This film has a tragic ending and is wonderful for those who like to cry in movie theatres and who like to be encouraged in their hatred of the established Church.

"You Are Not Alone" should be shown in every elementary school class because its message is very clearly and very tastefully just what the title says. It tells the 10-, 13-, or 15-year-old boy that his tender feelings are okay. "This Special Friendship" is more of a work of art, for more serious viewing. Both are excellent additions to the literature of pedophilia, aside from being superb pornography for boy-lovers.

Congratulations and gratitude are due to the Tiffany Theatre in Los Angeles for presenting these films in a double bill during April. "You Are Not Alone" was also shown at the International Film Exposition (Filmex) in Los Angeles in February.

ARTICLES IN THE SEX MEDIA ON CHILDREN'S
LIBERATION AND INCEST.

1. Adult Child Incest: How Harmful Is It?
by Thomas Robischon followed by
2. Adult-Child Incest: What Our Experts Say.
Six members of Sexology Today's Board of Consultants give their opinions on the preceding article and add their own opinion. Both articles in Sexology Today for April 1980.
3. Childhood Sensuality Circle: Dick and Jane Play With Sex.
by Lindsay Robinson, about CSC and Valida, with CSC's complete A Child's Sexual Bill of Rights. In the middle of the article is a cartoon of a naked family of parents, grandparents, 3 children and a dog with information about Dr. Block's Do-It-Yourself Illustrated Human Sexuality Book for Kids in 2 volumes, one for kids and one for parents. Helps parents resolve their children's sexual conflicts thru love, caring and humor. Contains a color cartoon fantasy trip through "The Sex Family Album" with 51 story boards on the sexual attitudes and lifestyles of the imaginery family. Available from Prep Publication, 1575 Parkway Ave., Trenton, NJ 08628 for \$15.95 plus handling charge. This whole page article appeared in the Spectator, a sex paper, of March 14, 1980. \$.50 a copy. Add: P.O. Box 198420, Berkely, CA 94701. CSC Library has just received a copy for its reference file.
4. Parent Group Sees Children As Sexual Beings
by Daniel Curzon. On CSC the lead article page 1, in San Diego, California Update, a gay publication, dated April 4, 1980.
5. Paedophilia: A Few Thoughts
by Jan Lievense, a sociologist and teacher at the Free University of Amsterdam, The Netherlands. Mostly about the sexual relationship between a boy and a man. From Kindeuen in Seksueliteit. (Children and Sex), a Dutch publication on the sex relationships, December 1979 issue. Translated into English for CSC by Frank Torey, executive editor of PAN, a magazine about boy love.

MOTHER-SON COUPLE DENIED COMMUNICATION FOR 10 YEARS.

from article in Racine Journal Times, January 8, 1980.

Jean Marie Lillie, 42 of Stafford, Va. and her son Marine Pvt. Christopher Lillie, were convicted in November 1979 of incest. They had been reunited after the son had grown up in a foster home and were married in June 1979. The marine testified that he felt there was nothing wrong with marrying his mother whom he had first met as an adult in September 1977. They were sentenced to five years in prison but the sentence was suspended on condition of 10 years good behavior. They were ordered not to meet each other during that time, and both were ordered to undergo psychiatric counseling. Incest is a felony in Virginia, carrying a maximum penalty of 10 years in prison.

NEWEST CSC REPRINTS

104. Opportunities Lost for Liberating One's Own Family,
by Jay 1.00 pp.
105. The Meaning of Indecency With Respect to Moral Offences
Involving Children - Dr. Edward Brongersma 1.50 pp.
106. Opening Speech at Campaign for Homosexual Equality
(CHE) Congress, Nottingham, England - Dr. Edward
Brogersma, The Netherlands 1.50 pp.
107. Punishable Love and Dangerous Protection - M. Zeegers,
The Netherlands, From Proces, 1978 1.75 pp.
108. Dr. Edward Brongersma on Paedophilia, Parents,
Politicians, Justice and His Own Imprisonment.
From Wrij, Nederland, 2 September, 1978 1.50 pp.



 Articles printed in this issue of CSC Nusleter express the opin-
 ions of the writers of the articles and are not necessarily those
 of CSC. Our Nusleter is an open forum for the expression on
 opinion concerning children's total liberation and related subjects.

 CSC Nusleter
 POB 5164, San Diego, CA 92105

Order Form

(6 mo. sub--3 issues)

Subscription (U.S.): \$6.50

Membership or

Sustainer Sub: \$25*

Subscription (foreign): \$9.00

Super sustainer: \$50*

*includes 1 yr. sub to CSC Nusleter
 Checks to Valida Davila, editor

Name _____

Address _____

City _____ State _____ Zip _____