

THE LOVER
issue 03
summer 2016

18 €

THE LOVER

journal of

**52 PAGES
HOT SUMMER SPECIAL!**

**SUMMER BOY FUN IN
POSTWAR STOCKHOLM**

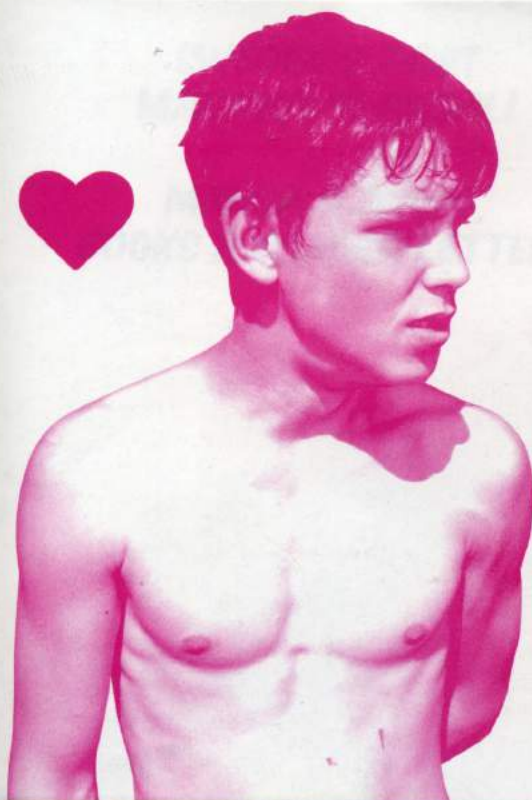


**HOW TWINKS CAN
GET YOU TROUBLE!**

FROM THE EDITOR OF DESTROYER

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**REAL
SEXUAL
POLITICS.**



ISSN 2365-4007

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**SWEDEN'S FIRST
MAN/BOY SCANDAL!**



**MANGA & ANIME,
BOOKS & READER LETTERS**

ISSN 2365-4007

PRINTED HISTORY.

Destroyer, 2006–2010



Destroyer 01
36 p. in color.



Destroyer 02
52 p. in color & bw.



Destroyer 03
44 p. in color.



Destroyer 04
44 p. in color & bw.



Destroyer 05
52 p. in color.



Destroyer 06
52 p. in color.



Destroyer 07
52 p. in color + FX.



Destroyer 08
52 p. in color & bw.



Destroyer 09
52 p. in color & bw.



Destroyer 10
68 p. in color & bw.

Breaking Boy News, 2011–2014



Breaking Boy News
16 p. tabloid format
in b/w and red.



BBN Magazine
28 p. in color.



BBN Book
72 p. in b/w; text
and illustrations.



Entartete Shota 01
28 p. in b/w.



Entartete Shota 02
28 p. in b/w.

Entartete Shota, 2012

The Lover, 2015–?



The Lover 01
64 p. in color & bw.



The Lover 02
52 p. in color.



The Lover 03
52 p. in color.

Beautiful boys, cultural criticism.
Thanks for supporting ten years
of truly independent publishing!

Entartetes
Leben



Sorting a new batch of German gay magazines from the 1970s, mainly *Du & Ich*, *Don* and *Him*.

Organizing our history

The main feature in this issue, *Old Man and the Boys*, is a unique glimpse into the forgotten world of boys and men in postwar Stockholm. I came across the story by chance. It was written down in 1997, when its author – now an old man himself – interviewed Old Man about his life during several sessions. It has never been published before.

Stories like that of Old Man are important to preserve, as they provide insight into the “lives of lovers”, as they used to look like in the not too distant past. This is especially important in the light of the “sexual revisionism” that has been going on in the gay movement since its first taste of acceptance.

I’m therefore proud to present *Archives of Subcultural History* (ASH), which will collect, preserve and organize magazines, photos and stories from the early days of the modern gay movement, and make them available to the public and/or academic researchers. No story, no life should be forgotten!

If you’re sitting on material which could shed light on our sexual history, consider donating it to ASH (see below).

Karl Andersson
Berlin, June 2016

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Dear Editor,
as a long-time worker in the printing business, I continue to appreciate printed material, even as it is largely overtaken by online content. Most recently, I have loved both issues of *The Lover*! Your work occupies a valuable niche which I, along

with at least 100 others (the print run of *The Lover* 02), hope will continue.

Thank you, and I'm looking forward to more of your interesting and aesthetically pleasing publications, which seem to be unique at this point in time.

D., USA

Dear Karl,
I am so happy that you have the energy and intelligence to overcome all technical, juridical, societal, etc. straits and produce such a refreshing magazine as *The Lover* (and in the past *Destroyer*).

A., Switzerland

What happened to "Prague"?



Has the "Prague" book been definitively cancelled, or just postponed? It would be most unfair to tease your readers with the lovely photograph on the back of TL01 and then withhold it all. I'm sure you have your good reasons, but it does look like another high-quality publication.

A reader

The photo book *Prague* has been postponed, but me and the photographer are both confident we want to publish it eventually. /Karl

Respecting our heritage

I love the theme of your new journal. I especially liked the two articles by Sick Rose. They gave me new insight into the effects of state, cultural and institutional regulation of male relationships and how that shapes the destiny of mankind. It seems obvious to me that a biological incentive, allowing for the formation of a relationship that fosters the development of forsaken boys into well educated, productive and healthy men, should be a part of our human heritage.

Your journal also seems to reveal a growing trend in the prosecution of individuals, regardless of their citizenship, by a world moral police that base their righteousness on their bigoted belief that a person has no individual rights until they are 18 years old. This growing world conformity and prosecution of thought crime, as described in the "Who is Plato?" article, should alarm all free peoples of the world.

Thank you for your bravery,
Ken, USA

Dear Editor,
The Lover costs much more than a usual magazine, and I have almost no money, but I would happily have paid the same price for *Super Piccolo* (or just plain *Piccolo*) in its time, so I have no regrets there. A.

SIR!

I saw a beautiful boy and I just had to say hello and offer to help him with his home work. He was bad in his response at first but went along with me. He said "I met a dinosaur" as he walked away at the end of our conversation. Mean little male machine. I expect no e-male from him.

I am the semi-religious follower of Socrates's Dialogues and Aristotle's Epistemologies and Alexander's Conquests. And he calls me a "dinosaur". I am only 64 y o or so, so, why am I the dinosaur? He was so cute I forgive him his mistake. Wait till I see him again ... or see his momma first.

Brother Sorrows, USA



Save up for your train tickets, friends of Nicola!

Dear Karl,
thank you very much for my copy of *The Lover* 02, which arrived today; as ever the content is matched by your extremely high publishing standards.

I have put the photocard boy where he surely belongs, on what passes for a mantelpiece in my tiny apartment here in Athens.

Nicola's photographs were my favourite moment

from *Destroyer*; the prospect of an exhibition and book is exciting indeed. I shall save up for the train ticket.

I thought the "raster detective" feature was especially funny; it's something that I (and I'm sure many others) have tried in my own time, though without your diligence.

Take care,
Robin, Greece

LGBT vs RLGBL

Hello,

I absolutely love *The Lover*, it's an incredible leap in quality and a huge improvement over *Destroyer*. Particularly how it is more text oriented rather than photo or image heavy, as *Destroyer* was. My belief is that the text to image ratio should be 70/30. *The Lover* is so intelligently written, I love delving into it.

Which is actually why I'm writing. I don't want *The Lover* to cease publication, not for a long time into the future, maybe after I'm dead or something. I don't want *The Lover* to go the way of the dodo, the way of the thylacine or the way of *Destroyer*. Boylovers need a journal like *The Lover*. We need to know you are there. And I'm speaking as a boylover myself (specifically a G-BL, that is, gay boylover). Or, as I call myself on the Shotachan forums (a forum dedicated to shotacon, those with a shotaro complex), an RL G-BL (real life gay boylover).

Thank you for all that you do.

Sincerely,

Joshua, USA

The End?

Hallo Karl!

I have noticed that you have not posted anything as of late on the blog. There always used to be some interesting and entertaining posts. Will there be another issue of *The Lover*? What happened to the idea with a *Destroyer* calendar? I knew you wanted reader contributions for those projects, and I admit that I wasn't really active myself in that regard.

But I want to tell you, that I appreciate your publications a lot, even though I like some more and some less. It would be a pity of you ceased publishing.

Kind regards,

Emiliano, Germany

Cleaning the net a growing business

SWEDEN Swedish tech company Knowit recently partnered with blocking experts Netclean to help companies combat the spread of "child sexual abuse" images on their networks. We did not know that this is a problem for Swedish companies, but there you go.

We wondered how Netclean, and their parent company Safer Society Group, goes about their business of identifying "child sexual abuse images" (as indecent cartoons and teenagers' selfies are called nowadays) without looking at said images, thereby compromising themselves:

Does Netclean have a special license to watch "child sexual abuse images"?

"We do not handle abuse material, as only the police is allowed to do that", Communication Manager Anna Creutz told *The Lover*.

"Our technology works with hash sums, generated from images which the police has classified as illegal, and it is those hash sums (that is, numbers) that we have in our database", she continued.

The people at Netclean claim to be "experts in identifying, tracking and blocking illicit material" and have "awesome worldwide collaborations": In 2014 they made headlines after it was revealed that they had sold their technology to the Turkish government, which will use it to identify, track and block illicit material, namely government criticism. The Turkish deal was worth 40 million euros for Netclean. *KA*



What are local men and refugee boys doing together in Sweden?

This photo from Yugoslavia in the 1980s is not related to the text. It was kindly provided by a loyal reader of this magazine.

SWEDEN It's illegal to buy sex in Sweden since 1999. Instead of questioning this ban on what adults do together, media often write shock-horror articles on the evil of prostitution. They let the police talk freely about their work in trying to catch the johns, but never talk to the sex workers themselves, who are directly affected by the law.

In the latest article series on prostitution, newspaper *SvD* "investigates" what they call "the new prostitution". One of the articles focuses on "refugee children and youths" who "risk becoming victims of trafficking and prostitution", and who are "abused for sexual purposes" – according to the policemen and field workers in the article.

The article does not support these suspicions with any sub-

stantial evidence, except for one incident, where a "sex purchase" was stopped:

"The fact that a sex purchase was stopped is a sign that this is a real problem", police assistant Christian Frödén tells the paper:

"It was a refugee boy and a man who was about to buy sex from him."

Boys refuse to report

We're not provided with any details as to how "the sex purchase" was stopped. Frödén's "feeling" is that "it's mostly older men who approach the boys":

"The boys are approached in parks or on the street", he says.

The paper informs its readers that "refugee children are easy victims for the criminals, since the children actively avoid contact with police and other authorities".

This is especially the case with boys who have escaped from the homes that the state so kindly provided them, and who apparently prefer roaming the streets and being approached by older men (if that is the case).

The same old story

An old picture emerges. One of boys and men meeting. One of police trying to obstruct those meetings.

It's the oldest history in the (modern Western) world: That of homosexuals being ensnared by cops and boys being "saved" from the homosexual lifestyle – as in the infamous and nowadays heavily mocked propaganda movie *Boys Beware* from 1961.

That's the homophobic narrative we see repeated here, justified by rebranding the ho-

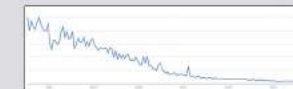
mosexuals as "pedophiles" and the boys as "children".

If prostitution is "the oldest trade in the world", then men and boys meeting is probably "the oldest relation in the world". Both are now actively persecuted in Sweden (and in the latter case, the whole Western world).

It's a telling sign that the boys refuse to talk about it. Field worker Maria Filipovic says that they have tried to "ask the children about prostitution", but that "no one has wanted to tell them anything about it". But Maria knows how it works anyway:

"If you're a pedophile you probably sense which children are vulnerable and in a situation where they would comply with this. All children who live on the street are easy preys, aren't they." *KA*

The "boylover" is soon extinct



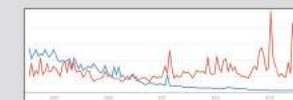
The search term "boylover" on Google from 2004 until today.

MEDIA The Google Trends graph is clear: After peaking in 2004, the search term "boylover" has been on a steady decline until becoming virtually extinct today.

The development reflects how the identity "boylover" was still seen as an option ten years ago, only to have vanished completely since then. Reasons may be:

- Young people of the new generation call themselves "gay" or "bi" rather than "boylovers".
- The "boylovers" were not successful in their fight for recognition, so more people are abandoning this identity.
- The naivety of the early days of the web is gone. Forums for "boylovers" have been busted, thus scaring off users of the word.
- There's a new bogeyman in town: The islamist! Meaning society lessens its focus on "boylovers".

The last reason is reflected in the graph for the search term "islamist", which passed "boylover" in 2010 and peaked with the terrorist attacks in Paris last year. *KA*



Comparison between the search terms "boylover" (blue) and "islamist" (red) on Google from 2006 to 2016.

Lost bronze boys

Berlin's open-air boy sculptures are on the move. One has found a new home, another is gone forever.

Text and photos: Karl Andersson

BERLIN We discovered recently that the bronze piece *Knabenakt* ("boy nude") by Senta Baldamus had been removed from its former, quite unflattering location behind a building of the Vivantes hospital complex in Biesdorf in eastern Berlin, Germany. It turned out that the removal is connected to the new psychiatric clinic that the hospital is building in Mysłowitzer Straße 45:

"We plan to mount the sculpture in the patient park of the psychiatric clinic", Vivantes Hellersdorf's executive director Alex Gerlach informed *The Lover*.



We are happy to see the boy, sculpted in 1956, moved to a location where his beauty can be enjoyed by more people.

Stolen sculpture

Fritz Ritter's piece *Junger Sportler* ("young athlete") from 1981 was not as fortunate. In 2010, the sculpture disappeared from its location in front of a public bath at Baumschulenweg in the district of Treptow-Köpenick. Ralf Drescher, reporter at local newspaper *Berliner Woche*, had more information for *The Lover*:

"The sculpture was actually stolen. There was even a city-wide police search. As far as I know, the artwork has not emerged to this day."

As background information, he added:



Fritz Ritter's "young athlete" at Baumschulenweg (left, stolen) and Kissingenstraße.



Senta Baldamus' "boy nude", 1956.

"Since about ten years, we have many thefts of nonferrous metal in Berlin. It's suspected that the perpetrators are Eastern Europeans, among them Romanians. Several bronze sculptures have been stolen only in the district of Treptow-Köpenick."

Fortunately, there is a copy of Fritz Ritter's sculpture in Berlin's Kissingenstraße. But often the thefts result in an original artwork being lost forever, since the purpose is to melt the bronze sculptures and sell the metal. ❤️

Drama!

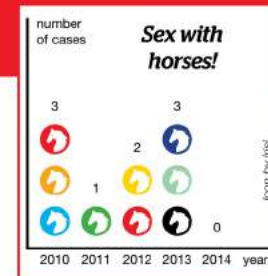
Sex with horses on the rise in Switzerland?

SWITZERLAND In November 2015, the Swiss animal welfare foundation Tier im Recht got worldwide headlines for their claim that more people are having sex with horses in Switzerland. NY Post reported from the findings of what they call the "sickening" report:

"There were 105 cases of the maltreatment of horses in Switzerland in 2014 – ten percent of which involved people having sex with them."

This didn't seem much to begin with – ten percent of 105 cases makes only ten or eleven cases. Is that really newsworthy? The real figure, however, turned out to be even lower. The report states that the number of cases involving sex with horses in 2014 was zero (0), down from three in 2013. In total, there were nine such cases in the five year period from 2010 to 2014, out of a 299 maltreatment cases. That makes 3.0 percent. So where does the ten percent share of sex cases come from? We asked the report authors.

"The animal protection law differs between animal cruelty and so called other violations. ... The 9.4 percent is not based on all cases, but only on those, which involved animal cruelty in the sense of the law. In the years 2010 to 2014, there were



96 of [those], of which nine had a sexual component", Andreas Rüttimann, legal expert at Tier im Recht, explains to *The Lover*.

Zoophilia (sex with animals) is illegal in Switzerland since 2008. The law explicitly talks about "sexually motivated" acts. There are no objectively defined illegal acts; rather, an act becomes illegal if it is sexually motivated. Thus, the report clarifies, "someone who with a sexual intention kisses, intimately hugs, tickles or caresses an animal, even without touching its genitals or satisfying himself/herself during or after the act" commits a crime.

The focus on a person's perceived inclination is interesting and reflects how society deals with other sex crimes too; possessing a certain image may for example be legal or illegal depending on the purpose of its owner. It's also interesting that a sexual motivation is seen as something negative. Animal cruelty is one thing and we should be thankful that Tier im Recht and other organisations put the spotlight on its existence, but as long as we eat animals (something your editor has not done for the last 21 years) and inseminate horses for the purpose of breeding, it's hard to grasp the danger of a sexually motivated caress. KA



Illustration by turnk: もももみ (2003).

New Rind study

ACADEMIA American researcher Bruce Rind became infamous in the late 1990s, when the results of one of his studies suggested that the term "child sexual abuse" may not be valid for all sexual relations with minors. The US House of Representatives and the Senate eventually condemned the study.

In May 2016, Bruce Rind published his latest paper: "Reactions to First Postpubertal Male Same-Sex Sexual Experience in the Kinsey Sample: A Comparison of Minors With Peers, Minors With Adults, and Adults With Adults".

Rind has studied Kinsey data collected between 1938 and 1961. The results show that minors have a very positive view on their first sexual experience with a man or with another boy, whereas negative reactions are very scarce. We await the US Senate's verdict. KA

What did local boys and UN soldiers do together?

The plot thickens around the world's latest sex scandal.

Text: Karl Andersson Illustrations: Pierre Joubert

GENEVA Anders Kompass, a top diplomat within the UN in Geneva, Switzerland, has emerged as a hero after having revealed a culture of sexual abuse within UN's peacekeeping forces. In June 2014 he stumbled over an internal report claiming that French UN soldiers in the Cen-

tral African Republic had sexually abused local children (that is, individuals under the age of 18), sometimes in exchange for food. Mr Kompass forwarded the report, against UN protocol, to the French general consul in Geneva. France acted upon the information and started to identify and investigate the soldiers in the report.

When the leak was discovered, Mr Kompass was put on paid leave (i.e. was fired) by Prince Zeid Raad al-Husseini, the U.N. high commissioner for human rights, while his leaking of the internal document was investigated.

Hailed as a hero

One and a half years and two investigations later, Mr Kompass was cleared of any wrongdoings. In January 2016 he was reinstated as a senior UN human rights official. It was not until now that he could talk freely about the whole ordeal. A triumphant tour of redress could begin. Media around the world reported on the terrible CSA (Child Sexual Abuse) that had been uncovered by the courageous, fired, and eventually vindicated diplomat.

What kind of CSA was this all about? The report covered French peacekeepers who protected civilians in a camp, and, according to *The Guardian*, it "contained details about the rape and sodomy of starving and homeless young boys by French peacekeepers at the camp". So the children were boys, and the soldiers can be assumed to have been men. The plot thickens.

Boys and men together

Since Mr Kompass is Swedish, there have been plenty of interviews in Swedish media. The radio interviews feature a dead serious diplomat whose voice starts trembling appropriately when he addresses the serious topic of CSA. In a recent radio interview for public service



Anders Kompass had it all: A top job in international diplomacy, a loving wife, a Christian belief. And he risked it all for the sake of young boys. (Screenshot from news program *Aktuellt* on Swedish public service channel SVT1.)



broadcaster Sveriges Radio, Mr Kompass says that the affair has brought many more cases of CSA in UN operations to light. Reports start coming in from South Sudan, Côte d'Ivoire, Congo, Haiti, and many other places:

"It shows that this has been going on for a long time, and in almost every country where there is a peace mission, but no one reported on it", he says in the interview, and adds:

"My colleagues say: This will go down in history as pre-Kompass and post-Kompass."

Let me formulate a controversial theory. Maybe this is what

boys and men do, and what they have always done, when left to their own devices. The "starving and homeless young boys" either quickly learn how to use the soldiers for their benefit, or they learn to enjoy the company of the cool men of power who have come from abroad, a bit like in *For a Lost Soldier*, the autobiographical novel of Rudi van Dantzig, who was 11 when falling in love with an American soldier in the Netherlands during World War II. In times of misery, and a world of women and children, boys tend to look up to the suddenly appearing "saviors" as successful male role models.

What the new focus on "CSA" within UN peacekeeping has revealed may be yet another male culture, one that has been going on or even flourished for a long time, and which was not a problem until recently, but which our current society rediscovers and rebrands as abuse – like they did with the boy scouts.

Or as Anders Kompass has put it in several interviews (not exact wording): "The soldiers are there to protect civilians from atrocities such as rape. Instead, they commit the exact same crime against them."

It's brilliant rhetoric, but is it true? Did the soldiers really walk around and rape civilians, just like the villains they were there to keep in check? Even if one rebrands the relations between boys and men as abuse, one must surely be able to distinguish that phenomenon from brutal rape?

The things people do

Lastly, one wonders what triggers a diplomat to behave so ... *undiplomatically* around the whole thing. Some critics suggested Mr Kompass leaked the report as a way to be able to advance faster in the organisation; there are theories of "curry favoring" and securing the support of a certain member state.

It might be simpler than that. When people engage themselves a bit too passionately in a certain cause, to the extent that it jeopardizes their whole career, the reason may be that they actually *are* genuinely engaged, just not in the way people assume. There is passion alright. Lots of passion. ❤️



BOY POWER!

The striking beauty of mainstream manga.

Text: Karl Andersson



In my hotel room, shedding its skin.

Tokyo, January 2013. Heavily jet lagged, I wake up in my hotel room at nine in the evening. I decide to take a walk. The winding streets of Ueno are bustling with people, the restaurants and bars are filling up. Since I'm not hungry (it's breakfast time for me), I enter a Meishodo bookshop instead. Customers crowd silently in front of the shelves, each one immersed in a book.

My gaze is suddenly drawn toward a stack of new manga books.

What the ... What is it?

It's a boy. A shirtless boy is staring at me from the shiny cover. I instantly look away, embarrassed. What does a shirtless boy do in the middle of a bookstore? But hey, it's a book. It is allowed to be there. It's just that the boy is so ... *striking*. Doesn't everyone see that? I mean, that's even the reason why this image has been chosen, or drawn, for the cover. Because it's the perfect cover art. *Man!*

I grab a copy and walk up to the counter, almost ashamed. But I repeat to myself: This is normal. I'm just a guy who buys a manga book. Which is what I am. The woman behind the counter asks me something in Japanese. I'm not sure what she says, so I nod shyly. She rips off the plastic wrap and folds the bookstore's own protecting paper around the book's cover. I can now read my new book on the subway discretely – the Japanese way.

Back at my hotel room, I ceremoniously unfold the protecting paper and inspect my purchase in detail. So it's a road bike manga – how fitting, since I'm into that sport, the only sport I've ever been into. It's called *Yowamushi Pedal*, by Wataru Watanabe. Don't the kanji for "yowamushi" – 弱虫 – mean "weak insect"? I read up on the manga on the net. My Japanese is still not good enough to let me read the manga itself. But *Yowamushi Pedal* will eventually become a successful anime (premiering in October 2013), which I watch with English subtitles.

But by that time I'm reading the manga in Japanese as well, and living in Japan for that matter.

I've always been fascinated by the objectification of boys, or rather, the celebration of their beauty, in mainstream settings. The subcultures of shota, yaoi and shonen-ai/BL are all nice, but it's the mainstream appreciation of boy beauty that reveals the boy's objective value as an ideal in society. These mainstream manga covers are proof that everyone is titillated by the boy. That's why he appears shirtless on the shelf of a bookstore in Ueno.

Yowamushi Pedal is a sports manga aimed at boys. Later I will find similar mainstream manga, also aimed at young boys, and with similar covers. In the book section of department store Yodobashi Camera I find the card game manga *Duel Masters FE*, where the young male protagonist roams around shirtless – a 12-year-old boy with pecs like a shelf and a spike of hair as long as the rest of his body. He's a perfect example of the Japanese "tendency to value symbolic representation over realistic delineation", as Donald Richie puts it in *A Tractate on Japanese Aesthetics*.

Western art has traditionally been obsessed with "mimesis"; the attempt to imitate nature, to represent it just like it looks. Whereas the Japanese rather try to represent what's underneath, the *concept* rather than the surface. Richie dwells on what he calls "elegance", a kind of beautiful simplicity to be found for example "in the precise stroke of the inked brush, the perfect judo throw, the rightness of the placing of a single flower." Or, one might add, the perfect hair tuft of a manga boy.

The young boys who are the target group of these mainstream manga are tempted not only by the monsters and the magic of the stories, but also by the bulging muscles of their pubescent protagonists. This is reassuring. It makes me calm, somehow. The world makes sense. ♥

Manga covers clockwise from top left: *Yowamushi Pedal* 26, *Duel Masters FE* 6, *Gokuu-kun* 1, *Duel Masters FE* 5. (I've only read the two last ones, so far. Do you want a review?)

PEN DANGER!

The sketchpad as a soulcatcher

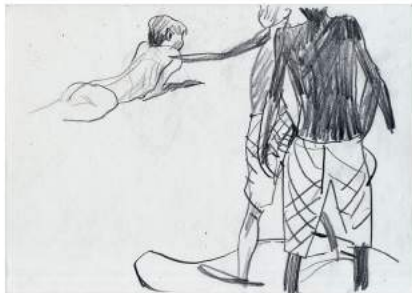
A German artist was banned from a public bath for making sketches of the visitors.

Text: Karl Andersson Illustrations: The artist

“Obscurantism is coming back”, French photographer Bernard Alapetite said in an interview in *Destroyer* 07 (July 2008), in a comment to how casual street photography has become impossible. He compared contemporary Europe to Muslim countries, and concluded: “People believe taking their photograph is like stealing their soul.”

Those words may help in making sense of the following story.

George (name changed) is an artist. He earned his degree at a German art academy and makes a living as a freelance illustrator since more than 20 years. His work is occasionally exhibited.



As an artist, George used to make sketches of people at the local public bath in the small German city where he lives. For many years, this was not a problem. On the contrary, his presence was appreciated, George explains:

“All kinds of people – staff and visitors, muslim men and their wives in headscarfs, adults, youths, children – come by and cheer me on: ‘Excuse me, you can draw well!’ They want to talk, or know more, or be drawn – to see how I see them and how I transform that image into a sketch.”

Visitors complaining

This changed when a member of the staff came up to George and asked him to stop making sketches of people. She said that a visitor had complained. George don't know who, but an upset muslim woman came to mind, who had accused him of “looking at our children”:

“In fact, I had not even noticed the children. I was looking at the woman, since she was staring at me as if I came from another planet.”

But there were other complains as well, he was told.



“When I'm searching for a motive, and when I'm sketching, I probably have a pretty direct and maybe somewhat crazy gaze. A Turkish youth asked me once if I had a problem with him. I explained the situation, he smiled, and all was well.”

Why do you think some people reacted negatively to your sketching?

“I assume that people don't want to be objectified. Through my sketching, I make them aware of themselves; they get nervous from the new and unexpected situation. And they fear to end up on the internet – naked and easy to identify. Add jealousy; they are not allowed to take photos at the bath, but I'm allowed to draw. As for suspicions of sexual motives, that's just grotesque. And by the way, children and youths are rather under-represented in my sketches – they move too fast!”

Approved by the city's mayor

After receiving his ban on drawing from the staff, George contacted a lawyer, who advised him to write to the mayor of his city. So he did, and in May 2015, and a few weeks later, the mayor replied with a conditioned approval of his sketching. She wrote:

“We hereby permit you to draw persons at the bath, as long as you have asked them for permission beforehand. Please also let them know how the sketches will be used.”

The new obscurantism

George decided to avoid the bath nevertheless, and when he draws at other baths, he has a new strategy:

“I must look like an artist, with many styluses and colorful crayons. A bigger canvas is better than a smaller one. I deliberately try to show my drawings to the staff and all curious visitors, who then appreciate my art and at the same time can see, that the persons in my drawings are not identifiable.”

German law forbids drawing people if they can be identified. Luckily, George has no interest in drawing persons who can be identified:

“As I wrote in my letter to the city, the theme of my sketches is the diversity and elusiveness of the human perception. Thus the many elusive – but highly concentrated – sketches. What appalls me is rather the stupidity and the narrow-mindedness of some people, who in their social and cultural incompetence destroy so many things that would actually be desirable.” ♥



READING TIP! Popular children's book *Geitekillingen som kunne telle til ti* (“The kid goat who could count to ten”) from 1957, by Norwegian author Alf Prøysen, tells the story of a kid goat who can count. His animal friends get mad at him, since they don't know what it means to be counted. “Oh no, now he counted you too!” one of them exclaims when the kid shows his skills by counting the other animals.





OLD MAN AND THE BOYS

Text: Anonymous Photos: Various amateur photographers

What was life in Stockholm like before LGBT rights and latte macchiato? A blast, apparently. The stories of "Old Man" have reached The Lover through an unpublished manuscript. They provide important insights into the lives of men and boys in postwar Stockholm.

Saturday morning, spring 1997. The boy from Huddinge Dental Clinic calls Old Man for the first time.

"So why are you calling?" Old Man says in a positive voice, feigning surprise.

"I'm so terribly horny, can't you come over right away?"

"My, oh my, I guess I have to come by then. Just let me put on my shoes first."

Old Man picks up the boy in a secluded area in Huddinge and drives him back to his home.

Old Man undresses the boy, who closes his eyes.

"The boy really enjoyed feeling my hands."

Afterwards they sit down naked at the kitchen table to have a second breakfast.

Old Man asks if he can take the boy to the cinema, if he's not in a rush to go home. The boy happily accepts. He has told his family that he will be gone with his friends until the afternoon, so they have the whole day together. But first of all, he wants to do the same thing again, before they get dressed.

"My, oh my", says Old Man. "Why don't we go to the cinema first?"

"I need to get it all out, now!"

The boy comes twice more, while Old Man barely comes once.

Old Man starts talking about boys of old times, before television, who loved going to the movies and made sure they had someone pay for them. He remembers the names of most of the Stockholm movie theaters, which showed a mix of feature and porn film, and which were meeting places for boys and men.

"Like the two of us!"

There was London on Bryggargatan. There was Hollywood on Klara Norra Kyrkogata. And there was Fenix on Drottninggatan.

Boys aged roughly between 11 and 15 used to hang around outside the theaters after school and wait for someone to pay their entrance.

"Can't you take me to the movies?" they asked the men who they wanted to pay for them.

Often the boys paid the entrance with their own money too.

Since the seats were not numbered, you could sit down next to a boy in the dark, this was very common. You would carefully place your hand on their bare knees (they often wore shorts), await their reaction, and then stroke him up his thigh and in through the trousers or through the fly.

"Oh, it feels good", the boys used to whisper when being stroked in the dark.

Even as far out as Alvik there was a movie theater (nowadays a paint shop), which Old Man used to visit for the Sunday matinee. The boys came from the wealthy suburbs Bromma and Äppelviken; they wore better clothes and their language was a bit more refined. The chairs in the cinema sat intimately close together, and it was almost natural to place one's hand in the lap of a boy. It was common knowledge among the boys in Alvik that there were men who wanted to caress them in the dark. If a lone man sat down next to them, they knew what to expect. If they were not up for it, they placed their hands crossed in their lap and were then left alone. In addition, all theaters had "candy boys" who sold candy from a neck tray. The candy boys wore uniforms with tight trousers that "showed everything". Many times, Old Man had asked candy boys if they wanted to come with him, and they always did. Only once, a candy boy had said no to the whispered question – but he explained that the reason was that he already had satisfied himself twice that day.

On the street Klara Norra, it was not only immediately outside the movie theater that available boys hung out. During the 1960s, the whole street was full of searching boys and men. Old Man once saw a boy in a yellow shirt looking at the clothes in a shop's window.

"It should be illegal to be as beautiful as you are", Old Man said to the boy.

"Oh really?" the boy said and smiled.

"I can see that you're looking at the clothes, but I would like to see you without clothes."

"I actually came here to buy a pair of trou-



VINTAGE MOVIE THEATERS

Hollywood used to call themselves a "family cinema". After the war it showed newsreels nonstop. In the 1960s, as many movie theaters struggled to survive, it changed its repertoire to nudist and striptease movies. By the 1970s, it had become a fullblown hardcore porn cinema; people accordingly started referring to the street as "Klara Porra Kyrkogata", substituting the word "northern" for "porny", as it had attracted many other red-light businesses as well.

The movie theater London too went from family movies to hardcore porn. Nowadays there is a restaurant with the same name on that address. The house where Hollywood was located was torn down in the 1980s. The new house has a passageway to the backyard where Hollywood used to be.



LONDON, Bryggargatan 2 (1907 – 1982), and the view 2016.



HOLLYWOOD, Klara Norra Kyrkogata 23 (1924 – 1986).



Old photos: Svenska Filminstitutets Arkiv. 2016 photos: KA.

sers – I'm not like the other boys here – but I like both men and women so I can go along with you."

The boy first bought the trousers, letting Old Man advise on style. Then they went home to Old Man.

At Fenix, the owner too was a "friend of boys" and sometimes let them in for free. The boys knew what to expect in the dark, except the movie.

Old Man remembered a surveyor's son, blond with knee length shorts, who he had befriended at Slussen in the 1950s. Old Man had started talking out of nowhere to the 13 year old as he waited for the tram.



"May I tell you something?" he asked, and got a nod as a reply. "Your beauty is divine, how is it possible to be that beautiful!"

As the boy said thanks, he immediately got an offer:

"So why don't we go to the movies together?"

They went to "London" that day, and after the first visit, they continued meeting regularly at different movie theaters. During the movies, the boy always wanted to hold Old Man's hand; if the movie was scary, he pressed it hard under Old Man's coat.

Already after the first visit to "London", they went to Old Man's flat on Bastugatan, had brown beans with sirup, talked about the movie, got undressed – and made love.

After that, the boy came to the penthouse on Bastugatan two to three times a week and knocked on Old Man's door.

The boy enjoyed hearing from Old Man how "divine" he was. And once, as they were laying naked in bed, he himself used the word, exclaiming: "This is the divine glory that Jesus talked about!"

When the boy travelled to the mountains with a group of boys, Old Man was at the Central Station. When no one watched, he blew the boy a kiss and drew a heart in the air to show that he was in love.

The boy never slept over in the flat, but usually spent full Sundays there. They made short trips together, went to the movies, and "made love". (By "making love", Old Man does not mean penetration, which he does not like, but kisses, caressing, body contact, and oral sex.)

The boy from Huddinge has listened to Old Man's old stories – and found them a bit of a bore in all their detail. But he has let Old Man tell his stories.

In the car back from the movies, the boy grabs Old Man's hand and places it in his lap – he wants to be touched one last time before they part.

"My, oh my, aren't you satisfied yet? But can't we save it till next time, you see, I'm so tired, I'm just an old man ..."

Instead, the boy gets the long kiss that he asks for before Old Man says goodbye to him a block from his home.

"I'm so happy I know you!" the boy says and disappears.



It also happened that Old Man had "five crown boys" in his penthouse. The "five crowners" were found in the wood storage area of Söder Mälarstrand and were between twelve and seventeen years old. They waited for nightfall on the embankment in the shade of enormous piles of firewood and were hoping to be picked up by a man and earn five crowns. A fiver was also what the Vasastan boys at the city library on Sveavägen took. They pretended to be immersed in a book while surveying the room for men. You just had to make eye

SÖDER MÄLARSTRAND – WHERE BOYS WENT TO EARN 5 CROWNS



Söder Mälarstrand (left photo) was where the "five crown boys" hung out. The right photo shows what the huge wood piles could look like, although the photo is from central Stockholm (Kungsträdgården, 1943).

contact with a reading boy and then walk towards the exit.

Five crowns was a lot of money – and the fifty crowns that famous dancer Gustav Wally was told to have paid a boy who joined him to his flat on Villagatan was a fortune.

As long as Old Man was a lodger, he let the boys earn their money behind the wood piles on Söder Mälarstrand or in the restrooms outside the city library. But after he got his own flat on Bastugatan, he always took them there, and could then also give them some candy or food.

He often cooked brown beans and potato, since most boys seemed to like that dish. One boy who didn't like that dish was the boy from Norr Mälarstrand. He met him on the spot by the water which is now a parking lot, but which then a kind of playground. A group of boys played ball. Old Man walked up to them and asked upfront if any of them wanted to go home with him. One of the boys raised his hand, almost as if he was in the classroom. Both those who didn't raise their hands, and the boy who did, knew very well what it was about. It was like that back then, it was no big deal that men liked boys.

You could also find boys who were available for money in the park Humlegården. Old Man met a 13 year old there who offered him his services.

"So how much does love cost?"

"It costs ten crowns."

"Ten crowns! But on Söder Mälarstrand I can get boys for five crowns."

"Yes, but this is Östermalm, here it costs ten."

Old Man remembers: "The boy was so beautiful and was so smartly dressed that what we did in a nearby doorway was worth the double price."



Back to 1997. Old Man is sitting on a bench and looking out over Årsta-viken. It's the 31st of March and he changes the time of his watch to daylight saving time. Two boys pass in front of him. Old Man, who always knew how to strike up a conversation, suddenly finds himself at a loss. So he blurts out anything:

"Ehm, may I ask you, this way ..." He points in the direction where the boys came from. "Does it go ... that way?"

"Sure, it does."

"Does it really?"

"If you walk it to the end you come to Hornstull."

"Should the watch be set back or ..."

The boys have left. They just continue without paying any more attention to him, and they probably didn't even hear his last question.

Playing stupid – really stupid – used to be Old Man's best trick to befriend boys.

Once, in 1985, he saw a boy walking around alone in an Ikea shop. Old Man asked the boy if he knew in which department the hotel rooms could be found. Why, they sell sofas and beds, so wouldn't it be logical to provide hotel rooms as well?

The boy said that Scandic Hotel was opposite Ikea. In the end, the two of them checked in there together and had sex.

But the two boys he just met simply continued walking. Has he lost his attraction? His ability to spurn interest? Or are the boys different today? Surely the same type of boys must exist today too, but they are harder to find since there are not so many of them around anymore.

There were plenty of them around at Flaten in the 1940s. Back then, the public bath had not yet been renovated. It consisted of old barracks, changing huts, and primitive toilets; cabins without lights.

The entrance was very cheap, so the city kids could afford it. And if they didn't have the money, it was easy to climb over the roofs.

Old Man had found out about the possibilities at Flaten through a boy from the wood storage on Söder Mälarstrand. The boy had said that he would go to Flaten with bus as soon as he had earned a fiver.

"Why exactly Flaten, since you have to take the bus all the way?" Old Man had asked him, and that's how the boy told him about the peculiar activities going on there. He started his description with these words:

"It feels so good."

The walls of the toilet booths were full of little knotholes that had been carved out to peepholes. Through those holes, men could peek on boys and boys could peek on men. You entered a booth, locked the door with the simple hook, and peeked through the holes to see if the neighbors were of the right age, goodlooking, and if they were interested in you.



The sign was designed by Paul Hedqvist (1895 – 1977). (Photo: Karl Sandels, 1937.)

"FLATEN" – WHERE CITY BOYS CAME TO SWIM AND PLAY

Flatenbadet is an open-air lido built on the shore of lake Flaten south of Stockholm in the 1930s. It features a 1,200 meter long beach, made from huge amounts of sand transported to the area in trucks and barges.

The facility opened in 1934 and was called "the Stockholmers' new summer paradise".



A boy at Flatenbadet enjoying milk and a "smörgås", which was offered as a meal to the city kids. The photo was taken in July 1937. (Idrottsförvaltningen, Stockholm.)

The northern part of Flatenbadet was made into a "children's bath". Shuttle buses took the city kids out to the "riviera of Flaten", so that they could enjoy the freedom of nature and fresh air. In the summer months of the 1950s, the

bath was visited by 2,000 kids (aged up to 14) daily.

The yellow barracks, functionalist in style, were drawn by architect Paul Hedqvist

(1895 – 1977), who is most famous for having drawn the bridges Västerbron and Tranebergbron, and the "skyscrapers" Skatteskrapan and DN-skrapan, as well as Bromma Airport. He also designed the sign "Flatenbadet" above the entrance.

Flatenbadet still exists. It has gone through much development since the initial renovations in the 1940s that are mentioned in the text. Flatenbadet is now a modern facility with wheelchair ramps, an outdoor gym, and a Facebook page.

Bus 811 and 816 from Gullmarsplan stop at Flatenbadet.



Kids from the city at Flatenbadet in July 1944. (Photo: Olle Widfeldt, Stockholms stadsmuseum, CC BY-NC-SA 2.5 SE.)

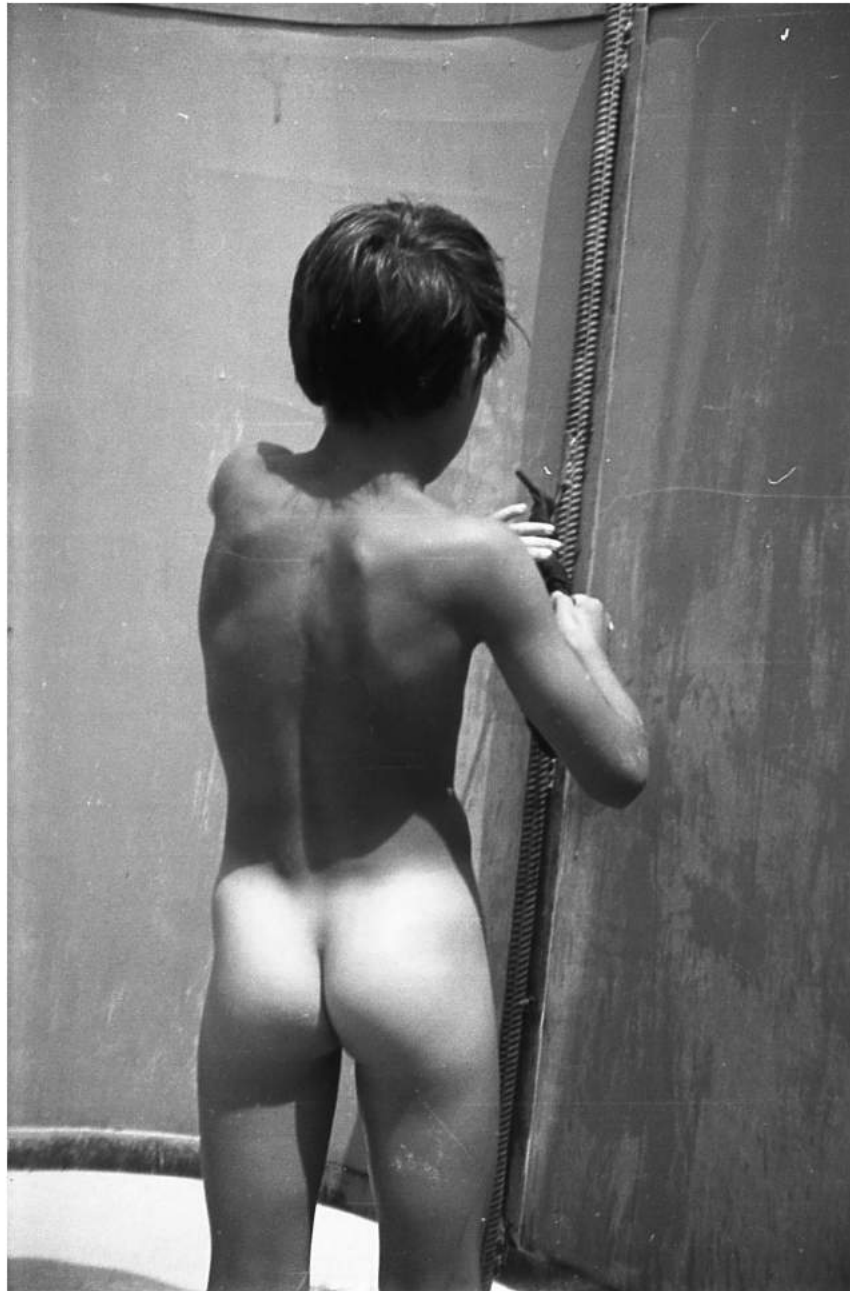
The boys' ages varied from 11 to 17, but Old Man neither cared for the small 11 year olds or the too grown 17 year olds. His interest was focused on 13- to 14-year-old boys – and they were the ones that dominated the booths.

The holes were no secret, and it was com-

mon that those peeked upon acted in an inviting manner. There were also booths with bigger holes, where you would reach in with your hands to touch and feel each other.

Old Man once entered a booth where a hard little boy thing was already poking out from a small knothole from the adjoining





booth. Not a sound could be heard from the boy on the other side. But he could feel the twitching desire as he knelt down and started sucking.

At Flaten, a man and a boy could be intimate without either of them having to reveal their faces – not even to each other. There were boys who couldn't think of making contact on Söder Mälarstrand, and who would never show any interest to join a man on the street – but who willingly placed themselves next to a hole to let a pair of hands do whatever they wanted with him, anonymously and silently. Afterwards the boy could leave the booth unseen, and no one would suspect him of anything more than having taken a dump. Not even the owner of the trembling hand would know for sure which boy he had touched. It was simple at Flaten; things like money and payment never entered the picture. Flaten was pure desire, from both sides. That's why it was claimed that the hottest and most willing boys were found at Flaten.

As these circumstances became more widely known in the late 1940s, and were reported about in the newspapers, the old Flaten was torn down.

Old Man knew of a man who had spent all his adult summers at Flaten. As the old bath was torn down and replaced by new times, he took his life in grief.



In the 1960s, when Flaten did not exist in the old way anymore, Old Man used to visit the music school Adolf Fredrik during the winter.

He parked his car in the public parking lot next to the schoolyard. Then he went down to the boys' restroom and could stay there for hours. If a grownup would catch him there and ask questions, he would simply explain that he had parked nearby and was in urgent need of a toilet.

Sometimes he just watched the boys at the urinal, but every once in a while he managed to get some contact with them. In such cases, he and the boy entered one of the booths together.

He often visited the toilet at Adolf Fredrik. But he also visited some of the concerts the boys' choir held at various locations.

One Sunday the choir performed in the City Church. Old Man visited the concert. Afterwards, on the street, he "discreetly but bravely" contacted a 13-year-old boy from the choir.

"It's amazing how beautiful you sing, I'm sure you will become a great singer who will go to New York to perform."

"You think so?"

"Oh yes you will, with those wonderful lips of yours."

"Thank you."

They quickly agreed to meet at the school toilet the next day. After that they met for the next half year, with Old Man usually picking up the boy with his car after school.

At their first meeting, Old Man had asked the boy if he was allowed to give him a fiver. But the boy had resolutely declined; he explained that he had enough already, and wasn't allowed to accept money from strangers anyway.

"But you're allowed to accept love?"

The boy only laughed as a reply.



In the 1970s (1973–75), Old Man noted that many boys entered the house with number 45 on his own street Bastugatan. A small metal plate on the locked door said: Studio Holger Sennels. For many days, Old Man patiently hovered on the other side of the street. One day he followed two boys who he had observed entering the building and come out an hour later. He managed to befriend the two boys, who were 12 and 13 years old. They told him that they used to visit the studio and let themselves be photo-



Holger Sennels advertised in international gay and boy magazines. There were also magazines (one might call them catalogues) that only featured his photos.



Cigarriådan was a legendary magazine shop in Stockholm's Old town. They had "everything".

BOY PHOTOGRAPHER HOLGER SENNELS (1922 – 1986)

Holger Sennels was a Swedish boy photographer with a studio on Bastugatan 45 in Stockholm. His photos were frequently published in the gay and boy magazines of the 1970s and 1980s.

In some other era he might have been recognized as an artist, but in the 1970s, with all its boy publications, he was rather a businessman; the magazines advertise his photo series and films of boys in their early teens. The ads made clear that he only accepted payment in advance, did not give refunds and did not allow visitors.

There is virtually no information to be found on Mr Sennels online, but after scouring Stockholm's public archives, I've managed to find out the following:

- Holger was born in Latvia in 1922.
- His father **Richard Nikolaj Vilhelm Sennels** (1891 – 1984) was also born in Latvia. In 1962 he had a custom cupboard made for him at the upscale department store NK in Stockholm, so it seems the whole family immigrated to Sweden.
- Holger's mother **Helena Juliane Edith Sennels** (1892 – 1980) was born in Russia.
- Holger's sister (?) **Ingrid Ester Sennels** (1918 – 1983) was also born in Russia.

Holger died in 1986, aged only 63. For anyone who wants to undertake a pilgrimage, Holger Sennels is buried on the beautiful forest cemetery Skogskyrkogården in Stockholm: Block 55, grave number 379.



"Old Man did not consider his pictures pornographic. But he wasn't sure the distinction between nudity and porn was made anymore, at least not in the case of boys."

graphed naked to earn some money. They had learned about this opportunity through friends in school who had told them that they got 20 crowns each time, plus lemonade and pastry, and that it wasn't dangerous, that it just felt good. You only had to do what you wanted to, nothing more. The two boys had never wanted to show their butt to the camera. Except that, they did most things, either alone or sometimes together.

After some years, Holger Sennels moved his studio to Malmgårdsvägen on Södermalm. The magazines that contained the boy photos he took were mainly sold in the tobacco and press shop Cigarriådan on Lilla Nygatan in Gamla stan.

Old Man used to hand in films, containing photos of naked boys from his trips, for development at the local photo lab. But after a child porn ring made headlines, he didn't dare to do this anymore. He had heard stories of the police waiting in the shop when the photographer came back to

collect the photos of naked boys or girls.

Neither Old Man, nor any of his acquaintances, knew any of the men who had been active in the pornography trade. They had not even known it existed until the newspapers wrote about it. Old Man did not consider his pictures pornographic. But he wasn't sure the distinction between nudity and porn was made anymore, at least not in the case of boys.



At the age of 72, Old Man traveled to Pattaya for the first time. He had learned from newspapers what you could expect; previously he had had no idea that boy prostitution was so popular and advanced in Thailand. As a young man, he had not been interested in traveling abroad – everything was available in Sweden then.



A likeminded Austrian man, who he met in the 1960s, had told him that he had been in Stockholm five times and considered Sweden the best place to go to.

"Stockholm is best in the world when it comes to boys – they are everywhere, and it's enough with a smile to make them willing."

Old Man agreed. You could meet boys anywhere in Stockholm. Sometimes a smile or a greeting on the street was enough to make the question whether one should go somewhere together to do this or that seem natural.

One summer Old Man rode his motorbike to Gothenburg, where he parked it and took the ferry to England. But after a few days in humid London, he concluded that the city had nothing to offer him in this regard.

He returned to Sweden and took the next boat to Gotland. As he disembarked the ferry, a 14-year-old boy stood waiting on the shore with a handwritten sign across his chest. It said "Guide". Old Man asked if he could rent the boy as a guide on the island, and was told

that that was the point. For three days, the boy rode on the back of Old Man's motorbike, and they "lay naked in each other's arms and made love as often as we could".

For his Pattaya trip, Old Man researched numerous articles in the news, which described how it all worked. He knew which bar to visit, which part of the beach to go to, and even the color of the chairs one should choose to attract boys. The magazine *The Children and Us* had, in an upset article on "men's abuse", informed him about how to make contact, which fee he was supposed to pay the boys, and even how he would choose a discreet hotel.

What he wasn't prepared for, and which took him by surprise, was that the boys didn't act in the way that he had expected from boys who ultimately prostituted themselves for money. He had expected to be allowed to carefully enjoy their bodies, but nothing more. But it turned out that almost every boy was turned on, his willingness clearly visible in the pants, already on the way to the hotel. It had surprised him that many boys, even after they had been paid, wanted to continue. Old Man couldn't last that long, but the boys wanted to continue or start anew after some hour. This was despite the payment – a pretty standardized fee for either "half term" for an evening or "full term" for the whole night – had already been secured in the boy's pocket.

In the night, they wanted to sleep naked in his arms, despite he had shown that he didn't expect this to be part of the price – and thought it too warm.

He concluded that the boys in Pattaya were as willing as those in Sweden of long ago, except that the Swedish boys did not expect any money (with the exception of those on Söder Mälärstrand). ♥

This article consists of excerpts from a longer, unpublished manuscript, translated from Swedish and edited by Karl Andersson. The photos of boys used for this article have no relation to its content (except when so stated). I kindly thank the photographers.





These boys have no relation to the story.

WHO WAS OLD MAN?

Old Man obviously knew how to enjoy himself.
But who was he? I made a phone call to interview
the person who interviewed Old Man.

Text: Karl Andersson

I got this manuscript through a friend of its author, who wanted me to include it in the "archive of lovers" and their life stories that I'm building. The manuscript is mainly autobiographical; Old Man only surfaces briefly, but those episodes are of significant historical and anthropological value, which is why I wanted to publish them in *The Lover*. I gave the author a ring to find out a bit more about the enticing character who he chose to anonymize as "Old Man".

How did you meet Old Man?

"My friend met Old Man by accident at the public swimming pool Liljeholmsbadet. He introduced him to me, and we started meeting at cafés to have coffee together. He's one generation older than me, so I wanted him to tell me about his ex-

periences with boys in Stockholm. He was very reserved at first, but once he started to trust me, he started to tell me specific stories. I double-checked them to make sure he wasn't making them up."

How did you double-check his stories?

"I asked questions from different angles. For example, I would ask in which position he was standing in a certain situation, because he was slightly crippled and could hardly stand on one leg. But the stories added up."

What was Old Man like?

"He reminded a bit of a homeless person, despite he wasn't one. He always wore an old trenchcoat whose sleeves were disintegrating into threads and tatters. He was a bit shabby and mucky.

"His big interests were cats and birds. Once a week he would drive to a farmer in the country and buy a 50 kg (110 lbs) bag of bird seeds. Since people would get mad at him for feeding the pigeons on Sergels torg (the central square in Stockholm), he put the seeds in his pockets, which had a lot of holes, and let them trickle down through his pants and out onto the ground, without anyone noticing.

"His friends were all originals, just like him. He had a female acquaintance who used to feed the rats in Hammarbyhamnen, which was undeveloped back then, in the '80s (nowadays the area is very gentrified). She took care of a squirrel and several birds. He liked that kind of people, the shady characters on the fringes of society.

"His 'golden age' was after the war. He could be very pushy and never gave up, he was always, always out there. He was very straightforward when making contact with boys. And they fell for it. He often had them at his home, where they could use his computer. It was one of the first IBM PC's, and it was considered very special to have a computer at home."

So he wasn't really poor?

"Not at all, when I met him he was retired and had quite a good pension. Previously, he had worked as an accountant."

Do you think he was representative for how some men lived back then, or was he an exceptional case? He even uses the derogatory epithet "dirty old man" about himself in one situation, when he's hanging out in the boys' restroom at a school. Is that what he was?

"I would say he was something in between. In one way he was representative, but on the other hand he had this peculiar interest for animals, and even thought they were worth more than humans in some cases. He didn't have so many normal friends, but he did have a few. He used to go abroad together with a principal of a school and his female friend, and the three of them would visit nudist beaches together, where they made contact with boys."

Coincidentally, I also managed to get in touch with one of the boys that Old Man met. This boy was 15 when he knew Old Man, and he claims to never have had sex with him:

"He was quite an original. He would call me and ask if I wanted alcohol. Of course, I was a teenager, so I said yes. And then he would take



Neither does this boy.

a plane and fly to me and be here in a couple of hours."

And you never had sex with him?

"No, but he had one condition, and that was that I wore white long johns when he came. I didn't have to undress, but the long johns had to be clearly visible under my trousers. I guess it was his fetish."

Do you agree that Old Man could be pushy?

"Oh yeah, he could be totally obsessed. Once he called me 46 times, my dad started wondering."

This boy, now over 30 years old and expecting a child with his wife, says his older brother, who is gay, had sex with Old Man.

"Later in life, my brother accused him of sexual abuse; he claimed to not have wanted to have sex with him. But everyone knows that isn't true. My brother wanted it, he traveled and stayed with him a lot."

Old Man was born in 1921 and died in 2004, 83 years old. ❤️

WHY DID THE WEST CHANGE?

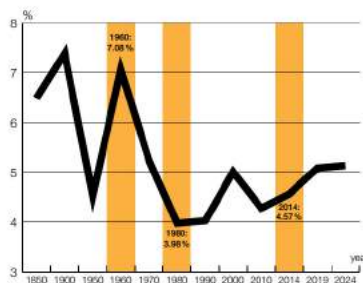
The change in attitude toward boys and their freedom has been severe in the last half century in the Western world.

Using Stockholm as an example, we suggest some theories as to why.

Theories: Karl Andersson

Ageing population

THEORY: When there are many kids around, people care less about them, and they are more free to do what they want. Lower birth rates have made Stockholm an ageing society, where the few boys who are still around are rigidly "protected".



Percentage of the Stockholm population aged 10 to 14 from 1850 to 2024 (prognosed). Source: Statistisk årsbok för Stockholm 1975 (p. 18), 2006 (p. 120) and 2016 (p. 116).

FACT: The percentage of kids aged 10 to 14 has been surprisingly constant in Stockholm over the decades. In the postwar period it topped at 7.08 % in 1960, so yes, there were more kids around back then. But on the other hand, the kid percentage now (2014) is higher, at 4.57 %, than it was in 1980 (3.98 %), and still boys in were considerably freer in 1980. Thus, the ageing population cannot be the explanation.

Less dense city

THEORY: A dense city makes for many contact opportunities between its inhabitants. In the postwar period, large parts of Stockholm inner city were torn down and depopulated. The population growth instead occurred in the suburbs.



Population in Stockholm inner city versus the suburbs from 1900 to 2004. Source: Statistisk årsbok för Stockholm 2006 (p. 122).

FACT: The graph shows that there indeed was a veritable exodus from the inner city after the war. The inner city topped in 1945 at 475 566 persons, shrank to 357 615 in 1960 and 225 940 in 1980. This must have changed city life immensely. However, the new population pattern had settled already by 1980 – not much has changed since then. Thus, depopulation of the inner city can't explain the changes in attitude toward boys.

FACT? These theories cannot easily be proved or dismissed through the use of graphs. Use them as your analytical glasses, and see if everyday situations and news events make sense when you apply them. Have a theory of your own? Write a reader letter to editor@destroyerjournal.com.

Prosperity

THEORY: With more money, kids were more pampered by their parents and not left on their own to the same extent. Compare with how free boys are in developing countries, how little parents care over them when they have bigger troubles (such as getting food on the table).

Also, boys didn't have the need for money from strangers anymore, and even if it wasn't (only) the money that motivated them, money can have served as an excuse to do something that could be perceived as shameful to do out of free will.

Technology

THEORY: TV, Internet and video games are physically introvert media which make people sit at home, alone, instead of hitting the street to see a movie or similar; contact possibilities between men and boys were thereby lost.

Technological development alone probably can't explain the change in lifestyles; there were TV's around in the 1970s too. But in combination with the other factors, introvert technology contributes to further lessen the possibility of spontaneous meetings on the town.

Women's Liberation

THEORY: Traditionally, women cared for the male offspring up till puberty, that is, as long as they were children. After that, men took over the responsibility (caring for a boy or a young man is different than caring for a child) for some years, until the young male finally became an adult.

With woman's role in society having changed immensely in the last half century, women have advanced their power over the male offspring. Instead of letting them go at puberty, where they should enter the male hemisphere of society, where other rules apply, women, ever more greedy for power, continue to treat boys as children ever higher up in the ages.

The result is a mindset (now predominant in the women's lib affected West) where the "boy" period of the male offspring has been eradicated, and he is seen as a "child", worthy of female protection, until age 18, when he is transformed to an adult overnight, but without the necessary preparatory years in the men's care.

Gay Liberation

THEORY: Society has always been scared that its valuable offspring will be led astray. Homosexual visibility accelerates this angst. Homosexuals are therefore allowed their rights as long as they promise to only fool around with each other.

There are plenty of examples of gay rights and "youth protection" advancing side by side. It was only after the decriminalization of homosexuality in Sweden in 1944 that it became possible to fire a teacher solely because of his homosexual "orientation".

With gay rights and gay visibility advancing like a bulldozer in recent decades, it should come as no surprise that society is watching its male offspring more sternly than ever.

Icons by Femfeder, Les vieux garçons, Simple Icons, Andrew Nielsen, Lena Schuch, Hafika Kortun. All via Noun Project.

Meet Sweden's first homosexual!

- 🔪 This is Theodor.
- 🔪 He is 58 years old and unmarried.
- 🔪 Theodor works as a teacher and a priest, and he regularly visits public baths in the company of young boys.



This is Magnus. He is 15 years old but looks young for his age. In fact, on this photo from 1907 he is already 19. Magnus was caught in the act with Mazer in the changing cabin, and defended his lover in court.

You won't believe what happens next!

Text: Karl Andersson

In the years around the last fin de siècle, Theodor Mazer was a frequent visitor at the public bath Sturebadet in Stockholm, Sweden. He was always accompanied by boys, often pupils from his school. In 1903, this caught the attention of the bathing masters and resulted in a warning. The manager explained to him in a letter:

"You are always accompanied by boys, who share changing room with you. My employees have reported to me that they have seen you and your company in the changing cabin in a very peculiar, yes even compromising position. ... I've asked your principal to give you a warning, to put an end to gossip and spying."

After receiving the warning from his principal, Mazer started frequenting other baths. But several years later, in 1909, the old rumors from Sturebadet surfaced again. By this

time, Mazer had made himself some enemies among his colleagues; since he was a fundamentalist Christian (!), his teaching at the school, where he taught Christianity and German, was questioned by some. This may have been the reason why a member of the city's school directorate chose to start an investigation into the old accusations from Sturebadet, which had now leaked to the press.

Enjoyed watching boys in the nude

The investigation revealed that Mazer also used to photograph schoolboys in the nude. The principal asked Mazer to take sick leave from the school, but in order to do so, he had to visit the school's medical doctor. Dr Svensson asked Mazer what kind of feelings he got from bathing together with the schoolboys. Mazer, who came from an artistic family of French decent, replied: "I guess I feel

had spread his legs across Mazer's shoulders from the front, and that Mazer pressed him heavily onto his own body, while it could be seen and heard that he kissed the boy on the lower frontal part of his body".

As incriminating as these accusations sounded, what the bathing masters had seen in the changing cabin was in fact only "gymnastic exercises", Mazer explained, but such an explanation was "impossible" according to the witnesses.

Caught in the act with a young boy

The third witness was a swimming teacher, who in 1903 had heard strange moans from a cabin. He thought someone might be sick, he quickly drew the curtain to the side to rush in and help:

"I saw royal priest Mazer sitting on the bench in the cabin, holding close to him a boy aged 13 or 14. The boy was half standing, half sitting between Mazer's spread legs, and rested his bottom against the upper part of Mazer's left thigh. Mazer held his left hand around the boy's waist, and with his right hand he had a firm grip around the boy's member. I clearly saw the glans pointing out above his closed hand." (Don't try this at home, you gymnasts out there.)

He also explained how the couple sprang up from the bed, the boy turning red in his face, and Mazer wanting to close the curtain again, asking the swimming teacher what business he had in their cabin. The swimming teacher reported the "fornication" to one of the bathing masters.

Defended by the boys

The investigation also showed that Mazer regularly had some schoolboy sitting in his lap during the lessons. Putting together all the evidences, psychiatrists came to the conclusion that Mazer had some kind of psychiatric disorder, but one of them stated that Mazer "is homosexual" and therefore shouldn't be called mentally ill. The result of the investiga-

the same as anyone else when observing the beautiful, naked figures of youth". The doctor further inquired whether these "aesthetical" feelings had a "sexual focus"; were they "followed by sensations of lust"?

Mazer declined to answer. "He explained that it would be impossible for a person to thoroughly examine all the depths of his soul", the doctor wrote in a brief to the court later on.

Mazer didn't give up. After the news of his suspension reached the press, he immediately asked the school to be reinstated, and that his case be tried by the national school board. Sure, said the school. But the new investigation only revealed further details of the initial incident in 1903. The bathing masters testified under oath that they had seen "that Mazer had had a naked young boy on his own naked body, in such a position that the boy



This part of Sturebadet is now a night club, which your editor occasionally visited in the late 1990s. Photo by Stockholms stadsmuseum, CC BY-NC-SA 2.5 SE.



The changing cabins at Sturebadet were spacious and provided a simple bed for relaxation or other activities. Photo by Sturebadet.

Sturebadet - the Stockholmer's own spa(ß)

Sturebadet was the idea of Carl Curman, medical doctor and renaissance man. It was inaugurated in 1885, but it was not until 1902 that the new facilities that Mazer visited opened. These included a

big swimming pool drawn by Sigge Comstedt in art nouveau, with ancient nordic elements. Sturebadet still exists, but parts of it have been turned into a night club.



tion came in June 1909: The national school board decided to give Mazer a formal admonition.

It could have ended there, with a warning and an admonition for having sex with underage boys at the bath. But again, Mazer wasn't satisfied. In fact, he was furious. So in 1910 he sued the bathing masters for slander, and published a pamphlet with the purpose to redress himself. It contained a summary of the incidents, explanations of the "gymnastic exercises" and other compromising situations: Yes, he had taken photos of naked boys, but they had been sunbathing, so it was only natural that they were naked on the photos. The explanation was somewhat more elaborate for the 10- and 11-year-old brothers who he had photographed in the nude in his apartment: It had come about as a joke, and Mazer didn't find anything aesthetically appealing in the photo, which he had since thrown away. As for the boys who sat in his lap during lessons, the boys who at times lived at his place,

and the boys who spent the night naked in his bed ... it was all perfectly natural!

The pamphlet included statements from medical doctors, pupils, and parents of the pupils, who all vouched for Mazer's flawless moral character. Even the boys who had been with Mazer in the changing cabin on the occasions that caused the investigation (and who were by now university students in Uppsala) stated that nothing immoral had happened. It also turned out that they had been 15 years old at the time of the incidents, just very light and young-looking.

Not sick, just homosexual

On the defendants' side, Dr Svensson stated that the incidents, in combination with Mazer's own explanations, proved that the plaintiff "has felt an irresistible desire to watch the naked bodies of boys and come into physical contact with boys" and that he "has experienced sensations of lust from such watching and touching". He concluded that this is typi-

cal for "the homosexual". Another expert, the psychiatrist Alfred Petré, confirmed that Mazer was probably homosexual, but he underlines that history has shown that "ethically high-standing individuals have had homosexual inclinations": "Since the moral level of such a sexually abnormal individual doesn't have to be lower than that of a sexually normal ones, it can't be called morally pejorative to describe a person as homosexual." Other witnesses agreed: Being homosexual is not the same thing as being immoral, i.e. it is not slander to call someone homosexual.

However, teaching was not a good profession for a homosexual, according to Petré, since the danger of a "damaging influence on the pupils' fantasy and emotional life" could not be ruled out. Other experts talked about the "risk of seduction". Yet others referred to German authorities, such as Benedikt Friedländer, and argued that "the homosexual teacher is particularly suited as a pedagogue,

he spends more time with and shows more interest in the pupils, than what a heterosexual teacher does". This observation is confirmed by the many statements from pupils that Mazer handed in to the court. He seems indeed to have been a very popular teacher.

In February 1911, the court ruled in Mazer's favor: The bathing masters and all other defendants except one were found guilty of slander. Everyone, including Mazer who wanted the last defendant too found guilty, appealed the case. The regional court Svea hovrätt found that the descriptions of the incidents had been relevant to the investigations, and reversed the ruling. The Supreme court did not change this decision.

It's not clear what happened to Mazer, except that he through this ordeal became Sweden's first public homosexual; the press would refer to his case for many years whenever some new scandal emerged.

The Lover's conclusions

Several conclusions can be drawn from this story. The most evident is that vanity can give you a lot more trouble than you had initially. Swallow your pride, and you walk away with a warning. Demand redress, and you become an infamous laughing stock. Many of the participants in this story seem to have done the utmost to keep the story from escalating, but when the accused himself insists on pushing it forward, the process must have its due course.

One can also note that Mazer was never juridically accused of having had sex with boys. Those accusations were only handled in an informal to semi-formal way, through the school, and – after Mazer insisted – the national school board. It was Mazer himself who took the whole affair to the courts.

But the most interesting thing is the modern context of this affair. This article is a very close recap of a chapter by Göran Söderström in *Sympatiens hemlighetsfulla makt: Stockholms homosexuella 1860–1960*. It's an

anthology of historical research on "Stockholm's homosexuals" that came out in 1999. It includes very substantial chapters on "soldier prostitution" and other aspects of homosexual life; like in other cities at that time, men who self-identified as homosexuals used to suck off soldiers and working class boys and men who self-identified as heterosexual (or, more to the point, not at all). But those objects of the homosexual's desire were older; from the late teenage years and up.

Mazer's boys, on the other hand, were younger; he was not a homosexual in the way we use the word nowadays. He was a "pederast" rather than a "faggot", to use the terminology introduced in the first two issues of this magazine. And yet his story appears in a history book on "homosexuals", although the chapter author feels the need to add a parenthesis that Mazer belonged to "the minority of homosexual men whose interest is primarily directed toward youths". That's one way of seeing it, of course. But I wonder if Mazer's life history would even make it into the homosexual discourse of today, or if he would be dismissed as a child molester who has nothing to do with the LGBT movement.

It is telling that Mazer got exactly the same question from his doctor, as Jim in *The Lover* 02 got from the police only last year: *Is there a sexual aspect of your aesthetic appreciation of boys?* Both Mazer and Jim objected to having their psyches analyzed in that obscure way, but whereas Mazer's case is retold in a gay history book, where we're supposed to be on his side and shake our heads at his unenlightened and homophobic contemporaries, the identical treatment of Jim, a hundred years later, is probably seen as justified – since Jim and the likes of Jim are not seen as homosexuals anymore.

The gay movement a half measure

As previously pointed out by this magazine, this discussion is non-existent in current LGBT discourse, and where it appears, it is infected and can't be held without strong emotions.

This is a pity.

Because somewhere along the road, the word homosexual changed from meaning "pederast" to meaning "faggot". The two phenomena have virtually nothing in common, but if the current gay movement wants to maintain their definition of homosexuality (which is probably not a bad idea), they must face the consequences and extinguish their movement's founding fathers from the LGBT narrative, as those to a large extent had nothing to do with the current "faggotry" definition of homosexuality. You can't say you're the heir of Alexander the Great, Leonardo da Vinci, André Gide, Thomas Mann, et al, and at the same time bash people with their libido. Until the gay movement deals with this, it remains a half measure. ♥



Göran Söderström, ed.: *Sympatiens hemlighetsfulla makt: Stockholms homosexuella 1860–1960*. Stockholmia Förlag, 1999. The two photos on the first spread are taken from this book. Photos without source are unrelated, the photographers unknown.



How to be a good 12-year-old boy



On Swedish radio, pubescent boys are as perfect as their female creators want them to be.

Text: Karl Andersson Illustration: Egor Guliev/Noun (edited)

Sixth grader Frans is the protagonist of the 15 minute Swedish radio drama *Kärlekspanik* ("Love Panic") by Lise Indahl. One day he gets a little note from Agnes, a girl in his class: "*To Frans. I like you a lot. Do you want to become my boyfriend?*"

How does a 12-year-old boy react to such courting? As the title of the play suggests, Frans gets all caught up in love:

"At first I was just so happy. But then the panic came. Help! What am I gonna do now? I had been in love with Agnes since last spring, secretly. Her hair is so big and curly. And her eyes are sort of round. But best of all was her voice. I loved hearing her voice. I saw her look my way and I was paralysed."

You may be surprised that a 12-year-old boy is so infatuated with a girl, instead of playing with Lego or wrestling with the boys. (In fact, Frans admits that he was so struck by the love panic that he "had to wrestle Mange, who stood beside me, to the ground".) You may also be surprised that Frans talks to his mother about his crush, and asks her: "Mum, what should I do with girls?" (To which his mother of course replies the politically correct view that "it depends, all girls are different".)

Hollywood propaganda

Historically, boys have not become interested in girls until well into their teens. Jeffery P. Dennis showed in his book *We Boys Together: Teenagers in Love Before Girl-Cra-*

ziness (Vanderbilt University Press, 2007) that boys' "girl-craziness" was invented by Hollywood after the second world war. Up till then, boys had fooled around with each other on screen, and those who had an interest for girls were dismissed as "sissies".

Dennis shows that it was the introduction, or the enhanced visibility, of the homosexual persona that made it necessary to propagate for an early heterosexual interest among boys. State-funded propaganda movies to make boys date girls instead of each other were followed by Hollywood movies on the same theme. The campaign was successful; today when asked what boys' biggest interest is, the reply is simple: Girls.

Japanese "Boys' Love"

But it's a made up answer. Boys' interest for girls – at that young age – is a carefully constructed narrative with homophobic roots, since the purpose was to protect boys from being led astray, going the wrong way – the *bent* way of the homosexual. Boys' girl-craziness is therefore the ultimate "sexualization"; an invented interest for heterosexual love, where none used to be found.

In that sense, *Kärlekspanik* does not reflect reality. But why should it? It's a play. It can be compared to "lesbian porn" for straight males, which doesn't look anything like real lesbian sex, and which features straight actresses for that matter – it's just the straight male *fantasy* of lesbian sex.

Or it can be compared to the Japanese *Boys' Love* or BL genre, women's equivalent to the straight man's "lesbian porn": Women create fiction for other women, where the male protagonists make out and coo about love in a way that men do only in women's fantasies.

Female fantasies

In fact, Frans' thoughts are like taken from the first episode of *Sekaiichi Hatsukoi*, the anime based on the manga by Shungiku Nakamura. It it, the younger man thinks to himself: "I'd been watching him for three years at school. I'd decided to keep everything locked away in my heart. Yet, as soon as he was in front of me, all my feelings poured out of me. I was desperately trying to contain it, but it was in vain. I love you, I love you, I love you."

Both "lesbian porn" and BL are wonderful examples of sexualization: We apply our own sexual and love fantasies on subjects that don't necessarily feel the same way. (Of course, fictional characters can't feel anything at all, but the subjects they are based on can.) In the case of *Sekaiichi Hatsukoi*, the author applies a typically female way of thinking to a male character, for the amusement of her female readership.

Kärlekspanik does the same thing, and the comparison to BL is not that off the mark, since *Kärlekspanik* too was produced by an all-female team: The author, the technician,



the dramaturgist, the producer, the sound specialist and the director are all women, and it's their feelings that are put inside the head of a fictitious 12-year-old boy, just like in BL. (Of course, *Kärlekspanik* also demanded a poor young male actor, who could act out the women's fantasies. A bit like the poor straight actresses in lesbian porn.)

Love manual for 12 year olds

But whereas "lesbian porn" and BL are perceived as the light entertainment products they are, *Kärlekspanik* is to be taken seriously. It's produced by the state funded "Young Radio Theatre" and broadcast on national public service radio, with its state approved trademark of quality content. Public service radio should not only reflect, but also instruct and influence people's lives. The play thus not only claims to know how a 12-year-old boy thinks, but it also says: This is how he *should* think.

What we're seeing in Sweden is Boys' Love turned into official propaganda. And it's sooooo cuuute!!! ♥



Junta's transformation into "Mega-Playboy" makes the girls fall instantly in love with him. (And can you blame them? Awww!!)

Once you turn fourteen, you can't turn back

Japanese pop culture loves the dramaturgy of puberty, as illustrated by two 1990s manga about clumsy characters stuck in the twilight zone of boyhood.

Text: Karl Andersson

Daisuke Niwa is the protagonist of the Japanese manga *D.N.Angel* from 1997. When he turns 14, strange things start to happen to him. He gets feelings for a girl, but whenever he thinks about her, he transforms into the legendary "phantom thief" Dark Mousy. He can't control it himself, it just happens. The transformation makes his hair grow and change color from red to velvet.

The whole thing is embarrassing and Daisuke hates it, but women seem to like his transformation:

"Wow, you're so handsome", his mother exclaims when seeing his new looks on his fourteenth birthday.

"Change me back, right now!" Daisuke demands. "I can't go to school and have everyone see me like this!"

"Sorry, we can't do that!" his mother replies.

Dark Mousy is everything that Daisuke Niwa is not. Dark is handsome and manly, whereas Daisuke is just an annoying kid. At least according to the women, who all admire Dark for his looks, not knowing he really is Daisuke. The girl who rejected Daisuke is

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The cover of one of the *D.N. Angel* volumes shows the two forces at play inside 14-year-old Daisuke Niwa: The childish boy and the handsome man.

secretly in love with the phantom chief, who she thinks is 17 or 18, that is, so old and manly, not a little 14-year-old thug.

Allergy towards girls

In the manga and anime with the similar name *DNA*² from 1993, we meet a high school boy with a similar problem. Junta Momonari has just become alone with a girl, something he has always wanted. But as she undresses to take a shower, he has to look away not to throw up instantly, because of a special condition:

“For 16 years I’ve suffered from an allergy towards girls. Today I’m gonna beat it!”

But as the girl comes out of the shower and expresses her feelings towards Junta (“I want my first time to be with you”), vomit shoots out like a waterfall from the poor boy’s open mouth. In the next scene, we see Junta cry in



D.N. Angel: Daisuke Niwa stuck between child and adult, embarrassed of his blue hair that grew out over night when he turned fourteen.



The twilight zone of puberty: Daisuke can't control when and how he switches between boy and “phantom thief”.



The transformation makes Daisuke clumsy.

front of the bathroom mirror, disappointed that he couldn’t “beat it” this time either. When he comes out of the bathroom, the girl sits waiting for him with a disappointed look upon her face. Junta couldn’t deliver, and all teenage boys can sympathize.

“It’s me! I have this condition!” Junta tries to defend himself, but to no avail:



*DNA*²: Before his transformation into “Mega-Playboy” sets in, Junta Momonari can’t help throwing up at the sight of a sexy woman.

“Just leave.”

This pattern repeats itself in poor Junta’s life, and his male friends won’t invite him over to watch porn anymore, since they know he’ll just “puke” (you may have got the symbolism by now) all over the place when he sees the sexy girls on the screen.

Powerful semen

This all changes when Junta transforms to “Mega-Playboy”. All of a sudden, the no good rascal turns into a heartbreaker who all girls fall in love with. And just like with Daisuke, Junta can’t control this transformation himself. It causes him all kinds of trouble and embarrassment.

Actually, Mega-Playboy is so powerful that he constitutes a threat to the whole world; in the future, he will impregnate one hundred women, who will bear his sons, who will also become Mega-Playboys and impregnate a hundred women each. And so it will go on

until the world will explode from overpopulation. A special agent is therefore sent from the future to kill Junta, the original Mega-Playboy, “before his instincts awaken”. But she shoots him with the wrong gun and thus speeds up the development instead of stopping it.

D.N. Angel and *DNA*² are two beautiful examples of how the period between boy and man has a natural place in Japanese pop culture. The DNA in the series’ titles signals something inevitable and biological: A development out of our control. The subjects of the transformation may like it, hate it, be confused or embarrassed, but they can’t escape it.

When Daisuke asks himself “Why am I this clumsy?”, you want to pat him on his head and reply: “Honey, you’re in puberty!” And puberty can’t be reversed, as Daisuke’s mother so wisely remarked. Once you turn 14, you can’t turn back. ♥





The models on the images on this page (count 6, 7 and 10) were deemed by the jury to be at least 18 years old, thus legal.

The new child porn

Twink porn can give you prison in the UK

Andy was sentenced to 12 months in prison for possessing well known twink porn and an image from a Spanish feature film.

Text: Karl Andersson

A court protocol from the UK reached *The Lover*. The indictment from a UK Crown Court covers offenses committed in November 2007, which was when the police searched the home of Andy (name changed).

Andy was mainly charged for grooming of a 14-year-old boy; they had chatted online, and planned on meeting, but the boy instead reported Andy to the police. Andy was found guilty and sentenced to 22 months in prison for this offence. Although one might question

why it is illegal in the UK to plan on doing something that is legal in many other EU countries, where the age of consent is 14, the focus for this article is the material that the police found in Andy's computer.

The indictment for "making indecent photograph of children", as possession of child porn is called in the UK, contains 12 counts. The first 11 are descriptions of one image or video each, whereas the last count serves as a dump for the rest of the images: 14,544 in total. But let's look into the counts that were specified, as those must be assumed to be particularly serious offences, or at least representative of the unspecified rest:

- Count 6 was an image from the famous gay twink site *Nitten*, featuring the models "Stastic" and "Bolik" engaging in oral sex.
- Count 7 was an image of the model "Mike" from the just as famous twink website *Mike18*.
- Count 10 was a video from *Mike18*.

The jury acquitted Andy on those three counts, as they considered the actors to be at least 18 years old. However, Andy was found guilty on all the other counts:

- Count 5 was an image from Spanish director Alex de la Iglesia's feature film *800 Bullets*, a western parody from 2002, rated 6.4 on *IMDB*. In the im-



Count 5

STATEMENT OF OFFENCE

Making indecent photograph of children, contrary to section 1(1)(a) of the Protection of Children Act 1978.

PARTICULARS OF OFFENCE

before the 25th day of November 2007 made an indecent photograph of a child, namely a Category 3 picture of a fully clothed young male holding breast of semi naked adult female, external storage disk C:\STUFF\BOYS\800 Bullets (800 Balas) where the kid is lying in bed with Yoima Valdes.jpg

Count 5 (above) describes in detail the offence of possessing a picture from a Spanish feature film.

age, a fully clothed boy, about 11 years old, grabs the naked breast of a woman.

- Count 11 was the gay porn movie *Schoolboy Crush*, released by Cobra Video in 2004.
- The other counts included, according to Andy, a famous image with two "emo boys" in underwear, and photos of the adult actor "Carlos" of the twink site *TBW*.

Andy was sentenced to 12 months in prison for each of the guilty counts, but in the end it came to 12 months in total for the images, which with some discount gave him a total sentence of 33 months. Half of those would be served in prison, and half of them in a "hostel", where prisoners are prepared for their release.

Andy held out well in his cell. The other prisoners did not know of his offence, and his cellmate, in prison for gang-related crimes, was good company, except for being a smoker.

Released and reimprisoned

Andy was released from prison in July 2011 and transferred to a "probation hostel". His stay there was "on licence"; if he broke the conditions, he would have to go back to prison and serve the full sentence there, unless the parole board decided against that. The conditions forbade internet access and demanded Andy take part in a Community Sex Offender Group Programme.

After a few months, in September 2011, the police came and took Andy from the hostel. He spent one night at a police station and was then transferred back to the prison, where he was placed on "the 'novices' wing – mostly sex offenders of whatever variety". After two weeks, he was informed that he had been taken back to prison for having violated the conditions, namely in four ways:

1 The USB stick

Andy had got a USB stick with movies, TV series and music from his brother (including season 7 of *Futurama* – great choice). This



The "emo boys" selfie had also been published in *Destroyer* 03 (February 2007). Andy owns several issues of *Destroyer*, but those were not considered problematic by UK law enforcement, and were not part of the case.

had been no secret to the hostel staff; the stick was regularly plugged in to the hostel's plasma TV. But the conditions said:

"Not to use directly or indirectly any computer, data storage device or other electronic device (including an internet-enabled mobile telephone) for the purpose of having access to the Internet."

A USB stick is a "storage device", but it is not a storage device "for the purpose of having access to the Internet", Andy reasoned, and although the phrasing of the condition is somewhat ambiguous, linguists would probably give him right.

2 The poster

Andy had cut out an ad from Australian gay magazine *DNA*. The ad was for adult movie label *Naked Sword*, and featured their model Chris Porter. Andy explains in a letter:

"Because most of the photos on my indictment were of 18 year olds, when I saw the advert in *DNA* and thought to myself 'the Police would have said that he was 15', I decided to put the photo up on the inside of the wardrobe."

I thought that that way, the probation hostel staff *might* think the same way (they all suffer from the same prejudices) and have an argument about it, and then I could show them that it came from the magazine, and they would have to accept the *possibility* that the photographs from the trial were also of 18 year olds. They did think the photo showed a 'young male' of '15/16 years'."

To strengthen his case, Andy got his mother to buy a copy of *DNA Magazine* and send it to his solicitor, who presented it to the parole board:

"The panel accepted that the model was unlikely to be an 'underage boy', but the rep-



Chris Porter in an advert for *Naked Sword*. Staff at the probation hostel considered him to be 15 or 16 years old.

resentative of the Ministry of Justice said that that did not matter because I might be using the image to fantasize about younger boys!"

3 The booklets

When searching Andy's room, police had found three brochures:

"The booklets were given to me by a probation officer during an 'educational course' on sexual health, which it was compulsory for me to attend. They were on sexual health matters, and they were aimed at teens, I suppose. They were comics, and some drawings showed naked boys. The booklets were published by the Family Planning Association in England, and in Wales they were published by the Welch Assembly Government."



Andy didn't specify which booklets from the Family Planning Association he received from the probation officer, but if it was "Talking with young people about sex and relationships", one can understand the concerns of the parole board.

Although the parole board did not specifically say that Andy had broken the "be well-behaved" rule by possessing them, they were listed in the paperwork, and the board said it was "inappropriate" for the probation officer to give "such material" to "sex offenders".

4 The note

Andy had seen a boy on a bus, wearing mascara and Skullcandy headphones, and, being a man of words, he jotted down a description on a note:

"He was probably 16-17, maybe 18. I described him as 'beautiful'. There was *no* sexual language, I did not say anything about his age..."

However, his female probation officer described the note as a "sexual fantasy", and the parole board said it had "concerns" about the "sexual language" Andy had used to describe the "encounter with a boy on a bus". Andy comments in a letter:

"Sexual? Encounter? We were both on the same bus! I doubt the boy even knew I was on the bus, nevermind that we were having an 'encounter'!"

He adds:

"So much for privacy, freedom of thought and freedom of speech."

Not recommended for parole

The parole board reviewed Andy's case, without hearing his version, in April 2012. They decided not to recommend Andy's re-release, so he had to stay in prison for the full length of the sentence, which ended in October 2012.

In his last letter from prison, Andy wrote:

"In 19 days I shall be a 'free' man. While I will no longer be under the control of the probation service, I *will* have to allow the police into my home (whenever they want!) and allow them to have a look around (including an inspection of my computers). This will be the case for the rest of my life! And since, as you know, normal films (the BBFC* certified 800 *Balas*) can cause problems, this is a

real worry for me – what other films might the police take objection to? Websites? Dare I even look at another porn site? DVD? Magazine? Hmmm."

Conclusion

Andy's case certainly isn't the only one where a gay man is imprisoned on minimal charges. The most striking part of these cases is the lack of criticism against them.

The gay movement is often quick to criticize the imprisonment of gay men in other countries, but fails to see that we're doing the same thing in the West: Andy and his likes are gay men who are imprisoned for enjoying gay porn – or not even that. Calling them "pedophiles" or "child molesters" is just a way for society to get away with what is actually plain old homophobia. If anyone, it is the gay movement that should call this bluff. Instead, it is fueling it. ❤

Below: "Carlos" from twink website *TBW* was considered to be under 18 years old by the jury. Sexual images of him (as opposed to this non-sexual one) may thereby be child porn.



Jesus, Freud and

Who was the photographer who shot these "superboys" in 1980?
Let's see what the bookshelf in the background reveals!

Investigator: Fett E. Fraktur Illustration (logo): Luis Prado/Noun Project

Superboy was published by COQ in Denmark, but aimed for the international market, with a cover price of 14.80 D-Marks. It featured photo reports with boys, usually in their late teens.

Issue 9 from June 1980 also contains the short story "The Party" by R. Andersson. The story is published in English, German and Danish, and takes place "in the world of disco-music, snacks, beer and marijuana". It quickly develops into an orgy.

The magazine ends with full page ads for the publisher's similar products *Wonderboy* and *Showboy*, marketed as "porno for boy-lovers".

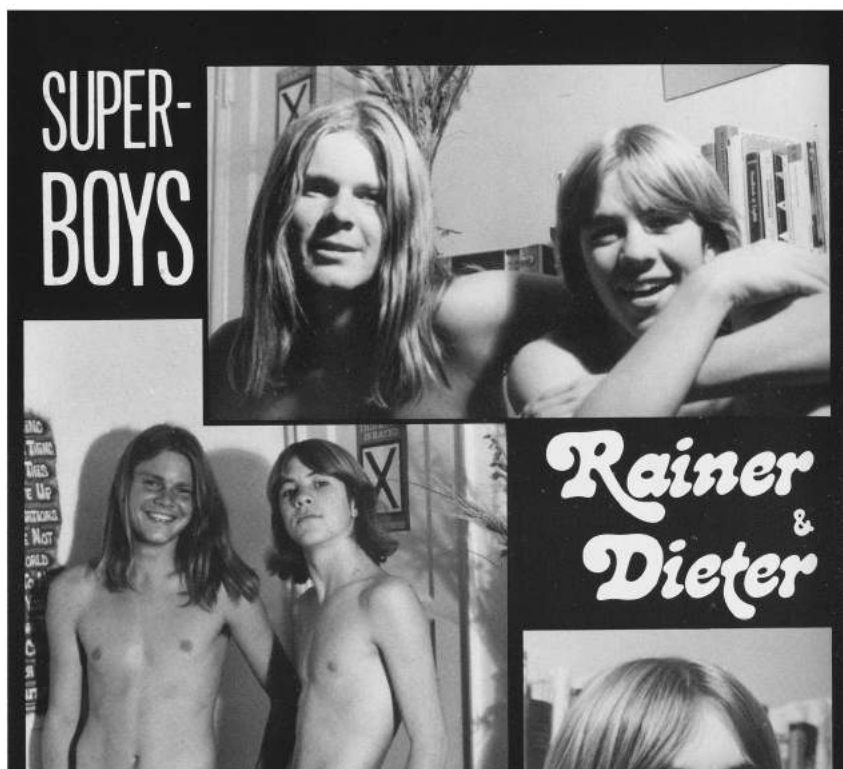


Superboy

Issue 9, June 1980.
40 pages in color and black & white.

PUBLISHER: COQ
International, Holbaek, Denmark.

EDITORS: Chris Norman,
Freddy Raffel, Torben
Michaelsen.



Hitler!



James Baldwin: Eine andere Welt (Rowohlt, 1978)

John Rechy: Numbers (1967)

Montgomery Hyde: Oscar Wilde, Häufig C-3.3 (1984)

Handbook of English

Sigmund Freud: A General Introduction to Psychoanalysis (1920)

Charles Wright: Ulysses in Manhattan (1964)

Robert O. Roseller: German in review (1962)

H.W. Koch: The Hitler Youth



Investigation report

The bookshelf contains language books for both English ("Handbook of English") and German ("German in review", 1962) – are we possibly visiting a German-English gay couple? No English speaker would read James Baldwin's "Eine andere Welt" ("Another country") and Charles Wright's "Ulysses in Manhattan" in German translation. (The latter's title is the same in German, but the direction of the text on the spine reveals it's the German

edition.) Montgomery Hyde's Oscar Wilde biography is also in German translation. On the other hand, why would a German-speaker read Freud ("A General Introduction to Psychoanalysis", 1920) in English ... Considering where the magazine was published, could the reader be Scandinavian? In any case, Baldwin, Wilde and Hitler Youth suggest the bookshelf owner or owners have a good grip on gay culture.



AT LAST

Have anything to say to your fellow *The Lover* readers? Email editor@destroyerjournal.com to be included on this page! You can also send letters to: Karl Andersson, Katzbachstr. 33, 10965 Berlin, Germany.

THE LOVER LIBRARY

Persecution 101



NON-FICTION In 1955, Peter Wildeblood published his first-hand account, titled *Against the Law*, of what it means to be imprisoned in England for being a homosexual.

Just like the persons that we have met in the "case studies" in this magazine, Peter Wildeblood was a law-abiding and well-behaving member of society. But what does that help when society sets out for a witch-hunt of certain people.

The book describes the terrible conditions of the prisons of that time, which to a large extent were filled with other homosexuals, as those were easy targets for the police. Another prisoner told Wildeblood:

"Why should they climb a tree to catch a burglar, when they can pick up people of our sort like apples off the ground?"

The author also provides examples of how the police forges evidence to convict homosexuals. Educated and naive as Wildeblood is, he is shocked by this:

"I did not believe that such things could happen in England, until they happened to me."

Lastly, the book provides important insights, which have bearing in our time too, into the psychology of those who are most critical of sexual minorities:

"A normally-adjusted man is surprisingly tolerant; the scorn and the denunciations nearly always come from a man with more or less suppressed homosexual desires of his own."

Peter Wildeblood concludes that "I was not judged by what I had done; I was judged by what I was." *KA*

ASK THE LOVER

Help, my boy got himself a girlfriend!

I'm writing to 'Ask The Lover' not so much to actually ask a question, but to "relieve my troubled heart and bring me out of distress", as Psalm 25:17 so eloquently puts it. (I'm a minister, bear with me.)

For about half a year, I had the fortune to get to know a young man. A young *straight* man, I should add. Once a week he would visit me and – how to put this in God's language? – *fuck me bareback until he shot his load inside me*, usually within a minute or two. We would then lay down and chat about his world, I would give him advice for his future career, and then he would stick it in again (and with "it" I'm not referring to the holy crucifix), this time in my mouth. After some "deepthroating" (as they call it nowadays), it would be time for "the second coming" – *Hail Yeats!* – which occurred either deep down in my throat (I have heard the Dutch call it the "oral intestine") or on my tongue, as my young Mister enjoyed watching his white jizz explode out of his glistening dickhead, or as the evangelist put it: "The Holy Spirit will come upon you!" (Luke 1:35.)

As you can gather, I was a very lucky man. But alas, I knew it couldn't last. After missing several of our weekly sessions, he eventually wrote me that he had "found himself a girlfriend", so he would not visit me anymore. He thanked me for our time together.

My disappointment was eclipsed by joy over his starting to build his own life. I am so happy for him, and I am grateful for having been part in the formation of what I'm sure will, unlike myself, become a healthy family father. I am confident he will look back on me with a smile. Because of my guidance, but probably mostly because I suck dick like a calf.

Padre Pederastia



Original magazines and photo prints from the 1960s onward.



The Archives of Subcultural History (ASH) specialize in preserving unique printed matter from the early days of the modern gay movement. Our collection consists of gay press, amateur photography and unpublished personal accounts.

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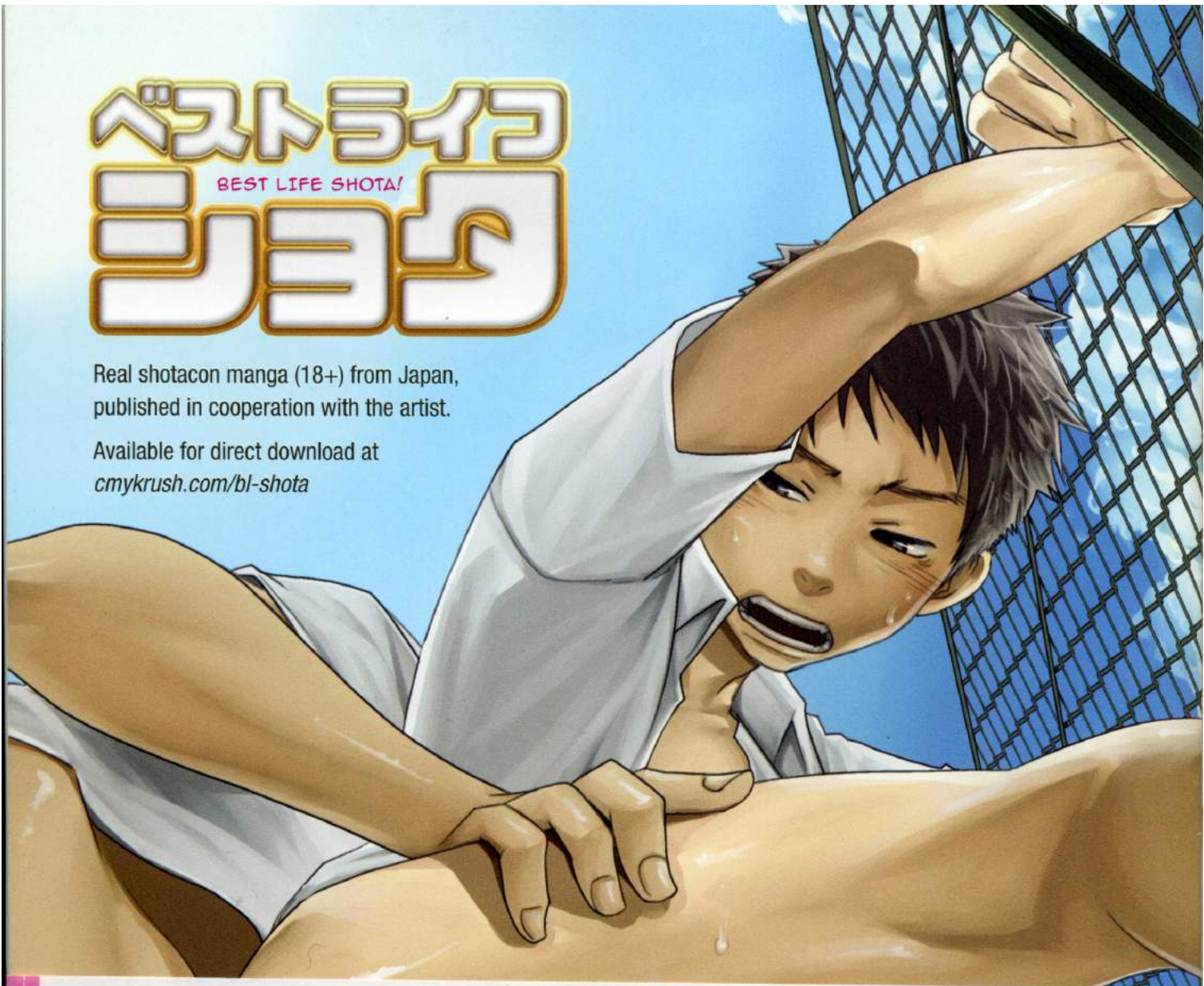


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