come out!

a liberation forum for the gay community

love each other love ourselves love each other love ourselves

LESBIANS UNITE!

GAY LIBERATION FORUM
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Detroit, Mich. 48203

Chicago Newsletter
2650 N. Chicago
Chicago, Ill.

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Hartford, Conn. 06101

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722 Arbor St.
Ann Arbor, Mich. 48100

Berkeley GLF
C/o Box 4089
Berkeley, Calif. 94704

Berkeley Gay Women's Lib
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Berkeley, Calif.

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2036 Mass Ave.
Cambridge, Mass. 02140

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746 Belden St.
Chicago, Ill. 60614

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Detroit, Mich. 48203

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New York, N.Y. 10012

Florina GLF
C/o Women's Center
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Los Angeles, Calif. 90004

Milwaukee GLF
Box 5457
Milwaukee, Wisc. 53211

New Haven GLF
C/o Hartford's Other Voice
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Hartford, Conn. 06101

New York GLF
Open Meetings Sunday Night
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Washington, D.C. 20001

Portland GLF
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Portland, Oregon 97214

Philadelphia GLF
C/o 320 South St.

Radical Lesbians
C/o Women's Center
36 W. 22nd St.
New York, N.Y. 10011

Radical Feminists
P.O. Box 612
New York, N.Y. 10011

Red Butterfly
Box 3445
Grand Central Station
New York, N.Y. 10011

Sacramento GLF
1317 24th St., Apt. 4
Sacramento, Calif. 95819

San Diego GLF
Box 2882
San Diego, Calif. 92112

San Francisco GLF
330 Grove St.
San Francisco, Calif.

San Jose GLF
1771 Oaks Ave.
San Jose, Calif.

Seattle GLF
Hilton House 1424
1524 Rush Ave.
Seattle, Washington

Third World Gay Revolution
C/o Alternate University
530 5th Avenue
New York, N.Y.

It Ain't Me Babe
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2398 Bancroft Avenue
Berkeley, Calif. 94704

The Ladder
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Reno, Nevada 89503

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New York, N.Y. 10023

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New York, N.Y. 10003

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New York, N.Y. 10012

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Box 1592
New York, N.Y. 10001

photo Diana Davies

COMING OUT! SELECTIONS FROM THE RALD GAY LIBERATION NEWSPAPER

Anthologized by the COMING OUT! collective, this pamphlet contains a variety of articles and editorials from the first four issues. A vibrant introduction to the concepts of sexual self-determination and the freedom of non-con- suppressed, unrestricted love. 48 pp. $1.25

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COME OUT!
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New York, N.Y. 10036

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Box 410, Old Chelsea Station
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Growing up obscene
by Perry Brass

We all grew up obscene. Obscenity is in the mind of the beholder. I grew up in an obscure society of the old world of the 1950's was meeting the new world of the 1960's. I don't really remember the 1950's. My father died in 1958 when I was eleven. I remember Eisenhower. All I remember of the 1950's was at the end of the week my father died. But then where I grew up there was no time, except possibly after the War, either World War I I or the Civil War, most probably the Civil War. But I grew up in an obscure society in which it was considered normal that black cats lay in the back of the bus and no one was homosexual, at least I knew because the people I knew went too good to be that way. I was first made aware of homosexuality when I was twelve. In one of my classrooms called me a queer. I thought that meant anyone who had been ostracized from society and since I already thought my society was worth with toilet paper, I readily agreed that I was a queer, I didn't come out until I was seventeen. The man who brought me out told me that homosexuality was like magic and most people were afraid of magic because they couldn't understand any other forces in their lives except hatred. The first time I saw the Beatles was in 1963 or 1964. I was watching television at the home of someone's "friends". We had just had a discussion on "integration", it had been suggested by the son of one of the rabbis in our town that as Southern Jews the best way we could help the "Negro" was being kinder to our "Soviet Jews" (maids). Then when it was time for Ed Sullivan, the high point of Sunday night, some one turned on the box and I saw the Beatles for the first time. One of the boys present, who was in the Air Force and was dating a girl from a good Jewish family, saw them and told them he looked like the queers on Market Street in San Francisco, I decided to go to San Francisco as soon as I could. I had to go through one more year of obscenity at the University of Georgia before I could split. The high point of that year was discovering that liberalism didn't like "queers" any more than redocrats. I also discovered that if you told people exactly what they wanted to know, they thought you were alright. I rated high enough in my dormitory masculinity tests by calling woman "cunts". I played sadistic tricks on the few people I allowed myself to get close to. I got drunk with my best friend so that we could kiss each other and blame it on being too drunk to know what we were doing.

I did not begin to grow up until I left. I lived in downtown Los Angeles for a while and made $1.40 an hour for a department store. The job lasted for about five weeks when I was laid off for lack of business. I had to hustle to make money. The men who picked me up used to lecture me on the degradation of hustling. They said me anyway. They asked me how I could sell my body; they asked how they could try to buy my youth. I hated them and I knew they got the best of the bargain. But I felt and have always felt that I was a fugitive from an obscure society and fugitives must make a way, however they can.

When I came to New York, I started working in advertising. I still called women cunts so that the other "men" I worked around would think I liked women. I discovered what real male prostitution was—working for something you hated to keep going in a society that used you and then spit you out when you were no longer useful to it. I got fired a lot. "Gee, you're a sweet guy and we think you're really creative but right now we can't use your type," in other words, go home and be a starving artist.

I am still growing up, the obscenity still continues. A gallery owner in the Village told me last weekend that he couldn't sell my work; it was too depressing. I would have to do more positive happy things for the "public".

Work that didn't deal with real things who wants to have Viet Nam in their living room? I told him I'd rather go back to working in advertising first or maybe go back to hustling. Montovian music was playing in the back room of his shop. He was very pleasant. He told me he couldn't afford for his shop to become a museum. Why should it, when he was already?

When I try to sell "Come Out" on the streets, a lot of people walk past me, fitter, and tell me "I've come out a long time ago!" then they walk on. I'm sure this isn't the last obscenity I will encounter in my life.

COMMMIES FREAK'OUT PINKO QUEERS

On Wednesday, October 14, eight GLFers (four women and four men) went to the Federal Courthouse to demonstrate in support of Angela Davis, a sister who was being arraigned inside. When they arrived, two picket lines had already formed—one under the banner of the Communist Party, and one consisting of Third World people.

Since the GLFers were white, they could not march under the Third World banner; nor did they wish to march under the Communist Party banner. One of them, Deni, went home and made a banner out of a sheet and shoe polish. It read, "Gay Liberation Front Women." The GLFers took the banner and then tried to join the line headed by the Communist Party.

A C.P. representative informed them that they couldn't march with that banner. When asked why, he said it wasn't relevant. Deni said it was when supporting a woman, and hadn't the C.P. ever heard of women's liberation. The C.P. representative told her that it wasn't relevant to the working class, and Ronnie, another gay sister, pointed out that gay people were definitely a part of the working class.

The C.P. representative then fell back on the capitalist principle of ownership and said that it was the Party's picket line, and that GLF members couldn't march under the C.P. banner, but couldn't bring the GLF banner onto the line. Then some straight sisters came over from the line and said, "Are you here to support Angela Davis?" The GLFers shouted, "Yes, Right On!" And the sisters replied, "Come on the line and open your banner."

The Communist Party members then physically blocked the gay people, or tried to, repeating, "You can't get on the line with that banner." And the GLFers asked, "If we get on and open it, what are you going to do? Call the pigs?" The Communists replied, "Yes, if we have to.

The Communists then started yelling, "Gay red-baiting," and the gay brothers shouted, "Gay-baiting." Soon the crowd picked up the chant, "Gay-baiting, gay-baiting." Ronnie said, "We know that you're the only group on the left that doesn't recognize gay liberation." The C.P. representative sneered, "We're the only group on the left that has any sense." He then said that he would have to go and speak to someone for permission for the gays to carry their banner, but our brothers and sisters said that they weren't waiting for anyone's permission, and with the support of everyone else on the line, they opened up their banner.

The Communists made a final attempt to control the demonstration—they ran off and got a huge banner reading "Communist Party—U.S.A." and marched right in front of the gays, blocking off the gay banner whenever photographers appeared.

The march went on for hours. When the chant of "Black, black power to the black, black people!" was raised, the GLFers reiterated "Gay power!" after "Woman power!" and the YAWF and other groups picked it up. The Communist Party freaked out every time.
In any specific action, there are people with varying sets of political beliefs. They are held together for the moment by whatever urgency each feels (as an individual) that the action warrants. Hence, what is creaking in most actions is a sense of community or permission beyond the immediate instant. While it is not the primary reason for entering an action (for example, "put your body on the line") it is increasingly becoming a personal one (whether it be either, Women's Lib, Gay Lib, etc.). The base upon which any action must be rest is the commitment to a mutual need. This is a novel kind of community—knowing that whatever the action, those with you are of the same sad, that the enemy is common to all, whether in the use of imperialism, racial segregation.

Gay Student Liberation of NYU, along with members
NYU Liberation Front and people from the Gay
community, attempted an action at Weinstein Subsector,
designed against this particular steel and glass
structure, against the entire oppressive structure of
NYU. Part of the reason we succeeded and part of the
reason we failed is closely tied into ideas of revolution
of community. The Gay person in this society, thanks
to law, religion, medical morality, etc., has been divided
and set apart from other people. To one so alienated,
community can be a frightening thing. No Gay is
freely individual in the open. On the other hand,
the night student, radical and revolutionary as she or he
right be, still has a way to go in dealing with the

with segments of the population neither could understand (and here I'm speaking not only of the street transvestites, but of the attitudes of certain black students who insisted that the University remove these moral transgressors). Our isolation from each other and our "way" of fighting for liberation is the inability to convince the great majority of the students at Weinstein to support us (let alone help us) was demoralizing and white staged. I've finally begun to see a row in a row on University Place, I realized the full extent of our

But victory or defeat in this situation deserves a
different interpretation. Homosexuality is not supposed
to be in the street demanding anything. We are supposed
to fear visibility and content ourselves with the
benevolent neglect of the authorities. And whether it's
twenty or two hundred Gays in the street, openly
proclaiming their homosexuality, openly defying stereo-
types, this is victory. This is homosexuals banding
together, recognizing a community, being seen and heard
and proud.

The occupation, which lasted for seven days, and was
abruptly ended by NYU's new policy of TFF, nothing
later, was only a beginning. The entire issue of
NYU and community has far-reaching possibilities. Gays
do need not stand alone on this. The System, represented so
beautifully by Hester and his crew, oppresses without
regard to race, creed or sex. Our problem is not in
defining and waging the enemy—it's in building a
revolutionary community—where no part of that
community need ever be questioned on the validity of
their struggle. We must take our consciousness to the
point where white middle class straight revolutionaries
refrain from building hierarchies of oppression—
sitting in judgment about who is more oppressed than who.
Sexism is a vicious condition and unlike the other
"isms" of oppression, the oppressed too often becomes
the oppressor. All revolutionaries must stand outside
the System— are an affront to this Society. The sooner we
learn that we are all Gay, the sooner the battle can really

NEWS: Tallahassee G

What is Gay Liberation? It is telling the truth. It is
telling you the truth NOW: homosexuality is the
VATICITY to love someone of the same sex. Forget all
the crap about "causes" (no one knows and we don't
"care", there aren't any, think god), and problems.
"The ugly problem is society's anti-
liberation ethic."

These are familiar sounding words to most of you.
They are part of the very foundation of an entire
upright immunity.

The above statement marked a breakthrough in the
Gay Liberation Movement because it was read not in
New York, or Los Angeles or Chicago, but in
Tallahassee, Florida on the campus of Florida State
University. Gay Liberation Fronts have been spreading
cross the Northeast, West and Midwest. Now the
ovember has added an ironic in the Deep South...one
who we hope will help the case for expansion our neighboring universities: the Universities of Florida,
Georgia, Miami, Alabama, Emory University,
Jacksonville University, etc.

The reactions to GLF's appearance in Tallahassee
have been quick and sharp. On May 5, the Front was
arrested by the Students Senate, yet was still barred
in using campus facilities by the administration. A
motion to appear in the FSU paper "The Flamebuff,"
oozing the formation of GLF and activities it was involved.

The underwritten employees of Florida State
University are alarmed and dismayed by the appearance
in the current issue of the FSU student newspaper an
advertisement entitled "Gay Liberation Is Here." This
advertisement is both erroneous and as alarming a
statement to them as a person who claims human
right. Tallahassee Women's Liberation and the
McKinley X United Liberation Front extend their full
support to Tallahassee Gay Liberation Front.

There was no stopping us now. The campus was
covered with GLF posters stating our philosophy and
giving our message. We greeted from 7 to 10 people every
50 people two weeks ago. We were offered spots
on the campus radio as well as the underground newspaper
"Amazing Grace." News about us filtered down through
the state...until on June 4, it hit the front page of every
main newspaper in the state: "END GAY FRONT /
FSU CHIEF URGED..." "State Representative John W.
Jordan Wednesday urged Florida State University
President Stanley Marshall to take action against a new
student group called the Gay Liberation Front. The
West Palm Beach Republican commended Marshall for
taking a strong role in the group's universitity members but said he should take quick administrative action against it:"

Jordan's statements were lauded by many of the local
rednecks—but there were those who saw the more for
what it was, irresponsible politicking at the expense of
the university.

"After reading the articles carried by most of
the state newspapers quoting Representative Jordan, urging you to take a stand against recognition of the Gay
Liberation Front, I felt compelled to express my views
on student government. We in Student Government feel
very strongly about academic freedom, and about the
right of members of the university community to
express their views...This has been essential to our
American form of democracy, and those rights cannot,
and should not, be infringed upon."

These statements were included in communications
directed at President Marshall and presented to both him
and Rep. Jordan. An offer was also made to both man
by the Student Government to arrange meetings with
GLF members. Neither man accepted the gracious
invitation.

Tallahassee is a freaky scene. "The Killing of Sister
George" never played here. It's next impossible to get a
copy of even the L.A. Free Press. There are no Gay
bars (some of us have never even seen one). Yet, a lot
of very together kids have managed to pull of something
which has drawn the attention of the whole state. From
this uptight little Southern town, 20 miles from the
Georgia border, has come the impetus which we hope
will soon see the spread of the Gay Lithuania Movement.
Into the larger areas, most notably Atlanta and Miami.

We have awakened to the truth. We have ended
that quest for a false security which has prevented us from
facing the real issues. NOW is a new thing. Where once
there was enthusiasm, cynicism and oppression-watching.
NOW there is the power of being what we are with joy,
optimism, and with respect.
Gay Youth

Gay Youth is a new group consisting of both male and female gays under the age of twenty-one. Our aim is both political and social (with an accent on social). We wish to bring together young Gay people who have so far been out of touch with the gay community and gay life in general, as well as all young gays.

Our recruiting policy will be executed within the gay community, in the press, in the high schools and wherever young people congregate. In conjunction with this policy, for purposes of education, we will speak at any gathering to which we are invited.

Our meetings are held every Sunday night at 7:00 P.M. at Alternate University, 530 6th Avenue, New York City. Phone: 982-9874.

An important part of our general meetings is a consciousness-raising session, in which we discuss our life styles and views on gay life. (Our first session, for example, dealt with our problems in handling our parents, and the question of how frank we ought to be with them.)

Most important of all, our group gives a chance for young gay people to make gay friends their own age, and to meet people in similar situations.

Our first achievements were our dances, held for the entire gay community. We now plan a national Gay Youth newspaper to keep the different chapters of Gay Youth in touch with one another. Chapters of Gay Youth are being formed in:

- Detroit — contact Tony Ruscinni thru GLF Detroit
- Philadelphia — contact Basil O'Brien thru GLF Philadelphia
- Tampa — contact Denny Weeks thru GLF Tampa
- Ann Arbor — contact Tony Ruscinni thru GLF Detroit

If your city is not on this list and you would like more information on Gay Youth or would like to start a Gay Youth in your city, call (212) 982-9874, or write:

GAY YOUTH

c/o Alternate U.
530 Sixth Avenue
New York, N.Y. 10011

Red Butterfly

The Red Butterfly recognizes that the United States is fit for many purposes, but it is not fit to live in.

The Red Butterfly is part of the Gay Liberation movement. We are an organization of men and women working towards an end to oppression of homosexuals.

We stand opposed to imperialism, capitalism, racism, sexism — we advocate a free and democratic socialist society striving for communism.

The Red Butterfly supports the peoples of Southeast Asia, Africa, Latin America — all oppressed people everywhere in their battles against imperialism and for socialism.

We support the Black Panthers, Women's Liberation, the liberation movements of Chicano, Latin, and native Americans, and all oppressed peoples.

We stand prepared to work for and with everyone fighting oppression — everyone engaged in the struggle.

We insist upon an end to the oppression of homosexuals. We demand to be treated as equals, as indeed we ARE equal.

The Red Butterfly is also engaged in research and writing projects. We welcome your interest and participation. For further information, pamphlets, etc. write:

The Red Butterfly
Box 3445
Grand Central Station
New York, N.Y. 10017

We are setting up chapters across the country; if you would like to join or start a chapter in your area, write to us for further information.

photo E Bedos

S.T.A.R.
STREET TRANSGENDER ACTION REVOLUTIONARIES

Vol. 1, #7, Page 5
ANNOUNCEMENTS

NEW MEN'S CAUCUS IN NYGLF

After much discussion and debate, thirty-nine male members of GLF New York formed a new men's caucus. Each man in the caucus belongs to one of five men's consciousness-raising groups, which will be represented at general Sunday night meetings by one of its members, who will speak for the other men of his group. At the November 22 Sunday night meeting, one of the five representatives read the following statement:

There will be no more Wednesday night men's meetings. It has been the consensus of the last three men's meetings that the amount of men's politics in GLF should evolve from the men getting together in consciousness-raising groups to understand our common oppression as gay men and to determine how best to deal with it.

Therefore, we have established a men's caucus made up of representatives from consciousness-raising groups, with each group sending one representative to express the consensus of his group. We suggest that any men not now in a consciousness-raising group, or interested in coming, attend the orientation meeting on Wednesday at 8:00 P.M. at 336 W. 53rd Street, Apt. 23.

Men in the caucus feel that a tighter structure based on consciousness-raising groups will alter the balance of power in GLF so that it will become more difficult for the men of GLF to dominate the women and transvestites. From its early beginnings, GLF has been plagued by the mere presence of so many males, especially at Sunday meetings. The caucus, by reducing the number of men who may actively participate in general meetings, should serve to equalize the different consciousnesses in GLF.

Another chronic GLF problem is ego-tripping by individuals who have a tendency to monopolize general meetings and use them in a very distinctive manner. Most of our NYGLF supporters feel that the caucus, by confronting these men and by allowing the group representatives only a short turn of office, should be helpful in eliminating this counter-revolutionary form of individualism.

In its attempts at the solution of some of these more obvious practical difficulties of GLF, the new men's caucus can also bring about something much more important and much more beautiful, namely, brotherhood.

Many GLF men believe that we can, through consciousness-raising, grow closer to one another in a new shared understanding of our common oppression as Gay people. By opening ourselves up, letting it all hang out, bleaching inside each other's wounds, by laughing and crying and talking and fucking, we of the men's caucus will GROW into a united front actively working toward the liberation of all oppressed peoples.

WHAT TO DO ABOUT NYU

For those interested in furthering the struggle for the NYU Gay Community demands presented during the height of the Weinstein battle last September, the issue is documented here. Gay life has been subverted by the NYU Liberation Front (the major campus activist organization) because a large consciousness deficiency problem was incapable of effectively making it on its own. So far we're assisted in bringing out a few men, incited the women into operating autonomously from the men until they get it together about their male chauvinism, and started men's meetings to help the men out. Find an identity that is more than "straight, white, male oppressor." NYULF meetings are every Tuesday night at 8:00 P.M.

GSLF has been getting together in political consciousness-raising groups in order to study the Gay students' special situation, and they have been following that up with bi-weekly meetings. To decide how to deal with the conclusions reached in the different groups. If interested, you can ask for Tom Mohan at "The Britney," 55 E. 108th St., Apt. 1108. (432-2838)

Also, two short announcements:

1. On Sunday, December 6, at 1:00 P.M. there will be a meeting at the above address to decide on the curriculum for Gay Studies which Hester has shown some interest in. Dr. Susan Brownstone of Columbia spoke of "academicspiracy." Following this at 3:00 P.M., we will hold our regular NYU Gay Community meeting.

2. Some Gay people may be interested in a meeting today, December 7, action against Unico Carbide at the Washington Square campus. This demonstration will offer a positive challenge to corporate recruiters. If interested, attend the regular NYULF meetings or stop by Bob and Ken's at 180 Avenue B, Apt. 4R.

ANNOUNCEMENTS FROM COME OUT

Gay Night at Alternate University marches on! Alternate University is at 69 W. 14th Street on the northeast corner of 14th and Sixth Ave. Gay Night is our night to work on what we've got. We want to relate ourselves to the whole thing of being gay. We will have every Friday night from 6 o'clock until about 11:30 until we've reached the present goal. Gay Night will be Friday Dec. 13, but it may be possible to have between-tarm Gay Nights for three weeks after that and then it will be up to us and AU to continue.Monetarily speaking, Gay Night is totally free!

COME OUT! finally has a new post office box. If your service from us has been difficult, please bear with us and remember we are living in hard times. We've had about three changes of address in the past few months but finally the U.S. Males have allowed us to have a box of our own, It is Box 233, Thirty Times Square, 14th and West 42nd Street, New York N.Y. 10036. Please send all contributions, letters, subscription info, kevetches and gries to COME OUT! at that address.

At this point there is some difference as to who and what is GLF and who and what is COME OUT! COME OUT! is, as our cover has said for the past several issues, a liberation forum for the gay community. The radical gay community. It is published by a growing, open collective of gay women and men, and we hope it represents the growth of the gay liberation movement which is no longer exclusively represented by the name GLF. COME OUT! originated in an autonomous cell of GLF and some members of the collective will continue to relate to the Gay Liberation Front, so that we are not completely breaking our ties with GLF but are opening ourselves to the whole gay liberation movement in New York and, we hope, throughout the country. COME OUT! desperately needs people to work on the work collective, to submit articles, to relate to the whole job of getting out a paper with the highest consciousness we can possibly have. We also DESPERATELY need a PLACE OF OUR OWN in which to meet regularly. If you have a good-sized empty room, a basement, a part of a store or any meeting place, please call 581-2639 and let us know. Any information about COME OUT can be gotten by calling the 25th Street Men's Collective at 894-6467 or Perry Brass at 851-2639. So please come and help us get a paper out.

Our most sincere apology to Staves Rose, a very fine photographer, who was kind enough to allow us the use of pictures in the last issue of COME OUT! (p. 34.35) and whom we editorialized without giving him a chance to be confronted. The collective's pictures were male chauvinistic because of an exclusion of women in them. Women did significantly take part in both the 42nd Street March on August 29th and the action in the Village that took place afterwards. For several reasons (some of them purely design and graphic) Steve did not submit photos with women too and we, and simply were not together enough to confront him on this. Then we put an editorial comment in the paper without giving him a chance to do anything about it. We apologize deeply for doing this and hope that we have raised consciousness on many levels (our own certainly, too) about this. The first level being that COME OUT is a forum and we must not exclude a male photographer from this forum; the second is that women must not be excluded from the experience of our politics any more than we will allow any homosexuals of either sex to be. We hope that this was another incidence of our growing as a collective and in growing there will always be some mistakes made.

COMMUNITY CENTER

DEAR SISTERS AND BROTHERS,

For over a year gay women and men have been working towards getting a gay community center. A free space where gay people could come together in a human atmosphere. Having previously been forced to meet each other only on the streets or in exploitive Mafia bars has colored all our relationships. We need a place where we can meet each other as people, not as sex objects. A place to dance in. A place to hold classes in things we'll need to survive and grow. Karate, theater, crafts, discussion groups, history of gay oppression. We need a place to provide services for the gay community: legal, medical, housing, jobs, a gay switchboard. A food program, day care for children. We need to have space in which to start unlearning the things which keep us apart: sexism, racism, loneliness, fear. We need to discover what we can become as fully actualized gay people. We've never had a place to try it before.

BUT THE POSSIBILITY IS HERE!! We've found a large loft in the 42nd Street Gay ghetto, the West Village. We need money now to help make our dreams come true. Your help will be fantastically appreciated!

For the full beginning program:

- Please make checks and money orders payable to: Gay Community Center
P.O. Box 40
Village Station
New York, N.Y. 10014

(Also in the next few weeks we'll be needing donations of paint, furniture, tools and WORKERS!!)

FREE MEDICAL CLINIC
St. Mark's Clinic
44 S. Second St.
Mon. - Fri., 6 P.M. - 10 P.M.
(No charge)

FREE DENTAL CLINIC
130 W. 3rd Street
(Village Station)

(FREE MINOR EMERGENCIES)

DEAR SISTERS AND BROTHERS,

For over a year gay women and men have been working towards getting a gay community center. A free space where gay people could come together in a human atmosphere. Having previously been forced to meet each other only on the streets or in exploitive Mafia bars has colored all our relationships. We need a place where we can meet each other as people, not as sex objects. A place to dance in. A place to hold classes in things we'll need to survive and grow. Karate, theater, crafts, discussion groups, history of gay oppression. We need a place to provide services for the gay community: legal, medical, housing, jobs, a gay switchboard. A food program, day care for children. We need to have space in which to start unlearning the things which keep us apart: sexism, racism, loneliness, fear. We need to discover what we can become as fully actualized gay people. We've never had a place to try it before.

BUT THE POSSIBILITY IS HERE!! We've found a large loft in the 42nd Street Gay ghetto, the West Village. We need money now to help make our dreams come true. Your help will be fantastically appreciated!

For the full beginning program:

- Please make checks and money orders payable to: Gay Community Center
P.O. Box 40
Village Station
New York, N.Y. 10014

(Also in the next few weeks we'll be needing donations of paint, furniture, tools and WORKERS!!)

FREE MEDICAL CLINIC
St. Mark's Clinic
44 S. Second St.
Mon. - Fri., 6 P.M. - 10 P.M.
(No charge)

FREE DENTAL CLINIC
70 S. Mark's Place
(The Green Door at Street Level)
Mon., Wed., Thurs., 6 P.M. - 10 P.M.
five notes on collective living

This article was written by the GLF Men’s Collective to present our ideas about living together.

I

Experiments with collectives have been very much a part of the Gay Liberation Front in the past year and with good reason. Any group which carves itself radical and revolutionary must concern itself with providing an alternative way for people to live and work together than the competitive, role-oriented model which heterosexual, capitalist society offers us. The chief "virtue" in our society is individualism through which a system which is based on the exploitation of others and fights for the money and power to attain it. It is the institutionalized homosexualism in our society which leads to the oppression of the powerless group: homosexuals, women, third world people, etc. A functional alternative to this is our demand for a collective.

A Collective is a group of people who organize around a common purpose and agree to function collectively in order to deal with a particular task or problem. Collectively functioning involves the idea that within the group there are no leaders and all strive to participate as equals. Every idea and feeling that arises in the group is brought forth and shared. No decisions are made until the whole group has talked the matter out long enough until there is an agreement reached among everyone as to what to do. Criticism is an essential part of a collective. It is the responsibility of the group to continually evaluate how it is functioning. Criticism of the group or individuals within that group is never allowed to go on in private but is always brought forth in the presence of everyone. The responsibility of an individual in a collective is to continually strive to see what is to the advantage of the group (which includes himself or herself.) when a collective lives together it becomes a much greater challenge because it enters into every area of life.

II

Our collective has been functioning dynamically for the last three and a half months, and often I ask myself what interval or external bond holds us together. To me the answer is obvious: it’s because of consciousness-raising, which is the process of evolving a politics by talking about our oppression as gay men in this society, male chauvinist society, and through our entrance into Femmes Against Sexism. This is a consciousness-raising as well as an action group designed to deal with the oppression of female males as well as with the hypocrisy of the “straight” homosexual male; his need to come off as straight in the macho-male dominated male-female society, but thereby suppressing the female side of his personality. In my nine months in GLF I always noticed that when women were put together they tended to “butter up” another, and the women did not have the need to “butter up” another, therefore feeling more solidarity with their sisters.

The men who make up the 95th Street collective are mostly feme male. I feel that by virtue of being female males we have the ability to love one another and have stronger emotional bonds than the “straight” man. Some of us have struggled with our femininity, and a few of us have been in therapy, and some of us are still ambivalent about our sexuality. Some of us are not so concerned about our sexuality. Some of us are free of any sexual orientation. This collectivity gives us a sense of identity and a sense of belonging.

I thought we delved too deeply into the idea of “buttering up” and “buttering down.” We express our emotions more as women and the anger which runs rampant in us.

As long as we let the feme males in us come through, our collective will continue functioning as a whole, not as one “man” competing against another. I feel our collective has much to offer an example of an alternative way to live, and we collectively search for a solution that meets all of our needs. When a member of the collective is hurt, we are sensitive to the other's personal pain. There is no need to hide our pain as so many men do in order to uphold the macho male code of conduct. We give no credit to the women who we knew was a part of our collective. We express pain as well as the love and the anger which run rampant in us.

III

My entrance into the GLF men’s living collective was the direct result of five months of consciousness-raising. Through this group experience with my gay brothers, I learned to identify with and trust other gay men. I saw the group as an isolated, lonely “right thing” man. Simultaneously, I developed a furious anger against this sexist society which was so oppressive to me as a gay male and a feme male and as a woman. Thus I became increasingly active in gay liberation.

IV

Collective living was the natural next step. A living collective provided the maximum politically productive use of my energies, but even more important was the opportunity it provided for an alternative life style. We strive to create an environment where we are equal, where no one is oppressed. We give each other love and support and need to accept criticism and change. Each of us have grown and flowered at an amazing rate since entering the collective. I have particular come out in this environment, expressing more freely, my feelings and ideas. I have gained immensely in strength and confidence, recognizing always that our strength is in the collective, not the individual, and that our struggle as gay revolutionaries is to smash sexism.

V

People who wish to form a communal collective should keep in mind that a full commitment to collective living is a must from the start. At the same time, people must be very patient with themselves and each other. We are all immersed with all kinds of irrational habits and petty hang-ups. Some of us are shy about sex or nudity or expressing our emotions. Some of us smoke too much, or have developed little rituals about sleeping or eating or going to the bathroom.

Only when we feel a collective or personal need to get rid of these habits can we begin to observe them. And when we do so, we need to be able to trust our sisters and brothers to give us the support and love that makes them unnecessary. For this reason, a collective should never make rules governing individual behavior unless everyone is certain they can support this or that rule. If everyone can support a certain idea, it is probably not really necessary to make it into some kind of law. Anyway, what a collective really decides turns out to be a plan of action.

If people carry out the plan and it succeeds, all well and good. If they do not, or if the plan fails, a group self-criticism is in order to find out why people were unable to carry out the plan, or why it may be not such a good plan in the first place.

Everything a collective decides is always subject to change, just as what an individual decides is always subject to change. But living in a collective situation, we must always maintain the respect for our sisters and brothers that will cause us to change collective decisions together, not individually.

VI

After observing the collective living situation for two weeks I decided that no other life style could offer so much or could be so challenging, rewarding and valuable. Beginning the third week as a member of this collective I have encountered many frustrations and difficulties. But I am more and more aware of a new strength and boldness that comes from the support and understanding of my collective brothers have offered.

I realize now how difficult it is to make the change from an individualistic consciousness to a collective one. Yet with each obstacle I approach, I find I no longer only my own strength (which would not be enough), but the strength and aid of my four collective brothers. When an obstacle has been surmounted, I have a genuine sense of something important gained through the experience.

The realization that I have made a commitment to these brothers, and that they have made the same commitment to me is something that makes itself apparent in every situation. And that feeling of commitment each day becomes less burdensome, and more of a fulfillment and a pressure. For anything I have to give up, and (I’ve given up nothing that was really essential), at all, I gain something more satisfying and meaningful.

There is still a great many things I have to struggle with in making the adaptations necessary in bettering my life style. But the knowledge that I am not alone in my struggle makes the problems seem much less overwhelming. I can’t see that I have anything to lose in effecting this change, and hopefully, will be able not only to gain, but to give more fully as a person.
The Black Panther Party tells us that their function is to be revolutionaries. Their statement at the so-called "referendums, a part of the Constitution Convention", where they heavily opposed those who sided against it, was that women's liberation is "right on"—that a crash program is necessary in the area of the technology which is relevant to our needs, i.e., child care.

Obviously, nothing else is relevant to our needs. After the revolution, the Black Panther Party will presumably retain control over agriculture, housing, medicine (except for gynecology), transportation, the military, manufacturing, mass communications, and some brand-new version of the OGPU.

Any white person who criticizes the Black Panther Party is a red traitor.

Why is the Black Panther Party considered the "vanguard" of the revolution anyway? Why was Huey Newton's patronizing statement on Women's Liberation and Gay Liberation received with such touching gratitude? Why did some gay people walk out after receiving Good Huey's seal of approval, if their needs could not be considered valid, nor they revolutionaries, unless the Black Panther Party approved of them?

The Black Panthers are being shot at. This is not, in itself, a sufficient qualification for being a revolutionary. They are attempting to defend themselves with guns. This is again not sufficient. The Plains Indians were in the same position a century ago, and no one calls them revolutionaries. People are not revolutionary because they are under attack or engaged in self-defense, but because they are consistently fighting for the liberation of all people.

The Black Panthers might even be revolutionary with regard to their own group, since their powerful statement that attitude is liberal, and with regard to women, it is indisputable from the attitude of the German Nazi Party, that they also demand increased baby production.

It is my conviction that the reason gay males were fairly well treated at the Convention was that they simply asked to be allowed to be gay and to fight alongside the Panthetatic Women. Asked for "that amount of control of all production and industry that would ensure one hundred percent control over our own lives." In short, women asked for real power, and the Panthers freaked out.

For women to allow their energies to be diverted in support of a group that wishes to restrict them to the old baby-making function is masochistic, guilt-liberal bullshit. Those energies could be expended on projects which would benefit the Women's Movement—day care centers, clinics, a women's liberation school with courses in technology and self-defense, a publishing company. These require workers and money. Yet the biggest fund-raising drive I have seen in the women's movement was the drive to raise for the Black Panther. The slogans were everywhere—"free our sister, free ourselves." "No one is free until everyone is free." Perhaps these slogans are true in some ultimate sense. This bloc, the biggest baby explosion, who wish to hide their liberation behind radical rhetoric.

Our resources are limited. To spend all that energy and time to raise $100,000 for one woman who is then supposed to "free" us when she steps out of jail in return for our dollar contribution, to spend all that on a woman whose Party affiliation requires her to remain silent to the Supreme Commander (mate)—is the way to make...
sections on the women's movement. They have moved full-time workers into the women’s centers of New York, Boston, Baltimore and Los Angeles, attempting to take over jobs, moving in SWP literature and moving out feminist literature. Check it out sister, if you live in these cities.

The SWP has a policy of infiltration, which is described in their handbook — a handbook issued to loyal party members. I am attempting to get hold of this handbook, which was described to me by a disillusioned SWP woman, and will publish it as soon as possible.

The SWP is also backing the Equal Rights Amendment, a deceptive piece of legislation which will strip away protections from working women. So this is a Socialist Worker’s Party?

The Women’s Strike in New York, control of the speakers platform was in the hands of Ruthann Miller, a long-time member of the SWP. A lesbian, who was attempting to tell her sisters in Bryant Park about the big human chain forming down on gay women in the streets, had to get permission to speak from Ruthann — since the Socialist Worker’s Party has a long term policy of not speaking to people from its membership, our gay sister found this a humilitating experience.

SWP has considered gay people to be counter-revolutionaries and “a danger” to the party. Seems like it’s bad enough to be called a Commie without being called a Commie Pinko Queer to boot. Some of the expelled gay people are now in Gay Liberation Front; and sadly enough, some of them are mightily trying to get SWP to change its mind and reaccept them now that they have proved they can be “revolutionary.” Maybe Huey’s seal of approval will cause the SWP to have a change of heart.

It’s difficult to place one’s faith in a so-called vanguard — whether it’s a black vanguard or a white vanguard — when the members think for themselves, when they can even notice your depression until it is splattered out in blood on the streets and cleared by the Central Committee.

No successful male revolution has felt it incumbent upon him to refrain from criticism of other left-wing groups whose principles or actions were contrary to the interests of oppressed people.

How can you criticize other left-wing groups results in being called a wishy-washy, vague politician, and that type of behavior is æsthetically counter-revolutionary. It is not anæsthetically proper to attack the so-called “irregulars” around sound ideological principles, permits opposition for it is within the movement, alienates potential converts, and seeps the spirit of women who would otherwise be willing workers for our liberation.

This fear, at least among whites, springs out of guilt politics and a martyr-like attitude, an attitude that says if you haven’t been hit by a bigly club or a kidnaped a building, you’re not good enough.

If you’ve witnessed the new thing and the best thing you can do with your life is to sacrifice it in the struggle to destroy homny culture and allow the emergence of a new generation, this is not going to be effective because...style., a sister who is now underground. Another white sister informed me that as a white person, I am necessarily a racist (i.e. agree to that definition), and that I like all other white people including her. We all hate non-white people to the extent that we will all commit any crime for her own sake, and to defend our white skin privileges, including torture and genocide. As a working class lesbian it is not a very funny. I could die laughing.

What is a Revolutionary?

We seem to confuse people who are fighting simply to end their oppression — regardless of what happens to other people — with genuine revolutionaries. I believe that the true revolutionary is a person working, in whatever capacity — as a soldier or a distributor of literature, as a worker in a day care center — to all forms of oppression. She (he) does not fear criticism from comrades, because she recognizes the limitations of her own experience and wishes to broaden her understanding and all the forms of oppression in order to struggle more successfully against them.

She struggles for understanding and pays attention to an idea rather than to the source of the idea. An idea is not correct simply because it issues from the mouth of Mao or Chairman..., or any other leader.

A person is not automatically defined as a revolutionary simply because she is poor, female, black, or a member of any other group not accustomed to the business of living. She is defined by her conduct, by the manner in which she relates to people. If she demonstrates a willingness to liberate her own people (i.e. agree to that definition), and if she judges a person's politics by the circunstances of their birth or occupation, she is simply engaged in a struggle for power over her own oppression, not engaged in revolution.

At the present time, almost all males are only too willing to oppress women while they issue a few patronizing platitudes about women's liberation. They have no standard of humanity — only a standard of mankind, and that standard is the cock and the gun. They show almost no desire to deal with sexism or their own or their own liberalism towards so-called radical women. They are, that is, who oppress women and gay men. Nor are they interested in the development of the actual structures of their own group and the way that men oppress each other.

It is obviously necessary — has always been necessary — for there to be a strong, separate women's movement whose members are dedicated to struggle for their own liberation and the liberation of all oppressed groups together in strength and not run too quickly to form alliances with oppressive men; women with self-respect who will not be diverted into being female auxiliaries and fund-raising organizations for male power structures.

It is necessary for such a movement to have a principal, coherent ideology, and to cast out of its ranks opportunists who are seeking approval and favor within the Estab- lishment, as well as women who are willing to sell themselves short in order to get near to the power structure.

It is necessary for such a movement to have within it ideal political economists, because the United States is in an economic situation unlike any other in the world and this is not the place for a revolution modeled after those which have occurred in agrarian societies. We have a lot to figure out before we can even begin.

Since women have been oppressed longer than any other group in history, men have a very heavy investment in continuing to oppress us. A movement defined by the continuing to oppress us. As a result, such a movement will be attacked viciously from both the right and the left, and attempts to win converts must be made with only hope will be a clear understanding of what must be done to make a movement meaningful.

We must have control of all the tools of power in accordance with our numbers — that means 51% control of all power and leadership.
GLF's women welcome all women. In meetings and activities we maintain a flexible way of doing things to encompass our sisters of different social, economic, racial, religious, and political interests, and to permit individual freedom in actions and activities, both inside and outside of GLF. This inside opportunity for women to relate to other women — through political activities and through social interaction — has helped some of us move away from new forms of socializing and communicating with our sisters.

GLF was the first group in New York to come together specifically to fight homophobia and sexism. But a number of GLF are lesbian activists fighting oppression on two fronts: As homosexuals, we work with our gay brothers to fight our common enemy. As women whose partners are of the same sex, we also work with our sister's Liberation to fight the oppression of all women.

Our strongest common denominator and greatest oppression lies with society's injustice against us as homosexuals. We are discriminated against as women, but lesbians who live openly are fired from jobs, expelled from schools, banished from their homes, and even beaten. Lesbians who hide and escape open abuse suffer equal oppression through a "hidden damage" caused by their fear and guilt. With this understanding, we focus on Gay Liberation giving priority to gay issues and gay problems. We individual the revolution of all oppressed people, but we cannot allow our own oppressors to subvert our liberation.

GLF Women are dedicated to changing attitudes, institutions, and laws that oppress lesbians, using all or any of the tools to express our collective voice and to achieve our goals. This consciousness-raising achievement is a result of the Gay Liberation movement. Activism is a way of life. By using our basic legal and social assertions about homosexuality. Openly proclaiming ourselves lesbians is a revolutionary act. By accepting ourselves as a society. By out of the closet and into the streets. We work for a world where all lesbian is the most complete and fulfilling relationship with another woman and a valid life style.

The radical lesbian movement is growing and changing: consciousness raising probably be the best word. Understanding the Lesbian Liberation picture of our consciousness-raising achieving this goal. Gay Liberation is a movement that is challenging laws and social institutions. It is those basic legal and social assertions about homosexuality. Openly proclaiming ourselves lesbians is a revolutionary act. By accepting ourselves as a society. By out of the closet and into the streets. We work for a world where all lesbian is the most complete and fulfilling relationship with another woman and a valid life style.

Our resolutions (we hope) became part of the report of the conference. WOMEN'S LIBERATION IS A LESBIAN BATTLE...WE ARE ALL LESBIANS! Our consciousness-raising activity is not so well known. We called for consciousness raising groups and 50 interested women met our call. Four groups were set up: Action for Homosexual Liberation Menace participating in each group. Many of the women in these groups were straight women who wanted to find the Lesbian Liberation Menace participating in each group. Very large majority of these women were straight, onlyout to be active lesbians, lesbian lesbians, lesbian lesbians, lesbian lesbians, lesbian lesbians.

Finally, the various groups of women had so thoroughly merged that the name GLF seemed inappropriate...it was obvious we were an independent, autonomous group and while some women in the group continued to relate to GLF, there were many from the ranks of the Lesbian Liberation Women who felt that they could not affiliate with a male-dominated organization that was in large part sexist. We decided to drop the name GLF (we recently chose the name Radicals) and begin our own process to relate to the needs of our sisters. The money was taken from the GLF community center fund...that portion that had been contributed by lesbian and gaylesbian GLF dances...enough to fund our first independent dance.

So a movement of radical revolutionary gay women has organically coalesced: not artifically, out of rhetorical political necessity, but through the natural flow of our experience and changes in consciousness...

a) Feminists speak of rejecting role-playing, but fail to see the pressures in society during children's formative years to love men over women.
b) They say that women should be free to govern their own lives, but fail to grant the freedom of sexual preference.
c) They denounce stereotyped male and fe-
male anatomy, but fail to accept as natural the so-called masculine female and so-called feminine male.
d) They talk about being independent of men, but do not see that the lesbian life style is the ultimate form of independence.
e) They talk of love among women, but do not include physical expression of that love.

(4) Education of the public to recognize homosexuals as an oppressed majority and to destroy stereotyped images based on prejudice and society's hostility.

(5) To fight prejudice with reason and love. "Gay is Good."

Sexuality is basic to all human beings, and homosexuality is as natural as heterosexual. To teach children from the earliest years about homosexuality without bias. To effect change, we advocate an open media policy, with media defined as lectures, demonstrations, leaflets, consciousness-raising, dances, and rapping in the streets.

GAY LIBERATION FROM WOMEN MEET SUN., JULY 26th, 5PM BEFORE GLF GENERAL MEETING, Community Center, 300 Ninth Avenue, New York.
Lesbianitics

0. Sounds of a heavy political meeting of radical radishes.

1. Rootabaga McDyke wakes from a catatonic stupor that passes for political wisdom.

2. Les have a dance.

3. Everyone works.

4. Across town...

5. The dance.

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limerick, Pa. oct. 24 - 25, 1970
Sue Katz

Sex is an institution. In an oppressing society like America, it reflects the same ideology as other major institutions. It is goal-oriented, profit-oriented, and power-oriented. It is a prescribed system, with a series of correct and building activities aimed toward the production of a goal or climax.

It's also a drag. For women, in a culture based on our oppression, heterosexual sex is a product we have had to turn out. To encourage us we are given two minutes of that, a few minutes of that, a couple minutes at something else... all aimed towards the Great Penetration and the Big Come.

There is a great pressure to have an orgasm. Sex without orgasm is a failure (it's a drag, it's incomplete, and very sad). Just like marriage is not real until it is "consummated." Because of phallocentric imperialism built upon Fraud/Significance of the female body, orgasm is supposed to come from intercourse. That's just terrific for boys, but since our orgasm-producing organ is the clitoris, external to the vagina-contracting capitalist sex physiology - many women don't produce the appropriate orgasm thru heterosexuality. By that criteria, they're frigid.

I'm a lesbian. A lot of people can't figure out "what we do," how we make love without a penis around for the final consumption. A lot of boys have thesis ideas of dildos and banana sex. As an institution is so totally tied up with the penis and it's goal that boys assume there must be some poor substitute for their noble item. I always hated sex with men. The pressure of the goal, the rigidity of the process and ends was always unsatisfactory. When ever I heard the word "sex," all those shitty experiences I had with men came to mind. I cannot separate the "sex" from the phallic tyranny I suffered from for so many years.

For me, coming out meant an end to sex. It's dead and gone in my life. I reject that institution totally. Sex means oppression; it means exploitation. It serves the needs of boys; it has little to do with pleasure for the great mass of oppressed people/women.

Physical contact and feelings have taken a new liberatory form. And we call that SENSUALITY. The women's movement in general, especially at the beginning, and gay feminism too is a fantastically sensual experience for me. I love my body and the bodies of my sisters. Physically, it is creative, non-institutionalized experience. It is touching and rubbing and enduddling and fondness. It is holding and rocking and kissing and licking. It's goal is only goal is closeness and pleasure. It does not exist for the Big Orgasm it exists for feeling nice. Our sensuality may or may not include climax. If it does include genital experience, that may or may not be the beginning or the ending of the experience. It may be anywhere, or nowhere. To make good love with women. I don't want to have to "produce" anything. Except pleasure. And that can be at any point of any form. The sensuality I feel has transformed my politics, has solved the contradiction between my mind and my body because the energies for our feminist revolution are the same as the energies of our love for women. When we feel good about someone we can sleep together. That could mean a lot of things from huge to climax to cuddling to being very close but not touching. If we feel good in a group we may have a pajama party, which would be called an "orgy" inside the institution of adult sex. That could be a genital thing or not. We are free to act without pressure. I refuse to feel like I must make a decision about whether to "put out" or not. There is no such thing as putting out among us. There is no set physical goal to our sensuality. There is no sex.

The whole language is oppressive. It is white male-oriented and a way of being physical that can only draw up very bad memories for a lot of us. We must use it only in referring to that oppressive institution, not to any new forms we are developing. Having sex means accepting a set of criteria for "success" that we did not set up and develop among ourselves.

Sensuality is formless and amorphous. It can grow and expand as we feel it, is shared by everyone involved. It isn't something one puts out for another. Sex with boys was always totalizing. It is the one thing which power could make good profit off of my surplus labor. Sensuality with women is a collective experience growing out of our struggle.

Sensationalizing the notion of sex, getting away from these concepts so intimately tied up with the penis, helps us destroy roles. One thing we realized in my close group of gay feminists is that the word "lover" doesn't describe anything for us anymore very much. It is very hard to tell who is who's lover, because that is a condition determined by genital contact in our society. But among us, we have a very brazen setup. I don't sleep with the same woman every night. I might cuddle with one sister tonight because we were together and felt close and I might crash on some mattress with a bunch of women tomorrow because we all danced together half the night. If your lover is someone you feel emotional and physical attractions to and where there is some kind of mutual commitment, then we are surely the biggest group of floozies in town. It's so wonderful. Without that kind of exclusive coupling sex and lovers breedly, people cannot fall into traditional roles so easily. Because each time you sleep with someone you have to make the decision that time. Monogamy takes away free. It becomes an institutionalized habit to sleep together regularly and there is not usually a fresh decision each time. Amongst us, our getting together is dependent on the reality of the present, not on the promises of before.

Sensuality is something that can be very collective. Sex is private and tense. Sensuality is something you want your best friends to feel and act on with your other best friends. Sex is something you want power and territorial rights over. Sex is localized in the pants and limited by that. Sensuality is all over and grows always. Sex is pinpointed in the pants because the penis is there and the penis is, if not the material source, the material basis for power in America. If you don't have capital you get fucked over by those who do. Unless you attract yourself to someone who has it so that you can serve them in exchange for protection, (known as marriage). Sperm is coin. And that whole system of exchange necessarily excludes us as lesbians.

We can't pretend that those few flags of skin that make up the masculine apparatus are just a few objective etiological gatherings. That stuff is the proof of a right to have access to privilege. Some boys reject that privilege, but they always have the possibility of whipping it out in an emergency and asserting their privilege.

We are building a revolution which isn't based on such will. And we must have a new language and aesthetic to describe it. Lesbianism is not a sexual perversion; it has nothing to do with sex. It is not another way to "do it"; it is a whole other way to have contact. Sex is a phallic term and we are involved in building a humane world. It's like when people talk about being bisexual; it blows my mind. It's like saying that if you have an apple and an orange, you have two apples because they're both fruits.

Heterosexuality and lesbianism are two forms of physical contact. But that's as far as the similarity goes. I sleep with women, make love with women, am a woman, a lesbian. But I don't have sex with anyone. If I had sex, I could have it with a boy, but that would be a whole other trip from what I am feeling about my gay sensuality. It would be another experience, not a different form of gay sensuality. I would be reentering an institution the structure of which is inherently oppressive to me although particular experiences might be of reasonable fun. But radical lesbian sensuality is a form which I myself am helping create. It is not an institution existing outside of me, like sex. It is me, us, as it comes out of our new consciousness.

BElieve

we believed the myths
and believed and believed and believed,
but now I can believe no longer
and I only believe in you and you
must believe in me.

every moment of my life
I must now stand on a precipice
and watch what is happening below
and watch the games and societies
where I so no longer live.
The theatre has begun to walk down the street and confront the people who still put me in the old myths.

A Gay Community Celebration of Love & Life
December 26th
Candle light march assembling at
Sheridan Square 8:30
and with communal feast at the new
GAY COMMUNITY CENTER 3rd St. at 3rd St.
BRING FOOD TO SHARE & LOVE

I listen for your knocking in my sleep
(I would gladly trade sleep for your presence)
and I listen closely
when you come with your quick, brown eyes
and your black hair like a slow thick waterfall
with secrets I'd like to know.

The wind soft in trees
gentle thoughts of you,
I listen closely.

Perry Bross

Marlene Elling
Gay Man in Philadelphia

Many of the ten thousand people who gathered in Philadelphia for Labor Day weekend to attend the Philadelphia American Baptist Convention, were Gay sisters and brothers, both Third World and White, working in the movement. Unfortunately, the sisters and brothers were those of us who had gone specifically to relate to the Lesbian or Male Homosexual workshops, realizing the importance of many lesbian, straight, and black people in the struggle to create a new human society for all people.

I was there with some twenty of my gay brothers from Gay Liberation New York. We met a few Friday afternoon at the Church of the Advocate and were searched for weapons before entering the courtyard. We had to wait quite a while before we were allowed in, while folding chairs were being passed into the church hall where movies were to be shown early in the evening.

After registration, I got into the food line for a plate of fried chicken, peas, salad, bread and a cup of orange drink. Then I began the long wait for housing. Philadelphia Gas and Electric promised to find a site where all the gay men could be together. I looked through current issues of the Rain Dealer and Free Press, two Philadelphia papers on free distribution, but being disfract of free; both had articles on Gay Lib. We had a long wait. Finally, around ten o'clock, we had to place and transportation to get there. A couple of Black Panther drove four of us to the large house in Germantown that was to be used by GLF men.

We went to Temple University to hear the keynote by Michael Tabor, one of the New York Panther 21. It took a long time to get into the gym because we were so many and while one of the four doors that were open, was carefully frisked. At last the place was just beginning to fill up and there were still a few black women, who had come.

I recognized some of the Gay sisters from New York and went up to them to talk. As we were talking one speaker, a sitting among a few black women, we suddenly jumped up and started screaming at the women. "Get out of here, you freaks!" I didn't understand what was going on at first. I shouted louder and loudly. "Get away from here, you freaks!" We all got up and turned around. One of the Panther security guards standing inside the gym called him to sit down and be quiet. The man looked freaked-out and continued shouting. Three Panthers grabbed him and told him to sit down or to leave.

Afri Shukur, another of the Panther 21, came to talk to us about her own involvement in the revolutionary movement. She had decided to live quietly on a farm with lots of grass and trees, something she could not do knowing that her people were oppressed. When Bobby Hutton was killed, she did not feel like being strong, she was hurt by his death and wanted to withdraw from that sorrow. And when Fred Hampton was murdered by the police, she did not feel like being strong but had to in order to survive. She talked about the changes within the Black Panther Party, however, she had gone from a local self-defense organization to an international organization concerned with the struggle of all oppressed people around the world.

Several of the workshops that were read at the Temple University gym that was filled with the balancing force of filling up the place, the brothers from Gay Liberation Front started chanting, "BLACK POWER TO THE BLACK PEOPLE, RED POWER TO THE RED PEOPLE, WOMANPOWER TO THE WOMEN PEOPLE, CHILDREN POWER TO THE CHILDREN PEOPLE..." "HO-HO-HOMO-SEXUAL, THE RULING CLASS IS INEFICUENTAL!" "POWER TO THE PEOPLE, THERE WERE ABOUT SIX AND A HUNDRED OF US AND OUR SPIRITS WERE VERY HIGH.

As I listened to the proposals from each workshop, I regretted the hope I had had when I had first arrived in Philadelphia. What I heard was that this country could be so that all the people would be the guaranteed the fullest life possible. I was there were moments when I was moved to tears. Yet this was only the beginning step toward the eventual writing of a new Constitution.

When Steve, a Third World woman from Philadelphia GLF, stepped to the podium, we cheered. He said when he was from the Male Homosexual Workshop, there were snickers from various parts of the gym. But our report was enthusiastically applauded. I think many people were surprised at our demands.

The representative for the workshops on the control and use of the military and police referred over the years in his report. One woman called out, "Woman... Women... Women..." We joined the chant, "AND WOMEN, AND WOMEN, AND WOMEN..." He continued reading the report in a shaky voice. When the speakers at the end of the list, substituting a more general term which included all those of us. The crowd cheered.

The final meeting of the plenary session was held Monday afternoon at the Church of the Advocate. The chairman asked for additional proposals for the Constitution. A woman from the Male Homosexual Workshop and a Gay brother from GLF both read statements which called attention to the absence of a Lesbian report, calling for the inclusion of Gay women as necessary part of a new Constitution. A long line of people waited to announce proposals which they felt had been left out.

In this meeting, "This is going to be the longest Constitution in the world!" He may be right, but it may well be that a lengthy document will be necessary to insure the rights of ALL people.

The next Constitution meeting will be in Washington over "harkings. Results in forthcoming articles.

We Demand:

All power to the people! The revolution will not be complete until all men are free to express their love for one another without any formalities and a sexuality of our love. The social institution which prevents us all from expressing our total revolutionary love we define as sexism or as being totally oriented to the physical or sexual orientation of human beings gives to some the right to certain privileges, positions or roles, while denying to others the right to equal treatment in our society, sexism is primarily manifested through male supremacy and heterosexual chauvinism. Since in the Short run sexism benefits certain persons or groups, in the long run it cannot serve all people and prevents the forming of complete social consciousness among straight and Gay men. Sexism is irrational, unjust, and counter-revolutionary. Sexism prevents the revolutionary solidarity in the movement. For the struggle against sexism to be acknowledged as an essential part of the revolutionary struggle. We demand that all revolutionaries be totally committed to collecting with their own sexism. We recognize a vanguard revolutionary action the Huey P. Newton statement on gay and women's liberation, which states: "The Black Panther Party for Self-Defense in the vanguard of the people's revolution in America."

No revolution without us! An army of lovers cannot love.

WE DEMAND:

1. The right to be gay, any time, any place.

2. The right to freedom of physical change and modification of sex upon.

3. The right of free dress and adornment.

4. That all modes of human sexual expression deserve recognition and protection.

5. Every child's right to develop in a non-sexist, non-passive, or sexual atmosphere, which is the responsibility of all communities and churches.

6. That a free educational system present the entire range of human sexuality, without advocating any one form or form of expression.

7. That language be modified so that no gender take priority.

8. That the judicial system be run by the people through the people's courts; that all people be tried by members of their peer group.

9. That we be represented in all governmental and community institutions.

10. That organized religions be condemned for siding in the genocides of gay people, and enjoined from teaching hatred and superstition.

11. That psychiatry and psychology be enjoined from advocating a preference for any form of sexuality, in the enforcement of that preference by shock treatment, brainwashing, imprisonment, etc.

12. The abolition of the nuclear family because it perturbs the false categories of homosexuality and heterosexuality.

13. The immediate release of and reparations for gay and other political prisoners from prisons and mental institutions; the support of gay political prisoners for political prisoners in all struggles - all women's struggle - all women's struggles. All women must free each other. Free our sisters, free ourselves. Power to the people.

14. That gays determine the destinies of their own communities.

15. That all gay people share equally the labor and products of society.

16. That technology be used to liberate all peoples of the world from that technology.

17. The full participation of gays in the people's revolu-

18. The final end of domination of one person by another.

Of noticeable absence at the Session were our Gay Sisters without whom there could be no true people's constitution. The next day that abuse was at least recognized, not corrected, by the gay men and the struggle continues that of the struggle of the LB

MALE HOMOSEXUALS. The Lesbian Workshop did not address the People's Constitutional Convention as a whole. Therefore, the Male Homosexual Workshop thus summons the attention of all participating workshops to the fact that the Plenary Session is incomplete without the inclusion of a paper on the struggle for GAY WOMEN: The demands of the gay sisters were not read from the platform last Saturday night. The new constitution cannot be complete without these demands. The Radical Lesbians were excluded and ignored at the Workshop on Self-Determination for Woman. We feel we have lost our brothers and our sisters down. In the past and here at the conference, the women's movement has not recognized that the struggle of the struggle - all women's struggle. All women must free each other. Free our sisters, free ourselves. Power to the people.
third world gay revolution.

THIRD WORLD GAY REVOLUTION


Our straight sisters and brothers must recognize and support that we, third world gay women and men, are equal in every way within the revolutionary ranks. We each organize our people about different issues, but our struggles are the same against oppression, and we will defeat it together. Once we understand these struggles, and gain a love for our sisters and brothers involved in these struggles, we must learn how best to become involved in them.

The struggles of the peoples of the world are our fight as well, their victories are our victories and our victories are theirs. Our freedom will come only with their freedom.

Together, not alone, we must explore how we view ourselves, and analyze the assumptions behind our self-identity. We can then begin to crack the barriers of our self-hatred, racism, class consciousness, in essence, our inability to unabashedly love each other, to live, fight, and if necessary, die for the people of the earth.

As we begin to understand our place in this international revolution, and join with others in this understanding, we must develop the skills necessary to destroy the forces of repression and exploitation, so as to make it possible for a new woman and man to evolve in a society based on communal love.

While we understand that in the United States our main enemy is the socio-economic-political system of capitalism and the people who use our sufferings, fights and divisions, we also recognize that we must struggle against any totalitarian, authoritarian, sexist-controlled, social-patriarchal, fascist government or government machine.

What We Want:

What We Believe:

1. We want the right of self-determination for all third world and gay people, as well as control of the destinies of our communities. The system must be changed. Socialism is the answer.

2. We want the right of self-determination over the use of our bodies. The right to be gay, anytime, anywhere. The right to free physiological change and modification of sex on demand; The right to free dress and adornment.

3. We want liberation for all women: We want free and safe birth control information and devices on demand. We want free 24 hour child care centers controlled by those who need and use them. We want a redefinition of education and motivation (especially for third world women) towards broader educational opportunities without limitations because of sex. We want truthful teaching of women's history. We want an end to hiring practices which make women and national minorities:

1. a readily available source of cheap labor
2. confined to mind-rotting jobs under the worst conditions.

We believe that the struggles of all oppressed groups under any form of government which does not meet the true needs of its people will eventually result in the overthrow of that government. The struggle for liberation is the women's struggle to be waged by all peoples. We must also struggle within ourselves and within our various movements to end this oldest form of oppression and its foundation - male chauvinism. We cannot develop a truly liberating form of socialism unless we fight these tendencies. The system must be changed. Socialism is the answer.

4. We want full protection of the law and social sanction for all human normal expression and behavior between consenting persons, including youth. We believe that present laws are oppressive to third world people, gay people, and the masses. Such laws expose the inequalities of capitalism, which can only exist in a society where there are oppressors and oppressed groups. This must end. The system must be changed. Socialism is the answer.

5. We want the abolition of the institution of the bourgeois nuclear family.

We believe that the bourgeois nuclear family perpetuates the false categories of homosexuality and heterosexuality by creating sex roles, sex definitions and sexual exploitation. The bourgeois nuclear family is the basic unit of capitalism creates oppressive roles of homosexual and heterosexual. All oppressions originate within the nuclear family structure. Homosexuality is a threat to this family structure and therefore to capitalism. The oppressive, virulently anti-gay laws and institutions that these necessary values of capitalist society, i.e., racism, sexism, etc, from infancy on. The father physically enforces (upon the mother and children) the behavior necessary in a capitalist system, intelligence and competitiveness in young boys and passivity in young girls. Further, it is every child's right to develop in a non-sexist, non-racist, non-possessive atmosphere which is the responsibility of all people, including gays, to create. Therefore, the system must be changed. Socialism is the answer.

6. We want a free non-compulsory education system that teaches us our true identity and history, and presents the entire range of human sexuality without describing any one form or style. That sex roles and determination of skills according to sex be eliminated from the school system, that language be modified so that no gender takes priority, and that gay people must share the responsibilities of education.

We believe that we have been taught to compete with our sisters and brothers for power, and from that competitive attitude grows sexism, racism, maleness and national chauvinism and distrust of our sisters and brothers. As we begin to understand these things within ourselves, we attempt to free ourselves of them and are moved toward a revolutionary consciousness. The system must be changed. Socialism is the answer.

7. We want guaranteed full equal employment for third world and gay people at all levels of production.

We believe that any system of government is responsible for giving every woman and man a guaranteed income or employment, regardless of sex or sexual preference. Being interested only in profits, capitalism cannot meet the needs of the people. The system must be changed. Socialism is the answer.
16 point platform and program

8. We want decent and free housing, shelter for human beings.

We believe that free shelter is a basic need and right which must not be denied on any grounds. Landlords are capitalists, and, like all capitalists, are motivated only by the accumulation of profits, as opposed to the welfare of the people. Therefore, the system must be changed. Socialism is the answer.

9. We want to abolish the existing judicial system. We want all third world and gay people when brought to trial, to be tried by a people's court with a jury of their peers. A peer is a person from similar social, economic, geographical, racial, historical, environmental, and sexual background. We believe that the function of the judicial system under capitalism is to uphold the ruling class and keep the masses under control. The system must be changed. Socialism is the answer.

10. We want the reparation for and release of all third world, gay and all political prisoners from jails and mental institutions.

We believe that these people should be released because they have not received a fair and impartial trial. The system must be changed. Socialism is the answer.

11. We want the abolition of capital punishment, all forms of institutional punishment, and the penal system.

We want the establishment of psychiatric institutions for the humane treatment and rehabilitation of criminal persons as decided by the people's court. We want the establishment of a sufficient number of free and non-compulsory clinics for the treatment of sexual disturbances, as defined by the individual. We believe that the system must be changed. Socialism is the answer.

12. We want an immediate end to the fascist police force.

We believe that the only way this can be accomplished is by putting the defense of the people in the hands of the people. The system must be changed. Socialism is the answer.

13. We want all third world and gay men to be exempt from compulsory military service, in the imperialist army. We want an end to military oppression both at home and abroad.

We believe that the only true army for oppressed people is the people's army and third world, gay people, and women should have full participation in the People's Revolutionary Army. The system must be changed. Socialism is the answer.

14. We want an end to all institutional religions because they aid in genocide by teaching superstition and hatred of third world people, homosexuals and women. We want a guarantee of freedom to express natural spirituality.

We believe that institutionalized religions are an instrument of capitalism, therefore an enemy of the People. The system must be changed. Socialism is the answer.

15. We demand immediate non-discriminatory open admission/membership for radical homosexuals into all left-wing revolutionary groups and organizations and the right to caucuses.

We believe that so-called comrades who call themselves "revolutionaries" have failed to deal with their sexist attitudes. Instead they cling to male supremacy and therefore to the conditioned role of oppressor. Men still fight for the privileged position of man-on-the-top. Women quickly fall in line behind their men. By their counterrevolutionary struggle to maintain and to force heterosexuality and the nuclear family, they perpetuate decadent remnants of capitalism. To gain their anti-homosexual stance, they have used the weapons of the oppressor, thereby becoming the agent of the oppressor.

It is up to men to realistically define masculinity, because it is they, who, throughout their lives, have struggled to gain the unrealistic roles of "men." Men have always tried to reach this precarious position by climbing on the backs of women and homosexuals. "Masculinity" has been defined by capitalist society as the amount of possessions (excluding women) a man collects, and the amount of physical power gained over other men. Third world men have been denied even these false standards of "masculinity." Anti-homosexuality fosters sexual repressions, male supremacy, weakness in revolutionary drive, and results in an inaccurate non-objective political perspective. Therefore, we believe that all left-wing revolutionary groups and organizations must immediately establish non-discriminatory, open admission/membership policies. The system must be changed. Socialism is the answer.

16. We want a new society — a revolutionary socialist society. We want liberation of humanity, free food, free shelter, free clothing, free transportation, free health care, free utilities, free education, free art for all. We want a society where the needs of the people come first. We believe that all people should share the labor and products of society, according to each one's needs and abilities, regardless of race, sex, age, or sexual preferences. We believe the land, technology, and the means of production belong to the people, and must be shared by the people collectively for the liberation of all.

REVOLUTIONARY SOCIALISM IS THE ANSWER.

ALL POWER TO THE PEOPLE!

Into the people!
Amor
extraño aire
nostalgia asesinada en un zapato de sueño
canción que me acuerdo con toda la letra y que canto
para mí:
imágenes de compatriotas baleados de ayer
un cine llorante, una noche de lluvia y primavera en
que la corona con su pelo largo rubio
mirándome con grifos desde un cielo brunneo
y que hay entre nosotros
3 años
este puente roto
este río hondo que toca las costillas y te devuelve las
caras
ese momento que recuperé para mí
sí quiero simular a Jeanne MOREAU cantando
y la guitarra
qué mal cantabas caminando como toca con tu
pantalón y tus tesoros
lejos en una cortina
mientras yo oía con proust
y tu boca húmeda en un taxi buscando a alías y los
pasos perdidos
pájaro desesperado
quiera verte otra vez espaciando cañas escupiendo
mendigos con un brazo de
amor
mientras todas las mujeres se abrazan y los hombres
se lamen el embudo al lado de tus tetas
y tu boca se abre
y un río de flores de saliva llueve sobre las piedras
que los guardias del amor custodiaban
verte otra vez reconociendo ojos fríos y manos húmedas
y tu varita mágica en las costillas de dios
verte otra vez
verte

cuando los ángeles terrestres se regalen flores
y la copa brille como un sol de agua
entre los dedos.

—Níspero, Lima, N.Y. 70

Poemas

Mi Soledad
Bendita sea la madre que me parió
Trayéndome a la soledad del mundo
a huir contra lo que no veo
ni apenas creo
y la duela increíble crecida
en el arco humano.
Y apenas alumbrando el corazón sensible
Que a poco tiempo extingue
el fuego de la curiosidad.

¿Qué batalla con la existencia?
¿Qué pelea perdida?
Perd
¿Qué es
la existencia
sin amor?

Ana Sánchez

Vol. 1, #7, pag. 18
OUR CRUISING REPORTER IN THE GAY GHETTO
by steve gavin

QUESTIONS:

1. How would you classify yourself: bisexual, gay, straight or other?

2. What are your views on sexism? [None of these interviewees could really define sexism, so the reporter supplied the following definition: Sexism is the doctrine which postulates certain traits or functions to a particular sex.]

3. What do you think of the Gay Liberation movement?

EDWARD PARKER
1. bisexual, 20 years old, male
2. I think that both men and women can and should do as they please. Women’s Liberation is a culmination of their boredom.
3. Gay Liberation is coming too late in the century. It should have started around 1900 or 1492. It is too late in the interest of those who want to pursue their own sexual permissiveness. We are born with the right to do as we damn well please sexually. We shouldn’t have to have a group like the Gay Liberation Front to re-establish our God-given right. Unfortunately, we have to have this group and I think it’s good that we do as long as it’s necessary.

BILLY SOMITIES
1. 21, 20 years old, male
2. Each person has to choose the role that will satisfy him the most. America is a sexist society, although other countries are more sexist. For instance, women aren’t oppressed; they don’t have to do a God damn thing they don’t want to do. 3. Gay Liberation is fine. They are attracting a lot of attention. A lot of things are being done in the street. If they want to achieve their ends, they should care not to stage a lot of tawdry scenes on the street.

BOBBY ROBERTS
1. gay, 20 years old, male
2. Everyone has their own natural role. People are shaped by their surroundings and what others expect them to be. Many people believe that being homosexual means they should display feminine traits. Other people over-compensate for what they think is their lack of masculinity. I’m for liberation for everyone, not just for any specific group. Everyone should simply love free. Gay people oppress themselves more than other people oppress them. If gay people didn’t oppress themselves, they wouldn’t permit the opinions of others to affect them.

STANLEY LAUREL
1. straight, 27 years old, male
2. I think it is fine that people are becoming aware of the plight of women. I don’t think there should be any preconceived roles in a relationship. Roles were learned. People who practice role playing are not living out their ego.
3. I don’t know too much about Gay Liberation. I don’t disagree with what is going on in that direction. I don’t know the freedom that they desire except that it is a fear and for that reason, it is important.

GARY NEWMAN
1. straight, 20 years old, male
2. It is wrong to think that each sex should have specific functions or purposes. A majority of the people in our society are sexist. 3. Gay Liberation is a good idea. Gay People are oppressed people. I don’t think that homosexuals should make physical advances toward people that are straight. It is perfectly O.K. to have relationships with each other. I think that the paranoia of straight people in society is more or less caused by a fear of being homosexual themselves.

GEORGE NELSON
1. straight, 16 years old, male
2. A girl who does the same work as a man should get the same wages. Differences in capabilities between sexes is due to training, but women are physically weaker than men. Basically, women can do what they want, although there is discrimination against them. 3. Being gay is as close to the individual. Gay people try to be effeminate, it is their right to be what they want. They should not be persecuted for this. They should have equal job opportunity and be free to display their affections openly.

RON DANIELS
straight, 25 years old, male
2. Women dominate my life more than other men. There are functions that are feminine. My women should do my cooking unless I got achausted brigade that I want to cook in wine sauce. I don’t think sexism is oppressive to women. I think they need to feel fulfilled. Women want to be responsible for creating their environment. I’m against job discrimination for women. 3. Gay people should be able to do what they want without getting beaten. They shouldn’t be embarrassed. I don’t think they get as much harrassment as peace marchers though.

DAVID HOYT
1. straight, 21 years old, male
2. I’m for Women’s Liberation as long as it’s not a half-way thing. It has to be on a much larger scale rather than the self-centered basis.
3. Homosexuals isn’t long as they don’t try to bring you over to their thing. It’s a matter of getting rid of personal hang ups. I just want to be with the person so that you can be completely objective about the subject.

JOHN SELBY
1. gay, 22 years old, male
2. Sexism is too confusing. There’s no room for imagination. I think Women’s Liberation is hypocritical. I think they’re fighting for something they don’t need. I don’t feel that women are oppressed.
3. I’m glad that Gay people are fighting for what they believe. I think that’s a good thing. I’m against Gay people, especially in other parts of the country. It’s more tolerable in New York and California. I don’t know very much about the Gay Liberation movement.

WILLIAM STEIN
1. bisexual, 20 years old, male
2. I think people are entitled to their rights as man and woman, and one should not be subverted to the other. Women are born with instincts to bear children and to be mothers. Man is born with natural instincts to provide food and shelter for himself and others. There are few very few things that men are not capable of doing better than the person’s sex. Their behaviour as sexual creatures is mostly determined by their environment. Women are discriminated against because of this. There is a constant battle between the sexes for domination.
3. Homosexuality is basically a pathological condition. People should be allowed to live as they choose. A person’s sexuality is basically determined in early childhood.

DAVID NICHOLS
1. other, 24 years old, male
2. Physically, there is a sexual difference between sexes and people should look like their sex. It turns me off to see a chick walking like an athlete. Other than appearance, sex roles are absurd.
3. Gay people are really getting fucked up by the Establishment — maybe by everybody, unscrupulously. All Liberation, sex roles are absurd.

Third day at sea. So much has been happening that it’s hard to sit down and write. When we arrived in St. John, we found besides the three GLF males from New York City there was only one GLF male from Chicago. No women. The GLF people from San Francisco all dropped out because of police repression there. However, there are now 2 more gay males and one gay woman in on gay caucus. There are also a few men who are wearing GLF buttons and we generally have strong support from almost all of the women and a great number of men. There are many people who are going to come on this trip.

The Cubans are freaked. Yesterday, two GLF people had a talk with a Young Communist League (Cuban Youth Organization). One of them will write about that. Elaine is also going to write.

At 6:00 in the evening we hear the news broadcast from Havana in Spanish and English. The women’s strike in the U.S. has been given with publicity in Cuba. We also heard about the explosion in Madison Square Garden. At the end of the newscast, a Cuban orchestra played a song which they dedicated us to on the boat. It’s really far out.

September 7. Haven’t written for some time due to a real lack of time. There is so much to do today in the first day of our second week of work — its hard work but it’s the main thing that holds us together. People are beginning to listen to each other again. The tensions of last week were incredible, and they were with us 24 hours a day. It’s a good thing we’re out of the middle of nowhere because it looked for a bit as though we were on the verge of a gay war. Blacks vs. Puerto Ricans and Chicanos vs. Whites vs. men...etc. Because we have the support of almost all of the people (weak though it may be for many), GLF became a sort of "white" crew. There are 3rd world gay people on the Brigade, but they are mostly very clothy and not very close to the more radical gay people on the brigade. There is some discussion of gay liberation movements —"Women’s Lib and Gay Lib. This week things have calmed off a lot on all sides. The Cubans have said they don’t recognize a gay movement in Cuba and in the United States. Gay Brigade. Any group of people may meet as they wish, but in only the work cadres can decisions affecting the Brigade be made. I’m glad of that.

It’s so difficult to write everything down — it’s so completely different here. When we arrived in Havana the docks were crowded with people dancing and singing. All of us on the boat were doing the same. We took buses from Havana across Havana Province to be on the other boats and take us to the Isle of Pinos. In all, the little towns along the way were signs saying "Welcome Venceremos Brigade." People in the streets everywhere seem to greet us. Last week we visited two towns on the island. We are left free to go wherever we please during these visits, unescorted, and to talk with anyone. People ask us into their houses everywhere. The cultural differences here in the countryside are very great but aside from feeling sexually repressed (and I think that Cubans are repressed due to a cultural lag), I’m getting a real sense of freedom. We are going to write an article collectively this week and send it with Cuban diplomatic materials to the U.N. They will forward it to you from the U.N. It will probably get there before this letter which must go by way of Spain. The stamps on the envelope like everything else here were free. Money is just about useless on the Isle of Pinos. You must go on the next brigade. To really see and experience socialism will blow your mind. We are going to spend 1 week with the Vietnamese, Laotians and Cambodians as well as Tamparuros, Brazilian, Bolivians, etc. Too much!!
ONE MAN'S GAY LIBERATION

DENNIS ALTMAN

My first contact with Gay Liberation came in San Francisco, in the early sixties. I met the people who were once again the backbone of the peaceful demonstrations in the back of the Berkeley Barb called and was invited to dinner to the gay commune that serves as the centre for the group.

That commune is a huge deserted warehouse in one of the flat brick-house areas of San Francisco (a city where the richer you are, the higher your rent is). Twenty or so people lived in the house, both men and women, and, as its name, both gay and straight. The cooking is communal, improved by the fact that California has perhaps the best surplus fruit in the world. It took some time to find the man with whom I had spoken. I knocked on the door and sat down to the 150 people, of that population that everyone knew each other's name—but he finally surfaced from a long, dope-induced sleep and introduced me as the one that the Gay Liberation Front (GLF) President, who was watching television with his flat-mates, a remarkably conventional-looking man, for all the world like a bank clerk, except that he was stark naked.

A few days later, I attended a National Student Gay Liberation conference in the offices of SIR, down there amidst the winos and prostitutes south of Market St. The conference was called and dominated by Charles P. Thorp, who had founded Gay Lib at San Francisco State, not with opposition from an already uptight administration, but as an attempt to bring all organisations from about twenty campuses, mainly on the West Coast but including Nebraska, Virginia and Texas. Only a couple of delegations included women.

I had spent considerable time in the States before, much of it with gay people (in fact, gay men). My strongest first impression of Gay Liberation was that these were different to the gay men I had encountered before, without any of the mainstays or appearances that we associate with gay male culture. Indeed, in many ways they seemed far closer to their straight counterparts in the civil rights movement than to non-sentimental, much more urbane gay people. Indeed, I was already of the opinion that the conference related to the American civil rights rather than to the specifics of gay oppression.

Gay people have traditionally been played by a sense of guilt and self-hatred that has been responsible for many of the aspects we have presented to the straight world. Perhaps most of us have presented to the straight world our mostsocially acceptable gay people. Indeed, in many ways they seemed far closer to their straight counterparts in the civil rights movement than to non-sentimental, much more urbane gay people. Indeed, I was already of the opinion that the conference related to the American civil rights rather than to the specifics of gay oppression.

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To the White FATHER-country radicals:
I was once one of you.
I played straight
And fought for the Panthers’ manhood,
And the liberation of Cuba’s Socialist Man,
But never for myself
My “fucked-up” faggot self
Or my faggot brothers
Or my lesbian sisters
Or the transvestites.
I hid
Because I feared to be
The butt of your jokes.
But then I could hold back my
Rage
No longer, and I
Came Out.
Now, I’ve tried to educate you,
Tried to tell you of our struggle
We’ve been to
Vesuvius
Newport
NYU Student Liberation Front
Revolutionary Peoples’ Constitutional Convention
But where are you?
Yesterday, we had an action:
Noon, 3 p.m., 8 p.m.
Three actions so
Everyone could come:
Student, worker, street person
Even revolutionist.
Where were you?

You went to the Panther demo in the morning.
So did we.
Afeni IS our sister
A lot more than she is yours.
Then we went to ours,
But you went home
To your safe
While FATHER-country radical
Apartment/Office/Closet
Where you probably discussed
Men making abstract theory,
Not to the streets
Not to the side of the faggots
And lesbians.
Aid?
Or is our struggle
“Controversial”?
YWFP?
Women’s Union?
Hiding in the closet!
Okay
There isn’t much left for us to do.
We aren’t coming to you on our knees!
Either you fall in line
Or you’d better be ready
To pick up the gun
Against us the people.
The Panthers are taking the shit
For us and for you
And I think you’re willing
To let it stay that way
(Excepting Weatherpeople).

We aren’t because we can’t
We can’t because
The Panthers will not free us.
They can’t.
Only we can free ourselves.
And we will,
Over your dead bodies,
If that’s the way you want it.
White Panthers, if you ever say
“Keep your assholes tight”
Again
You’re gonna die.
Some of you pigs
Came when we raised
You got high on the trash
Not on the people’s fight.
You don’t give a damn
About the people
Or what we need right now
Only about your orgasm
Your brick/cock breaking/fucking a window/woman
And somehow
You’re on our side?
Yippee, we faggots are not “wussy-wussy.”
We are capable of love.
That’s soft, “howe-ass,”
Capable of receiving a cock
And that makes us strong.

We and the sisters will be together
Sooner or later
Because our battle is the same.
But about you
Cock-priviliged pigs
We’ve got questions.
Watch your step, honey.

— Bob Bland

I Am Sailing on an Ancient Lake

I am sailing on an ancient lake
collecting passengers wherever I may.
Who will come to ride in my small boat?
How long will you stay and
where shall I let you off?
The sun is setting
and the water is too beautiful
to leave alone.
I want to jump in and join
its friendly ripples
but I must wait until
my last passenger is let off
and I am finally left alone
stripped of all
but the sails of my small boat.
So you, strange passenger,
where shall I let you off,
how long will you remain?
When I know you better
we can swim in the water together,
but most probably I shall
have to let you off
and set off again alone.

— Perry Beatz

Conversation ’70
when the sun drops into the ocean
the birds splash tropical colors against the green dark
of trees
stretches
revolution
a Rousseau painting
reciprocity
the stretching bone of pregnant women
the DOB library
a youth (the young superstar
of GayYouth, perhaps)
(screams)
no, no
help
nooooo!!!
no, help
they’re trying to cram it down our throats
(stops, spits — something white
cums, perhaps or vomits)
because I don’t know
I don’t know what this poem is about
Panthers, the Oakland raid, Revolution, and,
Lifestyles of the Alternate Culture
when the sun drops into the ocean
the birds splash tropical colors against the green dark
of trees
the beauty of a woman’s back
it always gets me in the stomach, you know.
bleating screaming in the pit
stomach rises, falls
as they stretch across
membrane clinging to bone white with desire

— Siret David
FLAMING

for exactly was we are and want and have a right to
and nothing less--

- a revolution total and permanent and never-ending.

To say it one last time, wiping out the kinds of human waste such white straight man has afflicted the world with will be easy once we win the world-wide war against his madness and are free to begin the work of revolution itself. Who among us wouldn't volunteer for that? who wouldn't put in whatever hours are needed in whatever free fields and factories until we get the whole species on a non-crisis basis, everyone having enough to eat, enough of everything.

But with all of our liberated machines and imaginations, that would require everyone in the world--a statistical fact--to "work" seyeral whole hours a week. Gladly, gladly because everything would belong to us--and no one could fire us or starve us or jail us or anything. But my revolution is beyond that.

Mine catches glimpses of what we could be when there is no more religion or family or male domination or money or property or mine or yours or forced obedience when women are free not only to shape their own lives but to realize a vision of liberation that will shape the lives of all of us when men are able to hug and kiss babies not for show, but able to care for them in every sense and for each other when I'm no longer called queer for wishing my father had held me with a love like that, for loving still any one stray glimmer of tenderness in a man, for wanting to touch that transmutation in the flesh, but only to know, not to hold, such a miracle when I no longer have to suspect myself of being resistant to strength for wanting the collective help of my brothers in fighting my own male supremacy,

THE SEARCH FOR

Many of us seem to think we must choose between two extreme public roles which are extensions of the existential attitudes of society. Instead of exploring the full range of our sexuality, we narrowly define ourselves in terms of masculinity and femininity, having been well indoctrinated into thinking of all people in this rather naive and simplistic way.

The straight world has told us that if we are not masculine we are homosexual, that to be a homosexual means not to be masculine.

Five or six years ago, we often chose to emphasize the feminine aspect of our personalities. Camp was the language of the time in gay bars. Sharp tongues, limp wrists, tight pants, Miss Thing was very popular then. We called each other she and her. We were bold enough to come out of our closets. We flaunted our homosexuality while others more fearful and more conservative still hid in the shadows, embarrassed by the spectacle of gay sex.

The hip movement shattered the former all-American male look. We began to see ourselves differently. Many of us now emphasizing the masculine aspect of our personalities. Blue workshirts and bellbottom jeans. We are eager to prove our manliness. Some of us are particularly intrigued by the super-masculine image. Once considered the opposite we were attracted to, it has now become the model we imitate.

One of the things we must do is to redefine ourselves as homosexuals. We are not non-heterosexuals. We are not non-men. We should not think of ourselves as the negative side of whatever roles white, male heterosexuals have laid down. We are not the rejects of their world. We are equals. We are who we are, neither completely separate from straight nor an extension of their society. When we achieve our freedom as homosexuals, heterosexual men will also begin to liberate themselves.

We came to GLF because it was not just a social club but an organization of radical homosexual women and men. An organization that is against the oppression of gays and other minority peoples. We are against war. We are for a new society of love and freedom, humanity ordered. The issues which drew us to GLF are movement issues. We are not satisfied with reformation of present system but demand a complete transformation of society, which must begin with ourselves.

What is strange is that we have been relating to each other as if we were heterosexual men instead of radical homosexuals. As if our homosexuality were an accidental common interest and the last thing we are willing to deal with. If we no longer cruise bars because we realize our oppression there and we no longer cruise the other traditional cruising places, we have turned to GLF for an alternative but present sex is unimportant to our lives. Yet it is very important. We must not compartmentalize it; we must integrate it into our total being.

Whether we are willing to admit it even to ourselves, each of us has come to GLF because we are gay and eager to relate to other gay men, not only politically but also socially and sexually. Yet so much of our energy has been taken up by secondary issues. All issues not directly concerned with gay liberation and our own personal liberation must be considered secondary. This does not mean we should ignore the other important minorities around us. What it does mean is getting our own heads together before going out to help other people beyond our own immediate sphere of concern. We must help ourselves before we can begin to help them.

A lot of rhetoric at general meetings seems to be a way of avoiding the areas we should concentrate on now. How we see ourselves as gay men. How we can
FAGGOTS
for wanting to embrace in real arms
all comrades brave enough
to risk with me
the righting of old wrongs,
no more the victimizer and victim,
leader and led,
lover and loved one.

Listen! No matter how powerless we are as yet,
both our pain and our demands
give us every right to face any
roundtrip U.S. cane-cutter who tells us
we don't know what it's like
to be oppressed. He's really talking about
his own white butch self, marking himself as
a collaborator in our oppression, signer
of the current Gender Nonaggression Pact
with the likes of David Rockefeller.
Machismo is fascism, as the sisters
of the Young Lords Party have said.

—All the more reason why we have to get ready.
The enemy thinks that our demands aren't
important, that we won't fight for them
by any means necessary,
that we will go on being that meek and unarmed
people who "are slaves or are subject
to slavery at any given moment."
We'd better make The Man understand
right now
how wrong he is.
We're fighting the total fight
in which it remains to be seen
whether he can ever be
part of the solution
in any revolutionary future.

Because we're the majority—and we're rising up,
we're on the move:
we're all those people
who can't and won't and mustn't
fit into his pattern
of white man's ado-ordination,
though we have so far been
psychically lobotomized by him,
gang-raped in prison and the army,
fired from jobs or refused them,
blackmailed, extorted, jeered at, beaten up, spit on,
and finding no relief in alcoholism, addiction,
self-mutilation, delusions of grandeur,
no relief in his histrionic psychiatrists
who got rich telling us it's all personal,
not political—our fault, not his—
ripping us, our guilt, our shame
—no wonder we are finally driven to suicide
when we see no way out of his lies.

flaming faggots collective poems

When witches were burned in the middle ages,
the Inquisitors ordered the good burghers
(all of them men, of course)
to scour the dungeons for jailed queers,
drag them out and tie them together in bundles,
mix them in with bundles of wood
at the feet of the woman,
and set them on fire
to kindle a flame
foul enough for a witch to burn in.

The sticks of wood in bundles like that
were called faggots,
and that's what they called the queers, too,
and call us still,
meaning our extinction, our complete extermination.

In that holocaust, I will risk my whole self
and body
even should I perish.

My melting flesh—
My screams are only
the death of everything they stand for.
My pain short-circuits so quickly
I can't believe it.
My hand is a torrent of fire.
I can do it. It's easier than I thought.
The crisp odor has stopped.
It's they who are falling away,
perishing, our liberation their execution.
My screams are bullets,
blood stuttering through their skin.
I can't hear my own words anymore
except that I think we must all
still be chanting, demanding, welcoming
freedom freedom freedom

THE TOTAL MAN
by Tony Diamant

relate to each other. How we can relate to gay
and gay third world people. The first men's meeting
brought some of these problems more to the surface but
again they became submerged in the endless discussions
about what we should or should not be doing. We have
to struggle to get beyond the words which continue to
divide us.

Many of our gay sisters and brothers who have come
to Sunday night meetings have been scared away by
what they have seen and heard there. It is difficult to get
any kind of understanding of what GLF is about by
acting as a spectator on a battlefield. Some stay and
fight, more walk away hoping to find a more peaceful
scene. There seem to be few women left who are relating
to these men because they cannot stand to hear
the men fighting with one another.

We haven't gone far from the way we have treated
each other in the bars, except that the silent hostility
which is a part of the cruising game is expressed more
openly at meetings. We are still suspicious of each other.
We are very defensive. Extremely competitive, if we call
ourselves brothers, perhaps we should think instead, use
sex to bring us together, to bind us closer, both
physically and emotionally.

Whatever we do, we have to go beyond our narrow
roles to include both the masculine and feminine
components of our personalities. To be a man—in
straight society, is to be only half a human being, to be
hard, tough, violent, aggressive, competitive, controlling.
We must explore the other side of ourselves, be soft,
tender, peaceful, nonaggressive, cooperative, yielding.

I think every GLF man should see Performance, not
just to look at Mick Jagger who is beautiful in the film,
but to see the exploration of sexual roles, which is what
it's all about. Chae (James Fox) is the super-stud
gangster, the epitome of the man image in this country.
Turpin (Mick Jagger) breaks all the rules as a man who is
both male and female at different times and at the same
time. That is an assualt whose final answer is death.

Turpin wants to achieve total understanding of life.
They are afraid of one another in the beginning, but
come to love one another in their own individual ways.
And the roles they play constantly change.

As a rock star, Jagger supposedly blurs the line
separating the artificial categories, we know as masculine
and feminine, by projecting a duo-sexual image when he
performs. Perhaps that's the ultimate goal for all of us,
the way we can totalize our full range of sexuality, it's
something to think about. In order to achieve liberation,
we must always be open to change.

This is something that can be further explored in
consciousness-raising groups and gestalt encounter
groups. Tools we can all use to expand our awareness of
what gay liberation means. Those who can commit
themselves to a full-time struggle can deal even more
fully with all aspects of liberation by joining together in
living collectives. We need parties and dances and
picnics as well as more demonstrations and other street
actions, events for GLF members, as well as for the gay
community, not to close ourselves off from other people
but to give ourselves an opportunity to get to know each
other better, to build greater trust among ourselves,
to establish a more solid base from which we can reach out
to our gay brothers and sisters outside of GLF.

We must come together in every way possible and
this includes sex which is not something ugly and
objectifying but a beautiful gesture, a fantastic
expression of love, of care and concern for other men
like ourselves. We must learn new ways to touch
one another and be touched by each other. Liberation
means to be with each other as total human beings and to relate
to others in a totally human way, to live as completely
as possible in the kind of world we envision for
ourselves.