

GAY LIBERATION FRONT

5p.



Nº 12.

COME TOGETHER

SPRING 1972

GLF SLAM POLICE

The Advise Forum at L S E on Community Relations. Friday 10-3-72. The representatives and invited speakers from Woman's Lib., The Claimants Union and Gay Liberation Front decided that they wanted no part of a forum at which a Police Chief Inspector would also speak. Proceedings began with the following statement on behalf of G L F

" We regard the presence of a police representative on this platform as an insult to the Gay Liberation Front, and to all gay men whose lives are lived in fear of the police force of this country. It is also an insult to gay women who have been harrassed, attacked and brutalised by the police. The police represent the most fascist elements in our society and by their constant abuse of the very laws they are supposed to enforce, by their lies, distortion and brutality, by their reactionary lobby to elect repressive and reactionary changes, in law and their determined opposition to law reform, we thus here have a shift towards fascism. Gay Liberation opposes the cause for law and order, believing that all authoritarians are sexually repressed, and therefore constitute a grave danger to society, in their destructive attitudes to human relationships, by conditioning human beings to the church, the schools, the police, the military, and their devotion to the state machine. They are effectively war mongers and gay people recognise the police as our enemy in their war against us. Since our organisation started we have suffered systematic attacks, not only in London but wherever we've organised in the provinces. Police are still, daily and nightly, with official blessing, practising entrapment techniques in London and the provinces, in bars, parks and lavatories. We are threatened and abused by the one fact that we are open about our sexuality. We are gay, we are proud to be gay and we are angry. You are here today to discuss freedom. Please remember that none of us are free until we are all free. "

Please turn to page 11 for more

details



SUSPENDED



Rupert Herries

Charged with persistantly importing for an immoral purpose at the gentlemen's convenience at Victoria Station on Sunday 20th February 1972. Rupert Herries was given a three year suspended sentence at Bow Street court on Friday March 10th. Seventeen year old Rupert made a statement to the Police at Victoria when "I was obviously extremely frightened by the oppressive attitude of the Police officers, and whilst I was under some considerable mental, physical, and emotional strain.

In court the magistrate made oppressive comments about doctors and treatments, but Rupert's father gave testimony in no uncertain terms that after discussion with Rupert, the whole family accepted the fact that he was bi-sexual, and did not regard him as sick or in need of treatment.

Afterwards, Rupert said: "I feel relieved. Its over but I'm annoyed about the £21 costs, because I'm on Social Security: £3.16 a week. And I think the sentence is a bit of a drag, but its over now and need not happen again.

PLEASE TURN TO PAGE 11.

UNION TAVERN

Billy Hays, son of the licensee of the Union Tavern has had a summons taken out against him for assault, after he punched a brother from G.L.F. in the mouth, outside the pub on Monday 6th March 1972. Two brothers had gone to the Union with leaflets advertising two G.L.F. discos and a dance happening this week. After buying drinks inside the pub they were approached by Hays who was very aggressive; apparently he had seen the brothers carrying leaflets, and said that if they gave them out in the pub there would be "trouble". It was pointed out to him that it was not G.L.F. policy to do this and they would be given away outside after closing time. One brother left the pub at 11-05 leaving the other to finish his drink. After giving away about 50 leaflets he was confronted by Hays charging through the door, shouting about having his customers taken away, and without warning he proceeded to punch the brother in the mouth. After a "few words" Hays returned inside and the brother was taken to hospital. Several G.L.F. members had been inside the pub earlier, but had left before the incident occurred.

On the following day South London G.L.F., while leafleting on a recruitment drive, outside the Union, met with three heavys and another physical confrontation took place, in which a sister and brother were punched and kicked.

South London G.L.F. will soon be leafleting on mass, to show G.L.F.'s solidarity to the pub's opposition to us. There were about twenty witnesses to the assault on Monday, but they were not G.L.F. members. If anyone saw the incident and is prepared to verify in court their condemnation shown at the time, please get in touch with the G.L.F. office, at 5 Caledonian Road, N.1 837-7174, or South London G.L.F., which meets on Thursdays in the Minet Library, Knatchbull Road, Brixton, S.W.

Two Views

DEMOCRACY AND THE WEDNESDAY MEETING.

The accusations and counter-accusations at the GLF Wednesday meeting has shown that the nature of the meetings is wrong.

WE all agree that the Wednesday meetings should decide on policies and actions of GLF, but how in heaven's name can any sensible decision be taken in that chaos?

The so-called democratic decisions are taken in a very hostile manner. We are supposed to love our brothers and sisters but there is only hostility and anger.

In a democratic community disagreement is a healthy sign, but this is no basis for sabotaging or preventing decisions being made.

People are getting sick and tired of hearing the same ten people speak; the same people making all the decisions, the same self appointed spokesmen who claim to represent GLF. That isn't democracy at all. It's the same fucking bureaucracy which our society gives us.

Let's end this fucking oppression NOW.

Democracy is ruled by consensus and consent.

For God's sake, let's have a democratically elected committee which democratically makes decisions, before GLF destroys itself in the death throes of anarchy. Those who oppose sensible leadership are the supporters of anarchy and chaos. Those who support anarchy are anti-democratic.

The committee's function will be to represent ALL views in GLF - something that's just not on at the Wednesday meeting.

The solution is as follows:

- 1) enlarge the co-ordinating committee
- 2) enable the co-ordinating committee to formulate policy
- 3) allow the co-ordinating committee to arrange discussions.
- 4) no discussions at the Wednesday meetings which have not been presented to the c. committee unless a vote at the meeting is taken to do otherwise
- 5) major policy decisions to be ratified by the W. meeting
- 6) the move to vote on a major decision at a Wed. meeting should itself be voted upon
- 7) all reports to be given to the chairman.
- 8) more voting at Wed. meetings

By this means people with particular grievances can report to their representative on the co-ordinating committee who will in turn (if democratically decided upon) will get it discussed on Wednesday, instead of it being shoved out by ego-trippers. The Wednesday meeting can then rule out anything which is not on the agenda.

Transfer power away from the ego-trippers to YOUR representatives. Then we can start DOING things.

Let's try this as an experiment for three months.

Love, Peter

PARLIAMENTARIANISM AND ANTI-DISESTABLISHMENTARIANISM

OR

Freedom, Hot Air, You and Me.

Trying to get to grips with the accompanying attack on GLF is like trying to wrestle with an octopus. The contradictions, glib assumptions, naive desire for the law and order which it encompasses are so confusing that one is hard put to know where to begin to grapple with these half-baked views of how a liberation movement should conduct itself.

The very notion that some kind of consensus view can be arrived at to form a dogma to be imposed on the rest of us who dissent from that view, defeats the whole purpose of a Gay Liberation Front.

Such a system already exists in society; it is called Parliament, and we are assured that the consensus view of society is that homosexuality is bad, the Family is the loveliest thing known to Man, Mothers are for Mothers' Day, Fathers and teachers must be Obeied, a woman's place is in the home, blacks make good cricketers,



boxers and pop singers, lesbians make good lorry-drivers in wartime, and pansies are very sensitive, artistic people with filthy habits.

The last time we had democratically elected committee, they resigned one by one, week by week, when ever they could not agree on something. Incidentally we do not all agree that the Wednesday meetings should decide on policy. The Wednesday meetings are open meetings which are widely advertised in many sections of the press, etc., and anyone can walk in from the street and participate. But to suppose that our "policy" should be decided by some late-night cruisers who have never given the problems we discuss any thought or discussion is patently absurd.

The most democratic way in which decisions can be taken are after thorough discussion, time for thought and argument, with a willingness to listen to the criticisms of others, so that everyone who participates in the decision making process has been able to air their views, and if necessary adjust those views in the light of other peoples' suggestions.

Clearly this can only be done by getting away from marathon, phony 'debates' in a large assembly. This requires separating out into groups small enough (6-8 say) to allow everyone to express him/her self on each topic. Then to meet together in a more enlightened state, to arrive at a coherent and considered view of the situation.

Fortunately a structure is rapidly and organically evolving for this kind of democracy, to replace the sham which exists and to forestall the hideous, impersonal machinery of bureaucracy proposed by Peter Waldschmidt which merely imitates the authoritarian rule of the dying culture which calls itself Government.

The local groups in London are beginning to make their own decisions, and have begun to find it valuable to go into small groups within their meetings to discuss thoroughly all the issues involved. This was brought about by the reluctance and resistance put up by people at the Wednesday meeting to this kind of examination of issues.

Nothing will kill G.L.F. quicker than the stale, boring, deadly, stifling autocracy which is proposed here in terms which remind me of George Orwell's famous 'double-think' in 1984.

Long live anarchy! All power to all of the people!

Mick

Love And Marriage

"Love and marriage, Love and marriage;
Go together like a horse and carriage -
Dad was told by mother,
You can't have one without the other."

GLF Street Theatre used this number (an Alma Cogan original - or was it Doris Day?) at the Politics of Psychology Conference. Illustrating conditioning, they had 'reluctant' married couples roped together and singing this song.

It's a tune that gets stuck in your head sometimes, and I was singing it the other night after some talk in Harrow GLF about gay couples that want children and feel they are able to provide a secure environment. They know it's not likely that two gay men or women would be accepted as foster or adoptive parents by any Society or Local Authority, however stable their relationship may be. 'Borrowing' or or perhaps making a private arrangement with a mother who can't keep her child, means legal problems and the eternal possibility of the child being reclaimed. At the least the couple's feelings would remain partly guilty because of the 'undercover' beginnings of the relationship.

What are you thinking?

"A couple like that only want a child to complete or focus their role-playing." How do you know that without knowing them? I begin to wonder - if I knew them both, loved them both, and if it were two brothers, why couldn't I have a child by one of them and then they bring him/her up? This depends, of course, on me being certain that I would not want to keep the baby myself. "And how does she know that?" How do you know without knowing me?

A 'gay marriage' is often a derogatory term - that's why I've called the hypothetical scene above a 'relationship'. But there's another kind of gay marriage happening; it's another weapon to be used against Society. I mean marriage so that a foreign brother or sister can stay in Britain. I may be marrying a gay brother soon - and there's love in this too.

OVER →

THE TWILIGHT WORLD OF THE HETEROSEXUAL

In this enlightened frank age we must all face the fact that like it or not, heterosexuals make up a sizeable portion of the population. Since by their very nature heterosexuals are furtive and deceptive, no-one can say for sure exactly how many there are, but psychiatric estimates run from five to twenty per cent in England and America, slightly higher in Europe. We have no figures at all for the Orient, since inscrutability added to furtiveness makes it impossible to judge.

OUTWARDLY NORMAL

While many people naively think that heterosexuals are easily recognised, the reverse is very often the case, for in reality very few are the close-cropped snarling man or the simpering passive woman we see in the movies. Many lead outwardly normal lives and the gentle boy next door, and the tough competent girl down the street may have more than a passing interest in each other.

What then is heterosexuality? Simply put, it is the inability to love your own sex and the subsequent turning for sexual release to the opposite sex. Many hardened heterosexuals will attempt to turn it round and insist that heterosexuality is the ability to love the *opposite* sex. But if this were true, it would have to be an ability that grew out of a complete homosexual fulfillment - for it stands to reason that you can't love something different to yourself unless you can first love people the same as you. And most heterosexuals are incapable of a true homosexual relationship.

STRANGE RITUALS

The claim that heterosexuality involves *love* falls apart when we examine the nature of heterosexual activities. There are two forms of heterosexual union, the "affair" and the "marriage". In both the sexual activities themselves are mechanical non-feeling, unrelated to the individual couple, and prescribed in advance according to the strange rituals of the heterosexual twilight world. The man has certain things he is supposed to do in a certain order, and the woman likewise. It is difficult for the healthy homosexual to grasp how alienating heterosexual "love" really is, but perhaps we can glimpse it when we examine that curious artifact, the *sex manual*. These are books, and the heterosexual world abounds with literally hundreds of them, that actually describe, step by step, the actions that heterosexuals are supposed to perform when they "make love".

It is hard to say whether the "affair" or the "marriage" is more artificial and restrictive. In the first, the man and woman will meet, perhaps in the notorious "cocktail bars" with their cold hushed atmosphere, so different from the lively

gay bars most of us know. Then they will "chat", a process which consists of talking inanely about any subject so long as they do not reveal any part of their personalities. In fact, the entire "affair" consists of projecting a false image,

SPECIAL HOTELS

obtaining the prescribed release, and then breaking off relations. When the proper time has elapsed the man and woman will go off to a special hotel maintained especially for heterosexual liaisons. There they will each do what their manual tells them and then say goodbye, priding themselves that they have never betrayed any real emotion. Perhaps they will meet again and repeat the process, perhaps not.

The "marriage" is a much more bizarre form of practice and one which is far too complicated to describe here. Briefly considered, it is an agreement between two heterosexuals to live together for the rest of their lives and never relate sexually to anyone but each other. Though we might think such a strange arrangement might at least produce some degree of honesty, the opposite is often the case as the heterosexual compulsion to project totally false images becomes more and more obsessive over the years.

HORMONAL IMBALANCE

What causes a woman or a man to stray so far from normal development? To date, medical authorities have not developed any comprehensive theory. While some doctors claim a hormonal imbalance, many psychiatrists consider it an over-identification with the mother or father or both. One interesting theory claims that insecurity makes the woman want her vagina engorged or the man want his penis sheathed. Perhaps some engaged in their first heterosexual acts as a form of rebellion and then, guilt-ridden, felt they were trapped in the heterosexual world forever.

One thing is certain. The problem will not go away by our pretending it does not exist. Nor will making heterosexuality a crime deter those men and women from seeking each other out and arranging their secret liaisons. We who are more fortunate must learn compassion for those who cannot help themselves, who do not choose to be this way (though many will exhibit a reverse stubborn pride). If we do not close our eyes, if in fact we devote more extensive research into the whole range of human sexuality then perhaps we can eventually release the diverse sexual elements in all of us and restore these unfortunate people to society.

Rachel Pollack.

INK

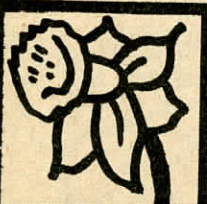
Page 14 February 25th. 1972

By Kind Permission of I N K Newspaper.

I have enough residual conditioning to feel titillated - imagine saying "I take you to be my husband". Generations of supposedly radiant female ancestors stand behind me, in Miss Haversham's dusty lace-fixed faces in sepia. On a more accurate and less dramatic level, we all joke - our respective lovers will be the witnesses, I am borrowing a gay brother's wedding ring, and so on. After three years, we will get a consenting divorce (grounds: we have lived apart continuously for three years).

There's new freedom in this - an action we have

decided on based on our own values and criteria. It will be good to change the attitudes of the community and kill the law, but now we are changing our world -
RIGHT ON TO ALL OF US ! Love.....



THE JEWISH HOMOSEXUAL IN SOCIETY

The "Jewish Research Group" of G.L.F. held their first public symposium recently at the University of London Union on "The Jewish homosexual in society". As gay Jewish people we feel at long last that we have convinced the Jewish community that we do exist in large numbers. History will record that we are the first Jewish homosexual group in Europe furthermore this being the first public symposium on the subject.

Besides the four guest speakers, many gay brothers and a sister spoke strongly against society's attitude towards us, but especially against the apathy and condemnation of our very own Jewish people. Attacks were constantly made against our Rabbis and Jewish leaders who were invited to this meeting but did not deign to accept the invitation. A detailed account of intensive aversion therapy and shock treatment was given by our brother Sydney, the details of which sickened us, and he concluded by saying that now he's become even more homosexual (?) One Rabbi sent him to a hypnotist for cure. Our guest speaker - Dr. Brian Barrett M.B., C.H.B., D.P.M., psychiatrist and senior registrar at the 'world-famous' Henderson Hospital in Sutton, Surrey which specialises in group therapy, being completely opposed to drug and aversion therapy - described people simply as "human beings", insisting on our equality irrespective of our homosexuality or heterosexuality, and saying that gay people should not convince themselves that they are different from 'society'. He continued to say that in the majority of cases, to be gay was not a biological or hormonal condition, as many doctors like to believe, but that we are simply natural, sexual human beings. Another guest speaker, Michael Butler, deputy director of the Samaritans, mentioned the disturbing number of male and female homosexuals contacting their 24 hour-a-day organisation in despair, often on the brink of suicide. He spoke of parents who have disowned their children on learning that he or she was gay. Another guest speaker, Paul Shaw, student director of Hillel House - the major Jewish student centre in London - went into details of the change in the definition of "sexual morality" through the centuries. Paul noted a big generation gap between students and their parents and that only relatively recently has 'homosexuality' been a subject permissible in public discussion. He personally spoke to the Chief Rabbi about us and was greeted with concern and sympathy (nothing more). Paul said that he can foresee the Jewish community's future acceptance of the homosexuality within their midst but he counselled 'patience', at which point many gay people loudly expressed their impatience and informed the speaker that we are determined to liberate and free ourselves now. Francis Treuherz, till recently senior Jewish social worker with the Association for Jewish Youth, was under constant attack whilst 'explaining' the Jewish community's continued condemnation of us, comparing us to "drug-addicts", etc. He became angry when he tried unsuccessfully to convince the predominantly gay audience that he, personally, does accept us "as if we were heterosexuals". Peter Urbach, student of philosophy at L.S.E., showed his anger towards the straight speakers, especially Treuherz, whose continued use of the word 'sympathy' infuriated him, and Paul Shaw's attitude of "cool it-it'll come eventually-don't rock the boat" only roused the audience further. He was unable to see a purpose for a Jewish group within G.L.F.

He noted that GLF was the only movement to attend the symposium because of our natural acceptance of the Jewish homosexual. One of our Israeli gay members, Jack Eshkinazi spoke about the very depressive scene in Israel, naming gay clubs there and saying that he could not tell his parents of his homosexuality because of the shock it would cause them and inevitably it would bring about their rejection of him. A letter was recently received by the GLF office from an Israeli brother, now working outside Israel, saying that he also could not stand the pressures and general condemnation which a gay brother experiences in Israel. American brother, Alan Herskovitz remarked that as high a proportion as one third of the members of New York City G.L.F. were Jewish and that they had recently established their own synagogue named the House of David and Jonathan. Towards the end of the three and a half hour meeting, an American/Jewish transvestite called Rachel resented that the entire meeting had been dominated by two sex roles - only male and female - and she said that there are more than two types of sexuality, amazing the audience by stating that

From Page 3

in their transvestite club in London over 50% are Jewish. In conclusion, Simon Benson, member of the Jewish Research Group in GLF said that he is now more pessimistic than ever, agreeing with Peter Urbach in that the group had ceased to have a function. Simon feels that although this symposium was very successful, over 60 people attending, this is the unfortunate climax to the group's efforts, we've now reached a brick wall; full stop. Our only consolation is the support shown us by the Jewish Students' Society in providing a meeting place; a very personal thanks must go to Paul Shaw, student director of Hillel House, who has constantly given us his support and is always willing to talk with and advise Jewish homosexuals. Simon, as a moderately religious Jew, is still very concerned and willing to continue or help the existence of a Jewish Group, if he has active support. If you have any ideas for a Jewish group - even on a social basis - I would like to hear from you. Either write me a letter or leave a message for me to contact you via the GLF Office.

Love and peace to everyone,
Simon Benson.

A Question

Have you ever been asked the question "Where do you see yourself, say, in 2 or 3 years time." Its not an easy one to answer is it? - Particularly if you are, like me, only accustomed to sorting out things, which involve the next 5 days and not much beyond that, let alone the next three years! Anyhow it set me thinking, because maybe we should consider the future more than most of us are inclined to do. I am not sure how one would do it very constructively though.

Although we meet once a week at our respective branches, to discuss - often at great length - what we would like to see G.L.F. doing in the future, I have found that it is usually the efforts of the few who set things going for the many - who set an example by getting things done because they are prepared to make the time and give the effort in putting their words into practice.

These are the persons who surely form the backbone and driving force for G.L.F.. Why aren't there many like them? Maybe because the majority of us are not terribly keen on making things happen and are usually content to let someone else make the happenings, after which we can then decide whether or not we should take part.

Lets face it. What do a lot of us really expect? We come along to the sublimating atmosphere of G.L.F. meetings, expecting something to happen. Many go away disillusioned, sometimes coming for several weeks and becoming involved in awareness and other group activities. Some will be philosophical and accept their situation hoping they will eventually find fulfilment.

Surely isn't there a need for those of us, who find ourselves in this situation, to think about having something to aim for, however small and insignificant that something may be and to set a deadline to achieve it. Like something as simple as wearing the G.L.F. badge in places where one didn't have the guts to wear it before. Like going out of ones way to speak to other brothers and sisters at meetings, where one didn't really want to bother before.

In this way, any long entrenched inertia should gradually be overcome and confidence to do something more ambitious should hopefully take over. It's getting into the habit of thinking positively and acting positively, which goes a long way to improving ones sense of purpose. It shouldn't take long for others to recognise any improvement that takes place in us, and things which we simply dared not do before seem less formidable and more of a challenge, when we realise that others are beginning to depend on us instead of we on them. Maybe unconsciously we should say to ourselves "I said I would get this done, or that seen to by next week because if I don't get it done, I shall lose not only a bit of confidence in myself, but others will lose confidence in me and that's what I really want to avoid."

John

The Myth Of Sexual Attraction

If people are going to clear all the sexist shit out of their heads once and for all, they have to go to the root of the problem and destroy the idea of sexual attraction, since it is this idea that underpins the whole sexist structure. It causes people to classify others as pretty or ugly (a revolting kind of elitism) decide they want them sexually, go cruising, go cottaging, seek casual sex, place sex - centred small ads, and uphold romantic love (which is based on the notion that each partner is the most sexually attractive person the other has met).

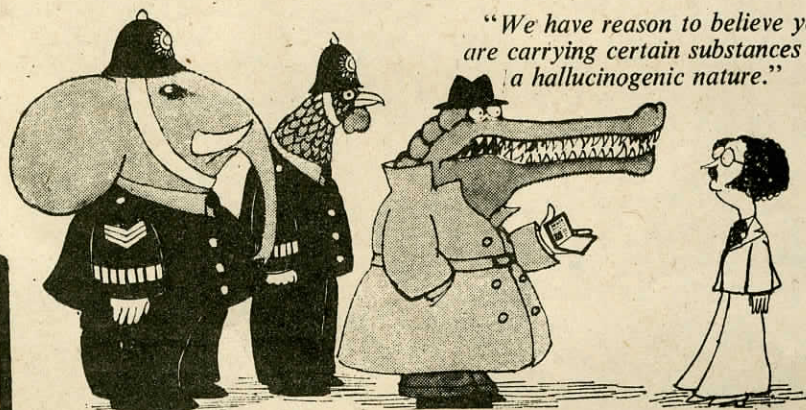
Few people seem to realise that sexual attraction is a hallucination, a type of hero/heroine worship that doesn't see people as real people, with all their faults and rough edges, but projects an ideal - image on to them that imagines they are in some way perfect, unique or extraordinary. People believe that certain faces, cocks, breasts, body shapes etc. really are perfect, and somehow fail to notice all the warts, moles, bumps, lumps and eczema that are there as well. People declare that certain movements and gestures are unsurpassable, and completely overlook the moments of clumsiness and hesitation. It is a kind of fetishism whereby people cannot love others simply for what they are, and relate to them sexually as part of that love, but have to be artificially stimulated into relating to them on the basis of a super - imposed fantasy. Like other types of fetishism, it is preoccupied with sex rather than love.

As a result of long conditioning, the process of slotting these ideal - images on to people who very vaguely approximate to them has become so automatic that people no longer realise they are doing it, and they now confuse the illusion with reality. Once this illusion of sexual attraction is nailed, people can stop saying that they 'fancy' X, that he/she is 'rather pretty', that they 'wouldn't kick him/her out of bed' that he/she 'turns them on', and so forth, and they can start summing people up in mental and emotional rather than physical terms - X is interesting, or intelligent, or gentle, or sympathetic, or what ever.

This straightaway undermines any obsession with sex for sex's sake, and collapses the secondary sexist structures of cruising, cottaging etc. Because it brings the realisation that no person is more 'sexually attractive' than another, and that all people have an equally valid identity, the perverted desire for romantic love, for a permanent fixation on one particular person, is seen as ridiculous. Equally, the desire for casual sex, which involves the exactly opposite perversion of wanting no permanent fixations whatever and treating people simply as a throw-away commodity, disappears since no one is seen as sexually attractive and there is no interest in simply going to bed with them. With these two perversions out of the way, the road is clear for a progression to non-sexist communal love, where people can freely show mental, emotional and physical love to everyone without thinking in terms either of endless fixations or no fixations but simply in terms of giving love whenever it's needed to whoever needs it.

Nick

.....



Articles, photographs and contributions are always needed for Come Together. Send them to the G.L.F. office, 5 Caledonian Road, London, N.1.

G.L.F. are now running dances or discos almost every week. Ring 01-837 7174 for details.

The G.L.F. office is open daily from late morning to late evening. G.L.F., 5 Caledonian Road, London, N.1. Telephone: 01-837 7174.

MISS WORLD

I have just read Nov 1971 and Jan 1972's issues of Come Together. My reaction to Martin's 10 demands for liberation and the article about Gay Street theatre at the Miss World Contest is one of anger and frustration. It makes me feel how far and how insensitive gay liberation people are from working class gay people, ineducated people, women, older gay people etc.

I grew up in a lower working class area of New York. One of my closest friends was Marie. We both dropped out of high school because the educational system in bad areas of New York is bad - and the teachers for the most part hope you drop out - and it all seems meaningless.

We both got jobs - low paying jobs for dropouts - filing little cards in draws from 9-5 - getting fired - fighting with oppressive bosses - crowded subways. We both seemed to go from job to job.

Marie told me one day - there was a man, a talent agent or something who was going to enter her in the New York local contest for the Miss World Contest. She was thrilled- excited. She was 17 years old. She could never enter the Miss America-Miss Universe Contest because her breasts were too big (Miss World's measurements can be bigger) and because she didn't come from a college-career background. (The women in the Miss World contests are usually from lower working class backgrounds). Well, Marie went under a different last name since she was Puerto Rican and light skinned she thought (and knew) she would do better as a white woman with an American name.

She went away for 3 days to a resort upstate New York where the contest was held for Miss New York. She came back - she hadn't won the contest, but was a finalist. She was dissapointed - but she was still excited. She missed winning 1,000 dollars, which would have certainly helped her. But she got some cheap little silver cup, which she showed everyone. A woman who worked as a waitress became Miss New York.

Well, its 5 years since - Marie is still living in the old neighborhood - which is more crime ridden and uglier than ever. She's married to her old boyfriend and has 3 children. The second child she loves, but prayed she wouldn't have it. Her husband has a bad job and vents most of his frustration and anger at her. Her life is oppressed and joyless, and pretty average for the area she lives in. Her husband doesn't like me to come over to the house, or to watch the children when Marie goes to her mothers or shopping. He doesn't want a queer watching his children.

I feel my life is happier than hers, I have found alternatives and my consciousness has changed from years ago. Maries alternatives are less and her consciousness hasn't seemed to change much. I've tried to help her because i love her, i don't know what to do. I've spoken to her about Women's Liberation. It confuses her. I've told her about the women's liberation centre. She finally went to see, when she came back she was angry at me. Her reaction - "They were all white-all college girls trying to be nice, they talked down to me - used words I didn't understand.



STREATHAM

CONTESTANTS

Didn't bother to explain ideas". She resented women from a more privileged class "daring" to explain or talk down to her. She was angry because many of the young women were getting government assistance-welfare when they had gone to college. She didn't want to hear radical philosophies. I couldn't understand her anger - mostly her anger towards me. She said she would never go again - she hasn't

She once went with me to a Gay Liberation meeting (when it existed in New York) - she couldn't relate to it. The only gay person she knew besides me was a school friend of hers, who's parents threatened to commit to an insane asylum unless she "stopped" being a lesbian.

Most working class or unhip or short haired or older or black gay people have trouble relating to GLF. They were turned off by people screaming "sexist-chauvanist-capitalist"etc.especially radical white middle class college educated males who always seemed to be doing the shouting. I managed to relate to gay liberation and see it as a good thing - but many other working class etc gay people were frightened , intimidated and angry and never came back. They wouldn't really understand Martin's 10 demands for gay liberation.

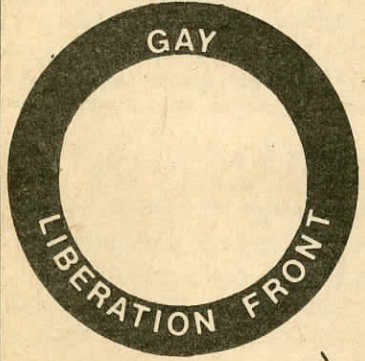
I'm really not sure what I'm trying to say: I know I'd never hiss or boo at a Miss World contest. I know that Marie was not a "Bauble of Western Culture" and didn't consider herself one. That contest sad as it sounds was one of the happiest things in her life. The other happy events she speaks about were her wedding reception and her sister's wedding reception. In many ways I identify more with my sisters up on that contestants stage - than I do with my all-too-knowing gay people who make fun of them. I know that doesn't fit into Martin's list. I think I know what Maries response would be to gay people demonstrating against Miss World. It would sound very offensive to gay people. But i understand it. And I wouldn't demonstrate until there was a real alternative to Marie and other women in my old neighbourhood. I wonder if we can really create alternatives.

David

P.S. If i, who have been in gay liberation for 10 years, have misunderstood the article in Come Together and maybe i have, then how do gay people who haven't been into gay liberation interperate these articles. I also understood and enjoyed and related to most of the other articles in Come Together.

(Issue of Come Together referred to is No 10 Page 7)

OPONENTS



Write your own

Lots of people have been asking what the symbol on the new badge means. Well of course a symbol can mean anything one wants it to mean. But here is a little background to how the new symbol happened: it is based on the symbol for the planet Jupiter. Our original symbol, although most people didn't realise it, was based on the symbols for the planets Mars and Venus. Now, in astrological terms, the attributes of these planets can be summed up by giving the adjectives derived from them. Mars gives martial, Venus venereal and Jupiter gives Jovial. Did we really want a symbol that made us out to be militaristic, aggressive and concerned with sex? The dictionary definition for jovial, is merry, convivial, GAY. This seems good enough. But in fact it goes deeper than this. If you're in to astrology, you'll know that Jupiter is one of the most powerful and mysterious planets and is concerned with a higher plane of life. So is GLF. As if to confirm the rightness of Jupiter for us, the symbol lent itself easily to conversion to the GLF initials- look and you'll see.

Shirley Temple Knows

Kneel on a cool stone floor covered with the sperm of innumerable, beautiful men, and hold an 8" prick while your brother holds yours. Watch two men fucking and smell the shit smeared over the walls, or be watched while some mighty stud fucks you. Sex without the embarrassments of individuality, the oppressions of class, the codes of clothing and fetish, pure anarchic, ecstatic sex. Have just a head appear under a partition and chew your balls, or four middle-aged men grope and lick while you wank, or a schoolboy's prick in your mouth, or an old man's tongue up your bum. Time was when I could not have endured the office on an afternoon so grey, so muggy, so rain-slanty as this. The history of human relationships is lived through and replaced in the cubicles. The pretensions of long-term meaningful relationships are swamped by passionate immediate sex.

This area of experience is the most exciting battleground of the sexual revolution. My mind would have reached out for sweeter and more tranquil places.... for azure skies and coral beaches.... In an ordinary relationship, homosexuals and the rest indulge themselves in all the small pains and pleasures of interdependence and emotional blackmail, call it love, and look for sex without complications elsewhere. I walk in the door knowing that I am expected, that ears are listening and cocks waiting in the cubicles that face me. I glance lovingly in the mirror, whatever I look like doesn't matter now where everyone is equal, and only lust, daring and cunning count. I remembered the uplift of my heart at the sight of him, so tall, so fresh, an air of youth mingled with maturity suggested by the greying hair at his temples. Take away the complications and you take away the love relationship. The cubicles are all full, so I wait and watch the wankers and the straights dribble their piss into porcelain lips, with a sneer of certain victory on my face- this is my jungle. I loved him for his thoughtful frowning after the exact phrase, and for the way he rocked in his swivel chair with careless grace.... Break out of the prison called "love", with its inevitable misunderstanding of each other's experience. I bang loudly on all the doors, causing a small flurry of toilet paper, and bare knees to rise from the floor. He looked at me kindly and continued, "How do you like being in the typing pool?" When you love, sex becomes distorted to carry messages about our ego situations, and not about itself. When the straights leave, I look through the small holes in the door, and can see their beautiful cocks, proudly displayed, large white bums pointing to heaven, and sometimes globs of cum flying through the air, laden with the incense smell of disinfectant. "I like it", I began slowly, "because I see lots of people and get a wide view of the firm's activities, but I'd rather be one man's secretary"-I had paused and smiled-"if he was nice". Our lust is dispersed in attempts to lay defensive fantasies on each other. Finally a nervous queen has an orgasm, wipes his thighs and comes out, he ignores me and goes to wash his hands, satiated and wise. I pull the paper from the holes, bolt the door and drop my trousers, no knickers, -we begin. I went to glossy magazines for advice, and followed it. Ten minute stretches in the morning.

A new hair-do to compliment my oval face. Crisp, fresh blouses, skirts that a nightly iron made wrinkle free. Instinct urged me not only to please my boss but to satisfy him too. On my left is a young boy about 20, with blue eyes, brown hair-long and curly, tanned face, a muscular body and a cock that is large, stiff and ready for action. Get out of so called "love-relationships" and into sex, fuck in toilets, have endless one-night stands, make yourself an unmistakable and invincible sex object. The boy uses another guy's cum for lubrication, and it works beautifully... his eyebrows shot aloft in the way I loved.... he watches as I rub my erect prick slowly, and so does the man on the other side. I handled my thoughts with care. There would be time enough for those pictures at the back of my mind to come true. He is about 45 stripped of his tweed coat, sports shirt and tie, and

is wearing flesh-coloured tights, black panties and a black bra, which allows his tits to fall through, mock dugs, he's on hormones. Only desire to act and experience, don't desire another's experience.



Afterwards there came smiles. There were little jokes- the younger guy puts his hand under, I kneel down and we grope each others cocks, his feels enormous. "It's no use; I can't go on like this. Until you came I was lonely-feeling nothing, wishing nothing!" The other guy reaches under and strokes my arse. I am so excited it's all I can do not to come immediately. You've breathed life into me... you've breathed love. I can see the whole scene reflected perfectly on the shiny black walls. Time doesn't deepen a relationship; it allows you to record it's slow death, and accept habit instead of love. You're better off to wank, with a bottle up your arse. And there was another picture I loved. Of driving through the rain in his shiny black car. Of nestling against him. Of guiding him in a soft excited voice, "It's the next turning on the left, darling." Suddenly the young boy shoots, and he places my hand so it catches the warm cream from his cock. I wrap the white juice around my prick and squeeze his hand onto it. He holds me as I lead him into the lounge, and Dad rises slowly from the leather chair by the fire. Mother looks sweet and sage as I call, "I've brought him in to say hello." The other guy slips his finger up my bum. Later when the sound of the car had gone, Dad looks round from his evening paper, and murmurs over his shoulder, "You're a lucky boy, my darling, darling, darling.... will you marry me?" And in that instant, in that dizzy, whirling, heart-pounding instant... Joy. I can feel two pairs of hands caressing my body as it dissolves into orgasm, and my cum sprays over my reflection on the wall. My day in the cottage has begun. Under the noses of the straights, in the middle of their palace, we make love.

The Harrow Witch Hunt

Just Like The Bad Old Days

"Court's sympathy with homosexual".

A fine of £200 was imposed at Midsx sessions on Mr. 'machine-operator', 43, of W. Harrow, who appeared for sentencing at Harrow Court on a charge of Gross Indecency. He was allowed 4 months to pay, an alternative of 12 months imprisonment; the Deputy Chairman - Mr. R.E. Seaton - told him: "You are apparently a genuine homosexual with whom one has a certain amount of sympathy." The offence was committed with another man in a public lavatory in Kenton, Harrow. The other man had already been dealt with. It was the other man who incited him, counsel said..... (Harrow Observer. 28.9.71.)

"Increase in indecency offences."

Two men who appeared at Harrow Court admitting charges of Gross Indecency were told by Mr. R.G. Swiss, Chairman, "There is an increase in this type of offence in this area which is causing concern and taking up a lot of police time". Mr. 'display-artist', 24, Paddington and Mr. 'Export-packer', Harrow, were each fined £40 and £10 costs each. Later at the same court two other men who pleaded guilty, Mr. 'telephonist', 42, of Kenton, Harrow and Mr. 'representative', Eastcote, were each fined £40 and £10 costs.... (19.10.71.)

"More men on indecency charges".

Fines amounting to £ 240 and costs totalling £60 on 6 men who pleaded guilty to indecency. -37 yr. old papermaker; 40 yr. old moulder; 25 yr. old car salesman; 38 yr. old clerk; 25 yr. old builder; 25 yr. old driver..... (2.11.71.)

"Gross indecency cases prompt Council request".

Sgt. James Gavin told Harrow Court Magistrates that indecency cases appeared to be increasing in the borough. The Chairman, Mr. J. Morrison, asked if detection was occupying much police time. He had just dealt with 6 of 10 defendants before the court. Fines totalling £400 and costs of £100 were imposed. Sgt. Gavin said "Police are keeping very close observation on this convenience, at the specific request of the borough of Harrow following complaints from several perfectly respectable members of the

public." The defendants all pleaded guilty;
 1. Driver-35; 2. Sales Manager-43; 3. Unemployed-39;
 4. Unemployed-45; 5. Machine-operator -41;
 6. Clerk-51; 7. Builder-34; 8. Aircraft-inspector -58;
 9. Unemployed-33; 10. Signal-technician -53....
 (19.10.71.)

EVERY DAY OF THE WEEK, Saturdays and Sundays included, gay people are unjustly arrested for soliciting, loitering, importuning, and indecency.

Very rarely do the charges get defended in the courts let alone challenged; most victims cannot afford the money, the time, or the publicity. The magistrates will always accept the stories cooked up by the police, in the face of the most blatant lying on their part, because they believe that there's 'no smoke without fire' - such are the 'legal brains' who rule the Bench.

Yet most cases involve policemen acting as either 'agents provocateurs', deliberately trying to lead gay people on by posing as gays, or as spies, in closets on railway stations, in the doorways of public lavatories or behind bushes in public parks.

Always they tell the courts of complaints from members of the public - never do they produce them as witnesses. Not only do the police enjoy, in their perverted fashion, this kind of work; they positively thrive on it by boosting their record of arrests, and frequently by lining their pockets.

Three brothers in GLF in the past year have been forced by pairs of 'plain-clothes' card-carrying cops to part with all their money, after being grabbed while leaving loos and threatened with charges.

Harrow police boast of 108 gay arrests last year from the same 2 cottages. A gay brother reports seeing 3 cops, dressed in what they apparently imagined to be a gay fashion, around one of these loos and one enticed him inside, then all three arrested him. These few random cases from the local papers tell of the misery and persecution wrought by those pigs out of their sick, twisted minds.

The hypocrisy of a so-called liberal society which claims to allow men to be homosexual, but determinedly prevents them from contacting each other by any means whilst allowing heterosexuals to go to extremes of so-called permissiveness, could not be more glaringly demonstrated than it has been in Harrow in the past couple of years.

Since the 1967 Sexual Offences Act (the so-called 'queers-charter' as it was described by its more fanatic opponents) arrests have increased to ludicrous and vicious proportions. So much for the supposed freedom gay men were led to expect. So much for paper laws!

Every gay person must decide that his freedom has to be fought for and defended. First he must free himself from guilt and learn to feel GAY PRIDE. The ways in which we make love are not dirty, or sinful, though fascist moralists may call us criminals.

If you are arrested - SAY NOTHING.
 Do not plead guilty; defend yourself.
 Do not be sweet-talked by police or solicitors into admitting offences. If found guilty, appeal.
 Do not pay the fines imposed - fight back.

If you feel alone, call us, we will advise and help. Not to pay your fines, but to help you fight back, and regain your gay pride.
 G.L.F. Tel. no. 01-837-7174.

MICK.

STAND AND FIGHT

reluctantly accepted as part of our society. But such victimisation takes other forms than the gangs manifest in the more notorious open spaces in London.

It is against this, the phenomenal rise in police harassment of homosexuals, on a national scale, that we are first going to stand and fight.

The concern felt by NCCL led them to make a public appeal for information to complete a dossier of concrete cases of harassment. GLF undertook to publish a leaflet as a means of gathering their information. Although the '67 Act, supposedly made legal homosexual acts between consenting adults, arrests, 'entrapments' by provocateurs in cottages and other cruising grounds continues to rise; often the only places left after the actions of the authorities elsewhere.

Gay people are stopped by the police and searched on the pretext of possessing drugs. Quite often the victim is persuaded to part with money and valuables in order to be left alone. Groups of gay people are hassled and intimidated outside pubs and clubs - if they are allowed that near!

Our biggest obstacle is secrecy; the secrecy that is bred out of fear that has allowed this deplorable situation to continue and which allows some gay people to kid themselves that it doesn't even happen. Some homosexuals really believe that they are not really oppressed. Yet ask them how often society allows them to kiss or hold hands in the street. Do they?

How long can we pretend to be content with an Act of Parliament which returns a couple of natural rights which we are then supposed to treat as privileges.

Now we have an opportunity to break free from police oppression. Leaflets have been prepared for national distribution by all interested groups.

POLICE HARASSMENT OF HOMOSEXUALS !

in England
 SPACIA
 PATENTE
 56679 JAP
 SWITZERLAND
 Print 10

24.11.64. AUSTRIA 238730
 B.P. ANGEKUMMELT 1219831 NE
 AFRICAN PATENT NO. 61 259
 NOTED IN ENGLAND © LETRAS

82639
 TINIEN
 COLUMBIA
 IN MEXICO
 N.º 255803
 & 634219
 PATENTADO

resistant
 ITALY 556879
 "PLUMET" N
 "B2531
 ARGENTINA 13
 "RIT. 9059
 RHOD. PATENT

ACEMATICO
 BRAZIL 62243 & 40.1
 INDIA PATENTED 77314
 COLUMBIA 11645. EIRE PAT
 MEXICO 78422.8 DICIEMBRE
 " 2208803 & 313706. VET
 Tc. - 2233. FR. 15.0.0.
 1966. PAKISTAN PATENT
 ZUELA PATENTADO 13470
 * REGISTERED TRADEMARK

ARGENTINA 130889
 GY. BRIT. 906624 &
 RHOD. PATENTED
 OTHER PATENTED IN
 (G.D.G.) 603371
 TROCA. NO. 23092
 "MUNDI. NO.
 "MUNDI. NO.
 PATENTADO

1073065
 NOTED 66/23532
 1966. PAKISTA
 ZUELA PATENT
 * REGISTERED

249978-64. AUSTI
 B.P. ANGEKUMMELT
 AFRICAN PATENT.
 NOTED IN ENGLAND

noted following

WHAT ABOUT YOU??

POLICE HARASSMENT: The Beginning Of The End ?.

You are gay.
 Then you are harassed and oppressed although you may ignore or deny it. For while one gay brother or sister is victimised, then so are we all. But the situation is not so simple. There are not one or two cases. Harassment and oppression - by the police especially - has been growing ever worse, ironically since the supposedly 'protective' 1967 sexual offences act.
 Now, we can help ensure that the tide will turn against those who oppress us. We have a powerful ally in our fight, the National Council for Civil Liberties. But we can only win by recognising our collective identity and honesty. Queer-bashing and blackmail have long been endured by homosexuals, indeed even

THE LEAFLET,
 outlines examples of what constitutes harassment and what are to be the consequences of such a report. The campaign should also make it perfectly clear to the whole country, also for our brothers and sisters in Ireland, how it comes about that the police have the power and the opportunity to trap people in cottages and the like in the first place. It is the direct result of the authorities' prohibition and suppression of the honest and often even private expression of homosexual relationships.

PTO.



Inside each leaflet is a second sheet, to be completed by those who have suffered forms of harassment. This statement is to be returned direct to - National Council for Civil Liberties.

152, Camden High Street, London NW1.
(tel: 01-485-9497).

The sender should identify his/her self: there will be elaborate security precautions to ensure total confidence.

But the evils will continue without solidarity and the willingness of those affected to come forward and contribute in some way. Remember that as a homosexual person now there is never a reason nor will there ever again be a reason for you to feel alone.

It is for the benefit of all - not least the 'law enforcement agents' - that we have included an extract from the ever less quoted United Nations Declarations of Human Rights - that means you!

HUMAN RIGHTS

ARTICLE 1.

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

ARTICLE 2.

"Everyone is entitled to all the rights and freedoms ... without distinctions of any kind such as race, colour, sex, religion, political or other opinion, national or social origin, property, birth or other status..."

ARTICLE 7.

"All are equal before the law and are entitled without any discrimination to equal protection before the law.
All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination."

ARTICLE 12.

"No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks."

ARTICLE 18.

"Every one has the right to freedom of thought, conscience and religion; this right includes freedom to ... either alone or in community with others and in public or private, to manifest his religion or belief in teaching practice, worship, and observance."

Further copies of the leaflet may be obtained from GLF (London), 5, Caledonian Road, London N1.
(Tel: 01-837-7174.) or most other Gay Organisations in Great Britain.

Homosexuals and Revolution

Since joining the GLF a few months ago I've become steadily more politically aware - I can't say committed as I'm not fully convinced by any of the revolutionary political groups around. But I don't see any prospect of genuine liberation for gay people, or anyone else, under the present structure of society.

By full liberation for us Gays I don't mean the state society seems to be moving towards, in which Gays are coming to be generally tolerated, eventually discriminatory laws will disappear, and eventually, even, most psychiatrists will come to realise that we're not sick. But in which, as gays, we will still find ourselves an anomaly on the edge of society, and psychiatrists, social workers, etc. will still regard us as, at best, 'People who have made an adequate but not fully satisfactory adjustment'.

As Gays we offend against two social institutions:- the nuclear family and male domination. I believe these are essential to the advanced capitalist society, in which the controllers of capital make the main killings, but also the mass of

the population lives comfortably, has adequate leisure, and works in reasonable conditions. Poverty is a minority condition (though it still exists,

most people are too comfortable to feel oppressed.

In order for the controllers of capital to continue getting rich without people coming to suspect their oppression, production must continue increasing faster than population. Goods must be produced beyond the need of the population, which must be persuaded to make and to buy these goods. Already in any industrialised nation work, to set hours and independent of the relevance of the product to the worker, has become the only reputable source of income (unless the 'unearned' income is large). The nuclear family, with the 'husband' as primary earner puts the responsibility of doing this work on him, the responsibility of 'maintaining his family's standard of living', preventing him looking objectively at the way their labour is used. He sees his work as a necessity for his livelihood and status.

Markets need to be created to buy unnecessary products, using all the tricks of the advertisement industry. This industry has to assume people are uniform and predictable, that people aim at the same ends, and a certain stimulus (blondes on a motor car bonnet) can be depended on to create a predetermined response. For all parts of this process, the nuclear family, with no room to spread strain, no close associates among whom ideas can grow, the prison and the breeding-ground of sexism and social indoctrination is needed. The adult man is encouraged to see himself as the only fully responsible person in the family, uniquely responsible for its support. He is upheld in his imprisonment by the conventional male stereotype, which is his duty as well as his right. I have spoken with married men who were worried about their masculinity because their wives tended to take the initiative in bed. Such a man will see a male homosexual as a threat. A man who does not belong with his ideas of masculinity. A gap in the wall he and other men have built so as to refuse to acknowledge that they too are oppressed by society. A female homosexual is a horrific threat. A woman who can do without men. Immediately his status as a benefactor of women falls, or would do if he didn't regard her as abnormal (and imagine that she is afraid of men).

His wife is 'protected'. Supported by her man, with responsibilities 'only' towards day to day household matters and her children. These responsibilities are continually being disparaged. The myth of a woman's absolute need of a man to complete her life, and the difficulty of getting a man is encouraged by the media, especially the women's publications. She is continually being indoctrinated to believe in the particular way of life most convenient to the system and is depended on to pass these ideas to her children. So we grow up believing in our social roles, particularly in our highly compartmentalised sex roles.

As homosexuals we simply do not fit into these myths of society. The old-fashioned homosexual 'marriage' in which one partner is 'masculine' and goes out to work, while the other is 'feminine' and stays at home is a relatively minor threat to straight society. They can be seen as a defective copy of the norm. But those of us who see the nuclear family as irrelevant to ourselves personally (and as dangerous generally), who see relationships as flexible, growing to whatever form is natural for the people involved, who simply aren't interested in conventional male-female roles, we are a threat. We see the family as a cage in which the population is split off into pairs (divided we fall), in which the new generation is indoctrinated, and the workers fed and motivated. We cannot be satisfied until the basis of society changes to something more fulfilling, not just for us, not just for women, but for everyone. Starting from the way in which Gays are oppressed in a sexist society, we end by seeing that from 'Gay is Good' an inevitable conclusion is 'And the Advanced Capitalist society is no less oppressive than its predecessors'.

Nicole

THE AD. "TIME OUT" REFUSED TO PUBLISH.

PAULINE has accomodation for three gay girls
- Hendon - 202 9925



Gay News

On March 7 members of GLF went to talk with the collective that's trying to put together a national fortnightly newspaper to be called Gay News. It's not intended to be a G.L.F. paper, though the collective has about 2 G.L.F. members in it, it's also got a sister from CHE in Manchester, and Jan Dunn, who started up the Scottish gay's movement, Scottish Minorities Group. The newspaper collective, which has an office anyone can write to at 19, London St, W2 (address any thing to Gay News), described the sort of paper it's trying to get going.

It's intended to come out in early May, priced 10p., will have several pages of news about what gays are doing, (or what's been done to us), features, a strip cartoon, pix, ads personal and classified, and information about what's being done in the fortnight ahead by gay movements, Women's Lib., Children's Rights, whatever's appropriate to gay/sexual revolution. The idea is that by carrying information at present available nowhere else, and maybe looking into things that no other medium is going to spend time on - e.g., in London the recent Coventry Street bust - it'll give us all better information on which to plan, or form our views.

GLF members who went to the discussion on March 7 (another was suggested, & will be held on a date yet to be fixed, maybe 3 weeks from the first) were worried about the radicalism of the paper, since it's meant to be open to all sorts of gays' or others' views, wouldn't it be liberal, evasive, unpolitical? the individuals from the collective answered (this compresses a long discussion) that the act of bringing out a paper called Gay News is itself political, since it will be on bookstalls etc; it will want to carry personal ads, at present the subject of a House of Lords case involving International Times (IT). The features will go in depth into the behaviour of institutions etc. that affect us as gays - the Samaritans, prisons, churches etc.

Part of the collective's purpose in having a discussion with G.L.F. members was to make clear that ideas and writers are wanted. Ads. for the paper are hopefully being carried free fairly soon by most underground papers (Seven Days, INK, Time Out, Frendz, IT, OZ), and subscription forms have been printed, as the main way of raising money. CHE is sending out 2,000 or more such forms to its members, and SMG in Scotland has sent out 300. Other gay organisations or papers (e.g. Arena 3) say they'll let their members or subscribers know about the project. About £200 has been given - by people in G.L.F. - towards the cost of these ways of getting the paper going.

Sisters in the G.L.F. women's group also talked with the Gay News collective, in February, and the same questions about radicalism were raised then. The paper is intended to be non-aligned (i.e. not the voice of a specific movement) but draw its inspiration, in the search for news and in the intentions behind the features, from the thinking behind Women's Lib., G.L.F. etc: an end to gender roles, an end to sexism, an end to sexual exploitation and oppression. Some sisters in the Underground Press and elsewhere are planning to bring out a sisters' movement paper to be called Spare Rib, also in early May, and this could well be the most useful paper for all of us, gay males or whatever, to read. For all that, Gay News is being planned by sisters and brothers to be of interest to men and women equally, as would be expected.

A few technicalities: aiming to get on bookstalls, bookshops, etc, through as much of the country as possible, we worked out that a first print order of 10,000 was the right one to go for, in early May. This number will involve a cost of about £400 an issue, making no allowance for paying anyone who joins the collective, or writes, except bus fares etc. Everyone we've talked to on existing papers thinks we'll have to finance the first 3 issues, before enough revenue comes in to cover costs. Adding on to that (which equals £1,200) we have costs in setting up a company, Gay News Ltd, and paying for an office (one room): so we're trying to raise £2,000. Part of that, we hope will be loans - we're

writing to gays and straights who might help. The company, Gay News, gives them confidence their help won't be ripped off; and the company will be trying to get charitable status - meaning it either puts any profits straight back into the newspaper (improving it) or repays loans, or gives money to gay organisations. But the main part of the finance we hope, will be from advance subscriptions: £1 for 10 issues, or £1.90 for 20 issues, posted to your home address post free. We're selling these subscriptions now, and if you want to help realise this gay newspaper in May, please tell

London University GLF

Last term myself and some other students tried to form a London University G.L.F. The attempt failed due to the fact that those few who came along to the first and only meeting were already active in G.L.F. and did not have the time to devote to a social club - which is what the L.U.G.L.F. it appeared, would have become. Anyway, the end of term was approaching, so action was postponed till this term. On our return we heard that this term CHE students were starting a "GAYSOC" to be held at the U.L. Union. It was agreed by GLF people at the university that we should go along to the opening meeting of this society to see what was happening.

There were at least 40 people there, which is a promising start to any society; about a third of the people there were members of GLF, about a third were from CHE, and the remainder were as yet uncommitted to either movement. The meeting was started by two people at a desk in front explaining the reasons for the birth of the society and these were followed by the 'Membership Secretary' from CHE who gave a short P.R. and recruitment speech on behalf of CHE. Since the person from GLF who had promised to speak couldn't turn up, I gave an impromptu speech on what GLF means to me, etc., and suggesting that we should not be concerned with the differences between CHE/GLF since there was so much to be accomplished

P.T.O.



SPLAT!
STRAIGHT SOCIETY
GETS EGG IN ITS FACE



May sees the coming out of Gay News. It will be a national fortnightly newspaper for gays of all sexes. What we need to ensure this is going to happen is help in the form of bread (gifts or loans), ideas, distributors, contacts for supplying news and information from all parts of the country, or anything else that you can contribute. If so contact Gay News, 19 London Street, London W.2.

OR

We appeal to you to take advantage of us in the form of our pre-publication subscription offer. This is £1 for 10 issues of £1.90 for 20 post free.

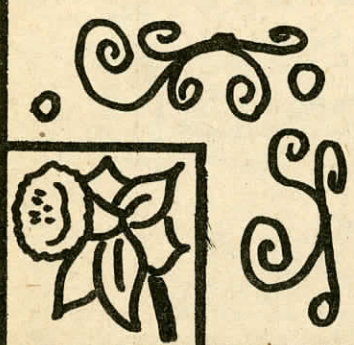
NAME.....
ADDRESS.....

Please send crossed cheque or postal order, payable to GAY NEWS, 19 London Street, London W.2. All subscriptions take effect from first publication date, scheduled for early May.

This is a non-commercial project.

David Seligman, Suki Pitcher, Peter Reed, Denis Lemon, Sylvia Room, Andrew Lumsden or Martin Corbett, or write to us at London Street.

The collective is open, to people as well as ideas. Please ring 437-2859 in the mornings, or just speak personally, to find times of meetings of the collective.
Gay News Collective.



UNIVERSITY OF LONDON G.L.F. continued.

within the University and for this we would need as much collective effort as possible. Actually the atmosphere was pleasantly surprising. We agreed on the need for some sort of social scene at U.L. Union, and decided to have a disco, as well as infiltrating those held in the Hall of Residence. There was equal indignation from CHE/GLF that these discos always charge for males to enter, but let women in free - a widespread practise, but no less pathetic for its frequency. One male hall has advertised its disco as follows: "Girls, there will be plenty of blokes; Blokes there will be plenty of girls; those with any other inclinations, not welcome." Apart from disco's etc., very little was done except sorting out attitudes. Only one person said he would not come out in one of these discos under any condition.

We are to get funds from the Union to support our activities and also small CHE and GLF groups will be able to use the Union to meet in. The first step for the gay students at London University to come out has been taken.

GAYSOC meets on Fridays at 7.30 p.m. at University of London Union, Malet Street, W.C.1. (Tubes: Euston Sq. Russell Sq.)

THE LAST NIGHT SONG (IN A SCOTTISH ACCENT).

Last night I tried a bit of Masturbation,
It did me good,
I knew it would,
And tonight I shall repeat the operation.
I'll do it twice, it shall be nice.
Some people think that sexual intercourse is grand,
But I for one, prefer the Hand.

from Frank

BIT, HELP AND INFORMATION SERVICE, 141 Westbourne Park Road, London, W.11 - 01 229-8219 - is in desperate need of money and or help of any kind. If YOU have ever been helped by BIT, and are now in a position to help them, please do so.

COME TOGETHER came together with the help of the following people:-

- | | |
|---|--------------------|
| Martin | Lay Out |
| David | General Assistance |
| Tim | Typing |
| Tony | Typing |
| Alberto | Advice |
| Ralph | Information |
| Simon | Typing |
| Simon | Criticism |
| Lyn | Typing & Coffee |
| Toni | Art Work |
| Nikki | Art Work |
| Alan | Badges |
| Dahling Dahling | Reproduction |
| N.C.C.L. Project Group | |
| Sidney Levy | Photography |
| Nigel | Heading |
| Time Out, Ink, Her Majesty's Stationery Office. | |
| PLUS 20 contributors. | |

CHE

28 Kennedy Street
Manchester M2 4BG

Campaign for Homosexual Equality

NO GAY GIRLS IN MANCHESTER'S GAY CLUB

It sometimes seems odd that in their fight for equality and liberation gay people should be forced to attack gay clubs.

But on February 24th, two females, members of Manchester Young CHE group went along - as they had done a number of times before - to enjoy themselves at Samantha's Club in Manchester. This time, however, they were coolly informed that it had recently become the policy of the club to exclude women.

Samantha's Club is in Back Piccadilly, Manchester 1, and opened in June 1971 when it catered, apparently, for the whole homophile community by welcoming women as well as male homosexual members.

The Campaign for Homosexual Equality believes there is enough sexism and discrimination between men and women in society as a whole without perpetuating it within the gay community itself. It also sees this move on the part of Samantha's as a retrogressive step, definitely helping to support the false and dangerous view that homosexuals are confined in all male ghettos.

The Young CHE group - which consists of students and other young men and women - are liasing with the Gay Liberation Front to collect signatures for a petition deploring this action. Young CHE also plan to picket the club in an attempt to explain to Samantha's members the implications of the sexist policies it is implementing.

Manchester CHE

Robinson Crusoe is bourgeois
So is Daniel Pinkney Lord of the Beddoes,
Hell's nonsense is another maniac gout,
Not LSD for Terrisferry Norman.
Juxtapose the Freemantle treasures for an Elgin nose
Join us up Darling please.

David





HER MOST OPPRESSED MAJESTY REQUIRES THE PRESENCE OF PETER WELLS to answer charges of obstruction outside the Chepstow public house on November 5th 1971, at Marylebone Magistrates Court on Wednesday April 5th at 10-AM.

Also RALPH STEPHENSON to answer charges of obstruction in Whitehall last month on Friday April 14th at 10-AM at South West London Magistrates Court, Lavender Hill, S.W.11.

SUPPORT YOUR SISTERS AND BROTHERS ON TRIAL. A FRIENDLY FACE IN COURT INSPIRES CONFIDENCE AND FREAKS THE PIGS.

RUPERT HERRIES

"I went into the public convenience in Victoria Station, for purely natural purposes. However, whilst I was in there, I noticed a young man who appeared to be very interested in me and who I found rather fascinating. For reasons of pure curiosity, I found that I had stayed there much longer than I originally intended, and realised my motives for being there could easily be interpreted the wrong way by the Police. I subsequently decided, to leave, and was on my way out when I was taken by the arm by a police officer, at the bottom of the stairs.

Since I came to G.L.F. I have made so many friends, I won't feel lonely anymore; I wish I'd known about Gay Lib before."

G.L.F. SLAM POLICE CONTINUED

The pig in question was Chief Inspector David Williams of Islington. After statements from Women's Lib and the Claimants Union, vocally opposed by the honkies and liberals present, most of our brothers and sisters walked out along with several people who wanted to know more and held an alternative forum next door. Williams finally got to say his piece:

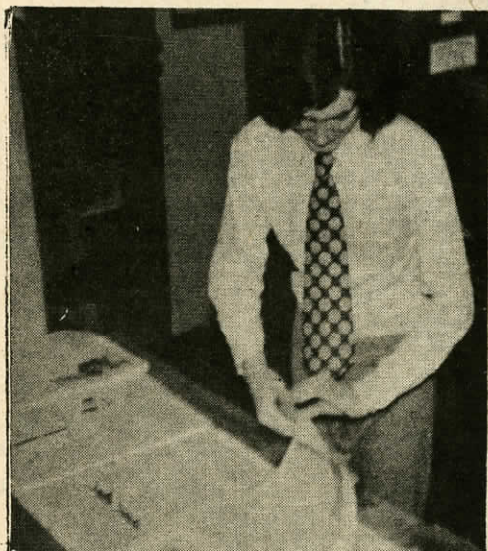
"I'm not a police spokesman, I don't have a brief as to what I should say - I came here hoping to listen, and this is basically what my job is. I've not come to apologise for my colleagues. It's my job to talk to people, to talk to minorities."

He said a great deal more in the same vein, freely interrupted by two remaining brothers who also split after he'd finished, and the parting shot came from a G.L.F. brother: "I'm walking out of this meeting that Chief Inspector Williams is at, in respect to the memory of Stephen McCarthy."

(Stephen McCarthy died in Upper Street police station one hour after his arrest in February 1971)

Ralph

Come Together coming together at 5 Caledonian Road.



FRIENDS

The fish and chips do rise me high,
The life is in the spy you ungainly creature of the clouds.

I love you, you and your imperious soul,
So fuck me, cunt me, widdle me in your fingers
A cacophony of love is what we need
Bless me this day and eat your mouse,
Blow your penis high and big, It excites me.
Now kiss kiss kiss
Then softly let us lie cavorting pigtails into round sheep curls,

Until later on the crow laughs
We kiss and blow the wake from its white waxen candle
To tell the World we bone and fuck it too, how great,
Eat tinned peaches, purring cat and Hamster too,
Bitch and eat Bananas, and listen in the dark to Sinatra and pray.

David

".....Before joining G.L.F. I was leading a very suicidal double life conning all my straight friends that I was heterosexual. At long last, all thanks to G.L.F. I now feel a much a happier and free person. I proudly inform many of my straight friends and also the Jewish Students Society that I'm Jewish and gay. Their first reaction was one of shock, but the majority of them accepted me.....
.....I wish G.L.F. every success, I love you all very much, and very much regret that I won't see you during the next six months, but look forward to becoming once again an active G.L.F. member when I return to London in October.

Love and Peace to all.....



WOMEN'S LIBERATION WORKSHOP, 12/13 Little Newport St., London, W.C.1 - 01-734-9541 - may have to move. Anyone with any ideas for premises or offices should contact the above address.



PAN BOOKS RECEIVE 13 foot PENIS FOR DR. REUBEN.



Community Services

ADVISE

313, Upper Street, N.1.
226 - 9365 and 226 - 8615

AGITPROP

248, Bethnal Green Road, E.2.
739 - 1704

A.I.L.

Anti - Internment League.
Irish Centre,
Murray Road, Camden Town, N.W.1.

ALBANY TRUST

32, Shaftesbury Avenue, W.1.
734 - 5588

BIT

141, Westbourne Park Road, W.11.
229 - 8219

BLACK PANTHERS

154, Barnsbury Road, N.1.
278 - 1791

C.M.P.P.

Camden Movement For People's Power.
47, Rochester Road, N.W.1.
226 - 5327 and 267 - 3106

CRISIS

Crisis Lend a Hand.
20, Cambridge Park, Wanstead, E.11.
989 - 9044

N.C.C.I.

National Council for Civil Liberties.
152, Camden High Street, N.W.1.
485 - 9497

RAP

Radical Alternatives to Prison.
104, Newgate Street, E.C.1.
606 - 6123

RELEASE

40, Princedale Road, W.II.
727 - 8636

SAU

Schools Action Union
445 - 1591

STREET AID

33, Southampton Street, W.C.2.
836 - 2215

SUPPORT

Box 5, I, Conference Road,
Abbey Wood, S.E.2.

SAMARITANS

St. Stephen's Church,
Walbrook. EC4.
Tel: 626-9000.

WHITE PANTHERS

BOX 5,
1, Conference Road,
Abbey Wood,
London SE2.

WOMENS LIB

Women's Liberation Workshop.
12 / 13 Little Newport Street,
W.C.1.
734 - 9541

Liberated Bookshops

New Beacon Books, 2 Albert Road, N4
3RW. 272 4889.

World Books, 375 Cambridge Health
Road, E2 9RA. 739 7176.

Red Books, 182 Pentonville Road, N1.
837 9987.

Banner Books, 90 Camden High Street,
NW1.

Freedom Bookshop, 84b Whitechapel
High Street, E1.

Hammersmith Bookshop, Barnes High
Street, SW13. 876 7254 (Mail order
only).

Housmans, 5 Caledonian Road, N1.
837 4473.

Irish Democrat Book Centre, 283 Gray's
Inn Road, WC1. 837 4826.

Libro Libre Books, 21 Theobald's Road,
WC1. 405 7780.

Liberteria, 95 West Green Road, N15.
800 9508.

Colletts, 66 Charing Cross Road, WC2.
836 6306.

Compendium, 240 Camden High Street,
NW1. 485 8944.

Agitprop, 248 Bethnal Green Rd, E2.
739 1704.

Is Books, 6 Cotton Gardens, E2 8DN
(off Kingsland Road). Mon, Tues, Thu, Fri
(2-5 pm), Wed (2-8 pm), Sat (11-2 pm)
739 2639.

Bellman Bookshop, 155 Fortress Road,
NW5. 485 6698.

Bookshop 85, 85 Regent's Park Road,
NW1. 586 0512.

AgitProp Bookshop

RACISM, WOMAN and GAY OPPRESSION, IRELAND,
INDUSTRY, EDUCATION, IMPERIALISM, NON -
EXPLOITATIVE CHILDRENS BOOKS.

We've opened a People's Bookshop and
lounge with enlarged sections and more
titles available. The Bookshop is for
people to use and take part in.
Criticisms and suggestions welcome and
needed. Come by to see / read the books,
sit and rap and have some coffee. It's
there for you to use. Or send an s.a.e.
for literature list to:
248, Bethnal Green Road, London, E.2.
Tel: 01 - 739 - 1704

Housmans

Booksellers, Publishers and Printers
Stationers, Office Supplies, Greeting Cards

Our Bookshop offers extensive stocks of pamphlets,
magazines and books on a very wide variety of topics from
Britain and other countries. Pacifism, non-violence, peace
research, world problems, social action, communities,
womens' liberation, gay liberation, as well as a professional
book service for students and all book requirements based
on 25 years experience.

Our stationery and Printing Departments service organ-
isations and commercial needs of all kinds. Christmas Cards
at bulk rates, greeting cards, posters, badges, folk records,
gifts, art materials etc, are stocked.

Literature, badge, poster and commercial stationery
lists are available. Publications can be supplied on a "sale
or return" bases for meetings, student bookstalls etc and
all our services are available by post as well as to personal
callers.

HOUSMANS BOOKSHOP LTD
5 CALEDONIAN RD. KINGS CROSS

LONDON N1 9DX
Telephone 01-837 4473-4

GLF Regional

BATH & BRISTOL

Lee Cataldi,
27, Salisbury Road,
Riedland,
Bristol. B S 6 7 A N
Tel: 0272 - 421 - 625

BIRMINGHAM

Gay Action Group.
The Peace Centre
18, Moor Street,
Ringway,
Birmingham.
Tel: 021 - 440 - 3486

CARDIFF

RIB (Rights and Information Bureau)
58, Charles Street,
Cardiff.
Tel: 0222 - 44441

EDINBURGH

Tony Hughes,
55, South Clark Street,
Edinburgh 8.
Tel: 031 - 667 - 3534

GLASGOW

Scottish Minorities Group,
214, Clyde Street,
Glasgow, C.1.

LEEDS

Gay Liberation Society,
Leeds University Union,
Leeds, L S 2 9 J T.

MANCHESTER

Ruth Breheny,
102, Clyde Road,
West Didsbury,
Manchester, 20.

NEWCASTLE

Eric Wears,
302, Condercum Road,
Benwell Grove,
Newcastle Upon Tyne, 4.

NOTTINGHAM

Kris Kirk,
Flat 5, 8, Alexander Street,
Sherwood Rise,
Nottingham.

YORK

Friday Group,
c/o Langwith Porters Lodge,
University of York,
York.

LONDON

- NORTH.....Camden.
- SOUTH.....Brixton.
- WEST.....Ealing.
- NORTH WEST.....Harrow.
- SOUTH WEST.....Putney.
- CENTRAL.....Notting Hill.

London G L F is expanding and new
groups are forming all over London,
and in the suburbs. Tel: 01-837-7174
for the address of your nearest
G L F group.

