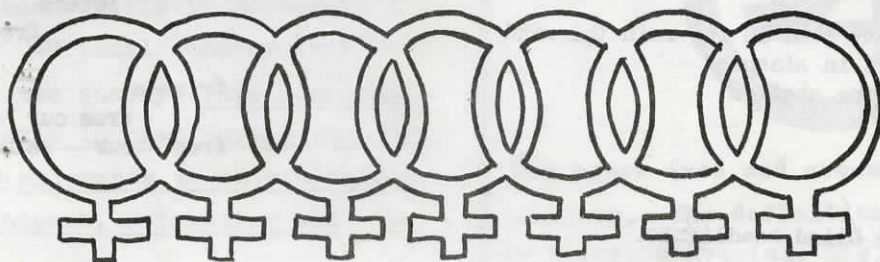
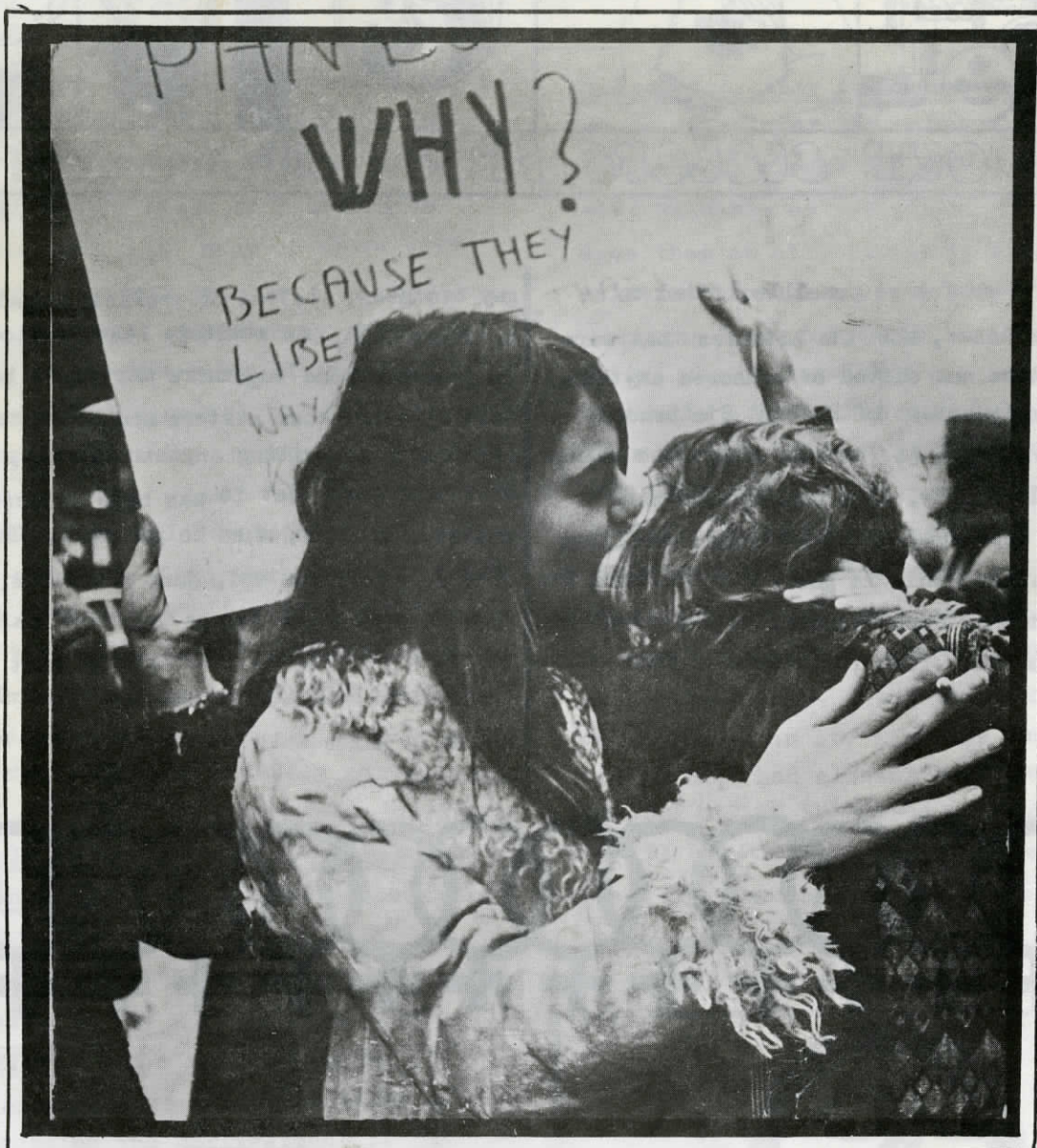


lesbians come together



I HAVE FACED EVERY FORM OF DISABILITY BECAUSE I AM
A WOMAN, I HAVE MET EVERY DEFEAT 'TILL THE IRON
HATH ENTERED MY SOUL.

ELIZA CONNOR 1889

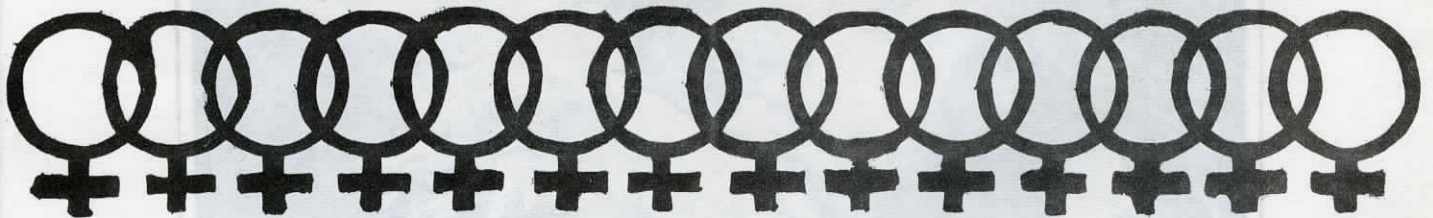
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FREE OUR SISTERS, FREE OURSELVES.

The Sisters have as far as possible, tried to publish in this issue, all the articles that were submitted. We have not edited or censored anything. This is not simply an act of blatant Sisterhood, but a conscious attempt by us not to ape the values of heterosexual society. As a consequence many viewpoints are expressed, polarisations, conflicts and arguments appear. This is good. For too long the Sisters, whilst they have rejected heterosexual men and their values still feel it is safe to lean on the

gay brothers, instead of realising that WE have much to teach THEM. An attitude like "Obviously what went in previous Come Togethers must have been O.K. " is felt by many. Most sisters and brothers have great difficulty in writing anything at all, but to find once they have that it has been rejected, on whatever grounds, must be painful. "Repetitive, poor literary content, just plain bad, not enough space," all these things have been said. Surely as a movement of radical feminists we must necessarily reject not only the standards of morality imposed on us by white male chauvinists, but also their cultural ones.



For Angela

some poems

Sometimes down Holloway Road in the rain the wind
comes across the street in slashes
and all the way from the station
men cruise cars
close to the pavement
stopping
every hundred yards
to turn eyes stupid as blind headlights.

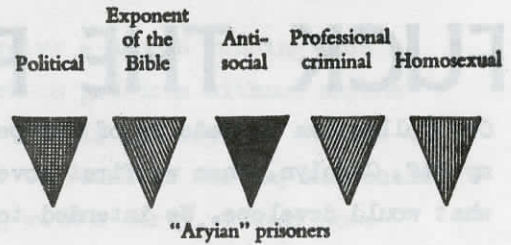
free our
lovers
free
our
friends
free our sisters
free our selves

the liberation of women can only be achieved if all four structures (production, reproduction, sexuality, socialisation,) in which they are integrated are transformed.

JULIET MITCHELL 1969

Prisoners' Distinguishing Marks at Auschwitz

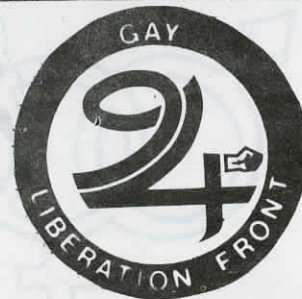
FASCISM IS ALIVE AND WELL



The day before Remembrance Sunday, last year, I was walking past Westminster Abbey on my way to a meeting of the Conservation Society. In the gardens of the Abbey a field of remembrance crosses had been set out. Many of these were for specific named groups and the field did its job- that is, it set me remembering. I thought in particular of the thousands of homosexuals who were interned and executed by the Nazis. No one knows exactly how many- because no one has ever bothered to count. Like the Jews, they were made to wear special identifying marks. I subsequently managed to find this complete list. It makes grim reading: The following passage, from a book called THE THEORY AND PRACTICE OF HELL by Eugen Kogan, gives an idea of what it was like for homosexual internees:

'Homosexual practices were actually very widespread in the camps. The prisoners, however, ostracized only those whom the SS marked with the pink triangle. The fate of the homosexuals in the concentration camps can only be described as ghastly. They were often segregated in special barracks and work details. Such segregation offered ample opportunity to unscrupulous elements in positions of power to engage in extortion and maltreatment... In October 1938, (the homosexuals in Buchenwald) were transferred to the penal company in a body and had to slave in the quarry. This consigned them to the lowest caste in camp during the most difficult years. In shipments to extermination camps, such as Nordhausen, Natzweiler and

Gross-Rosen, they furnished the highest proportionate share, for the camp had an understandable tendency to slough off all elements considered least valuable or worthless. If anything could save them at all, it was to enter into sordid relationships within the camp, but this was as likely to endanger their lives as to save them. There was an insoluble predicament and virtually all of them perished. Unlike the Jews, these victims of Nazi persecution have no memorials and are not remembered or mourned by society. Indeed there has been such a conspiracy of silence that few people even know that these events ever occurred. On this particular November Saturday, thinking about all these things, I was moved to buy a cross with a poppy on it, like the hundreds of others that had already been set down. If I had had a pink triangle, I would have put that on it, but this was a spontaneous act and all I had with me to identify the cross with those it specially commemorated was a GLF badge. I fixed this to it and put it in the ground.



new badge (red and green) Symbol of the planet Jupiter. The definition of the planet Jupiter is merry, convivial, GAY. Price 5p available from the office or at the General Meeting.

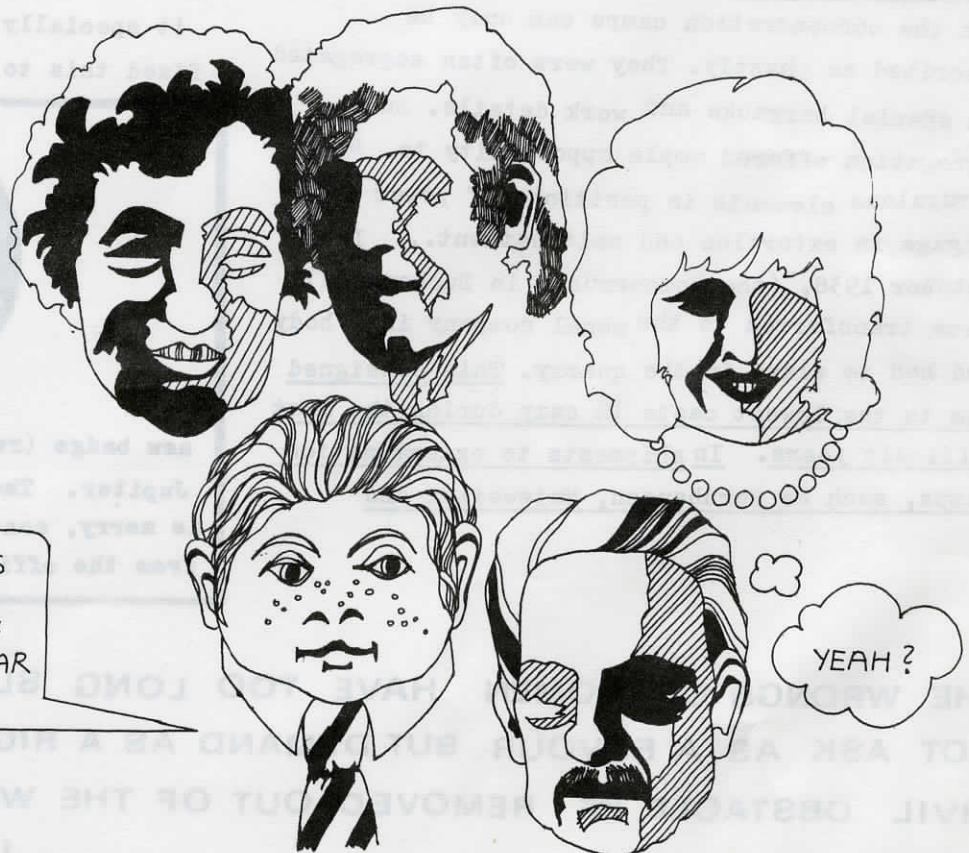
THE WRONGS OF WOMEN HAVE TOO LONG SLUMBERED. LET THEM NOT ASK AS A FAVOUR BUT DEMAND AS A RIGHT THAT EVERY CIVIL OBSTACLE BE REMOVED OUT OF THE WAY.

LUCRETIA MOTT 1850

FUCK THE FAMILY.

Our Collective is made up of six people, Jenny, Lorna, Richard, Julia, Barbara, and myself, Carolyn. When we first moved into the house I don't think any of us imagined what would develop. We intended to live closely ofcourse, but as we all soon realised this was not enough. After about a week we decided to share all our clothes; these were moved into one big cupboard. We pooled our money for food, Tampax, toilet rolls and cat food. Around about the same time a women's awareness group was started. It met at the house. Although the group was important itself, what was much more significant was that after each session, which usually lasted all night, women would stay for days talking and talking, in a way they had never been able before. Soon the actual awareness group became defunkt, but this didn't matter because the women had learnt to relate openly and honestly toward each other. this may sound arrogant or too easy. Infact it was'nt. Tears, trauma's, temper, all became the order of the day. Long nights were spent talking, crying, confessing, barriers came down with painful crashes. Ego's took an incredible battering; usually just as we thought we had reached a point where honesty reigned, someone would say something to show us how wrong we had been. Because it was not always possible, (for us in the collective) to be in one room all the time, we decided that if two or more of us got together and talked then anything said should be repeated to whoever was missing. This helped us to fight couples and factions.

In practical terms some beautiful things started to happen. It was fabulous to see Richard walking around in Lorna's cardigan; Jenny in Richard's underpants; and Julia in my shoes. Soon it was possible not to feel that a particular article belonged to anyone. We rearranged the rooms. We evolved a room to study in; a room to listen to sounds in; a room to talk and eat in; a room to sleep in. The next problem we had to overcome, and to a certain extent we still have to, is that of work share. Whilst people were still adjusting to their entirely new emotional

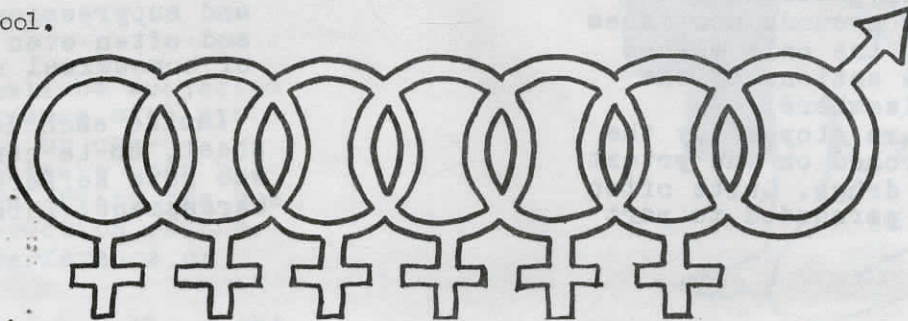


life style, work in the house had to go on. Once we evolve a smooth running work share system, it will be possible for all the house work to get done without anyone noticing. This may sound as though we want rota's etc. This is not so, but we have to eat and sleep in comfort and cleanliness. It will never be possible for any collective efficiently if the people in it are constantly battling with a dirty, untidy home environment.

Perhaps the two most rewarding things that have happened to us are firstly, that we have virtually done away with the concept of monogamy, and secondly we now feel that we are living our politics. Surely one of the primary aims of Gay Lib is the destruction of the nuclear family. Plenty of people in the movement nod and twitch their agreement of this, but still escape to their cosy couples, their flats and get no closer to it's destruction, but rather aid it's perpetuation. We in the collective don't want to force our life style on anyone, surely many different life styles are valid, but to live, eat, sleep, collectively is hard. Seen as a microcosm it is seen in isolation; but when the day comes when it is possible for us to relate honestly; a completely fluid social structure will emerge. With a few of our friends it is already happening. They come to the house at and at once feel part of us; infact this is necessary if the collective is not to stagnate. Our attitudes toward the opposite sex have radically changed. Even Jenny, an ex S.C.U.M.ite now enjoys cuddling Richard in bed, and loves without hang ups many of the brothers who come to the house.

Ultimately many things could happen to us, some already have. Our collective strength enabled Jenny and I to talk with Warren at Tottenham Tech; Lorna came out at College, Julia has reassessed her attitude toward teaching, Barbara has started planning her film; and Richard and I chaired a wednesday meeting. An outward movement is what we are striving for. Couples in bed sits will always be vulnerable to societ'y's hostility in a way that a collective will not.

One of the best things we have yet got together is our completely spontaneous "tube and cinema" street theatre. Six homosexuals kissing and groping and attacking strangers in tubes; talking loudly about Lesbians in cinema foyers may seem juvenile, but to embarass people sexually is a good political tool.



A WOMAN WHO IS TOTALLY INDEPENDANT OF MEN, WHO OBTAINS LOVE, SEX, AND SELF-ESTEEM FROM OTHER WOMEN IS A TERRIBLE THREAT TO MALE SUPREMACY. SHE DOESN'T NEED THEM AND THEREFORE THEY HAVE LESS POWER OVER HER.

MARTHA SHELLY 1969.

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 reluctantly accepted as part of our society. But such victimisation takes other forms than the gangs manifest in the more notorious open space 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 bred out of the fear that has allowed this deplorable situation to continue and which allows some gay people to kid themselves it doesn't even happen!

Some homosexuals really believe they are not 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 our 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.

The leaflet included in this issue of Come Together outlines examples of what constitutes harassment and what are to be the likely 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 opportunity to trap people in cottages and the like in the first place. It is the direct result of the authorities and their prohibition and suppression of the honest and often even private expression of homosexual relationships.

Inside each leaflet is a second sheet, to be completed by those who have suffered from forms of harassment. This statement is to be

About 70 kids from the Notting Hill Gate area came to a smashing party given by GLF on the last Saturday before Christmas. There were balloons, bubbles, cakes, jellies. The NO BLAME STREET THEATRE did a little panto. There was lots of ice cream, pop music, a folk group - the SOLID BRITISH HAT BAND and a present for everyone. This was GLF's way of saying thank you to the first community in London that didn't turf us out. The gutter pressssssssss searched around in their nasty little minds and managed to find an 'angle' on it. But we say FUCK THEM! The kids had a great time. Thanks to all who contributed.



DEVELOPMENTS IN CAMDEN

be returned direct to-
National Council for Civil Liberties.
152 Camden High Street, London NW1
(telephone 01-485-9497).

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

But the evils will continue with
out solidarity and the willingness
of those affected to come forward
and contribute in some way.

Remember
Remember as a homosexual person
there is now never a reason and
never again will be a time when
you should feel alone.

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

Article 1. "All human beings are
born free and equal and in
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 cor-
respondence nor to attacks upon his
honour and reputation. Every one has
the right to the protection of the
law against such interference or
attacks.

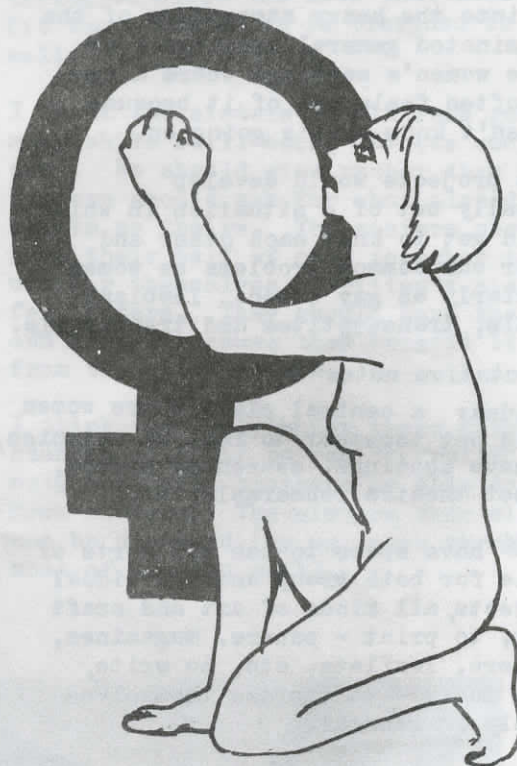
Article 18. "Every one has the right
to freedom of thought, conscience
and religion; this right includes
freedom... either alone or in community
with others and in public or private,
to manifest his religion or belief in
teaching practice, worship, and
observance."

Further copies of the leaflet may be
obtained from G.L.F. (London)
5 Caladonian Road, London N. 1.
(837-7174) or most other Gay
Organisations in Great Britain.

The Camden group has been meeting for
nine weeks and have a regular atten-
dance of about 50 people; groups now
formed include education, premises and
a group to plan actions is underway.
The premises group has high hopes of
getting a house in Camden for use by
and for gay people, the education group
will be approaching all schools, teacher
and student unions with our sex education
programme. Awareness groups are emerg-
ing and the local group idea of reaching
more people on a more human level seems
to be working out. An advisory service
is hoped for if we can get a phone, so
we can stop gay people being fucked up
by the psychiatrists and council bur-
eaucracy they meet if they go to the
council social workers.

What is heartening is that the turnover
of new members is small - in other
words only a small proportion of them
don't come back; what we have to develop
in the future is ways of reaching more
gay people - we are opening our arms
to all our gay sisters and brothers.

Peace and love - Camden GLF



With much love & thanks to
Heather for the typing,
Angie for the photographs, &
all those who contributed
articles for the newspaper.

a womans place.....

Why a gay women's centre?

There can be no women's voice in GLF so long as we are outnumbered 4 to 1. We always seem to speak as individuals or token sisters. There is no collective response to the question: What do GLF women want? - simply because of us don't know each other. Many women who are alienated by the current women's group have few other opportunities to get to know their sisters. We need to talk to each other more. If we had a place to meet - a place where we could drop in anytime we felt like seeing some of our sisters - whether because we had a problem to discuss or some good news or new ideas to share - we would begin to come together in a more natural way. And it would be much pleasanter for new women to come along to a Women's Centre first rather than plunge into the heavy atmosphere of the male dominated general meetings - or even the women's meetings where a new member often feels out of it because she doesn't know what's going on.

Women's projects would develop organically out of a situation in which we could get to know each other and discover our common problems as women particularly as gay women: lesbians, bisexuals, transvestites and transsexuals.

Some tentative notes

Basic idea: a central place where women could get together to rap, to organise, to have meetings, awareness groups, street theatre rehearsals, etc.

Create: have space to use all sorts of media for both group and individual projects, all kinds of art and craft work, to print - papers, magazines, posters, leaflets, etc, to write, make music - to express themselves freely in general.

Come for help 24 hours a day when in need of advice, emotional support, information, somewhere to crash, eg sisters from abroad, from prison, in domestic crises, etc.

Co-ordinate the GLF Women's group - correspondence, records, engagements, notices and so on, which might sound a lot of bureaucratic shit but isn't. For example how many of us know what's in the women's group file at the moment or what requests there've been for

speakers, or who's written or rung for help ... why the hell should we be just another file anyway?

Hold our own dances, parties, discos, poetry readings, exhibitions, anything, thus providing a continual alternative to the straight social scene.

Live: several of us could be there all the time, living communally, perhaps having some system of rotating, working at outside jobs in order to have equal free time (if we're not into career thing

Learn things - hold classes and workshops in anything about which they wish to learn or share their knowledge of.

Bring their children - we could have a day-care centre, which would be tremendously valuable to all involved and part of an important outgoing positive role we could play in the community at large.

Do things to raise bread

Work more closely and develop our contacts with Women's Lib

and generally

	carry on the struggle
learn	love
live	work things out
	share
talk	
dance	
laugh	
	embrace
cry	help one another
and	
	grow together
	freely
	openly
	honestly
	joyously

carrying out this idea doesn't necessitate splitting from GLF as a whole and there seems little point in arguing the pros and cons of doing so: it's just not the issue. Point is we're split anyway, we need better liason with the brothers, not only this but we're fragmented amongst ourselves - we could be so much more together. And if we were we could be a much stronger and positive force in Gay Liberation and the men would benefit too.

why i cannot work in the gay movement

from "everywoman" 7-9-71

Part of the oppression of society is the labelling of me as 'gay' or 'homosexual.' I am neither. I am a human being and am normally capable of loving other human beings, and relating physically to them as a part of this love. If men and women did not play roles, and if sexism were destroyed, there would be no such concepts as homosexuality' or 'heterosexuality.' The term would not be 'bisexuality' either, because 'bi' implies two, and implies relating to men one way and to women another. We would all relate on the pure human level, and sexual expression should be a part of this relationship.

As soon as I was able to throw off my stereotypes of women and men: as soon as I was no longer mystified by men nor sought after them to complete my being, and as soon as I was able to see that love between two women was as complete as any love could be, then I was labelled a Lesbian. I am merely a woman who has seen past much of my role oppression. And the fact that I choose not to relate to men should not seem unusual. No man I have ever met is not sexist and I don't want to waste my time with relationships with men in order to 'help them overcome their sexism.' Let them do it on their own.

But heterosexuality is the societal norm and oppressed woman forming an oppressive relationship with her oppressor, and women usually reject heterosexuality for different reasons than men do. Lesbians in the feminist movement often have just totally rejected the games and sexism of heterosexual relationships, and recognised their wholeness in ability to give and receive with women. Gay men, on the other hand, have rejected women. From working with gay men in the Los Angeles Gay Liberation Front, I began to see that gay men have the same stereotypes as straight men.

Their attitudes towards women are the same. All men are merely faced with the choice of either relating to women (being straight) or not relating to women (being gay). None of the GLF men could see past their stereotypes.

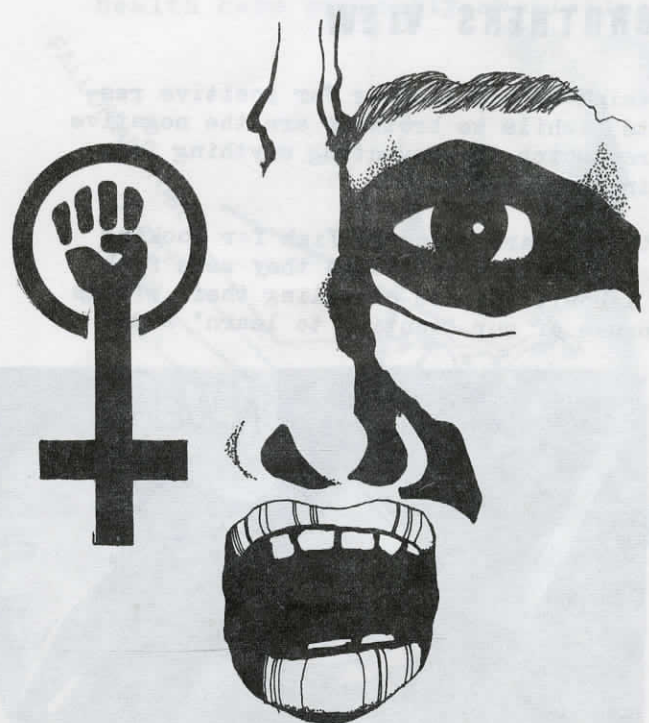
I reject any concepts that lumps us together. Society may oppress us equally

for our rejection of heterosexuality and label us both gay, but we as women are learning to reject concepts put upon us by society. Gay men oppress us as much as straight men. If all men were gay, they would still oppress us in the society. We (all women) would still be the typists and the shit-workers. Gay men, as well as straight men must challenge male chauvinism, which Webster's defines as 'blind and unreasonable attachment to a fall cause' (masculinity).

I do not identify with gay men because I refuse to allow society to say I am anything other than a woman. If you must label me, call me a lesbian. The origin of the word is Greek and from the beautiful love between women on the Isle of Lesbos. They were women who found they could completely love other women.

I also refuse to identify with oppressors (gay men) as part of my struggle for my freedom to be human and form releless relations with other humans. Perhaps gay men will learn someday. There is an 'effeminist' movement in Berkeley that may or may not be the beginning. I'm not going to hold my breath. If I ever feel we are working for the same goal - not 'sexual freedom' but the liberation of human beings from societal role-chains, then I'll work with gay men and call them sister.

But right now, although they too are oppressed, I identify no more with them than with other oppressed men (ie third world men, poor men, high school men, etc) I want them to be free, but where their heads are at now, their freedom would be at my expense.



sisterhood is angry!

An open letter to all sisters :-

the gay sisters are holding a women's think-in on Saturday 29th January, at All Saints Church Hall, Powis Sq.

We would like to see discussed at the think-in the relationship of the Gay Women's group of G.L.F. to the London Women's Liberation Workshops, & also to G.L.F. itself where many sisters feel oppressed by the sexism & male chauvinism within the movement.

Several sisters are now feeling the necessity to establish a separate gay-women's group (along the lines of radical lesbians - New York) that will be relatively autonomous of the heavily male-dominated G.L.F., & I would like to discuss this along with the possibility of establishing a separate office/centre for gay sisters & the production of a new/censored or edited radical feminist/lesbian newspaper.

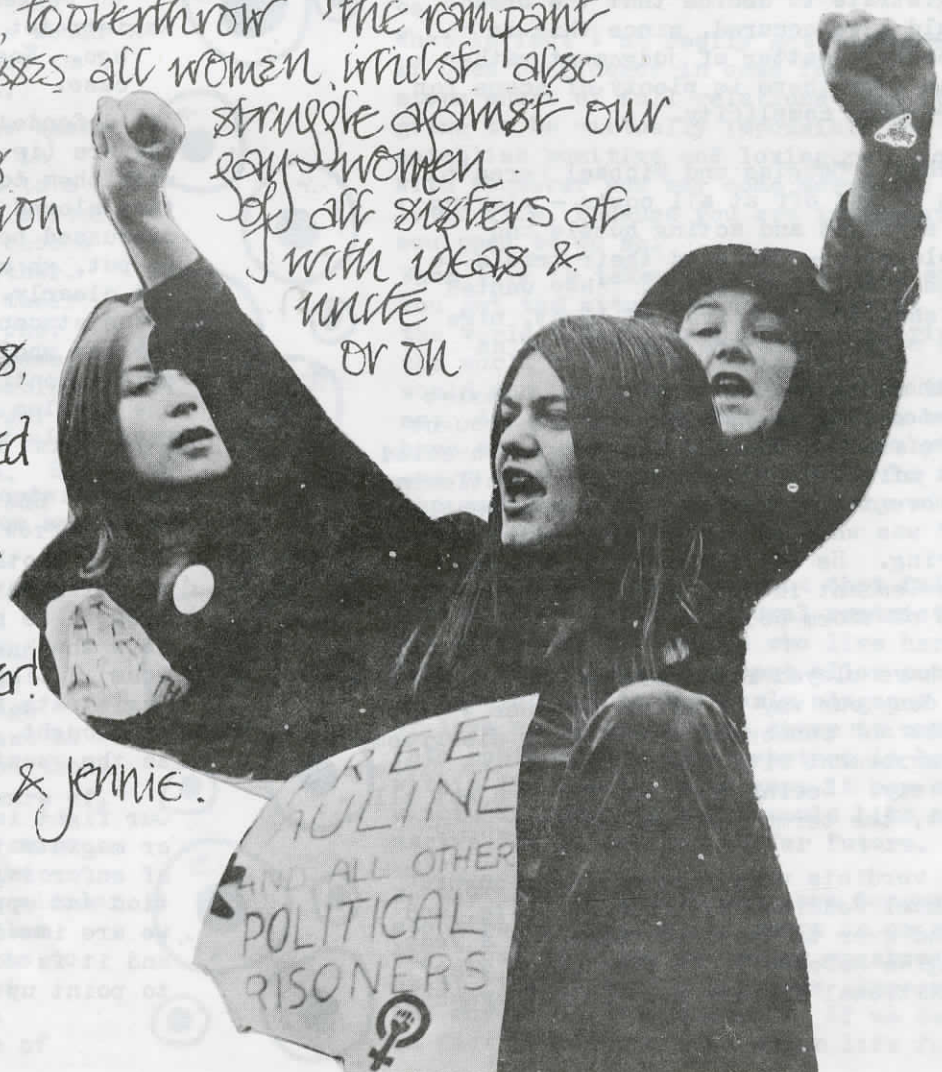
It is hoped that by taking these steps that the gay-sisters will be able to work far more closely, as a group, with the rest of the women's Liberation Movement, to overthrow the rampant sexism which oppresses all women, whilst also not neglecting the specific oppression of gay-women.

The participation of all sisters at the women's think-in opinions on how to "bent" & "straight" sisters, any other topics wanting to be discussed would be greatly appreciated as a sign of mutual sisterhood & solidarity.

Every woman is our sister!

Much love,
Frankie, Carolyn, Lorna & Jennie.

**WOMEN'S
THINK-IN.**





TRIALS

In the past few weeks, our brothers arrested from the Festival of Life Street Theatre in Trafalgar Square (see last issue's front page comic strip) have been tried, on the charge of 'insulting behaviour likely to cause a breach of the peace.' It is a fashionably vague charge since the police must arrest before the punch-up or whatever occurs - ie the arrest prevents proof. It is up to the magistrate to decide that the breach would have occurred, since this is clearly a matter of judgement rather than fact there is plenty of scope for pig-judge complicity.

Michael, Douglas and Michael weren't out to get off at all costs - playing it straight and acting humble and apologetic - but used their trials to make a political point. They wanted to show that Festival of Light, pigs and magistrates are all part of an

authoritarian convention-bound sexist system. It was street theatre brought into court. Michael Lyneham was hauled out of court after the order 'Gentlemen remove their hats' - 'I'm not a gentleman' and was whipped out of dock with headscarf flying. He was followed by Douglas McDougall resplendent in full skirt, dangling bracelet and platform soles.

To have played it otherwise would have been to deny our way of life. Because what do guilt and innocence mean? Only disagreement or agreement with the values of the present society. Seeing that we, GLF, reject all that, the terms are irrelevant.

The verdicts were interesting though:- Michael Redding, £10 fine, £5 costs, and bound over to keep the peace for a year. Douglas McDougall, £5 fine and 1 year conditional discharge. Michael Lyneham,

absolute discharge (ie not guilty - case dismissed.) A progression of decreasing severity. As we became more experienced, as our confidence and ability to cross question grew stronger, so the magistrate's belief in pig evidence was undermined. At first he was unable to forsake completely his Golden Rule - that pigs speak truth, defendants lie - but only lessened the punishment. Finally even he had to admit that the police evidence was exposed as complete fabrication.

Arresting officer: Lyneham was chanting:

'Jesus loves us all

Even a gay

So fuck one today.'

Michael: Not me dear, I'm sure I could do better than that if I put my mind to it

Magistrate: You are not here to boost your ego. Keep to what is relevant to your case.

All defended themselves, using MacKenzie lawyers (ie a friend to sit in the dock with them to help their defence.) At first this slowed down things a bit while they discussed between themselves what questions to put, which stopped their points coming out clearly. It was also difficult to keep up an atmosphere of mockery and contempt for the whole legal process. But as the trials continued we learnt how to deal with the problem by writing down lines of questions while the evidence was being given.

As we listened, to the lies and absurdities we became more and more angry and disgusted.

So the brothers could resist the set-up of intimidation and 'expert' mystification (your life may be at stake but you don't have the know-how to defend it, ignorant scum). Like Douglas telling off the magistrate for interrupting his train of thought, insisting that he can ask as the questions he wants to ask.

Our fight is not simply against police or magistrates, who are just the agents of enforcing a whole system of exploitation and oppression. They are the ones we are immediately confronted with though and it is worth while using those chances to point up our opposition.

ONE PLUS ONE EQUALS MILLIONS..

Take the basic physical units of one sister and one brother (physical meaning just the bodies or shell and not the mind or spirit) it is quite reasonable to assume that though they are opposite in many if not in most physical aspects they can and do combine very successfully to make a basic or crude unit. If you think in terms of a magnet and a piece of iron coming together quite simply, with no other forces coming into play to further activate them, then we have a single basic unit made up of two opposites while both to all outward appearances, and internally as well I don't know, retain their single individual identity.

Now activate the magnet and the iron and all sort of things will happen, depending on how the unit is activated this simple force of attraction can be used in a million different ways to do a million differing jobs. All of which are equally valid well within the natural scope of our original single basic units.

Similarly activate our other single basic units the sister and the brother by allowing them to have a mind or spirit and again the permutations which these two individual basic units can achieve is almost beyond calculating. If the sister and the brother were left alone, then apart from coming together in body and in spirit I don't suppose much else would happen (leaving aside for the moment the possibility of children being born.)

Now when you add another two single basic units (sister and brother) you are in fact activating the mind or spirit to a more intense degree. The original sister and brother have now been given a choice instead of only just having each other. The sisters might like to combine their own single units to make a larger one, the brothers might like to do the same, they might even in fact like to combine all four units to make an even larger one. In this simple context all this is perfectly valid, natural and sensible. Still keeping this simple frame you can add as many units as there are in the world and the same basic rules still hold.

When we add the further stimulus of reproduction then we find that the younger basic units are going to want to combine in the same way as those already doing so. At whatever stage in their growth they will first want to combine with those nearest them and those other units they are physically aware of.

This also holds true for the older more experienced units, they in turn have been given a third choice namely a similar but newer type of unit. This is also quite natural. If the young unit is to grow and develop then it must first gain confidence in the narrow area surrounding it. This for the sake of

argument is the mother and father and or sisters and brothers. The younger unit from conception is taught to relate to and trust completely in those with whom it is in the course of developing with. The reverse must also hold true, younger is discovering the elder and vice versa.

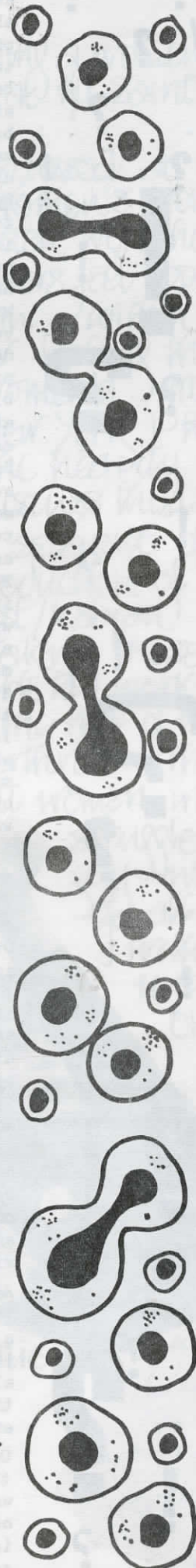
Who then when the younger decides to explore her/his sexuality would be the logical units to turn to for experience. The natural answer is either the elder parent units or the contemporary sister/brother units and/or both. This again is quite natural for all parties concerned. It is all within the valid limits of growing confidence and experience. When the younger has reached a stage of sufficient confidence within its own awareness then it will want to explore outside its own immediate surroundings. Given the natural confidence from its own home environment then it will be very successful. But if that confidence has not been gained within its early stages then complications are going to occur. If for example a young unit is unable to relate to its parent units completely and fully ie the ones it knows most and loves best then it is at a considerable disadvantage when it comes across newer and unknown units at whatever stage of development these may be.

What in fact I am really getting at is, if ones confidence in ones family stops short of full relations then it is going to be virtually impossible to establish positive and loving relations with whomever you may come across in later life, because you are inadequately equipped to do so.

When this is taken to its ultimate stage you get the situation as we have it in the world today. People are exploring the world and others living in the world who are totally ill-equipped to do so. Add to this all the pressures we have and you get a situation whereby every unit on this planet is living at the expense of and not in harmony with every other unit.

All this stems from the fact that false ideals and totally unnatural restrictions are placed on the people who live here. Remove the stigma of incest allow people to develop within the early stages a sense of love and freedom with those it comes into contact with first whether it be within the family as we know it now or within a community as we would like to strive for in the not so far future.

We may have fucked up and have hang-ups about relationships but there is no reason why those children to follow us should start life at such a terrible oppressive and murderous disadvantage. If we do in fact believe in a superior life force



which created us then we must concede that it knew what it was doing and it knew all the answers even before the questions were formed, so we must further concede that it would not create a basically evil life force. If then we are not basically evil then our sexuality however it may be expressed provided it is not at the expense of the other person or persons is as natural to us as breathing, eating and sleeping. The ones who are evil are the very ones carrying the unnatural banner of 'proper Judeo-Christian behaviour' what may in fact be right and proper for them is not right and proper for us, Evil manifests itself when they trip into playing God, not only telling us to comply with their so called laws but trying to force us into a life style which is totally unnatural for us as units.

ON THE NATIONAL

THINK-IN

Gay Liberation is coming into being and growing all over Britain, and there has been little communication between London and the provincial groups. We can only become a real influence if we have some direction, and it is important that we try to grow common ideas about gay oppression with our sisters and brothers everywhere. That is what brought about the National Think-in. However, the size and dominating power of London GLF in some ways came between us and the ability to talk these things out together. Firstly London produced the agenda by voting on a series of basically London issues. Of course our provincial sisters and brothers could not be expected just to relate to London problems in a National Think-in so there was a confusion about what was being discussed right through the Think-In and even though a lot of really positive ideas and talks came out.

Few themes emerged, and they were National Organisation, Organisation of London General Meetings. Using the media and sexism. People went into fairly loose raps about National organisation, and it was generally felt that there should be much greater communication, but ideas which came up for doing this bureaucratically, through something like a National Coordinating office, were rejected especially from the experience of how this failed in the Women's Liberation movement. More think-ins in different places and written communication and joint action were decided as constructive possibilities.

In the afternoon, a group of the sisters felt very strongly that the men weren't confronting the problem of their privileges as men, and not seeing that

male privilege was the problem. This came out of talking on drag and feminine behaviour. Many of the men felt that the fact they they behaved in a way not

easily distinguishable from butch men was not important. A group of sisters and brothers reacted strongly, saying that butch behaviour was oppressive and puts people down who can't or don't want to keep up with it. Butch behaviour is based on aggression and the survival of strongest ego, and it is what we should be fighting. It was said that gay men were put down because we really are different from straight men and we don't have to play their superiority games, and to play them is trying to make gay people into oppressors instead of changing the oppressor's position. The rap got very heavy and some men said that this position was female chauvinist. The sisters got very angry and it was decided to split down into small groups and rap about this problem. Meanwhile the sisters and brothers from the provinces went into another room to prepare their ideas on communication with London.

Some of the small groups had very successful raps, where the sisters explained in detail about how they were put down by men in GLF, and that assumptions about women's thinking and roles in the outside world were carried into GLF. Most people eventually agreed with the sisters that sexism is really about men oppressing women and that gay men hang somewhere in between oppressor and oppressed, and that to join with the side of the oppressed against oppression, they had to give up the privileges which they hold, including domination in meetings and self-importance which in our society are the province of men. It was agreed that where men oppress women this is the men's problem, and we should struggle with each other to overcome it rather than wait for the women to tell us what we are doing.

Other small groups found their discussions on sexism were blocked by the fact that some people had completely different ideas of what gay oppression is. In one group one person stopped the discussion by persisting that the differences between men and women are not important and that we should not talk about this. This group went on to discuss new possibilities in the running of London GLF such as social evenings on Wednesday, where much more attention could be paid to new members and business and 'heavy rap' sessions on Tuesdays with all functional groups present.

Another of the small groups came up with the idea that work in the community is a very important way of getting through to people and producing one gay liberation alternative as a reality to people that they can relate to in terms of their everyday experience.

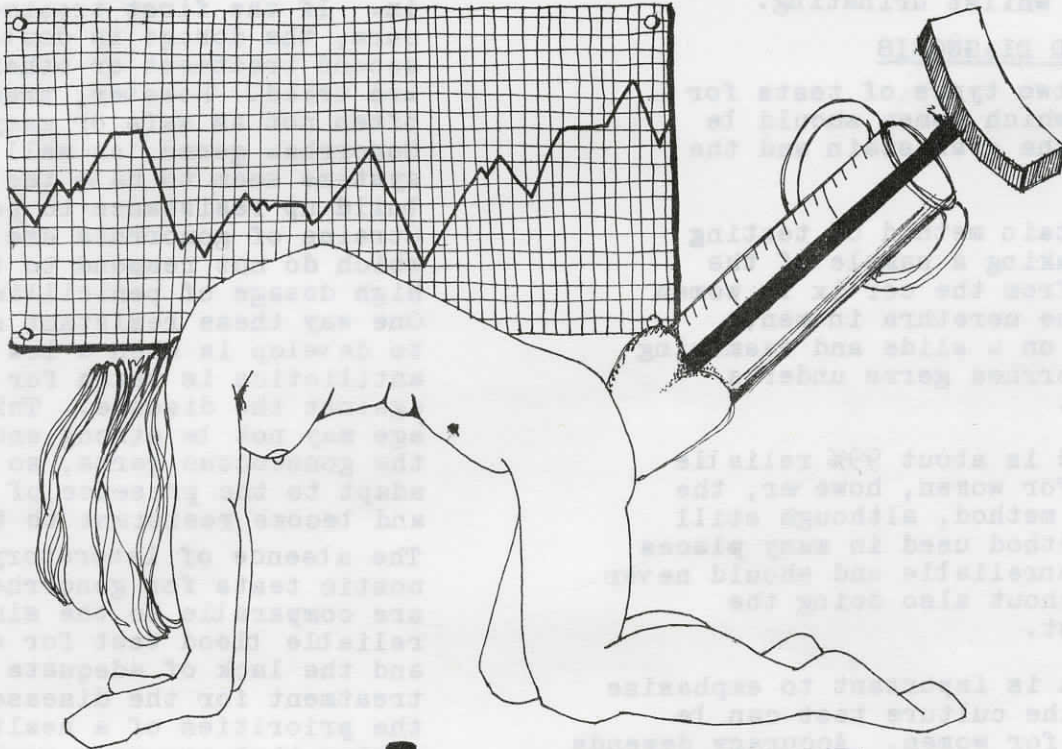
One of the main problems and pity was that the general discussion afterwards was not nearly long enough for us to come to proper conclusions, and so the ideas that had come out were not put into action in any serious way.



"Exaggerated care for the male apparatus, together with reluctance to involve oneself in serious attention to the womb and its handmaids, is the fruit of centuries of womb fear.

Women must first of all inform themselves about their own bodies, take over the study of gynaecology and obstetrics, and, not least, conquer their own prejudice in favour of meat doctors."

.....Germaine Greer.



WOMEN'S HEALTH

VENEREAL DISEASE

Venereal disease is the main disease which takes away a woman's right to control her own body.

More women are being exposed to VD today than in the past. This is probably because women have more sexual freedom today, but as long as VD is a threat, women can not have sex without fear and this is limiting our sexual freedom.

VD was on the decline in the 1950s but today it is the most widespread serious communicable disease in the country.

If any other disease that is passed from one person to another so easily were that widespread it would be considered an epidemic and would receive urgent national attention.

There are two types of VD, syphilis and gonorrhea. There has been a recent increase in syphilis, but gonorrhea is out of control and is a greater danger to women. For this reason, information is given about gonorrhea.

GONORRHEA

Although syphilis and gonorrhea are two different diseases, they have one thing in common and that is that they are both caught in only one way: from having sexual intercourse with someone who already has the disease. The germs for each of these diseases can only live for a matter of seconds outside the human body.

If they become dry or too hot or too cold, they die. Therefore, to spread to a new person, these germs must be deposited on warm moist surfaces (such as the lining of the genitals, or perhaps the mouth).

This means that sexual intercourse with a person of the same or opposite sex, provides ideal conditions for the transfer of V.D. germs.

The symptoms of gonorrhea are different for men and women, even though the germ is the same.

SYMPTOMS

Gonorrhea is often without symptoms in women. About 90% of the women infected with gonorrhea are not aware of their infection. This is contrast to men who usually become aware of the infection within a matter of days because of a pus discharge from the penis and a burning sensation whilst urinating.

TESTING AND DIAGNOSIS

There are two types of tests for gonorrhea which women should be aware of: the gram stain and the culture.

The gram stain method of testing involves taking a sample of the discharge from the cervix in women and from the urethra in men, placing it on a slide and examining it for gonorrhea germs under a microscope.

This method is about 99% reliable for men. For women, however, the gram stain method, although still the only method used in many places is highly unreliable and should never be used without also doing the culture test.

However, it is important to emphasise that even the culture test can be inaccurate for women. Accuracy depends greatly on which places are chosen to take the culture from.

Ideally, the 4 places of possible infection - the cervix, urethra, vagina and rectum - should be cultured but this is very expensive.

If a single place is chosen for culture it should be the cervix since a single cervical culture will detect approximately 82% of infected women. Even if more than one place is cultured 6-9% of infected women will not be diagnosed in a single visit.

RESULTS OF GONORRHEA

Unlike syphilis which goes all through a person's body, gonorrhea is essentially a disease of the genital and urinary organs. (Sometimes gonorrhea travels through the bloodstream and causes infection in the valves of the heart, or acute arthritis, blindness and even death. The disease is more likely to persist and spread in women than in men because the cervix becomes inflamed and the germs get into the glands and do not pass out of the body easily. In men, on the other hand, the germs stay at the initial source of infection, usually the urethra, where they can be more easily washed out of the body.

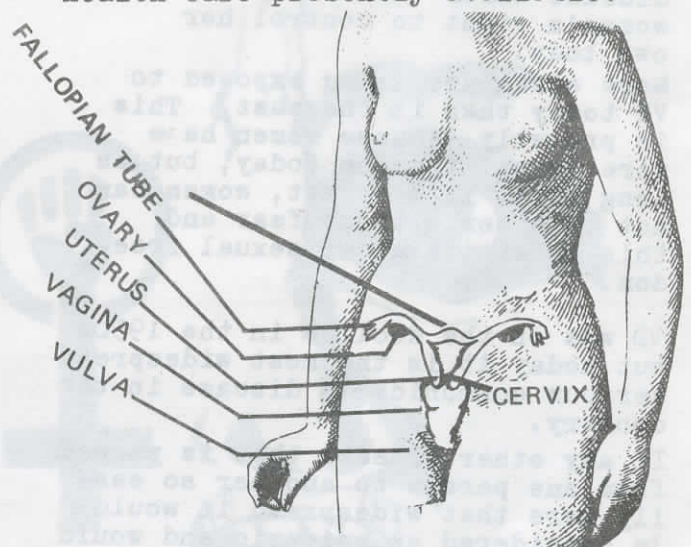
One of the most severe consequences of untreated gonorrhea in women is salpingitis (a very painful infection of the tubes which may lead to abscesses or scarring of the fallopian tubes).

Treatment

The normal treatment for gonorrhea is high-dosage injections of penicillin. If the first treatment does not cure, the dosage is doubled for a second treatment or other antibiotics are tried. However, treatment is often not as safe or easy as it sounds. Gonorrhea germs, as well as the body's systems seem to have the ability to build up resistance to penicillin. Strains of gonorrhea are developing which do not respond to the normal high dosage of penicillin treatment. One way these resistant strains seem to develop is when a low dosage of antibiotics is taken for protection against the disease. This low dosage may not be strong enough to kill the gonococcus germs, so instead they adapt to the presence of antibiotics and become resistant to them.

The absence of laboratory diagnostic tests for gonorrhea which are comparable to the simple, reliable blood test for syphilis, and the lack of adequate and safe treatment for the disease reflects the priorities of a health care system that severely neglects many of the basic health care needs of women.

As long as the worst effects are felt by women, it is women who will have to struggle to end VD. Even if women get the very best health care presently available:



THERE IS NO PREVENTION.

THERE IS NOT DIAGNOSIS.

THERE IS NO FOOLPROOF TREATMENT
FOR ANY WOMAN'S GONORRHEA.

towards a just understanding. dame felicity grim.....

Even those with a most elementary knowledge of the Bible and Christianity must have been painfully aware of how the lovely story of Christmas was twisted and perverted by the Street Theatre Group at the Cosmic Carnival held at the Seymour Hall. For the more discerning Christian watching the performance it must have been even more disturbing to hear the commentator switching from St Matthew, Chapter to St Luke, Chapter without any explanation whatsoever. Where indeed, one may ask, was St Elizabeth and John the Baptist? Are we to believe that the three wise Kings were really Queens, the Archangel Gabriel a woman, is this the GLF answer to the Festival of Light.

Once upon a time, long ago, Street Theatre threw out the rule book of Street Theatres before they even thought of performing anything. Along with the book went several people who believed in rule books and formal acting lessons, and from that moment on a genuine attempt at collective working started, not just on thinking, but on ideas for productions and performances. Each event being examined politically, each objection worked out, and from the key elements a production planned, leading up to a collective struggle with inhibitions, ending up with the performance. When the production stage was reached, we early on discovered that certain theatre methods shaped by our previous culture was totally inappropriate. For example we started off with a liberator, peoples hero type figure, only to become aware that this was a myth and so new ways had to be thought out which would show people liberation themselves. This awareness and critical examination of issues, linked to action means that Street Theatre must continually try to understand all trains of thought in GLF. Street Theatre is therefore a living portrayal on consciousness raising, externally to its audience and internally to its members.

One of these trains of thought in GLF would say for example that drag was a put down of women. Ask one of these people what they thought of you performance and the answer would be 'very egotistic', which whilst true as an analysis (and the question begs it) ignores the quality of the performance or the enjoyment it gave. It is an analysis without love or warmth working on examining individual aspects of issues instead of trying to examine the whole within the context of experience.

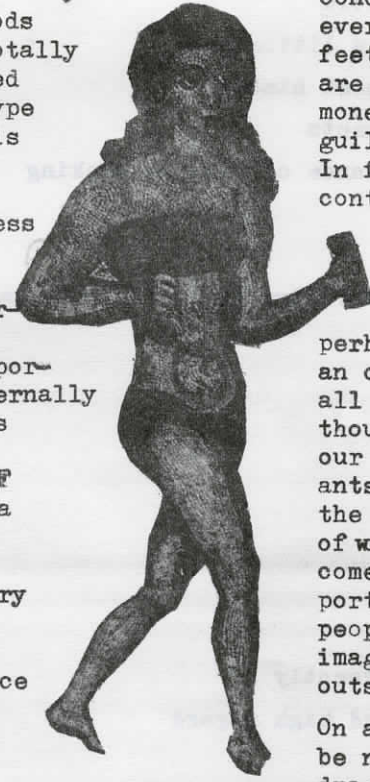
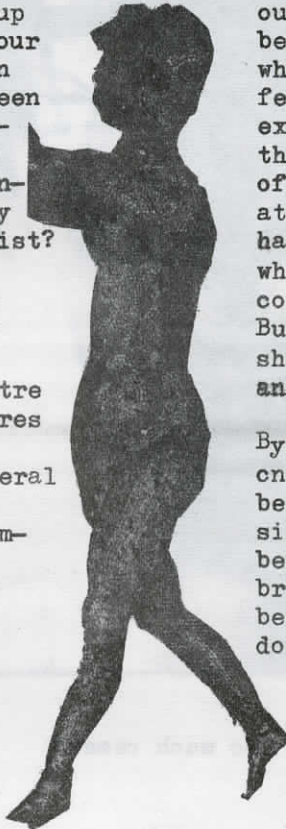
Similarly the criticism of our play at the Miss World Contest was concerned not with the overall story, but with the appearance and behaviour of our Miss Used contestants at the beginning of the play, totally ignoring what happens to them as the end. They felt that we put down women by our exaggerated mannerisms whilst we felt they were no more exaggerated than those of the contestants themselves. This attitude is best summed up by what happened at the Miss World Contest when the competitors left in their coaches at the end. People booed them. But the other attitude was to rush around shouting don't boo them, they're women and just as oppressed as we are.

By this token it would appear that we can't boo Mary Whitehouse either, because she too is a woman. If, as sisters say we shouldn't be women because they are oppressed, perhaps the brothers shouldn't boo male chauvinists because although we live in a male dominated society, men are still oppressed by a system which encourages by schooling games and the nuclear family a male chauvinistic nature. Love the queer basher?

Surely the answer to this is that despite conditioning there comes a time when every person has to stand on her/his own feet, and if Miss World Contestants are into it for the same motives of money, fame or success they are just as guilty as Mecca, and just as oppressive. In fact the booing made some of the contestants in their coaches aware for

perhaps the first time that there was an opposition and that they weren't after all the baubles of Western Culture they thought they were. When sisters see our drag acts or the Miss World Contestants performing, do they identify with the women portrayed. When a sister thinks of women or a woman, is the image that comes to mind one and the same as that portrayed in drag by Street Theatre. When people discuss drag have they retained an image of the other kind of drag in use outside GLF?

On an individual internal level there can be no doubt about the political value of drag, for a man to dress in womens clothes is to attempt to destroy the ego concept of man built up by this society. If this works it has an external effect also, and if it applies individually, it can also apply collectively.





Lesbianism is revolution

I have travelled
Nowhere
And done nothing
Having accomplished all that
Sufficient time was allowed me
To have

A

Look

At what this is

And gladly brother saw you

He listens

You who have heard and seen

Have pulled out my eyes

And muffled the word you bleat

To be so fearful of talking

Down to you and of talking up

That the cross

Of this nude silence

Seems a real pretentious treat

YOUR whiplash ending is near

There is no order here

The picture frames a wilderness

And your body is big noises

Abump in the visual sense

Ideas fly Suppressing time

By the hour

YOUR voice gatecrashes the

Auditory nerves clangsbang

The door of my china shop

Senses Standing stunted

Responsibility reflects not

Words that cool into nothingness

Gnawing apple coloured stone

Has no ripeness

Popping pips from no core

A voice rings out and deservingly crashes on so much cement
opposing the din of the mass etc
The male speaker from whence it came is told
Why dont you shut your big bad mouth by a little girl
The male speaker is upset but does not upset himself
Deciding not to feel as silly as he suspects
He may look now also to quench any appearance of visible shaking
Controls his hands
Carries on as usual
Just the same castes a glance warily in the direction of his shaker
She is impassive
Why dont you have a look at yourself
At this the poor speaker upsets himself
Freaks out and sits down
Having been noticed by a brother himself
Experienced in like situations
Who considers himself to be a
Passed Master of the Problem
of making himself heard and understood promptly
Rips out a great voice full of concern and high regard
Let there be quiet
The little girl nudges him with her petit little elbow
You are a riot
Now the Passed Master braces himself to inform her
I have travelled far and done many things Sister
What have you done and seen tell me She tells him

"Don't call me mister, you fucking beast"

The Transvestite Transsexual Drag Queen group has been meeting for several weeks. So far about forty people have called or visited. Some have come regularly, some have drifted off. Almost all have been women-people born males who live as women, or more commonly, dress as women whenever they get the chance. Transvestite men-people born female who live or dress as men (if the language confuses you it confuses us too. It's not meant to include us) have so far not come forth. We're working to break down these barriers but for now this article will be the experience of transvestite women. Not an article really, just some notes of things we've learned talking to each other.



How many of us are there? Nobody knows has any real statistics but there are 60,000 people in the United Kingdom taking sex hormones. Add to this the people who want them and those doctors won't give them, the people who want them are afraid to ask, and all the transvestites who at the moment aren't interested in hormones. The amazing thing is, most of us think we're a tiny minority. One tv thought she was the only person in the world who did this strange thing until she saw the movie "Psycho" in which the detective uses the word, "transvestites" and she thought, "there A word for it!"

When we're alone we tend to accept the stereotypes. By getting together we've discovered how ridiculous they really are. No one in the group has ever said, "What of nature"

When we're alone we tend to accept the stereotypes. By getting together we've discovered how ridiculous they are. No one in the group has ever said, "What horrible trick of nature has made me a woman trapped in a man's body?" We just don't think that way. The psychiatrists who electro-shock us think we're pathetic or tragic, but even those who are in very much in the closet enjoy being transvestite as long as there's some outlet. We don't follow any single profession. Recently a Gf brother said he thought most transvestites were upper class and in the art world. At one meeting we had, among others, a student, a house cleaner, an office worker, an engineer, a prostitute, a pub entertainer, and a taxi driver. Most of all, we are not heavily rouged

teased hair parodies of anybody's traditional role. Some of us dress that way-why not, some "regular" women dress that way-- but we're just people and our taste covers the whole spectrum, from middle-aged matron to hot pants to ~~mini~~ maxi-skirt, even to butch.

The whole question of roles needs to be examined, and particularly what we, as transvestites, transsexuals, and drag queens can contribute to a new understanding of how they operate. Some of us are opposed to roles because they can limit self-discovery. We don't want to discard the male role just to take on the female role. Others think that transvestites can show people that roles can be fun, if you're free to take the ones you want and discard them when you don't want them any more. The important thing is, no one should tell you, as a man or a woman, this is the role you have to play, and you have to play it all the time. One tv, when told by a regular woman, "You're just parodying my role," replied, "Who said it's your role".



There are many questions we are just beginning to examine. Why is Danny LaRue a West End institution when we get kicked out of our flats for wearing a skirt? Apparently it's all right if you're doing it for money, but perverted if you do it for personal satisfaction.

A more central question is how to relate to other women. When we talk about our hopes and fantasies it becomes apparent that what we want above all is to be accepted as women, primarily by other women. But will we achieve this by looking for ways in which we share experience with regular women or by developing a unique transvestite consciousness?

Sometimes the second approach seems real militant and proud, at other times it seems a cop-out, accepting the prejudiced view that we're not women, that we're some freaky thirdsex (or fourth or fifth?). Possibly we can find some light by considering the situation of black women and gay women, who develop black pride and gay pride, but still explore their feelings as women. Think how much more inspiring and beautiful the women's revolution will be when it joyously includes all women. Think of a Holloway demo with transvestite, trans-sexual and drag queen women, gay women and heterosexual women, black, yellow, brown and white women, mothers, daughters, poor women,



rich women, working women, house wives, and career women. Certainly, whatever course we take as transvestites, transsexuals, and drag queens, we must first destroy the trap wherein regular women set up standards by which they accept or reject us.

A similar question, perhaps even more immediate, is the question of passing. Transvestites have always sought to pass as regular women by disguising the voice, walking right, etc. Certainly it's a thrill to have a salesgirl say, "Can I help you, madam?" But do we give up too much? How can we escape the feeling of being just an illusion, something that can't be touched or looked at too closely? And we become so paranoid when we're worried people will read us. Also, one transsexual said you don't become the woman you are, but the woman you can pass as--which means you may feel like maxi-skirts and scarlet capes, but you wear brown midis so people notice you less. So many sex-changes live in constant fear people will discover their pasts. One sex-change said she's torn between two desires, one to disappear and be accepted as a regular woman after struggling so many years, the other to shout up and down the street how beautiful it is to be transsexual. If you're young and haven't suffered as much you're too quick to say, be militant, don't hide. Those who came out long ago are often the proudest because they've been themselves the longest. But they also know that if you pass you're treated as a human being, if you don't you're treated as a pervert or a roadshow.

Yet there are also thrills to not passing, or more precisely, not caring if you pass. You dress, comb your hair, use makeup to suit yourself, not to go unnoticed. And you discover yourself developing street instincts: how to handle crowds, how to judge people approaching you, what to do about police. One sister always carries an Italian Women's magazine on the tube so if someone speaks to her she can wave the magazine and pretend she doesn't speak English. You learn to laugh at people before they laugh at you. You become your own street theatre. Two transvestites can conquer a whole department store of uptight straight people.

Certainly one thing becomes more and more clear as we come together, pass or not pass, we can't let anybody tell us what we are. One sister said that after six months of psychiatric treatment she discovered that no one knew her like herself. We can't let anybody tell us we're men when we know we're women.

As Holly Woodlawn once said in New York, "Don't call me mister, you fucking beast".

Some people whose ideas or experiences are reflected in this article are: Roz, Paula, Rachel, Della, Edith, Susan, Perry, Patty, Christine



On going out alone in drag For the first time

Page 20

Let us suppose you have been "dragging" privately for some time

and that you have been to a few public events-say fancy-dress dances- dressed as a woman, arriving by private car, or taxi, and leaving the same way. This means that you have not yet taken the risk of walking down a street, getting on a bus or train, or being seen by the ordinary public in female dress.

From this one can infer that you are used to the application and wearing of make-up and are sufficiently confident in your dress sense to make your first solo attempt to run the "sex barrier". You have probably spent some dreadful moments contemplating this outing, and trying to summon up enough nerve to see it through. However, each time you reflect upon the "expedition" the madder it seems, yet you determined to try it just the same.

Now each case is different, but for the majority of TVs, the first encounter with the general public is bound to be a spine-chilling affair, especially in the vicinity of a shopping center, a bus queue, on the underground, or in any well-lit spot. So although I cannot think of any means of sparing you icicles down your spine I can, as one who has learnt the hard way, give one or two hints that might prevent you "Coming a cropper".

It is very easy for those who have never been out in female dress alone to say: "behave naturally, walk without mincing, or wiggling etc.", but even if one has a natural female-type walk, there are a heap of mistakes one can make in public.

One of the easiest traps to fall into is likely to occur in a bus queue. Most men have been brought up to always allow a woman passenger to precede them on mounting a vehicle. So it is quite easy to forget that you are supposed to be a female, and let some woman who has planted herself alongside of you in the queue jump onto the bus first. This is of course correct behaviour if you are dressed as a man, but when in drag it will more likely earn you a searching look from the conductor or conductress, and an even worse one when your fare is taken - it might even get you called "sir", instead of "dear".

Another thing to bear in mind in dealing with public servants on conveyances, and otherwise, is to use short sentences and keep your voice down. In this way, some of its male overtones will be drowned by the sound of the street or that of the vehicle.

A good trick for the first trip on the underground is to purchase your ticket earlier in the day (whilst wearing male clothes and use it later, when in "drag", in the evening. Here however, a note of warning must be uttered. Never, on any attempt to use your every day season ticket when in drag - there are certain private ciphers on these tickets which indicate the sex of the holder. This might seem obvious to some., but it very nearly exposed me to ridicule.

Another thing that might seem obvious to some is that it is very important to time

your journey. In fact, unless your destination is that of a friends house or flat where, of course a "neutral" toilet is available, it is safest to limit your first solo excursion to about a half an hour or so unless you are prepared to endure acute physical discomfort all the way home. Always make sure that your friends are at home by phoning first if possible,; and if by sheer bad luck they don't answer the bell when you arrive, then immediately make for the nearest bus stop or railway station, even if it means calling a taxi to get there quickly. There are of course many brave TVs who venture down womens toilets in full "drag", but it would be disastrous for a first-time-outer to attempt this, unless he wants to be involved in a criminal prosecution.

Another risk that one in drag is likely to face is losing his way. So first make sure you are au fait with the streets near your destination by studying a map of the district

beforehand, or, better still, slip an A-Z into your handbag. This will spare you the embarrassment of approaching complete strangers for directions; these people might quite possibly see through your disguise, and bring you down with an over-emphasized "sir". On the subject of strangers, there is of course the risk of an attempted pick-up, especially where drunks are concerned. I have found that one ruse is successful in dealing with these people, or in fact in any case where one wishes to avoid conversation, and that is to take a foreign periodical with you and pretend to read it. Then, if an obviously unpleasent person tries to start a conversation, just say "noa unnerstan", in the most broken English imaginable.

These are of course only a few of the pitfalls that face one on a solo journey on public transport in "drag"; but they are certainly the most likely to occur. Of course, confidence is everything, as with most things - this comes only with practice. Most other problems come under the headings of dress, style, deportment, make-up etc., which, of course, one should attempt to master before venturing out alone.

It would fill a book to cover all these in detail, and fortunately this has been done already by a talented woman sex-change, Ph.D., living in the U.S.A. Entitled "How to be a woman although male", it can be obtained from several publishers agents, notably from the proprietors of the Continental Shoe Shop, Westbourne Grove, London.

In this very brief article I have tried to cover some of the difficulties facing those planning their first solo venture. but should any reader require further advice or information

I will do my level best to help.

One should write to me, care of the editors of this periodical enclosing a stamped addressed envelope, Meanwhile, let me wish you the best of luck your first trip alone.

PAULA.

SIMONE DE BEAUVOIR. from *Second Sex*. 1949.

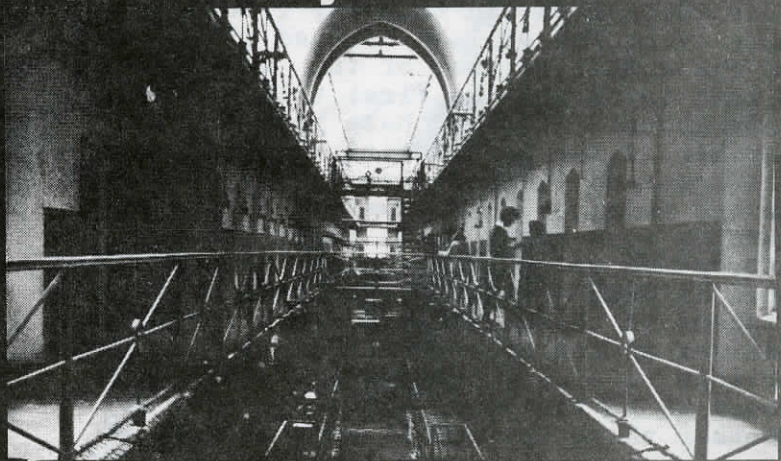
With women dependency is interiorised, she is a slave even when she behaves with apparent freedom; while man is essentially independent and his bondage comes from without. If it is asserted that men oppress women, the husband is indignant; he feels that he is the one who is oppressed and he is; but the fact is that it is the masculine code; it is the society developed by males and in their interest, that has established women's situation in a form that is at present a source of torment to both sexes.

what is it that rips you off
thick in a mix of disguises
pavements streets and shops
your prescence gluts in hordes
you have it made
and yet
you ape my eternal brother
whose pregnant reality
is this dope
have i made you mad he asks
you have i take
but i take it with salt
i do not walk on pavements
rare
i do summersaults in the air
i do not pay in shops
i serenade cashiers
i take wise counsel from
billboards and keep a cool
head for reasons you don't
know about
rare i repeat
what is it that rips you off
he made no simple reply



A POEM FOR ANGIE WEIR FROM A SISTER
moving home in the nights wet silence
my tears have met the hard earth.
falling from winter-cold skin:
the surface where rage first rose
frozen to hit the numb air
anger like ice
never to melt
before the concrete
rots clean away

**This issue is dedicated to
Angie, sisters in Holloway,
sisters in kitchens, sisters in
factories, offices, schools -
and everywhere women are
oppressed by sexism.**





**TORCH - LIGHT
VIGIL FOR ANGELA**
grosvenor sq. jan 31.
(the day angela's
trial begins)

some feminist literature: shulamith firestone -- the dialectic of
sex -- hannah gavrion -- the captive wife -- kate millet -- sexual
politics -- s.c.u.m. manifesto -- valerie solanas -- voices
from women's liberation -- woman identified woman --
(radical lesbians pamphlet) -- second sex -- simone
de beauvoir -- fourth world manifesto -- sister
hood is powerful --



ROOTS.....Martha Shelley
We grow darker
turned back in the earth
forbidden to pierce the ground
and see the sun;
denied the fruit of love,
We are not what we would become.

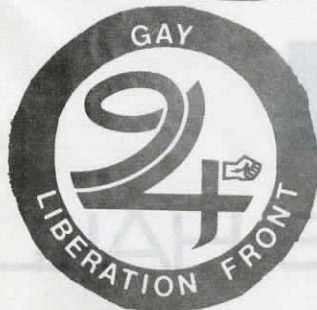
Entrapment is no hamfist vice squad cop
But rigid cages of your words
Philosophies imprison thought;
Our voice has been unheard.

**SHIT =
BLACK =
GAY =
LESBIAN.**



COME OUT
dancedancedancedance
hammersmith town hall 8 Pm
saturday january 29th

women's lib office
12 - 13 little newport st.
see you there, darling!



gay liberation front
5 caledonian rd. n.i.
837 7174 all week.



YOU MIGHT EVEN SEE.... MISS BUTCH & HER FEM!

MISS BUTCH



The shocking candid facts of the
secret desires and sex-ways of a
LESBIAN . . . ADULTS ONLY



GAY WOMEN'S THINK-IN

SAT JAN 29. ALL SAINTS HALL