



# COME TOGETHER

6!

A gay liberation journal for the gay community.

ISSUE 3.

## glf + male chauvinism

At the last meeting of the GLF (the Arts Lab. 30th. Dec. 1970) there was a lot of discussion on whether there should be a separate women's caucus and whether they should meet. As I felt the women in the meeting were yet again dominated by the men in the debate on whether the men should be in on their discussions, I think that that example is in itself, a good reason for the women talking on their own. I myself hopefully look forward to the emergence of a lesbian liberation voice. Unfortunately I feel bad about the fact that I'm a man putting forward a point that should be made by the women, but as was shown in the last meeting the women didn't get very far, and I think the point should be made pretty soon. The existence of a lesbian caucus in the New York Gay Liberation Front has been very helpful in challenging male chauvinism amongst gay men, and anti-gay feelings amongst women's lib.

**Male Chauvinism** ----- All men are affected by this - we are brought up that way. It means that we assume that women play subordinate roles and are less human than ourselves. At an early gay liberation meeting one guy said, "Why don't we invite women's liberation - they can bring sandwiches and coffee". It is no wonder that so few gay women have become active in our group.

**Male chauvinism** however, is not central to us. We can junk it much more easily than straight men can. For we understand oppression. We have largely opted out of a system which oppresses women daily - our egos are not built on putting women down and having them build us up. Also, living in a mostly male world we have become used to playing different roles, doing our own shit work. And finally, we have a common enemy, the big male chauvinists are also big anti-gays. But we need to purge male chauvinism, both in our behaviour and in our thoughts. Chick equals nigger equals queer. Think it over.

**Women's Liberation** ----- Women are assuming their equality and dignity and in doing so are challenging the same things we are; the roles, the exploitation of minorities by capitalism, the arrogant smugness of straight, white, male, middle-class Britain. They are our sisters in struggle.

Problems and differences will become clear when we begin to work together. One major problem is our own male chauvinism. Another is uptightness and hostility to homosexuality that many women have - that is the straight in them. A third problem is differing views on sex; sex for them has meant oppression. While for us it has been a symbol of our freedom. We must come to know and understand each other's styles, jargon, and humour.

Tony Reynolds.



# Some thoughts on GLF - warren

1. "Come Together". The media workshop have worked hard and produced a very creditable paper. Some consideration should be given to the content and form however. While every opportunity should be given for freedom of expression, there is a probability of the movement being misunderstood as a result of some recent articles printed without comment. The article "What is a Homosexual" is blatantly sexist and should not have been printed without stated reservations. A liberation movement is not the place for ideas in which freedom for one individual is obtained by furthering the oppression of another. This sort of capitalist exploitation is exactly what we are fighting against. Collective thinking, purpose and action, with a realistic and moral view of our place in the context of society is what we are fighting for. "Come Together" should serve these purposes, and its format and context should be determined in the light of these objectives.

But "Come Together" is an organ reflecting the thought and work of the movement, GLF. What are its goals? Is it achieving them? Can it achieve them? GLF. The number of persons attending the meetings indicates the real need for the Gay Liberation Front. But short of getting people together, nothing has been accomplished and we now stand in danger of collapsing under our own weight (I am about to utter some criticisms and wish to stress as strongly as I can that they are meant to be objective and if they fail in being so, then I must plead my own inadequacy of expression).

Purpose. Our purpose is to combat the exploitation of individuals and groups by other individuals and groups, and to work to establish a society in which exploitation is not possible. As homosexuals we are particularly concerned with ending the oppression of gay people, including our own oppression of gay people insofar as we are sexist and, if men, male chauvinists. We must recognise that the worst and most insidious oppression that we have to combat is the distortion of our lives and our selves that social conditioning has lead us to. To accomplish this purpose, we must understand it as thoroughly as we can and this requires education.

Education--"A Revolutionary Movement must have a spiritual base"--Alan Ginsberg. GLF is a peoples movement, it is not a civil rights movement concerned solely with the realisation of legal and social goals, but is concerned as well with the liberation of the individual from the things that distort him/her. In order to achieve this, there must be a continuing and varied programme of education. Information must be exchanged, facts presented and ideas shared. However, the greatest part of the literature on human sexuality, personality and homosexuality would be found to be unacceptable. The conditioning we have received has, in large part, been based on this literature and we must reject it. We need information and knowledge which can be presented at large meetings (eg. vocabulary--how many of us would give a clear definition of the word "sexist"). In this manner we can gain information, but information is not knowledge. The knowledge we wish to obtain is, in the first instance, self-knowledge. And this comes only with self-awareness, by meditation and being consciously aware of our motivations. Information is necessary and introspection is necessary, but man is not "an island entire of itself" and information and self knowledge are only meaningful in the context of relationships. Awareness groups properly set up provide the means for exploring the nature and value of relationships. When we begin to learn, then we begin to teach. Until we begin to learn, we have nothing to teach. The two processes are not separate, but concomitant.

An educational process should lead to group awareness as well as self-awareness. Many members feel strongly that we should co-operate with the media or at least those parts of it assumed to be sympathetic. This is the kiss of death for a movement in its early stages. Until we have strong group awareness with clarity of purpose and commitment to the group, to ourselves, we must avoid involvement with the media. Let public things be reported but no more than that. The media can create an image of GLF to the extent that we could find GLF the creature of the media and not what we wish it to be. Recent history is crammed with movements that failed because, when the initial flurry of media interest evaporated, nothing substantial was there.

Goals---I see our primary goals as education, communication and support. GLFs are being started all over England, mainly by young people at schools and universities. A group of young people (16 to 28 years old of both sexes) wish to start a GLF in Birmingham. Things will be far more difficult for them than for us. What support can we give them? What support can we give each other here in London? What information is available? How can it be obtained? Is Wednesday evening the only time GLF functions? In order to be able to give appropriate answers to these questions, we must realise our needs and fulfill them.

NEEDS-----Members, Premises, Money, Paid and volunteer staff, Control.

-cont. from p.2

1. Members---We need constantly to increase our membership to give strength to our purpose, legitimacy to our demands.

2. Money---Always a sore spot, but it is necessary. I would suggest a ten shilling a year membership (free to those without money) and all the donations people are willing to give us.

3. Premises---We need an office of at least two rooms with usual office equipment, including duplicating equipment. We also should have a 24-hour telephone service in order to respond to emergency situations such as getting legal advice in case of arrest.

4. Staff---We need one paid full-time person, and one paid part-time person to provide continuity of effort and to see that work is facilitated. I feel very strongly that while pay should be adequate to live on it should be on a fairly low scale. A coordinator of a movement such as ours should be conscious of making some sacrifice to give impetus to her/his activities and involvement in work. She/he should be dedicated. There must also be a collective of volunteers for the office to ensure that the coordinator does not fall into the trap of identifying herself/himself as the movement or being identified as such.

Control-----"it's just another thing for bread", comment at the GLF dance. Someone will always say this but we can avoid too much of it by regular financial statements and auditing. Control of money is relatively easy but control of policy is much more difficult. Control is a word with ugly connotations but its basic meaning is good. If we can develop, strong disciplined and reasoned unity of purpose, we will succeed.

Organisation---What we have is hindering rather than furthering our purpose. Our meetings repel rather than attract and for many it is only hope of better things that keeps us coming. The steering committee is unable to function by reason of the size of the meeting, the inexperience of the members of the committee, the diverse views of the meeting and the focusing on peripheral rather than central issues. There is so much that we could accomplish; there is so much that needs to be done. There is, in fact, so much that it is difficult sometimes to know where to start. But start we must or fail immediately. We need energetic able persons to work and to serve as focal points. I avoid the use of the word "leader" because it generally means exploitation. But it is necessary that certain functions be performed by individuals and by a smaller group than the whole. We all have temptations to exploit and for those who are prominent the temptations are more acute. There must be safeguards against this. The term of office for the co-ordinator must, be strictly limited.

Conclusion---What we are faced with are problems and problems can be resolved. When these problems are resolved we can move forward to ACTION; to fighting oppression; to creating an alternative community; to freedom.

There are political implications to the things I have said and I hope you are aware of them. I believe in collectivism but will not willingly alienate anyone by using slogans to which people react rather than consider. But I know that only a new society will enable us all to be free, and to relate to and function with others in a non-exploitative fashion. I have attempted to be objective and to put to you points I consider valid. I am not making a motion to be voted on but these are proposals put forth. I hope you will strongly and objectively criticise this paper and then, after reflection, "let us reason together", all of us, and establish something capable of the action and change we all desire.

All Power to the People!

## Gay Liberation Think-In

Warren's article has focused on many of the diffuse problems that we are presently facing. To help us effectively deal with these problems we are having a "think-in" at the London School of Economics on Saturday 16th. January. It will start at 10 a.m. and finish at about 5.30 p.m. The areas to be covered include organisation, campaign, and the creation of an alternative social scene. The think-in will also serve an educative function in that for the first time in GLF we will be devoting a whole day to hard thinking about who we are and what we are going to do. Roughly speaking the day will start with a short 30 minute plenary session. We will then divide up into the various workshops and thinkshops. These will be in session throughout the day, with an hours break for lunch, until we come together to collate the results at around 4.30 p.m.

Perhaps one of the reasons why GLF does only appear to be a weekly meeting is that not enough people are willing to participate in building up some kind of structure. It is hoped that all the sisters and brothers here should come along to the think-in with a genuine commitment to it. We need constructive ideas and thought and not empty rhetoric.

- Aubrey



# STEPIN FETCHIT WOMAN

by Martha Shelley, a leading sister in New York  
G.L.F. and Radical Lesbians. Her article is  
reprinted from "Come Out."

Lesbianism is one road to freedom — freedom from oppression by men.

To see lesbianism in this context — as a mode of living neither better nor worse than others, as one which offers its own opportunities — one must abandon the notion that deviance from the norm arises from personal illness.

It is generally accepted that America is a "sick society." There is an inevitable corollary to this statement, which has not been generally accepted: that people within our society are all crippled by virtue of being forced to conform to certain norms. (Those who conform most easily can be seen as either the most healthy, because adaptable, or most sick because least spirited.) The black is struggling to free himself not only from white oppression, but from the sickness of self-contempt and the sick roles he has been forced to play. Women are struggling to liberate their minds from sick sexual roles. It is clear that the self-abasing, suffering, shuffling black is not someone with a personal neurosis, but society's victim — and someone who has been forced to learn certain techniques for survival. Few people understand that the same is true of the self-abnegating passive housewife. Fewer understand this truth about the homosexual.

These techniques of survival help us meet certain needs, at the expense of others.

For women, as for other groups, there are several American norms. All of them have their rewards — and their penalties. The nice girl next door, virginal until her marriage — the Miss America type — is rewarded with community respect and respectability. She loses her individuality and her freedom to become a toothpaste smile and a chastity belt. The career woman gains independence and a larger margin of freedom — if she is willing to work twice as hard as a man for less pay, and if she can cope with emotional strains similar to those that beset the black intellectual surrounded by white colleagues. The starlet, call-girl, or bunny whose source of income is directly related to her image as a sex object, gains some financial independence and freedom from housework. She doesn't have to work as hard as the career woman, but she pays through psychological degradation as a sex object, and through the insecurity of knowing that her career — based on youthful good looks — is short-lived.

The lesbian, through her ability to obtain love and sexual satisfaction from other women, is freed of dependence on men for love, sex and money. She does not have to do menial chores for them (at least at home), nor cater to their egos, nor submit to hasty and inept sexual encounters. She is freed from fear of unwanted pregnancy and the pains of childbirth, and from the drudgery of childrearing.

On the other hand, she pays three penalties. The rewards of child raising are denied her. This is a great loss for some women, but not for others. Few women abandon their children, as compared with the multitudes of men who abandon both wives and children. Few men take much interest in the process of child raising. One suspects that it might not be much fun for the average person, and so the men leave it to the women.

The lesbian must compete with men in the job market, facing the same job and salary discrimination as her straight sister. On the other hand, she has more of a chance of success since her career is not interrupted by childbirth.

Finally, she faces the most severe contempt and ridicule that society can heap on a woman.

A year ago, when Women's Liberation picketed the 1968 Miss America pageant, the most terrible epithet heaped on our straight sisters was "lesbian." The sisters faced hostile audiences who called them "commies," "tramps," "bathless," etc., and they faced these labels with equanimity; but they broke into tears when they were called lesbians. When a woman showed up at a feminist meeting and announced that she was a lesbian, many women avoided her. Others told her to keep her mouth shut, for fear that she would endanger the cause. They felt that men could be persuaded to accept some measure of equality for women — as long as these women would parade their devotion to heterosexuality and motherhood.

A woman who is totally independent 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 very little power over her.

I have met many, many feminists who were not lesbians — but I have never met a lesbian who was not a feminist. Straight women by the millions have been sold the belief that they must subordinate themselves to men, accept less pay for equal work, and do all the shit work around the house. I have met straight women who would die to preserve their chains. I have never met a lesbian who believed that she was innately less rational or capable than a man; who swallowed one word of the "woman's role" horseshit.

Lesbians, because they are not afraid of being abandoned by men, are less reluctant to express hostility towards the male class — the oppressors of women. Hostility towards your oppressor is healthy — but the guardians of modern morality, the psychiatrists, have interpreted this hostility as an illness, and they say this illness causes and is lesbianism.

If hostility to men causes lesbianism, then it seems to me that in a male-dominated society, lesbianism is a sign of mental health.

The psychiatrists have also forgotten that lesbianism involves love between women. Isn't love between equals healthier than sucking up to an oppressor? And when they claim we aren't capable of loving men, even if we want to — I ask you, straight man, are you capable of loving another man so deeply that you aren't afraid of his body or afraid to put your body in his hands? Are you really capable of loving women, or is your sexuality just another expression of your hostility? Is it an act of love or sexual conquest? An act of sexual imperialism?

I do not mean to condemn all males. I have found some beautiful, loving men among the revolutionaries, among the hippies, and the male homosexuals. But the average man — including the average student male radical — wants a passive sex-object cum domestic cum baby nurse to clean up after him while he does all the fun things and bosses her around — while he plays either bigshot executive or Che Guevara — and he is my oppressor and my enemy.

Society has taught most lesbians to believe that they are sick and has taught most straight women to despise and fear the lesbian as a perverted, diseased creature. It has fostered the myth that lesbians are ugly and turn to each other because they can't get that prize, that prince, a male! In this age of the new "sexual revolution", another myth has been fostered — the beautiful lesbians who play games with each other on the screen for the titillation of heterosexual males. They are not seen as serious people in love — but as performers in the "let's try a new perversion" game.

Freud founded the myth of penis envy, and men have asked me, "But what can two women do together?" As though a penis were the *sine qua non* of sexual pleasure! Man, we can do without it, and keep it going longer, too!

Women are afraid to be without a man's protection — because other men will assault them on the streets. And this is no accident, not an aberration performed by a few lunatics. Assaults on women are no more an accident than are lynchings of blacks in Mississippi. Men have oppressed us, and like most oppressors, they hate the oppressed and fear their wrath. Watch a white man walking in Harlem and you will see what I mean. Look at the face of a man who has accidentally wandered into a lesbian bar.

Men fear lesbians because they are less dependent, and because their hostility is less controlled.

Straight women fear lesbians because of the lesbian inside them, because we represent an alternative. They fear us for the same reasons that uptight middle class people fear hip people. They are angry at us because we have a way out that they are afraid to take.

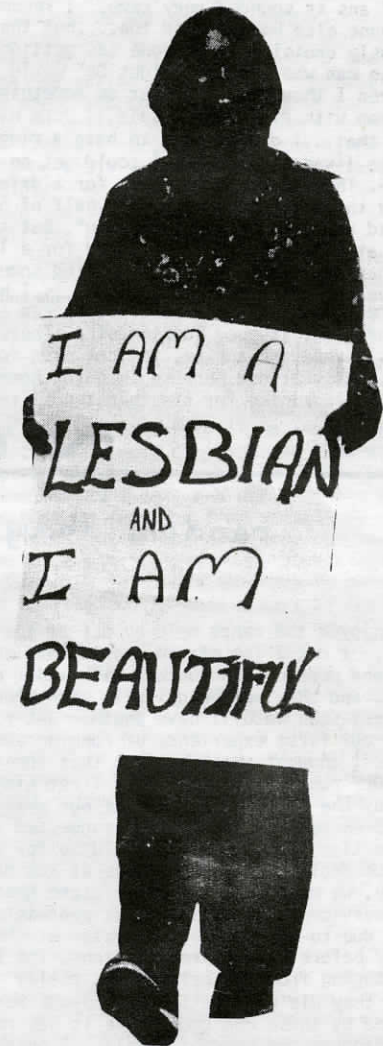
And what happens to the lesbian under all this pressure? Many of my sisters, confused by the barrage of anti-gay propaganda, have spent years begging to be allowed to live. They have come begging because they believed they were psychic cripples, and that other people were healthy and had the moral right to judge them. Many have lived in silence, burying themselves in their careers, like name-changing Jews and blacks who passed for white. Many have retreated into an apolitical domesticity, concerning themselves only with the attempt to maintain a love relationship in a society which attempts to destroy love and replace it with consumer goods — flowers, mouthwashes, diamond rings, automobiles — and which attempts to completely destroy any form of love outside the monogamous marriage.

This, by the way, is an important point for all kinds of revolutionaries. If you love your brother, you are less willing to stand by and watch him get crushed under the relentless pressures of the rat race, of the doctor bills and the furniture bills. If you love your brother, you won't try to swindle him. Restricting love to the immediate family group isolates each family from the community — each ethnic group from the others — and makes all these isolated frightened people more willing to settle for fancy furniture on the installment plan, for grudgingly bestowed respectability, because they can't get the real thing, real love.

To return to the lesbian — because *lesbian* has become such a vile epithet, we have been afraid to fight openly. We can lose our jobs — we have fewer civil rights than any other minority group. Because we have few family ties and no children, for the most part, we have been active in many causes — but always in secret, because our name contaminates any cause that we work for.

To the radical lesbian, I say that we can no longer afford to fight for everyone else's cause while ignoring our own. Ours is a life style born out of a sick society — so is everyone else's. Our kind of love is as valid as anyone else's. The revolution must be fought for us, too, as well as blacks, Indians, welfare mothers, grape pickers, SDS people, Puerto Ricans, or mine workers. We must have a revolution for human rights.

Maybe after the revolution, people will be able to love each other regardless of skin color, ethnic origin, occupation, or type of genitals. But if that's going to happen, it will only happen because we make it — starting right now.



Sappho was a right-on woman!



the man I liked best at glf  
or (the meeting in which we all had to get into rings) Gemini

There was a man with a denim jacket there too. He also had a pipe which made him look cosy and cuddly. The tobacco smelt sweet...and I sat there trying to look nice but he didn't notice me. I remember him because I liked him best of all. I think he had blue eyes. Whatever he had though, he also had a nice little moustache. When we moved into rings I was disappointed because I missed him by one seat and found myself in the wrong ring. So, for the moment, I just sat back and tried to look nice. I agreed with points 1,2,3,4,5, & 6 because I thought it would be safer to, and then turned round because I smelt that the man with the moustache had lit his pipe. You could see he was a strict right-winger because he kept sticking his hand up at the wrong time. Then he looked at me and said something, but I was so busy trying to look nice for him that I missed what he said and so he turned away and said it to somebody else. The man next to him said "Right On" and it sounded very camp. I remember because I laughed a little and looked round to see if anyone else had laughed too....but they hadn't so I carried on trying to look nice and not obviously cruising. Everyone was getting very political while I was trying to look nice. I think the man who shouted "Right On" would have said they were losing their cool..I giggled again. Then I thought I'd better do something political so I clapped and said "hear hear" when the cosy man with did...and I said it very nicely which I thought was very nice...I did it a lot after that...I didn't seem to have a ring by then....I was just a sort of floating ringlet but I quite liked it because I could get on with looking nice without being disturbed too much by point 5. Then it was time to go for a drink and I lost my man with the "no-sleeves" denim jacket and the pipe and went to get half of bitter. Someone said "you're looking nice tonight so I turned round and said "thank-you", but they weren't talking to me and so I was embarrassed (and nice at the same time) and asked for a light. The only trouble was I hadn't had time to roll a cigarette, so I pretended to find some matches and went to find the man with the nice smelly pipe....he was talking to a boy....I heard him say he was at the University of London, I remembered thinking...how nice. I looked around to talk to someone and when I looked back he was gone, so I stopped looking nice. There was nobody else with a moustache, denim jacket, (with no sleeves) and a pipe, to look nice for. It was a bit sad. I can't look nice at the GLF until next year now because I'm going home for Christmas. Maybe he'll be there next year. I'll try and look nice for him then too. I think maybe I'll take up smoking a pipe.....

## random thoughts on the dance

I enjoyed the dance held by GLF at the Kensington Town Hall recently....I thought it was good fun. I met a lot of new people, and this is always good....I also met a lot of former friends and people I had worked with who I didn't know were gay and who expressed the same about me, and this was beautifully mind-blowing. We certainly had a good turn-out and I hope that fairly soon we will have another get-together. There were hang-ups of course, but as this was our first experience of running such a venture I am sure we will learn from our mistakes. I thought that the fact that something like over 600 people "came together" in the name of GLF publicly for the very first time was really something, even though we were almost ignored by the Press. I agree that our next dance should be a Benefit to enable us to obtain our own premises, as was recently suggested at a GLF meeting, and I further agree that the prime function of the dances should be for propaganda for the movement. There was a really tremendous feeling of togetherness at the dance yet I thought that there was something lacking musically, we must ensure in the future what we obtain the services of really tight bands and the services of a really slick professional discotheque. I think a lot of the fault was probably due to the poor sound system at the hall however, and we need also to check this out carefully before future presentations. The light shows were great and the banner made by Tarsus hanging from the balcony was really outasite. Ginger Johnson was a gas and Hot Ice although they didn't exactly melt anyone were pretty good. The mass freak-out on the stage at the end by those who could make it was really something and I hope that film cameras were able to capture the mood of it all. I overheard somebody say "Boy, what a fantastic collection of talent there is here tonight", and he was right in every sense of his words.

Brian Scott.

## A letter from a brother

Dear Brothers and sisters,  
I do not feel that mass meetings like dances, invasions of straight dance-halls, demonstrations etc. should be given too much emphasis. What I think is more important to the liberation of gay people is that they mix with normal society in natural numbers, twos, threes and fours and act in a way that is natural to them. I have danced with a boy at a straight party where we were the only two gay people and the straights were looking at us and smiling, they accepted us. I have often been to straight restaurants with my gay friends, we have held hands and have enjoyed ourselves amongst the hetero lovers and enjoyed the same wine, candlelight and romance as they without any embarrassment or ridicule. This I feel is where our integration with society is going to begin. We are not trying to become an isolated mass community, i.e. a ghetto. We want to be normal people and so we should go to normal places in normal numbers and act like we want to act.

Trevor G. Locke.

## GAY LIBERATION THIS WAY?

- Andy

Sisters and brothers, I feel I must reply to the last two articles in COME TOGETHER No. 2, as they both seem to ask the same questions, what is a homosexual and what is gay liberation for? Both articles put the same point of view, that homosexuals are the same as anyone else and so no-one need worry about us. But surely that is exactly what we aren't, surely if we have learnt anything from our oppression, it is that 'ordinary people' are racist sexist and oppressive. I don't want to be like Nixon or Heath - they are 'ordinary people'.

Within the limits of space, in this article I hope to show why people, including ourselves, are oppressive in these ways and suggest directions that GLF might take in the struggle for liberation.

An oppression started by the ruling class and purveyed through every form of media at their disposal, schools, press, TV and radio has forced this oppression onto society as a whole - even into the gay community. We have been forced into playing roles based on straight society - Butch and Femme, nuclear 'marriages', which continue within the relationship, the same oppression that outside society forces onto its women.

If we are to effectively combat this oppression we must isolate our enemies, and find our friends whom we can unite with. Our primary enemy is the ruling class - the 5% who own 90% of the wealth of this country. It is this ruling class which has oppressed us and our straight sisters and brothers into the attitudes of mind that we have. It is the same ruling class that oppresses factory workers

office workers, women, black people and Irish too. It is for those reasons that GLF must advance the slogan "WORKERS AND OPPRESSED PEOPLE OF THE WORLD UNITE". We must align ourselves with those in struggle against this monster, we must analyse our situation and discover who are the people who will support us and who are the enemy who will be against us regardless of our arguments. Straight people who oppress us, but who are themselves oppressed at work or because of their race or sex, can be won over to supporting us when the contradiction in their position is explained but people who identify themselves with the ruling class in all respects are our enemy and must be treated as such. It is only by uniting with our supporters that we can liberate ourselves and others, for we can only be truly liberated in a liberated society - we will not be liberated until women are liberated, blacks are liberated until the people have all the power.

We will not be liberated by refusing to support the 'screaming queens' who Paul puts down and will not fight for. They were the first people to come out and they have suffered for it. They are our first martyrs and it is straight society we must indict for this - not the queens. Also we must not demand from the closet queens that they come out NOW, certainly if we are to be liberated we must come out and queerness must end, but let's get our head clear on one thing, closet queens are our brothers too and must be defended from attacks by straights, but we who have come out must not force others to come out, the stakes are high and while closet queerness is part of our oppression it's more a part of theirs, they alone can decide when and how.

As far as the Gay Community in Alpine County is concerned, I hope I have shown above that we cannot liberate ourselves by isolating ourselves from other people in struggle. Don Kilhefner says that "we can't be honest in a society in which we have to hide our feelings. This way we can obey Nixon's injunction to work within the system". Well, there comes a time, brother, when you have got to stop running and be honest or lose what little self respect you have been allowed to keep, and as far as working within the system is concerned, the blacks in America have tried it for centuries and have now been forced to pick up the gun to defend themselves against attacks from the police, whilst in Ireland the working class (both protestant and catholic) tried it and found that armed British troops were there to back up the state.

Lets stop running, get our heads clear as to where society is at and how we can best change it. Lets develop a theory of our

- cont. p.8



-cont. from p.7

oppression and seek the support of the people (its there if you are honest about what you are) and I say lets realise that only by fighting a socialist revolution can we succeed in being liberated.

ALL POWER TO THE PEOPLE!!!

Sisters and brothers, as you can see "Come Together" now costs 6d if you live in London though free to those of you in the Provinces.

We still need articles, especially theoretical texts etc. We also need a lot more art work and photographs of our own activities. In his article Warren pointed out that our editorial work has been very weak, particularly in printing articles without comment. We agree with him, but at the same time think that comment should come from you, the reader. We are getting ourselves more together. None of us have had experience before in running a journal, but we hope to improve by taking account of your constructive criticisms.

As we do purport to be Gay LIBERATION and not gay reform we will not print articles that are blatantly sexist or reactionary without editorial comment in the future.

- "Come Together" workshop.

Gay Liberation Media Workshop  
c/o 160 North Gower Street,  
London N.W.1.

GLF meetings at London School  
of Economics at 7.30 p.m. Wednesday  
Houghton St., W.C.1.

GAY LIB.  
THINK-IN

SAT. 16th JAN.  
L.S.E.

10 a.m. to  
6 p.m.

