

# come together

NO 8



5p

## SISTERS AND BROTHERS

COME OUT AND FIGHT AGAINST OPPRESSION

### gay day and demo

SATURDAY AUGUST 28

SPEAKERS CORNER 1.30pm

#### Declaration of Youth Group Rights

Every day it becomes clearer that the system that we live in with its repression of gays, women, blacks, workers, is desperately fighting to keep itself going. This becomes more evident with trials like the Little Red Schoolbook, OZ, and the forthcoming frame-up of Jake Prescott and Ian Purdie on a conspiracy to bomb charge.

Every day it becomes more apparent that people are not going to take the shit that's coming down. People are organising everywhere — the shipbuilders are running Clydeside, the people of Ireland are fighting for their self-determination, women are fighting back a male-ego-chauvinist world and our black brothers and sisters are fighting the racism of a white-dominated world. And now, also, homosexuals are standing up and saying "no more shit", our oppression ends here. They are standing up and demanding an end to oppression through the law, the psychiatrists — a total end to all forms of oppression that keeps us a down minority. We of the Gay Liberation Front Youth Group have listed a series of basic demands. To survive and fight our oppressors we must know very clearly what we want and what we reject. We must learn to struggle together.

##### 1. WE WANT SEXUAL SELF-DETERMINATION

We believe that young people must have the unhindered right to be homosexual, heterosexual or bisexual. And the complete knowledge to understand their own sexuality.

##### 2. WE WANT AN END TO MALE CHAUVINISM AND SEXISM

We believe that women must be free and equal. Sex role stereotyping in education must end. Institutional sexism in the law, work, the church and the family must be stopped. We consider women our natural allies since both homosexuals and women are systematically oppressed by male supremacist society.

##### 3. WE WANT POWER. WE WANT THE FREEDOM TO DETERMINE OUR OWN DESTINY

We believe ideas should be judged on their merit and people on their kindness or wisdom. We want an end to the attitudes of the old which tell us that they know better. We want a total end to adult chauvinism.

##### 4. WE WANT FULL CIVIL AND HUMAN RIGHTS

We want an immediate end to the harassment of gays by the police. We demand an end to the imprisonment of gays for sexual offences. We believe that all people are created equal and are endowed with certain inalienable rights, among them life, liberty and the pursuit of happiness.

##### 5. WE WANT THE RIGHT TO FORM OUR EDUCATION ACCORDING TO OUR NEEDS

We believe compulsory education is a form of imprisonment, and must end immediately. Every student should have the right to equal sex education.

##### 6. WE WANT THE FREEDOM TO FORM COMMUNAL FAMILIES

We believe that the nuclear family is not in the best interests of gays and women. Young people are considered property, to be moulded in the image of their parents. We demand the right to live and run our lives in the manner where we can learn the co-operation of the community rather than the oppression of

##### 7. WE WANT THE RIGHT TO LIVE

We believe that to survive we must have clean air to breathe, pure food to eat, water fit to drink and products built to last. We demand an end to the rip-off of gay people in the pubs and clubs, where we are treated as commodities in a money-orientated society.

##### GAY POWER TO GAY PEOPLE

TONY REYNOLDS (with a little help from my friends)

#### Age of Consent

Consent. To what, by whom, why should it be restricted. These questions can be answered when one examines the oppressive attitude with which the adult ruling class regards young people.

With the increase in population in the past century, young people have formed a much

greater percentage of the population. They were at first exploited by the Victorians as a source of cheap labour and even now young people are paid less for doing the same work as adults.

As education improved the knowledge gained by this large and impressionable section of the population, made them increasingly aware of the oppression laid on them by their parents, teachers, employers etc. and as their influence grew due to their numbers and intelligence, so the establishment attempted to crush them with legislation aimed at their sexual and legal rights — age limitations to their freedom. This is manifested in voting age etc. At present, the Government is planning legislation to cripple the Students' Union, and so effectively control their power, just as they have done to the T.U.C.

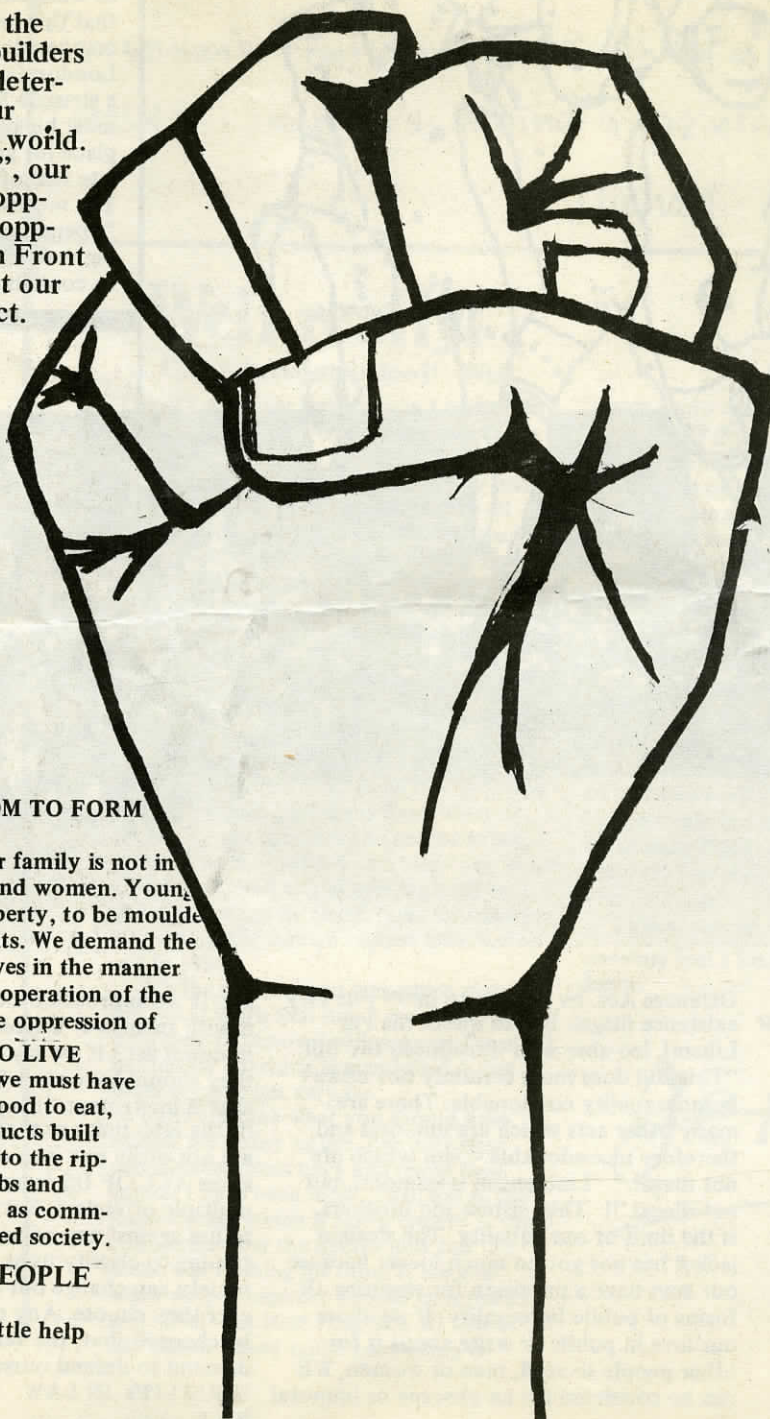
Homosexuals obviously form a smaller percentage of the population than either young people or trade union members, but they are potentially more powerful because they transcend class and age. The establishment's attitude is one of direct oppression through police harassment, obscenity trials (weren't OZ and IT found guilty by using gay ads as evidence) denying of legal rights and more recently in the grudging legislation passed by a conscience stricken Parliament, through the age limits on young homosexuals. This was advocated as protection so they could decide against the perverted sexuality that the act assumes homosexuality to be — it openly condemns homosexuality through this measure as it takes on shades of the 'corruption of the morals of minors' recently aired at OZ. It presents us with a false freedom. It is a sly and naive, though fascist, way of continuing oppression and as such should be destroyed as soon as possible.

It violates the Childrens Charter (just as the heterosexual age limit). It openly contradicts itself for one can only be led to the conclusion that while an 18-year old can drive a car, buy a house, vote for a government, he cannot choose who he can fuck. Obviously the government's more afraid of sexual freedom than most other sorts and thus seeks to keep it down. It is part of the campaign to deprive young people of their rights because they are afraid of their power.

This act is a denial of rights.

It is a useless contradiction

It creates hostility and as such we should fight against it.





ELIZABETH II



1967 CHAPTER 60

An Act to amend the law of England and Wales relating to homosexual acts. [27th July 1967]

BE IT ENACTED by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1.—(1) Notwithstanding any statutory or common law provision, but subject to the provisions of the next following section, a homosexual act in private shall not be an offence provided that the parties consent thereto and have attained the age of twenty-one years.

(2) An act which would otherwise be treated for the purposes of this Act as being done in private shall not be so treated if done—

(a) when more than two persons take part or are present; or  
(b) in a lavatory to which the public have or are permitted to have access, whether on payment or otherwise.

## NEVER BEEN TWENTY-ONE BEFORE

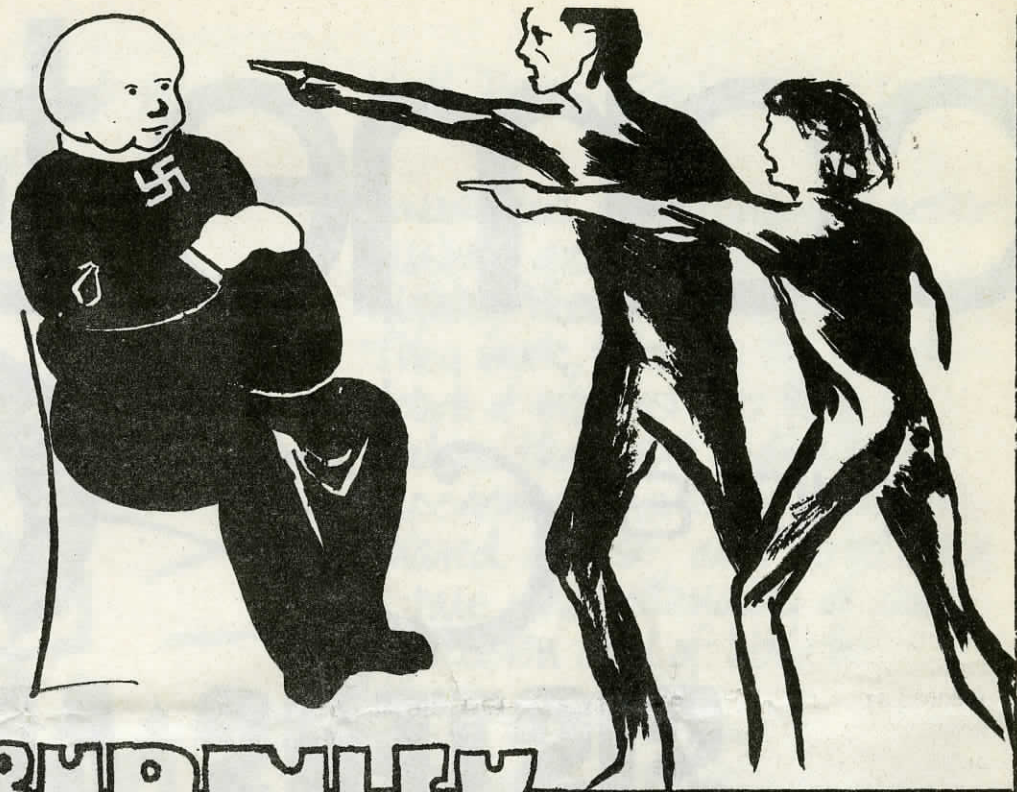
More than half the population of California is under the age of twenty-five. Soon that will read twenty-one, and it will be a lot more than 50%. It will also be happening in every developing country in the world. It is no longer possible to think of teenagers as anything but adults, or children as anything but emerging teenagers. They have rights in every respect as valid as adults, to privacy, to self-respect and the freedom to enjoy their developing personalities. The most important of these rights is that of the freedom to explore their growing and developing sexuality without the oppressive prejudices of their parents distorting and conditioning it. Why should the innocent be heirs to this inheritance of guilt and ignorance. Why should their lives be polluted by their parents' shame and failures, the accumulated distrust and cynicism and 'morality' of class and social structure?

This system of inheritance works in a particularly unpleasant way. It is a vicious paradox. Every child has an ideal image of its parents, the kindest mother in the world, and the bravest and boldest father. Every child has to live through the disillusionment and destruction of this image. It is part of the process of growing up and coming to terms with life. Likewise, every parent has an ideal image of its child as toy or pet or passport to immortality. But, unlike the children, the parents are never expected to grow out of their fantasy. Indeed, society and religion and culture all combine to protect the parents from this awful fate, which is inevitably faced by every child. Disillusioned parents are 'let down' by their sons or daughters. The children are to blame. It is iniquitous. Generation after generation imposes their unreal, compensatory fantasies on the next. THIS DESTRUCTIVE CHAIN REACTION MUST BE STOPPED.

The worst aspect of the process is that it is not only socially, but legally enforced. Age of consent legislation, whether at twenty-one or at sixteen, is a ludicrous nonsense. It is almost as if, when parents speak of 'my children' they really meant just that — that they owned them in the same way that they own a car or a dog — as if they were personal possessions, instead of independent thinking, feeling human beings.

YOUNG PEOPLE ALL OVER THE WORLD ARE BEGINNING TO REALISE THIS SITUATION, AND IF THESE BASIC HUMAN RIGHTS ARE NOT GRANTED SOON, THERE WILL BE ENOUGH OF THEM TO TAKE THEM FOR THEMSELVES.

THERE MAY EVEN BE ENOUGH OF THEM TO IMPOSE THEIR IDEAS .... OF LOVE, OF INSTINCTIVE RESPECT FOR OTHERS, OF DISREGARD OF FRONTIERS OF ANY SORT, OF COMPASSION .... ON THEIR PARENTS.



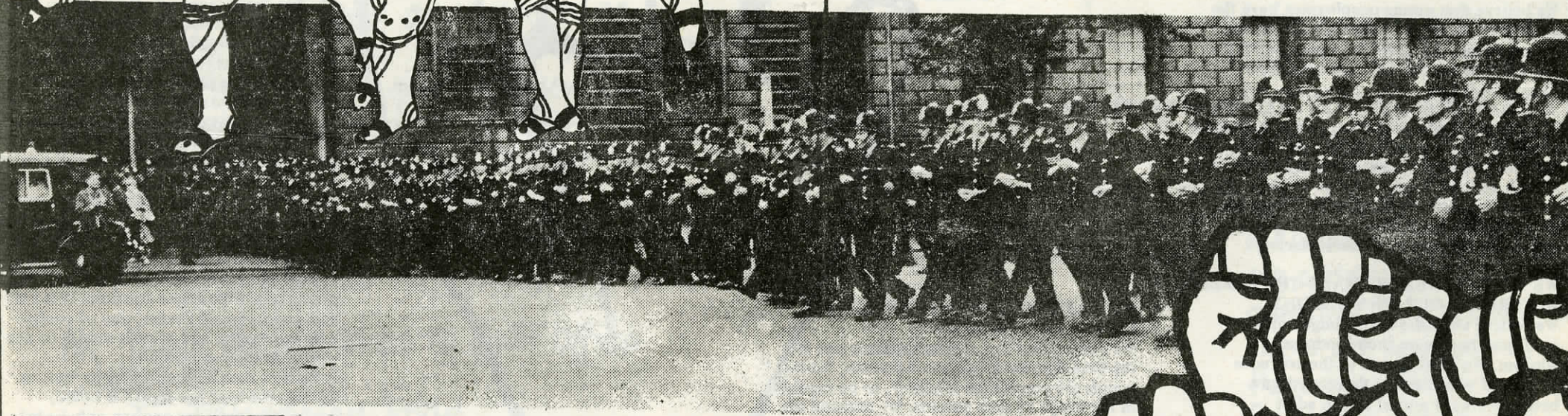
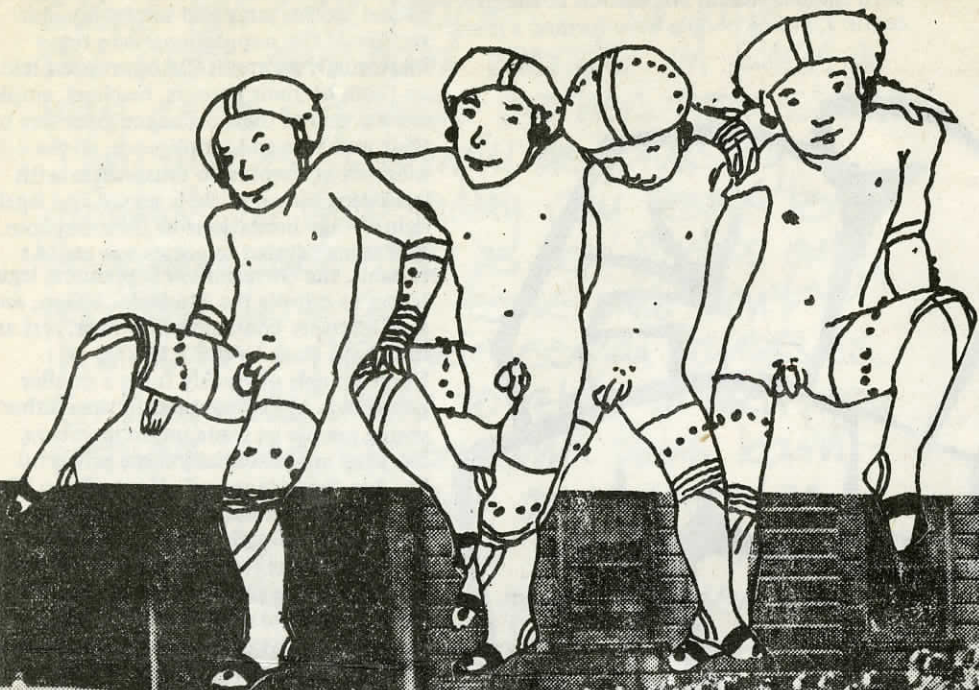
## BURNLEY CONFRONTED

### The Struggle for Survival in the Provinces.

Earlier this year, some gay people in Burnley got it together to start a gay club in the town. The idea was important for two reasons. Firstly there is NO place in Burnley for gay people to get together. Secondly, the club was to be run by gay people for gay people, on a non-profit making basis..... It is rare that gay people have had within reach such an unexploitative idea. Premises were found. The local police and all necessary authorities approved, and plans went ahead. A local Catholic priest got wind of the idea, however. He freaked and urged his congregation to fight this threat to the children of Burnley. An immediate, noisy coalition formed which included all the local reactionaries. It put pressure on councillors, and forced the owners of the premises to illegally withdraw from the contract. Their methods were two-faced. They claimed to the gay community that it was separation that they were opposing, but at the same time arranged a public campaign hinging on ancient, libellous prejudice, and blind reaction.

Manchester C.H.E. together with NCCL arranged a meeting in Burnley central library, where all shades of opinion would be represented. It is not possible to tell to what extent Manchester C.H.E. thought that this might have some actual influence on changing the situation. However, London G.L.F. felt it was vital to support a struggle for what we in London and most big cities take for granted — a meeting place for gay people free from the immediate fear of direct physical oppression. The meeting was basically a debate between "open-minded" liberals and out-and-out pig reactionaries. G.L.F. had little chance to contribute and could only really give

moral support by a mass, proud coming out ceremony in the hall. The most valuable contributions were from Burnley gay people who attacked the hypocrisy of the pigs and declared THEIR feelings of need for a proper meeting place. The meeting was charged, not only with emotion, but with a degree of brute 19th century Bible thumping reaction. Four liberals on the stage spoke first. Polemically and validly, they attacked the "un-Christian, illogical and illegal" workings of the club-closing gang. After this several townsfolk talked of the "shame" they felt that their fellows had been so unkind. Then the reactionaries got their turn. Skinheads and priests, pigs and 'parents' had united for this, and all the junk about this 'misuse of sexual appetite' 'disgusting' 'perverted' were rolled off in an almost nonsensical litany. They weren't really even together enough to attack us for what we are a threat to — their whole worn out aggressive, restricting culture, with its quiet provincial family to protect. This emblem of respectability — the family — which must have been their piece de resistance was pre-empted by a woman who declared that it would be a good thing for her children to meet gay people, and if they turned out gay themselves to be able to get it together with people in a place where they could feel free and be themselves. This is the crux of the importance of the Burnley fiasco. It does not represent a struggle against the roots of sexism, but is the first stage in what for most Provincial gay people is a struggle for the elementary needs for survival.



### 'Homosexuality and the Law', or 'You thought it was O.K. Adults?'

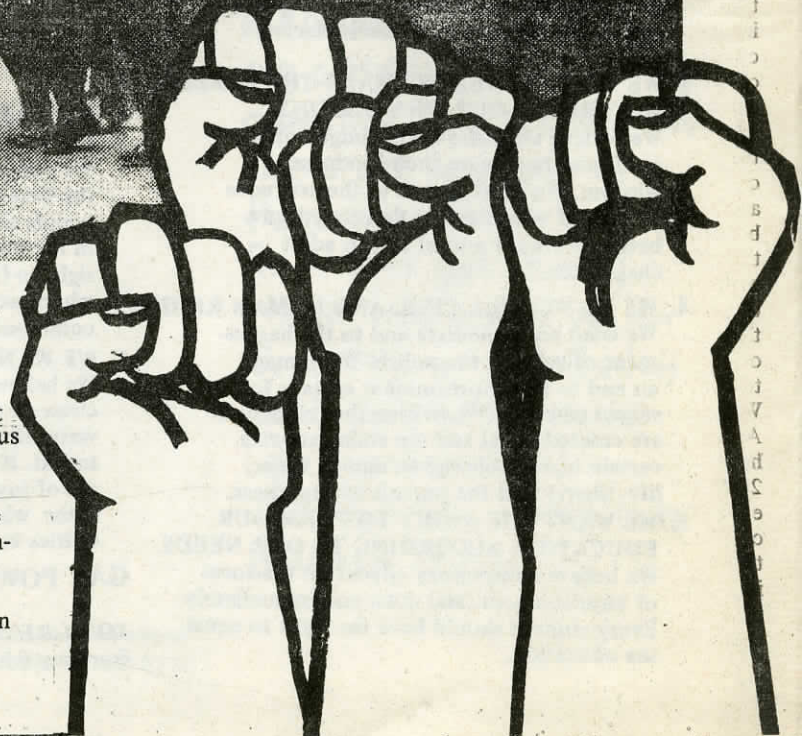
The campaign which the YOUTH GROUP has got together against the present age of consent law for Gay Men, is about the first real campaign we have had to make our basic Civil Rights better. This is one thing that Gay Liberation must do, and perhaps this campaign will make us aware of how far we are from having even minimal Civil Rights.

The straight male bosses of our society condescended to make life just bearable for Gay Men over 21, with the '67 Sexual

Offences Act, by ceasing to make our very existence illegal. But to quote the Pig-Liberal, Leo Abse who introduced the Bill, "This Bill does most certainly not make homosexuality condonable. There are many other acts which are immoral and therefore incondonable — but which are not illegal." "Lesbianism is immoral, but not illegal."! This, sisters and brothers, is the limit of our equality. The straight jacket has not gotten much looser because our laws have a provision for stopping all forms of public immorality. If we show our love in public or write about it for other people to read, men or women, WE can be convicted for an obscene or immoral

act. If we approach other people to make it with them, we 'importuning for an immoral act.' If we say to someone that they should have sex with another man, that is incitement. It is only because most of the laws that are supposed to restrict us are not often put into action, that in fact stops ALL OF US from being in jail as multiple offenders. But they have it there to use against any of us, any time. By continuing to classify us as immoral, straight society can change our legal status whenever they choose. Any reforms we win can be changed, but, the very least we must demand to defend ourselves is TOTAL EQUALITY IN LAW.

BILL

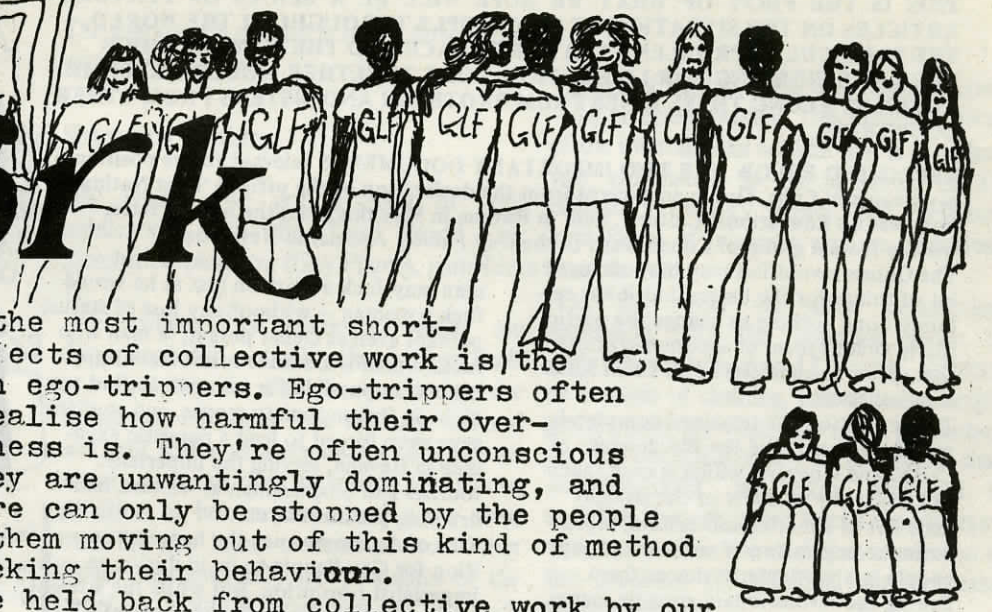




# COLLECTIVE



# work



One of the points about the way some people work in GLF that causes most annoyance and bad feeling is individualistic style. Some brothers have been creating their own ideas without responsibilities to any group - and therefore without contact with other prominent ideas among sisters and brothers. Since we are trying to develop a more organic style of work, these people are rightly criticised. A brother (Warren) said at a meeting recently that he did not want to see two political parties develop in GLF, and that people must be receptive and learn from each other. This is true but I feel that he didn't see that this can only be done by people with differing views working together and working out answers to problems together.

Individualism exists within the groups also. Some people do "their own thing" or just want to exert their own ideas and trips on the groups. This oppresses the others whose enthusiasm and efforts are thwarted, but worst of all stops the development of group consciousness. The group becomes a servant of that person or else their work has far less value - they do it on their own and the others benefit less from the ideas in it. Individualism is a dying work-style left over from the male-dom competitive world where the men compete with each other for supremacy, and the one with the biggest ego/muscles wins.

Collective work is a more evolved form of work. It is based on the fusion of not only effort but ideas, and getting to the right ideas by everyone confronting problems against all their backgrounds of knowledge and as far as possible all agreeing in the end. Not because they are forced to but because all the problems are worked through. This is not idealistic. We are held back from it only by the ego-hangups we have from straight class society. As we break these down collective work becomes more of a possibility. It is not necessarily so that collectives are less efficient than individuals this is just a myth created by a society based on competing individuals (isolated units). The recent 'office collective' argument showed perhaps that people in the office collective had seen the "individualist" answer to the offices' problem rather than solving how to work better as a collective (which maybe means getting closer).

One of the most important short-term effects of collective work is the check on ego-trippers. Ego-trippers often don't realise how harmful their over-bearingness is. They're often unconscious that they are unwantingly dominating, and therefore can only be stopped by the people around them moving out of this kind of method and checking their behaviour. If we're held back from collective work by our own hangups then awareness groups are bound to be a great help. They're based on collective thinking and the strength of the group and its ideas sorting out the hangups of the individual. Awareness groups are a stepping stone to collective work and the experience of them in increasing numbers is the beginning of the end of individualism in GLF.

Sarah  
Bill



Wow! we are advanced aren't we!

"a woman's confidence hides behind a painted mask... a man's behind a painted mind"

Michael 12th. August 1971

## WE'RE GETTING STRONGER

It's been a depressing summer in many ways. Repression, busts, fines, prison sentences, trials, killings and internment in N. Ireland, redundancies, unemployment. We too have been harried - thrown out of L.S.E., thrown out of Middle Earth. Perhaps no coincidence that we have finally come to Notting Hill to meet in an area which brings together much of the oppression and perhaps more than most areas much of the resistance.

And it is this resistance that we must think about. The Metro only got bust after the black kids had barricaded themselves in against the pigs, the Clyde workers are confronting redundancy with occupation of the shipyards, the gangsters in the cabinet have to allow internment, have to send in more and more troops because the Catholic working class are determined on armed resistance. They have to talk about the I.R.A., official or provisional, because they cannot face up to the fact that every kid, every woman, is burning with hatred of their domination, their useless system. OZ only got busted because they dared to give a critique, albeit partial, of the banality of school, and kids started to get turned on.

We get busted as we get stronger. Walter Adams, L.S.E.'s paper-tiger, says twenty homosexuals can meet in L.S.E. but not 200, when we are proud enough and joyous enough to kiss in Henekey's the manager calls the pigs. When we started a spontaneous demonstration, when the skeletons in everybody's cupboard started unlocking those doors and taking the streets then they tried to bust us.

Repression doesn't mean that they're getting stronger - it means that we are. The rulers have no where to go. No future. Just more and more problems and crises. All they can do is use their massive resources to keep their whole useless world together.

And now they are more frightened than ever because they can't turn and say to any white man that at least there's a black man to kick around because the black man won't let him. They can't say to any man at least you can be king to your woman, because women won't let them. And they cannot say, what has been the easiest and most corrosive thing to say to any straight, 'at least you're not a "queer"', because we won't let them. When they can't use sexism and racialism then force is the only thing they can use.

And we must get on getting stronger, go on fighting, not through an imposed 'revolutionary discipline', not through a macho hang-up about straights but because we have no choice but to fight for our liberation. And as our critique of the system is total so must our choice of weapons be. We must learn to fight with songs, dances, theatres, films, to fight on the streets and then melt away when they come to attack somewhere else. We must master every weapon which we deem useful and dig using. We must fight together. I cannot win but we can and nothing will stop us. ARMED LOVE.

ANGELA

## Well really!

Gay Liberation indeed! Well,

The gay scene (at least here in London) is really great. I can't wait for the weekends to come, when I can push a couple of rolled hankies down the front of my jeans and rush off to the bars. When I see all those happy, smiling faces and feel that warm inviting bonhomie (excuse the pun) greet me. I really think - this is it! I know the police tend to move us on pretty quickly at closing time but there's nothing we can do about that is there? At least being gay makes us good, defensive yes-men so we never feel the oppression you lot are always going on about.

And the clubs! Wow - do they make me feel a real person. For only a few quid you can have a really fabulous time. Most of them are very spacious and geared to what we really want - just as well there's no close dancing allowed or I'm sure we'd all have our pants off in no time! Yes, I'm always proud to show foreign visitors what we've got to offer.

It's the gay scene in fact which makes my life at work that much more bearable. Yes, they DO know (well, suspect I'm sure) but hardly anything is mentioned - just never seem to get very far.

Can't imagine what you should have against the police either. I've only ever come across them once and really they couldn't have been nicer. That was in the local cottage which is really cruisey - can't quite remember the details now but this bloke was flashing his thing at me and when we got together outside he arrested me! Well - at least I did SEE it! Naturally I didn't need much persuading to

plead guilty - as they pointed out they were doing it for my own protection and they were very considerate in explaining that a plea of 'not guilty' would only take a lot of time and mean more publicity: none of us wants that, do we? Often wish I'd got off with him though - he did have a nice one.

So what's all the fuss about suddenly? I reckon I'm pretty well informed: I read all the gay books and they all seem very liberal - nobody seems to regard it as a crime any more, just a sickness, so who are you to argue against informed opinion?

I KNOW I'm speaking for the majority of us when I say that I think you long-haired freaks are really rocking the boat - admittedly things aren't PERFECT but it's only 1971 so surely we can be patient just a little longer.

I know you won't print this letter but I certainly feel a lot better for putting all this down.

Jeremy



THIS IS THE FIRST OF WHAT WE HOPE WILL BE A SERIES OF FEATURE ARTICLES ON THE SITUATION OF GAY PEOPLE THROUGHOUT THE WORLD, THE PARTICULAR PROBLEMS THAT THEY FACE AND THE WAYS IN WHICH THEY ARE FIGHTING FOR LIBERATION. COME TOGETHER WOULD WELCOME ARTICLES ALONG THESE LINES FROM BROTHERS AND SISTERS FROM OTHER COUNTRIES.

REPRINTED BELOW ARE TWO IMPORTANT DOCUMENTS relevant to the position of gay people in Cuba. One is an excerpt from the declaration of the official 'First National Congress on Educational Culture', held in Havana in May this year, the other a letter written from a group of Cuban Gays to the *Gay Flames Journal* in New York.

The Cuban revolution may have changed a lot of things for the better, but it has certainly done nothing to change the particularly vicious form of sexism-machismo that seems to characterise all Latin American societies. The revolution has remained completely male-dominated, and the butch image of Castro and Guevara, which is even taken as a model by so many of the straight male left in America and Britain, represents the oppression of women and gay people in a particularly vicious form. During the revolutionary struggle many women did escape from the prison of the family, and some even fought alongside men. But even here, the role women were allowed to play was carefully circumscribed. As Che Guevara wrote in his book *Guerilla Warfare*, (in the guerilla) "a woman can perform many of her habitual tasks of peacetime" i.e. cooking, nursing, sewing etc... And when peacetime came, the revolutionary leaders made sure that women were shunted back to these 'habitual tasks'. In '62 Fidel Castro himself intervened in the campaign to get women back into the home, and justified himself with the ignorant and reactionary excuse that if women did not stay home and look after the children, no-one else would. It did not occur to him that it might be a good idea for men to take over this shit-work for a change, even though there is still immense male under-employment in Cuba. Indeed, this lack of enough work for everyone has been used as an excuse by the Cuban government not to make the provision of such minimal facilities as day-care centres, etc. the priority it should be. It is not surprising that the sexist backlash against women was accompanied by overt repression against Gay People. The traditional position of Gay men in Cuba (unfortunately there is very little material on the position of Gay women), was one of complete outcasts. As in so many countries, our brothers there were at the very bottom of society. In Cuba, as in macho cultures generally, the rigid role division of straight society is forced onto gays as well. A Gay Man - *maricon* - is one who allows himself to be fucked, and thus surrenders the privilege of the male oppressor. A straight

man may fuck a maricon just as he would fuck a woman - without any loss of status; perhaps even as Genet puts it, 'a man who fucks a man is a double man'. Machismo made it impossible for gay men to find any niche in Cuban society proper, and so many gays were forced to lead a parasitic existence in Havana, serving the imperialist tourists and businessmen as waiters, hair-dressers, prostitutes, etc. This of course was not the happiest position for Gay People to be in during an anti-imperialist revolution. But while the straight male revolutionaries were chauvinistically sympathetic and patronising towards women who had been forced by social conditions into prostitution, gay men who had been forced into pariah roles remained the object of contempt, and were now also tarred with the brush of their association with the imperialist exploiters. In 1964 it became evident that many gay men had been arrested and sent to special punitive labour camps (UMAP - referred to in the Cuban Gays' letter), and although pressure from liberal supporters of the Cuban revolution in Europe led to a let-up on such extreme forms of repression, this has nevertheless continued in more diffuse ways.

After the Gay Liberation Movement began in the U.S., American gay people volunteered to go with the Venceremos brigade to Cuba in summer 1970. The brigade is designed as a means for revolutionaries in the U.S. to express support for the Cuban revolutionary working there for a few weeks, then touring around and getting to know various aspects of Cuban life. Although our gay sisters and brothers in America genuinely supported the Cuban revolution, they were also particularly interested in finding out for themselves the position of gay people in Cuba, and meeting Cuban gays to discuss common problems, and they saw their criticism of the sexism of Cuban society as making a positive contribution to the Cuban revolution, not a negative one.

The American gay revolutionaries were treated very badly, both by the straight males in the Venceremos brigade, and by their Cuban hosts. The brigade organisers were obviously embarrassed at sending Gay



# CUBA & MACHISMO

Lib representatives to Cuba, and after originally allocating Gay Lib 25 places, they arbitrarily cut this down to six. Already on the journey to Cuba, the gays were ostracised by their straight male 'comrades', and they met with the same treatment from the Cubans, although they took part in all the brigade's activities. For instance, while the Cuban men were physically affectionate in a *macho* back-slapping way to the American straight men, they carefully avoided the least physical contact with the gay men. Interestingly enough, there were a number of Vietnamese visitors in Cuba, and in striking contrast to the Cubans, the Vietnamese men accepted the gay sisters and brothers on quite equal terms, conspicuously walking around hand in hand with the American gay brothers. Back in the U.S. the organisers of the Venceremos brigade connived with the Cuban authorities to drop Gay Lib and radical feminist representatives from the 1971 brigade. The document from the Cuban 'Congress on Education and Culture', and the letter from the Cuban Gays show that the repression of gay people in Cuba, takes a variety of forms. THE LESSON FOR US IS CLEAR. Although we may well support a revolution that like the Cuban, attacks the oppressive economic structures of capitalist society, and although we might in our own country want to join in a radical movement for socialism, we can never rely on the straight male-dominated left to fight our particular battle for us - the battle against sexism. We must at all costs preserve our organisational independence, and then we can ally with other groups when our interests coincide with theirs, and break with them when we need to go further and challenge

their own privileges. What can we do to help our Gay brothers and sisters in Cuba? Some people may argue that we ought to tone down our criticisms because, after all, the Cuban government, is attempting to build a new society. Why should we attack Cuba, and not other countries where gay people are treated even worse, and which are fascist into the bargain (Brazil or Spain, for example). I believe it is precisely because Cuba proclaims itself a revolutionary country - 'FREE TERRITORY OF LATIN AMERICA' - that we should not flinch at attacking the Cuban authorities for their treatment of gay people. We cannot expect that sexism will ever disappear by decree from above, in Cuba or anywhere else. Only the struggle of women and gay people will free any society from sexism, and Cuba will only be able to progress towards a truly liberated society when women and gay people there take the leadership of the revolution into their own hands. But by voicing our anger and disgust at what is happening to gay people in Cuba, we may shame the straight male leaders of the revolution into letting up on the present blatant repression, and make it a little bit easier for our Cuban sisters and brothers to struggle, like us, for their own liberation. To the pitifully inadequate, and backward sexist male left in Cuba, as in England, we say - NO LIBERATION WITHOUT US!

BOTH THESE DOCUMENTS ARE FROM THE JOURNAL OF THE GAY SOCIETY IS JOSE

This is an excerpt from the declaration of the First National Congress on Educational Culture, published in the English language newspaper, Granma, the official newspaper of the Cuban government.

The social pathological character of homosexual deviations was recognised and resolved that all manifestations of homosexual deviations are to be rejected and prevented from spreading. It was pointed out, however, that investigation, and analysis of this problem should always determine measures to be adopted.

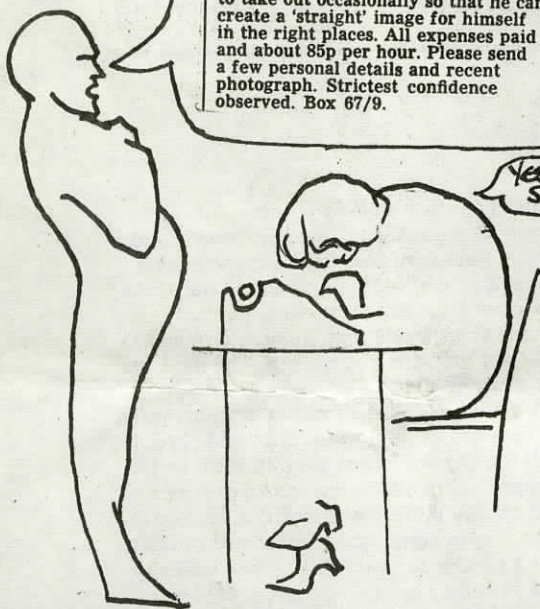
It was decided that homosexual deviations should not be considered a central problem, but a fundamental one in our society, its attention and solution are necessary.

A study was made of the evolution of this phenomenon in the present-day scope and antisocial character. An in-depth analysis was made of preventive and educational measures to be put into effect against existing cases, including the control and isolation of cases, always with an educational and preventive purpose. It was decided to differentiate between the various



## TAKE THIS LETTER JENNY

Gay professional guy, 33 (N. London), seeks an attractive girl in her early 20's (preferably gay herself) to take out occasionally so that he can create a 'straight' image for himself in the right places. All expenses paid and about 85p per hour. Please send a few personal details and recent photograph. Strictest confidence observed. Box 67/9.



YES SIR



Kettering, Northants.  
Dear G.L.F.,  
Will you kindly stop sending me your revolting magazine Come Together every month. I wish to have no further association with such a left-wing, undemocratic organisation.  
In disgust,  
D. Aldridge.

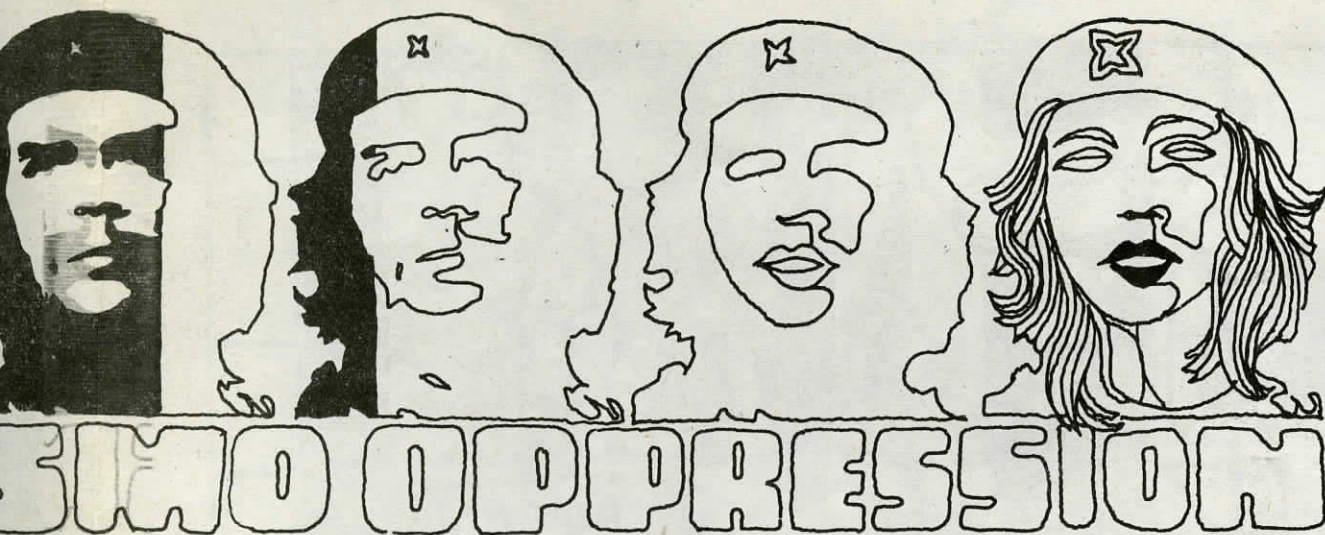
Dear Come Together,  
I'm sending you a cut-out of an ad. published in the May 28 issue of TIME OUT. Maybe you'll want to reprint it in our magazine as one more proof of the hypocrisy prevalent in our society at large and where homosexuality is concerned in particular. I don't want to condemn the guy who placed the ad - we all know how difficult it is to come out with our straight oppressors, but this kind of thing should encourage all of us to continue the fight. Gay sisters and brothers, don't let us take any more shit. It is essential to understand that the more of us who are prepared to make no concessions to the straights, the sooner we'll be able to establish a world where no one is compelled to hide from anyone what there is of beautiful in them. AND GAY IS BEAUTIFUL

## EXCLUS



...GLF street theatre





BOTH THESE DOCUMENTS ARE REPRINTED FROM ECSTASY, ISSUE ONE, THE JOURNAL OF THE GAY REVOLUTION PARTY, NEW YORK. A GOOD BOOK TO LEARN MORE ABOUT THE machismo CULTURE OF CUBAN SOCIETY IS JOSE YGLESIAS: 'IN THE FIRST REVOLUTION' (Penguin Paperback)

pt from the declaration of The Congress On Education And ished in the English edition of official newspaper of Cuba:

pathological character of deviations was recognized. It that all manifestations of deviations are to be firmly prevented from spreading. It out, however, that a study, and analysis of this complex could always determine the adopted.

ed that homosexuality should lered a central problem or a one in our society, but rather nd solution are necessary.

s made of the origin and this phenomenon and of its ope and antisocial character. analysis was made of the educational measures that are effect against existing focuses, control and relocation of always with an educational e purpose. It was agreed to etween the various cases, their

stages of deterioration and the necessary different approaches to the different cases and degrees of deterioration.

On the basis of these considerations, it was resolved that it would be convenient to adopt the following measures:

a) Extension of the coeducational system: recognition of its importance in the formation of children and the young.

b) Appropriate sexual education for parents, teachers and pupils. This work must not be treated as a special subject but as one falling into the general teaching syllabus such as biology, physiology, etc.

c) Stimulation of a proper approach to sex. A campaign of information should be put into effect among adolescents and young people which would contribute to the acquisition of a scientific knowledge of sex and the eradication of prejudices and doubts which in some cases result in the placing of too much importance on sex.

d) Promotion of discussion among the youth in those cases where it becomes necessary to delve into the human aspect of sex relations.

It was resolved that it is not to be tolerated for notorious homosexuals to have influence in the formation of our youth on the basis of their "artistic merits."

Consequently, a study is called for to determine how best to tackle the problems of the presence of homosexuals in the various institutions of our cultural sector.

It was proposed that a study should be made to find a way of applying measures with a view to transferring to other organizations those who, as homosexuals, should not have any direct influence on our youth through artistic and cultural activities.

It was resolved that those whose morals do not correspond to the prestige of our Revolution should be barred from any group of performers representing our country abroad.

Finally, it was agreed to demand that severe penalties be applied to those who corrupt the morals of minors, depraved repeat offenders and irredeemable anti-social elements.

Cultural institutions cannot serve as a platform for false intellectuals who try to make snobbery, extravagant conduct, homosexuality and other social aberrations into expressions of revolutionary spirit and art, isolated from the masses and the spirit of the Revolution.

The following is the full text of a letter from gays living in Cuba:

Sisters and Brothers:

By chance, we got a copy of your publication with the Third World Gay Revolution platform (Gay Flames, pamphlet 7).

We believe, as elements which are discriminated in a country that believes itself in a revolution for the new man, against the traditional injustices that we have suffered and still suffer as a remainder of a classist society, it is our duty to inform you of our situation as homosexuals, and at the same time let you know a series of events that denies fundamentally the postulates of the social and political movement in Cuba, each time in higher crises and disagreement with what is exported as real gain.

If in a society of consumers, capitalist, and oligarchial, like the one you are living in, the life of a homosexual is discriminated against and suffers limitations, in our society - entitled marxist, revolutionary - it is much more so. Since its beginning, the Cuban revolutionary movement, first in a veiled way, later without scruples or justifications, has pursued homosexuals with methods that go from the common ways of physical aggression to the attempt at psychic and moral disintegration of such individuals, who to them are incompatible to the development of a society that aims toward communism, at least in theory. Here the homosexual is attacked, and this is done obliging her or him in many cases to join in a series of attempts to "conceal" what the authorities judge as an aberration of repudiable fault, attempts that go from confining them in marriages as a pretense of living a "normal" life, to confining them in farms where they receive a brutal treatment, as happened with the concentration camps of the UMAP, which, for one who doesn't know the reality of them, were simply military units to help production, where people did agricultural labor, received instruction and youth was oriented to the

norms of military service, as might happen in any civilized country. This situation, because of the international scandal that it provoked, was eliminated as an appendix of the obligatory military service, but they have kept farms of prisoners who are exclusively homosexual.

On the street we suffer persecution, aggression and the constant abuse by authorities demanding I.D. cards, arresting us because of clothing, hair-styles or simply group meetings, which are rights guaranteed by the Declaration of Human Rights that, contradictorily, are more respected in societies that are called fascist than in ours, which you often see or feel as a solution to the problems of individual and collective freedom.

The methods of psychological repression, social isolation, control by districts, zones and centers of work and study, always with negative aims, are a common thing in this regime.

It can be said that there are many homosexuals, intellectuals or not, that live outside of this situation. In the first place, they are very few, and if someone like this really exists, he or she knows that she or he cannot trespass the barriers that have been outlined for them, and in case of opposition there is only the risk of exile or a dictatorial system that can lead them to worse consequences.

Freedom, respect and justice for homosexuals in the whole world cannot be advocated without knowledge of the situation of thousands of individuals in our country, without protesting also the treatment that they are given, looking for an effective solution, not a theoretical one, to such problems.

We hope in future communications to give plenty of details and to clarify many situations that you do not know about in this uncertain and chaotic pseudo-socialist system.

Note: as a method of protection we have given a false return address.

# USIVE!

## TOGETHER photofind sees HOMOSEXUALS flaunt themselves . . . .



atre at OZ Carnival HYDE PARK

# WARNING

FOR THE COMING  
ATTRACTIONS  
include  
the

Festival of Blight  
SEPTEMBER



BOOK BURNING TORCH LIGHT RALLIES  
CLIFF RICHARD HATE and GOD GIVEN  
virtue racism purity bigotry & prejudice. 5



# INSIDE THE BUTCH CAGE

I was recently put inside on remand for a psychiatric report and I would like to relate what I thought about the structure of prison.

After the magistrate's verdict, which really knocked me out, I was bundled off to the local pig-sty and locked in a cell after receiving an 'understanding' talk from their pig probation-officer. This pig pretended to be all 'reason' but he really pricked up his ears when I told him what I thought of this male-dom, capitalist world of Britain. I told him that shops, supermarkets and all "legitimate" firms rip off the people all the time, taking the fruits of their labour from them by raising prices and making super-profits, whilst people who occasionally rip off stores get put inside. He kind-of chewed on my words and said craftily, "Oh, do tell me more..." at which point I shut up having said too much already.

I managed to squeeze a phone call out of the pigs, but what a hassle. What's more, there was no one at the other end. I was really pissed off because I couldn't let my sisters and brothers in GLF know that I wouldn't be able to go up to Burnley. After about three hours I was handcuffed and put into this van and taken to Lewes prison. On arrival at this quaint looking prison - all flint and brick walls, cute nineteenth century arched windows with bars disguised to look like oldy-worldy windows - I immediately sensed some kind of weird atmosphere that brought back nostalgic memories of school.

I was put in a room with other guys just brought in. We had little getting-to-know-each-other raps and then, after having slopped-up tea, we had each to go down to "reception". Here we were given our new clothes and a bath. I was then sent over to the hospital wing. On the way this big daddy prison screw said "Hey son - take yer hands out yer pockets." (First indication of prison.) My grey flannel uniform felt weird as did my floppy underpants, grey socks and black shoes. I was put into a neat shiny cell with Radio 2 blaring out, which I switched off. I kept asking if I could make a phone call or send a telegram to let my friends know but they said I had to see the governor. I had a medical check-up - which was really lifting my vest and letting the doctor put his stethoscope on my chest. (I kind-of thought "Wow! that's thorough") Next day I got this "kindly" screw to phone my friends in London which was really a great relief. I felt really alone, I couldn't see any other gay people in the hospital. The people there seemed to be all ESN (or at least pretending) - communication was practically nil.

Food was starch based (one apple and two tomatoes per week), porridge every day, cheapest meat rejects lots of custard and potatoes and occasionally washed out cabbage, lots of white bread and margarine (made from animal fat). Even though I'm vegetarian and could've got a veg. diet, I just couldn't face the hassle, so each meal time I reached and tried to eat what everyone else had. After a time you really began to smell of margarine and animal fat seeping out of your pores. You could keep clean though, because each morning and afternoon you could wash, though you were scheduled to have one bath per week.

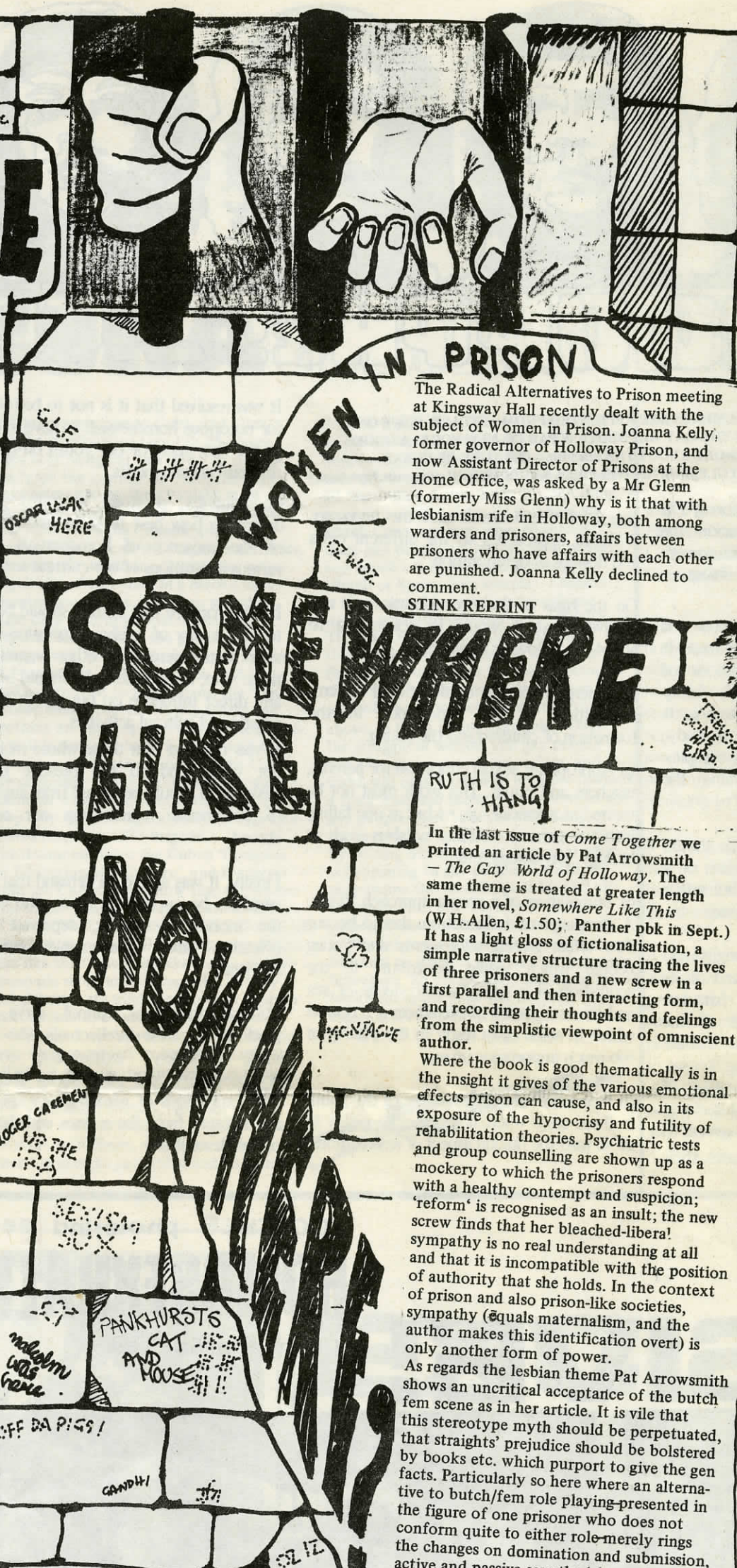
Well eventually I got to see this shrink. He sat behind his desk in his academic brown suit with half glasses. I thought "Here's a pig." First came snide jokes to make you feel "at home" and to convince you that he was "human too". Then questions about your educational background and why I was neurotic. He of course pooh-hoed. Then he goes on about if I thought this world was so bad what about what it was like in "Dickens's time". I told him that this society was fucked up and getting more so, and in order to contain the people's discontent it locks up those who can't stand it in mental homes and says it's their fault. And that's what his role was. I told him what his game was and that I wasn't playing it. He asked me about my relationships with "young ladies" and if there were any problems there. I said that

problems didn't arise because I'm homosexual and that I didn't want to go around oppressing women even if he did. I told him the masculine principle of thrust and brutal assertion has got to go because it's destroying the planet - that it was animalistic and primitive and no longer served the needs of our species.

He said that I was a failure in the world of men - a "fancy, neurotic, middle-class, homosexual failure" - and that I ought to get a job fixing the roads (for a start I don't agree with building more roads and office buildings). I said I realised that the only point in being a human being was to love others and to do things which eventually served people's real needs. He then said that I could've been a nice respectable, comfortably-off homosexual doctor and also that I should've been a missionary or a monk. (I realised of course that pigs always miss the point because they are so rapt up in their own narrow material and power interests.) I said that eventually perhaps I would like to teach young kids - to help them to widen their outlook and to help give them the chance to grow and experience the world and life and to get them out of the narrow ruts society has in store for them. He then said "Oh but you're a homosexual." I said "What's that got to do with it?" He said "Oh but you'd be dealing with young children." I shouted at him that I didn't know where his head was at (I did really - but it was a nice game). He also asked whether I was active or passive, "on top or underneath", so I said that I didn't know what he was talking about and asked him to explain because the terms he used just didn't exist - I'd already told him that I wasn't heterosexual. I said that some of us were more advanced than straights. Of course this dialogue was useless. He also asked me if I'd dropped acid and I told him that like everyone else I had and so what, and he freaked and said that I was a member of a drug sub-culture and would probably end up on the needle. Wow - what a pig.

After the hospital experience I was put in the remand wing proper where I experienced what the others did. I was put in a cell by myself, presumably because I was gay. That didn't bother me because most of the men were real men. I could see that the prison was but an extension of the world of men. It was patriarchy in the raw. The screws were friendly, authoritative fathers and the men were "naughty sons". The governor was of course "big daddy". The prisoners also played out the naughty boy - laughing and joking with the screws in a cagey way, calling them "sir", and hoping for favours. For a gay person it's pretty horrid, especially if they're into the feminist change. It's true that in the external world of men, men are stratified on a hierarchical basis, each one looking up to the one above and looking down on the one below. I also realise that those qualities of masculine aggressive thrust are idolised throughout the male world - from the football pitch, the stock exchange, to rock music and the freak scene - and that it's only since my involvement with gay liberation that I've been able to discern precisely what this prick power means and how base, primitive and barbaric it is: and how it turns male human beings into aggressive and dangerous animals. All the guys in prison talked about laying this chick/bird/bit-of-fluff/old woman.

I remember this attitude towards women was what finally united the screws and the prisoners. I was sent into the workshop to do some particularly exploitative, menial boring and repetitive task (wages 4/6d per week). The screw in charge was an old granddaddy, always joking with the men and being soft on them (i.e. always letting them go for a smoke in the loo when they wanted and being very lenient about work because really he felt fatherly about them). He used to sit in with condemned men because not many screws could stomach it. Anyway when I heard over Radio 2 that our brother Jim Anderson had gotten such a savage sentence I exploded, as did the other guys. This screw then said "Rubbish, they should



## WOMEN IN PRISON

The Radical Alternatives to Prison meeting at Kingsway Hall recently dealt with the subject of Women in Prison. Joanna Kelly, former governor of Holloway Prison, and now Assistant Director of Prisons at the Home Office, was asked by a Mr Glenn (formerly Miss Glenn) why is it that with lesbianism rife in Holloway, both among warders and prisoners, affairs between prisoners who have affairs with each other are punished. Joanna Kelly declined to comment.

STINK REPRINT

## SOMEWHERE LIKE NOW

### RUTH IS TO HANG

In the last issue of *Come Together* we printed an article by Pat Arrowsmith - *The Gay World of Holloway*. The same theme is treated at greater length in her novel, *Somewhere Like This* (W.H. Allen, £1.50; Panther pbk in Sept.) It has a light gloss of fictionalisation, a simple narrative structure tracing the lives of three prisoners and a new screw in a first parallel and then interacting form, and recording their thoughts and feelings from the simplistic viewpoint of omniscient author.

Where the book is good thematically is in the insight it gives of the various emotional effects prison can cause, and also in its exposure of the hypocrisy and futility of rehabilitation theories. Psychiatric tests and group counselling are shown up as a mockery to which the prisoners respond with a healthy contempt and suspicion; 'reform' is recognised as an insult; the new screw finds that her bleached-liberal sympathy is no real understanding at all and that it is incompatible with the position of authority that she holds. In the context of prison and also prison-like societies, sympathy (equals maternalism, and the author makes this identification overt) is only another form of power.

As regards the lesbian theme Pat Arrowsmith shows an uncritical acceptance of the butch fem scene as in her article. It is vile that this stereotype myth should be perpetuated, that straights' prejudice should be bolstered by books etc. which purport to give the gen facts. Particularly so here where an alternative to butch/fem role playing-presented in the figure of one prisoner who does not conform quite to either role-merely rings the changes on domination and submission, active and passive sex; the 'alternative' lies simply in the fact that it is a butch who is submissive here.

On the other hand, the book does give a lucid account of the straight/gay rationale which, I feel, it is important for us to understand and not ignore. The paradox is that the straight gay world is straighter than straight, that gender roles are acted out with extremism and rigidity that is horrifying for its lack of awareness but which also serves to light up the nature of heterosexuality. Thus the butch character in *Somewhere Like This* actually hates women; her love-making is a power-trip and her sexual gratification lies just in this element of domination. Her self-respect depends on her male identification, so that when she is placed in a woman's role her confidence breaks down completely. Butch is an understandable though not intelligent way of coping with women's oppression; it is a reaching for male privilege. Fem is a passive sexual role which submits to one equal in inferiority. Both accept the sick gender roles as unchangeable facts. Butch and Fem, leather queen and screaming queen, are our sisters and brothers. For we call ourselves the Gay Liberation Front; who are we supposed to be liberating?

SARAH

have got ten years apiece and a good thrashing - bloody pornography getting everywhere." There was also a young, one-eyed ESN kid in for a sexual offence (screwing a seven-year old kid). Anyway a guy said that this kid really needed help and not punishment. This screw then says "He should have been castrated with a rusty razor blade." He said that this kid should have been born a girl because he was always shaking his arse at the sight of a pair of pants and that if he wanted to screw he should at least have found something with a bit of fluff on it. The younger male prisoners, although straight, couldn't take this reaction and we all shouted at him. But they still had a point of contact and identity with this fascist pig screw when they all started to talk about birds and tits 'n arse in the flicks. Eventually I got out on bail and I've kind-of realised how bad it must be for our gay brothers in these masculine hell-holes. There are other brothers in GLF who've had real horror trips inside so let's speak bitterness and expose the male world for what it is - a pig-sty of dog eats dog. The death of that world is what we're about - Butch is the symbol of death culture and we must do everything to finish it.

AUBREY



# THE ALL PURPOSE PSYCHO CULTURAL COUNTER COUNTER REVOLUTION & SUPER SEX MACRO LAMÉ THINKIN

1. The Black Power movement in the States is in the middle of a deep and painful re-assessment of the applied slave culture of the last 200 years, and a rather desperate search for its real African heritage.
2. Many of the extreme radical movements, such as the Weathermen, are in psychological and tactical retreat into communes, partly as a result of the town house explosion in Greenwich Village which killed three of their number, but also out of a sense of frustration at the lack of effective direction in their guerilla tactics.
3. There is an enormous shift of loyalties, which can be detected, away from formula politics in the direction of religious, social and ecological movements.
4. Above all there is the rise and impact of the ideas of Womens Liberation and the various gay activist organisations, particularly as these involve a wider and often non-political allegiance outside campus and ghetto politics. This interest is expressed by such diverse elements as the gradual liberation from sexual censorship, widening interest in awareness group psychology and the fact that the best seller lists are headed by books on pop anthropology, sociology and philosophy.

**SOMETHING IS HAPPENING.** Maybe it is the realisation that the struggle is no longer a purely political one, but something far more fundamental, dangerous and long term. One that requires a reassessment, not only of the enemy, but also of ourselves. The realisation that it is no longer enough to aim at the overthrow of one power structure, just to be forced to replace it by another. **OR WORSE' THE CREATION OF A POWER VACUUM THAT WE WOULD BE UNWILLING OR UNABLE TO FILL.** The realisation that the root cause of oppression is psychological rather than economic, and that economic oppression is only the symptom of a wide spread and insidious disease. And that therefore, political theories based on economic solutions and the juggling of power structures are ultimately ineffective. Finally, that the real solution lies in the restructuring of thought processes, of prejudice, and principles — the revolution of the inner space. That we must develop from the inside out. Establishing new values in order to create new life styles. The awareness that a new world can only be colonised by new men. **IT IS, IN FACT, SOMETHING THAT HAS NEVER OCCURED BEFORE IN HUMAN HISTORY — A PSYCHO-CULTURAL REVOLUTION.**

Alright — they are big words...and bigger ideas. But what is more frightening is that this puts us on the line, in front of the barricades, and right in the firing line. Don't take my word for it. It is people like Huey Newton, George Jackson and the Weathermen who are putting us there. So we had better be damned sure what IT MEANS, and WHAT WE ARE.

"...I know through reading and through my life experience, my observation, that homosexuals are not given freedom and liberty by anyone in this society. Maybe they might be the most oppressed people in society.

..... We know that homosexuality is a fact that exists and we must understand it in its purest form; that is, a person should have freedom to use his body whatever way he wants to.

.... We should be willing to discuss the 'insecurities' that many people have about homosexuality. When I say 'insecurities' I

mean the fear that there is some kind of threat to our manhood. I can understand this fear, because of the long conditioning process that builds insecurity in the American male..."

Huey Newton, Minister of Defense of the Black Panthers to other members of the party in an internal letter. Published in *The Radical Therapist*. Oct-Nov. 1970.

"...the oppressed mentality must first escape the myth, the hoax, that repression is the natural reaction to a collective consciousness of the commune...and that ideals cannot be killed with violence. ....The necessity for total revolution means that aside from the economic motive, or better, side-by-side with the economic motive, the psycho-social motives must be examined, i.e. the oppressive contract which perpetuates itself somewhat through the non-revolutionary methods employed by the victims on the various levels of this unstructured, forced-reactionary society. ....a people without a collective consciousness, without the sense of a community are invisible... without the collective sense of community... we simply will never be.

Letter from George Jackson to John Gerassi, published in *Ink*, July 1971.

The 'contract' George Jackson refers to is the conditioning of the American negro, but it applies with as much, if not greater, force to homosexuals not only in America, but throughout most of the world and in almost every conceivable social or political structure.

As homosexuals we can take that statement a whole lot further. Our oppression is not 300 but 2,000 years old, from a centralised mediaeval church, which imposed prejudice, to a centralised government which reflects it. Democracy, continually debased to a narrow and cynical view of politics, ignores most of the social problems, let alone the moral ones. And there is not much to choose between a Western democracy which treats homosexuals as criminals and Oriental totalitarianism which claims that they do not exist.

But disillusionment with political systems is commonplace, and it still leaves room for belief in utopian political theory. Political theory and political practice! What a chasm for suicides!

The ultimate reality of politics is power. The survival and protection of power. No theory can change its function. It conditions its children on a diet of greed and ambition, and rewards them with its roles of the elite and the scapegoat, authority and victim. This is the source of oppression. It is in this context that prejudice breeds in the womb of fear.

The only way to change it is to change the nature of the conditioning, or reduce it to the minimum, or to alter its direction and values.

Our whole cultural framework must be reassessed... its images, its arts, its language, its myths, its taboos... its very structure. It must be shaped or altered or replaced.

**WE CAN NO MORE COMPROMISE WITH THE EXISTING CULTURAL FRAMEWORK, THAN WE CAN COMPROMISE WITH THE POLITICS OR RELIGION THAT GROW FROM IT.**

We must establish new values, develop new response. We must make new people.

If prejudice is a basic human response (and who can prove it one way or the other?) then we must make it work for us. Prejudice against bigotry and egotism and cruelty. Maybe, who knows, prejudice against prejudice.

We must make new people.  
JOHN

# OZ OZ OZ OZ OZ

ABOUT OZ. ABOUT G.L.F.

ABOUT FREEDOM.

A great deal of heated discussion has taken place recently within G.L.F. as to whether or not we should support the 'OZ trio' in the recent prosecution.

The objections (which were many and strongly held) sprang from what many of us thought was the blatant 'sexism' in OZ magazine's treatment of women (and also Gay people) as sex objects, subject to Male superiority, inferior tools of Male pleasure, objects of ridicule. Others in G.L.F. either could not see the sexism in OZ, or felt that if it was sexist, it was something which G.L.F. should deal with at a later date. G.L.F. support for OZ had already been published, which ranked many sisters and brothers, who felt that such decisions should not be made without discussion. Hopefully we learn from such mistakes, and will fully discuss all such issues and declarations before making public statements in future.

At any rate, no decision (fait accompli or no) was, in fact, arrived at, though the general feeling was probably sympathetic to OZ. This sympathy, it must be stressed, came principally from the men in G.L.F., not generally from the women, who were the most critical.

Supporters of OZ had stressed that what was happening to OZ could, and would happen to us. That this was a 'First Freedom' which was being attacked, and that we were as much the victims as Jim, Richard and Felix. Their view was that OZ needed all the friends and supporters who could be mustered. In the event, the sentences were announced, and the reverberations of shock hit G.L.F. immediately. It seemed to come

together in its true proportions. We did feel attacked, we did feel victimised, and our intelligence was insulted by the brutal, sadistic, bigotted and repressive sentences. We are angry. WE ALREADY FIND OURSELVES, IN G.L.F., BEING CENSORED

The workshop which produces this magazine has had to make a decision. We received an article written by a G.L.F. member, which, for its deliberately ambiguous approach to a vital subject of interest to all Gay brothers, for its high literary quality and its controversial nature, we all felt strongly should be published. But although we admired it, and wished to print it, we knew that it undoubtedly would be a provocation to the enforcers of the so-called Obscenity 'Laws'.

Had we the right as a group within G.L.F. to put at risk the whole organisation, and the expenses involved, the possible imprisonment of Gay activists, and the loss of a whole edition of *Come Together*.

We discussed this problem in great and sometimes agonising depth. The possibility of having it approved or no by the Co-ordinating Committee of G.L.F., or even a Members Meeting, was considered; but for lack of time, because instant decisions would not be possible for such a piece of writing, we decided to shelve the problem. ANGRILY AND BITTERLY, WE DECIDED NOT TO INCLUDE IT IN THIS ISSUE. WE BECAME OUR OWN CENSORS' THE OZ TRIAL PIGEONS BEGIN TO ROOST. WHAT SHALL WE DO, BROTHERS AND SISTERS? What shall we DO?

Mick

# OZ OZ OZ...

## FREEDOM IS CATCHING

威

wooing influence.  
stimulation lake  
above mountain  
below the joyous  
trigram Tai responds  
to the still strength  
of the Ken trigram

離

natural  
radiance  
the double  
trigram of  
clinging fire



GENET AFTER CHICAGO

You, between earth and sky,  
are the beginning of a new  
continent, an Earth of Fire  
rising strangely above, or  
hollowed out below, of what  
once was this sick country  
— an earth of fire first  
and, if you like, an earth  
of flowers. But you must  
begin, here and now, another  
continent



LETS.....  
GROW A  
REVOLUTION



London GLF meetings are held on Wednesday 7.30 at All Saints Hall, Powis Gardens, W.11.  
Its main work is done in functional groups:-

Media Workshop    Youth Group  
Action Group    Women's Group  
Social Events    Press Group  
Counter-Psychiatry    Communities Group  
Office Collective    Catering Group  
Manifesto Group    Theatre Workshop  
Book Group    Street Theatre Group  
Education and Research

Awareness and consciousness-raising groups meet Friday nights, throughout London. They work through the breakdown of mistrust, to help us realise that our individual experiences have a common shared cause and so to reach a true understanding of our oppression and of how to end it.

# HAPPENINGS

## GLF benefit

Sept. 26th Sunday 7.30—12.00  
Theatre Royal, Stratford East

To raise money towards GLF Premises Fund.

We must find a suitable meeting place for members, which can also become a social alternative to the pub/club scene for gay people. At present the clubs and bars operate in such a way as to separate brothers from sisters. They also exist simply as cruising grounds so that many gay people tend to regard each other as sex objects only, rejecting those gay people who don't immediately fit their sexual fantasies. So they never learn to relate to their gay brothers and sisters and thus learn about aspects of their own oppression. Because of the recent series of harassments to which GLF and its members have suffered, the need for a meeting place and community centre has become more urgent.

We need a lot of money to make this small dream come true.

All fund raising ideas to GLF office  
collective

5 Caledonian Road  
N.1

837-7174

### COMMUNITY SERVICES

BIT: 01-229 8219  
RELEASE: 40 Princesdale Road, W.11.  
01-727 8636/7/8.  
AGITPROP: 01-739 1704  
NCCL: 152 Camden High St., N.W.1.  
01-485 9497  
STREET AID: 33 Southampton St., W.C.2.  
01-836 2215  
GLF: 5 Caledonian Road, N.1.  
01-837 7174  
WOMEN'S LIBERATION:  
Workshop: 12/13 Little Newport St., W.C.2.  
01-734 9541  
BLACK LIBERATION FRONT  
54 Wightman Road, N.4.  
RADICAL ALTERNATIVES TO PRISON:  
01-606 6123  
PEOPLE NOT PSYCHIATRY:  
01-603 4042  
01-794 6369  
CAMDEN MOVEMENT FOR PEOPLE'S POWER:  
47 Rochester Road, N.W.1.  
01-226 5327  
01-267 3106  
MEN'S LIBERATION FRONT:  
Laurence Webb, 122 Brondesbury Villas, N.W.6.  
SCHOOLS ACTION UNION:  
Lisa: 01-455 1591  
Dipak: 01-458 5913

Bristol  
BUZZ: 0272-36117  
Cardiff  
RIB: 0222-44441  
Dundee  
TOUCH: 0382-41085  
Glasgow  
GAP: 041-332 8164  
Leeds  
LIP: 0532-39071 (extn: 7)  
Manchester  
ON 8TH DAY: 061-834 4892  
Portsmouth  
HEAD COMMUNITY: 0705-811502

AGITPROP BOOKSHOP:  
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SHREW: 01-794 5413  
IT: 01-437 1312

SATURDAY SEPT. 4<sup>th</sup>

FREE JAKE PRESCOTT &  
IAN PURDIE

Assemble at Clapham

Common tube at 12 noon.

\* \* \* \*

IAN PURDIE & JAKE PRESCOTT  
BENEFIT

FRI. EVENING SEPT. 3<sup>rd</sup>.  
at IMPERIAL COLLEGE  
S. KENSINGTON

\* \* \* \*

Ian & Jake were wrongly accused by the pigs about bombing Carr's house. The pigs say that they are Angry Brigade .... meanwhile the Brigade has been very busy etc. whilst Ian & Jake have been languishing inside for over 7 months. They are our comrades ultimately and are being cynically used by the pig State as an excuse for the spreading repression. They are the innocent victims of the pig conspiracy to smash all opposition. They are only two. There are hundreds of thousands of us.

So — lets get it on!  
(their trial comes up on Sept. 7<sup>th</sup>. at Old Bailey and they face possible Life Imprisonment).  
The Sept. 4<sup>th</sup>. march is to Brixton Prison.

### COMMERCIAL TOGETHER

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