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We have written our struggle for sexual self-determination at New College in the face of a rising tide of anti-homosexual bigotry. At the moment the threat of expulsion is in the air, and worse: brothers in the community have been jailed in a stepped-up campaign of police harassment. We are receiving hate mail and death threats. An ugly mood hangs over the campus.

WE ARE EVERYWHERE: NOWHERE ARE WE FREE!
BUILD THE EFFEMINIST REVOLUTION!

Flaming Faggots Come Out at New College

Our commitment to fight back is, of course, unquenchable, regardless of the consequences. But our numbers and resources are not as great as we would like, and our hope is that in calling widespread attention to our plight, outside support will be forthcoming — and indeed, this has already begun to happen, in letters of support to us and in letters of protest to: John Elmendorf, President; New College; Sarasota, Florida 33578

New College is a hoopla pseudo-experimental Hollywood haven designed to apathize students with repressive tolerance as though it were the liberation they really hungered for instead. Calling itself "the Harvard of the South," it is rather a fake Goddard or Antioch. It offers no sweat-pot-smoking, narcissistic encounter games, and sexual liberty for straight (mostly counter-culture) men: they beat up queers and call orientation "Rape Week." The college seeks out the highly intelligent and the highly rebellious — those they regard as most potentially dangerous to the status quo. The cooling out process is remarkably effective. Also, standing on the edge of a black ghetto, the college is unbelievably racist; instead of a significant number of scholarships to the black community, free gumdrops are offered to ghetto children on Halloween.

DeMott is an establishment man who opposed a black studies program at Amherst. He denigrated women and Women's Liberation in the *Atlantic Monthly*. Now, seeking to be tenured Provost of New College, he used vicious terms to refer to us homosexuals and ridiculed our notion that we had a history of oppression and accomplishment worthy of study. Our anger exploded in spontaneous confrontation, but joining together, we drew up demands addressed not only to this question but others that had been disturbing us for a long time.

Monday, November 1, 1971, we presented our Demands to President Elmendorf, after he tried to divert us and then sneak out a side door. That night, at an emergency "town-hall" meeting, Elmendorf called our demands a threat to the existence of the college, thus creating a kangaroo court atmosphere among alarmed students.

Tuesday, November 2, without adequate notice, Elmendorf summoned us to a secret meeting, during which he promised nothing but succeeded in intimidating us, particularly about the dangers of pressing our case further — whether in releases to the college community, the media, or the national Gay Liberation movement.

Wednesday, November 3, we walked into a faculty meeting, uninvited, demanded to be heard, asked gay faculty to come forward, and chanted the names of homosexuals whose life and times merited attention as part of an effeminist studies program, contrary to DeMott's mockery.

Monday, November 8, after growing love and struggle within our group, we issued a criticism of our male supremacy and liberalism, *Smash Hetero-Sexism*, building toward the trustees' meeting on Thursday.

Wednesday, November 10, a notice of the homosexual jailings appeared in the two Sarasota newspapers owned by a New College trustee. We took this as a direct warning concerning the next day's actions. We issued *Therapeutic Games*, our heaviest indictment of the college so far — in the

context of the increasing ugliness of mood on campus. We moved, now, only in tactical groupings; we did not feel safe except when we were working, eating, and sleeping together.

Proud Thursday, November 11, we went in a body to the trustees' meeting, hoping to state our total resistance to further persecution. When we reached the estate where they were meeting, we found iron gates closed and locked against us, so we struck out around the estate, climbed the sea-wall at the rear, and made our way into the meeting, where we presented the *Trustees Statement and Press Release*.

Next, we attended a lecture DeMott was giving (on morality, yet!). We taped up, on the wall behind him, the names of homosexual heroes and martyrs; we challenged his lecture for its sexist terminology. After much hub-bub, we also announced the nationwide campaign by gay groups to confront him wherever he lectures. This campaign was suggested by a number of groups in the nation who were in touch with us by phone, telegram, and letter. We hope the campaign will spread and become total.

Next, we held a press conference, explaining our actions during the day. When we left the campus that night, talk of legal action, expulsion, and the closing of the college was already rife.

Since then, we are still here, loving and working together. We obviously don't care about their B.A. if it means selling out our very right to exist proudly and openly as revolutionary effeminists. Whatever ax falls now, this college will never be the same. And perhaps we have created a model for struggle at other colleges and institutions.

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SMASH HETERO-SEXISM
by the Ad-Hoc Gay Men's Committee

ON MALE SUPREMACY: No man, straight or gay, can feel free from struggling with his male supremacy. It is an undeniable fact that anyone with male genitals in our society has been given special power and privileges which pervade every aspect of being. In the spirit of struggle, we gay men criticize our own male supremacy as it appeared in the following instances during recent actions:

First, during the presentation of our demands, President Elmendorf said, in reference to our desire to talk to him, "That's refreshing," a remark intended as a slur on the South Hall 22 — the women who were occupying his office to press their own

demands. This attempt to set two oppressed groups against each other, in competition for his approval, was male supremacist of him. Our male supremacy was evident, however, in that we let this slur go unanswered. On another occasion, he used the term "gals" in speaking to us — which we failed to confront each time he used it.

Second, in the demands themselves, we incorrectly included the oppression of lesbians along with our own. Although in some instances we purported to speak only for ourselves, in others we actually expressed demands on their behalf in true male fashion. Throughout history, men have assumed the right to speak for women; it is imperative that we put an end to his oppressive practice. This is also in our own self-interest, since the hetero-sexist, masculinist mentality is the source of our own oppression and is thus our enemy, even when it crops up within ourselves.

ON LIBERALISM: In the struggle for liberation, it is necessary to distinguish between liberalism and radicalism. Liberalism has always been the ideology of the hetero-sexist oppressor, attempting to keep oppressed groups appeased with token concessions, all the while wearing a false mask of benevolence. It is now necessary for us to fight liberalism as it appears in our thinking.

First, after stating our grievances clearly as demands, we allowed ourselves to appear to be willing to compromise them through closet negotiations. What is worse, the night preceding these negotiations, John Elmendorf, before the entire college community, spoke about the impossibility of considering our demands, much less meeting them, describing them in no uncertain terms as being the final blow to the existence of the college. In spite of his remarks, the remnants of our liberalism still allowed us to be manipulated into pointless negotiations.

Second, ON Tuesday morning, during the closet negotiations themselves, Elmendorf made it clear that token concessions might well be forthcoming, provided that no mention be made to the press concerning his written response to our demands. Moreover, Elmendorf intimated that even allowing the college community to become aware of his response would not be advisable because of the possibility of its reaching the press through this more indirect route. As a result, no one but us knows of the contradictions between his public and private utterances. We see now that no oppressed group can agree to stifle the very mention of their own oppression, since calling attention to their plight is a necessary first step to its remedy. Consequently, any implication of abiding by the rules of the oppressor, as epitomized by Elmendorf, is hereby rejected for the liberal sham it is.

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NO GAIETY 4.

IN THE GAY BARS

8 WOMEN BUSTED

By Hetty Brown and Georgia Hopper

BOSTON (LNS) — "They were wrestling, grabbing, pulling, cursing, swearing, running at the patrol wagon almost like Indians circling a covered wagon", commented police after they busted eight women for disorderly conduct in front of Jacque's, a Boston gay bar, on October 31.

According to the women, the scene started when two women were having a verbal argument inside the bar. Two police officers took them outside, shoved them up against a car, and began to beat them. Four other women who saw this happen were picked off the sidewalk when they tried to protest.

"All I did was yell 'What are you doing? They didn't do anything!' A cop walked up to me and grabbed me, and gave me to another cop who pushed me up against the car and smashed my head down on the hood."

The last two women say they were picked up as they were walking toward their cars. The women say that the cops shoved, threw and drop-kicked the eight of them into the patrol wagon, telling them, "you want to look like a man? We'll treat you like a man."

The last person to be arrested was a woman who just happened to be in the vicinity. When her friend informed the police, "You've got the wrong person, she doesn't belong there," one of the cops was overheard to say, "I think we've got a straight in here. What'll we do?"

At the trial, the police were unable to identify any of the defendants specifically; "They were dressed quite differently at the time in fact they looked like men."

"Nobody was dressed like a man," said one defendant. One of the women was wearing a skirt, one a pants suit. Several have long hair, which they wore loose.

Even after the women were licked into the patrol wagon, the police said, they continued to resist by rocking the car from side to side.

"As we were driving along [the police] speeded up the truck to 50 or 60 miles an hour. Then they suddenly put on teh brakes, so we all went sprawling on top of each other."

The eight women were found guilty and fined \$100 each. Two were also given one year on probation. Some are appealing the sentence. When Judge DeGuglielmo heard that they were appealing, he pulled them over to the witness stand and raised their bail to \$500 (it had been \$50 before the trial), for no apparent reason. There had been no testimony at the trial that indicated they had done anything the other women had not.

Arrests on disorderly conduct and drunkenness are not uncommon at bars. But then Jacque's is a gay bar, which means that it plays a different role in the life of its customers than do most straight bars. Jacque's is the only public social place in Boston that provides space specifically for gay women. It is one of few places for gay men.

It is the one place where we can relax and be openly gay without fear of reprisals from bosses or families. We come home from "respectable" jobs and leave the monotony of our apartments to spend an evening away from the pressures of straight society, the forced secrecy and the fear, the whispers of those who know. We go to be with friends and lovers, or to meet new people. For once we are not isolated; we are with others like ourselves. The bar fills some need, perhaps gives us some security and freedom — feelings the world outside the bar refuses.

Being gay is what brings us to the bar and is what we all have in common. And beyond the shared fact of our homosexuality, we seem to have an understanding, unarticulated, yet acted upon, that we will come to each other's defense against anti-gay harassment — at least in the bar. It's our turf and in it our common bitterness from living in an alienating society creates some sort of bond between us.

The place is dingy and volatile, it's unpredictable. No one knows when someone will start breaking bottles, or when a fight will break out. Our need in going to the bar is often to build some human relationships, but the atmosphere is hardly conducive for such purposes. It becomes rather a place to release the anger of our daily lives among people who won't explain away our experience by saying, "She's sick, she's a lesbian." It's a bar scene.

Since there are no other places for gay women to go, the management has a monopoly. It charges 40 cents for 4 ounces of ginger ale. And we pay. It maintains its captive audience so that people almost feel gratitude toward this bar. It's a double bind — not unlike the positions most people in this society must accept. Like the working people who hate their jobs, we all conclude, "It's still better than nothing" and nothing seems to be the existing alternative.

Now in the last two or three months, the relative security and freedom from harassment that the bar used to provide for gay people seems to be slipping away. There are more police around — last year, there was usually one detail officer in the bar; now there are apt to be four or more cops inside during the course of the evening, plus a paddy wagon awaiting outside.

There is an atmosphere of tension, almost like a siege. People report that the cops have been taking down the license plate numbers of cars parked outside the bars, that the management is being more careful about checking I.D.'s, that the Other Side has been refusing off and on to admit guys in drag.

The arrest of the eight women on Oct. 31 was not the only bust lately, just the largest. We talked to women at the bar about other incidents they had seen.

"One night when I was coming down here, there was a woman down on the sidewalk, and a cop was standing with his foot on her."

"This guy was standing over by the stairs, with a beer in his hand, at closing time. The cop told him to hurry up and finish his beer. But when he went to take a sip, the cop knocked the bottle out of his hands, and then took the guy by the hair and the back of the neck and threw him out the door."

Jacque's and the Other Side are in the middle of the Boston Redevelopment Authority's South Cove redevelopment project. Right across the street a new Howard Johnson Motor Lodge is about to be completed. Just three blocks away, apartments are going up; almost 300 dwelling units, including some 70 for senior citizens.

We are allowed to exist as long as we are not noticeable. But if one of these out-of-the-way sections acquires some value — if it becomes useful to business interests who would find a gay bar in the area embarrassing, or if it becomes the site of something "respectable", like housing for families — then the gay people may be out on their ears on the streets.

GAY SWITCHBOARD

Gay People:

Ever since the gay movement began there has been talk about the need for a switchboard for gay people...a number you could call anytime for information, or to rap with another gay person.

A group of gay people has formed to establish and operate such a switchboard. We have certain visions of what we would like the switchboard to be. We know, of course, that you do too.

We would like to have an up-to-date listing of gay organizations — on campus and off; a central place for these groups to list their activities, meeting nights, dances, demonstrations, political actions, etc.; and a central place for gay people to call and find out what's happening in town for gay people. We will attempt to carry a complete list of neighborhood gay bars, baths, resorts, theatres, travel agencies, restaurants and any other services which cater to a gay clientele. To help gay people to utilize gay talents there will be a listing of gay people involved in specific trades: typists, plumbers, carpenters, artists, etc. We plan to have a listing of medical and legal services. A place to find a ride or rider on a cross country trip. We foresee our Rap Line (a number to call and rap with another gay person about any problems that society may be trying to dump on you for being gay...such as coming out; being hassled on your job; blackmail or whatever) getting a lot of use, and we already have thought of the need for more than one line.

WHAT'S HAPPENING

What is happening? Liberation House Gay Care Collective, a few people got together and decided to do something instead of just dreaming and complaining. Liberation House is at 247 W. 11th Street, N.Y. 10014. Telephone 242-7521. Check it out and come together there. Liberation House is for both Gay women and Gay men.

Some people deal dope and others deal cars, but how many people actually deal with their lives: Intro 475 hearings, last public hearing Dec 17, 1971 where Gay people got a good taste of straight politics, of stalling, of attempts to discredit the Mayor of New York at the expense of the Gay people of New York, where straight people got a good taste of Gay politics, that we will not back down. To some people Intro 475 will not mean a thing. Instead of getting openly fired because you're Gay you can now be fired out of the old "gentlemen's agreement" — you are just incompetent (as well as Gay). But Intro 475 will mean something to our sisters and brothers who live in constant fear of getting shoved out of their professions because they are Gay or not being able to get into those professions at all. It will help a Gay doctor, for instance, whose hospital will not let him or her intern because they have found out he or she might be Gay. It might help teachers. But as Ralph Hall says in *Faggot*, we'll now have "queer cops and queer firemen". In other words, we'll be legalizing our own deviancy, and homosexuality will be just as foreign to straights as ever. But at least it won't be illegal to be a Gay doctor, just illegal to be a practicing homosexual who is a doctor. It will be within our rights to work for the Man who will bust us on off hours but let us work on on hours. If this sounds a little difficult to follow, to fathom, to get clear where we stand on Intro 475, it is because it is a tough number to generalize about because some of us might teach one day (and thereby join the professionals who will benefit from Intro 475), but also we're aware of what it's like in Holland and England where they have also "legalized perversion", where homosexuality is swept under the rug and is still talked about politely.

One of the themes that came out of the last hearing was the liberal politicians apology "what one does in bed is certainly his own business and does not concern anyone else" (even the other person, I guess). Jim Forratt actually testified to the disappointment of Gay and straight liberals, that he was Gay 24 hours a day and not just on the weekends after the bars close. Austen Wade said that the government had no business in the bedroom. A spokesman from the Catholic War Veterans said that the government must uphold the ancient verities extolled by the Church, such as the massacre of the innocents — in Viet Nam, in Attica, in back room abortion parlors, and wherever perversion and lust prevail. In all the last public hearing of Intro 475 was great theatre, but let's deal with our lives directly until we won't have to come to the Man and beg his pardon for our rights.

In Brooklyn at 323 Baltic Avenue is a New Place, a coffee house for Brooklyn Gays on Sunday nights from 8-12. It is run by a collective who have been showing movies on Sundays, as well as music, rapping, dancing. 237-1049 is their number. Also any one interested in a Gay Revolution video project please call.

Gay Activist Alliance is compiling a list of all Gay Liberation organizations in America and The World. It will be sent free to any organization that wants it and that can add to it when necessary. For a copy of this list or more info write GAA, National Gay Movement Committee, 99 Wooster Street, New York, N.Y. 10012.

Come Out! has to apologize to Murray Adelman of Chicago Gay Alliance who wrote the article *Coming Out and Getting Busted* in the last issue and was not credited. Also we should make an apology for the Gay University pictures which offended some people. We did not make it clear that the Gay University spoof was for males; it should have been Gay Male University. The needs of Gay women should be defined by Gay women (naturally).

Words are stranger and stranger than fiction: *Come Out!* needs your words and your strength, your support, money, paper clips, anything. But it is important for us to realize what we are as a collective, and where our place in Gay Liberation lies. Therefore, we are a forum, but a Liberation forum, and this means that every page of *Come Out!* must express our struggle in the Gay Liberation process. This has got to be our guiding idea in what we publish and why we come together in rain and sleet and hail to get this paper out — even though we wish we came out twice or three times as often.

In order to provide the best possible service to gay people, we need your help. Please send us the names of people, organizations, or services that you feel we should list. Please write: Gay Switchboard, c/o Liberation House, 247 W. 11th Street, New York, N.Y. 10014. — or call temporary number, 212-260-2576 (day or early evening).

Staff of the Gay Switchboard