

(Excerpts reprinted from a letter by Bob Martin, Chairman of the Youth Committee of NACHO, addressed to the Marchers on Washington, 11-15-69)

Greetings and Best Wishes to all of you gathered in support of the sacred right to self-determination at home and abroad.

While the present demonstrations are quite properly focused upon the injustices perpetrated by the American government in Viet Nam, the ghettos, in the armed forces, in the city of Washington, etc., I think that we should not forget that the same power structure which denies justice in all these areas is also doing its best to oppress the homosexuality-oriented American.

Homosexuals have been persecuted, first by the churches, then by the state, and now also by such powerful groups as the capitalist business establishment and organized psychiatry.

Western power structures have long thrived on the anti-homosexual paranoia they foster. By making people fear close emotional and sexual contact with other people of the same gender, they foster suspicion and fear of one's fellow human being, a spirit of bitter competition among men, and divisions among the oppressed. By promoting anti-homosexual fear and hate, they distract attention from their own multitudinous exploitations.

with Michael Cook. "It is primarily because we do not fit readily into a family structure, the basic unit in private property systems, that we are judged untrustworthy — and expendable. Marriage under a class system is a legal contract based on considerations of property and not on human considerations. Our very existence is seen to undermine this very basic unit of society. Under Capitalism, the highest development of class society, each state is supposed as well to be a sort of sovereign entity to go out to do battle with every other state in the struggle for survival; and any emotion such as homosexuality, which might compromise his independence in regard to another is seen as a threat to his ability to compete."

Martha Shelley has pointed out that in our society the lesbian is also in revolt against male supremacy, and is invariably in support of women's liberation from dependence on male good will. "The revolution must be fought for us, too."

The NACHO Youth Committee has unanimously declared its support for the struggles of the black, the feminist, the Spanish-American, the Indian, the hippie, the young, the student, the worker and other victims of oppression and prejudice.

We must vote with sadness, however, that many in these oppressed groups have swallowed whole the Establishment's propaganda and have joined in its oppression of those of us who are homosexual or bisexual. We offer

our support to you, and so often receive but calumny, ridicule, ostracism, degradation in return. Too many radicals are so uptight about their heterosexual public images that they cannot tolerate us in their midst. Instead of treating us as fellow struggles against our common oppressor, they join the Establishment in becoming our oppressors.

Our message to our heterosexual brethren, then, is this: re-examine your attitudes, your actions, and eliminate anti-homosexual bigotry from them; treat your gay brothers and sisters as the valuable and dignified human beings they are; support our just cause as we support yours. Refuse to accept the definitions and limitations upon human sexuality and emotional warmth that have been handed down to us by society; rather think things over and establish your own standards based on your own needs: built for sex and for love, but especially for love, warmth, contact with your fellow human being.

To our gay and bisexual brethren: JOIN US: We need you. We need you to build our own community free of the yoke of repression imposed upon so much of heterosexual society; we need you to wrest control of our own destiny from those who oppress us; we need you to help educate those gay people who are not yet fully aware of their oppression or its causes; we need you to build a political consciousness within the homophile movement and the gay community at large. Finally, we need you to help us educate the straight part of the Movement about our grievances.

We urge you to join the homophile movement, without abandoning your other commitments. There are some 50 homophile organizations now more or less active in North America. We urge you to join these groups, which range through the political spectrum from radical to conservative, and help to radicalize them, or form your own gay organization. The Youth Committee will be glad to provide advice and what assistance we can.

RADICALISM AND HOMOSEXUALITY

THANKS PINKOS
QUEERS, COWARDS
DRAFT DODGERS
— MAOTSE TUNG



Photos by Diana Davies

RED BUTTERFLY

Perhaps with the emergence of a classless society, we shall also enter into a *gender* society—one that will be free of the stereotypes that divide man from woman and perpetuate the privilege of the few over the needs of humanity.

It has been suggested that homosexuals are not truly an oppressed group. We realize that gay men and women can be found in all walks of life, and that some gay people are probably among the worst pigs in the system.

Basically we make two points:

1) Homosexual acts between freely consenting partners form no crime, and are a natural and completely human form of behavior. The Revolution cannot be just or complete if our rights as full human beings are not recognized. We call upon our comrades on the left to be progressive in sexual matters also, as we damn well include ourselves in the *Brotherhood of Man*. An unjust act to one is an injustice to all.

2) We feel that our oppression is due, not merely to ignorance and superstition, but to the interests and ideologies of an authoritarian capitalist society. Sexual repression is one means used to maintain the domination of man over man in an unfair society. At the same time, the struggle for sexual liberation is a necessary part of making the Revolution by any means necessary.

Anyone who has been active in the movement long enough knows that freedom of us shall ever know peace nor freedom, justice nor happiness until the root evil of our society has been

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My kind of loyalty to one's country (people) not to its institutions or its officeholders. The country is the real thing to water over. Institutions are extraneous; they are its men, its laws and its things can be worn out or become ragged. To be loyal to rigs, that is the loyalty of unreason. The cancer who thinks he sees that the commonwealth's political castles are worn out and yet talks his peace, and does not upstage for a new soil, a different, he is a traitor.

Mark Twain

G. L. F. AND THE MOVEMENT

Alan Worslawsky

Ellen Decker

We are in the presence of an oppressive society. Society's institutions which should operate in the interests of the people instead perpetuate the privileges of a few. These institutions, from legal structures, from educational systems, the family, among others, reinforce the inequalities of its economic structure. The institution of the nuclear family squeezes us to meet the demands of the system. It defines our rules and pressures its members from within them. These rules no longer serve the needs of the individual. Where our needs now lie is given increased domination. His need for individual expression is not fostered; it is frustrated in the needs of the system or the automation to know easily carry on its operations. Cooperation is replaced by competition. Divergence cannot be tolerated.

Divergence is limited "back", "deviate", "unhealthy", "abnormal" by the establishment's social scientists who function as the system's official agents of guilt and shame. They establish arbitrary norms so that those who differ can be made to feel "abnormal".

Society thus provides itself with scapegoats upon which the frustrations of the inner centers of the system (everyone except the power elite) can be vented. The scapegoats have traditionally been those who wear the

different colors on their skin (eg. the Black, the bearded Jew, the obvious homosexual). These are the most accessible targets for society's dissatisfaction.

Thus the pressure for "deviates" is something their differences to avoid scorn, condemnation, bigotry and persecution; the Black passing as white, the clear slaver Jew with an unbridled name, the homosexual who leads a double life. These people have sacrificed their selfhood for the safety of acceptance. They have victimized themselves.

This is the nature of our oppression as homosexuals. We have been intimidated into legitimizing our lives. Imagine a well-integrated life where our sexuality does not be denied. An existence in which our social and sexual lives, our work and family functions flow easily and spontaneously, enriching our total experience. For many it is hard to conceive of this. The overriding shame, fear and guilt, the "abnormal" of our sexual partners resulting from institutionalized society, condemnation has proved a self-fulfilling prophecy. By hiding, denying, and compartmentalizing we have accepted society's definition of ourselves as "sick" people.

However, there are those of us who no longer accept that definition. We have seen, felt, and to our own system which created and perpetuates these discriminatory myths to feel we available,

injust need. We will no longer mutilate our true self-potential in an attempt to accustom us to false "norms". In liberating ourselves from our shame we make our first attack upon the system. We will no longer serve as insiders, legitimizing structure by functioning as its stooge or, worse, as self-created victims.

The City Liberation Front was formed by homosexuals with a radical vision, to serve as a vehicle for social change. We begin with a consciousness of ourselves as an oppressed minority within an oppressive society. Through direct action (such as the Village Voice protest) we will also try to reach our gay sisters and brothers who have accepted the values of a society in whose embrace they can never find their full dignity and honesty; in reaching them our numbers and power will grow.

At the same time we will explore alternative life styles, ways of interacting to see how we can relate with our total body. By reaching into ourselves through such focus as encounter groups, experiments in communal living, leaderless and fluid organizational structures, we are rejecting the foundations of the system. Seeking liberating not competitive, autonomy relationships.

This is the beginning of our liberation. But it becomes clear that homosexual liberation cannot develop

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in a vacuum. We are one of many oppressed groups, the roots of whose oppression lies within a diseased capitalist system. This system fosters the exploitation of the many by a privileged few. It is a system of competition which serves the interests of the power structure. It is perpetuated by a lie called free enterprise and an illusion called equality of opportunity. But the realities are injustice, oppression and inquiry. Brotherhood, harmony, a feeling for one another are sacrificed to lies. We become alienated from one another, dehumanized, reduced, market commodities.

It is a mistake to think that we are oppressed only as homosexuals. We are oppressed as people employed or unemployed, a fighting, necessary jobs to support a work ethic we no longer believe in. We are oppressed by our own guilt at watching helplessness as our government, in the name of the people, slaughters Vietnamese, ignores the rights of tens of millions of black, brown and red skinned Americans and exploits all the colored peoples of the world. We are oppressed by a social system that defines sex roles in such a limiting manner as to violate the rights and potentialities of women and

severely curtail the emotional development of men. It is for reasons like these that we must now join forces with our sisters and brothers in the Movement so that we can begin the struggle for total human liberation.

Some homosexuals denounce the Movement because they feel that it has not sufficiently embraced the homosexual cause. However in order for our goals to become part of the Movement we must first define our cause and ourselves, thereby creating a radical homosexual consciousness. Then we can begin to educate our militant sisters and brothers to our oppression and our needs. It is an error to think of the Movement as a static organization with a fixed dogma. The Movement is young and growing. It expands and evolves itself with each new contribution. Look at the example of Women's Liberation. Radical women, recognizing elements of their oppression within the Movement, separated themselves to explore and create a consciousness of their own oppression. The feedback was enlightening both to the Movement and to the women who could now begin to participate in the revolution in a new and meaningful way.

Gay Liberation Front's contribution to the Movement must now be defined

with. Our participation in Movement activities (eg. the Moratorium, Panther rallies) is a beginning. Each time we appear at a Movement function identified as GLF we reinforce the bonds between us. An opportunity for further exchange exists in such dialogue as will take place between GLF and Movement people at Alternate University. This is our world!

Power to all people includes our power to be ourselves.

Red Butterfly Continued

destroyed Capitalism.

Central to oppression is the particular family structure of bourgeois society. The nuclear, authoritarian, patriarchal, monogamous family is the property, condition children into accepting an unwise way of life, and to divide man from man on the basis of class. The superstitions and ideologies maintaining the nuclear family have resulted in Fascist sadism, racism, and all forms of bigotry. All forms of sex for pleasure (not contractual procreation) threaten not only the compulsive building block of a reactionary society of domination. This family structure results in the oppression of women by men, and oppression of children by parents. The bourgeois family serves chiefly to manage and transmit private

nuclear family, but the very basis of authoritarian society.

As homosexuals, we do not see our struggle in the granting of special privileges or token reforms. We consider this to be revisionist. We have seen, only too clearly, how the ruling class can use cooptation to remove and pacify struggle against the State.

Our goal is not better bars, recognized marriage, entry into the military, or even jobs.

It is, however, a recognition of racism in all its forms manifested by the ruling class. A struggle against imperialism was fought against the colored peoples of the Third World. Against an economic system which mutes 65 million Americans by its poverty, ravages the planet's resources in the interests of private capital, and plays Nuclear Roulette to maintain this obsolete system.

Capitalism is now in its terminal stage—requiring continual spending for war and preparations for war; imperialism, repression of minorities, and perpetuation of mass poverty.

Freedom.

The Red Butterfly
15 November 1969
Washington

THE MONTH'S NEWS

The initial attempt by the Nixon regime in its first 9 months to carry out a carefully veiled and policy of assassination is dead. It is dead because it could never have worked. Richard Nixon is one into the Presidency with blind slogans of "bring us together" and "lower our voices". He didn't understand that inside the hypercapitalist nation he exploited by Lyndon Johnson there existed grave problems, plagues which required root solutions.

Nixon believed that all he had to do was play the role of President as Eisenhower had and the country would somehow

fall back into "normalcy". Somehow the inherent American decency would reappear and we would once again date in harmony. For Nixon, the turbulent events of the last 8 years never occurred.

The 1960s are not the 1950s no matter how often the nation's chief executive decides to play out the charade of business as usual. The Black Panther Party is not the NAACP, SDS does not indulge in party raids and American GIs in Viet Nam murder presents in cold blood.

It was inevitable that the terrible unresolved problems of this nation would force this new government to action of some kind. They must have known that

their synthetic serenity could only hold: the tide for a short while and in fact the Administration's first 9 months were widely interpreted as an attempt to buy time. Now they realize that there is no more time.

The American people voted a year ago out of apprehension and confusion and Richard Nixon won a bare plurality. Richard Nixon is a cautious man. Why should we expect boldness and innovation from a man who is really nothing but a political craftsman? Why should we be surprised when this government makes a decision to retreat and creak down on dissent?

The situation is in control of the government and the government has been reduced to a choice of two alternatives: either the problems are solved or the opposition generated by those problems is silenced. That Nixon has apparently chosen the second option and decided to suppress those demanding change is not surprising when one examines the character of America's elected leaders. The best architects: moderates who are afraid of any inspirational qualities. The real

are protesters, critics and dissenters. They live by contemplation and gain their elected positions through systematic repression.

So Agnew opens the pardon's box of antidotes against the needs. The Secret Service issues orders to federal and local agencies to gather information on those who "insult high government officials" and participate in "anti-American demonstrations". The FBI puts pressure on Bus Companies to cancel transportation in the Nov. 15 Moratorium in Washington. Bobby Seale is sent to prison for 4 years on the whim of a racist judge. The police harass, intimidate and photograph Gay Liberation Front members who kneel the streets of Greenleaf Village.

This Government is moving to defend itself against a movement which is growing too large and too fast. The polarization between "us" and "them" is suddenly being deflected and all of us are being forced to choose sides by circumstances none of our making.

GLF Continued

square crowd to the Justice Department, followed by perhaps 30,000. When we arrived at the Justice Dept., there were strangely few cops. This government still keeps up a pretense of legitimacy and this demonstration, had a permit. The building was surrounded with a crowd that had grown to perhaps 50,000. It was very quiet except for the cries of "free Bobby Seale" and "Stop the trials". Then from the massed militants in front of the building flew the first rocks and bottles. The door was assaulted with a battering ram. There were no sirens this time, no warnings to dispose and the gas was not tear gas either. As it exploded to my left, I saw the flag of the 28th of June cell of Gay Liberation Front begin to move up Constitution Ave. Since the CS (pepper) gas exploded between us and the flag, we ran in the opposite direction and the group was separated. Those of us who were still together left to get above the Government Building along Constitution Avenue. We were driven by huge clouds of gray gas into downtown streets which were filled with people shouting "power to the people." As we moved west onto New York Ave. from 14 Street, it was apparent that a large part of the crowd then had been at Justice earlier intended to take the protest to the White House.

We never got there. Just as we reached Penn Ave. and 15 St., the cops and the army drew two tanks to protect the President of the United States from his own people. Richard Nixon can't understand that these kids don't give a shit about peace with honor, especially when they know that when the Administration speaks of honor what they really mean is that the President wants re-elected in 1972. They don't expect the truth from this government, they expect lies. Lies to cover poverty. Lies to cover wars, lies to cover lies.

So they came to Washington over a million strong, not really expecting to change anything but hoping that by being there they would somehow show something as yet undefined. When they left they knew that there are two nations and that the nation of the "silent majority" is afraid to change who must be changed. When they left Washington, they knew that they were an army: what they do with that knowledge will determine the future of America.

FREEDOM FOR HOMOSEXUALS HOMOSEXUAL FREEDOM FOR EVERYONE



New Jersey Landscape: October 12, 1969

Sunflowers, oaks and maple hat autumn
The whole world is on fire; red, yellow
And rust red had the earth, are
Mainly green, brown
Fall to ground
Tall proud weeds shadow the sun
Green grass is hidden, hides forbiddor.
To us; fenced-off we see
The snake grow from ground:
Barbed wire sticks beauty.
We cannot enter
And cables cross
Like a cage in the sky, smush us leaf flat,
We are ants,
The sea-blue sky becomes white cloud,
A race from earth; tear gas, once air,
Now becomes our prison
A tree is a billy club, bayonet and
Holstered gun, her foliage a gas mask,
Rocks siren the "forest-stream":
"Keep the crowd in order; they do not
Truly appreciate our beauty" —
The prisoners are free but we're not

— Eileen Ruppel

MORE RADICAL THAN THOU

martha shelley

Recently, the Gay Liberation Front came under fire from some conservative elements of the homosexual movement as being a "Commie-front" organization. At the same time, some members of the GLF have been railing at GLF for not being more radical. These people who call themselves "radical" seem to want to go in for street fighting and bombing. They foresee an armed revolution in the next five years, and they want to be in the "vanguard."

Seems like everybody wants to be Che Guevara — remember what happened to him? The Pentagon has all the guns...

We've all heard it from the Real Radicals. If you haven't been busted or had your head beat in by a Chicago cop, if you don't have a Mao poster hanging over your bathtub and a gas mask and gun in your laundry bag, you aren't radical enough. Meanwhile, all these Real Radicals praise me, oblivious to the fact that GLF is an open organization, and meetings are attended by police informers, and phones are tapped (mine is). How in hell can you even conspire to wire your way into a pay toilet when you are practically advertising the whole thing on CBS?

This article is being written both for the benefit of the Real Radicals and for the conservatives, though I suspect I'll get small thanks for it... Neither of these groups could detect a real Communist if they woke up in bed with one.

Come on, guys. Known homosexuals, SDS members, Panthers, GLF members, long hairs — people like us — are light years away from an armed political revolution. We make good copy for the establishment press (we're very photogenic in our old clothes and long hair), and we help cops get their kicks off by busting us on drug charges or conspiracy charges. (Do you know that conspiracy to commit a misdemeanor, say *walking on the grass or driving*, is a felony?) We get our own ricks off by screaming "Off the pig!" in demonstrations or by spouting revolutionary rhetoric in underground papers.

Ever read SDS *New Left News*? The paper is full of semi-Marxist rhetoric about "solidarity with our Third World brothers" and "the *overly* analysis" of somebody's actions or thinking. And nobody reads that shit except other Real Radicals. It's a kind of ritual moral masturbation — the Real Radicals talk to each other and the rest of the country, which they are supposed to be "radicalizing", doesn't give a goddamn.

The Panthers, for all their blunders, at least have a free-breakfast-for-children program. Now some people say that fighting for a small benefit here, a court case win there, or a change in one oppressive law, is simply "reformist." In other words, what it does is to make conditions a little bit easier for the people, thus keeping them content with the system and retarding the progress of the revolution.

Bullshit, baby. You can't lord the people a mass of revolutionary rhetoric while you let their children starve. They won't hear you over the cries of their babies. Besides, hasn't history proven that people don't revolt unless conditions do improve — that is, when they can see some real hope in their lives? You can't have a revolution based on misery and despair — it has got to be based on hope, on the fact that conditions have improved sufficiently for the people to see that a better life is possible. There must also be trust between the people and the active revolutionaries — they must be convinced that the revolutionaries are trustworthy, are acting in their basic interests. And you convince them by your deeds — by winning something for them now.

At any rate, if you insist on letting people suffer now — in order to advance the cause of some distant revolution — if you, in effect, say that your glorious end justifies any means: **what makes you any better or more worthy of the people's trust than the G.I. who said at Dien Tre, "We had to destroy the city in order to save it."**

Let me make this point clear — I'm not a pacifist on principle. Passive resistance has its uses, but as a Jew, I know damn well that it has its limitations. There is a difference between using violence to resist oppression or genocide, and employing it to perpetuate the same. In my book, the American action in Vietnam is atrocity. On the other hand, nothing would cheer me more than a massacre of the government of South Africa.



photo by Diana Davies

I'd like to discuss three forces at work in this country. The first is conservative capitalism, sometimes known as "capitalist imperialism." This has been analyzed down to the ground as a philosophy which enforces the economic exploitation of the poor by the rich. The corruption of the American legal system; American support of fascist dictatorships in Spain, Haiti, South Africa and South Vietnam; the oppression of blacks, migrant workers and Indians are a direct result of this philosophy.

The second force calls itself radical. It is represented by various elements of the Movement. Now the Movement itself is comprised of several groups, which can be subdivided as follows:

- 1) the members of minority groups who have realized that their oppression will not be alleviated by working within the system,
- 2) drop-outs who prefer a free life-style to the economic benefits available to Company Men,
- 3) those people (religious or otherwise) who find their expression and satisfaction in devotion to a humanitarian cause;
- 4) the guilty offspring of the middle-class — who have discovered that the comforts provided for them were obtained by the exploitation of other people — and who have discovered that, though well-off economically, they are politically powerless.

These groups overlap. Some people in the Movement, whom I have labelled the Real Radicals, have attempted to model themselves after the revolutionary forces of the Third World. In identifying with their oppressed brothers and sisters, they have swallowed whole the slogans, rhetoric and tactics of different cultures in different economic and political conditions — and have tried to thrust their ideas on middle-class America.

There is also the matter of inalienable rights and freedoms. I'm not about to give up what freedoms I have in the name of a Party or ideology. Once you surrender your freedom to dissent against your government, against any government, you never get it back. Look at Russia and China today, and you will see that absolute power has absolutely corrupted the Communist Party. They have turned their violence from liberation to oppression.

The third force I will call a kind of moral individualism — the philosophy of a bunch of Brier Rabbits trying to survive and do their own thing in a world of wolves who would prey on them, and lions who would march off cheering to their own destruction. It appeals to the second and third groups in the Movement, the drop outs and the humanists. This individualism is not what the conservatives claim to represent. We know that American individualism is a G.I. haircut in a pin-dripes suit, working for IBM? Bullshit. The real individualism isn't about to exploit his neighbor — he also isn't about to take orders from anybody. Nobody tells him how to eat, dress, talk, work — or whom to sleep with, or whom to shunt. He makes his own decisions and takes responsibility on himself. He cannot be convicted of the moral betraying of modern crimes — moral abdication — because he was never following orders in the first place.

Brier Rabbit is a threat to conservatism and also to Communism. Life is short, and he wants to live as fully as he can, without imposing on other people's right to do the same. He is a terrible, seductive threat. The conservatives hate him because he represents, by his life style,

an alternative to the postage suit. He doesn't owe his soul to the Company. The Communists hate him because he doesn't owe his soul to the Party. Wherever he goes, he is a living example of the Third Alternative.

These ideas, this ideology, originates with the Communist Party. The ideal of equality of economic opportunity has been most forcefully advocated by the C.P. The tactics of modern revolution have been developed by Mao, Ho Chi Minh and Castro. The ideal — equality of opportunity, an end to economic exploitation — is beautiful. I dig it. The method of guerilla warfare is appealing to romantics, and also offers a chance of personal power (the gun you see on all the posters) and the dream of glory.

On the other hand, what happens after the Party comes into power? Members submit to Party discipline, considered necessary to advance the revolution and then to "build socialism". There is a liquidation (purge, massacre) of dissenting elements. Equal opportunity is there — for those who conform best to the Party line. So instead of kissing the ass of the Board of Directors, you kiss the ass of the Central Committee.

Why exchange one master for another? Well, maybe it makes sense in the context of feudal Russia, or China, or as a change from a corrupt delatortip or colonial exploitation. It doesn't make sense to me, not in the context of American society. We've got to transform this society — but I don't want to see it become an imitation of Red China, with thousands of people carrying pictures of an American Mao, chanting a new dogma through the streets. A 20th century American Revolution must spring from new ideas — because we have a new situation here, a post-industrial society, different from anything the world has ever seen.

My conservative friends look at these individualists and immediately scream "Communist dupes!" What they refuse to see is that we are simply dedicated to life, liberty and the pursuit of happiness. (Like warm nests with other furry rabbits to play with. *N.B.A. some of humor is essential to life as a Rabbit.*) They see the world in terms of Us vs. Them, and are blind to the Third Force springing up around them. We Rabbits don't fit into the paranoid mold.

My Communist friends see a bunch of undisciplined, ragged misuses and are infuriated because we can't be controlled and formed into a fifth column. Both groups call us dirty and lazy. Anybody you don't like is dirty and lazy. Remember how often you've heard that about blacks?

Bullshit. Give us real, fulfilling human jobs and we'll put in more productive man-hours than you ever could squeeze out of a slave laborer. Who built the People's Park in Berkeley? We did. Given us another park to build. Or a gay community center. Or a free hospital. Besides in both systems have assumed that the way to get people to work is to use a carrot (profit) and a stick (the threat of jail or starvation). The real way to work is to make a job for yourself, a job that you love.

The Real Radicals put down the cultural revolution as irrelevant. They put down gay liberation and women's liberation as trivial. My needs are not trivial to me. I'll stand by my brothers and sisters — because my freedom is dependent on their freedom, and because a revolution to establish a free and living society must be based on freedom and love — but I'm not an altruist. I've got 40-50 years to live, if I can stay alive in the briar patch and we don't have a nuclear war, and after that I won't know or care what you do. Most people, deep down, feel the same way. Anybody who wants to reach the majority of the people — to be really relevant — has to relate to their needs and give them some hope worth risking their lives for. Even the Church gave the hope of heaven — a real personal hope, for you and me, not just for a few people in the far future.

What are you doing for me, and what have you done for me lately? What's in it for you? The answer to the last question had better be, *I'm trying to meet my own needs, too — and not I want to get power to build a future Utopia. Power once achieved is never voluntarily surrendered.*

Advice to people who wish to join the Honorable Brier Rabbit Society: Don't take orders. Seek out people who like good food, warm blankets, and need love. Watch out for people who want Power — they will take you and your carrots and put you both in a stewing pot. Another good piece of advice — come visit me. I, too, need love.

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