

# Dear Contributor:

We shall welcome your contribution to *COME OUT* because you understand the American Sexual Code of Conduct is a large and necessary part of the apparatus which perverts the creative powers of the majority into wars, occupations, agencies and tools to increase the powers of a diseased minority who wish either to rule over many others or to walk in the wealth they steal from the lands and people who produced it — and because you are an artist, whether your artistry takes the form of political analysis, reportage, Rock, alexandrine sonnets, cartoons of social comment, or has heretofore consisted in raising gentle children, or trying to dignify the ones imprisoned by delusions of American parenthood or The Affluent Society's slums of crowd and squalor; or even if you had, before you recognized the evil of manipulating humans into ravenous masses, perverted your birthright selling your creativity to the sales promotion scum which floats upon the swelling cesspools of consumerism blighting America from Madison Avenue to Wilshire Boulevard; or if you have been that purest form of artist, making the music, the poetry, of your thoughts, your visions, drawings, photographs, or of your own holy body and presence wherever you happen to be, for any who happen along, and have come to understand that intercourse with other artists, over such circuitry as *COME OUT* hopes to provide, may be the only way to generate force enough to repel the psychic virus of greed and malignant sexual sublimations which have made America an empire as predatory and hypocritical as any yet to mar the planet.

We shall welcome your contribution because you have come to understand that such as photographs of undraped human bodies loving, being loved, or simply being, are expressions of the dignity which our species can radiate when freed, and hence your art subverts the purposes of this society in which nude-photos become a high-profit substitute flesh-trade, spawning glossy centerfolds in pseudo-sexy magazines of being "in," a society in which profiteer elitists consider the less aware no more than a mass to be bilked and brutalized, a herd of body-cavities to be glutted with low-quality bludger cheese-cake mass-produced at high profit rates, to be deceived into thinking they are like supposedly beautiful people who gamble in gowns and cut-aways on cruise-liners outside the three-mile limit, or like youthful generations somehow superior as they thoughtless stand, suntan-oiled and nursing bottles of soda-pop on sandy beaches — when in reality most of them are the bloating slaves of the consumerism of a bloating empire, trying to satisfy their yearnings for human communion with credit card contacts or profitmaking or by munching the garbage produce of the snack-food industry while they sit, hour after degraded hour, in their imitation aristocratic furniture, before their televisions, watching such as an empty-headed astronaut competing unsuccessfully with a gentle-giri in persian pajamas who sleeps in a bottle and not in his bed — nor in any other's, presumably — and

news peeks while he showers to purge himself of all possibility of body-odor carelessness and of his erotic humanity.

Because you know that artists do sell themselves to the vilifiers — that a superb film editor, for example, could use her talents to produce a movie portraying the Nazi rise to power as a beautiful revolution — we shall welcome your observations of the mass media in America today, your reviews of books, movies, plays and television features, particularly those which purport to define and celebrate The New Sexuality, The Liberated Generations, The New Freedoms, because you understand the profiteer manipulators are capable of perverting the desperately quickening need of humans to get back to loving each other — and finding sexual expressions of their love, for their own as well as the other sexes — into such as the moneymaking maddened pseudo-togetherness of Rock'n'Roll bivouacs or manifestoes advocating spontaneous revolution and the creation of utopian nations stoned into a docility which is nothing if not premature, given the war-machine economies of Western Civilization — and because you want to share with those awakening politically within the Gay Community, as well as with all other groups dedicated to transforming this inhuman society, your knowledge of any work of art which is to say any genuine expression of rebellion — which exposes or transcends the chicaneries of the American Empire, and thereby helps point the way out of the job-and-television emptiness and insipid madnes dressed by all except the schizoid role-players and the power-addicts who dominate them.

We shall welcome your contribution because you understand that every human born, if the planet is much longer to endure in tolerable form, must be allowed to become not only an artist, but an artist who has learned that none of us is free until we all are, until we have gone far beyond societies which consider sexual expressions of love of one's own sex queer and military service manly.

Because you understand that all art intimates, however fleetingly, the dignity which all humanity could reach — as much when it condemns societies which rob us of our dignity as when it vibrates with the freedom which is our birthright; that art grows out of our sense of unity with all the life and natural-beauty of earth, which the managerialists industrialize out from under us even faster than it is defoliated and bombed away by militarists; that art will be supreme in societies based on genuine cooperation and mostly degenerates to mock-herosics and television commercials in the cultures of competition, which are born of terror, of men's having to mistrust other men's motives, cultures in which innocent sins pay heavy premiums because they fear other men might harm their children if they died untimely — in the very cul-

tures they so desperately pride and defend from change — we shall welcome your contributions which encourage all our brothers and sisters, wherever they are, whatever their ages, to struggle for their sexual freedom, their right to love one another without feeling barred by sex or class or which must win, because to do so is to affirm that all of us can live together peacefully, once the profiteers and powermongers have been eliminated, that we can all accept responsibility for the orphaned, hungry, sick and lonely, inspiring them to become artists and thereby wholly human, and to resist all attempts to coax or coerce their creative powers into, policing, power-broking, pronographing, profiteering — because the struggle to liberate us all from the degradations of offices, assembly lines, beast-of-burden days in mines and on subsistence farms — and because not to struggle is to lapse into the inebriations of mafioso bars, class-conscious clubs and spiteful cliques, making money, earning money, or toiling without any why at all, until we are the slaves of totalitarianism triumphant, too bereft of grace to cease metabolizing.

Because you understand that all liberating art is given love and all hate perverted, purchased love, *COME OUT* will not — so long as those of us now on watch for you remain here — insult you by offering you payment in money for your contribution, even in the unlikely event that we receive any money; it will go toward a community center, and improving the circulation, through *COME OUT* of as many of your contributions as we can reproduce within the limits budget and production and reception impose on any medium, be it underground newspaper or videotape, and we shall hope to greet you one day soon within the storey walls and rocking music of our community centers, or along the trails we trust will twine out infinitely from the mingling of our minds, our souls, our liberating artistry.

Because we understand, we, most probably a little more than most, the beauty of the human body is an intimation of the inner grace attainable by all who live upon our planet, after liberation from all toil which doesn't lead directly to the end of toil for all, when all mankind becomes the fullest, final work of art, singing, playing instruments, photographing, sculpting veils, making love and being poems, teaching and learning and sporting, tossing basketballs and other balls, like dolphins in the freshened waters, beneath a clarity of purifying breezes — and even then we'll welcome all your contributions.

Because we have a heavy contribution we could make to all that's gonna soon be going down.

Your *COME OUT* watch, as of Spring 1970, looking, with your help, beyond the springs of twenty severities.

# Your Staff

# NEWS

**COME OUT! AND THE GAY PRESS.** Members of the COME OUT Collective confronted the audience at a meeting of The West Side Discussion Group when all efforts to be included in a symposium on The Gay Press failed. One man had arbitrarily decided that the Gay Press consisted of only two Newspapers and GLF decided this ruling should be brought before the people. The Collective members presented themselves and their case to the general membership on Wednesday, April 8, and asked for a vote on the ruling. The vote was over-whelmingly in GLF's favor and COME OUT was seated on the panel.

**THE GUARDIAN.** This *National Guardian*, a Left weekly, was liberated by a group of former employees, Media Workshop people, and two GLF members — Martha Shelley and Dan Smith. The action was a result of a strike by *Guardian* Staff members who demanded a restructuring of the paper and a policy more responsive to the Movement. The building was cleared the next day and no arrests were made. GLF demanded and received space in the new *Liberated Guardian* which is now being published by a newly-formed collective.

**GAY ORGANIZATIONS:** GLF participated in a symposium on Gay organizations sponsored by WSDG. Arlene K'isner and Steve Dansky, representing GLF, discussed its goals, accomplishments, and politics.

**LIBERATION IN THE SCHOOLS:** GLF participated in a discussion with High School students at The Washington Square Peace Center. Two representatives from Women's Liberation and Bob Kohler from GLF conducted an open forum with approximately fifty students.

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**NEW HAVEN — MAY DAY:** A contingent from GLF went to Yale in support of The Panther 21. The following is a speech made during the New Haven Rally speeches by GLF's Jim Fouratt:

"The proud, strong homosexual brothers and sisters who are in New Haven to show support for the Black Panther Party and its struggle, and to identify with Bobby Seale and all the prisoners that are being held, bring you greetings.

The homosexual sisters and brothers who are in this crowd have a complaint to make. The very oppression that makes us identify with the Black Panther Party and all oppressed people, which makes us revolutionaries, which makes us work for a society and vision which is far beyond what we live in today, we find that oppressiveness pervading this so-called liberated zone. It is that very oppressiveness that is stopping us from organizing our community, which is stopping us from making a revolution, and we call upon every radical here today to Off the word 'gay', to Off the sexism which pervades this place and to begin to deal with their own feelings about the homosexual brothers and sisters.

We demand that you treat us as revolutionaries. We demand that you no longer look upon us as sex objects, that you judge us in the total integration of our humanity. We are on the barricades. We are submitting ourselves to the discipline that we see in the vanguard leadership here and there will only be a revolution when all oppressed people work together.

No elitism. No sexism. All power in Gay people. ALL POWER TO THE PEOPLE!

**MAY 10 — SUNDAY:** GLF held its first GAY-IN in Central Park. This event was deliberately under-played by GLF in deference to the murders at Kent State, the Student Strike, and the general feeling of anger that engulfed the Movement that week.

**EARTH DAY:** The Planned Non-Parenthood Cell of GLF handed out the following leaflet to thousands of receptive and uncommonly enthusiastic people on Fourteenth Street: "Homosexuality is the only answer to the problem of over population." Pope John XXIII's EARTH DAY announces with great pride a celebration for exemplary and meritorious conduct awarded by the UNITED NATIONS, RED CHIN and THE MARGARET SANGER CLINIC to this organization of the DAUGHTERS OF BILITIS. This citation is being accepted by the Planned Non-Parenthood Cell of the GAY LIBERATION FRONT in the name of all those homosexual women and men through history who in tough and small groups turned for warmth, sex and friendship to members of their own gender thereby providing the human race with an affirmative and joyous alternative to the problems of population explosion. These fortunate men and women are the vanguard of the revolution, laying life-styles that liberate energies and lay for the formation of the NEW HUMANITY and the salvation of PLANET EARTH.

HOMOSEXUAL WOMEN AND MEN, WE SALUTE YOU!!!!

BE GAY! GIVE EARTH A CHANCE

**MORATORIUM DAY:** A GLF contingent marched under the Gay Liberation Front banner from Washington Square to Bryant Park, shouting "Out of the Closets — Into the Streets" and "Say it Loud — Gay Proud." At the Park, GLF confronted the Speaker's platform, along with other radical groups, and demanded to address the rally. For over twenty minutes, during a confrontation between liberals and radicals, the GLF banner completely obscured the Speaker's platform. The air around the platform became a battleground as prop pushed, yelled, and fought. In the bedlam, the GLF banner was torn to shreds and the rally abruptly cancelled.

## glf gay-in

photo by Ellen Sedgwick



# HEY MAN

by steve dansky

Every man growing up in this culture is programmed to systematically oppress, dehumanize, objectify and rape women. A man's cock, a biological accident, becomes the modus operandi by which a male child is bestowed with power by this culture. A mere couple of inches of flesh places this male child in a position above half the human race and there is no man who does not benefit and glorify in this power inherent in this birth right. Every expression of manhood is a reassertion of this cock privilege. All men are male supremacists. Gay men are no exception to the maxim.

The ability to express homosexuality, however, carries with it a severe penalty in our culture because of the nature of the labors placed upon homosexuality by this male-dominated heterosexual society. Straight men abhor homosexuality because of their inability and inadequacy when it comes to expressing love for another man. Heterosexual men are driven to abuse women because they can't directly express the love they have for each other. They literally fuck their friends' women because they are unable to fuck their friend. This observation has been born of the experience of most women in the communal situation in the hip counter-culture.

Homosexuality is a manifestation of the breaking down of male roles. This "unacceptable" affront to conventional manhood forces male straight society up against the wall; so much so that they must suppress, repress and oppress all signs of a life-giving homosexuality and force it into their warped death-dealing definitions. Their task, then, becomes a bludgeoning of homosexuality into paroxysmic expressions within this culture. Gay men are violently driven toward a false goal: the mutation of homosexuality into a male heterosexual persona. This results in the constant struggle of gay men to fit themselves into a heterosexual idealization of manhood. The gay man is asked to love, emulate, and worship his oppressor. The oppressor gay men suffer has shown the validity and absolute necessity for a struggle for gay liberation. We have begun in our struggle for liberation to reject the internalization of this male heterosexual identity. Gay men must examine all forms of their homosexuality and be suspicious of all of them because the ways we express homosexuality have been molded by male supremacy. The gay liberation struggle will not reach beyond the civil libertarian goals of the homophobic movement until it can see how deeply ingrained and oppressive is this idealization of male heterosexuality within each of us.

As was suggested by both Robin Morgan and Rita Mae Brown in their RAT articles, Gay Liberation Front men have avoided the questions of male supremacy, as if they were exempt. Indeed, it is the most crucial question relevant to any struggle for gay liberation. Male homosexuality could be the first attempt at the non-assertion of cultural manhood. It could be the beginning of the process by which we can reach a gender redefinition of Man: the "non-man." Homosexuality from this standpoint is the first step in the process of "de-manning." The men of G.L.F. have instead consistently asserted their manhood resulting in an attempt to stifle the struggle of women to free themselves from the shackles of male domination. What is worse is that G.L.F. men have further used the presence of women to legitimize their homosexuality. An examination of G.L.F. results in the conclusion that the gay men are no less afraid of each other than are straight men without "their women." What is pervasive in G.L.F. is a resistance to examining our sexual repression, inhibition and puritanism. If sexuality is expressed it is done behind closed doors, G.L.F. men have tacitly continued to use The Man's exploitative institutions, which are designed to keep us in our oppression. To be blunt, we have accepted The Man's roles and go to him to get laid. One of the goals of G.L.F. is the establishment of a community center. The community center is proposed as an alternative to these exploitative institutions. But haven't we avoided the alternative which already exists in each of us? We can't win for a turning as if it, a pile of bricks, was the answer to our oppression. We have been kept in isolation, we have been oppressed, exploited, and our identity has been taken from us. We have been told how to be gay and where to go to express it. It is no accident that we have been forced into the Gay Liberation Front to fight. Our community can be a revolutionary tool only if we abandon our self-destructive attempts to fit the yugged roles given us by the male heterosexual system. The fear that one might be thought homosexual by another man - this fear is a powerful good keeping men, both homosexual and heterosexual, in line as the oppressors of women. It is one of the many ways that men hold on to their privilege derived from oppression. Our task lies before us: our goal is stopping the propagation of the male heterosexual (this by any means necessary).

Another project of Gay Liberation Front is the holding of dances. This is supposed to be an alternative to the bars. At the dances we have used women as pawns, rejoining in our heterosexual experimentation. We are not proud of the fact that women don't feel like sex objects around gay men. Our omnipresent male flesh and how we throw it around have made women see the necessity of having separate dances. Gay men, you can fuck women. It's male straight society that objectifies you, and tells you what you can and cannot do. But that's not the point. We are sexual beings, but at present, male sexuality is the means by which we both fuck and fuck over women. At the dances G.L.F. men have isolated the presence of straight men who have come with their tongues and cocks dangling, ready to show G.L.F. women that all lesbians need is a good lay. All the pornographic material certainly suggest that heterosexual men, believe it or not, get a charge out of female homosexuality. Playboy even promotes what they call bisexuality in women - but not in men.

G.L.F. men have subverted the obvious: that is lesbianism in practice is exclusive of men. That puts men upright, whether they be gay or straight. G.L.F. men have forced themselves upon lesbians, who because of the oppression they suffer from men, have realized that the only possible means of obtaining equality is in relationship with other women. That is why women, from G.L.F., from the women's bars, or the women's movement, don't come to our male dominated G.L.F. dances - they are overwhelmed by our male presence and either leave at the door or are forced to elbow their way through attempting to find other women.

G.L.F. men have either avoided or attacked the most important movement in the world today: the struggle for the liberation of women. Any organization which does not recognize this struggle is objectively counter-revolutionary. We have fought male supremacy in every one of our relationships with men. We should know what women are talking about. In order to join the struggle for women's liberation, we as gay men must relinquish all power in G.L.F. to the women. We must give them final veto power. Until G.L.F. men join the struggle we will either drive the women out or continue to subvert them, thus becoming the young, hip, counter-culture version of the Mattachine Society. It is in the interests, however, of G.L.F. to join this struggle. Combating male supremacy, in ourselves and in other men, is in fact at the very heart - or should be - of our struggle against our oppression.

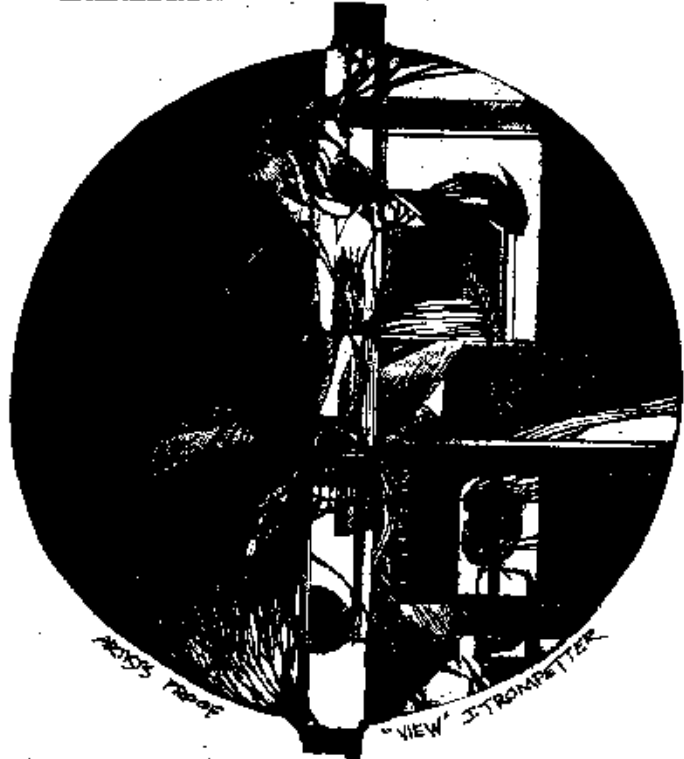
The commitment needed for a struggle for liberation carries with it heavy demands. We must begin to make demands on each male G.L.F. member. G.L.F. must demand the complete integration of the use of gay bars, tea rooms, trucks, buses, streets, and other traditional cruising institutions. These are exploitative institutions designed to keep gay men in the roles given to them by a male heterosexual system. The use of

these institutions by G.L.F. men must become coping out to The Man's oppression of homosexuals.

In order that we fight our oppressor we must band together in living collectives. It will be the task of each Revolutionary Male Homosexual (RMH) collective to examine and confront the romantic notions with which we have been programmed to accept. Each RMH collective will have at least three men but no more than twelve. Within the RMH collective we will reject our parody of male heterosexual society's pairing off. We will instead begin to remould our homosexuality by developing a communalistic sexuality of sharing, cooperation, selflessness and total community. Our commitment to fight for gay liberation will be the means by which we can devise the necessary tactics for the destruction of all exploitative gay institutions and of all male supremacist institutions. Our recognition of male heterosexuality as our oppressor will mean that we will have to confront every male heterosexual with whom we come into contact.

The RMH collective will take on the responsibility of adopting and raising male homeless children. We will attempt to raise these children so that they do not acquire the male supremacist idealization of manhood. The RMH collective will fight all brutalizing versions of homosexuality as existed in other cultures, such as Athens or Rome; that now exist in prisons. We will stop the army's exploitation of homosexuality, natural to men, as a means of making men kill. We will stop the brutalization of gay men by straight men.

At the G.L.F. dances we have danced the circle dance as a show of community. Our circle dance is the ritual - an orgy of discharged energy - before we enter the struggle. We in our circle dance have felt our sensibilities surge close to the surface. With acute aggressiveness we have encircled ourselves with protection against our oppressor. The time has now come to move out. Gay people will no longer be oppressed. We are angry at the theft of our identity. We will collectively recapture what we know is ours and has been taken from us.



We are backed to the wall. There is no turning back. Our rage will no longer eat at our bowels. We have seen who has done it. We can feel him; identify him. At the Firehouse old RAT men called a meeting with the community to devise with community support, tactics by which they could sabotage the RAT women's collective. At the Firehouse I met my oppressor. I met The Man. My "brothers" in the movement. They pleaded: "Don't be divisive. Work with us for the revolution." But it is a revolution born of their discontent: it is a Man revolution. The Man revolution with women to fuck, beat their children, kick their wounds, and cook their meals. Faggots to be put away. They are the same men who put me behind barred wire in Cuba. They watched me peek out at what I had fought along side of them for; what I had died with them for. They are the same white supremacist who told blacks they had gone too far. They didn't give up their white skin privileges. Instead they waited for blacks to come home. But blacks didn't come home to Mistah Man and neither will women. That night RAT men called the women faggots and spelt the women's Rat collective with a K. But RAT men we know you are America. You are not revolutionaries but the capitalist ideal of caged individualism. Women and gay people will stop your revolution. It is male counter-revolution.

I don't want your help, understanding or sympathy. I can recognize that, your male supremacist give. Your love is oppression; it means bondage. I will fight the capitalists, that is inevitable. Capitalism is another word for male supremacy. You, movement heterosexual man, Man, you are the ruling class. Hey Man, are you fighting to keep your inharited power. Listen Man, give it up or go under. Your universe is being smashed. Your destiny is being challenged. My soul won't be cast-ironed-out by your drunken rapt. A timing of barricade will come: on which side will you be?