



Gay Jewish Revolution Continues

The following leaflet was distributed at a demo to support the building of a low rent housing project in Forest Hills (Queens, NYC):

In all my thoughts of a ghetto...I never dreamed we would be *locked* within our wall.

from *The Wall*
Noach Levinson
John Hersey Ed.

WE OPPOSE RACISM

We as Gay Jews support the building of a Public Housing Project in Forest Hills. We resent the misrepresentation of our feelings by conservative, straight, Jewish organizations. We as Jews, recently emerging from over a thousand years of GHETTO OPPRESSION and POGROMS in Europe, refuse to perpetuate that oppression on other peoples.

WE OPPOSE SEXISM

Even when the project is built, it will discriminate against Gay People, Single People, and Living Collectives (Kibbutzim). The New York City Housing Authority only recognizes the heterosexual

Family as a legitimate life style. Therefore Gay People, Single People, and Unmarried People with Children are being denied decent, integrated, housing at rents they can afford. This perpetuates the GENOCIDE and POGROMS that Gay People have undergone for over 5000 years.

WE AS GAY JEWS DEMAND:

1. The construction of Public, decent, integrated housing for *all* People at rents they can afford.
2. We therefore demand that all American personal and resources now being used for warfare be immediately withdrawn from places where they are neither wanted nor needed. We demand that these swords be converted to plowshares. Let us turn Tanks, Planes, and Guns into the Bulldozers, Cranes, and Bricks needed to sew the seeds of a better world.

GAY JEWISH REVOLUTION

c/o Come Out!
Box 233
Times Square station
New York, N.Y. 10036

Liberation House

Liberation House Collective is a group of gay women and men involved in personal liberation. We see ourselves not only as a living commune, but as a work, education and growth commune, committed to the collective process with respect for individual needs and differences. As a living unit, the Collective is a mutual trust group based upon a commitment to the Collective and sensitivity to Collective sisters and brothers. As a work unit, the Collective is dedicated to the liberation of gay sisters and brothers. We realize that liberation is a process that demands change; our work commitment is to help gay people pull things together and change their lives, to work toward the liberation of individuals, our community, and all peoples. Oppression is an attitude that stifles all liberation movements. We also realize that as a collective, we still need to re-learn and grow. As an educational and growth unit, we hope to continue our own liberation.

The Collective sees structure only as valid as it supports and reinforces our basic goal, human liberation. We also are committed to working within a small unit. Small units can generate change while maintaining human heartedness and sensitivity. Above all, Liberation House Gay Collective is a commitment between people to people!



Current projects of Liberation House Gay Collective include:

- ...crisis counseling
- ...organizing women's and men's coming-out groups and consciousness-raising groups
- ...organizing gay groups in the boroughs
- ...helping gay ...helping gay people to form their own living communes
- ...housing and job counseling
- ...a food co-op
- ...starting a cooperative crafts workshop
- ...learning to provide emergency help to gay sisters and brothers with drug problems
- ...community meals
- ...re-education workshops and seminars
- ...starting a health clinic

These projects are centered around our basement storefront at 247 W. 11th St. If you'd be interested in joining the Collective, or if you'd like to participate in any of our projects and activities, or if you'd like to be in touch, come see us or call (212) 242-7521.

SISTERS AND BROTHERS, LET'S GET IT TOGETHER!



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Proposal for a GAY CARE Center

by Alice Bloch

New York holds many, many gay people and a few gay organizations. It would be folly to say that the needs of New York gay people are being met by the existing organizations. Needs are so great that there is almost no possibility of duplication of services. Almost anything we could think of to do for the gay community still needs to be done. Gay people are constantly being referred to straight health clinics, drug and alcohol rehabilitation centers, and day care centers that fuck them over as gays. In moments of crisis there is often no place for gay people to go for fulfillment of their basic needs. Some groups, such as Gay Counseling Collective in New York, are now beginning to offer a sympathetic ear for such moments. This is an extremely important need and should not be downgraded, but it is one of many basic needs. Even the groups that give gays a place to rap and people to rap with are not prepared to offer temporary living space, cheap food and clothing, or work for people in crisis.

I propose a "gay care center" — a place that would care about gay people and help gays to take care of their own needs, a place where gays would care about and for each other. In planning and actualizing such a center we would have to make great efforts to stay in touch with people's needs

Contin. on Page 14

5.



(by "Larry S" member of the Eulenspiegel Society, but the opinions expressed here are not necessarily those of the Society.)

and the revolution

This may be the first article on the subject in this paper, for it's very possible that the gay S&M crowd is the most oppressed sexual type of all, since they are usually misunderstood and denounced by their own gay brothers and sisters, to say nothing of the straights!

ANALYSIS AND CLARIFICATION OF TERMS

1. "Revolution", here, means simply the mental and social revolution in attitudes that will finally grant total freedom and equality to all ethnic, cultural, creedal groups and sexual types. (It is outside the purpose of this article to imply that such a revolution in attitudes does, or does not, require a previous political and/or economic revolution). 2. S&M exists among heterosexuals and homosexuals, females and males. This suggests four groups, but because at any moment a person is usually playing either the S or the M role and not both at the same time, it really implies eight possible types; e.g., "heterosexual female S", "a homosexual male M", etc. However, since I am a gay male and my experience has been only with the gay male S&M scene, this article will necessarily have to be limited to such; it is hoped that some gay sister who is also into S&M may be stimulated to write something about her own, and probably different, experiences.

3. The term "S&M", of course, stands for "sadism" and "masochism". But these are very unfortunate words for at least two reasons: A) They are based on the names of two individuals, the Marquis (Count) de Sade and the Baron von Sacher-Masoch, and not only were these two clearly just

individual examples who therefore cannot be representative of all possible S&M types; but in the case of the Marquis at least, it can definitely be shown that he was not a "pure sadist" but had equally strong "masochistic" elements as well. B) In the popular (including gay) mind, "sadism" and "masochism" imply the giving and receiving of physical pain, whereas in fact, a good case can even be made that physical pain is not the essence of S-M at all, but merely an expression of some other, deeper, underlying essence. 4. Other terms have indeed been used to characterize the "S-M group." For example, A) "the motorcycle crowd;" but consider that whereas S-M has undoubtedly existed from the beginnings of time, motorcycles have been in existence only for the past 60 years, and probably owe their association with S-M to their rise in popularity after World War II, about 25 years ago. In previous eras horseback riding had some S-M suggestion, and scholarly research could unearth still other, earlier external associations. But to further show the limited value of the motorcycle idea, notice that only a small percentage of present day Gay S-M males own or ride motorcycles, while conversely there are very many motorbike riders, particularly among straight males, that have no S-M interests at all. B) Another expression is "the leather crowd;" but right now we are going through major fashion changes in which much greater freedom in clothing is possible to everyone, and leather, suede, vinyl, etc. are being used in abundance; so nowadays if a person wears shiny black leather it can no longer confidently be said that he or she is into S-M. Conversely, there was a definite beginning to the association of the Gay S-M crowd with black leather (boots, motorcycle

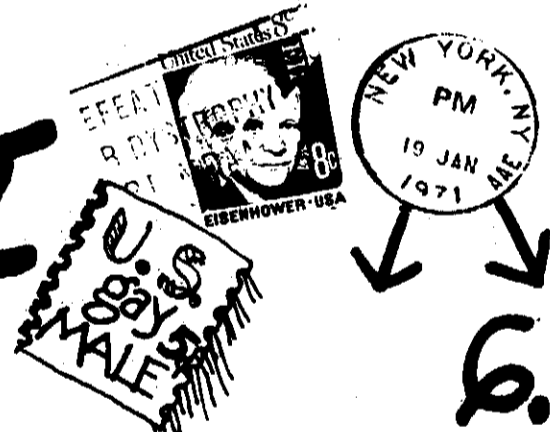
jackets, etc.) and older S-M's remember this beginning, something like 20-30 years ago. Therefore the expressions "motorcycle, leather crowd" are only temporary designations, true only of certain places and times.

5. "B-D" stands for "bondage-discipline." Now HERE is a term which is not based on anyone's name (like "S-M") and which is very descriptive of the way in which many S-M people operate; in fact it is an expression developed by the S-M crowd itself. "Bondage" means that one person is "submissive" to another who is "dominant," or in more extreme cases he is a "slave" to a "master", or in the most extreme form he is in actual physical bondage: bound, tied up by the other. "Discipline" implies A) that commands are being given by the dominant person to the submissive one who is supposed to obey them, and B) that if he does not obey, or not sufficiently to the master's liking, he will be punished in some way, which fact can be used either as a threat to increase the obedience, or else for the sake of increasing the guilt and punishment itself. Naturally in the latter case "B-D" borders on "S-M," in the strict sense, but there is a definite psychological difference between, say a slap which is given as a punishment for disobedience, and one which is bestowed out of the pure pleasure of giving (and receiving) pain. (On the other hand, some readers at this point may choose to think, as I do, that "giving and receiving pain" is itself just a special case of "expressing dominance and submission.") 6. "Dirty sex", meaning any involvement with urine and/or excrement, is by common consent regarded as a further possible part of the S-M consciousness; sometimes it exists all by itself. Naturally its devotees do not regard it as "dirty" in the sense of "repulsive," since they enjoy it. 7. "Fetishism" is the need and desire for certain physical objects to stimulate erotic response; these can be anything of course, but don't forget that motorcycles, boots, black leather itself, etc., are all equally clear examples of fetishes, as also cowboy outfits, tight-fitting denim levis, and so on. 8. "Playing games" generally means acting out special fantasies; for example, a submissive person wants to pretend that he is a sailor who has been caught stealing by his commanding officer, who threatens him with court-martial unless the sailor agrees to become his personal obedient servant for the rest of the voyage; if the dominant partner agrees to play the role of the officer, the scene is set. It is the opinion of this



The Mailman and I

by Jonathan Stone



I grew up on a farm in Flat Rock, Pa., a tiny little place about two hours' drive from Philadelphia. Flat Rock has a post office, but no stores, not even a gas station or a grocery; I went to school five miles away in Brooksville. It was a small high school; there were only 60 students in my graduating class, and of course we all knew each other.

I don't know if any of my classmates figured out I was gay. They knew at least that I wasn't good at sports, that I threw a baseball "like a girl," and that alone caused me to experience a lot of alienation. But I never was a real outcast. I discovered a good way to overcome my inadequacy at sports, and that was to join the world of athletics in a different way: I started writing sports news for the local town weekly and I became the manager of the different teams. Now, if you don't know what a manager is, I'll tell you: he is a glorified towel boy. While I always felt there was something strange about that role, and I used to wonder if people were thinking unkind things about me, I found myself enjoying the position. You could say I thought of myself as some sort of administrative assistant to the coach. Or, you could say, as they do in the professional sports world (so I've been told), that I was a "jock sniffer." At least I was a competent score-keeper and time-keeper (I cheated once and this enabled our team to win the soccer championship, though I've never told anyone about that).

As for being towel boy, the truth is that I didn't mind it a bit, because taking care of clean and dirty towels gave me a perfect excuse to walk in and out of the locker room, myself fully clothed, and I saw

every boy's beautiful naked body. At night, I closed my eyes and imagined each boy's cock and balls - I definitely had my favorites - and with such glorious visions I jerked off and fell asleep.

My first sexual experience occurred during those years. I had discovered, during the earliest days of sex play, that my cock was above average in size, and I found a game which I figured out to be less dangerous than "Let's jerk each other off," which was the game I really wanted to play. The safer game was "I bet my cock is bigger than yours." I used the game successfully a few times, and I thus managed to have some sexual contact with my schoolmates at age 13 and 14. One time a handsome redhead (whose cock was probably bigger than mine) refused outright to play my game and said, "Get out of here; you little fairy!" There were other times I was turned down, too, but somehow I got through it all without being beaten up.

Two times, I managed to have sex with other team managers in the girls' locker room, even as the afternoon practice session was going on in the gym. But that was only twice, and practice sessions took place day after day. While exciting, those days were lonely and frustrating.

Now, you will remember that my home in Flat Rock was five miles away from the school in Brooksville. There was a special school bus to transport kids who participated in after-school activities, but Flat Rock was the last stop on a very long circuit. It turned out that I could make a very convenient connection, each day at 5 p.m., with Pete, the mailman. It was a 10 minute drive in his

white pick-up truck from the Brooksville post office to the little one-room post office in Flat Rock. Riding with Pete became a routine for me. I'd leave the practice session, walk a half-clock to the post office, hop in Pete's truck, and off we'd go. I was 15.

Pete was in his 40s. If you were looking for a derogatory term for Pete, you might call him a hillbilly or a stump-jumper or a hick. He was in fact just a simple, skinny country guy. He had a mysterious longing in his eyes, and his teeth (those he still had) were rotting. He lived two miles further down from Flat Rock with wife and six kids. Pete was easy-going and did his job well. He was a friendly guy who always had a smile and a wave for the country folk, all of whom (including my parents) knew him. I want you to know that I really liked Pete, though I certainly didn't think of him as handsome and I really didn't know him in a personal way.

Before long - I'm not really sure how it all started - Pete and I started exchanging "dirty jokes." I can't remember any of the jokes, but I'm sure they were not sophisticated stage comic dirty jokes, but rather the raunchy kind country kids tell each other. The jokes were all heterosexual. One thing I remember is that the telling of the jokes gave me a hard-on, a boner we might have called it then. Who can say how much of my arousal came from the jokes, how much from the basketball practice and shower room scene I had just left. Or how much of it came from the presence of another man - Pete, the mailman.