



I am new
 Born again:
 All the old rules
 (Butch, fem, straight)
 Died and fell away.
 And I stand naked
 With fresh skin.
 New,
 Not yet quite sure
 How to think of myself:
 Only knowing
 That my skin
 Is very tender
 To the touch.

Heather

Photo by Lin Stephan

ACORN

I can touch your eyes, acorns.
 Kiss your mouth and breasts
 In morning conversation.
 Moss behind your knee. I stop.
 My leaves like withered hands
 Hang at my sides.
 Something there is that doesn't love.
 A wall of stone
 Is heaped up in my chest.

Don't ask me why the wall,
 Snakes in the crannies. You know.
 Moss grows on my lies,
 A fat old diamondback, my tongue,
 May lie upon your lips
 But cannot pass
 Our own touchstone of truth.

I am the shrivelled cove, awaiting rain,
 Poems like bluebells ground in caliche.
 Come down, thunder, speak!
 April flood the arroyos.
 When I come to your bed again
 Even the stone in the cave will shine,
 A campfire on the plains.

- Marilla Shelley



Photo by Debra Moldovan

Proposal for a GAY CARE center Continued from last page by Alice Black

and be willing to revise constantly as needs appear and change.

As I perceive the needs of the gay community at this time, here are some things we could do and ways we could do them.

What We Could Do:

1) Be a crisis center with short-term living space. In crisis counseling we should be sensitive and responsive to people's needs in many areas of life. This would mean we couldn't refer them to outside agencies, and sit back with an easy conscience. We'd want to help people discover what they really want and how they can get it and then to help them get it - as a friend would, not as a professional agency would. We can't afford to make divisions among ourselves as "therapist" and "client". All of us need each other and people who would come to us in a time of crisis could soon help other new people.

2) Be a cooperative workshop. Together we could make and sell things. This would be good from several points of view:

(a) We're going to need money to keep going, and while we'd hope to get funds from donations, benefit performances, etc., we can't count on that to support us.

(b) A shop attracts people. Someone who wandered in could immediately join us at lunch if (s)he wanted to. Also, shopping would be a less risky way of approaching us than having to come forth and declare immediately, "I need help, I'm fucked up, I'm fucked over, I'm in a bad place right now."

(c) Productive work could be good "therapy" for people in crisis.

(d) For many of us, work with our hands could be a good antidote to feelings of worthlessness and alienation. We really need to see that we can create and make things, that our bodies are connected to our heads, and that as whole people we can be productive.

(e) Offer cheap or free second-hand clothing to status and brothers in need.

(f) Offer help to gay drug addicts and alcoholics. I personally have a lot of hangups and ignorance to shake in both of these areas, but I really see this as a key need. The ideal situation would be for guys who have already been through the drug or drink trip to help those who are going through it right now.

(g) Offer day care for children of gay people and anyone else who wants day care.

(h) Help gay people organize in problem solving groups, interest groups, co-op houses - whatever promotes people what they need.

(i) Organize a food co-op or participate in a co-op as an already existing food co-op.

(j) Offer "open houses" on demand (e.g. a workshop-assembly on "looking a winner on the political structures of NYC and how gay people can deal with them").

(k) Offer a health clinic for gay people.

(l) Offer legal referrals and follow up.

I don't think we should be open only to gay people, but we can be open only to people who can deal with us as gays. We've all been oppressed enough, we can't afford to be oppressed more by

people who come to us for help.

Right now the Liberation House Collective consists of a few committed people and has only a telephone and a vision. After a week of limited publicity, we are already receiving calls from people who need the services we want to provide. Every day we become a little more concrete, and that's exciting. By January 1st we'll be opening a basement storefront at 247 W. 11th St. where we can make ourselves more accessible to the gay community and center our projects. By then we hope also to have a loft so that we can begin making our life style a collective experience. To raise funds and get people together we're planning a film festival December 17 and 18 and a New Year's Eve dance at the Church of the Holy Apostles, 9th Ave. at 28th St. We'll be offering a community meal some time around Christmas. We're organizing a workshop-assembly on drug rehabilitation and a seminar on "Our Bodies" in January. Also in January we plan to begin several groups: contrast and problem-solving groups, sensitivity training, relaxation and exercise groups. We are also trying to help people organize their own living communities on an on-going basis.

We need several more people who would want to commit themselves with us to creating a collective life style and offering services to the gay community. We also need the interest, support and help of many gay people. If you are interested in Liberation House, want help or want to help, call 247-1122 (keep trying) or write to Liberation House, 247 W 11 Street, basement apartment New York, NY 10014

DUTCH reTREAT

14.

From an American point of view and especially one which dates from only a few weeks spent in Europe it is difficult to arrive at any assessment of the situation of Gay people in Europe as compared to our own here in the U.S. Furthermore, as we had to leave out the Scandinavian countries as well as Germany and Italy due both to monetary and time reasons, this compelled us only to get a brief glimpse of some Gay factors operating in the cities of Amsterdam, Paris, and London.

We have sisters and brothers there who after the traditional European reserve and suspicion towards anybody of thing non-European will readily and wholeheartedly welcome their American sisters and brothers for what we are: equal participants in the struggle that we all are fighting as Gay people against straight society.

Holland is a small country and very liberal - liberal here in the sense that all European countries are with their very homogeneous populations and long traditions of democracy and socialism. This very liberalism, however, severely hampers and postpones any revolutionary attempts at changing much less destroying the prevalent paternalistic modes of government and institutions which are as much a sickness on the European scene as on our own. In some respects this blind allegiance to authority is maybe even stronger there than here, where the frontier and the West still exist more than a faded biography or a dream.

We talked in Amsterdam with such a liberal group and we were the surprised and estranged young American radicals listening or opposing this suave well-groomed representative of Dutch liberalism under which as a side issue important only to themselves came Dutch homosexuality. A very conclusive attitude can be gathered from the Dutch answer we received to our question as to whether there had been any Christopher Street March in Amsterdam simultaneously with the New York March (as there had been in various other European cities). No, they had not in Amsterdam deemed this a wise thing to do: it was unfair to confront straight society with such a march of the outcasts - it would do irreparable damage to the respectable and shapely image they were engaged in building into straight and gay society alike. Respectability, acceptance, integration these were the key words and if this could not come about in this generation - why then we must wait for the next. Meanwhile there were individual solutions to be found - a lover, an apartment, a well-paid job maneuvered themself (not that (contains must not look appetizing) straight friends who could show their liberalism off by accepting you to their cocktails, the most insecure (not that care etc.). Furthermore, one should concentrate upon seducing the straights (trying to make the blind see, and ignoring the gays

in the dark so desperately needing their own to make their beautiful third eye). This was done by lecturing and printing articles and being generally accepted on straight terms. Adjusting our part to theirs and giving them hints to crush a few more generations of Gays-if so were that will add their blindness. The very words but to us very potent analogy we tried to expose to this Dutch version of the closet - that of the black movement in the U.S. and gay is proud and angry now was greeted with a shrug. This would cause a gap - a conflict-situation, and for whom could you then measure your toebits?

We were tired now, but felt fine and radical and we suggested the Dutch liberals to go tell the Blacks to wait another generation.

This was a very dampening experience - dampening on our initial enthusiasms and expectations of the Great European Mystique, but we emerged more healthy and slightly more American - world-chauvinistic but undaunted also in our belief that in the fact of these cloys and windmills another Amsterdam and Holland must also exist. This was only for the tourists and alas we were not tourists and had neither time nor money or language to take us to and explore the

real Amsterdam, our Amsterdam - gay Amsterdam and more power to them! Next time we will find you and hug you.....

Juliana Queen of the Netherlands

THIS WILL BE MURDER.
1.
This will be murder
and just slanted graves
I do not
sublimation clearly
not so negative
of awareness
roses and roses both
like railroads, steaming
I can't help getting sleepy
He is working in my bathroom
constantly calling "Amigo, amigo"
perhaps Sunday though I'd prefer
pets nothing
it looks like spring
2.
Can I help being a number?
motion hammer
made silver
when his colors are grey
away at school
often
miracle
midnight
hold.
Christmas
red
seeing the stars of another generation
they dare
whereas we are all negative in loving
nothing better than gold standards
spotting to the rear
I can see it his way.
by piano
old trees
used potatoes
here is a basket of apples
4.
and
yet he applied pressure
shyness
(portable picture)
of a world that is titled Factory
to pick up
we are eleven
at eleven
the address is simple to remember.
Thursday night
some better
a letter to please.
strings of apples remain
13. tables 11-24-71

Contin. of "The Mailman and I."

It is now 15 years since Pete and I held each other's cocks at that drive-in movie theatre in eastern Pennsylvania. The gay liberation movement has been born, and I am part of it. Pete, now 60 years old, still drives the mail truck from Brookville to Flat Rock. I saw him at the Flat Rock post office a few weeks ago when I went to visit my parents. He gave me a big smile and said, "How are you?"
"Pretty much the same," I said, smiling broadly, trying that way to communicate to him that I am gay. I wanted to stop and really talk to him, but I could not do it then and there, and I'm not sure how it could be done at all.
But I do wonder about Pete and I wonder if his relationship with me was unique, or one in a series. I want to hear the story of Pete's life because that is what homosexuality has been (and still is) for countless people. I want to hear the story of his life because he is my brother, and because, in that winter of winter and spring of 1956, he was my lover.
(Alice's note: Jonathan Stone writes frequently on gay liberation under his real name. He has given a Redbook name to himself and the magazine, and changed the locale in order to protect the members who are his job and his family to contend with. This is a true story.)

Coming out in Australia

Dennis Altman

Have just given a talk on Gay Liberation to the local and first Australian homophile organisation, CAMP, Inc. which stands for Campaign Against Moral Persecution, Incorporated, "camp" being the Australian equivalent of "gay", and is a homophile group more like Matachine or D.O.B. than it is a liberation movement.

Camp Inc. was established last year by a small group, including some straights: the most active of the founding members has subsequently become the de facto full time director. It got considerable media publicity, despite the apparent decision of the two largest newspapers in Sydney to ignore it. (The New York correspondent of one of these papers has told me of the difficulties of getting permission to report on gay liberation activities in America.) More importantly it has attracted a substantial membership and branches have been established in other Australian cities.

Any movement must be understood in relation to the society in which it exists, and Australia has neither a history of homophile organisations - Matachine, after all, goes back twenty years - nor a radical movement of anything like the same size and intensity of that in America. Thus Camp Inc. cannot be judged by American standards and what may seem conservative, even reactionary, by New York expectations is not so in Australia.

Camp Inc. is predominantly a male, middle-class and "respectable" organisation, embracing a wide range of ages and a lesser range of life styles. There are few "heads" or "freaks" although a number have been coming to its dances. By and large the more active members are likely to "pass" as straight in most situations - and want it that way.

The position of homosexuals in Australia seems to me both better and worse than in America. Worse because there is a far more restricted "gay

world", an almost non-existent gay press - Camp Inc. produces a monthly journal - and an official ideology of repression. Better because that ideology is not much translated into practice, and in some ways there seems more acceptance here than there. Particularly, I suspect, among the younger left.

Camp Inc.'s main function so far has been as a social body. The organisation has leased an old house in an inner city suburb - opposite the local police station and next to the fire station - which has a very big back garden, complete with banana trees, and is superb for parties, meetings etc. Dances here compete successfully with the commercial places, though attracting far too few women.

Out of the socialising, however, has come a fair amount of rapping - there are special times for women and married homosexuals, the house is open every night for coffee, and there are attempts to get more discussions organised. (So far people shy off the idea of consciousness raising.) But as yet very little action, though a Law Reform Committee has been discussing possibilities for some time.

Why? Well for a start very few members are prepared to come out publicly, which makes demonstrations or "raps" very hard to organise. This is in turn a reflection of the sort of people who belong to Camp Inc. Few of them are used to demonstrations, even fewer feel able to be very open about their homosexuality.

This will change: already there seems much greater freedom among Camp Inc. members in dealing with friends, relatives, jobs. "We must free ourselves first" - and this is particularly true for us in Australia, which is a small, integrated society compared with the anonymity and diversity of New York. Rap groups, even parties, have considerable value for us.

But to return to my talk: this was the third I've given recently on Gay Liberation. One on a fairly theoretical level - was received with somewhat subdued approval by a mixed group of marxists and anarchists. (The local Communists, unlike their

American counterparts, are incidentally quite favorable to Gay and Women's Liberation, though I would wonder about their motives.) A local Women's Liberation group held a very well attended discussion, and most of the women were both enthusiastic and aware. The reaction at Camp Inc. was more guarded, but more receptive, frankly, than I'd expected.

The sense of gay pride, of gay community that seem to me the essence of Gay Liberation they are being born here in Australia too. So, too, we are gradually building a sense of gay consciousness. There is still considerable suspicion of the radical image with which Gay Liberation is associated, for this is both a more conservative and less polarized country than yours. Yet there are signs that people want more than dances, that apathy may yet be translated into anger.

Comparatively few women have joined Camp Inc. though as everywhere else they need its social functions far more than the men. The women who are around have so far seemed hostile to Women's Liberation - though contacts are being made, guardedly and strongly opposed to any sort of separatist movement. (Men are invited to their dances.) Whether this will change as their own women's consciousness changes I don't know. I hope not. It seems to me that one of the most important features of the gay movement is that it brings women and men together and breaks down the sexual segregation that a sexist society has laid on gay people.

There's also a branch of Camp Inc. at Sydney University (and possibly soon at others.) So far it hasn't got much beyond rapping, though a projected "parent's night" next term should prove interesting.

A gay movement has got off the ground in Sydney and has involved several hundreds of people, all in less than a year, in itself that's quite an achievement. Remember that when we say "we're everywhere" we're here too, in Sydney, Brisbane, Perth, Melbourne, and soon other cities.

Coming into London

Warren Singer

Traveling around Europe and North Africa for six months this year I learned that Americans are not the most beloved people in the world. They are hated for being imperialists, fascists, and chauvinists, but mostly for the schticks that come over every summer. Being a Jewish homosexual I luckily belonged to two international groups which weren't as hostile to the fact that I was born to the wrong side of the ocean.

At the beginning of July I met two sisters from New York City. They were old friends and together we went to Amsterdam, Paris, and finally London. It was fantastic to be in London after the *Happy's Back East* scene in Amsterdam and Paris. London GLF was still functioning, growing, and going strong as compared to some of its sibling organizations in the states. They held meetings weekly, maintain an office, run consciousness-raising groups, held demonstrations and a number of other things. They have good attendance at meetings with usually around 200 people showing up.

Politically though they were about six months to a year behind the gay movement in the states in working with sexism. When I was there there were two important issues dealing with this, of primary importance was dealing with sexism in GLF. I remember we decided to divide into groups at one meeting and talk about it. It generally worked out that a lot of the groups were all men, which is something not to be desired in a discussion of this sort. In the group in which I was there were other

sexist they were. After this support was printed in the GLF newspaper, *Come Together*, without support from the general meeting, many people objected especially the women because they couldn't support such a sexist rag. There were men and one sister, an American. As we talked she was constantly shouted down, cut into, and ignored; a prime example occurred in which one of the men asked her a question and another wouldn't let her speak and answered for her. She did not though allow herself to be cut out and by the end of the meeting our group proposed to the general meeting that the women should automatically get all the vote. This caused a great stir which led to the women planning to meet of their own and decide what they want.

Another great problem that happened involved the "Or" trials. "Or" is a straight underground magazine which showed blatant sexism against women and gays in many of its articles and pictures. They were brought up on charges of obscenity because of an issue directed at children. GLF had originally voiced support for "Or" because of fear involving precedents in censorship cases and because one of the editors was gay. I also tend to believe among many of the men it involved the need among them to show their kinship with their radical straight brothers regardless of how

many long and bitter debates on this topic which didn't do much, but that did bring to many people's eyes the sexism in themselves and in "Or."

GLF was very much like GAA here in New York in holding frequent raps, I went to one which had a turnout of about 40 on a weekday protesting the anti-gay policies of the London newspapers, which in general have the content quality of somewhere between the *daily News* and the *National Enquirer*. They also had a couple of others. They were planning a big demo on August 28th, to protest the laws concerning the age of consent and how they discriminate against youth. In England and Wales homosexual acts between consenting adults in private is allowed.

All together though the GLFers in London were a brother compared to the closeness of the continent. One of the American sisters and I had no place to stay and were gladly put up by members. In the organization there is a group working hard to try to eradicate the sexism of the organization. As in all these GLF organizations there is a small group who are very involved and do much of the work, and those who come to cruise; however, I found very little rip-off artists and hustlers that were attracted to many of the gay organizations here. Maybe that is why they are still in existence.

A special thanks to Aubrey, Carla, David, Barbara, Mick and everyone else in GLF. And most of all thanks and all my love to Phil.

