



What's Happening?

So much is happening. So much that sometimes people cannot see forest for the trees. All those trees are so much mileage and movement within the gay movement. And sometimes they cannot see the trees for the forest. The forest is right now the chole Gay movement which now has become big enough that we can take it for granted and fight among ourselves just like good ole left movements have been doing all along.

What's happening:

There is now an active Gay Liberation Front in New Orleans which has been the scene of some of the most brutal police oppression of Gay people in the country. Gay people are getting together in New Orleans to demand that the shit stop. They put out a monthly newsletter called the *SUNFLOWER* which tells about living in New Orleans from another viewpoint than the once-a-year-look at Mardi-Gras. *SUNFLOWER's* address is Box 19001, New Orleans, La. 70019.

Gay people in London are getting themselves together under the banner of the London Gay Liberation Front. They have a newspaper called *COME TOGETHER* from which we have an article in this issue of *Come Out!* It's really wonderful to have Gay sisters and brothers all over the world now. There is a Gay Liberation movement growing in Paris. There has been a Gay Liberation section in the French underground paper *TOUTE*. Gay people marched openly in the May Day demonstrations in Paris. Gay Liberation in Paris can be reached by writing F.H.A.R. - Front Homosexuel d'Action Revolutionnaire, c/o Tout at 73 rue Buffon, Paris 5. Telephone 707.4937.

Gay Activists Alliance of New York now have a new center at 99 Wooster Street. It is a four story firehouse that is really incredibly beautiful and is already overflowing at the Sat. night dances that GAA has been having to pay for it. Since the dances have been huge successes (at least financially), there is little doubt that GAA does have much of the male Gay community behind its firehouse. The most important thing for GAA to do though is to keep some political consciousness behind the dances or else the dances will become another bar scene. However it is important for all of the brothers in the Movement to realize the importance of the thing that GAA has pulled off. They have established a very successful means of getting Gay men together in the face of threats from the pigs and from the Mafia, so our brothers in GAA deserve a great deal of our respect and admiration for this. Unfortunately, GAA will have to deal with sexism of their dances, the cruisy bar scene atmosphere that becomes inevitable when you get several hundred (at a very conservative estimate) Gay men whose past life styles have centered to great degree around relating to bars and other oppressive homosexual institutions. Also there is a real obvious lack of women at the dances, although people from GAA have said that women are very welcome and wanted at them. But in the meanwhile, much luck to GAA.

Which leads to where is GLF at this moment. The Gay Liberation Front of New York is at this moment very fragmented but not dead. As long as there will be radical Gay people there will be a GLF, but the

question is how to find it when so many people who have identified themselves with GLF have gone into their own little radical closets finding it easier to stay in there with old friends and radical acquaintances than to come out and deal with the world whose consciousness always needs raising. There has been a move of several people who had been very close to NYGLF to Brooklyn to set up a Brooklyn GLF. A few brothers and sisters have moved to the country or back into other closets in the movement (peace closets, SWP closets, etc.). Although all of these people still maintain a Gay identity, they are still not struggling around issues that are Gay issues. Going back into left straight organizations as an open Gay person is like naming your own oppression. It is really bad though that so many people in GLF believed that Gay Liberation was at hand with the next Revolution - which might be quite a way off. Gay Liberation is a lifetime thing, and whether we want to recognize it or not, we had better take a look at the "old timers" of the Gay Movement who have been struggling against incredible odds for a long time (some for as long as 15 years). Although it is bad that some of these "old timers" are still in the old times, are still opting for "respectability" and can't quite make it out of the closet all the way (using false names or false fronts, for instance), they are still in there fighting. It is also pretty shitty that often they still can't shake off all that ole cosmic sexist oppression, and they are still fighting us. But the thing is that they are still fighting and it isn't something that you can give up doing after just two years of a movement. The Gay Liberation movement is now two years old (going back to the Stonewall). We cannot go back to being where we were two years ago. We cannot go back to the old hiding and the old fears. Just as it was not always wazy for us to come out (and it still isn't easy, no matter how liberated we thing we are). we must make it easier for our sisters and brothers who want to come out to do it. We can't just wait from one Christopher Street Liberation Day to the next. There are just too many days in between.

Don Teal's book "The Gay Militants" has been out for about a month; it is published by Steiner and Day, 7 East 48th Street, NY 10017. Don's book is a very comprehensive account of the first year and a half of the new Gay Liberation Movement with very little left out. It is also a very good account of the little known past of Gay Liberation, people who met in a Los Angeles apartment in 1953 and came out the Mattachine Foundation, the early Councils on Religion and Homosexual which were the first organizations to even use the "forbidden word". The book goes through the early moments of GLF when it was an umbrella for all of the Gay people in New York who were tired of getting shit on and tired of

running and hiding, too; and also the later splits first between GLF and GAA and then various splits in both organizations. It also deals with various groups in other cities, so that it is not at all limited to New York Gay Liberation. However since Don Teal is a member of the New York Gay Activists Alliance so the emphasis is upon New York GAA and its members. *The Gay Militants* is currently available at Oscar Wilde Memorial Bookstore, 291 Mercer Street or through the publisher Steiner and Day. It retails for 7.95 and is the first book of our history, although it better be far from the last!

"Beyond" lately to be the most notable split-off from GAA has formed. It is basically a group of consciousness-raising cells that meets on Monday nights. For more information contact Eben Clark, 628-2480 or write to Eben care of *ComeOut!* at our address.

Spectre is out! A radical Lesbian newspaper put out by Revolutionary lesbians in Ann Arbor. For a sample copy send 25cents to - *Spectre*, Box 305, Ann Arbor, Michigan 48107. This is probably the first revolutionary newspaper written by Lesbians. Right on, Sisters!

DOB has undergone some radical changes lately, beginning with the resignation of the hierarchy! One of the many changes is that the DOB center has become a Lesbian Center and has opened her door to sister lesbian groups. For information concerning new workshops, dances and special events etc., check the Bull Board in the Village Voice or, better yet, get a copy of the monthly *Lesbian Letter* NYC or at the Oscar Wilde Bookshop on Mercer St, off 8th Street, for 25cents.

Another Womans Songbook is out! It has Sisterhood songs and graphics. Send \$1.00 to GWLF at 141 Prince Street, NYC, care of DOB.

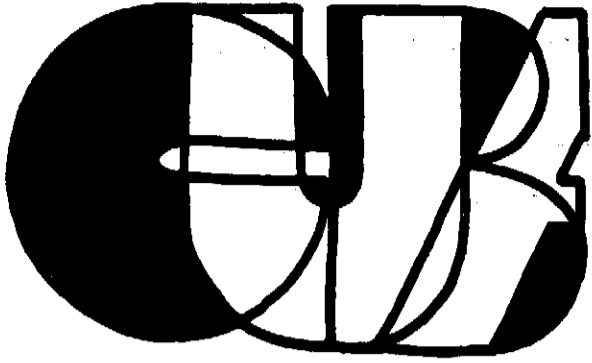
Gay Liberation Front Women have changed theirname to Gay Womens Liberation Front (GWLF). Another step in the right (I mean left) direction.

Radicalesbians are now holding their regular Weds. nite meeting at the Lesbian Center at 141 Prince St. Women in the NYC area who would like to join a lesbian consciousness raising group or wome who have been gay or gay identified a year or less and would like to be in a *Come Out!* group write to Radicalesbians at the Lesbian Center. The RADICALESBIANS HEALTH COLLECTIVE have just put out a paper about how gay women are fucked over by the medical profession. It is available for 25 cents. Also a copy of *the Women - Identified Women* by Radicalesbians is also available for free. If you can, please send us a stamp, so we can mail it back to you. WIW is now a big part of lesbian and womans herstory. Bothe papers are availavle by writting to Radicalesbians care of the Lesbian Center.



Come Out! has an international list of gay liberation organizations available upon request. There is a handling charge of 15 cents. We would like to gather a complete set of addresses of gay groups to publish in the near future. Any assistance from our readers will be appreciated. - *the Come Out!* collective.





The Cuban government has come out with an open expression of official homosexual oppression. This has come after open Gay people have served on the Venceremos brigade and after the Movement in the country has openly tried to deal even on a limited basis with its own vast sexism. Here is an excerpt from *Gramma*, the official organ of the Central Committee of the Communist Party as stated in the May 9, 1971 issue.

DECLARATION BY THE
FIRST NATIONAL CONGRESS
ON EDUCATION AND CULTURE

The social pathological character of homosexual deviations was recognized. It was resolved that all manifestations of homosexual deviations are to be firmly rejected and prevented from spreading. It was pointed out, however, that a study, investigation, and analysis of this complex problem should always determine the measures to be adopted.

It was decided that homosexuality should not be considered a central problem or a fundamental one in our society, but rather its attention and solution are necessary.

A study was made of the origin and evolution of this phenomenon and of its present-day scope and antisocial character. An in-depth analysis was made of the preventive and educational measures that are to be put into effect against existing focuses, including the control and relocation of isolated cases and degrees of deterioration.

On basis of these considerations, it was resolved that it would be convenient to adopt the following measures:

a) Extension of the coeducational system: recognition of its importance in the formation of children and the young.

b) Appropriate sexual education for parents, teachers and pupils. This work must not be treated as a special subject but as one falling into the general teaching syllabus, such as biology, physiology, etc.

c) Stimulation of proper approach to sex, A campaign of information should put into effect among adolescents and young people which would contribute to the acquisition of a scientific knowledge of sex and the eradication of prejudices and doubts which in some cases result in the placing of too much importance on sex.

d) Promotion of discussion among the youth in those cases where it becomes necessary to delve into the human aspect of sex relations.

It was resolved that it is not to be tolerated for notorious homosexuals to have influence in the formation of our youth on the basis of their "artistic merits."

Consequently, a study is called for to determine how best to tackle the problems of the presence of homosexuals in the various institutions of our cultural sector.

It was proposed that a study should be made to find a way of applying measures with a view to transferring to other organizations those who, as homosexuals, should not have any direct influence on our youth through artistic and cultural activities.

It was resolved that those whose morals do not correspond to the prestige of our Revolution should be barred from any group of performers representing our country abroad.

Finally, it was agreed to demand that severe penalties be applied to those who corrupt the morals of minors, depraved repeat offenders and irredeemable antisocial elements.

Cultural institutions cannot serve as a platform for false intellectuals who try to make snobbery, extravagant conduct, homosexuality and other social aberrations into expressions of revolutionary spirit and art, isolated from the masses and the spirit of the Revolution.

As excerpted from GRAMMA

The statement on homosexuality issued in Cuba by the First National Congress on Education and Culture, which was attended and endorsed by the leaders of the Cuban government, is openly reactionary. It is a threat to the lives and freedom of gay people because of the "severe penalties" demanded for "repeat offenders" and also because it encourages individual physical violence against homosexuals. It is also a threat to gay people throughout the world because of Cuba's reputation as a revolutionary nation.

We, the Gay Revolution Party, condemn the statement of the First National Congress on Education and Culture. We demand of revolutionaries everywhere that they join us in this move initially by the printing of this statement or their own comments.

The fight of the Cuban and other Third World peoples against the imperialism of the U.S. and its lackeys cannot be won by maintaining the attitudes of cultural and socio-economic systems which support and are nurtured by sexism, male individualism, capitalism, and imperialism. It is necessary that cultural as well as political and economic revolution occur, and that this revolution destroy the sexist roots of exploitation.

As long as anti-gay attitudes persist, not only will gay people suffer, but the exploitation of woman by man will be normal, competition among males will be the rule, and true communism will be impossible. We are socialists. We have come to understand that the destruction of straight social patterns (i.e., those modeled on powerbased, role-playing heterosexuality) and the creation of gayness (i.e., mutuality and equality of human relationship based on the model of free homosexuality) are inherent to the development of a true socialist society. Thus, the only way to ensure a straight Cuba is to re-establish capitalism. A people struggling toward socialism can, due to an incorrect ideological superstructure, kill, relocate, or isolate individual gay people, but they cannot help but create conditions favorable to gayness.

Gay people are not one more group struggling for liberation. We are, and have always been, considered the scum of the earth, but we are you; we are everyone. The Gay Revolution is basic because it will destroy the sexual and social roles which are at the bottom of all exploitation, establishing mutuality of relationship between all people.

We do not call upon any straight male government to change its policy or reform its laws, whether it is in Cuba, the United States, or the Soviet Union. We call instead upon all people who seek freedom and an end to domination to examine straight relationships and to realize with us that it is the roles and attitudes inherent to the maintenance of these relationships that prevent revolutionary change.

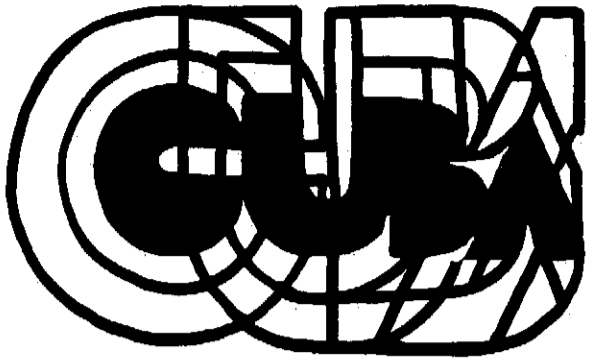
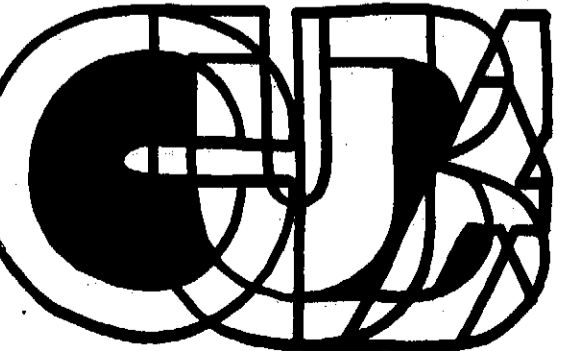
Cuba's reactionary policy cannot defeat us. It will only strengthen our resolution to fight collectively until the Gay Liberation of all people.

turn it out gay revolution party

(note: translated into the straight idiom for the benefit of those not yet gay)



We also have the privilege here of printing a letter written by Gay Cuban brothers smuggled out of Cuba which gives a first hand report of the conditions of life for homosexuals in Cuba. The letter has finally been released for publication (without a date) after some deliberation on the part of the various people (mostly men) who received the letter originally. There was deliberation as to the releasing of this letter because of an intended desire to save the brothers in Cuba from any reprisals from the Cuban government. However since the condition for homosexuals in Cuba is already disastrous, it is obvious that these Cuban brothers did risk their lives to write this letter and have it stuck in the back pocket of someone(?) in the U.S. on a male power trip - trying to decide if the rest of the Gay movement should know about the situation in



Cuba before we decide to send more of our gay sisters and brothers down to cut cane for Fidel. Also it should be known that these same Gay North American brothers gave a copy of this letter to LNS (Liberation News Service) which has very heavily identified with the Cuban struggle; LNS somehow lost the letter. If all of this sounds suspicious - that certain Gay people, who have so identified with heterosexual Marxism, should give a copy of this letter to a straight-male-dominated group like LNS, before publishing it in the Gay press, and that LNS "lose" this letter - then sisters and brothers READ ON:

Sisters and Brothers:

By chance, we got a copy of your publication with the Third World Gay Revolution Platform (*Gay Flames*, Pamphlet No. 7).

We believe, as elements which are discriminated in a country that believes itself in a revolution for the new man, against the traditional injustices that we have suffered and still suffer as a remainder of a classist society, it is our duty to inform you of our situation as homosexuals, and at the same time let you know a series of events that denies fundamentally the postulates of the social and political movement in Cuba, each time in higher crises and disagreement with what is exported as real gain.

If in a society of consumers, capitalists, and oligarchical, like the one you are living in, the life of a homosexual is discriminated against and suffers limitations, in our society - entitled marxist, revolutionary - it is much more so. Since its beginning, the Cuban revolutionary movement, first in a veiled way, later without scruples or justifications, has pursued homosexuals with methods that go from the common ways of physical aggression to the attempt of psychic and moral disintegration of such individuals, to them are incompatible to the development of a society that aims to communism, at least in theory. Here the homosexual is attacked, and this is done obliging her or him in many cases to join to a series of formulas to "conceal" what the authorities judge as an aberration of repudiable fault, formulas that go from confining them in marriage as a pretense of living a 'normal' life, to confining them in farms where they receive a brutal treatment, as happened with the concentration camps of the UMAP, which, for the one that doesn't know the reality of them, were simply military units to help the production, where people did agricultural labor, received instruction and the youth was oriented within the norms of military service, as it may happen in any civilized country. This situation, because of the international scandal that it provoked, was eliminated as an appendix of the obligatory military service, but they have kept farms of prisoners who are exclusively homosexual.

On the street we suffer persecution, aggression, and a constant abuse of authority, demanding I.D. cards, arresting us for the use of clothes, hair styles or simple group meetings, which are rights guaranteed by the Declaration of Human Rights that, contradictorily, are more respected in societies that are called fascist than in ours, which you often see or feel as a solution to the problems of individual and collective freedom.

The methods of psychological repression, social isolation, control by districts, zones and centers of work and study, always with negative aims, are a common thing of this regime.

It can be said that there are many homosexuals, intellectuals or not, that live out of this situation. In the first place, they are very few, and if someone like this really exists, he or she knows that she or he cannot trespass the barriers that have been outlined for them, and in that case of opposition there is only the risk of exile or a dictatorial system that can lead them to the worst consequences.

Freedom, respect, and justice for homosexuals in the whole world cannot be advocated without knowledge of the situation of thousands of individuals in our country, without knowledge of