

Ideology and action in a young movement: the Gay Liberation Front, Washington, D.C., 1970-72, produced by Brian Miller and Steve Behrens



On Pennsylvania Avenue, members of GLF-DC join the April 1971 march led by Vietnam Veterans Against the War. Front row, left to right: David Anson Reinhart, Billy Maximum, Michael Ferri, David Duty and Kent Jarratt.

GLF-DC: *Rabble with a cause*

After New York's Stonewall riots in 1969, the first gay activists to burst out across the country called themselves "the Gay Liberation Front." This document recounts the brief career of GLF-DC, the capital city's manifestation of that movement.

GLF-DC was active between 1970 and 1972. Its participants sparked newsworthy protests against psychiatrists' and churches' homophobic stands on homosexuality, as well as gay bars' exclusion of black, female and cross-dressing customers. And some of the activists went on to start longer-lasting gay community institutions in the city.

The activists' objectives and tactics were inspired by the Black Power, antiwar and women's rights movements. Its members were white and black, street and suburban, men and . . . Well, most of the gay women didn't hang around for long; they figured most GLF men were not ready for feminism.

Like gay liberationists in other cities, GLF-DC members showed the straight world that gay men and women were here, as we are everywhere. They tried to help victims of the prevailing homophobia to heal their psychic wounds. And they urged those gay men and lesbians to come out proudly, to demand to be acknowledged, and to shout what the dominant society had hushed for centuries.



Brief timeline

JUNE 9, 1970

Mike Yarr calls for formation of a Gay Liberation Front for D.C. [SEE PAGE 9](#)

JUNE 23, 1970

David Aiken follows up, inviting gay men and women to the first GLF meeting, set for June 30. [SEE PAGE 10](#)

JUNE 28, 1970

New York's first Christopher Street Liberation Parade inspires activists from D.C. [SEE PAGE 10](#)

JUNE 30, 1970

Forty to 50 people attend the first GLF-DC meeting at Grace Episcopal Church, Georgetown. (After two months, turnout was closer to 100 a week.)

[SEE PAGE 10](#)

That same night, a nearby gay bar, the Georgetown Grill, serves up a case of discrimination. [SEE PAGE 11.](#)
[MORE ABOUT GAY BARS' DISCRIMINATION, PAGE 6](#)

JULY 7, 1970

GLF organizes "consciousness-raising groups" or "cell groups" to help members adjust positively to their sexual orientation. [SEE PAGE 8](#)

AUG. 5, 1970

The group begins publishing a monthly *GLF Newsletter*.

AUG. 14, 1970

GLFers are outraged by *The Washington Post's* refusal to print the word "homosexuality" in an ad for a Back Alley Theater production. [SEE PAGE 11](#)

AUG. 15, 1970

Black Panther Party leader Huey Newton accepts

women and homosexuals as oppressed peoples. [TEXT, PAGE 29](#)

After Newton's invitation, gays meet in Philadelphia Sept. 5-7, 1970, to plan the Black Panthers' Revolutionary People's Constitutional Convention, (to be held in D.C. in November). Campy GLFers raise their fists with limp wrists.

Later in the month, a group of women walk out of the monthly GLF-DC meeting. A *GLF Newsletter* writer commented (a bit obtusely): "Hopefully, the split will be only temporary so that the girls can get their heads together." [MORE ON THE GENDER SPLIT, PAGES 6 AND 12](#)

AUG. 16, 1970

Soccer halftime at Fort Reno Park provides a teachable moment. Picnicking GLFers form a spontaneous conga line, prompting name-calling by teenagers and a GLF-led discussion about bigotry.

AUG. 21, 1970

GLF sponsors a moonlight cruise on the Potomac to the old Marshall Hall amusement park.

SEPT. 1, 1970

Eight activists move into a communal home north of Dupont Circle, which becomes GLF-DC's headquarters. [SEE PAGE 12](#)

SEPT. 29, 1970

At the GLF meeting, member and *Gay Blade* editor Nancy Tucker warns that liberals are leaving the group, discouraged by its disorganization and focus on "overblown abstractions."

That night, the GLF House hosts a dance party with strobe lights and "hot Beefaroni."

OCT. 3, 1970

GLF's Radical Caucus takes part in an event at P Street Beach against the Rev. Carl McIntire's pro-war Rally for Victory.

OCT. 17, 1970

GLF distributes nearly 6,000 copies of its "Are You a Homosexual?" leaflet "to straight society" on Washington streets. The text begins: "Are You a Homosexual? Probably not. But according to the Kinsey Report, . . ." [SEE PAGE 13](#)

NOV. 3, 1970

At the GLF meeting, a would-be negotiator voices frustration that gay bar owners ignore requests for "a friendly meeting" about the bars' discriminatory admission practices.

About this document

Brian Miller based this account on more than 50 oral-history interviews he conducted, beginning in the 1990s, with GLF activists and observers. He presented a summary of the interviews in a panel discussion June 7, 2014, jointly sponsored by Washington's [Rainbow History Project](#) and the Historical Society of Washington, D.C.

Steve Behrens edited and produced this PDF and shot many of the photos.

Miller and Behrens were GLF-DC members in the early '70s; both later worked in publishing.

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York; first meeting in Georgetown; discrimination up the street; outrage toward the Post; acceptance from Huey Newton; male domination in GLF; headquarters commune on S Street; "Are You Homosexual?" leafleting; zaps at Catholic U and the psychiatrists' convention; "D.C. 12" prosecuted for brawl.

1971: Picketing gay bars; discord and white guilt at meetings; Kameny's run for Congress; marching against the war; a pragmatic successor called GAA; "fuck you" from a fed-up sister; a second collective on S Street.

1972: Protesting a crackdown on cruising; political criticism from a New Yorker; split with the pro-Cuban brigade; seeds of the post-GLF gay community.

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Nov. 11, 1970

Protesters including GLFers and Frank Kameny disrupt a traditionalist conference on religion and the homosexual at Catholic University. **SEE PAGE 13**

Nov. 14, 1970

Homophile groups sponsor a GLF benefit dance as an alternative to bars and as a fundraiser. A sequel, also at St. Mark's Episcopal, will be held Jan. 16, 1971.

Nov. 28, 1970

During the Black Panther-led Revolutionary Peoples' Constitutional Convention in Washington, police arrest GLFers and out-of-town gay activists ("the D.C. 12") for trashing a straight cocktail lounge/restaurant in far Northwest D.C., the Zephyr. The bar had refused to serve four gay patrons. **SEE PAGE 14**

NOVEMBER 1970 - FEBRUARY 1971

The GLF House, crowded with guests kept in town by the D.C. 12 trial, tightens its rules. **SEE PAGE 15**

MID-JANUARY TO MARCH 1971

GLF pickets the Plus One gay bar for allegedly discriminating against blacks, women, drags and others. Picketing and negotiations with the Capitol Hill bar lead to clearer admission policies. In March, owner Henry Hecht agrees not to discriminate against non-whites and women. **MORE, PAGE 15**

JAN. 29, 1971

Prosecutors drop bar-fight charges against eight of the D.C. 12 because of insufficient evidence. Three weeks later, on Feb. 17, assault charges will be dropped as

well. The case dissolved because prosecution witnesses had been shown the suspects before formally identifying them in a lineup. **SEE PAGE 14**

FEB. 3, 1971

Longtime gay activist Frank Kameny, spurred on by colleagues, announces his candidacy for D.C.'s nonvoting delegate to the House of Representatives. Though the congressional bid is a first for an openly gay candidate, Kameny wins just 1.8 percent of votes on March 23. **SEE PAGE 17**

MARCH 1971

GLF moves its monthly meetings from Georgetown to St. James Episcopal Church on Capitol Hill. The objective is to encourage attendance by black residents, the D.C. Gazette reports.

APRIL 24 - MAY 3, 1971

Gay activists join D.C. antiwar actions, culminating May 3 in traffic-clogging attempts to "stop" the federal government. **SEE PAGE 17**

That same day, uptown, gay activists infiltrate and disrupt an American Psychiatric Association conference at a D.C. hotel. **SEE PAGES 18-19**

MAY 1971

Gay Activists Alliance, a more pragmatic group, sets up in D.C. to take actions toward specific civil rights goals. **SEE PAGE 19**

JUNE 1971 (APPROX.)

Exasperated by male dominance in GLF, Nancy Tucker

follows other women out of the group, delivering an angry speech, "Fuck You, 'Brothers,'" [SEE PAGE 19](#)

JULY 1971

GLF general meetings have ended, but the GLF House at 1620 S continues Thursday orientation meetings.

Also in July, GLF spins off Skyline Faggots, a second collective house on S Street NW. [SEE PAGE 20](#)

SEPTEMBER 1971

Exiles from mainstream Catholicism form their own congregation, holding Mass at the GLF House. In July 1972, two residents will be ordained by a radical Catholic sect. [SEE PAGE 21](#)

JAN. 5, 1972

Gay activists are arrested after protesting a Park Police crackdown on cruising in woods beside the Iwo Jima Marine Memorial in Arlington. [SEE PAGE 23](#)

JAN. 12-20, 1972

Skyline Faggots members confront the pro-Cuban Venceremos Brigade, crashing its fundraising party in Georgetown. The issue: Cuban revolutionaries' harsh treatment of gay people. [SEE PAGE 25](#)

Counterculture groups are pressed to take sides about Cuba. On Jan. 20, D.C.'s Community Bookshop allies itself with gays against Venceremos. [SEE PAGE 26](#)

FEBRUARY 1972

The first and only issue of GLF-DC's short-lived newspaper, *The Gay Anarchist*, hits newsstands.

APRIL 1972

The GLF House plans expanded outreach activities. However, it will lose its lease the next year.

MAY 1972

GLFers help plan D.C.'s first Gay Pride Week. [PAGE 26](#)

Also, the Radical Therapy Group offers free psychotherapy. The later Gay Men's Counseling Collective and the Gay Men's VD Clinic are forerunners of the Whitman-Walker Clinic, an anti-AIDS center. [SEE PAGE 27](#)

And gay journalists join a new Unicorn News collective to syndicate radio reports nationwide. [SEE PAGE 27](#)

FALL 1972

With help from members of the Skyline Faggots collective, the Methodist magazine for college-age readers, *Motive*, publishes a long-delayed issue devoted to gay male liberation. [SEE, PAGE 22](#)

DECEMBER 1972

4 Gay Switchboard opens a phone service for same-sex people who have questions and problems. [SEE PAGE 28](#)

Background on the Front

What was this thing called GLF?

After the June 1969 Stonewall riots in Greenwich Village, an aggrieved minority emerged explosively, forming Gay Liberation Front groups in a number of cities and colleges. They found common cause with other 1970s activists, sharing and adopting the liberation ideology, language and tactics of the civil rights, feminist and antiwar movements.

An August 1970 fact sheet put out by GLF-DC said its purposes were:

- (1) to establish a sense of community among gay people;
- (2) self-knowledge;
- (3) education of the straight community.

GLF-DC was meant "to be as unbureaucratic as possible," said one draft of the group's statement of purpose.

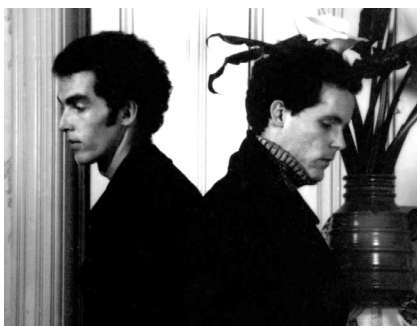
At the third GLF-DC meeting, July 14, 1970, one consciousness-raising group proposed that GLF would have many purposes: "As a group of individuals we have varying interests and desires in and for the organization. Therefore, to hold, maintain and utilize all of these individual energies . . . the organization should have a form which establishes centers of interest in which each of us can find one or more places to be useful to ourselves and the organization."

GLF created "glonks" (apparently making up a word to avoid the formality of "committee") to handle various various tasks: Political Action, Publications and Communications, Social Events, Ways and Means, and New Members. "Caucuses" were later created for radicals, liberals, women and Third World (nonwhite) subgroups.

While members shared many objectives, they differed starkly on priorities



Howard Grayson tried to raise funds for a coffeehouse for young people coming out.



Brothers Stephen and Kent Jaratt were early GLF-DC members.

and strategy. The Liberal Caucus endorsed peaceful ways of fighting oppression. Its members favored coalition with other gay groups, public education and communication, such as actions on college campuses, and approved of civil

disobedience only when other means failed.

Michael Ferri was struck by a feminist slogan on a piece of literature, “The personal is the political,” that he saw at the first GLF meeting. “And that article was for me the whole idea of it,” Ferri said. “Oppression was making us crazy. When you’re told something about yourself, you begin to believe it, self-hatred and all. So it became clear that we need to talk this through with other gay people.”

“It was the spirit of the times: the hippie movement, the rebellious movement, free love of the ’60s permeated GLF,” remembered Paul Breton, a leader of the local Homophile Social League. “And there was a lot of Marxist ideology in GLF. I think a lot of the Marxist ideology was a popularization of what people believed Marxism to be.”

Meetings were contentious, with “people yelling at each other, people promoting their own trips,” according to activist Joel Martin. “It was a lot of intellectual conversation.”

“Madness, chaos, anarchy,” summarized Max Maynard, a gay teenager in 1970. “Everybody had an opinion, and they were all wrong and I was right.”

“Those early GLF meetings were very much just dialogue,” said Jim Lawrence. “People were just spouting their own political views . . . Even after I had been involved in it for several months, just getting people to volunteer to hand out leaflets on the street was kind of a stretch, because people were willing to come to the meetings, sit there and engage in dialogue and argument, but very few people were willing to risk their public identities and their jobs.”

GLF was “full of sound and fury . . .,” said Frank Kameny, remembering mostly a great deal of orating, soul-searching and venting of spleen, but little action. He “had high hopes for something that could be utilized here as an extremely valuable tool . . . and it never came to pass.”

The meetings were simultaneously a kind of social event. Steve Behrens, one of several recent graduates of American University in the group, said GLF was a better place to meet people than the dark, smoky, alcohol-driven bars. Guys in the meetings were out in the open and seemed happy and proud to be gay.

See: Writer Tom Shales describes the scene, [PAGE 15](#).

Frank Kameny: father figure

Franklin Kameny—the city’s most persistent and accomplished gay-rights crusader and head of the local Mattachine Society—was often frustrated and disappointed by his unruly younger allies in GLF. But Mike Yarr remembers Kameny was among the first they would call if there was any legal or employment trouble, and he offered any help he could provide. Kameny himself said he attended every GLF meeting.

Kameny, who had fought for gay rights since the 1950s, became a kind of father figure to GLF. But some younger members, including many radicalized in student politics, tended to distrust him and other elders, Kent Jarratt said. They saw Kameny as conservative and old-guard. “We didn’t have as much respect for him as we should have.”

In turn, Kameny resented GLF, according to his frequent ally Paul Kuntzler. GLF leaders “were always challenging him, and they saw him as the old, tired gay establishment,” Kuntzler said. “They referred to Kameny as ‘John the Baptist’ . . . the man who came before.”

“When [Kameny] was there, things were always interesting,” said Jim Lawrence. “He always had something to say, usually controversial, and in his own way, very radical.” Kameny clashed with the group on tactics because he was focused on exactly what he wanted. He always wanted to have an “action.”

Kameny tended to be “authoritarian,” Mattachine colleague Lilli Vincenz said. “He once said the only mistake he made with Mattachine was making it a



Kameny campaigning, 1971.

democratic society.”

Though he preceded and outlasted GLF as an activist, Kameny was often disrespected at GLF meetings, in the view of Joel Martin. “He was the same Frank that he is today,” Martin said in a 1997 interview. “He was a man in his 40s at that time. He dressed in a suit and tie every goddamn day. He showed up at GLF—and here were all these hippies. They weren’t going to listen to him. Plus, of course, Frank is very commanding, with his booming voice. You know, ‘Do it my way or don’t do it at all.’ And, of course, they just said, ‘Fuck you.’”

See also: In 1971, Kameny becomes the first openly gay candidate for Congress, [PAGE 16](#)

GLF men: an awkward fit with women wary of sexism

Initially, women made up about 25 percent of GLF attendees, according to activist Nancy Tucker, who had helped start Washington’s *Gay Blade* newspaper. But the women soon began drifting away from the argumentative meetings, and GLF soon became virtually all-male.

The women felt that men dominated meetings and did not treat them with respect.

Tony Jackubosky said, “I was probably a typical oblivious man. All of a sudden, the women expressed their complaint that men dominated, and I had never thought of it before then. And the men certainly did dominate. Anybody could speak up at a meeting, and everybody would shout.”

GLF repeatedly discussed how it could attract more women to meetings, and whether men were oppressive to women within GLF.

Some guys examined their behavior—discussing in the Aug. 11, 1970, meeting whether gay men should stop calling each other “queens” and addressing each other campily as “Miss David.”

“It would not be unfair to describe the typical Tuesday-night meeting with men always chairing and doing most of the talking,” the *GLF Newsletter* commented in September 1970. Though many men are aware of the problem, the writer said, they need women’s help, not rejection, to overcome chauvinistic attitudes. “While it is understandable that some sisters may want to form their own cells and collectives, it is our hope that they will not withdraw from the general organization altogether.”

In October 1970, the GLF House began hosting a Male and Female Caucus rap session on Mondays.

Despite tensions, GLF and a few female activists continued working together. On Sept. 15, four members of Washington Women’s Liberation spoke to the GLF meeting, describing their group’s goals, history and structure. (The women’s group was composed of collectives, which elected representatives to a citywide umbrella group called Magic Quilt—a concept that did not take root in GLF.)

Tucker, who came to meetings for many weeks, described herself as the last woman standing. One night in mid-1971 she stood up and read to the 40 or 50 men present a proclamation that in essence said: “Fuck you, brothers! You’re oppressive. You’re using this organization to further your own sexual needs.” [\[SEE HER REMARKS, PAGE 19.\]](#) Then she walked out and never returned. Attendee Joel Martin said Tucker’s walkout had little effect on most men.

But the women’s complaints rang true to Paul Breton and others in the group. “A lot of the body language and the political behavior of the meeting was exclusive, . . . whether the people wanted to admit it or not. . . . Even though . . . everybody there was supposed to be a comrade on an equal basis, human nature being what it is, there were those people who, by their body language, assumed a level of power and control within the organization. You do that by the selection of the chairs you sit in, where you place those chairs. . . . They were behaving like human beings behave.”

Longtime activist Lilli Vincenz contended that “the women’s movement pulled the lesbians out of the gay movement. . . . They felt that the gay movement was too male-dominated, and that women just weren’t respected enough. And to a large extent that was true. Slowly, lesbians found a home in the women’s movement.”

Nancy Tucker said later that the political rift between gay men and lesbians lasted until the AIDS crisis began in the 1980s.

Discrimination by gay bars

Discrimination against African Americans and women was nothing new in D.C.’s gay bars. In the period after World War II, some men’s bars made women feel unwelcome or denied them admission altogether. And after 1953, when restaurants had to serve blacks, some placed “Reserved” signs on tables so they could tell blacks wishing to be seated that no space was available, according to gay historians.

By November 1970, GLF had tried without success to arrange meetings with bar owners, so the group began



Varieties of D.C. gender-fuck on parade: Jim Lawrence, Paul Bartels, Bruce Pennington, Benton Quinn and Ted Kirkland.

considering what else they should do, according to the *GLF Newsletter*:

"Many brothers said it was time to move into a direct confrontation with the offending bar owners. One brother said we should just burn the bars down. Others desired legal, non-violent confrontation. Others wondered whether confrontation would actively be effective, or whether this was a battle that white males should be fighting. Still others said this was a battle for the very meaning of the gay revolution."

Joel Martin said he was part of a group picketing the Plus One for two or three nights—until he saw so many people going in that he said, "Screw this shit, I'm going in there, too." The picketing fizzled.

One gay bar with a mixed clientele had no quarrel with GLF's campaign. Indeed, a representative of the 1832 Restaurant in Adams-Morgan came to the activists' meeting and offered space for GLF events on Sundays.

See also: Mixed results of protests at Georgetown Grill, [PAGE 11](#); Plus One, [PAGE 15](#); and Lost and Found, [PAGE 22](#); plus a brawl at the Zephyr, [PAGE 14](#).

Skag drag: outrage all around

"Skag drag," a.k.a. "gender-fuck," was a political fashion statement: men wearing women's clothing without trying to be drag queens or otherwise pretending they were women.

Skag drag went way beyond the colorful hippie fashions of the '60s and was an affront to the patched-

jeans working-class look favored by radicals.

Skag drag was meant for public consumption, as its devotees exploded the concept of gay men as trans-vestites. Activist Jim Fouratt said gender-fuck was an effort to achieve total change in society, revolution in our lifetime, a way of "living" a revolution. Fouratt, in his street identity, Total Assault, had fun with in-your-face political theater. A small, blue-eyed man with long blond hair and a beard, he sometimes wore a black cocktail dress, simple white pearls and men's boots. At one GLF House party, he beat a drum while wearing a black chiffon jacket with gold wedgie slippers.

Wade "Flambé" Carey was introduced to makeup and dresses at the GLF House. In his feathers and lace, he said, Flambé was a proud, "flaming creature"—very tall, skinny and clean-shaven, with long red hair down his back. He tended toward bright colors, tie-dyes, a lot of silk, yellow knee boots, Chinese satin dressing gowns and white Indian cotton shirts.

Activist Kent Jarratt "decided it would be an important political act to dress as a woman." Sexual identity



"Flambé" in straight drag.

could be confusing in the '70s, according to Brenda Wilson, a close observer of the scene. "If you decided you were gay, there was a concept of being a woman-man or getting to know the woman in yourself." Jar-ratt shaved his mustache and sometimes went out in a dress.

Many feminist women did not appreciate campy male dress-wearing, however, perceiving it as a hostile parody of feminine stereotypes.

Coming out: GLF's prescription for liberation

"The most radical thing we can say or do," David Aiken maintained, "is to admit that we are gay."

Coming out was one way to break free of oppression—acknowledging gayness to oneself and then to family, friends, coworkers and even strangers accosting you on the street.

GLF gave Michael Yarr "a political setting" for deciding to come out. "And this freed me to come out in every aspect of my life. I told my parents, my friends. My parents . . . didn't embrace it but didn't ostracize me either. The only person I had a negative reaction from was this old high school buddy . . . Years later, he surfaced in San Francisco, telling me how long he'd been with his lover . . . but my coming-out frightened him into cutting me off completely until he was ready."

GLF member Steve Behrens said he came out in a letter to his liberal parents and then came home to speak with them. His father was hurt and angry; he remembered an incident at work on a ship's crew: When a fellow crewman made a pass at him, he wanted to break the man's arm. Behrens's mother was crying upstairs, fearing that she'd done something wrong in raising him. Over a few months, both parents became comfortable with this scary aspect of their son. Within a year Behrens came out to a broader public with a letter in the *Washington Post*. His parents later would come to love and respect his partner.

Michael Ferri valued coming out through GLF: "I didn't have to go to a bar and make eyes at some stranger, hoping he would fall in love with me and I would fall in love with him and ride off into the sunset."

Cell groups for raising consciousness: Getting to 'Gay Is Good'

8 GLF encouraged members to form small "conscious-



A "cell group" on its road trip to Harper's Ferry: Kirkland, Ferri, Lindenbaum, Bradley and Miller.

ness-raising" cell groups to help them "discard old prejudices, fears and hang-ups" about being gay.

Members were asked to commit to their cell group for a period of time. The men discussed any issues of interest—such as dealing with pressures to conform in school or to date women, coming out, bars, and the kinds of men they were attracted to.

The Aug. 18 *GLF Newsletter* mentioned "the current debate in GLF between . . . those who want immediate political and social action" and others who "seem to feel that little worthwhile can be accomplished by GLF until the feelings of members can be heightened to a certain degree."

One CR cell, including Brian Miller, Steve Behrens, Billy Bradley, Ted Kirkland and Steve Lindenbaum, discussed whether they should have group sex (they didn't). But they did take Michael Ferri on a relaxing road trip to Harper's Ferry, W.Va., in 1970.

Outreach: answers for the many new questions

Although the GLF House on S Street provided help for people who had questions, problems or crises relating to being gay, some GLFers sought to take information to the broader public, primarily through school visits.

Students typically had lots of questions for gay men, for example: Do you wear a dress? Who plays the man in sex? Do you have a lot of sex? Why don't you become straight if you're unhappy? GLF-DC members gave answers.

In October 1971, Warren Blumenfeld, a young GLFer and founder of the National Student Association's National Gay Student Center, spoke at a high school in Arlington, Va., on the invitation of students. School administrators resisted, however—first they canceled the talk and then, after relenting, they insisted on filling the first row of the auditorium with school officials. “This is homophobia in action!” Blumenfeld objected from the stage—“a deflective shield to protect you from catching the virus of homosexuality.” As Blumenfeld remembered it, students cheered.

David Duty and Jim Lawrence took part in a seminar at George Washington University before an audience of about 100. Lawrence discussed his fear that he couldn't safely walk down the street holding his lover's hand—a personal statement of how gayness feels in a hostile society.

Other forays, however, were cut short. At Walter Johnson High School in Bethesda, Md., where GLF member Paul Bartels had studied, he arranged for Bruce Pennington to speak, but administrators got cold feet and barred him. Frank Kameny likewise was blocked when students invited him to speak at John F. Kennedy High School in Silver Spring, Md.

See also: A GLF -DC outreach leaflet asks, “Are you a homosexual? . . . The person who gave you this hand-bill is . . .” **PAGE 13**

More about timeline events

Air Force veteran calls for a Gay Liberation Front in D.C.

JUNE 9, 1970



Michael Yarr was a Young Republican and a closeted member of the Air Force until January 1970, when he resumed his college career at George Mason College in Fairfax, Va., and became a dope-smoking antiwar activist.

In April 1970, when Yarr and some friends attended a

Black Panther rally in New Haven, Conn., he quietly attended a GLF workshop that was also being held. Elated by this “spiritual experience,” Yarr began to think about getting a gay liberation group started in Washington, and an article in the local underground paper *Quicksilver Times* spurred him to action.

Yarr's letter to *Quicksilver* challenged its editors' use of the word “suck” as an antigay pejorative and called for the formation of a local GLF group. To start planning sessions, he asked people to reach him through the phone number for the Washington Peace Center at the Friends Meeting House.

(Later in the year, GLF objected to an offensive sign proclaiming “Smack Sucks,” posted in the Empire Music record store near Dupont Circle. At a November 1970 meeting, Bruce Pennington announced that the store “has backed down and posted an apology.”)

Mike Yarr's letter to *Quicksilver Times*

Sisters and Brothers,

In the last issue of *Quicksilver*, you ran an article on Suharto of Indonesia. The headline was “Suharto Sucks” and that use of the word suck was blatantly oppressive to gay brothers.

That Suharto is a fascist pig-friend of Amerikan imperialism is right on, but when you equate his fascism with sucking cocks, you put yourselves in the camp of the pig oppressors. Sucking cocks is neither ugly nor unnatural, but rather a sexual expression used by many people.

The oppression that results from language of that sort is one of self-hatred. If something is bad and a “liberated” newspaper equates that with sucking, then sucking must be bad. If a person continues to suck cocks that everybody tells him is bad, he begins to develop these guilt things in his head. All these guilt things keep building into neuroses which in turn feeds the society nutrients needed to keep alive the idea that homosexuality is a sickness. The “sickness myth” is a tool of the oppressor class which itself is sick.

Inadvertent slurs against gay people such as “Suharto Sucks” within the “liberation movement” point out the necessity in Washington for gay radicals, militants and revolutionaries to get our shit together. We must “Seize the Time.”

All gay movement people interested in forming a Gay Liberation Front here, contact me at 234-2000.

All Power to the People / Gay Power to Gay People
— Mike Yarr

[Quicksilver Times editor's note:] Mike Yarr's criticisms of QT's headline and his ensuing analysis are so obviously correct, all we can do is apologize and say in the future we will try to delete idiomatic language which in fact is nothing more than unconscious prejudice.

David Aiken invites gays to a first GLF meeting, June 30.

JUNE 23, 1970

What's been tragic for gays, young journalist David Aiken wrote in *Quicksilver Times*, is how they see their sexuality as "dirty, evil, and sinful."



Aiken, a core member of the GLF House, later co-hosted the local public radio show *Friends with housemate Bruce Pennington*.

Aiken was responding to Mike Yarr's letter in an earlier edition of the paper, calling for formation of a GLF group in town.

Citing the first anniversary of the Stonewall Riots, Aiken observed that "it takes a while for such consciousness to reach our nation's capital."

Aiken announced the time and place of the first meeting. He criticized repressive laws that must be changed,

overpriced bars and the ghettoized, invisible state of gay people within the straight world, an existence that undermines self-respect: "So that's where Gay Lib comes in, folks."

Within days of the appearance of Aiken's article calling for a meeting, someone published a flyer declaring that:

"... for a long period of time blacks were niggers and women were broads and we have been queers, faggots and dykes. Well, the blacks got their heads together and the women have begun to get their heads together. We have to start now."

See also: "Gay Liberation Comes to DC," David Aiken's June 1970 article, [PAGE 38](#)



A D.C. delegation marches in New York's first Christopher Street parade, 1970. Among them are Paul Kuntzler (left) and Frank Kameny (hoisting sign). (Photo by Kay Tobin Lahusen, courtesy of New York Public Library.)

D.C. activists attend New York's first Gay Pride parade and return to start GLF-DC.

JUNE 28, 1970

A year after the Stonewall riots that sparked the gay liberation movement, a number of Washingtonians attended the Christopher Street Liberation Parade that concluded New York's first Gay Pride Week.

D.C. gay advocate Frank Kameny observed that, in contrast to the thousands of proud gays who flocked to the streets in New York, it had been considered an accomplishment five years earlier for Washington's Mattachine Society to muster 10 people to picket in front of the White House.

Younger D.C. activists such as Mike Yarr and Tim Tomasi met leaders of New York's Gay Liberation Front and were inspired to take their issues to D.C. streets.

The Gay Blade, Washington's gay newspaper, reported jubilant gays holding hands, embracing and kissing in Manhattan's 10-block parade route, filled with banners and signs proclaiming their pride.

GLF-DC meetings begin at a church in Georgetown.

JUNE 30, 1970

Forty to 50 attendees sat on folding chairs arranged in a circle in the social hall of Georgetown's old Grace Episcopal Church, near the C&O Canal on lower Wisconsin Avenue.

The crowd was made up of students, government



GLF-DC initially met in Grace Episcopal's social hall, which still looks much the same (2014 photo by Steve Behrens).

workers, men in “full hippie drag” and a few leather biker types, as well as a few members of the Mattachine Society of Washington.

The meeting lasted three hours. Regular weekly meetings were set for Tuesdays. Subsequent meetings were often raucous and angry, and not a great deal got done, one participant remembered. “The atmosphere was one of great excitement . . . and there was also so much intense sexual passion that every day people were falling in and out of love in the group . . . There were factions . . . the participants were highly individualistic, strong personalities, not just variations on a theme. And they were young. They had a number of issues—war, being effeminate—and there was a strong sense of celebration and being free, feeling free.”

On the night of GLF's first meeting, a gay bar nearby prompts a bias complaint.

JUNE 30, 1970

Later on the same night as the first GLF-DC meeting, and just a few blocks north, the Georgetown Grill gay bar prompted protests by refusing service to a female GLFer.

At the next meeting, July 7, GLF approved a joint letter with the Mattachine Society of Washington and the Homophile Social League urging local gay bars “to discontinue discrimination against our own brothers and sisters,” and requesting a meeting with bar owners. Meetings with the management of the Grill were unproductive.

See also: Discrimination by gay bars, [PAGE 6](#)

GLF outraged: Post refuses to print ‘homosexuality’ in ad.

AUG. 14, 1970

When the local Back Alley Theater advertised an evening of short pieces, “Focus on Homosexuality in Theater,” the *Washington Post* ad department changed the title to “Focus on Male and Female Sexual Behavior.”

GLF members were incensed by changes in the ad; some wanted to harass the newspaper. It was noted that the *Post* would mention the word “homosexuality” in articles but not in ads.

An audience member also objected during an after-show discussion, the *Post* critic wrote later. One attendee declared that “the only way to change the attitude of the theater and of society is to smash the sys-

tem.” That comment “was met with wild applause.”

(Frank Kameny found most of the theater’s after-show discussion too negative toward its subject and defended the homosexual “as a victim of societal abuse, legal persecution and artistic misrepresentation.”)

Black Panther Party accepts women and homosexuals as oppressed peoples.

AUG. 21, 1970

GLF-DC members agreed Aug. 25 to send the party a “right on” letter for a recent supportive statement by Panthers leader Huey Newton. The letter said in part:

“The intolerant, inhuman, racist, sexist, material-oriented society is the common enemy of all oppressed people. Like Black People, Gay People have been taught since birth to hate themselves. Both have been the targets for scorn, derision, and malicious acts of intolerance.”

Newton not only made common cause with the gay liberation movement, but he also went further, asserting that [among revolutionary peoples] “maybe a homosexual could be the most revolutionary.”

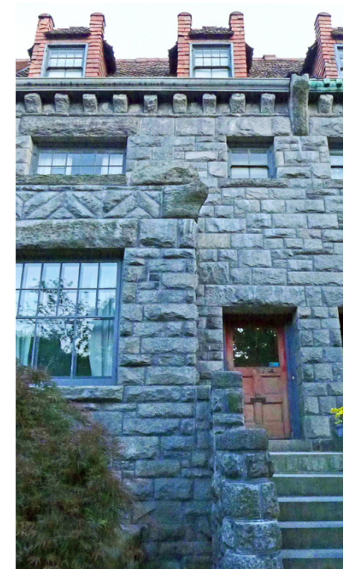
See also: “A Letter from Huey Newton to the Revolutionary Brothers and Sisters about the Women’s Liberation and Gay Liberation Movements,” **PAGE 29**

A women’s liberation rally reveals problems within GLF.

AUG. 26, 1970

GLF member Joan Carmody spoke at a women’s rights rally at Farragut Square. During the rally, which marked the 50th anniversary of passage of the women’s right-to-vote amendment, she put forth the case for militant lesbianism and disparaged male supremacy but did not mention her place in a largely male group.

Women increasingly were uneasy in the disputatious male-dominated GLF meetings. At the previous night’s meeting, a group of women walked out. Most wanted to organize a separate women’s group allied with GLF. “Hopefully, the split will be only temporary so that the girls can get their heads together,” the *GLF Newsletter* commented.



Core GLF activists rented two townhouses north of Dupont Circle, shown above as they appeared in 2014: first, the GLF House (left) at 1620 S St. NW, joined later by the gray-stone Skyline Faggots collective (right), three doors east at 1614 S St. NW.

Commune near Dupont Circle becomes GLF headquarters.

SEPTEMBER 1970

Eight GLFers moved into what became known as the GLF House or “the commune” at 1620 S St. NW in the Dupont Circle area. It became their home as well as GLF’s headquarters. The three-story house, built of reddish stone and brick in 1879, was apportioned into eight bedrooms.

By way of “correct political process,” commune residents struggled to reach consensus on common household decisions, said Wade Carey, a frequent guest who lived nearby. “Everything had to be a really heavy philosophical decision, right down to who did the dishes.” There were house meetings about getting chores done and having enough money to buy food.



The GLF House near Dupont Circle was home for some, crash pad or community center for others.

The house maintained a kind of open invitation to people who came to D.C. for political actions. Others, including young gay men in trouble with their families, used the place as a crash pad. It felt like a hotel, Warren Blumenfeld said. People smoked a lot of grass and some dropped acid. Resident Bruce Pennington claimed the Thanksgiving turkey in 1970 “was stuffed with dope.”

People would visit or call with questions about gay liberation or to get some basic counseling, Michael Ferri said.

One of GLF’s purposes was to provide a meeting place—an alternative to gay bars, which were seen as negative environments where alcohol could become a problem.

Parties were a regular occurrence at the GLF House. Michael Ferri recalled that his father and stepmother came to one party. The couple more or less held court because the residents were glad to see parents at the GLF House. Then a black street queen named Princess arrived wearing a white fur stole and happily chatted with Ferri’s parents.

GLF prepares ‘Are You a Homosexual?’ leaflet.

OCT. 6, 1970

At its meeting, GLF planned the Oct. 17 street distribution of a leaflet for the general public. It read:

Are You a Homosexual?

Probably not. But according to the Kinsey Report, millions and millions of Americans are. The person who gave you this handbill is homosexual.

Take a look. We’re human. We’re fed up with being called sick, neurotic and ‘unnatural.’ We’re tired of being confused with criminals and child-molesters. We are average human beings who live intelligent and often creative lives. We believe we have a right to love in our own way.

Nonetheless, homosexual people are feared and viciously discriminated against in employment, in military life, in social and family life, and in the media, all these injustices sanctioned by law. Our way of love, and the fact that we even exist, are considered too shocking to talk or even think about. The massive human unhappiness that ‘queer fear’ causes to homosexual and heterosexual people alike—is a hidden cancer within our society.

Gay Liberation is dedicated to fighting for fair treatment for homosexual men and women, to spreading knowledge of what homosexuality truly is, to opposing discriminating laws and regulations, and to winning for homosexual men and women decent employment

rights. Gay Liberation is here today because we refuse to remain silent any longer. We are determined to win the right to a free, open, loving life.

The Gay Revolution Is Here to Stay. Gay Is Good.

[Signed:] Gay Liberation Front, Homophile Social League, Mattachine Society

Protesters disrupt a Catholic University conference on religion and homosexuality.

Nov. 11, 1970

About 35 protesters interrupted a Catholic University of America talk by John R. Cavanagh, “a theologian-psychiatrist who pushes the line that gay is both sick and sinful,” *Quicksilver Times* reported. They took seats in CU’s McMahon Hall, waiting until Cavanagh was about 10 minutes into his talk, “Latent Homosexuality as a Cause of Marital Discord,” when someone shouted, “This is a bunch of bullshit.” Protesters chanted “bullshit!” as he tried to continue talking.

Cavanagh “held on to the podium with both hands” as protesters grouped behind him hugging, kissing and holding hands, the *Washington Post* reported. Someone grabbed his notes and tossed them into the air.

One protester read a statement, which said in part:

1. We demand that you stop examining our homosexuality and become homosexual yourselves.
2. We do not seek acceptance, tolerance, equality or even entrance into your society with its emphasis on ‘cock-power’ (read male supremacy) . . .
3. We hold the Catholic Church and the institution of psychiatry responsible for political crimes committed against homosexuals such as imprisonment, blackmail, beatings, psychological rape, and loss of economic security. We also feel every gay suicide is a political murder!

The protesters paraded around the room, chanting



Catholic University’s McMahon Hall, site of the 1970 confrontation (2016 photo).

“Gay power to gay people!” before leaving.

Cavanagh retrieved his notes and continued his talk, the Post said. But not before Frank Kameny, an official speaker at the seminar, informed him, “This will continue happening until you start talking with us instead of about us!”

The audience consisted of about 40 priests, nuns and students, mainly young and liberal. Some said later they wanted to hear from homosexuals themselves instead of scheduled speakers. Cavanagh’s comment on the protesters: “These things don’t prove anything to me but bad manners.”

Lilli Vincenz said GLF intended the zap not to educate clergy and counselors attending, but rather as a consciousness-raising event for gays participating, and also to stop the flow of misinformation about gays.

Two days later, Kameny spoke in a panel discussion. He chided the conference organizers: “How dare you insult us by including homosexuality in such a program with male prostitution, child molestation and behavioral therapy!” He attacked psychiatry as well as “a sex-obsessed, sex-drenched and sex-saturated institution” — the Catholic Church. Later in his remarks, Kameny loosed another zinger at the apostle Paul: “The last 2,000 years of history would have been a lot better off if Paul had been hospitalized instead of being canonized, but we didn’t have mental hospitals back then.”

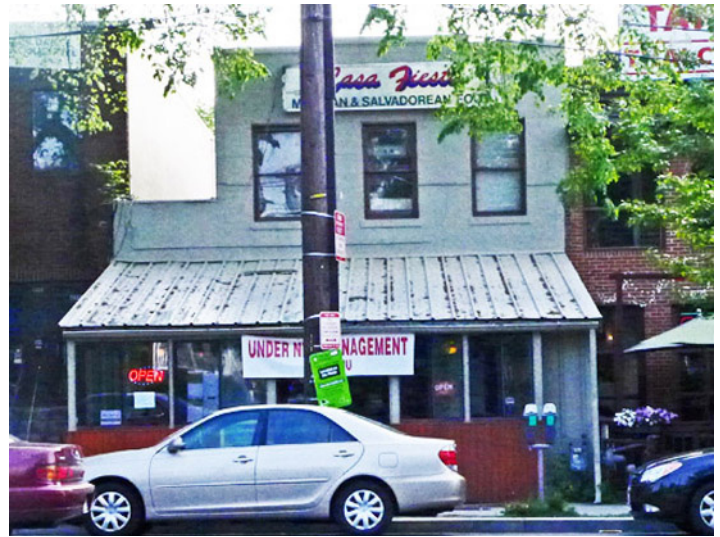
See also: Text of GLF remarks at Catholic U, [PAGE 31](#).

‘The D.C. 12’: A dozen are arrested in bar brawl, but most charges are dropped.

Nov. 28, 1970, to Feb. 17, 1971

On the night that ended with a brawl at the straight-patronized Zephyr Restaurant, activists’ spirits were high. Many had come to Washington for a continuation of the Black Panther-led Revolutionary People’s Constitutional Convention that had begun a redrafting of the U.S. Constitution in alliance with various movement groups. Elated that Panther leader Huey Newton had invited gay delegates, gay radicals had danced at an evening rally at Malcolm X (Meridian Hill) Park on 16th Street NW.

Late that night, four of the activists stopped for food at the Zephyr, 4912 Wisconsin Ave. NW, near Tenleytown. They took seats and waited several minutes without being served before asking to see the manager. They asked him whether they were ignored



The D.C. 12, in town to help a Panther convention rewrite the U.S. Constitution, were arrested for trashing a cocktail lounge at this Wisconsin Avenue location (2014 photo).

because one of them was black, then whether it was because they were homosexuals. No answer, and no service.

Incensed, the four returned to American University, where they were staying, to tell their comrades about the affront. About 40 people returned to the restaurant, strolling among the tables declaring, “gay is good” and “out of the closets and into the streets.” Somebody put a coin in the jukebox, and a male couple started dancing. Soon a brawl broke out. The restaurant’s front window was broken and a bar employee was knocked unconscious.

Police arrested 12 of the men and took them to a substation. Officers then reportedly brought at least two bar employees into the lockup area, though it’s considered legally impermissible to let witnesses view arrestees before a formal lineup. The bar employees later identified some of the arrested men in the lineup.

The defense team included attorneys from Georgetown Law School and public defenders, plus Renee Hanover, an out lesbian from Chicago who had recently graduated from law school. While most of the defense team did not want to emphasize politics in the trial, she sought to publicize the issues and show that gays had legal grounds to fight back, she recalled. She did not know of any previous group trial of homosexuals and sensed a historic opportunity.

Hanover came up with the idea of challenging prospective jurors on grounds of homophobia—a gay voir dire — making bigotry a factor in rejecting potential jurors.

“The courtroom won’t be the same,” a GLF press release declared on Feb. 10. “Brothers in drag flamed for

the court. Defendants came in make-up, jewelry, and much lavender, with words like 'queer,' 'faggot,' and 'cocksucker' coming from the witness stand. We are their worst fears made flesh; we are the vanguard of their liberation."

Two months later — Jan. 29, 1971 — the prosecutors dropped charges against eight of the 12.

"The remaining four felt more vulnerable," according to one of them, Tom Ashe. "The D.C. gay community was always in the courtroom supporting us, and gay groups in other cities sent what money they could," Ashe said. "But when you're on trial and facing sentencing to a D.C. jail, you feel alone despite whatever support you get."

After three and a half weeks, the judge found it impossible to determine the truth about the propriety of police conduct on the night of the arrest.

Then the defense got a big break. According to a defense attorney, a waitress at the Zephyr, who had been sitting in the witness room waiting to testify, went up to the U.S. attorney during a lunch break and said, "I can't take this anymore. I've got to get this off my chest." She said everybody was lying. She said prosecution witnesses had all been brought down to the lockup and the suspects pointed out.

Outside the courtroom, defense attorneys charged that some government witnesses had committed perjury by denying that they had been permitted to see the defendants in a cellblock before viewing them in a lineup. The next morning, Feb. 17, the prosecutors dropped the remaining charges.

See also: Clippings about the D.C. 12, [PAGE 32-34](#)

With guests kept in town by the D.C. 12 trial, the GLF House adopts new rules.

NOV. 29, 1970, TO MID-FEBRUARY 1971

The basement of the S Street commune was wall-to-wall mattresses for out-of-towners waiting through the D.C. 12 trial (most of the defendants were from out of town), and housemates had to set new rules: To reduce noise and confusion, visitors were asked to stay in the front room office and leave the rest of the house to the 20 or so men living there. Cell groups were asked to meet elsewhere for the time being, the Dec. 8 *GLF Newsletter* announced.

The rules will also reduce the chance "of undercover agents planting any more dope in the house," the newsletter added. "One such plant has already been found."

"It was pretty exciting, kind of down and out," defendant Tim Corbett remembered. The house regularly collected cash to pay for groceries. "Spaghetti was dinner four or five nights a week."

"There were so many people in and out, overnighthers," Andy Hughes said. "Members tried to keep tabs on things, but frequently someone would come running up to the regular house members and say, 'Does anybody know that man in the basement?'"

"None of us had any money," said defendant Tom Ashe, from Oakland, Calif. "We spent our time in the house and on the streets doing fun stuff. . . . I didn't pay rent or feel like I had to worry about cleaning. I got a job for a few months . . . , so I had a little spending money. . . . There was food there, and records. In those days that's really all you needed to keep you going."

GLF pickets the Plus One gay bar for alleged bias against blacks, women and drags.

JAN. 15 TO FEBRUARY Reacting to complaints of discriminatory admission practices at the Plus One gay bar on Capitol Hill, GLF-DC picketed, handed out leaflets to bar patrons and talked with the bar's owners.

On the last day of on-and-off picketing, the bar owners said they would meet with GLF representatives to discuss the matter on Jan. 31.

Plus One management had been asking for two ID cards and refusing admittance to women, drags and those under 21, and claimed these measures were its attempt to stay within the law. They said admitting under-21 patrons would endanger their liquor-license renewal, even though beer could be sold legally to 18-year-olds. Drags were excluded because drag was illegal, according to the Plus One. However, the *Blade* maintained that drag was legal in the city.

GLF also wanted the bar to install a gay community bulletin board.

By March, bar owner Henry Hecht had agreed not to discriminate against nonwhites and women.

GLF guys greet with kisses 'on the lips!' a reporter finds; the meetings are still boring.

EARLY 1971

Tom Shales — later to become the *Washington Post's*

TV critic — observed GLF meetings early in 1971 for a May 24 feature in the liberal local newspaper *D.C. Gazette*: “Meetings of the Gay Liberation Front in DC don’t exactly come to order. They aren’t supposed to. There is no president, no chairman, no recording secretary. There is really no organization. GLF is trying to avoid the pitfalls of special interest groups.”

One meeting was attended by 50 people. “A few are demonstrably ‘swish,’ but not many,” Shales wrote. “A few are old, most are young, a few are black, most are white. There is, however, a lot of kissing. ON THE LIPS! Friends kiss friends hello. Friends kiss friends goodbye. A few married or near-married couples hold hands. A few other people just shake hands. Hair is long. Face hair is common.”

A gay person’s first visit to a GLF meeting must be exhilarating, Shales speculated, “because here, everyone is not only gay but united—theoretically—in a quest for something other than tonight’s sexual partner.”

Not *entirely* exhilarating, however. “Meetings of the Gay Liberation Front tended to be boring,” Shales found. “An awful lot of people wanted to speak their pieces—and did. Sometimes the more interesting personal experiences related would be subsequently put down by the alleged radicals in the group who said that time had been wasted on trivia. There was constant stress between radical, liberal, moderate and semi-conservative elements of the group.”

“Worse, there was a continuing game of what’s-my-guilt? being played. One person would accuse another of racism and himself be accused of classism. ‘Where are all our black sisters?’ somebody asked one night. ‘In women’s lib,’ somebody answered. Then a former SDS leader declared, ‘Women were feeling a whole lot of (male) chauvinism within the organization, so they split.’ He then accused most people in the group of sexism.”

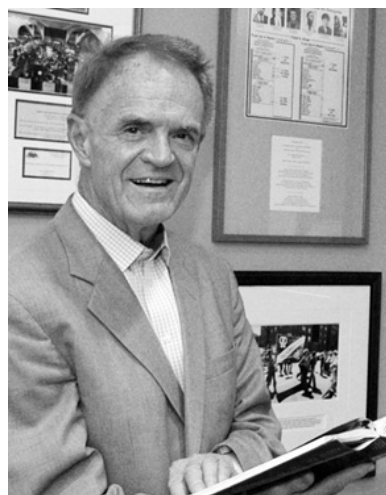
“The accusations volleyed back and forth,” Shales wrote, “until Franklin Kameny struggled to remind the members of the group that all this soul flogging was self destructive. He said he didn’t think it necessary for gay people to aspire to some kind of divinity—they should just do the best they could for themselves. But some obviously could not decide under which manifestation they were most oppressed—as blacks, or as gays, or as women, or as black gay women, or what.”

Gay activists ask Frank Kameny to run for D.C.’s nonvoting seat in Congress.

JAN. 16, 1971

A group of gay activists met with Mattachine leader Frank Kameny to ask him to be a candidate for the District of Columbia’s new nonvoting seat in the House of Representatives.

At that point, the city had no elected members of Congress and did not yet have an elected mayor or city council.



Paul Kuntzler advocated and then managed Kameny’s campaign. (Photo: Rainbow History Project, by Patsy Lynch.)

Having an elected House seat, even without a vote in Congress, would be a small step toward home rule. “Local politics have come to Washington for the first time in a century,” Kameny wrote to Peter Sorgen of GLF Los Angeles on Feb. 6. “I thought about it for a week, but then went ahead as if I’d said ‘yes’ anyhow—as I finally did. I was presented with a ready-made, vigorous, enthusiastic Campaign Committee

... and political machine. ... We have held a news conference in the District Building ... to announce my candidacy. It is said to have been the best attended (by the media) of any candidate’s news conferences. I appeared, Wednesday night, on all four D.C. TV stations, repeatedly, and on Wednesday and Thursday on many radio stations over the city (recorded of course) repeatedly. We got extensive coverage in all newspapers. It was reported, nationally, on Tuesday, in Jack Anderson’s column. It appeared, on Thursday, in (of all places) *Women’s Wear Daily*.”

Asked by reporters how he well he would get along with fellow congressmen, if elected, Kameny reliably came up with an answer: “I thought there would be no trouble, since we assumed that the same 10 percent of Congress as of all other groups were homosexual, and that therefore there were some 40 to 50 gay congressmen.”

Paul Kuntzler helped persuade Kameny to run although he initially doubted that enough local gays

would sign a petition to get Kameny's name on the ballot. Kuntzler went on to manage the campaign.

Kameny: the first openly gay House candidate.

FEB. 3, 1971

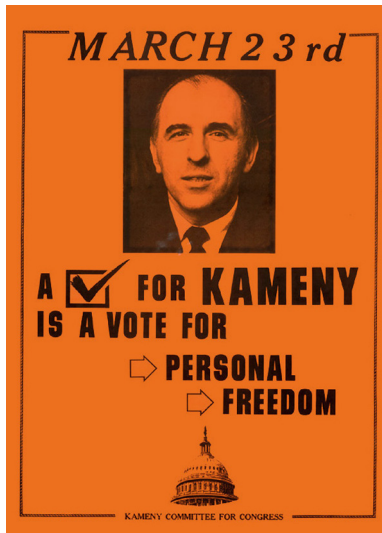
When Frank Kameny announced Feb. 3 that he was running as an independent for the District of Columbia's nonvoting House delegate, time was short. The election was set for March 23.

Paul Kuntzler, Kameny's campaign manager, asked for help at a GLF meeting.

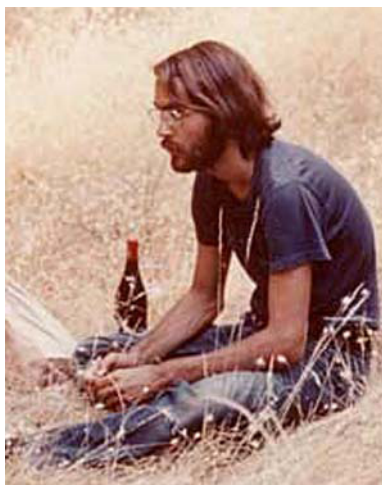
"The place was jam-packed with young gay men," he said. "They seemed almost to be hanging from the rafters. . . . It seemed like 200 people energetically involved in a discussion of ageism, sexism and racism."

He recalled enlisting GLF volunteers for the campaign. To appear on the ballot, a candidate needed to collect 5,000 accepted petition signatures in just a month—which meant actually collecting 6,000 to cover the loss of any signatures that might be thrown out. But Kameny had only about 1,300 signatures when Cliff Witt, Paul Kuntzler and others came up with the idea of asking GAA New York to send volunteers to D.C. to help get signatures. They chartered two buses, and local hosts were arranged for them. Signature-soliciting sites throughout the city were selected, with backup locations in case first locations failed to pan out.

By the end of the drive, volunteers had col-



Kameny campaign flyer in the collection of the Rainbow History Project.



Reinhart, later to become a Bay Area lawyer, pitched in for speech-writing.

lected about 7,700 signatures.

Kameny ran on general D.C. issues as well as gay issues. He called for an end to employment discrimination against "homosexuals, women, blacks and all other minority groups in government and private industry," according to the *Blade*.

One of the GLF volunteers for Kameny, David Anson Reinhart, wrote a speech for Kameny, which the candidate reluctantly decided to give "because he didn't like to do anything that wasn't his idea," Kuntzler recalled later.

Walter Fauntroy, a civil rights leader and pastor, won the election. But Kameny's 1,841 votes put gay people on the local political map.

A wrap-up party for supporters was held at campaign headquarters near the National Theater, where *Hair* was playing. Cast members incorporated a "Kameny for Congress" sign into the show, and afterward came to the party, the candidate recalled.

GLF-DC joins protests against the Vietnam War.

APRIL 24-MAY 3, 1971

GLF-DC participated in a big march April 24, organized by Vietnam Veterans Against the War, and within a week many members returned to Washington streets for the May Day actions by a Yippie-led coalition of radical "tribes" opposing the war and aiming to paralyze the federal government. There were actions, especially disruption of rush-hour traffic, all over Washington. Thousands of protesters were arrested.

The links between the gay and antiwar movements were fragile, however. Gay activists perceived the student antiwar movement, from which many GLFers emerged, as homophobic and sexist.

In antiwar meetings, gays felt that straight white men were dictating protest plans and putting the "cultural imperialist" label on other radicals who wanted to address issues of homophobia and racism, said activist Warren Blumenfeld. Antiwar leaders wanted to stop imperialism in Southeast Asia first and deal with other "isms" later.

As a result of poor communications between straight and gay leftists, as early as February 1971 gay student leaders had met in Ann Arbor, Mich., to propose a separate Gay May Day demonstration. Leaders decided, however, that Gay May Day would demonstrate under the general leadership of May Day.

In Washington on Monday, May 3, May Day protesters

GLF-DC marchers mingle with a Michigan delegation in the Vietnam Veterans antiwar demonstration, April 1971. (Photo by Steve Behrens.)



converged at traffic circles, bridges and key intersections to create traffic jams, although there wasn't much traffic to jam, since many workers stayed home that day. In Georgetown, "stalled" cars and "wayward" pedestrians created backups, reported Liberation News Service. At George Washington University, students danced in the street and lifted car hoods so drivers would have to get out and close them, LNS reported. With the help of tear gas, police corralled and arrested about 7,000 protesters on Monday.

Disrupting traffic in Georgetown was one assignment for Gay May Day. "That was a hoot because Georgetown had a large gay underculture—everyone from waiters and bartenders to haircutters who worked in unisex salons to gays with money," said Jim Lawrence. "While other groups, when they succeeded in building a barricade, just stood around and chanted or sang songs, the gay group all started hugging each other."

Gay activists zap an American Psychiatric Association conference.

MAY 3, 1971

At the height of May Day disruptions and antiwar fervor, gay activists infiltrated and disrupted the American Psychiatric Association conference at Washington's Shoreham Hotel.

Frank Kameny had long wanted to take on the APA because of its position that homosexuality was a disorder.

The APA action was pulled off jointly by Mattachine,

GLF and the Gay Activists Alliance. At this point, Mattachine was fading, GLF was losing steam and GAA was growing. GAA's Paul Kuntzler handled press relations for the APA action. The plotters got floor plans for the hotel and planned to interrupt APA's presentation of awards and speeches, when the psychiatric group's entire leadership was on the stage. Cliff Witt of GAA planned "arrest teams," volunteers who could occupy the police while others protested, according to Jim Lawrence. Straight-looking GAA men had bought tickets for a session and were on site.

The big event in the auditorium was the "ordination of new psychiatrists," Kameny said, "with all the elderly psychiatrists sitting up on the podium wearing their gold medals with the ribbons around their necks."

At an arranged signal, dozens of GLF protesters came whooping and hollering into the room and up to the podium, Kuntzler recalled. Activists—including many in various degrees of drag and war paint—burst in through doors, chanting, "Say it loud, gay is proud." Psychiatrists sat in shocked silence or yelled with hostility. Elderly shrinks defending the podium "proceeded to beat [protesters] over the head with their gold medals," as Kameny remembered the scene. In the melee, a woman took off her high heel and started hitting Kent Jarratt over the head with it, he recalled.

The invaders pressed their basic message in a prepared statement: "We are not sick people. You'll need to look at your ways of looking at us. We're being hurt by your view of us."

Kameny recalled that Cliff Witt was supposed to give the denunciation, but he had been shoved out a door in the confusion. Kameny took over the speaking.

"What are you doing?" the moderator asked Kameny. "I said, 'I'm seizing the microphone from you.' And he said, 'Well, tell me your name and I'll introduce you.'" The moderator introduced Kameny, "whereupon I proceeded to denounce them as the enemy incarnate," Kameny said later. Then someone pulled the plug on the mike. "Well, I have never needed a microphone to be heard, so I just continued to denounce them while the psychiatrists shook their fists at us and called us Nazis."

The scheduled panel discussion proceeded. Kameny listed eight demands to psychiatrists, including: Don't try to convert homosexuals, abandon electric shock therapy for gays, and permanently remove homosexuality from the APA catalog of disorders, the *Diagnostic and Statistical Manual (DSM)*. In conclusion, he said, "We demand the treatment of the oppressing society instead of the attempted treatment of us, the oppressed homosexual."

For years research had been disproving old notions that all homosexuals were miserable sociopaths. Activists, including shrinks, began pushing APA to confront those findings and their own prejudices with noisy protests that disrupted the 1970 as well as the 1971 APA annual meetings. In 1972, D.C. activist Barbara Gittings persuaded a closeted gay shrink ("Dr. H. Anonymous" in a rubber mask) to speak his mind on an APA panel. In December 1973, association leaders proposed removing homosexuality from the disorders list, a change endorsed by a 58 percent majority of voting APA members.

See also: Activists' remarks at APA meeting, [PAGE 35](#).

Gay Activists Alliance sets up in D.C. to take direct actions for civil rights.

MAY 1971

Gay activism in D.C. entered a new phase of pragmatic advocacy for a focused set of civil rights with the creation of Gay Activists Alliance.

Formed after Frank Kameny's campaign for the city's nonvoting House seat, the group immediately took part in a zap of the American Psychiatric Association (see next item). The group modeled itself after New York GAA, which demonstrated against employers that gather personal pre-employment data, confronted contrary politicians, and made radio and TV appearances.

For a time, GLF and GAA "membership" overlapped.

While GLF was liberationist, GAA became a single-issue pressure group. Under Frank Kameny's tutelage, the alliance devoted itself to organized actions fostering civil liberties.

See also: Website of GAA, now named the Gay and Lesbian Activists Alliance of Washington, D.C., www.glaa.org.

In her departing speech, Nancy Tucker reads the beads of GLF men.

JUNE 1971 (APPROX.)

Nancy Tucker, co-editor of Washington's *Gay Blade* newspaper and initially a frequent lesbian participant in GLF-DC meetings, was so offended by male behavior in GLF that her goodbye statement at a June 1971 meeting scorched the men on her way out the door:

Fuck You, "Brothers"

Or, Yet Another Woman Leaves the Gay Liberation Movement

All right, guys, gentlemen, "brothers" . . . Nancy is leaving at last. I'm not going to Women's Lib and I'm not going home to my kitchen to sulk. And I'm not going out to misspend what's left of my youth in the bars. (Why should I? They're male-oriented, too.) I'm just leaving.

Leaving because this organization and this movement offer me nothing. Why should I be interested in homosexual rights—they're based on (male) homosexual problems: entrapment, police harassment, blackmail, tea room assignations, venereal diseases. Christ, I can't relate to that kind of shit; it has no meaning whatsoever for me.

I'm leaving because I'm disgusted. I can't relate to people (read that men) who need people (read that fetish objects). Snow queens, dinge queens, chicken queens, muscle queens, queen queens.... the list goes on and on. Pick your favorite, or add your own to the list. I see this fetish thing in every male homosexual I know. I don't see it in women. Thank God WE see people as people, not as objects.



Nancy Tucker told off gay men for ignoring women and mocking them with drag (1987 photo by Doug Hinckle, courtesy of the Washington Blade).

I'm leaving because I'm tired of coping with massive male egos, egos which cannot comprehend how anyone could want to have nothing to do with a male-dominated movement. If you cannot understand why I wish to withdraw, then my "liberated" brother, you are part of the problem.

Everywhere I turn, my senses are bombarded with the most appalling of crudenesses. I'm sick of watching skag drags parading up and down, prancing and dancing in their "finery" and mocking me and my sex with every step. I'm tired of hearing somebody referred to as "Miss" when he's done a no-no: "Miss Terry, well, she's always late." "Miss Chuck, she just can't seem to get herself together." "Hush your mouth, Miss Cade."

Crap! The incredibly blatant sexism of the Washington GLF could be told in many volumes.

I'm tired of being called "girl." I ceased being a "girl" several years ago. I am on my own now, I support myself, and I conduct myself in an adult manner—I deserve to be called a woman, and I have many more claims on that title than many of you do to the appellation "man."

I can't even withdraw into homophile literature without being offended. Naked "studs" on every page. And those ads! "Wanted — triple amputee for photo exchange." "Want cauc. male, over 8 inches, for Greek pleasures." "Black stud needed as master for willing white slave." And on and on, ad nauseam. The ads abound with fetishism. Whatever happened to people, huh?

IS IT ANY WONDER WHY THERE HAVE BEEN SO FEW WOMEN IN THE MOVEMENT. AND WHY THE NUMBERS OF WOMEN ARE PLUMMETING?

Oh, but in our GLF there have been women. Yes, there have, and they've gone, too. How many can you count who have attended more than two or three meetings? (Not that I really expect you to be able to do it ... Why should you be expected to remember mere women? After all, if you can't go to bed with them, they're of no use whatever.)

There aren't even women at the dances. BUT THE FACT IS THAT THERE ARE AS MANY FEMALE HOMOSEXUALS AS THERE ARE MALE.

You faggots, and I use that word with every ounce of malice I possess, could care less about women. And you will suffer for it.

Every time you put down a woman, you drive the knife just that much deeper into your own gut. You are committing suicide by your depreciation of the opposite sex.

Isn't the worst thing that can be said about a man is that "He's acting just like a woman." Don't you all strive to rid yourselves of effeminacy, for it's wrong to seem like a woman. Woman is not nigger, gentlemen, but as long as you continue to believe it is so, you rip open your own bellies.

Gay Liberation will never succeed until Women's Liberation succeeds. Your fate hinges on that of women, like it or not. Male homosexuals will not be equal until women are equal.

And the wars which so many of you so violently (notice that word) oppose will not cease until such time as women, the lovers of peace, have an effective voice in the governments of the world.

Liberation? Gay Liberation? Liberate yourselves, my friends. For myself, I don't need you or it.

GLF spins off a second house on S Street, Skyline Faggots.

JULY 1971

At 1614 S St. NW—three doors from the GLF House in the Dupont Circle area—a half-dozen GLF members formed the new Skyline Faggots collective. Two of them, Ted Kirkland and Michael Ferri, moved from the GLF House, uncomfortable with the constant traffic of people there, and unhappy about having to support housemates who didn't have jobs.

One evening Ferri had come home from work and found several naked men running up and down the stairs shouting, "We're free! We're free!" He thought to himself, "I'm not free. I'm going to work to support you all." At that moment, Ferri recalled later, he decided to move out. At Skyline, "we painted the door red, and we kept it closed," Ferri said later. It was not going to be a community center like 1620.

Skyline began with Ferri, Kirkland, Tim Tomasi, Jim Lawrence, David Duty and Kent Jarratt. Will Balk and Tim Corbett joined later, after Lawrence and Duty left.

Some Skyline members already had been meeting



Skyline members, mid-1972: Balk, Tomasi and Kirkland in back, Corbett and Ferri in front. (Photo: Rainbow History Project.)



Members of Skyline Faggots, GLF-DC's second collective near Dupont Circle, created this house banner.

as a consciousness-raising group, and they saw the shared-living arrangement as an opportunity to deal with personal issues in "a seven-day-a-week consciousness-raising situation," Kirkland said.

They adopted their name during a mountain getaway along Skyline Drive in Virginia. An Elton John song was playing on the radio: "Skyline pigeon fly away." So they called themselves Skyline Faggots collective.

Ferri said the collective explored the connections between the personal and the political. The idea was to create a private, family home where the men were committed to supporting one another as they tried to figure out what being gay meant.

Within the collective, Jarratt, Ferri and Tomasi had more interest in radical politics. Lawrence and Duty were more interested in gay rights. For Kirkland, living at 1614 "was the first time I had looked at myself, that I had cried with other men, that I had struggled with feelings that I just didn't think happened between men."

Balk said Skyline members met weekly and formed study groups on leftist history and feminist thought, reading Lenin and Marx as well as Shulamith Firestone and Charlotte Bunch. Skyline once recruited a drag queen from Newport News, Va., to instruct them in self-defense.

To outsiders, Skyline was seen as less welcoming and more serious politically and philosophically, compared with the GLF House. Skyline seemed disciplined, while the GLF House seemed undisciplined. But the two houses remained in constant contact as neighbors and allies in political actions, and as co-hosts of joint parties, Ferri said.

21 The Skyline collective remained together until 1974,

though they were forced to vacate 1614 S St. when the landlord sold the building. The collective decamped to 1736 Q St., according to Kirkland.

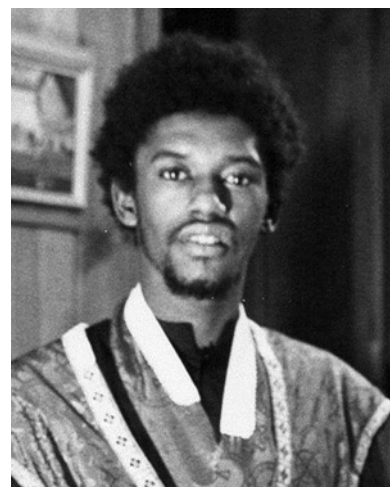
Exiles from Catholicism form a congregation at the GLF House.

SEPTEMBER 1971

GLF House residents formed an Old Catholic congregation, the Community of the Love of Christ, and the commune's front room became "the Chapel of St. Francis and St. John" every Sunday. Residents Joe Covert and Howard Grayson led the services; Michael Ferri and Reggie Haynes also became ordained priests. MCC's Paul Breton sometimes helped out. The group also celebrated Mass on Wednesdays and Saturdays.

Some of the new priests had become acquainted with Mikhail Itkin, an Old Catholic bishop who had long espoused a radical gay form of Catholicism.

As Paul Breton recalled, "Some of the people from GLF had found that [Itkin's] Catholic denomination could be useful for propagating the GLF message. It was not



Joe Covert and others led services at the GLF House. (Photo courtesy of Rainbow History Project.)

impossible to combine Marxist ideology with Catholic ideology.” The service was a generic Mass: “Anybody brought up in a Catholic or Episcopal tradition would have been comfortable with it,” Breton said.

On July 18, 1972, the Rev. Itkin, presiding bishop of the Evangelical (Orthodox) Catholic Communion, ordained the Rev. Brother Joseph A.S. Covert and the Rev. Brother Reginald A. Haynes at the GLF House, the *Blade* reported. Also during July, Covert and Breton led a “holy union” service for two gay men at the Metropolitan Community Church on Capitol Hill.

In September, a group of mainstream Catholic gays formed a congregation of their own that still survives: Dignity DC.

The Skyline collective helps produce an issue of *Motive* magazine about gay men.

FALL 1971 TO FALL 1972

Motive, a United Methodist Church magazine for college-age people, had decided that its last two issues would be devoted to lesbian/feminist issues and gay men’s liberation. *Motive* assigned Roy Eddey, who had interned at the magazine, to edit the gay men’s issue.

Charlotte Bunch, a member of the Furies collective of lesbian separatists in D.C., had edited the earlier lesbian issue of *Motive*, and she introduced Eddey to GLF-DC people. Eddey quickly fell into a positive relationship with Skyline Faggots collective members, and he decided that they could do much of the production of the issue. Skyline residents Jim Lawrence and David Duty designed and typeset the issue.

In preparation for their *Motive* work, Skyline began a period of introspection, analysis and study in part influenced by the Furies collective, to better understand women’s issues and oppression. *Motive* was guided by a Marxist analysis of sexual politics, so Skyline men had to examine their attitudes for racist and sexist notions and “get correct.” Kent Jarratt said they also studied the works of such feminists as Robin Morgan, New York’s Redstockings

and Shulamith Firestone.

The relationship with the Furies was uneasy and probably a little one-sided. Jim Lawrence, having met some Furies members, described them as confrontational women who “had absolutely no hesitation saying they hated men and did not want to work with men.”

One member of the Furies collective whom Skyline managed to befriend was the charismatic raconteur Rita Mae Brown, whose popular novel, *Rubyfruit Jungle*, was to come out in 1973. When she visited Skyline, the men sat at her feet while she regaled them with political talk and humor, Will Balk remembered.

Eddey sought contributors who were in alignment with the belief that women had a crucial role in liberation, and he found Kenneth Pitchford in New York and contributors from D.C., with others from Detroit and Chicago. Some contributors were John Preston, Paul Mariah, Steve Werner, Perry Brass and James Coleman. The magazine included articles and essays on gay students, gays in prison and psychotherapy, plus lists of related resources.

In the introductory essay, Ferri and Eddey declared themselves as faggot/effeminists, allied with lesbians against their oppression, and made “a defiant statement of pride in our new found identity and history.” They recounted their own emergence from false and hurtful relationships with women, coming out, joining consciousness-raising groups and analyzing their own oppression to guide their behavior. They rejected treating people as sex objects and began “de-manning” themselves in other ways.

Printing of the magazine was held up for months because the printer in Atlanta objected to some of the “indecent” art. There was no money to hire lawyers to expedite the printing, but with the help of a women’s group in Atlanta, the problem was resolved and the issue was finally published in the fall of 1972.

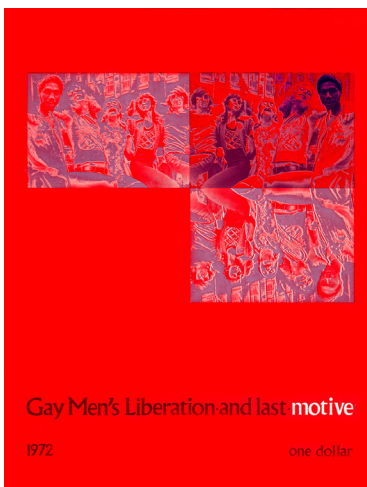
See also: PDF of the gay men’s issue of *Motive*, posted by Rainbow History Project, <http://tinyurl.com/jrbby6c>

Activists protest restricted admission of women and blacks at a big gay disco.

OCT. 15, 1971

Within two weeks after the Lost and Found superbar opened in Southeast D.C., incidents of apparent discrimination against blacks and drags brought picketers who traded angry assertions with bar managers.

The perception grew that the bar wanted to appeal to



Motive's cover.



GLF picketers confront the Lost and Found disco. “Well, you can’t please everyone,” bar managers captioned this picture. (Photo: Lost and Found.)

white suburban gay men, and that all others were less welcome.

GAA mainstay Paul Kuntzler apparently met on Oct. 15 with bar representative Bill Parry, who indicated clearly that the bar was interested in affluent patrons.

A protest flyer said the bar’s management “has stated that it has no obligation to the gay community at large and that its reason for existence is the profit motive, best served by catering to rich, white, male suburbanites. It does not want black people or drags.”

A flyer written for an alliance of gay groups by GLF’s David Aiken followed up Oct. 23, outlining “flagrant discrimination” against women and blacks in Lost and Found admission policies. Blue jeans were acceptable for men but not for women. Blacks had to show two pieces of identification such as driver’s license or birth certificate, but government employee cards or draft cards didn’t count. The flyer demanded that the Lost and Found stop discrimination regarding race, gender, women wearing pants, transvestites, hair length; demonstrate a uniform I.D. policy; and comply with D.C. alcohol laws.

Aiken’s flyer was signed by 19 organizations, including Mattachine Society of Washington, Evangelical Catholic Community, Black Caucus, GAA, Skyline Faggots, Breadbox, Gay Women’s Open House, Student Homophile Association of the University of Maryland, Kameny for Congress Campaign Committee, GLF and MCC.

Lost and Found management denied it discriminated at the door, accused protesters of “attempted harassment,” and detailed an ID policy (two per person, showing name, date of birth and signature). The bar refused to accept draft cards because they are too easily obtainable and said it would sometimes require

photo IDs to resolve “questions of validity.”

After four weeks, only a handful of radicals were walking the line.

“We apologize for the inconvenience,” the bar management said in a flyer, “as well as the verbal garbage you were forced to hear spewed from the mouths of the pickets as you tried to exercise your right of freedom of choice. Thank you for your support and consequent rebuttal of this small band of radicals who claimed to be the ‘representatives and moral guardians for the community.’ When it came to making a choice between a fair policy and a flagrant case of biased picketing and harassment, you voted the only way you could, with your feet.”

Six protesters are arrested after a police crackdown on cruising at Marine memorial.

JAN. 5, 1972

In the last half of 1971, the U.S. Park Police had stepped up undercover operations near the U.S. Marine Corps memorial in Arlington, using plainclothes officers to arrest more than 60 persons on morals charges.

The wooded memorial site, featuring a statue of marines raising the U.S. flag on the Pacific island of Iwo Jima during World War II, is between Rosslyn and



GLF stalwarts Joe Covert (with poster), Kashi Rahman (second from left) and Reggie Haynes (right) protest entrapment at Iwo Jima memorial. (Photo by John Bowden, Washington Evening Star, courtesy of D.C. Public Library.)

Arlington Cemetery.

Longtime gay leader Frank Kameny charged the police with enticement and beating of homosexuals and said the “police should maintain order and not rack up arrests and lists of homosexuals.”

Park Police officers told the approximately 25 Gay Activists Alliance protesters (including a number of GLF members) they could not demonstrate on federal property without a permit, the *Washington Post* reported. A spokesman for the protesters said that although they encouraged homosexuals not to seek partners in a public place, “we also assert that this activity is the unharmed activity of consenting adults, that heterosexual men and women have sought privacy to make love in wooded areas since the days of Adam and Eve, and that the police could spend time and money to better advantage protecting us all from rapists, muggers, pushers and thieves.”

The demonstrators gathered around 5:30 at the memorial, were given 15 minutes to leave the area or face arrest by the Park Police, and regrouped on North Meade Street to hold a press conference and read a “position paper.” They then marched back to the monument to face arrest, Washington’s *Evening Star* reported. They marched around the monument for about two minutes before they were arrested. The group chanted gay-power slogans, wore sweatshirts showing the lambda symbol, and carried placards: Gay Love; Gay Power; End Police Entrapment; and Don’t Expose Yourself, You May Be Impersonating an Officer. The six arrested were released several hours later.

GLF’s Bill Taylor recalled his arrest: “When they put those little plastic bands on us, I just stuck my arms out and told everybody they could take a picture of that.” In the paddy wagon an officer kept looking back at Bill and GLF’s Joe Covert, so Bill said, “Joe, kiss me!” and got a big smooch on the lips.

New York poet Kenneth Pitchford begins a challenging relationship with the Skyline Faggots collective.

JANUARY 1972

Kenneth Pitchford, New York poet and a founder of the little-known effeminist movement, visited the Skyline house in January, in part to teach the group about effeminism.

Effeminists believed that sexism is the root of all op-

pression. They rejected masculinity and challenged any misogyny and “effemiphobia” they saw in themselves or others.

If not a “movement heavy,” Pitchford was at the leading edge of radical gay thinking, and — at 39 — was experienced, articulate, energetic, funny and passionate. The Skyline men looked up to him as a teacher and liked him, according to Skyline member Michael Ferri. Pitchford, a member of New York’s Flaming Faggots collective, was also married to radical feminist Robin Morgan, famous as a child star on the 1950s TV series *Mama*.

He had met D.C. activists Mike Yarr and Tim Tomasi at a Stonewall first-anniversary event in New York in 1970.

Pitchford instructed Skyline members in what he considered correct political behavior and told them his beliefs regarding misogyny, transvestism, sado-masochism and boy-love. But during the visit it became clear that Pitchford was perhaps too willing to offer corrective criticism.

Pitchford and Skyline member Jim Lawrence got into a shouting match about a dinner served at Skyline. Lawrence recalled: “I made a beef stew, and that somehow became a way [I was] mistreating everyone, because I didn’t consider them important enough to give something other than a hodgepodge meal.” Lawrence chastised the guest for arguing over mundane domestic issues.

Pitchford was also critical of Lawrence and David Duty for living in the collective as a couple. “He took a much more radical, less inclusive, extremely dogmatic stance, and was totally intolerant of any waver from that,” Lawrence said. Yet Pitchford advised Tim Tomasi, who was in a relationship with a woman, to resist the pressure he was feeling from the group to declare himself gay or straight.

Pitchford’s critique of Skyline broke into print late in 1972 when he joined in a sweeping condemnation of the gay liberation movement in general, citing many men by name.

In a Winter 1972 issue, *Double-F*, a magazine published by Pitchford’s effeminist group, accused men in drag of sexism for their “parodies of women in evening dress, with oversized wigs and false breasts, overdone make-up complete with dime-sized beauty marks, strutting and bouncing ridiculously in extra-high heels.”

The magazine pointed to bearded skag-drag men with “garish eyeshadow and lipstick,” plus rhinestones and feather boas “selected specifically to mock the taste of women, or their oppression.”

According to the self-labeled Faggot Effeminists including Pitchford and John Knoebel, “the Gay Liberation Movement has established itself as a male-supremacist, male-dominated abomination,” seeking acceptance from straight men so that gay men can share straight male privileges.

Pitchford ridiculed gay collectives of the kind he had seen in D.C.: “After all, faggots can get together and rent a whole house in a big city and call it a collective—and exercise their god-given right to downward mobility by leeching welfare money away from indigent mothers and the disabled, and then spend all their time fucking . . . founding ‘consciousness-raising groups,’ attending Marxist study groups, and setting up radical therapy shucks—all as a means for further dramatizing themselves to each other and avoiding action. . . .”

In *Double-F*, Pitchford criticized by name GLF activist Jim Fouratt (“dressed in your eonistic tinsel and tin-foil”) and Skyline member Tim Tomasi (“you actually tried to tell me recently that there really was a difference between Nixon and McGovern”), among others.

Pitchford also knocked Michael Ferri and Roy Eddey for their “anti-woman” thinking in the editorial “Approaching Lavender,” just published in *Motive* magazine.

Taken unawares, Skyline Faggots members took the criticism personally, and the collective members and Pitchford did not communicate after that.

Activists crash a fundraiser for the Venceremos Brigade to condemn anti-gay policies.

JAN. 12-15, 1972

The Venceremos Brigade, an organization started in 1969, regularly sent groups of young people to Cuba to work side by side with Cubans—typically in sugar cane fields—in an attempt to show solidarity with the Cuban revolution.

However, Cuba’s First National Congress of Education and Culture in May 1971 had criticized the “pathological character of homosexual deviations,” considered “preventive and educational measures . . . including the control and relocation of isolated cases,” and backed “severe penalties” for those who corrupt the morals of minors, for “depraved repeat offenders and irredeemable anti-social elements.” The Cuban statement said homosexuality clearly has the status of a disease, complete with stages, degrees of deteriora-

tion and contagion. The practical result was that gays could go to Cuba on the brigade, but only if they were not ‘gay first,’” wrote Nancy Ferro in the Washington-based feminist newspaper *Off Our Backs*.

Skyline members Michael Ferri and Kent Jarratt, working as volunteers at the Community Bookshop, objected to brigade fundraising jars at the shop’s front desk.

On Jan. 12, about 25 “angry faggots met with the Regional Brigade’s coordinators and chosen brigadistas,” according to an article by Skyline. The gays demanded that the brigadistas withdraw from the brigade and make public their reasons. Instead, the gays were accused of “cultural nationalism” and were asked to prove their “anti-imperialist credentials.” Some leftists said that dealing with the oppression of gay people could wait till after the revolution. Others insisted that gay people weren’t oppressed.

The next day, a small group of gays met with Community Bookshop collective members to explain their demands and ask that the store remove brigade donation cans and literature. The collective members reacted positively but deferred the decision to the next community-wide Bookshop meeting.

On Jan. 15, Skyline collective members and others, under the ad hoc name D.C. Faggots, crashed a Georgetown fundraising party for the Venceremos Brigade.

GLF activist Warren Blumenfeld worked at the National Student Association with the woman who hosted the party—a member of the brigade and a Cuban government sympathizer. Blumenfeld felt uncomfortable knowing he would be crashing the party of his coworker, although he had discussed his opposition to the brigade at the office.

The D.C. Faggots arrived well prepared with a tactical plan to follow and a flyer to distribute. The flyer said, “Welcome to a faggot workshop” and asked guests to withdraw their support of the brigade.

Skyline member Jim Lawrence described the zap at a townhouse in Georgetown: “We knocked politely, and when the door was opened we said, ‘We’re the queers,’ and burst in.” After mingling came the pitch for money for the brigade, and that’s when the gay contingent gave its spiel.

Some of the party crashers wore bits of feminine attire. Michael Ferri, waving a white fan, got more and more agitated as his “gay rage” intensified, he recalled. He was dressed with American Indian accessories.

Guests’ reactions were mixed. During the party, most

of them “refused to hear us,” and there were some angry exchanges. But one regional coordinator did resign her position after the party. Others were polite and “patronizing,” according to activist Kenneth Pitchford.

Pitchford turned the heat up when one young man asked a female friend, “Why are these people complaining? People are suffering elsewhere.” Pitchford shocked himself and the man by grabbing him and kissing him on the lips. The young woman embraced her friend, and others in the room said Pitchford’s action was awful and brutal. The hostess remained polite, and the uninvited guests soon left.

Back at the office, Blumenfeld talked with his coworker/host again, and she was more receptive to his point of view, but she went to Cuba anyway.

See also: “Welcome to a Faggot Workshop,” the Skyline Faggots collective’s challenge to Venceremos Brigade backers, [PAGE 37](#)

Dispute in a counterculture: Community Bookshop sides with gays against pro-Cubans.

JAN. 20, 1972

Protesting Cuban oppression of gays, the ad hoc D.C. Faggots persuaded the Community Bookshop’s Coordinating Committee to withdraw its support for the Venceremos Brigade. At an open meeting of the committee Jan. 20, the vote went against support.

The Faggots had failed to convince the brigade’s D.C. regional coordinators and the chosen brigadistas to withdraw from the brigade, so the gay group set about blocking brigade fundraising. Bookshop leaders vowed “that the Community Bookshop shall refuse its support to the local contingent of the Venceremos Brigade by denying the Brigade its money and facilities until such time as the Brigade criticizes itself and Cuba in a real and meaningful way by word and action concerning the Brigade’s and Cuba’s oppression of gay men and women.”

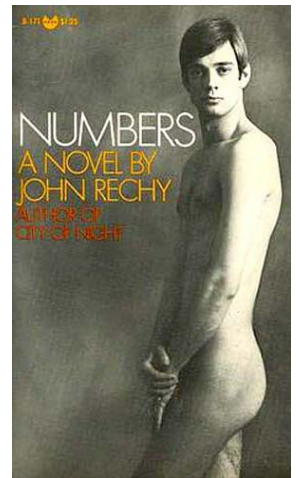
The brigade’s National Committee took a hard line, defending Cuban treatment of gays in a “Brigade Policy on Gay Recruitment” at the end of January. The brigade leaders declared “that Cuba’s anti-homosexual policies were made by Cubans for Cubans; that homosexuality is for Cuba intimately linked with the decadent bourgeois culture that flourished when Havana was the sex and luxury capital of the Western businessman/politico; that gay behavior by Ameri-

cans in Cuba has in the past been ‘destructive’ and ‘a flagrant insult to Cuban culture’; and ‘that the primary objective of the [brigade] is to show solidarity with the Cuban revolution’.”

By this time, radical gays had made an impact on the Community Bookshop. According to *The Gay Blade*, the store had six gay male staffers and was seeking a lesbian staffer in early 1972.

The shop stocked gay items including the *Advocate*, *Breadbox*, *Spectre*, *Ain’t I a Woman?* and *Fag Rag*; buttons and posters; and books by Shulamith Firestone, Robin Morgan, Charlotte Bunch, Gore Vidal and Christopher Isherwood, said volunteer Will Balk.

Erotic fiction was not considered suitable for the bookshop. Kent Jarratt, who helped set up the shop’s gay section, was among those who rejected books with sexy photos. He recalled sending paperback copies of a John Rechy novel, *Numbers*, back to the publisher with a note explaining that the cover photo of a beautiful naked man was “sexist and too objectifying.”



A bookshop volunteer from GLF rejected a paperback whose cover objectified a naked model.

GLF leaders help plan the city’s first Gay Pride Week.

MAY 2-7, 1972

GLF activists Bruce Pennington, Cade Ware and Chuck Hall helped organize the six days of gay-related activities that became an annual Pride celebration in Washington.

About 50 gay men and women attended a lunchtime rally in Lafayette Park across from the White House, featuring public displays of affection staged “to help end the stigma and oppression” of homosexuals. Among the speakers: Rich Wandel of GAA New York, the Rev. Robert M. Clement of New York Church of the Beloved Disciple, writer Merle Miller, and local politician Ina Rodman.

The week’s schedule included a variety of activities that were literally all over the map: the Rhinestone Revue (a drag show) at George Washington University; free pornographic movies at the recently opened Metropole movie theater at 4th and L NW; a picnic in

Rock Creek Park; a student rap session and a gay poetry reading at the Community Bookshop; workshops at All Souls Unitarian Church; a communion service in Rock Creek Park; and a gay vigil at Maryland's Patuxent State Prison.

Supporters of the week's activities included: the Gay People's Alliance of George Washington University (seminar space), Gay Activists Alliance (arts festival and dance at new community center) and the Club East Baths (printing costs).

A "Faggot" study group advertised a meeting for people interested in developing a gay analysis of history.

Radical Therapy group offers free psychotherapy. More health services follow.

MAY 1972

Michael Ferri and others had started a Radical Therapy group months earlier in order to give people non-sexist peer counseling and psychotherapy without the exclusionary fees of professionals.

By May 1972, the group had settled in the third floor of the gay community building at 1724 17th St. NW.

Radical Therapy was a free community service by gays and for gays. "What we have been trying to do in Radical Therapy is to get people together with others who have either been messed over in past, traditional therapy experiences, or who are just beginning to feel the need to find a free space atmosphere where they can begin to deal with the alienation and oppression they are feeling," the group said in *Quicksilver Times*. "We have found that we can help each other (whether we be 'professional' or not) to change ourselves in supportive loving ways without having to put ourselves at the mercy of a psychiatric system that gets rich off our misery and tries to adjust us to the condition of an oppressive male supremacist capitalist country."

A "Manifesto" from Vol. 1 No. 1 of *The Radical Therapist* laid out the group's take on traditional therapy: In a society tormented by war, racism and social turmoil, therapists continued business as usual. They supported the status quo and maintained notions that were elitist, male-centered and obsessional, racist and exploitative. Therapy had become a luxury for the well-to-do and a means of social control.

The "Manifesto" said that therapists had to understand their place in the changing social and political reality. Elitist, hierarchical systems must give way to training that is demystified, responsive and creative.

Radical Therapy was part of a developing health tradition in Washington's LGBT community. The Gay Men's Counseling Collective provided services in private homes and later moved to space at St. Margaret's Episcopal Church.

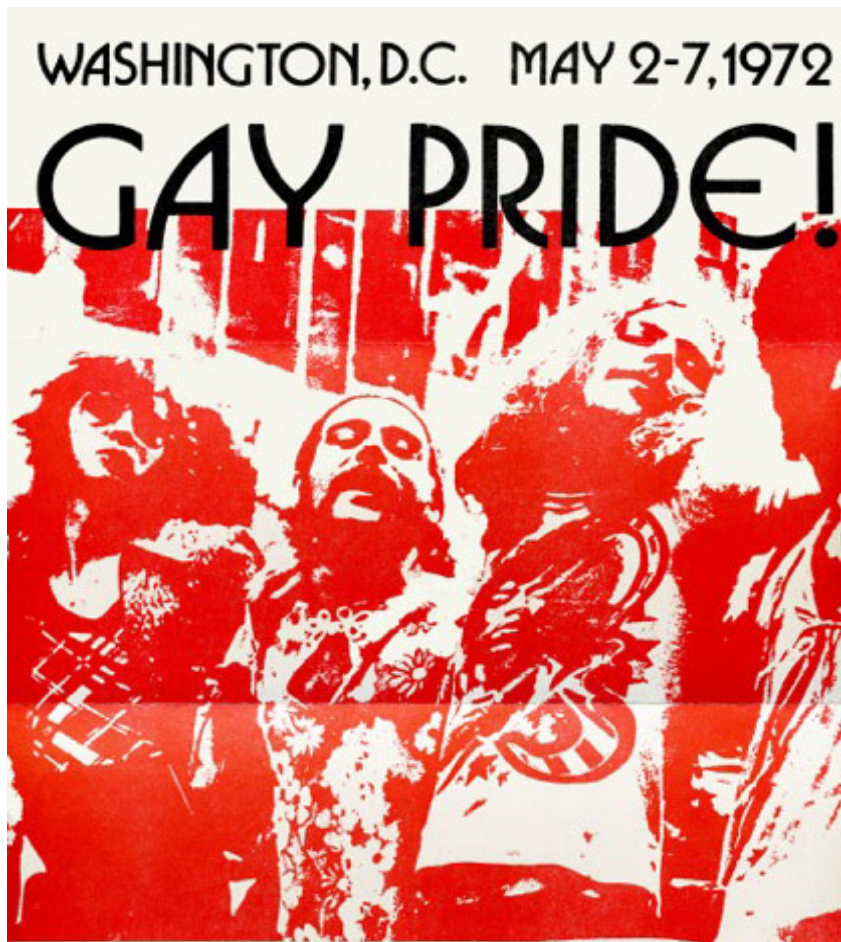


Photo © and courtesy of *mothe magazine*

MON-SUN, May 1-7: Gay Arts Show (& discount sale on gay books), Community Bookshop, 2028 P St., NW. **TUESDAY**, May 2, 8:30 pm: *The Rhinestone Revue*, a free Gay Pride drag show, (GWU) Marvin Theatre, 800 21st St., NW. **THURSDAY**, May 4, 8 pm: Workshop—The Faggot Study Group, Community Bookshop. **FRIDAY**, May 5, 12 noon: Gay Speakers Rally, Lafayette Park; 3 pm: Gay Student Rap Session, Community Bookshop; 8 pm: Gay Poetry Reading, Community Bookshop; 12 midnight: Free Gay Movies at the Metropole, 411 L St., NW. **SATURDAY**, May 6, 12 noon to 6 pm: Community Workshops on Gay Subjects (full program available at GAA Community Center and the Community Bookshop), All Souls Unitarian Church, 16th & Harvard Sts., NW; 9 pm: Free Gay Dance & Arts Festival, GAA Community Center, 1213 13th St., NW. **SUNDAY**, May 7, 2 pm: Gay Mass in the Park, Area 9 (near 16th St. and Sherrill Drive, NW), Rock Creek Park; 4 pm: Gay-In Picnic, Area 9, Rock Creek Park. **SUNDAY evening**: Vigil for Gay Prisoners at Patuxent State Prison (cars leave Area 9 at 6 pm).

Several days of community events culminated in the city's first Gay Pride Day in June 1972. (Poster courtesy of Dirk Bakker.)

And in January 1974, GLF activists opened another health service to the gay community—the Gay Men’s VD Clinic. It began as part of the Washington Free Clinic in the basement of Georgetown Lutheran Church. The Whitman-Walker Clinic, a later bulwark against AIDS, grew out of the VD clinic.

One VD Clinic volunteer, John Broer, recalled screening for gonorrhea and syphilis, measuring blood pressure, and counseling for “safe sex.”

“Saturday afternoon in Georgetown meant, among other things, that you might want to stop at the VD Clinic and get checked,” Bruce Pennington said. “And if you were lucky, you met somebody nice there and went to the Georgetown Grill and had drinks and maybe had a date for the evening.”

When a client was called into a makeshift room in the church basement for testing, he was as likely as not to know the gay man who took his blood and swabbed his throat, urethra and rectum. It could be a scary, funny, embarrassing and yet comforting experience for gays not used to being tested by their peers.

Gay journalists join new Unicorn News collective to syndicate radio reports.

MAY 1972

The Unicorn News collective, including a number of gay activists, formed to put together an alternative radio news network with an anti-sexist approach to the news. The group made short audio “modules” of antiwar and movement news to be aired daily by the a fast-growing number of public radio outlets, including college stations.

The collective started at 204 4th St. SE on Capitol Hill and later settled briefly on Vernon Street in Adams-Morgan.

Jon “Dancing Bear” Leland, a straight activist who had worked at Cornell University’s radio station, organized the collective, which included activist journalists John Scagliotti, Andrew Kopkind, “Michael Bumblebee” Herthneck and Jim Fouratt. Another member, 18-year-old Wade Carey, aligned with three D.C. collectives — *Quicksilver Times* on R Street in Dupont Circle and then Unicorn, while visiting frequently at the GLF House.

(According to Carey, the Unicorn News collective in D.C. was separate from the California-based Unicorn



At a 1993 reunion, GLF-DC stalwart Bill Taylor pulls out a 1970s poster that asserts one of the group’s fundamental messages.

News Service, which distributed movement news coverage in text form.)

Gay Switchboard opens a phone hotline for people with questions and problems.

DECEMBER 1972

Like the GLF House, Gay Switchboard—an offshoot of the DC Switchboard collective—had volunteers answering questions from gay people.

When Richard Woods was about 15, his call reached volunteer Bill Taylor, a GLF House resident. Woods recalled: “I looked up ‘gay’ in the telephone book, and there wasn’t anything, so I called the operator and asked her for gay anything, a hotline, and she gave me D.C. Switchboard’s telephone number. The Gay Switchboard was operating out of Switchboard. That’s how I found out about GLF, Earthworks. I met Bill through Gay Switchboard. He was a Wednesday-evening operator. I would call him every Wednesday.” ■

Documents

Huey Newton's "A Letter from Huey to the Revolutionary Brothers and Sisters about the Women's Liberation and Gay Liberation Movements," Aug. 15, 1970

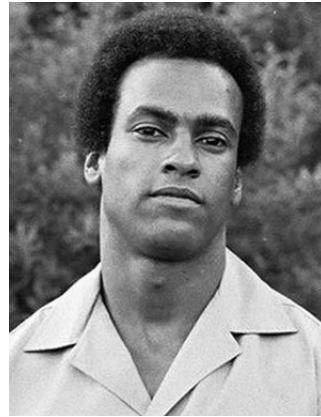
During the past few years strong movements have developed among women and among homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

Whatever your personal opinions and your insecurities about homosexuality and the various liberation movements among homosexuals and women (and I speak of the homosexuals and women as oppressed groups), we should try to unite with them in a revolutionary fashion.

I say "whatever your insecurities are" because as we very well know, sometimes our first instinct is to want to hit a homosexual in the mouth, and want a woman to be quiet. We want to hit a homosexual in the mouth because we are afraid that we might be homosexual; and we want to hit the women or shut her up because we are afraid that she might castrate us, or take the nuts that we might not have to start with.

We must gain security in ourselves and therefore have respect and feelings for all oppressed people. We must not use the racist attitude that the white racists use against our people because they are Black and poor. Many times the poorest white person is the most racist because he is afraid that he might lose something, or discover something that he does not have. So you're some kind of a threat to him. This kind of psychology is in operation when we view oppressed people and we are angry with them because of their particular kind of behavior, or their particular kind of deviation from the established norm.

Remember, we have not established a revolutionary value system; we are only in the process of establishing it. I do not remember our ever constituting any value that said that a revolutionary must say offensive things towards homosexuals, or that a revolutionary should make sure that women do not speak out about their own particular kind of oppression. As a matter of fact, it is just the opposite: we say that we recognize the women's right to be free. We have not said much about the homosexual at all, but we must relate to the homosexual movement because it is a real thing. And I know through reading, and through my life experience and observations that homosexuals are not



Huey P. Newton was co-founder of the Black Panther Party, 1966

given freedom and liberty by anyone in the society. They might be the most oppressed people in the society.

And what made them homosexual? Perhaps it's a phenomenon that I don't understand entirely. Some people say that it is the decadence of capitalism. I don't know if that is the case; I rather doubt it. But whatever the case is, we know that homosexuality is a fact that exists, and we

must understand it in its purest form: that is, a person should have the freedom to use his body in whatever way he wants.

That is not endorsing things in homosexuality that we wouldn't view as revolutionary. But there is nothing to say that a homosexual cannot also be a revolutionary. And maybe I'm now injecting some of my prejudice by saying that "even a homosexual can be a revolutionary." Quite the contrary, maybe a homosexual could be the most revolutionary.

When we have revolutionary conferences, rallies, and demonstrations, there should be full participation of the gay liberation movement and the women's liberation movement. Some groups might be more revolutionary than others. We should not use the actions of a few to say that they are all reactionary or counter-revolutionary, because they are not.

We should deal with the factions just as we deal with any other group or party that claims to be revolutionary. We should try to judge, somehow, whether they are operating in a sincere revolutionary fashion and from a really oppressed situation. (And we will grant that if they are women they are probably oppressed.) If they do things that are unrevolutionary or counter-revolutionary, then criticize that action.

If we feel that the group in spirit means to be revolutionary in practice, but they make mistakes in inter-

pretation of the revolutionary philosophy, or they do not understand the dialectics of the social forces in operation, we should criticize that and not criticize them because they are women trying to be free. And the same is true for homosexuals. We should never say a whole movement is dishonest when in fact they are trying to be honest. They are just making honest mistakes. Friends are allowed to make mistakes. The enemy is not allowed to make mistakes because his whole existence is a mistake, and we suffer from it. But the women's liberation front and gay liberation front are our friends, they are our potential allies, and we need as many allies as possible.

We should be willing to discuss the insecurities that many people have about homosexuality. When I say "insecurities," I mean the fear that they are some kind of threat to our manhood. I can understand this fear. Because of the long conditioning process which builds insecurity in the American male, homosexuality might produce certain hang-ups in us. I have hang-ups myself about male homosexuality. But on the other hand, I have no hang-up about female homosexuality. And that is a phenomenon in itself. I think it is probably because male homosexuality is a threat to me and female homosexuality is not.

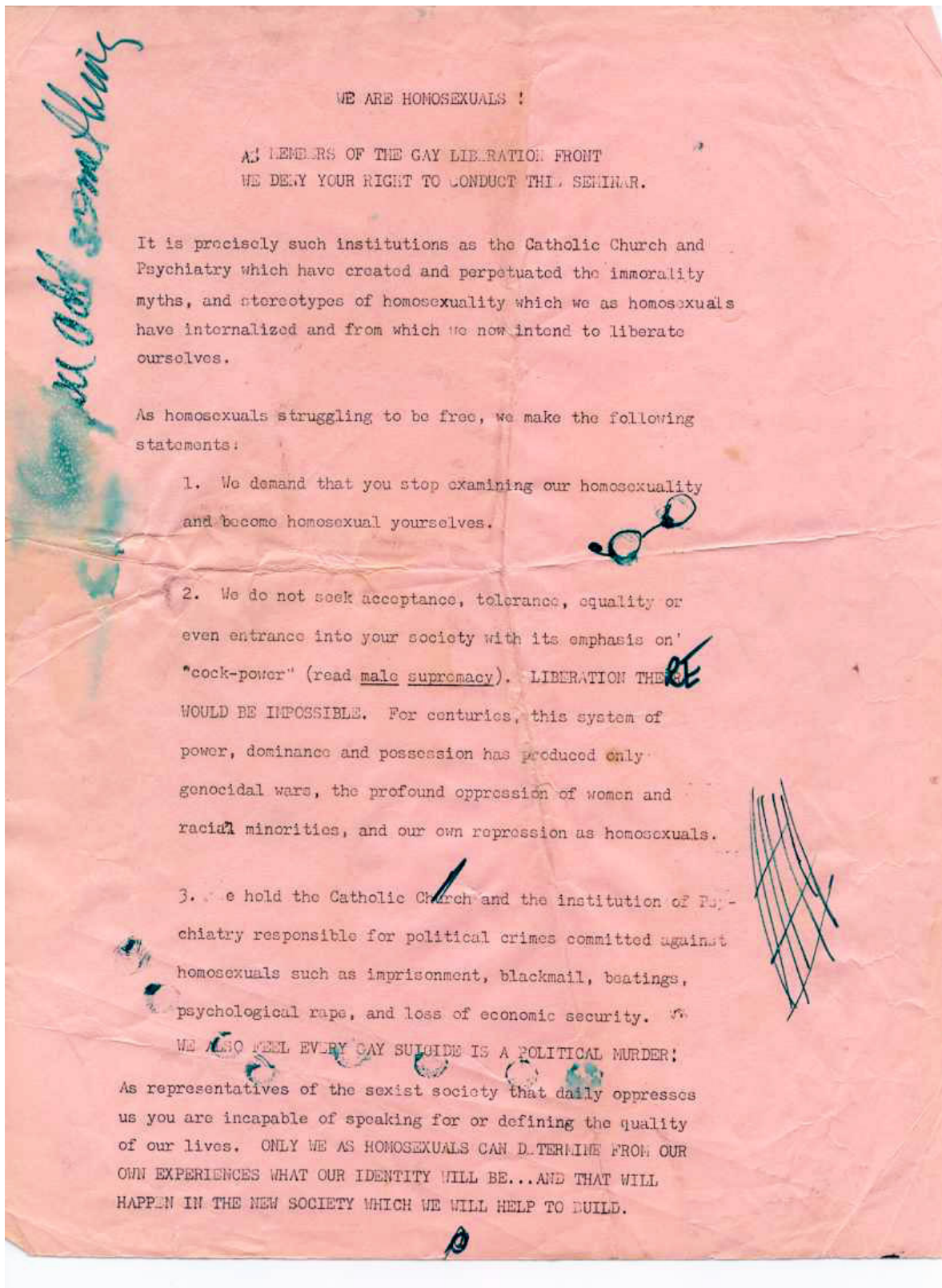
We should be careful about using those terms that might turn our friends off. The terms "faggot" and "punk" should be deleted from our vocabulary, and especially we should not attach names normally designed for homosexuals to men who are enemies of the people, such as [Richard] Nixon or [John] Mitchell. Homosexuals are not enemies of the people.

We should try to form a working coalition with the gay liberation and women's liberation groups. We must always handle social forces in the most appropriate manner. And this is really a significant part of the population, both women, and the growing number of homosexuals that we have to deal with.

ALL POWER TO THE PEOPLE!

Huey P. Newton
Black Panther Party

Demands by gay activists interrupting a Catholic U seminar on homosexuality and religion, Nov. 11, 1970



Clippings about the D.C. 12 and their conflict at the Zephyr restaurant, Nov. 28, 1970

d.c. twelve

FREE THE WASHINGTON TWELVE!

On the morning of November 28th, 12 male gay liberationists from Chicago, Washington, D.C., and Berkeley were arrested in Washington, D.C.

They were charged with assault with a deadly weapon, illegal entry and destruction of property.

The arrests were a result of a confrontation between about 50 male gay liberationists and the management, patrons and security guards of the Zephyr, a fraternity-type, collegiate, heterosexually oriented bar and restaurant.

Earlier in the evening four male gays were refused service by the management. Two were Puerto Ricans, one Black, and one Caucasian. One was wearing a slight amount of makeup. They were told that no service would be given to them; they left, contacted gay liberationists attending the Panther Convention. About 1 a.m., 50 gays arrived at the Zephyr. They entered the bar, sat down, others milled around, the management recognized the gays who had been thrown out, and began shouting that everyone had to leave. Gays were mixing with straight patrons, and people began asking "who?" The management became frustrated and demanded that all leave. About 80 people were in the bar. The Gays began to leave, then two Gay Blacks and a Gay Puerto Rican were attacked by the management, security guards and several heterosexual macho males. The fighting became a free for all. Windows were broken, glasses were thrown, and the restaurant suffered major damage. Two of the managers were hurt. Gays suffered minor injuries. The fighting spilled into the street, police arrived, media arrived. The police and bar managers appeared frightened by the presence of the media and the police released four people they had grabbed. Police began beating two Black Gays after the media had left. Other Gays rescued the Blacks. A van full of Gays fleeing from the hassle was stopped by the police and these were the people arrested--among them Tom Ashe from Berkeley.

They were taken to three different locations, harassed verbally--police called the Gays "fags" and "fairies"--were particularly abusive of the Blacks and Puerto Ricans, and "lost the keys" to the van. All were released on personal recognizance. Lawyers feel the police have no case. Gays reported that the police were amazed that Gays actually fought back against oppression and that the Gays refused to accept abusive treatment by the police while in jail, maintaining unity and collective strength.

Trial date was set for Dec. 23, and the brothers--except two who are teaching--were required to stay in Washington. However on the 23rd, trial was postponed another month--and the brothers were allowed to leave D.C. for 10 days. All are up against it financially--having to pay for apartments in their hometowns, etc. They are staying in the already overburdened GLF commune. They need bread. Please send whatever you can to Washington 12, GLF commune, 1620 S St., Washington, D.C. 20009.

Zapping the Zephyr



Once again gay people have been oppressed and discriminated against. In Washington, D.C., Friday night November 28th, during the Revolutionary Peoples' Constitutional Convention, gay brothers were ripped-off by the owners and patrons of the Zephyr Restaurant. Four brothers, a Puerto Rican from D.C., a Black from Boston, a white from Virginia, and myself, a White from Berkeley, were refused service because we were gay.

The Puerto Rican brother was wearing a pink beret and a little makeup. He and I were holding arms.

The owner refused to serve us and told us to leave as a couple of his butch fraternity-bouncer types backed him up. After an argument we left to return to relate what had happened to our brothers at the Convention.

Forty of us returned to sit in the bar to demand we be served. The manager refused and told us all to get out. We were talking to the straight-straight whites who patronize the place to explain what happened.

After the manager called the police, a couple of the football-player-type patrons at the bar started throwing bottles and punches at the people there. Gay people fought back to defend ourselves. The place exploded: tables turned, windows smashed, and a couple straights were hurt. We split, figuring the pigs would support the owner.

As we did, the bar pigs were ganging up on one

brother in the street. I went back to help him but the uniformed pigs arrived and threw us up against the car (wall). We managed to escape, as they didn't have things too together and the press was arriving. We returned to our van around the corner, made sure everyone was accounted for, then drove away. We were pulled over a few blocks away and were brought in.

The pigs drew guns, took us to the pigpen, and began hours of harassment, threats, and insults. We were caged so that the pigs could come by, point at the queers, and exercise their oppressive attitudes. We were transferred to another jail before the trial, where we were further harassed.

At the hearing, the judge made evident his racism by allowing the two whites, who had university jobs, to return to the schools until the trial. Two Puerto Ricans and two Black brothers were detained in Washington, D.C. until the trial.

This incident is just another example of how pigs and pig courts continue to arrest and prosecute the oppressed, blame them for anything that happens, and close their eyes to the real sources of trouble. This is the first time that gay people from all over the country joined together in an action. Only two members of the D.C. Twelve were residents of Washington, D.C. We hope that all people will continue to join and support us as we are being tried for our sexual preferences.

FLAME ON!

Washington Post Feb. 19-71

4 Homosexuals Freed, Witnesses Doubted

By Maurine Beasley
Washington Post Staff Writer

In a surprise about-face yesterday, prosecutors dropped assault charges against four homosexuals and began an investigation of "the correctness" of testimony against them by government witnesses.

The move came after a three-week hearing on a motion to suppress evidence against the four, all of whom say they are members of the Gay Liberation Front, before Superior Court Judge Dyer Taylor.

They were among 12 men, who called themselves the "D. C. Twelve," arrested after a disturbance Nov. 28 at the Zephyr Restaurant, 4912 Wisconsin Ave. NW, that broke out when the restaurant allegedly refused service to two homosexual couples. The charges were dropped earlier against the other eight.

Yesterday, Assistant U. S. Attorney Ann DuRoss announced in court that the charges would be dropped, saying, "We have received information which leads us to question the correctness of certain testimony."

She declined to elaborate except to add that the U.S. attorney's office is "investigating for possible action."

Defense attorneys charged outside the courtroom that some government witnesses had committed perjury by denying that they had been permitted to view the defendants in a cellblock before viewing them in a line-up. (In a line-up of various persons, witnesses are asked to pick out suspects.)

According to police regulations, witnesses may not view suspects except in formal line-ups to avoid the possibility of policemen directing witnesses to identify innocent persons.

The development marked an end to what had been ex-

pected to be the first trial in Washington involving the question of jury bias toward homosexuals. Judge Taylor had granted a defense motion to allow questioning of prospective jurors to determine if they had "homosexual prejudice."

The four defendants were Jose Ramos, 18, of Washington; Michael Goldberger, 33, Chicago; Terry Leigh, 25, Washington, and Thomas Ashe, 24, of Berkeley, Calif.

GLF demands at APA conference, delivered by Frank Kameny, May 3, 1971

SPEECH FOR THE AMERICAN PSYCHIATRIC ASSOCIATION

May 3, 1971

Frank Kameny

We, as homosexuals, demand our right to live and love as we choose. We no longer intend to sit idly by while our rights, our lives, and even our bodies are violated. We are here to question your authority to call us sick or mentally disordered.

Yes, we are sick---we are sick of your manipulation and exploitation of us. We stand here before you to make you aware that we are equal human beings and not your guinea pigs.

Our rights have been violated, and we DEMAND change.

1. WE DEMAND that psychiatrists accept us as homosexuals and not try to convert us to heterosexuality as a cure. This type of treatment persecutes and instills guilt and inadequacy in us as human beings, when we are normal, well-adjusted, happy people.

2. WE DEMAND that Military psychiatrists do not violate trust placed in them by Military Personnel.

3. WE DEMAND the immediate release from all asylums and prisons, of the thousands of homosexuals who are being wrongly and illegally held and persecuted for being homosexual.

4. WE DEMAND that in the event a homosexual must undergo psychiatric treatment, he be protected from the hostility of latent homosexuals and other sexually oppressed people within the establishment.

5. WE DEMAND the end of barbaric and inhuman therapy of homosexuals by means of electro-shock, involuntary therapy and imprisonment.

6. WE DEMAND that homosexuals not be exploited by psychiatrists in therapy sessions, and the charging of such exorbitant prices for these sessions.

7. WE DEMAND that homosexuality be removed permanently from the psychiatric list of diseases.

8. WE DEMAND that homosexuals not be discussed at this type of convention unless homosexuals comprise the membership on all panels.

You may think these demands, of which only a few are listed, are too strong, but the violation is to us, not to you, and we demand change.

We disavow psychiatrists and psychiatry as our spokesmen or authorities on our behavior and problems.

We demand the ~~tr~~atment of the oppressing society instead of the attempted treatment of us, the oppressed homosexual.

In conclusion, I wish to thank you for your time, ladies, gentlemen and honored speakers.

Activists' challenge at Venceremos Brigade fundraising party in Georgetown, Jan. 15, 1972

WELCOME TO A FAGGOT WORKSHOP

It's probably your first -- otherwise you wouldn't be at a cocktail party sponsored by the Venceremos Brigade.

Faggots across the country are protesting the continuation of Brigades until they and the Cuban government start dealing with the sexist policies of the Cuban government and of the National North American Brigade Committee.

We are here tonight to protest your contributions in sending the Brigatistas until this issue is dealt with and to tell you that your money is furthering the oppression of Gay people in Cuba.

We are here because of the pleas of homosexuals IN CUBA for protest of their treatment -- which includes a statement from the government supported Cultural and Educational Conference calling for the elimination of homosexuals from the "revolutionary struggle of Cuba"
.....READ AS CULTURAL GENOCIDE.

WE ARE HERE because the same system of sexism that oppresses women is that which oppresses faggots, to tell you of the "Star of Havana Carnival" Beauty Contest held in 1970, where women with numbers pinned to the front of their dresses were paraded much like the Miss Amerika contest.

READ ALL OF THIS AS STRAIGHT MALE POWER, AGAIN TRYING TO TAKE CONTROL OF A REVOLUTIONARY STRUGGLE.

THERE CAN BE NO REVOLUTION WITHOUT FAGGOTS AND WITHOUT WOMEN.
THERE CAN BE A REVOLUTION WITHOUT STRAIGHT MALE PRIVILEGE.

We are asking, as faggots and women in other cities are asking TO BOYCOTT THE BRIGADE UNTIL THE STRUGGLE IN CUBA IS BACK ON A REVOLUTIONARY STRUGGLE.

The Cuban government WILL listen to our protests and either respond or fall into the reactionary games of straight male power.

GIVE SUPPORT TO THOSE BRIGATISTAS WHO GIVE UP THEIR "PRESTIGIOUS MOVEMENT CREDENTIALS" TO JOIN US IN OUR STRUGGLE TO FREE THE FAGGOTS OF CUBA, OF AMERIKA, AND OF ALL GOVERNMENTS..... WHO JOIN US IN REVOLUTIONARY STRUGGLE.

TAKE BACK YOUR MONEY!!

Gay Liberation comes to D.C.

by d. aiken

The gay liberation movement has finally reached Washington.

People who identify themselves as homosexuals and who want to openly confront the repression they feel came "out of the closets and into the streets" long ago in other major cities such as New York, Los Angeles, San Francisco, and Chicago.

This week (June 22-28) is Gay Pride Week. It marks the first anniversary of the "Christopher Street Riots," when the gay brothers and sisters of New York City fought off a gang of cops who were trying to bust a Greenwich Village gay bar. This was the event in which gay people first "came out" and told Puritan Amerika to shove off. The anniversary is being celebrated in cities across the country.

It takes a while for such consciousness to reach our nation's capital, it seems, but things are now moving. The last issue of Quicksilver carried a letter from Mike Yarr, an ex-Air Force member who works for the Washington Peace Center, inviting homosexuals interested in forming a Gay Lib group to get in touch with him. Many did. A meeting for everybody who is interested in helping get such a group together has been scheduled for Tuesday, June 30, at 8pm in Georgetown University annex.

Some of the aspects of the repression felt by gay people are obvious. They are faced in all states except Illinois with archaic "sodomy laws" which, although seldom enforced, contribute to a furtiveness and paranoia about human relationships which should be open and free. (Even in Illinois, which repealed its "sodomy law" more or less by accident, pips use any number of pretexts to bust gay bars which don't pay enough protection money.)

Gay people usually try to conceal their orientation from their employers rather than take the risk of being fired. Not all employers would do so, of course, but even a person who is generally liberal can have a blind dread of homosexuals.

Finally, gay people usually have a hell of a time finding other gay people. Relatively few gay people walk around with little pink booties, lavender lace blouses, and limp wrists, so it's hard to identify who's gay. Most guys don't have the chutzpah to walk up to another guy and say, "Hey buddy, ya wanna fuck?"

So most gays are forced to seek tricks either in dangerously public places (parks, toilets, etc.) or in one of the ghettoized bars, all of which must pay off the pigs and many (though somehow not all) of which charge outrageous prices for watered drinks and have a typical at-



mosphere of forced frivolity.

In a word, the gay person lives in a ghetto without boundaries. He lives among the straights, but in his head he's an outsider.

Naturally, these forms of repression must be fought. Laws must be changed, firings of gay people must be protested, overpriced gay bars must be boycotted and social events must be arranged where gay people as well as straight people can meet each other in a relaxed atmosphere. These are some of the things Gay Lib groups in other cities have done.

But an even more basic need would remain even if all these things somehow were accomplished. That is the need for self-respect.

It's no surprise that the "straight world" expresses its dread of homosexual feelings with repressive tactics. What is really tragic, however, is that those who experience these feelings accept the prevalent notion that they are unspeakable dirty, evil, and sinful, and repress themselves.

A social psychologist named Martin Hoffman has written a right-on book titled "The Gay World," in which he looks at, among other things, the problem most male homosexuals feel in developing a lasting, deep relationship with another guy that's not built exclusively on sex. He says:

"To put the matter in its most

simple terms, the reasons the males who are homosexually inclined cannot form stable relationships with each other is that society does not want them to... Closeness between men is considered a sign of something wrong with the individual's mind, he immediately defines himself as a sissy, faggot, degenerate, etc... Sexual arousal provides sufficient impetus to overcome the social prohibition against genital contact, but not to overcome the prohibition against intimacy. To overcome this second kind of condemnation would require a kind of freedom from social constraint that is not really to be expected, except in a few cases."

Well, that's where Gay Lib comes in, folks. Gay is Good. There's no reason why men shouldn't be close to men, and women to women, in a lasting, loving way. But there's a hell of a lot of internal hangups to overcome before this can happen.

That's why we need a group. Everybody who needs to come to grips with their feelings, and with the repression they feel in a society which demands conformity, can use a little help from their friends.

We want to reach all the people in the area who have homosexual feelings, whether or not they're ready to come out and identify themselves as "gay." It's hard to recognize and deal with desires and feelings that you've been taught are dreadful and unnatural. But it's important to realize that they're not "unnatural," that you're not "sick" because you feel them, and that psychiatrists who say something like "all the homosexuals I see are sick" are leaving out the other side: all of the heterosexuals they see are probably sick, too.

It's especially important that gay women get together as well as gay men. There's already enough male chauvinism among heterosexuals; a gay movement shouldn't contribute to it by concerning itself only with male homosexuality. Women will almost certainly want to have their own separate rap sessions, but there's a lot that gay men and gay women can do together.

Gay people are perhaps the last oppressed group to get themselves together. Blacks, Indians, Puerto Ricans, women - everybody's getting organized. It's time for gays to surface, join with their comrades (both gays and right-on straights) and fight repression in all forms.

If you want to rap with somebody about the idea of gay lib, call Mike Yarr during the day at 234-2000, or at night phone Dave Aiken at 234-4287 or Miles Gritz at 965-2734.

Power to the People! Gay power to gay people!