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Detroit Gay Liberator

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**Detroit GAY
LIBERATOR**
january 1971



25¢



happy new year!

The Gay Liberator is published monthly by the Gay Liberation Front of Detroit, Box 631-A, Detroit, MI 48232. The Gay Liberator is an open community forum with a policy of no sexual or commercial exploitation. The opinions expressed here are those of the writer, and do not always reflect the attitudes of the Gay Liberator staff nor the positions of Gay Liberation Front - Detroit.

Workers: Greg, Harold, Janet, John Kavanaugh, Michael Fylstra, Franz Martin, Wayne Pierce, Terry, Jay Thomas, Ray Warner, and Ken Dudley (political prisoner)

A member of Liberation News Service.

A LETTER FROM JACKSON PRISON

Dear Friends - I had no idea GLF was so deep in work for us, it really touches me to know of all the work these people are doing. I enjoyed hearing that you could walk "proudly" as gay people. You really have no conception of how good this made me feel, as it is awfully hard to be proud of being a gay person in here. You'd have to be here and live under these conditions to see what I mean. It revolves basically around the distorted picture of any gay person in here. Actually, except for a few of us, any real gay person tries to stay hidden for his own protection. To understand the problem you have to know the men - most are lonely, locked up, away from friends, family, lovers. After awhile they desire any form of companionship or substitute for a woman. So this creates a real problem, and any form of homosexual or person who pretends to be one ("players" we call them) are greatly pursued and very popular. They are protected and given all the money they need. For example, look at one of the young kids who comes in here, or just a nice-appearing straight guy - he looks around and sees he is truly alone with no one to care, so he becomes a "player" off the "conditional homosexuals" (who are generally looking for a substitute) and takes the guy for all he can get. 3 of 4 people may get involved and eventually there is a fight and bad trouble over him. What he isn't aware of is that he has given any true gay a very poor image to these officials and other inmates - so that we are very little trusted, nor can we be proud. If I hadn't been known when I first arrived 6 years ago, I'd truly have kept it from anyone that I was gay because I've paid for this alone many times over. Sorry for getting so involved, but now maybe you'll see why I felt so good to hear you talk of being "a PROUD gay person..."

With Love - Jerry

WORKSHOP FOR GAY COUNSELING

U of M, Thurs. Jan 28, all day. We need liberated Gays to rap with straight counselors. Come to S.A.B. Bldg., U of M, 9:00 am Ann Arbor

**SMASH
SEXISM**

To Everyone - I have just realized that I as a woman have been very prejudiced.

In Washington I and several others met a hermaphrodite, and I looked at someone at face value which is wrong. It is something no one should do. Now as I think about it everyone in Washington rejected her/him. I am guilty of this too, and I am ashamed.

When we went to Trinity College where the women were staying for the Convention, someone said she was a drag queen. I got mad, but not mad enough. I should have said something then, but I didn't for fear of being reprimanded. I'm sorry now that I didn't speak up. She was a beautiful person.

I don't know the reason why the co-operative in Washington didn't want her/him there, but it was not up to me or anyone else to condemn her/him. As a united people it was up to us to accept all people as human beings and not look at them or take them on face value. We are all oppressed people who are struggling to stop all oppression.

My emotions may now have taken the best of me, but this has to said. Mickey, this is a formal apology from me. I have looked at myself and I am ashamed. I love you now and forever as another human being.

Terry

P.S. I'M sorry it has taken so long. Please write me c/o Gay Liberator, Box 631-A, Detroit.

GAY LIBERATION

CALENDAR

(meeting times are subject to occasional change. phone ahead)

GLF-D NEWSPAPER - ACTION COMM. meets every Tuesday at 7:30pm 666 W. Willis #500 ph.833-5916

GLF-D BLACK CAUCUS meets every Saturday at 6:30pm 666 W. Willis #500 ph.833-5916

GLF-D CHRISTIAN CAUCUS 874-4846 Sundays, 4:00pm, 3025 E. Grand Blvd.

GLF-D RADICAL CAUCUS meets every Wednesday at 7:30pm 5048 Fischer phone 923-7749

GLF-D WOMEN'S CAUCUS meets every Saturday at 3:00pm 129 California - Highland Park phone Margaret at 865-8208

GLF - Port Huron meets second and fourth Tues. 8:00pm 811 Pine - Port Huron phone 982-3023

GLF-D GENERAL MEETINGS First Sunday at 4:00pm 129 California phone 874-4846

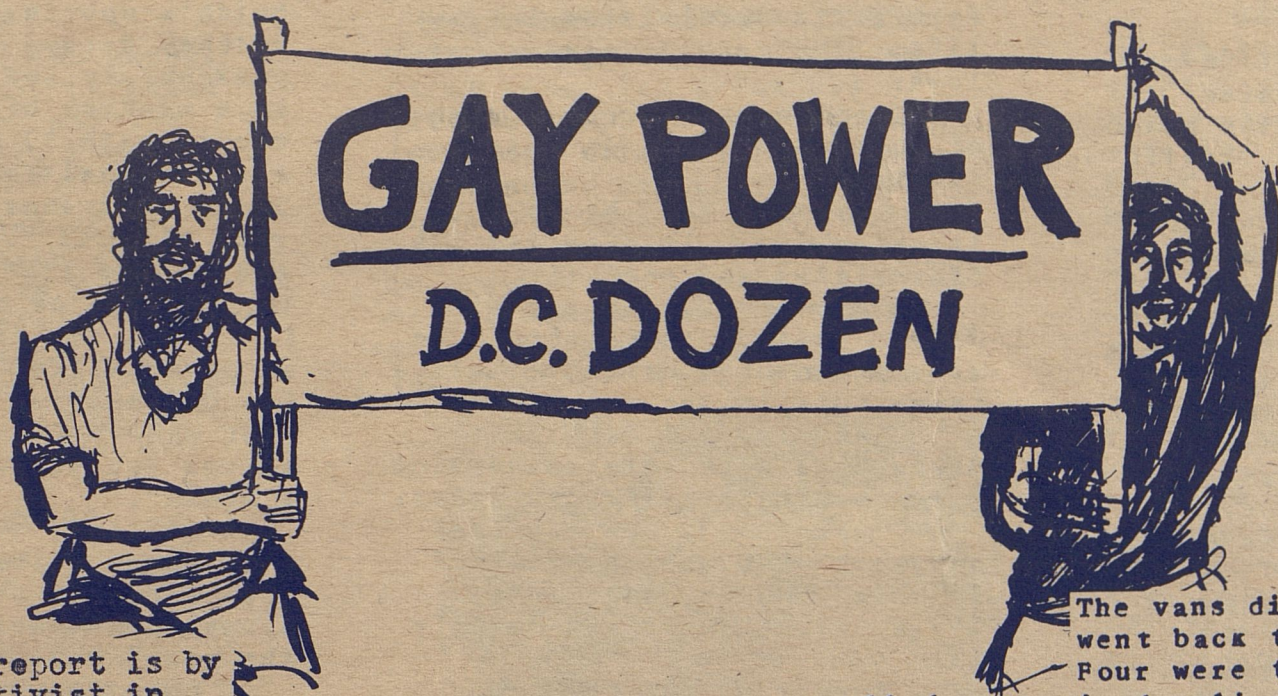
INFORMAL RAP SESSIONS

Men meet at 5048 Fischer on Fridays, 7:30 PM. Call: 923-7749.

Women meet at 129 California on Saturdays, 3:00 PM. Call: Margaret at 865-8208.

GO LEFT,
GO GAY





The following report is by Ken Dudley, activist in GLF-Detroit and one of the D.C. Dozen.

THE COST OF BASIC HUMAN RIGHTS

Twelve male homosexuals are being held over for trial on charges of assault, unlawful entry, and destruction of private property in Washington, D.C. because they demanded to be served in a heterosexual restaurant/bar in D.C. The homosexuals, approximately 40 in number, demanded to be served at this restaurant on the basis that they were at least equal to the heterosexual-identified patrons of the restaurant.

The sit-in demonstration was initiated at approximately 12 midnight by the heterophilic manager of the Zephyr restaurant who refused to serve four gay brothers (who were wearing make-up, societal prescribed "male" clothing, and holding hands), after they had been seated at a table by a waiter. The manager said, "I just don't want to serve you". With prompt defensiveness he added, "It's not because of your color, your race, or anything; I just won't serve you in my restaurant". (Two of the four brothers were white, one was Puerto Rican, and the fourth was black.) Attempting to pry out the real reason for not serving us, one of the four asked, "Well, if I come here tomorrow, will you serve me?" "No!", was the reply.

Forty-five minutes later, approximately 40 gay brothers of every skin color and socioeconomic background imaginable staged a sit-in at the Zephyr. The brothers seated themselves at tables, stood at the bar, and in the aisles. Miss restaurant/bar was filled to the gills with beautiful gay brothers who were being open "Gay is Good".

Immediately the manager called the police. After he had taken a few minutes to size up the situation, but before the police arrived, the manager began to assert his macho self-identity. Of those brothers standing closest to him, he demanded that they leave. "Why!", demanded those brothers. "We just don't want people like you in here", he screamed. This brief discussion period ended when the obviously frustrated manager and his staff announced to everyone that everyone, both "straight" and gay, would have to leave, because the bar was closing altogether. The manager and his employees (including one plainclothes policeman) became physical at this point. They began to forcefully unseat both "straight" and gay patrons and began to shove them in the direction of the front door. Many of the gay brothers verbally agreed to the Zephyr staff to leave. Despite their agreement to leave, the Zephyr staff chose the traditional heterosexual-male way of adding leverage to their point of view; they brutally attacked the gay brothers. The Third World brothers were attacked first. The brothers made a defensive retreat through the front door.

"We can't let these queers get away with this!", cried the threatened self-images of one of the "straights". Other "straight" patrons in the rear of the place began throwing beer bottles, drinking mugs, and ash trays at the gay brothers. One object broke out the front window. Another hit a gay brother in the face. One "straight" woman was also struck.

Once outside, the brothers piled into vans and were preparing to leave, when it was seen that three members of the Zephyr staff had one Third World brother on his back in the middle of the street, beating and kicking him.

The vans did not leave. Many went back to aid the brother. Four were told by the newly arrived police that they were under arrest. "Up against the wall", camped one policeman as he shoved a brother in the direction of the police car. A strange thing occurred at this point. As soon as newsmen from the straight press arrived, the police released their four token prisoners.

Thirty to forty minutes later, twelve brothers were traveling in a van six blocks away from the Zephyr, and were stopped by the police. All 12 persons were arrested, taken to the Eighth Precinct jail and charged with assault with a deadly weapon... object unknown. A.D.W. is a felony in D.C.

When taken to the precinct jail the brothers walked in holding hands and singing, "We're here because we're queer". The next morning arraignment proceedings in a D.C. court typified the morally degenerate Amerikkkan judicial system. Two white brothers with bougie jobs at universities in the Midwest were allowed by the judge to return to their respective cities until the trial date. The other Third World and non-Third World brothers of different life-styles from Detroit, Berkeley, Pittsburgh and Chicago were given bail only on condition that they remain in D.C. until the trial date; i.e. the judge (genetic female) in her actions was saying that two persons' jobs and financial responsibilities at home were necessary to the perpetuation of the system, and that the others were not.

The 12 persons arrested have received moral, legal and financial support from Mattachine Society of Washington, D.C., GLF of Detroit and Washington, the Rev. John Hickenbotham, individuals in Chicago, and all the gay brothers and sisters who are with them in love and spirit.

BUTCH CHAUVINISM

Butch chauvinism is synonymous of male chauvinism, the only difference being the butch is a woman with a chauvinistic outlook on her role.

In the lesbian subculture most women identify themselves as being either "butch" or "femme". From the connotation of these two words we find that the butch is dominant and the femme is submissive. The butch is the handyman, the mechanic, the carpenter, and expects her meals hot on the table every night. The femme washes clothes, makes beds, cleans out the bathtub, and is the good pseudo-wife of the butch.

Much of the conflict in gay living arrangements is that there is no built in hetero-security, such as children, approving parents, sympathetic neighbors. The only bond that can hold a gay relationship is love, admiration, and mutual respect. This is tragically lacking because the stereotyped lesbian does not have the internal stability of "knowing thyself".

Compounding the issue, many gay people attempt to base a homosexual relationship on heterosexual standards. They are addicted to the images their parents handed down even though that is what they tried to escape.

This brings us to the problem of butch chauvinism. This should be prefaced by an exploration of the psychological make-up of a butch. A butch is a masculine female, usually homosexual in sexual preference and utterly disdainful of men. In her rejection of her feminine identity, she parallels with a complete rejection of men, and carefully cultivates a pseudo-male appearance. The short haircut, the dangling cigarette, the shoes from a man's store, a masculine assumption in mannerisms, intonations, and gestures (the pack of Pall Mall's in her left breast pocket), all of these are symbols of her male rejection/emulation syndrome.

Researchers ask why? If she dislikes men, why does she choose to do everything possible to act like a man? My conclusion, based on observation, is that her major sexual object is herself. Her gratification comes not from her hit and miss sexual encounters, but from the recognition and camaraderie that she receives in the gay bars from other butches. They act as each other's reinforcement whether it is friendly bar banter over a pool game or a fist fight brawl in the parking lot. But through her male rejection/emulation syndrome, based on objects she has rejected (men), she has rejected herself in the process.

I have interviewed twenty lesbians on their attitudes of dominant-submissive, butch-femme, standardization in gay life. The results are as follows:

Question 1. Are you aware of male chauvinism in this society?

Answer - Yes, by 100% of those polled. It affected 77% financially and socially.

Question 2. In gay life do you believe there should be assumption of a definite butch-femme role in the relationship?

Answer - 53% felt that there should be role assumption based on the male-female roles.

Question 3. Do you feel any sort of butch chauvinism? Is this good or bad? If you are a butch how do you justify it?

Answer - 100% realized there was butch chauvinism. 15% thought it good, 85% thought it bad. The butches for the most part could not justify their behavior, except one who responded, "I want someone who depends on me, who loves me enough to need me".

Question 4. Do you think any lesbian can think like a man?

Answer - 85% responded yes, most answered that any woman can think like a man.

Question 5. What are the effects (good/bad) on being butch? femme? Is there a no hang-up lesbian?

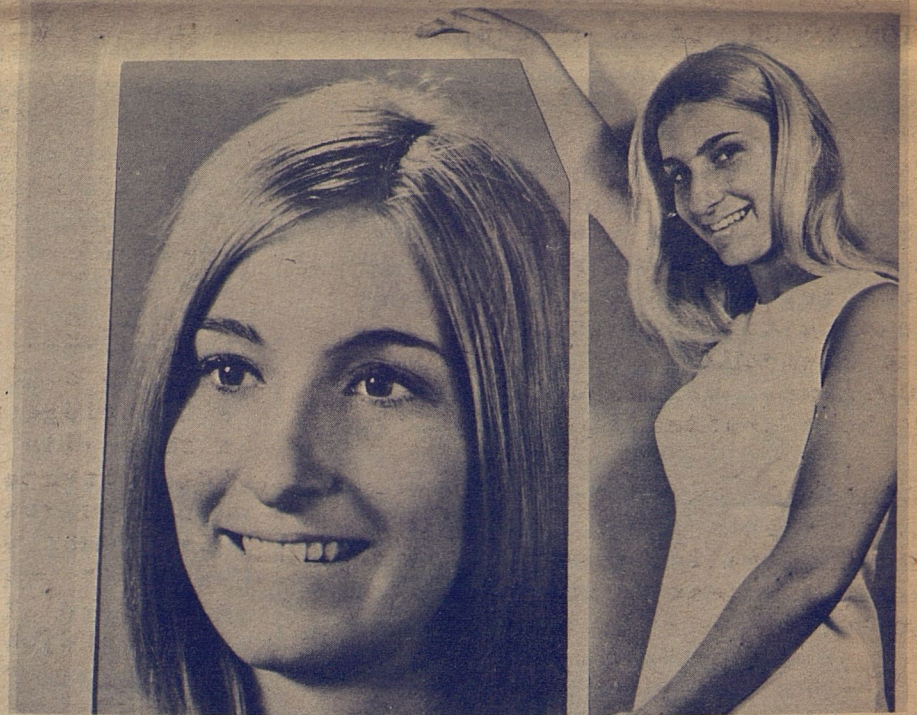
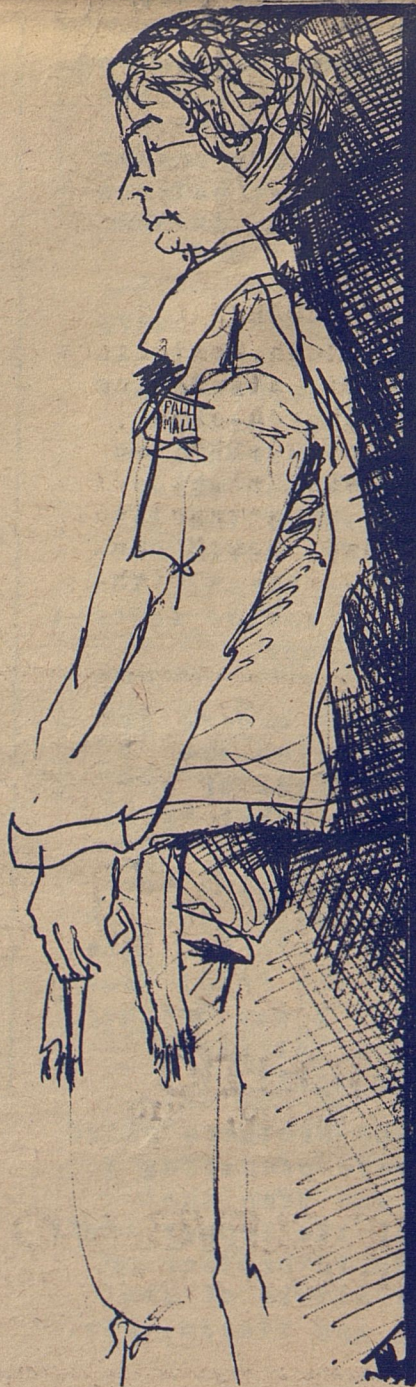
Answer - The effects on being butch are 1) static from society 2) conflict with the butch's upbringing 3) some butches become obsessed by their pretensions and begin to live in a mockery of what they supposedly hate 4) making the constant transition for social purposes is traumatic and 5) (a good effect) "...don't have to pretend to like female things". The effects on being femme are 1) limits one to a certain type of personality - weak, submissive and passive 2) "...keeps your mind more sane" 3) "...it allows you to be what you are, a woman".

20% said there had to be a no hang-up lesbian. 75% felt that straight or gay, there is always some hang-up. 5% claimed she was THE no hang-up lesbian.

Question 6. Do you think some hang-ups in gay relationships could be alleviated if couples became more equal?

Answer - 15% responded no, that there should not be equality in gay relationships, that someone had to act butch or femme all the time. 85% responded yes, gay relationships between two females should be equal.

cont. on p. 13



BLOW YOURSELF UP TO POSTER SIZE

Turn any snapshot into a giant 2 ft. x 3 ft. poster! Send one to your loved one so he won't forget you. Give a family shot to Grandma. Decorate bedrooms, playrooms or basement walls with giant posters of your friends, pets, boats, weddings, vacations, or any fun shots from

your photo album. Send photo (no negatives) any size from 2 1/4 x 2 1/2" to 8 x 10". Your original photo returned undamaged. Dig out those old shots of great grandfather's wedding...or how about the youngster's school class photos or graduation pictures!

PP- 2' x 3' Photo Poster \$3.50
 PP- Three 2' x 3' Photo Posters \$9.98
 PP- 3' x 4' Photo Poster \$7.95

EVEREST
 5163 Ternes
 Dearborn 48126

GAY POWER ! ACROSS THE NATION

GLF NEWS

Two new Gay Liberation papers appeared this month: LAVENDER VISION from Boston, and the GAY FREE PRESS - San Francisco.

SIT-IN

ITHACA, NY -- 50 members of Cornell U. GLF sat-in at a bar which refused to serve Gays. While hundreds of supporters massed outside, the Ithaca Police Chief convinced the owner that he had no legal right to refuse the Gays. Victory! (GAY)

CHILDREN TORTURED

ELGIN, ILL. -- Detailed reports from Elgin State Hospital tell of two retarded youngsters, age 13, being caught in homosexual activity. As punishment, they were tied spread-eagled to their beds, then locked in a room for 77 hours. (MATTACHINE MEDWEST)

CORRECTION

MINNEAPOLIS -- Contrary to reports in the last Gay Liberator, Jim McConnell & Jack Baker are not yet married. The Minn. Comm. of Human Rights recently testified in their behalf in their legal attempt to obtain a marriage license. The judge has not yet ruled on the case, but an appeal is certain no matter what the decision.

\$500 DRAFT EXEMPTION

BATON ROUGE, LA -- A young man trying to get a draft exemption because of homosexuality took some explicit photographs of himself and a lover to prove his case -- and he then mailed the snapshots to his local draft board. The brother later was charged with sending obscene matter through the mail -- he pleaded guilty and paid a \$500 fine. We presume he hasn't been drafted. (GAY FLAMES)

PASADENA, CA -- Rose Bowl Parade officials agreed to allow a Gay Liberation float in their annual New Year's Day affair. (MANDRAKE)

GAY REFUSED DRIVERS LICENSE

NEW LONDON, CONN -- The Conn. Civil Liberties Union has filed a complaint in Superior Court alleging that the state motor vehicles commissioner refused to grant a license to David B. Follett on grounds that Follett, an admitted homosexual, is "an improper person to operate a motor vehicle." (DBT. FREE PRESS)



Demonstrators at St. Patrick's Cathedral

JESUS A HOMOSEXUAL ?

ENGLAND -- Canon Hugh Montefiore a Cambridge priest, stirred up a storm with his church paper, "Was Jesus a Homosexual?" He declared that Jesus "might not have found women as attractive as other men found them." He has recently been made a bishop. (VECTOR)

GAY LIB VICTORY

TALLAHASSEE -- Gay Liberation at Florida State U. won a battle against student and administration bureaucrats who refused a GLF ad for the school paper. The ad was finally accepted after GLF won support from the student body president and a number of student groups. (GAY FLAMES)

FREE ANGELA!

TALLAHASSEE -- Militant transsexual Angela Douglas was arrested in Miami and charged with "wearing the clothing unbecoming his or her sex". Angela, who works with both GLF and the Transvestite-Transsexual Action Organization (TAO), will take the case into federal court and challenge the law's constitutionality. (THE MILITANT)

FREE SEX-CHANGE

LONDON -- The National Health Service of Britain provides free sex-change surgery, according to the Sunday Mirror. To date, 7 men have received this service, and several others, including at least one woman, have applied. (AP - DETROIT FREE PRESS)

GAY APHRODISIAC

IRVINE, CA -- Two researchers at the Univ. of Calif. here have discovered a new aphrodisiac. The chemical is p-chlorophenylalanine methyl ester, or PCPA. The researchers administered the substance to several animal species, and discovered that in every case it induced males to increase their sexual activity. However, the effected males devoted all their added sexual interest to other males. Activities with females were not changed in any way. There is no plan to use PCPA on humans. (LNS)

ATROCITY QUOTATION FOR TODAY

I never knew a tolerable woman to be fond of her own sex.

Jonathan swift

HOT STUFF!

THE CLUB BATH OF TOLEDO
 902 JEFFERSON (at Michigan) / TOLEDO, OHIO
 (419-) 246-3391

THE CLUB BATH OF CLEVELAND
 1448 WEST 32nd (off Detroit Ave.) / CLEVELAND, OHIO
 (216-) 961-2727

- PRIVATE MEMBERSHIP
- PRIVATE ROOMS
- DORMITORIES
- STEAM ROOMS
- SAUNA ROOMS
- PLEASANT LOUNGE
- COLOR TELEVISION

LOOKING
FOR
YOUR
PLACE?
LOOK
INTO
DARREL'S
PLACE!!

FEMALE
IMPERSONATION
SHOWS EVERY
MONDAY!

LIGHT SHOW

DANCING
NIGHTLY!

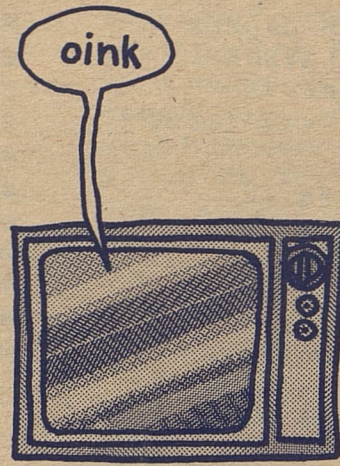
DJ'S GARY
SHANNON
WED.-SUN.

RUSS
KNIGHT MON.-
TUES.

7404
MICHIGAN
IN
DETROIT

MEDIUM MESSAGE

by John Kavanaugh



Recent TV fare has been a mess of "gay" jokes served up by an industry which can no longer sell anti-anything else. Of course Women's Lib also comes in for some of the same imbecility; Blacks have begun to put a stop to their share of the disease. Or have they?

Recently Dick Van Dyke and Bill Cosby teamed for one of those "Specials" of trivia the networks makes up to mix in with the usual metronomic monotony of mass mediocrity. In the course of the hour the two did a segment of mirth on "fairy land" with Mr. Cosby performing all of the appropriate swishy, limp-wrist maneuvers. Supposedly Bill Cosby offers a better image than Amos and Lightnin or Step-n-Fetchit. However, then too, Cosby is not quite as good in the role as Carol Burnett's effeminate fall-(or is it foul) guy from that degenerating bag of weekly (weakly?) skits. Perhaps, in her particular form of assassination, Miss Burnett is just more adept at character casting.

The fact is, though, that both Cosby and Burnett (plus

Van Dyke for that matter) are supporting Sexism. Burnett herself is perhaps fairer in that she donates equal time to denigrating women in bits on Women's Lib. Sexism is a basis of Racism. The false god of our culture, the white, male heterosexual demanded that Blacks be animals in order to make the white male human. He insisted women were no more than toys for sexual assault, house-servants to replace the cheap maid, reproductive mechanisms to carry on the patronym of the male god (who could get in a wife at least one idolater; only the god knows how many in the form of kids). The heterosexual demanded that gays be "sissies" in order that the god could have effortless masculinity. It really must be much easier than treating the Black, the woman, and the Gay as the persons they are. After all everyone does it. But then, it must be much easier than for the white, male heterosexual to be a person himself. Besides, it lets one sit back while a Black like Bill Cosby and a woman like Carol Burnett builds You another shrine.

faggot faggot faggot

fagot or faggot (ME fagot, MF fagot, VL facus, GK phakelos)

1. A bundle of sticks or twigs esp. as used for fuel, a fascine, or as a means of burning heretics alive. (Webster's 3rd Int.)

2. With special reference to the practice of burning heretics alive, esp. in phrase fire and faggot, and to fry a faggot, to be burned alive; also, to bear, carry a faggot, as those did who renounced heresy. Hence fig. the punishment itself. (Oxf. Eng. Dict.)

3. The embroidered figure of a faggot, which heretics who had recanted were obliged to wear on their sleeve, as an emblem of what they had merited. (Oxf. Eng. Dict.)

4. A term of abuse or contempt applied to a homosexual.

"Homosexuality in the middle ages was treated as the ultimate crime against morality, and the standard definitions of it refer to the 'abominable' or the 'unspeakable' crime... The usual punishment was burning alive." (in The Spanish Inquisition by Henry Kamen)

TORTURE

Gay Sunshine/ LNS

Just north of Santa Barbara travelers on U.S. 101 pass what appears to be a beautiful school. Its neatly chopped lawns, its unobtrusive cyclone fence, and its majestic location on a hill-top add to the image of tranquil serenity.

It is the Atascadero State Hospital, a maximum security facility designed to treat "sex offenders, sociopaths, and cultural deviants". Most of the "patients" are plain ordinary homosexuals.

Under the "Mentally Disordered Sex Offender Act", any person who is suspected of committing a sex crime can be incarcerated at Atascadero until "cured". All sex acts other than solitary masturbation and a married couple fucking with the man on top are defined as "sex crimes" under California law. In several rural counties it is the practice to commit all such suspects to Atascadero. In addition to the homosexual "patients" there are also many heterosexuals. Among them is a young

castration

man who allegedly was caught performing an "unnatural sex crime against nature" with his girl friend in an automobile parked on a secluded road.

Under the MDSO law, the suspects can be sent to the state hospital for observation. They need not be convicted of a crime, or even arrested; thus the inconveniences of a trial and evidence are avoided. Once committed, the person loses all legal rights, and can be kept in the "hospital" forever, used for atrocious medical experiments and even murdered.

The newest experiments tried out by the masters of Atascadero are with death panic and acute anxiety producing drugs. The purpose of the experiment or "exploratory study" was to find out if the drug was effective as "an agent in behavior modification", according to Dr. Martin J. Reimringer, Chief Psychiatrist at Atascadero. When the drug, Succinylcholine, takes effect, the victim loses all control of his muscles but retains consciousness. Dr. Nugent,

GENOCIDE

Chief Psychiatrist at Vacaville Facility (who also uses the drug) says, "The sensation is one of suffocation and drowning. The patient feels as if he had a heavy weight on his chest and can't get any air into his lungs. The patient feels as if he is on the brink of death."

Then a technician commences to brainwash the victim, scolding him for being "wicked". The doctors feel that the victim might connect the behavior he feeling of dying and therefore refrain from such behavior in the future. 167 men have been treated in this experiment.

Dr. Grant H. Morris, professor of law at Wayne State University (Detroit) recently visited Atascadero. "The succinylcholine experiments were conducted in apparent violation of the Nuremberg Code, the Declaration of Helsinki, and the AMA's 1966 ethical guidelines for clinical investigation", Dr. Morris said.

Although no judge or other official has the power to order an involuntary castration, Sec 645 of the State Penal Code provides that an "operation for the prevention of procreation" may be forceably imposed on anyone found by state doctors to be a "mentally disordered sex offender", or who is convicted of certain sex crimes. Because California law provides for "indeterminate prison sentences, the State Parole Board has a long tradition of refusing to fix the length of sentence for "sex criminals". Therefore, persons convicted of sexual irregularities are virtual lifers. Moralistic judges use the threat of life imprisonment in a mental "hospital" as a means of forcing men to sign papers agreeing to "voluntary castration". When the victim still adamantly refuses to sign the papers, hypnotic drugs have been used to coerce him.

How many castrations have been performed in California nobody knows. The State Department of Mental Hygiene reports that 19,042 involuntary "sterilizations" have been ordered by judges. What percentage of these operations are vasectomies and what percentage are castrations is not revealed. San Diego County Superior Court Judge Lawrence N. Turrentile boasts (in Time magazine) of ordering 60 such

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WE ARE ALL OUTLAWS!

No Gay person needs to be told about the repressive nature of American Injustice.

What we do, where we go,
What we wear, who we love---
None of these are matters of
free choice for us.

America has made us outlaws,
but no longer will we accept
its right to legislate our
lives. On Saturday, January 30,
we will demonstrate

Our solidarity as
proud Gay people.

Our anger at this
sexist, racist society.

Our contempt for
its unjust laws.

Join us! We'll meet at noon at
the Murphy Hall of "Justice"!

legalize
freedom!

come together





right now (join glf)

PETER ORLOVSKY & ALLEN GINSBERG

photo by
RICHARD AVEDON

the emperor's new clothes

Men write the script, design the costumes, and direct the play. A female role is just as clearly a male creation as is a male role. Unmask Marilyn Monroe and you will find Arthur Miller in drag. It's as cliché as two sides of a coin. Charles Atlas was created out of the aggressive feelings and the bathing beauty was created out of the receptive feelings of the same male chauvinist.

Most men project their desires to be receptive on women. Due to the oppressive nature of the female role in this society, a straight man can freely pretend to be Charley Hard-On when he feels assertive, but when he feels receptive, he must project his own desires to have big boobs and a friendly cunt on his female companion. I believe that men live out these desires by using women as their "dolls." Aphrodite sprang out of Zeus' head, Eve was born from Adam's rib, the frog magically became a beautiful princess—man's transexual fantasies are endless. Only the transexual man takes the responsibility for his own fantasy and becomes a "woman."

Under stress, some males' desire to be receptive becomes too great to be denied or projected, and they flip. Heads I win, tails you lose, the king becomes a queen. *Only a man can be a woman!* The queen comes from

man's affirmation of his "woman" role, and not, as popularly stated, from his scorn for a real woman. When a man becomes a woman, he feels the total weight of oppression that the male chauvinist dumps on us as women. If you don't believe me, ask a queen out to lunch.

At this time roles are not clearly understood and we need to fully explore the way that we use roles, and the ways that roles use us. Much is said about oppressive roles. But is a role freely chosen the same as a role which is imposed upon us from above? The game of role playing seems to be popular among children. Ask Peanuts. We express our inner personality thru our outer appearance. Look in the mirror. Ain't that so Mr. Revolutionary? Does a hip Venceremos Brigadeer look like Che or does he not? The female role is a man's expression or affirmation of another side of his nature. Let the sunshine thru.

Men are more reluctant to discuss roles than women. Perhaps the fact that little girls were able to dress in the costumes of the opposite sex and little boys were not indicates the extent of the pressures which have caused all this male uptightness. I believe all children have a desire to try out every conceivable role around. Anyway I did. Since I wished to try out both sex roles, I'm assum-

ing so did my brother. My sister sometimes was a sailor, sometimes I was a cowboy, but never did I see my brother in a dress! What's it all about Alfie?

How many males could tell you, but won't—or would tell you but can't—that one and only time they put on mother's high heels? Ask Alfie's father. The straight father's scorn and ridicule for women is clearly expressed when a boy tries to be a girl. Jerry Rubin and Abbie Hoffman, hippie and yippie, why did you dress in all those costumes, Indian drag, police drag, Uncle Sam drag, and never once cross the sex role boundary? You came so close to the point, and then you petered out. Just couldn't keep it up, hippie brother.

When a man in our society grows his hair long, puts on a dress, and walks among us, she is in effect giving up his male privilege. She is not oppressing women, she is threatening men! The queen is the lavender menace to the male chauvinist. When every man is able to cross the sex role boundary, then and only then will women cease to be sex objects. The Gay Liberation movement should affirm and not deny the transexual in us all. Queens are in the vanguard of the sexual revolution. Come out now and avoid the rush!

—pat maxwell (a transexual) / come out!

TRANSVESTITE and TRANSEXUAL LIBERATION

The oppression against transvestites and transexuals of either sex arises from sexist values and this oppression is manifested by homosexuals and heterosexuals of both sexes, in the form of exploitation, ridicule, harassment, beatings, rapes, murders, use of us as shock troops, sacrificial victims, and others.

We reject all labels of "stereotype", "sick", or "maladjusted" from non-transvestite and non-transexual sources and defy any attempt to repress our manifestation as transvestities and transexuals.

Trans lib began in the summer of 1969 when "Queens" formed in New York and began militating for equal rights. The Transvestite-Transsexual Action Organization (TAO) formed in Los Angeles, the Cockettes in San Francisco, Street Transvestites Action Revolutionaries (STAR) in New York, Fems Against Sexism, Transvestites and Transexuals (TATS) also formed in New York, Radical Queens formed in Milwaukee - all in 1970. "Queens" became "Queens Liberation Front".

Transvestism-transexualism-homosexuality are separate entities. Sexist values incorrectly classify any male who wears feminine attire as a homosexual, and to a lesser degree, any female who wears masculine attire as a homosexual.

DEMANDS

1. Abolition of all crossdressing laws and restrictions of adornment.
2. An end to exploitation and discrimination within the Gay world.
3. An end to exploitative practices of doctors and psychiatrists who work in the fields of transvestism and transexualism. Hormone treatment and transexual surgery should be provided free upon demand by the state.
4. Transexual assistance centers should be created in all cities of over one

million inhabitants, under the direction of postoperative transexuals.

5. Transvestites and transexuals should be granted full and equal rights on all levels of society and a full voice in the struggle for the liberation of all oppressed people.
6. Transvestites who exist as members of the opposite anatomical gender should be able to obtain full identification as members of the opposite gender. Transexuals should be able to obtain such identification commensurate to their new gender with no difficulty, and not be required to carry special identification as transexuals. There should be no special licensing requirements of transvestites or transexuals who work in the entertainment field.
7. Immediate release of all persons in mental hospitals or prisons, being held for transvestism or transexualism.

WE SHARE IN THE OPPRESSION OF GAYS AND WE SHARE IN THE OPPRESSION OF WOMEN

Trans lib includes transvestites, transexuals and hermaphrodites of any sexual manifestation and of all sexes - heterosexual, homosexual, bisexual, and asexual. It is becoming a separate movement as the great majority of transvestites are heterosexual, and many transexuals (postoperative) are also heterosexual, and because the oppression directed toward us is due to our transvestism and transexualism and for no other reason. We unite around our oppression as all oppressed groups unite around their particular oppression. All power to trans liberation.

QLF, Box 538, NY, NY 10009; TAO, Box 261, Coconut Grove, FL; STAR, Box 410, NY, NY 10011; COCKETTES, Box 4089, Berkeley, CA; FAS, Box 410, NY, NY; RADICAL QUEENS, Box 5457, Milwaukee, WI 53211



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Women's Liberation has thrown away its bras -- and STAR has come along and picked them up. The Street Transvestite Action Revolutionaries with its transsexual caucus has come out with nothing less than a counter-revolution on sexism.

Human beings should feel free to dress in what ever manner they please. Clothing design, cosmetics, and ornaments should be used without reference to what is appropriate for a certain gender (Unisex is right on).

Drag is sexist.

Drag revels in role-playing to the hilt, in crass objectification, and in glorifying the Helpless/Wronged Woman, and the simple underlying statement, "Gay isn't Good!" The image projection of a drag show: Ziegfield's Amazon Women, mezzo voices fawning over the most maudlin lyrics. This doesn't include drag as role satire, reminding us of the superficialness of the "Real Man" and the "Real Woman".

Timi Yuro is a pig.

"It's not right for two men to sleep together, that's why I want to be a woman!" That was my first encounter with a transsexual and others since have followed the same pattern.

Physical mutilation is a profound guilt gesture.

cont. on p. 13



A SUPERMARKET IN CALIFORNIA

What thoughts I have of you tonight, Walt Whitman, for I walked down the sidestreets under the trees with a headache self-conscious looking at the full moon.

In my hungry fatigue, and shopping for images, I went into the neon fruit supermarket, dreaming of your enumerations!

What peaches and what penumbras! Whole families shopping at night! Aisles full of husbands! Wives in the avocados, babies in the tomatoes!--and you, Garcia Lorca, what were you doing down by the watermelons?

I saw you, Walt Whitman, childless, lonely old grubber, poking among the meats in the refrigerator and eyeing the grocery boys.

I heard you asking questions of each: Who killed the pork chops? What price bananas? Are you my Angel?

I wandered in and out of the brilliant stacks of cans following you, and followed in my imagination by the store detective.

We strode down the open corridors together in our solitary fancy tasting artichokes, possessing every frozen delicacy, and never passing the cashier.

Where are we going, Walt Whitman? The doors close in an hour. Which way does your beard point tonight?

(I touch your book and dream of our odyssey in the supermarket and feel absurd.)

Will we walk all night through solitary streets? The trees add shade to shade, lights out in the houses, we'll both be lonely.

Will we stroll dreaming of the lost America of love past blue automobiles in driveways, home to our silent cottage?

Ah, dear father, graybeard, lonely old courage-teacher, what America did you have when Charon quit poling his ferry and you got out on a smoking bank and stood watching the boat disappear on the black waters of Lethe?

Allen Ginsberg

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CONVENTION CONFUSION

The Convention:

A Brief Summary

Nov. 26, 1970

Ken Dudley and I arrived in Washington at midnight. The GLF collective there received us with great warmth.

Many factions of Gay Liberation met at St. Stephens on Thanksgiving Day to get together a format for the Revolutionary Peoples Constitutional Convention. Many ideas were given and put down in various ways.

The Nuclear Family was a topic for many different views. Some were for the destruction of it. Others were in favor of changing it. And still others were saying that to abolish the nuclear family would be throwing the oppression back onto the oppressor, whereas we are trying to stop all forms of oppression, which is something they don't want to do.

Another discussion was on Transvestites and Transsexuals - would this be a subject for the workshops at the convention.

Members from L.A. and Boston left the meeting of GLF groups. We must get together as a whole group from different cities and states, not as one or two people trying to get on each other's nerves, saying "you're straight because you have no gay consciousness" or "because of your beliefs you're a sexist chauvinist pig, etc."

We were in the middle of a Third World meeting when two white gay guys walked in and asked us to join a general group meeting to discuss the fact that the Black Panthers asked us to come liberate Howard University.

I think that the men in all the factions of GLF are beginning to realize the oppression created by society upon them in the male/female role of a homosexual. No workshops were made for the convention because of these two areas of consciousness raising.

Two GLF groups (including the Third World Organization) read a list of demands as a guide line for the workshops at the convention.

The general meeting broke up for dinner. During dinner people were having general rap sessions about the different groups that were represented at the convention and about the topic that was being discussed before dinner, people's ego tripping and the wearing of dresses and make-up. We broke up after dinner and went back to our respective sleeping accommodations. Nothing was accomplished at St. Stephens that day. Some of us went back to a 'Third World Caucus' meeting at the Commune after dinner.

This meeting was chaired by a "Third World Brother" named Victor. The topic was "How can we 'Third World' members relay to the other sisters and brothers our message about the repression society has placed upon us as 'Third World' people?" The discussion stopped briefly when all non-Third World were asked to leave. There was a small confrontation between Black and White members of GLF over whether or not the Whites were 'Third World' people. After they left, we asked, "What is the reason for a Third World Caucus? Why are we here?" We decided that it was because GLF couldn't relate to non-Whites.

Ken, a GLF member from Detroit, asked "Can any non-Black of the Third World Caucus relate to any other brother or sister in the room on a human level?" A few answered, others remained silent. The meeting was adjourned until Friday, when everyone would be at American University for the convention.

Nov. 27, 1970

Today the women are going to All Souls Church to register for the workshops and sleeping quarters at Trinity College. The men were to go to American University to register. On the way to the Commune to get a ride to the Church, some brothers said that no one was registering at the Church, so we all went to where the men were supposed to stay for the convention, and where we, too, finally registered.

The gay men stayed at Kays Spiritual Life Center. A general meeting took place on the topic What were the workshops for the convention going to be about. The way this meeting went, everyone, except for a very few people were bickering over Who's the Most Revolutionary. Some of the brothers left the center saying that until the group could get itself together, they didn't want to bother with all the lack of organization that was going on.

Nov. 28, 1970

Almost all factions of GLF are now having meetings. They have divided themselves into groups by city and are attempting consciousness raising. This is utterly ridiculous. For the past four days I have been trying to relate to my brothers in GLF. In more ways than one I have, but for them to relate to each other is like trying to milk a very dry cow!

They have very little unity, if any. I, as a Lesbian, am ashamed of them. I see that if they want to get together they must get into their own city group.

Terry

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To My Gay Brothers

I have been with you in meetings for the past three days, you have bickered, changed the subject or ignored it all together. I have seen you relate to each other in a supposedly "Political" manner, this is counterrevolutionary. These words you've been screaming at each other are making me sick.

Four days of nothing and you expect the women to relate to you? How can we, when you would rather relate to each other as a sex object?

We can't. A few of us tried and were somewhat successful, but after that St. Stephens rally you fell apart again during the convention for the twentieth time. How can you expect our people to relate to you, if you can't relate to yourselves? How can you possibly come to a Revolutionary Peoples Constitutional Convention, when the only thing that you do when trying to discuss workshops is to dish, which is counter revolutionary? Can you answer these questions without saying they're not true, or that I'm trying to be repressive - as one of your brothers said - or that I just don't understand what's going on? The last question you cannot deny, that I haven't any knowledge of, remember 4 glorious days for your 'Meat Rack', but hell for me. All of you might say I should have been with the other women, but how do you get rid of male-chauvinism without women around to confront you?

Terry

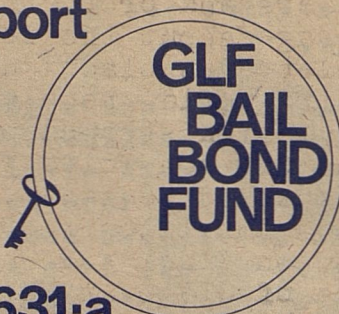
P.S. You're just defeating your major purpose - getting 'Gay People' into the 'Gay Revolutionary Front' - through your lack of discipline or unity.

BUTCH CHAUVINISM
cont. from p. 4

My conclusion of the survey is this: in the course of the interviews, from an original 53% thinking there should be role assumption, this figure dropped 38% by the end of the interviews. I believe this is indicative of two factors. Primarily, they had never thought about role assumption until they were surveyed, and once they did, they did not like it. Secondly,



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Like continent to sea
Would they survive the liquid life
As sturdily as we

-a sister

they did not like it. Secondly, that the Detroit area lesbian is a victim of the Eastern and Mid-Western habit of a butch-femme role assumption at the onset of any homosexual relationship. Looking back, I feel a crying need for education, and an introduction of a new social pattern other than one based on the mimicry of heterosexuality.

by McNan

GENOCIDE

cont. from p. 7

castrations. Los Angeles County Superior Court Judge Frank C. Collier (retired) claims credit for 41. Warden Duffy (retired) of San Quentin mentions many such castrations at San Quentin in his autobiography.

An example of the type of castration victim the "hospital" selects: a 24 year old UCLA law student who was charged with "child molestation" -- he was having a love affair with a 16 year old boy.

STAR

cont. from p. 11

In certain cases of birth defects (hermaphrodites) surgery may be required and cases of glandular pathology may require hormone treatments. The overwhelming result of sex changes has been tragic. Revolutionaries respond freely and openly to their biological reality and physically express their love towards their sisters and brothers.

Christine Jorgenson is castrated; a man locked inside a woman's body.

The solution to gay oppression isn't to become an oppressed woman.

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We're All Lesbians In Women's Liberation

My last encounter with rampant anti-lesbianism occurred three years ago, when after I had parked my motorcycle, a drunk young man who did not like the way I looked came up to me and called me a queer; and when I failed to respond, he broke my nose.

The threat of that kind of physical assault had hung over me for years. As a young lesbian, short-haired and defensive, I slouched through many rainy and half-drunk streets trying to figure out who I was. At that time, every catcall or muffled insult sounded like the prelude to a gang-beating -- my world was full of angry young men on street corners. And late at night I sometimes fantasized armies of heavily armed lesbians, ready to help me beat them back in black boot military fashion.

So when finally, the real fist from the feal drunk young man's anger hit my face, it wasn't as though I had never prepared for it. But during the period between those violent fantasies and the actual punch, I had changed my hair style and appearance to the point of not being readily recognizable as a lesbian. Essentially I looked like any other woman, except that I drove a bike. The crazy guy was completely out of date -- I'd been all set up for him eight years before that, so why did he wait until I'd gotten almost "respectable"?

Now, in retrospect, I believe he was not so much punching out a lesbian as he was punching out a woman who was carrying a motorcycle helmet. He didn't give a damn about my choice of sexual partners or whether I did nasty things in bed; what upset him was my intrusion into two of his manly territories: machinery and action. I had antagonized him, not as a pervert but as a somewhat liberated woman -- capable of acting and thinking on my own -- and that's what he'd been taught to react violently against.

The straight women involved in the women's liberation movement are beginning to face various degrees of this same blatant chauvinism from men: the hostility that lesbians have known about for years. They also are beginning to understand the enormous isolation that women -- all women -- are subjected to: isolation from each other because they have to compete for men's attention (whether he's a husband or a boss); isolation from activity (men do things while women sit and watch); isolation

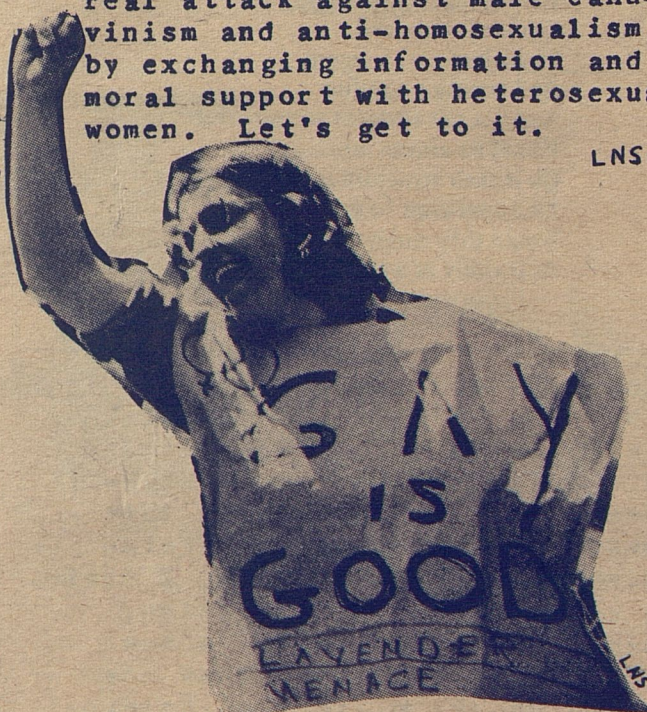
from decisions (women are told they are stupid and undependable); and isolation from knowledge (men gladly tell other men how the plumbing of the car work, and what keeps suspension bridges suspended).

The lesbian solution to a male dominated society has traditionally been to "pass", to hide -- to pair off with a lover (if she's lucky) and to surround herself with a few safe friends, and let it go at that. This double life is so agonizingly schizophrenic and lonely it's a wonder we didn't all go mad long ago.

Straight women, as they begin to unravel the extent to which women are cheated and wasted in this society, are finding a better solution -- the exact opposite of isolation. By banding together in small groups, they find they can develop strong supportive voices for themselves and each other, to help confront and change male attitudes toward them. In this process, one of the problems they are going to have to think about is the fact that many men accuse them of being lesbians, just for taking part in the women's liberation movement, and for starting to think and act for themselves.

If ever there was a chance for a group of lesbians to talk openly, to teach straight women and learn from them and to begin to break down some of the myths about us, it's surely in these women's groups. It's been a long time coming, but if a change is going to come, now is when to begin it. My present fantasies are of an army of lesbians, heavily armed with information and support from each other, launching a real attack against male chauvinism and anti-homosexuality, by exchanging information and moral support with heterosexual women. Let's get to it.

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QUOTES FOR OUR TIME.....

"I'd rather be dumb and clean
 than smart and dirty, any time."

-- Dr. Norman Vincent Peale



"The Board of Education requires me to give you some basic information on sex, reproduction and other disgusting filth."

Come Out!

Martha Shelley says it in the February 24th *Rat*—"The worst part of being a homosexual is having to keep it secret. Not the occasional murders or teenage queer beatings, not the loss of jobs or dishonorable discharges—but the daily knowledge that what you are is something so awful that it cannot be revealed. The violence against us is sporadic. Most of us are not affected. But the internal violence of being made to carry—or choosing to carry—the load of your straight society's unconscious guilt—this is what tears us apart, what makes us want to stand up in the offices, the factories and schools and shout out our true identities."

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WHAT CAN WE DO?

In the November issue of the *Gay Liberator*, Del Martin laid a heavy criticism on the male gay movement (If That's All There Is). Here she follows through...

by DEL MARTIN

Response to my piece, "If That's All There Is," has been varied. With few exceptions, lesbians have reacted promptly and simply with "Right on, Sister!" Many male homosexuals have been either surprised, puzzled, angered, or hurt.

Others have examined the evidence and their conscience, honestly admitting that the charges were true—that, in fact, their lives and their thinking are almost totally male-oriented and that, other than lip service, they really hadn't given much thought or concern to their lesbian sisters in the homophile movement.

Some have stopped there, saying, "That's the way it is. After all, we are homosexuals and, quite naturally, we seek gratification and relationships with men. What did you expect?"

But others (mostly the younger men) have said, "Okay, you have stated the problem—quite succinctly and graphically. But you didn't carry it through to the next logical step. What do we do about it? Tell us, what can we do?"

The purpose of my article was, of course, to provoke some male homosexuals into thinking about the status of lesbians in the homophile movement, to get them to realize that the reason there are so few women up front is that homosexual men have been just as oppressive to lesbians as heterosexual men have been to women in general. Sexism pervades the culture and is just as rampant in the homosexual subculture. In both societies women are inferior, subservient—or invisible.

Consequently most lesbians found their commitment, not to the homophile movement, but to the lesbian—and more recently to the women's movement. The warning was there before. The Daughters of Bilitis, with its exclusive lesbian membership, was created 15 years ago to fill a need that was not, and has not since, been met by homophile organizations that claim to be "open" to both men and women.

No Support From Males

Yet the DOB has always joined with other groups on specific projects geared to better the lot of homosexuals in general. We have supported our homosexual broth-

ers in attempts to counter the evils of entrapment and police harassment. At DOB's 1966 convention the program was devoted to tackling the administration of the city of San Francisco and its treatment of its homosexual citizens.

It was the first time that the homophile community had been able to pull out all the stops—getting an official representative from the mayor's office, the public health director, a police officer assigned by the police chief, an assistant district attorney, a public defender, a judge, and a member of the Board of Supervisors to meet with us publicly, along with representatives from other civic organizations and the church. The program, which was open to both men and women, was very highly male-oriented, yet was poorly supported by male homosexuals. Why? Because it was conceived, planned, and pulled off by women. Male homosexuals had been upstaged by lesbians.

At the North American Conference of Homophile Organizations concluding the 1966 "Ten Days in August," Shirley Willer, then national president of DOB, spelled it out. She pointed out to her homosexual brothers that lesbians had, through the years, joined with them in common cause, but any evidence that this was reciprocal was sadly lacking.

No one heard her. Nothing happened. And male leaders continued to jockey for positions of dominance in the homophile movement with little deference to or understanding of the lesbian.

Now, years later, the anguished cries, "What can we do?" are too little and too late. Lesbians are becoming more and more committed to the women's movement. That must be their primary concern. They have little or no time and energy left over for a male-dominated homophile community where they must scream to be heard. And it therefore falls to the men to pull it together.

First of all, to those of you who have asked for advice on what to do, I would suggest that you get together in "men only" sessions and find out where your heads are really at. How serious are you about "togetherness" of

males and females in the homophile movement? Such a session held at the Society for Individual Rights revealed that at least half of you feel uncomfortable in the company of women (even lesbians), don't want to work with lesbians on committees, and prefer "separate but equal" facilities. If that's where you are, then lesbians are fools to try to work with you.

Be Honest

But if that's where you really are, be honest about it and stop camouflaging your organizations with "open" membership policies where lesbians can contribute their dollars, not their minds.

If that's where you are, at least have the decency to point out that there is a female viewpoint, that seminars on homosexuality should have a separate session on lesbianism put on by women and refer researchers to the women's groups as well. Admit we exist and let it be known we have something else to offer to the general subject of homosexuality.

It is interesting to note that spokeswomen for the homophile movement can speak just as knowledgeably about male homosexuality as about lesbianism. This doesn't hold true, however, for the men who are at a total loss in discussing the problems, life-style, and attitudes of lesbians. The latter have done their homework; they have made it their business to learn and understand the whole community, but male homosexuals seem to have tunnel (penis) vision.

That is why it has been a policy of the Council on Religion and the Homosexual that speakers sent out to seminaries, universities, high schools, and church groups must include both men and women. At a recent meeting of the Homosexual Action Forum, it was adopted as policy that wherever possible two separate sessions should be set up—one on male homosexuality and one on lesbianism.

Secondly, to those of you who still claim you wish to work cooperatively with your lesbian sisters, I would offer the warning that the going will be rough, that the burden which the lesbian previously carried (being transitional, exercising patience and under-

standing, mediating disputes, reinforcing crushed egos) will be yours. It will be up to you to renew contact and sustain communication once it is re-established. For the lesbian's first priority now is to the women's movement.

Thirdly, and hardest of all, you will have to change your reading, speech, and thought patterns. How many of you read lesbian publications, lesbian articles in your own male-oriented newspapers and magazines? How many of you ever noticed that most books on homosexuality indicate that the subject will be devoted to the male, since little is known about the female? Have you read any of the literature which has come out of the women's movement?

Were you proud—or even aware—of your lesbian sisters who stood on the platforms, spoke, and were acknowledged at the rallies held in San Francisco and New York City on August 26, the day of the Women's National Strike?

Do you still speak of lesbians as dykes, "the girls," as butches and femmes? If you do, then you're certainly out of touch. You haven't been paying attention or aren't getting the message. Just as the male homosexual community is undergoing change, so is the female. Women are fed up with role-play.

If you are truly concerned—as many of you have indicated—then it would behoove you to do a little research on your own. If you can't find lesbians who are willing at this point to write for your publications, then men can start reporting and writing about news of interest and concern to women. In the process you will learn a lot.

But first, there has to be some indication that you really mean it, that you are seriously concerned about the alienation of your lesbian sisters.

The question is not "What can we do?" It is "What are you willing to do?"



Photo. by Ellen Bedoz