



Gays from the west

"we will not live a

Christopher Street East

PURPLE SPACE GAYS FROM RED PLANET OF LOVE INVADE MANHATTAN IN ATTEMPT TO SAVE WORLD FROM STRAIGHT WHITE MEN

On June 27, 1971, as a conclusion to Gay Pride Week in New York, between 5,000 and 10,000 gay women and men from all parts of the East marched from Christopher Street in Greenwich Village to Central Park. The march commemorated the riots in June 1969 around the Stonewall Inn gay bar where police attempted a raid and were driven off by infuriated gay people.

Almost from the moment of last June's Christopher Street Day march, I date the beginnings of a new fullness which I never expected in myself and my bonds with other gay people. That amazing weekend introduced me to many of the people I have come to love and struggle with for the past months.

The march on June 27 this year had twice as many people here in New York. Besides those of us already familiar to one another, there were many new faces bright with astonishment in that critical moment of discovery... there are hundreds, thousands, of other gay people -- strong, beautiful, and flagrant with the desire to be free.

As we walked into Sheridan Square on Sunday, the leaves on the park's oak trees shimmered in the heat. The sunlight filled Christopher Street and the front of the Stonewall Inn with New York's rarely seen summertime beauty. To walk into this space on June 27, 1971 is a ritual which repeats for us our first steps into history. Here the shared memory of consciousness, the full potential of each gay person and our solidarity with each other and with all oppressed peoples began. It is a lucky, crystalline day in June, coming after thousands of lifetimes of oblivion, fear, and humiliation. The men are dressed for a carnival. I especially remember Hank, Ron and beautiful David, an apple-cheeked, red-blooded All-American

boy in an old flowered crepe blouse, leaping and dancing along with red and purple pom poms, seething "Hoh-mohssexuaality! Hoh-mohssexuaality!" to the crowds of straight people on the sides of the march. If you spend years with heterosexuals squinting at you to see just what it is about you as a gay person that is grotesque, it becomes an act of liberation to parade their nightmares before them in life -- to disturb the fatuousness of the straight.

Another of my happiest images of the day is a group of gay women pausing for a moment. Their faces are austere and radiant, stripped of the decadence of America. One moment they seem fierce with grief and hope, then they laugh with one another in a circle.

This year though, it is clear from the mood of the crowd, we are more sober. In the two years since the Stonewall riots and the beginnings of the Gay Liberation organizations many of the myths about revolution which we associated with our enthusiasm have been laid aside. Not our desire and need for a real revolution of all oppressed peoples, but the false images of the how and when and who. We are more sober now because we realize that unity and victory will come only after long and bitter struggle -- nearly all of which still lies ahead. Changing our habits of thought, work, and everyday life has been slow and painful with the risk of merely negating ourselves and our comrades each time we discovered the various kinds of supremacist, racist shit America has drilled into us.

At this moment in history the eradication of sexism toward gay people as an integral part of a whole revolutionary process in which capitalism, imperialism, male supremacy, sexism toward women, and racism would be destroyed is anything but certain as a goal or even an issue for struggle with perhaps most revolutionaries. When gay people were so much involved in Mayday at all levels, it disgusted me to read in the Liberated Guardian and elsewhere reports of that week with not one

mention of the way gay people were fucked over or of their presence in the actions. Our very existence and our struggle are still negligible to far too many people who claim to be revolutionaries and liberators.

The weekend commemorating the Christopher Street riots coincided with my first chance to talk with a gay brother who had been on the fourth Venceramos Brigade. (I had been accepted for this Brigade and then cut a week before departure by the Brigade bureaucracy.) So in addition to my witnessing a special moment for gay people in the process of history here in America, I also had a glimpse of a special moment in the history of Cuban gay people. This glimpse came when my friend told me about watching on live Cuban TV the declaration of the First National Congress on Education and Culture which denounced Cultural Imperialism and included a statement on homosexuality.

The whole Brigade and the Cuban leadership were sitting at tables in a large hall. When the extremely anti-gay repressive passage on homosexuality was read, the Cubans and the most anti-gay of the North Americans began pounding on the tables and cheering in the presence of all the gay Brigadistas.

The scene revives feelings from the worst of the anti-communist brainwashing of the fifties and the sixties. To repeat the description of the scene is not vindictiveness toward the Cubans but an attempt to point out the limits in practice and theory of dogmatic Marxism-Leninism as an approach to eliminating sexism. Though my gay Brigadista friend grinned a lot and was resilient with a sense of adventure, his stories of the experiences in the camp left me angry and glad that I had not gone. The most vicious and hypocritical of the North Americans were some of those who were most "adept" in Marxist theory.

It is probable that certain sectors of the movement here will use the Cuban statement to reinforce and validate their own anti-gay stances by expressing solidarity with the policy of the Cuban government. I

Christopher Street west



Over 2,000 Gays representing 54 Gay Organizations participated in the annual Christopher Street West Parade June 27. The colorful parade marked the climax of a hectic week of activities in celebration of the second anniversary of the Stonewall Revolt.

Fifteen floats floated gaily down Hollywood Blvd., interspersed with marching groups. Most popular among the floats was a giant caterpillar. Delighted observers cheered as the worm wiggled down the boulevard, its 16 legs dancing. Dirty minded police officers were not amused. Sargeant Sherman of the L.A.P.D. said that the worm was obscene, and called it "a giant penis."

The worm actually represents the caterpillar that changes into a butterfly. The butterfly is the symbol of Gay Liberation. Now, the police are threatening to arrest Rev. Robert Humphries, the parade organizer, as well as the unknown persons who were inside the worm. Rev. Humphries commented "Evil be to him who evil thinks. It is a case of trickencosus -- a worm getting under a pig's skin." The police are anxious to learn the identities of the persons who were inside the worm, but have been unable to worm the information out of Rev. Humphries. GLF spokesman Ralph

Schaffer said, "Apparently the policeman's cock looks like a worm so he thinks all cocks look like worms. I've seen thousands of penises, but I've never seen one with eyelashes." Gay leaders issued a statement called "The Edict of Worms", saying in part "A worm by any other name is just as cocky", "By their worms shall ye know them", and promising to fight the obscenity arrests.

The flacid worm was captured by the police as it lay dying on Hollywood Blvd., after the people inside the worm had split. The police called for a fire truck to pick up the worm's body -- it was too hot to handle. The report that a blind fireman mistook it for a large hose is unconfirmed. The police have concealed the worm's body in some secret place, but plan to bring it to court as "Exhibit A" in the upcoming "Great Worm Trial".

The joy of the parade was marred by a second hassle with the police. An error had been made in the parade permit, showing the starting time as 6 pm rather than 7, as had been advertised. Consequently, the police forced the parade to start before all of the entrants had arrived and before most of the observers had arrived. Many of the observers missed

to the east! lie anymore"

am also disturbed that gay North Americans who do not understand cultural imperialism, underdevelopment, and Cuban history will simply react and criticize the Cubans in ways that are counterproductive for us all. Knowing as we do that the elimination of male supremacy and anti-homosexual attitudes is essential to the true liberation of all people, we gay people must not be diverted from building among ourselves and in all oppressed North Americans, the consciousness of absolute necessity of a unified struggle against capitalism, racism, and imperialism.

There will be no space for true liberation of gay people without the defeat of imperialism.

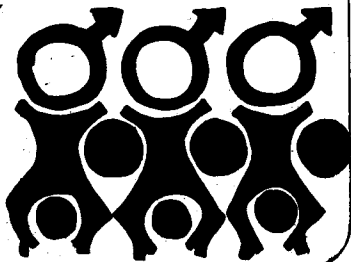
A final anecdote. There is a lovely rebellious 15-year-old brother living with his family in New Jersey who calls me every week or so to talk about his activities in high school politics and about his being gay. He has no gay friends to talk to about that.

About two weeks ago in one of those archetypal American nuclear family battles he told his parents that he is gay. They later refused to let him come in for the march and have forced him to go to a psychiatrist who calls him "homo" to his face. I hope this brother knows how much I respect and love him. Our future is with him and the hundreds of thousands of other young gay women and men who spontaneously refuse society, lovelessness, solitude, and a life in the face of jail, pig hoes, and pig "doctors."

I was raped and offed throughout my youth. Many of the people I have loved most in the last two years have been ripped off into fascist death world of jails. Or they have just wandered off into madness under their oppression. But we have come back. We share the memory of our triumphs.

It is by the lights of our faith in struggle and in our love -- restored through death -- reaching throughout our lifetimes that I look out into the dimness of America and hail my sisters and brothers.

Say it with its gorgeous lisp:
VENCEREMOS!



much of the parade. However, the 48 officers who were assigned to patrol the parade were well-behaved and in a pleasant, happy mood. There were no arrests at the parade.

Among the many picket signs carried by marchers: "Sucking is Better than War", "Preachers, Politicians, Policemen -- Get Out of My Bedroom", and "Why do I have to fight for my county but am not allowed to work for my government".

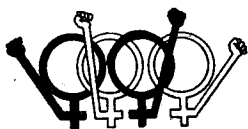
Gay groups came from throughout the west -- from such remote places as the Houston and Ann Arbor Gay Liberation Fronts and the Hawaii Gay Community Alliance.

The conspicuous absence of the Gay business community from the parade emphasized the growing rift between the Gay movement and the Gay business establishment. GLF founder Morris Knight commented "The Gay business community has a vested interest in closetry". Closetry is the policy of Gays to conceal themselves.

The Gay movement is based on the premise that Gays must "come out" as a first step toward freedom. And that's what the parade was all about too. The very up-front Gays are the ones who marched in the parade, the observers are the partially liberated. The tinsel, glitter and

glamour is a peculiar Hollywood tradition, based on the fading glamour of the golden era of movies. The parade is actually a massive political demonstration. Gays are saying "We will not live a lie anymore".

Fragmentary reports of Gay Freedom Day activities have come in from scattered places around the world. In New York, thousands participated in the greatest Gay demonstration in history. Chicago's parade brought out 1,200. San Jose had 200. Sacramento brought out 350 to a demonstration at the state capitol. During the demonstration a multi-colored halo appeared over the capitol dome. Christian Gays proclaimed a miracle. Hip Gays said it was an ominous psychic phenomenon. The U.S. weather bureau said it was a meteorological apparition caused by reflected light. London, Paris and Stockholm all had support demonstrations.



Section 645 of Calif. penal code rips off scrotum

Castration is in widespread use as a punishment in California. The prudery of the establishment press has concealed the facts from the public. How extensively this savage punishment is used cannot be determined because of the practice of courts of destroying their records, ostensibly to protect the victims.

However, San Diego Superior Court Judge Lawrence N. Turrentine boasts of ordering 60 castrations. Nixon, impressed with Turrentine's crusade for decency, recently appointed Turrentine to the U.S. District Court. L.A. County Superior Court Judge Frank C. Collier (retired) claims credit for 41. Scores of other judges impose the bizarre punishment, but refuse to talk about it.

California laws do not empower judges to order involuntary castrations, but the judges have great power over persons accused of sex crimes because the State Parole Board has a long standing policy of refusing to set sentences for sex offenders. Because California has indeterminate sentencing, sex offenders are de-facto lifers. Judges, knowing that the puritanical parole board never releases sex offenders, uses the threat of life imprisonment to force homosexuals, peeping toms, cunt eaters, masturbators and other -sex criminals to "voluntarily" sign papers to have themselves emasculated.

Section 645 of the California Penal Code provides that an operation "for the prevention of procreation" may be involuntarily performed on any one found by state doctors to be a "mentally disordered sex offender" or who is convicted of a sex crime. The State Department of Mental Hygiene reports that 19,042 involuntary "sterilizations" have been ordered by judges, but does not report what percentage were castrations. Prudish newsmen consistently refer to castration by the nicer, inaccurate term, "sterilization". Prudery and secrecy have combined to keep the public ignorant.

Former San Quinton Warden Clinton Duffy has an entire chapter on castration of prisoners in his book, "Sex and Crime". Duffy expresses the mentality typical of the castrating judges -- that sex is sinful and castration "helps" men to overcome sinful desires.

In one case history, Duffy tells the story of a man who "founded" an eight year old girl while she was sleeping at a public camp ground. The judge asked "Do you want probation and castration?" The man latter told Warden Duffy: "I just heard him (the judge) say probation and I said yes. They took me to a hospital. Then they put me to sleep and when I woke up they had taken 75% of my pleasures away from me." Duffy tells the story with sadistic glee. After the man was castrated the judge changed his mind about probation and sentenced the man to San Quenton.

A psychiatrist who is frequently appointed by courts to examine persons suspected of being "Mentally Disordered Sex Offenders", often recommends castration. In a magazine article the shrink boasts of his ability to coerce men to sign the legal papers authorizing castration by injecting them with a hypnotic drug. The shrink says, however, that he only uses this strategy in cases where the "patient" adamantly refuses to sign the papers.

The types of men who are forced

to submit to castration vary greatly. Many are plain, ordinary homosexuals who have the misfortune of coming before a moralistic ignorant judge in a rural county. In Los Angeles and other urban areas, judges are a bit more selective, and reserve castration as a punishment for other sexual deviations such as peeping toms, pedophiles, rapists, fondlers and exhibitionists. One such "patient" is a boy from Pasadena who got his kicks by watching ladies at their bath. One night he was arrested while quietly peeping through a bathroom window. He was charged with "Disturbing the Peace", a misdemeanor, but was threatened with commitment to a mental institution for life unless he agreed to get castrated. Another was a 24 year old UCLA law student who was charged with "child molestation" -- he was having a love affair with a 16 year old male "child". Yet another is a quiet and refined Bakersfield businessman who bought pretty fuzzy sweaters for teenage girls who let him kiss their cunts.

Judges are able to force their will on men who are charged with sex felonies because convicted sex offenders are virtual lifers. Sodomy, for example, is punishable by life imprisonment. Thousands of men are incarcerated for prolonged periods on this charge. A notorious example is the case of Alex Anderson, who was convicted of sodomy in 1956. In the 15 years since then, he has been shifted back and forth between the homosexual isolation wing at the California Men's Colony/Las Padres and Atascadero State Hospital. How many similar cases there are, nobody knows. We only know about Anderson because he has filed an appeal in U.S. District Court in Sacramento.

Judges are able to force their will even on men who are charged with misdemeanors, or who are not even charged with a crime at all. Since conviction is not required under the "Mentally Disordered Sex Offender Act", the inconveniences of trials and evidence are avoided. The MDSO law provides that any person suspected of sexual abnormality can be committed to a state mental hospital for 90 days observation. If the state doctors feel that the "patient" is likely to commit sex offenses, they keep the "patient" incarcerated until "cured". Since all sex acts other than solitary masturbation and fucking between a lawfully married male-female couple with the man on the top and woman on the bottom are defined as "sex crimes" in the California law books, they can incarcerate just about anyone they wish.

Almost anyone can be committed under the MDSO law, but the insane asylums only have room for a fixed number of "patients". Consequently the law enforcement-judicial establishment commits only enough people to fill the "vacancies".

Many primitive societies conduct an annual lottery to select someone to be sacrificed to the Gods to assure that the crops will grow. The practical effect of the anti-sex law enforcement is, in fact, a lottery. Our hypocritical society outlaws almost all sex, but since its hypocrisy would be exposed if it punished everyone guilty, a lottery called sex law enforcement is operated to select a few people to serve as scapegoats. The idea of a scapegoat atoning for the sins of all is the basic ethic of Christianity, and is therefore, deeply ingrained in the culture.

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