SISTERS

May
STATEMENT OF PURPOSE FOR THE SAN FRANCISCO
CHAPTER OF THE DAUGHTERS OF BILITIS

...a woman's organization for the purpose of
aiding the Lesbian to discover her place in
society and of educating society to understand
and accept her, without prejudice, and...

1. To encourage and support the Lesbian in her
search for her social, economic, personal, in-
terpersonal and vocational identity within soci-
ety by maintaining and building a library on the
themes of homosexuality and on women; by providing
social functions where she can communicate with
others and expand her social world outside the
bar scene; by providing an organized structure
through which she can work to change society's
limitations upon her lifestyle; by providing a
forum for the interchange of ideas and problems
within her own group.

2. To educate the public to accept and under-
stand the Lesbian as an individual, eventually
leading to the breakdown of taboos, prejudices,
and limitations upon her lifestyle by sponsoring
public discussions; by providing individuals as
speakers and participants in various forms de-
signed to educate the public; by dissemination
of educational and rational literature on the
Lesbian.

3. To encourage and support and participate in
responsible research dealing with homosexuality.

4. To investigate the penal code as it pertains
to the homosexual and to promote changes, pro-
viding equitable handling of cases involving
homosexuals, through due process of law, without
prejudice.

TO SAY AND BELIEVE THAT GAY IS GOOD.
QUESTION: DOES MILLBRAE HAVE A GAY UNDERGROUND?

ANSWER: We don't know. We can't find anybody to find out.

In Millbrae, California, five Lesbians live in a small, two-bedroom apartment. These women, despite a strong sense of community amongst themselves, feel isolated from the straight world. They are:

Marianne
Lorraine
Joan
Chris

WHAT HAPPENS IF DISAGREEMENTS OR QUARRELS SPRING UP?

Lorraine: If somebody does something wrong, they usually know it. We don't have to run up and say, "Hey, why?" We have a lot of patience with each other.

Chris: The best thing here is the equality. If Joan and Marianne get into a fight they keep it to themselves. They don't let other people get involved.

IF SOMETHING FLARES SPONTANEOUSLY, ISN'T IT DIFFICULT KEEPING IT FROM THE OTHERS?

Joan: Everybody may know about the fights. If two people here are having an argument, it's not any of my business.

DO THE VIBES RUB OFF AND UPSET THE REST?

Marianne: We usually leave her alone and let her simmer down or her own. We go into our room and she'll go to hers, close the door and we won't bother her. Maybe an hour later we'll find out if she's all right.

Lorraine: This house is rather small. It's hard to let each person have her own privacy. We'd like to get a bigger place.

ARE ANY OF YOU BISEXUAL?

Marianne: Sometimes I wonder if I am only gay. I'm not really torn apart. I think I'm interested in men then for some reason I have doubts. But not to the extent that I would go out and do it.

IF YOU RESOLVED THE QUESTION BY BISEXUAL ACTIVITY, DO YOU THINK YOU COULD AFFECT THE OTHERS?

Marianne: Probably.

HOW DO THE REST OF YOU FEEL ABOUT THAT?

Lorraine: Whatever makes her happy. I feel the same but it depends on who he was.

Chris: Right on.
HOW DO YOU FEEL ABOUT LIVING WITH WOMEN EXCLUSIVELY?
Chris: I don't find it that different from living in a mixed household.
Lorraine: (vehemently) I would.
LET'S TALK ABOUT SOMETHING ELSE. HOW LONG HAVE YOU BEEN OUT?
Marianne: I knew in school but never really looked at it. Then I started going to the bars when I was twenty.
Lorraine: What? I did, too. When I was twenty.
YOU MEAN YOU'RE SISTERS, YOU BOTH CAME OUT WHEN YOU WERE TWENTY AND WERE TOTALLY UNAWARE OF EACH OTHER'S GAYNESS?
Lorraine and Marianne: Yes.
Chris: I came out about a year ago when I was twenty-one. I went into the bars when I was twenty.
Joan: I was twenty. That was four years ago.
BEFORE YOU CAME OUT, WERE YOU LIVING AT HOME, WITH OTHERS OR BY YOURSELF?
Joan: I was home. It was when I moved that I came out.
Lorraine: Same thing.
Chris: I was married. I moved in with my folks after the divorce. Then I moved here.
DO YOU LIKE IT HERE?
Marianne: I must or I wouldn't be here. I feel secure here. Out there it's hard to find people to talk to. They don't understand. I'd rather they think of me as straight than for me to tell them and have them turn off.
THAT'S IN THEIR HEADS....

Lorraine: It's not supposed to be that way.
DO YOUR PARENTS KNOW?
Lorraine: Our parents don't.
Joan: My folks know.
J.P.: My folks know, but wish they didn't.
Chris: I told them that I was a homosexual, but they couldn't grasp it. I suppose they thought, "Oh, she just thinks she is. She doesn't know." They didn't think I knew what I was doing so I just let them think whatever makes them happy.
Marianne: I would really like my parents to know.
Lorraine: If they know, they know. If they don't, they don't. I think they do. It upsets me when they come over on the spur of the moment. We all sit around tense.
HOW DO YOU FEEL AT WORK?
Marianne: I just close into myself. I'm a loner at work because I work for the Post Office. I see other gays and they're like me, they go off on their own and they associate with one or two girls and that's it. They don't mingle in the big crowds. They do their work, go home and come back in the morning. I can talk to other gays at work. We always feel out by starting a conversation with, "You go to any bars?"
J.P.: I work in a huge office and when we're on break women will come up and ask, "Do you have a boyfriend?" I say, "No, he was killed in Vietnam." They all sit around and talk about their boyfriends or husbands. Of course, they haven't asked me if I'm gay. They do ask me why I don't wear a dress. I say, "Nobody sees me and pants are comfortable." They ask, "How come you're living with four girls. Don't you fight a lot?" and I say, "No."
Chris: When I first started working there four years ago, I was married. My co-workers are really good friends. They're always trying to marry me off to this guy I ride to work with (I think he's gay, too). They all think I'm straight and I act straight.

Lorraine: I feel that since I am gay I have to live in two worlds and straights only have to live in one, so I try to control my expression and through this feel that I am building my strengths.

This is the first in a series of special interviews by Linda Wesley. If you feel you would be interested in being interviewed, call the DOB office.
BOOK REVIEW: THE MANUFACTURE OF MADNESS, by Thomas Szasz

This book on organized psychiatry begins with an extensive look at the Inquisition. This may seem off the track until Szasz's case emerges: that science, in wrestling the power status of established knowledge from religion, assumed the church's role of defining socially acceptable behaviors and punishing their transgressors. This has mainly revolved around the maintenance of the scapegoat ritual.

The culling of scapegoats from society at large served two purposes: it did away with those whose beliefs ran counter to the Establishment line, and it served as a self-validation for the current power structure. Consider the victims: Jews and other miscellaneous 'heretics' posed a threat in refusing to accept the Roman Church as the earthly manifestation of God's truth and power, the source of all temporal authority. Witches, women who practiced herbal medicine, similarly flouted a male god alleged to visit illness only upon those out of his favor. (Since then, you will note, the male medical establishment has reversed its tack and co-opted our medieval sisters).

Consider also the method of removal of the deviate: an accusation of heresy or witchcraft sealed the fate of the accused. If she confessed, she admitted selling her soul to the devil; if she denied the charges, obviously the devil had that much more control over her. After all, it was for her own good -- to 'free her soul' -- that she was persuaded to confess with holy water, rack and thumbscrew. In either case, confession or no, she was burned. And in either case, what mattered was not the attention with a bogus confession, but that the spiritual authority of the church had been asserted. The inquisitor was not so much calling his victim heretical and sick as he was calling himself holy and healthy.

Now that organized psychiatry has replaced the church as the established tribunal of behavior, 'mental illness' has replaced heresy as the catch-all thoughtcrime against the powers that be. However, the scapegoat ritual remains, cloaked in new terms. There is the involuntary institutionalization of those merely accused of being 'mentally ill,' whose denial of illness is considered proof of detachment from reality. With the new concept of the 'criminally insane' transgressor, the state would define any breach of reverence for its goals, its taboos and itself as 'insanity.'

Needless to say, the psychiatric establishment derives much ego and financial gain from compulsory heterosexuality. Thus, it defines homosexuality in terms of heterosexuality -- as heterosexuality gone wrong -- and sacrifices homosexuals to ensure its own power position. Szasz decries the use of homosexuals as modern-day witch surrogates, claiming that the disease theory of homosexuality is merely a whitewash for genocide. He points out that Benjamin Rush, still fondly revered as 'the father of American psychiatry,' diagnosed the quality of being black as a disease complete with cause and cure. Furthermore, Szasz holds that homosexuality is merely one of a number of viable lifestyles in which human potential can manifest itself.

This is the type of book that uncovers the absurdity of cherished ideas and institutions by thoroughly delineating their development. Anyone who is concerned about the oppression of homosexuals by organized psychiatry will find plenty of ammunition in this book.

- Beth Elliott
FEAR OF WOMEN, Dr. Wolfgang Lederer, 1968

In 1968, Dr. Lederer, a psychotherapist in San Francisco, wrote this well-researched, in-depth inquiry into the multitudinous explanations and reasons about why men "through the ages have both loved and dreaded women".

Delving into archeology, he explores post-Neanderthal Europe and pre-Aztec Mexico where the Corn Mother demanded sustenance (blood) to replenish her womb for birth (Spring). According to his research, Babylon and Melanasia guard a storehouse of not-quite-forgotten myths and legends bespeaking some cataclysm which erupted men into control of the world, right from under the matriarchal power of Woman.

Dr. Lederer reconstructs Vedic and Hebrew scripture and examines the Myths of Kali to show that patriarchy is a relatively recent happening in history (herstory?). What is loosely called "the Mother Right", the undisputed right of women to rule, seemed to have been the status quo until some point somewhere near the second century B.C. It seems that since the Scriptures have been rewritten by men, along with all other religious texts in order to escape from The Mother. This could explain, according to Dr. Lederer, the amazing inconsistencies, lapses, gaps, contradictions rife within religious history.

In Chapter 23, Dr. Lederer explores "penis envy and castration fear". These terms are, of course, Freud's terms. Dr. Freud is raked over the coals and his ideas are cast into their proper perspective--that of Freud's own life, his own personal world-view. Freud's viewpoints are exquisitely drawn and quartered, much to this reviewer's delight.

Dr. Lederer's thesis is remarkable and his conclusion about women is startling: "Women bear, nurture, govern and control the life of the species. Men do not, can not--ergo envy, fear, hatred of the creative energy." As a result of this fear, it would seem, women have been buried under centuries of pap about virginity, weakness, insanity, stupidity, subservience.

It is disturbing that this book is not better known among women. Unfortunately, as has been the case with many relevant works on, for or by women, one must prowl through dimly lit medical or anthropological libraries before stumbling across women's literature. It is, however, very easy to understand why men have ignored this book. No man wants to confront his own subconscious terror and guilt.

by Linda Wesley

"I'm not a girl
I'm a hatchet
I'm not a hole
I'm a whole mountain
I'm not a fool
I'm a survivor
I'm not a pearl
I'm the Atlantic Ocean
I'm not a good lay
I'm a straight razor
look at me as if you had never seen a woman before
I have red, red hands and much bitterness"

With this loose juxtaposition of images, Judy Grahn begins her book, Edward the Dyke and Other Poems. Many of us are familiar with "Edward the Dyke," which appears as the second offering in this book, as one of the most fantastic and cynical descriptions of a psychiatrist trying to "cure" a Lesbian. Ms. Grahn's other poems are no less powerful. There is a distinct bitterness indeed in her poetry, mellowed however by an odd sense of the humor inherent in the human condition. Her subject matter is heavy -- Marilyn Monroe, revolution, men -- all the subjects that many women are exploring today. But there is no trace of the trite or of meaningless rhetoric here. Ms. Grahn is too good a poet for that. Instead of speaking of revolution as "overthrowing the male heterosexist state," she speaks of the status quo in one of her poems as an elephant. Nothing can really harm the elephant except a fly up his nose. She admonishes all of us to become flies in the elephant nose we live in.

"No matter how hard they try
elephants cannot pick their noses
any more than bankers can hand out money
or police put away their pistols
or politicians get right with God...
a sty
in the elephant's eye
ain't nothing
but a fly in his nose
is a serious if not fatal condition...."

Ms. Grahn is a visualist; her poems read like descriptions of a surrealist painting. Her form is loose, graphic, imagistic. She seems to be

shaking the poetic form free from "pure form" and using it to create dream pictures of life as most of us live it. Her pictures are a bit horrifying at times; her images leave a sense of life as a big chunk of unchewable meat.

The solution to the problem of a man's world of indigestible crap is "the common woman" to whom she sings in a series of seven songs. From the seventh, "Vera, from my childhood," comes

"...the common woman is as common
as good bread
as common as when you couldn't go on
but did.
For all the world we didn't know we held in common
all along
the common woman is as common as the best of bread
and will rise
and will become strong -- I swear it to you
I swear it to you on my own head
I swear it to you on my common woman's head."

Complementing the poems are drawings of women, mostly, like the poetry a bit surreal, free-style, refreshing. A good collection of feelings, available at $1.25 from 1018 Valencia Street, San Francisco, California 94110.

Mother Publications has returned with PROUD WOMAN, formerly MOTHER, now twice the size, twice as good. With photographs, news, letters, a directory of women's things, PROUD WOMAN looks up. Now a bi-monthly, at 50c per copy, the subscription rates are: $5.00 per year, $6.50 air mail; Canada and Latin America, $7.50; other countries, $8.50. Write: Mother Publications, Dept. C, P.O. Box 8507, Stanford, California 94305.
Self-examination and its results, direct and indirect, is a topic common to all phases of human behavior. Because it is rather a cliche, I shy away from even writing about it, especially in "Lagniappe", which I try to make into a light, fun type of article with subtle (sometimes not-so-subtle) undercurrents. But I find that on this particular occasion I am compelled to talk more seriously about the changes that I, as a person, have chosen to make in my own life and the lives of others who wish to be so affected.

January 1971 found me mulling over the idea of setting up a chapter of DOB in Denver, Colorado. By April, that idea had become reality. Not a reality in the sense of SF's chapter, indeed not like any other chapter. My office was my home, we had no newsletter per se, so there were no dues--the only qualifications were that new members be (1) women and (2) Lesbians. All of our expenses for stationary, cards, postage, etc. were met by unsolicited contributions, and these not surprisingly were enough to meet our small needs. It became increasingly clear after some months that Denver DOB would function mainly as a connection in a network of national chapters, to relay questions or answers or materials where they could best be handled. It also became clear that there were many, many isolated individuals in the midwestern states who were very happy to hear of a group closer to them geographically than either coast. Slowly we added people from other states until there were women corresponding from Kansas, Oklahoma, North Dakota, New Mexico, Wyoming, as well as several cities in Colorado itself. Correspondence was snow-balling, and while I could keep up with it, I did so happily. Time doesn't cost much.

Shortly thereafter I decided to open my home to visitors from where-ever, and I kept up with that happily as well, until it became an every weekend affair. Now let me say right here that all of this would have been fine if I were by myself and had no other obligations to attend to. But, happily, I am not "unattached." I should rightly be we. And we are working as hard as we can to make a home around our love. Lynda is beautiful, Lynda is proud of my efforts, Lynda never raises hell with me (unless I deserve it). And I would write my letters every night while Lynda waited. And I would invite more guests when Lynda really wanted for us to be alone. And I was, quite frankly, ignoring OUR needs while busily, nobly attending to the problems of the world outside.

The choice, or rather the point at which it absolutely had to be made, came one full year after DOB's conception in Colorado. It was not easy for me to shut out my dream-come-true. It certainly was not made over-night, or even within a few weeks. And it was not made, for each of you who wish to know it, without tears. I am not a rock, nor do I wish to ever become one.

As a test of my final choice to close Denver DOB, I ask each of you to apply the following statement of that choice to yourself, if you are part of a couple, or if you are alone and searching for your partner. THE MOST VALUABLE AND IMPORTANT CONTRIBUTION THAT I CAN MAKE TO THE GAY WOMEN'S MOVEMENT IN THIS COUNTRY IS TO BE TOTAL, COMPLETE, AND HAPPY WITH LYNDAA. Other than the final word in that sentence, which I reserve for me as Mary, the rest is yours to consider. I want to hear some replies to this ideal in SISTERS next month.

Now let me pull some things together before I close. My, our lives are not more important than any one else's--they are, however, just as valid in terms of human needs. There is a very fine line between selfishness and self-ness, which I recognize as a dangerous contingency. Next, I have not shut anyone off--I still answer my mail, but at a sane pace. And in keeping with that pace, I now have more time to write "Lagniappe", and as a creative writing major in college, that is my fulfillment, my interest. Lastly, I am hotly involved in a sex-discrimination case against a national franchise with the efforts of the Equal Employment Opportunity Commission and a women lawyer for ACLU in Denver under Title VII of the 1964 Civil Rights Act for repeated, blatant discrimination towards women in hiring practices as well as wages. This has been in the works since October of 1970, and is taking more time...
as things culminate. Let it be known then that I am not idly lounging around in my new-found freedom. I'm just concentrating my efforts, so to speak. I will NEVER be idle until all women, gay or straight, are free from the terrible oppression of our male-oriented, male-dominated and male-sick society. Not as long as ball point pens and note book paper are still available at the local store. And, MISTER, if you're listening, that is not just a promise, it's a very real threat.

And now I would like to close on this note. IT IS NOT the case that I gave much and received little in return. I see a hope in DOB I never knew in my coming-out. I see many, many people giving and doing what they can as individuals to get INVOLVED. I see a multitude whose number is far underestimated as of 1972, and whose power, if ever revealed fully, would awe us all. And I have gained some of the best and most solid friends I've ever known solely through my involvement with DOB. That is far from "nothing in return". That is, in fact, everything. I await your replies.

Much love,
Mary

SISTERS IN ST. LOUIS AND AREA...........

SISTERS IN THE SAN DIEGO AREA...........

There are DOB chapters beginning in these areas. Write DOB for addresses and phone numbers. Even if one chapter is no longer, there is room for new ones. Sisters in Atlanta, please let us hear from you. Do you need help?

Sisters anywhere in the South, we need a DOB chapter in Florida, Georgia, Memphis, Chicago. Can you help?
# May 1972 Events

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>RAP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Softball</td>
<td></td>
<td>Laura Hill</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>9</td>
<td>RAP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ros</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16</td>
<td>RAP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Linda</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Softball</td>
<td></td>
<td>Julius Kahn</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>RAP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flea Market</td>
<td></td>
<td></td>
<td>RAP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td>Dori</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**WEDNESDAY NIGHT RAPS ARE NOW BEING HELD AT THE YWCA, 620 Sutter, S.F., Room 201. Donations are accepted.**

**Wed. nites:**
- 3rd - Yve Gagnon, astrologer & psychologist, discusses astrology as an aid to problem solving. 7PM, YWCA, 620 Sutter, Rm. 201
- 10th - Hitch Hiking Consciousness, Ros Magill, 7PM, YWCA
- 17th - Linda Wesley speaks about "how to interpret what is not said", 7PM, YWCA
- 24th - Exchange of information between women's groups.
- 31st - "Woman Supremacy", Dori. Another in the "series" of women's consciousness raps. YWCA, 7PM.

**MAY 5th - DANCE IN THE GALLERY LOUNGE OF S.F. STATE COLLEGE AT 8:30 PM. THIS DANCE IS SPONSORED BY DOB AND S.F.STATE GLF. ALL PROCEEDS GO TO THE DAUGHTERS OF BILITIS HOUSE FUND. Price: 50¢, almost FREE!**

May 7 & 21 - Softball games, 2 PM. Laurel Hill is at Euclid and Collins; Julius Kahn is in the Presidio.

May 12 - DOB Business Meeting, 8PM DOB office. All women welcome.

May 13 - Marley gives another. 1743 8th Avenue. BYOB. 50¢ donation. There will be a local woman entertainer.

May 28 - Flea Market time. Bring stuff and your bodies to DOB office 9 PM. WE NEED HELP!

**DOB OFFICE: 1005 Market Street, room 208. Call 861-8689.**

Office open: 5 pm to 9 pm Mondays, 5 pm to 7 pm Tues. thru Thurs. Call first.

---

**THIS ISSUE OF SISTERS MAGAZINE IS LOVINGLY DEDICATED TO LEE, A FORMER MEMBER OF SFDOB, FROM HER LOVER**

**DIANE RICHARDSON. PEACE.**
untitled

You had me from the first
no need to ask and
I thought I told you then
- . in my way - anyway
clearly,
but not aloud.

We have not been listening but I
thought you knew.
And, you know,
it's only ourselves
we make
lonely.

To see it in your eyes
stops my mind
and
stuns my body.
Don't you know?
Don't you know?
You had me
from the first.
From the first.

—Anne Morgan

untitled

Speed drops in;
fucks my mind.
I recover but . .
he could knock first.

—Terry Ryan
Untitled

I don't mind that you play
your bullish games -
calling it strength -
and, stubborn to the toes,
refuse,
back off before
emotions form
ignore ignore.

I don't mind.
Play your games. I can watch
I will watch you carry yourself along
on unreality.
On bullshit games.
Play them.

Protect your sheltered, soaring ego -
adrift on resolution -
Too soft to be so tough
Too soft
and it shows.
You soon will tire and I will wait.
I too can
ignore ignore.

---Anne Morgan

you sitting there
you sitting there
you're so colorful
peaceful
probably in some karma you designed yourself
i never realized how beautiful one could look
doing nothing
but
sitting

you sitting there

untitled #1

May I share with you?
A thought, a word, a moment;
Emotion unspoken,
Nearly unfelt--
Across miles
time
space--
Shared...
Complete;
Kindred spirits
Blended...
Complete.
Full circle...
myself complete.

---Rob Shivers

untitled #2

"My mind's fucked up, you tell me,
And I try to help you
Get your head straight again.
"I need you near me," I tell you,
And you drive three hundred miles
And go to someone else.

---Rob Shivers

untitled #1

May I share with you?
A thought, a word, a moment;
Emotion unspoken,
Nearly unfelt--
Across miles
time
space--
Shared...
Complete;
Kindred spirits
Blended...
Complete.
Full circle...
myself complete.

---Rob Shivers

untitled #2

"My mind's fucked up, you tell me,
And I try to help you
Get your head straight again.
"I need you near me," I tell you,
And you drive three hundred miles
And go to someone else.

---Rob Shivers
Chisholm repeats backing for Gays

BUFFALO, N.Y.—Presidential hopeful Rep. Shirley Chisholm (D-N.Y.) told a mostly black, non-gay audience of some 1000 persons here recently that, although "you may not agree with me on this," she strongly supports civil rights for homosexuals.

The statement came in a question-and-answer period after a talk at the University of Buffalo. She was responding to a question from Bob Brosius, a law student and legal committee chairman of the Mattachine Society of the Niagara Frontier (MSNF), which brought laughter from many in the audience.

"This is no laughing matter," she warned. She said "America has many sexual hangups," including irrational reactions to homosexuality.

"Homosexuals are individuals," she said. "They're human beings," and entitled to their rights.

Rep. Chisholm has responded favorably a number of times to questions on her position on gay rights, including queries from MSNF. Her response to Brosius, however, was one of her most outspoken public statements on the subject. It was picked up by the Courier-Express, one of Buffalo's two major dailies, but ignored by the Evening News.

The first black woman to seek the presidency, Rep. Chisholm observed that "in this society, we have a way of laughing at people unlike us."

She asked the audience to consider the fact that there are probably homosexuals in high places all through government and business.

"Stop labeling people," she demanded. This has been the basis of black oppression, she said.

In her prepared speech, preceding the question by Brosius, Rep. Chisholm dealt with what she called the failures of the Nixon administration in the areas of crime and civil rights and liberties. She called for the reduction of the number of activities presently considered crimes and the restoration of individual liberties that, she claimed, have suffered a setback under Nixon and Atty. Gen. John Mitchell. Her demand for the firing of FBI Director J. Edgar Hoover was met by prolonged applause by the audience.
TRANSSEXUALISM - SOME FACTS

Chromosomes: Females usually have XX chromosomes. Males usually have XY chromosomes. Chromosome sexual identity is fixed and can be determined scientifically with ease. Exotic constellations such as XXXY and XXXXY and others are far more common than generally assumed by the masses.

Hormones: There are both synthetic and natural hormones. Males and females produce both male and female hormones, and the amounts determine the physical sex characteristics, sex drive, and many other things, especially in the 6th-12th weeks of fetal development. The male transsexual takes feminizing hormones which develop breasts and have other effects. The female transsexual takes masculinizing hormones which cause facial hair to grow, etc.

Surgery: The male transsexual can obtain surgery which creates a vagina from the skin of the testicles and penis. There is no clitoris as yet. Nor are there female internal sex organs, so it is impossible for a transsexual to conceive, give birth or to menstruate. Surgical breast implants of silicone are obtained by many, also. The female transsexual can obtain surgery which consists of the construction of an artificial phallus from skin grafts and synthetic materials. It is impossible to create erectile tissue at present; thus the phallus is constructed in either a permanently erect or non-erect condition. A male-type orgasm is physically impossible. The vagina is often left intact. Female internal sex organs are removed and the breasts are removed, also.

Cost: Surgery for both types of transsexuals costs around $3000 to $10,000 in the U.S.A. There is basically no recourse for the indigent transsexual, except in nations such as the Netherlands where transsexual surgery is performed for citizens under socialized medicine. Most nations with such medical systems (United Kingdom, Denmark, Norway) provide some type of help to the indigent transsexual, but not the United States. Sex changes are also performed in the USSR at the Institute of Experimental Endocrinology and Hormone Chemistry, mostly of the female-to-male type. Hormones are relatively inexpensive.

Where: Stanford University, California; UCLA, California; University of Washington, Seattle; Yonkers Hospital, New York; Tijuana, Mexico; Casablanca, Morocco; Johns Hopkins, Baltimore; and at many other clinics and universities throughout the world. For a complete listing and description (as well as a critique), contact the National Transsexual Counseling Unit, 86 Third Street, San Francisco, or the Erickson Educational Foundation, 41 Fifth Avenue, New York, New York, which publishes information on the subject.

- Angela Keyes Douglas
San Francisco Scores Another

Never underestimate the power of a woman—an adage come true.

The ordinance barring discrimination by companies doing business with the City and County of San Francisco was amended on second reading on April 10, 1972, by the Board of Supervisors to include "sex and sexual orientation" along with the already covered categories of race, religion, and ancestry. In simple language, this means that contractors doing business with the city may no longer discriminate against women or homosexuals in their hiring practices—the first in civil rights legislation in the United States specifically for homosexuals.

This historic piece of legislation has a two-year history and would never have been enacted without the support of women. There was no question regarding passage of the amendment to add sex discrimination, but by tying it in with sexual orientation, coverage was also extended to homosexuals.

Supervisor Dianne Feinstein must be given credit for a skillful legislative job in engineering the bill through to final passage. The Human Rights Commission had recommended the change in the law in the spring of 1970, and Supervisors Robert Gonzales and Terry Francois had repeatedly assured the gay community they were "working on it." But nothing concrete had been done by June of 1971. This was pointed out to Ms. Feinstein when she spoke before the Society for Individual Rights. She went into action. She met with an ad hoc committee which included: Zaide Kirtley, attorney and then president of the San Francisco chapter of the National Organization for Women; Larry Littlejohn, who had originally instigated the legislation, and Jim Foster, both representing SIR; and Del Martin, from the Daughters of Bilitis. Ms. Feinstein then submitted the committee's recommendations to the City Attorney's office asking that it be written up.
into law immediately so that she could present it to the Board of Supervisors in July. During the interim Supervisors Gonzales, Francois and Mendelsohn were enlisted as co-authors.

Public hearings were held in August before the Social Services Committee. A dozen speakers representing a wide variety of gay and women's groups (including Sharon Crase, president of SFDOB) gave testimony in favor of the bill. Dianne Feinstein herself spoke for the measure she had introduced. Though there was no voiced objections and though there were four supervisors who had co-authored the amendment, the committee voted to table.

By then San Francisco was in the throes of a municipal election. Candidates for supervisor were quizzed on their stands regarding this job discrimination measure. Co-authors Gonzales, Mendelsohn and Francois were reelected, and two newly elected supervisors, Quentin Kopp and John Molinari, had claimed they too were committed to its passage. With Feinstein, that totalled six votes, the number necessary to carry. The rest is history. Ms. Feinstein called the bill off the table for a vote of the full board. The final tally included bonus "aye" votes from Roger Boas, Ronald Pelosi, Dorothy von Beroldingen and Peter Tamaras. Supervisor John Barbagelata, who had served on the Social Services Committee, was the only hold out.

Sexual orientation was described in the new provision as "the choice of sexual partner according to gender." Barbagelata complained that this language was too vague. "Does this ordinance apply to dogs as sexual partners or does it just mean two consulting (sic) adults? I don't know what a sexual partner is. I need a definition."

Marilyn Baker, reporter for television station KQED, remarked to Phyllis Lyon, "Here's a man with eight kids, but he still doesn't know what a sexual partner is!" To which Ms. Lyon retorted, "Perhaps that's why he had so many kids!"

But Barbagelata was persistent in his pursuit of a definition "because of the necessity for providing employers with guidelines to follow." The city attorney claimed he was satisfied that people would know what was meant. Finally the other supervisors added the words "human adult" to sexual partner and passed the measure.

The Human Rights Commission is charged with enforcing the job discrimination ordinance. In making their recommendation to the Board of Supervisors they had insisted that there be an appropriation for additional staff at the same time to take care of this added work load. Knowing that budgetary considerations might prove an easy "out" for wary supervisors, the ad hoc steering committee met with William Becker, executive director, and Frank Anderson, employment representative, of the Human Rights Commission. It was agreed to get the "principle" of non-discrimination against homosexuals passed first and then to launch a community campaign to support the commission at future budgetary hearing.

At the time of this writing, the mayor has not yet signed the ordinance amendment, but it is anticipated that he will.

Similar measures were defeated in the cities of New York and Chicago. The San Francisco ordinance is an opening wedge, however, that may very well set a precedent which will influence future attempts at such legislation in these and other cities. It is also anticipated that moves will be made to revise California's Fair Employment Practices Act to include "sexual orientation." The FEP Commission already has jurisdiction over cases of sex discrimination.

by Del Martin
FROM THE LESBIAN MOTHERS' UNION

Gay Candidate Too Busy For Lesbian Mothers?

"I am a busy man. I have a very heavy schedule. I have to set my priorities."

Earl G. (Rick) Stokes is a San Francisco attorney who is running in the June election for the Community College Board of Education. He is also the male homosexual who sits on the Board of Directors of the Family Services Agency to represent the gay community.

On April 4, 1972, he specifically came to the Family Service Agency board meeting to cast his vote on a matter concerning the hiring of an agency community activities director. Then he left for a "political" meeting. He did not stay to give the report of the board's Program Committee though he is its chairman and even though many months of preparation had gone into two proposals from the gay community which were to be brought before the FSA board that day. Nor did Mr. Stokes ask, as others had who had to leave, that his committee report be moved up on the agenda.

As a result the Lesbian Mothers Union proposal, which has been in the works since last September, was "overlooked," while the need for community organizers, as proposed by the "male" contingent of the gay community, was given "priority" and approved by the board.

Mr. Stokes is "sorry" and says he will personally present the Lesbian Mothers proposal again (third time) at the next FSA board meeting. But that will be even closer to the June election. There just may be another important political meeting...

Why should gay women support male homosexual candidates for public office?

(From the LMU, 651 Duncan St., S.F., Ca. 94131)

READERS' RESPONSE

Dear Karen,

I have sent you copies of the last issues of CAMP INK by surface mail so they will take forever to get there. Think you will enjoy, as each issue is more interesting and professional-looking than the last. Membership now grown, throughout the country [Australia], to some 4,000 and we are to become a strong voice in the community.

Our women's group within Camp Inc, I regret to say, met with so much opposition from the president and other male members, we being accused of "separationism" and "exclusionism", that we lost heart and abandoned the whole group. Made us all good and mad, now, and in retrospect, we sure should have not given in so readily and slunk off— we should have stood and faced them. To be put down by male homosexuals as women, then as women homosexuals, was something we had not thought possible. It is surely a situation you have faced there, and the answer would seem to be in the solidarity of the women concerned. We would seem to have lacked that and a strong enough leader who had the guts to withstand the personal attacks then made upon some of the individual women. We all promptly withdrew from the club rooms, stopped roster duties as hostesses, coffee makers, cleaners-up, stopped attending their male chauvinist booze drag shows— to the point that Daddy Camp finally suggested the Women's Group should be revived. However, we are now trying to organize another group, more DOB-ish. You people there are so many, many years ahead of us; we despair sometimes just how we can reach our suppressed and isolated sisters, as your organization has done so well. To SFDOB, our best wishes to you all with love and peace,

Margaret Jones, Darlinghurst, Australia
Dear Sisters:

Karen, your article in this past issue really hit home. I really identified with your struggle and it struck me so deeply that I wanted to write. I know exactly what you mean when you say you want to be the light you never had. That's what I want to be, too. My high school years were pure hell. I would have sold my soul to have had someone like you come to our school and talk. I would have fallen down at your feet and wept.

I would have given anything to have had a magazine like SISTERS. I was desperate for information. Was I a Lesbian? What is a Lesbian? What do they look like? How do they act? I read anything I could get my hands on and that wasn't much. The only book on female homosexuality I was able to find terrified me. The author instructed me that all Lesbians have certain common characteristics – jealousy, guilt, sadomasochism. The author outlined horrifying case histories of suicides and murderers. My God! Were these the kind of people I wanted to associate with? Was I like that? I was 17 then and I was scared shitless. This book was the kind of crap I was offered to help me fill in the gaps of my self image. And who was I to doubt him? After all, he was a psychiatrist. He ought to know.

I'm also grateful to all of you for getting SISTERS out every month. It's really important that we get information from each other. That we define ourselves instead of letting society do it for us. It's their definition of us that keeps us down and keeps us apart.

Keep up the good work and lots of love from Missouri.

Mary Sue
Lesbian Tide
12 issues/$5.00
The Tide Collective
1124 1/2 N. Ogden Dr.
Los Angeles, Ca. 90046

DAUGHTERS OF BILITIS

DOB San Francisco: 1005 Market #208,
San Francisco, Ca. 94103
(415) 861-8689

DOB Los Angeles: 1910 S. Vermont Ave.
Los Angeles, Ca. 90007
(213) 737-9159

DOB Detroit: Box 244 Greenfield Station,
Dearborn, Mich. 48126

DOB Atlanta: 1620 Hollywood Rd., N.W.
#3A, Atlanta, Ga. 30318

DOB Boston: 419 Boylston St., #406,
Boston, Mass. 02116

DOB New Jersey: P.O. Box 62
Fanwood, N.J. 07023

WRITE YOUR NEAREST CHAPTER FOR MORE INFORMATION

MEMBERSHIP IN SAN FRANCISCO DOB

Single Membership: $7.00. Includes half-price to
social functions, library privileges, and SISTERS for one year.

Couples: $10.00. Includes half-price to
social functions, library privileges, and SISTERS for one year.

MEMBERSHIP LIMITED TO THOSE 21 YEARS OLD OR OLDER