CHAPTER 2. MY PATH TO CONSCIOUSNESS


2. When asked to describe Workers World Party, leading member and managing newspaper editor Deirdre Griswold wrote: “Workers come in all sizes, colors, shapes, and genders. Unfortunately, there are stereotyped views of what a working-class party is like – most of them fostered by the anti-Communist propaganda of the right wing. Defying stereotypes, WWP uses the methods of scientific socialism to chart a course in the modern world toward a society free of class, national, sex, and gender oppression. The WWP strongly believes in militant activism inspired by a Marxist view of history. Humanity can resolve the deadly conflicts of today, says WWP, but only through world socialist revolution and building a society where the wealth produced by working people is shared by all.” For more information, phone 212-627-2994, fax 212-675-7869, or telex 6503925801.


5. Workers World weekly newspaper, 55 West 17 Street, New York, NY 10011; Internet: editor@wwpublish.com. Mention Transgender Warriors for a $10 one-year subscription – half the newsstand price. Selected articles are available on the Internet. Contact ww-info@wwpublish.com.
CHAPTER 3. THE GIVE AWAY


13. Ibid., 137.


15. Ibid., 179.
20. Ibid.
21. Wesley Thomas, e-mail communication, 5 April 1995.
22. Ibid.
23. Ibid.
25. Ibid.
26. Ibid.
27. Ibid.
28. Ibid.
29. Ibid.
31. Ibid.

CHAPTER 4. THEY CALLED HER "HOMMASSE"

8. Ibid., 178.

CHAPTER 5. OUR SACRED PAST

3. The gallae transsexual priestesses, for example, are well documented. The most authoritative and insightful work on the gallae is by a transsexual woman historian, Margaret O’Hartigan. (See note 6 below.) For temple records, see Will Roscoe, Queer Spirits: A Gay Men’s Myth Book (Boston: Beacon Press, 1995) 101–2, 104.
12. Ibid., 56.
15. Pauline Park, e-mail communication, 13 June 1995.
CHAPTER 6. WHY BIGOTRY BEGAN
1. Deuteronomy 22:5.
2. Ibid., 23:1.
5. Bullough, Cross Dressing, 40.

CHAPTER 7. BUT THEY HAD SLAVES!
5. Delcourt, Hermaphrodite, 11.
7. Pliny the Younger, Natural History, 6: 15, 16, 35, 36, quoted in Delcourt, Hermaphrodite, 44. See also Emanuel Kantzer, The Amazons: A Marxist Study (Chicago: Charles H. Kerr & Company Cooperative, 1926).
8. Delcourt, Hermaphrodite, 10.
9. Ibid., 23.
10. Anne Fausto-Sterling, e-mail communication, 1 March 1995.
CHAPTER 8. NATURAL BECOMES "UNNATURAL"


4. Evans, Witchcraft, 38.


CHAPTER 9. "HOLY WAR" AGAINST TRANS PEOPLE

1. Frederick Engels, Socialism: Utopian and Scientific (1892; Moscow: Progress Publishers, 1970) 18. For specifics of the persecution of minority groups within this context, see Jeffrey Richards, Sex, Dissidence and Damnation: Minority Groups in the Middle Ages (New York: Routledge, 1991).


12. Ibid., 90.


**CHAPTER 10. LEADING THE CHARGE**


6. Ibid.


9. Ibid., 176; see also David J. V. Jones, *Before Rebecca: Popu-


14. Molloy, They Blessed Rebecca, 6.


16. Lecky, History of Ireland, 2:22–23. An example from Lecky shows this popular form of resistance co-opted by an Irish Catholic property owner waging a struggle against Protestant English colonialism; see also Lecky, 1:360.

17. Ibid., 2:1–45.


19. Trench’s Realities of Irish Life, as cited in F. P. Dewees, The Molly Maguires: The Origin, Growth, and Character of the Organization (1877; New York: Burt Franklin, 1969) 44, and also in S. B. Liljegren, “The Irish Element in the Valley of Fear,” Irish Essays and Studies VII (Uppsala: Irish Institute/Uppsala University, 1964) 13. The militant peasants of Ireland who adopted the names and dress of women to fight for justice impacted the United States labor movement. (See Harold W. Aurand, From the Molly Maguires to the United Mine Workers: The Social Ecology of an Industrial Union, 1869–1897 (Philadelphia: Temple University Press, 1971). Following waves of Irish immigration to this country, the names of the Molly Maguires, White Boys, and Ribbonmen emerge. In his study of the industrial battles in the Pennsylvania Coal Region in the nineteenth Century, Coleman noted that “Organizations known variously as ‘Buck-shots,’ ‘Sleepers,’ or ‘Ribbonmen’ made their appearance shortly before and during the Civil War, and took on a legendary as well as a real significance that culminated in the professed belief on the part of employers that these organizations constituted from the very beginning the secret combination known as the Molly Maguires.” (Molly Maguire Riots, 4)
Irish of all classes at that time belonged to an organization called the Ancient Order of the Hibernians. The former president of the A. O. H. in the United States, Matthew Cummings, described the origin of his group: "The organization has been known in the old land [Ireland] by different names—Confederationists, Whiteboys, and Ribbonmen, and at last became known as the Hibernian Society, as the name of Ribbonmen had been outlawed by the English government." (Bimba, *The Molly Maguires*, 47) But when Irish miners accused of being Molly Maguires were framed by the coal owners in Pennsylvania and faced the gallows, "...the national leadership of the A. O. H. joined hands with the hangmen against the anthracite miners. ... The national organization, with headquarters in New York, was controlled by the Irish bourgeoisie and the Catholic clergy and, therefore, had nothing in common with the real interests of the Irish workers." (Bimba, *The Molly Maguires*, 11) In 1993 and 1994, the New York City branch of the A. O. H. refused to allow Irish lesbians and gay men to march as a contingent in the St. Patrick's Day Parade.


CHAPTER 11. NOT JUST PASSING


7. Greenberg, *Construction of Homosexuality*, 384. See also


9. Ibid., 64.

10. Ibid., 84.

**CHAPTER 12. FROM GERMANY TO STONEWALL**


2. Ibid., 22.

3. Ibid., 23.

4. Ibid.


14. Ibid., 42.

CHAPTER 13. TO BE OR NOT TO BE


4. Ibid., 23–24.


6. Cheryl Chase, e-mail communication, 2 February 1995.


9. Ibid.
CHAPTER 14. SISTERHOOD: MAKE IT REAL!


8. This is, of course, a very broad categorization of two currents of women’s liberation that often intermingled and overlapped. Both were represented by articles and essays on sex and gender in *Sisterhood Is Powerful: An Anthology of Writings from the Women’s Liberation Movement*, ed. Robin Morgan (New York: Vintage Books, 1970). Twenty-five years later, these issues are being revisited by contemporary feminists such as Minnie Bruce Pratt, *S/HE* (Ithaca, NY: Firebrand Books, 1995) and Ann Snitow, “A Gender Diary,” *Conflicts in Feminism*, eds. Marianne Hirsch and Evelyn Fox Keller (New York: Routledge, 1990).

CHAPTER 15. MAKING HISTORY
