

# SUNDAY NIGHT MEETING

by Robin deLuis

Originally this was to be a terse, straightforward summary of GLF Sunday Night Meeting activities. In view of recent heavy internal and external problems, the merit of such an approach is questionable.

GLFs in New York, San Francisco and L.A. have been the catalysts for other gay organizations across the country which look to us for advice and ideas. Along the grapevine it's known that all three organizations are having serious problems, and continue to exhibit sexism, racism and middle class political attitudes.

Up Front these organizations continue to attempt to present an image of being together and carrying out great things. One can only question the honesty and fairness of this, particularly in view of the more serious oppression faced by our brothers and sisters in less anonymous locales. Are we really in the position to be telling it like it is when we can't even begin to deal with ourselves?

The divisions present in New York GLF a year ago are still there, only more recognizable now. Perhaps it took the beauty and joy of Christopher Street Liberation Day to bring our problems into their true perspective.

Where did they all come from, and more meaningful, where'd they go back to — the disco queens, bull dykes,

## Or Come Out to What?

the blacks and browns, the straight looking ones — sans consciousness raising, lacking a year of struggling for the right attitudes, somehow able to march proud and Up Front, hand in hand, unafraid. Many of the same people from the Stonewall, who started it all and have seen it somehow become a white middle class thing.

Taken (ripped off?) and nurtured into a magical new thing that cuts across all lines and barriers, but somehow appeals only to a certain few. Pronouncements come forth while people need love, shelter, food, companions — all the silly things that people have been duped into believing they need. A new society, a new alternative. Classless, raceless, loveless, maybe loveless. Somehow we have all the expendable goodies, except the ones we need — how to feel, how to care.

Familiar faces are no longer here. Are they alive and well, or does it matter? Men are beaten in the streets for holding hands, and we rap about it. Women are harassed and insulted, and we struggle for the correct way to deal with it. "Brothers" and "sisters", words used easily

when we make emotional appeals, but do they really mean anything to us. Has the sterile, unloving American way taken away everything from us? Many things we're falsely accused of, but it always seemed nice to be an outcast for being "sensitive".

Our people are being busted in the streets, nudged in the parks, murdered in dark alleys and their homes. Many of them people who've come to us for help, making appeals which were real but perhaps not socialist inoted enough, and we failed to respond. So pretty, be together and we'll offer our aid.

Just keep in mind that while we're coming out, let's take a good look at where we're going. Is Gay Liberation just another quasirevolution, while middle class movements go the way of a lot of other such movements? Or can it somehow develop what appears to be the potential for the comradeship and sense of unity so needed to bring about the cultural revolution needed in this unloving land.

Or do we go back to the closets and the streets? Let's find out before we burn all our bridges back.

# AFRAID OF WHAT?

by E. Bedez

Several weeks ago, the men of G.L.F.'s Aquarius cell a fund raising and work unit of GLF — attempted to arbitrarily without consulting the GLF community, split our community center fund into two parts — one for men and one for women. That action and the ensuing discussion raised a very important issue which has great bearing on the direction in which GLF will move and whether we will all move together.

It was generally conceded that the Aquarius men acted out of fear — fear that the women were so strong and so together that they would make unreasonable demands on the men. These fears are perhaps shared to varying degrees by other men in GLF. However, they are not justified by the history of the organization.

When the GLF women first decided to hold all women's dances, many men voiced strong objections. There were fears that the organization was splitting and fears that the women would usurp GLF's allotted time at Altemate U. for themselves, without regard to men's needs. What actually did happen was that not only did women continue to relate to GLF with a heightened sense of consciousness, but many new women were introduced to GLF through the dances. The women did not, as anticipated by some men, demand most of the dance dates at A.U., not even close to half the available time. In a 4 month period, 3 women's dances were held: 2 at A.U. and a third at the Church of the Holy Apostle. And when women were informed that the Church was available to us in the future, we relinquished our option to a dance date at A.U. for July so the men could use it.

In a similar manner, the women, deciding to create a separate treasury so we could relate autonomously to the needs of the lesbian community, did not demand most of the money nor even half of the money in the community treasury, but a very small sum (far less proportionally than our numbers in the organization) — enough to fund a first dance to get us started.

It seems clear that the women have tried to determine and meet their needs with fairness and careful regard to men's needs and the unity of GLF. The men's fears of unreasonable and excessive demands coming from women seem to have no basis in fact. This is not to deny that the fears exist, but simply to demonstrate that the fears have their origin in something other than the women's behavior. Once this is understood, GLF men can no longer, in good conscience, make GLF women the excuse for their inaction. Obviously these fears have a cause; but what is indicated is that they stem from sources quite unrelated to what has gone down at GLF and have been misdirected onto GLF women as the most readily available targets.

Such misdirected fears and the resulting tensions and hostilities they create have always kept people divided from each other in betrayal of their mutual interests. It is exactly this that makes the poor Southern white — who has nothing to gain from racism save false pride, and everything to lose because he is separated from his class interests — into an embittered racist. His fear and rage are skillfully manipulated so they are directed away from the oppressor and onto the oppressed with whom he has everything in common save the illusion of his relative privilege. In GLF this misdirected fear expresses itself through sexism which is just as destructive and divisive as racism. Sexism has the potential to keep homosexuals and lesbians divided and to direct gay men's energies away from an analysis that could reveal who the beneficiaries of homosexual sexism are and where our real struggle lies.

We call ourselves a liberation front and acknowledge that liberation begins with ourselves. But a frightened man is not a liberated man. MEN WILL HAVE TO CONFRONT THEIR FEARS, TEST THEM AGAINST REALITY, ANALYZE THEM, DISCOVER THEIR SOURCE, AND PLACE THAT DISCOVERY WITHIN A POLITICAL FRAME OF REFERENCE. This can be

accomplished through consciousness raising. Only then will a clear direction for men's energies emerge. These fears, misdirected, misunderstood, and with no political analysis create an atmosphere of mistrust and tension in GLF which is tragically wasteful of men's energies and extremely oppressive to women. Clearly, they carry the seeds for the destruction of our very fragile unity.

Once this is understood, we can perhaps begin to deal honestly with our problems and conflicts. Once men begin to discover the politics of their misplaced fears they will stop articulating excessive demands from women and thereby stop reacting to women's statements with hostility. This in turn would enable the women to drop a defensive posture which has become their armor against this unwarranted hostility. Women must feel free to unequivocally make their needs known. And men must be free to pursue their ends unhampered by unrealistic fears and with a clear understanding of the political implications of their feelings. Only then can an atmosphere of real trust develop so we can honestly relate to each other as sisters and brothers.

An organization made up of groups with differing needs is going to have to cope with conflicts of interest. Without mutual trust, differing needs can be divisive — with trust they can be resolved. Sometimes compromise will be indicated as a way of reducing conflict. But it is important to bear in mind that our sexist conditioning has been always, to give precedence to men's needs over women's. We must constantly be on our guard against this — it is the upstone of women's oppression and the antithesis of our vision of human liberation.

dear brothers dear brothers dear brothers,

Any of you having difficulty with your Draft Board write to JEREMIAH c/o "COME OUT", and I'll try my best to help you with your draft problems

# SODOMY IN THE COURTS

## BUCHANAN OUT OF JAIL

By Stewart, Editor, MCC News

Alvin L. Buchanan was released on bond from the Dallas Jail Monday afternoon. The bond of \$5,000 was put up by his attorney, Henry J. McCluskey, from funds that have been, in part, contributed from people of the Los Angeles Homophile Community.

In a telephone interview with Buchanan's attorney, I learned that Buchanan had been threatened with great bodily harm as he also faces the possibility of being put in the "hole" by E. L. Holman, Chief Jailer at the Dallas Jail.

In the case of Buchanan vs. Wade, decided on January 21, 1970, by a Federal District Court in Dallas, the sodomy law of Texas was declared unconstitutional. Alvin L. Buchanan had been arrested and charged under that law. His attorney, Henry L. McCluskey, Jr., of Dallas, at once challenged the constitutionality of the statute. Learning of this, a married couple, Mr. and Mrs. Michael Gibson, then entered the case on behalf of married persons "who feared prosecution for possible future acts." Following this, Travis Strickland, a homosexual not charged with any offense, joined the case in order to keep the rights of unmarried persons.

This remarkable series of actions marks the first time in American legal history that the constitutionality of a sodomy law, one similar to those in effect in 48 of the

States, has ever actually reached the courts. By filing an appeal with the U.S. Supreme Court, Dallas County District Attorney Henry Wade set in motion legal steps which guarantee that the Supreme Court must hear the case. It might be at least 10 years before another such case would likely reach the court. This means that the Homophile Community now has offered to it an opportunity to participate in an action never before brought to the Supreme Court and probably not apt to come up again soon.

Attorney McCluskey has now filed a cross appeal to the Supreme Court on behalf of Buchanan and Strickland. He is handling this action without fee. In support of this appeal, the American Civil Liberties Union is filing an amicus curiae (Friend of the Court) brief. It is now up to the Homophile Community to demonstrate its own support to the Supreme Court and show nation-wide backing for the appeal. He offers to act without fee in filing another amicus curiae on behalf of Homophile Organizations and individuals.

The brief mentioned above costs \$6.00 a page to be printed and, because of the many pages needed, this is an enormous expense.

Funds are also desperately needed to support Mr. Buchanan, as the publicity given this case has ruined his chances for gainful employment. He is living in a Dallas hotel where a room costs \$9.00 per day. He also needs money for food and personal expenses.

I am appealing to every person who reads this article to send a contribution immediately to help this brave man. Make checks payable to Henry J. McCluskey, Jr. and mail them to:

Bo Stewart, Editor, MCC News  
P.O. Box 38098  
Hollywood, California 90038

Tuesday morning during a telephone interview with Alvin Buchanan, I also learned that his health has been greatly impaired during his confinement. He has been in jail, off and on, for nearly a year. E. L. Holman, Chief Jailer at the Dallas Jail, forced Buchanan to write Reverend Troy Perry and tell him he could no longer receive the Metropolitan Community Church publications. Alvin alleges he was also told he could no longer write to the good Reverend and that MCC was verbally abused by Holman, he adds. The heterosexual prisoners were allowed to enter the tank where Buchanan (and other members of our Community) were held at various times. Alvin further states that at these times they were sadistically used, both for the other prisoners' sexual gratification as well as the pleasure they derived from hearing them severely.

During his stay in the Dallas Jail, Buchanan reported that he lost three teeth, had his eyes blackened on numerous occasions and is now suffering with a stomach ailment probably caused from a combination of beatings and poor food.

He also stated that had he been put in the "hole", as Holman threatened, he would have been there for 30 days on bread and water, under unspeakable conditions.

Alvin wishes me to thank all of the people who have aided him. He said that never before has he realized the true meaning of the words compassion and friendship.

I repeat my plea to help this cause; it will benefit each and every one of us.



# NEWS

## LOS ANGELES (by A. Douglas)

The Southern California establishment newsmedia is giving tremendous coverage to Gay Liberation. One of the L.A. dailies gave front page banner coverage to the UCLA hunger strike and assigned a reporter full-time to the Gay scene. L.A. radio and TV hyped the June 28 parade considerably with hourly blurbs and interviews with Gay Lib people. The LA Times and LAPD chief Davis are bitter enemies and the Times gave excellent coverage to the court hassle between LAPD and Gay Lib over parade permits for the June 28 march. An important aspect of the superior court decision granting the permits was that it was granted on the grounds that the LAPD was trying to discriminate against a minority group.

No action has yet been taken concerning investigation into the deaths of Terry Laverne Turner and Virginia Gallegos, Gays killed by LAPD recently. Both were shot to death. Public claim Turner resisted arrest and was dressed in feminine attire. Gallegos allegedly attacked three LAPD with a knife in a Gay bar. In California no inquest is required unless the LAPD thinks it is necessary.

The LA Free Press may put out a Gay supplement in August and it may become a regular feature. Send items of interest to Ralph Shaeffer, 1877 W. 4th St., L.A., Calif. 90067

## NEW YORK HOMOSEXUAL COMMUNITY COUNCIL

NYHCC has no officers nor informal leaders. Each group in the confederation will share equal status with all other groups with the "host organization" for a particular meeting acting as chairman of that meeting. Decisions are made by consensus. If a question requires a vote, a decision is made by a simple majority of those organizations present (except in the case of the acceptance, rejection, or expulsion of an organization) with each group having one vote. These decisions will not be binding upon any group in opposition. Where there is conflicting opinion within a single group's representation, that group will caucus to achieve an agreed-upon position. If that group cannot reach such an agreed-upon decision, it shall lose its vote on the question before the Council.

Meetings will be held on a rotating basis at the locations designated by the host organization and accepted by a simple majority of the remaining organizations.

Now relating to the council already are GLF, GAA, Matachine, DOB, HI.

## GLF WALKOUT

Two Gay Liberation Front representatives walked out of a planning meeting of the New York Strategy Action Conference after the defeat of a motion to add "gay liberation" to the list of interest groups participating.

Tony Diamant and Brenda Howard left the meeting after a six to five vote let stand the original wording of the call to the 29 regional conference.

The sentence in question read, "That local Black, White, Brown and Red militants, rank and file labor organizations, peace groups, civil rights movements, students, poverty groups, women's liberation and everyone else must get together on a local basis and seek out the common issues that confront them all and begin the pragmatic steps to deal together with these issues."

Those at the meeting earlier discussed the lack of Black support which was evident at this planning meeting. With forces trying to make the planned conference acceptable to middle class white liberals, the minority groups have not been able to resolve the problems of racism and sexism in the planning stage alone, much less bring about the kind of broad coalition hopefully desired.

Commenting about the unconditional inclusion of the gay liberation movement, Brenda Howard said, "The question here is whether this body will fight against or support the oppression of gay people."

Those who spoke against the motion claimed that homosexuals are not an oppressed minority, that the conference should limit itself to the issues of war and racism, and that the inclusion of gay liberation would alienate other perspective participants in the conference.

Tony Diamant stated that, "If we were invited to participate in this conference of movement groups, then we will participate as equals. Both racism and sexism are important issues. To include us while refusing to mention our participation is mere tokenism."

Following the walkout, the entire sentence was struck from the letter and since that time two attempts have been made by conference leaders to get GLF back into the conference but there is little enthusiasm about entering through the back door.

(by Tony Diamant)

## OFFING THE SHRINKS

Dear Sisters and Brothers -

On Tuesday, June 23, eighteen women and men of Chicago Gay Liberation invaded the American Medical Association National Convention here in Chicago. The occasion was a workshop on Family Medicine at which Dr. Charles Socarides was to speak. A psychiatrist practicing in New York City, Socarides is an "authority" on homosexuals and is foremost spokesman for the school of psychiatry that proclaims that homosexuality is a disease, and must therefore be treated as a medical problem which requires a cure. The members of Gay Liberation decided that we could not allow our arch-enemy to go unchallenged. We scattered ourselves throughout the hall and waited for him to begin his address. As soon as he said the word "homosexual" one invader shouted "homosexuals are beautiful" and two others jumped up to distribute the prepared leaflet. We then settled back with our arms around each other to hear all about ourselves. At appropriate points throughout his speech, invaders would shout such challenges as "that's a moral judgment" and "you're making things up" and "do you cure your straight patients of heterosexuality?" When Socarides repeated

this point about the male and female being physiologically adapted to each other, one audience participant yelled, "a woman's breasts don't fit into a man's chest." After Socarides finished, one furious doctor demanded to know by what authority we were attending the session. Another doctor suggested that the issue that the Gay Liberation people were raising should be given legitimacy, and that one homosexual should join Socarides and the other authorities on the panel. A gay guerrilla raised the objection that there were women homosexuals and men homosexuals and that both groups would have to be represented. A gay woman and a gay man then took their places on the panel and explained that homosexuals are not inherently sick, but that society and psychiatrists force them to think of themselves as sick. Socarides mitigated his position about gender identity being confused by childhood trauma, which by now must have sounded pretty lame to just about everyone present. That evening a man called the number on the leaflet and said that he approved of the action we'd done. "I'm a doctor," he explained, "I'm gay."

Stop May  
Chicago Gay Liberation  
1212 E. 69th St.  
Chicago, 80637

Vol 1, #5, pg 9.